

A Chassidisher **Derher**

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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



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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



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. ¹

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



לעבן מיט'ן רבי'ן

לזכות
ביתנו היקרה
גיטל תחי'
להצלחה רבה בכל אשר יפנו בגשמיות
וברוחניות
נדפס ע"י הוריה
אברהם אבא וזוגתו טוּיבא יונה
פרידמאן



5735, JEV 103757

Uforatzta!

KISLEV 5735



The following narrative of Chodesh Kislev 5735 in *Beis Chayeinu* is based on the diaries of three *bochurim* in 770 at the time: Rabbi Sholom Ber Shur a"h, and *yblcht*"a Rabbis Lipa Brennan and Yitzchok Meir Sosover.

That year was *mitvza* Chanukah's first anniversary,¹ and the second time the Rebbe distributed dollars to the *tankisten*.

THURSDAY, YUD-DALED KISLEV

In honor of the Rebbe's 47th wedding anniversary, Yisroel Mordechai Kozeminski submitted 47 *chassidische* stories to the Rebbe. The Rebbe responded: "נתקבל ות"ח דבר בעתו מה טוב, היש כבר?" ("Received, many thanks; all the better for being timely. Have any of them them been printed already?").

MONDAY, 18 KISLEV

The Rebbe sent a message to *anash* worldwide in honor of Yud-Tes Kislev via telegram, blessing them to be inscribed and sealed for a good year in the study of Chassidus and following in its ways, including spreading its teachings in a manner of *uforatzta*. The Rebbe concludes with “*Gut Yom Tov*.”

During *maariv*, the Rebbe said *Kaddish* after *Aleinu*, following which he recited *Mishnayos* (for his aunt, Rebbetzin Gittel, Rebbetzin Chana’s sister).

Chassidim farbrengen all night in honor of Yud-Tes Kislev. Reb Sholom Morozov sat in 770 until 7:30 AM, and Reb Nissen Nemenov in Oholei Torah; these in addition to the numerous farbrengens in every corner of 770.

TUESDAY, YUD-TES KISLEV

It was six o’clock in the afternoon, and the Rebbe had not yet returned to 770 from his home. This was unusual as the Rebbe would usually return earlier. Someone mentioned that he saw the Rebbe leaving his house, so, curiously, *bochurim* headed there to check. All of a sudden, a small sportscar pulled up, parking across the street from 770. The Rebbe could be seen sitting beside the driver. Exiting the car, the Rebbe smiled at Rabbi Krinsky, crossed the street, and entered 770. Due to this unusual arrangement, pandemonium ensued; Rabbi Krinsky later related that the driver was the Rebbe’s nephew.

During all three *tefillos*, the Rebbe recited *Kaddish*, using the *shtender* reserved for Shabbos and Yom Tov. (On regular weekdays, the Rebbe would not use a *shtender*.) Throngs of guests, including many shluchim, arrived in time for the farbrengen, which began at nine o’clock.

In the first *sicha*, the Rebbe discussed the significance of Yud-Tes Kislev occurring on a Tuesday. Following the *sicha*, the Rebbe instructed many individuals to say *l’chaim*. Several individuals came up to have conversations with the Rebbe, during which he covered the microphone with his hand. When Reb Itche Churgin approached to say *l’chaim*, the Rebbe handed him a piece of cake. The Rebbe smiled several times to the cameraman. Upon receiving a note from Rabbi Yolles, the Rebbe placed it in his *siddur*. When Rabbi Simcha Elberg arrived, the Rebbe moved his chair to ease his passage to his seat.

During one of the *sichos*, the Skulener Rebbe arrived. The Rebbe paused in the midst of the *sicha*,

stood up slightly, and moved his chair to let him through. After the *sicha*, he approached the Rebbe, and they conversed for a while.

The Rebbe instructed Rabbi Leibel Kaplan of Tzfas to say *l’chaim*, adding that it should be with a full cup. At one point, the Rebbe turned to face Rabbis Hirschprung and Piekarski, who were seated behind him, among others, and spoke with them. The Rebbe also spoke with Rabbi Elberg for a while.

The Rebbe made a lengthy *siyum* on *Maseches Tamid*, and connected it with the *siyum* of the entire Rambam.² He then discussed *Neiros Shabbos Kodesh*—that young girls should light them as well, and with a *bracha*.³

When small papers were distributed for the *chalukas haShas*, Rabbi Yolles handed the Rebbe a pen. The Rebbe smiled as he took it, and wrote his *mesechta* on the card. Rabbi Yolles then conversed with the Rebbe, and his grandson shook the Rebbe’s hand.

The Rebbe then discussed the painful issue of *mihu Yehudi*. At the end of the farbrengen, the Rebbe encouraged the giving of *tzedaka* to Colel Chabad, which was established by the Alter Rebbe.

Overall, the atmosphere at the farbrengen was extremely festive. Before leaving, the Rebbe began singing “*Uforatzta*.”

WEDNESDAY, 20 KISLEV

At 5:55 PM, the Rebbe returned to 770 from his home, at which point Reb Nissan Mindel entered his room.

Tonight the Rebbe held *yechidus*. Among those who went in were Reb Efroyim Wolff from Eretz Yisroel, Rabbi Blumenfeld from Brazil, Rabbi Halperin, and Reb Gershon Mendel Garelik, along with his family.

SUNDAY, 24 KISLEV

The Rebbe went to the Ohel today and returned at five o’clock, after which *Mincha* took place in the big shul (in honor of Chanukah). During *Kaddish D’rabbanan*, the Rebbe turned around to face the menorah, which was prepared for lighting. Prior to *Aleinu*, Reb Itche Churgin lit the menorah, after which “*Haneiros Halalu*” was sung. Throughout the kindling and singing, the Rebbe gazed strongly at the crowd, encouraging the singing upon reaching “על נסִיךְ.” After *Mincha*, the Rebbe waved his hand in encouragement toward Reb Shmuel Lubashitzki

(“*der shneider*”), articulated the words “על נסִיךְ,” and continued swinging his hand.

At 5:40, the Rebbe made an unexpected appearance in the small *zal*. Someone was standing with his son near the door and didn’t notice the Rebbe standing behind him. The Rebbe remained standing with his hand on the mezuzah for several seconds, until the individual noticed and moved aside, after which the Rebbe entered. Rabbi Binyomin Klein then shut the door, and *Maariv* took place there at six o’clock. Throughout *Maariv*, the Rebbe kept glancing to see if a menorah had been brought. After *Aleinu*, the Rebbe remarked to Rabbi Hodakov that “a menorah must be lit here (upstairs) as well.” Rabbi Hodakov promptly instructed Reb Meir Harlig to fetch a menorah.

After Reb Meir had already left, the Rebbe told Rabbi Hodakov that the menorah shouldn’t be taken from the big shul, where it is also needed. Rabbi Hodakov ran to let Reb Meir know. All the while, the Rebbe kept a steady gaze on the crowd. At long last, an oil menorah was brought and placed on a table. Upon seeing this, the Rebbe asked that it be lit atop the window between the *zal* and *cheder-sheini*. The Rebbe told Rabbi Hodakov that Reb Refoel Chudaitov should light the menorah. After Rabbi Hodakov conveyed this to Reb Refoel, the Rebbe requested that he chant the *brachos* in the Bukharian tune. Reb Refoel proceeded with the *brachos*, lit the menorah, and began singing “*Haneiros Halolu*” in the Bukharian tune as well, during which the Rebbe smilingly tapped on the *shtender*. The Rebbe then asked Reb Refoel to sing another song. Reb Refoel began singing the Bukharian *niggun* of “*Atem Shalom*.”⁴ The Rebbe tapped on the *shtender* with his hand and on the floor with his foot. Reb Refoel remarked to the Rebbe that he forgot the *niggun* due to his old age, to which the Rebbe smiled. For several minutes after he finished singing, the Rebbe energetically clapped his hands, and then exited the *zal* for his room.

As the Rebbe was leaving 770 to his house, the Garelik family of Milan stood in *Gan Eden Hatachton*. The Rebbe handed each of them a dollar

for Chanukah-*gelt*. When the Rebbe was leaving 770, everyone present sang “*Atem Shalom*.”

SHABBOS CHANUKAH, 30 KISLEV (1ST DAY OF ROSH CHODESH)

As is the custom every Shabbos-Chanukah, a big farbrengen took place today, lasting from 1:30 to 4:55, which was well after *shkia*. As usual, during the farbrengen, the Rebbe discussed a Rashi in this week’s *parsha*, and a passage in Likkutei Levi Yitzchok.

The Rebbe then discussed the subject of *mihu Yehudi*, paraphrasing with a recent occurrence:

After an individual humiliated the Chofetz Chaim (in a comment pertaining to the issue of *mihu Yehudi*), his students got together to discuss what could be done. Nothing actually came out of the meeting, aside from the fact that during the meeting, the students transgressed what their Rebbe was known for: *Shmiras halashon*!

The entire meeting then, which was called to uphold the Chofetz Chaim’s honor, was actually a battle against him!

The Rebbe continued with some very painful words, saying that this is connected with the fact that Chassidim are lacking a “*koch*” in Chassidus, despite the fact that many new and old *maamarim* and *hemsheichim* of the Rebbeim have recently been printed. The Rebbe bemoaned that this also leads to *nigleh* not being studied, and even lower than that—the idea behind the abovementioned story of the Chofetz Chaim’s students.

Mincha followed the farbrengen, then the Rebbe went to his room. A minute later, the Rebbe returned for *Maariv*. The shul was packed, and great pushing ensued. Prior to *Aleinu*, the menorah was lit, and “*Haneiros Halolu*” was sung. The Rebbe’s encouragement of the singing intensified at the words “על נסִיךְ ועל נפלאותיךְ,” and he also began singing it upon exiting the shul, after waiting for Reb Itche Churgin to come down from the table where he stood to light the menorah.

As the Rebbe was leaving for his home, Chassidim sang a *niggun* and the Rebbe encouraged it greatly. Afterward, everyone went home to eat what was meant for Seudas Shabbos...

SUNDAY, 1 TEVES

As is the annual custom, there was a children’s rally today in 770’s large shul. Many children

*Throughout Maariv, the
Rebbe kept glancing to see if
a menorah had been brought.*

THE REBBE JOINS THE CHILDREN'S RALLY,
ROSH CHODESH TEVES 5735.



V SCHILDKRAUT VIA JEM 108551

THE REBBE ENCOURAGES THE SINGING AT THE
CHILDREN'S RALLY, ROSH CHODESH TEVES 5735.



attended, and the room was filled to capacity. The Rebbe entered the shul for *Mincha*, smiling at the crowds of children while walking to his place.

Prior to the menorah lighting, Rabbi Yaakov Yehuda Hecht read the Rebbe's letter about Chanukah. Throughout the rally, the Rebbe displayed extremely jubilant expressions, clapping his hands in encouragement. After *Aleinu*, *Utzu-Eitza* was sung, with the Rebbe joyously clapping his hands as he passed through the crowds of children on his way out of shul.

Although in the past the Rebbe had asked that Chanukah-gelt be distributed to the children while he was still in the shul, this year it was distributed after the Rebbe left.

In response to a report about *mivtza Chanukah*, the Rebbe responded in his holy handwriting: נת' [קבל] ות"ח [תשואת חן]. ויה"ר [ויהי רצון] שיהא מוסיף "והולך ואור שיהי' בהצלחה רבה. (Received, thank you. **Yehi ratzon that it be a continued increase in light, with much success.**)

MONDAY, ZOS CHANUKAH

Today the Rebbe visited the Ohel. At around eleven o'clock in the morning, the following instruction came from the Rebbe: **"Wherever it is still Chanukah, people should complete whatever must be completed."** The *mazkirus* explained that this included three components:

- To encourage the giving of Chanukah-gelt.
- To light Chanukah candles at a gathering of Yidden, without a *bracha*.
- To publicize the Rebbe's letter about Chanukah.

Of course there was a big *shturem*, and many *bochurim* went out to fulfill the Rebbe's *hora'ah*. Although it was raining very heavily, people stopped what they were doing to fulfill the Rebbe's *hora'ah*. For the most part, *bochurim* traveled to large gathering-places to light Chanukah candles for *pirsumei nisa*.

Throughout the entire Chanukah, over 70,000 menorahs were distributed! From the 80,000 manufactured, only around 10,000 remained. Many cars were rented and menorahs were affixed upon them, after which the Chassidim traveled to Manhattan with speakers playing music, and distributed menorahs free of charge.

After the Rebbe's return from the Ohel, it was announced that there would be a farbrengen at

*Throughout the entire
Chanukah, over 70,000
menorahs were distributed!*

seven o'clock. Obviously, the news was spread as much as possible.

The Rebbe entered the farbrengen with his siddur and a small bag. It immediately became clear that the Rebbe would distribute Chanukah-gelt. The *bochurim* had actually gotten wind of this earlier, because a certain *bochur* was sent from the *Mazkirus* office to withdraw \$1,100 in singles from the bank. They initially speculated that the Rebbe would distribute it on Thursday night, which didn't end up happening. Therefore, when the Rebbe entered with the bag, everyone realized that the distribution would take place soon.

During the farbrengen, the Rebbe was very *freilach*.

In the first *sicha*, the Rebbe began speaking about the fact that now that Chanukah is over, we feel a sense of yearning (*ga'aguim*) for Chanukah. Later, "*Haneiros Halolu*" was sung, with the Rebbe encouraging the singing with a nod of his head. This was followed by a *maamar kein sicha*.

In the third *sicha* at the farbrengen's end, the Rebbe thanked all those who participated in *mivtzoim*, and announced that he would distribute dollars for *tzedaka*, this also being Chanukah-gelt for all the attendees—men and women, "who also partook in the *neis* of Chanukah."

The Rebbe requested that those who participated in *mivtza Chanukah* ascend the bimah and receive dollars to distribute to those who had not yet participated in the *mivtzoim*. [This was the second time the Rebbe gave dollars to those who participated in *mivtzoim* ("tankistin") at a farbrengen.⁵ Later this became a regular occurrence. –ed.]

Understandably, chaos erupted, with everyone pushing to reach the farbrengen *bima*. In middle of the *chaluka*, the Rebbe announced that the remaining dollars from those who were distributing should be returned, and that no one should take more than one. The Rebbe also sent Reb Berel Junik to bring more dollars from his room. As the line grew, people were receiving only two or three dollars from the Rebbe. One individual stood and announced that all should take only one and return the rest.

Later in the *chaluka* the Rebbe announced in a loud voice that “מיזאל ניט זיין קיין חכמים” (no one should be a smart-aleck), and that each person take no more than one for himself.

Reb Nochum Sternberg’s young daughter then approached to receive dollars for the women. The Rebbe handed her a package of dollars to distribute, telling her, “*Yasher koach*.” After she began walking away, the Rebbe called her back, handed her some *mezonos* wrapped in a napkin, and watched her leave.

The package of dollars that the Rebbe gave the girl wasn’t enough for all the women present. When the Rebbe was informed of this on the following day, he asked “Where is my shliach?” referring to the Sternberg girl, upon which she was sent to receive more dollars from the Rebbe to distribute.

The Rebbe then requested of an individual from Australia to sing a *niggun*, and asked him if he had said *l’chaim*. After saying *l’chaim*, the individual began singing the Nikolayever Niggun, while the Rebbe waved both his hands in encouragement. The Rebbe then switched to waving with only one hand, while opening the *siddur* for the *bracha acharona* with the other.

After the *siddur* was already opened, the Rebbe spoke about that week’s *parsha*, and connected Chanukah with all the other *mitzvot*. Toward the *sicha’s* end, the Rebbe spoke with closed eyes.

After the *bracha acharona*, the Rebbe began singing, encouraging it with the wave of his hand as he walked out. ❶

1. For more on Mivtza Chanukah, see *Illumination: Mivtza Chanukah*; and *Towers of Light: Public Menorah Lightings*, Derher Kislev 5776.
2. This is a very deep “*hadran*” analyzing and elucidating the first *halachos* of the Rambam, *mugah* by the Rebbe ten years later in honor of the first global Siyum HaRambam in 5745.
3. Less than three months earlier, on 24 Elul 5734, the Rebbe announced the new initiative of *Mivtza Neshek*. For more on this, see *A Candle of Her Own*, Derher Tishrei 5775.
4. Reb Refoel was the first one to sing this *niggun* in front of the Rebbe, at *kos shel bracha* of Motza’ei Shavuot, 5732.
5. The first time was at the farbrengen of Chai Elul, 5734. See *Tanks Against Assimilation*, Derher Tammuz 5776.

*After Rabbi Hodakov
conveyed this to Reb Refoel,
the Rebbe requested that
he chant the brachos in the
Bukharian tune.*



5734, YSGHDKRAUT VIA JEM 108461



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].

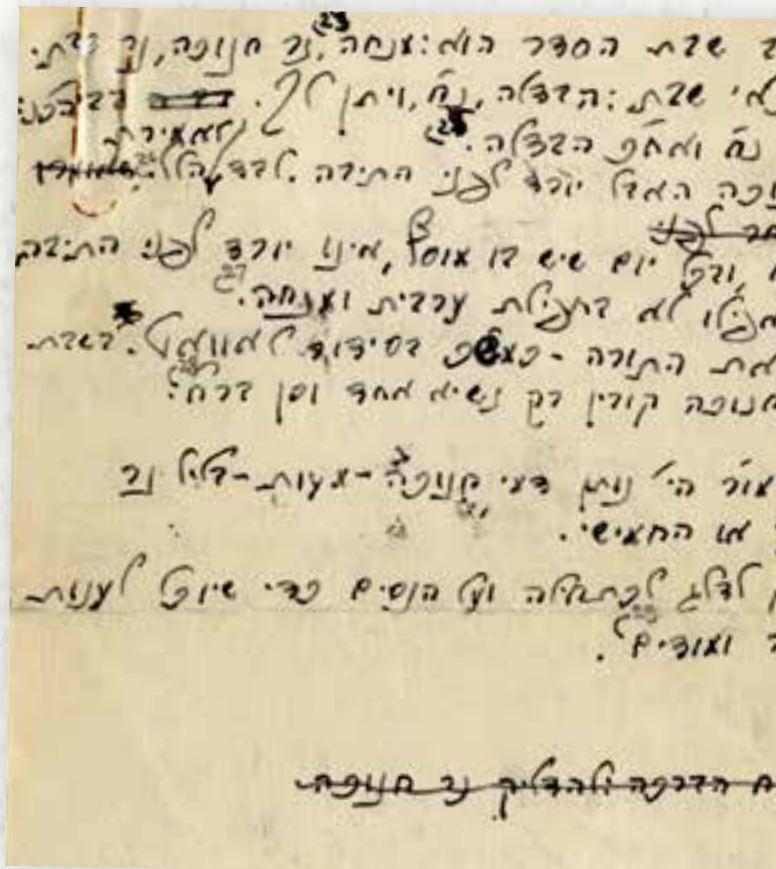
“*Haneiros Halalu*” is recited after lighting all the candles.

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 בדרך בעצמו והדליק.

אמירת "הנרות הללו" לאחר הדלקת כל הנרות.

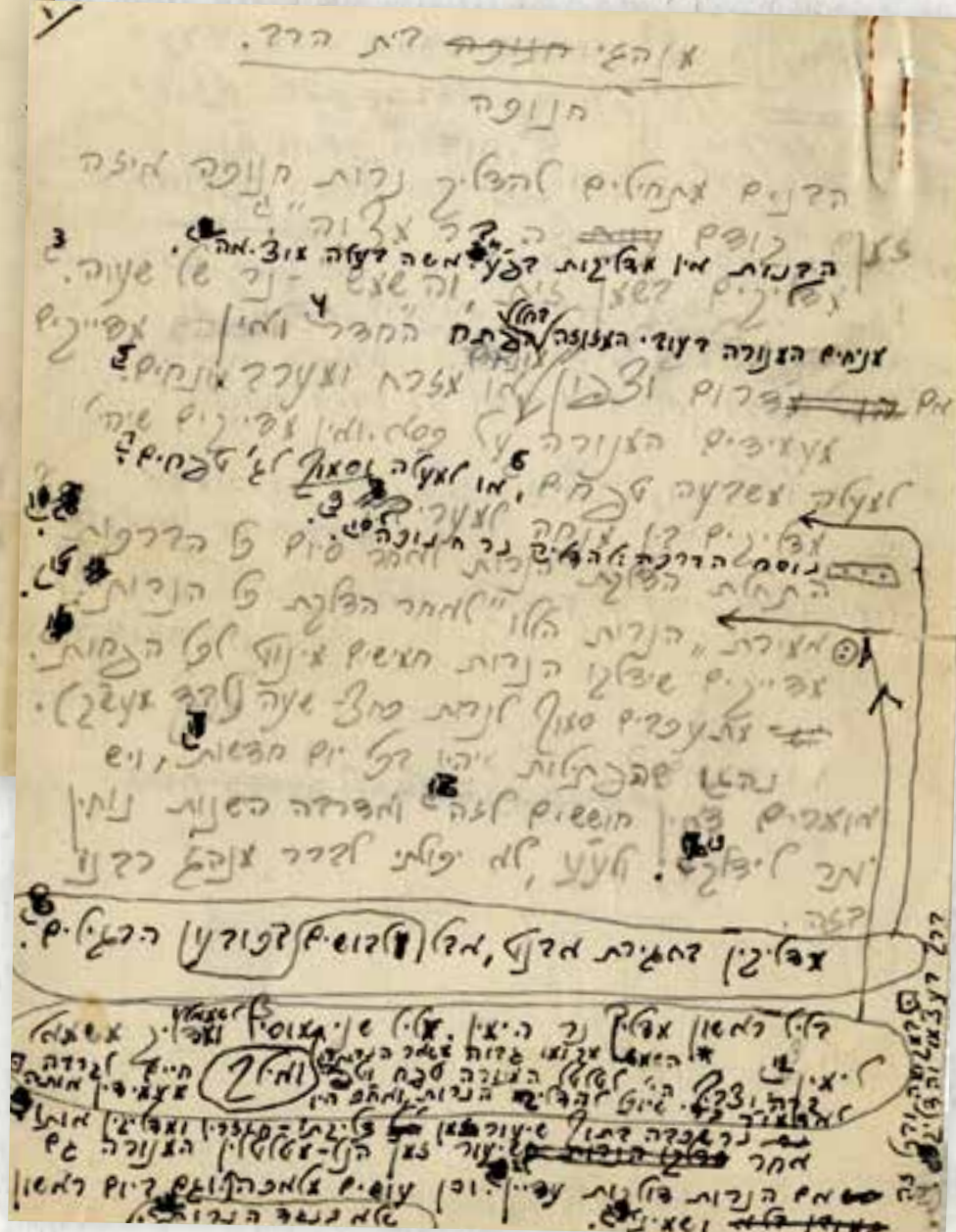
מדייקים שידלקו הנרות חמישים מינוט לכל הפחות.

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.¹

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

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.

The Alter Rebbe is appointed as the Maggid of Liozna.

The Alter Rebbe introduces the new path of Chassidus Chabad.

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 *nosé* of Chassidus and establishes Liozna as the center of Chassidus Chabad.⁶ The famous *Liyané* *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).

תק"ה

תקט"ז -
תקט"ח

תק"כ

תקכ"ז

תקל"ב

תקל"ח

תק"ה

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

תק"ה

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 generation⁴) by the *geonim* of the generation.

תקכ"ז

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

תק"ל

The Mezritcher Maggid instructs the Alter Rebbe to author a Shulchan Aruch.⁵

תקל"ח -
תקל"ח

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

ליכות
הרה"ת ר' אליהו
וזוגתו מרת רבקה
ומשפחתם שייחיו
שיפיו

תקמ"ג

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.⁷

תקנ"ג

The Alter Rebbe's daughter, Rebbetzin Devorah Leah (mother of the Tzemach Tzedek), passes away on Tzom Gedalya in connection with a heavenly decree threatening the continuity of Chassidus.⁸

תקנ"ד

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.

תקנ"ז

On 20 Kislev the Tanya is published in the city of Slavita.⁹

תקנ"ט

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.¹⁰ Thus began a new era in the revelation of Chassidus.¹¹

תקס"א

Due to the continued efforts of the *misnagdim* to discredit Chassidus, the Alter Rebbe is summoned by the authorities to S. Petersburg on אסרו ת סוכות. After providing satisfactory answers to all questions,¹² he is released from Tainy Soviet (a prison fortress) on the third night of Chanukah.¹³ The Alter Rebbe remains in S. Petersburg until 11 Menachem Av and resettles in the city of Liadi.

תקע"ב

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.¹⁴ 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.¹⁵

תקע"ג

The Alter Rebbe is *nistalek* on Motzaei Shabbos Parshas Shmos, 24 Teves, in the village of Piena, and his holy Ohel is in the town of Haditch.

1. Sefer Hasichos 5705, pp. 127-130. 143.

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.

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.

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).

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.

The Beis Chabad

**A PERMANENT HOME
FOR JEWISH LIFE**

לע"נ
ר' יהודה ע"ה
בן ר' משה יעקב ע"ה
נלב"ע ר"ח כסלו התשנ"ט
תנ"צ' בה'

נדפס ע"י בנו
הרה"ת השליח ר' יוסף יצחק
וזוגתו מרת ביילא רחל
ומשפחתם שיחיו
ביסטאן





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.¹

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."² There were initiatives that focused on transforming the Jewish home, such as mezuzah, Shabbos candles,³ and *bayis malei sefarim*.⁴ And there were campaigns to unite the whole Jewish nation, such as Rambam⁵ and the *sifrei Torah hakloli'im*.⁶

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*.⁷

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.”*⁸

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,⁹ 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 Mivtza

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



TWO LETTERS FROM THE REBBE TO THE FRIENDS OF LUBAVITCH IN CALIFORNIA, ACKNOWLEDGING THE RECEIPT OF THE KEYS TO THE TWO CHABAD HOUSES IN UCLA (19 ADAR 5729), AND BERKLEY (14 TAMMUZ 5732).

during the *sefarim* trial, and the Rebbe continued speaking about it on a regular basis.

A strong boost to the campaign came in the beginning of 5747. On Simchas Torah, the Rebbe dedicated an entire *sicha* to the importance of Chabad Houses, and declared the mission of the year to be to establish them all over the world. The Rebbe pointed out the success of the existing ones, and in powerful and energetic tones, exhorted every single person to take part.

Thirty years earlier, the Rebbe noted, one could have debated a Chabad House's potential for success. But now, after so many years of *hafatzas hamaayanos* with unbelievable growth and expansion, it is clear that every place could and *must* have a Chabad House.

"All that is left," the Rebbe continued, "is the decision for every

single person to join the Rebbe's shlichim. Shlichus in these days is a *derech slula*, a clear and open path, *which is within the ability of every single person, without exception!*

"*Uv'chanuni na b'zos*—test me on this:

"Test me on this: Whoever will dedicate themselves wholeheartedly to avodas hashlichus, will see this success for themselves!"

"Whoever will dedicate themselves wholeheartedly to the *avodas hashlichus* of spreading Torah, Yiddishkeit, and Chassidus through founding Chabad Houses *will see this success for themselves!*"¹⁰

Throughout the following years, the topic of Chabad Houses—and shlichus—was never far from the Rebbe's lips. A clear shift was noticeable during the Rebbe's farbrengens. From the 5730s, when the Rebbe announced many of the *mitvzoim*, the Rebbe had often dedicated the last *sicha* of farbrengens to the campaigns. The Rebbe would list each one of the *mitvzoim*, and often focus on the most recent one, or the one most relevant to that time of year. Listening to those *sichos*, Chassidim would be kept abreast of the Rebbe's latest *koch*, and knew to plan their activities accordingly.

From 5746-47 onward, many Chassidim noticed that the topic of *Batei Chabad* had taken the place of the usual *mitvzoim*. The Rebbe, again and again, spoke about going on shlichus and opening Chabad Houses in every city in the world, in any place where Jews might find themselves. On Chamisha Asar Bishvat, the Rebbe called this campaign the *zahir tfei*, the special mitzvah of the year, and the *shaar*, the gateway through which all other Torah and mitzvos enter heaven.¹¹ This was the new *tzav hash'a'ah*—call of the hour.

Permanence

The Rebbe often explained the advantage of maintaining a permanent Chabad House.

While a shliach could always approach individual Jews and encourage them to strengthen their Yiddishkeit, a Chabad House can accomplish much more. The Chabad House serves as a beacon of light for the entire locale; instead of reaching

out to one individual Jew at a time, it automatically attracts many Jews.

A Chossid is a *lamternchik*, a lamplighter, the Rebbe said, and the lamp is the Chabad House; people will gather around it just as people gather around a torch during a dark and cold night.¹²

The Rebbe explained that each Chabad House includes all three parts of *avodas Hashem*—Torah, *avoda*, and *gemilus chassadim*. Thus, when a Jew might enter to take part in just one element, to give *tzedakah*, for example, we will have the ability to entice him into something he wasn't planning on doing, such as attending a *shiur* in Torah.

Again and again, the Rebbe pointed to the success of these institutions as the best proof that they are needed. The vast growth spurred by the Chabad Houses left little room for doubt that they could be instrumental, and even crucial for the Yiddishkeit of a city.

The Rebbe wanted these institutions to be ready to service

every Jew, anywhere, at any time, as Rabbi Shlomo Cunin relates:

"When we presented the Rebbe with the first key, the Rebbe asked, 'Is this key mine?'"

"The benefactor answered, 'Yes, Rebbe.'

"If so,' the Rebbe replied, 'my hand will be on the door to keep it open 24 hours a day, seven days a week, for men, women, and children.'

"To this day, the Chabad House in UCLA is open for every Jew, at all hours. Initially we left the door unlocked, but since circumstances didn't allow it for safety reasons, we have a person constantly on scene, ready to welcome any Jew inside."

One Shabbos, the Rebbe said an entire *sicha* explaining the meaning of the name "*Beis Chabad*."¹³ The Rebbe said that the full term is, in reality, "*Beis Oholei Yosef Yitzchak Lubavitch*," as written on the front of 770, which the Rebbe dubbed the "*Beis Chabad Hakloli*." Every Chabad House is an extension of 770, and its job is to be an extension of the Rebbe's arm, spreading the Rebbe's word to its surroundings.¹⁴

Getting on Board

The Rebbe's new *koch* brought new levels of dedication out of the Chassidim of those years.

In earlier times, it wasn't too difficult to stay involved in the Rebbe's initiatives. One could easily grab a pair of tefillin, a few sets of Shabbos candles, and "voila!" you fulfilled the Rebbe's *hora'ah*. Suddenly the *bochurim* standing at the Rebbe's farbrengen realized that doing *mitvzoim* was not enough. The Rebbe wanted much more:

Go on shlichus, and open a *Beis Chabad*.

In previous years, the concept of shlichus was not so widely accepted. In fact, the earliest shluchim were handpicked by the Rebbe himself.



CHABAD OF CALIFORNIA

RABBI SHLOMO CUNIN POSES WITH MEMBERS OF MAZKIRUS HOLDING THE KEY TO THE NEW CHABAD HOUSE IN BERKELEY BEFORE PRESENTING IT TO THE REBBE.

Now, there was no mistaking it. Every person could and should go on shlichus, and take part in the Rebbe's mission.

Hundreds of young couples responded to the Rebbe's call. *Bochurim* learning in 770 at the time tell how 90 percent of their classmates moved on shlichus; numbers that were unprecedented in Lubavitch history.

During the Chassidim's grand Rosh Chodesh Kislev farbrengen in 5747, Rabbi Shlomo Cunin spoke about a new *hachlata* of the shlichim during the Kinus Hashluchim of the USA and Canada, which had just concluded.

"We know that the Rebbe has been *koching* in opening *Batei Chabad*; it is the Rebbe's *bakasha nafshis* (heartfelt request)¹⁵ that new *Batei Chabad* open all over the world. So we made an appeal. Every shliach received a piece of paper and wrote down how many new Chabad Houses he pledges to establish this year.

"The papers were passed up, and Rabbi Krinsky stood in front of the microphone and counted the pledges.

"*Rabbosai*, this is *tachlis*. Everything else is *bubbe maises*. Tonight, the Shlichim gave the Rebbe a gift of over one hundred and twenty Chabad Houses—*new ones!*"

A month later, the Rebbe announced that he would personally donate the sum of one thousand dollars towards each new Chabad House.

The Personal Beis Chabad (Children)

On Chanukah 5747, the Rebbe took the concept of a *Beis Chabad* a step further.

During a Tzivos Hashem rally,¹⁶ the Rebbe announced a new "command." Every child was to request *Chanukah-gelt* from his or her parents. What should the *Chanukah-gelt* be? It should be the parents' assistance in setting

up their home and the child's private room as a *Beis Chabad*.

Just as in a typical *Beis Chabad*, the Rebbe explained that the personal Chabad Houses must comprise three things; *Torah*, *avoda*, and *gemilus chassadim*. By the child reciting *brachos* in the morning, learning and

reviewing Torah studies, and hosting a *tzedaka pushka*, each room becomes a *Beis Chabad*, a beacon of light to himself, his family, and the entire world, no less than a real *Beis Chabad*. The next day,¹⁷ the Rebbe reiterated the request in a *sicha* to adults, and

"Tonight, the shlichim gave the Rebbe a gift of over one hundred and twenty Chabad Houses—new ones!"

The Boundaries of Shulchan Aruch

On Rosh Chodesh Shevat 5747, the Rebbe spoke about the potential conflict that can arise from the proliferation of so many Chabad Houses. The Rebbe connected the campaign for *Batei Chabad* with that week's *haftarah*, "*Hashamayim Kisi*," focusing on the *possuk*, "אֵיזֶה בַּיִת אֲשֶׁר תִּבְנוּ לִי, וְאֵיזֶה מְקוֹם מְנוּחָתִי—Which is the house that you will build for Me, and which is the place of My rest."

The Rebbe said:

Obviously, if building the home involves *hasagas gvul*—infringing on another's boundaries, it cannot become "My place of rest"—a home for Hashem.

In addition to the fact that Hashem does not rest within something created against Shulchan Aruch, it cannot be a place of rest because of the ruckus caused by the individual who was slighted.

...It was so obvious that I never thought, throughout the entire time encouraging *Batei Chabad*, that there was a need to address this as well—that this too must follow the laws of Shulchan Aruch, *Toras Moshe*, the eternal Torah.

However, since there have been a number of such cases, there is a need to address it; therefore, I hereby declare, that all of these activities must take place within the framework of Shulchan Aruch.

...At the same time, it's important to negate the opposite train of thought—the mistaken idea of fearing a new *Beis Chabad* close by, for "stealing" the merit of laying tefillin with a Jew, or because it will diminish your honor, etc.

There are cases so outrageous and absurd: not only will someone not allow new Chabad Houses to open—forget about that. He might even expel the prospective shlichim from the city, thinking that he is ruler over the entire area, even resorting to harassment and causing them distress...

In that case, he must do *teshuva*, seek to appease the person slighted, etc., and if his family was involved, they must do *teshuva* as well...

Shabbos Parshas Va'eira 5747 (Toras Menachem 5747 vol. 2, p. 338).

Shluchim and their supporters bring presentations about their Batei Chabad to the Rebbe.



9 NISSAN 5751, CB HALBERSTAM VIA JEM 70460



8 TEVES 5752, CB HALBERSTAM VIA JEM 92412



14 SHEVAT 5752, CB HALBERSTAM VIA JEM 95844

continued on this theme on many more occasions.

With time, a number of *hora'os* were issued connected to this initiative:

- On Chanukah, the Rebbe asked that children kindle their menorahs at the doorway of their private rooms, to emphasize the importance of their own *Beis Chabad*.¹⁸
- The Rebbe issued a letter directed to Jewish children around the world, asking each of them to place a *siddur*, Chumash, and *pushka* in a prominent place in their bedrooms.¹⁹
- The Rebbe also asked that these be personal belongings of the children, and that they inscribe their names and “*LaHashem haaretz umeloah*” on them, because they will hold these *sefarim* dearer and use them more often.²⁰

During the following weeks, the Rebbe would often ask children if they owned their own *siddur* or *pushka*. The Rebbe even held a special coin distribution where thousands of children filed by holding their *pushkas* to receive a nickel from the Rebbe.²¹

One Shabbos at the farbrengen, the Rebbe spoke about a letter he received from proud parents: Their child had responded excitedly to the Rebbe’s call, and had even affixed a large sign on his door in English, declaring the room his “*Beis Chabad*.”

“It’s easy to imagine the Jewish pride this gave the child; now, when his friends come over—even non-Jewish children—he can show them that his room is a *Beis Chabad*, connected with the main *Beis Chabad*, 770, and thereby connected with the Chabad Houses throughout the world as well.

“He no longer feels ‘lonely as a Jew among gentiles.’ On the contrary, his



LEVI FREIDIN VIA JEM 5289

THE REBBE ACKNOWLEDGES THE CENTERPIECE DISPLAYING THE THEME OF A PERSONAL BEIS CHABAD, KINUS OF N'SHEI CHABAD, 25 IYAR 5747.

Yiddishkeit is a source of pride and honor.”²²

The Personal Beis Chabad (Adults)

While a large emphasis was placed on the children’s *Batei Chabad*, the Rebbe applied the concept for adults as well.

The gist of the idea was that every space that a Jew occupies must be utilized to spread Torah and Chassidus. Every Jew is a shliach of the *Aibershter*, and every space one occupies must resemble the *Beis Hamikdash*; it must be a *mikdash me’at*. The *Beis Hamikdash* included all three elements: The *aron* represented *Torah*, the *mizbei’ach* represented *avoda*, and the *shulchan* represented *gemilus chassadim*; our homes must do the same. And just as the *Beis Hamikdash*

served as a beacon of light to the entire world—even gentiles—our homes must serve as a similar inspiration.²³

A number of specific *hora’os* were given by the Rebbe in this light. The Rebbe asked that every Jewish home have a collection of holy books, in addition to a *siddur* and Chumash, and that each kitchen have a *pushka* as well. On one occasion, the Rebbe said that just as the general *Batei Chabad* host farbrengens from time to time, the personal *Batei Chabad* should do so as well.

During the Kinus of N’shei Chabad, the Rebbe spoke about this theme once again, and connected it to the mission of Jewish women, who are the *akeres habayis*, the mainstay of a Jewish home.²⁴ At each of these conventions, a centerpiece would be set up on the Rebbe’s table before the

sicha, linked somehow to the theme of the Kinus. That year’s centerpiece was a cake shaped as a house, supported by three pillars, representing *Torah*, *avodah*, and *gemilus chassadim*. As the Rebbe left the room, he gazed at it, and began lifting it with a big smile. Immediately, Rabbi Groner came over and took it to the Rebbe’s room.

Every Jew is a shliach of the Eibershter, and every space he occupies must resemble the Beis Hamikdash.

PART II PHYSICAL FOUNDATIONS

A Year of Building

Erev Chai Elul 5748 was a historic day. Plans for expanding 770 were underway, and a groundbreaking ceremony was planned for that afternoon. In the Rebbe's house after *Mincha*, Mr. David Chase approached the Rebbe and asked the Rebbe to participate.

After making a deal that Mr. Chase would agree to address the crowd in Yiddish, the Rebbe agreed, and that evening a grand groundbreaking ceremony took place in front of 770.²⁵

Two days later, the Rebbe gave a new directive. It is an appropriate time, the Rebbe said, to build buildings. Not only public buildings; it is a *zman mesugal*, an auspicious time to build even private homes, which, as the Rebbe had explained countless times over the previous years, aren't really private at all.²⁶

That Shabbos, the Rebbe spoke at length on this topic once more, and encouraged everyone to begin building before the year comes to a close.²⁷

The directive applied to everyone. If a Chabad House was renting space, the Rebbe said they should begin to build (or purchase a building). If someone didn't yet own a private home, this was the time to get one. And if your *mosad* or home already stood, then add another story, or at least an additional room.

As part of the encouragement to build, the Rebbe announced a unique directive just minutes before Rosh Hashanah. Following *Mincha* after returning from the Ohel, the Rebbe said a *sicha* in which he requested that every person attach a *pushka* to the wall of his home, so that it will be a permanent fixture of his private *Beis Chabad*.²⁸

The Rebbe urged that this be done before Rosh Hashanah starts, so everyone rushed out of 770 to their homes to complete the Rebbe's *hora'ah* before *licht benchen*.

The Rebbe declared that year, 5749, as "*Shnas Habinyan*, a year of building."

In previous years, the Rebbe emphasized that Chabad Houses should be established all over, privately and publicly; now the Rebbe asked that these institutions be upgraded to a new level of stability—by owning the buildings that house them.

During the *Aseres Yemei Teshuva*, the Rebbe held a *yechidus* for shluchim and the philanthropists of the Machne Israel Development Fund, and, speaking directly to the lay-leaders, he encouraged them to get involved in helping their shluchim begin to build.

"The shluchim themselves are busy with spreading Yiddishkeit, so they don't have time to deal with buying buildings; besides the fact that they are *yeshiva bochurim*—*batlanim*—who don't really know what they are doing."²⁹

Build Big And Build Now.

Although the Rebbe began this public campaign only during this year, the concept was something he always encouraged. Often, when shluchim and *askanim* asked the Rebbe's advice about building or purchasing buildings—as opposed to renting—the Rebbe was very encouraging (provided that the institution could reasonably afford to do so).

David Chase, who, as mentioned before, was involved in the expansion of 770, first met the Rebbe during a *yechidus* of lay-leaders involved with the *yeshiva* in Newark, led by Rabbi Moshe Herson. They told the Rebbe that the *yeshiva* was housed in a one-family unit, and they planned on moving it to a five or six family unit. The Rebbe responded by saying that

today, young people need more space to breath and move around, intimating that their plans were vastly inadequate.

Mr. Chase responded enthusiastically to the Rebbe's call, and became the chairman of the committee that ultimately brought the vast campus of Tomchei Temimim of Morristown into being. The scope of the property and its buildings were something that brought the Rebbe a lot of *nachas*, and the Rebbe said that its concept should become a blueprint for similar campuses around the world.³⁰

Similar stories took place with other shluchim. The Rebbe pushed them to buy and to build, and sometimes gave deadlines that seemed impossible to reach.

After Yud Shevat 5735, a few *baalei batim* told the Rebbe that they were thinking of acquiring a building for the Chabad House in Ann Arbor, Michigan. The Rebbe gave them a deadline: the groundbreaking—or *chanukas habayis*, if they bought an existing building—was to take place by Yud-Aleph Nissan of that year. With the Rebbe's *brachos*, they pulled through with only a few hours remaining to the day.³¹

This occurred once for the public as well. On Lag Baomer 5746, during the height of encouraging the establishment of *Batei Chabad*, the Rebbe asked that the building campaigns be concluded before Shavuos, and in honor of Yud-Beis Tammuz, they will be able to expand...³²

Head In The Sky But Feet On The Ground

In letters to shluchim and *askanim*, the Rebbe often instructed:³³

- Each institution should own its own building; moving from one rented space to another is an unnecessary strain and

The building campaigns should be concluded before Shavuos, and in honor of Yud Beis Tammuz, they will be able to expand...



THE REBBE SPEAKS TO THE MEMBERS OF THE MACHNE ISRAEL DEVELOPMENT FUND, ASKING THEM TO ASSIST THE SHLUCHIM IN BUILDING. 8 TISHREI 5749.

diminishes the impact the *mosad* could have.³⁴

- The buildings should be larger than the needs of the *mosad*. Empty rooms will encourage them to enlarge their scope and seek new ways to fill the empty space.³⁵
- Draw plans that leave space for expansion. The institution

will grow, with Hashem's help; keep that in mind from the beginning and leave space for potential expansions.³⁶

On the other hand, the Rebbe didn't allow bombastic plans of excessive spending if the shliach's finances weren't in good enough shape to handle it.

When Rabbi Shimon Lazaroff excitedly wrote to the Rebbe about his plan to build a building, he quickly received an answer from the Rebbe asking why he was jumping so far, where would he get the money, etc.

He was quite dejected, but on the advice of Rabbi Binyomin Klein, he wrote up a detailed plan, delineating all the costs, keeping track of donations and pledges, and this time, the Rebbe replied with a *bracha* and a five hundred dollar contribution.³⁷

When Rabbi Shlomo Cunin arrived in California, he wanted to buy a shul, and then a swimming pool, but the Rebbe rejected both ideas on financial grounds. It was only at his third project, the Chabad House at UCLA, that the Rebbe gave his approval.³⁸

[It should be noted that obviously, the Rebbe's *hora'os* were unique and tailored for specific people and situations. There were also instances when the Rebbe chose the more "all-out, *l'chatchila ariber*" type of approach.]

Get them involved.

...encourage the local Jews to desire their own *Beis Chabad*, so that they will assist in its establishment, both in spirit and in body, and in financial support, so that it will be built even quicker than planned.

There is an additional benefit to this:

By nature, when someone invests effort in something, in spirit, body, and funds, it becomes precious to him. If the local Jews will participate in erecting the *Beis Chabad*, then, even after it is built, they will want to enter it, and not only that, they will want to "live" with the *Beis Chabad*, and see to it that the *Beis Chabad*'s activities be *b'rov am*, in large numbers, thereby causing *hadras melech*, the splendor of the king—that of the *nosi hador*, all the way to that of the King of Kings, *Hakadosh Baruch Hu*.

15 Tammuz 5747 (*Toras Menachem* 5747 vol. 4, p. 111).

THE GROUNDBREAKING CEREMONY FOR
THE EXPANSION OF 770, 17 ELUL 5748.



Bayis Na'eh

As mentioned, during *shnas habinyan*, the Rebbe greatly encouraged construction of any kind, including private homes. In fact, the Rebbe gave one hundred dollars to anyone who bought or built a home during that period. The Rebbe added that since women show more ability for *harchavah* in this field, they should be involved to ensure that the project includes the proper *harchavah*.³⁹

Rabbi Menachem Mendel Lieberman, the shliach to Ashkelon in Eretz Yisrael, relates that he searched high and low to buy a home during *shnas habinyan*, and he found a perfect option, but it had one drawback. The home was perfectly situated, close to his shul and to his community, but it was “too” nice. He wrote to the Rebbe that it was a *bayis na'eh*, a beautiful home, and he feared it would be inappropriate for a shliach to own it.

The Rebbe underlined the words *bayis na'eh*, crossed out the rest of the sentence, and added (based on the

words of Chazal in *Maseches Brachos*), “*Marchivin daito shel adam*—[a beautiful home] broadens the mind of a person.” T

1. For a comprehensive review of that year's events and much more, see Derher Supplement, Hei Teves 5777.
2. See *Reconnecting*, Derher, Iyar 5777.
3. See *A Candle of Her Own*, Derher, Tishrei 5775.
4. See *Redefining the Home*, Derher, Teves 5777.
5. See *Every Man. Every Halacha. Every Day*, Derher, Tishrei 5777.
6. The Rebbe initiated two campaigns: One for general *Sifrei Torah*, and another for children's *Sifrei Torah*. See *Letter by Letter*, Derher, Teves 5776.
7. The first time the Rebbe spoke about this new initiative was on Chanukah 5746—Toras Menachem 5746 vol. 2, p. 131—and again on Zos Chanukah—Toras Menachem 5746 vol. 2, p. 192.
8. See *Early Steps*, Derher, Iyar 5776.
9. See *Guidance from the Rebbe*, Derher, Elul 5777.
10. Toras Menachem 5747 vol. 1, p. 365.
11. Ibid. vol. 2, p. 447.
12. Ibid. vol. 1, p. 365.
13. Ibid., p. 154.
14. Ibid., p. 76.
15. Ibid., p. 76.
16. Ibid. 5747 vol. 2, p. 123.
17. Ibid., p. 130.
18. Ibid. 5748 vol. 2, p. 64.
19. Ibid., p. 424.
20. Ibid. 5747 vol. 2, p. 499.
21. Rosh Chodesh Adar 5747.
22. Toras Menachem 5747 vol. 2, p. 212.
23. Ibid., p. 498.
24. Ibid. vol. 3, p. 346.
25. See *Hanochas Even Hapinah*, Derher, Elul 5774.
26. Toras Menachem 5748 vol. 4, p. 301.
27. Ibid., p. 313.
28. Ibid., p. 388.
29. Ibid. 5749 vol. 1, p. 55.
30. See Derher, Iyar 5774, pp. 35-36.
31. See Derher, Shevat 5775, p. 20.
32. Toras Menachem 5746 vol. 3, p. 356.
33. See Shlichus K'hilchaso, p. 442 ff.
34. Toras Menachem 5749 vol. 1, p. 95.
35. Ibid., p. 54.
36. Igros Kodesh vol. 17, letter 6,466.
37. Derher, Iyar 5777, p. 59.
38. Derher, Av 5774, p. 39.
39. Toras Menachem 5748 vol. 4, p. 381.





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 זצוקללה"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*.¹

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 later²). 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.”³

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!⁴

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.⁵

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

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

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.⁸



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



SHMUEL BENTZVI

to fully understand the depth in the words of Tanya; nevertheless, in the same *reshima* he writes that even the simplest of people can understand it somewhat... You only need to learn with *simcha* and gladness of the heart—and you'll surely be successful.”⁹

Not at the Expense of Tanya!

There was a *bochur* in Tomchei Temimim in Lubavitch who was not well and, by doctor's orders, needed to exercise every day to improve his health.

The *mashgiach* asked the Rebbe Rashab when would be the best time to allow him time off *sefer*. He thought that perhaps the evening *sefer* of Tanya would be a good time, because the Tanya is constantly reviewed anyway and he wouldn't be missing new material. The Rebbe Rashab was unequivocally opposed to the idea:

“Let him take time off from any other *sefer*—be it *nigleh* or Chassidus,” the Rebbe Rashab said. “Studying Tanya is too important to miss.”

(Heard from Reb Dov Ber Yaffe.)

It's All In the Name

When you think about it, the name “Tanya” is seemingly a strange name that doesn't really articulate what the *sefer* is about at all. It's merely the first word of the *sefer* that means “We learned [in a *Beraisa*].”

By beginning with the word “Tanya,” the Alter Rebbe is teaching us a very important lesson:

True, the main objective of the *sefer* is to bring about *ahava* and *yira* within the student. But the name Tanya suggests that the “learning” of this *sefer* has value in and of itself! That's why the *sefer* is called Tanya!

There are Chassidim who think that they already know the Tanya well enough, and now it's time for them to move on and learn other *sefarim* of Chassidus.

But the truth is, Tanya is the “*Torah Shebiksav*” of Chassidus and it needs to be constantly studied and restudied. Even the first *perakim* that we seem to already know by heart.¹⁰

1. Likutei Sichos vol. 26, p. 38.
2. See Likutei Diburim 20 Kislev 5693.
3. Sefer Hasichos 5703, p. 59.
4. Shabbos Parshas Va'eira 5744; Toras Menachem 5744 vol. 2, p. 786.
5. Kitzurim V'haoros L'Tanya, p. 123.
6. See sichas Shabbos Parshas Acharei 5749; Toras Menachem 5749 vol. 3, p. 67, 75.
7. Sefer Hasichos Summer 5700, p. 144.
8. Sefer Hasichos 5705, p. 79.
9. Igros Kodesh vol. 16, p. 84.
10. Shabbos Parshas Bamidbar 5750; Toras Menachem 5750 vol. 3, p. 246.



Paper, Pastries, and Payback

“Where is that last suitcase? We have all the others, but there is still one missing.”

The Rebbe Rashab had just arrived by train to Petersburg and when his attendants went to pick up his baggage they noticed that there was one bag unaccounted for. They searched and searched, but it was as if the earth had swallowed it. The Chassidim, and notably among them Reb Shmuel Michel Treinen, scoured every corner, office, and cubicle, but their efforts were fruitless.

The suitcase contained very precious manuscripts and its disappearance was a source of pain to the Rebbe.

A few days later, Reb Avraham Elya Gourarie, the son of Reb Shmuel Gourarie, came to see the Rebbe in Petersburg.

This young man had gotten married some time

before and had been given a dowry of ten thousand rubles, which was a staggering sum of money. He started a business, but things did not go well; he lost most of his money and was left with only one thousand rubles. In addition to the obvious financial hardships, this situation was also affecting his *shalom bayis* in a terrible way.

So when he heard that the Rebbe was in Petersburg, he decided to make the journey and ask for a *bracha*.

The moment he walked into the Rebbe's room, even before he could say a word, the Rebbe Rashab exclaimed, “Very good! Avraham Elya will bring me my suitcase from the train station.” The Rebbe Rashab handed over the ticket he would need to claim the bag and Reb Avraham Elya hurried off to the station.

As he went to fulfil the Rebbe's request, he was completely unaware of the drama already surrounding this elusive piece of baggage.

The station was completely quiet when he arrived; there were no trains coming or going. Reb Avraham Elya was a bit surprised, because after all he was supposed to be picking up a suitcase that was supposedly on one of the trains.

He figured he would wait for some clue. In the meantime he decided to have something to drink at one of the cafés. Sitting at an empty table, he removed a fancy pack of cigarettes from his pocket, and took one out.

At that point, he noticed that a non-Jew had been observing his actions, so he turned to him and asked, “Do you smoke?”

“Yes,” the man replied, and Reb Avraham Elya offered him a cigarette.

As he took a cigarette from the pack, the man asked, “What are you doing in the train station when not a single train is scheduled to arrive or depart?”

“Well,” replied Reb Avraham Elya, “there is a righteous man in town by the name of Rabbi Schneersohn and I have come to collect his suitcase.”

“Hmm, interesting indeed. I am the manager of the baggage lockers. Show me your ticket,” the man said.

After taking the ticket, the manager ordered his workers to go and bring the suitcase. After a few minutes of searching they returned empty handed.

“Search even harder and bring me that suitcase!” he yelled.

לזכות
הרה"ת ר' יעקב קאפל
וזוגתו מרת לאה נעמי שיחיו
גאלדבערג
לרגל יום נישואיהם החמישים
ח"י כסלו ה'תשע"ח



The workers quickly began emptying the entire room of all its contents, and, lo and behold, in a far corner, buried under a large bundle, they found the bag.

Reb Avraham Elya thanked the manager and hurried to deliver it to the Rebbe.

The Rebbe Rashab was very happy and said, "Avraham Elya, I am indebted to you for this."

Following this he went into *yeichidus* and poured out his heart to the Rebbe, telling him his financial situation and the deteriorating situation at home.

"How much money do you have left?" asked the Rebbe.

"One thousand rubles," he replied.

"Travel to Korets and Hashem will send a good livelihood your way. Don't forget to take some food for your journey."

He returned home and repeated the Rebbe's words to his wife. She prepared some food, which he packed in a bag along with his tallis and tefillin, and headed out to Korets.

It was a very hot day, so Reb Avraham Elya decided to take a dip in the river

and refresh himself. When he emerged from the water, he sat down to rest. He took the tasty pastries that his wife had prepared and began to eat.

Throughout this whole time, another individual sat and watched his every move. The smell of the tasty goods tempted him as well. Reb Avraham Elya offered this stranger something to eat, and the two sat and spoke.

In the middle of the conversation he asked Reb Avraham Elya where he had come from and what he was doing there. Reb Avraham Elya related the whole story, including the Rebbe's *bracha*. "But I don't know what to do going forward," he concluded.

The man listened carefully and then said, "I think I can be of help to you. Let's meet here tomorrow at the same time. But," he ended with a smile, "don't forget to bring some of those delectable pastries with you."

The next day they met up and a third individual joined them. This man had a wagonload of cigarette paper that he was willing to sell for one thousand rubles. Reb Avraham Elya agreed

to the deal and bought the paper. He sent the wagon with the merchandise directly to Kremenchug, which was full of cigarette production plants.

When he arrived in Kremenchug, he went to the factory of Reb Tzvi Gourarie and offered him the paper.

"How much do you want for all of it?" asked Reb Tzvi.

"Ten thousand rubles; the exact amount that I lost."

"Take two thousand," he countered, "double what you paid for it."

Reb Avraham Elya held his ground. When Reb Tzvi saw that he wasn't budging, he offered three thousand. But Reb Avraham Elya refused.

"Take four thousand rubles."

"I am not looking to make a profit," explained Reb Avraham Elya, "I am looking to replenish the ten thousand that I lost." And with that he left the factory to find other buyers. But as the day wore on, the highest offer he got was only five thousand rubles.

In the meantime, Reb Tzvi had a brilliant idea.

"Why don't I go to Korets and buy a wagonload of

paper for one thousand rubles?"

Reb Tzvi quickly made the trip and sought out the merchant. When he found him, however, the merchant explained that he had no more paper to sell and he had only sold the paper to Reb Avraham Elya as a favor to help the desperate man.

Reb Tzvi went to another location in town to try and buy some paper. He quickly found out that there was a shortage of paper across the whole industry. He then decided to send an urgent letter to Reb Avraham in Kremenchug, asking him not to sell his merchandise to anyone else and telling him that he was prepared to pay the full price.

Reb Avraham was overjoyed as he counted out the full sum of money he had just received; his entire loss had now been repaid.

He traveled to the Rebbe Rashab to let him know the good news. He also asked the Rebbe how he should go forward in business.

To that, the Rebbe replied, "Avraham Elya, I have already paid back the debt." T

(Adapted from *Pninei HaKesser* vol. 1, p. 71)



LONG LASTING IMPACT



**RABBI SHOLOM
BER WOLPO**

Rabbi Sholom Ber Wolpo is a scion of the illustrious Slonim family of Yerushalayim, descended from the Alter Rebbe. His parents, who were not Lubavitcher Chassidim, at first objected to his joining a Lubavitcher yeshiva. His brother Menachem Mendel, today the shliach in Netanya, and his sister Sima, who married Reb Mordechai Ashkenazi, a”h, were also *niskarev* to Lubavitch. In 5726, he traveled to New York as a *bochur* to spend the year of *kvutza* in 770. Rabbi Wolpo wrote a detailed diary. Here we present a few excerpts from his *yeichidus*’n.

TEVES 5726

During the yeichidus, I was fortunate to receive detailed guidance in many areas, and clear answers to all my questions.

At the end of the yeichidus, the Rebbe told me:

The fact that you are a grandson of the Alter Rebbe will help you ascend higher and higher, and help you be a Chossid, *yerei shomayim*, and *lamdan*.

Write to your sister Sima and ask her why I haven’t heard from her in so long. I want to hear about what is going on with her and her activities.

What is with your brother Menachem Mendel? Is he still learning in...? You must write to him about the things you hear while here [i.e. at the Rebbe’s *farbrengens*]. Not the entire transcript of the *sicha*, but a point from a *sicha* or a *maamar*. This will result in his coming closer to Chassidus over time. Your bringing him closer will benefit you too [as it says in Chassidus about one who does act of *tzedaka*] “נעשו מוחו” ולבו זכים אלף פעמים ככה—Your heart and mind will be a thousand times purer.”

How is your mother; is she feeling well? How is your father; is he still working in the bank as he used to? In the same location in Yerushalayim? Give my regards to them all.

CHESHVAN 5727

At the end of the yeichidus, the Rebbe told me:

Regarding your brother, the truth is that his situation is much better than you think. Especially considering what you wrote—that he has already visited the *yeshiva* there [in Kfar Chabad]. So there will not be much opposition [from your parents] to his joining the *yeshiva*.

The most important thing is not to turn this into a big deal, causing commotion or argumentation. Instead, this is how it should be done: When you arrive home, have your brother engage your parents in conversation, and at some point he can throw in a word on the subject. Afterwards, you should also engage them and mention it a couple of times, and your sister should come over and say something about it too.

In this manner, the whole matter [his joining the *yeshiva*] will be done without much opposition, and it will be much easier than you imagine.

However, you should find out about what's going on in the *yeshiva* now—whether he can be admitted at this point, given the *seder* of the *yeshiva*. You should also verify when the new semester begins, because there needs to be an appropriate class for him, and he must have a *chavrusa*. It is also possible that they're learning a different *maseches* there [than the one he had been learning in his previous *yeshiva*]. All of this must be clarified when you get there. The main thing is that you should do everything without fanfare and without commotion, and it will be much easier than you imagine, as there will not be much opposition.

The Rebbe took \$50 out of the drawer and said:

This will be my participation in your travel expenses. You should travel with success, in good health, and happily. May Hashem fulfill all the desires of your heart that you mention here, for good and for blessing. May you be successful in learning *nigleh* and Chassidus, and in *avodas hatefilla* and fulfilling *mitzvos b'hiddur*, and all the other things that you wrote.

At that time, I was feeling down about having to leave 770. I gathered the courage to ask the Rebbe, at the end of the yechidus, for a bracha that I should be able to return to 770 as soon as possible. The Rebbe answered:

To return here again? You must first “unpack the bags” that you took from here; that which you're aware of, and even more that you are not aware of. Especially considering the fact that with Hashem's help you've been here for a year and more than a year, and twice during the month of Tishrei.¹

When one learns Torah—*nigleh* and Chassidus—which is compared to fire, the words will inevitably have an effect and change the person, no matter how he learns them. The fact that this is not immediately apparent is inconsequential...

...As we discussed at the farbrengen of Shemini Atzeres and Simchas Torah, many “bundles” of spiritual “goods” are distributed here, and afterwards, throughout the year, we disassemble and open them. The same applies to you personally: You've been in a place from where you must take the strength to last a long time, for several years, and that will remain with you even when you return from here to your father's home. You have received a lot here, some of it is visible immediately, but there is some that you take and it is concealed, only to be visible later. It is specifically this [the strength that is hidden at first] that is higher than what is immediately visible.

You must utilize the *kochos* you've been given, at least a portion of them, and this will help you become a *lamdan*, diligent, and an *oved*—the qualities that must be present in a *tomim*. When you'll be seen in this manner, especially since you have *zechus avos*—you are descended from the Alter Rebbe—it will be possible to consider your coming here again.

Go in peace and send regards to your father and mother. May they have *nachas* (*the Rebbe smiled*), from you and your sister and brother (*the Rebbe smiled broadly*) and from the grandchildren. Also, send my regards to your grandfather and grandmother.

TISHREI 5729

The Rebbe told me, amongst other things:

As a general rule, it's important to look after your health and maintain a healthy and wholesome body. Firstly, because it's a *mitzvah* from the Torah, and secondly because this is one of the approaches of the *yetzer hara*—it tries to ensure that the body will be weak, which then disturbs one's diligence in learning Torah, *nigleh* and Chassidus, and even fulfilling *mitzvos b'hiddur*. Therefore, you must see to it that you eat, drink, and sleep properly. **1**

1. The *kvutza* would arrive before Tishrei and leave after the following Tishrei.



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.¹ 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 window² 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 *minyán* 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.



Rabbi Tzvi Grunblatt
Buenos Aires, Argentina

What is Yet to Come

As the events of that night, Shemini Atzeres 5738, began to unfold in front of our eyes, there is no doubt that we were overwhelmed with confusion and worry. As *bochurim* reveling in the revelations of *hakafo*s by the Rebbe, the situation that we saw was the furthest possibility from our minds.

However, I remember clearly the contradiction of feelings, as we had this inner sense that everything would be okay. It wasn't "if" or "maybe," but "when" and "how."

As Chassidim, can we possibly think any other way? Can another outcome even enter our thoughts?

There is no question that this was a darkness of inconceivable proportions.

Everything we were used to—davening with the Rebbe, watching the Rebbe come and go, being nearby and knowing that the Rebbe was talking to people in *yechidus* all night, all the precious moments with the Rebbe that were just a fact of life—came to an abrupt halt.

Then came the great day of Rosh Chodesh Kislev. A great sense of relief washed over us; finally the darkness was over. The Rebbe was now free to go home without doctors continuously at his side.

It seemed that things were back to normal.

What we didn't realize was that this was the beginning of a completely new era, even stronger and greater than before. The incredible years that followed with *maamarim*, *sichos*, *yechidus*'n, dollars, and the list goes on.

If you think about some of the greatest directives of the Rebbe, you will realize that most of them were after Rosh Chodesh Kislev. The initiative of printing Tanyas across the world—which the Rebbe started that summer—Tzivos Hashem, the *takana* of *limud haRambam*, are just a few that come to mind.

The majority of the Rebbe's *mugadike maamarim* and *sichos* came out after 5738 as well.

Of course there is also the influx of shluchim (myself included) whom the Rebbe sent out across the world, doubling and tripling the infrastructure of shlichus and *Batei Chabad* over the years that followed. It was the strongest call to intensify the spreading of Yiddishkeit and Chassidus, hastening the coming of Moshiach.



20 TISHREI 5738, LEVI FREIDIN VIA JEM 22324



MOTZAEI SIMCHAS TORAH. IN ABSENCE OF THE USUAL FARBRENGEN AND KOS SHEL BROCHA AT THIS TIME, CHASSIDIM WAIT IN DISARRAY. TO THEIR GREAT JOY, SHORTLY AFTER THIS, THE NEWS CAME THAT THE REBBE WOULD DELIVER A SICHA FROM HIS ROOM.

When we think about it a little deeper, the greatness of the day far surpasses these specific details. It is the general indication that after a situation of extreme concealment comes the greatest heights. While we cherish each and every one of the Rebbe's *takanos* and every idea the Rebbe *koched* in, it is important that we look at the larger picture and lesson that the Rebbe is conveying.

Going through life, when we are presented with challenges and possibly setbacks, it is imperative that once we get past them, we reach even higher than before. The Rebbe showed us all that when we overcome a period of low, we are in a position to grow even more and we are given the necessary strength and powers to accomplish just that.

In fact, this message is what makes the lesson, meaning, and feelings of Rosh Chodesh Kislev even more

important and prevalent today after Gimmel Tammuz.

We find ourselves in such a *golus* that it is unfathomable how we are able to cope and carry on. Everywhere we turn it is bleak, with the stark reality staring us in the face that we are living in a world and time that is missing a fundamental element to its functioning. We are unable to see the Rebbe *b'gashmiyus*.

This is exactly how we felt in those days following Shemini Atzeres 5738, because we were unable to see the Rebbe. But this all turned around completely on Rosh Chodesh Kislev.

Each moment of Rosh Chodesh Kislev is vivid in my mind. I will never forget where I was and what we did as we heard the miraculous news. After the Rebbe made his way out of 770 and returned home, we, the *bochurim*, danced and said *l'chaim* with tremendous *simcha*. Eventually, we made our way over to the *aron*

kodesh and completed a task that was cut short; we finished the *hakafos* that were interrupted by the fearful event on Shemini Atzeres. *Nigun* after *nigun*, hour after hour, *l'chaim* after *l'chaim*, we danced and celebrated like never before.

We were immediately drawn into the post Rosh Chodesh Kislev era and we soon discovered that whatever we had supposedly missed out on would be given to us by the Rebbe.

This is not something we had to figure out; the Rebbe made it very clear to us.

Some days after Shabbos Bereishis, the Rebbe mentioned to Dr. Weiss that to compensate the Chassidim for the missed farbrengens of Simchas Torah and Shabbos Bereishis, he will probably hold a special farbrengen.

A few weeks after Rosh Chodesh Kislev, on Zos Chanukah that year, the Rebbe surprised everyone with a farbrengen.³ This farbrengen



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WE SOON FOUND OUT THAT WHATEVER WE HAD SUPPOSEDLY MISSED OUT ON WOULD BE GIVEN BACK TO US BY THE REBBE.

served as a *seudas hoda'ah* and a compensation for the missed Simchas Torah farbrengen. The Rebbe washed for challah, and in the *sichos*, the Rebbe connected Zos Chanukah with Shemini Atzeres, and conducted the entire farbrengen with much joy and *lebedikeit*.

During the farbrengen, the Rebbe strongly encouraged the singing of the Simchas Torah *hakafof nigun*. Chassidim understood this to be a substitute for the Rebbe's absence at *hakafof* earlier that year. The Rebbe also mentioned the importance of the daily study of Chitas, something usually discussed at the Simchas Torah farbrengen.

The Rebbe announced that he will distribute *kos shel bracha* following the farbrengen, stating that the distribution now is "like the distribution of Motzaei Simchas Torah, even though it was distributed then through a *shliach* and *shlucho shel adam k'moso*."

In fact, over the next few months, the Rebbe continued with a theme of *hashlama*: he distributed *kos shel bracha* a total of six times throughout the winter. The Rebbe made up for everything, and as Chassidim we have to be thankful and grateful for this.

This is really a most important message for us today; the Rebbe will not remain in debt. Everything that we have been sorely missing over these

long, hard years, will be made up to us in the greatest way possible.

Back then we relied confidently on the words of the Rebbe that we should be *b'simcha* and through that we will help the Rebbe's *gezunt* and bring about the ascent we were longing for. We forced ourselves to ascend from the feelings of doom, and, indeed, we were given a Yom Tov.

Similarly, now, we must be firm in our faith, knowing that the revelations to come will be so great that they will defy the current darkness of *golus* and bring about the greatest times, when we will be united with the Rebbe very soon. By looking back at 5738, we gain strength to internalize this and bring the *geulah* that we are all waiting for.

We are obligated to be thankful for what happened in the past, but more significant is to think about what is yet to come.



LEVI FREIDIN VIA JEW 22877

MOTZAEI SHABBOS, 3 CHESHVAN 5738. CHASSIDIM LISTEN TO THE FARBRENGEN AS THE REBBE SPEAKS FROM HIS ROOM.

Rabbi Yaakov Winner Melbourne, Australia

Defying Nature

To appreciate Rosh Chodesh Kislev today, we need to “get back to basics.” We are all familiar with the famous ruling of *Chazal* (associated mainly with Pesach) that we will mention *Yetzias Mitzrayim* even when Moshiach comes. The question is raised: What is the purpose of doing so? Won’t we have something much greater at that time?

Along those lines, an even more apparent question begs to be asked; if we are still in *golus*, Yidden are still being persecuted, we have no *Beis Hamikdash*, and we have been through so many tragedies, why are we even celebrating freedom?

In order to appreciate the answer, we need to change our whole

perspective and understanding of what happened in Mitzrayim so many years ago. The Rebbe often quotes the Maharal’s explanation,⁴ that with *geulas Mitzrayim*, the element of being free people was implanted inside each one of us, so despite challenges and hard times that were yet to come, we can never again be completely enslaved.

As the Rebbe Rashab said⁵ (and the Rebbe repeated countless time): “Only our bodies are in *golus*, not our *neshamos*.” A Yid, with the power of his *neshama*, can transcend all the trappings of *golus*. The *neshama* of a Yid is free from all earthly forces or powers.

When analyzing the story of Rosh Chodesh Kislev, a similar idea can be applied. This certainly wasn’t just about the Rebbe going home; there was an eternally relevant lesson to be ingrained in our mind and hearts:

What a Rebbe is. That Shemini Atzeres and the events surrounding it, culminating with the celebration of Rosh Chodesh Kislev, taught us the lesson of what a Rebbe is in a very demonstrative and evident manner.

Throughout those events, we, the Chassidim and the entire world, saw how a Rebbe is higher than nature. We were witness to how the rules of nature pose no limitations.

There are so many examples that bring out this point, some are more common knowledge while others are less known.

For example, immediately after the Rebbe sat down in his seat, water was brought over to the Rebbe, but the Rebbe refused to take a drink out of the sukkah and before *kiddush*. I can vividly recall how Reb Binyomin Klein was practically laying on the steps of the Rebbe’s *bima* and begging the Rebbe to have a drink.

THROUGHOUT THOSE EVENTS, WE, THE CHASSIDIM AND THE ENTIRE WORLD, SAW HOW A REBBE IS HIGHER THAN NATURE.



NIGHT-LONG SINGING AND DANCING ON THE EVE OF ROSH CHODESH KISLEV 5738.

The Rebbe did not leave the shul until all of the *hakafos* were completed, and the Rebbe himself went to the middle of 770 and danced with Rashag for the seventh *hakafa* (as was customary). Even when the Rebbe went upstairs and came to the sukkah, he insisted on making *kiddush* on wine, not grape juice, before eating or drinking anything.

Another famous incident is the way the Rebbe adamantly refused the recommendation—almost command—of most of the medical professionals to go to the hospital. So much so, that the doctors exclaimed, “If you don’t listen to us then we can’t take responsibility for your condition.” This was not just an empty threat; eventually all the doctors left and the Rebbe was all alone until Dr. Teichholz, and eventually Dr. Weiss, arrived.

Later on, the Rebbe insisted on opening every piece of mail himself, not allowing any member of *mazkirus* to open even a single envelope, because they were sent to him personally. Just two days after the heart attack, on Motzaei Simchas

Torah, the Rebbe said a *sicha* from his room! During the following days and weeks, the Rebbe answered letters, said *sichos* and *maamarim* from his room many times, and much much more; in other words, “business as usual.”

Those who saw it first hand can attest that they were witnessing something well beyond any rules of nature.

This idea was not a novel concept that suddenly appeared, it is a fundamental part of what a Rebbe is; on Rosh Chodesh Kislev this came into full view of the entire world.

The Alter Rebbe explains in Tanya⁶ that the life of a *tzaddik* is not a physical one but rather a spiritual one made up of serving Hashem with *emunah*, *ahava*, and *yirah*. Even the physical life of a Rebbe is fully spiritual and far beyond the realms of nature.

Rosh Chodesh Kislev Today

When internalizing this concept as a central theme of Rosh Chodesh Kislev and the events surrounding it, we come to the realization that it is more relevant today than ever before.

The Gemara says⁷ about Moshe Rabbeinu “מה להלן עומד ומשמש אף כאן” —*tzaddikim* continue to lead their disciples from on high after their *histalkus* just as they led them during their lifetime.

Even more so, in that same chapter of Tanya the Alter Rebbe quotes the Zohar that says, “צדיקא דאפתור אשתכח” —a *tzaddik* is more present in all the worlds after his *histalkus* than he was during his lifetime.

For us living now after Gimmel Tammuz this is a crucial and life-saving point. It gives us the fuel we need to keep going strong—continually thriving. The Rebbe is leading us and taking care of us just like before, and even more so, because the Rebbe is beyond the physical limitations of the realms of nature. We can connect to the Rebbe and receive his guidance and *brachos* as always, and even more than before.

There is a famous concept in the Gemara about a legal document whose authenticity was brought into question, which is known as “שטר שיצא” —*עליו ערעור*. The Gemara explains that

HISVAADUS CHASSIDIM IN 770 MARKING ROSH CHODESH KISLEV, 5752.





LEVI FREIDIN VIA JEM 188024

after it is once again proven credible, it becomes stronger than ever, because it has withstood the test and challenge thrown its way.

Similarly with Rosh Chodesh Kislev, the unrestricted and supernatural life of a Rebbe was challenged and now everyone can see just how literal this is.

Everything for Chassidim

There is another important and meaningful point that I would like to share in connection with Rosh Chodesh Kislev.

In the larger scope of events surrounding the incident on Shemini Atzeres and the subsequent miraculous recovery and going home, there is one story that at first glance seems small, but upon deeper thought it encapsulates another important lesson about a Rebbe: A Rebbe's commitment and devotion to the Chassidim is absolute. A Rebbe is completely selfless.

A few hours before the *hakafos*, on Hoshana Rabba 5738, the Rebbe distributed *lekach* for many hours and was then going to go home to have the *seuda* of Hoshana Rabba with the Rebbetzin. There wasn't much time until Yom Tov would come in, but it was an opportunity for the Rebbe to go home and eat something.

Moments before the Rebbe left 770, he was notified that more people who hadn't yet received *lekach* had arrived, and that another line had formed. The Rebbe immediately changed his plans, notified the Rebbetzin, and began distributing *lekach* again. By the time this second *chaluka* was completed, there was no longer any time for the Rebbe to go home for the *seuda*.

We happen to know this story because it was shared as one of the many details surrounding the events of that night, but one can just imagine or better, know with certainty, that this happened countless other times.

Everything and anything for the Chassidim. And to think that this was one of the last things the Rebbe did before the occurrence later that night! It speaks volumes of the dedication a Rebbe has to *klal Yisroel*.

In reality, it's more than dedication—this is his life; a Rebbe gives all he has for the sake of his Chassidim and those he is entrusted with.

This is seen in many places throughout the Torah in connection with Moshe Rabbeinu's commitment to his generation. On one occasion⁸ Moshe tells the Yidden, "I went up to Har Sinai to get the *luchos* for you and I didn't eat or drink for forty days and nights."

We saw this by our Moshe, the Rebbe, day in and day out.

This small incident among thousands of others highlights this important point and should have us all thinking how we can reciprocate. The Rebbe gave everything for the Chassidim. What can we do and what can we give for the Rebbe?

Let us all dedicate and rededicate ourselves to fulfilling the Rebbe's work, staying focused on the task at hand, for which the Rebbe gave us so much *kochos* and continuously asks from us to do just that extra mitzvah, bringing about the coming of Moshiach *teikef umiyad mamosh!* **T**

1. See *Rescue of the Library*, Derher Adar II 5774, for an overview of the release of the library in Poland.

2. I was in the library at the time, because my brother Yossi and I were given the job of laying out the *sefarim* on the table to make it easier for the Rebbe to view them.

3. See *Seudas Hoda'a - Zos Chanukah 5738*, Derher Teves 5774, for an overview of this farbrengen.

4. *Gevuras Hashem* perek 61.

5. *Sefer Hasichos* 5687, p. 169.

6. *Iggeres Hakodesh*, siman 27.

7. *Sotah* 13b.

8. *Devorim* 9:9





THE REBBE ENTERS THE
SHUL FOR MAARIV ON ROSH
CHODESH KISLEV 5752.

LEVI FREIDIN VIA JEM 221524



Justification?

AD MOSAI!

For nearly two thousand years, the Jewish people have suffered the tribulations of the long and bitter *golus*. We beg, plead, and cry out to Hashem: “Enough! Enough suffering, enough pain, enough tragedy! Take us out of this bitter *golus*!”

The *novi* tells us that when Moshiach comes, we will be thankful for the *golus*. “אודך ה' כי אנפת בי—I will thank You, Hashem, for you were angry with me.”¹ The Rebbe writes in Hayom Yom that, “When Moshiach comes, we will truly miss the days of *golus*.”²

Chassidus explains that *golus* is not a punishment, but a necessity; a “descent for the purpose of ascent.” There is no way for the Yidden to reach the lofty state—to which they will be elevated when the *geulah* comes—without first suffering in this bitter *golus*. That is the only reason Hashem exiled the Yidden.

This being the case, why do we cry out? We should be thankful; after all, *golus* is for our benefit!

Nevertheless, while when it comes to their personal woes, Yidden have always been able to say, “All that Hashem does is for the good,” when it comes to *golus*, this has never been a comfort.

LOGIC VERSUS EMOTION

Our refusal to be comforted can be compared to the process of childbirth. The pain that the mother endures is made well worth it by the tremendous joy of new life. But as justified as the pain may be, the woman in labor still cries out, accepting no comfort, because it hurts.

Logically, we may understand why *golus* is necessary and even beneficial, but emotionally, it still hurts. It hurts too much to accept any form of comfort.³

WHEN LOGIC FAILS TOO

If you try to explain to a person, even logically, that it would be better had he never existed, he would not be able to



accept it, because it flies in the face of his instincts.

Golus makes no sense to us. It is so bitter, so challenging, so foreign to our Torah perspective that Hashem is merciful, that we cannot find a bit of good in *golus*.

While a person may find some measure of comfort in his personal pain—perhaps because he feels it will atone for his sins or the like—the pain of *golus* is so prolonged, so intense, that we can find no measure of comfort. The explanations exist, but we cannot accept them, not even a little bit.

The Rebbe has told us that even the benefits that are accomplished through *golus* have already been achieved, so our inability to accept *golus* becomes all the more pronounced.

HIGHER THAN REVEALED

Hashem decided that the good within *golus* should be completely hidden, to the extent that we are unable to look towards the future and see the benefit in *golus*.⁴ We know that *golus* is necessary, and that the reward will ultimately justify the pain—it is such a great reward, that the only way to reach it is through such tremendous suffering—but we cannot imagine a reward great enough to justify the enormity of our suffering.

The reason Hashem did this is so that we should be able to shout “*Ad*

mosai!” with all our strength and sincerity, and if we understood the benefit of *golus*, we could not do that.

The Yid believes that *golus* is for his benefit, but he cannot relate to this on any level; neither physical nor logical. This is because the goodness in *golus* is so high that it cannot be revealed.

On the one hand, the Yid has complete faith in Hashem that the *golus* is for his benefit. But he still cannot comprehend *golus*, so he shouts “*Ad mosai!*” from the depths of his heart.

INESTIMABLE

The pain of *golus* is so incredibly great that it cannot be measured or defined. Therefore, the reward for *golus* is also immeasurable. We cannot understand the positivity of *golus* precisely because of how tremendously positive it will ultimately be.

May we speedily merit to thank Hashem for the *golus*, with the coming of Moshiach!⁵ ①

1. Yeshaya 12:1.
2. 3 Menachem Av.
3. Farbrengen Shabbos Parshas Nitzavim 5741.
4. See also Toras Menachem vol. 41, p. 85; Sefer Hasichos 5750 vol. 2, p. 590.
5. This article is based primarily on the *sicha* of Hoshana Rabba 5744.

From the time that I was a child attending *cheder*, and even before, there began to take form in my mind a picture of the future redemption—the redemption of Israel from its last exile, a redemption as such that would explain the suffering, the decrees and the massacres of *galus*... And it will all be in such a way that “On that day it will be said, ‘I thank you, Hashem, for You were angry with me,’” wholeheartedly and with complete understanding.

Excerpt from a letter dated Nissan 11, 5716 (March 23, 1956)

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*.

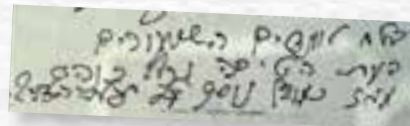
Binos Deshe, p. 84



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, shlucha 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.)

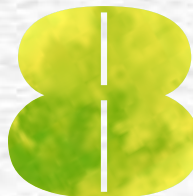
We have all heard of people failing their first test. Here is how the Rebbe responded when he heard that:

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



דער רבי וועט געפינען א וועג...

נדפס ע"י ולזכות
הרה"ת ר' יהושע דוד
וזוגתו מרת איידל חנה
ומשפחתם שיחיו
שפוטץ

You Won!

AS TOLD BY RABBI ZALMAN HEBER (TACOMA, WA)

Our shlichus in Tacoma began in the fall of 5763 and soon afterwards we purchased a home with an adjacent property that was suitable for building a Chabad Center. When we were ready to plan the new center, we realized that there was no sufficient space for a *mikvah*.

To accommodate the construction of a *mikvah*, we approached an elderly neighbor with an offer to buy her home. She rejected the offer and even took a leading role in the neighborhood opposition to our building a shul on the block. After two and a half years of a lengthy permitting process and a court hearing, we were granted the much needed permits for our shul and construction began immediately.

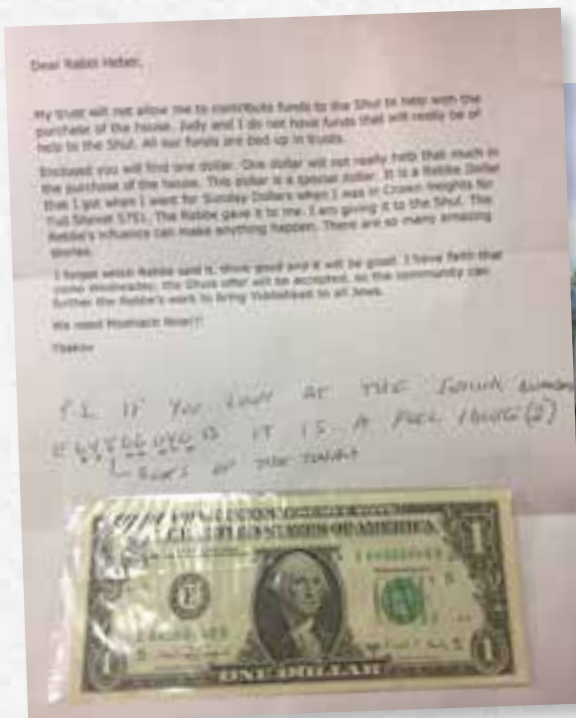
The day we broke ground for the new building, our neighbor approached us and offered to sell, but our building plans were finalized and changing them was not within our capacity at the time. We politely declined, but I

kept an eye on the house with the intentions of purchasing it at a later time.

I had always dreamed of building a replica of 770. *Boruch Hashem*, in Sivan 5772, we celebrated the *chanukas habayis* of our beautiful 770 Chabad Center.

Our relationship with our neighbor improved considerably after she realized that our building enhanced the quality of the block and the activities were not as noisy as she imagined they would be.

During Pesach this past year, we noticed much activity at her home. Due to her poor health, she was moved to an old age home and her relatives were responsible for selling her house. I met with their realtor and offered to submit an immediate offer without them having to go through the trouble of posting the house on the market. They refused my offer, since the housing market in our area is very healthy and they correctly understood that they would cut a better deal by allowing the public to bid on the house.



Together with my realtor, a member of our community, we prepared an offer hoping for the best. It was a long shot, because we knew that others had submitted much higher bids. Throughout the week, our chances of buying the home grew worse and worse.

I needed to be in New York for personal reasons, and when I was at the Ohel I wrote a *tzettel* to the Rebbe describing the property situation. We had committed to building a *mikvah* in Tacoma when the time would be right, and we felt that this was our chance. I asked the Rebbe to give me a sign that this was the right property and that we would ultimately succeed.

When I returned home the next morning, there was an envelope on the floor of my office from an elderly member of our community that contained a dollar from the Rebbe and the following note:

Enclosed you will find one dollar. One dollar will not really help that much in the purchase of the house. This dollar is a special dollar. It is a Rebbe dollar that I got when I went for Sunday Dollars when I was in Crown Heights for Yud Shevat 5751. The Rebbe gave it to me. I am giving it to the shul. The Rebbe's influence can make anything happen. There are so many amazing stories.

I forget which Rebbe said it, think good and it will be good. I have faith that come Wednesday, the shul's offer will be accepted, so the community can further the Rebbe's work to bring Yiddishkeit to all Jews.

I was overjoyed to receive such a clear sign and waited for more developments.

Two minutes later my realtor called me. "Rabbi, it's not good. There are 25 offers on this house. We need to make

an offer that is considerably higher than their asking price, but still within market value." She suggested a number and I agreed to go ahead and submit the offer. I excitedly shared with her what had just transpired and that I was confident that we would succeed.

The next day a friend of mine sent me a private Whatsapp message of an audio clip of a *sicha*. In the *sicha* the Rebbe says that institutions need to operate above their budgets in order to accomplish bigger and greater things. The Frieddiker Rebbe always ran a deficit, borrowing money to keep his activities going strong. Yet somehow he always managed to repay his debts by the year's end. By following his example and taking on more activities than the budget seems to allow, we can rest assured that we're being carried on his "broad shoulders." Hashem will surely give the added success needed to cover the deficit.¹

After hearing the short clip, I turned to my wife and said, "It's a good thing we offered more money than the asking price. The Rebbe expects us to go big."

Just then I received a phone call from my realtor. "Rabbi, it doesn't look good. We need to borrow more money."

"Absolutely", I replied. "Set the price as you see fit!"

Sure enough, our proposal was accepted despite the fact that there were four cash offers and one offer that far exceeded our bid. They had taken into account a letter we had sent them describing how important this house would be for the development of the entire community. We are now preparing the plans, raising the necessary funds, and with the Rebbe's continued *brachos* we will merit to build a beautiful *mikvah* right here in Tacoma. **T**

1. Motza'ei Shabbos Parshas Eikev 5738, sicha 5.

YOUR STORY

Share your story with A Chassidisher Derher by emailing stories@derher.org.




THE FARBRENGEN OF YUD-TES KISLEV

The atmosphere in 770 turned joyous with Yud-Tes Kislev approaching. It was a special time to be with the Rebbe, with something exciting and memorable bound to happen. Many special events and milestones in the history of *dor hashvi'i* occurred on Yud-Tes Kislev. In this column, we will highlight the annual festive Yud-Tes Kislev farbrengen.

Although not a comprehensive review, we hope the following will offer a glimpse into these special days, inspiring and encouraging our readers to experience a Yud-Tes Kislev farbrengen with the Rebbe on their own, by learning a farbrengen in a *sefer*, or listening to or watching the original recordings of these timeless farbrengens.



לזכות
החייל בצאות ה'
יוסף שיחי'
לרגל ה"אפשערניש" שלו
י"ב חשוון ה'תשע"ח
נדפס ע"י הוריו
הרה"ת ר' לוי יצחק
וזוגתו מרת מרים יוכבד שיחיו
גאלדשטיין



As the clock neared 9:00 p.m., 770 would fill with Chassidim, government officials, and guests, all dressed in festive Yom-Tov clothing. These farbrengens were notably *freilach*, exuding the atmosphere of “*chag hachagim*.” At times the Rebbe stood up to encourage that the singing reach greater heights. One of the classic *niggunim* that was sung most years, and which the Rebbe would strongly encourage, was “*Nye Zhuritzi Chloptzi*,” a joyous highlight.



JEM 103197



19 KISLEV 5741, YOSHI MELAMED VIA JEM 129897

This was one of the major farbrengens of the year, and, as mentioned, many special moments revolved around it over the years.

For example, in 5715 this farbrengen (pictured) was the first to be held outside of 770, in a local hall, in order to accommodate the influx of participants, which the small *zal* of 770 would not have been able to handle.

The year 5738 was the first farbrengen that had a simultaneous live English translation, with headsets available for the participants who weren't able to understand the Rebbe's words in Yiddish.

When farbrengens started to be aired live on television,¹ this farbrengen was one of the annual five chosen for broadcast.



YOSSI MELAMED VIA JEM 129158

The Yud-Tes Kislev farbrengen occurred annually without fail through 5748, after which the Rebbe ceased holding weekday farbrengens. In fact, the Yud-Tes Kislev farbrengen of 5738 (pictured) was the Rebbe's first proper farbrengen since the heart attack on Shmini Atzeres earlier that year.²



Central themes that the Rebbe spoke about during the *sichos* included adding and strengthening *limud haChassidus* and *darkei haChassidus*, and increasing efforts in *hafatzas hamaayanos*. Occasionally the Rebbe expounded on the need to influence all the nations of the world with the message of Sheva Mitzvos B'nei Noach; a lesson we learn from the effect the Alter Rebbe's release had on non-Jews (something the Alter Rebbe notes in his letter).

One notable *sicha* was during the farbrengen of 5726, when the Rebbe delivered a landmark *sicha* on the essence of Chassidus, later *mugah* and printed as "קונטרס ענינה של תורת החסידות."

19 KISLEV 5743, YOSSEI MELAMED VIA JET 139600



19 KISLEV 5745, YOSHI MELAMED VIA JEM

Each year the Rebbe would say a *maamar* on Yud-Tes Kislev that would often be longer than usual. Many of these *maamarim* were subsequently *mugah*.

19 KISLEV CIRCA 5730S, JEM 104396




Beginning from 5713, the Rebbe would announce the communal *chalukas haShas* by Machne Yisrael, encouraging everyone to take upon themselves to learn a *maseches* for the coming year. Index cards were distributed for the participants to fill in their name and the *maseches* they were taking upon themselves. The Rebbe would fill out a card as well, often selecting *Maseches Sanhedrin*.



The Rebbe would customarily borrow a pen to fill out the *chalukas haShas* card from Rabbi Efraim Yolles, the chief rabbi of Philadelphia, who was always present at the farbrengen.



19 KISLEV 5743, YOSHI MELAMED VIA JEM 139794



Because this day also marks the completion of the *chalukas haShas* from the previous Yud-Tes Kislev, the Rebbe would make a *siyum* on a *maseches*—a “*hadran*”—often explaining in great depth how the *maseches*’ beginning and end are linked. Occasionally the Rebbe would also explain the differences in the *maseches* between the *Talmud Yerushalmi* and *Bavli*. In some years the Rebbe also made the *siyum* on *Tanya*.



19 KISLEV 5745, YOSSEI MELAMED VIA JEW 23951



As the farbrengen reached its end, the Rebbe would conduct an appeal for “*Kupas Rabbeinu*,” a *minhag* that originates with the Rebbe Rashab. The Rebbe asked of those who contribute to write their name and mother’s name to be mentioned at the Ohel.

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1. See *Let the world see!*, Derher Nissan 5774.
 2. See *The Complete Story of Rosh Chodesh Kislev*, Derher Kislev 5777, for an overview of this period.

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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 *seider* 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

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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

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