

# *A Chassidisher* **Derher**

א חסידישער דערהער

נייע  
זשורנאלי  
חלאפצי

**Likkutei  
Sichos**  
IN-DEPTH  
OVERVIEW  
- PART II



ELUL 5777  
ISSUE 60 (137)

**Mr. Pinchas Kalms**  
GUIDANCE FROM THE REBBE

**Elul in Lubavitch**  
LEBEN MITTEN REBBE'N

# Derher**Contents**

ELUL 5777 ISSUE 60 (137)



## About the Cover:

Reb Zushe Wilmovsky, “the Partisan,” leads the Chassidim in a L’chaim and dancing on the tarmac of Ben-Gurion airport as they embark on their journey to the Rebbe for Tishrei. Elul 5736.

Levi Freidin via JEM 288419.

The photo has been digitally colorized from the original black and white.

# 04

## Defining Mivtza Ahavas Yisroel

DVAR MALCHUS

# 06

## Elul in Lubavitch

LEBEN MITTEN REBBE'N, 5724

# 11

## How to Study Teshuvah

KSAV YAD KODESH

# 12

## Days of Meaning

ELUL

# 14

## The Written Torah - Likkutei Sichos

PART 2

# 28

## Elections

THE WORLD REVISITED

# 30

## Ahavas Yisroel

DARKEI HACHASSIDUS

# Derher**Editorial**

*During the twelve days from Chai Elul to Rosh Hashanah, we make a cheshbon hanefesh, taking stock of the past year—by focusing each day on one of the past twelve months.*

*The primary focus of the cheshbon hanefesh on these days is on the study of Chassidus—p’nimiyus haTorah. For although it’s important to take stock of all the 613 mitzvos, nevertheless, by the time Chai Elul comes around a person should have already concluded contemplating on all those matters.*

*From Chai Elul and on, the day that toras haChassidus was revealed to the world, the focus is on p’nimiyus haTorah. Not only about how much Chassidus we studied over the past year, but also how much we applied its teachings to our lives and acted in accordance with the darkei haChassidus.*

*This will illuminate the cheshbon hanefesh we make for our conduct in other areas as well.*

*(Likkutei Sichos vol. 2, Tavo)*

Illuminating our everyday life are the Rebbe’s timeless teachings communicated in his *sichos*, *maamarim*, *igros*, and *reshimos*.

It is therefore appropriate that in this Elul magazine, when we focus on *teshuvah* and especially as it is illuminated by Chassidus (see above), we present part 2 of an overview of Likkutei Sichos.

In a previous issue we focused on the history of Likkutei Sichos. Now, we’ll delve into the content of the *sefarim* and attempt to discover the treasure that lies within their pages.

“With our lives illuminated by Chassidus,” the Rebbe concludes in the above-quoted sichah, “the *cheshbon*

- 34** **Every Jew is a Brother**  
A CHASSIDISHE MAISE
- 36** **Guidance from the Rebbe**  
MR. PINCHAS KALMS
- 48** **The Wolf, the Lamb, and Future Coexistence**  
MOSHIACH
- 50** **Miracle on Chanukah**  
A STORY
- 52** **Hataras Nedarim**  
MOMENTS
- 62** **Derher Letters**



52

36



14



A Chassidisher Derher Magazine is a publication geared toward bochurim, published and copyrighted by **Vaad Talmidei Hatmimim Haolomi**. All articles in this publication are original content by the staff of A Chassidisher Derher.

**Vaad Talmidei Hatmimim**

Rabbi Tzvi Altein

**Director**

Rabbi Yossi Kamman

**Editor in Chief**

Rabbi Mendel Jacobs

**Editors**

Rabbi Eliezer Zalmanov

Rabbi Moshe Zaklikovsky

**Advisory Committee**

Rabbi Mendel Alperowitz

Rabbi David Olidort

**Design**

Rabbi Mendy Weg

**Printed by**

The Print House

**Photo Credits**

Jewish Educational Media

Kehot Publication Society

Kalms family

Kfar Chabad Magazine

Rabbi Pinny Lew

Rabbi Yehudah Leib Schapiro

**Special Thanks to**

Rabbi Chaim Shaul Brook

Rabbi Mendel Gourarie

Rabbi Levi Greisman

Rabbi Shmuel Lubecki

Rabbi Leibel Rabinowitz

Rabbi Michael Seligson

Rabbi Elkanah Shmotkin

Reproduction of any portion of this Magazine is not permissible without express permission from the copyright holders, unless for the use of brief quotations in reviews and similar venues.

Submit your questions and comments:

Call: (718) 305 6859 | Email: [Feedback@Derher.org](mailto:Feedback@Derher.org)

To subscribe, order a copy, or access back issues visit us at [www.Derher.org](http://www.Derher.org)

נא לשמור על קדושת הגליון.

*hanefesh* in other areas will be illuminated as well. This will prompt us to make *hachlatos* about spreading more Chassidus, and *hafatzas hamaayanos* will ultimately lead to the coming of Moshiach now!"

בברכת כתיבה וחתימה טובה לשנה טובה ומתוקה,

**The Editors**

ערב שבת קודש, עשרים במנחם אב

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



The Living Archive





# DEFINING MIVTZA AHAVAS YISROEL

*On Chai Elul 5736, the Rebbe launched the last of the Ten Mivtzoim - Mivtza Ahavas Yisroel. At a farbrengen a week later, the Rebbe responded to questions asked about the nature of the mivtza and precisely what action it requires:*

---

When many of the mivtzoim were launched, it was understood that they were more than just a reminder to do the mitzvot as they were being done until then. These specific campaigns were not only meant to add an extra emphasis in these areas, but more importantly to focus on the **practical** steps to be taken to achieve these goals. For example:

**Mivtza Torah:** We should learn more Torah, and learn it better.

**Mivtza Tefillin:** There is a double-mission: To be extra careful in our own tefillin and make sure to have *kavanah* when putting them on. Additionally, we should ensure that every Yid within our sphere of influence should put tefillin on properly.

**Mivtza Mezuzah:** Make sure every Jewish home has a kosher mezuzah and that it is installed in the correct place.

**Mivtza Tzedakah:** A *pushka* should be installed in every house. This is so that even on Shabbos and Yom Tov (when we cannot give *tzedakah*) it will serve as a reminder that we, and our homes, have all the extra *zechusim* that giving *tzedakah* achieve.

**Mivtza Bayis Malei Sefarim:** There should be *sefarim* in every Jewish home. This accomplishes two things: Firstly, as with *tzedakah*, just having *sifrei kodesh* in the house serves as a reminder of the *zechus* of Torah. Secondly, there's a strong likelihood that if the books are already there, someone in the family will pick one up and learn from them. Once they start learning, and see how great Torah is, they'll be inspired to learn more and more.

**Mivtza Neiros Shabbos Kodesh:** We must see to it that the "flame of mitzvot and light of Torah" shines in every Jewish home. Sarah Imeinu's





לזכות הת' שמואל אלחנן שיחי'  
דרימער  
לרגל הכנסו לעול מצוות כ"ה אייר  
ה'תשע"ז  
נדפס ע"י זקניו  
הרה"ת ר' שלמה וזוגתו מרת חי' שי'  
דרימער



candles remained (physically) lit from one Friday to the next. Although ours do not remain lit physically, their spiritual effect in illuminating the home lingers on until the next Friday afternoon comes around and it is time to light again.

**Mivtza Kashrus:** Make sure that there is Kosher food and drink readlily available for all. The food we eat becomes the blood keeping us alive, and as we know from Chassidus, the type of food we eat affects us.

**Mivtza Chinuch:** We must make sure that every Jewish child receives an education as Torah sees fit. We must teach the child and prepare him so that, "Even in his old age, he will not turn away from it."

However, when *mivtza ahavas Yisrael* was launched, people were asking what sort of practical steps they were meant to take. The reason there were no specific

instructions was because of how all-encompassing this mitzva is.

*Ahavas Yisrael* can be expressed with *sefiras hachochmah*, by learning Torah with another person. It can be expressed through *middos*, by acting friendly with other people. It can of course also be expressed in action by helping someone out physically.

"Love your fellow as yourself" cannot be broken down to a particular set of rules. In all areas of life, you must treat the other person's needs equally as your own. Every one of your actions can be used for helping others.

For those who nevertheless need one explicit definition to hold on to, there is the following:

In every shul, there should be an *ahavas Yisrael* campaign, by establishing a "foundation," whether for giving out loans or other types of tzedakah. Everyone should be a member of one of these foundations.

Obviously one must be a member of the foundation in his own shul, but if he wants to add and join in with another group, or with several other foundations, that is even better (תבוא עליו ברכה).

It is said that on Simchas Torah the Arizal would hold *hakafos* in his own shul, and then join with other shuls in their celebrations. The fact that this was repeated in future generations, and even printed in the *siddur*, means that there is a practical lesson to be learned, which applies to everyone. The lesson being that, as mentioned above, one should not feel limited and can and should join in with several shuls in their tzedakah organizations.

This is in addition to the main point of *ahavas Yisrael*, which is that in every way that one expresses love for himself, he should do the same for his fellow Yid. **1**

(Based on sichas 29 Elul 5736)



לעבן מיטן רבי

RABBI PINNY LEW

לזכות החייל בצבאות ה'  
ישראל צבי שיחי  
לרגל הולדתו  
ב' דחג השבועות ה'תשע"ז  
ולזכות הוריו  
הרה"ת ר' ברוך שלום  
וזוגתו מרת חנה שיחיו זאייאנץ  
שלוחי כ"ק אדמו"ר  
איסאקווא, וואשינגטאן  
נדפס ע"י זקניו  
הרה"ת ר' משה גדול  
וזוגתו מרת שושנה טרקסלער  
והרה"ת ר' יוסף  
וזוגתו מרת פרומט שיחיו זאייאנץ

CIRCA 5724.

# Elul in Lubavitch

ELUL 5724

In Elul 5724, Hatomim Menachem Mendel (Menny) Wolff of Eretz Yisroel, nineteen-years-old at the time, traveled for the first time to New York, to spend the year of "kevetza" in the Rebbe's presence.

Presented here are excerpts from his diary in the weeks just after he arrived.



## FRIDAY, 13 ELUL

This was my first trip to the Rebbe. We spent many months, in fact the entire summer, preparing ourselves for the trip.

Along with my luggage I brought a special parcel: a case of newly printed pocket-size *siddurim*, produced by the Kehos branch in Eretz Yisroel for the first time. The bulk of them were set aside for the Rebbe, many of which he distributed in *yeichidus* throughout the following month.

Our welcoming delegation brought us for the very first time to 770. Great excitement took hold of me as I realized my long awaited dream—I was in 770!

The Frieddiker Rebbe's vivid descriptions in Likkutei Diburim<sup>1</sup> of the Elul aura in Lubavitch came to life!

After a short tour of 770's rooms and hallways, my friend Shmuel Heber escorted me to the yeshiva dormitory. We brought our luggage and set up our bedrooms.

I then made my way to the yeshiva office—Reb Dovid Raskin's cubicle within the already small room in 770; he approved our stay.

It's interesting that despite the extremely limited office-space throughout 770, it is from here that light goes out to the entire world.

Nothing I witnessed thus far, however, begins to compare with the primary reason of our stay, the moments we have been eagerly awaiting...

*Nothing I witnessed thus far,  
however, begins to compare  
with the primary reason of  
our stay, the moments we  
have been eagerly awaiting...*

#### SHABBOS PARSHAS TEITZEI, 14 ELUL

At 7:20 p.m. on Erev Shabbos the Rebbe arrived at 770, opened the door of *gan eden hatachton*, and glanced behind him. This was my first time ever seeing the Rebbe. ברוך שהחיינו וקיימנו והגיענו לזמן הזה!"

On Shabbos morning, the Rebbe entered *shacharis* at precisely ten o'clock, carrying a Siddur Torah-Ohr, a Tanya, and a Chumash Torah Temima.

As *maftir* nears, the crowds push near the *bima*, all desiring to hear the Rebbe recite the *haftarah*. The Rebbe is called up for *maftir* with "עמוד אדונו" "מורנו ורבנו בהר"ר לוי יצחק. Upon reaching the *bima*, the Rebbe displays a serious demeanor. While reciting the *brachos*, he quietly lifts the Torah several times, pronouncing every word clearly.

The *brachos* of the *haftarah* are recited word-for-word, in the original tune. One listening to the *haftarah* feels that this is not just a repetition of a once said *nevuah*, rather, as if the *novi* is reciting

it right now! A great solemnity is visible on the Rebbe's holy face. At the *haftarah's* end, the Rebbe descends from the *bima* and returns to his place for *musaf*.

When the chazzan reached *Keser* during *musaf's chazaras hashatz*, the Rebbe tapped on his *shtender*, this being the signal to sing *Hu Elokeinu*. After indicating twice, the Rebbe energetically motioned to intensify the singing. During the *chazzan's* recital as well, the Rebbe continued to tap on the *bima*.

Following davening, the assembled awaited the *gabbai's* announcement regarding the *farbrengen*, but alas, he only mentioned the upcoming *shiurim*, set to take place on Sunday. The momentary doubt as to whether the Rebbe would *farbreng* was soon cleared up, as Rabbi Hodakov emerged from the Rebbe's room with the good news that the Rebbe would *farbreng* at 1:30.

The Rebbe entered the hall at the designated time. After the singing of a *niggun*, Reb Osher Sassonkin said *l'chaim* to the Rebbe on behalf of the Jews of Russia, as well as a few more words that I didn't catch.

Towards the end of the *farbrengen*, the Rebbe underscored the guests' obligation to arrange study schedules during their stay. At the *farbrengen's* conclusion, the Rebbe instructed that the *mezonos* on the table be distributed to those who attend tomorrow's *shiurim*.

Following bentching (unlike usual Shabbos *farbrengens*, the Rebbe washed for *hamotzi* today) the Rebbe stood up quickly, and left the hall.

Several minutes later, the Rebbe entered the small *zal* for *mincha*, and approached his place. Because I was informed beforehand, I managed to obtain a good spot. Following *krias haTorah*, I was trembling as I bentched *Hagomel* in the Rebbe's presence, after which I was also honored with *hagbah*, throughout which I continued to shake. At that moment I decided that I would no longer perform such *kibudim* in the Rebbe's presence.

After *mincha*, we hurriedly ate *seudas Shabbos* so we would be able to attend *chazara*. Presiding over *chazara* is the Chossid Reb Yoel Kahan. Near him sit several helpers who attempted to "record" the Rebbe's words in their memory. Elder Chassidim attend as well. Reb Eliyahu Yaichel-Simpson, who merited to be a *chozer* for the Rebbe Rashab, eagerly participates just as one of the youths. Now and then, Reb Yoel dismisses the words of some participants. This first *chazara* concluded at 7:15, followed by



a short break, after which the Rebbe entered the *zal* for *maariv*. Half an hour after *maariv*, a second *chazara* takes place.<sup>2</sup>

*At that moment I decided  
that I would no longer  
perform such kibudim in  
the Rebbe's presence.*

### SUNDAY, 15 ELUL

Although he stood many hours today at the Ohel, the Rebbe receives individuals at night for *yechidus*.

I heard that the schedule of the nights set for *yechidus* is the same as that of the Frieddiker Rebbe during his stay in Warsaw: Sunday night, Tuesday night, and Thursday night. It begins at 8:00, and ends when the last visitor leaves. Tonight's final *yechidus* concluded at 2:30 a.m.

Over the course of the night, we attempted to catch some tidbits from *yechidusen*. I succeeded in hearing about Hatomim Emmanuel Althaus's *yechidus*. His father, Reb Shmuel Betzalel Althaus, is close to the Rebbe's family, and currently lives in Australia. Emmanuel was a young child when the Rebbe visited Paris in 5707.<sup>3</sup>

He related that when he entered the room, the Rebbe told him "*Shalom aleichem*"—something quite rare. The Rebbe also instructed him to get settled in yeshiva, as well as to give *tzedaka* tomorrow for his birthday, being that he hadn't given today. At some

point during the *yechidus* the Rebbe told him, "Why are you so downcast? The Althauses never relished such things..."

### WEDNESDAY, CHAI ELUL

Upon the Rebbe's return from the Ohel today, Rabbi Hodakov entered his holy room with several *sefarim*. The rumor is that these *sefarim* are from the great Tunisian *chachamim*, and arrived here recently (see below). After leaving the Rebbe's room, Rabbi Hodakov was called back inside, and he rushed in.

The Rebbe didn't leave for home until twelve o'clock a.m. I noticed that all the *mazkirim* wait until the Rebbe's departure for the night, aside for *yechidus* nights, when there's a rotation for escorting visitors in and out of the Rebbe's room.

### THURSDAY, 19 ELUL

After arriving at 770 in the morning, the Rebbe proceeded to the *zal* for *krias haTorah*.

Rabbi Simcha Zirkind, as well as others who hadn't yet *bentched Gomel*, were called to the Torah. (Rabbi Zirkind is one of the *shluchim* in Tunisia, and rumor has it that he's the one who brought the *sefarim* from there.) The Rebbe motioned that Rabbi Zirkind should also be honored with *hagbah*, and someone else with *gelila*.

### FRIDAY, 20 ELUL

When the Rebbe arrived at 770 in the afternoon, he stopped at the threshold and conversed with Reb Binyomin Gorodetzky (the Lubavitch representative in Europe, North Africa, and Eretz Yisrael).



JEM 287111

## SHABBOS SELICHOS, 21 ELUL

As the Rebbe entered the shul for *shacharis*, he removed a Chumash that was sitting atop a Tanya, handing it to Reb Zalman Duchman, who was standing nearby.

During the *haftarah* the Rebbe wept profusely, pausing three times in the middle. The emotion in the air was palpable, and it was clear that the Rebbe was stifling further tears.

At '*Hu Elokeinu*,' the Rebbe motioned for the crowd to sing, encouraging them to assist the *chazzan* in his rendition as well.

At davening's end, the Rebbe didn't wait for the *gabbai* to announce when *mincha* would be, this indicating that there would be a *farbrengen*.

At 1:40, the Rebbe entered the *farbrengen*, proceeding to the first *sicha* without first making *kiddush*. The Rebbe discussed the *parsha* of the week, mentioning the *possuk* "והי' כי תבא אל הארץ," deducing practical implications in *avodas Hashem*. Following the *sicha*, Reb Yitzchok Noach (Itche) Rivkin turned to the Rebbe and exclaimed: "*L'chaim* that Hashem should help the Russian Jews leave [the U.S.S.R.]!" The Rebbe answered "Amen," adding: "Included in every *tefillah* are the words '*v'meheira v'yameinu*'—no doubt you intended that your request be fulfilled speedily in our days, and abundantly."

The Rebbe then added that the Russian Jews should be released *b'chesed uv'rachamim*, with all their possessions, and as today's *haftarah* describes: "With their sons and daughters, their young and old."

The Rebbe suddenly turned to Reb Osher Sassonkin and said: "Reb Osher, why aren't you saying anything?" This was probably in continuation from last Shabbos, when Reb Osher said *l'chaim* to the Rebbe, and requested a *bracha* for the Russian Jews.

Reb Osher rose from his place and requested a *bracha*. He then mustered the courage to propose: "Just as we complete the entire Tehillim every Shabbos mevorchim, let's do the same every Shabbos, to merit all the Jews in Russia."

Throughout Reb Osher's dialogue, the Rebbe smiled broadly. It's a great pleasure seeing the Rebbe smile; his face usually carries a serious expression.

The crowd began singing, at which point the Rebbe turned to Reb Yoske Perman from Kfar



JEM 286686

Chabad, asking with hand motions where his young son is. Reb Yoske ran to fetch him, and handed him *l'chaim*. The Rebbe gazed at the boy after he drank the *l'chaim*, and smilingly told his father, motioning as well, that the child can now go.

## SELICHOS, 1:00 AM

An enormous crowd gathered for *selichos* at one one o'clock in the morning. Amongst the attendees are many Chassidim of other circles as well.

Great excitement, and even greater pushing, ensued, as all struggled to be close to the Rebbe.

As the pushing intensified, the *chazzan*, Reb Yosef (Yossel) Wineberg, began a heartfelt "*Ashrei yoshvei veisecha*..." In the middle of *selichos*, the Rebbe lifted his holy hand to cover his face; it seems the Rebbe was crying.

At the conclusion of *selichos*, the Rebbe motioned for "רחמנא דעני" to be sung. The vast crowd continued in joyous song until close to three o'clock a.m. The Rebbe himself left for home as soon as *selichos* ended.

*In the middle of selichos, the Rebbe lifted his holy hand to cover his face; it seems the Rebbe was crying.*

#### SUNDAY, 22 ELUL

As the Rebbe entered *mincha*, several beggars stood near the door. The Rebbe handed each of them several coins.

As the Rebbe tightened his *gartel* for *maariv*, he gazed at the famed Chossid Reb Mendel Futerfas, who had arrived together with his son and *anash* from England a mere few hours earlier.

The Rebbe recited Kaddish Yasom after *Aleinu*.<sup>4</sup> He then opened a *sefer*, said Mishnayos, and recited Kaddish D'rabbanan.

#### TUESDAY, 24 ELUL

At 8:20 p.m. the Rebbe addressed the Jewish women's gathering taking place in the downstairs shul, holding the microphone in his hand. Two letters were presented to the Rebbe, after which he said a *sicha*. Following the *sicha*, the women handed the Rebbe *panim*, after which a lengthy queue of women formed, each approaching the Rebbe with requests; this went on for a long while. It was special to see how the Rebbe patiently answered each one of them in a detailed way, and gave them *brachos*.

After the event, the Rebbe returned to his room. A mere hour later, *yechidus* began, ending only much later. *Maariv* took place after all the *yechidusen* concluded. The Rebbe recited the *kaddeishim*.<sup>5</sup>

#### SHABBOS PARSHAS NITZAVIM, 28 ELUL

Following Friday night's davening, the crowd broke into a song. The Rebbe encouraged the singing, which led to lengthy singing and dancing.

In the morning, the Rebbe entered shul for Shabbos mevorchim Tehillim at 8:30 a.m., carrying a Tehillim Yahel-Or. The Rebbe recites Tehillim at a swift pace. Upon finishing (as the *minyan* was still up to *kapitel* 130), the Rebbe opened his *siddur* and said *korbanos*.

The farbrengen began at 1:40. The Rebbe addressed the crowd with two *sichos*, and a *maamar* beginning with the words "אתם נצבים." During the

*maamar*, Reb Binyomin Gorodetzky wasn't feeling well, and at the *maamar's* end, his father-in-law, the *mashpia* Reb Shmuel Levitin, approached the Rebbe to inform him of the situation. The Rebbe called for Dr. Seligson, and asked him to examine Reb Binyomin. The doctor did exactly as he was told, and reported back to the Rebbe that all is in order. The Rebbe determined: "He's a doctor, and if he says it's nothing—it's nothing..."

In middle of the farbrengen, Harav Nochum Trebnik presented a bottle of *mashke* from the Chassidim in Kfar Chabad to the Rebbe. The Rebbe responded: "They should be successful, and they should be able to exclaim, 'See the plants I have grown...'"

The Rebbe requested that the *niggun* "אין אדיר," traditionally sung by the Jews of North Africa, be sung, in addition to another *niggun*. The joy was phenomenal; we were literally jumping in the air!

One of the guests approached the Rebbe to receive *mashke*, but the Rebbe continued encouraging the crowd in their singing, turning to him only afterward.

In the next *sicha*, the Rebbe requested that the yeshiva students be tested in their studies until Shemini Atzeres. The Rebbe added that this directive should be publicized via radio and can be said in his name; that so be done in all the yeshivos.

The Rebbe devoted an additional *sicha* to the Jews in Russia, and *bentched* them bountifully. The Rebbe then requested that his words be publicized, and that the leftover *mashke* from the farbrengen be distributed.

Following *mincha* upstairs, the Rebbe left for home. Children stood along the way, singing "Hosheia Es Amecha," which the Rebbe encouraged with his holy hands. As he was walking, someone approached the Rebbe and they conversed for a while. The conversation lasted the entire duration of the Rebbe's walk home. **1**

1. Likkutei Diburim vol. 1 p. 153.

2. For more on the seder of *chazara*, see *Retaining Chassidus (Part II)*, Derher Adar II 5776.

3. See *Yemei Melech* vol. 3 p. 975. See also *Total Transformation: The French Revolution*, Derher Shevat 5776.

4. For the *yahrtzeit* of Reb Meir Shlomo Yanovsky, the Rebbe's maternal grandfather. For more on this, see *Beis Harav: The Rebbe's Illustrious Lineage*, Derher Elul 5776.

5. Unknown for who.



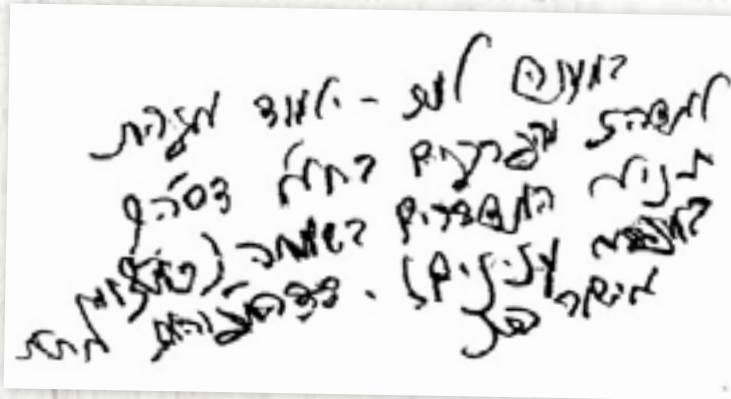


## כתב יד קודש

לזכות  
הרה"ת ר' גד דוד ומרת שירה  
וילדיהם  
נתנאל חיים, נחמה אסתר, חוה מזל,  
מנחם מענדל, נעמי חנה, משה אליהו  
שיחיו  
סבג

# How to Study Teshuvah

In this *ksav yad kodesh*, the Rebbe reaffirms that *teshuvah* must be done with joy; a notion he often emphasized throughout the years<sup>1</sup>:



In reply to your letter:

Study Iggeres HaTeshuvah from the Alter Rebbe and the perakim in Tanya that discuss simcha (to be found in the index).

Check your tefillin and mezuzos.

[Be diligent in your study of] Chitas.

[Instruction to the mazkir to]

acknowledge the receipt of the pan.

במענה למכ[תבן] - ילמוד אגהת לאדהז

[אגרת התשובה לאדמו"ר הזקן] והפרקים

בח"א דסה"ק [בחלק א' דספר הקדוש] תניא

המדברים בשמחה (כמצויין במפתח ענינים).

בדהתפועהמ"ז [בדיקת התפליין והמזוזות] חת"ת

אישור פנ

1. See *maamar* Marg'la B'pumei D'Rava, 17 Kislev 5746.

# DAYS OF MEANING

EXPLORING SPECIAL DATES  
ON OUR CALENDAR

א  
ב  
ג  
ד  
ה  
ו  
ז  
ח  
ט  
י  
יא  
יב  
יג  
יד  
טו  
טז  
יז  
יח  
יט  
כ  
כא  
כב  
כג  
כד  
כה  
כו  
כז  
כח

יא

יג

טו

יח

כג

כה

כט

## 11 ELUL

*The Rebbe Rashab's Chasuna*

On 11 Elul 5635 (תרל"ה), the Rebbe Rashab married Rebbetzin Shterna Sara, daughter of Reb Yosef Yitzchak of Avrutch, son of the Tzemach Tzedek. The *chasuna* took place in Avrutch.

## 18 ELUL

*The Baal Shem Tov's Birthday*

The Baal Shem Tov was born on Monday, 18 Elul 5458 (נח"ת), in Akup, to Reb Eliezer and Rebbetzin Sara.

On his 26th birthday, Achiya Hashiloni revealed himself to the Baal Shem Tov and taught him for the next ten years. On his 36th birthday, upon Achiya Hashiloni's instruction, the Baal Shem Tov revealed himself to the world as the great miracle worker and teacher.

## 13 ELUL

*The Frierdiker Rebbe's Chasuna*

The Frierdiker Rebbe's *chasuna* took place on 13 Elul 5657 (תרנ"ז) in Lubavitch.

The Rebbe often spoke about the *chasuna* around 13 Elul.

## 18 ELUL

*The Alter Rebbe's Birthday*

The Alter Rebbe was born on Wednesday, 18 Elul 5505 (תק"ה), to Reb Boruch and Rebbetzin Rivka, who had been blessed by the Baal Shem Tov a year earlier to have a son on that very day the next year.

On the day of the Alter Rebbe's birth, the Baal Shem Tov said, "A new soul has descended to the world, who will illuminate the world with *nigleh* and Chassidus, and who will have *mesiras nefesh* for Chassidus, and succeed until the coming of Moshiach."

The Alter Rebbe was named Shneur Zalman after the Alter Rebbe's paternal grandfather.

## 15 ELUL

*Founding of  
Yeshivas Tomchei Temimim*

In 5657 (תרנ"ז), during the Frierdiker Rebbe's *seudas hachasuna* on Sunday, 15 Elul, the Rebbe Rashab announced the founding of a yeshiva, where *nigleh* and Chassidus would both be taught. The yeshiva was later given the name Tomchei Tmimim.

On a number of occasions, the Rebbe spoke about this date and encouraged special gatherings to be made to mark its anniversary.

### {IN THE REBBE'S PRESENCE}

The Rebbe farbrenged on Chai Elul in 5711, 5722, and every year beginning from 5731.

## 23 ELUL

*Yahrtzeit of Horav Meir Shlomo Yanovsky*

On 23 Elul 5693 (תרצ"ג), Horav Meir Shlomo Yanovsky passed away. He was the father of the Rebbe's mother, Rebbetzin Chana.

Horav Meir Shlomo was a tremendous *gaon*. After the passing of his grandfather, Horav Avrohom Dovid Lavut, he was appointed to serve as rov of Nikolayev in his place, as Horav Avrohom Dovid had requested. (See *Derher* Elul 5776).

### {IN THE REBBE'S PRESENCE}

The Rebbe would say *kaddish* on this day.

In the later years, the Rebbe spoke about his grandfather, Horav Meir Shlomo, around the time of the *yahrtzeit*.

## 25 ELUL

The Rebbe would say *kaddish* on this day; it is unclear for whom.

## 29 ELUL

*The Tzemach Tzedek's Birthday*

The Tzemach Tzedek was born on 29 Elul 5549 (תקמ"ט)—Erev Rosh Hashana 5550—to Reb Sholom Shachna and Rebbetzin Devorah Leah, who was the Alter Rebbe's second daughter. The Tzemach Tzedek was named Menachem Mendel, after Reb Mendel Horodoker.

### {IN THE REBBE'S PRESENCE}

The first time that the Rebbe farbrenged on this day was in 5722. Beginning in 5732, the Rebbe farbrenged on this day each year—the night before Rosh Hashanah. These farbrengens were largely connected with Rosh Hashanah, and the Rebbe would begin with a *maamar* on the subject. In 5749, two-hundred years since the Tzemach Tzedek's birth, the Rebbe distributed the *kuntres* of *הערות לספר קיצורים* "התניא" to thousands of men, women, and children.

## HISTORICAL HIGHLIGHTS



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

### 25 ELUL

*The Creation of the World*

While Rosh Hashanah is referred to as "תחילת מעשיך"—The Day of the Beginning of Creation," as it is the day on which Adam Harishon was created, 25 Elul is the actual *יום ראשון*, the day on which Hashem began creating the world. While Chassidus generally explains the beginning of creation as referring to Rosh Hashanah, there are places in Chassidus that highlight the significance of 25 Elul.

Chassidus explains that Rosh Hashanah is on the sixth day of creation, the day mankind was created, because Hashem becomes "King of all the World" through the Yidden's *avodah* of accepting him as their king. The *avodah* of humankind is essential to Rosh Hashanah.

However, in order for the Yidden to influence the Heavens and crown Hashem as our king, "awakening from below," we must first be empowered by Hashem, an "awakening from above." This Heavenly empowerment takes place on 25 Elul, before the creation of man.

At a farbrengen that took place on Shabbos Mevorchim Tishrei, Chof Hei Elul 5713, the Rebbe explained that while the significance of 25 Elul is the Heavenly empowerment given to us on this day, once humans were created, 25 Elul **now** also includes our *avodah*. Because, when humankind was created, it was established that even the Heavenly empowerment, which is what enables Yidden to influence Heaven, comes about through the *avodah of Yidden*.

The Rebbe ended off by saying that since every revelation comes about through joy, it is clear that joy is needed in order to receive a revelation that is entirely beyond comparison to this world.

"Once, Chassidim went to say 'Zechor Bris' [in *selichos*] and they were swaying, having farbrenged all night! Apparently, that was a happy year.

"Since there are a few days left until Rosh Hashanah, there is still enough time to rouse oneself with joy, and the *avodah* should be with joy, and in this way, we should dance into the new year, and Hashem will grant that it will be a joyous year and a lively year (א פרייליכער יאר און, "א" לעבעדיקער יאר."

(*Toras Menachem* vol 9, p. 184)





the WRITTEN TORAH

# לקושי שיחות



PART 2



לזכות  
החייל בצבאות ה'  
זלמן יודא שיחי'  
שכטר  
לרגל יום הולדתו, ה' אלול  
נדפס ע"י משפחתו שיחיו



**IN THE PREVIOUS ARTICLE OF THIS TWO-PART SERIES, WE FOCUSED ON THE HISTORICAL SIDE OF LIKKUTEI SICHOS: WHEN IT BEGAN, HOW IT WAS PUBLISHED, AND THE REBBE'S INTIMATE INVOLVEMENT. IN THIS ARTICLE, WE ATTEMPT TO TOUCH ON THE CONTENT OF LIKKUTEI SICHOS.**

There are many sefarim of the Rebbe's Torah itself—Likkutei Sichos, non-edited sichos, maamarim, igros, reshimos, and so on—and they all share the most critical common denominator: through learning his Torah, we become mekushar with the Rebbe himself in the closest way possible, for the essence of our mind becomes one with him.

In this series, we have trained our focus on Likkutei Sichos.

## OUR CAPACITY

Reb Shmuel Ber Borisover (otherwise known as *Rashda*”m) was one of the most famous Chassidim of the Tzemach Tzedek and Rebbe Maharash. Counted among the greatest *maskilim* (thinkers in Chassidus) of his time, he was also known as an exceptionally clever and wise Chossid.

He once said: “In comparison to Reb Hillel Paritcher’s depth of intellect, the cat and I are equal.” Then he explained: “One might think that I mean to say that just as the cat understands me, I understand Reb Hillel. No! The cat and I are exactly the same!” In other words, one might think that he intended to explain how distant he was from Reb Hillel’s level, but not that he and the cat were literally equal. So he added that he and the cat were literally the same; equally distant from Reb Hillel’s level.

Then Reb Shmuel Ber concluded. “And to compare the depth of Reb Hillel’s intellect to that of the Rebbe [the Tzemach Tzedek], this, no words can describe....”<sup>1</sup>

The Rebbe’s Torah is *Elokus*, fundamentally beyond the reaches of human understanding; we were gifted entry into the chambers of the king, but we dare not presume mastery or even true familiarity. Attempting to write any type of meaningful review of

Likkutei Sichos is an inherently impossible endeavor.

Furthermore, Likkutei Sichos is not a single *sefer* on a single subject; there are so many different types of *sichos*: *Rashi sichos*, *Rambam sichos*, *Chassidus sichos*, *sichos* on the *parsha*, *sichos* on Midrash, and on and on. It encompasses and incorporates all layers and approaches of Torah.

However, in the spirit of inspiring and reinvigorating our readership in the study of Likkutei Sichos, we have asked several Chassidim to provide us with their thoughts, insights, and reflections on the subject.

The following conversations touch on the many disparate aspects of Likkutei Sichos, from which, we hope, the reader will come away with a deeper appreciation and understanding of this infinite treasure the Rebbe gave us.

## THE REBBE’S TANYA

Rabbi Zushe Alperowitz says, “In order for a person to truly understand the Rebbe’s *hashkafa* and outlook, the Rebbe’s *kuk*—whether it’s on Torah, mitzvos, the greatness of a Yid, the purpose of the world, and so on—he must learn Likkutei Sichos. The Rebbe’s outlook is something you internalize from all the different types of *sichos* in Likkutei Sichos: the *Rashi sichos*, *Chassidus sichos*, the *nigleh sichos* and so on—and not only

because every *sicha* includes themes in Chassidus; the Rebbe’s *hashkafa* is expressed throughout the entire Likkutei Sichos, in all the different subjects.”

“The Alter Rebbe’s *sefer* is Tanya,” Rabbi Yosef Gurary says. “The Alter Rebbe had a *shita*, an approach, and where did he record it? In the Tanya. To put it in other words: **the sefer** of the Alter Rebbe is Tanya. So although he said *maamarim*, where one can find major foundational concepts in Chassidus, if you would have to pick one *sefer* where the Alter Rebbe recorded his *shita*, that would be the Tanya.

Similarly, Likkutei Sichos is the Rebbe’s Tanya, at least in my opinion. The Rebbe said *maamarim* and delivered Torah in many ways. But where did the Rebbe record his *shita* in everything? That would be Likkutei Sichos.”

Rabbi Alperowitz says, “When you learn a *maamar* after you learn the *sichos*—then you can understand the *maamar* better, you understand what the *maamar* is *really* saying. And the same is true with *Igros*, where the Rebbe expresses his *hashkafa* in a more practical way: when you learn *Igros* after you learn the *sichos*, you understand what’s behind it, *why* the Rebbe approaches things in certain ways.”

“One example is the concept that a *tzadik* cannot do an *aveira*,” Rabbi Leibel Shapiro

*"Likkutei Sichos is the Rebbe's Tanya, at least in my opinion. The Rebbe said maamarim and delivered Torah in many ways. But where did the Rebbe record his shita in everything? That would be Likkutei Sichos."*



says. “In the *velt* this is not so clear. Avrohom can do an *aveira* sometimes *ch”v*...Moshe Rabbeinu can make a mistake... The Rebbe taught us true *emunas tzadikim*, something that you do not find much elaboration on anywhere else.”

## IMMERSING IN THE REBBE'S OUTLOOK

“One also begins to comprehend the idea of true *ahavas Yisroel*, as was expressed in the Rebbe’s constant *limmud zchus* on Yidden,” Rabbi Shapiro adds. “As much as we know that Reb Levi Yitzchok Berdichever was the defender of the Yidden, one might say that the Rebbe was even more so. The Berdichever would do it on a simpler level—when he saw a *poshuter Yid*, he would explain how everything he did was good, showing the Aibershter how good the Yidden are and that they deserve all the *brachos*. But the Rebbe did this **based on the words of the Torah itself**: Hashem must give *parnassa* to Yidden **based on the words of Torah**; every Yid must have only good **based on the words of Torah**.

“I’ll tell you a story. This happened in 5734, after I had already moved to Miami, and I was still working on Likkutei Sichos. The way it used to work was like this: I would prepare the *sicha* from Miami, send it to New York, and the members of Vaad Lehofatzas Sichos had someone type it up. Then they gave it to the Rebbe for the first round of *hagaha*, and then later for the second *hagaha*. I would not see the *likkut* again until it



CHOF AV 5734, V SCHILDKRAUT via JEM 108668

**Marei Mekomos:** The Rebbe had a special passion for *marei mekomos*. When he took the helm of Kehos in the early 5700s, *maamarim* began coming out with *marei mekomos* for the first time in history, written mostly by the Rebbe himself. During the process of working on the *likkutim*, the Rebbe was particular that every single item, even the most self-understood concepts and known *pesukim*, should have a source—and with tremendous precision. So singular was the Rebbe’s exhaustive sourcing that the Rebbe even addressed the fact that the *possuk* “*Bereishis bara*” needed a *marei makom* to “בראשית א, א.”<sup>10</sup>

Rabbi Leibel Altein relates: “In one *sicha*, it was brought down that the title *K’naani* can mean a *socher*, a merchant (in addition to referring to the *K’naani* nation). We wrote the source that is often quoted in Chassidus, from the *possuk* in Hoshea: ‘*K’naan biyado moznei mirma*.’<sup>11</sup> The Rebbe added: ‘*Pirush Rashi parshas Vayeshev*’ [38:2], and wrote, ‘וכי אף אחד מכם אינו?’ [Does not one of you learn Chitas?!]...” [It should be noted that the Rebbe often emphasized using Rashi as a source since he is *p’shuto shel mikra*.]

“The Rebbe also taught us not to quote anything unless it was confirmed,” Rabbi Leibel Shapiro relates. “When the Rebbe himself added *ha’aros*, he would either check it up himself or instruct us to do so. I remember one occasion, when the Rebbe quoted from the Radvaz (on Rambam), and added that we should check the source (for accuracy). It turned out to be word for word from the Radvaz...”

One often finds the most exotic, unknown *sefarim* quoted in the *ha’aros*. “One time,” Reb Yoel Kahan relates, “the Rebbe quoted several lines from the *sefer* Ressisei Laila by Reb Tzadok HaKohen of Lublin. But he requested that since he didn’t have the *sefer* nearby, we should double-check the *lashon*. When we went to the library to look it up, we discovered that the quote matched up almost perfectly! This is a *sefer* from previous generations, and yet the Rebbe had quoted it from memory.” (It was published later in *Likkutei Sichos* vol. 5 p. 86.)

was completed and I received it in the mail (it was sent to me right away). The first thing I always did when I got the *likkut* was compare the final product with the original version that I had prepared, in order to see what the Rebbe had fixed. Later on, when I came to New York for some reason or another, I would go to the Vaad office and look through the Rebbe’s *hagahos*.

“One time, I prepared a *sicha* from Shabbos parshas Shelach 5732, a *Rashi sicha* about

the episode of the *meraglim*. Without getting into too many details, the Rebbe explained that Rashi was trying to resolve the following question in *pshuto shel mikra*: we see in the story of the *meraglim* that although the Aibershter wanted to destroy that whole generation immediately, Moshe Rabbeinu davened for them and saved their lives; instead, they slowly passed aover the next forty years. The *meraglim* themselves, on the other hand, died right away. The question arises: if

Moshe Rabbeinu’s *tefilla* saved the rest of the Yidden from immediate death, why didn’t it save the *meraglim* from immediate death, as well?

“The Rebbe explained that, according to Rashi, this is what the *possuk* is emphasizing with the words וַיִּשְׁבוּ וַיִּלְכְּדוּ עָלֵינוּ, that the *meraglim*’s agenda was against **him**—Moshe Rabbeinu; meaning that the *meraglim* were fighting against Moshe personally. Being that they were battling Moshe *himself*, his *tefilla* could not help them—*ein kateigor naase saneigor* [lit.: a prosecutor cannot serve as a defender].

“In the *yeina shel Torah*—the Chassidus section of the Rashi—the Rebbe explained that just as Moshe Rabbeinu davened for the Yidden, there is a Moshe Rabbeinu in every generation who davens for every Yid—the *nossi hador*—and he went on to elaborate on why every Yid needs the *tefilla* of the *nossi hador*. But, the Rebbe continued, just as the *tefilla* of Moshe could not help the *meraglim*, the *tefillos* of the *nossi hador* cannot help those who fight against him, because *ein kateigor naase saneigor*.

“In short, that is what the Rebbe said at the farbrengen.

“I had actually been involved in writing the farbrengen when the Rebbe had originally said it, and I prepared the *likkut* as the Rebbe had said it at the farbrengen. When I received the finished product, I saw that the entire last piece—that the *tefilla* of the *nossi hador* does not help for those who fight against him—had been removed.

“If you read the *sicha* (in *Likkutei Sichos* vol. 13 p. 44

ff), it almost feels like it stops abruptly, because you are expecting the *hora'ah* from the Rashi to be parallel to the Rashi itself. The *sicha* begins by saying that just as Moshe Rabbeinu davened for every Yid, the *nossi hador* davens for every Yid. So you expect it to say that just as Moshe Rabbeinu's *tefilla* did not help the *meraglim*, the *nossi hador's tefilla* cannot help those who fight him. But it's not there—the climax is missing.

“Now, sometimes the other members of the Vaad would edit the *sicha* I had sent them before they submitted it to the Rebbe, so I immediately called them up to find out what had happened—why did they take it out?

“They told me that they had given the *sicha* to the Rebbe as is. In the first round of *hagaha*, the Rebbe crossed out the entire piece, and wrote that this piece does not fit. In general, when the Rebbe wrote this type of *hagaha*, it would mean that the Rebbe did not approve of the way it was written, and members of the Vaad would rewrite it differently for the second round of *hagaha*.

“That's what they did—they rewrote the same thing in different words and sent the *sicha* to the Rebbe for the second *hagaha*. The Rebbe crossed it out again, but this time he explained: ‘הרי זה היפך כל החסידישע אפלייג. יישרף הנייר ולא ייאמר. This is against the entire Chassidishe way of thinking. The paper should be burned and [its content] never mentioned.’

“In other words, it's against any kind of *chassidishe* approach to say that there is a person whom the Rebbe's *tefilla* cannot help.



CHESHVAN 5740, LEVI FREDIN via JEM 193266

THE REBBE LEAVES HIS HOME FOR 770. OFTEN, THE REBBE TOOK THE GALLEYS OF THE LIKKUT HOME WITH HIM, WORKING ON IT OVERNIGHT.

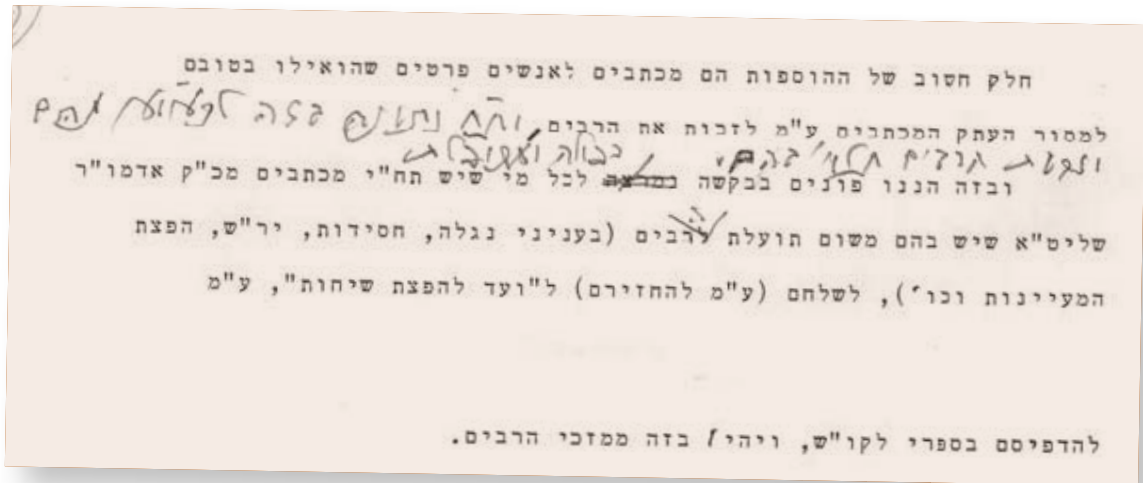
“It had to be said at the original *farbrengen* for whatever reason—perhaps as some type of *hora'as shaah*, or something related to the happenings on-high—such an occurrence wasn't rare in my experience. Whatever the explanation may be for this—and also for why the Rebbe crossed out the piece regarding the *nossi hador* but not about Moshe Rabbinu himself—this illustrates the *ahavas Yisroel*

of the Rebbe and the power of the Rebbe's *tefilla*. How can you even imagine that there is someone who cannot be helped by the *nossi hador*?!”

## INNOVATIONS IN CHASSIDUS

“There is an interesting two-fold nature at the heart of Likkutei Sichos,” Rabbi Dovid Olidort says. “Historically, it was born as a vehicle for *hafatzas*





THE REBBE'S HANDWRITTEN HAGAHOS ON THE PESACH DOVOR OF LIKKUTEI SICHOS VOL. 15.

*hamaayanos*, to provide material to *chazzzer* Chassidus in shuls. It is the place where the Rebbe explained Chassidus for the *chutzah*, in a way that is relevant and accessible to all, so that even a layman who never learned Chassidus can understand it.

"At the same time, Likkutei Sichos is where the Rebbe explained some of his deepest *chiddushim* in Chassidus. In fact, for many decades Likkutei Sichos was the *only* place where one could find *muga'dike* Chassidus from the Rebbe, because up until the late 5740s, only a handful of *maamarim* were *muga*.

"A major component of the Rashi *sichos* were the explanations of *yeina shel Torah* ('the wine of the Torah'), the Chassidus in Rashi, and the Rebbe learned profound fundamentals in Chassidus from some of the most simple-seeming Rashis. For example, from the way Rashi words his commentary in Parshas Tazria on the meaning of the word '*teshev*—she shall remain,' the Rebbe learns fundamental concepts in the nature of the

revelations of *Elokus* before the *tzimtzum*."<sup>3</sup>

"By learning Likkutei Sichos, you begin appreciating the fact that every word in Torah is *true*, it's an *inyan Eloki*," Rabbi Leibel Shapiro says. "Every word in Chumash is exact, every expression in Gemara is exact, even the *dibbur hamaschil* of Rashi is exact—in *p'shat*, Kabbalah, on all levels. The *velt* doesn't look at it that way—big deal, Rashi wrote this word or that word, are you really going to ask a question on the *dibbur hamaschil*? But the Rebbe taught us how every word of Rashi is the word of Hashem. In the *sichos* you see the *emes* of Torah. There are other *sefarim* that do it from time to time, but nothing compared to Likkutei Sichos."

## NIGLEH AND CHASSIDUS AS ONE

Rabbi Gurary says, "In Likkutei Sichos, all parts of Torah come together: *nigleh* and Chassidus; *p'shat*, *remez*, *drush*, and *sod*—demonstrating how the entire Torah is one single entity.

"As an example, let's take the integration of *nigleh* and Chassidus. The Rebbe explained on multiple occasions that the primary *chiddush* of the Tzemach Tzedek was the fact that he brought *nigleh* and Chassidus together and revealed how they are a *Torah achas*. A single *maamar* of the Tzemach Tzedek is built out of a mix of Mikra, Mishnah, Gemara, *agadeta*, *nigleh*, and Chassidus."<sup>4</sup>

*It can be said that the true culmination of this idea is seen in the Rebbe's Torah, where the Rebbe shows in such an evident way how Chassidus and nigleh are a single entity—like a guf and neshama, a body and a soul...*

**Hosafos:** In the back of every *sefer* of Likkutei Sichos (besides vol. 1 and 3) there are *hosafos* (“appendixes”), which consist of two components:

*Sichos:* Any *sicha* that was *muga* by the Rebbe for whatever reason throughout the years was included in the back of Likkutei Sichos. (This continued until the Rebbe began editing the *farbrengens* every week, and they were published separately in *Sefer Hasichos*.)

*Letters:* Until the Rebbe began the initiative of printing *Igros Kodesh* in the 5740s,<sup>12</sup> the only organized place one could find the Rebbe’s letters was in the back of Likkutei Sichos. Until today, letters from the late 5730s-5750s (which have not yet come out in *Igros*) can only be found in Likkutei Sichos.

The letters in the *hosafos* are organized by *parshah* and *yom tov*, and although it takes some getting used to, you can easily find a letter on any given topic based on the *parshah* or *yom tov*. Some examples:

- Science and Torah—Bereishis (The creation of the world)
- Chassidus and *hafatzas hamaayanos*—Yud-Tes Kislev and Yud-Beis Tammuz
- Mourning—Vayechi (The passing of Yaakov Avinu)
- Medical—Mishpatim (where it says the *possuk* “*Verapo yerappe*”)
- Chinuch - Emor (Rashi quotes *Chazal* that “*Emor..V’amarta*” teaches us that the elder should teach the younger).

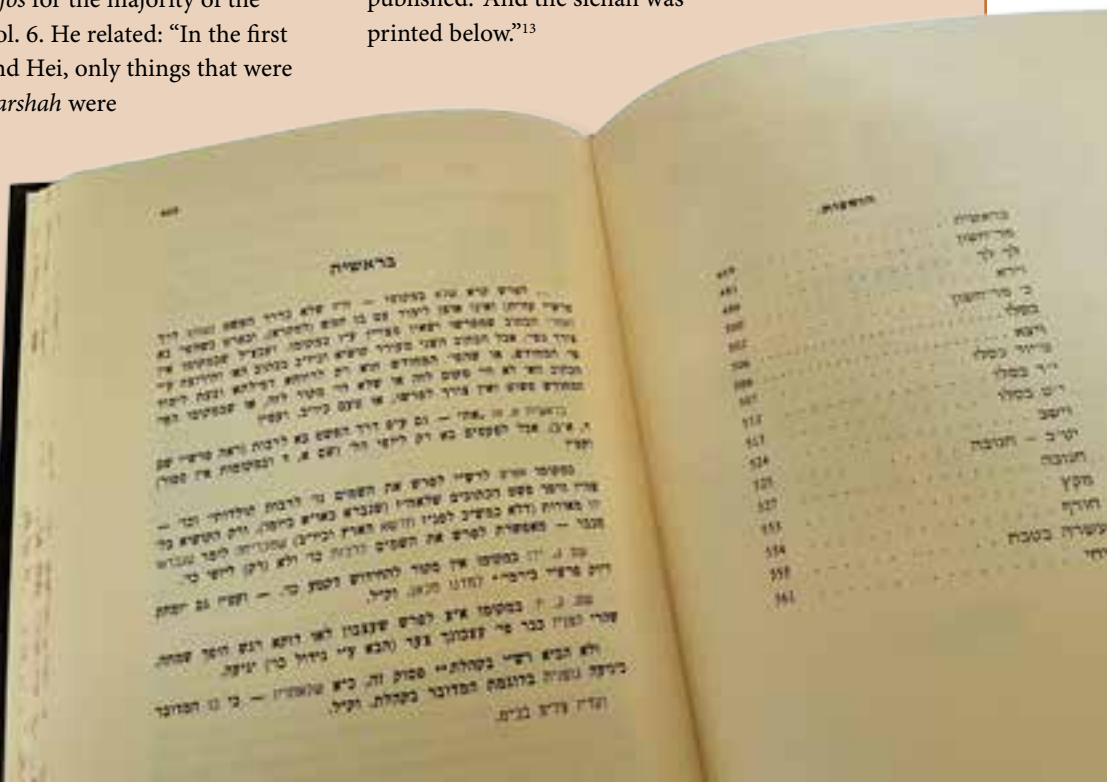
Rabbi Yosef Minkowitz was in charge of collecting and organizing the *hosafos* for the majority of the seforim, starting with vol. 6. He related: “In the first volumes, Beis, Daled, and Hei, only things that were **directly** related to the *parshah* were included. But we realized that the Rebbe’s *sichos* and letters are getting lost! There were so many *sichos* that the Rebbe was *magiah* here and there for Bitaon Chabad, Kovetz Lubavitch, and so on, and most people didn’t have access to them! So

I started collecting and publishing them in the *hosafos*. In addition, I searched through thousands of letters from the Rebbe in people’s archives or that I had copies of, and we published them even if they only had a slight connection to the *parshah*.”

Before each *sefer* was printed, the Rebbe would go through it, occasionally adding *hagahos* to the letters. There were other times when the Rebbe was involved in creation of the *hosafos* as well, as Rabbi Yosef Minkowitz relates: “In 5709, Rabbi Betzalel Wilshansky wrote a letter to the Rebbe from Australia asking what one should do when crossing the International Date-Line during *sefiras ha’omer*. This was before the *nesius*, but already then they knew that the Rebbe would have an answer.

“The Rebbe wrote a beautiful letter explaining the entire *inyan*, going through all the questions that come up, all the scenarios, and so on—but the conclusion was different from Likkutei Sichos *chelek gimme!* I wasn’t sure what to do. On the one hand, I can’t print a letter that contradicts a *sicha*, but it was such a *geshmake* letter. I wrote in to the Rebbe and asked what to do.

“The Rebbe said to print the letter and print the *sicha* a second time together with the letter, and he wrote up a short piece to be inserted between them. It was written in third person, as if by the editors: ‘The above letter represents the original *svara* and analysis, but afterwards he analyzed it again and came to a conclusion. To give the full picture (*l’shleimus ha’inyan*), we are reprinting this *sicha* although it was already published.’ And the *sichah* was printed below.”<sup>13</sup>



“But, the Rebbe explained in a *sicha*<sup>5</sup>, that the Rebbe Rashab—through Tomchei Temimim—brought the unification of *nigleh* and Chassidus to a new level, in a fashion that was a *chiddush* even in relation to the Tzemach Tzedek: Although the Tzemach Tzedek cites concepts from both *nigleh* and Chassidus in his *maamarim*, they remain separate entities; they are two distinct elements in one *maamar*; the Rebbe Rashab’s *chiddush* in Tomchei Temimim was to take it a step further, unifying *nigleh* and Chassidus in a way that it truly becomes a *Torah achas*, a single Torah.

“It can be said that the true culmination of this idea is seen in the Rebbe’s Torah, where the Rebbe shows in such an evident way how Chassidus and *nigleh* are a single entity—and not simply because they belong under the same umbrella of ‘the Torah.’ Rather, they are like a *guf* and *neshama*, a body and a soul. Just as the *guf* and *neshama* are two elements of a single living person, *nigleh* and Chassidus are two indivisible layers of the same Torah.

“This is something you see all over in Likkutei Sichos. Let’s take a *Rashi sicha*, for example. The first step in a *Rashi sicha* is that the Rebbe is *mechadesh* that Rashi is saying something new in *p’shat*—something that we would not have seen on our own. In other words, as a result of the Rebbe’s approach in learning Rashi, a new *p’shat* is born. This new *p’shat* often leads to a new *halacha* (as the Rebbe always quoted from the Shalah Hakadosh, Rashi contains “wondrous concepts in *halacha*”). So the first thing is,



8 TISHREI 5741, LEVI FREDIN via JEM189083



when the Rebbe learns a Rashi the way he does, a new *din* in *nigleh* is discovered, which we would not know without this Rashi. And then the Rebbe explains the Chassidus-aspect in the Rashi—how *this same concept* is reflected in Chassidus, either in understanding a concept in the *haskala* (philosophy) of Chassidus, or in *avodas Hashem*. The *yeina shel Torah* isn't an external add-on—it's the *inner layer* of the *p'shat* and *halacha*.

“The Rebbe does this with Rashi, Rambam, *hadranim*—the entire Likkutei Sichos is filled with this! The examples go on and on.

“In fact, the Rebbe’s integration of Chassidus and *nigleh* reaches such an extent, that the boundaries between *nigleh* and Chassidus begin fading: the Rebbe will utilize Chassidus in order to explain *nigleh*, and *nigleh* to explain Chassidus.

“For example, when elaborating on a concept in *nigleh*, the Rebbe will often show how Chassidus shows a new depth in this concept, and that it is necessary to understand the Chassidus-aspect in order to truly understand the *nigleh*-aspect. One small illustration: The laws of *tumah* and *tahara* (purity and impurity) are extraordinarily complex and detailed, and many of them seem to be classic *gezeiros hakasuv*, decrees of the Torah without explanation. Dishes and vessels made out of metal or wood become *tamei* when they are touched by impurity in any manner, whereas those made out of earthenware (*kli cheres*) become *tamei* only if the impurity enters through the *inside*. And if this earthenware vessel is sealed (*tzamid pasil*) it cannot become *tamei* from any impurity, even dead bodies—except if a *zav* moves it. When the Rebbe learns these same *halachos* according to Chassidus, suddenly all these seemingly random rules are in the perfect order, to teach us amazing lessons in *avodas Hashem*.<sup>6</sup>

“The same is true the other way: the Rebbe will often use concepts and terms from *nigleh*—like *kamus* and *eichus* (quantity and quality) *tzibur* and *yachid* (community and individual), and such Rogatchover-style concepts—in order to clarify an *inyan* in Chassidus. The Rebbe will even use actual *dinim* in *halacha* in order to explain Chassidus.”

## THE REBBE'S METHOD OF LEARNING



In the *pesach davar* of the Likkutei Sichos, the editors wrote: “A large portion of the *hosafos* come from letters written to private people who shared a copy of their letters for the benefit of the public. We are hereby requesting that anyone who has in his possession letters of the Rebbe should send them...”

In volume 15, the Rebbe himself edited this paragraph (the Rebbe’s words are in bold). “A large portion of the *hosafos* come from letters written to private people who shared a copy of their letters for the benefit of the public. **Thanks is given to every single one of them, and the merit of the public is theirs.** We are hereby requesting **with a double and redoubled** [request] that anyone who has in his possession letters of the Rebbe should send them.”

It is this  
multicolored nature  
of Likkutei Sichos  
that creates the  
tiferes, the beauty.  
Not only that all the  
different colors are  
contained together in  
a single area, but  
that they become  
synthesized into one  
single inyan—and  
that's what creates  
the beauty.

Rabbi Moshe Wolberg says, “I once heard from Reb Yoel Kahn in the name of Reb Chaim Tzimmerman (a brilliant *gaon* who would often come to speak to the Rebbe in learning): Every person who learns has a certain *gang*, a specific method in learning. There are many different approaches: there’s a Brisker approach; a more Polisher approach; a Rogatchover-style approach; and so on. When presented with a *kashya*, a question in learning, most people will try to resolve it by employing their personal approach.

“But not everything in the world can be painted with a single brush! Not everything can be explained with one single *gang*!

“The Rebbe, on the other hand—Reb Chaim Tzimmerman said—*employs* all the approaches, but is not limited to any specific one. In one place

the Rebbe will say a profound logical *vort* (a ‘*higayon’dike vort*’), and in another place he’ll discuss a very *baalebatish* *svara* (a more practical way of thinking). In one *sicha* he will display a certain *sharfkeit* (e.g. a clever, innovative connection to another *sugya*), and in another he will state that the version was not printed correctly and offer suggestions for how it should be. [These types of approaches to learning are difficult to clearly define, but see below for some examples. Ed.] In other words—the Rebbe’s approach is that there’s room for everything.

“There are certain questions the Rebbe asked that were based on a penetration into the depth of the logic. One example that comes to mind: The Rogatchover makes a list somewhere of various things in Torah where the *shiur* is *mashehu*; the minimum size is anything above zero. Most things in Torah need to be a certain size in order to count: you have to eat a certain amount of matzah to fulfill the mitzvah in Pesach; you are only liable for eating on Yom Kippur when you eat a certain amount; and so on. But there are a few areas where the minimum size is ‘anything.’ The list includes, among other things: *ir hanidachas*; the prohibition of *avoda zara*; certain prohibitions of Shabbos; and so on.

“The Rebbe points out that there is an inconsistency in this list—*avoda zara* and Shabbos do not belong together. There are two reasons why the minimum amount could be ‘anything.’ Regarding Shabbos, it’s because even a very small amount is considered to have consequence; while the amount

that is considered consequential for matzah is larger, the amount to be considered consequential for Shabbos is much smaller. But with *avoda zara*, it is an entirely different rationale: there is no minimum amount needed for it to be prohibited. In other words, with Shabbos, the minimum amount that is prohibited is very small, anything. In *avoda zara*, there is no minimum amount—*anything* is prohibited. So they are not the same.<sup>7</sup>

“On the other hand: there are places where the Rebbe will elaborate at length on a ‘*leshitasaihu*’ of two *tannaim*—where he would go through the entire Shas, showing how one idea underlies so many different positions of the same *Tannaim* (see below).

“And then there was the way the Rebbe dealt with ascertaining the correct version in a *sefer* (which in itself is unique; most *sefarim* that deal with *lomdus* would not be comfortable getting into the nitty-gritty of varying versions). The Rebbe often explained that if you see two versions of a line in a *sefer*, and one of them makes less sense—that one is often more likely to be correct. Why? Because the way it used to work was that when a *sefer* was published, a *bochur zetzer* (copy editor) would go through it and fix any mistakes. Sometimes, this *bochur zetzer* would feel overconfident and “fix” a word that may have seemed strange or repetitious but was in fact correct. The Rebbe used this *svara* in many places. This is not a *logical* leap, a *lomdishe svara*—it’s a *baalebatish svara*, a more technical, practical way of thinking—it involves







PAMPHLET CONTAINING A RECENT SICHA THAT THE REBBE WAS MAGIAH. SICHOES PUBLISHED AS SUCH WERE INCLUDED IN THE HOSAFOS.

contemplating the reality of how things *happened*, and that mistakes in *sefarim* weren't made on their own, but by actual human beings.

"And in the very same Likkutei Sichos, the Rebbe will discuss the difference between the examples the Friediker Rebbe gives for the effect of Chassidus; if it's like a bright ember or pearls of the sea.<sup>8</sup>

"So in Likkutei Sichos, one sees all all kinds of approaches: *lomdus*, *sharfkeit*, questions on seemingly minor details, *baalebatish* *svaros*, *p'shat*, *remez*, *drush* and *sod*. And everything

is true, you just have to know when to use it. The Rebbe's approach is to find the truth in every part of Torah—he's not coming to say a '*vort*,' but to clarify the truth of the idea.

"It is this multicolored nature of Likkutei Sichos that creates the *tiferes*, the beauty. The idea of *tiferes*, as Chassidus explains it, is not only that all the different colors are *contained* together in a single area, but that they become synthesized into one single *inyan*—and that's what creates the beauty.

"Reb Yoel would always offer the example from when

the Rebbe spoke the *sichos* of '*leshitasaihu*,' where vastly different rulings by the same *tanna* are found to have a single underlying principle. The most famous of these is the argument between Beis Shamai and Beis Hillel—whether to look at the potential or the actuality (the *koach* or the *poel*)—which the Rebbe discussed numerous times throughout the years. The *inyan* itself was an amazing thing, but the Rebbe took it a step further: if all these different rulings share the same principle, the Rebbe asked, why do these *tannaim* need to repeat the argument over and over again? In Gemara-language, what's the *tzrichusa*? And then the Rebbe went on to find subtle differences in each *sugya* that necessitate repeating the argument. (There were, in fact, certain *sugyos* where a given set of *tannaim* did not express their opinion, and the Rebbe explained that this was because it was obvious from their general *shita*.)

"Asking for a *tzrichusa* means two things: first of all, you're taking it seriously. If it's simply a *p'shetel*, an intellectual exercise—be happy that you said a *p'shetel*! When you start looking for the *tzrichusa*—when you start asking why it needs to be repeated—that means that this is very real. This isn't just a cute connection, it's so real that you're asking why you need both.

"Second, it illustrates that you're not sufficing with "*hafshata*," the abstract intellectual innovations. In general, when you say a big *lomdus* there are often many loose ends—there's a little *kashya* here, a little *kashya* over there—and it's not really considered an

issue. But even after the exciting connection, the Rebbe would get into the *tzrichusa*, delving into the intricate details of each *sugya* and explaining why it's important to be repeated. Because the Rebbe was looking for the *emes*.<sup>9</sup>

## AN APPROACH OF BITTUL

Rabbi Isser Zalman Weisberg<sup>9</sup> says:

“What I find is that the Rebbe learned in a way of *bittul*—what is the Torah trying to say? Many *roshei yeshivos* use Gemara and *rishonim* to express *their geonus*, to show how they can innovate a *lomdus*. The Rebbe's approach was one of *emes*, of *bittul*—what did Rashi mean? What did the Gemara mean to say? Just like the Rebbe's *derech* in Rashi was *pshuto shel mikra*, the Rebbe's approach to Gemara was to look for the *pshuto shel Gemara*—what is the Gemara trying to say?

“In the Reshimos, for example, or in Igros, you see how the Rebbe takes apart a *sugya*. I would say that it's more of an old-fashioned style of learning, similar to the Maharsha. The Rebbe dissects all the various opinions in the *sugya*, all the Tosfos'n, analyzing how it fits in with the words of the Gemara—and you see that he's not just looking to come out with a regular *geshmake lomdus*. As the Rebbe Rashab says in Kuntres Eitz Hachayim, the true approach to learning is to search for the *emes*, and very often, the true answer is not the most exciting one. Of course, there are many questions that can only be resolved with a Rogatchover, with a *lomdus*, or with another

type of approach—but that wasn't the goal. The Rebbe's goal was finding the truth.

“This was also expressed in the fact that the Rebbe would utilize all types of contemporary tools in learning. The whole idea of using *kisvei yad* in Rashi was revolutionary when the Rebbe began using it (though it has become much more accepted today in the *velt* as well). In the past, a *sefer* didn't even have a *mafteach*, a table of contents—because it's a modern invention! But the Rebbe was very fond of bibliographies, tables of contents, *mafteichos*, footnotes—all seemingly modern approaches—because he utilized every path to find the truth.

“This also comes from the idea of *shleimus haTorah*, the totality of Torah. There were many great *geonim* and *poskim*—even in the modern age—who never looked into the later *acharonim*. Even if they would have access to the modern tools of technology, they wouldn't be interested—they learned the *sugya*, they had the confidence in how they learned it, and that was enough. Do you have to look into all the latest *acharonim*...? This is a valid approach taken by *gedolei Yisroel*, most radically by the Rogatchover himself. But the Rebbe was very interested in what everyone had to say on the topic, and if someone pointed out that a certain *sefer* discussed the topic, the Rebbe put it in to Likkutei Sichos [usually prefaced by *‘He'irani chochom echad'*]. The Rebbe wanted to take everything in—every *acharon* was important, every person who learns Torah is important—everything that a *talmid vasik* innovates is part of Torah.”

“There's a certain person I know—today he is a prominent shliach—who doesn't come from a Lubavitcher family,” Rabbi Wolberg relates. “When he was a young *bochur*, somehow or another he got in touch with a local shliach and ended up learning in the Lubavitcher yeshiva in New York. However, he had some problems with the yeshiva and was considering leaving.

“Another older *bochur* tried to be *mekarev* him and started learning Likkutei Sichos with him. What made the key difference to this young *bochur* was the fact that the Rebbe was worried about all the subtle little details—that every element was reckoned with and dealt with; the Rebbe showed you that every element in Torah—every nuance, every expression, every *diyuk*—is important. He felt that the Rebbe wasn't trying to say a ‘vort’—he was really looking to find the truth of the Torah. And that changed his life.” T

1. Reb Yoel Kahn, *B'darkei Hachassidim* p. 86-90.
2. Bamidbar 14:36.
3. Vol. 7 p. 88. See Sefer Ha'erachim-Chabad volume 3 pages 70-72.
4. See e.g. Toras Menachem 5742 vol 4 p. 2295.
5. Likkutei Sichos vol 20 p. 395.
6. See Likkutei Sichos vol. 38 p. 72.
7. Likkutei Sichos vol. 29 p. 155.
8. Likkutei Sichos vol. 20 p. 171.
9. As a bochur in 770, with the Rebbe's tremendous encouragement, Rabbi Weisberg began writing up the Rebbe's *sichos* for *veltishe* Torah-publications. The Rebbe was *magiah* all of the *sichos* that he prepared.
10. Sichos Kodesh 5741 vol. 1 p. 270 ff.
11. Hoshea 12:3.
12. See A Chassidisher Derher Tammuz 5776 (Issue 46).
13. Likkutei Sichos vol. 7 p. 285-294.



# ELECTIONS



The hallmark of a free and democratic society is the ability to hold fair elections to determine any respective leadership. When citizens cast their vote at the ballot box, they exercise their right and civic duty in formulating all levels of government, from the local school district board to the President of the United States. It is a right Americans often take for granted and one that people living under dictatorships can only dream of. The Rebbe provides a unique Torah perspective on this crucial institution of freedom, its source in Torah and pertinent lessons to be derived from it in *avodas Hashem*.

## THE SPIRITUAL SOURCE OF ELECTIONS

In describing the proper way for a congregation to select a *shilach tzibbur* to lead the *tefillas*, the Alter Rebbe instructs<sup>1</sup> that it should be “according to the wishes of the majority.” Throughout history, the governing body of a Jewish community, known as “ז' טובי העיר”—the Seven City Elders, was selected by way of a vote, and their mandate was halachically binding in all communal matters.

When a *beis din* is faced with a halachic dilemma, the *halacha* is determined based on the majority opinion. In the hundreds of recorded discussions between Beis Shammai and Beis Hillel, Beis Shammai submits

to the opinion of Beis Hillel and Beis Hillel is carefully respectful of Beis Shammai. Hence, the opinion of Beis Shammai is always quoted first.

The above serves as the spiritual source for the process of elections employed in every free society today in choosing leadership.

Naturally, when a multitude of people live together there are varying opinions and philosophies with many candidates vying for power. Ideological differences are stark and debate will at times be sharp.

However, when the polling stations close and the votes are counted, the candidate who receives the most votes is proclaimed the leader of all the citizens. The winner is

careful to acknowledge and respect the opponent, and the opponent encourages everyone to support the newly elected leader.

The election also emphasizes how every citizen's impact on the outcome is equal. A powerful politician and a simple teenager are counted equally. This is similar to the idea expressed by the *machatzis hashekel*. As the Torah clarifies “ועשיר לא ירבה”<sup>2</sup>—the rich and poor are represented equally in the *Beis Hamikdash*.

## “RUNNING” FOR OFFICE

One who wishes to hold elected office, needs to “run” for office. Standing or going slowly will not suffice. America expects its leaders to run for the job.

This is a reflection of the idea that a Yid is expected to constantly grow in Yiddishkeit in ever increasing speed—מעלין בקודש! In addition, a Yid is expected to run to do a mitzvah, expressing the love and passion in *avodas Hashem*.



In honor of the 1st birthday  
of our son

Levi Yitzchok שיח'ל

Backman

3 Menachem Av 5777

By his parents  
Bruce and Rochelle  
and Family



## HOW SHOULD YOU CAST YOUR VOTE?

The Torah describes the relationship between Hashem and the Yidden as one of mutual choice. Hashem chooses the Yidden as His

nation: “יבחר לנו את נחלתנו את גאון יעקב”<sup>1</sup> אשר אהב סלה—He shall choose our inheritance for us, the pride of Yaakov, whom He loves forever.” The Yidden choose Hashem, as the *possuk* states “חלקי ה' אמרה נפשי”<sup>2</sup>—Hashem is my portion,’ says my soul.”

The Midrash<sup>3</sup> provides a parable for the Yidden choosing Hashem. A king once entered a city, and the citizens started inviting the king's ministers and advisors to stay with them. But one smart man proclaimed, “I will take the king!”

At face value, it seems strange to associate choosing the king with a greater state of intelligence. All the ministers and advisors serve at the pleasure of the king. Basic logic dictates that the king is the best choice! Why does the Midrash give this fellow so much credit?

Chassidus explains that being in the presence of the king necessitates one to be in the ultimate state of *bittul*—absolute submission and self nullification to the king. With ministers and advisors, after the initial awe and reverence wears off, one

can start to manipulate them to his benefit. Even though the effectiveness of the minister is dependent on the king, a human being has a hard time relinquishing his identity and self awareness to be so close to the king and would rather befriend a minister and retain his identity.

Appreciating the value of *bittul* and the willingness to surrender completely to the king is a sign of true intelligence.

During an election, a Yid must choose the king, Hashem. Even though Hashem does not appear on the ballot, one must determine his choice based on which candidate will be most beneficial for Shulchan Aruch, for the advancement of Torah, mitzvos and *klal Yisrael*. Disregarding all other calculations and choosing the king is the surest way to achieve spiritual and material success. **T**

1. Iggeres Hakodesh siman 1. See Alter Rebbe's Shulchan Aruch Orach Chaim 53:23.
2. Ki Sisa 30:15.
3. Tehillim 47:5.
4. Eicha 3:24.
5. Eicha Rabba 3:22.

## THE MOST IMPORTANT OFFICE

During the farbrengen of Chof Menachem-Av 5741, several dignitaries approached the Rebbe between the *sichos* to say *l'chaim*. Among them were New York City Mayor Abraham Beame; Brooklyn Deputy District Attorney Norman Rosen, candidate for Brooklyn District Attorney; and Assemblyman John Dearie, candidate for New York City Comptroller. After Mr. Rosen and Mr. Dearie requested the Rebbe's *bracha* for success in their respective elections, a Yid by the name of Chaim Meir Benzion approached the Rebbe.

CMB: I am not running for any office...

Rebbe: You have a very special office: To spread Yiddishkeit around you.

(Living Torah, Disc 31,  
Program 121)



## READ THE ORIGINAL SICHOS:

*Purim 5740, Sichos Kodesh 5740 Volume 2 Page 337*

*Yud Aleph Nissan 5736, Sichos Kodesh 5736 Volume 2 Page 40*

*Chof Cheshvan 5735, Sichos Kodesh 5735 Volume 1 Page 150*



לזכות  
שלוחי כ"ק אדמו"ר בכל אתר ואתר  
שיצליחו בגשמיות וברוחניות,  
וימלאו שליחותם בפועל, לקבל פני  
משיח צדקינו' באופן של 'ופרצת',  
ובאופן ד'ואתם תלוקטו לאחד אחד',  
עדי נזכה לגאולה שלימה  
ונשיא דורנו בראשינו  
נדפס ע"י  
בית חב"ד מעקוואן, ויסקנסין



# Ahavas Yisroel

The Foundation of Chassidus

...כידוע מרבוה"ק נשיאינו הק' צוקללה"ה  
נבג"מ זי"ע, עד כמה מסרו נפשם להשריש בלב  
החסידים המקושרים השייכים ואפילו בתוך  
סתם בני"י, העניין דאהבת ישראל...

It is well know how much our holy Rabbeim, our  
*nesi'im*, went on *mesirus nefesh* in order implant  
*ahavas Yisroel* amongst their chassidim, their  
*mekusharim*, the ones who are connected to  
them; and even amongst all of b'nei Yisroel...

(Igros Kodesh vol. 5 p. 180)

## A Question for the Rebbe

There was once a chassidische farbrengen during the lifetime of the Alter Rebbe, the Frierdiker Rebbe relates.

One of the chassidim present raised his glass for a l'chaim, and wished himself, "may Hashem bless me with true *ahavas Hashem*." The Mittlerer Rebbe, who was also present, raised his glass and said, "may Hashem bless me with true *ahavas Yisroel*..."

A discussion ensued: some chassidim maintained that *ahavas Hashem* is greater than *ahavas Yisroel*, while others argued that *ahavas Yisroel* is in fact the greatest mitzvah, standing even higher than *ahavas Hashem*.



CHAIM BHALBERSTAM via JEM101704

THE REBBE DISTRIBUTES THE KUNTRES HEICHALTZU, 21 MAR-CHESHVAN 5748.

The debate carried on for a number of weeks, until it was decided that the issue would be brought to the Alter Rebbe for clarification.

The Alter Rebbe replied, in his classic concise form, and with his usual tune:

“*Ahavas Hashem* and *ahavas Yisroel* must be both equally engraved in the soul of every Jew. For Hashem says He loves His people. Thus, *ahavas Yisroel* is certainly greater, for if you love Hashem you must certainly love whom He loves—אוהב מה שאהוב—אוהב.”<sup>1</sup>

## Klal Gadol

The mitzvah of *ahavas Yisroel* is one of the foundations of Yiddishkeit. As Rabbi Akiva famously put it, “זה כלל גדול בתורה—This mitzvah is a great principle of the Torah.”

As with every other area in Torah, *toras haChassidus* illuminates the mitzvah greatly and placed the spotlight on its importance.

*Ahavas Yisroel* is considered one of the founding principles of Chassidus as taught by the Baal Shem Tov.<sup>2</sup> Countless entries in *Hayom Yom* attest to this fact.<sup>3</sup>

The basis and rationale for the mitzvah are explained in Tanya perek Lamed-Beis, which spells “לב”—heart. As the Rebbe explained, this perek acts as the “heart” of all of Chassidus.

The Baal Shem Tov taught that we must love the most simple Jews even more than the scholarly ones. Much like *tefillin shel-yad* (the hand representing action and good deeds) are donned before *tefillin shel-rosh* (the head representing scholars and learned people).

The Mezricher Maagid took this a step further: Reb Elimelech of Lizhensk was once summoned by



the Maagid who told him, “You hear, Meilach, what they say in the heavenly yeshivah? The true meaning of *ahavas Yisroel* is to love a *rasha gamur* just the same as a *tzaddik gamur*!”

The Alter Rebbe took it even further: *ahavas Yisroel*, says the Alter Rebbe, is for each and every Jew without distinction; from the greatest to the smallest. The love of *ahavas Yisroel* is beyond logic; an *ahava atzmis*—an innate love, much as the love one has for himself. For we are all brothers—אחים ממש—in the literal sense.<sup>4</sup>

## DRY OF LIFE

The Rebbe Rashab once told his son, the Frierdiker Rebbe:

When you wake up in the morning and you learn Torah and daven, you’ve accomplished something. But if you did not have the opportunity to do a favor for another Jew, your day is completely “dry” (i.e. lifeless). You need to daven to Hashem that He should present you with the opportunity to do a favor for another...

(Sefer Hasichos 5699 p. 339)

## “Heichaltzu”

In each generation, our Rabbeim did all they could and beyond to strengthen *ahavas Yisroel*, to the point of *mesirus nefesh*.

The Frierdiker Rebbe relates that once on a trip home from Mezhrich, the Alter Rebbe stopped in a city called Smargon. Inhabitants of the city were then in the midst of a great dispute; the local scholarly elite wouldn’t allow anyone to hold the position of *rav*. The Alter Rebbe recited a *maamar* that would later serve as the basis for the *maamar Heichaltzu*, eventually printed in Likuttei Torah. The *maamar* talks about the war against Midyan, which represents מדין ומריבה—strife and struggle. This is the *klipah* of *sinaas chinam* which must be eradicated.

Generations later, the Rebbe Rashab recited a *maamar* on this *possuk* as well. He details the travesty of *yeshus* and its inevitable result in *sinaas chinam*, and offers guidance and advice on how to avoid them.

The story is told that the Rebbe Rashab witnessed how one chossid rinsed out a cup before using it, cleaning it after another chossid’s use. The Rebbe

Rashab was very displeased by this act, and it prompted him to recite this *maamar* about *ahavas Yisroel*.<sup>5</sup>

“It is of utmost importance to study the *maamarim* of *Heichaltzu*...” the Frierdiker Rebbe says. “There one will read about the issues of *sinaas chinam* and *pirud halevavos*, traits which have unfortunately become a ‘commodity’ amongst chassidim, who can’t be bothered to try and fix these issues...”<sup>6</sup>

Throughout the years, the Rebbe often encouraged that Chassidim should study the *maamar Heichaltzu* diligently, especially in times of dispute.<sup>7</sup>

In honor of Chof Cheshvan 5748—the birthday of the Rebbe Rashab—the Rebbe personally distributed “*Kuntres Heichaltzu*,” a special printing of the *maamar* to all males above the age of 12 and females above the age of 11. To each and every one, the Rebbe wished “א הצלחה דייקן לערנען—a successful study.”

## HOW TO GET THERE

I once asked the Rebbe in yechidus how to bring myself to have *ahavas Yisroel*. The Rebbe responded:

You should learn this mitzvah [*ahavas Yisroel*] as it is explained in *Derech Mitzvosecha*, and if you wish, learn also the *maamar Heichaltzu* in Likuttei Torah, where these matters are discussed, until you know the content by heart. Think it over from time to time, and this will help you to absorb these concepts sooner...”

(Rabbi Bentzion Stein—Teshura Slonim-Stein 5768)

## Inseparable Love

When the Rebbe accepted the *nesius* on Yud Shevat 5711, he made what he referred to as a “statement”:

The three *ahavos*: *ahavas Hashem*, *ahavas haTorah*, and *ahavas Yisroel* are all one. Part of one inseparable essence.

Later that night, in the inaugural *maamar* of *Basi L’Gani*, the Rebbe famously related a story of each of the Rabbeim, demonstrating their immense *ahavas Yisroel*, and concluded:

“There are also many stories about the Rebbe, my father-in-law, how he worked to assist even one single Jew, whether with material or spiritual help. He put

himself on the side and disregarded not only his own *gashmiyus*, but even his own *ruchniyus*. And he did this even for a person who was completely below his league...”

## THE KEY TO GEULAH



“זה מכמה-וכמה חדשים שמרעישים ויותר מכאן על-  
דבר ההכרח באחדות ישראל (ובהקדמת אהבת ישראל)  
ושלילת מחלוקת וכו', ושהו ביטול סיבת הגלות, ובמילא  
נוגע ישירות - להשים קץ לגלות ולהביא את הגאולה, וכל  
השתדלות האפשרית בזה מקדימה קץ הגלות, ובכל זה  
חובת כאו"א הרוצה ומצפה לגאולה להשתדל (ולהזהר  
מהפכו)...”

“It’s been quite a few months now that we’ve been **clamoring**, and **more**, about the **need** for *achdus Yisroel* (prefaced by *ahavas Yisroel*), and avoiding *machlokes*, etc. For this would remove the cause of this *galus*, thus it would **directly** result in an end to *galus* and bring the *geulah*. Any effort possible in this regard will hasten the end of *galus*, and it is the **duty** of each and every individual who wants and awaits the *geulah* to act [accordingly], (and to refrain from the opposite [of *ahavas Yisroel*])...”

Indeed, from that point on, the Rebbe’s every campaign was imbued, and in fact based on *ahavas Yisroel*.

The last of the ten *mitvtzoim* introduced by the Rebbe was *Mivtza Ahavas Yisroel*, on Chai Elul, 5736.

But from then on, whenever mentioning the ten *mitvtzoim*, the Rebbe always began with this *mitvza*, because it serves as the basis and the springboard for all of the other *mitvtzoim*. In the Rebbe’s words:

“We are currently standing on the birthday of the Baal Shem Tov and the Alter Rebbe, and soon we’ll mark the birthday of the Tzemach Tzedek. They, together with the *nesi'im* who preceded and succeeded them, all went on *mesirus nefesh* for *ahavas Yisroel*... Let us go out, declare and elucidate, until we can affect upon each and every Jew that the *mitzvah* of *ואהבת לרעך כמוך* is true about each and every *Yid* individually... By explaining this to another with true *ahavas Yisroel*, your words will certainly resonate and have the desired effect...” (For further clarification see *Dvar Malchus* on page 4).

And when we are as one with true *ahavas Yisroel*, nothing can stand in our way. As the Rebbe concluded the *farbrengen* of Yud Shevat 5711:

“כי בשמחה תצאו ובשלום תובלון...”

“When we’ll have joy, we’ll have peace. When all the *mekusharim* of the Rebbe will be *bachdus*, then even the mountains and hills, will not be an obstacle—on the contrary: they’ll help us in our mission...” ①

1. Igros Kodesh Admur HaRaYyATZ vol. 3 p. 424.
2. Sichas Yud-Tes Kislev 5720; Toras Menachem vol. 27 p. 183.
3. See for example: 3 Adar I, 28 Nissan, 5 Iyar, 8 Menachem-Av, and many more.
4. Sichas Shavuot 5713; Toras Menachem vol. 8 p. 207.
5. Sefer Hasichos 5697 p. 250.
6. Sefer Hasichos 5691 p. 258.
7. See for example: Igros Kodesh vol. 25 p. 140; vol. 13 p. 19.



AHAVAS YISROEL IS THE BASIS AND FOUNDATION OF ALL OF THE OTHER MITVTZOIM.

PURIM 5733, LEVI FREIDIN via JEM 243628



# Every Jew is a Brother

**FINALLY  
THE BAAL  
SHEM TOV  
REPROACHED  
HIM, "WHERE  
IS YOUR  
DERECH  
ERETZ? I AM  
ASKING YOU  
A QUESTION  
AND YOU ARE  
IGNORING  
ME!"**

"How is my *misnaged* doing?" asked the Baal Shem Tov.

As he asked that question upon entering town one Thursday, there was no trace of mockery or scoffing. The Baal Shem Tov's concern was absolutely genuine. His great love for every Yid expressed itself even to those who opposed him.

This message was further strengthened when his Chassidim told him, that the *misnaged* was terribly sick and couldn't move or talk. The Baal Shem Tov immediately requested to go and see the sick man.



This town was one of the regular places the Baal Shem Tov would visit. Living there were three brothers; two of them were staunch supporters of his who would always care for his needs and lodgings when he came to town. The

third brother was a bitter opponent of the Baal Shem Tov and his way of life.

It was therefore quite a surprise when he mentioned that he would like to visit the ailing "*misnaged*."

The next day, on Friday, he approached the other two brothers and asked them if it would be okay if he visited their sick brother.

"Had he been in a normal and healthy state," they replied, "he would certainly refuse to see you. Now, however, he can't move a muscle so it is certainly possible. Indeed there is a small room adjacent to where he is lying in which you can daven."

The Baal Shem Tov then instructed them to prepare an *aron kodesh* and a *sefer Torah*.

As Shabbos neared, he davened *mincha* in that small room followed

by *kabbolas Shabbos* and *maariv*.

In the morning he again davened, with *shacharis* lasting several hours after midday.

Following the lengthy *shacharis*, the Baal Shem Tov went to the hallway to cool down, when he heard moaning and groaning coming from the ill man.

"Let's go visit the sick," he announced.

The small group gathered around the bed, waiting to see what would happen next.

The man's mother was also in the room and when she saw the illustrious guest who had come to visit, she turned to her motionless son and exclaimed, "Why aren't you greeting the *tzaddik*?" There was no reply, as the man lay still.

The mother then took his hand and placed it into the holy hands of the Baal



לזכות  
הבחור הנעלה התמים  
מנחם מענדל שיחי'  
לרגל יום הולדתו התשע עשרה  
ביום כ"ט סיון ה'תשע"ז  
לחיוזוק ההתקשרותו לכ"ק אדמו"ר,  
ושיצליח בלימודו, לימוד הגולה  
ולימוד החסידות

נדפס ע"י הוריו  
הרה"ת ר' שניאור זלמן  
ומרת דבורה שיחיו  
קפלן



Shem Tov who then began to question him.

“Have you learned during your life?”

Silence.

The same thing repeated itself again and again, but to no avail.

Finally the Baal Shem Tov reproached him, “Where is your *derech erez*? I am asking you a question and you are ignoring me!”

At last the man answered, “I have learned Gemara.”

“In which *masechta* does it discuss the idea of the greatness of suffering?” asked the Baal Shem Tov.

“In Brachos.”

“And what does it say there?”

“A person shouldn’t want them or their reward.”

The Baal Shem Tov then questioned him further, “Is suffering precious to you?” He replied, “Not them or their reward!”

The Baal Shem Tov then instructed him to stretch out his hand and he did so. Next he told him to move his feet off the bed and he was able to manage this as well. Get dressed, wash your hands, on and on came the instructions and the man was miraculously able to follow all the directions he was given.

As all the Chassidim gazed on with amazement, the once sick man followed them to shul and davened *musaf* with everyone—completely healthy once again. ❶

(*Shivchei HaBaal Shem Tov*)



# GUIDANCE FROM THE REBBE

MR. PINCHAS  
KALMS



לזכות הורינו  
הרה"ת ר' אהרן מרדכי  
וזוגתו מרת שרה מאשא שיחיו אבענד  
ר' זאב וואלף  
וזוגתו מרת ליבא יוספה שיחיו רודלף  
נדפס ע"י צאצאיהם  
הרה"ת ר' נחמן וזוגתו מרת עלקי  
ומשפחתם שיחיו  
אבענד

12 ADAR II 5749, CHAIM B HALBERSTAM via JEW 24491





In the genre of portraits and interviews of Chassidim in *A Chassidisher Derher* to date, there is usually a common thread; stories of Chassidim of old, a dedication to the Rebbe, and a life experience that can provide each of us with a life lesson.

In the following pages, this genre will take a twist.

This article is meager on the personal stories, anecdotes and *chassidisher hergeishim*; Pinchas Kalms is not a man of self-embellishment, and barely speaks of himself at all. Yet it is extremely rich on the other side; he is a veritable treasure trove of directives and instructions from the Rebbe.

Mr. Kalms is a prominent businessman in the Jewish community of London, England, who is today close to ninety years old, *l'orech yamim v'shanim tovos*.

From the earliest days of Lubavitch in England, Mr. Kalms was intimately involved in running, assisting, and representing Lubavitch in all sorts of ways. As someone with a hand in many different Jewish organizations, he served as a shliach, representing the Rebbe and promoting the Rebbe's directives in numerous forums and fields.

Mr. Kalms merited to be in *yeichidus* by the Rebbe a total of nine times, for a span of thirteen hours, and also carried on a lengthy correspondence with the Rebbe. Much of his fascinating memories shed new light on the Rebbe's campaigns and activities over the years.

Contrary to unverifiable stories that pass from ear to ear and grow new parts at will, Pinchas Kalms took brief notes during his *yechidusen*, and documented them in their entirety immediately upon leaving the Rebbe's room. In 5754 he published his transcripts in a book called *Guidance from the Rebbe*. It is a modest looking book if you judge it by its cover, but it is, in fact, one of the most accurate and detailed descriptions of *yeichidus* that was ever published; the information hidden amongst its pages is utterly fascinating.

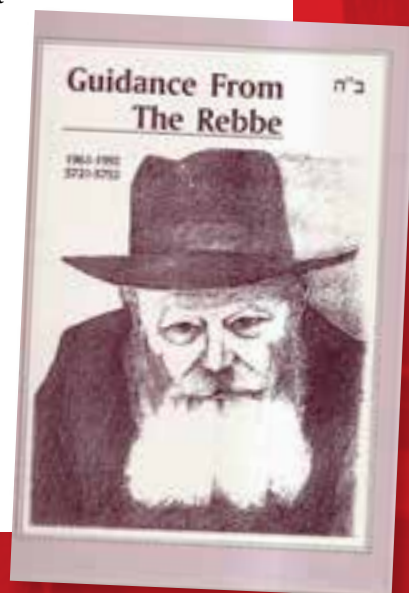
Mr. Kalms was gracious to be interviewed by the staff of *A Chassidisher Derher* from his home in England, where he shared many of his fascinating stories and directives he received from the Rebbe, for us to share with our audience.

In the following pages, we will attempt to highlight some of the fascinating parts of this relationship.

*Additional details were provided by Mr. Kalms's My Encounter interview. We thank Rabbi Yechiel Cagen and JEM's My Encounter team for that.*



JEM 229392



"GUIDANCE FROM THE REBBE", THE TREASURE OF YECHIDUS AND LETTERS MR. KALMS PUBLISHED.

## MEETING LUBAVITCH

I grew up in a standard observant home; we kept kosher, attended shul, and I was enrolled in the local Sunday School Talmud Torah. After completing my education I went into accounting, and thank G-d, I was quite successful. Through my work, I met my wife, and we set up a fine Jewish home.

Lubavitch in England was just beginning; Rabbi Nachman Sudak *a"h* had arrived a few years prior, and Rabbi Feivish Vogel had just arrived to join the team.

In an attempt to reach new people, Rabbi Vogel would skim through the Jewish Chronicle and pick out names of people who had announced their *mazal tovs*, births, engagements, and so on, and he would proceed to contact them.

I had no relationship with Lubavitch whatsoever, but when our third daughter Peninah was born in 5721, I placed a *mazal tov* ad in the Jewish Chronicle, and Rabbi Vogel showed up at my office. We quickly became close friends, and I was very instrumental in helping Lubavitch set themselves up.

Rabbi Vogel would often tell me about the Rebbe, and while I was very

impressed by his stories, I still didn't feel enough reason to travel across the Atlantic Ocean to visit him. In fact, it was precisely because I respected him that I refrained from having a relationship with the Rebbe. I felt very blessed in my personal life; I was happily married, we had beautiful children, and my business and public life were quite successful. I didn't see a reason to waste the time of such an important, and undoubtedly busy, person.

Nevertheless, Rabbi Vogel insisted, and eventually in 5725, I agreed to join him for a trip to New York. With that, I embarked on a new path. From that day onward, my life course was uplifted and illuminated by the guidance, vision and blessings of the Rebbe.

## LONDON FINANCES

My initial involvement with Lubavitch was assisting them in organizing themselves from a financial perspective; it was in the midst of the project to build the Lubavitch House that exists today, and that was much of what I discussed with the Rebbe during my first *yeichidus*.

I spent some two days in Crown Heights prior to the *yeichidus*, where I became acquainted with Lubavitch

World Headquarters. On the night of the *yeichidus*, I watched the different types of people who came to see the Rebbe. Lubavitcher couples soon moving out on shlichus, lay-leaders from all types of communities, and people from all walks of life.

During my *yeichidus*, I told the Rebbe that I had observed that Lubavitch in London was most successful with a very specific type of people: young, non-orthodox, commercially successful Jews.

The Rebbe responded, "I very much approve of this."

During that *yeichidus*, the Rebbe actually gave me guiding principles for Lubavitch in England:

"More people should be influenced and brought in touch by the idealism spread by the *baalei batim*, who could relate their own experiences... Then more and more people would become involved; perhaps a women's division, doctors and professionals... The proposed new Lubavitch House should not only be a school but a symbol and a center for as many activities as possible."

There was something else that I brought up in that first *yeichidus*, which I felt was very important:

I was aware of the different salaries that Lubavitch of London paid its workers. I told the Rebbe that although the leadership of Lubavitch of London received a salary equal to the commercial wages for similar positions, the teachers and employees of the school didn't receive the same; their salaries were lower than average. I felt that this was an erroneous policy, and I asked the Rebbe his opinion.

The Rebbe agreed with me that the teachers must also receive average salaries, "Perhaps even a pound or two more." But the Rebbe also pointed out that it would be more appropriate if this idea would come specifically from the laymen.



RABBI PINNY LEW



LUBAVITCH HOUSE, LONDON ENGLAND. CIRCA 1962.

## THE PROPOSED NEW LUBAVITCH HOUSE SHOULD NOT ONLY BE A SCHOOL BUT A SYMBOL AND A CENTER FOR AS MANY ACTIVITIES AS POSSIBLE.

they are parents to young children, “it would be more suitable to be active in the home rather than outside.”

I also became quite involved with representing Lubavitch on different levels. I would meet with the chief rabbi of England, Rabbi Jakobovitz, as well as the officiators of the United Synagogue in London and Sir Isaac Wolfson. The Rebbe very much approved of these meetings.

### ALIYA TRAUMA

In 5731, I readied myself for what I viewed to be the most sublime undertaking I could ever do: Make *aliya* to the Holy Land.

We had prepared for years. I had invested considerable efforts in finding a deputy who would run my business in England, and we had spent years negotiating the purchase of a majestic property in Yerushalayim, upon which we built a beautiful home.

Confident that this was the best step of my life, I readied for our third *yechidus* with the feeling that the Rebbe would be very encouraging, and wish us well on our endeavor. In fact, Rabbi Vogel asked me if I planned to ask the Rebbe’s opinion, and I responded, “Of course; is the Rebbe going to tell me, ‘No, don’t go?’”

I could never have been prepared for what actually happened.

In general, the Rebbe never accepted our complaints about financial issues. One time, when I brought up the financial strain, the Rebbe smiled and said that he was happy to hear that our problems had grown, because that meant that our activities had grown as well.

“A recent visitor from South America,” the Rebbe related, “told me that the greatest sign of the strength of the USA was its deficit of billions of dollars.

“If you get the *neshamos*,” the Rebbe assured me, “the checks will come.”

The Rebbe’s attitude was even more pronounced when it was a question of accepting new students in the school.

At one point, I had written to the Rebbe that we were going to limit the size of the school because we couldn’t afford to grow anymore. Upon receiving my letter, the Rebbe sent an urgent response over the telephone,

and later reiterated his point in a letter:

“I heard from my father-in-law of saintly memory...in regard to any child’s education, especially in regard to a Jewish child, it should be borne in mind that if he will not be absorbed in a kosher educational institution immediately, the opportunity may be lost altogether, and it becomes a matter of spiritual *Pikuach Nefesh*. On the other hand, the problem of financial capacity of the institution, although it may be difficult, could in time be resolved if the proper effort is made.”

Needless to say, that idea was scrapped.

When I asked the Rebbe if it would be appropriate for the Lubavitch women to be more active in the community, the Rebbe responded that although he was a believer in emancipation, in this case, being that



The *yechidus* began normally. I presented an old *sefer* to the Rebbe (I was aware that the Rebbe loved old *sefarim*, and I would often present him with books that I would bring from England), and the Rebbe smiled and commented on the book's content.

Then, the Rebbe asked regarding our move to Israel. "Do you want a *bracha*, or my opinion...?"

I looked at my wife (who had been less enthusiastic about the move this whole time), but I couldn't catch her eyes.

The Rebbe continued: "If you ask, you must be prepared for an answer that can be 'no.'"

I told the Rebbe that I was ready to hear his advice. The Rebbe asked my wife if she agreed, and she did.

Then he became very serious, and went into great detail, explaining why it would be a bad decision on every front.

For *parnassah*, the Rebbe said, I would be extremely limited, due to the governmental policies at the time. My standing in the community would be greatly diminished; while in England I was a prominent member of the community, in the position to influence two hundred thousand Jews, in Israel I would become one of two million. My children, the Rebbe added, would become more independent. And so on and so forth.

The Rebbe's argument was very difficult to accept, and I respectfully countered. I mentioned that we didn't see our children's independence as a bad thing, and that I felt I could be quite influential from within Israel too.

The Rebbe replied that while independence is not necessarily a bad thing, it was not the relationship we wish for with our children, and regarding my influence, the Rebbe asked me:

"If Yaakov Herzog would have become chief rabbi of England, would he have more or less influence on

the *mihu Yehudi* question than he does now as advisor to the Prime Minister?"<sup>1</sup>

"More," I replied.

"Also Mr. Kalms," the Rebbe said. "Not to the same degree, of course, but also..."

At the conclusion of the *yechidus*, I sat down and wrote a letter to the Rebbe. I felt that the Rebbe hadn't adequately answered my questions, and so (to my wife's consternation), I

reiterated my position and wrote why I felt the move would be beneficial in every way.

I submitted the letter on Friday morning, and by Motzei Shabbos, I received a detailed response. In addition to repeating, emphasizing and explaining all of the points he had made before, the Rebbe added a reason, which he said he didn't bring up earlier because my wife was present. And this was:



MR. KALMS ON A TOUR OF KFAR CHABAD AND ITS INSTITUTIONS. TISHREI 5731.

LEVIFREDIN via JEM 229389



MR. KALMS LOOKS ON AS ISRAELI PRESIDENT ZALMAN SHAZAR RECEIVES AN ALIYA IN THE TZEMACH TZEDEK SHUL IN YERUSHALAYIM.

KALMS FAMILY

**THE REBBE CONTINUED: "IF YOU ASK, YOU MUST BE PREPARED FOR AN ANSWER THAT CAN BE 'NO.'"**



A SHAMIR PROGRAM LED BY PROFESSOR BRANOVER.

“Each and every one of us has been mobilized by Divine Providence to wage the battle for Yiddishkeit in a specific place, and it is not for a military man to forsake his post... because he found (in his opinion) another place where the battle is easier...”

I had concluded my letter by saying that I did not feel ready to listen to the Rebbe out of sheer *kabbalas ol* and self-sacrifice, and therefore I asked the Rebbe to explain his stance once more. The Rebbe responded:

“You do not realize the extent of your soul’s abilities. You are qualified and are prepared for a high level of self-sacrifice if necessary. But in the matter at hand the situation is just the reverse.” The Rebbe once again explained that my status in Israel would be so diminished, that canceling my move was a purely rational decision.

Needless to say, we canceled the move.

During our next *yechidus*, we told the Rebbe that we had decided to follow his advice, but that we also “have not lost our interest or identity with Israel.”

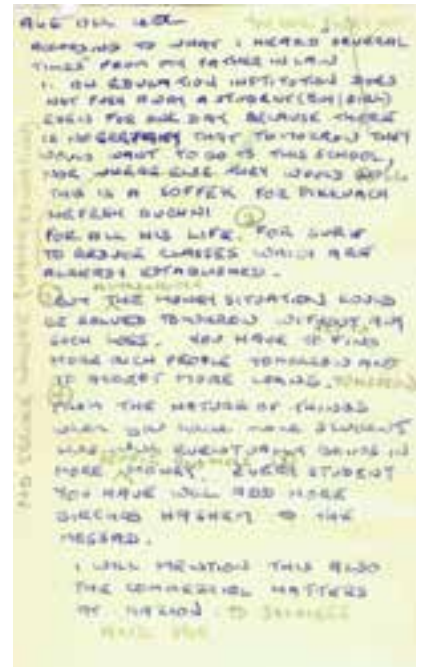
“*Chas v’shalom* that you should,” the Rebbe responded. “I too, do not lose

my identity with Israel, even though I sit here in Brooklyn.”

The Rebbe continued by saying that I should know I was not the only one to cancel my move; someone else in London had done so as well. The Rebbe also discussed the fact that our decision had been criticized in the Anglo Jewish press; he felt that this was also, in truth, an advantage, because the journalist had obviously been affected by our decision; it had had larger reverberations than merely a personal decision.

## RUSSIAN JEWRY

In Yerushalayim over Chanukah 5731, I met a fresh immigrant from the Soviet Union, a young man named Sanya. He introduced me to his friends, and their group made an indelible impression on me. They were very enthusiastic about Yiddishkeit, and I felt that they had a lot of hidden potential. It seemed that they were being totally neglected by the government and by the Israeli public. They were full of drive and energy and they were so excited to have arrived in the Holy Land, yet I felt that their enthusiasm would dissipate quickly if we did not engage them (which is what happened to many new immigrants).



MR. KALMS KEPT DETAILED NOTES OF HIS INTERACTIONS WITH THE REBBE.

I wrote to the Rebbe about the group and that I felt we could accomplish a lot with them, and in a *yechidus* with Rabbi Shia Yuzevitz of Yerushalayim, the Rebbe encouraged my ideas.

With that, I began a long and fascinating journey into the world of Russian Jewry.

My first endeavor was to create a center for Russian immigrants to Israel, where they would be able to congregate, learn, and grow together. We lobbied the Israeli government and the Jewish Agency for a budget that would provide the means for the center to exist.

At every step of the way, the Rebbe was consulted. Yet, by the Rebbe’s own suggestion, his name was not directly associated with the project. The Rebbe explained that if the project would instead be associated with a name of one of the old, established institutions if Eretz Yisrael—led by someone who, for example, served in the army—it would be easier for the government to support the project, and even the most

## THE REBBE SHARED WITH ME ANOTHER INTERESTING QUESTION REGARDING THE LEADERSHIP: SHOULD IT BE LED BY A RUSSIAN IMMIGRANT, OR NOT?

left-wing parties wouldn't be able to protest.

The Rebbe was very particular with who would lead the organization. He felt that it was of primary importance to ensure that the leadership remain in the hands of people loyal to Chabad and to Yiddishkeit in general, and not in the hands of someone who would be easily influenced by outside interests.

In a long letter over Chanukah in which the Rebbe discussed this issue, he drew my attention to the story of Chanukah:

Why is it, the Rebbe asked, that the oil in the *Beis Hamikdash* had to be pure? Would impure oil burn less brightly?

But the lesson is, that "in the realm of the spirit...there must be absolute purity and holiness. It is not for the human mind to understand why..."

The Rebbe shared with me another interesting question regarding the leadership: Should it be led by a Russian immigrant, or not?

On one hand, the Rebbe said, even the most dedicated refuseniks had a very low level of Jewish education and observance, due to the great self-sacrifice required for even the most basic *mitzvos* in the Soviet Union. Therefore, such a leader wouldn't be able to help the immigrants grow to a higher level. On the other hand, it would be very difficult to place a non-Russian, someone who never lived under oppression and never made a true sacrifice, in charge of a group of Russian *baalei mesirus nefesh*...

A short while later, we decided upon Professor Herman Branover,

a close friend of mine, who developed the Russian center into an organization called SHAMIR, to assist and educate Russian immigrants all over the world, as well as Jews still in the Soviet Union. This was a person of whom the Rebbe greatly approved; henceforth he was the leader of the organization.

The Rebbe was extremely supportive of our activities. He

stressed the importance of influencing the new immigrants while they were still full of idealism and enthusiasm, and hoped that SHAMIR would be able to make a lasting impact on them.

### RUSSIA

My involvement with SHAMIR also brought me closer to the Yidden who were still living in Russia. Over my years of activism, I learned much about the Rebbe's outlook on those Yidden and on the ways to assist them.

A very interesting thing I learned, is that the Rebbe was essentially against Yidden leaving Russia!

In the Rebbe's opinion, the Jews leaving were the leaders of the community, the ones who kept



MR. KALMS ON HIS TRIP TO RUSSIA.

KFAR CHABAD MAGAZINE



## COMMITMENT VS INSPIRATION

When my eldest daughter Tanya graduated from high school, she planned to enroll in a seminary in Israel for one year, and then to proceed to a school of art (she is a very talented artist). Around that time, we entered into *yechidus* together.

The Rebbe asked her why she didn't want to stay in the seminary for the full two year program, and she explained that the full program was for Israelis, and the foreign students usually only participated for one year. Additionally, she explained, she wanted to enroll in the school of art.

The Rebbe was very clear in his opinion of art school. He explained to her that every Jew—whether *tzaddik* or not—recites a blessing every morning, “*Al teviaini lidai nisayon*—do not bring me to a test.”

That request originates from Dovid Hamelech, the Rebbe said. At age sixty, he had asked Hashem to test him, and he failed the test! He then instituted the prayer of “*Al Teviaini*.”

The atmosphere of art schools is in direct contrast to Torah and mitzvos, the Rebbe maintained. The students come from families steeped in art, and those are usually not modest, *tzniusdiker* families, and there was no way to be sure that she would be able to separate herself from the society around her.

The Rebbe said that if she wanted to study art, she should do so with a private teacher at home.

During this conversation the Rebbe told her something very interesting.

He said that he noticed she had written about her “commitment to Chabad.” The Rebbe said that he prefers the term *inspiration* to *commitment*. A commitment connotes compulsion; it is a conscious decision to act contrary to your desire. Inspiration, on the other hand, means that this is your desire.

“We try to persuade that it is the best for you; you should look without prejudice until you will feel that it is part of your way of life.”



22 TEVES 5737 LEVI FREIDIN via JEM 292321

AT A PROGRAM BY SHAMIR. AT THE RIGHT IS PROFESSOR BRANOVER.

Yiddishkeit alive, and because these ten thousand Jews left, three million of the simpler, more assimilated Jews were left to fend for themselves.

Once, while in *yechidus*, the Rebbe told me that he had not allowed anyone to leave the Soviet Union; all

those who had emigrated to Israel had not asked for his opinion...

It is well known that the Rebbe was against the demonstrations for Russian Jewry. In many *sichos*, the Rebbe said that conducting demonstrations against the Russian government would be counterproductive and would hurt

the three million Jews left behind; quiet diplomacy would be more productive.

However, in my *yechidus*, the Rebbe went back to the former reason as well. The Rebbe said that the Soviets were deliberately letting out the leaders of the Jewish community, so the rest of the flock would be at their mercy.

“The leader of the community in Odessa,” the Rebbe told me, “was allowed to go to Israel, and the people there won't know whom to ask when Yom Kippur occurs.”

The Rebbe added that they were also letting out those who would become a fifth column in Israel; some to become actual spies for the Soviet Union, and others who were “mentally indoctrinated and psychologically conditioned” to act eventually against the State of Israel.

In fact, once SHAMIR proposed sending shluchim to Russia under the auspices of, and reporting to, the Israeli government, but the Rebbe



**"THE LEADER OF THE COMMUNITY IN ODESSA," THE REBBE TOLD ME, "WAS ALLOWED TO GO TO ISRAEL, AND THE PEOPLE THERE WON'T KNOW WHOM TO ASK WHEN YOM KIPPUR FALLS."**

categorically rejected the idea, stating that whatever the Israeli government would be told would be immediately transmitted to the Soviets via their spy network (the Rebbe did not include Israeli spy agencies in this equation).

## DEALING WITH SOVIETS

When SHAMIR began its activities, we sought a way to cater to the Jews inside of Russia as well as outside, and the Rebbe guided us at every step of the way, showing how to understand and properly deal with the Soviet government.

The Rebbe's outlook was - as mentioned before - that the focus must be on strengthening Judaism within Russia. The most important thing was to care for the millions of Yidden who were very quickly assimilating and being lost.

The Rebbe said that legally there is freedom of religion in Russia, so if all of our programs would clearly focus on Judaism, and steer clear of anything that smelled of Zionism, *aliyah*, etc., then there was a possibility that our organization wouldn't be blacklisted

by the government. (Whenever the Soviets would stop Jewish activities, it was with the official complaint that "You are a Zionist entity," and so forth.) And so long as the Soviets don't recognize us as a hostile entity, we should be "good boys," and do everything in a manner that does not seem to encourage any anti-revolutionary activities.

To our consternation, many of the refuseniks and the activists living in Russia were doing the very opposite. Their (somewhat selfish) modus operandi was to very publicly confront the government about their immigration policy, hoping to thereby secure their own exit visas. The Rebbe was very pained by this. Instead of focusing on spreading Yiddishkeit, they were worrying only about themselves; they promoted an agenda of *aliya* at the expense of the rest of Russian Jewry. The leaders would



leave, and the regular Jews would be left to deal with an angry and hostile regime.

When the Rebbe heard that there was a group of young Jews in Russia who called their group “Tarbut,” he asked us to convince them to change it, so it would not seem to be a direct continuation of the Zionist culture groups of the early twentieth century, which were called by the same name and lead the Russian government to persecute them. (Unfortunately, our attempts failed.)

At one point, we convinced the BBC to broadcast tapes to Russia—recordings with Jewish content and so on. Here too, the Rebbe was very particular that the content be pure religion, and should in no way sound like propaganda.

The Rebbe told us another way to keep the government appeased:

In all of our publications, the Rebbe said, it should seem that our books were directed to *Russian speaking Jews*, no matter where they lived. If the Russians would see that we were directing our publications to their

country specifically, they would immediately blacklist them. Therefore, the Rebbe instructed, if we publish the times of candle-lighting for five cities in the Soviet Union, we should do the same for ten cities around the world.

The Rebbe explained that this would help even if our efforts were discovered by the Soviets. Even if the top officials don’t see us in a positive eye, the Rebbe said, that attitude might not trickle down, and the minor bureaucrats of smaller cities won’t realize that there is a problem.

On a similar note, the Rebbe told us that Soviet law does technically allow some religious activities. “I know this,” the Rebbe explained, “because my father-in-law in Leningrad copied all of the details and permitted numbers<sup>2</sup> and sent them to the government.”

The Rebbe said we should print a similar list, and whenever a Jew might be confronted by a police officer in his town, he will be able to produce this document and prove that he didn’t break the law. In this case too, the Rebbe explained, it might not impress

the high level authorities, but it will be a strong deterrent for the simple policeman confronting a situation.

## MY TRIP TO RUSSIA

In 5737, I decided to embark on a journey to see Soviet Jewry from up close. The Rebbe was very supportive of my trip, and upon my return, I had a three hour *yechidus* with the Rebbe.

I went to Russia over Sukkos; I brought along fifty *sefarim*, and miraculously, they weren’t confiscated. In Moscow, Leningrad and Riga, I saw the shuls and the many Jews who would gather there to pray, and I also participated in the mass dancing sessions that famously took place all over the Soviet Union on Simchas Torah (to the consternation of the authorities).

While I was there, a request came asking for the Rebbe’s blessing to restore the Baal Shem Tov’s *kever* in Mezhibuzh. The Rebbe greatly discouraged the idea. He said that currently one can surreptitiously visit the site, but if a whole tumult will be made out of it, it will become much more difficult. Additionally: if there is



## THE REBBE COMPARED IT TO A FARMER, WHO SOWS A GREAT MULTITUDE OF KERNELS, EVEN THOUGH ONLY A SMALL PERCENTAGE WILL GROW.

publicity about the *kever*, the Jews all over Russia will have to answer for it.

In the *yechidus* after my trip, the Rebbe explained to me how we should build an educational movement in the Soviet Union. The Rebbe said that we should convince the activists and those knowledgeable in Yiddishkeit to create small study groups, where they would learn basics of Yiddishkeit, Modeh Ani, and so on. Even though the Yidden there were ignorant and many of them were quite assimilated, the Rebbe said that if they will be approached on the morning after Simchas Torah, when the inspiration is at its height, they can be told, “Here is a way to bring this into action; come learn Torah and make it a part of your life.”

Although these efforts would have a minimal effect on some of the students, the Rebbe nevertheless felt that this was the key to creating a space for higher learning and a general movement. Only if there were thousands at the grassroots level, would there be enough traction to create a movement of thousands of dedicated Jews.

The Rebbe compared it to a farmer, who sows a great multitude of kernels even though only a small percentage will grow. The Rebbe also quoted the

Midrash, which states that for one rav to be able to *pasken shailos*, there must be ten in “*mesivta*,” one hundred in yeshiva, and one thousand in *cheder*.

While in the airport at the conclusion of my journey, I was detained by the KGB and some of my notes (only non-discriminatory ones) were confiscated. (The Rebbe told me that I couldn’t appreciate the miracle that this really was - that I was detained only upon leaving the country, and I was able to bring in all of my books and items unhindered).

The incident was reported in the Russian press. They painted me as an enemy of the state, and claimed that I had been blacklisted from Russia forever, although in reality this was untrue. I asked the Rebbe if I should publish a correction, and the Rebbe rejected the idea. If I would simply remain quiet, the Rebbe felt, the Russians may forget about the entire incident and I would be able to travel there again in the future.

### AVODAS ATZMO

The vast majority of my *yechidusen* dealt with issues of the public, about England and around the world. However, the Rebbe also guided me in my personal life (as discussed earlier in the *aliyah* segment) and over the years I received many *horaos* about how I should conduct myself.

Something that the Rebbe was very particular about was my Torah study. In my first *yechidus*, the Rebbe encouraged me to learn Kitzur Shulchan Aruch, *Chassidus* (particularly in a group session) and to do so in English if that would be easier for me. In a later *yechidus*, the Rebbe made it clear that I must learn Torah every day, not only twice a week as I was accustomed to, “And if you do it without a secret you may become a shining example for others.”

In 5735, when the Rebbe announced five of the ten *mivtzoim*,

he sent me a letter encouraging me to take part in them. “And while you are destined for, and capable of, great things and accomplishments,” said the Rebbe, “one should not attempt to weight the difference between big Mitzvos and small Mitzvos, but to do them as they come along.”

Once, the Rebbe told Professor Branover in *yechidus* that “I see Peter. Things are going so well... I would expect that he would be jumping, dancing! How come when things go so well, he keeps to being an Englishman?”


When Professor Branover told me about the Rebbe’s remark, I wrote:

“I would like to assure the Rebbe *shlit”a* that behind the English facade, I am continuously smiling for the many, many benefits that I have received. I will try to let it show more clearly.”

### INTENSE AS YECHIDUS

As the years passed, the Rebbe’s time became more limited, and the opportunities for long *yechidus* were no more. In correspondence as well, I understood that it would not be possible to receive the detailed answers I had in the past.

Nevertheless, our connection remained strong. Each time I would visit the Rebbe, he would greet me with a broad smile, one that lit up the room. This was now our *yechidus*; although the time was shorter than before, the intensity and the warmth remained the same.

Our connection with the Rebbe enriched our lives in ways we could have never imagined. I hope that this small essay will enrich the lives of others as well. 

1. Yaakov Herzog was the son of chief Rabbi Yitzchak Herzog and served in the administration of three Israeli Prime Ministers.
2. I.e. how many people are permitted to gather for religious study.



# The Wolf, the Lamb, and Future Coexistence

## A TASTE OF MOSHIACH

While the waters of the *mabul* covered the earth, the *teiva* floated untouched, an oasis of tranquility in the raging waters. Miraculously, all of the animals inside the *teiva* harmed neither each other, nor Noach and his family, who took care of them.<sup>1</sup>

Chassidus explains that life in the *teiva* was a taste of Moshiach's time, when the wolf shall live with the lamb and a child shall play with a snake. For a full year, Noach, his family, and all the animals on the *teiva* lived the Days of Moshiach.

## THE WOLF SHALL LIVE WITH THE LAMB

The Torah tells us, "And I shall remove harmful beasts from the land."<sup>2</sup>

The *novi* Yishayahu tells us, "And the wolf shall live with the lamb, and the leopard shall lie down with the kid goat. And the calf and the lion cub and the fattened cow together, and a young boy shall lead them. And the cow and the bear shall graze together, their young shall lie, and the lion shall eat straw like cattle. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of Hashem as water covers the sea bed."

## THE FIGURATIVE MEANING

According to the Rambam, no change will happen to the animals when Moshiach comes, and these words are only a *mashal*—"The Yidden will dwell peacefully with the non-Jews, who are compared to the wolf and the leopard... and [the non-Jews] will not rob or harm, but rather eat permitted foods in harmony with the Yidden, as it says, 'And the lion will eat straw like cattle.'"

In *Iggeres Techiyas Hameisim*, the Rambam explains this to be partially literal; that the produce will be so rich that carnivores won't need to eat as much meat. But he still says that the *possuk* is not to be taken fully in its literal sense, as Chazal say, "The Torah speaks in exaggerated terms."

לזכות החייל בצבאות ה'  
צבי הירש שי'  
לרגל יום הולדתו השלישי ביום  
ד' סיון ולרגל ה'אפשערניש' שלו  
ביום א' יו"ד סיון ה'תשע"ז  
נדפס ע"י הוריו  
הרה"ת ר' מנחם מענדל וזוגתו  
מרת חי' מושקא שיחיו שם טוב

# When a person is a tzaddik, permeated with knowledge of Hashem, wild animals will not harm him or his possessions

The Ramban explains these *pesukim* to mean that there will be abundant food, the cities will be filled with inhabitants, and harmful animals will not enter civilized areas.

The Radak explains that when a person is a *tzaddik*, permeated with knowledge of Hashem, wild animals will not harm him or his possessions. This is the connection, The Radak explains, between “for the land shall be full of knowledge of Hashem” and “the wolf shall live with the lamb.”

## THE LITERAL MEANING

What all of the above explanations have in common is that the animals’ way of life will remain unchanged. There are those, however, who are of the opinion that these *pesukim* will be fulfilled literally; that the very nature of animals will change. The Rambam writes, “If it is literal, it will only happen on Har Habayis, as it says, ‘On all My holy mountain,’ and it will be like [the *chachamim* said], ‘No snake or scorpion harmed in Yerushalayim.’”<sup>3</sup> Radvaz explains that this can apply to all of Eretz Yisroel, as the *possuk* says, “For the **land** will be filled,” and, “I will remove harmful beasts from the **land**.”

The Ramban also explains that these *pesukim* will be fulfilled literally, for “It is not the snake that kills, but the sin that kills.” When Yidden will be free of sin, the animals will not harm them.

The Rebbe explains<sup>4</sup> that according to all of these opinions, there will be a period during which eventually these *pesukim* will be fulfilled literally; the differences of opinion are in regard to the earlier period.

## THE DEEPER EXPLANATION

Chassidus<sup>5</sup> gives us a new and different perspective: “The wolf shall live with the lamb” will be fulfilled literally because “the land shall be full of knowledge of Hashem.” How so?

Anger is a result of a lack of intelligence; while a child may easily become enraged, an adult, whose mind is more developed, will remain calm. So too, wild animals lack intelligence, and so they are usually vicious and harmful. When Moshiach comes, knowledge of Hashem will permeate the world to such a degree that some of it will be absorbed by the animals, and they will cease being vicious.

There is also another reason that the animals will become tame. Harmful animals are given *chayus* from the *mida* of *gevurah*. When Moshiach comes, the world will be influenced only by *chesed*, so the harmful animals—agents of *gevurah*—will cease being harmful.

## THE LION SHALL EAT STRAW

We can now understand why animals will stop harming others.

But why will they stop eating their customary diet of meat? Why will “the lion eat straw like cattle”?

The Tzemach Tzedek explains that the lion will be satisfied with only a little. The revelation of *Elokus* present in the world will make every creature—even the animals—understand that worldly desires have no value. They will therefore no longer desire meat, but will instead be satisfied with straw. (This change in diet may also be the cause for their ceasing to be vicious, as Abarbanel says,<sup>6</sup> “Eating meat gives the animals viciousness... therefore the *novi* prophesied that in the time of Moshiach the lion will eat straw like cattle, meaning that it will eat [straw], not meat, and will therefore not be vicious.”)

The Rebbe explains<sup>7</sup> the Rambam’s words, “And all the delicacies will be as common as dust” in a similar vein: There will indeed be many delicacies, but in this time of *giluy Elokus*, they will be as worthless as dust.<sup>8</sup> **1**

1. With the exception of the incident when Noach brought the lion’s food late and was injured by the lion.

2. Bechukosai 26, 6.

3. Iggeres Techiyas Hameisim

4. Likkutei Sichos vol. 27 Bechukosai sicha 1.

5. Sefer Halikkutim Dach Tzemach Tzedek p. 645.

6. Abarbanel on Yishayahu 11, 7.

7. Likkutei Sichos vol. 27 p. 237.

8. Some of the ideas in this article can be found in the sefer *Hinei Yomim Ba'im* Kfar Chabad





# דער רבי וועט געפינען א וועג...

לזכות  
הרה"ת ר' לוי יצחק וזוגתו מרת  
שפרינצא פערל  
וילדיהם  
מושקא, חנה, מנחם מענדל,  
רבקה ח' הינדא שיחיו  
שמוטקין

## Miracle on Chanukah

AS TOLD BY RABBI NOCHUM GOLDSHMID (NETANYA, ISRAEL)

Several years ago, Tzach in Eretz Yisroel launched a program called "Pe' ilei Chabad," encouraging *anash* to get involved in "*bikurei bayis*," visiting families at home during Yomim Tovim to do *mitvtzaim* and the like. I was happy to facilitate this program in our *makom hashlichus* and my wife and I committed to visiting homes of Yidden that were currently unaffiliated with our Beis Chabad.

One evening during Chanukah of 5774, my children and I walked around the neighborhood visiting new families. We knocked on the door of the Chashai family home and were invited in. I explained the purpose of our visit

and after lighting the menorah we discussed the story of Chanukah and its contemporary lessons.

After some discussion, Mrs. Chashai turned to me and asked, "Rabbi, is it possible to experience miracles today?"

"Definitely!" I responded. "In every generation there are special *tzadikim* that serve as Hashem's agents to bring salvation to *klal Yisroel*. In our generation the Rebbe continues to intercede on behalf of every Yid, and countless Yidden have experienced miracles as a result."

Mrs. Chashai pointed to her friend, Mrs. Meshulam, who was visiting at the time. "She and her husband have

been married for many years and have tried to have children with no success."

"We tried everything," Mrs. Meshulam continued. "The best doctors and all the treatments. We are desperate."

She explained to me how over the years she and her husband had tried all different types of doctors and many different treatments, but nothing had worked. Now she was also getting older and it seemed like the chances to have a child of her own were running out. "What can be done?" she asked. "Can you please pray for us?"

I wrote down her name and her husband's name and assured her that I would see to it that their request be brought to the Ohel.

Upon returning home later that night, I called the *bochurim* manning the "desk" at the Ohel and requested that they write a *tzetel* describing the *bikur bayis* with the Chashai family and the request for a *bracha* for children for the Meshulam family. I also filled out the *duch* of Peilei Chabad and concluded "מחכים לנסים—we anticipate miracles."

In preparation for Shavuos I touched base with my new friends from the *bikur bayis* to schedule a home visit. When I called David Chashai he exclaimed excitedly, "Rabbi! We are waiting for you! Come at your earliest convenience!"

When I arrived at their home, I was surprised to see Mrs. Meshulam and her husband there as well. They excitedly shared the good news that they just discovered that they are expecting a child!

On the eve of 30 Kislev 5775, during the car-top menorah parade, I received a phone call from David Chashai. "Mazal tov! Einat Meshulam gave birth to a healthy baby boy!"

I was overjoyed with the news and assured him I would participate in the *bris* the next week.

That night I leafed through the *duchos* from the previous Chanukah and when I reached the *duch* of the visit at the Chashai home my body trembled with emotion. The date of that fateful visit was 30 Kislev! **T**

ביקור חג לקראת חג  
שם המשפחה  
שם הבעל  
שם האשה  
רחוב  
מס'  
עיר  
תאריך הביקור  
כמה פרטים:  
כמה זמן ערך הביקור?  
עד 5 דק' | 5 דק' - רבע שעה | למעלה מרבע שעה  
האם החלפתם מס' טלפון / אימייל?  
כן / לא  
האם תרצו להמשיך לעמוד בקשר עמם?  
כן / לא  
הערות / סיפורים:

## YOUR STORY

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





Moments

# HATARAS NEDARIM

*Erev Rosh Hashanah*



1. The 24 hours before the onset of Rosh Hashanah were some of the busiest of the year in 770. The morning started early, with *selichos* beginning at an early hour. The Rebbe would then go to *mikvah*, and return to 770 for *shacharis*.

לזכות

הילדה החיילת בצבאות ה'

ח' מושקא תחי'

לאריכות ימים ושנים טובות

נולדה ביום הש"ק בהעלותך,

ט"ז סיון ה'תשע"ז

ולזכות הורי'

הרה"ת ר' אהרן מנחם מענדל

וזוגתו מרת שיינא ברכה שי' קופפר

נדפס ע"י זקני'

הרה"ת יצחק יהודה

וזוגתו מרת חנה שיחיו קופפר

הרה"ת ר' נפתלי

וזוגתו מרת נחמה שיחיו פרלשטיין



2. As *Shacharis* came to a close, a group of rabbonim and elder Chassidim gathered on the Rebbe's davening *bima*. They would act as the *beis din* for the Rebbe's *hataras nedarim*.





3. Still in tallis and tefillin, the Rebbe would turn to the *beis din* and say the *hataras nedarim*.



29 ELUL 5737, LEVI FREIDIN via JEM 21072




29 ELUL 5747, LEVI FREIDIN via JEM 11499





4. This is the earliest known picture of *hataras nedarim*, taken Erev Rosh Hashanah 5726 in the small *zal* upstairs near the Rebbe's room. Until Chof-Beis Shevat 5748, the Rebbe would daven privately in his room, but this was one of the few times the Rebbe would join the *minyan* for *shacharis*. This was one of the rare opportunities the Rebbe was seen in public with tallis and tefillin.



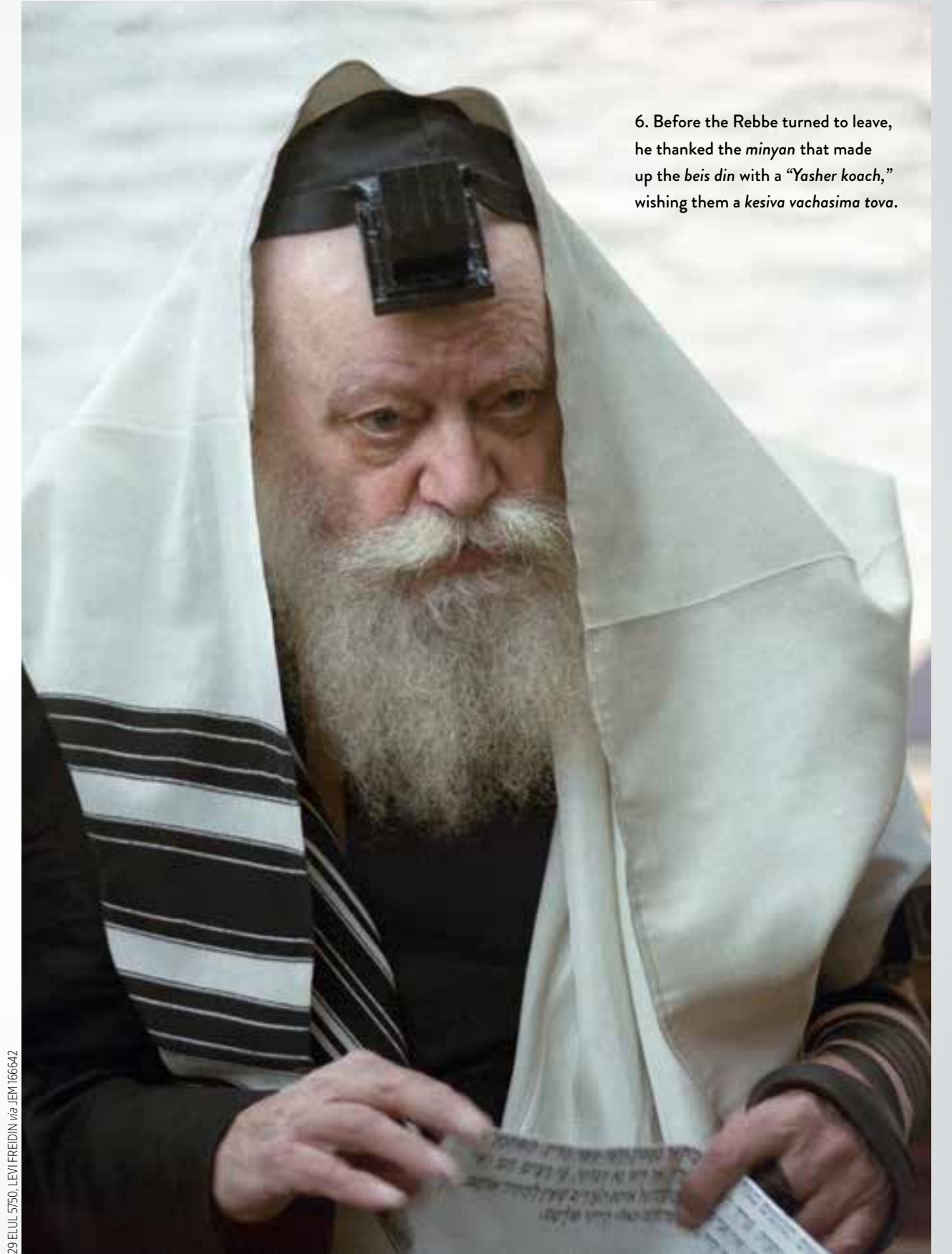


5. If the upcoming year would be a *shnas hashemitah* (and at times also at the end of *shsmithah*), the Rebbe would say the *nusach hapruzbul* following *hataras nedarim*.


This picture is from Erev Rosh Hashanah 5746, which was erev *shnas hashemitah*.

29 ELUL 5746, LEVI FREIDIN via JEM 7181





6. Before the Rebbe turned to leave, he thanked the *minyan* that made up the *beis din* with a “*Yasher koach*,” wishing them a *kesiva vachasima tova*.



7. On Erev Rosh Hashanah closing the year 5751, the Rebbe unexpectedly began saying a *sicha* following *hataras nedarim*, and after stepping down from the *bima* to leave the shul, he continued the *sicha*!





29 ELUL 5751, LEVI FREIDIN via JEM 157945



# 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.



## Establishing Chof Ches Sivan

**Dear Editors:**

I would like to share some unique memories, along with a small correction in the article about Chof Ches Sivan [“The Complete Story of Chof Ches Sivan,” Issue 57 (134) Sivan 5777].

In the article you wrote that the year when the date of Chof Ches Sivan became known to the public was in 5743, when the Frierdiker Rebbe’s *Igros Kodesh* were printed. Actually, it was 5745 when the date was marked for the first time. I was a *bochur* in 770 at the time, and this is my recollection of what transpired:

On Sunday, 27 Sivan 5745, we were sitting in the upstairs *zal* when Reb Yosef Solomon, a guest from Eretz Yisroel, walked in. He was holding the fifth volume of the Frierdiker Rebbe’s *Igros Kodesh*, which had been published two years earlier. He showed everyone a letter dated 28 Sivan 5701, in which the Frierdiker Rebbe writes that this is the date that the Rebbe and Rebbetzin arrived in the United States. It was therefore Reb Yosef’s opinion that this was a day to be celebrated.

Some of my friends and I, Mendy Sharfstein, Zalman Liberow, and others, began deliberating: On the one hand, the Rebbe had spoken about and marked Tes Adar, the day the Frierdiker Rebbe came

to America, so why shouldn’t Chassidim of the Rebbe also celebrate the day that the Rebbe came to America? On the other hand, in the historical background written in Hayom Yom, it simply states that the Rebbe arrived in Sivan, without specifying the date. What right, then, did we have to create a new Yom Tov?

In the end, we decided to make a small *farbrengen* just for the *bochurim* in the *cheder sheini* adjacent to the upstairs *zal*, and that before the Rebbe comes in for *Maariv*, we should sing the Rosh Chodesh Kislev *niggun* (as both Rosh Chodesh Kislev and Chof Ches Sivan are days when the Rebbe was saved).

In those years the Rebbe *davened* in the upstairs *zal*, and it was not customary to sing before and after *davening* on regular days. Therefore, we were somewhat apprehensive as to how the Rebbe would react. Much to our joy, as soon as the Rebbe walked into the *zal*, the Rebbe lifted his hand energetically, encouraging the singing. This was enough to tell us that the Rebbe approved, and of course, we *farbrenged* all night with great joy. The next day, before *Minchah*, again we sang, and again the Rebbe encouraged the singing.

The following year, 5746, marked 45 years since the Rebbe and Rebbetzin arrived in the USA, and we decided that this time we would organize a big *farbrengen*

for all *anash* and *temimim* in 770 on Motzaei Shabbos (Chof Ches Sivan was on Shabbos). We contacted a few elder Chassidim who had been present in 770 when the Rebbe came to America in 5701, asking them to relate their memories, which they agreed to do.

It was customary for organizers of such an event to bring a bottle of *mashke* to the Rebbe before Shabbos, and at the farbrengen on Shabbos they would go up to the Rebbe, the Rebbe would pour from his *becher* into their bottle, and they would announce the time and place of the event. As *bochurim*, we felt it wouldn't be appropriate for us youngsters to do it, so we asked Reb Meir Harlig to do it for us, and he happily agreed.

In addition, before Shabbos, we printed a *sichah* that the Rebbe had said about the Friediker Rebbe coming to America, and we added a cover page mentioning that Chof Ches Sivan this year marks 45 years since the Rebbe and Rebbetzin arrived in the US. Before Shabbos we submitted two copies to the *mazkirus* for the Rebbe, and the additional copies were distributed in 770 in time for *Kabbolas Shabbos*.

During the first *sichah* of the farbrengen on Shabbos, the Rebbe spoke about the upcoming Yom Tov of Yud Beis Tammuz. The Rebbe continued to discuss how as a result of the Friediker Rebbe's release from prison, he later came to America, and the Rebbe expounded on the fact that *hafotzas hamaayanos* has increased in an unprecedented manner specifically in the חצי כדור—the Western Hemisphere.

Towards the end of the farbrengen, the Rebbe said that those making farbrengens should come up, and Reb Meir was the first to go. The Rebbe gave him *mashke*, and he announced that there would be a *chassidisher farbrengen* on Motzaei Shabbos “In honor of the day that the Rebbe came to

America.” Before he could finish making the announcement, the Rebbe picked up his hand, stopped Reb Meir, and said with a big smile “איש וביתו” [man and wife]. Reb Meir was a bit stunned and didn't realize what had happened until those around him repeated what the Rebbe said. Reb Meir then repeated the announcement, this time saying, “...the day that the Rebbe and the Rebbetzin came to America.” (This is mentioned in the article, but very briefly.)

The *sichah* that the Rebbe said, along with the large smile and comment on Reb Meir's announcement, made it abundantly clear to us that the Rebbe had accepted Chof Ches Sivan as a Yom Tov.

I would also like to share another unique piece of the history of the events surrounding Chof Ches Sivan.

In the מארגן זשורנאל—*Jewish Morning Journal*—an announcement was printed welcoming the Rebbe and Rebbetzin when they arrived in America. This was only found in the archives of the newspaper in recent years. It read as follows:

#### ברוך הבא

אגודת חסידי חבד דארה"ב וקנדה און דער מרכז  
הישיבות תומכי תמימים דליובאוויץ, זיינען מודיע  
מיט גרויס פרייד אלא מעמבערס אין אמעריקא



און קאנאדע, אז חתנא דבי נשיאה האמצעי, הרב הגאון האמיתי איש אשכולות הרה"ח מוהר"ר מ.מ. בן הרב הגאון הרה"ח המפורסם ר' לוי יצחק שליט"א שניאורסאהן און זיין פרוי הרבנית מוסיא תחילי, זיינען נעכטען מאנטאג פריה אנגעקומען קיין ניו יארק פון פראנקרייך.

אין נאמען פון אלע מעמבערס און קאנגרעגיישאן חב"ד אין אמעריקא און קאנאדע, דריקען מיר אויס א הארציגען ברוך הבא צו די ערהויבענע אורחים און ווינשען זיי פיעל מזל און ברכה אין זייער נייער היים, להרמת קרן התורה ולתפארת חבד.

ועד הפועל אגודת חסידי חב"ד דאה"ב וקנדה

**Baruch Habah**

Agudas Chasidei Chabad of the United States and Canada and the Central Yeshivos Tomchei Temimim of Lubavitch announce with great joy to all members in America and Canada that the Rebbe's middle son-in-law, **the Rav and true genius, man of many talents, Harav Hachossid, Moreinu Harav** [the Rebbe's name] **son of the well known Rav, gaon, and chassid, Reb Levi Yitzchok shlit"a Schneerson, and his wife, Rebbetzin Moussia tichye**, arrived to New York from France yesterday, Monday morning.

In the name of all the members and Congregations of Chabad in America and Canada, we express a heartfelt welcome to the esteemed guests, and wish them much *mazal* and *brachah* in their new home, uplifting the prestige of Torah and the enrichment of Chabad."

This announcement, which was certainly reviewed, and possibly penned by the Friediker Rebbe, uses unique titles that show the great esteem in which the Friediker Rebbe held the Rebbe. (It should be noted that similar titles and words of praise about the Rebbe have been found in the Friediker Rebbe's letters from that period, sharing the news about the Rebbe's arrival.) There is a tremendous amount to say about each one of the unique titles attributed to the Rebbe in this

announcement and a full article could be written just about this.

**Rabbi Yosef Yitzchak Greenberg**  
*Anchorage, Alaska*

”

## “What About the Leaders of the Hippies?”

**Dear Editors:**

In a recent *Derher* magazine there was an interesting article about the Rebbe's reference to the hippie movement based on *sichos* that the Rebbe said in the late 5720s [“The Hippie Movement”, Issue 57 (134) Sivan 5777]. I would like to share an amazing story which I read in the new book “Here's My Story” recently published by JEM, My Encounter.

Rabbi Yosef Dov Krupnick, then a prominent *talmid* in a Litvisher *yeshivah*, relates how he started coming to the Rebbe's farbrengens in 5726 and getting closer to Chassidus. With time, he grew his beard, something that was fairly uncommon in his circle.

“I learned about the importance of never cutting one's beard, both from a mystical and Halachic standpoint. The Litvish community maintained that it was permissible to remove the beard with a depilatory, or with scissors or an electric razor that functions like scissors (though never with a straight razor), but the Chasidic stance made more sense to me. So I grew a beard and that caused a lot of trouble.

“To explain why, I have to set the context of the day. This was in the late 1960s, when the hippies were invading Greenwich Village, and RJJ, my *yeshivah*, was located nearby. For an RJJ student to start wearing a beard like a hippie was unacceptable. On the other hand, this was precisely what the Torah commanded in Deuteronomy.



“Feeling pressure from every side, I decided to ask the Rebbe for advice. Frankly, I expected that he would tell me not to worry and to remove the beard. I had seen some Chassidim who were clean-shaven, so I assumed that this was a flexible rule.

“But that’s not what happened. Instead, the Rebbe explained to me why, according to Jewish law and according to Kabbalah, it is necessary to have a beard. I was trying to grasp what he was saying, but I didn’t understand it all.

“And then the Rebbe did a most startling thing. He started to compare the hippies to the Jewish people while they were enslaved in Egypt—as if to say that the fact that I look like a hippie was not the worst thing in the world.

“He said that Kabbalah explains that the Jewish slaves had sunk to the forty-ninth level of impurity, but, because they retained their own language, their Hebrew names, and their distinctive way of dress, they didn’t sink all the way down to the fiftieth level.

“Then he asked me, ‘What about the leaders of the hippies – aren’t they all Jewish? Don’t they all have Jewish names? Abbie Hoffman and Allen Ginsberg and Mark Rudd Rudnitsky? And don’t they wear distinctive dress? When you see a hippie walking down the street you know who he is because of the way he dresses, which is exactly how the Egyptians identified the Jews back then. And don’t the hippies have their own special jargon? So if they didn’t change their language or

their dress or their names, who is to say that they are any less meritorious to be redeemed than were the Jews of Egypt?’

“Throughout this soliloquy, the Rebbe had a big smile on his face, and he was even chuckling. But I was getting the point. He went on:

“‘If you asked people in the 1930s about a socialist, they were likely to say, ‘He must be a Jew.’ Or if you asked people in the 1940s about a communist, they were likely to say, ‘He must be a Jew.’ So today, outside of New York, if you ask people about the hippies, they are going to say, ‘This is another one of those diseases that the Jews have brought upon us.’ So who says that the hippies are unworthy of imitation in this one thing—their beards?

“‘And let me tell you that if you ask any five-year-old boy if Moses had a beard, that boy will tell you ‘Of course!’ He has never seen a photo of Moses. No one has ever seen a photo of Moses, but for some reason we are all sure that Moses had a beard. So it’s clear that this is the way a Jew has to look.’

“At that point the Rebbe stopped, gave me a blessing, and I left. I haven’t removed my beard since. Not even when I walked into my Litvish *yeshivah* in Jerusalem, where I was confronted about it. I didn’t explain it and I didn’t remove it.”

This encounter of Rabbi Krupnick’s *yechidus* gives a broader vision of the Rebbe view on the hippies and their ideas.

**M. Goldstein**  
Brooklyn, NY

# BRING *it* HOME!

**A CHASSIDISHER DERHER**

*available in stores, or delivered to your door!*



» [www.Derher.org/subscribe](http://www.Derher.org/subscribe)