

# *A Chassidisher* **Derher**

א חסידישער דערהער

כשמעמידים פנס -  
**מתקבצים**  
החפצים באור

## *The* **Beis Chabad**

A PERMANENT HOME  
FOR JEWISH LIFE



### ***The Meaning of Rosh Chodesh Kislev***

MARKING 40 YEARS, CHASSIDIM SHARE THEIR  
THOUGHTS ABOUT THE SIGNIFICANCE  
AND RELEVANCE OF THIS DAY

### ***Minhagim of Chanukah***

KSAV YAD KODESH



KISLEV 5778  
ISSUE 63 (140)



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## About the Cover:

Light doesn't need to seek out people to come and benefit; it naturally attracts (Hayom Yom 13 Teves). This, the Rebbe explains, is what a Chabad house is, a bastion of light attracting Yidden from far and near (Simchas Torah 5747). This month, in tribute to the Kinus Hashluchim Haolami, we highlight the Rebbe's call to establish Batei Chabad.



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)



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# Derher**Editorial**

The Rebbe often referred to the month of Kislev as a “*chassidisher chodesh*,” abound with special dates and spiritual qualities.

In a letter to a father distressed over the ailing health of his daughter, the Rebbe reassures:

“You must have strong *bitachon* in Hashem that without a doubt He’ll help and everything will be alright. We now stand in the month of Kislev, the *chassidisher* month; the month of Chanukah when we celebrate the victory of a jug of oil sealed by the Kohen Gadol—the Rebbe of his generation. And years later, this month also became the time we celebrate the victory of the Alter Rebbe, along with all his Chassidim and their descendants—a victory to last all the way till the coming of Moshiach and beyond. Hence, his *geulah* will also translate into physical and tangible blessings, including health for those who need it...” (Igros Kodesh vol. 7 p. 67).

The Rebbe once added in a *sicha* that in our generation, “many additional things were brought to light in the month of Kislev; things that are connected to *pnimiyus haTorah, toras haChassidus...*” (Rosh Chodesh Kislev 5749).

Although the Rebbe did not specify what these new “additions” were, (relying on “תן לחכם ויחכם עוד”—the wise will extrapolate this on their own), it is safe to assume that one of these additions may be the date of Rosh Chodesh Kislev.

This year marks 40 years since that day in 5738, when the Rebbe returned home after recovering from a heart attack on Shemini Atzeres.

In his “*farbrengen*” published in this magazine, Rabbi Tzvi Grunblatt points out that the years following this incident were when the Rebbe launched some of the biggest and most global initiatives. One of them being the establishment and expansion of *Batei Chabad*—building Chabad Houses all over the world.

An overview of this unique campaign is presented here as well.

Wishing you all a successful month, especially in the timely task of *hafatzas hamaayanos chutza*, which will bring Moshiach speedily.

A *gut chodesh* and a *gut Yom Tov*!

**The Editors**  
כ"ף מ"ח ה'תשע"ח



# KISLEV: A MONTH OF REDEMPTION

Nissan—with Pesach being its focus—is referred to by *Chazal* as a month of redemption. Similarly, Kislev—with Yud Kislev, Yud-Tes Kislev, and Chanukah—is also a special month of liberation.

In fact, in one aspect, Kislev is even greater than Nissan:

The *geulah* that occurred in Nissan—Pesach—commemorates a shift from *golus* to *geulah*. However, years later there was a return to *golus*, which is why a special remembrance is needed so that we shouldn't forget the original *geulah*.

The *geulah* that occurred in Kislev—Chanukah (and similarly Purim)—commemorates how even during the time of *golus* we can still have a [relative] *geulah*. As *Chazal* say about Purim, “[After all the miracles] we are still subservient to Achashverosh.” That’s why this type of *geulah* is everlasting and always celebrated—it shines through even in a time of *galus*.

(As the Midrash relates: When the *Mishkan* was built, the leaders of each *shevet* had a day to bring special *korbanos*, with the exception

of *shevet Levi*. Hashem assured Aharon that this wasn’t a demotion, because “your [*avoda* in lighting the menorah] is greater than their [*korbanos*]. *Korbanos* only continue as long as the *Beis Hamikdash* is standing. However, the menorah will last forever.” This refers to the lighting of the Chanukah menorah, which continues even during *golus*.)

Here we see the connection between the *geulah* of Kislev and the final *geulah* which will end all *golus* completely: the message of the *geulah* of Kislev is one that





PHOTO: JEM/THE LIVING ARCHIVE / 104489

לזכות  
הת' ישראל מאיר חיים הכהן שיחי'  
לרגל הגיעו לעול מצוות  
כ"ו חשון ה'תשע"ז  
נדפס ע"י הוריו  
ר' דוד הכהן וזוגתו חביבה ומשפחתם  
שיחיו  
פינק



can break through and shine even during the time of *golus*.

Yud-Tes Kislev shares this characteristic with Chanukah in that it is a *geulah* within *golus*, and is therefore connected to Moshiach's ultimate *geulah*.

The physical imprisonment and freedom of the Alter Rebbe were a reflection of the spiritual *kitrug* against Chassidus, and its subsequent annulment. When the Alter Rebbe was in prison he was visited by the Baal Shem Tov and the Maggid of Mezritch. When he asked for the

reason of the imprisonment, they told him that there was a *kitrug* against the amount of Chassidus that he publicly disseminated. The Alter Rebbe asked whether that means he should stop doing so in the future. They responded, "No. On the contrary, increase even further." Because the Alter Rebbe's freedom would be an indication that the complaint has been retracted and Chassidus overcame the opposition.

This also explains the connection between the Alter Rebbe's release and the month of Kislev: When the

Alter Rebbe was allowed to spread Chassidus extensively—"Yafutzu *maayanosecha chutza*"—this helped bring closer the coming of Moshiach. It is therefore appropriately timed in the month of Kislev, the month of *geulah* within *golus*, with the extra power to continue on forever, as will be fully realized with the complete redemption and the coming of Moshiach. <sup>1</sup>

(Adapted from *Sichas Shabbos Parshas Chayei Sarah* 5712)



## כתב יד קודש

לזכות  
החיייל בצבאות ה'  
מנחם מענדל שיחי'  
לרגל ה"אפשערניש" שלו  
י"א מנחם אב ה'תשע"ז  
נדפס ע"י הוריו  
הרה"ת ר' צבי גרשון  
וזוגתו מרת דבורה לאה  
פלברבוים

# It's Up to You

In honor of Chanukah, we present a compilation of *minhagim* written in the Rebbe's *ksav yad kodesh* and first published in a *kuntres* for Chanukah 5711 (along with a *maamar* of the Tzemach Tzedek and a *sicha* of the Friediker Rebbe). In the introduction to the *kuntres*, the Rebbe notes that these *minhagim* are collected from his *reshimos*, based on customs he observed or heard about from the Friediker Rebbe. They were later published in *Sefer Haminhagim*, p. 69.

It should be noted that the Rebbe also added extensive footnotes in his holy handwriting, including sources and other notes that are not presented here. (See *Yemei Bereishis*, p. 321).

We are thankful to Rabbi Chaim Shaul Brook of Vaad Hanochos B'Lahak for providing us with the original *ksav yad kodesh*.



## Minhagim of the Rebbe's Household

### Chanukah

Boys begin lighting [their own] Chanukah candles some time before bar mitzvah.

Girls don't light on their own. A [grown] woman fulfills the mitzvah through her husband.

We light with olive oil, and [for] the *shamash*—[we use] a beeswax candle.

We place the menorah alongside the doorpost in the opening of the doorway of the room, and we are not particular whether [the menorah] is situated from south to north or from east to west.

We place the menorah on a chair, and we are not particular that it should stand higher than seven *tefachim* or near the three *tefachim* mark.

We light [the menorah] wearing a *gartel*, but with regular [weekday] hat and clothes.

We light [the menorah] between *Mincha* and *Maariv*.

[Our] version of the *bracha* is: *Lehadlik ner Chanukah*.

Begin lighting the candles only after all of the *brachos* are concluded.

On the first night, we kindle the light to the far-right. From the second night and on, we add one light to its left and begin kindling from left to right.

The *shamash* is placed higher than the other candles.

At times the menorah had to be moved one or two *tefachim* towards the [Frierdiker] Rebbe in order to enable him to [reach and] light the candles and then it would be put back in its permanent place. Nevertheless, [the Rebbe] lit [the menorah] and made the *brachos* on his own [even though there are *poskim* who maintain that in such an instance it would be better for someone else to do the lighting in his stead].

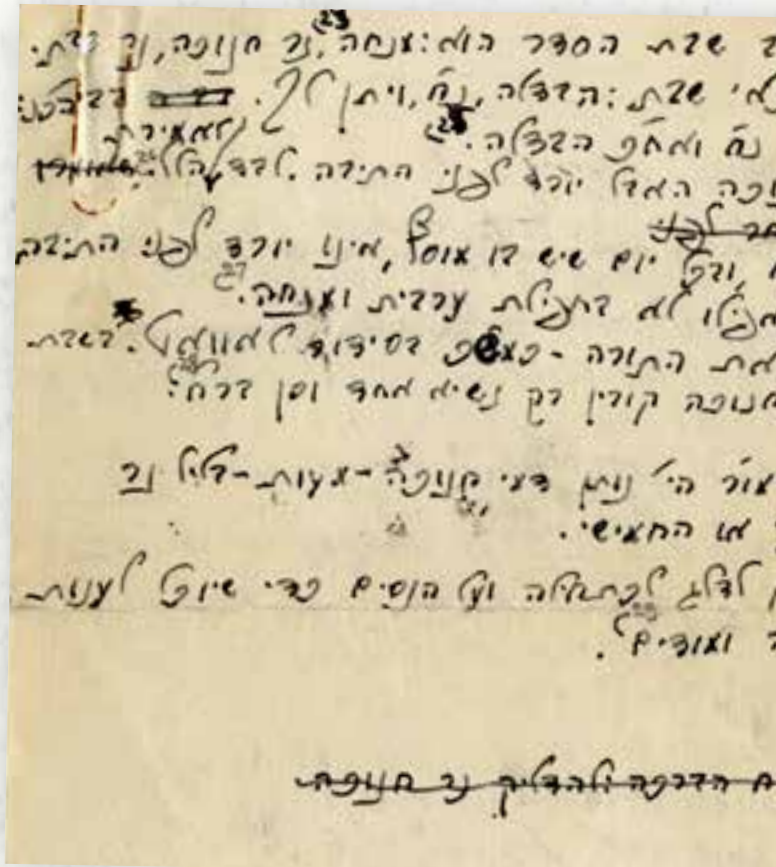
“*Haneiros Halalu*” is recited after lighting all the candles.

We ensure that the candles should burn for a minimum of 50 minutes.

We remain near the candles for about half an hour (with the exception for Erev Shabbos).

Some have the custom to replace the wicks each day with new ones. Others maintain that we are not particular about this—and on the contrary [they prefer to use] the old ones because they are easier to light. As of now, I was not able to ascertain what the [Frierdiker] Rebbe's practice was in this regard.

A flame that went out before burning its required amount of time should be rekindled.



After the aforementioned amount of time has passed, the menorah can be relocated even if the candles are still burning. Additionally, [after the proper time has past] work may be done, though not in front of the menorah. [This is true] even on the first and eighth days of Chanukah.

On Erev Shabbos the order is: *Mincha*, Chanukah candles, Shabbos candles.

On Motza'ei Shabbos [the order is]: *Havdala*, Chanukah candles, *Veyiten Lecha*. At shul: Chanukah candles and then *Havdala*.

During Chanukah, an *avel* davens at the *amud*, but not for the recitation of *Hallel*.

On Rosh Chodesh, and on any day that *Musaf* is recited, [an *avel*] should not daven at the *amud*; even for *Maariv* and *Mincha*.

*Krias haTorah* [for Chanukah] should follow what is written in the *siddur* of [Reb Avraham Dovid] Lavut. On Shabbos Chanukah, only one “*nossi*” is read, and the same applies to Rosh Chodesh.

The [Frierdiker] Rebbe would give Chanukah *gelt* on the fourth or fifth night [of Chanukah].

One should not intentionally skip “*V'al Hanissim*” in order to be able to answer *Kedusha* or *Modim*.



## מנהגי בית הרב

### חנוכה

הבנים מתחילים להדליק נרות חנוכה איזה זמן קודם ה"בר מצוה."

הבנות אין מדליקות בפ"ע. אשה בעלה מוציאה.

מדליקים בשמן זית, והשמש - נר של שעה.

מניחים המנורה בעובי המזוזה בחלל פתח החדר ואין מדייקים אם דרום וצפון מונחים או מזרח ומערב מונחים.

מעמידים המנורה על כסא. ואין מדייקים שיהי למעלה משבעה טפחים, או למעלה וסמוך לג' טפחים.

מדליקין בחגירת אבנט, אבל בכובע ולבושים הרגילים.

מדליקים בין מנחה למערב.

נוסח הברכה: להדליק נר חנוכה.

התחלת הדלקת הנרות לאחר סיום כל הברכות.

בליל ראשון מדליק נר הימין. מליל שני ואילך מוסיף לשמאלו ומדליק משמאל לימין.

השמש מקומו גבוה משאר הנרות.

קרה וצריך ה' לטלטל המנורה טפח וטפחיים לקרבה לאדמו"ר כדי שיוכל להדליק הנרות ואח"כ היו מעמידין אותה במקומה ובכל זה ברך בעצמו והדליק.

אמירת "הנרות הללו" לאחר הדלקת כל הנרות.

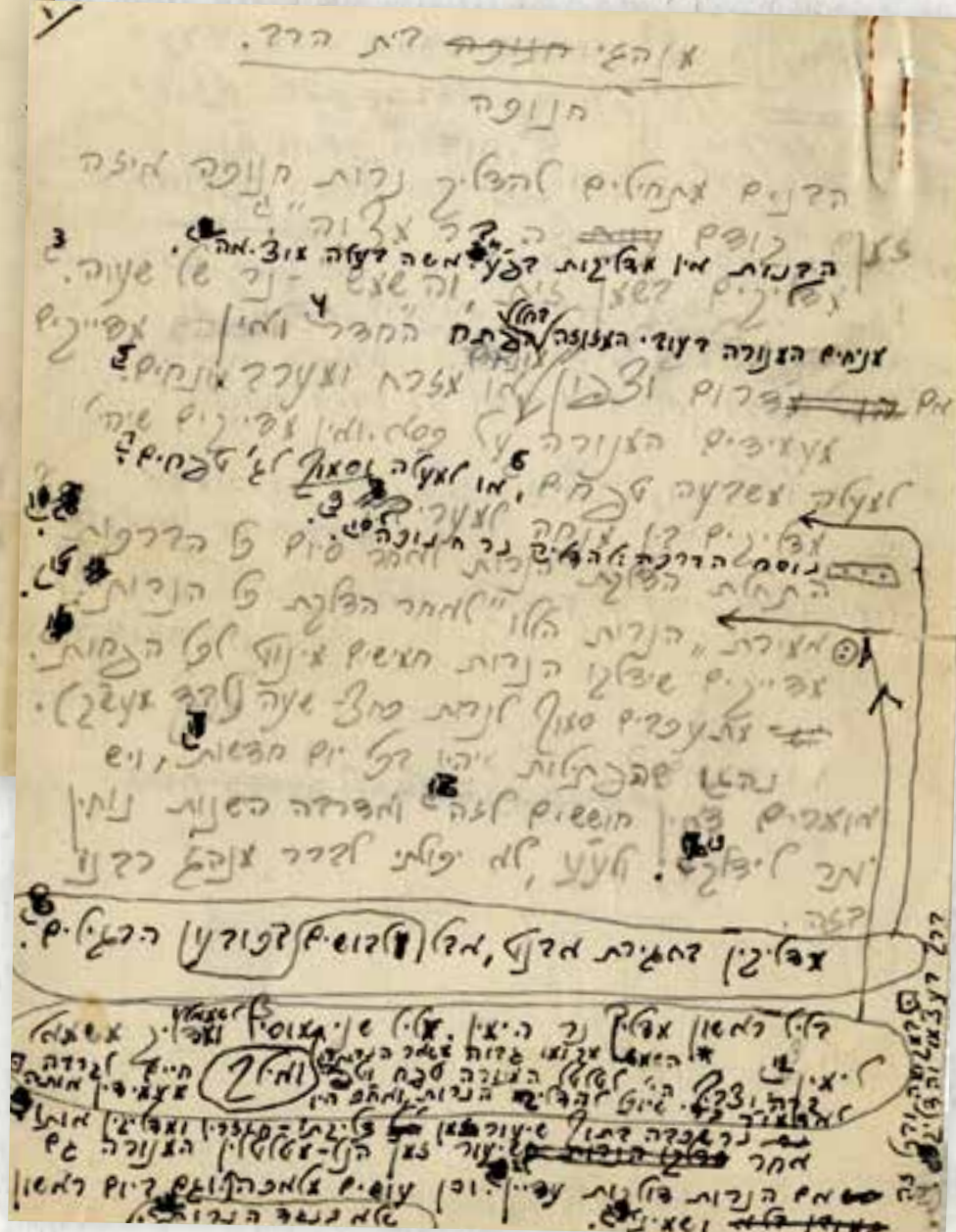
מדייקים שידלקו הנרות חמישים מינוט לכל הפחות.

מתעכבים סמוך לנרות כחצי שעה (לבד מעש"ק).

נהגו שהפתילות יהיו בכל יום חדשות, ויש אומרים דאין חוששים לזה ואדרבה הישנות נוחין יותר לידלק. ולע"ע, לא יכולתי לברר מנהג רבינו בזה.

נר שכבה בתוך שיעור זמן דליקתו - חוזרין ומדליקין אותו.

אחר שיעור זמן הנ"ל - מטלטלין המנורה גם אם הנרות דולקות עדיין. וכן עושים מלאכה שלא כנגד הנרות. וגם ביום ראשון ושמיני.



בערב שבת הסדר הוא: מנחה, נר חנוכה, נר שבת.

במוצאי שבת: הבדלה, נ"ח, ויתן לך. בביהכ"נ: נ"ח ואח"כ הבדלה.

בחנוכה האבל יורד לפני התיבה. לבד לאמירת הלל.

בר"ח, ובכל יום שיש בו מוסף, אינו יורד לפני התיבה ואפילו לא בתפילת ערבית ומנחה.

קריאת התורה - כמש"כ בסידור לאוואט. בשבת חנוכה קורין רק נשיא אחד וכן בר"ח.

אדמו"ר ה' נותן דמי חנוכה - מעות - בליל נר הרביעי או החמישי.

אין לדלג לכתחילה ועל הנסים כדי שיוכל לענות קדושה ומודים.



# The Alter Rebbe

On Chai Elul, the Alter Rebbe is born to Reb Boruch and Rebbetzin Rivkah in the outskirts of Liozna. The Baal Shem Tov provides detailed instructions with regard to his upbringing and education.<sup>1</sup>

תק"ה

The Alter Rebbe's upshernish is celebrated in the presence of the Baal Shem Tov.<sup>2</sup>

תק"ה

The Alter Rebbe learns in the town of Lubavitch under the tutelage of Reb Yissachar Dov of Lubavitch.<sup>3</sup>

תקט"ו - תקט"ז

The Alter Rebbe marries Rebbetzin Sterna (daughter of Reb Yehuda Leib Segal), settles in the city of Vitebsk, and dedicates his dowry money to the establishment of Jewish farming towns in the region.

תק"כ

At his bar mitzvah, the Alter Rebbe is inducted into the *chevra kadisha* of Liozna and receives the honorary title of "*Rav Tanna Hu Upalig*" (a statement in the Gemara giving Rav the status of a *Tanna*, even though he lived in a later generation<sup>4</sup>) by the *geonim* of the generation.

תקכ"ה

The Alter Rebbe travels to the Mezritcher Maggid for the first time.

תקכ"ו

The Alter Rebbe is appointed as the Maggid of Liozna.

תקכ"ז

The Alter Rebbe introduces the new path of Chassidus Chabad.

תקל

The Alter Rebbe joins Reb Menachem Mendel Horodoker, Reb Avrohom Kalisker, and several hundred families of Chassidim emigrating to Eretz Yisrael. He is persuaded to remain as the *nos'ei* of Chassidus and establishes Liozna as the center of Chassidus Chabad.<sup>6</sup> The famous *Liyanu* *Chassidim* are introduced in תקל"ח (a list of regulations instructing Chassidim on the proper way to travel and visit the Alter Rebbe. The Alter Rebbe himself strictly enforced these rules).

תקל"ח

The Mezritcher Maggid instructs the Alter Rebbe to author a Shulchan Aruch.<sup>5</sup>

The Alter Rebbe establishes a yeshiva in Liozna of select *talmidim*, divided into three "*chadarim*."

תקל"ח - תקל"ט

ליזנא  
הרה"ק ר' אליהו  
והגה מרת רבקה  
ומשפחתם שייחיו  
שיערי

A debate about Chassidus and the ways of the Baal Shem Tov is held in the city of Minsk and the Alter Rebbe is victorious.<sup>7</sup>

Hilchos Talmud Torah of the Alter Rebbe's Shulchan Aruch is published anonymously in Shklov and receives enthusiastic praise from the Vilna Gaon and others.

On אסרו ת סוכות, the Alter Rebbe is arrested on false charges of treason. After 53 days in captivity, he is released from the Petropavlovski fortress, on 19 Kislev.<sup>10</sup> Thus began a new era in the revelation of Chassidus.<sup>11</sup>

During the French invasion of Russia the Alter Rebbe supports the Czar, declaring that Napoleon Bonaparte must be defeated. Certain Chassidim are instructed to actively assist the Russian Army.<sup>14</sup> As Napoleon's army approaches Liadi, the Alter Rebbe flees together with a large caravan of *beis harav* and many Chassidim, on 29 Menachem Av.<sup>15</sup>

13. Kuntres Limmud Hachassidus, pp. 9-13. See Likkutei Sichos vol. 25, pp. 413 fn 74.
14. Igros Kodesh Admur HaRayatz vol. 3, p. 313.
15. Likkutei Dibburim vol. 1, p. 26.

12. The Alter Rebbe authored a lengthy response to all the charges against Chassidus and Chassidim. Published in Kerem Chabad #4, pp. 82-100, and in the new edition of the Alter Rebbe's Igros Kodesh (5772).

- Hasichos 5701, p. 146.
9. Igros Kodesh Admur HaRayatz vol. 4, p. 262.
10. Likkutei Dibburim vol. 1, p. 32.
11. Sefer Hasichos Toras Sholom, p. 112; Likkutei Dibburim vol. 1, p. 43.

1. Sefer Hasichos 5705, pp. 127-130.
2. Sefer Hasichos 5705, p. 131.
3. Sefer Hasichos, Kayitz 5700, p. 174.
4. See Eiruvin 50b.
5. See introduction to the Shulchan Aruch ADH"Z. Hatomim vol. 1, p.
6. Hatomim vol. 1, pp. 146-149.
7. Otzar Sippurei Chabad, vol. 3, p. 91.
8. Likkutei Dibburim vol. 4, p. 666; Sefer Hasichos 5700, pp. 41-39; Sefer

# The Beis Chabad

**A PERMANENT HOME  
FOR JEWISH LIFE**





RABBI SHLOMO CUNIN BRINGS THE REBBE THE KEY TO THE NEW CHABAD HOUSE IN BERKLEY.

## The First of Many

“Feeling quite proud and accomplished,” Rabbi Shlomo Cunin recalls, “we prepared to present the Rebbe with the key to the first Chabad House. To record the occasion for posterity, Rabbi Hodakov instructed us to bring along a photographer.

“We were ushered into the Rebbe’s room; the donor approached the Rebbe and handed him the key in a special case.

“‘This is the key to the Chabad House.’

“The Rebbe looked up and asked, ‘To which one?’

“‘Surprised, the donor replied, ‘Rebbe, there *is* only one.’

“‘Don’t be so humble,’ the Rebbe answered, ‘from here it will spread north, south, east, and west.’”

## PART I SPIRITUAL FOUNDATIONS

### A Campaign of a Different Genre

The year 5746 was a difficult one on the Chabad calendar. The ownership of the Rebbe's library was in court, and Chassidim felt as if the very validity of the Rebbe's *nesius* was being put on trial.<sup>1</sup>

The Rebbe did not attempt to downplay the severity of the issue. During *sichos* at the start of the battle and during the trial itself, the Rebbe spoke in pained tones about how this was a battle against the very concept of a Rebbe, referring back to the arrest and liberation of the Alter Rebbe, when the whole of Chassidus was put on trial.

The response to a spiritual *kitrug*, the Rebbe said, is through a spiritual reawakening. As he had often done during hard times in the past, the Rebbe announced a new initiative, which would serve as an antidote to the dark gloom of the *kitrug*.

This initiative, however, was different from all others. In the past, the Rebbe's *mitzvot* had focused on specific fields; there was the tefillin campaign, usually accomplished as a "mitzvah on the go."<sup>2</sup> There were initiatives that focused on transforming the Jewish home, such as mezuzah, Shabbos candles,<sup>3</sup> and *bayis malei sefarim*.<sup>4</sup> And there were campaigns to unite the whole Jewish nation, such as Rambam<sup>5</sup> and the *sifrei Torah hakloli'im*.<sup>6</sup>

This new campaign didn't focus on one specific mitzvah or another; it went back to the core of the mission of *dor hashvii*, of the Rebbe's call to make this world a place where the *Aibershter* can dwell.

This was the campaign of *Batei Chabad*.<sup>7</sup>

22—B'NAI B'RITH MESSENGER Friday, August 15, 1969



LUBAVITCH CLOSES ESCROW PROCEEDINGS—From left are Hal Weisker, Allan Lazaroff, president of Friends of Lubavitch; Marvin Goldsmith, secretary; I. M. Zeman, treasurer, and Rabbi Shlomo Cunin, executive vice president as they closed Escrow proceedings for the "Chabad House", the Lubavitch Center at UCLA. This Center, first of its kind, will serve college students on a 24 hour a day basis.



### What Did Shluchim Do Until Then?

Today, the word "shliach" is synonymous with Chabad House. The first objective of every shliach moving to a new town is to establish a Chabad House that will serve as the nerve center of his activities, and all other institutions are an outgrowth of this base.

However, this was not always the case.

The first shluchim sent by the Rebbe were sent on a mission of a broad and general nature. In fact,

unlike the shluchim of today who go out armed with the experiences and advice of thousands of their older peers, some of the early shluchim had a much more ambiguous idea of the specifics of their mission.

When Rabbi Nachman Sudak, *a"h*, left for England in 5719, the Rebbe instructed him to establish a branch of Merkos. When he asked which activities his Merkos branch should do, the Rebbe replied,

"What should I tell you? There are thousands of things to do."

When Rabbi Avrohom Korf moved to Florida in 5721, he asked the Rebbe



LUBAVITCH HOUSE, LONDON.

what his mission was, and the Rebbe replied:

“*Vu es felt in Yiddishkeit*, if there is an area of Yiddishkeit that is lacking, it is your job to fill the void.”<sup>8</sup>

Armed with a broad outline of their mission, each shliach opened a branch of Merkos and represented the Rebbe in his city. In keeping with the Rebbe’s instructions, the shluchim each found their own way to contribute to the local Yiddishkeit. Some shluchim focused on Torah classes, some opened schools, while others held events on local college campuses, all obviously with the close attention and guidance of the Rebbe.

The concept of having a local center for Chabad activities hadn’t yet taken hold.

In 5725, this idea was discussed during a *yechidus* with Mr. Peter Kalms,<sup>9</sup> an activist close to the shluchim in London. The “Lubavitch House” of London was in the early stages of construction, and the Rebbe told him that “the proposed new Lubavitch House should not only be a school, but a symbol and a center for as many activities as possible.”

London’s permanent facility, which hosted a wide range of Chabad activities, was created with the step by step guidance of the Rebbe, and brought the Rebbe a lot of *nachas*. When speaking to young potential shluchim, Rabbi Hodakov would tell them to visit London to learn from the way things are run there.

Today, the word shliach is synonymous with Chabad House. However, this was not always the case.

A few years later, another milestone was marked in the establishment of Chabad Houses. Rabbi Shlomo Cunin, who had come to California in 5725, acquired a building to serve as a Jewish home for students at UCLA. Because it was a place for students to “come home” to, he decided to call it a “Chabad House.”

When they presented the Rebbe with the key, as mentioned at the beginning of this article, the Rebbe said that it would spread far and wide.

The Rebbe told Rabbi Cunin to call all similar institutions with the name Chabad House, so that it would become like Gimbels—a famous department store chain at the time. Just as when someone arrives in a new city he knows he can find Gimbels in the phone book, a Jew should know that the same holds true with Chabad Houses.

As the years went by, Chabad Houses began to spring up in cities and countries around the world. As



THE JTA REPORTS ON HUNDREDS OF NEW CHABAD HOUSES TO BE OPENED. 17 KISLEV 5747.

many more shluchim took up posts over the 5730s and 40s, the idea of a Chabad House was no longer an anomaly; nevertheless, it wasn’t a major focus either.

## The Mitzva

The campaign for new Chabad Houses, as mentioned earlier, began





לזכות  
החיל בצבאות ה'  
יהושע בנימין הלוי שיחי'  
לרגל הולדתו  
ח' אלול ה'תשע"ז  
ולרגל הכנסו בבריתו של אאע"ה  
ט"ו אלול ה'תשע"ז  
ולזכות הוריו  
מנחם מענדל הלוי וזוגתו לאה  
ולזכות דודיו ודודתו  
נדפס ע"י זקניו  
הרה"ת ר' יחיאל מיכל הלוי  
וזוגתו מרת חנה שיחיו  
בייטעלמאן



# Brightening Our Lives

*Tanya—Torah Shebiksav of Chassidus*

ספר התניא הוא ספר התורה שבכתב בתורת חסידות  
חב"ד, אשר לא לבד שכל פתגם ופתגם הוא מדויק  
ומכוון, אלא אף כל מלה ומלה היא מדויקת בחסר ויתיר.  
הוד כ"ק אבותינו רבותינו הקדושים זצוקלה"ה נבג"מ  
זי"ע והחסידים הראשונים וזקני החסידים שבכל דור  
ודור התייחסו לספר התניא ע"ד אותה הדרת הקדש  
שמתייחסים לספר החומש.

The Tanya is the "The Written Torah" of Chassidus Chabad.  
Not only is every concept precise and deliberate, but every  
single word is as well, to the last letter.

Our holy Rebbeim and the first Chassidim, as well as the elder  
Chassidim in each generation, treated a Tanya with the same  
reverence that is reserved for a Chumash.

(אג"ק אדמו"ר הריי"ץ ח"ג עמ' רסא)

## "אליכם אישים אקרא"

"I call to you," the Alter Rebbe begins the introduction to Tanya. "...I speak of those who know me well, each and every member of *anash* who lives in our country and in lands nearby, with whom words of affection have been frequently exchanged, and who have revealed to me all the secrets of their hearts and minds in *avodas Hashem*...

"All of these [*kuntreisim*] are responses to many questions that *anash* in our country have constantly asked, seeking advice and guidance in *avodas Hashem*.

"...You will no longer press for admission to speak with me in *yechidus*. For in these [writings] you will find peace for your soul, and true counsel

on every matter that you find difficult in *avodas Hashem*...”

Powerful words.

With this introduction, the Alter Rebbe made studying Tanya a very personal experience for every single person.

When one learns Tanya, he becomes “an acquaintance” of the Alter Rebbe, allowing the Alter Rebbe to illuminate his path in life, and to show him how *avodas Hashem* is accessible (קרוב אליך הדבר מאד) to each and every person, as the Alter Rebbe writes on the *shaar blat*.<sup>1</sup>

The spiritual power of Tanya is so great that it required the Alter Rebbe to have real *mesirus nefesh* to reveal its content.

The Tzemach Tzedek compared this to the *mesirus nefesh* of Avraham Avinu: He threw himself into the furnace to spread *Elokus*, although he knew this may spell the end of his legacy and the ability to give birth to the chosen people! His *mesirus nefesh* completely defied logic.

Likewise, when the Alter Rebbe began teaching the *maamarim* of the Tanya in the year תקמ”ב, he knew that the Satan was unequivocally against it. If fact, it was specifically in that time that the troubles from the *misnagdim* became truly unbearable.

When he taught these *maamarim* again in the year תק”ן—he literally put his life on the line (which was ultimately exchanged with the life of his daughter Devorah Leah, who passed away three years later<sup>2</sup>). He continued the *mesirus nefesh* by compiling the Tanya and having it printed, until the matter finally took a toll on the Alter Rebbe himself, sending him to jail for 53 days—one day for each of the 53 *perakim* of Tanya.

With his great sacrifice, the Alter Rebbe merited that anyone who will study the Tanya will awaken the innermost part of his *neshama*—the איתן שבנשמה (literally: the strength of the *neshama*). For “תניא” has the same letters as the word “איתן.”<sup>3</sup>

## Tanya First

Throughout the generations, our Rebbeim have taught us that the Tanya stands as the foundation of the teachings of Chassidus, and even the very foundation of how we live our lives as Yidden.



AN EARLY PRINT OF TANYA, LVOV 5618.

Once, when speaking of the Alter Rebbe’s two main *sefarim*—the Tanya and the Shulchan Aruch—the Rebbe made a fascinating observation:

It would seem that the most appropriate order of studying these two *sefarim* would be: first the Shulchan Aruch, where one learns how to wake up in the morning, wash hands, daven, etc., and only then the Tanya, where we learn about the inner meaning of serving Hashem properly.

But in truth, perhaps it could be said that studying Tanya comes first! Because even before washing hands in the morning, we say “*Modeh Ani*,” which talks about *emunah* in Hashem—something we learn about in Tanya. We also say “*chai v’kayam*,” that Hashem recreates the world constantly, and “*melech*,”



that Hashem is our king and we have to serve Him.  
All of these subjects are covered in Tanya!<sup>4</sup>

## WOMEN AND CHILDREN

At three different occasions, the Rebbe personally handed out Tanyas to thousands of men, women, and children: Yud-Aleph Nissan 5742, Yud Shevat 5750, and Yud-Tes Kislev 5751. (On Yud-Aleph Nissan 5744 the Rebbe also distributed Tanyas to all, but not personally—it was through the members of the *kolel*.)

Before that first *chaluka* in 5742, the Rebbe explained that he will be giving Tanyas to men and women alike—as women are equally obligated to study this *sefer*. Because Tanya teaches a person how to have *ahava* and *yira*—mitzvos that are incumbent upon men and women without distinction.

Moreover, the Rebbe pointed out how Tanya is applicable to children as well: The Frierdiker Rebbe related that when he started learning the letters of the Aleph-Beis, it was out of a *sefer* Tanya!

(*Toras Menachem* 5742 vol. 3, p. 1245-6.)

## Tanya Every Day

After the Alter Rebbe was released from prison on Yud-Tes Kislev, Chassidim instituted that every person should learn one *perek* of Tanya per week, completing all 53 *perakim* in a year—similar to the way we complete the entire Torah every year.<sup>5</sup>

Often, the Rebbe spoke of a custom that many Chassidim had to study a *perek* of Tanya each morning before davening.<sup>6</sup>

It is unbecoming of a Chossid (“עס פאסט נישט”) not to learn a *perek* of Tanya every day, the Frierdiker Rebbe says.<sup>7</sup>

Eventually in 5703, the Frierdiker Rebbe divided the entire Tanya into daily lessons (part of the *shiurim* of *Chitas*). He explained:

The primary objective of the daily lesson in Tanya is not necessarily to have a deep understanding of the subject; rather, it is to simply say and learn words of Tanya every day. Also, it is important to take away two points from each day’s lesson and “live” with those concepts throughout the day.<sup>8</sup>



PRINTING OF THE TANYA ACROSS THE SUEZ CANAL DURING THE YOM KIPPUR WAR IN 5734, AS PER SPECIAL INSTRUCTION OF THE REBBE.

In many letters and *sichos*, the Rebbe repeatedly emphasized the importance of studying Tanya and the positive effect it will have on our lives.

“You ask whether you should learn Tanya with your friend who doesn’t understand the meaning of it,” the Rebbe writes in a letter. “I am shocked that you could write such words! This is certainly entirely out of place and inappropriate. True, the [Frierdiker] Rebbe writes that it is indeed difficult





*The Making of a Yom Tov*  
**THE MEANING  
OF ROSH  
CHODESH  
KISLEV**

MARKING *40* YEARS, CHASSIDIM SHARE  
THEIR THOUGHTS ABOUT THE SIGNIFICANCE  
AND RELEVANCE OF THIS DAY.

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר  
ולזכות תלמידי התמימים  
בכל אתר ואתר  
המסורים לעניני כ"ק אדמו"ר באופן  
ד"יתיר מבחיה"י ממש  
נדפס ע"י  
הרוצה בעילום שמו



This year marks forty years from the frightening events of Shemini Atzeres 5738 and the Rebbe's subsequent homecoming and celebration on Rosh Chodesh Kislev. We have turned to three Chassidim who were present at that time and asked them to share their thoughts and memories in connection with this very special Yom Tov.

We strongly encourage our readers to see "The Full Story of Rosh Chodesh Kislev" in the Kislev 5777 magazine, as it takes us through the events of those few weeks in great detail. In this article, we attempt to focus more on the meaning of the day. Why is Rosh Chodesh Kislev a Yom Tov? How did it become a Yom Tov? And most importantly what can we take from it in our hiskashrus today?





ZITSHREI 5738, LEVI FREIDIN VIA JEM 22603

THE REBBE DISTRIBUTES LEKACH AT THE DOOR OF HIS SUKKA, HOURS BEFORE THE HEART ATTACK.

## Rabbi Mendel Groner

Kiryat Gat, Eretz Yisroel

### The Shock

To really appreciate the greatness and true message of the Yom Tov of Rosh Chodesh Kislev, I would like to take you back to that Shemini Atzeres night and the following weeks.

Tishrei was reaching its climax—*hakafos* with the Rebbe. The Rebbe led the first *hakafa*, dancing with Rashag as was customary, and everything progressed as normal until the fourth *hakafa*. Since I was standing so close to the Rebbe's *bima*, I was one of the first to realize that something was not right.

The Rebbe turned to my father, Rabbi Leibel Groner, and said something to him; it only took a few moments to realize that something

was amiss. The things that set off alarm bells in my head may seem small, but we were familiar with the Rebbe's *tenuos* and this wasn't ordinary. When the Rebbe was clapping, I noticed that his hands weren't actually touching each other. The Rebbe had asked my father to bring over his chair, and when he sat down, he leaned back in his chair, which is something the Rebbe never did.

The ensuing panic and hysteria is indescribable. The initial thought was that the Rebbe simply needed air and we should evacuate 770 as quickly as possible so there could be some airflow and ventilation. What had actually taken place was the furthest possibility from our minds.

We were plain and simply scared at that point and no one knew what to do. As 770 cleared out, the Rebbe

turned around and motioned with his hands as if to ask, "Where is everyone?"

As the minutes and hours ticked by, *anash* and *bochurim* slowly started hearing the general details of what happened to the Rebbe. Although some tried to downplay the severity of the situation, we had a pretty good idea of what was going on based on the information we received from the doctors.

At five in the morning, the Rebbe suffered a second and more severe heart attack in his room.

The next morning I went to daven in Hadar Hatorah, because a big part of 770 had been closed so there wouldn't be noise disturbing the Rebbe. When the *minyan* reached *krias haTorah*, each person who received an *aliyah* gave the Rebbe's name for a *Mi Shebeirach*. *Aliyah* after *aliyah* was the



same story; tears were flowing freely as the enormity of the previous night's events started to sink in. Everyone present was shocked to the core.

The hours leading up to the Simchas Torah farbrengen and *hakafos* in good years were spent going on *tahalucha* to bring the *simcha* of the Yom Tov to other communities. That year, however, the feeling was very different. Somber, red eyed from a lack of sleep, and completely scared, we dragged our feet on *tahalucha* with complete *kabolas ol*.

That night, we were given the first piece of good news; the *simcha* that the Chassidim were displaying with their singing and dancing was helping to stabilize the Rebbe's condition. Despite these updates, the mood was dismal; the sweat from the spirited dancing was being washed away by the constant flow of tears.

At some point during the night, I was able to go upstairs (which was officially closed off from the public), and my father told me a very encouraging piece of news. In the hours following the heart attack the Rebbe wasn't able to get out of the bed, but now, within twenty-four hours, the Rebbe was able to get up. I wanted to grab this information and share it with all the Chassidim right away.

My father agreed that I should publicize this. With this goldmine of information and bursting from keeping it to myself, I quickly went up onto the *bima* and motioned for silence. There were throngs of Chassidim, and I told everyone that the Rebbe was able to get out of bed. A big *simcha* broke out and singing suddenly switched from "Der Rebbe zol zein gezunt" to "Der Rebbe iz gezunt." Initially we

were singing, "The Rebbe should be healthy" and we then changed it to "The Rebbe IS healthy."

Although this development was small compared to the larger scope of the concerns that still hovered over us, it was a beam of light in a pitch black night. The night of Motzaei Simchas Torah stands out in my mind as a turning point in regards to our feelings, mood, and general disposition.

A couple of days after Yom Tov, the *bochurim* gathered together in Oholei Torah, and Reb Yoel spoke to us very passionately about what we could do for the Rebbe. "Whenever I tell you to leave space around the Rebbe or not to push too much," he began telling us, "you tell me that the Rebbe is *ruchniyus* and these things don't affect him. Now that we are in this situation, it is precisely the *ruchniyus* that we have to *koch* in. Adding in these things will have the most positive influence."

His words really hit home, because we now had guidance for what we could do instead of sitting

despondently and battling our worst fears.

## Yechidus

Despite everything that was going on medically, the Rebbe surprised the Chassidim by holding a semi *yechidus* for the guests who came to spend Tishrei with the Rebbe. The guests filed by as the Rebbe sat at the entrance of *Gan Eden Ha'elyon*. The goal of every Chassid at that time was to simply catch a glimpse of the Rebbe. The yearning was so great that people flew in from California, waited on long lines, and pushed and shoved just to see the Rebbe for a moment as he sat by the door of his room.

The next big development was that the Rebbe would join the *minyán* in the upstairs *zal* for *krias haTorah* on Shabbos. A select group of forty *yungeleit* was allowed in. That's it; there was no way for a *bochur* to get in there.

Understandably the *bochurim* had a stronger than ever urge to see the Rebbe. Ever creative, the *bochurim* climbed up against the window from



LEVI FREIDIN VIA JEM 22793

DR. IRA WEISS AND RABBI YEHUDA KRINSKY IN CONVERSATION. 26 TISHREI 5738.

the outside and tried to peer inside from any angle. When Reb Yoel saw this, he was not pleased, and he told us to go away. “As much as you have an urge to see,” he reprimanded, “you are blocking the airflow into the room.”

Undeterred, we found a new vantage point. This time we climbed onto a railing from the library, watching through the window from afar. The pushing was intense, it felt like we were in 770 trying to see *tekios*. The effort paid off when we saw the Rebbe, even though it was just for a moment. Even more rewarding was seeing the Rebbe smile when he noticed us gathered there.

Although there was a sense of joy from having seen the Rebbe, most of us were left feeling that the situation was bleak. The fact remained that the Rebbe was under intense medical care. We were so desperate that we searched for any way or thing that we could do to help the Rebbe.

This is how we spent and survived the next few weeks.

## A Meritorious Day

Moving forward to Erev Rosh Chodesh...

Towards the end of Cheshvan, containers of *seforim* began coming from Poland as they finally released parts of the Frierdiker Rebbe’s library.<sup>1</sup> The Rebbe planned to make a short visit to the library next door to see them. The visit was kept as a complete secret and only a handful of people knew about it.

Those who happened to be outside and saw the Rebbe exit 770 were so shocked that I remember seeing from the window<sup>2</sup> how a *bochur* who was walking by noticed the Rebbe and fainted on the spot.

The next day, the doctors told the Rebbe that he was able to go home, but the Rebbe suggested that he wait until the evening, Rosh Chodesh Kislev, because a meritorious act is reserved for an already meritorious day.

Although it was not supposed to be a big event—the Rebbe was simply going home—word quickly spread.

There was a palpable excitement as the crowd outside 770 began to swell. It was not a *farbrengen* or *sicha* that we were waiting for, it was simply a chance to catch a glimpse of our dear Rebbe. In fact we had no idea if things were much better medically or what the appearance of the Rebbe would be like.

I clearly remember overhearing conversations between *bochurim* about how the Rebbe would come out. Some thought the Rebbe would walk out with something to lean on, while others strongly opposed such a notion and insisted he would be supported by the *mazkirus*, while yet others were convinced it would be the doctors helping the Rebbe.

While the Rebbe was preparing to go home for the first time in five weeks, the Chassidim outside were preparing as well; emotionally, mentally, and spiritually. It wasn’t a feeling of *simcha*, it was one of deep yearning.

To sing or not to sing?



RABBI LEBEL GRONER BRINGS AN UPDATE TO THE CHASSIDIM. 24 TISHREI 5738.

LEVI FREIDIN VIA JEM 22709

This was the unasked and unanswerable question.

And then it happened. The door of 770 opened up and the Rebbe walked out... just like every day—upright, walking swiftly, and smiling, without support or help of any kind. The enormous crowd that had assembled to see that moment was thrown into complete shock and excitement.

The best *mashal* that I can use to describe this is that of a pressure cooker. A pressure cooker is a pot that is so tight that it cooks very fast, but when opening it one must be careful to release the pressure slowly or else it can explode all over the place.

For over a month we had been under intense pressure—worried, concerned, and afraid of what would happen next, and then the lid was blown off in an instant with a wave of the Rebbe's hand.

As the Rebbe walked out, he paused and waved his hand just like on Simchas Torah. The crowd burst out singing Napoleon's March with great jubilation. From eight o'clock that evening until at least two in the morning we indeed celebrated Simchas Torah. This time the *simcha* was not due to our *kabbolas ol* but a result of the immense relief that washed over all of us.

Looking back I can say with certainty that the *simcha* was not planned, nor was it supposed to become the Yom Tov that it is. We were just waiting to see the Rebbe. The natural feelings and reaction of the *bochurim* were so strong, however, that it became the Yom Tov of Rosh Chodesh Kislev. We made it.

Even though it wasn't at all planned, the yearning to simply see the Rebbe created such emotion. It is that yearning and longing that we Chassidim have to strive for today.

I remember that on the night of Rosh Chodesh Kislev, after many hours of celebrating and saying *l'chaim*, I went up to Reb Dovid Raskin's room in 770, where Dr. Larry Resnick, who had been caring for the Rebbe for the past few weeks, was staying. This must have been around two in the morning. I knocked on his door and instead of waking him up, I saw that he was sitting on his bed with tears streaming down his face. Dr. Resnick was a very intellectual person and didn't usually display much emotion, yet that night he couldn't control himself, and through his tears he told me, "You should know that I have never seen such joy and dedication."

The next morning the Rebbe joined the *minyan* for *krias haTorah*, and afterwards Dr. Resnick went into the Rebbe's room. "Two people didn't dance last night," the Rebbe told him. "Me and you. We need to make up for this."

This was a clear indication to us, *anash* and *bochurim*, that the Rebbe had accepted and given his seal to the great emotion and *simcha* of the Chassidim. The following Shabbos in 770 was joyous like never before. We felt that the Rebbe had recognized the Yom Tov.

Let's stop for a moment and ask ourselves, "What are we actually celebrating?" Is it the medical miracle that left doctors speechless and without an explanation?

Medically speaking, however, there was no major difference between 29 Cheshvan and Rosh Chodesh Kislev. In fact, as I mentioned earlier, the doctors had already informed the Rebbe that he was able to go home earlier. So what is the cause for the celebration?

The day of Rosh Chodesh Kislev brings out the greatness of the longing to see the Rebbe. The very fact that we couldn't see the Rebbe yesterday and today we could is the greatest reason to celebrate with the most overwhelming *simcha*.

As we think about the *golus* that we are in, and those five weeks fade in comparison to the many years we have been waiting, each one of us needs to know and remember the message of Rosh Chodesh Kislev.

Longing and yearning is in the very nature of Chassidim; it is a key component in our relationship with the Rebbe. Just as Chassidim who were yearning to see the Rebbe during the dark weeks following the Rebbe's heart attack made every effort to bring the Rebbe true *nachas ruach* with new undertakings, *mivtzoim*, davening, and learning; so too, we must act in the same manner today.

As the Rebbe wrote to the Chossid Reb Avraham Pariz one year after the *histalkus* of the Frierdiker Rebbe: "ר' אברהם, מ'דארף צוריק אראפבריינגען דעם רבי'ן—Reb Avraham, we must bring the Rebbe back down."

Just as everyone did everything they could to be reunited with the Rebbe once more at that time, so too, we must give ourselves over to the Rebbe's *inyanim* and bring about the biggest Yom Tov, when we will be *zoche* to see the Rebbe very soon.

May we merit to see the coming of Moshiach, when we will once again be united with the Rebbe—מלך ביפו. May it be *b'karov mamosh*.

**THE VERY FACT THAT YESTERDAY WE COULDN'T SEE THE REBBE AND TODAY WE CAN, IS THE GREATEST REASON TO CELEBRATE WITH THE MOST OVERWHELMING SIMCHA.**



# 1

Rabbi Yitzchok Dovid Groner was once in *yeichidus* shortly before leaving on a trip from New York to Sydney.

When flying from New York to Australia there are two routes. One is quicker and more direct, but the traveler would be crossing the dateline and losing a day. The other is longer but avoids crossing the dateline because the plane flies the other way around the world.

His flight was scheduled to leave on Erev Rosh Chodesh and because he would be crossing the international dateline he would arrive in Australia the day after Rosh Chodesh, effectively skipping the day of Rosh Chodesh completely.

When hearing of his plans, the Rebbe asked him if it would be more expensive to go the other way and avoid crossing the dateline; clearly indicating that this was not preferable.

Rabbi Groner responded that in fact his ticket was free.

“Nu,” said the Rebbe, “חס הקב”ה על ממונם של ישראל—Hashem is concerned for Yidden’s money...” (I.e. due to the incurring cost, he should not change his plans.)

**Heard from Rabbi Avrohom Perlow**

Did the Rebbe ever travel by plane?

The surprising answer is yes.

The one time (as far as we know) that the Rebbe went on an airplane was on a flight from New York to Paris in 5707. He made the trip to meet Rebbetzin Chana, who had recently left of Russia, and to bring her to New York.

The Rebbe ended up staying in Paris for a few months. The Chassidim there cherished this time, as the Rebbe farbrenged and uplifted them.

On Monday, 28 Sivan 5707, the Rebbe along with his mother arrived in New York by boat.

**See Yemei Melech vol. 3, p. 939**

# eight facts TRAVELLING

In the earlier years of the Rebbe’s *nesius*, travel by airplane was still a fairly new phenomena and people were more skeptical about its usage than they are today.

We present two answers from the Rebbe on this topic:

In 5711, a woman who was traveling to Europe asked for the Rebbe’s approval regarding making the trip by airplane because a boat wasn’t available. The Rebbe responded that as long as she made certain that it was a big plane and the weather was good, it is not a problem.

Another response we find on this topic was to Reb Nissen Nemenov, who was traveling from Paris to New York. The Rebbe wrote to him that in general there is nothing to be worried when it comes to air travel as long as it’s a big airplane, meaning it has four engines. (It should be noted that in later years, as technology evolved and planes became safer, there were varying *hora’os* in this regard.)

**Igros vol. 4, p. 273, Igros vol. 9, p. 293**

The Rebbe rarely traveled out of the city, but from the few trips he made to Camp Gan Israel in upstate New York, we can glean some insight into the short *tefilla* of *Tefillas Haderech*.

While on the way to camp, the Rebbe asked the driver to stop the car. (In Shulchan Aruch, the Alter Rebbe rules that when possible, it is proper to stop traveling for the *tefilla*, though it’s not obligatory). The Rebbe got out, washed his hands, and then faced *mizrach* as he recited *Tefillas Haderech*.

**Binos Deshe, p. 84**

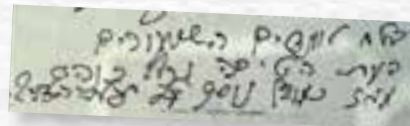




Plane rides can leave you with a lot of time on your hands and wondering how to pass the time. On a number of different occasions the Rebbe stressed the need to do holy things while airborne.

In the Rebbe's words to one individual: "Certainly you will learn the *shiurim* during the flight, as has always been the custom, in addition to reciting *Tefillas Haderech*, obviously." (See *ksav yad kodesh*).

בטח לומדים  
השיעורים בעת  
הטיסה וכו' כנהוג  
מאז כמובן נוסף על  
תפלת הדרך.



One of the groups of *talmidim hashluchim* to Melbourne were told to "be active in spreading Yiddishkeit even during the trip—in an appropriate manner."

**Likutei Sichos vol. 24, p. 512**



Once, during *Kiddush Levana*, the Rebbe turned to Reb Zalmon Jaffe and told him, "It is mentioned in *sefarim* that saying *Kiddush Levana* is a *segula* before a trip."

Reb Zalmon had traveled to New York to be with the Rebbe for Shavuot and was soon traveling back home.

Right after this incident he went into *Gan Eden Hatachton* with his wife and daughter to take leave from the Rebbe.

**Teshura Feldman – Sosover 5766**



Mrs. Sarah Raskin, shlichah in Cote St. Luc, Montreal, relates:

"When I was ready to get a driver's license, I wrote to the Rebbe mentioning my plans and thoughts. The Rebbe responded that I should ask Rabbi Dvorkin. When I approached him with my question he told me, 'When you

go on shlichus you can get it.'

(When asked in letters about women driving, the Rebbe often responded that it depends on the prevailing custom of *frum* women in the area. See for example *Igros Kodesh* vol. 16, p. 203.)

We have all heard of people failing their first test. Here is how the Rebbe responded when he heard that:

Rabbi Zalman Gurarie was once in *yechidus* shortly after his daughter took her first driving test. During the conversation, the Rebbe asked Reb Zalman how his daughter had fared.

"She failed," he replied.

"Nu," said the Rebbe, "This is how it should be, the first time you fail and the second time you will already be successful."

**Teshura Raskin (Bar Mitzva) 5759**



Meir Shlomo Junik would help out in the Rebbe's home on

President Street and had the unique opportunity to have many interactions with the Rebbetzin.

On one occasion he told the Rebbetzin that he was traveling to Eretz Yisrael.

"Why?" asked the Rebbetzin.

"To visit the *mekomos hakedoshim* [the holy sites]," he replied.

The Rebbetzin responded to him, "*Vus iz nisht gut mit'n tatt'n?*" (Roughly translated: Why is [the Ohel of] my father not good enough?)

**Heard from Meir Shlomo Junik**

# 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.



## The Rebbe as Ba'al Korei

Dear Editors,

I read your editions regularly. They are very satisfying.

In regards to your article about the period after the Rebbe's father's *histalkus* ["Leben Mitten Rebbe'n," Issue 59 (136) Menachem-Av 5777], I would like to add the following small point:

In the article it says "On weekdays (Mondays and Thursdays) the Rebbe himself would *lein*." Although this was the *seder* at first after the *histalkus*, I heard from Reb Yisroel Gordon שי"ח that the Rebbe stopped *leining* sometime in middle of the year, and did not continue to *lein* after that.

I do not remember hearing from him the exact date when the Rebbe stopped.

Nochum Zajac  
Brooklyn, NY

”

## Bochurim Expand 770

Dear Editors,

In the Derher magazine there was a two part series about the building and shul of 770 [*The Heartbeat of Lubavitch*, Issue 30 (107) Nissan 5775, Issue 31 (108) Iyar 5775]. In the second article, it mentioned the expansion of the shul fifty years ago, during Tishrei 5728: "On the night of Hoshana Rabba, after completing Tehillim, a number of *bochurim* took the initiative and removed the remaining wall." This is incorrect, as this took place on the night before Sukkos.

The details are as follows. On the night before Sukkos 5728, the *bochurim* realized that the first expansion of 770 (into the building of 784 Eastern Parkway) would not be completed in time to be used on Simchas Torah

(since on Chol Hamoed no work can be done). The basement of 784 was ready and the top of the *mizrach* wall of 770 was cleaned out, but the bottom of the wall, which was the reinforced concrete wall of the original courtyard, would take a few days to drill out and cart away.

Some *bochurim* took one of the old steam pipes that were laying around and started to hack away at the concrete, and chunks started coming off the top. For the rest of the night, the *bochurim* took turns working on demolishing the wall and carrying out the pieces. When the workers came Erev Sukkos, they were able to put boards on the floor to serve as a ramp, connecting the old 770 to the new expansion under 784.

That Simchas Torah the *harchava* of space was unbelievable. For the first time there was room for everyone.

Here is a photo of the *bochurim* ramming at the wall with the big steel pipe that night.

Holding pipe (in foreground): on right – Eli Hecht, on left – Sholom Tenenbaum.

Standing on *bima*: on right – Gershon Burkis, on left – Yechezkel Sofer. Also seen on left – Leibel Shapiro, Yossel Avtzon, Zalman Gopin, Shloimy Freidman, Levi Itche Shapiro OBM. On the right: Yisroel Rubin, Yisroel Stock OBM, and Ari Blesofsky.

Sholom Tenenbaum  
Brooklyn, NY





## The Lost Manuscripts

Dear Editors,

In the article about the Torah of Horav Levi Yitzchok [*Broad Perception & Meticulous Precision*, Issue 59 (136) Menachem-Av 5777], you write as follows:

“Throughout his lifetime, Horav Levi Yitzchak wrote many works containing his innovative Torah thoughts, but, tragically, most of them were lost upon his arrest by the KGB.”

Based on the memoirs of Rebbetzin Chana, it seems that most of Horav Levi Yitzchak’s manuscripts were only lost later on when the Nazis invaded Dnepropetrovsk; they were not taken by the KGB.

In the first part of Rebbetzin Chana’s memoirs, she writes about how the KGB agents came to arrest her husband, Horav Levi Yitzchak, eight days before Pesach in 5699 (תרצ”ט). The Rebbetzin also describes how they searched through all the books in five large bookcases in the rav’s study and confiscated some of them.

“They rifled through all works on Kabbalah, responsa, rabbinic correspondence, and extensive correspondence from abroad, by letter and telegram. They confiscated letters from the Rebbe [Rashab] of righteous memory, my husband’s *semicha* certificates from Rabbi Eliyahu Chaim of Lodz and Rabbi Chaim of Brisk; a petition from the community of Jaffa that he serve as chief rabbi with the visas for the entire family; correspondence with the Joint Distribution Committee concerning financial aid for the Yekaterinoslav Province; and other such documents.”

The Rebbetzin continues, regarding Horav Levi Yitzchak’s handwritten Torah: “As for my husband’s own Chasidic manuscripts, which numbered thousands of folios, they deliberated amongst themselves, eventually, tying them up in a bundle and leaving them behind.”

In the second part of her memoirs, the Rebbetzin writes about another visit that the KGB made to her home a few months later:

“On a Shabbos day, two weeks after my husband was transferred back to Dnepropetrovsk, three NKVD agents paid a visit to our home to conduct another, more thorough search. All my husband’s books and

manuscripts, which he guarded more than his very life—were confiscated and placed in their automobile. My impassioned pleas that they leave the books in the house led them to consult, by telephone, with their superiors, and in the end they returned the books to me. Alas, I could not save them from Hitler’s hands...”

More details about the manuscripts and *sefarim* and their loss during the Second World War were told by Mrs. Dina Shirinov, who grew up in Yekaterinoslav during the 5690s. Her encounter was printed in *Precious Little of A Vast Treasure*, Derher Av 5774, Issue 22 (99):

“My father, Reb Menachem Ganzburg, davened in Horav Levi Yitzchak’s shul and was devoted to him heart and soul... One day in 5699 a messenger from the rav showed up at our door with a summons for my father.”

“The rav told my father that the police had already been by him and he knew that he would be arrested any day. He told my father to watch over his library, entrusting him as well with specific items that the rav deemed precious, among them a pair of candlesticks.

“Soon after, the rav was arrested. During the nights that followed, boxes upon boxes of *sefarim* were brought over from the rav’s library and stored in a special room in our house. I distinctly remember that some of the *sefarim* were beautifully bound in leather and had a very royal look. The precious items with which my father was entrusted were buried under a tall tree behind our house.

“Following the war we returned to Yekaterinoslav, but we found no remnants of the library. In addition, we weren’t able to uncover the items my father had buried before the war.”

The Rebbe also alludes to this in the *sicha* of Vov Tishrei 5750, mentioning how although a few of his father’s manuscripts were brought to Moscow by his mother and eventually sent over by the embassy to America, the vast majority of the manuscripts were left in the hands of a “*tomim*” who was forced to leave them behind because of *sakonas nefashos*, and until today we do not know what happened to the many Chidushei Torah of Horav Levi Yitzchak. [Toras Menachem 5750 vol 1, p. 64]

**Yossi Katz**

*Yeshivas Tomchei Tmimim, Morristown, NJ*

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CHABAD OF WEST HARTFORD, CT

לע"נ  
ר' מרדכי דוד בן ר' לוי יצחק ע"ה  
בוימלגרין  
נלב"ע ה' כסלו ה'תשע"ו  
ת'נ'צ'ב'ה'

לזכות  
הרה"ת ר' יוסף יצחק וזוגתו מרת בת' ומשפחתם שיחיו  
דייטש

לע"נ  
זיסא בן ציון  
בן לוי ע"ה  
נלב"ע ח"י כסלו ה'תשע"ג  
נדפס ע"י משפחתו שיחיו

לזכות שלוחי כ"ק אדמו"ר בכל אתר ואתר  
בקשר עם כינוס השלוחים העולמי  
נדפס ע"י  
מנחם מענדל וזוגתו אסתר ומשפחתם שיחיו  
מאצקין

IN HONOR OF OUR CHILDREN  
**ELIEZER DOVID AND MIRIAM**  
MAY THEY BE GIVE TRUE NACHAS TO THE **REBBE**  
DEDICATED BY  
**AARON AND SARAH RIVA**  
**SPIRO**

לזכות  
החיילת בצבאות ה'  
חנה תחי'  
לרגל הולדתה, בשעט"מ, מ"ב תמוז ה'תשע"ז  
נדפס ע"י הורי' שלוחי כ"ק אדמו"ר ז"ע למאנטעווידעא, אורגוויי,  
הרה"ת ר' מנחם מענדל וזוגתו מרת ח' מושקא שיחיו  
שם טוב

לע"נ  
מרת שרה ע"ה  
בת הרה"ח יעקב אפרים הכהן  
שם טוב  
נלב"ע ז' אלול, ה'תש"ע  
ת'נ'צ'ב'ה'  
נדפס ע"י נכדיה  
הרה"ת ר' שלום דובער  
וזוגתו מרת פייגא ומשפחתם שיחיו  
כהן

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

ולע"נ מרת דבורה ע"ה  
בת הרה"ת ר' זאב שו"ב  
נלב"ע יו"ד כסלו תשע"ג

נדפס ע"י בנה  
הרה"ת ר' הלל דוד וזוגתו מרת שטערנא שרה  
ומשפחתם שיחיו  
קרינסקי

לזכות שלוחי כ"ק אדמו"ר בכל אתר ואתר  
שיצליחו במילוי שליחותם הק' מתוך הרחבה גדולה בגו"ר  
נדפס ע"י הרה"ת ר' שלום וזוגתו מרת שרה  
וילדיהם ישראל, ריסא, חי' מושקא, אמונה מלכה, ויעקב יהודה שיחיו  
אייזיקוביץ  
בקשר עם כינוס השלוחים העולמי ה'תשע"ח

לע"נ מרת ליובא מיכלא בת הרה"ת ר' שלמה ז"ל  
אשת הרה"ח התמים ר' אברהם מאיר הכהן ז"ל  
זרחי  
נפטרה בשיבה טובה ביום שלישי ג' כסלו ה'תשע"ה  
ת' נ' צ' ב' ה'  
נדפס ע"י חתנה הרה"ת ר' שמואל חיים דוד וזוגתו מרת גיטל שיחיו  
פישר

לזכות בנינו שלוחי כ"ק אדמו"ר ברחי תבל  
הרה"ת ר' משה וזוגתו מרת יהודית  
הרה"ת ר' יהודה וזוגתו מרת רבקה  
הרה"ת ר' מאיר יצחק וזוגתו מרת חוה  
הרה"ת ר' רפאל וזוגתו מרת מושקא  
שטיינער  
נדפס ע"י הוריהם שיחיו

לע"נ הו"ח אי"א רב פעלים תמים  
ואיש אמת עבד ה' בקבלת עול והצנע לכת  
ר' ישעי' ארי' ב"ר מנשה ע"ה  
טרייטעל  
בקשר עם יום היארצייט י"ג כסלו  
ת.נ.צ.ב.ה.

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

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Vaad Talmidei Hatmimim



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