

# Derher

A Chassidisher

א חסידישער דערהער

## Mivtza Kashrus

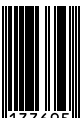
STRENGTHENING THE  
FOUNDATIONS OF KLAL YISROEL

**Lag B'omer 5730**  
LEBEN MITTEN REBBEN

**My Years in 770**  
EXCLUSIVE INTERVIEW WITH  
RABBI LEIBEL ALEVSKY

**Tzelem  
Elokim**  
WHY WE  
WEAR  
BEARDS

\$5.95



IYAR 5778  
ISSUE 68 (145)  
APRIL 2018



- 4 **Iyar: Transformation in Leaps and Bounds**  
DVAR MALCHUS
- 6 **K'Halacha!**  
LEBEN MITTEN REBBE'N -  
LAG B'OMER 5730
- 13 **Not Your Calling**  
KSAV YAD KODESH
- 14 **The Rebbe Maharash**  
TIMELINE
- 16 **Mivtza Kashrus**  
STRENGTHENING THE  
FOUNDATIONS OF KLAL  
YISRAEL
- 24 **Chassidus In-depth**  
YECHIDUS
- 26 **Tzelem Elokim**  
WHY WE WEAR BEARDS

- 38 **770**  
8 FACTS
- 40 **Expressions of Redemption II**  
MOSHIACH
- 42 **My Years in 770**  
EXCLUSIVE INTERVIEW WITH  
RABBI LEIBEL ALEVSKY
- 54 **My Friend Next Door**  
DER REBBE VET GEFINEN A VEG
- 56 **Shacharis**  
MOMENTS
- 66 **Derher Letters**



## About the Cover:

The kitchen of a Jewish home is the nucleus of the Kosher lifestyle. In this month's magazine, we focus on the Rebbe's campaign of "Mivtza Kashrus", and many aspects and initiative revolving around this mivtza.

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



A Chassidisher Derher Magazine is a publication geared toward bochurim, published and copyrighted by **A Chassidisher Derher** under the auspices of **Vaad Hatmimim Haolami**.

All articles in this publication are original content.

## Vaad Talmidei Hatmimim

Rabbi Tzvi Altein

## Publisher

Rabbi Yossi Kamman

## Editor in Chief

Rabbi Mendel Jacobs

## Editors

Rabbi Sholom Laine

Rabbi Eliezer Zalmanov

Rabbi Moshe Zaklikovsky

## Advisory Committee

Rabbi Mendel Alperowitz

Rabbi Dovid Olidort

## Design

Rabbi Mendy Weg

## Printed by

The Print House

## Photo Credits

Chabad.org

Jewish Educational Media

Mivtza Kashrus

Spice and Spirit Cookbook

Alevsky Family

Chabad of Texas

Pinny Lew

## Special Thanks to

Rabbi Chaim Shaul Brook

Rabbi Yossi Gerlitzky

Rabbi Mendel Gourarie

Rabbi Shmuel Lubecki

Rabbi Menachem Posner

Rabbi Pesach Schmerling

Rabbi Michael Seligson

Rabbi Elkanah Shmotkin

Rabbi Chaim Zaklos

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

## Submit your questions and comments:

(718) 305 6859, [Feedback@Derher.org](mailto:Feedback@Derher.org)

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

נא לשמור על קדושת הגליון.

# Derher**Editorial**

“This is an unbelievable story I just heard yesterday; it can teach us what a Yid is really all about!”

With this preface, the Rebbe once related:

There was a Yid who grew up in a *frum* home and received a fine Jewish education. Later in life however, due to circumstances that were beyond his control (he was stranded in Russia), he was unable to keep kosher.

His son once asked him, “Father, you always tell us about the wonderful Jewish education you received as a youngster and into adulthood. Why then do you never go into a shul?!”

The father replied: “The reason is, because for more than a decade I was unable to keep kosher and I consumed non-kosher foods. Because of that, I can never walk into a shul...”

When relating this story at a farbrengen, the Rebbe cried quietly for a long while. (29 Elul 5737 sicha 1; audio: [chabad.org/552332](http://chabad.org/552332)).

As the Rebbe notes, this story teaches us just how crucial the mitzvah of *kashrus* was regarded by Yidden throughout the generations. In this regard, *mitvza kashrus* is a most important one of the *mitvzoim*.

In this magazine, you’ll read all about the launch of the *mitvza*, and some of the very special projects initiated in its wake.

May this help us strengthen ourselves in spreading this *mitvza*, along with all the Rebbe’s *mitvzoim*, hastening the *geula ha’amitis v’hashleima*.

**The Editors**

יום הבהיר י"א ניסן ה'תשע"ח



לעבן מיט'ן רבין



לזכות  
הרה"ת ר' לוי שיחי'  
נפרסטק  
והכלה המהוללה מרת חי' מושקא תחי'  
ראסקין  
לרגל חתונתם בשעטומ"צ  
ל"ג בעומר ה'תשע"ח  
נדפס ע"י הוריהם  
הרה"ת ר' ברוך  
וזוגתו מרת בריינדי שיחיו נפרסטק  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת שרה שיחיו ראסקין

# K'Halacha!

*The battle for the integrity  
of the Jewish people*

LAG B'OMER 5730



As a young country recently recognized by the United Nations, the new Israeli government now had the daunting job of laying the law of the land. One of the main areas that needed addressing was immigration. Since Israel was to be a safe haven and open for every Jew to reside in, the prime minister at the time, David Ben-Gurion, had the task of drafting a law defining "Who is a Jew?"

Fifty scholars were contacted to advise the government on the appropriate requirements that should be considered when declaring someone Jewish or not. With an overwhelming majority,

they established that a Jew is "someone born to a Jewish mother or otherwise has received a conversion according to the requirements of *halacha*."<sup>1</sup>

In the following years, this definition began to be challenged by various groups and factions who refused to recognize the ruling of *halacha* as the deciding factor.

In 5730, the Israeli Knesset decided to amend the law and establish that a Jew is "someone who is born to a Jewish mother, or has gone through a conversion and is not part of any other religion."



This new statement, amended into the law, did not include the word “*k’halacha*,” no longer making conversion according to *halacha* a requirement, as had been previously accepted.

While this amendment seemed to be successful on the political spectrum, it was a terrible thing for Yiddishkeit. The Israeli government would now be recognizing so-called “conversions” from other groups based on a broader definition, and against the laws of the Torah that conversions take place *al pi halacha*.

The Rebbe spoke at length, with great anguish about the recent development, for the first time at the farbrengen of Purim 5730, a few days after the amendment was passed. Over the months and years that followed, the topic of “*Mihu Yehudi*” would be spoken about by the Rebbe with great emotion at almost every farbrengen. The Rebbe called it “a terrible decree, the likes of which we haven’t seen before.” It would not only be a catalyst for homegrown assimilation, but also leave the next generation confused and bitter at those Jewish groups who had cruelly misled them into believing that they were legitimately joining the Jewish people.

Lag B’omer 5730 was just three months after the amendment was written into law and the Rebbe spoke publicly and strongly at the parade about its inherent dangers. Later, at the farbrengen, the Rebbe continued this theme. The Rebbe’s words were full of pain and worry, and were publicized throughout Eretz Yisroel and Jewish communities across the globe.

*The following account of that Lag B’omer is culled from the diaries of a few bochurim at the time and the hanachos of the sichos as they are published in Toras Menachem vol. 60.*

## EXCITEMENT

In preparation for Lag B’omer, the Rebbe sent a special answer to the organizers of the parade together with one hundred dollars as a contribution towards the parade.

ת"ח ההמשך מאז! שנהנתי מאוד ממה שהתחילו כ"ז מיט א פארנעם וכו', ויה"ר שחפץ הוי' בידם יצליח למעלה מעלה המשווער ומתוך שמחה וטוב לבב ופירות טובות על כל השנה

*Amidst the last minute hustle and bustle, the exciting news is announced: the Rebbe will be joining the parade.*

כולה וכדאי הוא ר"ש לסמוך עליו ובמיוחד ביום שמחתו ולכל השייך לזה. אזכיר עה"צ. מאה דולר מצוב"ז.

The Rebbe thanks them for their work until that point and especially that they were working with great motivation and enthusiasm. The Rebbe then continues with a *bracha* that their work should shine with success, and that the success should affect the rest of the year as well. The Rebbe concludes with a famous dictum about Rashbi, the cause for the Lag B’omer celebrations, “One can rely on Rabbi Shimon,” especially on his day of celebration and anything connected with it. I will mention you at the resting place [of the Frierdiker Rebbe]. One hundred dollars are included.”

## SUNDAY, EARLY MORNING, LAG B’OMER 5730:

The Lag B’omer spirit is palpable in the air and the organizers of the parade are eager for a special day of Jewish pride and unity.

The police are almost finished barricading the streets and the last few chairs have been set up. *Bochurim* and staff are running around, most of them have been up all night working on the final preparations for the parade.

At this point, the Rebbe still hasn't confirmed if he will be coming out to join the parade.

### **10 AM**

Amidst the last minute hustle and bustle, the exciting news is announced: the Rebbe will be joining the parade.



# The Rebbe Maharash

The Rebbe Maharash is born to the Tzemach Tzedek and Rebbetzin Chaya Mushka on 2 Iyar, the *sefira* of *Tiferes Shebitziferes*, 100 years after the Baal Shem Tov revealed himself.<sup>2</sup>

תקצ"ד

The Rebbe Maharash begins to listen to *mamormim* on Chassidus.<sup>3</sup>

תרי"א

At the tender age of seven, the Rebbe Maharash is already fluent in Torah, much of Nevi'im and Kesuvim, and studies Gemara with Rashi and some Tosafof.<sup>4</sup>

תרי"ב

The Rebbe Maharash travels to Vitebsk to attend a conference of activists. Also joining the conference are representatives from Shklov, Vilna, and Petersburg.<sup>6</sup>

תרי"ח

The Rebbe Maharash marries Sterna, daughter of his brother, Reb Chaim Shneur Zalman. (In Hayom Yom and other sources the year is recorded as תרי"ח.) The *kallah* falls ill during the *sheva brachos*. After an illness of approximately three months, she passes away.<sup>5</sup>

תרי"ז

Per the Tzemach Tzedek's instructions, the Rebbe Maharash begins to be active in communal activities.

The Tzemach Tzedek sends the Rebbe Maharash and Reb Aharon of Belinitch as his representatives to a conference in Petersburg, discussing the printing of *seforim* in Yiddish for Jewish children.<sup>8</sup>

תרי"ט

The Rebbe Maharash marries Rebbetzin Rivka, daughter of the Chossid Reb Aharon ben Moshe Alexandrov of Shklov and Rebbetzin Chaya Sarah, daughter of the Mittlerer Rebbe.<sup>7</sup>

תרי"ט

Upon returning from Germany, the Rebbe Maharash convenes an assembly of people involved in public affairs who were Chabad Chassidim, [Chassidim of] Vohlynia, the faction of the *maskilim*, and businessmen.<sup>10</sup>

תרי"כ

The Rebbe Maharash travels to Kiev, Petersburg, and abroad to Italy and Germany. To satisfy government scrutiny, the stated reason for these trips was for improvement of health. In truth, these trips were for communal affairs. Similar trips took place in תרי"ב, תרי"ט, and תרי"כ.<sup>9</sup>

תרי"ח

The Rebbe Maharash travels to Petersburg and manages to subvert the decrees that had been introduced in the Senate to impose restrictions on the Jews of Lita and Zamut.<sup>12</sup>

תרכ"ה

The Rebbe Rashab is born on 20 Cheshvan in Lubavitch.<sup>11</sup>

תרכ"א



The Rebbe Maharash travels to France and elsewhere to meet with people involved in public service abroad.<sup>15</sup>

While the Rebbe Maharash is visiting a health resort in late Elul, a fire destroys much of the town of Lubavitch, including all of the buildings in the Rebbe Maharash's courtyard.<sup>16</sup>

During the return trip, the Rebbe Maharash stops for several days in Odessa.

The Rebbe Maharash makes numerous journeys both domestically and abroad, attending to matters of public affairs.<sup>19</sup>

Risking his life, the Rebbe Maharash intercedes in government circles to suppress the pogroms against the Jews.<sup>21</sup> The mission is a success. For some time, peace is completely restored.<sup>22</sup>

A few days after the Rebbe Maharash returns from that trip, the Frieddiker Rebbe is born, on 12 Tammuz.<sup>23</sup>

The Rebbe Maharash passes away on 13 Tishrei. The Rebbe Maharash's sacred resting place is in the Ohel of his father, the Tzemach Tzedek, in Lubavitch.<sup>25</sup>

תרכ"ח

תרכ"ט-  
תר"מ

תר"מ

תרמ"ג

תרצ"ו

תרצ"ט

תרצ"ט

תרמ"ב

Following the instructions of the Tzemach Tzedek, the Rebbe Maharash begins reciting *maamrim* publicly. At that time the Tzemach Tzedek issued a note to the public stating: 'Listen to him [the Rebbe Maharash] as you have listened to me.'<sup>113</sup>

The Tzemach Tzedek is *nistalek* on 13 Nissan in Lubavitch, and the Rebbe Maharash accepts the *nesius*, continuing to reside in Lubavitch.<sup>14</sup>

The Rebbe Maharash spends the entire month of Tishrei in Kishinev.<sup>17</sup>

The Rebbe Maharash establishes a permanent committee in Petersburg to investigate matters of public concern, and to remain on the alert to defend the rights of Yidden.<sup>18</sup>

As incitement to pogroms begins, the Rebbe Maharash travels to Petersburg numerous times, and is assured in various government circles that they would put a stop to the incitement.<sup>20</sup>

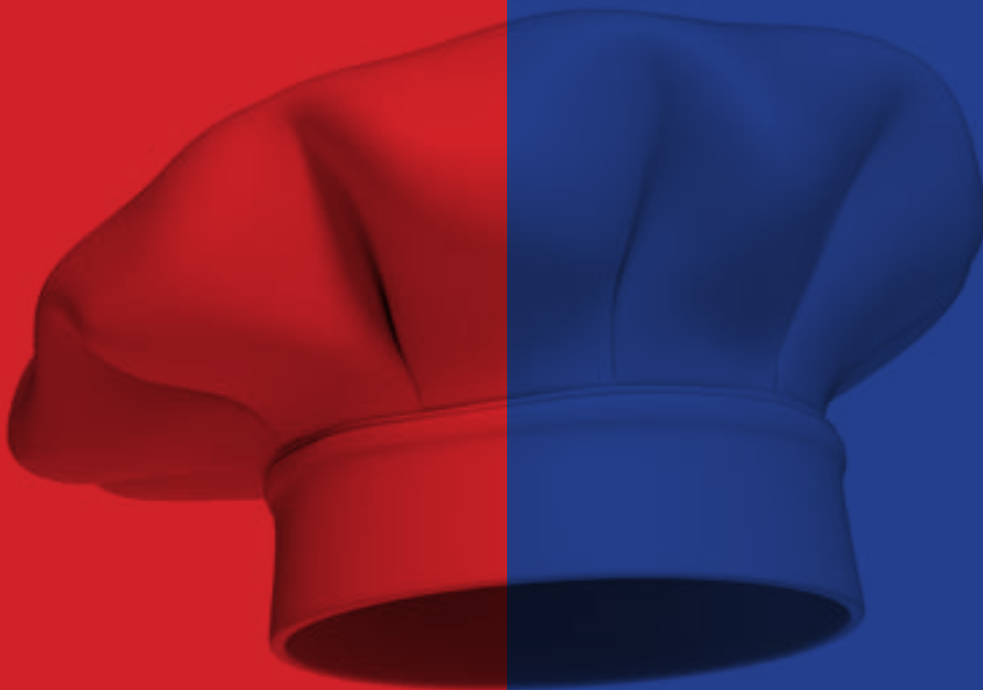
Reb Y. M., of the "Young Progressives," begins working for the Rebbe Maharash to stop pogroms.<sup>24</sup>

The Rebbe Maharash falls ill towards the end of the year.

*More information in English can be found in Sefer Ha Toldos Admur Maharash published by Sichos In English.*

1. According to another version, he was born in the year 5593 (*sichta* of 19 Kislev 5693, sec. 24). Perhaps that refers to the time when he was conceived. Sefer Hatoldos (from the Rebbe), p. 6.
2. *Sefer Hatoldos* (from the Rebbe), p. 6.
3. *Ibid.*, p. 7.
4. *Ibid.*
5. *Ibid.*, p. 12.
6. *Ibid.*
7. *Ibid.*
8. *Ibid.*, p. 13.
9. *Ibid.*
10. *Ibid.*
11. *Shalshelas Hayachas - Hayom Yom*.
12. *Ibid.*, p. 13.
13. *Ibid.*
14. *Ibid.*, p. 14.
15. *Sefer Hatoldos* (from the Rebbe), p. 14.
16. *Ibid.*
17. *Ibid.*
18. *Ibid.*, p. 17.
19. *Ibid.*
20. *Ibid.*, p. 18.
21. *Ibid.*, p. 17.
22. *Ibid.*, p. 20.
23. *Ibid.*, p. 19.
24. Reb Y.M, *Hatomim* vol. 1, p. 324; *Links in the Chassidic Legacy*, p. 73.
25. *Sefer Hatoldos* (from the Rebbe), p. 21.

לזכות החתן הרה"ת ר' לוי יצחק הלוי  
והכלה המהוללה מרת רבקה שיחיו  
בייטעלמאן  
לרגל נישואיהם ב' ניסן ה'תשע"ח  
נדפס ע"י הוריהם  
הרה"ת ר' יחיאל מיכל הלוי  
וזוגתו מרת חנה שיחיו בייטעלמאן  
הרה"ת ר' חיים יהודה לייב הלוי  
וזוגתו מרת עטל סימא שיחיו קליין



# mivtza KASHRUS

Strengthening the Foundations of Klal Yisrael

Much of the information in this article was gleaned from interviews with Mrs. Yehudis Groner, Mrs. Laya Klein, and Mrs. Shterna Zirkind from the Mivtza Kashrus Committee and Mrs. Esther Blau from the Spice and Spirit Cookbook Committee. וזכות הרבים תלוי בהן.



“When contemplating the current spiritual state of *klal Yisroel*, there is a question raised in *seforim*, and even more so by many individuals: Why is it that the most recent generation has experienced such an unprecedented decline in mitzvah observance in so many communities?”

This painful and sensitive question was addressed at the surprise *farbrengen* of Tes-Zayin Tammuz, the eve of Shiva Asar B'Tammuz, 5735.

The Rebbe opened the final *sicha* on the theme of the daily *Chitas*—*revi'i* of Parshas Pinchas. Responding to the demand of the daughters of Tzelafchad to inherit their father's portion in Eretz Yisroel, Hashem endorsed their request. We learn from this that the Jewish women cherished the land more than anyone else. This clearly illustrates the integral role of Jewish women in nurturing and preserving Yiddishkeit throughout history and for eternity.

“Although I usually don't publicly discuss such matters that are uniquely relevant to women, today I will do so, in light of the daily *Chitas* and the fact that we are under the influence of Yud-Beis and Yud-Gimmel Tammuz.”

The Rebbe then addressed the painfully low spiritual state of many Jewish communities and explained that this “spiritual descent” resulted from a decline in the observance of *taharas hamishpacha* and *kashrus*. Therefore, the key to restoring the spiritual health of *klal Yisroel* is in the hands of the Jewish women.

It is explained in *seforim* (and scholars of nature agree to this assertion as well) that the natural characteristics and tendencies of a person are influenced by the food he or she eats. Just as they affect the health of the body, they also affect the intellect and ways of understanding. Eating coarse and unrefined foods can limit the capacity to properly understand refined topics. Eating

refined foods facilitates clearer thought and comprehension of deeper concepts.

Ingesting non-kosher food causes one to think in a non-Torah manner. The fact that such absurd ideas—such as to consider it possible for one to convert to Judaism not in accordance with *halacha*, or that the existence of the Jewish nation is not dependent on Torah study and mitzvah observance—have been accepted by so many, is the direct result of a decline in *kashrus* observance.

Naturally, the woman of the home has the unique opportunity to influence the entire family to observe the mitzvah of *kashrus*, even if they are currently not doing so. By maintaining a kosher kitchen and preparing physically nourishing meals for the household, she also provides essential spiritual nourishment that will influence all other areas of life.<sup>1</sup>

The Rebbe announced that the time had come to actively encourage more

women to *kasher* their kitchens, to observe *kashrus* and thereby influence their entire families to do so as well, as this will have a major impact on all of *klal Yisroel*.

“A fund has been established by a group of generous donors to help defray costs of anyone, throughout the entire world, who will switch to a kosher kitchen—*kasher* the stove and other utensils, purchase two new sets of dishes and whatever else is necessary. Half of all these expenses will be reimbursed by this special Kashrus Fund upon receipt of a letter from the local rabbi certifying that the kitchen has been *kashered* and the amount of the expenses incurred. This will, of course, be kept in utmost confidentiality.

“I call upon all communities, organizations, and societies to follow the example of these generous donors; to set up more funds to encourage as many Yidden as possible to begin observing this important mitzvah.”

**The fact that such absurd ideas have been accepted by so many, is the direct result of a decline in *kashrus* observance.**



A KOSHER DISPLAY IN A SUPERMARKET.

In a letter addressed to all of *anash* in Eretz Yisroel, dated 25 Tammuz, Rabbi Efraim Wolf communicated the Rebbe's message (received through the *mazkirus*) that they should influence all *frum* communities to get involved in strengthening *kashrus* and *taharas hamispacha*, "as these are not uniquely Lubavitch projects."<sup>2</sup>

### The Three Mitzvos Unique to Women

It is interesting to note that the Rebbe launched the three *mivtzoim* in connection with the three mitzvos unique to women, *neshek*, *kashrus* and *taharas hamishpacha*, in the year 5735—ten years from the *histalkus* of Rebbetzin Chana.

On many occasions the Rebbe would mention that an acronym of the word חנה includes these three mitzvos: חלה—*kashrus*, נדה—*taharas hamishpacha*, and הדלקת נרות—Shabbos candles.

On Vov Tishrei 5745, in connection with the twentieth *yahrtzeit* of Rebbetzin Chana, the Rebbe requested that twenty new *mikvaos* be constructed, and that twenty new funds to assist people in *kashering* their kitchens and twenty new funds to encourage *neshek* be established.<sup>3</sup>

### The New Mivtza Takes Off

Whereas previous *mivtzoim*, such as *tefillin*, *mezuzah*, and *neshek*, were fairly simple to organize and implement, influencing a Jew to start keeping kosher demands an entirely new level of engagement.

Shortly after the Rebbe announced the new *mivtza*, Mrs. Yehudis Groner



THE REBBE ADDRESSES NSHEI UBNOS CHABAD, 16 IYAR 5735.

V SCHILDKRAUT VIA JEM 108691

## Influence all *frum* communities to get involved in strengthening *kashrus* and *taharas hamispacha*, "as these are not uniquely Lubavitch projects."

and Mrs. Chashie Lev together with several other Crown Heights women, published pamphlets about *kashrus* and organized teams of *anash* and *bochurim* to *kasher* kitchens. (During the early stages of *mivtza kashrus*, women and girls were *kashering* kitchens as well.)

Shluchim and *anash* around the world sprang into action, and very soon thousands of homes around the world were becoming kosher. Besides the fund that the Rebbe had announced at the farbrengen, the Rebbe also sent token financial participation to the people running the campaigns. The women leading the campaign in Crown Heights received

a check from the Rebbe. Rabbi Akiva Schmerling, a Chabad activist in Switzerland, received 50 francs from the Rebbe towards his involvement in *mivtza kashrus* in Switzerland.

In the early 5740s, the Mivtza Kashrus Committee was established as an official branch of N'shei Chabad, under the directorship of Mrs. Laya Klein and Mrs. Shterna Zirkind. Advertisements were placed in various Jewish newspapers, and they fielded hundreds of requests from Jews in the tri-state area to *kasher* their homes. Every advertisement was reviewed by the Rebbe before publication.

Volunteers would meet with the families in their homes to educate



A BROCHURE PROMOTING KOSHER EATING.

them on the basics of *kashrus* and to determine the best way to *kasher* their kitchens. Teams of *anash* and *bochurim* were then dispatched to do the actual *kashering*. Everyone was offered the 50% rebate for the changeover expenses, as per the Rebbe's instruction upon launching the *mivtza*. As shluchim moved out to more places in the tri-state area, much of the *kashering* work and connections with the many families were referred to the local shluchim.

One of the earliest projects, still in operation today, is "Kosher Week." Stands are set up in supermarkets, stacked with *kashrus* information and literature. Volunteers are on hand to illustrate to Jewish shoppers how easy it is to shop for kosher food.



MIVTZA KASHRUS/CHABAD.ORG

For many, *kashering* the kitchen became the stepping stone to greater growth in all areas of Yiddishkeit. Many families became *frum* and full fledged *anash* directly through *mivtza kashrus*!

### Revolutionizing Kosher Cuisine

In addition to educating and inspiring Yidden to observe *kashrus* and facilitating the often tedious transition, the Rebbe's campaign revolutionized the landscape of kosher cuisine throughout the world. Until the early 5730s, *kashrus* was associated with old fashioned foods from the *shtetl*, or the standard tasteless kosher staples readily available on a large scale in America at the time.

The Rebbe changed this by empowering a group of N'shei Chabad to produce a world class cookbook—the first of its kind.

In early 5732, members of the Junior N'shei discussed the idea of publishing a community cookbook, similar to many synagogue sisterhoods and women's societies. Since there were many *baalei teshuvah* families joining the Crown Heights community, they decided to include

information about *hilchos kashrus*, so that it could serve as a helpful resource for women that had not been raised in *frum* homes.

A committee was organized to collect recipes and to write small articles on various areas of *kashrus*, Shabbos, and Yom Tov. The work was fairly amateur, as it was intended only for the community, but the *halacha* articles were meticulously reviewed by Rabbi Marlow.

"During the month of Kislev 5734, the draft was completed and we were ready to begin typesetting, so we submitted our work to the Rebbe," recalls Mrs. Esther Blau. "The Rebbe's response elevated the entire project to an unprecedented level."

נת' ות"ח. להחזיר. וה' יצליח.  
ולהעיר כיון שצריך להתחרות עם ס' כ"ב  
סתמיים (לאו דווקא - כשר) ולנצחם (שהרי  
זה נוגע לכשרות כ"כ בתים דבנ"י) צ"ל גם  
בעניינים חיצוניים מהודר ונאה, אפילו באם  
ע"ז יתוסף בהוצאות. ובטח יתבוננו בס' כאלה  
הנמצאים בשוק הנפוצים.

I received it, and much thanks. Return [the originals]. May Hashem grant them success.

Since this cookbook needs to compete with other cookbooks (that



# The Rebbe expected this cookbook to become a tremendous tool in transforming the kosher culinary scene on a global level. This was no longer a neighborhood project...

are not necessarily Kosher) and win—as this will have an effect on kosher observance in many Jewish households—it needs to be beautiful externally as well, even if it will increase the cost. Surely, you will consult cookbooks that are already sold in stores.

[See side bar for the rest of this lengthy response.]

“We realized that the Rebbe expected this cookbook to become a tremendous tool in transforming the kosher culinary scene on a global level. This was no longer a neighborhood project, it needed to be the very best—no matter the price!”

As the editorial team kicked into high gear to meet these high expectations, the Rebbe continued to guide them on numerous details. In

one particular instance, a potential cover design was submitted to the Rebbe. It was a depiction of a Shabbos table scene with two Shabbos candles and a plate of fish. The Rebbe responded:

נר קטן בין השניים כרגיל  
אינו ניכר כלל טוב - המאכלים והאם זה  
מאכל בכלל

*Include a small candle between the two large ones, as usual.*

*One cannot tell if the food is good tasting—or if it is food at all.*

The message was clear—every element of this cookbook, especially the cover art, must be of the highest caliber. Reb Michoel Muchnik was commissioned to illustrate the cover as well as many other pages, in accordance with the Rebbe's instruction that the artist be a resident of Crown Heights, “כי כאן ציוה ה' את, הברכה.”

During Cheshvan 5736, several months after the Rebbe launched *mitvza kashrus*, the editors received the following response from the Rebbe: אזכיר על הציון להצלחה רבה ל"קובוק" במילוי תפקידו העיקרי - הגברת הכשרות בכל מקום.

*I will mention this at the tziyun for much success with the "cookbook," [that it should] accomplish its main purpose—strengthening kashrus in every place.*

The cookbook was to become an integral element of the Rebbe's campaign to bring *kashrus* to every Jewish community and household.

In the summer of 5737, three and a half years after the Rebbe instructed the committee to produce a game-changing kosher cookbook, *The Spice and Spirit of Kosher-Jewish Cooking* was published. At the Yud-Beis Tammuz farbrengen, Rabbi Marlow presented the new cookbook to the Rebbe. The Rebbe was visibly pleased and said, “Much *hatzlacha* in *mitvza kashrus* and in all the *mitvzoim*.”

During the concluding *sicha* of the farbrengen, while mentioning *mitvza*

## Instructions from the Rebbe's First Response

The Rebbe reviewed the first eight pages of the original first draft of the cookbook in Kislev 5734. In addition to encouraging an entirely different approach to the publication, the Rebbe commented on several parts of the draft.

About the page listing the editorial and rabbinic boards:

ע"ב \ גם שמות הסטנף צ"ל ע"ס הא"ב - כהשאר.

Page 2: All lists of names should be in alphabetical order.

The following comments are regarding the introduction about *kashrus*.

ע"ו \ קטע ד' - שהיהודי הוא לא רק מגשמיית אלא גם מרוחנית!!

Page 6 Paragraph 4 - A Jew is not only physical but also spiritual!!

A paragraph begins with the following statement: *It is not difficult to keep kosher*. The Rebbe added:

קטע ז' - בהתחלתו: אפילו האם הי' קשה לקיים כשרות פשיטא שאצ"ל שום עיכוב שהרי זה ציווי השם וכו' עאכ"כ

Paragraph 7: *Even if it were difficult to observe kashrus, it should, of course, not deter [a Jew from observing it], since it is G-d's command, etc. How much more so [that it is not difficult...]*

In the section dealing with the waiting time between meat and dairy it said: After eating dairy food... the most common custom is to wait one-half hour before eating meat or meat products. The Rebbe added:

ע"ח \ בתחלתו 1/2 שעה להוסיף - ויש נוהגין שעה

Page 8: In the beginning, one half hour; Add that others have the custom of waiting one complete hour.

מכאן ולהבא - לא קראתי, כמובן.

ועוד ועיקר - חלק הדינים צ"ל מוגה עכ"פ ע"י שניים.

*Obviously, I did not read further than this page. The main thing is—the dinim must be reviewed by at least two people.*

לזכות  
אליהו צבי יהודה בן רייזל  
לרפואה שלימה וקרובה

# Tzelem *Elokim*

*Why we wear beards*



**“I** was speaking with  
someone who  
gave similar  
arguments

on the matter, trying to  
display his brilliance and  
erudition in finding a  
*beter*, and I asked  
him the following  
question (with  
the preface that he  
answer reflexively,  
without thinking):  
Why is it that when  
anyone, Jew or non-  
Jew, depicts the faces  
of Moshe Rabbeinu  
or Aharon Hakohen,  
they include a large beard?”

*(The Rebbe in a letter)*







## Halachic

The *possuk* says “לא תשחית את פאת זקנך—you shall not destroy the edge of your beard.” The reason for this, the Rambam explains,<sup>1</sup> is that removal of the beard was the custom of pagan priests.

Historically, Yidden always kept their beards intact. In more recent times, as people began following secular trends and cutting their beards, halachic authorities began giving *heterim* so that they would at least do it in a kosher framework—and in the following generations, what was initially a *heter* became the default in certain places. The Rebbe explains in a letter: “Those were places and times when—in the opinion of the *matirim*—this was the only way to save many Yidden from going to the other extreme, so they toiled to find a *heter*. Even in the case of great and clear prohibitions of the Torah we find such a concept, and even in *Torah Shebichsav*: the whole idea of *eishes yefas toar* is a clear *heter* in the Torah, and *Chazal* also explain the reasoning behind it. However, thankfully today that is not the case. Anyone who truly wants to [grow a beard] has the ability [to do so].”<sup>2</sup>

The Rebbe continued to make the point that, whichever opinion one

follows as far as the pure *halacha*, nobody denies the history.

“I was speaking with someone who gave similar arguments on the matter, trying to display his brilliance and erudition in finding a *heter*, and I asked him the following question (with the preface that he answer reflexively, without thinking): Why is it that when anyone, Jew or non-Jew, depicts the faces of Moshe Rabbeinu or Aharon Hakohen, they include a large beard? If regarding Aharon Hakohen there is a *possuk* in Tehillim that describes him with “a beard running over the mouth of his garments,”<sup>3</sup> why is it that they illustrate Moshe Rabbeinu that way? [...] Being an honest person, he answered that when he imagines Moshe Rabbeinu—and not only Moshe, but any person in the past generations who followed Torah and mitzvos—it is obvious that he had a beard “running over the mouth of his garments,” without touching it in any which way.”<sup>4</sup>

The fact that this was the *minhag* throughout the generations is itself a powerful halachic reasoning, as the Tzemach Tzedek points out, but as far as the actual prohibition, there is a difference of opinions. The crux of the issue comes down to this: the Torah prohibition covers cutting the

beard with a razor (*destroying* the beard). Is there, however, a rabbinic prohibition against trimming the beard or cutting very close to the face using scissors (and certain shavers)? Some *poskim*, most prominently the Beis Yosef, are of the opinion that it is halachically permissible. Many others are of the opinion that it is rabbinically prohibited, and the Tzemach Tzedek holds that it is prohibited *min haTorah* (because it is *chatzi shiur*, and especially since there is also another prohibition, that a man may not fix himself cosmetically as a woman would). In fact, the Tzemach Tzedek writes that had the Beis Yosef seen a certain *psak* of the Rashba, who writes clearly about the prohibition, he would have changed his *psak*.<sup>5</sup> According to the Rambam, who explains that a shaved beard looks like pagan priests,<sup>6</sup> cutting one’s beard is *avizrai hu d’avoda zara*, an *aveira* for which one must be *moser nefesh*.<sup>7</sup>

In letters, the Rebbe acknowledges that there are *poskim* who rule that it is permissible to cut a beard in certain ways, and that there are many G-d fearing people who do so. Nevertheless, this doesn’t make the prohibition any less stringent for Chassidim or anyone who has a connection with the Tzemach Tzedek.

In a fascinating letter,<sup>8</sup> the Rebbe explains how seemingly the very same action can have a profoundly different effect depending on the person, illustrating it with a parable: There are certain liquids that are dangerous poisons. If a person drinks one of them, the most radical measures must be taken to save him, especially if he drinks poison many times. There are other substances that will harm a person in certain parts of his body, but in other parts they will be benign, albeit useless. For example, the peels of potatoes or lemons will not cause particular harm if one ingests them, although they are useless and must be gotten rid of by the body as quickly as possible. But if they make their way into the lungs, they can cause tremendous harm.

The same is true of the *neshama*. Certain *aveiros* are poison for all *neshamos*, and although they do not harm a non-Jew, they do harm Yidden, on a spiritual and even physical level. Then there are other things that harm certain types of Yidden and not others; for example, if an Ashkenazi marries two wives he violates the *cherem* of Rabbeinu Gershon, but a Sefardi is allowed to do so.

This applies to beards as well: if any Yid shaves his beard with a razor, *Rachamana litzlan*, he transgresses five separate *lavin* every time he does so. But regarding shaving with certain powders or electric shavers—then it depends: for Misnagdim or *olamische* Yidden—those who are not connected to or are not aware of this *psak* of the *talmidei haBaal Shem Tov*—it is

analogous to the potato peels of the above example—although it is not a good thing for the person, and one must rid oneself of the issue as soon as possible, it is not dangerous. However, for Chassidim, or anyone connected with the *talmidim* of the Baal Shem Tov, it is forbidden and causes harm to his *neshama* and body (albeit not like using a razor), similar to the potato peels getting into the lungs—and one must make sure to resolve the issue immediately and heal the damage.

### *Spiritual Effect*

In the early years of Lubavitch in America, in the 5700s and 5710s, choosing to grow a beard was a very difficult test, to a degree that is nearly impossible to imagine today.

No one—*no one*—in America was bearded; it was so rare that there were actual newspaper articles describing individuals who were found with beards. Those who kept them were looked down upon as vagrants; employers were skittish to hire them, and families were reluctant to make *shidduchim* with them. In the video of the Friediker Rebbe arriving in America, one sees quite a few Chassidim who are clean-shaven. In his autobiography, Rabbi Avraham Hecht writes about his older brother's decision to grow his beard in honor of his wedding in 5698, shortly before the Friediker Rebbe arrived: "A sight that had been so common in most of the European communities was considered peculiar in the new, modernized world of America. Passersby would sadly shake

### *In Tanach*

While it is undisputed history that Yidden always kept their beards, there is also a clear proof from Tanach.

Dovid Hamelech attempted to make a treaty with the new king of Amon, Chanun ben Nachash. Instead of accepting the gesture of peace, Chanun seized Dovid's courtiers and clipped off one side of their beards and half of their garments. Hearing about this, the *possuk* tells us, Dovid "dispatched men to meet [the courtiers], for the men were greatly embarrassed. And the king gave orders: 'Stop in Yericho until your beards grow back; then you can return.'" (Shmuel II 10:5)

The Radak points out that if people cut their beards in those days, why couldn't they just cut off the other half and come home? Clearly, "it was not their custom to cut their beards, even with scissors... It's shameful to have a shaved beard, although this is the custom in these lands, lands of idol-worshippers." It was so shameful, the Tzemach Tzedek points out, that a war was begun because of it!

In Yirmiyahu (41:5) it mentions "shaved beards" as a sign of mourning—but that was because in those generations they knew how to cut around the five parts of the beard that are halachically prohibited.

For a more thorough halachic analysis, see: Sefer *Hadras Ponim Zokon*—Rabbi Moshe Wiener, Brooklyn 5738; 5766.

**According to the Rambam, who explains that a shaved beard looks like pagan priests, cutting one's beard is *avizraibu d'avoda zara*, an *aveira* for which one must be *moser nefesh*.**



THE FRIEDRIKER REBBE'S VISIT TO THE UNITED STATES IN 5689. MANY OF JEWS FELT COMPELLED TO REMOVE THEIR BEARDS WITH THEIR ARRIVAL IN AMERICA.

## Passersby would sadly shake their heads, murmuring with marked sympathy that the 'Hechts' son had obviously gone out of his mind'.

their heads, murmuring with marked sympathy that the 'Hechts' son had obviously gone out of his mind.”<sup>9</sup>

In the letters and *sichos* encouraging people to overcome the ridicule, the Rebbe's focus isn't so much on the halachic aspect as it is on the tremendous spiritual effect it has on a person. In Zohar and *sifrei Kabbalah*, the beard is referred to as the *tikkunei dikna*, and it has “extremely lofty holiness.”<sup>10</sup> Furthermore, by the very act of wearing an untouched beard, one has the ability to draw down levels of *kedusha* and divine mercy that are utterly beyond this world.

### Levels of Mercy

The Mishna says that when a person was given *malkus* (lashes) for transgressing an *aveira*, someone would stand nearby and read stern *pesukim* from Devarim as the *malkus*

was being administered. These *pesukim* were followed by the *possuk* from Tehillim, “והוא רחום יכפר עון ולא ישהית—He is merciful and forgives our sins; He does not destroy, etc.” This is because the punishments of the Torah are not given to harm or take revenge; they are for cleansing from sin and returning the person to his former standing. The *possuk* והוא רחום has thirteen words, corresponding to the thirteen attributes of Hashem's mercy, which is what punishment truly is—an act of mercy.

The Tzemach Tzedek explains<sup>11</sup> that the words of the *possuk* “ולא ישהית—He does not destroy,” are significant, because these same words are used in the *isur* of shaving the beard: “You shall not *destroy* the edge of your beard.” By fulfilling the mitzvah of not *destroying* the beard, a Yid draws upon himself Hashem's mercies—“He does not *destroy*.”

### Who?

Rabbi Leibel Shapiro relates: “There was a certain *yungerman* who didn't have a beard, and his excuse was that his wife didn't want him to. He was from a real Lubavitcher family and yet he didn't have a beard. Once, at a farbrengen, the Rebbe called him by his name, told him to say *l'chaim*, and said, ‘זאלסט פארלאזן א זאלסט פארלאזן א—בארד—you should let your beard grow.’ Then the Rebbe added, ‘אין אזא אופן אז ניט נאר די ווייב זאל זיין צופרידן, נאר דו זאלסט זיין צופרידן—You should grow it in such a way that not only will your wife be happy, but you will be happy.’ In other words, the Rebbe was saying, you're blaming it on your wife but it's really you...”

When we say that the unlimited mercies of Hashem are drawn down into this world, this usually means that the unlimited, infinite mercies are brought down into the finite and limited reality of the world, where it *inherits* the limitations of the world. Although Hashem's mercy is fundamentally unlimited, when it comes into the world, it becomes limited, so-to-speak—mercy within the context of the world. In other words, Hashem helps even sinners, but this is accomplished through *cleansing* them of their sins. A person receives the thirteen attributes of mercy of וְהוּא רַחוּם יִכַּפֵּר עוֹן—but only after he is whipped, whether in a literal sense, with *malkus*, or with other types of suffering.

This is also the level of mercy that is accessed when a person doesn't destroy his beard. By not using a razor, the person draws down the



לזכות  
הת' דובער שיחי'  
לרגל הגיעו לעול מצוות  
ח' אייר ה'תשע"ח  
נדפס ע"י הוריו  
הרה"ת ר' משה יעקב  
וזוגתו מרת חנה שיחי'  
ראבין

# eight facts 770

# 1

## Kodesh Hakodashim

Apartment, personal office, and headquarters of Merkos are labels that the Rebbe's room in 770 carried at some point or another.

Although it is most famous as the Rebbe's room and *yechidus* room for 47 years, it also served as an interim apartment for the Rebbe and Rebbetzin. They lived there for a short time after their arrival to the USA, before they moved to a regular apartment.

Then it became the office of Merkos. Being that it is small in size, the two or three other individuals working there were in very close proximity to the Rebbe.

In 5707 it became the Rebbe's room as we know it today.



## Women's Section

The original "women's section" was a balcony that was built for the women in the *Beis*

*Hamikdash* every

Sukkos. It was from that vantage point that the women and girls had the opportunity to partake in the *simchas beis hashoeva* festivities.

Overlooking the *shalash* in 770 there was also a balcony that served as a place for the women to daven, watch the Rebbe, and join in the *farbrengens*.

On some occasions, especially on Yom Tov, Rebbetzin Chana would stand there during *shacharis*.



## Respect

The Rebbe personally cared about the cleanliness of 770. It was not uncommon to see the Rebbe bend down to pick up a scrap of paper or dispose of a piece of garbage.

On one occasion an electrician had done some work in 770 and left without replacing the cover to the box he had been repairing. After a full year of it being ignored, the Rebbe exclaimed at a *farbrengen*, "I waited a full year to see if anyone would notice, but until now nobody bothered to put a cover on the box!"



## In the Name

When standing upstairs in 770, it may be technically correct to refer to the downstairs *shul* simply as "*untan*," but when the Rebbe heard a *gabbai* use that term, the Rebbe said, "We don't say '*untan*' about a *shul*!"







## Celebration

Is the day you lay the cornerstone of a new building a *yom tov*?

When that building is as special as 770, the answer is yes.

The Chassidim learned of this when the Rebbe wore his silk *kapota*, which was almost solely for Shabbos and Yom Tov, at the *hanochas even hapina* ceremony on 17 Elul 5748. A short while later the Rebbe said that the Rebbeim would wear silk on *yom tov* *dike* occasions as well.



## “Small”

When 770 was originally purchased, the room upstairs that we call the small *zal* was two separate rooms. Upon the Frierdiker Rebbe’s instruction, they removed the dividing wall and made it into one room.

Now, with the expansion of the basement and the main shul, the upstairs is the smaller counterpart.



## Door is Open!

Behind a shut door, the throngs push to get in, but when the door is wide open, the crowd disperses and the line is empty.

On the first night of Pesach 5710, the Rebbe used this sentiment to express some disappointment that after 10 Shevat 5710, the Chassidim weren’t coming to 770 as often anymore. The Rebbe also stressed that we are still able to get all the *brachos* that we received before the *histalkus*.

The Rebbe concluded, “Is there any better place to receive the revelations of Eliyahu Hanavi than in the room where the Rebbe held his *seder* for over ten years?”

The Rebbe’s words hit home, and the next night many Chassidim came to the Rebbe’s *seder*. The Rebbe instructed that soup be given to those who hadn’t already eaten the *afikoman*. The soup was served from a silver bowl that had belonged to the Alter Rebbe.

## Permanent and Temporary

*In the middle of the month of Menachem-Av [5700], the Frierdiker Rebbe went to visit 770 for the first time. He instructed how the shul should be set up for davening, and asked to see the basement as well. Then the Frierdiker Rebbe instructed that the mezuzos be put up, and when questions arose as to which side of the door certain mezuzos should be hung, he made the determination.*

*Afterwards, they davened mincha and maariv, and then the Frierdiker Rebbe sat down and said l’chaim (in the room that would later be the Rebbe’s room). Then he said, “Hashem should grant that this be a permanent dwelling b’nefesh—[permanent] in our own souls, [providing peace of mind] for Torah and avoda, and [at the same time] a temporary dwelling, for we will soon be in Eretz Hakodesh together with Moshiach.”*

The above paragraphs are from a letter that Reb Shmuel Levitin wrote to fellow Chassidim announcing the purchase and future plans for 770. He also mentions how they would designate a *zal* similar to the way it was in Lubavitch.

The excitement must have been great, as Lubavitch now had permanent headquarters in the United States.



The content for this article is largely based on *The Heartbeat of Lubavitch* Derher, Nissan—Iyar 5775; “770” photo album published by Tzivos Hashem; *Beis Chayeinu* by Heichel Menachem, Yerushalayim.





לע"נ  
ר' שמואל נתן ע"ה בן ר' אברהם אבא  
ע"ה  
פערלמוטער  
גלב"ע ו' אייר ה'תשנ"ב  
ת"צ'ב'ה'  
גדפס ע"י בנו  
הרה"ת ר' אברהם אבא  
וזוגתו מרת חנה פרומא ומשפחתם  
שיחיו  
פערלמוטער



*Exclusive Interview with*  
**RABBI LEIBEL ALEVSKY**

# MY YEARS *in* 770





Rabbi Leibel Alevsky has served as the Rebbe's shliach to Northeast Ohio for over forty years.

Before moving to Cleveland, he merited to spend many years by the Rebbe, first as a *bochur* learning in 770, and then as the *menahel* of Tzach throughout the 5720s.

In this exclusive interview with *A Chassidisher Derher*, he shares stories, recollections, and lessons from his years as a *bochur* and his involvement in the early years of *hafatzas hamaayanos*.



REB LEIBEL BRINGS MR. SID DAVIDOFF, ADMINISTRATIVE ASSISTANT TO NEW YORK MAYOR JOHN V. LINDSAY, TO THE REBBE, MOTZOEI SIMCHAS TORAH 5728.



A GROUP OF CHASSIDIM IN THE DP CAMP IN WEGSCHEID, GERMANY. REB LEIBEL IS SITTING BOTTOM ROW FIFTH FROM RIGHT, CIRCA 1950.

## BIRTH AND CHILDHOOD

I was born in Chernigov, Ukraine, in 5699 (תרצ"ט). When I was two years old, my father was drafted into the Russian army to fight the Nazis, and never returned. I was raised by my mother and my maternal grandfather, Reb Gavriel Kagan, a *tomim* from Lubavitch.

After the war, we joined the famous escape from Russia under false Polish passports, and after some time in a DP camp and in France, the Frieddiker Rebbe instructed my family to move to Eretz Yisrael.

When we arrived, I enrolled in Tomchei Temimim in Lod, and when I was fifteen, I joined the *zal*, under the tutelage of Reb Shlomo Chaim Kesselman.

## YESHIVAH IN ERETZ YISROEL

Many prominent Chassidim lived in Eretz Yisrael at the time, and we often availed ourselves of opportunities to *farbreng* with them. I spent time with Chassidim such as Reb Zalman Moshe Hayitzchaki (as a child), Reb Shmerel Sasonkin, and others.

Every *yoma d'pagra* we would *farbreng* with Reb Chaim Shaul Brook. For us young *bochurim*, he was engaging and down to earth; unlike most older Chassidim, he was very street-smart, and he really understood us and spoke our language. "Reb Sheyfel" (as he was affectionately called) truly captured our imagination.

I don't recall studying *maamarim* of the Rebbe in those days. The only *maamar* of the Rebbe I recall studying before I left in 5718 was Mayim Rabim 5717. I don't remember many *sichos* either; I remember once, Reb Shlomo Chaim received a *hanacha* of a *sicha*, so he gathered the whole yeshiva and taught it to us. That was the general atmosphere in Eretz Yisroel in those days; we knew that there was a "*yunge Rebbe*" in America, but we only had one picture of him. Aside for *panim* on Erev Rosh Hashanah, I almost never corresponded with the Rebbe.

This was the state of affairs in Eretz Yisroel until the Rebbe sent the shluchim.

After the terrorist attack in Kfar Chabad in 5716, the local Chassidim were very dejected, and the Rebbe sent twelve *bochurim* shluchim to

*I remember Reb Shmuel Fogelman—who was one of the shluchim—crying out to us, "Ir farbhteit nisht! Der Rebbe iz a melech! You don't understand, the Rebbe is a king!"*

strengthen them. It was they who totally changed our perception of how to have a relationship with the Rebbe.<sup>1</sup>

The shluchim were based in yeshiva with us; from there they would go to visit rabbonim, yeshivos, and communities, and we tagged along wherever they went. These were *bochurim* from 770, so we hung onto their every word, and they showered us with attention.

One night, we *farbrenged* with the shluchim in Kfar Chabad. After many hours and many *l'chaims*, I remember Reb Shmuel Fogelman—who was one of the shluchim—crying out to us, "*Ir farshteit nisht! Der Rebbe iz a melech! You don't understand, the Rebbe is a king!*"

Their visit left such an impression on us that many of us decided that our future was in 770. We were determined to go to the Rebbe.

Some time after their trip, I, wrote to the Rebbe asking for permission to come to New York, and received the following answer: "ישיבת כרכים קשה, אם לדעתי ישמע יעסוק בלימוד ויתעסק בעבודת התפילה וישפיע על חבריו. City life isn't conducive [for a *bochur*]; if you ask my opinion, you should study Torah, engage in *avodas hatefillah*, and influence your surroundings."

In other words, there is nothing to talk about.

I was despondent.

I was approaching draft-age. Within a short while, I wouldn't be able to leave Israel at all without first serving in the army, so I was desperate to leave. After my grandfather wrote a long letter to the Rebbe explaining the situation, the Rebbe sent him the following instructions:

“יסע לשנה לצרפת תחת הר”ן נעמאנאוו, וואו יוחלט המשר דרכו. You should travel to spend a year in France under the tutelage of Reb Nissan Nemenov, and then your future path will be decided.”

I spent a half a year in France until my passport was about to expire. I was in a bind. The Rebbe told me to spend a year in France, but now I couldn't remain there. I wrote the whole story to the Rebbe, and concluded my letter saying, “*v'atah lo eda ma la'asos*, I don't know what to do.” A week later, I received an affidavit from Rashag, enabling me to enter the yeshiva in 770 (something which he only sent per the Rebbe's instructions).

My excitement was out of this world. That night, my friends and I held a grand farbrengen that lasted until morning. I was ecstatic. I couldn't believe my good luck. A year and a half after I first wrote to the Rebbe, I would finally be able to learn in 770.

## NEW YORK

I arrived in New York on my nineteenth birthday, Rosh Chodesh Sivan 5718. Reb Itche Springer picked me up from the ship and brought me to the Kerestirer *mikveh* before *maariv*, where I prepared to see the Rebbe for the first time.

A year earlier, my friend, Reb Meir Friedman, had spent Tishrei in New York and had described his experiences to me. He had related that he once walked into 770 and proceeded down the hallway, when suddenly the Rebbe appeared in front of him, coming from the sink. The hallway was very narrow, and he didn't

know what to do. He told us that he was so frightened, he wished a pit would open under him so he could jump in.

That was the impression of *yiras haromemus* in my mind before I saw the Rebbe for the first time. Before *maariv*, I made my way to the southwest corner of the small *zal*, as far as

possible from the Rebbe's place, and I stood there shaking from fright.

Suddenly, I hear “ssshhhhh.” I raised my eyes and saw the hats split, and another hat walking in between them. I immediately lowered my eyes and didn't pick them up until the Rebbe left.

That Shabbos was Erev Shavuos, and the Rebbe farbrenged. In

*“Vou iz Alewsky? M'darf mechanech zein di naye. Where is Alewsky? We need to educate the new ones.”*



REB LEBEL (TOP LEFT) IN KFAR CHABAD.



THE SHLICHIM SENT BY THE REBBE TO ERETZ YISROEL, SUMMER 5716, VISITING THE CHEDER CHILDREN IN LUD.



לזכות  
הרה"ת ר' ברוך שלום  
וזוגתו מרת חנה  
ומשפחתם שיחיו  
קאנטאר

לע"נ  
האברך  
יוסף יצחק ע"ה בן יבלחט"א הרב מרדכי דוב שליט"א  
אלטיין  
לרגל היארצייט הכ"ח כ"ג ניסן ה'תשע"ח  
נדפס ע"י אחיו  
הרה"ת ר' יעקב יהודה ליב זוגתו מרת חוה שיחיו  
אלטיין

נדפס ע"י ולזכות  
הרה"ת ר' אליעזר גרשון זוגתו מרת רחל שיחיו ומשפחתם שיחיו  
לזרוב  
להצלחה רבה ומופלגה בכל המצטרך בגו"ר

DEDICATED BY  
CHABAD LUBAVITCH OF WESTPORT

הרה"ת ר' יהודה לייב זוגתו מרת נחמה דינה  
ומשפחתם שיחיו  
קאנטאר

לע"נ  
הו"ח אי"א נו"נ  
ר' ישעי' ע"ה ב"ר מנשה ע"ה טרייטעל  
נלב"ע י"ג כסלו ה'תשע"ד  
ולע"נ  
פלורי ע"ה בת בצלאל ע"ה הלוי לוי  
נלב"ע ח"י תמוז ה'תשע"ז  
ולע"נ  
הרה"ת ר' חיים ע"ה בן יבלחט"א ר' מנחם מענדל שליט"א ניו  
נלב"ע י"ב שבט ה'תשע"ז  
נדפס ע"י משפחתם  
הרה"ת ר' איסר זוגתו מרת דבורה לאה  
ניו

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

לע"נ

הרה"ח הרה"ת ר' דובער בן הרב ר' נפתלי ע"ה יוניק  
זכה לשמש את כ"ק אדמו"ר קרוב ליובל שנים  
בקשר עם יום היארצייט שלו הי"ב ט' אייר  
ולזכות יבלחט"א זוגתו מרת פרומא שתחי'

DEDICATED BY DOVID AND CHANIE JUNIK AND FAMILY  
AND IN HONOR OF THE BAR MITZVAH OF OUR SON

CHAIM JUNIK

13 IYAR 5778

לזכות הבחור הבר מצוה  
הת' מנחם מענדל שיחי' גורוויץ  
לרגל הגיעו לעול מצוות כ"ד ניסן ה'תשע"ח

נדפס ע"י זקניו

הרה"ת ר' יעקב יהודה ליב זוגתו מרת חוה שיחיו אלטיין  
הרה"ת ר' אלעזר הלוי זוגתו מרת זיסל שיחיו גורוויץ

לעילוי נשמת הילדה השלוחה

מנוחה רחל ע"ה

בת יבלחט"א הרה"ת ר' יצחק יהודה שי'

נלב"ע ביום ט"ז אייר ה'תשנ"ז

ת'נצ'ב'ה'

נדפס ע"י הוריה

הרה"ת ר' יצחק יהודה זוגתו מרת גאלדע שיחיו  
בוימגארטען

לעילוי נשמת

הרה"ח הרה"ת עוסק בצ"צ וכו' ר' יהודא ליב ז"ל  
בן הרה"ח הרה"ת ר' יעקב יוסף שו"ב ז"ל  
רסקין

נלב"ע י"ב אייר התשס"ד

נדפס על ידי ולזכות משפחתו  
שיחיו לאורך ימים ושנים טובות

מוקדש לחיזוק ההתקשרות

לכ"ק אדמו"ר נשיא דורנו

נדפס ע"י ולזכות הרה"ת ר' לייביש משה

זוגתו מרת רינה

ילדיהם קיילא באשא, בנציון דוד, אליהו איסר, רבקה

שיינדל אלטא שיחיו

גולדהירש

A Chassidisher Derher  
Vaad Talmidei Hatmimim



770 Eastern Parkway  
Brooklyn, New York 11213