

Derhe

A Chassidic

סידישער דערהער

הָלְלוּ אֶת ה' פִּלְגִּימִים
שִׁבְחוּהוּ פִּלְהֲאָמִים:
כִּי גִבֹר עָלֵינוּ חֲסִדוֹ
וְאַמֶּת־ה' לְעוֹלָם
הָלְלוּ י-ה: (תהלים קיז)



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נא לשמור על קדושת הגליון.

Derher**Editorial**

הָלְלוּ אֶת ה' כָּל גּוֹיִם שִׁבְחוּהוּ כָּל הָאֲמִיּוֹת.
כִּי גִבֵּר עָלֵינוּ חֲסִדּוֹ וְאַמַּת ה' לְעוֹלָם הָלְלוּ-הָ.

The Rebbe Maharash had a practice of going out for a daily stroll. One day, for whatever reason, he diverted from his usual route and went a different way. Seeing the Rebbe Maharash, all the non-Jews present kneeled and bowed down before him.

When asked about this occurrence, the Rebbe Maharash replied, “About whom then is it said בְּרוּךְ תהי' מכל העמים—You shall be blessed by all the nations?”

The Friediker Rebbe related this story and had it publicized, thereby giving the power to each and every Jew to also influence his surroundings, including the non-Jews. They too should recognize Hashem as the ultimate truth and serve Him.

The Rebbe connects this story with the words from the *kapitel* we begin this year on Yud-Alef Nissan, “הָלְלוּ אֶת ה' כָּל גּוֹיִם . . . כי גִבֵּר עָלֵינוּ חֲסִדּוֹ”—“Praise Hashem, all nations... For His kindness has overwhelmed us...” In other words, the non-Jews praise Hashem because of the kindness He bestows upon the **Yidden**.

The fact that the non-Jews realize the greatness of Hashem and His people is the greatest accomplishment of all, says the Rebbe. This symbolizes a major step in creating a *dira b'tachtonim*, that even the lower elements of the world are transformed. Although this transformation will only occur in full with Moshiach's arrival, a sampling of it already occurs in the final moments of *galus*. (Maamar *Ul'kachtem Lachem* 5739, *se'ifim* 4, 5, 10).



What an appropriate message as we approach Yud-Alef Nissan.

Right at the start of the *nesius*, the Rebbe set it as the mission of our generation to finally and completely bring the *Shechina* down here and make this world a *dira* for *Elokus*.

This is accomplished, first and foremost, by reaching every Jew and teaching them about Yiddishkeit. But this is not enough, says the Rebbe. In order to create a real *dira b'tachtonim*, we need to influence all of Hashem's creations and teach everyone the truth of “וְאַמַּת ה' לְעוֹלָם.” And so the Rebbe launched the *sheva mitzvos b'nei Noach* campaign to reach out to all the non-Jews as well; to teach them about Hashem, the “Super-Being,” and that belief in Him mandates moral and upright behavior and a more civilized society (“לשבת יצרה”).

Recognizing the Rebbe's efforts in this regard, the United States government, headed by the president, has proclaimed Yud-Alef Nissan as “Education Day - USA,” almost every year since 5738.

The Rebbe pointed towards this act as a step in the direction of the *geula*, when we'll see the fulfillment of “לְעִבְדוּ שָׂכֵם אֶחָד”—when all the nations of the world will serve Hashem of one accord.

In this special Yud-Alef Nissan issue, you will read about the underlying principles and the meaning behind Education Day USA according to the Rebbe's *sichos*.

Let us hope that אִי"ה this year, we will experience the גִבֵּר עָלֵינוּ חֲסִדּוֹ—an overwhelming kindness of Hashem, which, as Radak explains, refers to the final *geula*.

The reason that this *kapitel* only has two *pessukim* is to symbolize that when Moshiach comes, there will only be two paths of life: One for the Yidden, who will follow the path of Torah, and the other for all the nations of the world, who will recognize the Truth of Hashem and fulfill the *sheva mitzvos b'nei Noach*. (Radak on Tehillim 117).

May it be *teikef umiyad mamash!*

The Editors
ימי הפורים ה'תשע"ח



CROWNING MOMENT

On the Jewish calendar there are many special days. Each has a different reason to celebrate; some even have multiple joyous events on the same day. Rosh Chodesh Nissan is remarkable in how many “firsts” it marks.

Rashi says that “Rosh Chodesh Nissan... took ten crowns, as written in *Seder Olam*.”

Significantly, these ten events are referred to as crowns. A crown is unlike other articles of clothing:

1. Clothes are mainly intended to protect one’s body from the elements. A crown, on the other hand, is a form of jewelry, which is worn to bring out the beauty of its wearer.

2. Jewelry is worn on various parts of the body. Bracelets go on the arm, rings on fingers, necklaces on the neck, etc. The crown is worn on the head, emphasizing the beauty of the face, and by extension, the whole person.
3. Within head-jewelry, as opposed to most ornaments (such as earrings on the ears and the *tzitz* of the forehead of the Kohen Gadol), the crown is placed **above** the head.
4. Most importantly, a crown represents rulership, and may only be worn by the king himself. In the Purim story, Haman suggests that “to the

one whom the king wishes to honor, they should bring robes that the king wore... And the king’s crown.” In the fulfilment of his suggestion, all of the details Haman listed were done with the clear exception of the crown. The right to wear a crown is strictly reserved for the king.

For the ten events that a “crown was given” on the day of Rosh Chodesh Nissan, it is marked not only as a day of celebration, but as a “ruler and leader”—ensuring that it remains active—until the next Nissan, at which time the idea is again introduced, and on a higher level.

The concept of these “ten crowns”



מוקדש
לחזוק ההתקשרות לכ"ק אדמו"ר
נדפס ע"י
הרה"ת ר' זאב וזוגתו מרת ליבא
ומשפחתם שיחיו
גולדברג
להצלחה רבה בכל אשר יפנו
בגשמיות וברוחניות



is cited by Rashi in Chumash. As Rashi famously says, “I came to explain the simple meaning of the *possuk*.” This means that the lesson of the crowns is one that applies to, and can be understood by, people of all ages equally.

In the more advanced parts of Torah study, there is a clear difference of abilities among learners. Some can handle more complicated subjects easily while others may struggle. In the basic understanding of Chumash though, everyone is on the same level. When children are young, they may not yet be taught the text of Rashi, but their teacher’s explanation will inevitably be influenced by Rashi.

If a child were to ask (as is the

nature of children to be inquisitive—on Pesach, when dealing with children who are so young that special measures must be taken so that they don’t fall asleep, they still ask “Why is this night different from all other nights?”) why there is a *farbrengen* today, the adult whom he has asked should tell him of all the incredible events of this day.

The child presumably has not yet reached *Parshas Naso* and has not yet learned this Rashi. When informed of it though, the greatness of this day is immediately understood. There isn’t just one reason for the *farbrengen* but ten, and each is its own “crown.”

As a child, he (or his siblings) dressed up on Purim with pretend

crowns. He knows that what he wore is only dress-up; real crowns are only worn by kings, as discussed in the Megillah.

Even without learning in Rashi how the king is [in charge of, and cares for] everyone,¹ children know from the politics of their day how there is one person who rules over everyone else in the country.

In ten subjects, Rosh Chodesh Nissan is the king—leading and empowering the rest of the year. **1**

(Adapted from *sichas Shabbos Parshas Vayikra, Rosh Chodesh Nissan, 5745*)

1. Rashi Chukas 21:21.



לעבן מיט'ן רבי'ן

לע"ג
הרה"ח ר' אליהו ציון ע"ה
בן הרב חנני' ע"ה
גלב"ע כ"ז ניסן ה'תשע"ג

נדפס ע"י בנו
הרה"ת ר' יגאל ישראל וזוגתו מרת חי'
צירליא ומשפחתם שיחיו
ניאזוף



BIUR CHAMETZ OUTSIDE THE REBBE'S HOME,
EREV PESACH 5748.

*“Shnas Tismach
happens once in a
thousand years!”*

PESACH 5748



“The time period following Chof-Beis Shevat was very difficult for Chassidim, as the Rebbe was not in 770 throughout the week. For the first time ever, the Rebbe’s daily schedule moved to his house on President Street, and only a small group of people were able to participate in the Rebbe’s *minyan* for the *tefillos*. Although the Rebbe *farbrenge*d on the Shabbos after Chof-Beis Shevat (which was *Shabbos Mevorchim*), during the following three weeks the Rebbe did not come to 770 for Shabbos at all. The fact that there was no *farbrengen* on Purim was very painful, as we realized that many changes were afoot. However, the fact that the Rebbe spent the entire Yom Tov of Pesach in 770—as well as the special events throughout the time—elevated us all into a joyous reality we had not experienced in a long while.”

–Rabbi Osher Farkash

LEIL YUD-GIMMEL NISSAN – HILULA OF THE TZEMACH TZEDEK

(Most of the events described here through *Mincha* of Erev Pesach occurred in the Rebbe’s home.)

After davening *Maariv* as the *shliach tzibbur*, the Rebbe said a *maamar ke’in sicha* on the *possuk* “*Vayomer.. Hachodesh hazeh lachem*,” concluding with the importance of learning the Chassidus of the Tzemach Tzedek, increasing in *tzedaka* and marking the birthday of the Rambam on Erev Pesach. There was an audible pause, and then the Rebbe continued with a *sicha* on the daily Chitas and Rambam.

After the *sicha*, the Rebbe distributed dollars for close to 30 minutes.

“You are leaving too much work for Moshiach!” the Rebbe replied.

YUD-GIMMEL NISSAN – HILULA OF THE TZEMACH TZEDEK

The Rebbe went to the Ohel in the afternoon.

After *Maariv*, Rabbi Piekarski (*rosh yeshiva* of 770) entered the room adjacent to the large room



THE REBBE SIGNS THE SHTAR MECHIRAS CHOMETZ IN HIS HOME, AS RABBI PIEKARSKI LOOKS ON.

where *tefillos* were held to buy the Rebbe’s *chametz* as he did each year.

The Rebbe asked him whether we will need to celebrate the second day of Yom Tov if Moshiach comes on the first day of Yom Tov. He responded, “Moshiach will answer the question.”

“You are leaving too much work for Moshiach!” the Rebbe replied.

YUD-DALED NISSAN – EREV PESACH

After *Shacharis*, (which began at 7:45 a.m.) the Rebbe inquired if someone present was ready to make a *siyum*. A *bochur* mentioned that he was ready and someone went to the second floor to bring the Gemara. Suddenly the Rebbe started saying a *sicha*! The scene was quite unusual. The Rebbe was wearing *tallis* and *tefillin* and saying a *sicha* without a *shtender*.

The five minute *sicha* included an explanation on the *siyum* of Shas and Rambam. After ascending to the upper floor, the Rebbe sent two bottles of wine

and \$18 for the *seudas mitzvah* in connection with the *siyum*.

Several minutes later, the Rebbe went out to the porch for *biur chametz*.

After *Mincha*, the Rebbe began saying another *sicha* about the final sentence of the *Seder Korban Pesach* that is customarily recited Erev Pesach after *Mincha*. It was an *avodadike sicha* said with great emotion, and the Rebbe's eyes were closed throughout. The Rebbe announced that every shliach will receive \$1,000 for the *peulos* of Pesach and concluded the *sicha* saying the words "*bimheira b'yameinu*" three times.

Shortly afterwards, the Rebbe arrived in 770 and distributed matzos. Rabbi Avraham Shemtov received two extra matzos for Rav Efraim Yolles (Av *Beis Din* of Philadelphia), and Rabbi Moshe Hersen received an extra matzah for Mr. David Chase. The Rebbe asked several people if they would arrive home in time for Yom Tov. After giving Rabbi Meir Harlig an additional matzah for his father, Rabbi Mordechai Harlig, the Rebbe added an extra small piece saying: "For your father you need more."

The members of the *kolel* received packages of matzos to be distributed to the crowd downstairs (as was customary since 5738¹).

Around this time word went out that the Rebbe would remain in 770 throughout the entire Yom Tov. This news was greeted with much joy.

Caught by surprise, the crowd rushed closer, causing quite a commotion, but after a short time the entire shul was silent.

LEIL SHABBOS – FIRST NIGHT OF PESACH

Generally, the crowd in 770 during the first days of Pesach was much smaller than any other time of the year, as many *bochurim* who lived out of town would go home for Yom Tov and very few guests would come. No one anticipated that the coming days would be filled with so many special *giluyim*...

Entering the main shul for *Kabbalas Shabbos* and *Maariv*, the Rebbe strongly encouraged the singing. After davening, the Rebbe turned to the crowd and said, "*Gut Shabbos! Gut Yom Tov!*" three times. Everyone responded, and then the Rebbe

started saying a *sicha*! Caught by surprise, the crowd rushed closer, causing quite a commotion, but after a short time the entire shul was silent. The Rebbe discussed the first and last questions of *Ma Nishtana* in fascinating terms.

After the *sicha*, the crowd erupted in a joyful singing of *V'samachta*, and the Rebbe strongly encouraged the singing as he left the shul. The dancing continued for a long while afterwards and many groups gathered around for *chazara* prior to conducting their *sedarim*. This was the third *sicha* in one day!

MOTZAEI SHABBOS – SECOND NIGHT OF PESACH

Reaching the *shtender*, the Rebbe turned towards the crowd and waved both arms energetically to encourage the singing. A second *shtender* was already prepared in case the Rebbe would say a *sicha*. After *Maariv*, the Rebbe proceeded to the second *shtender* and announced "*Gut Yom Tov!*" three times, motioning to sing *V'samachta*. The entire scene was reminiscent of Sukkos...

The *sicha* was about *Sefiras HaOmer* and the special *kvius* of this year that it begins on Motzaei Shabbos. The Rebbe spoke about the story related in the Gemara that the ceilings cracked as the Yidden sang *Halel* after eating the *Korban Pesach*, concluding that so too must be the case tonight when we announce "*Lshana Haba'a BiYerushalayim!*"

MOTZAEI YOM TOV – CHOL HAMOED PESACH

The Rebbe announced "*Gut Moed!*" three times and then said that in order to bring the joy of Yom Tov into Chol Hamoed it would be appropriate to sing *V'samachta*. The Rebbe encouraged the singing very much and then said a *sicha* focusing on the *krias haTorah* of the next day—*Kadesh li kol bechor*.

FIRST DAY OF CHOL HAMOED

Each morning of Chol Hamoed, the Rebbe distributed coins for *tzedaka* to the many children in shul before *Shacharis*. This would take considerable time and the singing intensified throughout. After placing the *siddur* on the *shtender*, the Rebbe turned towards the crowd and encouraged the singing very strongly.

During the afternoon there was the annual *kinus Torah* in the upstairs *zal*, with *pilpulim* in *nigleh* and Chassidus presented by the *bochurim*.

The Rebbe began the *sicha* following *Maariv* by saying that since this time had been utilized to “say a few words” three times already, he will do so again tonight. The Rebbe then smiled and said, “The few words will grow to much more.”

The *sicha* focused on the *krias haTorah* of the next day and the fact that 17 Nissan, which is the *gematria* of *tov*, is a proper preparation for Chai Nissan, which connects to the theme of *יהי טוב*—a recurring theme of the Rebbe’s *sichos* since the *histalkus* of the Rebbetzin.

The Rebbe mentioned that tonight is the 110th birthday of his father, Harav Hagaon Reb Levi Yitzchok, and in light of the recent *shturem* to organize *farbrengens* on birthdays, it would be appropriate for Chassidim to *farbreng* that evening.

Afterwards, the *gabbai* announced that a *chassidisher farbrengen* will take place in 770, which lasted until the wee hours of the morning.

SECOND DAY OF CHOL HAMOED

Rav Efraim Yolles came to 770 after *Shacharis* accompanied by his sons and grandsons. It was his long standing custom to visit the Rebbe every year during Chol Hamoed Pesach in accordance with the *halacha* that *aliya laregel* after the *churban* is observed by visiting one’s Rebbe during Yom Tov.²

The Rebbe greeted Rav Yolles upon exiting the elevator in the main corridor and entered *Gan Eiden Hatachton* with his entire entourage. The Rebbe started the conversation by saying, “Today is my father’s 110th *yom huledes*.”

After a short while, the entourage left the room and the Rebbe spoke with Rav Yolles for close to 30

minutes. The Rebbe accompanied him to the door of 770, still wearing his *tallis* from *Shacharis*.

While waiting for his car to arrive, the Rebbe said to him “יראה כהן בציון” – May the *kohen* be seen in *Tziyon* [Rav Yolles was a *kohen*], and added that since it was Yom Tov the crowd should sing a *niggun*. The crowd started singing *V’samachta* and the Rebbe encouraged the singing while looking at Rav Yolles and the entire crowd with a very bright countenance.

Rav Yolles walked down the entire walkway of the entrance to 770 backwards aided by his grandsons, and the Rebbe remained at the door until the car was out of sight. (Rav Yolles was 97 at the time and this would be the last time he saw the Rebbe. –Ed.)

At 2:00 p.m. the Rebbe participated in the children’s rally, saying three *sichos* to the children after they recited the 12 *pesukim*. At the end of the final *sicha* the Rebbe discussed whether to distribute three coins corresponding to the three matzos or four coins for the four cups of wine at the *seder*. The Rebbe concluded that each participant would receive four coins.

Rabbi Yaakov Yehuda Hecht *bentched* the Rebbe on behalf of all the children and the Rebbe instructed them to sing *V’samachta* and *Nyet Nyet Nikavo*.

The Rebbe said a *sicha* after *Maariv*. (This was the only year when the Rebbe said a *sicha* every night of Pesach. –Ed.)

*The Rebbe smiled and said,
“I also did not see this
behavior by my father or my
grandfather, and I myself did
not do so before arriving in
America...”*



THE REBBE SEES OFF RAV YOLLES ON HIS LAST VISIT TO THE REBBE, SECOND DAY OF CHOL HAMOED PESACH 5748.

THIRD DAY OF CHOL HAMOED

After *Mincha* there was a *kinus Hakhel*. Rabbi Dovid Raskin shared with the crowd the Rebbe’s response to the notification of the *kinus* with the date of *Chai Nissan*: “ויהא חי בכל הפ’ [רטים] ולדרז קיום” —הרמז ניסן - ניסי ניסים כו’ מתחיל מהגאולה בפשטות ממש [Drawing on the word ‘chai’ used for the date] may the gathering be ‘alive’ in all aspects, and may it hasten the fulfillment of the allusion in the word

Nissan—*nisei nisim*, wonder of wonders; beginning with the *geula* literally *mamash*.” (The Rebbe mentioned this *kinus Hakhel* during that evening’s *sicha*.)

In the *sicha* after *Maariv*, the Rebbe discussed at length the theme of the next day’s *krias haTorah* regarding Pesach Sheini, which is the lesson of “נישטא קיין פארפאלך”—it is never too late to fix. Emphasizing the need to demand the coming of Moshiach, the Rebbe described a situation where a Jew is perfectly comfortable in *galus* physically, materially, and even spiritually.

Some do not see the need to demand *Ad Mosai* and are trying to discourage others from doing so as well. This resistance is only natural, as they had never seen this type of behavior [demanding the coming of Moshiach] in previous generations.

The Rebbe smiled and said, “I also did not see this behavior by my father or my grandfather, and I myself did not do so before arriving in America... But the fact is that we need to do this and the positive effects are evident.” The tone of the *sicha* was very special.

The Rebbe concluded by mentioning that there is reason to call Pesach *zman simchaseinu* (like Sukkos), and although it is not the *halacha* it is still relevant. Although being in *galus* is reason to be pained; nevertheless, we need to rejoice in the true hope and *bitachon* that Moshiach will come immediately.

The crowd erupted in a thunderous cry of *Ad Mosai* and started dancing in the streets. The *hisorerus* was so strong that after a short while, arrangements were made with the police to close off the corner of Kingston and Montgomery, and an impromptu *simchas beis hashoeiva* (complete with live music by Rabbi Eli Lipsker’s orchestra) lasted throughout the night!

LEIL SHVI’I SHEL PESACH

The *maamar* ד”ה ונחה עליו רוח ה’ תשי”ד was edited by the Rebbe³ and published in honor of the final days of Pesach.

Many guests arrived for the final days of Pesach.

After *Maariv*, the Rebbe announced “*Gut Yom Tov!*” three times and everyone responded in unison. During the *sicha*, the Rebbe discussed a question in *nigleh* and in Chassidus, and concluded by saying תן לחכם ויחכם עוד – Give the wise man information and he’ll expound upon it on his own.

Chassidim remained awake in shul throughout the night as customary. Reb Sholom Morozov delivered a *shiur* on the Rebbe’s *michtovim kloiyim* for Pesach and Reb Yoel Kahn delivered a *shiur* on the newly published *maamar*. Reb Dovid Raskin *farbrenge*d in the small *zal* throughout the night, emphasizing the importance of going on *tahalucha*, which would take place the next day.

SHVI’I SHEL PESACH

Following *Mincha*, a great multitude of *bochurim* and *anash* lined up on the parkway in front of 770 in preparation for *tahalucha*. As the Rebbe came out to the main entrance, the *niggun* of Napoleon’s March began and the large crowd started walking towards Brooklyn Avenue as the Rebbe reviewed the entire line, periodically encouraging the singing, like a general reviewing his troops...

There was a considerably smaller crowd in shul for *Maariv*; the Rebbe said a *sicha* for 45 minutes on the various themes of Acharon Shel Pesach.

At 11:00 p.m., after all the groups had returned from *tahalucha*, everyone gathered outside 770 and the Rebbe came to the door of 770, greeted by the singing of *Zol Shoin Zein Di Geulah*. The Rebbe’s face shone brightly during those few special minutes.

ACHARON SHEL PESACH – SEUDAS MOSHIACH

Several minutes before *shkia*, the Rebbe entered the main shul for *seudas Moshiach* and washed for *hamotzi*.

The *farbrengen* of *seudas Moshiach* was the climax of this special Yom Tov that was filled with so many *giluyim*. We clearly felt Moshiach in the air and that the Rebbe is elevating us all, taking us out of *galus*... All of the *sichos* were very *shturemdik*.

Particularly I remember during the second *sicha* the Rebbe spoke very strongly about the year of “*Tismach*.”

“A year of *Hakhel*, which comes every seven years, is very special. Now imagine how we need to react to a year of *Tismach*, which we have awaited for one thousand years and the next *shnas Tismach* will occur in another one thousand years! We are now at the *seudas Moshiach* of *shnas Tismach*, which occurs only every one thousand years! It is

THE REBBE ENCOURAGES THE SINGING AT
SHACHARIS, CHOL HAMOED PESACH.





incumbent upon us to rejoice and to scream *Ad Mosai*, since one thousand years have passed since the previous *shnas Tismach!*”

The *sicha* was so strong and emotional that the crowd roared with the chant of *Ad Mosai*, which evolved into the song “*Ad Mosai*, do we have to wait. We want *Moshiach* now. We don’t want to wait!” During the first few minutes of the singing, the Rebbe sat on the edge of his chair as if to stand and Rabbi Leibel Groner started motioning to the crowd to rise. The entire crowd leaped to their feet and danced for 20 minutes as the Rebbe said *l’chaim* to many people. Suddenly, the Rebbe stood up and danced, and encouraged the singing very strongly.

These electrifying moments defy description... We all felt we were marching toward the *geulah shleimah!*

Following the next *sicha*, the crowd sang the *niggun* “*Sheyiboneh Beis Hamikdash Bimheira B’yameinu. Yiddelach Shreit Ad Mosai!*” Many were able to clearly hear the Rebbe singing “*Yidden Aleh Shreit! Ad Mosai!*”

—Rabbi Osher Farkash

These electrifying moments defy description... We all felt we were marching toward the geulah shleimah!

Among many topics, the Rebbe spoke about the custom of the Rebbeim to specifically eat *matzah shruya* on Acharon Shel Pesach and mentioned several times the importance of drinking four cups of wine during *seudas Moshiach*.

As a participation in the next day’s *kinus Torah*, the Rebbe explained at length the various Torah sources and rationale for celebrating birthdays in a public way.

After the Alter Rebbe’s *niggun*, the Rebbe *bentched* on a *kos* and davened *Maariv* as the *shliach tzibbur*. Following *Havdalah*, the Rebbe distributed *kos shel bracha* for over three hours after which the Rebbe said a *bracha acharona* and *V’yiten L’cha*, and left the shul at 3:30 a.m. (!) while singing *Ki B’simcha Seitzei’u*. **1**

1. See *Moments* article in this magazine.

2. See *A Tradition of Old*, Derher Nissan 5775, for more about Rav Yolles’ Pesach visits.

3. Sefer Hamaamarim Melukat vol. 2.

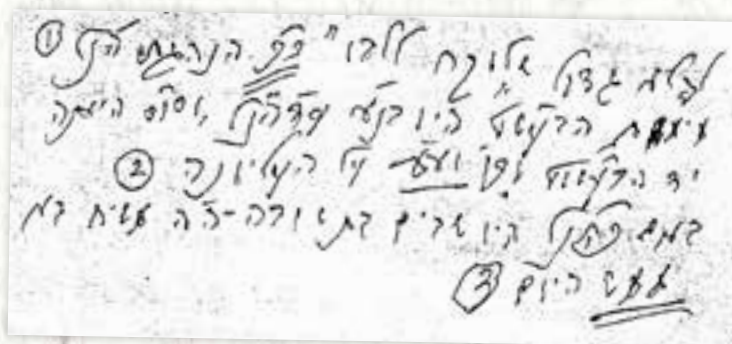


כתב יד קודש

לזכות
הרה"ת ר' יחזקאל ע"ה
בהרה"ח ר' חיים בנימין הלוי ע"ה
גלב"ע ט"ו ניסן ה'תשס"ה
נדפס ע"י בנו
הרה"ת ר' ישראל הלוי
וזוגתו מרת פרדי ומשפחתם שיחיו
בראד

We Will Prevail

The following *ksav yad kodesh* was written by the Rebbe in response to someone who wrote about people trying to disrupt the efforts of *hafatzas hamaayanos*:



It is greatly astonishing that you would “take to heart” [i.e. be intimidated by] the said people’s conduct.

From the times of the Baal Shem Tov there were people like that, but in the end, the Baal Shem Tov and all his followers—until today—emerged with the upper hand.

If all those people would do *teshuva*, Moshiach would come today ***mamosh!***

לפלא גדול ש"לוקח ללבו" כ"כ הנהגת הנ"ל

מימות הבעש"ט היו בנ"א ע"ד [=בני-אדם על דרך]
הנ"ל, וסו"ס [וסוף-סוף] היתה יד הבעש"ט וכו' וע"ע
[=ועד עתה] על העליונה

באם כהנ"ל היו שבים בתשובה ה"ה [=הרי ה']
משיח בא ממש היום.

SEUDAS MOSHIACH

Living it, breathing it, eating it.



לזכות
הרה"ת ר' שלום דוב בער
וזוגתו מרת ח' מושקא
בנותיהם ברכה ליפשא, עליזה ושיינדל
שיחיו
שוחאט



**EACH YEAR, AS PESACH DRAWS TO A CLOSE, YIDDEN AROUND THE WORLD
GATHER TO CELEBRATE AND PARTAKE OF THE MOSHIACH SEUDAH.**

**IN THE FOLLOWING PAGES, WE WILL EXPLORE THE FASCINATING
HISTORY AND MEANING OF THIS SPECIAL MEAL.**

Please note: The Rebbe discussed Seudas Moshiach on a yearly basis, always with some chiddush or new explanation. To cover them all would fill an entire book; instead we have attempted to bring a small but focused portion of those explanations.

We encourage our readership to study the sichos and maamorim in their entirety and come to a better understanding and appreciation of Seudas Moshiach.

The First Time

In the early afternoon hours of Acharon Shel Pesach 5710—just a couple of months after the *histalkus* of the Frierdiker Rebbe—a Seudas Moshiach was held in the Frierdiker Rebbe's apartment together with the elder Chassidim. At its conclusion, they sang the Alter Rebbe's *niggun*. The Rebbe cried profusely, and the participants did as well.

Mincha followed, and everyone gathered in the *zal* for a *farbrengen*.

The Rebbe continued talking about the theme he had begun since the Frierdiker Rebbe's *histalkus*; namely, that the Rebbe continues to lead us and guide us, and we must continue to carry out his directives.

The atmosphere was uplifting; this was different from a regular *Shabbos Mevorchim farbrengen*, and some *eltere* Chassidim, such as Reb Elya Simpson, thought to take advantage of the opportunity. He, along with Reb Yerachmiel Binyominson, requested that the Rebbe say Chassidus. They hoped that the auspicious hour would convince the Rebbe to take on the *nesius*. However, the Rebbe brushed them off.

Nonetheless, it was a very special *farbrengen*. The Rebbe spoke about the Gemara that says that before Rabbi passed away, he said, "*L'banay ani tzarich*—I need my sons."

The Rebbe explained that when someone passes away, especially a Rebbe, we might think that he is moving on to a level where he no longer relates to us.

The answer is, "*L'banay ani tzarich*": Rabbi said that he will remember his sons, and wherever he will be, he will keep them in mind. And more so: he *needs* his sons to continue his work in the physical world.

As the *farbrengen* progressed, the atmosphere became electric. The Rebbe became very emotional and



spoke in very strong terms that the Frierdiker Rebbe was still with the Chassidim, "listening to us as we *farbreng*!"

"*Der Rebbe, shlita!*" the Rebbe concluded with tears streaming down his cheeks, "*vet unz firen antkegen Moshiach'n*" – will lead us to greet Moshiach.¹

Chassidim were surprised to hear the Rebbe say those words. Although the Rebbe often spoke about the

histalkus, he had never expressed it in such a way.

Perhaps there was something special about the time and setting that evoked a different level of inspiration and expression.

This was, indeed, the Rebbe's first Seudas Moshiach *farbrengen*.

A year later, in 5711, the Rebbe wept profusely during the recital of the *haftarah*, and that afternoon, the Rebbe led a spirited *farbrengen*. The

“DER REBBE, SHLITA!” THE REBBE CONCLUDED WITH TEARS STREAMING DOWN HIS CHEEKS, “VET UNZ FIREN ANTKEGEN MOSHIACH’N.”

Rebbe said that Acharon Shel Pesach is a time when one must leave his boundaries (ארויסגיין פון זיך), and since no one was doing so, he would do it himself. The Rebbe said lots of *lchaim*, and he distributed a lot to the crowd as well; first to the *klei kodesh*, then to the *baalei batim*, and then to the *bochurim*.

Addressing the *bochurim*, the Rebbe first said that the Frierdiker Rebbe “planted” *kochos* within them, and they can therefore grow exponentially. The Rebbe then declared, “I, too, am the Rebbe’s *bochur*, so I will say *lchaim* as well.”

The Rebbe held many special conversations during that *farbrengen*, and also said a complete *sicha* (while standing!) about every Jew’s connection to Moshiach’s *sefer Torah*.²

In 5712, the *farbrengen* left the crowd so inspired that after the Rebbe left, a group of *bochurim* began dancing outside the Rebbe’s room. To their delight, the Rebbe came out and conducted another entire *farbrengen* with them right there in the hallway, replete with *sichos*, *niggunim*, and dancing.³

Each year, the Seudas Moshiach *farbrengen* was a much anticipated event. Some Chassidim would travel from afar to spend the second days of Yom Tov with the Rebbe, just to be able to participate in one of the most unique *farbrengens* of the year.

In Those Days...

The custom of celebrating Moshiach’s arrival with a special *seudah* at the end of Pesach has an early source, but until our generation, it was considered a minor custom and unknown to many. Today, drinking four cups of wine and taking part in this *seudah* is a custom that is

observed across the spectrum of *klal Yisrael*, but its full dissemination and publicity took place only recently, during the years of the Rebbe’s *nesius*.

The foundation of this *minhag* is from the Baal Shem Tov.

In the Frierdiker Rebbe’s words: “Seudas Moshiach is observed on Acharon Shel Pesach, because on this day *ha’aras Moshiach Tzidkeinu*, a ray of Moshiach is revealed. During this meal [with the Baal Shem Tov] the door would be open to all, and whoever was present would partake of the meal.”⁴

The Frierdiker Rebbe also spoke about the other Rebbeim:

“For the day-meal of Acharon Shel Pesach, all of the *nesi’im*, both *nesiei Chassidus haklolis* and *nesiei Chabad*, had a special *sefer* that was passed down from the customs of the Baal Shem Tov.”⁵

Then, in the times of the Rebbe Rashab, one notable story took place.

In Tomchei Temimim of Lubavitch, the *yeshiva* wasn’t officially in session over Yom Tov, and *bochurim* would eat their meals at their lodgings. In 5666 (תריס"ו) the *hanhalah* decided to host all of the *bochurim* throughout Yom Tov, and all of the *sedarim* and *seudos* were held together at the *yeshiva*.

Reb Chaim Mordechai Perlow described the end of that Yom Tov:

“As Acharon Shel Pesach approached, the *memunim* approached the Rebbe Rashab and suggested that he join the *seuda* of the *bochurim*.

“The idea came from the Frierdiker Rebbe; he had quietly suggested that the *memunim* request the Rebbe Rashab’s presence.

“Immediately, the Rebbe Rashab agreed. The Rebbe’s two brothers, the

Below are highlights of some of the subjects and occurrences of Moshiach’s Seuda with the Rebbe throughout the years:

5713: The Rebbe instructed that Seudas Moshiach include eating a piece of matzah.

5718: The Rebbe instructed Reb Zalman Duchman to drink four cups of wine, adding that he shouldn’t make an interruption between the third and fourth cups—as the Alter Rebbe writes regarding the four cups at the *sefer*.

5724: Speaking about Russian Jewry, the Rebbe discussed the meaning of the verse צמאה לך נפשי. Dovid Hamelech said, “If only I would yearn for G-dliness as I did while in the dry, parched desert.” Here in America, the Rebbe said, we should strive to have the yearning for Yiddishkeit that exists among Russian Jewry. (Toras Menachem vol. 39, p. 359).

5729: The Rebbe first spoke about the change in the Crown Heights neighborhood. The Rebbe maintained that it was forbidden to abandon a Jewish community. When all the Jews leave, the



“THE REBBE INSTRUCTED THE ADMINISTRATOR OF THE YESHIVA, REB ELAZAR KAPLAN, TO DISTRIBUTE FOUR CUPS OF WINE TO EVERY BOCHUR.

Raza and Reb Menachem Mendel, were both invited, along with all the other guests who had arrived for the last days of Yom Tov, in addition to the *mashpi'im* and *mashgichim* of the *yeshiva*.

“In one of the rooms, a double-*ches* of tables was arranged, one *ches* within the other. *Bochurim* sat around the wider *ches* on both sides of the tables, and around in the inner *ches*, only on the outer side, facing the Rebbe’s place.

“When the Rebbe entered the hall, everyone was already at their places. One *memuneh* brought water, the Rebbe washed his hands, and after saying *hamotzi*, he took off his *shtreimel* and hung it on the wall. Then everyone else proceeded to recite *kiddush* and wash for *hamotzi*. [Apparently this meal served as the day-*seudah* as well.]

“The Rebbe instructed the administrator of the *yeshiva*, Reb Elazar Kaplan, to distribute four cups

of wine to every *bochur*. His wish was immediately carried out, and every *bochur* drank four cups, just as at the *seder*.

“When the Rebbe put on his *shtreimel* and reached for his *gartel* to say a *maamar*, all of the *bochurim* rose and stood on the benches to be able to hear the *maamar* well. After the *maamar*, everyone was instructed to be seated, the Rebbe recited *birkas hamazon*, and we davened *Maariv*.

“As we davened, some *bochurim* quickly removed the tables and benches from the room. After *Maariv*, the Rebbe announced that he is ‘buying a *rikud*’ (the proceeds went to *kupas bochurim*), and he is honoring the *memunim* to dance.

“The *bochurim* broke into a lively song, while the *memunim* began a Chassidic dance.

“When they finished, the Rebbe bought another dance, and this time honored the teachers who were

present. This went on a number of times.

“The last to be honored with a dance were all the *bochurim*, and they all danced in a circle with great joy.

“At the conclusion of the Moshiach Seudah, we accompanied the Rebbe home amidst great singing and dancing.

“Fortunate is the one who witnessed this all.”⁶

The Frierdiker Rebbe

This story was often mentioned by the Frierdiker Rebbe during the *seuda* of Acharon Shel Pesach over the years. The Frierdiker Rebbe sometimes also bought dances, and one of those dances was called “*Moshiach’s tantz*.”

However, this type of *seudah* with the *bochurim* was a one-time occurrence. Amongst the Chassidim, no set *minhag* took hold. No set time during the day was designated for this *seuda*, not to mention the four cups—which all seemed to be only a one-time event.

The first time the *minhag* was announced to the public was in Hayom Yom.

In fact, the whole concept of Hayom Yom was first spoken about in relation to Seudas Moshiach:

On Acharon Shel Pesach 5700, the Frierdiker Rebbe spoke about this unknown custom observed by the Baal Shem Tov and later by the other Rebbeim, and then he added, “The truth is, a compilation should be made of all the *minhagim* of the Rebbeim...”

The Frierdiker Rebbe continued by saying that only a person who is “a *pnimi*, a *mesudar*, and someone with a *daas rechava va’amukah*” can be entrusted with making this compilation. A bit more than a year later, when the Rebbe arrived in the United States, the Frierdiker Rebbe gave the Rebbe the job.

This *minhag* was indeed published in Hayom Yom, and it later received vast publicity over the decades of the Rebbe’s *nesius*.

The Rebbe’s Seudas Moshiach

How did Seudas Moshiach develop from a short anecdote published in Hayom Yom to the mass celebration it is today?

Let us first take a look at the Rebbe’s Yom Tov *farbrengens*.

At the conclusion of other *Yomim Tovim*, the Rebbe would join the

Chassidim for a special *farbrengen* that would begin shortly before *shkiah*. The Rebbe would wash for *hamotzi* and partake of some challah (or matzah) at the beginning and end of the *farbrengen*. The Rebbe would also drink water at this *farbrengen* (at other *farbrengens*, the Rebbe would only eat cake and wine.)

This was the *seder* only four times a year—at the conclusion of Rosh Hashanah, Simchas Torah, Pesach, and Shavuos. (Until 5730, this was also the custom on the second day of Sukkos.)

The *farbrengen* would usually end at twelve or one o’clock, close to *chatzos*. After *bentching* on a *kos*, the Rebbe would daven *Maariv*, recite *Havdalah*, and the distribution of *kos shel bracha* would go on until the wee hours of the morning.

These Yom Tov *farbrengens* were among the most memorable *farbrengens* of the year. The atmosphere was always otherworldly; the long *geshmake sichos*, the conversations, and the *niggunim* transported Chassidim to a different world for many long hours.

Acharon Shel Pesach had a special unique touch to it:

The uniqueness of these *farbrengens* is related to the *tochen* of the day.

Rebbe said, the poor and elderly are left behind to deal with the undesirable elements on their own.

A campaign was immediately launched to buy houses, apartment buildings, and old shuls. For more on this topic, read *Crown Heights, Derher*, Cheshvan 5776.

5730: The Rebbe said a powerful *sicha* about the dissemination of Chassidus in recent generations, focusing specifically on the uniqueness of *Hemshech Samech Vov* of the Rebbe Rashab. The *sicha* was later *mugah* and published. (Toras Menachem vol. 27, p. 137.)

During *kos shel bracha*, someone approached the Rebbe and asked him to sign a proclamation in support of demonstrations for Russian Jewry. The Rebbe told him, “Because of the demonstrations, a few families are leaving Russia, and if not for the demonstrations, *I know the names* of thousands who would have left Russia.” This conversation went on for some time.

5736: The Rebbe said a landmark *sicha* about



OBVIOUSLY THEN, THE REBBE ALWAYS ADDED, THIS IS AN AUSPICIOUS TIME TO ACTUALLY BRING MOSHIACH IN REALITY!

On numerous occasions the Rebbe elaborated and expounded on the saying of the Baal Shem Tov “on this day, the ray of Moshiach is revealed,” alluding to the fact that Seudas Moshiach has the power to impact a person in ways that are impossible the rest of the year. At Seudas Moshiach, we merit a taste of a much higher redemption than our *geulah* from Mitzrayim—that of the future *geulah*—and we are empowered to bring that inspiration to the rest of the year.

Obviously then, the Rebbe always added, this is an auspicious time to actually bring Moshiach in reality!⁷

This concept was always evident in the Rebbe’s conduct. The Rebbe’s *sichos*, conversations, *maamarim* on the *haftarah*, and the entire style of these *farbrengens* was with a *hecherkeit*

that was unusual the rest of the year, and the constant theme was one of *geulah* from all limitations.

The Rebbe once noted something fascinating: the *maamarim* of the Rebbeim on Acharon Shel Pesach were not included in the *hemsheichim* of their respective periods. Even when the Rebbe Rashab was in the midst of lengthy *hemsheichim*, the *maamar* of Acharon Shel Pesach would be set apart. Additionally, the Rebbeim almost never published their own *ksav* of the Acharon Shel Pesach *maamar*, and our editions contain only *hanachos* of Chassidim. This is because Acharon Shel Pesach is a day set apart and higher than all others, and its Torah is so sublime that it cannot be contained in writing.⁸

On a similar note, Rabbi Simcha Elberg once arrived to the Acharon

Shel Pesach *farbrengen* after Yom Tov was over. Rabbi Elberg was the chairman of Agudas Harabanim in America, and was heavily involved in various matters of *askanus* on the Rebbe’s behalf. In between the *sichos* he approached the Rebbe, as he often did, and in conversation, he mentioned a certain political issue on a topic that was very important to the Rebbe.

When he brought it up, the Rebbe stopped him: “*Ut da leicht oro shel Moshiach un ir vilt mir shlepen tzu azelche inyonim*—the light of Moshiach is shining here and you want to drag me into such things?”

Many very memorable events occurred during these unique *farbrengens*, including open miracles.

In 5726, Reb Avraham Popack was in the hospital critically ill, and the doctors had scheduled him for surgery the day after Pesach. At the *farbrengen* on Acharon Shel Pesach, the Rebbe gave a few pieces of matzah to his son, Reb Shmuel Aizik, to be given to him.



The following day, after he ate the matzah, the surgery was canceled and he recovered.

At that *farbrengen*, the Rebbe also spoke about the importance of drinking four cups of wine (more about that later) and asked a number of people if they drank their ‘quota.’ One person the Rebbe focused on was a young boy by the name of Avraham Moshe Deitch. The Rebbe asked him several times if he drank all four cups, and when he finally did, the Rebbe was clearly pleased.

The following Yom Tov—Shavuot—Avraham Moshe’s father, Reb Shalom Yeshaya Deitch, suffered a massive heart attack. They ran to notify the Rebbe, and the Rebbe gave him a *bracha* for a speedy recovery. By Yud-Beis Tammuz, Reb Shalom Yeshaya was well enough to join in the *farbrengen*. He approached the Rebbe with a bottle of *mashke* and told the Rebbe, “*Baruch Hashem*, I recovered.”

“You didn’t recover now,” the Rebbe replied, “you recovered on Acharon Shel Pesach, when your son drank the four cups...”

In 5733, a fascinating event took place. The Rebbe suddenly began gathering pieces of matzah, wrapping them in napkins, and passing them to the crowd. With some pieces, the Rebbe said, “*Michla d’mehemnusa*, bread of faith,” and with some pieces, “*Michla d’asvasa*, bread of healing.” People grabbed the pieces, and it turned out that some people had been in need of healing, while others required help with their faith. Each person received what he needed!¹⁹

The Four Cups

Seudas Moshich grew in stages within the Rebbe’s *nesius*. Here we will attempt to describe how it developed.

As mentioned earlier, the Rebbe would customarily *farbreng* at the end of each Yom Tov. Throughout the *farbrengen* of Acharon Shel Pesach

5711, the Rebbe instructed many people to drink four cups of wine. Likewise, in 5713, when the *bochurim* realized that the Rebbe was saying this to many people, many of them began to do so on their own, and then the Rebbe made a special announcement:

“The Friediker Rebbe related that in 5666 (תרס”ו) the Rebbe Rashab ate Seudas Moshich with the *talmidim* and instructed that each one be given four cups of wine.

“*Mistame iz dos geven an inyan nit oif yenem yor*—it probably wasn’t a directive specifically for that year, so all the *bochurim* should be given four cups of wine.”¹⁰

Rashag, *menahel hayeshiva*, asked Reb Dovid Raskin to pour wine for the *bochurim*. The Rebbe then turned to Rashag to ensure that he is also drinking four cups.

However, at the time this *hora’a* was still specific to the *bochurim* (and *hanhalah*), just as it was the first time with the Rebbe Rashab.

The next year, a similar announcement was made, but in 5716 (תשט”ז) the Rebbe took it a step further.

At the *farbrengen*, the Rebbe once again related the story of the Rebbe Rashab and the four cups that took place fifty years earlier in 5666.

“*Dos altz iz geven amol*—that was the case in the past,” the Rebbe said.

“Today, as we come closer to Moshich, the wellsprings of Chassidus spread more and more.

“Chassidus in recent times has even been printed in numerous languages, so today, *all* Jews have a connection to Chassidus, and therefore it is appropriate that even those who never merited to study in Tomchei Temimim, if they want Moshich to come as soon as possible, they, too, should drink four cups of wine.”¹¹

In 5725, the Rebbe once again told the story and explained it at length, with an addition: the Rebbe said that

the task of Yeshivas Tomchei Temimim and its students. The *sicha* was later *mugah* and published (affectionately referred to by some as “The Rebbe’s *Kuntres Eitz Chaim*.” Published in Likutei Sichos vol. 14, pp. 314-324).

5737: The Rebbe said that when educating Jewish children, one shouldn’t be afraid to tell stories of miracles and supernatural events, as they are a crucial part of Jewish education (Sichos Kodesh 5737 vol. 1, p. 617).

5738: Following the Rebbe’s heart attack on Shemini Atzeres, the Rebbe began *farbrenging* on Motzaei Shabbos instead of Shabbos afternoon. Acharon Shel Pesach marked the first occasion when the Rebbe *farbrenged* on Yom Tov, without the use of a microphone. Before the *farbrengen*, the crowd was asked to keep noise to a minimum, and parents were asked to watch over their children.

5739: The *farbrengen* included a series of special *niggunim*. The Rebbe praised the *baalei teshuvah* of France,



the time had come to publicize this custom and bring it to every Jewish person! It is not a custom that should be limited to Chabad Chassidim, or Chassidim in general; the Rebbe wanted that every Jew should celebrate Moshiach's presence in this tangible way.¹²

With time, this custom began to spread all over the world. In 5736, the Rebbe asked that Seudas Moshiach, along with the custom to drink four

The Wine of Torah

The four cups often became a central focus of the Rebbe's Seudas Moshiach; over the years, a number of interesting *horaos* were compiled with regards to this *minhag*.

In 5739, the Rebbe instructed that all those who arrived after *Havdalah* should drink four cups as well (so as not to set themselves apart from the *tzibbur*).¹⁴

Two years later, in 5741, the Rebbe noted that there was no need to drink the entire glass of wine; part was enough, and if someone wanted to go the extra mile, he could do so through "*Yeina shel Torah*, the wine of Torah," and study four *maamarim* of Chassidus.¹⁵ However, in 5745 the Rebbe intimated that it was unbecoming to try being *yotzei* the four cups with glasses that were less than overflowing.¹⁶

Another directive was that the wine should belong to Yeshivas Tomchei Temimim. This was accomplished by passing all the bottles of wine to Rashag and other members of *hanhalah*, who would make a symbolic *kinyan* and pass the wine back to the crowd.

cups, be publicized across Eretz Yisrael by the shluchim who recently settled there.¹³

Today, Seudas Moshiach has truly become a *minhag* observed across the spectrum of Jewish life, observed in many non-Chabad shuls, Chassidim, non-Chassidim, *Ashkenazim* and *Sefardim* alike.

Why Eat?

Why, in fact, do we eat a meal to celebrate the *ha'arah* of Moshiach?

As we know, Pesach in general symbolizes redemption. *Yetzias Mitzrayim* wasn't a one-time event; it opened the channel for all future redemptions. In particular, Chassidus explains that the first days of Pesach celebrate *yetzias Mitzrayim*, while the last days commemorate the upcoming *geulah*. In more detail, within the second days of Yom Tov, the first—Shvi'i Shel Pesach—represents *yetzias Mitzrayim* and *krias yam suf*, while Acharon Shel Pesach is about the *geulah*.¹⁷

The presence of *ha'aras Moshiach*, which, the Baal Shem Tov says, shines on Acharon Shel Pesach, is expressed in the day's *haftarah*, which contains some of the most important descriptions of Moshiach in Torah.

“ויצא חוטר מגזע ישי...ונחה עליו רוח ה'”, a shoot will spring forth from the stem of Yishai...and the spirit of Hashem will rest upon him, וגר זאב עם כבש, a wolf will dwell with a lamb, כי מלאה, הארץ דעה את ה' כמים לים מכסים, for the land shall be full of knowledge of Hashem as water covers the sea bed.”¹⁸

Now, seemingly, if we want to emphasize the day's connection to Moshiach, shouldn't we do so through something more spiritual, such as davening or Torah study? Why did the Baal Shem Tov specifically eat a meal?

Is it not demeaning to commemorate such a sublime revelation through mundane food and drink rather than with Torah study?

The answer cuts to the foundation of the message of Moshiach:

When the Yidden came to Eretz Yisrael after leaving Mitzrayim, or any other *galus*, there was a lingering taste of *galus*. With all the excitement and joy of being redeemed, there always remained a sense of exile; no redemption was really complete.

But the coming of Moshiach will be different. As the Rebbe noted at the conclusion of every *sicha*, the final redemption will be the *geulah ha'amitis v'hashleima*, the true and complete redemption; it will be a *geulah she'ein achareha galus*, no exile will follow it, and it will reach every Jew, every person, every being, and everything in the world. Nothing will be beyond its reach. It will transform the very essence of the universe. The coming of Moshiach means that the *avoda* of the entire world is complete.

Therefore, when marking the day that Moshiach's presence is revealed, it is most appropriate to do so in a manner that expresses the true reach of Moshiach. Moshiach won't only redeem those who study Torah, and won't remain theoretical—in the world of *dibbur*. Every person will have a part of this very real and tangible redemption, למטה מעשרה טפחים. Therefore, we celebrate it by eating and drinking. Torah study is something that some people might not be capable of, so it remains in the realm of speech; but eating and drinking brings the concept down to earth.¹⁹

Additionally, food and drink become part of the flesh and blood of the person consuming them. Taking this lofty concept and making it part of ourselves helps it trickle down and affect our actions throughout the coming year.²⁰

Why Us?

But why us?

Why was the Rebbe, in our generation, the one to establish this as

and asked them to sing *Ha'aderes V'ha'emunah*. Then the Rebbe asked the Persian children to sing a Persian song, and they sang *Yigdal Elokim Chai*. Then the Rebbe instructed that a Russian *niggun* be sung, and vigorously encouraged the singing of *Nyet Nyet Nikavo*.

During *kos shel bracha*, the Rebbe told Mr. Yosef Geggerman, a journalist for the *Algemainer Journal*: “Why did you come so late? If you'll partake in Jewish wine (“*Yiddishe vein*”), you'll be happier, and therefore speak and write happier, and then I, as a reader, will be happier as well.”

5740: The Rebbe dedicated the *farbrengen* to young children. This was in continuation to the *mitvza* that the Rebbe had declared on Rosh Chodesh Nissan—*V'heishiv leiv avos*—and the grand “matzah ball contest” that took place before Pesach that year. To read more about this *mitvza*, see *Children at the Forefront*, Derher, Sivan 5774.

5741: The Rebbe spoke about the commotion that occurred after he stated that Yitzchak

*“This custom
I won’t abolish”*

At the *seudah* on Acharon Shel Pesach in the Frierdiker Rebbe’s apartment in 5729, Rashag brought up the concept of the four cups at Moshiach Seudah. He noted that the custom didn’t exist during the time of the Frierdiker Rebbe, and even the Rebbe Rashab did so only once.

Someone else commented, “This is the Rebbe’s *chiddush!*”

The Rebbe replied, “In general, I’m afraid of *chiddushim*, but this custom I won’t abolish...”

a *minhag* to be practiced every year, and instructed that it be publicized and brought to every Jew—Chossid and non-Chossid alike?

How do we come to celebrate Moshiach’s coming, when earlier, holier generations made do without this *seudah*? How can we, lowly people, of a very lowly generation, attempt to celebrate something so sublime as the revelation of Moshiach?

In reality, the very opposite is true:

While some prefer to see a *yeridas hadoros*, with each passing generation falling further and further from the original revelation of *matan Torah*, the Rebbe taught us that we are כנוס על גבי הענק; we may be small, but we are perched on top of a mighty giant, constructed of all the Torah and mitzvos of previous generations.

In fact, that is the whole purpose of our generation!

In *Basi Lgani*, the first *maamar* that the Rebbe said, he told us that our mission is to complete all the work of the previous generations and bring the *Shechinah* into this last, lowly world. Avraham was the one to begin

IF ONE DRANK THE FOUR CUPS WITHOUT HAVING ITS CONNECTION TO MOSHIACH IN MIND, HE SHOULD DRINK THE FOUR CUPS ALL OVER AGAIN!

the *avoda*, the Rebbe explained, but because Moshe was the seventh, the one who finally brought the *Shechinah* back down, he, specifically, was the “beloved one.”

In that light, there is no wonder that the celebration of Seudas Moshiach is something that has grown over the years. The Rebbe pointed out that the initial custom started out on a low scale with the Baal Shem Tov, who began the revelation of Chassidus, an important step in the coming of Moshiach. The celebration grew with the Rebbeim of Chabad—most notably in תרס”ו with the Rebbe Rashab’s four cups—as Toras Chabad is a vital step in bringing us closer to the redemption. (The Rebbe explained that this custom was specifically revealed in תרס”ו, because the Rebbe Rashab then began delivering המשך ס”ו, which is a big step in bringing Chassidus into our understanding, which is yet another step in coming closer to Moshiach.)²¹

Even then, still, it remained limited to the students of Tomchei Temimim (and observed only once before *dor hashvi’i*). In our generation, the Rebbe explained, with Chassidus spreading with an unprecedented width and breadth, it is appropriate to celebrate Seudas Moshiach everywhere, together with every single Yid.²²

Thus, our celebration of Seudas Moshiach directly correlates with the state of the world in the last stages before Moshiach’s coming, when we are to bring the *Shechinah* back down into our world. Previous generations didn’t observe Seudas Moshiach because Moshiach wasn’t a tangible reality as it is for us today.

In a *maamar* that the Rebbe said on Acharon Shel Pesach 5749, the Rebbe mentioned that if one drank the four cups without having its connection to Moshiach in mind, he should drink the four cups all over again!²³

In other words, the idea of the four cups is to bring Moshiach into a tangible reality. It must be something that we actually live, feel, and connect with through our physical faculties.

Throughout all generations, Yidden awaited Moshiach, but it was never as real, and as down to earth, as it is in this generation with the Rebbe’s *nesius*. The Rebbe took the concept of Moshiach from being something lofty and unrealistic and brought it down into our world, *l’mata mei’asarah tefachim*; something that we live and breath every day, always on our minds



and in our actions, as we await his coming day in and day out. Other generations spoke about Moshiach, but we celebrate it in *maaseh b'poel*, through a *seuda*, eating matzah, and drinking four cups of wine.

As mentioned in this article's opening, we have only brought a small selection of the Rebbe's Torah regarding Seudas Moshiach, and we encourage you to learn much more.

In 5751, the Rebbe called for the study of Torah in *inyanei geula uMoshiach*. Not merely as a *segula* to bring the *geula*, but to manifest the belief in Moshiach in our intellect as well, and thereby affect our feelings and actions. That everything should be enveloped with a consciousness of Moshiach.²⁴

Similarly, from partaking in a physical meal and feeling its material affect, may we merit to experience the *geula ha'amitis v'hashleima* in its fullest, most realistic form, and we'll merit to be with the Rebbe in the physical sense. **T**

1. Yemei Bereishis, pp. 131-135. Toras Menachem vol. 1, pp. 23-27.
2. Toras Menachem vol. 3, pp. 44-48.
3. Ibid. vol. 5, pp. 158-161.
4. Sefer Hasichos 5702, pp. 109-110.
5. Ibid. Kayitz 5700, p. 80.
6. Likutei Sipurim, p. 191.
7. See for example, Acharon Shel Pesach 5745, Toras Menachem 5745 vol. 3, p. 1807.
8. Toras Menachem 5745 vol. 3, p. 1542.
9. Kfar Chabad Magazine #708, p. 100.
10. Ibid. vol. 8, p. 117.
11. Ibid. vol. 16, pp. 230-237.
12. Ibid. vol. 43, p. 203.
13. See *Historic Mission*, Derher Adar 5778 for more about the shluchim.
14. Sichos Kodesh 5739 vol. 2, p. 541.
15. Sichos Kodesh 5741 vol. 3, p. 297.
16. Toras Menachem 5745 vol. 3, p. 1848.
17. See sichas Acharon Shel Pesach 5717.
18. Yeshayah Perek 10-12.
19. Sichos Kodesh 5733, pp. 57-58.
20. Ibid. 5739, p. 494.
21. Sichos Kodesh 5732 vol. 2, p. 160.
22. Toras Menachem vol. 16, pp. 230-237.
23. Sefer Maamarim Melukat vol. 3, p. 216.
24. See sichas Shabbos Parshas Balak 5751. Sefer Hasichos 5751 vol. 2, p. 692.

was the first child in Tzivos Hashem. "The word *tzivos*," people had said, "appears only in *Nevi'im*..." The Rebbe explained that it was only *revealed* in *Nevi'im*, but the concept obviously applied beforehand as well. The Rebbe also spoke about the fact that Acharon Shel Pesach is the day of Yitzchak's *bris milah*. (Sichos Kodesh 5741 vol. 3, p. 299.)

5744: The *takanah* of *limmud haRambam* was announced by the Rebbe at Seudas Moshiach, and the study began a few days later. The Rebbe said that the benefit of studying the entire Mishneh Torah is two-fold. First of all, we fulfill the mitzvah of studying the entire Torah, and second, we unite together with the entire Jewish nation by doing so. To read more about this *takanah*, see *Rambam, Derher Tishrei* 5777.

5746: When Rabbi Groner reported to the Rebbe about *tahalucha*, the Rebbe inquired as to whether the *bochurim* had spoken about Seudas Moshiach.





לע"נ
הרה"ת ר' אהרן ראובן ע"ה
בן הרה"ת ר' אברהם יצחק ע"ה
ראפאפארט
נלב"ע כ"ו אדר ה'תשע"ז
נדפס ע"י
משפחתו שיחיו



Sharing Good News

בשורות טובות

"...כמדומה שכבר אמרתי לו או שכתבתי פעם
שהלוואי היו מתרגלים אנ"ש להודיע כשישנם
בשורות-טובות, שעל-ידי זה היו ממעטים מלמעלה
ההודעה לכאן בעניינים כהנ"ל, אף שגם בימי רבינו
הזקן כבר התאוננו על הנהגה דשתיקה מבשורות
טובות וכו', אבל בעניינים כגון דא אין זה משמש היתר
ואפילו לא להוראת היתר להדור שלאחרי זה, כיוון
שעוד אז עשו רבותינו מחאה בתוקף נגד ההנהגה..."

"...I believe I've already told you or written in the past: If only
anash would be accustomed to notifying [me] when there is
good news to report. This way, Hashem would minimize the
need to report other things like the one in your letter [i.e. sad
news].

"To be sure, even in the times of the Alter Rebbe there were
complaints about people refraining from reporting good news.
But let that not serve as an indicator of behavior for ensuing
generations. For as we have seen, already then the Rebbeim
vehemently protested this practice..."

(אג"ק חי"ד ע' נב)

Bearer of Good News

It happened in the times of the Alter Rebbe: In one of the communities where Chassidim lived, they suffered greatly at the hands of the *misnagdim*. At one point, a whole group of Chassidim were arrested based on false charges and libels fabricated by the *misnagdim*. When they were finally released with Hashem's help, members of the group got together to write a letter to the Alter Rebbe, notifying him of the great news of salvation.

One of the members of the group was a Chossid named Reb Shimon. He was of average intellectual capabilities but a fiery Chossid and *mekushar* to the Alter Rebbe, bound with great love to his Rebbe. He was frequently heard crying out, "Ay, der Rebbe! Ay, der Rebbe!"

For *parnasa*, Reb Shimon was a blacksmith (בלעכער). He would travel from town to town trying to sell his wares, earning a meager living. When the

letter for the Alter Rebbe was prepared, Reb Shimon came along and brought enough money to pay for an express post courier to send the letter off.

In those days, each community had a special committee that oversaw all the Chassidim's needs, guided by an elder Chossid, who would in turn report all the goings on to the Alter Rebbe. When the members of this committee saw Reb Shimon bringing the extra money for express postage, they refused to allow it. They knew his situation to be dire; he barely earned a living and had a sickly wife and children at home. But Reb Shimon would not give in. He insisted that the Alter Rebbe's pleasure of hearing good news a bit earlier was worth all the money in the world.

A while later, when the Alter Rebbe's *meshulach* came to their town to collect funds, he had a special surprise for Reb Shimon: A note addressed to Reb Shimon, written in the Alter Rebbe's *ksav yad kodesh*!

Thanking him for sending the news with express delivery, the Alter Rebbe blessed Reb Shimon that in this merit, he will always be a bearer of good news.

It didn't take long and Reb Shimon's situation changed drastically: His wife and children got better, and his financial situation improved. The Alter Rebbe's *bracha* was fulfilled and Reb Shimon always shared good news.¹

Pleasure

Throughout the generations, our Rebbeim have always encouraged Chassidim to share *besuros tovos* with them. The Rebbe often mentioned that already in the Alter Rebbe's times, some Chassidim were lacking in this area, and the Alter Rebbe had to bring it to their attention:

"Thank you very much for sending a messenger to notify me," the Alter Rebbe writes. "This is a new thing, no one of *anash* has done this in the past; to go through the trouble and send me a messenger with good news..."²

The Frierdiker Rebbe expresses appreciation for receiving *besuros tovos* in the most glowing terms: "I will state again that your words were a pleasure and they restored my soul. The love and *hiskashrus* of G-d fearing Yidden and especially *anash* is very, very dear to me. If they only knew the great joy and pleasure I have when they write to me of their and their families' well being, they would write all the more often!"³



In so many letters, the Rebbe constantly requested of Chassidim to share with him their *besuros tovos*.

Rarity of Good Reports

"Thank you for writing about the *farbrengen*," the Rebbe writes in one letter. "You will certainly continue this good practice in the future. This is also part of the mitzvah—the great principle of the Torah—*v'ahavta l'reiacha kamocha*; to cause heartfelt pleasure to another Jew. Of all the letters I receive, very few of them contain information that brings me pleasure. Hence any letter in this vein is very precious to me..."⁴

The Rebbe asked for people to write about how they fared in *limud haTorah*, *nigleh* and Chassidus, davening, and activities to influence their surroundings with the light of Chassidus. Just as well, the Rebbe asked for reports of good news in health, *parnasa*, and all material areas of life.

Lamenting the fact that people only realize the need to write letters when they're in distress and in need of a *bracha*, the Rebbe often referred to the quote of the Frierdiker Rebbe about "צרות-חסידים"—Chassidim who are only in touch when they have *tzaros*. "Hashem must have wanted you to notify me about the establishment of a new *shiur*," the Rebbe writes to one individual, "but He knew that the only way you'll write is if something not-good happens in your life, *Rachamana litzlan*. Then you write a letter [to ask for a *bracha*], and parenthetically, you



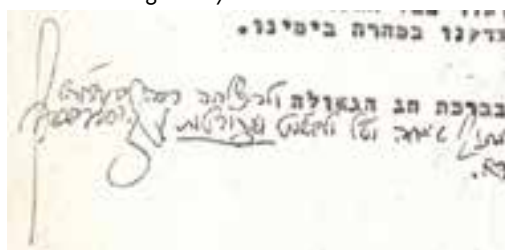
also mention the new *shiur*. It would be a win/win for all parties involved if *anash* would just accustom themselves to writing when there is happy news to report as well...²⁵

Similar sentiment is expressed by the Rebbe in countless other letters: If Chassidim would write to the Rebbe when they had good news to report, Hashem would minimize the need to write letters in more desperate times.

MANY THANKS

In countless letters, the Rebbe encourages people to write *besuros tovos* and thanks those who did.

The following *kisvei yad kodesh* attest to this:



בברכת חג הגאולה ולהצלחה רבה בעבודה"ק [= בעבודתו הקדושה] מתוך שמחה וט"ל [= וטוב לבב] ולבשו"ט ומפורטות...

With blessings of the *chag hageulah*, and for success in your holy work, with joy and gladness of the heart. May you share good news—and in detail...

בברכת כתיבה וחתימה טובה
המחכה לבשורות טובות

With blessings for a *ksiva v'chasima tova*, I await *besuros tovos*.

Many thanks for the *בשורות טובות*.

Many thanks for the *בשורות טובות*.

Nachas

In addition to the Rebbeim's urge in this regard, Chassidim naturally want to do things that will cause

the Rebbe *nachas*. “For a Chossid,” says the Frierdiker Rebbe, “one of the greatest things is to bring the Rebbe *nachas ruach*. A Chossid knows that the higher world is aligned in accordance with the lower world. One who is connected to the Rebbe in the lower world will merit to be connected to the Rebbe in the higher world...”⁶

Judging from all the Rebbe’s letters on the subject, it is clear that writing *besuros tovos* is certainly a way to cause the Rebbe *nachas*.

In fact, Chassidim relate that in the year 5706, the Rebbe himself orchestrated a *mitvza* of sorts, prompting people all over the world to write letters of *besuros tovos* and good wishes to the Frierdiker Rebbe.⁷

The following story illustrates quite potently how important *besuros tovos* really are to the Rebbe:

Mrs. Louise Hager of London, England, enjoyed a close relationship with the Rebbetzin for many years. How did this special relationship begin? Mrs. Hager related the story in 5773 at the Kinus Hashluchos:

“My family’s connection with the Rebbetzin goes back 50 years, when my father, of blessed memory, became seriously ill. All that the doctors could offer him was a new and controversial operation in Paris. Through their connection with Lubavitch in London, my parents turned to the Rebbe and came to New York for a *yechidus*. To this day, no one knows exactly what the Rebbe said to my father, but on the strength of the blessings and encouragement given on that occasion, and without any surgical intervention, my father had a truly miraculous recovery.

“Filled with feelings of gratitude, my father returned six months later to thank the Rebbe in person. This came to the notice of the Rebbetzin, who sent a message that ‘if they could spare the time,’ she would very much like to meet my parents when they were next in New York.

“Not knowing what an intensely private person she was, they had no idea how very unusual it was to receive such an invitation.

“When they visited her a year later, the Rebbetzin explained that she had been ‘intrigued’ (that was the word she used) to meet them, having been so very touched that someone had actually cared enough to make a second visit purely for the purpose of expressing their thanks to the Rebbe...” **1**

NOT EVERYONE IS DOING SO

During the long Sunday dollars of 26 Adar I 5752—one day before the Rebbe had a stroke—Mr. Michael Milan came from London to receive a dollar and a *bracha*.

Rabbi Krinsky introduced Mr. Milan from London, who is active in the Beis Chabad of Edgware.

Mr. Michael Milan: Three years ago you gave me a blessing for my son to be born, and he was born. Thank you very much!

The Rebbe: May G-d A-mighty bless you. And thank you that you’re telling me *besuros tovos*. Not everyone is doing so...

Bracha v’hatzlacha.

1. Igros Kodesh Admur HaRayatz vol. 4, p. 276.
2. Igros Kodesh Admur HaZaken, Admur Ha’Emtzai, Tzemach Tzedek vol. 1, p. 186. Hatamim vol. 2, p. 691.
3. Igros Kodesh Admur HaRayatz vol. 16, p. 465.
4. Igros Kodesh vol. 13, p. 164.
5. Ibid. vol. 10, p. 309.
6. Likkutei Dibburim vol. 2, p. 578.
7. See Tzaddik L’Melech vol. 3, p. 118.



The Tzemach Tzedek

The Tzemach Tzedek is born on כ"ט אלול to Reb Sholom Shachne and Rebbetzin Devorah Leah, daughter of the Alter Rebbe.¹

תקנ"ט

The Tzemach Tzedek is engaged to Rebbetzin Chaya Mushka, daughter of the Mittlerer Rebbe.⁴

תקנ"ח

On ט"ו כסלו, the Tzemach Tzedek marries Rebbetzin Chaya Mushka.⁶

תקס"ג

The Alter Rebbe begins to entrust the Tzemach Tzedek and Maharil (brother of the Alter Rebbe) with the *shailos* in *halacha* that he receives.⁸

תקס"ו

The Tzemach Tzedek begins to be involved in communal activism along with his uncle, Reb Moshe, son of the Alter Rebbe.¹⁰

תק"ע

The Mittlerer Rebbe is *nistalek*. While initially refusing, the Tzemach Tzedek accepts the *nesius*.¹¹

תקפ"ח

The infamous "Cantonist decree" is passed, and the Tzemach Tzedek invests enormous energy in saving countless conscripts from physical and spiritual death, G-d forbid.¹²

The Tzemach Tzedek prints the *sefer* Torah Or.

תקצ"ו

Rebbetzin Devorah Leah passes away on Tzom Gedaliah, giving her life to spare her father.² Her last request is that the Alter Rebbe raise her son.³

תקנ"ג

The Tzemach Tzedek is granted permission to listen to the Alter Rebbe's Chassidus.⁵

תקנ"ט

At age 15, the Tzemach Tzedek begins *farbrenging* with the Chassidim.⁷

תקס"ה

The Alter Rebbe discovers the Tzemach Tzedek's manuscript, "Shoresh Mitzvas Hatefilah."⁹

תקס"ו

The Alter Rebbe is *nistalek* in the village of Piena. The Mittlerer Rebbe accepts the *nesius*.

תקע"ג

The Rebbe Maharash is born on Beis Iyar.¹³

תקצ"ו

The Tzemach Tzedek journeys to Minsk and Vilna and engages in dialogue with the *misnagdim*, creating peace and a spirit of cooperation that would last for years to come.¹⁴

תקצ"ח

The Tzemach Tzedek purchases 7,900 acres of land and arranges and facilitates the settlement of 300 Jewish families on the land as farmers.¹⁶ This favorably influences the public perception of the Yidden in Russia.¹⁷

The Czar bestows the title of “Honored Citizen” on the Tzemach Tzedek.¹⁹

The Tzemach Tzedek expands the *yeshiva* in Lubavitch, opening branches in seven additional cities, serving 600 students.²³ He opens 19 additional *kollelim*, which join the two that he had already been supporting.²⁴

The Czar gives the Tzemach Tzedek the title “Hereditary Honored Citizen.”²⁵

Likkutei Torah is printed with the Tzemach Tzedek’s annotations.

Another conference takes place. The Tzemach Tzedek does not participate, but orchestrates the failure of the *maskilim* once again.²⁶

The government coerces the Tzemach Tzedek into signing a proclamation authorizing use of the literature of the *maskilim* and announcing the opening of their schools. Simultaneously, the Tzemach Tzedek sends shluchim all over Russia to let everyone know that the signature was coerced.²⁷

תקצ"ה

תר"ב

תר"ד-
תר"ה

תר"ה

תר"ח

תר"א

תר"ג

תרס"ו

תרכ"א

תרכ"ו

For more information, see, “*The Tzemach Tzedek and the Haskalah Movement*,” published by Kehos and, “*The Rebbe the Tzemach Tzedek*” by Rabbi Sholom Dovber Aotzon.

The Tzemach Tzedek establishes a *yeshiva* in Lubavitch, with his son, Reb Yisroel Noach, and son-in-law, Reb Levi Yitzchok, as its leaders.¹⁸

Following years of slander by the *maskilim* and the *choppers*,²⁰ the Tzemach Tzedek is summoned to the conference of rabbonim. At the conference, he is resolute, not giving in at all to the demands of the government and the *maskilim*.²¹ Over the course of the conference, the Tzemach Tzedek is arrested 22 times.²² The conference ends in disappointment for the government, which does not succeed in its agenda.

A fire engulfs the town of Lubavitch. Five boxes of priceless *kisvei yad* are destroyed in the flames.²⁸

The Rebbe Rashab is born on Chof Mar-Cheshvan.²⁹

Rebetzin Chaya Mushka passes away on 8 Teves.

On יג ניסן, the Tzemach Tzedek is *nistalek*. His sacred resting place is in Lubavitch.³⁰

1. Sefer Hamaamarim 5708, p. 173.
2. Ibid.
3. Sefer Hatoldos, p. 34.
4. Likutei Diburim vol. 4, p. 1337.
5. Sefer Hamaamarim 5711, p. 171.
6. Shalshes Hayachas (Hayom Yom). (In other sources, the year is given as תקס"ג.)
7. Sefer Hasichos 5706, p. 38.
8. Shalshes Hayachas (Hayom Yom).
9. Sefer Hatoldos
10. Shalshes Hayachas (Hayom Yom).
11. Sefer Hatoldos, p. 73.
12. Shalshes Hayachas (Hayom Yom); Sefer Hatoldos, p. 82.
13. Sefer Hatoldos Rebbe Maharash (by the Rebbe), p. 5
14. (Sefer Hasichos Kayitz 5700, p. 106) (See Mayonei Hayeshuah, p. 140 ff. regarding details of the peace made.)
15. Shalshes Hayachas (Hayom Yom).
16. Sefer Hasichos 5702, p. 53. There it says that the year was תר"ד
17. Sefer Hatoldos, p. 83.
18. Igros Kodesh Admur HaKavyatz vol. 2, p. 107
19. Shalshes Hayachas (Hayom Yom).
20. Sefer Hatoldos, p. 100.
21. Sefer Hatoldos, p. 112.
22. Hayom Yom Chof-Gimmel Marcheshvan (Hayom Yom).
23. Sefer Hatoldos, p. 144.
24. Ibid.
25. Shalshes Hayachas (Hayom Yom).
26. Sefer Hatoldos, p. 155.
27. Ibid., p. 187.
28. Shalshes Hayachas (Hayom Yom).
29. Sefer Hatoldos Rebbe Rashab, p. 3.
30. Ibid.



The Scholar and Savior

“I know your greatest wish is to be blessed with a son,” said Reb Mordechai Yaffe to his disciple Reb Yisroel Yosef. “Indeed, you will be blessed with one, but promise me that you will begin to take interest in studying Kabbalah and that when your son reaches the age of twenty he will do so as well.”

These were the final words Reb Yisroel Yosef heard from his master and teacher.

For years he had begged Reb Mordechai for a blessing for healthy children, and each time he had responded with encouraging words. Sadly, however, his babies always died shortly after birth. Now he had finally give him some hope.

A short while later, Reb Mordechai passed away at the age of eighty-two.

All of his disciples dispersed to different cities

and Reb Yisroel Yosef settled in Zamoshtch. Once there, he threw himself wholeheartedly into the study of Kabbalah and, sure enough, a year later his wife gave birth to a healthy boy whom they named Yoel.

The boy was bright, healthy, and strong, and completely engrossed in his learning. In due time he married, and at the age of twenty he was now eligible to begin learning Kabbalah.

“To whom should he be sent?”

This was the question that Reb Yisroel Yosef asked himself over and over again. He was so plagued by this dilemma that he began fasting and praying for guidance in making this decision. “I am certainly not a proficient Kabbalist,” he determined to himself. “And my Rebbe, Reb Mordechai, insisted that my son study under an adept Kabbalist.”

As he continued to battle with this decision, he had a dream in which his Rebbe appeared to him and said, “Don’t be so bothered by this, send him to Prague to learn with Reb Eliyahu Baal Shem.”

He woke up and a sense of pure relief washed over him. He summoned his son, and shared the details with him; Yoel happily agreed.

Yoel was in fact delighted; he had just returned from a five year study stint in Brisk under the tutelage of Reb Yoel Sirkes, better known as the Bach.

Reb Yoel Sirkes was acclaimed far and wide as a great scholar and his students were well known as great scholars and brilliant minds in the area of Talmud study. The younger Reb Yoel was no exception and he came home decorated with the greatest accolades.

Reb Yoel knew that his teacher, Reb Yoel Sirkes was a Kabbalist and would secretly teach Kabbalah. However, during the time he was there he was unmarried and under the age of twenty. Both of these precluded him from being able to join those clandestine lessons.

Now he was married and over twenty so he was delighted when his father let him know that he would begin studying the secrets of the Torah.

In Prague

Reb Eliyahu was already an old man and his *yeshiva* was conducted in large part by his principal disciples, who would guide and educate the younger and newer students.

Reb Eliyahu himself spent his time learning in solitude day and night despite his old age. He would seclude himself in a

לזכות
 ר' משה חיים בן פנינה פערל שיחי'
 גיפערן
 לרפואה שלימה וקרובה
 בכל רמ"ח איבריו ושם"ה גידיו
 נדפס ע"י בתו וחתנו
 הרה"ת ר' יצחק מאיר
 וזוגתו מרת לאה ומשפחתם שיחיו
 שפאלטר



room in the *beis midrash* so he could learn undisturbed.

However, when Reb Yoel arrived Reb Eliyahu personally greeted the young man and took it upon himself to personally learn and educate him.

Reb Yoel spent five years at Reb Eliyahu Baal Shem's *yeshiva*, during which he continuously studied with him.

Reb Eliyahu had developed a personal liking towards this student of his, perhaps because of his sharp mind and dedicated studiousness.

Whatever the reason may be for this close relationship, the fact remains that Reb Eliyahu confided with Reb Yoel all his secret remedies for various illnesses, ailments, and various other purposes.

Upon his teacher's advice, Reb Yoel returned to Zamoshtch. On his way home, he went to visit

his previous teacher, the venerable Reb Yoel Sirkes, and on this occasion he was now able to openly discuss Kabbalah with him.

When he arrived in his hometown, he was greeted with great delight and he was bestowed with the honorable title of a "Baal Shem."

Reb Yoel Baal Shem's greatness spread far and wide. He not only became known as a miracle worker, but also as a great *talmid chacham*. He opened a *yeshiva* in Zamoshtch that was outstanding in both the study of *nigleh* and *nistar*.

As a true pupil of Reb Yoel Sirkes, he directed his *yeshiva* in a similar style of learning. Reb Yoel Baal Shem personally supported the majority of the *talmidim* and, as his teacher had done, he chose the best of them to study Kabbalah with him.

A protector of Yidden

During the terrible years of "*Tach v'Tat*" during which the dreadful Cossacks made the murder of Jews a sport, the pillaging of towns a way of life, and utter brutality a norm, Reb Yoel came to the rescue of many Jewish towns in the most miraculous of ways.

One such incident took place in a city that was located on the banks of the Dniester River.

In a desperate attempt to save themselves from the oncoming onslaught, they began piling on to a boat. One after another, they frantically loaded up the ship in the hopes that they could outrun the Cossacks. The bloodthirsty hoodlums were rapidly approaching and the boat refused to budge. The Cossacks were inches away from storming the boat, which would mean

only one thing—certain death at the hands of these cruel murderers.

Suddenly, out of nowhere, Reb Yoel Baal Shem appeared and wrote some holy words on a piece of paper. He quickly tossed the paper towards the bottom of the boat and it miraculously began moving away.

The Cossacks, not wanting their prey to escape, gave chase, but they could not catch the boatload of frightful fleeing Jews.

After a short while they gave up in defeat and turned away.

The lives of all these Yidden had been spared through a holy act of Reb Yoel Baal Shem that surpassed all the laws of nature. ❶

(Adapted from
 Lubavitcher Rebbe's
 Zichronos vol. 1, p. 326)

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר
בקשר עם יום הבהיר י"א ניסן

נדפס ע"י
הרה"ת ר' מנחם מענדל
וזוגתו מרת חנה שיינא
ומשפחתם ח' מושקא, לוי יצחק, רבקה
מאריאשא, ברכה, ויקותיאל זוסמאן
שיחיו
גנזבורג

שלוחי כ"ק אדמו"ר
לטאראנטא, קאנאדא.

Nichoach

*Preserving
Chabad Music
for Posterity*

The Nichoach records and tapes have been the background music in the homes of anash for decades. The Rebbe was closely involved in the production of these records. We present our readers the story of this important production.¹



Avodas Hashem through Music

Music is an integral element of *avodas Hashem*, serving as the highest expression of the *neshama's* connection with Hashem since the birth of *am Yisrael*. After experiencing *krias yam suf*, the Yidden sang *Az Yashir* and the women even played musical instruments. Upon witnessing the miracles at Nachal Arnon, they once again expressed their thanksgiving to Hashem through song.

Sefer Tehillim is a compilation of the beautiful compositions of Dovid Hamelech—*Ne'im Zemiros Yisrael*—and all previous *tehillos v'tishbachos* dating back to Adam Harishon. They were all composed with *ruach hakodesh*.

One of the loftiest elements of the service in the *Beis Hamikdash* was the singing of the *Levi'im* that accompanied *avodas hakorbanos*. *Chazal* describe in detail the sophistication of the choir and the orchestra, which incorporated musical talents and instruments unheard of today. Chassidus explains that the music in the *Beis Hamikdash* played an essential role in the *giluy haShechina* that was accomplished through *avodas hakorbanos*.

After the destruction of the *Beis Hamikdash* and the *galus* that followed, the limitations on music instituted by *Chazal* applied mainly to regular celebrations, whereas mitzvah occasions (such as *tefillah* and weddings) continued to feature the

spiritual depth and beauty of Jewish melody.

During the Middle Ages, the G-dly art of Jewish melody continued to thrive in all Jewish communities, but as the pain and suffering of *galus* intensified, the light of Jewish music dimmed.

The Renaissance of Jewish Music through Chassidus

The revelation of *Toras Hachassidus* through the Baal Shem Tov breathed new life into *am Yisrael* and its music, which had remained dormant for generations. Chassidus emphasized the importance of serving Hashem with joy, and music plays an integral role in banishing depression and inspiring the heart and mind.

From the dawn of Chassidus, the Baal Shem Tov and his *talmidim* composed various *niggunim* and *tenuos* (soulful movements). Greatest among the *talmidim* who engaged in *neginah* were Reb Yechiel Michel Zlotchever, Reb Levi Yitzchok Berdichever, the Shpoler Zeide and others.

Chabad Neginah

With the revelation of Chassidus Chabad, an inner dimension of *neginah* began to develop as well. The ten *niggunim* composed by the Alter Rebbe—most prominent among them the *Niggun Arba Bavos* (four

stanzas), known simply as “The Alter Rebbe’s Niggun”—serve as a blueprint for Chabad *neginah* throughout the generations.

In addition to the *niggunim* composed by the Rebbeim, every generation of Chassidus featured its own cadre of Chassidim who were excellent *baalei neginah*. A melody accompanied every part of *avodas Hashem* and there were different *niggunim* for learning, davening, *hisbonenus*, *farbrengens*, and other occasions. Each one a unique expression of the intellectual or emotional stage of the Chossid.

On Simchas Torah 5660 (תר”ס), the Rebbe Rashab instructed that Chabad *neginah* be learned and developed

in an organized fashion in Yeshivas Tomchei Temimim.² There were set times for the *bochurim* to learn and sing *niggunim* (such as prior to the Rebbe Rashab saying a *maamar* and on Shabbos after *Mincha*). Ultimately, the Tomim Reb Noteh Paharer organized a proper system of *neginah* in the *yeshiva*.

Chevras Nichoach

The Communist revolution and the Holocaust ushered in an era of unprecedented upheaval and destruction in the Jewish world and in Chabad life. Although the Frierdiker Rebbe escaped the Nazis, *ym”s*, and established the capital of Lubavitch in America, the majority of Chassidim were physically disconnected and



REB SHMUEL ZALMANOV.



The 200-year heritage of Chabad neginah was in danger of extinction.

This was a revolutionary and monumental task since throughout the history of Chabad, until recent years,⁷ Chabad *niggunim* were never transcribed in sheet music. Their very nature defies the classical rules and construct of music, as they are all expressions of the soul and rife with subtle nuance.

Sefer Haniggunim

Rabbi Zalmanov first set about collecting and organizing all the Chabad *niggunim* known to Chassidim. Drawing on his phenomenal memory and several other sources⁸ he succeeded in collecting 175 *niggunim*. A choir of Chassidim (including some who had learned in the city of Lubavitch) sang each *niggun* as would be done at a Chassidisher *farbrengen*, and the famous *chazan* Yehoshua Weissner transcribed the *niggunim* in musical notes.

The members of this choir were Reb Yochanan Gordon, Reb Berel Rivkin, Reb Shlomo Aharon Kazarnovsky, Reb Berel Chaskind, Reb Shmuel Kantaroff, Reb Shimon Leib Greenberg, Reb Binyomin Levitin, Reb Dovber Ushpal, and Reb Mendel Tenenbaum.

Sefer Haniggunim is divided into three sections. The first section is reserved for *niggunim* that were composed by the Rebbeim and are reflective of higher realms. Each nuance is accurate and specific (the ten *niggunim* of the Alter Rebbe, *Yemin Hashem*, etc.).

The second section contains *niggunim* that were composed by the giants of the early generations of

faced unbearable persecution. The 200-year heritage of Chabad *neginah* was in danger of extinction.

In the spring of 5704, the Frieddiker Rebbe instructed the *hanhala* of Tomchei Temimim in America to organize a group of “*talmidim menagnim*” based on their musical capabilities. Three times a week they should learn Chabad *niggunim* and sing them during the *seudas Shabbos* and after *Mincha* before and after *chazaras Dach*.³

During the summer of that year, the Frieddiker Rebbe appointed

the famous *baal menagen* Reb Shmuel Zalmanov to lead the newly established organization called “Nichoach” (an acronym of *Niggunei Chassidei Chabad*) with the goal of publishing all Chabad *niggunim* in musical notes.⁴

In subsequent letters to *hanhalas* Nichoach, the Frieddiker Rebbe gives several more instructions with regard to the collection of the *niggunim* and their publication,⁵ and requests that several *niggunim* be recorded with a choir and to register the proper copyright.⁶





Chassidus (Reb Michel Zlotchever's *niggun*, *Kol Bayaar* of the Shpoler Zeide, etc.) and *niggunim* that were beloved to the Rebbeim (*Rostover Niggun*, the *Beinoni*, etc.).

The diverse repertoire of Chabad *niggunim* for all occasions can be found in the seven subsections of the third section.

Musical notes of the *taamei hamikra* for *krias HaTorah*, *haftarah*, *Yomim Nora'im* and *Megillas Esther* are at the end of the *sefer*.

As an introduction to the *sefer*, Rabbi Zalmanov penned an original anthology of the rich history of music in Yiddishkeit in general and Chabad *neginah* in particular. In addition, there is a beautiful collection of the Frierdiker Rebbe's *sichos* on the topic of Chabad *neginah*, as well as a detailed description of each *niggun*.

Sefer Haniggunim Volume One was published in the year 5708—dedicated to the 250th anniversary of Chai Elul 5458 (נח"ת) —the birth of the Baal

Shem Tov, and the 150th anniversary of Yud-Tes Kislev 5599 (תקנ"ט) —the release of the Alter Rebbe from prison.

As there were still many more *niggunim* to be collected and preserved, the Frierdiker Rebbe instructed Chevras Nichoach to commence work on a second volume.⁹ During this time many Chassidim escaped from behind the Iron Curtain, settling in the United States, Eretz Yisrael, and throughout the world. Through various modes of communication, many more *niggunim* were collected and transcribed and 35 more *niggunim* were published in the second volume in honor of Yud Shevat 5717. (This was meant to be the first of several installments that would comprise the entirety of the second volume of Sefer Haniggunim, but this did not come to fruition for various reasons.¹⁰)

In his later years, after immigrating to Eretz Yisrael, Rabbi Zalmanov continued to collect Chabad *niggunim*

Sing a Sample

During the *farbrengen* of Yud-Beis Tammuz 5721, the Rebbe gave a bottle of *mashke* to Rabbi Zalmanov in honor of the upcoming release of the second record of Nichoach and said: "Perhaps sing something from the new record—a song. The custom in America is that before you sell merchandise, you provide a sample. Give a sample! Announce that this is a sample, and [the record] will cost such-and-such..."

Rabbi Zalmanov made the announcements as instructed and sang the *niggun Ata Vechartanu*.¹⁴

During the *farbrengen* of Motzaei Shabbos Bereishis 5739, the Rebbe said: "Since a new volume of Nichoach was recently released, which includes the *niggun Hamavdil Bein Kodesh U'chol*,¹⁵ it would be appropriate to sing it now."¹⁶

Rabbi Moshe Teleshevsky led the crowd in singing the *niggun*.

to be published in a third volume, and presided over the musical notation of 137 more *niggunim*. After his passing in 5735, the Rebbe constantly encouraged the completion of the project in the best way possible, and Sefer Haniggunim Volume Three was finally published in honor of Yud Shevat 5740.

The Records

Following the publishing of the second volume of Sefer Haniggunim in 5717, the Rebbe instructed Chevras Nichoach to begin producing musical records of Chabad *niggunim*. This was an entirely new frontier for Chassidim. No one in Lubavitch at the



AN EVENING WITH CHABAD CONCERT IN ERETZ YISRAEL, CIRCA 5730.

time had any experience in this field, as Lubavitcher Chassidim had never recorded music before.

Mr. Velvel Pasternak, a musicologist and producer with experience in arranging Chassidic music, was hired to shepherd the project to fruition, arranging the compositions for the professional musicians and the ringers who would sing the harmonies. Whereas previous Chassidic music records were recorded by choirs of professional cantors, the records of Nichoach were the first to be recorded by a choir of Chassidim.

The Rebbe was closely involved in the production of the records by reviewing the list of *niggunim* selected for each record. Rabbi Zalmanov would enter the Rebbe's room and play the first drafts of the recordings while the Rebbe continued learning. The Rebbe would then provide commentary on the tones and nuances of the *niggunim* so that they would be produced in the most authentic way possible.¹¹

Rabbi Moshe Herson was a member of the Nichoach choir in some of the early records. "The Rebbe would sometimes ask Rabbi Zalmanov who was singing the various solos. Upon hearing that I sang the solo of a Niggun Simcha in volume 2, the Rebbe commented: 'Moshe Herson? I did not know he was a *menagen*!' In fact, at

The Rebbe commented: "Moshe Herson? I did not know he was a *menagen*!"

several of the Rebbe's *farbrengens* we sang *niggunim* as a choir as well."

The Rebbe commented on Reb Shamshon Charitonow's rendition of Stav Ya Pitu:¹² "He sings it exactly the way I heard it."¹³

In 5720, the very first record of Chabad *niggunim* was produced, receiving rave reviews from *adas haChassidim* and others as well. The *London Jewish Chronicle* proclaimed it to be the finest recordings of authentic Jewish music ever made. Rabbi Zalmanov produced six more Nichoach records over the next ten years with the professional guidance of Mr. Shlomo Silbermintz.

An Evening With Chabad

One of the earliest programs of *hafatza* organized by Tzach in Eretz Yisrael was "Erev Chabad"—An Evening with Chabad—in the numerous *kibbutzim* and settlements throughout the land. Each group of Chassidim participating in these events consisted of a gifted orator, a *baal menagen*, and sometimes a full choir of Chassidim conducted by Rabbi Yosef Marton and a Klezmer band.

Presented as cultural and folksy events, they served as a powerful tool in bringing the light of Yiddishkeit and Chassidus to thousands of Yidden. The evening of Chassidisher *niggunim* interspersed with stories and messages of Chassidus had a profound and lasting impact on the participants.

In honor of the twentieth anniversary of the Rebbe's *nesius*, Tzach arranged a grand Erev Chabad in the prestigious Heichal Hatarbut, the largest concert hall in Tel Aviv, during the spring of 5730 with 3,000 participants. Prior to the event, the famous recording company CBS

Records International determined that Chassidic music records would sell nicely and they partnered with Lubavitch to record this event live.

A similar event was held in Binyanei Ha'uma, the International Convention Center in Yerushalayim, during that summer, and was recorded professionally by CBS as well. These two records were later included in the set as volumes 9 and 10.¹⁷

"Niggunei Chabad" as one of the 71 Mosdos

During the historic *farbrengen* of Yud-Alef Nissan 5732, the Rebbe announced the establishment of 71 new *mosdos* throughout the next year, in honor of *shnas hashivim*. A special committee was established to oversee the campaign (known as the *Vaad Ayin Aleph Mosdos*). The Rebbe instructed them to create an organization called "Niggunei Chabad" to produce a special record of *niggunim* in honor of *shnas hashivim* under the directorship of Rabbi Moshe Teleshevsky.

The Rebbe selected the *niggunim* for this record and agreed to have a recording of himself singing *Tzama Lcha Nafshi* at a *farbrengen* included as well. In addition to the four *niggunim* that were composed for the Rebbe's *kapitel* of that year and several other *niggunim*, there are three *niggunim* that originate from Sefardic communities (*Atem Shalom*, *Ozreini Keil Chai*, and *Adon Haselichos*) that were sung on various occasions at the Rebbe's *farbrengens*. This record was later included in the set as volume 11.

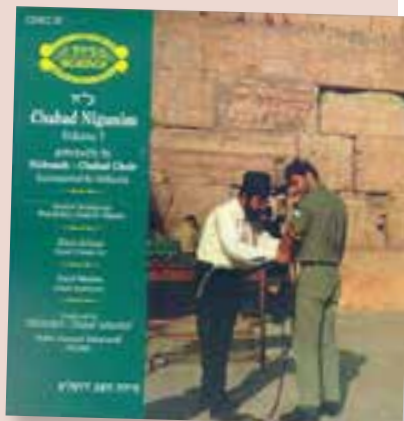
Gift for the Participants

After Rabbi Zalmanov's passing, the Rebbe instructed Rabbi Moshe Teleshevsky to continue producing the records under the auspices of



Following are several anecdotal examples of the Rebbe's involvement in the production of the Nichoach records.

A photo of *mitvza tefillin* at the Kosel is the cover jacket for Nichoach volume 7, based on the Rebbe's instruction. The first *niggun* on the record is *Prazos Teisheiv Yerushalayim*.



The list for Nichoach volume 8 included the *niggun Utzu Eitza*. The Rebbe noted that including this *niggun* was "essential." See accompanying photo.

The Rebbe included the *niggun Velokim Malki Mikedem*, which had been composed in connection with Yud Aleph Nissan 5735 on the list for Nichoach volume 8. See accompanying photo.

The *niggun Shalosh T'nuos* on Nichoach volume 11 was originally accompanied only by a piano. The Rebbe instructed to include a violin as well.



As Nichoach volume 14 was nearing completion, the Rebbe instructed that two recordings of Reb Michoel Dvorkin²¹ singing Reb Michel Zlotchever's *niggun* and a *voloch* be included. The Rebbe rejected all suggestions to add any musical background to the recordings whatsoever. The producers removed two other *niggunim* to include these important recordings.

the "Vaad 71 Mosdos" and Kehos. The Rebbe was very involved in the selection of the *niggunim* and even edited the covers and the descriptions of the *niggunim* on the records that followed.

"I would write a *duch* to the Rebbe after every day of working on the records and I would receive answers the next day," Rabbi Teleshevsky recalled. "I would give the Rebbe the first copy of each new record and the *bochurim* would see the Rebbe taking it home that evening."¹⁸

Rabbi Sholom Horowitz sang in the Nichoach choir for the later records. "It was a big *zechus* to participate in the production of the records. We knew that the Rebbe was underwriting the entire project and that the Rebbe listened to every record before it was released. At times, *bochurim* were even able to hear the Nichoach records playing in the Rebbe's room."

"We would spend many nights rehearsing in Rabbi Heishke Gansburg's home and then numerous hours in the recording studio in Manhattan. I remember how Rabbi Eli Lipsker was extremely involved and guided us throughout."

"I heard that the Rebbe once told a *bochur* in *yechidus* that a Chassidisher *bochur* needs to listen to Nichoach."

During this time period, six more Nichoach records were released. The Rebbe would set a specific date for the release of each record. Typically each record was a production of several months. However, Chassidim worked around the clock to produce Nichoach volume 8 in a very short time at the Rebbe's behest.

On Friday, 28 Adar, shortly after Rabbi Teleshevsky submitted this record to the Rebbe in honor of Yud-Alef Nissan 5737, he was informed that the Rebbe wants to see him in *Gan Eiden Hatachton*. The Rebbe asked him how many people participated in the production of this particular

“We knew that the Rebbe was underwriting the entire project and that the Rebbe listened to every record before it was released.”

record, and then proceeded to give him copies of *Kuntres Ahavas Yisrael*, single dollar bills, and a note for each of the seventy participants as an appreciation for their hard work. Upon giving him the first *kuntres* the Rebbe said, “This is for your wife.”

The note reads:¹⁹

נת' ות"ח ב"ח ביותר כולל גם על הזריזות
בחפץ וכו' ובוודאי ימסור כ"ז גם לכא"א
מהמשתתפים בצירוף קונטרס אהב"י ודבר
בעתו בחודש דבריא (מזלי) ותקוף מזלי דב"י
ומרבין בו בשמחה אזכיר עה"צ.

“It was received. Many thanks—also for the speedy work and dedication, etc. You will certainly convey this [message] to each one of the participants as well, along with the *Kuntres Ahavas Yisrael*. It is an appropriate time; the month [of Adar] when the *mazal* of the Jewish people is healthy and strong, and a time when we increase in joy. I will mention this at the Ohel.

Transforming the World through Neginah

On Shavuot 5721 the Rebbe articulated the ultimate purpose of Nichoach.²⁰

“The purpose of every aspect of Nichoach—the musical notes, the singing, and the orchestra—is for it to be utilized in bringing the wellsprings of Chassidus to the furthest reaches. To illuminate the world through *neginah* so that it can reach the essence of the *neschama*. By executing this mission properly, they will manage to ‘submerge’ and transform the world into the wellsprings of Chassidus.” **1**

Sholom Charitonow, Moshe Herson, Sholom Horowitz, Mendel Lipsker, Yossi Lipsker, Yitzchok Marton, Yitzchok Naparstek, Chaim Leima Teleshevsky, Michael Seligson, and the Sefer Shaarei Hanegina by Rabbi Zusha Wolf. זכות הרבים תלוי בהם.

2. Hatomim vol. 2, p. 482.
3. Igros Kodesh Admur Harayatz vol. 8, p. 304.
4. Ibid., p. 338.
5. Ibid., p. 539.
6. Ibid., p. 559.
7. Several years earlier, the Friediker Rebbe requested several *baalei neginah* to transcribe *niggunim* in musical notes. See *ibid.* vol. 3, p. 444-448. Vol. 4, p. 170.
8. Mr. Meir Shimon Geshuri, a prominent researcher of Jewish and Chassidic music living in Eretz Yisrael at the time, was in contact with the Friediker Rebbe regarding his collection of *niggunim*. See *ibid.* Vol. 4, p. 170. Vol. 8, pp. 403 and 539. The *bochurim* learning in Shanghai, China, at the time sent several *niggunim*. *Ibid.* vol. 9, p. 89.
9. *Ibid.* vol. 10, p. 105.
10. See introduction to Sefer Haniggunim vol. 3, p. 10.
11. Told over by Rabbi Tuvia Bloy as heard from Rabbi Zalmanov. Heichal Haneginah, p. 357.
12. Nichoach vol. 4.
13. Rabbi Sholom Charitonow heard this from his father, Reb Shamshon.
14. Toras Menachem vol. 31, p. 126. Living Torah Program 541.
15. Nichoach vol. 15.
16. Sichos Kodesh 5739, p. 218.
17. See Yemei Temimim vol. 4.
18. Kfar Chabad Magazine Issue 794.
19. Rabbi Horowitz provided Derher with the text of this note. He also relates that the Rebbe once told the producers that the production should be “גיד און גוט” - quick and good.”
20. Toras Menachem vol. 31, p. 47.
21. To read more about these recordings, see Derher Sivan 5776.

1. In the preparation of this article we were assisted by Rabbis Zalman Baumgarten, Avrohom Browd, Avrohom Charitonow,



1

Slow down

When the Frierdiker Rebbe noticed that his daughters' *melamed* was rushing through the parts of

Chumash that speak about miracles, and he discovered that this was on purpose so as not to scare the children—who are comfortable with natural law and order—he explained why this was wrong:

While a child should know that we don't rely on miracles, they should first realize and learn about true miracles. It is important that they grasp the notion that there are wondrous acts of Hashem that far surpass nature.

19 Kislev 5736

Even Animals

In Lebanon, relatively close geographically to the site where the Yidden experienced the miracles of *Yetzias Mitzrayim*, another enemy sought to destroy us thousands of years later.

In the summer of 5742, the IDF went to war with Lebanon and merited seeing many wonders and miracles.

Everyone agreed it had been miraculous, and even soldiers on the front admitted that they were perplexed to see the enemy forces scatter before them.

At a *farbrengen* during this time, the Rebbe addressed an interesting question. "Some people think that miracles only happen through *tzaddikim*, so how can we say that there were open miracles?"

The Rebbe answered that if we take a closer look at the Torah we can see that Hashem performs miracles through any medium He chooses, even animals. This is an eternal lesson that the same can happen now as well, and, indeed, did occur.

Toras Menachem 5742 vol. 3, p. 1738



eight facts NISSIM



Open Your Eyes

Do miracles still happen these days?

Well, this really depends on your mindset. If one chooses to

be stuck in the laws of nature then he won't see the miracles going on around him. However, a person who displays strong faith and believes that Hashem still performs *nissim* will see them.

But even for the person who chooses not to believe, there are two possible scenarios: One is that he won't experience the miracles that he doesn't believe in. The other is that despite his lack of faith he will nonetheless merit miracles.

10 Shevat 5716

Miracle Workers

A group of students were once in *yechidus*; they asked the Rebbe a string of interesting questions, many of them dealing with fundamentals in Yiddishkeit. The Rebbe addressed each question individually.

Towards the end they asked, "Is the Rebbe able to perform miracles?"

The Rebbe explained, "Everything in this world comes from and is influenced by the higher worlds. A miracle is when something that you could not have calculated happens. When a Jew connects himself through his Divine spark with G-d through fervent prayer, Torah, and mitzvos, he can affect things in this physical world "from above." This power is not the prerogative of one Jew but of every Jew..."

Yechidus 8 Adar 5720



לזכות שלוחי כ"ק אדמו"ר

משפחת לברטוב

אוסטין, טקסס

משפחת וילהלם

בנקוק, תאילנד

שיצליחו במילוי שליחותם מתוך
הרחבה ומתוך הצלחה רבה ומופלגה

נדפס ע"י

משפחת פלדמן

פלארידא. טעקסאס.



Appreciation

Praise, acknowledgement,
and a thank you can go a
long way.

In fact, because Chizkiyahu
Hamelech didn't sing *shira* after Hashem
miraculously wiped out Sancheriv's army,
he was no longer going to be Moshiach,
even though he had been destined for that
incredible role.

The Rebbe took this as an important lesson
following the wondrous salvation at Entebbe.
The Rebbe stressed the importance of
acknowledging the scope of the miracle and
warned that denying that it had been the hand
of Hashem could have serious consequences.

Simchas Torah 5737

Different Shapes and Sizes

When it comes to miracles,
we can see three levels. The
first is a *nes* that is completely
concealed within nature—as we see on Purim.

The second is a miracle that clearly breaks the
rules of nature but is still connected to it in some
way. We see this with Yehoshua and Yericho.
Although the victory was clearly miraculous, it
still required physical acts on his part, such as
blowing the shofar.

The third is a miracle that completely shatters
the order of the world. This is a miracle that has
no grasp or handle in the physical world—it is
absolutely wondrous and amazing. As Chizkiyahu
said, "I will lay on my bed and be victorious..."

19 Kislev 5711



The Needs of Today

Perhaps more than other Rebbeim,
the Rebbe frequently displayed open
miracles.

In a letter to the Frierdiker Rebbe, the Rebbe asked for an
explanation to what he repeatedly hears that "In Chabad
we don't hold of *mojsim*..." True, the Rebbe said, in earlier
generations, when Chassidim were of higher stature, we
didn't need them. But nowadays, when people are so sunken
in the thickness and physicality of *olam hazeh*, it's difficult to
inspire them with intellectual stimulation alone. We need to
begin with stories of wonders and miracles. They will have
the power to uplift the listeners from their lowly state.

Reshimos choveres 138

A Rebbe's Name

At the Shabbos *farbrengen* of
Parshas Beshalach 5714, the
Rebbe spoke about miracles,
and that if needed, the

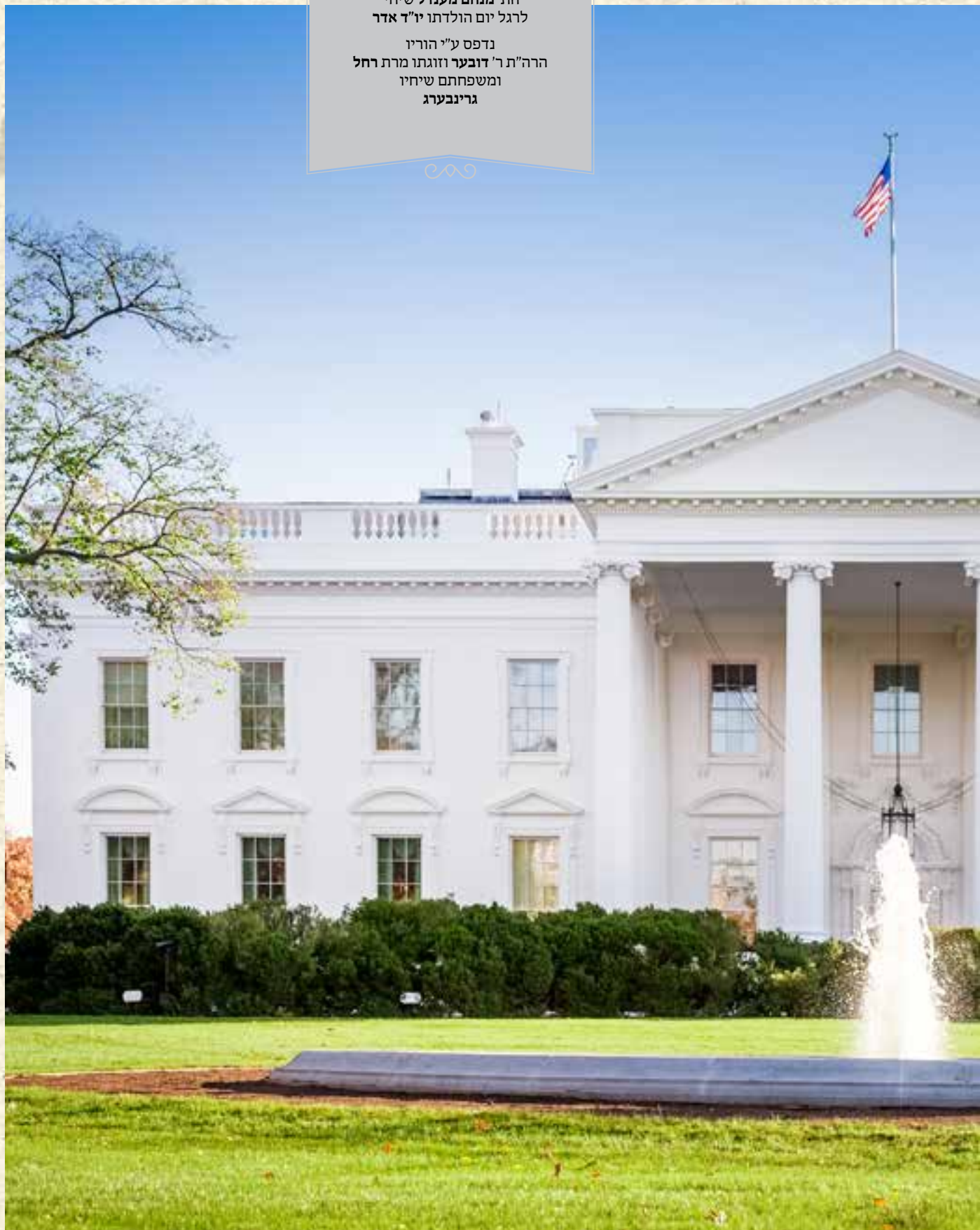
(Frierdiker) Rebbe will provide

them. First he explained that although in the past it
has been stated by our Rebbeim that miracles are not
necessary for the Yidden, nevertheless, now that we are
in such a dark state of *galus*, we do need them.

The Rebbe then continued to say that if someone was
in need of children, they should merit this *bracha*
and pledge to name the baby Yosef Yitzchok after
the Frierdiker Rebbe. If they cannot use this name
(since *Ashkenazim* don't give children the name of a
living parent), then they can name him Menachem
Mendel after the Tzemach Tzedek. The Rebbe also gave
brachos for wealth, good spirits, and the *hatzlacha* of
Chassidim.



לזכות
הת' **מנחם מענדל שיחי'**
לרגל יום הולדתו יו"ד **אדר**
נדפס ע"י הוריו
הרה"ת ר' **דובער** וזוגתו מרת **רחל**
ומשפחתם שיחיו
גרינבערג





Education Day, U.S.A.

The Rebbe's Vision for Education



This day [Yud-Alef Nissan] was proclaimed by the government of our country as a day to contemplate the purpose of creation and the mission given to all of humanity—to serve Hashem. By fulfilling Hashem's commandments—beginning with the *sheva mitzvos b'nei Noach*, and in general, “לשבת יצרה”—to act with civility.

This is obviously not in my honor or in the honor of my father's house. This is an honor bestowed upon the entire [Lubavitch] movement, which has been active for more than two hundred years now, working towards one goal: To bring peace and brotherhood between the Jewish people themselves, and amongst all the nations, until we reach the point of “לעבדו שכם אחד”—when all the nations of the world will serve Hashem of one accord...

(Sichas Yud-Alef Nissan 5742)

The Rebbe often pointed out that the Rebbeim expressed an astonishing interest in the *chinuch* of children. The first Rebbe of Chassidus, the Baal Shem Tov, commented that the best years of his life were when he was an assistant teacher in a *cheder*. The Frierdiker Rebbe, the Rebbe's predecessor, put everything at risk—including his life—to establish *chadarim* in Soviet Russia.

The Rebbe's work in education is all-encompassing. On a communal level, the Rebbe led initiatives to increase enrollment in Jewish schools and camps, raised the bar of Jewish education, and established hundreds of schools across the globe. On a personal level, the Rebbe is the first and only Rebbe to regularly address children's gatherings and interact with them on a regular basis, in addition to personally designing a children's program.

But the Rebbe's activities for *chinuch* aren't limited to the Jewish world. The Rebbe articulated a comprehensive vision on education in modern day society, including the role of the government and schools in a child's rearing. Over a period that spanned several presidencies, he pushed for various pieces of legislation that would advance this vision, as administrations and possibilities changed.

The First Year

The years 5736-5738 were a whirlwind of activities related to education. The Rebbe had announced that this was “a year of *chinuch*,” highlighting and encouraging numerous educational activities. (For a full overview of this *mitvza*, see *Children Educate—40 Years from Shnas Hachinuch*, Derher Iyar 5776.)

As this time-period was coming to a close, both chambers of the United States Congress passed a joint resolution recognizing the Rebbe’s work and calling on all Americans, and the president, to set aside one day on the calendar “devoted to the importance of education to the lives of its citizens and to the general well-being of the Nation.” In honor of the conclusion of “the Year of Education” (which the Rebbe had called for), Yud-Alef Nissan was chosen to be that day (April 18, 1978; the only national holiday observed based on the Jewish calendar!)

President Jimmy Carter signed a proclamation shortly afterwards. “I ask all Americans to observe [Education Day, U.S.A.] in such manner as reflects their commitment to education and their recognition of its importance to the welfare of this Nation.”

At the *farbrengen* on Yud-Alef Nissan, the Rebbe spoke at length on the subject, declaring that the fact that the United States of America—with its tremendous influence on the entire world—had made such a public proclamation recognizing the importance of education was in itself a historical step, and was a sign of the imminent arrival of Moshiach Tzidkeinu, when all nations will serve Hashem.

The proclamation of “Education Day, USA,” is of extraordinary



EVENT IN WASHINGTON HONORING THE REBBE’S SEVENTY-FIFTH BIRTHDAY, 5737.

significance in impressing upon citizens the importance of education, both in their own lives as well as, and even more so, for the young generation in the formative years—particularly in the present day and age....It augurs well for the vital cause of education in the United States. It will, we hope and pray, also have a beneficial impact on education in all countries that look up to the United States of America for leadership and inspiration in all

vital matters that transcend national boundaries, and conduce to a better human society and a better world.¹

During this and a following *farbrengen*, the Rebbe articulated his broader vision for Education Day: A national holiday (which he compared to Mother’s Day and Father’s Day) upon which people would reflect on the importance of providing and investing in the best education for their children.² More specifically, it

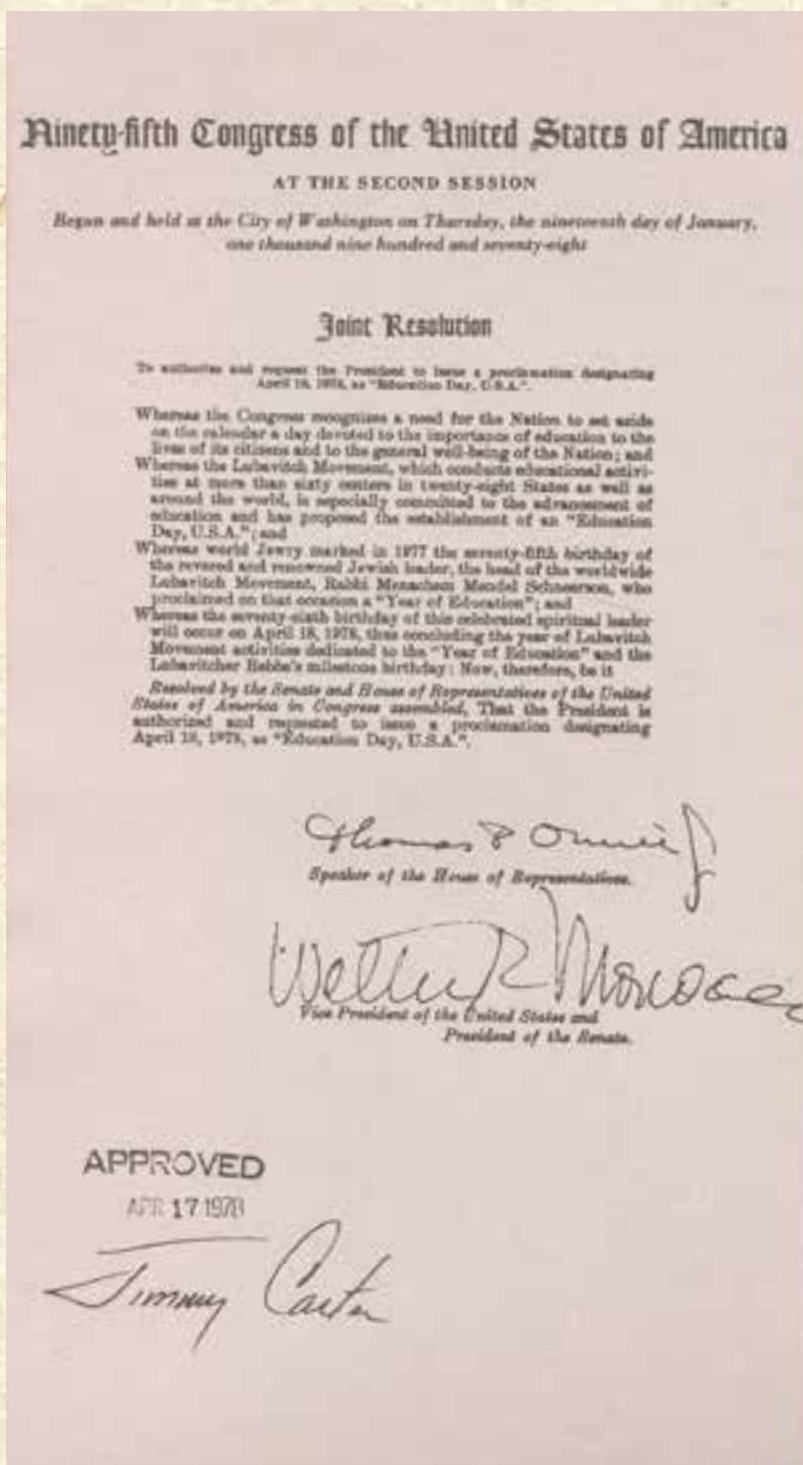
would be a time to reflect on how to better educate the child as a human being:

Education, in general, should not be limited to the acquisition of knowledge and preparation for a career, or, in common parlance, "to make a better living." And we must think in terms of a "better living" not only for the individual, but also for the society as a whole. The educational system must, therefore, pay more attention, indeed the main attention, to the building of character, with emphasis on moral and ethical values. (Need one be reminded of what happened in our lifetime in a country that ranked among the foremost in science, technology, philosophy, etc.?)

Education must put greater emphasis on the promotion of fundamental human rights and obligations of justice and morality, which are the basis of any human society, if it is to be truly human and not turn into a jungle.³ (See below for more.)

The Rebbe said that the only way to bring children's education to the forefront of people's minds is through the leadership of the government. At the Chof Av farbrengen that year, he urged that smaller government bodies throughout the country should follow the example of the federal government, and the same should be done throughout the world.

The government bodies of the country and locale should make an official emphasis on education, by declaring one day a year as Education Day, or in other ways... You should also publish literature on the subject that they will be able to take with them and read later on. Every person who hears these words...and has influence in the institutions that run the country, locale, city, or neighborhood...should



RESOLUTION OF THE FIRST EDUCATION AND SHARING DAY, 1978, SIGNED BY PRESIDENT JIMMY CARTER.

...Subsequently, the president wrote a letter thanking the Rebbe. "I read with great interest the full page ad..."



arrange that the government body gather for a special meeting where they will make resolutions on education.⁴

The Rebbe noted that since the United States—a superpower—had already done so, it would be easier to encourage other countries to do the same.⁵ The Rebbe's remarks were published in a full-page ad in a national newspaper, and, subsequently, the president wrote a letter thanking the Rebbe. "I read with great interest the full page ad [...] portions of your response to the resolution passed by Congress designating April 18, 'Education Day - U.S.A.' I admire the thoughts which you expressed—and am grateful for your support and prayers."

Over the years, many cities, states, and countries followed suit, including then-Mayor Bernard

Sanders, who proclaimed "Education Day" in Burlington, Vermont. Professor Richard Sugarman, a longtime friend of his, said in an interview with Chabad.org that "Sanders appreciated the fact that the day honoring the Rebbe's birthday was designated as 'Education Day,' and was moved that a Chassidic leader like the Rebbe concerned himself 'not only with the spiritual condition of humanity, but their material condition as well.'" Sanders subsequently received a letter from the Rebbe thanking him, "I remember the day Bernard called," Professor Sugarman continues. "He says, 'I got a letter you might be interested in seeing.' I went over there and read it, and then I asked if he minded if I keep the original letter. I was surprised when he told

me, 'No, this letter is for me, I want to keep it.'"

As it happened, the Rebbe's global campaign for education would soon find a very practical outlet, on a controversial political issue that was just coming to the fore.

Federal Department of Education

Since the founding of the United States, the education of its citizens had been controlled and managed almost exclusively by state and local governments, with little involvement from the federal government. As of 1789, all federal initiatives in education were consolidated under the Secretary of the Department of HEW (Health, Education, and Welfare), with the result that education became a lower priority.

The Rebbe supported the effort in other ways as well... dispatching Rabbi Avraham Shemtov to drum up support from senators and congressmen.

LIBRARY OF AGUDAS CHASIDEI CHABAD



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Mr. Abraham Ribicoff, a senator who had directed the Department of HEW, explained at the time: "No one is busier than the Secretary of HEW. Crises in health and welfare demand his time. Education, which presents a different kind of problem, is relegated to a lower priority. No serious work is done in developing a coordinated federal role in education. Nor will this role ever be developed as long as the top federal education officials remain at the level of commissioner and Assistant Secretary."⁶

But the creation of a new cabinet-level department for education was mired in controversy, and hundreds of bills creating such a department had been struck down over the years. Small-government advocates argued that it would add to the bloat of the federal government, religious groups feared that it would cause private schools to lose ground and funding to public schools, and states' rights proponents feared the federal government's increasing involvement in education.

It wasn't the highest priority for President Carter, and nothing substantial was done for the first couple years of his presidency. Then, in his "State of the Union" address to Congress in the beginning of 1979, he finally put it on the agenda.

A few days later, at the Yud Shevat *farbrengen*,⁷ the Rebbe came out decisively in favor of the new department. The Rebbe quoted the president's words at considerable length, and pointed out just how revolutionary the idea truly was—that in order to elevate the status of education in the federal government, it was worth spending considerably more money and upending over two-hundred years of precedent to establish an entirely new department.

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The Rebbe emphasized the *hashgacha pratis* that this had happened only a few months after Education Day.

The Rebbe supported the effort in other ways as well, writing letters of support to President Carter and Vice President Walter Mondale, and dispatching Rabbi Avraham Shemtov to drum up support from senators and congressmen. Throughout, the Rebbe emphasized that the new momentum in education must also be channeled in raising the quality of education—that in addition to filling the child with facts, education must focus on educating the child as a person.

The full story of this campaign is beyond the scope of this article, but suffice it to say that many years later, Secretary of Education Richard Riley spoke about the Rebbe's support for the department's creation and remarked, "I owe my job to him."

Following the inaugural Education Day proclamation by President Carter, every president has followed suit, with certain variations in tone and style. At the Yud-Alef Nissan *farbrengens*, which were broadcast live, the Rebbe would thank the president, and often quoted the particular proclamation and its emphases. The following are some highlights:

5742—National Day of

Reflection: That year's proclamation was for "A National Day of Reflection," in which "Americans pause to reflect upon the ancient ethical principles and moral values which are the foundation of our character as a nation," that "education must be more than factual enlightenment—it must enrich the character as well as the mind," mentioning for the first time the *sheva mitzvos b'nei Noach* as a moral code for all of mankind.



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Focus

There seems to be a contradiction inherent in promoting Education Day: If education is truly so critical and is an endeavor that permeates every moment of a child's life, what is the value or meaning of proclaiming one day as Education Day?

In answering this question, the Rebbe went so far as to compare Education Day to our *Yomim Tovim*. In addition to pointing out that Education Day was now *dina d'malchusa dina*, it is the law of the land—and thus binding according to Torah—the Rebbe explained that the Torah itself emphasizes this very concept, and the *Yomim Tovim* are predicated on this idea. The Rebbe provided several examples:

- A person is obligated to learn Torah every day, at every possible moment—yet there's one day a year, Shavuot, when a person is inspired anew to accept the Torah and increase his study.
- Every single day of the year, a person must view himself as if Hashem took him out of Mitzrayim—but we still set aside Pesach to celebrate our redemption, and this permeates the rest of the year.
- One of the six mitzvos in which a person is obligated every moment of his life is to accept Hashem's authority, and this is the foundation of the entire Torah—and on Rosh Hashanah, we rededicate ourselves to Hashem.
- One must thank Hashem every single day, e.g. during the morning *brachos* and so on—yet there's a single day of the year, Sukkos, when we thank Hashem for the harvest and for giving us a good year.
- This same principle is also expressed in bar and bas mitzvahs, and in the *minhag* of bringing a child to *cheder* on his third birthday.

So too, there would now be one day a year dedicated to renewed inspiration and focus on education—Education Day—and this awareness would permeate the rest of the year.⁸

In the *sicha* on Yud-Alef Nissan, the Rebbe explained that for a person to be able to focus on carrying out his mission in life as a *shliach* of Hashem—whether as a Jew fulfilling his 613 mitzvos or as a non-Jew fulfilling his seven—it is necessary to reflect every morning on this mission. Reflection also has the advantage of thought over speech and action: It lifts a person to a place beyond the limitations of time and space that divide us, and in this reflection all of mankind comes together as one. The Rebbe then encouraged everyone to follow the president's directive and to reflect.⁹

The Rebbe later said that the president's announcement about *sheva mitzvos* came directly from above: When Yidden didn't utilize their influence to publicize the *sheva mitzvos*, Hashem in His great kindness shifted the cultural winds of the country, so that the president himself was leading the charge.¹⁰

The Rebbe also spoke at length about the fact that the *Aseres Hadibros* were emphasized—by the government—in connection with the *sheva mitzvos b'nei Noach*, underscoring that these are not simply principles of civilization but *commandments*, given by G-d; that people must follow the *sheva mitzvos* not because human morality requires it but because they are divine.¹¹

5745, Education Day: The Rebbe lauded the president's continued emphasis on the *sheva mitzvos* as unprecedented in the history of the world, thanking the president "in the name of all of *am Yisrael*," and encouraging him to continue in this vein and not be ashamed of those who mock. The Rebbe urged Congress to follow his lead, and Yidden to take advantage of the tremendous opportunity to spread

awareness of the *sheva mitzvos*, which now had the additional strength of *dina d'malchusa dina*.¹² Over the years, the Rebbe spoke dozens of times about the tremendous power of the president's support for the *sheva mitzvos*, making this a unique time in history, when the government not only countenances such activity but encourages it as well.

5751, Education Day: The Rebbe noted that the Joint Resolution of Congress for Education Day was number 104, the *gematriya* of צ"ד (the Rebbe was entering his ninetieth year), which, as the Rebbe explained, refers to the *avoda* of bringing the entire world to the side (*tzad*) of Yidden (*tzadi*).¹³

Education in the Modern World

Over the years, and especially at the televised *farbrengens*, the Rebbe articulated a comprehensive vision for education in America.

1. **Educate the child:** The primary responsibility of the school system is to educate the child to be a good and moral person, to make him into a *mentch*. In previous generations this role was filled by the parents, but today's families depend on the schools to educate the children, and the current system of just providing the child with a repertoire of knowledge accomplishes nothing in this area. Knowledge is a tool for a person to reach his aims, but it does not tell him what his aims should be.
Your intellect can only establish what the facts are; what is true and what is false. But it cannot tell you how to

*act; what's good and what's bad. For example: intellect will establish that two times two equals four; if someone says that it's five, your intellect tells you that he is lying. But if you have two options, one leading towards life and one to death, intellect can only establish that this path leads to life and this one leads to death—it cannot tell you which one to choose.*¹⁴

Far more important than giving tools to a child is educating the child himself.

2. **This education must be founded on belief in G-d:** A moral education based solely on intellect, untethered from belief in G-d, is empty—a person faced with a moral decision is not necessarily swayed by a vague argument that "*s'past nisht*" to be a bad person, and threat of punishment by law-enforcement is often not a deterrent either. Furthermore, the absence of *emuna* leads to distorted values that may cause tremendous harm. The only true way to educate a child to be a moral person and productive member of society is by teaching them that there is a G-d Who runs every aspect of the world and watches everything we do. On our currency is written "In G-d we trust," indicating a belief in G-d that permeates a person to the extent that he depends on Him in his day-to-day life. Only by educating children that "[the world] has a Master Who is not an abstraction, but a personal G-d; that this Supreme Being

takes a “personal interest” in the affairs of each and every individual, and to Him everyone is accountable for one’s daily conduct,”¹⁵ would they have the motivation to lead moral lives.¹⁶

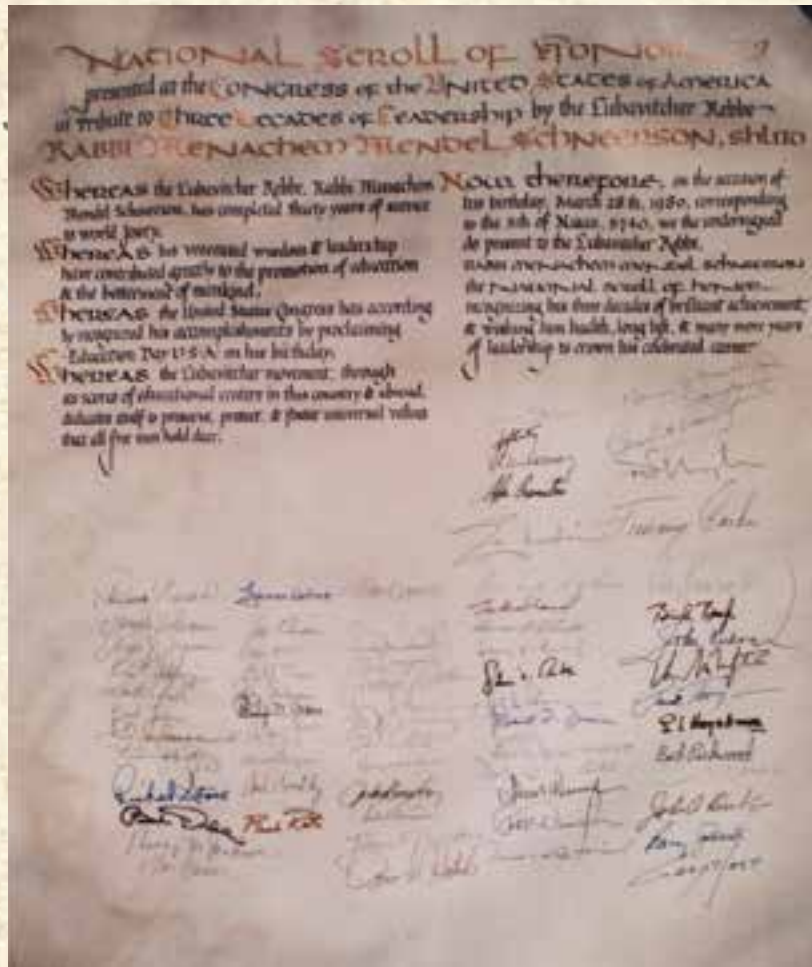
For both of these points, the Rebbe often brought the example of the Nazis. Their blunder wasn’t a logical one—they didn’t think that two times two equals five—on the contrary, they were the most advanced civilization in the world. It was distorted man-made values that caused an entire nation to systematically murder millions of people, all while championing animal-rights. Their knowledge became a destructive tool, a terrible weapon, leading to the near destruction of the world.¹⁷

There were two primary avenues the Rebbe saw for bringing an awareness of G-d into the schools: funding for parochial schools and a Moment of Silence.

G-d in the Schools

In 1962, a group of Jewish parents sued their public school in Long Island for adopting a voluntary school prayer developed by the board of regents. Although the prayer was short and non-denominational, they claimed that it infringed upon the First Amendment of the Constitution separating state and religion.

Much as with the controversy surrounding public *menorah* lightings, prominent Jewish groups came out in support of banning the prayer, claiming that it might cause the Jewish children to be discriminated against by their non-Jewish classmates and teachers, not realizing—or caring—that this would remove any semblance of G-dly



NATIONAL SCROLL OF HONOR SIGNED BY CONGRESS HONORING THE REBBE ON YUD-ALEF NISSAN 5740.



FARBRENGEN YUD-ALEF NISSAN 5737

awareness from the lives of millions of Jewish and non-Jewish children.

Unfortunately, they won in the Supreme Court, and school prayer was banned throughout the United States, reversing centuries of common practice. Shortly thereafter, the Rebbe came out forcefully against this convoluted interpretation of the First Amendment—which effectively promoted the secularization of American public life, as opposed to religious freedom—urging everyone who had the power to do so to prevail upon the judges to reverse their opinion for the benefit of both Jewish and non-Jewish children. A subsequent court decision only strengthened the ban of religion

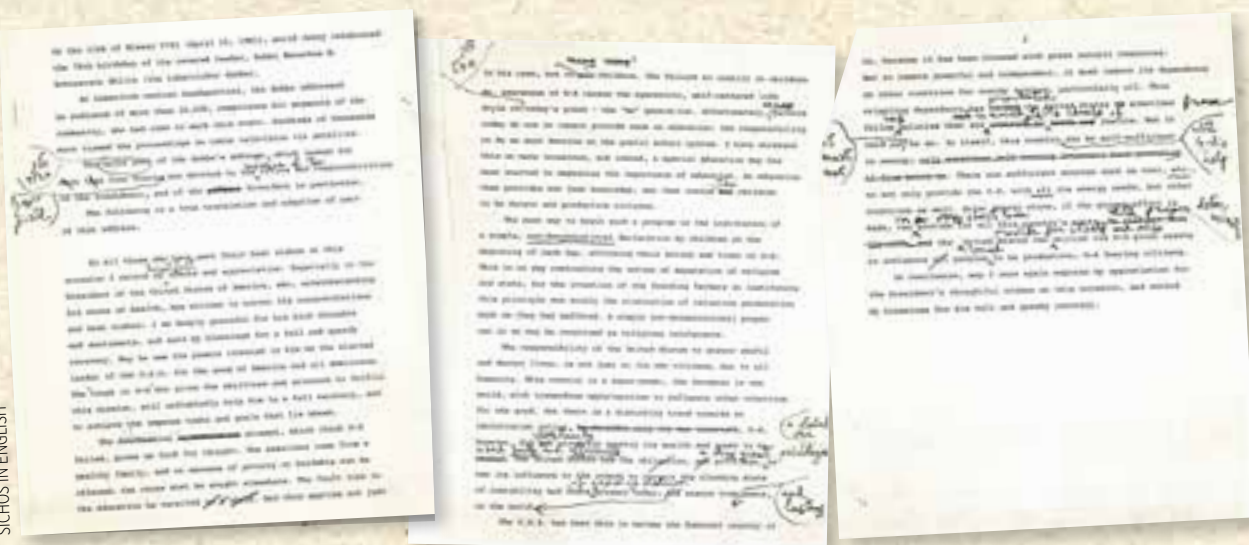
in the classroom, and the Rebbe continued speaking about the issue intermittently.

In 1980, Ronald Reagan was elected president, which signalled a new opportunity to reverse the troubling trend, as he ran on a platform of restoring school prayer. (Ironically, his platform also included a plan to eliminate the Department of Education, in which he was ultimately unsuccessful). At the Yud Shevat *farbrengen*, a few days before he was to be sworn in, the Rebbe encouraged the president to bring a practical belief in Hashem back into the schools in the form of school prayer or at least a Moment of Silence, and also to begin giving

funding for private schools, which would enable parents to give their children an education based on belief in G-d—another issue that Reagan supported.

These efforts increased in their urgency few months later, when the president was shot and almost killed. After thanking the president at the Yud-Alef Nissan *farbrengen* for sending a telegram even while he was recovering, the Rebbe pointed out that the shooting couldn't be blamed on the typical scapegoat—poverty—because the shooter had come from an affluent home. The problem clearly lay elsewhere—in the broken education system.¹⁸





THE REBBE'S HAGAHOS ON A PRESS RELEASE IN ENGLISH, WITH A PORTION OF THE YUD-ALEF NISSAN FARBRENGEN, 5741, ADDRESSING THE ROLE OF THE PRESIDENT AND THE EDUCATION SYSTEM IN AMERICA.

Over the following years, the Rebbe continued speaking about this issue at the televised *farbrengens*, pointing to it as a deceptively simple but effective solution to the rising tide of crime, and shifting the focus exclusively to a Moment of Silence, as opposed to school prayer, as this would categorically avoid any and all constitutional issues. (It should be noted that crime in the United States skyrocketed in the 1960s, and continued for decades, until the 1990s, when things calmed down. A number of reasons can be attributed to the decline, but the remedy merely dealt with the *symptoms* as opposed to the underlying cause of the issue. See the *sicha* of Simchas Torah 5746.¹⁹)

The Rebbe also expanded the scope of the Moment of Silence initiative, encouraging universities of higher learning to adopt it as well, and urging *frum* schools to put more of an emphasis on *emuna* in Hashem—that if the children daven before school, there should be some type of *tefilla* or reflection before class begins.²⁰

The Rebbe also continued speaking about government

funding for parochial schools. The Rebbe offered President Reagan tremendous personal encouragement on both of these matters, lauding his courage in declaring his open support for religion, even though it was unpopular and looked down upon, and decrying the Jewish forces

that were fighting him in the name of the Constitution (which in truth stemmed from a deep sense of shame of their Judaism).²¹ Both of these initiatives were met with ups and downs in the courts and legislatures, and the Rebbe would sometimes subtly react during *farbrengens*. (In

First Hand Reports

In one particularly fascinating letter to President Reagan, the Rebbe encourages his moral leadership by relaying reports from shlichim in the field:

I want you to know, dear Mr. President, that from the reports reaching me from our emissaries in most States of the Union and in many major centers and outposts in various parts of the world, it is particularly gratifying to note that your consistent, often courageous, leadership in areas of the traditional American and universal values is finding an increasingly receptive response. This is even more evident in the realm of education, as you rightly note in your letter.

Similarly, we have reason to believe that your forceful supportive stance to help upgrade the moral standards of human relationships on the basis of the so-called Seven Noahide Laws (with all their ramifications) as imperatives of a Supreme Being Who monitors all human conduct, has made a great impact on the consciousness of the contemporary troubled generation of mankind.

...Your lasting contribution, through word and deed, to the advancement of all inhabitants in this blessed land and of humanity at large, will surely stand you in good stead for a goodly measure of Divine blessings.



PRESIDENT BARACK OBAMA HOLDS A RECEPTION WITH A GROUP OF SHLUCHIM TO SIGN THE PRESIDENTIAL PROCLAMATION IN HONOR OF EDUCATION AND SHARING DAY, 5775.

fact, after one of Reagan's speeches on the issue, the Rebbe noted the fact that Congress applauded his words forty-two times.²²)

It is beyond the scope of this article to cover the Rebbe's full initiatives and arguments on these two issues, but the results speak for themselves: Although President Reagan's efforts to pass a constitutional amendment allowing school prayer ultimately failed, in 1985 the Supreme Court ruled that, with certain conditions, a moment of silence was permitted under the Constitution, paving the way for all states to implement it. Today, twenty-three states permit teachers to hold a moment of silence, and thirteen require it. Government vouchers

would take somewhat longer to come to fruition: It began gathering steam in the early 1990s, and there are now seventeen states with full voucher systems and a total of twenty-seven states that provide some type of reimbursement.

Global Yet Personal

During the Yud-Alef Nissan *farbrengen*, the Rebbe would always thank the president and the United States government for proclaiming Education Day, and would take the opportunity to speak directly to them about America's place on the world stage; as a superpower, any effort to raise the bar of education in the United States would have an automatic effect on all other countries.²³ And as the United States

increased its commitment to G-dly values, thus expressing "the real spirit of the American nation," the civilized world would increasingly look to it for guidance, as a moral and spiritual superpower.²⁴ Furthermore, the Rebbe advocated that the United States should leverage its billions of dollars of economic assistance to other countries to urge them to put more of a focus on education as well, with emphasis on moral values.²⁵

Some of the effects of Education Day were on a less global scale, but no less potent. Rabbi Avraham Shemtov, the Rebbe's shliach to Washington, D.C., would host annual receptions in Washington in honor of Yud-Alef Nissan, which were

attended by elected officials from across the political spectrum.

Senator Jesse Helms, a prominent and controversial conservative senator from North Carolina, attended one of these events. This was noteworthy because he was among the most virulent anti-Israel senators in Congress: He proposed a resolution calling on Israel to return the West Bank (in 1975), he was the only senator to cast a vote against prohibiting companies from boycotting Israel (in 1977), and he later called for the United States to break diplomatic ties with Israel over the Lebanon War. Then, his approach to Eretz Yisrael underwent a sudden, baffling shift, well documented by historians but ill-explained.

Attorney Alan Dershowitz later related: “I was involved in civil rights and human rights, and I considered Senator [Jesse] Helms to be the enemy of the Jewish people. At the time, he was not a friend of the Jewish people and not a friend of Israel. He stood against everything that I stood for, and against what many of my friends and colleagues stood for. In 1984, when I heard that Senator Helms was being honored by Chabad at a reception in Washington, I was surprised and disappointed. In my naiveté, I had the ‘chutzpah’ and wrote a letter to the Rebbe, respectfully asking why he chose to honor a man who was, in my view, against Israel, against integration, against social rights, and equality for all.

“The Rebbe replied with a very poignant and powerful letter. The Rebbe explained to me how one influences people. He explained that Senator Helms was not being singled out for an honor, but was simply one of many US Senators and US

“Then the Rebbe wrote a long and beautiful P.S., explaining how one influences other human beings...”

Representatives who came to the Education Day, USA reception.

“Then the Rebbe wrote a long and beautiful P.S., explaining how one influences other human beings. All people—but especially politicians, who often act out of expediency more than conviction—should be engaged in a positive way. That way, we can try to influence them. He said I should watch carefully to see whether or not we have had an influence on Jesse Helms.

“Sure enough, very shortly after he was honored, Senator Helms assumed a very influential role on the United States Senate Foreign Relations Committee and became one of the strongest supporters of Israel and of other Jewish causes as well. So obviously the Rebbe had an enormous influence on persuading Jesse Helms... to become a beacon for the Jewish people.”

~
The Rebbe’s efforts in education for all citizens of this country, and in fact all citizens of the world, continue to manifest and grow and ultimately change the world. Quoting the *possuk* from *Tzefaniah*, “כי אז אהפך אל עמים שפה ברורה לקרא כלם בשם ה' לעבדו שכם אחד—For then I will transform the peoples to a pure language, that all of them call in the name of the Hashem, to worship Him of one accord,” the Rebbe often spoke of the *geula* as a time when all inhabitants

of the world will recognize and serve Hashem.

Beyond reaching every Jew in the world and bringing them back to their heritage, the Rebbe made it our mission to reach out to each and every human being and bring them into a G-dly conscience. Then we will fulfill the charge of *dor hashvi'i*, to finally and completely bring the *Shechina* down here, with the coming of Moshiach now! **T**

1. English adaption of the *farbrengen* published at the time: www.chabad.org/816460
2. Sichos Kodesh 5738 vol. 3, p. 254.
3. English adaption of the *farbrengen* published at the time: www.chabad.org/816460
4. Sichos Kodesh 5738 vol. 3, p. 253-254.
5. Sichos Kodesh 5738 vol. 3, p. 253-254.
6. Abraham Ribicoff, A Separate Department of Education: Why Not the Best? *Change* (February 1978), p. 27.
7. Sichos Kodesh 5739 vol. 2, p. 12.
8. Sichos Kodesh 5738 vol. 2, p. 122-126; English adaption of the *farbrengen* published at the time: www.chabad.org/816460
9. Toras Menachem 5744 vol. 3, p. 1196.
10. Toras Menachem 5745 vol. 2, p. 851.
11. Toras Menachem 5742 vol. 3, p. 1264.
12. Toras Menachem 5745 vol. 3, p. 1840; Toras Menachem 5746 vol. 2, p. 43.
13. Toras Menachem 5751 vol. 2, p. 441-443.
14. Sichos Kodesh 5738 vol. 3, p. 251.
15. English letter 26 Nissan 5724
16. Sichos Kodesh 5741 vol. 2, p. 172; Toras Menachem 5743 vol. 4, p. 1745; Toras Menachem 5744 vol. 4, p. 2168.
17. Sichos Kodesh 5738 vol. 3, p. 252; Toras Menachem 5744 vol. 4, p. 2168.
18. Sichos Kodesh 5741 vol. 3, p. 7.
19. Toras Menachem 5746 vol. 1, p. 407.
20. Toras Menachem 5743 vol. 4, p. 1750.
21. Toras Menachem 5743 vol. 3, p. 1219; 5744 vol. 2, p. 620; Toras Menachem 5744 vol. 3, p. 997.
22. Toras Menachem 5744 vol. 3, p. 997.
23. See, e.g. Sichos Kodesh 5738, p. 133.
24. Letter to President Reagan 25 Nissan 5742.
25. See, e.g. Sichos Kodesh 5738, p. 133.



דער רבי וועט געפינען א וועג...

לעילוי נשמת
יעקב בן אייזיק ע"ה
נלב"ע ח' טבת התשע"ז

ת'נצ'בה'

נדפס ע"י בנו
הרה"ת ר' אלכסנדר
וזוגתו מרת חנה
ומשפחתם שיחיו
קאלער

No Need to Worry

AS TOLD BY RABBI YOSSIE MARRUS (S. ANTONIO, TX)

Several years ago we needed to expand our home to accommodate our growing family. Before going ahead with construction, we calculated our budget to ensure that we were able to undertake the project responsibly.

Despite our best efforts, several months later we found ourselves in a financial bind and we were unable to finish the project. It was a stressful situation and we had no idea how to proceed. A dear friend told us he would give us a gift to help us, but it wasn't enough.

My wife traveled to New York for the Kinus Hashluchos and was at the Ohel on Chof-Beis Shevat. As she wrote her *pan* she asked the Rebbe for a *bracha* that we should be

able to complete the expansion of our home in the best way possible, and that we should have *menuchas hanefesh*.

We have a personal custom that before either of us enters the Ohel, we notify each other so we can say Tehillim at the same time. After waiting on line for a considerable amount of time, my wife called me right before she reached the Ohel. I stopped what I was doing at the time, put on my hat, jacket and *gartel* and started saying Tehillim.

After reciting several *kapitlach*, my phone rang. Although I usually do not interrupt saying Tehillim during such moments, this time, upon seeing my caller ID, I decided to answer the phone.



The caller was the same dear friend. After initial pleasantries he got to the purpose of his call.

“Yossi, you mentioned several months ago that you would like to expand your home. How is that project coming along?”

“Funny you should ask that,” I replied. “We are well into construction, but the cost is going over our budget and we are in a bit of a bind.”

There was a short pause on the caller’s end and then he said, “Yossi, I want to help you. I’m wiring you \$25,000 right now. *Zei gezunt.*”

My head was spinning and I was overwhelmed with gratitude by the clear miracle that had just transpired.

Several minutes later, after leaving the Ohel, my wife called me. “Yossi, as I davened at the Ohel I felt that

everything will work out for the best. There is no need to worry.”

“You’re telling me not to worry?” I exclaimed. “Let me tell you why not to worry!” I told her everything that had happened while she was at the Ohel.

Needless to say she was stunned and grateful at the miraculous turn of events.

“I think you need to go back into the Ohel right now and thank the Rebbe for this wonderful *nes*,” I concluded. **1**

YOUR STORY

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



לזכות

מושיקא תחי'

לרגל הגיעו לגיל שנים עשרה

היא עונת בת מצוה

כ"ז ניסן ה'תשע"ח

נדפס ע"י הוריה

הרה"ת ר' אהרן הכהן

וזוגתו מרת מנוחה רחל

ומשפחתם שיחיו

פינק

פלענטישן, פלארידא



CHALUKAS HAMATZOS

Matzah is the food of faith and the food of healing.¹ Indeed, these two forms of sustenance, *ruchniyus* and *gashmiyus*, are hallmarks of the *hashpa'a* a Rebbe gives to the people of his generation.² In the following pages we offer a brief overview of the Rebbe's annual tradition of distributing matzos.

1. Zohar vol. 2, 183b.

2. *Maamar V'atah Tetzaveh* 5741.

The Rebbe's matzos were prepared with utmost care and under strict supervision. There were two batches of matzos baked for the Rebbe—one in early Nissan, and another on Erev Pesach. As the first batch arrived from the bakery, the Rebbe would wait near the library (next door to 770) to receive the freshly baked matzos. (This custom began in the late 5730s, as the load of matzos grew substantially. The Rebbe would send matzos to Eretz Yisrael, England, and even to locations behind the Iron Curtain). From 5746, the matzos would instead arrive at 770.



Once the matzos arrived, the Rebbe would separate *challah* from each box, placing the pieces of separated matzah into a paper bag. A large sheet of paper was placed above all the matzos, thereby combining them under one “roof.” While breaking the matzah, a strain could be seen on the Rebbe’s face. On Erev Pesach, the Rebbe would be *mafrish challah* in his room. (It should be noted that a strain could be seen on the Rebbe’s face whenever he broke off a piece of matzah, including during the Acharon Shel Pesach *farbrengen*—Seudas Moshiach).

These matzos were sent in special containers to Eretz Yisrael and other distant locations.



On Erev Pesach following *Mincha* (which was usually at 3:15), the Rebbe would begin distributing matzos to Chassidim from the doorway of his room, wishing each person “א. כשר און פריי לעכען פסח.” The amounts distributed varied between a small piece to a full matzah. On Erev Pesach the Rebbe insisted on only distributing from the matzah baked that day, and not from the earlier batch.

In 5738 the Rebbe instructed Rabbi Hodakov that the *chaluka* to all Chassidim would from now on be conducted through the *kolel yungeleit*, and that only a select few would receive directly from the Rebbe (such as *mazkirus*, those who assisted in the Rebbe’s house, the Rebbe’s doctors, etc.).

A year later, in 5739, the Rebbe notified that shluchim organizing community *sedarim* would be able to receive matzah personally from the Rebbe.

From then on, the Rebbe would distribute matzos to the shluchim. At times, the matzos were given along with a dollar and that year's *michtav kloli*. Oftentimes the relatives of the shluchim would receive the matzos on their behalf and immediately send the matzah with a taxi, plane, or overnight mail.

In the later years, for the many shluchim who were not able to be in New York so close to Pesach, the Rebbe held a distribution earlier in Nissan with the matzos baked in the first shift.

From this early batch, the Rebbe would also send matzos to communities of *anash* around the world. In this picture we see the Rebbe placing the *michtav kloli* on top of the box to be sent to a community.



Derher**Letters**

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Submissions may be slightly modified by our editorial staff before publishing.



Yud-Alef Nissan 5744

Dear Editors,

I was reading the article about the various times when the Rebbe distributed the Tanya [*Chalukas Hatanya*, Issue 64 (141) Teves 5778]. The article mentions how on Yud-Alef Nissan 5744, the Rebbe said that this time he will distribute the Tanyas through the *kolel yungeleit* and they will give them out on his behalf. Then it goes on to say, “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 Tanyas.”

For better accuracy, I actually gave the Rebbe only one Tanya, but I did give two dollars. Here are the details that I remember from that night:

My place at the Rebbe’s *farbrengens* was on the far right side of the *shul* (the Rebbe’s left). I stood at the *shvil* when the Rebbe would enter.

When the Rebbe announced that the *kolel yungeleit* would have the *zechus* to distribute the Tanyas on his behalf and that we should each come up to receive dollars to give out along with the Tanyas, I decided that after I pass by the Rebbe and receive the dollars, I will return to my place in the back, because most often the “*tankistin*” (who gave out the dollars from the Rebbe) would distribute everything right away to the people near the

front and those standing in the back would have go around finding a *tankist* to receive a dollar. I knew what it feels like so I decided that I would come back to our general area to distribute to people in the back.

That is what happened: I passed by the Rebbe and received the dollars, then a group of *bochurim* *schleped* the Tanya boxes to the northwest corner of the shul. Going around from the outside to get there, I didn’t hear when the Rebbe said “Now I will go receive my Tanya.”

I was standing near the back door (approximately where the ramp going outside is today). As the Rebbe was coming down the *shvil* from the *farbrengen bima* on his way out of the shul, he turned and walked in my direction. I assumed that the Rebbe wanted to see that we are doing our job, so I was busy giving out Tanyas.

The Rebbe was looking around and I said that the other *yungeleit* are at the other entrances (there was another *yungerman* in the area too).

All of a sudden, one of the *mazkirim* (Reb Leibel Groner) told me, “Give the Rebbe a Tanya.” I frantically grabbed a Tanya from the box. The Rebbe moved his *siddur* from his hand, put it under his arm and put out his two hands together to receive the Tanya while smiling broadly. I proceeded to peel off two dollars from the pile of dollars (I meant to peel off just one) and handed them to the

Rebbe as well. The Rebbe then waited until I gave Tanyas to all the *mazkirim* before leaving the shul.

I heard later that the Rebbe separated the dollars afterwards.

Yosef Levertov
Austin, Texas



The Rebbe's Hakafos for a Student at Drexel

Dear staff at a Chassidishe Derher,

Firstly, a *groisen yasher koach* for all your hard and extensive work with publishing the Derher! We love getting them, and look forward to them every month.

I like to have the Derher lying around, it's always interesting to see when a student picks one up and reads, especially during Tishrei when I like to pull out old ones from previous Tishreis.

A few months ago, on *Shabbos Bereishis*, a student of ours saw a Derher during davening—and he was glued to it! It was the

yoman of Simchas Torah 5744 [*The Power to Bless*, Issue 49 (126) Tishrei 5777].

He shared with me afterwards how fascinated he was to read how the singing and dancing of *hakafos* would intensify as the Rebbe would shift his attention and encouragement around 770. He just loved the article! He related how he can hardly get through an article in *The New York Times*, but he read this until the end!

I'd also like to share how much the Derher has done for our family. My kids are always asking me to share what I'm reading. Especially the past issue (Shevat). My 6-year-old daughter picked it up and noticed the pictures of the Rebbetzin and asked me different questions about the *histalkus*, etc. I myself didn't know the answers and wasn't even sure if the info was known. I offered to read the *yoman* together, and we found the answers and a lot of other things that were of interest and insight to both of us.

Thanks for providing such vital and important information and inspiration for our younger generation (myself included)!

Chaim Goldstein
Drexel University, Pennsylvania