

A Chassidisher **Derher**

א חסידישער דערהער

לכשיפוצו מעיינותיך חוצה

Wellsprings Unleashed

THE REBBE'S REVOLUTION
OF PRINTING THE WHOLE
OF CHASSIDUS

Didan Notzach!

YOMAN - TEVES 5747

A Staunch Soldier

RABBI YAAKOV YEHUDA HECHT



TEVES 5778
ISSUE 64 (141)

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Derher **Editorial**

So much has been written about the Yom Tov of Hei Teves; the meaning behind the trial, the eternal impact of the victory, and it's special relevance for us today. (See Derher, Hei Teves 5777 supplement magazine.)

There is, however, one interesting point that the Rebbe seemed to reiterate quite a few times in *sichos* at the time of the court case: printing Chassidus.

The Rebbe pointed to the unparalleled increase in printing Chassidus that has taken place in recent years as a major milestone in *hafatzas hamaayanos chutza* and called for even more *kesavim* to be published.

While discussing the topic at one *farbrengen*, the Rebbe divulged that the notion of limitlessly printing Chassidus is not so simple: How can we go ahead and print these *maamarim*, which were hidden for so many generations, especially when the Rabbeim themselves didn't print them?

Quoting the famous *mashal* of the Alter Rebbe about the ill prince who needed the crown jewel to be ground, the Rebbe explained: By constantly printing new *maamarim*, we ensure that people are excited and eager to learn more Chassidus. Even if only one Yid learns a new *maamar*, the printing and exposing of the new *maamarim* was well worth it.

The Rebbe concluded: But even if people won't learn from the new *sefarim*, we will still continue to print more and more, in the spirit of the *possuk*: “וכאשר יכאשו אותם וכן ירבה וכן יפרוץ”—As much as they afflict them, so did they multiply and so did they gain strength...” In other words, the printing will carry on and will only increase!

Chassidim could sense the Rebbe hinting to the fact that the recent trial was a *kitrug*, much like that of the Alter Rebbe's time, invoked by the Rebbe's immense dissemination of Chassidus, especially in print.

In the spirit of Hei Teves, the story of the Rebbe's bold undertaking to print the entirety of Chassidus is brought to you in this magazine.

In the aftermath of the victory, the Rebbe explained that this occasion must call for even more efforts in *hafatzas hamaayanos chutza*. Let this story and all the other articles in this magazine encourage us all to heighten our efforts in this area, and may this lead to the promised result of קאתי מר—the coming of Moshiach now!

The Editors

חג הגאולה, י"ט כסלו ה'תשע"ח



TEVES: A PARADOX?

The nature of the month of Teves seems paradoxical:

On the one hand, Teves can be considered a month of goodness, for several reasons:

- Its very name—“טבת”—includes the word טוב—good.
- Teves is the tenth month and the number ten has special significance in many areas. Particularly, the Torah says regarding the designation of *ma'aser beheima*, “The tenth will be sanctified.”
- One of the few references to this month in Tanach is in

the Megillah—“Esther was taken to King Achashveirosh in the tenth month, the month of Teves.” Chazal explain that the significance of this month is that “it is the month when bodies derive pleasure from each other.” The simple meaning is that in the cold winter months, people enjoy the shelter and warmth of other people’s company. But on a deeper level, Chassidus explains that Hashem’s “guf” i.e. His very Being (*yesh ha'amiti*) derives benefit from

the physical “guf” i.e. human beings (*yesh hanivra*). With this “pleasure,” they join and become one—“Yidden and *Hakadosh Baruch Hu* are one.”

On the other hand, this month also has the opposite element as well:

The 10th of Teves is a fast day, commemorating the beginning of one of the greatest calamities in our history: the siege of Yerushalayim, which ultimately led to the destruction of the *Beis Hamikdash* and to *golus Bavel*.

The way our calendar is set today, Asarah B'Teves never occurs



לעילוי נשמת
הו"ח אי"ר ר' חיים ב"ר יעקב ז"ל
נפטר עש"ק לאחר הדלקת הנרות,
עשרה בטבת תשל"ד
ומרת דינה בת ר' חיים משה ע"ה
נפטרה כ"ג אלול תשמ"ה
גרייזמאן
ת"נצ"ב'ה

נדפס ע"י ולזכות נכדם
הרה"ת ר' חיים וזוגתו ביילא מינדל
שיחיו
ובניהם, מנחם מענדל, חי' מושקא,
לוי יצחק, חנה דינה ומשה אליהו שיחיו
גרייזמאן



on Shabbos. However, due to the severity of the tragedy for which the fast was instituted, if it were to occur on Shabbos, the fast would not be postponed and we would have to fast on Shabbos (similar to Yom Kippur, as opposed to the other fasts).

In truth, though, there is no contradiction between them—they are simply two stages of the same master plan:

The first few days of Teves are during Chanukah, when we light the menorah—symbolizing the transformation of the negative to overwhelming positivity.

Similarly, the siege of Yerushalayim led to the destruction of the *Beis Hamikdash*, which led to *golus*, but will ultimately lead us to the final and **complete geulah**. Though it seems like anything but good, the true purpose and goal of Asarah B'Teves is to eventually lead to the ultimate good.

As a matter of fact, this day is even referred to as “עצם היום הזה – this exact day/the essence of this day,”¹ similar to Yom Kippur. When Moshiach comes, the “essence” of this day will be revealed, and, as the *navi* describes it: “The fast of the tenth [month] shall become occasions for

joy and gladness, happy festivals in the House of Yehuda.”² The *simcha* that comes from this transformation is even greater than the straightforward nature of most *Yomim Tovim*, as the famous *mashal* of Shlomo Hamelech states, “כיתרון האור מן החשך—Light is much more appreciated [after the] darkness [that precedes it].” **7**

(Adapted from *Sichas Shabbos Parshas Vayechi* 5749)

1. Yechezkel 24:2.

2. Zecharia 8:19.



לעבן מיט'ן רבין

לזכות
החיילים בצבאות ה'
מנחם מענדל שיחי'
לרגל ה'אפשעקניש' שלו
י"ג טבת, ה'תשע"ח

ולזכות אחיו
מרדכי זאב שיחי'
לרגל יום הולדתו ה' טבת

נדפס ע"י הוריהם
הרה"ת ר' יצחק דובער
וזוגתו מרת שיינא מושקא שיחי'
גלאסנער



SPIRITED SINGING AND DANCING IN FRONT OF 770 UPON THE
ARRIVAL OF THE NEWS "DIDAN NOTZACH!" HEI TEVES 5747.

KFAR CHABAD MAGAZINE

Didan Notzach

TEVES 5747



In the past we have written extensively about many aspects of Hei Teves—the history, the celebration, and its relevance to every Chossid. (See the Hei Teves supplement published in 5777.) We now present a vivid description of the “*shivas yemei hamishteh*”—the seven days of celebration that occurred after the very first Didan Notzach.

TUESDAY, 5 TEVES – DIDAN NOTZACH!

At 11:00 a.m., Rabbi Yehuda Krinsky was notified by the federal court that Judge Sifton had issued a verdict in connection with the *sefarim* case and that he should come to the courthouse to receive a copy. At approximately 11:40 a.m., the

news reached the *bochurim* in the upstairs *zal* of 770 that the verdict had been in our favor and it was an unconditional victory. *Didan Notzach!*

The jubilant shouts of *Didan Notzach* by a handful of *bochurim* quickly developed into a joyous celebration that engulfed *adas hachassidim* throughout the world. The news spread like wildfire, and students in the various *mosdos* in Crown Heights, *anash*, and *shluchim* rushed to 770 to participate in the festivities.

The jubilant shouts of Didan Notzach by a handful of bochurim quickly developed into a joyous celebration

Arriving back at 770, Rabbi Krinsky entered the Rebbe's room with the 41 page verdict and inquired if there would be a *farbrengen* in honor of the *simcha*. The Rebbe answered "*M'darf zich meyashev zein*" (the matter still needs consideration), and instructed him to notify the Rebbetzin of the news and to call the lawyers to thank them for their efforts in the case.

Enthusiastic dancing and singing filled 770 and the streets of Crown Heights. Mitzvah tanks drove around with the joyous tune of "*Didan Notzach*" blaring from the loudspeakers and the large circle of dancers in front of 770 continued to grow. *L'chaim* flowed freely and everyone greeted each other with wishes of "*Mazel Tov!*" and "*Gut Yom Tov!*"

The celebration reached a fevered pitch when it was announced that the Rebbe would daven *Mincha* in the main shul downstairs and the Tishrei platform was hurriedly constructed. [In those years, the Rebbe would ordinarily daven *Mincha* in the small *zal* with the *bochurim*, and the platform in the downstairs shul was only set up for Tishrei and special days. This change in routine was very special.]

The Rebbe entered the shul and distributed coins for *tzedaka* to the many children in attendance, as the large crowd joyfully chanted "*Didan Notzach! Didan Notzach!*" over and over.

While the crowd sang *Ashrei*, the Rebbe requested a Chumash—an indication that there would be a *sicha* after *davening*—and a second *shtender* and microphone were set up on the platform. Chassidim around the world were notified



LIBRARY OF AGUDAS CHASSIDEI CHABAD

SOME OF THE PRICELESS SEFARIM OF THE LIBRARY THAT WERE STOLEN.

of this development, and they all called in to WLCC for the hookup. (Shluchim from California who were on a flight at the time, arranged for the *sicha* to be transmitted through the airplane phone line).

The Rebbe spoke for close to 35 minutes, highlighting the relevance of the lessons of the daily *parsha* (*sh'lishi* of *Parshas Vayigash*) to the events that had transpired. Yosef Hatzaddik reminds his brothers that the terrible experiences of the 22 years following his sale into slavery were orchestrated by Hashem for a purpose. Even during a time of terrible concealment it is imperative to be mindful that this is a *shlichus* from above to attain greater heights.

The Rebbe compared the victory to the release of the Alter Rebbe from prison on Yud-Tes Kislev, which ultimately ushered in a new era of the teaching and dissemination of Chassidus. The false claim of the opposing side that "Lubavitch is not active" must result in our increased efforts in the work of *hafatzas hamaayanos*.

The Rebbe concluded with a call to action to intensify efforts in the campaign of the *sheva*



mitzvos b'nei Noach and to establish many more Chabad Houses.

Mitzvah tanks were quickly organized in response to the Rebbe's call for increased *hafatzah*. Meanwhile, many hundreds of Chassidim continued arriving from around the world.

Agudas Chassidei Chabad organized a grand *farbrengen* after *Maariv*. Rabbi Krinsky shared that after *Mincha*, the Rebbe instructed him to call the lawyers and share with them some points of the *sicha* and to thank them again. Rabbi Avrohom Shemtov recounted various details of the case and

said that the Rebbe expressed to the lawyers that every step of the court case should be handled professionally (*melubash b'teva*).

Rabbi Mordechai Mentlik connected the victory to the daily Hayom Yom and Rabbi Moshe Hecht suggested that a Megillas Hei Teves be published, just as the story of Yud-Tes Kislev had been recorded by the Chassidim of the Alter Rebbe. Following the speeches, the benches were removed from the main shul and the celebrations continued unabated until daybreak, with the



musical accompaniment of the Piamentas and Reb Eli Lipsker.

WEDNESDAY, 6 TEVES

The Rebbe left for the Ohel at 2:15 p.m., returned at 6:30 p.m., and entered the upstairs shul for *Mincha* and *Maariv* at 6:40 p.m. After *davening*, the Rebbe unexpectedly faced the crowd that filled the *zal* and started saying a *sicha*. Moments later, Rabbi Groner brought a microphone, and the Rebbe continued the short *sicha* with closed eyes.



THE NEW YORK TIMES REPORT ON THE TRIAL.

"Everyone should increase in giving *tzedaka*... Since I will be going to the *tziyun* tomorrow, everyone can write any request. As I will not be reading the requests, every person can write between themselves and Hashem... This is relevant to women and children as well."

This announcement was communicated to *anash* throughout the world, and large signs were posted in the various Jewish communities in the New York metropolitan area. The festivities in 770 continued throughout the night while many guests continued to arrive from around the world.

THURSDAY, 7 TEVES

Throughout the morning, 770 was filled with thousands of Yidden writing *panim* to be submitted to *mazkirus* before the Rebbe departed to the Ohel. The fax machines worked non-stop and a special



THE REBBE DELIVERS A SURPRISE SICHA AFTER MINCHA, HEI TEVES 5747.

phone bank was set up so that requests could be transcribed from around the world. The most sought after item that day was the “white paper”...

The area in front of 770 filled with hundreds of men, women, and children anticipating the Rebbe's appearance. Reb Chaim Boruch Halberstam brought a microphone just in case the Rebbe would say a surprise *sicha*... At 2:40 p.m., eight large bags of *panim* were placed in the back seat of the Rebbe's car and the Rebbe walked out of the doorway closest to the driveway holding an additional bag filled with *panim*. The radiance on the Rebbe's face was exceptional. As the car pulled out of the driveway, the Rebbe received a *pan* from a Yid through the window.

The *panim* continued to flow into 770 from around the world. Several trips were made to bring them to the Rebbe at the Ohel and the Rebbe returned to 770 at 7:40 p.m. with twelve bags of *panim*.

Fifteen minutes later, the Rebbe joined the overflowing crowd in the main shul for *Mincha* and *Maariv*. Following *Maariv*, the Rebbe began a half hour *sicha* by saying “Recently we have utilized this time to discuss the daily portion of the *parsha*...” (It is important to note that in those years, the Rebbe almost never said *sichos* following *tefillos*, unless it was a fast day, a children's rally, or Chol Hamoad Sukkos. This was very unique).

Yaakov Avinu sent Yehudah to establish a yeshiva in Goshen, so that *b'nei Yisrael* would engage in *avodas Hashem* even in *galus Mitzrayim*. Every Yid has the capacity and mandate to transform their

“It turns out that this letter was one of the main foundations of the judge's verdict, determining that the library belongs to Lubavitch.”

private home into a *Beis Chabad*, a home of Torah, *tefilla*, and *tzedaka*. Even though this had been discussed in the past, every day brings a renewed energy and refreshed excitement in all areas of Torah.

Reb Meir Harlig organized a grand *seudas hoda'a* in honor of the great *simcha*. Rabbi Sholom Ber Hecht delivered a brief *chazara* of the Rebbe's *sicha* and Rabbi Moshe Landau, Chief Rabbi of Bnei Brak, discussed the halachic sources of a *seudas hoda'a*. Reb Yoel Kahan spoke of the unique significance of the victory of Hei Teves in connection with Chanukah and Yud-Tes Kislev.

Rabbi Krinsky introduced Mr. Nat Lewin, one of the lawyers who worked on the case. Mr. Lewin expressed his pride and joy at meriting to participate in such a noble and worthy case. “Usually, when I win a case, the client says thank you and moves on. In this case, Lubavitch has been celebrating for three days straight!”

He noted that during the preparations for the case, the Rebbe had instructed the lawyers to focus on a letter the Frierdiker Rebbe had written to Dr. Marx of the Jewish Theological Seminary in connection with the library that was still in Europe at the time, stating that the library belongs to Agudas Chassidei Chabad. “It turns out that this letter was one of the main foundations of the judge's verdict, determining that the library belongs to Lubavitch.”

The joyous *farbrengens*, singing, and dancing continued throughout the night. The non-stop celebration expressed the deep joy and relief felt by all. The Chassidim had witnessed the unbearable pain and anguish that the entire episode of the *sefarim* had caused for the Rebbe, and the past nineteen months had been fraught with tension and uncertainty for *adas hachassidim*. Now was the time to rejoice and thank Hashem for the amazing *nissim veniflaos* of the victory.

FRIDAY, 8 TEVES

Many more guests continued to arrive from around the world. In general, an aura of Tishrei



CHASSIDIM CELEBRATED FOR SEVEN DAYS STRAIGHT FOLLOWING THE NITZACHON ON HEI TEVES.

enveloped 770, and there was a very elevated, *Yom Tov'dike* mood in the air.

SHABBOS, 9 TEVES

Upon entering the main shul for *Shacharis*, the Rebbe strongly encouraged the singing of “*V'esamachta*.” When the crowd sang the paragraph of *Keil Adon* to the tune of “*Didan Notzach*,” the Rebbe encouraged the song more than usual.

During the *farbrengen*, the Rebbe spoke very strongly about the *geulah* and the necessity for every Yid to demand the termination of *galus* with the arrival of Moshiach by screaming “*Ad Mosai*.”

“The only explanation for the fact that we are still in *galus* is that Hashem desires the *tefillos* of *tzaddikim* (which applies to every Yid, as the *possuk* says, “Your entire nation are *tzaddikim*”), and wants a Yid to scream “*Ad Mosai*!” Especially when done together with a large crowd, Moshiach will certainly come immediately!”

The crowd enthusiastically chanted “*Ad Mosai*,” and the Rebbe encouraged them with very strong motions.

The *farbrengen* continued until 5:50 p.m. After *Mincha*, *Maariv*, and *Havdalah*, it was announced that there would be a meeting that night of all the *rabbonim* in connection with the strong words the Rebbe had said at the *farbrengen*.

All night long Chassidim danced and *farbrenged*, continuing the celebration of *Didan Notzach*. The Rebbe’s powerful demand for *bias Moshiach* and the surreal events of that Shabbos made a deep impression on everyone. The celebrations assumed a new level of inspiration.

SUNDAY, ASARA B'TEVES

When the Rebbe entered 770, a delegation of Lubavitcher *rabbonim*, led by Rabbi Y.K. Marlow, presented the Rebbe with a *psak din* that Moshiach must arrive immediately. The Rebbe read the *psak din* for a few minutes and then blessed the delegation.



SPECIAL SUPPLEMENT ADDITION TO THE WEEKLY KFAR CHABAD MAGAZINE, COVERING THE STORY OF THE VICTORY.

"Hashem should fulfill all of the good wishes expressed in this document. As the Rambam writes, 'Amein kein yehi ratzon.' It should happen immediately, especially in light of the fact that it is now 30 days before Yud Shevat. We should hear good news and these days should be transformed into days of joy and *moadim tovim*."

After *Selichos* and *krias haTorah*, the Rebbe distributed dollars, as customary on Sundays.

During the *sicha* of *divrei kivushim* following *Mincha*, the Rebbe emphasized the importance of preparing properly for Yud Shevat during the upcoming 30 days. At the conclusion of the *sicha*, the Rebbe thanked the multitudes of guests for traveling long distances to participate in the celebrations, instructing them to bring the *simcha* back home with them by arranging *farbrengens*.

The celebrations continued with even more intensity and vigor throughout the entire night. It is difficult to properly articulate the feelings of joy, relief, and thanksgiving pulsating through everyone at this time.

MONDAY, 11 TEVES

The Rebbe returned from the Ohel and entered the main shul for *Mincha* and *Maariv*.

In an hour-long *sicha* following *Maariv*, the Rebbe again elaborated on the importance of utilizing the 30 days prior to Yud Shevat to prepare appropriately. Since the Frierdiker Rebbe announced that the only *avoda* remaining to bring Moshiach is to "polish the buttons," it is imperative upon everyone to do so by increasing in *limmud haTorah*, *kiyum hamitzvos*, and *avodas hatefilla*.

Everyone must participate in this grand *hachana*. As the Rebbe had demanded throughout the past year that everyone appoint themselves an "*asei lecha rav*," each and every person should be tested by their *rav* every ten days (a total of three tests) to ensure that they are making proper progress. Students in the schools and yeshivos should be tested by their respective *hanhalos*. The results of the tests will be reported to the Rebbe, and if someone's name does not appear on the reports, "it is apparent that he has not participated in the *hachana*!"

In addressing the ever-present challenges of the "*kluginker*" (*yetzer hara*), the Rebbe related a fascinating story of the Midrash in *Vayikra* Rabbah as the Torah source for announcing "*Didan Notzach*." An *amora* was once learning near a stream and a good spirit that had dwelt in the stream for many years alerted him that an evil spirit was planning to move in to cause trouble for the townspeople.

The spirit instructed the *amora* to gather the townspeople at the stream the next morning, and to bring along many noisemakers. Then, when they notice violent movement in the water, they should bang their noisemakers and shout "*Didan Notzach!*" until they see a drop of blood on the water surface, signifying the demise of the evil spirit. (The Rebbe said the words "*Didan Notzach!*" very loudly.)

"Surely, all those celebrating the victory by chanting '*Didan Notzach*' have in mind the *Didan Notzach fun der Rebbe der shver* (*Didan Notzach* of the Frierdiker Rebbe), and the way to actualize his victory is by fulfilling his *horaos* and destroying the evil spirit of the *yetzer hara*."

Immediately following the *sicha*, the walls of 770 reverberated with the sounds of learning. The transition from non-stop celebration to intense preparation for Yud Shevat occurred in every Lubavitch community throughout the world. Everyone was determined that their test results, which would be reported to the Rebbe, would be the very best. ①

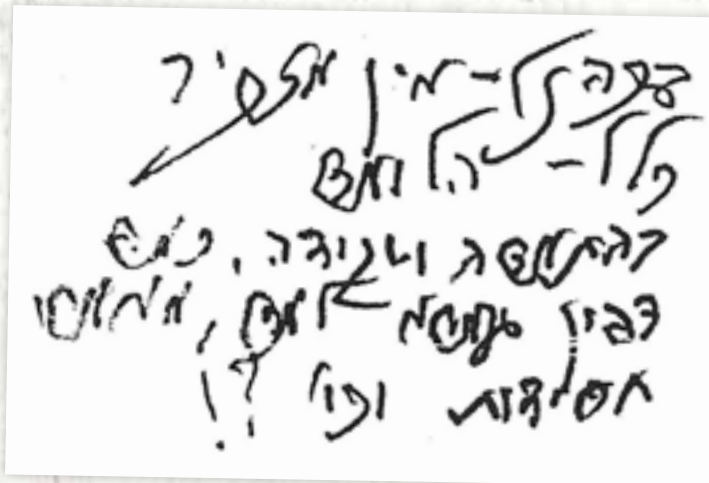


כתב יד קודש

לע"נ
הרה"ת ר' יהושע זעליג ע"ה
בן הרה"ת ר' משה זלמן הכהן ע"ה
כצמאן
גלב"ע ח"י אדר ה'תשנ"ח
ולע"נ
הרה"ת ר' קהת ע"ה
בן ר' יחזקיהו שמואל ע"ה
ווייס
גלב"ע כ"ב אדר ב' ה'תש"ס
תנ"צ'ב'ה'
נדפס ע"י משפחתם
הרה"ת ר' יהודה בנימין
וזוגתו מרת חנה ומשפחתם שיחיו
ווייס


Missing In Action?

In response to a duch from a bochur detailing his various activities of mitzvot, the Rebbe writes:



In the entire [report] you fail to mention at all: Are you learning diligently? How many *blat* Gemara have you learned, [how many] *maamarei Chassidus*, etc.?!

בכהנ"ל - אין מזכיר כלל - הלומד
בהתמדה ושקידה, כמה דפיין גמרא למד,
מאמרי חסידות וכו'!?



לזכות
שלוחי כ"ק אדמו"ר
בכל אתר ואתר
שיצליחו בשליחותם הק' מתוך
הרחבה בגשמיות וברוחניות

נדפס ע"י
הרה"ת ר' אהרן
וזוגתו רבקה שיחיו
סלונים





Wellsprings Unleashed

THE REBBE'S REVOLUTION:

PRINTING THE WHOLE
OF CHASSIDUS¹

We were greatly assisted in the preparation of this article by Rabbi Chaim Shaul Brook, director of Vaad Hanachos B'Lahak; Rabbi Eliyahu Matusof, senior editor at Otzar HaChassidim; Rabbi Dovid Olidort, senior editor at Kehot Publication Society; and Rabbi Gavriel Shapiro, senior editor at Otzar HaChassidim. זכות הרבים תלוי' בהם.

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KEHOS PUBLISHERS AT WORK
AT THE PRINTING PRESS.



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With every successive generation, Chassidus has been spread in an increasingly growing manner.

One of the most important approaches to making Chassidus accessible for every person—to the *chutza*—was to write it down, thus making it available far beyond those who heard the *maamar*. The Torah of the Rabbeim was either written by them or transcribed by others and publicized far and wide in the form of *haatakos*—hand made copies.

Taking these fundamentally un-revealable treasures and spreading them to the masses comes with tremendous danger, and the Rabbeim risked their lives in doing so. When a page of Chassidus was seen floating in the streets, the Maggid nearly passed away from the Heavenly *kitrug* that ensued; the Alter Rebbe would have been *nistalek* if not for the sacrifice of his daughter, who gave her life in his stead; and the list goes on.

Yet, there was one area that was generally left untouched, and that was to officially publish the *maamarim* in *sefarim*. As we will see, the Rabbeim did do so to limited degrees, but the vast majority of Chassidus remained unpublished. The “*Chassidus hanidfas*”—the Chassidus that was published, and thus accessible to anyone who was ready to pay for it—could fit on a single shelf. In order to learn any other *maamar*, one needed to locate it in one of the *bichelach chassidus*—the binders of handwritten copies that were copied and collected by Chassidim. In addition to the fact that these were often full of mistakes and could only be read by a trained eye, many people simply had no access to them. The fact that today one can purchase a library of Chassidus in addition to a library of *nigleh* is revolutionary—a revolution that the Rebbe personally initiated and oversaw, primarily in the last few years before Gimmel Tammuz.

Printing the Tanya

The first significant publishing of Chassidus Chabad occurred in תקנ"ז, with the printing of the Tanya. At first, the Tanya was copied by hand in the thousands, but as copies were made from copies that were made from copies, more and more mistakes crept into the text (as the Alter Rebbe notes in his *hakdama*). Additionally, the *misnagdim* took advantage of this and started deliberately adding mistakes of their own.

The Alter Rebbe agreed to send the Tanya to print, but although it made waves in the Jewish world, it came with a heavy cost.

In a *sicha*, the Tzemach Tzedek said that just as Avraham Avinu put his very life on the line to spread the truth about Hashem, so, too, the Alter Rebbe had real *mesirus nefesh* to spread Chassidus. He almost lost his life because of a *kitrug* (when his daughter, Devorah Leah, took his place instead).

"Yet, he put his holy soul in danger to put the Tanya in writing—the *Torah Shebiksav* of Chassidus. The danger continued until תקנ"ט, when in addition to the danger to his soul, his holy body was put in danger, and he suffered deathly pains for fifty-three days, for the fifty-three *perakim* of Tanya..."²

The Tanya was to be the only Chassidus published in the lifetime of the Alter Rebbe (with a few *maamarim* printed together with the תקס"ה edition). Several *manichim* (the Maharil, the Mitteler Rebbe, Reb Pinchas Reizes, etc.) wrote *hanachos* of the *maamarim*, but these were only publicized in handwritten form.

With the *nesius* of the Mitteler Rebbe in תקע"ג, everything changed. The Mitteler Rebbe was the first of the Rabbeim to write down his own Chassidus, and he also published many *sefarim*, both the Torah of his father as well as

his own. In fact, this level of publishing would not be rivaled until the establishment of Kehos, in 5702. It's not that the Mitteler Rebbe had an easier time publishing his *sefarim* than the Rabbeim before or after; on the contrary, his *nesius* was an especially difficult time for the Yidden, and the Chassidim and *beis harav* were very poor—worse than in any other generation. This is in addition to the difficulties of publishing at the time: it was full of hassle, complicated, and time-consuming. Yet, in the fifteen years of his *nesius*, the Mitteler Rebbe printed an astonishing amount of *sefarim*.

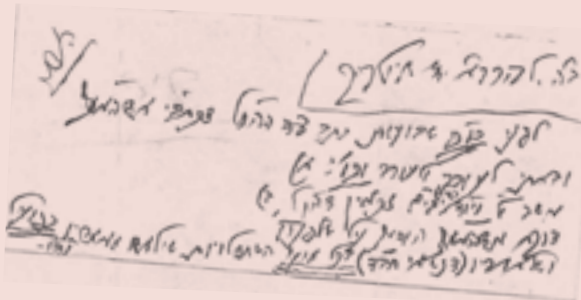
Unlike the Alter Rebbe, who gave the actual job of publishing the Tanya to other people, the Mitteler Rebbe was very involved in the printing. In fact, in order to enable even the poorest Chassidim to purchase the *sefarim*, he wrote them in a way that they could be split into separate *boigen*—eight-page sections.



FIRST PRINT OF SEFER HATANYA, SLAVITA 5556.

In addition to the danger to his soul, his holy body was put in danger, and he suffered deathly pains for fifty-three days, for the fifty-three *perakim* of Tanya...

The Rebbe spoke about the Mittlerer Rebbe's unique involvement in publishing many times, noting how he personally arranged that even people who weren't ready to spend more than a few pennies—and even those who couldn't digest more than a few pages at a time—could still learn Chassidus.⁴ This is a *ksav yad kodesh* written to a senior editor in Otzar Hachassidim, Rabbi Aharon Chitrik:



ב"ה. להרר"א שי חטריק

מהיר

לפני כו"כ [כמה וכמה] שבועות כתב על דבר ההוצאה לאור
דכתבי אדהאמ"צ [אדמו"ר האמצעי]

ובאתי לעורר ולעורר וכו':

(א) אשר ט' ויו"ד כסלו ימים זכאין דהנ"ל,

(ב) דוקא אדהאמ"צ [אדמו"ר האמצעי] הוסיף על שלפניו
ושלאחריו (דנשיא חב"ד) בכל מיני השתדלויות שילמדו
מאמרי בפועל וד"ל [ודי למבין]

Boruch Hashem. To Rabbi Aharon *sheyiche* Chitrik
Rush

Many weeks ago you wrote [to me] about
publishing the writings of the Mittlerer Rebbe

I am now reminding you, and so on:

1) That Tes and Yud Kislev are special dates of [the
Mittlerer Rebbe]

2) The Mittlerer Rebbe specifically went beyond the
nesiei Chabad before him and after him, [exerting]
all types of effort that his *maamarim* should
actually be learned. *Veda"l* [=this is sufficient for
someone who understands].

It should be noted that this sign-off—*Veda"l*—was a
special phrase used by the Mittlerer Rebbe very often
in his *maamarim*. (See Sichas Motza'ei Shabbos Yud
Shevat 5737.)

He also personally wrote to the Chassidim to
arrange a system whereby they would purchase
one *boigen* at a time for only six *kopkes* each.
Over a period of a few years they would be able
to purchase the entire *sefer* and have it bound
without any major expenses.³

The Chassidus published over that time
period made up the bulk of the Chassidic
library until Kehos was established over a
hundred years later.

The Tzemach Tzedek was the most prolific
writer among the Rabbeim—the Rebbe
Maharash said that his writings filled about
sixty-thousand notebooks (eight pages each)!—
but he didn't publish any of his own *sefarim*.

There was one watershed publishing done
by the Tzemach Tzedek—the printing of Torah
Or and Likkutei Torah. This two-volume
set would become the essential *sefarim* of
Chassidus (often referred to as the *chassidishe*
parsha). The Tzemach Tzedek had worked on
these *maamarim* of the Alter Rebbe for thirty
years, editing them and adding his notes and
hagahos. After many years of painstaking work
(and the Tzemach Tzedek's deliberation about
printing his own *hagahos*) the Likkutei Torah
went to print in תר"ח.⁵

The following story, quoted and explained
by the Rebbe numerous times, should suffice to
give us a bit of an idea as to what this printing



FIRST PRINT OF LIKKUTEI TORAH, ZHITOMIR 5608.

symbolized: The year תר"ח was known as a year of a *ketz*, a final date for when Moshiach was supposed to arrive. Alas, the year came and went and Moshiach did not come. The Rebbe Maharash asked the Tzemach Tzedek how it was possible that Moshiach did not come. The Tzemach Tzedek replied that Likkutei Torah was published!

The Rebbe Maharash proclaimed, “But we want and need Moshiach *l’mata mei’asara tefachim!*...”⁶

As far as publishing, that’s where it more or less ended. It is difficult to know what happened during the *nesius* of the Rebbe Maharash,⁷ but it seems that the only Chassidus of the Rebbe Maharash that was printed is Likkutei Torah L’Gimmel Parshiyos, published in the year following his *histalkus*. Not a single *sefer* of the Rebbe Rashab was published during his lifetime, nor was anything printed by the Frierdiker Rebbe until he left Russia in תרפ”ו.

This doesn’t mean that people didn’t have access to their Rebbe’s Torah, of course; *bichelach* of the Rebbe Maharash and the Rebbe Rashab (and the previous Rabbeim) were copied from one person to another, and spread near and far, but they lacked the accessibility of print. From תר”ח until תרפ”ו, a period of eighty years, almost no new *sefarim* were published by the Rabbeim, with the exception of some reprints.

The Rebbe discussed this on more than one occasion, even expressing that the fact that more Chassidus was not published in previous generations was something he could not understand.⁸

A New Era

After the *geula* of Yud-Beis Tammuz, the Frierdiker Rebbe began a new initiative of publishing Chassidus. The Rebbe pointed out that this could not be simply attributed



THE FRIERDIKER REBBE WRITING AT HIS DESK.

to the fact that the Frierdiker Rebbe was now free from Communist Russia, because (as we have seen above) the publishing of Chassidus had been limited long before the days of Communism. Rather, the *geula* of the Frierdiker Rebbe on Yud-Beis Tammuz marked a new era in *hafatzas hamaayanos*, just as the redemption of Yud-Tes Kislev began an entirely new stage in the *hafatzas hamaayanos* of the Alter Rebbe.⁹

Chassidus was published in a number of different formats. First, the Frierdiker Rebbe began periodically publishing his *maamarim* and *sichos* in a series of *kuntreisim*—pamphlets (whereas the Rabbeim had previously only given their *maamarim* to be hand-copied). During his *nesius*, hundreds of *maamarim* and *sichos* of the Frierdiker Rebbe were published and publicized in this manner. Additionally, the Frierdiker Rebbe established the Hatomim periodical, where many letters and *kesavim* of the Rabbeim were published for the first time.

From the beginning, the Rebbe (to whom the Frierdiker Rebbe once referred as “my minister of intelligence”) was intimately involved in matters related to print. Hatomim, for example, did not carry the Rebbe’s name, but as the Frierdiker Rebbe told the Rebbetzin in a letter: “The editors on paper will be others, but all the work is his...”¹⁰ (It is interesting to note that the vast majority of Chassidus published by the Frierdiker Rebbe, even before he came to the United States, was printed after the Rebbe’s *chasuna*.)

The *geula* of the Frierdiker Rebbe on Yud-Beis Tammuz marked a new era in *hafatzas hamaayanos*, just like the redemption of Yud-Tes Kislev.

The Frierdiker Rebbe also wrote thousands of letters, many discussing matters of *avodas Hashem*, and he put the Rebbe in charge of organizing all his letters that were applicable to the public. Even when the Rebbe lived in a different location from his father-in-law, he was sent a copy of every letter of this kind. The Rebbe wrote an index of these letters, and began publishing them in various formats.

The Establishment of Kehos

After a harrowing journey through war-torn Europe, the Frierdiker Rebbe arrived in America on 9 Adar II 5700, followed by the Rebbe on 28 Sivan 5701. The arrival of the center of Chassidus in the *chatzi kadur hatachton*, the “lower” half of the globe, represented the culmination of the *geula* of Yud-Beis Tammuz, and all matters of *hafatzas hamaayanos* rose to an entirely new level.¹¹ The project of translating Chassidus into other languages, which the Frierdiker Rebbe had previously begun on a limited scale, now took off, signifying yet another transformative *chiddush* in *hafatzas hamaayanos*.¹²

The Frierdiker Rebbe established Kehos—Lubavitch’s first publishing house—in 5702 and placed the Rebbe at its helm. Shortly thereafter, the Frierdiker Rebbe established *Sifriyas Otzar Hachassidim*, a library and editing team that was specifically dedicated to publishing the Torah of the Rabbeim, with the Rebbe as editor-in-chief.

After so many decades without new *sefarim* of Chassidus, *sefarim* were suddenly being published one after another (in addition to the many *sifrei nigleh*, English books, and *siddurim/machzorim*). The Rebbe took a two-pronged approach:

- **Reprinting old *sefarim*:**
In addition to the *sefarim* printed by the Alter Rebbe, the Mitteler Rebbe, and the Tzemach

JEM102279



THE FRIERDIKER REBBE REVIEWS A NEWLY PUBLISHED EDITION OF THE HATOMIM JOURNAL.

Tzedek themselves, there were several more works of the Rabbeim published by other, non-Lubavitcher Chassidim. Within a few years of the establishment of Kehos, the Rebbe had put the basic *sefarim* of Chassidus back into circulation by arranging for them to be reprinted in inexpensive overseas print houses (in countries such as China and Germany).

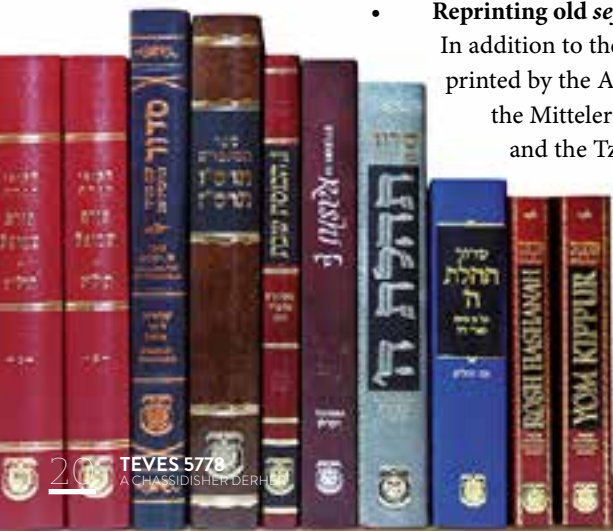
- **Publishing new *sefarim*:** In addition, many works of Chassidus were published for the first time ever, including newly printed *sefarim* of the Rebbe Maharash, the Rebbe Rashab, and the Frierdiker Rebbe.

When Kehos published its first catalog after seven years of publishing (5702-5709), almost two hundred publications had come out!

How a Sefer Should be Published

In addition to the fact that *sifrei Chassidus* were being published for the first time ever—in itself a revolution—another, quieter revolution was taking place.

One of the things the Rebbe did as editor-in-chief of Kehos was set the standards and guidelines as to how a *sefer* of Chassidus should come out in print. For the first time ever, *maamarim* began coming out with footnotes to *pesukim*, *maamarei Chazal*, and Kabbalah; footnotes to other places in Chassidus where an idea was discussed; and so on.



The Rebbe oversaw—or, better said, the Rebbe *did*—every step of the publishing process:

- Editing manuscripts,
- Adding *marei mekomos* and notes to other places in Chassidus,
- Designing the inside title pages (*shaar blat*) and writing the *pesach davar*,
- Finding sponsors,
- Arranging the shipment of *sefarim* from the print houses overseas and paying the local printers,
- Arranging for the *seforim* to be shipped to Chassidim worldwide.

In one remarkably candid letter to Reb Velvel Greenglass of Montreal, the Rebbe writes:

“The reason I didn’t write was due to the great amount of preoccupations, especially in publishing, and your complaint is without cause. To give you an idea of this work: Just lately, I needed to edit (—in addition to *kuntres* מ and, primarily, the appendix; and in addition to the *Shmuesen* and Talks and Tales—) a booklet about Purim and Pesach in French (similar to the one about Tishrei); a booklet about Purim in English; part one of Jewish history in English; and a final round of editing of [*hemshech*] Mayim Rabim [of the Rebbe Maharash].

—I am in the middle of editing: The appendix to the Tzemach Tzedek...the *kuntres* HaTzemach Tzedek Ut’nuas Hahaskala; and a booklet of the Rebbe Rashab’s *sichos* (which will be more than 300 pages, mimeograph).

—I am in the beginning stages of editing: the *sefer* Yelamdeinu Rabbeinu; *kuntres* Eitz Hachayim; a booklet about the Rebbe Maharash (a booklet of his *sichos* and a list of his *maamarim*); the Rebbe *shlita*’s *sichos* from 5700 until Rosh Hashana 5701...A *sefer* of *maamarim* of the Rebbe *shlita* (5700-5702); an English *sefer* of questions and answers from a rav and his student about religion and its customs; a Kitzur Shulchan Aruch for children in English; and more.

“If you will consider that in addition to all of the above there is the work of Merkos Linyonei Chinuch, Machne Yisrael, and Kehos in matters other than publishing—I hope that many questions, if you have them, will be resolved.”¹³

This approach—that Chassidus must be as clear and accessible as possible—shouldn’t be taken for granted. The following is a story the Rebbe was fond of repeating:

“They say that when the Likkutei Torah was reprinted in Vilna, during the time of the Rebbe [Rashab] *nishmaso eden*, Reb Anshel Aronovitch edited the Likkutei Torah and fixed three-thousand printing mistakes. When he came to Lubavitch and brought the Likkutei Torah with him, the Rebbe Rashab was happy about it. When he saw that the Rebbe Rashab was happy, and everyone else was happy, he went and told Reb Dovid Hirshel Chernigover [Radatz] about it...and he realized that, *eppes*, he wasn’t happy about it.

“[Radatz] was afraid to say anything sharp, since the Rebbe Rashab had liked it, but it was clear that there was something he wasn’t happy about...[After being pressed] Radatz told him: ‘You’re missing the point. The whole point of Chassidus is not necessarily to understand it with your physical mind; rather, it is that your mind should be occupied and involved with an *inyan* in Chassidus throughout the day.

So when you learn something, and there’s a mistake, and you therefore don’t understand it, you are forced to toil on the matter for a long time, until you realize that it’s a mistake...

“...‘What did you gain by fixing the mistakes in Likkutei Torah?!’ Radatz said

“The reason I didn’t write was due to the great amount of preoccupations... editing a booklet about Purim and Pesach in French... a booklet about Purim in English... Jewish history in English... Mayim Rabim [of the Rebbe Maharash]... Tzemach Tzedek... a booklet of the Rebbe Rashab’s *sichos*... a Kitzur Shulchan Aruch for children in English...”



THE REBBE IN 1970.

to Reb Anshel. ‘You gained that instead of a Yid spending an hour or two or three toiling in a *maamar* of Likkutei Torah, he will be able to run through the *maamar*—nothing is bothering him now, because the mistake was fixed—and then, who knows what he’ll go do?!’¹⁴

The Mittler Rebbe mentions a similar sentiment in his introduction to *Derech Chayim*, which the Rebbe also quoted many times: “...I know the nature of *anash*, that when it comes to handwritten manuscripts, they are ready to expend great amounts to obtain them, but when the very same things come out in print, they do not care to buy it even at the lowest prices—and even those that one *does* buy, he binds it in a nice binding and puts it away in a corner, so that he can learn it when he has time—and that time is never found...”¹⁵

Nevertheless, as the Rebbe noted, the Mittler Rebbe kept on publishing huge

amounts of Chassidus (despite writing this in his *hakdama*). The Rebbe took a similar approach: The more *sefarim* printed—and the more accessible and beautiful they were—the better. (Referring to the story of Radatz, the Rebbe said that it was simply his personal “*hergesh*,” not an actual approach to be taken in publishing.¹⁶)

Adding footnotes and indexes and creating bibliographies can be tedious work, yet the Rebbe did it himself. He wrote up indexes for the front pages of the *sefarim*, *mafteichos* for the back, lists of the different times a *sefer* was published, and so on. In fact, out of the three binders of *Reshimos* that were found in the Rebbe’s room, one entire binder consists solely of the Rebbe’s *mafteichos*.

The Rebbe’s work and approach served as guideposts for the rest of the *sefarim* Kehos would go on to publish.



BOOKLETS PRINTED IN THE EARLY YEARS OF KEHOS IN THE UNITED STATES.

5710-5738

After the Rebbe became *nossi* in 5710, he continued preparing the *sefarim* himself for many years, and personally signed all the *pesach davars* until 5724. As time went on, even as the Rebbe had less and less time to work on the *sefarim*, they still continued coming off the presses. Some of the prominent releases of this time period include a three volume set of the Alter Rebbe's *maamarim*—the first *maamarim* of the Alter Rebbe other than *Torah Or* and *Likkutei Torah* to be published.

In a remarkable letter to Zalman Shazar, who had arranged the funding for the Alter Rebbe's *sefarim*, the Rebbe described the process involved: “When I approached the project of preparing the *kisvei yad* for print, I made a generous estimate of how much focus, deep contemplation, and so on, it would take. When it came to actually doing it, though, I realized that the estimated time, focus, etc. would not suffice in any way. Not only that, but the very involvement in the *maamarim* and

preparing them for print—and even editing them after they were prepared—brings one to ‘another world,’ especially since several of the *maamarim* in these two volumes are from before Petersburg, about which the Rebbe Rashab said: ‘The *maamarim* from before Petersburg ignited the world; they are slaps from above.’ (19 Kislev 5663).”¹⁷

As time went on, various people became involved with Kehos, most prominently Rabbi Leibel Groner and Rabbi Aharon Chitrik, who was hired by Rabbi Hodakov in 5722 and went on to become one of the senior editors of *Otzar Hachassidim*. The Rebbe remained involved in every step: deciding which *sefarim* to publish and when, setting publishing guidelines, and encouraging the editors to go above and beyond their capabilities to publish as many *sefarim* as possible.

Throughout the years of the *nesius*, whenever new Chassidus was published, the Rebbe would often say *maamarim* based on the newly-published *sefer*.

A True “Didan Notzach”

“Anyone who has in their possession manuscripts or *bichelach* of Chassidus that were not yet printed are asked to send them here, to the administration of Kehos, as soon as possible. This way, they’ll be able to be printed and published.

“Fortunate is the lot and great is the merit of those who will send these manuscripts here. With their effort, the study of Chassidus will be increased and disseminated to the outside—*hafatzas hamaayanos chutza...*”¹⁸

This was the Rebbe’s impassioned call during the trial over the *sefarim*. But the initiative of collecting all the “*bichelach*” did not begin then. It was a years-long project that spanned almost every continent.

From the time of the Alter Rebbe, the *maamarim* that the Rabbeim recited were transcribed (*hanachos*) and often gathered together in what is known as *bichelach* (binders or notebooks). Some *bichelach* contained actual *kisvei yad kodesh* written by the Rabbeim, but most of them were transcribed by Chassidim. They were copied from the Rabbeim’s transcriptions or written from a *chazara* of one of the Chassidim.

Throughout the generations, many of these *bichelach* remained in the private possession of families of Chassidim, while others were sold at auctions and purchased by various collectors. Additionally, with the fall of the Czarist regime, the rise of Communism, and the chaos brought about by WWII, many *bichelach* were displaced and ended up all over the world.

From the time the Rebbe was appointed by the Frierdiker Rebbe to head Kehos, he launched an intensive campaign to locate and gather all the *kisvei yad* and *bichelach* of Chassidus, and have them brought to their true home—the Chabad library in New York. Not only was it important that these manuscripts be printed for the benefit of the public, the Rebbe also highlighted the great significance in the mere fact that these manuscripts are in their rightful place. The Rebbe referred to this as part of the mitzvah of *pidyon shvuyim*, redeeming those in captivity.

In 5727, a *shnas Hakhel*, the Rebbe explained that just as there is a mitzvah to gather the Jewish people together in a year of *Hakhel*, there is a similar concept of gathering together all manuscripts of Chassidus and bringing them home.¹⁹

Often when reciting *maamarim* himself, the Rebbe mentioned *biurim* and concepts of Chassidus found in

recently “redeemed” *bichelach*. Once, at a Pesach night *farbrengen*, the Rebbe said that he recently received a *bichel* Chassidus that was not yet printed, brought by the “*kevutza*” *talmidim* from Eretz Yisroel. “*Yetzias Mitzrayim* happens on many levels and in many areas,” the Rebbe explained. “This *bichel* experienced a *yetzias Mitzrayim* of its own, having finally been redeemed from captivity and brought to its rightful home. Since it arrived here, *b’hashgacha pratis*, right before Pesach, I looked to see if it contains a *maamar* about Pesach and indeed I found one...” Then the Rebbe recited a *maamar* based on the newly arrived Pesach *maamar*.²⁰

The Rebbe also turned to individual family members who had *bichelach* in their possession and asked them to send them to the library. “The great *zechus* that this entails is impossible to articulate,” the Rebbe writes to a woman in Eretz Yisroel. “The *zechus* of *hafatzas hamaayanos* and the *zechus* of having so many people learn Chassidus through these printed manuscripts...”²¹

Throughout the years, there were many Chassidim who assisted in this special campaign and, with great effort, brought *bichelach* to the Rebbe. Some of those individuals include Reb Pinye Althaus, Rabbi Yehoshua Mondshine, Rabbi Avraham Chanoch Glitzenshtein, Rabbi Avraham Shemtov, and many others.

When a *bichel* finally arrived at the library, it would bear the unofficial name of the family who gave it. For example, in the Rebbe’s notes to Rabbi Berel Levine, we find references to “*Chein bichelach*,” referring to *bichelach* given by the Chein family, or “*Bichelach*

BICHELACH OF CHASSIDUS,
CONSISTING OF HANDWRITTEN
COPIES OF MAAMARIM.



of R.E.V.” referring to *bichelach* obtained by Reb Efraim Wolf of Eretz Yisroel.

The Rebbe showed immense appreciation for those who participated in the campaign.

Recently, a collection of a few new *bichelach* containing *maamarim* of the Alter Rebbe and others were located, purchased, and brought back home to the library of Agudas Chassidei Chabad. Quite a few of these *maamarim* were never printed before and are now being published for the first time, לע”נ ר’ יוסף בנימין ע”ה בן ר’ מנשה הי”ד.

“We’ve found some very interesting concepts of Chassidus in these *maamarim*; expressions that are not found anywhere else in Chassidus up until this point,” says Rabbi Gavriel Schapiro, one of the editors working on the publishing.

Considering the Rebbe’s immense *koch* in locating and printing *bichelach*, it would certainly be appropriate to study from this newly discovered treasure. And to reiterate the Rebbe’s call once more to all those who have *bichelach* in their possession: Bring them home!

As the Rebbe told Rabbi Avraham Chanoch Glitsenshtein and ילח”ט Rabbi Avraham Shemtov after they succeeded in bringing home a collection of *bichelach*:

“This is an act of *pidyon shvuyim*; may it usher in the *pidyon* (redemption) for all, on a personal level and on a communal level, with the *geula shleima*. This actually begins a *didan notzach*!”²²

The wellsprings gush forth

The year that everything changed was 5738. As Chassidim it is impossible to know why spiritual things happen, but it should be noted that there were two major events that occurred that year:

- *Shemini Atzeres*: During *hakafos* on Shemini Atzeres 5738, the Rebbe suffered a massive heart attack. Following a miraculous recovery defying all medical expectations, the Rebbe increased his *hashpa’a* to the Chassidim even more than before. (The volumes of Sichos Kodesh from that year and on are double and triple the size of the previous years.)
- *The kesavim are returned from Poland*: As described in a previous article in this magazine,²³ when the Friediker Rebbe escaped the Nazis, he came to America with a suitcase of his most prized possessions, including the writings of his father, the Rebbe Rashab, and the handwritten letters of the Rabbeim. The rest of the writings of the Rabbeim were left in a warehouse in Warsaw, and they were impossible to locate after the war. They were discovered decades later, and after protracted negotiations, the *kesavim* were finally brought to the Rebbe in Cheshvan 5738. The Rebbe left 770 for the first time after Shemini Atzeres to visit the library next door, where he sat for two hours looking through the *sefarim* and writing some notes on them. The next day, the Rebbe went home.
Now Lubavitch had finally regained ownership of many original writings of the Alter Rebbe, the Mittlerer Rebbe, the Tzemach Tzedek, and the Rebbe Maharash.

On Shavuos 5738, the Rebbe made an announcement:

“In conjunction with the fact that a *maamar* of the Alter Rebbe (a *biur* on Iggeres Hakodesh “*Poschin Bivracha*”) was recently published, together with more explanations from *rabboseinu nesieinu*—there exist many more





11 SHEVAT 5736, JEM 108228

"B'ezras Hashem, as soon as possible we will put together a staff that will publish the Torah of rabboseinu nesi'einu, and the sooner the better."

maamarim and *kesavim* of the Rabbeim, with different versions and so on...

"...I am speaking about this publicly because this is a joyous occasion for the Rabbeim. Additionally, because there are people who are experts in *kisvei yad*, in finding *marei mekomos*, and in comparing various versions (unfortunately, for several reasons, there are few such people), those who have experience in this field should reach out to the *mazkirus*, and, *bezras Hashem*, as soon as possible we will put together a staff that will publish the Torah of *rabboseinu nesi'einu*, and the sooner the better."²⁴

The relatively low-key tone of the announcement belies the drastic shift the Rebbe had initiated. For the first time in history, the Rebbe wasn't simply approving single *sefarim*, or even sets—the Rebbe was going to publish the entirety of the Rabbeim's writings.

Work was now being done simultaneously on the *kesavim* of many of the Rabbeim, and a couple of years later the Rebbe instructed that the Igros Kodesh of the Rabbeim be published as well. The Rebbe was very involved, giving people different projects to work on, setting timetables for when they should be finished, guiding the editors on deciphering the *kesavim* of the Rabbeim, deciding if and how varying versions of a single *maamar* should be published, deciding how to organize *maamarim* that did not fit with a *parsha*, and

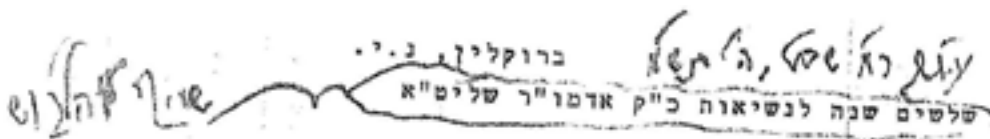
even occasionally adding notes on the *sefarim* as they passed his desk. The Rebbe looked over every *pesach davar* and added the date.

Now, as before, there were twin aspects in the Rebbe's approach to publishing. On the one hand, the Rebbe wanted the *sefarim* to be published quickly, with *zrizus*, and the editors of Otzar Hachassidim have innumerable *maanos* from the Rebbe encouraging them—pushing them—to get things out. (The Rebbe once sent Rabbi Chitrik a telegram to his house!) There were certain projects where one could clearly see that there was something spiritual pushing it along. One example: On Rosh Chodesh Kislev 5741, the Rebbe called in Rabbi Hodakov, and told him to arrange for people to work on a *sefer* of *mafteichos* to all the published works of the Alter Rebbe—and it had to be ready by **Yud-Tes Kislev**. It is mind-boggling to imagine creating such a *sefer* so quickly, but with the Rebbe's strong encouragement (they were required to send in daily reports), they managed to get it done.

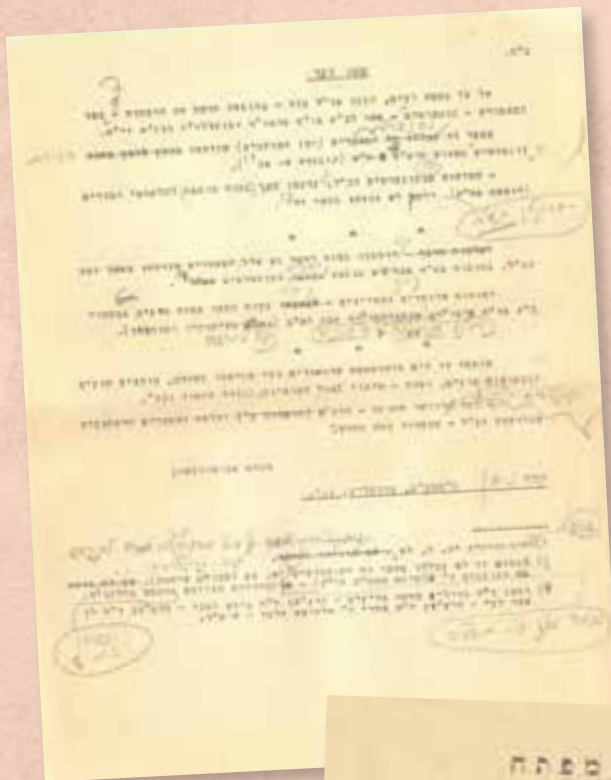
On the other hand, the Rebbe did not allow sacrifices on the quality of the work just to finish it quickly.

Rabbi Eliyahu Matusof, a senior editor in Otzar Hachassidim relates: "After we completed the set of the Alter Rebbe's *maamarim* (Maamarei Admur Hazaken) we were ready to move on to the Mittlerer Rebbe's *maamarim*. However, the *hanhala* of Kehos felt that we were working too slowly, and we were feeling a lot of pressure to publish the next series faster.

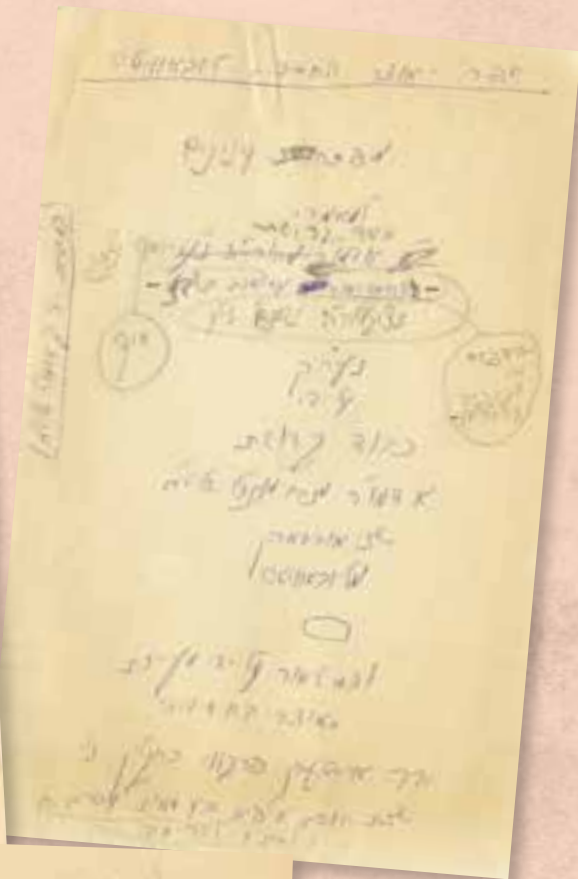
"I proposed that in order to truly resolve the issue, we needed to ask the Rebbe. We informed the Rebbe of our options: We could either publish the *sefarim* without footnotes, as is, and then we would be able to finish the entire twenty-*sefarim* set within a couple of years. Or we could continue publishing with footnotes, in which case we would complete



THE REBBE SIGNS THE DATE OF A PESACH DOVOR.



THE REBBE'S HAGAHOS ON THE PESACH DOVOR TO SEFER HAMAAMARIM KUNTREISIM. THE REBBE ADDS THE DATE "חדש ניסן".



THE REBBE'S HAGAHOS ON A SHAAR BLAT FOR THE MAFTEI'ACH INYONIM OF THE FRIEDIKER REBBE'S MAAMARIM.



THE REBBE'S HAGAHOS ON THE MAFTEI'ACH OF SEFER HAMAAMARIM KUNTREISIM.

only two *sefarim* a year, and the set would take many years to complete. Which should we do?

“The Rebbe answered that *kapashut* [obviously] it should be done with *marei mekomos*...”

The Publishing Will Go On!

We Chassidim rarely sneak a peek into the inner workings of the world, and the same is largely true with the publishing of Chassidus. However, during the court case for the *sefarim* in 5746, the Rebbe *farbrenge*d three times in a row: on Shabbos Mikeitz, Motza’ei Shabbos (the eve of Zos Chanukah); and Motza’i Zos Chanukah, during which he compared the situation to the *kitrug* on the Alter Rebbe. The Rebbe addressed the unprecedented publishing of Chassidus that had begun only a few years earlier.

In general, the Rebbe said, one must be careful before publishing Torah, and especially Chassidus. These were *maamarim* that the Rabbeim had chosen not to publish at the time, and they had remained unpublished for decades or centuries—which shows that they didn’t *need* to be published. If so, the Rebbe asked, who said they belonged in print?! Perhaps these were the treasures of the king that were supposed to remain hidden forever! And even if a Rebbe did decide to reveal it at one point by saying the *maamar*, maybe that was a one time thing—for the needs of the time!

It’s true, the Rebbe continued, that in this case one would seemingly apply the famous *mashal* of the Alter Rebbe [regarding spreading Chassidus]: The son of the king was deathly ill, and the doctors told the king that the only hope was to take the most precious stone in the king’s crown—a stone that had no rival in the crowns of any other kings—crush it up, mix it with water, and then pour it on the son’s lips. And then *maybe* the son would swallow a drop of the cure and be saved. The king replied that it’s worth crushing even the most precious stone, because it is nothing in comparison with the son of the king.

One could seemingly use this explanation for the publishing of Chassidus now, the Rebbe said, but it doesn’t suffice: Hundreds and thousands of *maamarei Chassidus* had already been published—hundreds and thousands of precious stones. Why are more necessary?

The Rebbe answered: People are excited about new things, and when a new *sefer* is published, after it was hidden in the king’s vault for so long, there’s a better chance that people will learn it than that they will open a *maamar* of Torah Or. Being that this is the case, it is worth publishing all the new *maamarim* that had never been printed before—*maybe* one more Yid will learn it!

And by purchasing the new *sefarim* and studying from them, every person has the opportunity to prove that it was actually worth publishing them—which will cause even more *maamarim* to be published!

On the other hand, the Rebbe added, the *yetzer hara* should know that he need not bother trying to convince people not to study the new *maamar* in order to prevent new *maamarim* from being published, because it won’t help anyway. Even if people do not learn from them, we will continue printing, and, on the contrary—*ka’asher y’anu oso, kein yirbe v’chein yifrotz!* [As much as they would afflict them, so did they multiply and so did they gain strength.]

According to this, though, the Rebbe said—if *sefarim* would continue to be published regardless of whether people learned them—then the question remains: Who says that these *sefarim* should be published?



The answer is based on Chassidus, the Rebbe said. The responsibility for publishing was given over to a person who is known to have the nature of publishing and publicizing everything that comes into his hands [i.e. the Rebbe himself]. Furthermore, he had already been *nichshal* [“stumbled”] in this area many times before (if this could be called a mistake), which obviously meant that he would continue doing so—and yet the publishing was given to him. If so, it is a sure thing that they agreed to it!²⁵

Today, the staff at Kehos continue the Rebbe’s work of publishing Chassidus and making it available to broad audiences. As new *kisvei yad* are discovered, new *sefarim* are printed, and those already published are edited and fixed based on the new discovery. Many of the already published *sefarim* are being reprinted with sources, references, indexes, and other helpful learning tools. Bringing Chassidus to the outside world, Chassidus is translated and published in *sefarim* of many languages. **T**

Forty Years

On Yud Shevat 5750, which marked forty years of the Rebbe’s *nesius*, the Rebbe said:

“We see clearly that in the past forty years there was a tremendous amount of revelations of *Toras Hachassidus*, with the revelation of the writings of the Rabbeim, which eyes had not beholden over the course of the previous generations (except for certain special individuals), and they were even publicized in a manner of *yafutzu maayanosecha chutza*—that the wellsprings themselves reached the outside.”²⁶



THE KEHOS SHOWCASE IN THE LOBBY OF 770.

1. Much of the information in this article can be found in the *sefer Hotzaas Sefarim Kehos* by Rabbi Zushe Wolf, 5773.
2. *Sefer Hasichos* 5703, p. 59. See *Brightening Our Lives*, Derher, Kislev 5778.
3. See *Igros Kodesh Admur HaZaken*, Admur Ha’Emtza’i, Admur HaTzemach Tzedek vol. 2, pp. 81-84.
4. See e.g. *Toras Menachem* 5745 vol. 2, p. 768.
5. *Hayom Yom* 15 Shevat. See the letter of the Frieddiker Rebbe in the *hosafos* of *Likkutei Torah*, p. 8.

6. For elaboration on this story, see *Toras Menachem* 5742 vol. 4, p. 2201; *Toras Menachem* 5746 vol. 1, p. 455.
7. *Hamelech Bimesibo* vol. 2, p. 227.
8. *Ibid.*, p. 226 ff.
9. *Sichos Kodesh* 5727 vol. 2, p. 304.
10. *Igros Kodesh Admur HaRayatz*, p. 208.
11. *Sefer Hasichos* 5749 vol. 2, p. 545.
12. See e.g. *Toras Menachem* 5751 vol. 4, p. 172.
13. *Igros Kodesh* vol. 2, p. 90.



10 TISHREI 5746, LEVI FREDIN VIA JEM 268986

14. Sichos Kodesh 5739, p. 129.
15. Derech Chayim, p. 7.
16. Toras Menachem – Hisvaaduyos 5743 vol. 1, p. 542.
17. Igros Kodesh vol. 16, p. 235.
18. 5 Chanukah 5746, Toras Menachem – Hisvaaduyos 5746 vol. 2, p. 130.
19. Shabbos Parshas Masei 5727.
20. Second night of Pesach 5728.
21. Igros Kodesh vol. 24, p. 207.
22. It should be noted that this *yechidus* took place in 5740, long before Chassidim associated the phrase with returning *sefarim*.
23. *Rescued from Poland*, Derher, Adar II 5774.
24. Sichos Kodesh 5738 vol. 2, p. 466.
25. Shabbos Mikeitz 5746, Sefer Hasichos 5746 vol. 2, p. 157.
26. Toras Menachem – Hisvaaduyos 5750, p. 233.

לע"נ
הרה"ח הרה"ת ר' זאב יוסף ע"ה
בן יבלחט"א ר' שלום שיחי'
וזוגתו מרת רחל ע"ה
בת יבלחט"א ר' מרדכי שיחי'
נלב"ע י"א טבת ה'תשס"ח
נדפס ע"י משפחתם
הרה"ת ר' אריה
וזוגתו דבורה לאה שיחיו
לאנג



No Backing Down.

*The Rebbe Rashab's fearless approach
to the issues of Russian Jewry*

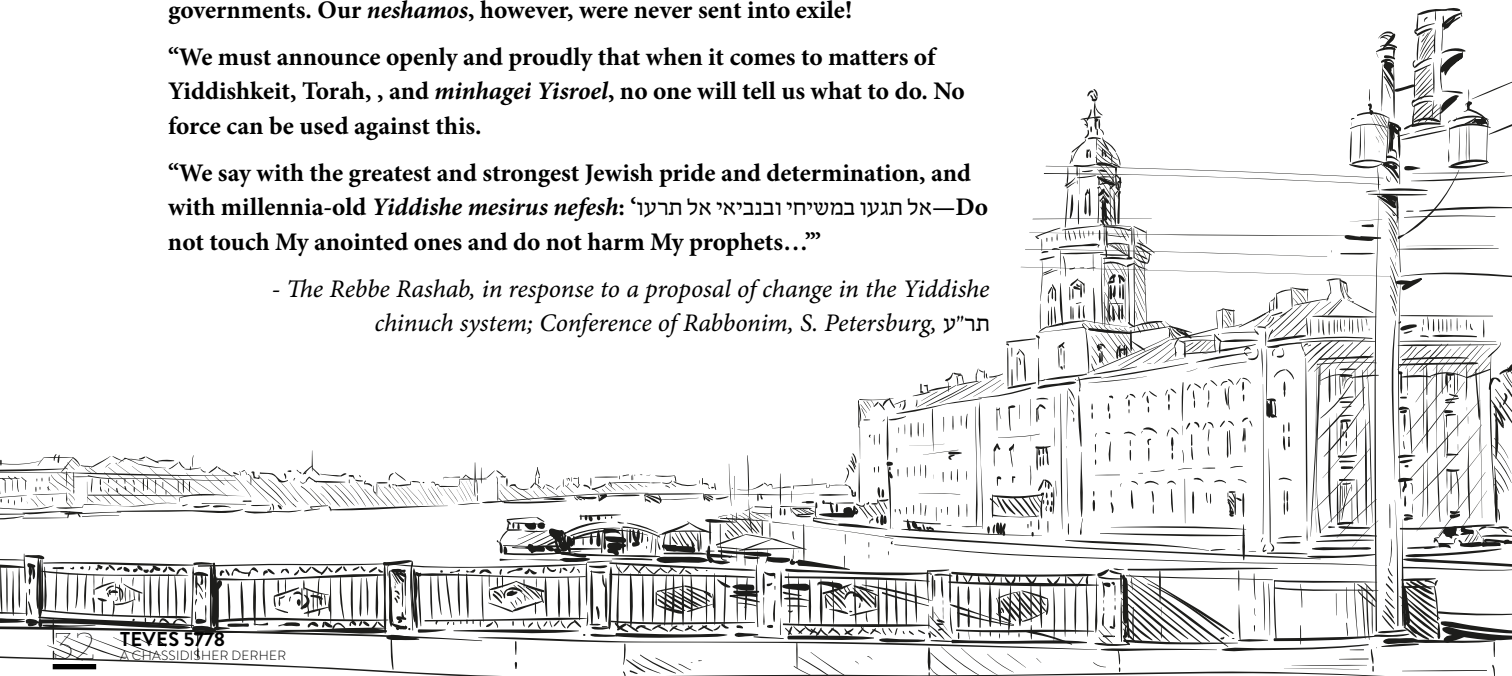
"...It was not by our own will that we were exiled from Eretz Yisroel, and it is not by our own power that we will return to Eretz Yisroel. Our Father, our King was the One Who banished us into *golus*, and only He will be the One to gather our exiles and bring us back with the coming of Moshiach.

"But in the meantime, let all the nations of the world know: It was merely our bodies that were sent into exile and placed under the jurisdiction of foreign governments. Our *neshamos*, however, were never sent into exile!

"We must announce openly and proudly that when it comes to matters of Yiddishkeit, Torah, , and *minhagei Yisroel*, no one will tell us what to do. No force can be used against this.

"We say with the greatest and strongest Jewish pride and determination, and with millennia-old *Yiddishe mesirus nefesh*: 'אל תגעו במשיחי ובנביאי אל תרעו'—Do not touch My anointed ones and do not harm My prophets..."

- The Rebbe Rashab, in response to a proposal of change in the Yiddishe chinuch system; Conference of Rabbonim, S. Petersburg, תר"ע



Different Mold; Same Challenge

We are quite fortunate that with Hashem's help, we were born into a free society where we can live like true Torah Yidden without fear of persecution. As we know all-too well, the situation of our people was not always so. A mere two or three generations back, *frum* Yidden faced severe challenges and had to fight what was at times a fierce uphill battle.

Today's challenges are of a different nature. We experience the "test of affluence," when endless opportunity seems to entice us into the coarseness of *olam hazeh*, luring us to stray from the *derech hayashar*, the true and only path of Torah, *chas v'shalom*.

When taking a deeper look, however, we might discover that some of the struggles we face today—about which the Rebbe fought long and hard to change our perception—are surprisingly similar to the challenges of yesteryear. And our approach must be to face them with the same uncompromising determination, unwilling to bend even slightly in our Yiddishkeit.

Let us read the Rebbe's words from the *farbrengen* of Simchas Torah 5715:

Parents are afraid that when their child walks in the street and asks a stranger for directions, he'll speak with a "Jewish accent" and it will be noticeable that he is Jewish. So they're sure to teach him English and all the other *chachmos chitzoniyyos*, contaminating his young mind!

A child's first three years of study are precious and pure, yet they fill them up with English, grammar, and other such subjects. In truth, even adults don't need to know these things, and certainly not children at such young ages until age 9, 12, or even older!

...Where has our Jewish pride gone?!

They say they need to teach their child English so he'll have an easier life when he grows older; so he'll be able to earn a good livelihood. But this makes no sense because they don't know the future.

The first and foremost thing to do is to behave according to the Torah. Hashem gave the Torah to the Yidden more than three thousand years ago. History has since proven that the so-called "ignoramus"



THE REBBE RASHAB זצ"ל.

JEM 2767



SOME OF THE PARTICIPANTS AT THE ASIFAS HARABBONIM

nation, which never bothered to study grammar or anything like it, is still standing strong! All the other nations, with all their great philosophies, have all disappeared...¹

Decades earlier, in the oppressive Czarist Russian empire, the Rebbe Rashab fought almost exactly the same battle.

Rabbonim Mitaam

In the year תקפ"ו, shortly after the wicked Czar Nicholas I ascended to the throne, a system was formulated requiring Jewish communities to have government-recognized rabbis. One of the main roles they served was to record all births, deaths, and marriages in the local community on the government's behalf.

When a community chose a rabbi, he would have to receive government approval. These rabbis would need to be able to read and write Russian, which most of the *frum rabbonim* could not do; hence the notion of *rabbonim mitaam*—rabbis on behalf [of the government]—took shape. In this system, every community had two rabbis—one was the *rav mitaam*, recognized by the government, and the other was a traditional *rav*, who led the community in all spiritual matters, presided over *dinei Torah*, and so on.

In many cases, the *rabbonim mitaam* did not know basic *halacha*, and at times they were not even *frum*.

Eventually, the Russian government opened up two religious schools to train potential *rabbonim mitaam*. The curriculum consisted mostly of secular studies, and even the small amount of *limudei kodesh* they included was diluted and distorted.

At the same time, the government formed an official Rabbinical Council to deal with major issues facing the Russian Jewish community. Every few years, the rabbis (or laymen) of this council were to meet in the capital city of S. Petersburg for a special conference.

The Proposed Solution

At the fifth rabbinical conference, in the year תרנ"ד, a discussion was held about the detriment of each community having two rabbis, and a solution was proposed: The *frum rabbonim* would be required to learn Russian and receive a secular degree, enabling them to adequately keep the records of their community members. With that, the “double-rabbi” issue could be avoided.

The solution was agreed upon by all the rabbis present, but they hadn't discussed the matter with the *gedolei Yisroel* of the time.

When the Rebbe Rashab heard about the idea, he vehemently opposed it. The idea that a rav should have to receive a secular degree was out of the question. Instead, the Rebbe Rashab suggested that a special officer could be appointed to oversee the community records, and the "double-rabbi" issue could be done away with in that manner.

The Rebbe Rashab explained his opinion in a letter:

"There's no doubt that many of the secularly educated young rabbis will not have *yiras Shamayim*. Learning these subjects will create an all-consuming fire in their hearts. Once they taste a little bit (albeit unwillingly), they may want more and more... These new *rabbonim* can pose an even greater threat than the one posed by the *rabbonim mitaam* right now. The latter, at least, have no connection to Yiddishkeit and are open about their *kefira*. They don't seek to represent Torah-true Yiddishkeit at all..."²

With that, the Rebbe Rashab set out on a fierce campaign to undo the resolution decided upon at the last rabbinical conference, and to call for another meeting of the true *gedolim* and *tzaddikim* of the day to come up with a better solution.

"In my opinion, what they did at the last rabbinical conference was wrong," the Rebbe Rashab writes in a letter. "They knew that the government wished to enact this law about receiving a degree, and they went along with it. They justify this by saying they were forced into it and had no choice, which may be true. But why didn't they discuss it with their colleagues? Perhaps someone else could have come up with a better solution... Therefore, it is imperative that we call together a conference of *tzaddikim*, *rabbonim*, and *ge'onim*, where the matter will be discussed properly, and a course of action will be decided upon."³

The Rebbe Rashab continued the effort to bring together this conference for a long time. Unfortunately, many obstacles stood in his way and the conference took place almost a decade later.⁴

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Chadarim

In addition to the issue about *rabbonim*, the Rebbe Rashab was concerned that the *chadarim* and *talmud Torahs* would have to begin teaching Russian. He explains in a letter:

"*Boruch Hashem*, in our region there is no requirement for *melamdin* to have a secular degree. But as far as a requirement to teach Russian in the *chadarim*, the law is still open to change. Members of the *haskala* movement are trying very hard to introduce this law..."

The main concern of the Rebbe Rashab was that allowing Russian studies in *chadarim* would give the *maskilim* access to the education of the children in the *chadarim*, the results of which could spiral into something much worse. (Igros Kodesh vol. 3, p. 328.)

Over the course of the next few years, the Rebbe Rashab worked tirelessly to keep this law from being passed.

Roadblocks

For starters, it was forbidden by law for rabbis to gather in Russia without a government-issued permit, allowing each one of the attendees to participate on a case-by-case basis. The process was long and painstaking.



EARLIEST EXTANT PICTURE OF THE FRIERDIKER REBBE.

“THE LUBAVITCHER REBBE HAD IMMENSE IMPACT ON ALL THE *RABBONIM*. THOUGH HE WAS NOT SO OLD, HIS EVERY WORD CAPTIVATED THE CROWD...”

On the other hand, an unofficial conference without government approval would have to be held in secret and would be far less productive. No official “resolutions” of the conference could be submitted to the government for consideration.

In the meantime, the *rabbonim mitaam* held their own conference in Nikolayev. The *frum* community of the Russian Empire was stricken with fear: Who knew what sort of damage this conference could cause to Torah-true Yiddishkeit? What if their anti-religious resolutions were adopted by the government?

This only intensified the urgency that a conference of real *rabbonim* should be held.

At that point, other *gedolei Yisroel* also realized that something needed to be done. Reb Chaim Ozer Grodzinski of Vilna, Reb Chaim Brisker, the Slonimer Rebbe, and others began taking interest in the idea of joining together for a conference.⁵

Eventually, in the year תרס"ד, after much effort, it seemed like the long-

awaited conference would actually take place. The government had almost granted the necessary permits.

But when members of the anti-religious *haskala* movement heard about the idea, they did all in their power to stop it. Slanderous articles appeared in all their major periodicals decrying the plan of the *gedolei Yisroel* as “anti-progressive.” They even sent letters to the government and tried, unsuccessfully, to ruin the plan that way.

When all else failed, the anti-religious *maskilim* sent a wealthy and influential representative to the Minister of Interior, and succeeded in persuading him not to grant a permit for a conference of *frum rabbonim*.⁶

The Vilna Conference

Finally, in תרס"ט, the Rebbe Rashab received permission to hold a small-scale conference of *rabbonim* in Vilna, as a prelude to the grand rabbinical conference in S. Petersburg to take place the following year. The Rebbe Rashab and the Frierdiker Rebbe attended the Vilna conference, along with twenty distinguished *rabbonim*, including Reb Chaim Brisker, Reb Chaim Ozer Grodzinski, Reb Dovid Tzvi Chein of Chernigov (“the Radatz”), and others.⁷

Preparations for the Grand Conference

One year later, the grand rabbinical conference took place in S. Petersburg.

This was one of the routine conferences called by the government every few years. Only this time it would be a bit different from the usual. Normally, the government decided on specific Jewish dignitaries who would attend. This time, they decided to

turn to *rabbonim* and ask for their input as well. The invitation was extended mostly to the *rabbonim mitaam*, but some others were invited as well, including the Rebbe Rashab. He was insistent that a few others attend this conference as well, including Reb Chaim Brisker, Reb Dovid Friedman of Karlin-Pinsk, and Reb Chaim Ozer Grodzinski.

The government had decided that each Jewish community would send elected representatives to the conference, so the next step taken by the Rebbe Rashab was to ensure that as many representatives as possible would be *frum rabbonim*. While at the conference in Vilna, the *rabbonim* decided that they would travel from city to city to see to it that *frum rabbonim* would be selected for the S. Petersburg conference. In fact, the Rebbe Rashab himself traveled to various cities and met with the powers that be to make sure this was taken care of.

Issuing a special “*kol korei*,” with thousands of copies disseminated throughout the Russian Empire, the Rebbe Rashab pleaded with his brethren to choose only Torah-true representatives to send to the conference in S. Petersburg. “Let not our brothers who have *yiras Shamayim* think that they have no power left,” he called passionately. “This is certainly not true. A feeling for holiness still lives on amongst our brethren, which needs only to be awakened...”⁸

Again, the *maskilim* tried to oppose the Rebbe Rashab’s campaign, but with Hashem’s help, and with a fierce campaign led on many fronts, he was successful in ensuring that most of the selected *rabbonim* were indeed *y’rei Shamayim*.

The Towering Personality

The conference itself took place just before the spring of תר”ע, over the span of about a month.

The Rebbe Rashab was considered by many to have been the leading figure throughout. Mr. Yitzchok Schneerson, a distant cousin of the Rebbe Rashab⁹ and the *rav mitaam* of Chernigov, later described this in his book:

“The towering presence of the Lubavitcher Rebbe shined with extraordinary brightness over the entire gathering. He was the true leader who set the tone for the conference. Since by government law all the speeches needed to be in Russian, which the Rebbe did not speak so fluently, he found a mouthpiece in his representative, Reb Mendel Chein of Nyezhin...”

Another individual present, Heinrich Slusberg, also noted the Rebbe Rashab’s towering presence:

“The Lubavitcher Rebbe had immense impact on all the *rabbonim*. Though he was not so old, his every word captivated the crowd... He was tough as a rock on all matters pertaining to Yiddishkeit; he would not bend an iota on any Jewish practice...”

One of the main issues discussed at the conference was the status of *rabbonim* and the issue of *rabbonim mitaam* (see above).

In order to eliminate the need for two *rabbonim* in each community, many of the *rabbonim* at the conference, including true Torah-giants, thought it would be beneficial to require *rabbonim* to learn at least a minimal amount of Russian. With that, they would be able to oversee the community records and the (often non-*frum*) *rabbonim mitaam* would be done away with.

The Rebbe Rashab was vehemently opposed to this idea. Instead, he suggested that each community could have a special officer who would oversee the records, and the *rav* would be dedicated only to Torah and Yiddishkeit.¹⁰



A BRIEF ACCOUNT BOOKLET OF THE ASIFAS HARABONIM IN S. PETERSBURG.



“LUBAVITCHER
REBBE!”
REB CHAIM
PROTESTED, “WE
HAVE DONE
EVERYTHING WE
COULD. FROM
THIS POINT ON,
WE RELY ONLY ON
HASHEM.”

“Why Are You Crying?!”

The following story was told by the Rebbe on more than one occasion, demonstrating the Rebbe Rashab’s immense mesirus nefesh and staunch determination to uphold Yiddishkeit at all costs:

At one point during the proceedings, a message was conveyed on behalf of Minister of the Interior Stolypin: If the attendees continue their opposition to the government’s requirement of educating *rabbonim* in Russian, terrible pogroms will break out in 101 cities across the Russian Empire.

There were other *rabbonim* who subtly spoke out against it, but the Rebbe Rashab was the only one who openly took a bold stand.

The Rebbe Rashab asked for permission to speak, and he said:

“...It was merely our bodies that were sent into exile and placed under the jurisdiction of foreign governments. Our *neshamos*, however, were never sent into exile!...” (See full transcript at the beginning of the article.)

Passionately, he called on all the attendees to ignore the threats and stay true to Yiddishkeit. “Yidden!” he called out, “Be *mekadesh* Hashem’s name in public!” and he fell into a faint.

Immediately after that, word was received that the Rebbe Rashab was placed under house arrest and was prohibited from leaving his hotel room.

While there, Reb Chaim Brisker came to visit the Rebbe Rashab, only to find him crying.

“Lubavitcher Rebbe!” Reb Chaim protested, “we have done everything we could. From this point on, we rely only on Hashem.”

The Rebbe Rashab responded with a *mashal*:

There are two types of personalities in running a business. There’s a hired worker and there’s a business owner. The worker, though very devoted to his job, will never lose sleep when the business is not doing well. He’ll do all he can to help the situation, but when there’s nothing more he can do, he’ll go home and have a good rest.

The owner, on the other hand, will not be able to sleep peacefully. True, he’s done all he can to save the situation. But who cares? It’s *his* business at stake and its failure still troubles him deeply.



The Rebbe concluded the story:

The Frieddiker Rebbe repeated that *sicha* of the Rebbe Rashab when he was at the train station, on his way to exile in Kostroma.

Later, he had the *sicha* printed in order to teach us and give us the strength to live by that idea. Every Yid, no matter where he finds himself, must remember that only the *guf* is subject to the confines of *golus*. The *neshama* is always free—no one can subjugate it other than Hashem Himself. When our *neshamos* are connected to Hashem, we can achieve anything; our potential is infinite.

Let this thought give us the strength to overcome all the challenges we may face, and have the light of Torah and mitzvos illuminate our dwellings wherever we may be.¹¹ **T**

1. Toras Menachem vol. 13, p. 73. See also, “How to Make a Living,” Derher, Sivan 5777.
2. Igros Kodesh Admur HaRashab vol. 3, p. 57.
3. Ibid., p. 76.
4. Toldos Chabad B’Russia HaTzaris ch. 127.
5. Ibid. ch. 134.
6. Ibid. ch. 136.
7. See Igros Kodesh Admur HaRashab vol. 4, p. 329.
8. Igros Kodesh Admur HaRashab vol. 2, p. 494.

9. Yitzchok's wife was also a great-niece of the Rebbe Rashab's Rebbetzin, Shterna Sarah.
10. Toldos Chabad B'Russia HaTzaris ch. 138
11. Sichos Yud-Beis Tammuz 5711, 5713; Toras Menachem vol. 3, p. 210; vol. 12, p. 95.

Such Chassidim!

The Frieddiker Rebbe once related a story that took place at a conference of *rabbonim*, (presumably the grand conference in S. Petersburg):

In between the official proceedings, the *rabbonim* often spoke with one another in learning. Once, the Chossid Reb Mendel Chein and Reb Chaim Brisker got into a scholarly argument. Reb Chaim said to Reb Mendel that there's a ruling from the Rambam that supports his opinion. Hearing this, Reb Mendel respectfully suggested that the wording of the Rambam that Reb Chaim was quoting is actually a little different, and that it indeed supports Reb Mendel's opinion.

In the meantime someone went to bring the volume of Rambam, but before the *sefer* was brought, Reb Mendel left the room to have a cup of tea. When Reb Chaim finally saw the wording inside, he realized that Reb Mendel was correct. He then realized that Reb Mendel had left the room so as not to cause Reb Chaim any embarrassment.

Reb Chaim was extremely impressed and he later wrote a letter to the Rebbe Rashab saying that he is jealous of someone who is able to educate such Chassidim. Not so much because Reb Mendel was an incredible *lamdan*, but because he had such refined *middos* and wouldn't watch someone else be proved wrong.

(Reb Yoel Kahan, *B'Darkei HaChassidim*, p. 183)





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NO EASY WAY OUT

THE MISSION OF LUBAVITCH

The following is an excerpt of a yechidus that the Rebbe held with directors of “Hillel” on 23 Menachem-Av 5719.¹

Rebbe: If I remember correctly, last time we met we discussed that everyone must always go *meichayil el chayil*—from strength to strength. Being that a year has elapsed in between, probably every one of us is more efficient. I would like to hear *besuros tovos* about your achievements.

Q: Why didn't the Lubavitcher movement choose to go to Israel instead of the U.S.?

Rebbe: The Lubavitcher movement came to the U.S. in 1940, when the British Mandate was in full power. If you have a certain amount of energy and it is your intention to use it to a maximum of efficiency, you must apply it where it can be used to maximum efficiency.

Q: Do you mean that there are more Jewish people here that will be helped by your ideals?

Rebbe: There is more possibility to help more people in Brooklyn than in Tel Aviv.

Q: Is that why you chose Brooklyn, and not some other city like Chicago?

Rebbe: The real reason is because my father-in-law wanted a place where he could influence a great number of students. And this can be done more easily in Brooklyn than in Baltimore or Chicago.

Q: If the British Mandate had not been in Israel, would he have chosen Israel?

Rebbe: I don't believe so; you do not have the possibilities there that you have in the United States.

Q: Did the entire Lubavitcher movement come to the U.S. at one time, or did they come as individuals?

Rebbe: Lubavitcher congregations were established in the U.S. over fifty years ago. They invited my father-in-law as a political refugee from Poland, which was under German occupation. The Chassidim in the U.S. intervened through the State Department. They explained to the State Department the advantages of having his leadership here in the U.S., and through the American Embassy in Berlin they were successful in having him leave and come to the United States. But, I believe, that even had there been a choice between the two million Jews in the U.S. or the hundred thousand in Israel, where they had already established *yeshivos* and Yiddishkeit, he would have chosen the harder field to work with and not the most convenient. There was more challenge here in Brooklyn.

Q: Lubavitch is systematic, and the neo-Orthodox in Israel do not have some of the frustrations of the Jews in *galut*.

Rebbe: It has no connection with being Orthodox or systematic. It deals with choosing a spot where you have no help or choosing a spot where you can rest twelve or fifteen hours a day. It doesn't depend upon the ideal but whether the human being is seeking an easy way out or seeking to accomplish something, and in a certain period of time. My father-in-law always sought something that was difficult to perform, that no one wanted to do voluntarily, and began by doing something revolutionary.

In 1940, Orthodoxy in the U.S. was declining. In Israel, it was going up, and in Europe it was at the same level, more or less. When my father-in-law first heard that the Chassidim were trying to bring him to the U.S., his first thought was that this is a place where his energies can best be applied. Neo-Orthodoxy is trying to fight assimilation while it is still only a seed, as it is much easier to annihilate something when it is beginning than after it is fully grown.

OVERCOMING THE CHALLENGES

Q: I came across a great amount of children who have expressed bitterness aimed at their parents. Can you suggest an approach to turn this bitterness into love?

Rebbe: Although there is no general remedy that will apply to each individual, there is, however, one common point. In growing up, he must encounter difficulties and obstacles in his way—the world is changing, his body is changing, and this presents him with obstacles. He needs someone to be a scapegoat. The only person who has been with him all his life is his parent, and if he has no strength of character to say to himself that he must overcome these obstacles—even if it is connected with the biggest event in his life—then he must find someone to put the finger on. His road is not easy to travel. He must choose his father and mother to blame, because he knows his teacher for only one or two years and he experienced these difficulties before that. If he can place blame on his mother or father, he has a perfect excuse.

Explain to your audience the real reason they choose their parents for their accusations, but do not stress this point too hard. Tomorrow or the day after tomorrow they will be less bitter. Do not expect them to stand up on the first day and say “*ashamnu*.”

TRANSMISSION OF LEADERSHIP

Q: How is it that I saw that the leadership of Lubavitch was transmitted through a daughter and not through a son?

Rebbe: You probably mean after the son of the Alter Rebbe [the Mittlerer Rebbe]. He had two sons, but they begged the son-in-law to take over the leadership.

Q: Is it ideals and not heredity that decides the leadership?

Rebbe: Only ideals. Only someone who has the aptitude in a certain direction. If you have a father who all of his life has consecrated himself toward certain ideals so that it permeates his very existence, it must also permeate his wife and children. If he is permeated by a certain idea, the first subjects to be impressed by it will be his son or his daughter. If the subject is Torah or Kabbalah, the son is more adaptable than the daughter. [Turning to the only woman present, the Rebbe said: “You will excuse me for saying this, as it is not my idea.”] The reason for the leadership is not because he was his son, but because he has a maximum of piety, education, and *hislahavus*; he received it from his father and his environment and thus has a bigger chance.

The Tzemach Tzedek (third Lubavitcher Rebbe) was an orphan from the third year of his life, and the Alter Rebbe took care of his education personally. Thus, he had more chances to receive this education than even the sons of the Mittlerer Rebbe.

This is the answer for an intellectual. If you are a Chossid you must accept a more spiritual explanation: An individual's being a Rebbe is not prompted by something accidental or monetary but by something above us. The son of the Mezritcher Maggid, for example, was his successor for only five years, and then he passed away. It is not dependent upon something physical, but something spiritual and divine.

I wish you a *kesiva vachasima tova*, and next year I will ask you more forcefully about your achievements. **T**

1. The *yechidus* can be found in its entirety in Toras Menachem (newer editions) vol. 26, p. 203a, and at chabad.org/987922.



להביא לימות המשיח

Renewal?

לזכות
החתן הרה"ת ר' שלום ישראל שיחי
בלאק
והכלה המהוללה מרת חי' מושקא תחי'
פרידמאן
לרגל חתונתם בשעתומ"צ
ב' טבת זאת חנוכה ה'תשע"ח
ולזכות
החתן הרה"ת ר' צמח משה מרדכי שיחי'
קלמנסון
והכלה המהוללה מרת חנה תחי'
בלאק
לרגל חתונתם בשעתומ"צ
כ"ג טבת ה'תשע"ח
נדפס ע"י הוריהם
הרה"ת ר' מנחם מענדל
וזוגתו רבקה שיחיו
בלאק

There is a principle in Yiddishkeit so fundamental that it is included in one of the opening *brachos* of *Shemoneh Esrei*. We mention it every day in *birchos hashachar*, and it is one of the Thirteen Principles of Faith enumerated by the Rambam:

The concept of *techiyas hameisim*.

While belief in *techiyas hameisim* is a cornerstone of our faith, how often do we consider how exactly it will come about? If we delve more deeply, there are indeed many fascinating details and questions that come to light.

How exactly will it take place? What kind of body will arise? Will the people look the way they did when they passed away, or will their appearance be different? Will they halachically be considered related to their living relatives?

We find two opinions in *Chazal* regarding how exactly *techiyas hameisim* will take place: One opinion is that the *luz* bone of a person doesn't decay, and Hashem will form the entire body out of this bone. The second opinion is that all that will be

Her concern was that after *techiyas hameisim*, when her first husband will come back to life, they would be forbidden to remarry if she had married someone else

left of the body is dust and rot, and Hashem will create a new body, and include in it some of this dust.

The Rebbe explains¹ that these two versions are actually two opinions regarding what a person's physical body will be like after *techiyas hameisim*:

1. The body will be the same one that existed originally, and it will now be re-enlivened through the *luz* bone. *Techiyas hameisim* will thus be a resurrection of both the *neshama* and the body.
2. The original *neshama* will be re-enlivened, but with an entirely new body; the original body will not be resurrected (rather, a small amount of dust from the original body will be included in the new body).

Several practical differences arise from these opinions:²

When Moshiach comes, illness and injury will cease to exist, and those who come back to life will be in perfect health as well. Therefore, if the original body is re-enlivened, then it

will be healed *after* the *techiya*. But if it will be a new body, then it will come to life already in perfect health.

The following query was once brought before a *rav*³ by a widow who was concerned about remarrying, because the Torah forbids a woman to remarry her husband if she married someone else in the interval. Her concern was that after *techiyas hameisim*, when her first husband will come back to life, they would be forbidden to remarry if she had married someone else. The *rav*'s response was that the person who is brought back to life is halachically an entirely new person, and she would be able to remarry him even if she was married to someone else in the meantime, being that the first husband is now a "new" person. There are opinions that disagree with this ruling and say that she would not be able to remarry her first husband, because we do consider them to have been previously married.

Other questions with answers that may depend on these two perspectives include whether a person must bring

korbanos for sins he committed before his death and subsequent resurrection; whether Kohanim Gedolim will need to be re-annointed or their anointing during their previous lifetime will suffice; and whether *talmidei chachamim* who received *smicha* will remain ordained or require new ordination.

The answer to all of these questions depends on whether the person, having been resurrected, is considered an entirely new person or the same person as before.

The generally accepted opinion is that the original body will be brought back to life—it'll be the same person. This is because *techiyas hameisim* reveals the true identity of a Yid: that the Yid's body was chosen by Hashem Himself, and it is therefore eternal and can never be subject to full demise.⁴ **T**

1. Likutei Sichos vol. 18, p. 247.

2. See *Yemos HaMoshiach B'Halacha* vol. 1, p. 295 for more details on these concepts.

3. *Shu"t Rav Pe'olim* vol. 2, Sod Yeshorim siman 2.

4. Likutei Sichos vol. 6, p. 84.

1

Zman: Time Vs. Quality

Rabbi Efraim Yolles once asked the Rebbe why the official *minyan* in 770 davens at 10:00 a.m., which is after *zman tefilla*—the halachic time for *davening*.

The Rebbe responded that there are two answers to this question.

The first is a story that took place with Reb Akiva Eiger's grandson, Reb Leib. It is said that his preparations for *Shacharis* would extend until *Mincha*-time, and only then would he begin *davening*. People were surprised by this behavior and asked him, "*Hayitochen?* How can this be?"

He replied, "First and foremost one must prepare for *davening*, and if he'll look at the clock and quickly daven before he is properly ready and '*chap the tefilla*,' his *davening* will be futile [as stated in *Shulchan Aruch*]!"

The second and main reason is as follows: There is a puzzling Gemara in *Maseches Sukkah* regarding *hadasim* used on Sukkos. A student of Rav Kahana specifically used *hadasim* that were only kosher according to Rav Kahana, and when people asked why he would do such a thing, he replied, "*Ho'il v'nofik mipumei d'Rav Kahana*—Since the statement emerged from the mouth of Rav Kahana" that it was kosher, that's what he wanted to use.

"My father-in-law the [Friediker] Rebbe would begin *davening* at 10:00 a.m., and I will not change that," concluded the Rebbe.

Source: *Sichos Kodesh* 5741 vol. 3, p. 816.

Pronunciation

Does it matter if I pronounce the words with the *Sefardi* or *Ashkenazi* pronunciation?

The Rebbe writes in a letter that it doesn't make a difference which pronunciation is used as long as one is consistent and doesn't mix the two.

Source: *Igros Kodesh* vol. 20, p. 261.



eight facts DAVENING



Outdated?

It's outdated. It's not for us. We have other things to be busy with.

All these and many similar statements are what people were saying about *avodas hatefilla* in our generation. Some went so far as to state that Kuntres Ha'avoda and Hatefilla aren't applicable in our day and age.

At a Shabbos *farbrengen*, the Rebbe negated this way of thinking and quoted the words of the *possuk*, "*Nirpim atem nirpim*—You are lazy."

The *yetzer hara*, with its schemes and tricks, tries to convince you that being concerned about others is more important and you should forget about your own *avoda*.

Source: *Sichos Kodesh* 5740 vol. 2, p. 387 ff.

Swaying

Did you ever wonder why Chassidim are very mobile during *davening*? There is a lot of swaying back and forth, hand motions, and in general a great display of energy.

The Baal Shem Tov was challenged about this by those who opposed his "new" ways. "During *davening* a person is supposed to show signs of humility and nullification," they claimed. "That is the complete opposite of what you and your followers display!"

The Baal Shem Tov replied with an analogy of someone drowning. When a person is flailing in the water, desperate to stay afloat and get some air, he will do anything. Those standing on the riverside may not agree with his specific motions, but they will nonetheless realize that the individual is in danger. His very life is at risk, so he is acting from his very core. At such a time there is no place for intellectual calculations.

Similarly, during *davening*, when we contemplate how Hashem is the source of everything, and that disconnecting from Hashem is like a fish leaving water, then the reaction that follows is from the core. There is no place for an intellectual thought process that limits our actions.

Source: *Toras Menachem* 5716 vol. 3, p. 147.





It's Good to Stay Late

When a businessman stays late in his office to secure a good livelihood for his family, his wife will usually be thrilled that he cares so much about her and the children. Although it may be difficult that he is away for so long during the work week, the ultimate goal is well worth the sacrifice.

The Rebbe explains that this should, at the very least, be the same attitude she should have when her husband comes home late from *davening* on Shabbos. In reality there should be an even greater level of acceptance for this practice, because Hashem is the true provider, so by spending more time *davening*, the person is really caring for the needs of his family.

Source: Igros Kodesh vol. 10, p. 58.



Can We Sit There?

Throughout the years, the Rebbe had a designated seat where he would sit during the weekday *tefillos*. This was in the upstairs *zal*, facing the eastern wall toward the northern corner.

This is the side closer to the entrance of 770.

There was a discussion if one is allowed to sit in this place, based on the *halacha* that it is forbidden for a person to sit in his *rebbe's* seat.

The Rebbe responded to this query.

The Rebbe's real *makom kavua* was his Shabbos place at *dromis mizrachis*—in the front of the *zal* to the right. During the weekdays the Rebbe *davened* at *tzfonis mizrachis*—in the front to the left side—for reasons specified in the *sicha*.

Source: Toras Menachem 5742 vol. 1, p. 393.



The Tefilla of a Rebbe

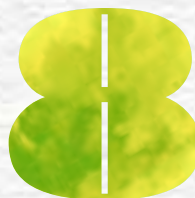
The year was תרצ"ו. The Frierdiker Rebbe was on a trip to America and the Chassidim in Riga sorely missed seeing him. Having the Rebbe (then the Frierdiker Rebbe's new son-in law) with them was a great comfort, and the Rebbe's *davening* in particular helped raise their spirits.

Here is a short description of Tishrei that year:

We had tremendous pleasure and satisfaction from the *davening* of the Rebbe's son-in-law, Reb M"m, *shlita*, who, during the first *maariv* of Yom Tov, *davened* for more than two and a half hours, shedding many tears and cries from the innermost recesses of his heart. He categorically refuses all of the honors usually given to the Rebbe, *shlita*.

The Yom Kippur *davening* finished later this year in the Rebbe's *minyán* than ever before, because the Rebbe's son-in-law became totally engrossed in his *tefillos* and was oblivious to anything else during *Ne'ilah*. A nice while passed before he awoke from his reverie. All of us were filled with pleasure from this very pleasing wait.

Source: Reb Elye Chaim Althaus' diary, Riga 5690.



Shema Koleinu

What are those papers in the Rebbe's *siddur*?


In 5710, before the Rebbe formally accepted the *nesius*, Chassidim noticed that there were papers in the Rebbe's *siddur*. They soon realized that the Rebbe had attached lists of names and *panim* to the page of *Shema Koleinu* in *Shemoneh Esrei*. When the Rebbe reached that part of the *davening*, he would pause and look at the names.

Another interesting practice that was noted by the Chassidim during that year was how the Rebbe would glance at the Frierdiker Rebbe's place when saying *Shema Koleinu*. The Rebbe also did this when reciting the Mishnayos that preceded the final *Kaddish*.

Source: Yemei Bereishis, p. 193; p. 285.

לזכות
הת' חיים יהודה שי' פעוונזנער,
לרגל הגיעו לעול מצוות
כ' תשרי תשע"ח
נדפס ע"י הוריו
הרה"ת ר' שמואל
וזוגתו מרת שרה שיחיו פעוונזנער
שלוחי כ"ק אדמו"ר בהאריסבורג פא.





Rabbi Yaakov Yehuda Hecht (known to many as “Yankel” or “JJ”) was a man of many colors. He was lively and vivacious; many fondly recall his fiery speeches and entertaining style. He was dependable and a natural leader; he carried the weight of many institutions and responsibilities. And he was also genuinely kind and gracious. The many people whom he helped attest to his boundless care for his fellow Jew, and his constant readiness to help anyone in a tough situation.

But beyond all this, there is one characteristic that those who knew Rabbi Hecht remember most about his persona and very fulfilling life. It is his service, his dedication and his love for the Rebbe, which knew no bounds.

Always at the forefront of the Rebbe’s activities, Rabbi Hecht served in many different roles, often all at the same time, and he merited to receive a vast range of directives and special *kiruvim* from the Rebbe.

In the next few pages, we will attempt to portray just a sample of the fascinating relationship.

A STAUNCH SOLDIER

Rabbi Yaakov Yehuda Hecht



לזכות
הרה"ת ר' יצחק ישראל
וזוגתו מרת רחל בריינא
בניהם ובנותיהם
מנחם מענדל, שרה רבקה,
חנה פרימט ריקל, יהושע דוד
שיחיו
מאגאלניק



KOS SHEL BRACHA, MOTZAEI PESACH 5739.
YOSSI MELAMED VIA JEM 126183



REB YEHOASHUA HECHT, PATRIARCH OF THE HECHT FAMILY.

OASIS IN AMERICA

Yaakov Yehuda Hecht was born in תרפ"ד in the Brownsville neighborhood of Brooklyn.

Being an observant Jew in the United States was not easy nor common in those days, but in the home of Reb Yehoshua and Sara Hecht, Yiddishkeit was a way of life. Young Yankel and his five brothers were brought up as proud Jews, and received an authentic Yiddish *chinuch* from their father, a prominent activist in the Jewish community. After attending Yeshiva Chaim Berlin elementary school, the Hecht boys enrolled in Yeshiva Torah Vodaas.

At that time, Reb Yisroel Jacobson, who was a prominent Chossid, lived in New York, where his home served as a stronghold for Chabad activities in the United States. The oldest Hecht brother, Shlomo Zalman, began learning Chassidus with Reb Yisroel, and Yankel and his younger brothers followed in his footsteps. When Yankel was sixteen years old, the Frierdiker Rebbe arrived in America and established Yeshivas Tomchei Temimim. This was a turning point for him. Not long afterwards, he



A YOUNG JJ HECHT.

transferred to Tomchei Temimim and dedicated his heart and soul to the Frierdiker Rebbe.

SOMEONE'S WATCHING

Immediately after his arrival, the Frierdiker Rebbe declared that "America *iz nit andersh*, is no different," and began plans to rebuild Yiddishkeit in America. When the Rebbe arrived just over a year later, the Frierdiker Rebbe tasked him with leading Merkos L'inyonei Chinuch, Machne Yisroel, and Kehos.

One of the earliest programs of Merkos was the Mesibos Shabbos gatherings, where Jewish children would gather on Shabbos afternoon to say *brachos* and *pesukim* and to strengthen their Yiddishkeit together.

As a young *bochur*, Yankel volunteered for the Mesibos Shabbos programs and dedicated himself to the education of the many Jewish children he encountered. His talent in connecting with the youth stood him well, and over the years he impacted countless children and strengthened their Yiddishkeit. After a short period of time, he was put in charge of the entire operation.

The work of Mesibos Shabbos in those years was of immense importance. In those early days before the launch of *mitzvot*, etc., this was the main vehicle of *hafatzas hayahadus* in America. Although its impact may not have seemed so global at the time, the Rebbe felt otherwise. During a *farbrengen* in those early years, the Rebbe said, "My father-in-law, the Rebbe, is starting with Mesibos Shabbos, and with that he will take over the world!"

In the merit of his work, Yankel received special *kiruvim* from the Frierdiker Rebbe and the Rebbe, and he merited to enter into *yechidus* with the Frierdiker Rebbe on a number of occasions.

One of his earliest experiences was on Rosh Hashanah 5702, a few short months after the Rebbe arrived in the US. On Yom Tov afternoon, Yankel gathered a few Jewish children in the courtyard of 770, *davened* with them, told them stories, and gave out candies. (This was before the Rebbe began the Mesibos Shabbos program.) All the while, the Rebbe quietly stood on the porch and observed him. Little did Yankel know that the Frierdiker Rebbe, too, sat near the window and watched his little "event" take place.

After it was over, the Rebbe called Yankel and told him to come with him. He led him up the stairs to the second floor of 770, and ushered him into the Frierdiker Rebbe's *yechidus* room.

The Frierdiker Rebbe sat at the table wearing his *shtreimel*, reciting Tehillim from a *sefer* before him. "As we walked in," Rabbi Hecht later related, "the Frierdiker Rebbe looked up and gave me a *bracha*. I was so startled and so overcome with emotion that my entire body shook and I couldn't make out a single word."

Another special *kiruv* he received in those years was from the Rebbe:

YANKEL GATHERED A FEW JEWISH CHILDREN IN THE COURTYARD OF 770, DAVENED WITH THEM, TOLD THEM STORIES, AND GAVE OUT CANDIES. ALL THE WHILE, THE REBBE QUIETLY STOOD ON THE PORCH AND OBSERVED HIM.

HIDDEN MIRACLES

Rabbi Hecht once related a personal story of salvation that occurred to him as a young *bochur*:

During World War II, all divinity students, including *yeshiva bochurim*, were initially exempt from the military draft. However, at some point they decided that *yeshiva bochurim* should be drafted, and they decided that I would be the first one who would prove that *yeshiva bochurim* would do just fine.

My father hired a lawyer who traveled to Washington and fought the case, but ultimately we failed; they refused to exempt me, and I was summoned for the physical examination prior to being drafted.

Before going, I went into *yechidus* to ask the Frierdiker Rebbe for a *bracha*. I gave a *tzeitl* to the Frierdiker Rebbe, and he looked up and said, “*Der Aibershter zol helfen*, may Hashem help you that your salvation will come in a natural form, but if it needs to be *l’malah miderech hateva*, above nature, then let it be so.” With that, the *yechidus* concluded.

I arrived at the examination office, and they sent me from doctor to doctor, each checking me from top to bottom. The eye doctor, the nose doctor, all the doctors gave me an A. I was in perfect health. Each time I received an A, I became more and more worried.

I finished all the doctors, and my report was perfect; I realized that I might very soon be carrying a gun off to war...

There was just one more stop. The psychiatrist.

He began to ask me questions.

“What do you do?”

“I’m a *yeshiva bochur*; I study Torah.”

“Do you go out with girls?”

“Girls!? I told you, I’m a *yeshiva bochur*!”

“Do you go to the movies?”

“Movies!? It’s *avoda zara*, how could I ever do such a thing?”

He went on and on, until he concluded, “You’re nuts!”

He marked my report with an F4, which meant total failure, and I was released.

My father and I came back for *yechidus* to say thank you. As we entered the room, the Frierdiker Rebbe gave us a broad smile and said:

“*Ein baal haness makir b’nisso*, you don’t understand the miracle that happened to you. You should know what type of miracle that was.”

And then he said with a *niggun*, “*Loisei niflaos; gedolos—levado*. The *Aibershter* does great miracles. But their true greatness, only He knows.”

Due to the Frierdiker Rebbe’s frail health, his *farbrengens* and *tefillos* were held on the second floor, and only a select group of people were allowed to participate. One year before *hakafos*, the Rebbe called Yankel, ushered him into a side room on the second floor, and a few minutes later brought him inside the room where the *hakafos* were being held.

“For me,” Rabbi Hecht would relate years later, “the most special moment was when, after *hakafos* concluded, the Rebbe thanked me for being *lebedik*. I understood that I had brought the Frierdiker Rebbe a lot of *nachas*.”

RELEASE TIME

In 5702, the Frierdiker Rebbe began another campaign to save the Jewish children being educated (*r”l*) in the public school system. Under the auspices of Yeshivas Tomchei Temimim, a daily after-school Talmud Torah was launched, and scores of Jewish children would arrive each day after school to learn about Torah, mitzvos, and Yiddishkeit. Within some time of working in these schools, Yankel was promoted to principal of the Crown Heights division, and later, of the entire operation.

In 5703, a new program was started. New York State law allows children to attend one hour of religious instruction during the school week, and the Frierdiker Rebbe asked that this law be utilized to teach Yiddishkeit.¹ Every week, *bochurim* and girls would take children out of school on Wednesday afternoon and learn Torah with them. Yankel began working as a volunteer for the Released Time program, and he was phenomenally successful.

Within a few short years, Released Time had over two thousand children enrolled in their programs, and by the year 5710 there were more than ten thousand children participating! The program, which continues to this



A YOUNG JJ HECHT LEADS A RELEASED TIME CHAPTER.

day, was a first step for many children; from there, they enrolled in Jewish day schools, and made leaps and bounds in their Yiddishkeit.

Over the following years, Yankel continued his work as the principal of the Talmud Torah. In Shevat 5705, he married his wife, Chava (Lasker). After their wedding, Rabbi Hecht's father Reb Shea was in *yechidus* with the Frierdiker Rebbe, and he mentioned that his son, Reb Yankel, "*toigt zich ois in mein gesheft*, he is successful in my business." Yankel had helped his father each Friday as well as during summer vacation, and seeing his success, his father wanted him to continue working for him.

The Frierdiker Rebbe replied: "*Er toigt zich besser in mein gesheft*, he is even better in my business." It was around that time that Rabbi Hecht was appointed to be the head of the entire Released Time operation, which was called "Shaloh (שיעורי לימוד הדת)," and run under the title "NCFJE – National Committee for Furtherance of Jewish Education."

As the head of Merkos L'inyonei Chinuch, the Rebbe was intimately

involved in everything concerning this program. Throughout those years, it remained under the Rebbe's close care, and was run with the Rebbe's direct involvement. In fact, it was Rabbi Hecht's activities in these programs on behalf of Merkos L'inyonei Chinuch that largely facilitated the close connection he had with the Rebbe. In the years before the Frierdiker Rebbe's *histalkus*, Rabbi Hecht was in and out of the Rebbe's room on a regular basis, constantly working, consulting, and reporting to the Rebbe.

After a couple of years of heading this vast operation, certain challenges arose, and at one point Rabbi Hecht was nearing despair. When he wrote this to the Frierdiker Rebbe, the Frierdiker Rebbe answered him in a letter that "through your involvement in saving the *neshamos* of thousands of Jewish boys and girls in Shaloh, you are fulfilling the purpose for which your *neshama* came down into the world, and it is a great merit for you and your family."²

RABBANUS

In addition to all of his responsibilities, Rabbi Hecht served

"THROUGH YOUR INVOLVEMENT...IN SHALOH, YOU ARE FULFILLING THE PURPOSE FOR WHICH YOUR NESHAMA CAME DOWN INTO THE WORLD, AND IT IS A LARGE MERIT FOR YOU AND YOUR FAMILY."

as the rav of a community, as well. He began his post in 5708, when the members of a prominent shul in East Flatbush approached him and asked him to serve as their rabbi.

Reb Yankel was quite young at the time, and he was involved over his head in Mesibos Shabbos and Shaloh, where he was able to utilize his talent in dealing with children; he didn't feel that the offer was something he should accept.

Others, however (the Rebbe included), encouraged him to take the post. With the guidance and *bracha* of the Frierdiker Rebbe, he took the post.

Rabbi Pinchas Feldman, the Rebbe's shliach to Sydney, Australia, relates that when he asked the Rebbe how he should conduct himself regarding a rabbinical post in Sydney, the Rebbe said that he should speak to Rabbi Hecht who happened to be visiting Australia at the time for his son's wedding; he would be able to give him a "*breitkeit and shtet*—a proper rabbinic confidence" in his *rabbanus* and in general.

In the years before the Frierdiker Rebbe's *histalkus*, whenever Rabbi Hecht needed to deliver an important speech, he would ask the Rebbe for a novel idea to give over. The Rebbe would say, "*Nem a pencil*, grab a pencil to write it down," and would

WHEN CLIMBING THE GATE

On Erev Rosh Hashanah 5717, when Rabbi Hecht came to the Rebbe to give a *pan*, he asked the Rebbe what to do about *tashlich*: For several years he had a program of Tehillim recital for his community on the first afternoon of Rosh Hashanah. Now, taking part in the program himself would mean forfeiting the chance to join the Rebbe for *tashlich*. However, his absence may cause the program to become a social gathering, instead of the serious nature of reciting Tehillim on Rosh Hashanah.

The Rebbe replied that it is a “good idea,” and that he should remain with his congregation. Regarding *tashlich*, he should recite it near a running faucet in the shul, and during the Aseres Yemei Teshuva, he should go to a natural body of water and recite *tashlich* a second time.

Tashlich with the Rebbe that year turned out to be quite monumental. It was pouring rain, and when they arrived at the Botanical Gardens, the gate was closed. The Rebbe climbed over the large gate into the garden, and everyone else, hundreds of younger and older Chassidim alike, followed suit. Later that week when Reb Yankel came to the Rebbe to receive *lekach*, the Rebbe told him, “When I climbed over the gate, what was I thinking about? That I told you to stay at your shul during *tashlich*.”

immediately proceed to give him a Torah thought to speak about.

During the later years of his life, the demographics changed and the population of his shul dwindled. Being a very well-known and beloved figure in the wider Jewish community, he received numerous offers to become the rabbi of various prestigious shuls in other locations. But Rabbi Hecht wasn't one to abandon his shul. As per the Rebbe's clear instructions,³ he remained with the small congregation and tended to all their needs for the rest of his life.

DEEP ROOTS

The connection between the Rebbe and Reb Yankel began immediately after the Rebbe arrived in the United States. Rabbi Hecht would relate that from the moment the Rebbe stepped off the boat, he was captivated by his personality.

“He made a powerful impression on us. I would always try to have some sort of connection with him, and the

Rebbe reciprocated. I felt like the Rebbe's child.”

“I used to tell the Rebbe that I was his Chossid,” Reb Yankel would say, “before the Rebbe was Rebbe.”

In those early years, Rabbi Hecht would sometimes drive the Rebbe to the public library to make copies of various documents and pictures. Once, after returning from spending many hours with the Rebbe at the library, Rabbi Hecht received a phone call from the Rebbe.

“Did you go to *mikvah* today? Do you have a *gartel*?”

Rabbi Hecht answered in the affirmative.

“So please come over.”

When he arrived, the Rebbe told him that Professor Abraham Joshua Heschel was writing a book about the Baal Shem Tov, and he asked the Frierdiker Rebbe if he could see the Baal Shem Tov's *siddur*.

“Normally,” the Rebbe said, “I wouldn't have dared touch the Baal Shem Tov's *siddur*. But since the [Frierdiker] Rebbe asked me to show it



RABBI HECHT DELIVERS A SPEECH IN THE SHUL WHERE HE SERVED AS RAV.

HECHT FAMILY

to Professor Heschel, I wanted to give you the opportunity as well.”

The Rebbe flipped through the pages until he reached a certain page, and handed the *siddur* to Rabbi Hecht. On the page, there were two drops of blood. The Rebbe related that these drops fell from the Baal Shem Tov when saying the words “בכל לבבך” in *Krias Shema*.

On other occasions, the Rebbe would “repay” Reb Yankel for his services by sharing information or anecdotes that he heard firsthand from the Frierdiker Rebbe. During one drive, the Rebbe shared with him that Reb Yitzchak Meir Levin, the chairman of Agudas Yisroel, had been in *yechidus*, and the Frierdiker Rebbe explained to him why it was forbidden for a Torah-observant Jew to be a sitting member of the Israeli Government.

ANSWERS

This connection remained strong for the next (almost) fifty years, until Reb Yankel’s passing. The Rebbe’s secretaries could attest to the fact that Reb Yankel would, on average, receive more answers from the Rebbe than anyone else. On a normal day, Reb Yankel could pen one or two notes, sometimes more, with messages or questions for the Rebbe, and he would receive answers within a short period of time.

By nature, Reb Yankel was an upbeat person whose happiness was contagious. However, there were times when carrying the weight of his responsibilities became tough, and he would write to the Rebbe asking for a *bracha* to find a way out of the predicament.

Once, the situation in one of the *mosdos* was so difficult that he sat down and despondently wrote a letter to the Rebbe describing the situation and concluding that he had no choice but to return the keys of the *mosad* to its real owner: the Rebbe himself.

Very quickly, he received a reply. The Rebbe had crossed a line through the entire letter with such force that the pencil mark went through the other side of the paper. At the end, the Rebbe wrote something to the effect of, “I don’t have time to read nonsense.”

On a different occasion, Rabbi Hecht submitted a financial report to the Rebbe, and the Rebbe commented that a certain source of money wasn’t perfectly kosher. Receiving the answer, he immediately wrote back that he would stop taking any money from



24 ELUL 5737, LEVI FREIDIN VIA JEW 20786

WITH A BROAD SMILE, THE REBBE CONTINUED,
 “AND I KNOW THAT FOR YOUR HUSBAND, ‘TAKING
 IT EASY’ ISN’T IN HIS DICTIONARY.”

that source, but “*Mei’ayin yavo ezri*, from where will my salvation come?”

The Rebbe replied, “You surprisingly write that you don’t know, but Dovid Hamelech already answered the question: *Ezri mei’im Hashem, osei shamayim va’aretz*, my salvation is from Hashem, the Maker of heaven and earth.” Together with the note, the Rebbe included ten one hundred dollar bills, and said that “if this is how much has come from *aretz mitachas*, from this physical world, you can only imagine how much will come from *shamayim mimaal*, from Hashem in the heavens.”

One of his last answers from the Rebbe was two days before he passed away. He had written about something that was causing him stress, and the Rebbe replied, “מה לו ולעצבים, what do you have to do with nerves? Consult with understanding friends. I will mention it at the Ohel.”

EVEN BEFORE I SAY....

Over the years, Rabbi Hecht headed a large number of institutions—NCFJE, Camp Emunah for girls, Yeshivas Hadar Hatorah for *baalei teshuva*, and more. Each institution on its own was a full time job, yet Rabbi Hecht took full responsibility for them all.

After the founding of Machon Chana for women, an institution established in memory of the Rebbe’s mother, Rebbetzin Chana, the Rebbe called Reb Yankel in, and asked “a personal request”—to become the “Zevulun,” the one responsible for the finances of that institution as well.

The many responsibilities on his shoulders took up all his time. At one point, Rebbetzin Hecht felt that it was too much for him, and while in *yechidus*, she asked the Rebbe to tell him to “take it easy.”

The Rebbe’s answer wasn’t what she had hoped for. The Rebbe said that if he knows that someone won’t listen to his instructions, he tries not to offer them in the first place. With a broad smile, the Rebbe continued, “And I know that for your husband, ‘taking it easy’ isn’t in his dictionary.”



Some years later, Rabbi Hecht and his wife went to the Rebbe for dollars, and the Rebbe turned to Rebbetzin Hecht. “Nu, does your husband listen to you?”

Rabbi Zalman Gurary was once in *yechidus* when the Rebbe remarked that his will isn’t easily fulfilled. There weren’t many Chassidim who were ready to follow the Rebbe’s directives without hesitation. The Rebbe mentioned three Chassidim who do listen right away and continued by saying, “There is one person who fulfills my will even before I ask. That is Yankel Hecht.”

Once, when Reb Yankel returned from fulfilling a certain shlichus, he sent in a report for the Rebbe with his younger brother Shalom, who also had a unique relationship with the Rebbe, and would enter the Rebbe’s room on a frequent basis. When he walked in, Shalom told the Rebbe, “Yankel asked to give over that the shlichus was very successful, obviously through the *koach hameshalei’ach*, the Rebbe’s power.”

The Rebbe answered, “*Der shliach darfo ich epes kenon*, the messenger must be capable too...”

The extent of the trust the Rebbe had in him is expressed in the following story:

After the Rebbe recovered from the heart attack on Shmini Atzeres 5738 and went home on Rosh Chodesh Kislev, the Rebbe held an unofficial *seudas hoda’a farbrengen* on the afternoon of Zos Chanuka. The Rebbe kept the plan a secret (perhaps so as not to disturb the workday) until the last minute, and the only one whom he shared it with—so that challah and some basic necessities could be prepared—was Rabbi Hecht.

At noon that day, the Rebbe called him in and said, “I’m looking for a *baal meretz* and a *baal sod* (someone capable and secretive), and I have found you.” The Rebbe told him about

the *farbrengen*, asked him to prepare what was needed, and cautioned him not to tell anyone, even the *mazkirim*.⁴

OPEN LOVE

In addition to his dependability, Rabbi Hecht was well-known at times for his audacious style. Even when in front of the Rebbe, where he

THE REBBE ANSWERED,
“DER SHLIACH DARF
OICH EPES KENEN,
THE MESSENGER MUST
BE CAPABLE TOO...”

conducted himself with the utmost reverence, his love for the Rebbe would break through.

Many people recall his heartfelt *brachos* that he would *bentch* the Rebbe at the conclusion of each children’s rally (which he led as the head of Mesibos Shabbos and Shaloh) to which all of the children would answer with a resounding *amen*. His genuine love for the Rebbe would shine forth, and he would *bentch* the Rebbe, in his words, “from the bottom of my heart.” The Rebbe would listen to him intently, often with a broad smile, and answer *amen* as well.

“MORE IMPORTANT THAN EATING”

In 5727, Rabbi Hecht traveled to Eretz Yisrael a short time before the outbreak of the Six Day War. At the *farbrengen* before he left, the Rebbe gave him a bottle of *mashke* and told him to *farbreng* in the Chabad shul in Yerushalayim. The Rebbe also warned him to be careful about what he says. “Remember that over there,” the Rebbe said, “*kulanu chachamim, kulanu nevonim*, everyone is ‘smart’ and everyone has an opinion...”

When he returned, he went in for a *yechidus*, with the following background story:

Reb Yankel’s son Shea had become bar mitzvah during his father’s visit to Eretz Yisrael, and hadn’t had the opportunity for a bar mitzvah *yechidus* with his family as was customary in those years. Reb Yankel’s return wasn’t on a *yechidus* night, but the Rebbe instructed that they enter for *yechidus* before *Maariv* that night, “*Uhn a shturem*, without making a big deal out of it.”

That night, Rabbi and Rebbetzin Hecht and Shea entered for *yechidus*. The Rebbe spoke with Shea, and then after he left the room, Rabbi Hecht gave over a report of his trip. The *yechidus* went on for quite a while, and the time for *Maariv* arrived. That day had been on of the days of *bahab*,⁵ and the Rebbe was going to fast until after *Maariv*, so eventually the *mazkir* opened the door to inform the Rebbe that the time for *Maariv* had arrived. When he did so, the Rebbe told him, “*Dos iz mer vichtig vi essen*, this is more important than eating.”

As part of the report, Rabbi Hecht told the Rebbe what he had said in the shul:

“Sometimes, people think they are *chachamim*, that they are smart and knowledgeable, and whenever the Rebbe gives a directive, they sit and discuss and deliberate about it. Ultimately, however, the Rebbe doesn’t have enough foot soldiers to fulfill his will in actuality...”

The Rebbe was very pleased with his words of encouragement and call to action.



THE REBBE JOINS THE LAG B'OMER PARADE, 5740. RABBI HECHT LOOKS ON FROM THE PODIUM FROM WHERE HE WOULD EMCEE THE PARADE.

YOSSI MELAMED VIA JEM 23534

CHIEF TRANSLATOR

Perhaps what Rabbi Hecht is most remembered for is being master of ceremonies for the Tzivos Hashem gatherings and Lag Bomer parades.

He is probably the only person who would speak publicly in the Rebbe's presence on a regular basis. Not only would he speak, he would also translate the Rebbe's words into English while the Rebbe stood there and listened.

These weren't the only occasions when he would give over the Rebbe's *sichos*.

In 5732, someone asked the Rebbe if he could broadcast the Rebbe's *farbrengen* over WEVD radio in New York City. The Rebbe replied that while it was a good idea, the time hadn't yet come.

Two months later, Rabbi Hecht brought the same suggestion and the Rebbe agreed that he go ahead with it. The Rebbe's weekday *farbrengens* on Yud Shevat, Purim, and other special days were now broadcast on New York radio. Besides running the whole operation and its overhead, Rabbi Hecht would summarize the Rebbe's *sichos* during the short intervals when *niggunim* were sung.

The Rebbetzin became one of his avid listeners. After many a *farbrengen*, the Rebbe would comment to Rabbi Hecht about his delivery. Once the Rebbe asked him how he was feeling; "*M'hot gehert az m'hot gehust asach*, I heard that you were coughing a lot."

The cost of these broadcasts was prohibitive, and sometimes the Rebbe sent money to Rabbi Hecht to help cover the expenses.

This wasn't Rabbi Hecht's only presence on the radio. Each week, his lively voice would fill the New York airwaves with words of Torah, and during the nine days leading up to Tisha B'Av, he would conduct a *siyum* on the radio every day. When



RABBI HECHT LIVE ON THE AIR.

NCJIE ARCHIVES



FROM THE WLCC CONTROL ROOM, RABBI HECHT TAKES NOTES DURING A FARBRENGEN FOR A BRIEF OVERVIEW HE'D GIVE ON THE RADIO DURING THE NIGGUNIM.

NCJIE ARCHIVES

the Rebbe asked that *siyumim* be conducted through the fifteenth of Av, the radio *siyumim* were continued through the fifteenth, too.

THE IRANIAN CHILDREN

In 5739, the Jews in Iran realized that they had no future in the country. The country was in the throes of a revolution, and if it were to succeed—as it eventually did—the government would be controlled by Islamic fundamentalists.

Many Jewish youths began to look for ways to reach the United States. When Rabbi Hecht's son Shalom Ber visited Iran in the summer of 5738, many youngsters begged him to assist them. Shalom Ber contacted a number of Jewish institutions, but they were all unwilling to take on the responsibility. He then contacted his father, who sat down and wrote a long letter to the Rebbe, detailing the entire situation.

The Rebbe replied with a lengthy answer, and promised Rabbi Hecht



RABBI HECHT RAPIDLY JOTS NOTES FROM THE REBBE'S SICHA, AFTER WHICH HE WOULD GIVE AN ENGLISH TRANSLATION FOR THE CHILDREN'S RALLY, CHOL HAMOED SUKKOS 5748.

that helping the Iranian children would be an opening for financial success for all of his *mosdos*.

Rabbi Hecht didn't waste a minute, and began a massive covert operation to spirit hundreds of Iranian children into the United States. For a number of years the children lived in Crown Heights and Rabbi Hecht took personal responsibility for their needs. The Rebbe was very involved in this project, and took great interest in the wellbeing of the children. The full story of the Iranian children and the Rebbe's involvement is beyond the scope of this article; see Derher Nissan 5773.⁶

Another field in which Rabbi Hecht was active was fighting cults and missionaries who were ensnaring many Jewish youths at the time. As the years passed and the rising tide of intermarriage became better known, he would also dedicate much time

and effort to stopping it. He would spend hours with youngsters involved in cults or non-Jewish relationships, convincing them, in his fun and engaging style, that they were making a disastrous decision.

CAMP EMUNAH

In 5713, Rabbi Hecht established Camp Emunah for girls as an outgrowth of Released Time; he had realized that thousands of girls enrolled in Released Time were going to spend the summer in a non-Jewish environment. While there were Jewish camps for boys, there was nothing for girls, and with the Rebbe's *bracha*, he decided to fill the gap.

The camp was built with the Rebbe's many *brachos*, and the Rebbe himself visited Camp Emunah on two occasions. The Rebbe surveyed the entire camp grounds and facilities and spoke to the campers and staff.

In the summer of 5750, Rabbi Hecht spent the summer in Camp Emunah as usual. On the eve of 15 Av, he suddenly passed away at the young age of 66. His passing came as a complete shock.

The Rebbe was inside the Ohel during the *levaya*, and afterwards, on his way out, the Rebbe spent some time next to his graveside.

During the *shivah*, the Rebbe instructed that two of his institutions be named after him. After asking the Rebbe's advice, the two *mosdos* chosen were Hadar Hatorah and Camp Emunah. Hadar Hatorah was renamed Yeshivas Kol Yaakov Yehuda—Hadar Hatorah, and Camp Emunah was renamed name Camp Emunah—Bnos Yaakov Yehuda.

That Shabbos, in an almost unprecedented fashion,⁷ the Rebbe spoke about him during the *farbrengen*, and did so once more



THE REBBE SPEAKS WITH RABBI HECHT DURING THE LAG B'OMER PARADE, 5744.

before his *shloshim*. The *sichos* were later edited by the Rebbe and published.⁸ The Rebbe requested that the edited *sicha* be given out at the *shloshim* event that took place in 770.

The Rebbe spoke about his *mesirus nefesh* to spread Yiddishkeit amongst Jewish children, and his perseverance to accomplish what he did. The Rebbe also explained the *hora'a* from his name, Yaakov Yehuda. Yaakov, the Rebbe said, is a name that is a *shem hakolel*—a unification of all Yidden—because the *neshama* of Yaakov Avinu was a *neshama klalis*—a general soul of all Yidden, and Yehuda was the head of the *shevatim*. The Rebbe also noted that Yaakov Yehuda has the same *gematriya* as *rebbe*, and connected it with his life mission of bringing Torah to Jewish children.

The Rebbe said:

“His main occupation was the *avoda* of Yaakov Yehuda—to bring the Torah of Yaakov to the Jewish people, and primarily to Jewish children, even those far down in the public schools, and he did it with the fortitude of Yehuda; he disregarded the law and he prevailed and established Released Time.

“In general, he occupied himself with carrying out the will of Yaakov [the *nossi* of our generation, the Frierdiker Rebbe], and he accomplished it with fortitude—to the extent that with hearing only a hint from ‘Yaakov,’ he immediately brought it to fruition.

“...Being that it is close to his *shloshim*, it is an appropriate time for every person to contemplate about what

he accomplished, and to learn a lesson from it...” T

1. Interestingly, this law came into effect the very month that the Frierdiker Rebbe arrived in the United States—Adar 5700.
2. Igros Kodesh Admur HaRayatz vol. 10, p. 96.
3. See *Crown Heights*, Derher Cheshvan 5777, for more on the Rebbe's view on shuls in dwindling communities.
4. For the full description of this *farbrengen*, see *Seudas Hoda'ah*, Derher Teves 5775. See also Derher Kislev 5777, p. 67.
5. The Monday, Thursday, and Monday after each Yom Tov are called “*bahab*,” and some people have the custom to fast on those days. The Rebbe privately followed this custom.
6. *Escape from Iran*.
7. It should be noted that upon the passing of Reb Yankel's brother, Reb Moshe Yitzchok Hecht, the Rebbe likewise spoke about him during a following *farbrengen*.
8. Sefer Hasichos 5750 vol. 2, p. 666.



The Obedient Peasant

Reb Zev Kitzes was once traveling with his Rebbe, the Baal Shem Tov. Their journey took them to Berdichev, where they arrived on a Friday afternoon with a few hours to spare before Shabbos.

They made their way to the house of Reb Lieber, the local rav. When they arrived they discovered that he wasn't home, so they asked his wife where he could be found.

"He is currently in the marketplace where they sell animal fodder," she replied.

They made their way to the market to meet him. When they arrived, they noticed that he was standing deep in thought. They approached him to introduce themselves and said, "Today is Erev Shabbos." Their words jolted Reb Lieber back to reality and, seeing his honorable guests, he greeted them warmly and invited the pair to follow him home.

When they arrived, he offered them a dish of roasted meat, which was customarily eaten on Erev Shabbos. After concluding the snack, he asked them if they would like to join him in the bathhouse. Agreeing to accompany their host, they made their way to the bathhouse to wash up in honor of Shabbos.

Reb Lieber had a weekly practice that when he exited the bathhouse he would go into a nearby store and buy a glass of beer.

This week was no exception.

He entered the store accompanied by his guests and requested beer for himself and for his guests. He told the owner not to worry if they didn't pay, because he would take care of it.

Instead of serving his customer, the store owner began to cry bitterly. "Woe is to me," he lamented. "Earlier today a Russian

peasant came into my store, drank more than he could handle, and then collapsed onto the floor and died! What should I do? I am terribly afraid that I will be accused of murdering him.

"Please help me," he concluded bitterly.

Reb Lieber, however, simply repeated his request for a drink for him and his guests.

The shopkeeper realized that he wouldn't receive any answer or advice until he brought the beer, so he hurried to do so.

After they finished drinking, Reb Lieber asked the frightened man what had happened. Once again he repeated the story.

"Where is the man now?"

The shopkeeper led him into the room where he had hidden the body and dragged the corpse out from under the bed.

Reb Lieber turned to the Baal Shem Tov,

who had been standing there throughout the entire exchange, and said, "Show your supernatural strengths!"

"I am not a resident of this town," replied the Baal Shem Tov. "I can't do anything without your explicit permission."

Reb Lieber, the rav of the city, immediately gave the Baal Shem Tov full authority to do as he pleased.

The Baal Shem Tov lifted up one of the dead man's legs and told him in Russian, "Here is not your place to die."

The dead peasant quickly got up and walked out of the shop. He continued some distance down the road and laid down on the ground for good, this time in a place where he wouldn't be a potential liability for any Yidden. ¹

(*Otzar Sippurei Chabad* vol. 14, p. 135.)



דער רבי וועט געפינען א וועג...

Dedicated in honor of
our dear children
Yechiel, Mindy, and Leah

By their parents

“I think I can get that for you...”

AS TOLD BY MRS. Yael NEUMANN AND MRS. LEAH SHEMTOV (STAMFORD, CT)

Mrs. Yael Neumann:

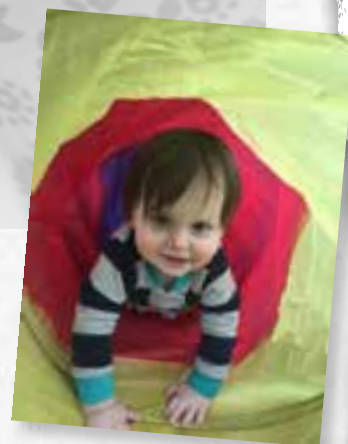
My husband and I were blessed with the birth of our daughter Aviva in the spring of 5769. We were delighted with our little girl, and I very much wanted to grow our family with more children. Years passed, and I started to fear that I was running out of time to have more children.

A visit to a specialist during the winter of 5775 confirmed my fear: the doctor told me that I would never again be able to have children. I was devastated. Adding to my grief was knowing that Aviva longed to have a sibling. She asked almost constantly, and she never gave up hope that the answer would change.

As I gathered Aviva's baby things to pass on to cousins one hot August day that summer, I found myself once again in tears. All at once, as if prompted from Above, I resolved to submit to the will of Hashem and trust in His choices for my life. I chose to focus my energy on loving my husband and daughter rather than wallowing in my sadness. I let go, and I immediately felt a release followed by a level of confidence and freedom I had not experienced in over a decade.

Mrs. Leah Shemtov:

On Gimmel Tammuz 5775, my family travelled to New York to visit the Ohel. We settled down in the tent to write



our *panim*. After completing her *pan*, my five-year-old daughter Rivkah asked me if I would like to know what *bracha* she was requesting from the Rebbe. She proceeded to tell me that she was requesting a *bracha* for her friend Aviva's mommy to have another baby.

Somewhat taken aback, I asked her how she knows that Aviva wants another baby.

"When I was playing with Aviva, she told me that she wants a sister or a brother," she replied. "I told her that I think I can get that for you. Not for sure, but I think."

I was touched at the pure sincerity of my five-year-old and I commended her for thinking of her friend at such a special time. Later I related the cute episode to Mrs. Neumann and she was touched.

Mrs. Neumann:

A few weeks later, I started having strange symptoms. Confused, I called my doctor to figure out what was happening. After a brief conversation, she suggested that I should take a pregnancy test. "But you said that it's impossible!" I replied incredulously.

"I did, but I've been wrong before," she responded.

The next morning's test confirmed that a miracle had transpired. I was expecting a child!

My doctor was shocked. She said that in her thirty-five years of experience as a reproductive specialist, she had never seen someone with a profile like mine conceive naturally, and only a few succeed with multiple rounds of medication and intervention.

On 6 Nissan 5776, I gave birth to a healthy baby boy. We named him Asher Yisroel. Asher from the word *ashreinu*, in thanksgiving to Hakadosh Baruch Hu for the miraculous gift we merited to receive, and Yisroel for my husband's uncle who passed away on the same day, just hours before my labor began. ❶

YOUR STORY

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לזכות הרה"ת ר' לוי יצחק שיחי'
והכלה המהוללה מרת
נחמה מינדל תחי'
פרקש

לרגל חתונתם זאת חנוכה תשע"ח

נדפס ע"י הוריהם

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שלוחי כ"ק אדמו"ר

בעלויו וואשינגטאן

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וזוגתו מרת הדסה רייכל שיחיו

ניו

שלוחי כ"ק אדמו"ר

אטלאנטא ג'ורג'א



CHALUKAS HATANYA

Over the years, the Rebbe launched many initiatives connected to the studying and printing of the Tanya. They all had the same purpose—to encourage the widespread dissemination of these most important teachings.

Many of these initiatives have been written about in previous Derher magazines. In honor of Chof-Daled Teves, the Alter Rebbe's *yahrtzeit*, we will focus on the four times the Rebbe distributed the Tanya to all Chassidim. (To be sure, there were other occasions when the Rebbe distributed the Tanya to specific crowds, but these are not covered in this article.)

YUD-ALEPH NISSAN 5742

At the end of the farbrengen of Yud-Aleph Nissan 5742, marking the Rebbe's eightieth birthday,¹ the Rebbe announced² that he would personally distribute to all the assembled a special edition Tanya (the first to include the *shaar blat* of each of the previous editions) along with a dollar, as a token of appreciation for joining the celebration on this special day.

The Rebbe explained that he would distribute to the women as well, because they too have the mitzvah of loving and fearing Hashem, which is achieved through studying Tanya.

After hours of *farbrenging* and distributing Tanyas to thousands of people, the *chaluka* finally ended at 6:20 a.m.! The Rebbe then went to the small *zal* for *krias haTorah*, and made his way home.



WATCH THE VIDEO:
chabad.org/652835

11 NISSAN 5742, JEM 104987

YUD-ALEPH NISSAN 5744

Earlier in the year,³ the Rebbe revitalized the *mitvza* of having the Tanya printed in every place that Yidden live (which began in 5738).⁴ As Yud-Aleph Nissan approached, the Rebbe instructed that a special edition be printed for number 1,000, and that it should also include the *shaar blat* of all the previous editions.

At the conclusion of the Yud-Aleph Nissan *farbrengen*, the Rebbe announced⁵ that all the assembled will receive this special Tanya. But unlike the previous *chaluka* of two years earlier, this time it would be distributed through the *kolel yungeleit*, who would act as “שלוחו של אדם כמותו—the shluchim of an individual who are just like him,” to avoid having the *chaluka* take too long.

After a few moments of confusion as to the whereabouts of the boxes, the Rebbe smiled and said, “Now I will go receive my Tanya.” As the Rebbe left the shul, one of the *yungeleit*, Reb Yosef Levertov, gave the Rebbe two Tanys.



WATCH THE VIDEO:
chabad.org/269468

10 NISSAN 5744, YOSSEF LEVETOV VIA JEM 79895

10 NISSAN 5744, YOSSI MELAMED VIA JEM 139919



10 NISSAN 5744, YOSSI MELAMED VIA JEM 139914





YUD SHEVAT 5750

A crowd of approximately 12,000 people joined the Rebbe for this monumental day, celebrating forty years of the Rebbe's leadership.⁶

Following *Maariv* and a *sicha*, the Rebbe stepped down from the *bima* and began the *chalukas haTanya*.

This Tanya was a special print in honor of the occasion, with the words on the cover: "יו"ד שבט תש"נ - ארבעים שנה - לנשיאות כ"ק אדמו"ר שליט"א." It was a large green paperback print, distributed along with a dollar bill.

The *chaluka* ended more than five hours later, at 12:20 a.m., with the Rebbe handing out close to 13,000 Tanyas! As the *chaluka* came to a close, people were still trickling in, hoping to be able to receive a Tanya. After confirming that all had received, the Rebbe left 770, encouraging the joyous singing.



10 SHEVAT 5750, LEVI FREIDIN VIA JEM 238243

YUD-TES KISLEV 5751

During the afternoon of Yud-Tes Kislev 5751, while the Rebbe was at the Ohel, word went out that the Rebbe would be distributing a special edition of the Tanya later that day.

Following *Mincha* and *Maariv*, the Rebbe began the *chaluka* at 6:15 p.m.

This Tanya was a large blue softcover edition, printed specially for this Yude-Tes Kislev, with the cover reading: "ה'תשנ"ט - קצב שנה - ה'תקנ"ט - חג הגאולה י"ט כסלו - ארבעים שנה לנשיאות כ"ק אדמו"ר ה'תשנ"א."

As the *chaluka* ended, at 10:10 p.m., the Rebbe took a Tanya and left the shul while encouraging the *niggun* “Didan Notzach.” While leaving shul, the Rebbe handed Tanyas to individuals who had just arrived.

At the *farbrengen* on the following Shabbos, Parshas Vayeishev, the Rebbe brought the recently distributed Tanya with him and had it on the table throughout the *farbrengen*, and announced that the Tanya would be made available after Shabbos to those who had not yet received one. Later that night, the remaining special edition Tanyas were available at the *mazkirus* office.



WATCH THE VIDEO:
chabad.org/1686496

9 KISLEV 5751, YOSSI MELAMED VIA JEM 117967

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1. See *The Rebbe's Eightieth Year*, Derher, Nissan 5774, for an overview of this *farbrengen*.
 2. *Toras Menachem* 5742 vol. 3, p. 1243-1246.
 3. Rosh Chodesh Teves, *Toras Menachem* 5744 vol. 2, p. 724.
 4. See *Tanya to the World*, Derher, Adar II 5776, for a thorough overview of this *mitvta*.
 5. *Toras Menachem* 5744 vol. 3, p. 1447.
 6. See *Celebration 40*, Derher, Shevat 5777, for an overview of this Yud Shevat with the Rebbe.



19 KISLEV 5751, YOSSEI MELAMED VIA JEM 113124



19 KISLEV 5751, YOSSEI MELAMED VIA JEM 118037

Derher**Letters**

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Havdalah Motza'ei Yom Kippur

Dear Editors,

As I was turning the pages of the Tishrei magazine, I came across the beautiful pictures of the Rebbe from Motza'ei Yom Kippur over the years in the “moments” column [Issue 61 (138) Tishrei 5778, pp. 62-69].

Captioning one of the pictures, the editors write “The Rebbe returns to his room to make *Havdalah*, emerging moments later to the outdoors for *kiddush levanah*.”

Although it is correct that the Rebbe would come back out shortly after for *kiddush levanah*, it seems that the Rebbe would not make *Havdalah* right away. Rather, the Rebbe would make *Havdalah* later on after he returned home.

This is evident from the fact that the Rebbe would leave 770 to his home still wearing his *kittel* and tallis. In Sefer Haminhagim (p. 59) the Rebbe writes that our *minhag* is to make *Havdalah* while wearing the *kittel* and tallis, whereas the Rebbe's note by *kiddush levanah* only mentions wearing a *gartel*. One can see when looking closely at the picture on p. 68 (in the same article) that the Rebbe is wearing his tallis under the coat as he walks towards the car.



Although this may have changed after Chof-Beis Shevat 5748, when the Rebbe no longer went home to make *Havdalah*, it is interesting to note that in the years 5749 and 5752 the moon was covered and *kiddush levanah* did not take place on Motza'ei Yom Kippur. That leaves us with 5750 and 5751. In those years the Rebbe recited *kiddush levanah* with his *kittel* and tallis also, so it is quite likely that the Rebbe made *Havdalah* only afterwards.

Also, it seems from the *yomanim* of 5750 and 5751 that there was only a short amount of time between when the Rebbe left shul after *Maariv* and when he came out for *kiddush levanah*. It is questionable if that left enough time for *Havdalah* (and *V'yiten Lecha* in 5751, as it was Motza'ei Shabbos), in addition to everything else.

On the same topic, one can see in the video of Motza'ei Yom Kippur 5749 that the Rebbe smiles broadly while standing at the *shtender* before leaving the shul. The story goes that someone called out, “There is no *levanah*.” When hearing this, Reb Sholom Ber Levitin shouted out in response, “There is a *levanah*, but you can't see it.” The Rebbe smiled broadly.

Mendy Greenberg
Wasilla, Alaska

”

Mr. Pinchas Kalms

Dear Editors,

The content of the article about Mr. Kalms and his correspondence with the Rebbe

["Guidance From the Rebbe," Issue 60 (137) Elul 5777] sheds so much light on a wide variety of subjects; it is fascinating and well-written. The Eretz Yisroel story powerfully illustrates *kabbolas ol* and *bitul* to the guidance of the Rebbe.

Thank you very much!

Hatzlacha Rabah!

Yossi Kagan
Brooklyn, NY



First and Last Possuk

Dear Editors,

Yasher ko'ach gadol for your beautiful Tishrei issue, and particularly for your article describing Simchas Torah with the Rebbe ["Uniting, Uplifting, Transcending," Issue 61 (138) Tishrei 5778].

Nevertheless, two corrections should be made on p. 43:

On Leil Shemini Atzeres, the Rebbe said the first and last *possuk* of all three rounds of *Ata Hareisa*, not just the first and third rounds.

Also, the arrangement concerning the proceeds was that on Simchas Torah night the proceeds went to Tomchei Temimim, and on Simchas Torah day they went to Merkos. On Shemini Atzeres there was no bidding at all.

Yossi Alperowitz
Bournemouth, England



"In one of the Sefardishe countries"

Dear Editors,

Thank you for the very interesting article about the Rebbe's revolution in Morocco ["The Building of an Empire," Issue 61

(138) Tishrei 5778]. As one who spent two years on shlichus as a *bochur* in Casablanca (8 Kislev 5743 - MarCheshvan 5745), it brought back good memories of Morocco and its special shluchim.

As the editors pointed out, much of the article is based of the *sefer Toldos Chabad B'Morocco* and the memoirs of Reb Michoel Lipsker, and there is certainly much more to say about the Rebbe's shluchim and *hafatzas hamaayanos* in Morocco. Obviously, the article serves as a short overview of a period spanning almost seventy years during which a number of shluchim spent time in various cities in Morocco and tens of thousands of Yiddishe children received *chinuch al taharas hakodesh* as a result.

If I may, there is one very important milestone in the history of the shluchim's work in Morocco that was not mentioned in the article. That is the grassroots for the Rebbe's global *takanas limud* Harambam that took place when I and seven other *bochurim* were on shlichus in Morocco in 5744.

Our *kevutza* of shluchim included: Dovid Kahanov, Danny Kaye, Shimon Mockin, Arki Deitch, Shea Morosov, Binyomin Serebransky, Zalman Blumenfeld, and myself.

It was just after Yud-Tes Kislev 5744 when we received a copy of the *hanacha* from the Rebbe's *farbrengen* that had taken place on Shabbos Vayeishev, 21 Kislev. The Rebbe had said a *sicha* in continuation to the annual Siyum Hashas that was conducted at the Yud-Tes Kislev *farbrengen* two days earlier. Here the Rebbe declared that the time had come to begin studying the *sefer halachos* of the Rambam, Mishneh Torah, in a similar fashion. Maybe because it was mentioned passively and without much detail, no one present at the *farbrengen* acted upon this directive right away.

When we learned the *sicha*, we took it to heart. We were in a country where

the Rambam had lived and there was no more appropriate a place to launch such a campaign. We turned to Rabbi Leibel Raskin, *a"h*, and Rabbi Shlomo Matusof, *a"h*, asking them if they thought it was a good idea and they very much approved, so we got right to work.

As the Rebbe had spoken, we planned to apportion the Rambam in the same way Shas was divided: each set of the 83 *halachos* in Rambam would be taken by another person or group of people, thereby finishing all fourteen *sefarim* as a team effort. We decided to start on Yud Shevat with the goal to collectively finishing the entire Mishneh Torah by Yud-Aleph Nissan.

We headed to Reb Shlomo Eidelman's Colel Avreichim where we asked each of the *yoshvim* to take upon themselves a part of the Rambam. It is important to remember that in those days thousands of Jews lived in Morocco, many of them big *talmidei chachamim*. We approached *rabbonim*, *melamdin*, and many others in the community and asked everyone to take part. The chief rabbi of Morocco, Rabbi Yedidiah Monsonogo, responded excitedly to the proposal, remarking that he had a *kevius* in Rambam every Motza'ei Shabbos. Rabbi Binyamin Gordetzky, the representative of the Rebbe to Europe and Africa, also joined in, and within two weeks every part of Rambam was pledged for. Everything was divided up, besides *Hilchos Shluchin V'shutfin*, which we, the "shluchim" studied together as a group.

We sent a detailed *duch* to the Rebbe, and in the beginning of Adar we received a letter *kloli-proti* beginning with the words, "Your letter and that which was included was received, *v'tach*." It was not a regular occurrence that a group of *bochurim* would receive a response to a *duch* like that and we were now sure that we had done the right thing and given the Rebbe *nachas*. A large *siyum* was arranged and all in all it was a very big *kiddush shem Lubavitch*.

On Yud-Aleph Nissan, the Rebbe made a *hadran* on Rambam. A few days later, at the Acharon Shel Pesach *farbrengen*, the Rebbe announced, "It's been several years now that I've been waiting for someone to take up the idea of dividing the *sefer* of Rambam as well, until finally they actually did so in one of the Sefardische countries of Africa. The entire *sefer* was divided amongst many students, and collectively they completed the entire *sefer* in close proximity to the Rambam's birthday this year."

The Rebbe went on to explain the difference between Shas and Rambam, and why Shas can be learned individually whilst Rambam needs to be learned by each person in its entirety.

It was at that historic moment that the Rebbe launched "Mivtza Rambam," a moment that would change the lives of Chassidim forever.

Lazer Avtzon
Brooklyn, NY

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