

Derher A Chassidisher

ב"ה

LIMITED TIME OFFER

TRY DERHER
FREE
FOR 2 MONTHS!!

Sign up today!

www.Derher.org

Or call **1-718-305-6859**

No code needed • Contact us: E. info@derher.org P. 718-305-6859

A Chassidisher **Derher**

א חסידישער דערהער



We Haven't Even Begun!

THE REBBE'S SHTUREM ABOUT
THE STUDY OF RAMBAM

**Better Than
the Best Father**

AN INTERVIEW WITH
RABBI ZALMAN LIPSKER

**Panim - Erev
Rosh Hashanah**

MOMENTS



ELUL 5778
ISSUE 72 (149)
AUGUST 2018

The Michtovim Kloli'im
THE REBBE'S MESSAGE FOR THE JEWISH NATION



4 **Traveling Lightly**
ELUL - OUR OWN TIME

6 **"We are his Shluchim!"**
LEBEN MITTEN REBBE'N -
ELUL 5710

11 **Is 'Why' Important?**
KSAV YAD KODESH

12 **HaRav Levi Yitzchok**
TIMELINE

14 **The Michtovim Klolim**
THE REBBE'S MESSAGE
FOR THE JEWISH NATION

28 **Yechidus**
RESHET OHOLEI YOSEF
YITZCHOK - TISHREI 5718

30 **We Haven't Even Begun!**
THE REBBE'S SHTUREM ABOUT
THE STUDY OF RAMBAM

36 **Tomchei Temimim**
EIGHT FACTS

38 **Better than the best father**
AN INTERVIEW WITH
RABBI ZALMAN LIPSKER

48 **It's Not About You**
MOSHIACH U'GEULAH

50 **Quality and Quantity**
DER REBBE VET GEFINEN A VEG

52 **Panim**
MOMENTS

61 **Derher Letters**



About the Cover:

This month we celebrate the Siyum of the 37th cycle of the daily study of Rambam, 3 perokim per day. Our cover features the Siyum Harambam at the Rambam's house in Fez, Morocco, 18 Nissan 5748.

Photo: Raskin Family Archives

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



A Chassidisher Derher Magazine is a publication geared toward bochurim, published and copyrighted by **A Chassidisher Derher** under the auspices of **Vaad Hatmimim Haolami**.
All articles in this publication are original content.

Vaad Talmidei Hatmimim

Rabbi Tzvi Altein

Publisher

Rabbi Yossi Kamman

Editor in Chief

Rabbi Mendel Jacobs

Administration/Development

Rabbi Levi Kesselman

Rabbi Mendel Treitel

Editors

Rabbi Eliezer Zalmanov

Rabbi Moshe Zaklikovsky

Advisory Committee

Rabbi Mendel Alperowitz

Rabbi David Olidort

Design

Rabbi Mendy Weg

Contributors

Rabbi Yanky Bell • Rabbi Yossi Bendet • Rabbi Koppel Chaiton • Rabbi Levi Dubov • Rabbi Tzemaeh Feller • Rabbi Levi Greenberg • Rabbi Menachem Mendel Greenberg • Rabbi Mendy Greenberg • Rabbi Zevi Kaplan • Rabbi Levi Katz • Rabbi Levi Levertov • Rabbi Shmuly Levertov • Rabbi Mendel Misholovin • Rabbi Yaakov Raskin • Rabbi Mendy Shemtov

Photo Credits

Jewish Educational Media

Library of Agudas Chasidei Chabad

Lipsker Family

Feller Family

Special Thanks to

Rabbi Chaim Shaul Brook

Rabbi Mendel Gourarie

Rabbi Yossi Lew

Rabbi Shmuel Lubecki

Rabbi Mordechai Telsner

Rabbi Michael Seligson

Rabbi Elkanah Shmotkin

Printed by

The Print House

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

Submit your questions and comments:

(718) 305 6859, Feedback@Derher.org

To subscribe, order a copy, or access back issues

visit us at www.Derher.org

נא לשמור על קדושת הגליון.

A Chassidisher Derher (USPS #) is published monthly by

A Chassidisher Derher

784 Eastern Pkwy. Ste 400 Brooklyn, NY 11213.

Subscription price \$71/year. Application to mail

Periodicals postage rates is pending at Brooklyn, NY.

POSTMASTER: Please send address changes to

A Chassidisher Derher, 784 Eastern Pkwy. Ste 400 Brooklyn, NY 11213.



ELUL—OUR OWN TIME

There is a famous *mashal* from the Alter Rebbe, comparing Elul to the time when a king travels through the field on the way to his palace. Most of the year, the king is secluded in his palace, and access is strictly controlled. When passing through the field though, anyone can approach the king and be greeted warmly.

This is written in Likkutei Torah in response to a question: A *yom tov* is defined as a time when there is a special revelation of holiness only accessible in this specific time. In Elul, Hashem's 13 *middos harachamim* are revealed; this begs the question—why is Elul not a *yom tov*. To this the Alter Rebbe responds with the above *mashal*.

He doesn't spell out the connection between the two and what the answer therefore means. It is implied, however, as follows: Generally, on *yom tov* there is a revelation that is beyond the capabilities of this world,

higher than *asiyah*. This holiness is incompatible with the mundane, so we must avoid doing *melacha*. But during Elul, the 13 *middos* are revealed. These are unaffected by the state of the recipient—every Jew, no matter where he is spiritually, can connect with them. There is no need to avoid contact with the world in order to benefit from the Elul revelation.

This explains why we are allowed to do *melacha* during the month of Elul and it does not interfere.

What about the other aspect of *yom tovim*—the extra joy? On all other *yom tovim* we are commanded to be extra joyous, but why is there no record of such an instruction for Elul?

There are several preconditions to doing any mitzvah, none of which are counted as *mitzvos* themselves. Namely:

1) Practical preparations of the tools and materials needed

for this specific mitzvah (leather for *tefillin*, knife for a *bris*, etc.).

2) Educating children how and why to do *mitzvos*.

3) *Kabbolos ol malchus shamayim*; accepting Hashem's yoke.

The simple explanation would be that since we are commanded to wear *tefillin*, for example, and in order to do that the three above conditions are necessary, there is no need to specifically command us about it. It is self-understood that we must do those things in order to fulfill the main mitzvah.

On a deeper level however, we see that (the second and third conditions) have a significance independent of what they lead to; they sometimes even exceed the mitzvah itself. For example, the Gemara¹ talks about the greatness of schoolchildren reciting verses of Torah.

According to this, why is there no separate mitzvah for children



PHOTO: IEM/THE LIVING ARCHIVE / 104899

לזכות
 הרה"ת ר' דובער שיחי גרליק
 והכלה המהוללה מרת הענא תחי' גארדאן
 לרגל חתונתם בשעטומ"צ
 ט' אלול ה'תשע"ח
 נדפס ע"י הוריהם
 הרה"ת ר' לוי יצחק
 וזוגתו מרת חנה ומשפחתם שיחי גרליק
 הרה"ת ר' יוסף יצחק
 וזוגתו מרת רחל מאטל ומשפחתם שיחי
 גארדאן



to learn [or be taught by adults]?

Chinuch (and *kabbolas ol*) are entirely different than other *mitzvos*. As we've said above, they technically have to happen earlier chronologically—because without them it makes no sense to do *mitzvos*. But there is a much bigger difference though: most *mitzvos* are our *response* to Hashem's *command*. When we accept Hashem's yoke it is from our own initiative. It cannot be from top-down; this must come from within ourselves.

So where does it actually come from? From deep within our essence—revealing our natural connection with Hashem.

Chinuch is not just a drill of how to perform various actions. It is educating children to follow the positive and holy soul within them and what it leads them to do and not to do. Once they've been raised with these values and come of age, they will continue with *kabbolas ol*, doing the *mitzvos* that they were commanded.

Crowning Hashem as king on Rosh Hashanah is like the *kabbolas ol* for *mitzvos*. Elul is like the years of training before then. This may be why

there are no rules specific to Elul in Gemara and *rishonim*. Blowing *shofar* every day, saying *Ledovid Hashem ori*, etc. are later *minhagim*. Just like for children, there are no top-down rules, only customs created by *our initiative*.

This relates back to the Alter Rebbe's example: when the king is in his palace, the environment is awe-inspiring and intimidating, generating distance. When the king is in the field, greeting everyone with a smile causes his subjects to reciprocate and want to connect with the king.

Similarly, there is no specific *mitzvah* that all our mundane actions be *leshem Shamayim*. The entire reason we were created is to serve Hashem. Therefore we don't need a specific commandment—it [should be] self-understood. This is emphasized in Elul: *Ani Ledodi* means that the purpose of “*Ani—I*” is to serve “*Dodi—Hashem*.” Devotion like this is expressed primarily when interacting with the world in mundane activities, rather than in the ascetic rhythm of Shabbos and Yom Tov.



Now we can explain why we are not commanded to be happy during Elul:

The joy a Yid has when realizing that his essence is bound with the essence of Hashem—and that Hashem greets him warmly—does not need a command. On a *yom tov*, the joy comes from the extra revelations happening then, and is therefore limited and defined. Elul—celebrating our deep connection with Hashem—defies any description and prescription.



This has an important lesson for us:

Yiddishkeit has many *mitzvos*, *halachos* and *minhagim*. However, there are still many things during the day where we have a lot of leeway [to determine on our own how to conduct ourselves]. This shouldn't be a cause for concern, or to start looking around for more rules. These are the places where we can show our own initiative in how to best serve Hashem in mundanity.

Similarly in bona-fide *mitzvos*—beyond the basic rules, it is up to us to choose how to perform each *mitzvah* in the most beautiful way we can. **1**

(Based on *sichas Shabbos Parshas Shoftim 5748*)

1. Shabbos 119b

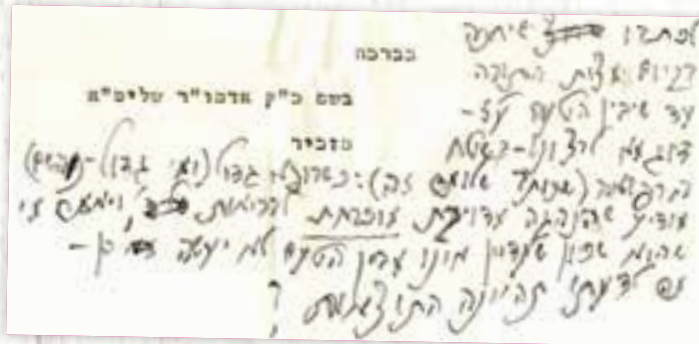


כתב יד קודש

לזכות
הרה"ת ר' גד דוד ומרת שירה
וילדיהם
נתנאל חיים, נחמה אסתר, חוה מזל,
מנחם מענדל, נעמי חנה, משה אליהו
שיחיו
סבג

Is 'Why' Important?

The following ksav yad kodesh was written as a postscript to a letter dated 18 Sivan 5735:



Regarding what you write that you'd like to wait with fulfilling the *mitzvos* of the Torah until you understand the reasoning—

An example of this notion can be cited from the field of medicine (which, as you write, you are now studying):

A great doctor (and who is as great as Hashem) notifies someone that in order to be healthy he must follow a specific order of conduct. But the patient says that since he doesn't yet understand the reasoning, he will not follow the orders.

What, in your opinion, would be the results?

לכתבו שיחכה בקיום מצות התורה עד
שיבין הטעם ע"ז -

דוגמא לרצונו - בשטח הרפואה (שכותב
שלומד זה): כשרופא גדול (ומי גדול -
כהשם) מודיע שהנהגה מדויקת מוכרחה
לבריאות, ויאמר מי שהוא שכיון שעדיין
אינו מבין הטעם לא יעשה כן -

מה לדעתו תהיינה התוצאות?

HORAV LEVI YITZCHOK

Horav Levi Yitzchak is born on 18 Nissan to Rabbi Boruch Schneur (Zalman) Schneerson and Rebbetzin Zelda Rochel, in the town of Dobryanka (also known as Podobranka) near Homel. He is a fifth-generation direct descendant of the Tzemach Tzedek, and is named after his grandfather.¹

תולדה

ת"מ

Rebbetzin Chana is born on 28 Teves to Rabbi Meir Shlomo and Rebbetzin Rochel Yanovsky in Romanovka.²

Horav Levi Yitzchak studies Torah under the tutelage of his great-uncle, Horav Yoel Chaikin, rav of Podobranka. His tremendous wisdom and genius is apparent from a young age, as the Friediker Rebbe related: "From the dawn of Horav Levi Yitzchak Schneerson's life, exceptionally great capabilities were apparent."³

ת"ס

ת"כ"ב

On 11 Sivan, at the suggestion of the Rebbe Rashab, Horav Levi Yitzchak marries Rebbetzin Chana,⁴ in Nikolayev. Horav Levi Yitzchak is supported by his father-in-law for a number of years, regularly studying 18 hours a day.⁵

The Rebbe is born on 11 Nissan⁶ and Horav Levi Yitzchak receives six telegrams from the Rebbe Rashab, with *brachos*, instructions, and guidance.

ת"כ"ד

Horav Levi Yitzchak begins participating in conferences on communal matters organized by the Rebbe Rashab.⁷

Horav Levi Yitzchak plays a large part in the procurement of matzah for Jewish soldiers fighting in the Russo-Japanese war.⁸

ת"כ"ה

Horav Levi Yitzchak is ordained by the leading Torah authorities of the time, Rabbi Chaim Soloveitchik of Brisk and Rabbi Eliyahu Chaim Meizel of Lodz.¹¹

ת"כ"ו

Horav Levi Yitzchak's second son, Reb Dovber is born.⁹ The Rebbe Rashab forms a committee that would raise funds and implement resolutions designed to strengthen the Chabad community in Chevron as a bastion of Chassidus and Torah study. The Rebbe Rashab appoints Horav Levi Yitzchak to a crucial role on the committee.¹⁰

ליכות
הרה"ת ר' גד יעקב
חוגתו מרת חנה
ומשפחתם שידיו
בלינינסקי

ת"כ"ג

Horav Levi Yitzchak is called upon to contribute to the defense of Mendel Beilis.¹⁵

ת"כ"ט

Horav Levi Yitzchak begins his tenure as chief rabbi of Yekaterinoslav, Ukraine, a position he holds for approximately 30 years, until his arrest and imprisonment by Communist government.¹² The Rebbe Rashab is involved in Horav Levi Yitzchak's appointment, also encouraging him to take the position.¹³ Horav Levi Yitzchok's third son, Reb Yisroel Aryeh Leib, is born on 16 Sivan.¹⁴

ת"כ"ה

Horav Levi Yitzchak and Rebbetzin Chana play leading roles in the communal effort to provide aid to war refugees.¹⁶

When the provisional government comes to power in March 1917, Reb Chaim Ozer Grodzinski of Vilna and Horav Levi Yitzchak work with other leading rabbis to establish a united rabbinic congress to represent the Jewish people, and both travel to Moscow in the summer of that year for deliberations.¹⁷ The Russian Civil War begins, resulting in the Communists coming to power.

The Frieddiker Rebbe leaves Russia. Horav Levi Yitzchak is the only descendant of the first three Lubavitcher Rebbeim remaining in Russia, serving in a sense as the “*noss*” of the Jewish community there.²⁰

Horav Levi Yitzchak takes great risks to ensure that Yiddishkeit is kept alive in Russia, even inviting a Jewish NKVD informant to serve as the tenth man in the *minyana* for a *chasuna*.²²

At the end of the month of Kislev, Rebbetzin Chana is informed that Horav Levi Yitzchak had been tried in Moscow and sentenced to five years of exile in Central Asia.²⁶ The journey from Khar'kov to Chi'ili, Kazakhstan, takes a month.²⁷

After much effort, friends²⁸ of Horav Levi Yitzchak secure his release from Chi'ili. On 27 Nissan, he and Rebbetzin Chana arrive in Alma-Ata,²⁹ where he becomes the *rav* of the community.³⁰ After a prolonged illness, Horav Levi Yitzchak is *mistalek* on 20 Av. His sacred resting place is in Alma Ata (now called Almaty).³¹

The Rebbe Rashab is *mistalek* on 2 Nissan in Rostov¹⁸ and the Frieddiker Rebbe becomes Rebbe.¹⁹ Horav Levi Yitzchak fights to keep *Yiddishkeit* alive under the Communist regime, building *mikvaos*, making *brissim*, weddings, and much more.

While the wedding of the Rebbe and Rebbetzin is taking place in Warsaw, Horav Levi Yitzchak and Rebbetzin Chana celebrate in Russia (as they are barred from leaving the country) with a large community celebration in their city of Yekaterinoslav.²¹

The government conducts a census, and asks whether the person believes in G-d. Many *Yidden* are afraid to answer yes. Horav Levi Yitzchak publicly opposes any statement of atheism.²³

Horav Levi Yitzchak arranges (with great *mesiras nefesh*, and eventually with the permission of the Soviet government) the baking of matzah to be done at the highest level of *kashrus*.²⁴

On 9 Nissan, four NKVD agents burst into the home of Horav Levi Yitzchak at 3:00 a.m., arresting him.²⁵

תורע"ז

ת"ר"פ

ת"רפ"ו

ת"רפ"ט

ת"רצ"ה

ת"רצ"ט

ת"ש"ט

תש"ד

1. Toldos Levi Yitzchok p. 72.
2. Hayom Yom p. 43 Shalsheles Hayachas.
3. Toldos Levi Yitzchok p. 59.
4. Early Years p. 3.
5. Toldos Levi Yitzchok p. 151.
6. Ibid p. 20.
7. Kovetz Lubavitch 62.
8. Ibid.
9. Memories of Rebbetzin Chana no. 37.
10. See Igrat Kodesh p. 151.
11. Toldos Levi Yitzchok p. 60.
12. Hayom Yom p. 42 Shalsheles Hayachas.
13. Toldos Levi Yitzchok p. 151.
14. Hayom Yom p. 43 Shalsheles Hayachas.
15. Kovetz Lubavitch 62.
16. Hisvaaduyos 5745 vol. 1 p. 138.
17. Arkiyon Levi Yitzchak, pages 21-22. Toldot Levi Yitzchak Vol.
18. Hayom yom p. 17.
19. Ibid, p. 18.
20. Hisvaaduyos 5748 vol. 4, p. 158.
21. Memories of Rebbetzin Chana no. 10, p. 5-8.
22. Toldot Levi Yitzchak vol. 1, p. 167.
23. Toldot Levi Yitzchak vol. 1, p. 169.
24. Toldot Levi Yitzchak vol. 1, p. 181.
25. Toldot Levi Yitzchak vol. 2, p. 448.
26. Memoirs of Rebbetzin Chana no. 4.
27. Ibid. no. 5.
28. Ibid. no. 18; 19.
29. Ibid. no. 19.
30. Ibid.
31. Hayom Yom p. 42.

לזכות
החתן הת' מנחם מענדל שיחי' גראסבוים
והכלה המהוללה מרת גיטל תחי' פרידמאן
לרגל חתונתם בשעתומ"צ
ר"ח אלול ה'תשע"ח

נדפס ע"י הוריהם
השליח ר' שניאור זלמן
וזוגתו מרת טויבא לאה ומשפחתם שיחיו

גראסבוים
ר' אברהם אבא
וזוגתו מרת טויבא יונה ומשפחתם שיחיו
פרידמאן



The Michtovim Kloliim

THE REBBE'S MESSAGE FOR
THE JEWISH NATION

In the preparation of this article we were greatly assisted by Rabbi Tuvia Blau, Rabbi Yosef Yitzchak Gurevitch, Rabbi Mendel Misholovin, and Rabbi Leibel Shapiro. Much of the information in this article was culled from the foreword to Igros Melech of Rabbi Peretz Blau. זכות הרבים תלוי בהם.

THE REBBE DISTRIBUTES A MIGHTAV-KLOLI FOR CHILDREN
AT THE TZIVOS-HASHEM RALLY, 19 TISHREI 5741.



LEVI FREIDIN VIA JEM 189985

"It was the evening of Lag Baomer 5737," says Rabbi Yosef Yitzchak Gurevitch, shliach and *mashpia* in Migdal Ha'emek. "I was traveling with a friend on a bus from Yerushalayim to Meron, and we happened to be sitting next to the Rebbe's secretary Rabbi Nissan Mindel, who was visiting Eretz Yisroel at the time, and his brother, who lived in Yerushalayim. We spent the entire ride talking about his work with the Rebbe, and one of the things he told us was how precise one must be when translating the Rebbe's words from one language to another. You have to have a good comprehension of the original text and you have to know how to translate that into the other language. To illustrate this point, he told us the following story:

"Usually, twice a week, Monday and Thursday, he would go into the Rebbe's room to work, from after *mincha* until *maariv* (from about 3:30 until 7:15 p.m. in the winter). One of his tasks was to translate the *michtav kloli* from Yiddish into English, and he would leave it on the table when he was done.

"One time, after he had finished translating the *michtav kloli* and went home, he received a phone call from Rabbi Leibel Groner: The Rebbe had asked him to call Rabbi Mindel to relay the message that a certain part of the letter hadn't been translated well. Rabbi Mindel had the original Yiddish letter in his possession, so he told Rabbi Groner that he would think it over again and give him a new translation. Sure enough, Rabbi Groner called him back, and he relayed to him the new translation.

"A little while later, the phone rang again. The Rebbe still wasn't satisfied with the translation. They went through the process again—Rabbi Mindel thought it over again, and relayed a new translation—and, yet again, the Rebbe didn't accept it. I do not remember whether this happened a third time or not. Finally, Rabbi Mindel told Rabbi Groner: 'It seems that I am not translating correctly because I am not fully comprehending the text. Could you go to the Rebbe and ask, in my name, to elaborate more on the content of the letter?'

"Rabbi Groner agreed, and after the Rebbe explained the letter, Rabbi Mindel was able to write a translation that satisfied the Rebbe. The next time he went into the Rebbe's room, Rabbi Mindel told us, he said to the Rebbe that many people would probably make the same mistake in understanding the original letter as he had—perhaps the Rebbe should write it in a way that everyone would understand it?

"The Rebbe told him the following words: 'כדי צו מסביר זיין: דאס איז א מכתב כללי. דעם בריוו, דארף איך אנשרייבן א ספר כללי—און אויף דעם האב איך נישט קיין צייט א ספר כללי. This is a general [i.e. all-inclusive] letter. In order to explain this letter, I would need to write a general *sefer*—and I don't have the time to do that.'

"Rabbi Mindel pointed out that the Rebbe had said that even the *sefer explaining* the letter would need to be 'a *sefer kloli*,' a regular *sefer* wouldn't be enough to adequately explain the letter. I remember how Rabbi Mindel gave a *geshrai*, as he got heated up about the topic. 'The Rebbe's words are like the *rishonim*,' he said. 'Like the Rashba and the Ritva, and one must be *midayek* in every word and every letter.'"

TO EVERY SINGLE JEW

Two times a year, leading up to Tishrei and leading up to Pesach, the Rebbe would send a *michtav kloli*, a “general letter,” addressed to all sons and daughters of Israel, wherever they may be. This began in Elul 5710, a few months after the *histalkus* of the Frieddiker Rebbe, and it continued throughout the *nesius*. What began as a single letter twice a year eventually became a series of letters,¹ occasionally at other special times as well.

“The *michtovim kloli'im* are the Rebbe’s message for the entire *klal Yisroel*,” Rabbi Tuvia Blau says. “More than the *sichos*, more than the private letters, more than the *maamorim*—more than anything else. Even a *sicha* can be mostly applicable to certain types of people, and the same is certainly true regarding the private letters. But a *michtav kloli* is where the Rebbe expresses what he wants to

say to the entire *klal Yisroel*, all six-hundred thousand *neshamos*—men and women, children and adults. Furthermore: This is where the Rebbe told us Hashem’s message for *now*, for this time of year in particular; Moshe Rabbeinu of the generation is giving us Hashem’s *current* message for every person in the generation, without a single exception.

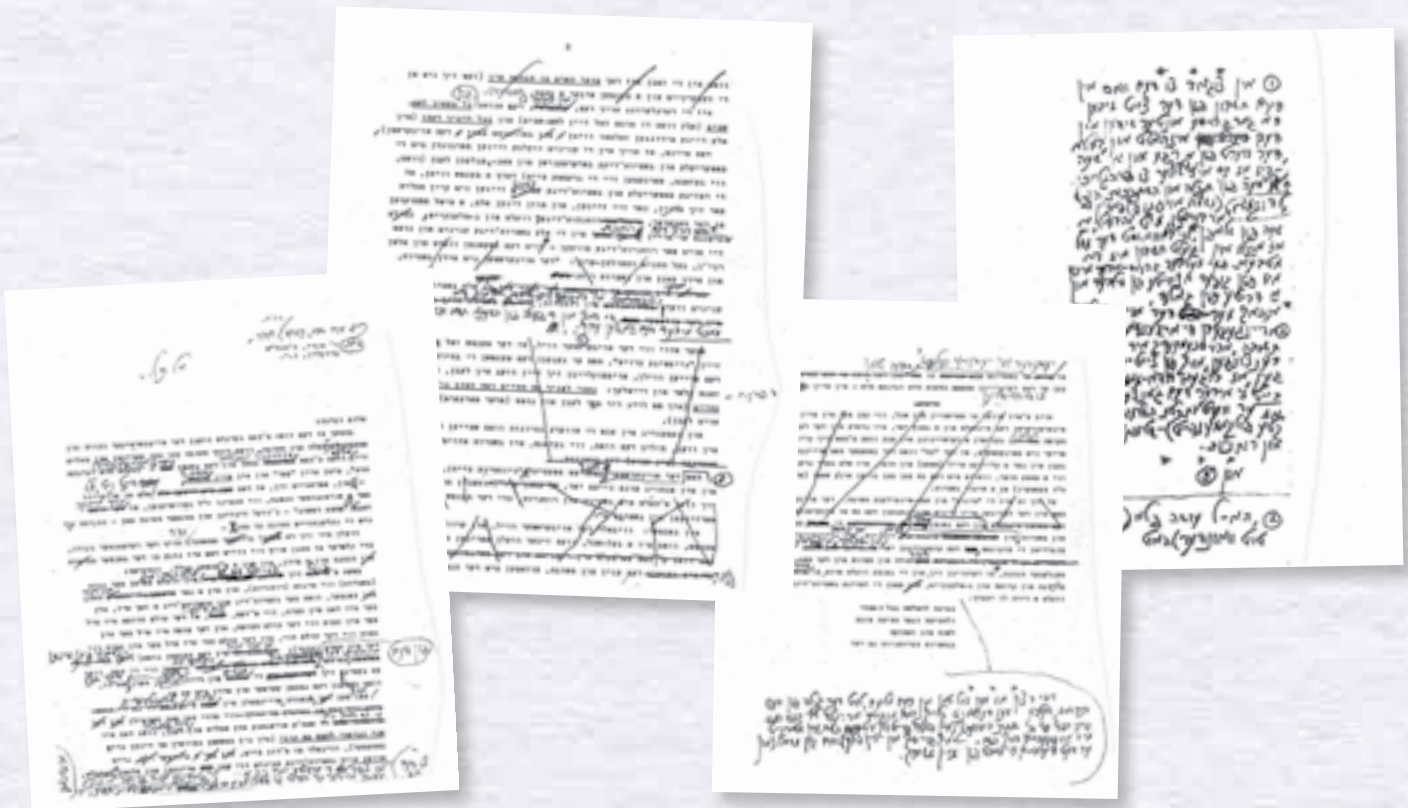
“Every person has his personal part in Torah, as it says in Tanya, but the *michtovim kloli'im* is where the Rebbe gives Hashem’s message to the entire *klal Yisroel* applicable for this point in time—whether it’s *shmita*, *hakhel*, a year that begins with Shabbos, and so on. There’s no other way for every Yid to receive what he needs.

“This is why the Rebbe put such a focus on translating the *michtovim kloli'im* into many languages (I had the *zechus* to translate them into Hebrew), and disseminating them through every

means possible. The Rebbe made sure that they went into the Israeli newspapers, and not only the religious ones like Hamodia, but also the most secular ones like Haaretz and Yediot Acharonot. The Rebbe paid thousands of dollars to do so, because even the type of person who would only open Haaretz—he too needed to read the letter.

“In my opinion, this is a part of the Rebbe’s Torah that is unfortunately not made use of enough. Every Yid must make a time to learn it himself and spread it to others.”

“The *michtav kloli* was the *hora'a* of the *yom tov*,” Rabbi Leibel Shapiro says. “That was the *avoda* that was needed at that time. Rabbi Dovid Raskin would *farbreng* the entire night of Shvi’i Shel Pesach—everyone stays up the entire night, but there isn’t a special *sefer* of what to learn, so Reb Dovid would *farbreng* every year;



AN EXAMPLE OF THE REBBE’S EXTENSIVE HAGAHOS ON THE MICTHAV KLOLI, VOV TISHREI 5739.

even Rabbi Hodakov would stand and listen. He would always farbreng about the content of the *michtav kloli*. There was one specific letter that spoke about the *korban Pesach* being fully roasted—that the fire permeated it אדורך און אדורך, all the way through—and he would always farbreng alot about this *vort*, that the fire must permeate you אדורך און אדורך!

“The *michtav kloli* was the focal point of the *yom tov*—that’s what we lived with!—especially Pesach-time: There are many *maamarim* that explain the significance of Rosh Hashanah and Tishrei, but the *michtovim kloli'im* are where we find illumination and meaning in Pesach.”

“The letter is addressed to every Jew,” Rabbi Blau continues. “From ראשים שבטיכם, the leaders and greats of the Jewish nation, to שואב מימך, the most simple and unsophisticated. Even an uninitiated person can read the letter and comprehend it—you

won’t find Kabbalistic language there, or difficult academic subjects—but at the same time, there is tremendous depth condensed into every word, as is alluded to and included in the *he'aros*. There are sometimes full *maamarim* or *sichos* in a few words of a *he'ara*! A *lamdan* can find greater and greater depths, while even the simplest person can appreciate and understand it.”

THE EXPERIENCE

The study of *michtovim kloli'im* has few similarities in all of the Rebbe’s Torah. Closer to a poem or sermon than a formal academic write-up, the *michtav kloli* sweeps you along for an emotional journey. Like the tide of a river, felt only as a gentle tug before it sweeps you up in its roaring intensity, the *michtav kloli* draws you into an emotional experience of the *yom tov*. Studying and focusing on the letter itself (studying the notes and sources separately afterwards), paying close attention to the words, you’ll

be inclined to *listen* to the Rebbe’s message.

There is a very specific cadence and rhythm unique to the *michtovim kloli'im*. The letters are usually split into four or five parts, divided by pauses with those iconic three dots, causing the message to reverberate in the mind long afterwards.

After a short introduction, it usually starts off with a question or an interesting observation—if the first day of the year (Rosh Hashanah) is on Shabbos, the day of rest, does that mean that the year should be a year of vacation?³ If Yom Kippur’s theme is to daven and connect with Hashem, as the highpoint of the year, why does the physical act of fasting take precedence to davening?⁴

The Rebbe will then introduce the theme of the letter, a clear, potent message that has universal application.

With rich language and vivid imagery, the Rebbe makes the message of the *yomim tovim* come *alive*—whether it is describing the intimate feeling of overwhelming awe one feels when crowning our King on Rosh Hashanah, as we personally beseech Him מלוך על העולם כולו; painting a vivid picture of the desperation of a Jewish slave who sees no end in sight to hundreds of years of exile, as he is surrounded by hostile nations, assimilated brethren, and an inescapable regime;⁶ or describing the scene of the sixth day of creation, as all of creation came to bow down to Adam Harishon and he brought them all to bow down to Hashem—בואו נשתחוה ונכרעה ונברכה לפני ה' עושינו.⁷

At the end of the letter, the Rebbe gives his *bracha* to the Jewish nation.

The Rebbe’s writings are generally straight and to the point, understated and condensed. But the *michtovim kloli'im* are loaded with emotion. Whether it’s in the tense buildup of a moment, as the Rebbe describes how the Yidden were reaching higher

A *lamdan* can find greater and greater depths, while even the simplest person can appreciate and understand it.

I WROTE TO YOU MANY TIMES

ובמה שכתב שאיני כותב (עונה) לו כו'—כמה וכמה פעמים בשנה כתבתי לו (וכן לזוגתי תי') ובארוכה באמצעות המכתב שהתחלתם "אל בני ובנות ישראל בכל מקום שהם" שכמה וכמה מהם הגיעו אליהם (וקייתי שיגיע כפי' הלקו"ת ריש פרשת שמיני)—שמצורף בזה בכללם—ואף פעם לא הגעתי ידיעה מהם בתוכן מכתבי אלו. וכששאלתי מן הצד—המענה גם כן "איך ידוע."

You write that I don’t write (or respond) to you—I wrote to you **many** times throughout the year (and also to your wife), and **at length**, by way of the letter that begins “To the **sons** and **daughters** of Israel, **wherever** they may be.”

Many of these letters have reached you (and I hope that they will “reach” also in the sense used in Likkutei Torah in the beginning of parshas Shemini [that it will affect you]). This includes the attached letter as well.

And not **once** have I received news from you regarding the subject-matter of these letters. When I’ve asked others about this—the response was “it is unknown.”

In honor of the 2nd birthday
of our son

Levi Yitzchok שיח'ל

Backman

3 Menachem Av 5778

By his parents

Bruce and Rochelle

and Family



WE HAVEN'T EVEN BEGUN!

THE REBBE'S SHTUREM
ABOUT THE STUDY OF RAMBAM

In previous issues, we've explored the story behind the Rebbe's *takana* of *limud haRambam*, the story of some of the most notable *siyumim*, and what the Rebbe says on the importance of this *mitvza*.¹

In honor of the *siyum haRambam* this month, we present this collection of short insights, anecdotes, and *kisvei yad kodesh* related to the *takana*.

Living Rambam

The Rebbe's intention with the *takana* of Rambam is not that we should merely **learn** the text, but to **live** with it. Much like the Alter Rebbe's demand that we should "live with the times"—not just learn the weekly *parsha* but actually live it, the Rebbe similarly asked that we live with the daily study of Rambam:

"The Rambam tells us that when we learn *Torah Shebiksav* and then study his compilation, we will know the entire Torah!" the Rebbe explains. "Just like we need to live with the weekly *parsha*, we also need to live with today's *shiur* in Rambam."²²

In this spirit, the Rebbe encouraged people to learn lessons in *avodas Hashem* from the daily *shiur* in Rambam. "The fact that we always try to find a *hora'a* from the day's *shiur* in Rambam is not merely a way of showing a '*kuntz*' that we can find one," the Rebbe says. "The real reason is: according to the Torah there is a real lesson that needs to be learned from the day's *shiur*. That's why, when *rabbonim* or featured speakers are looking for something to say at a *drasha* or a *farbrengen*, in addition to speaking about timely topics, they should try to teach a lesson from the daily *shiur* in Rambam..."²³



19 KISLEV 5745, YOSSI MELAMED VIA JEM 23951

The Dream

The Rebbe wished for this new initiative to spread across the whole world. In fact, the Rebbe referred to this as his "dream":

"*Yehi ratzon* that this 'dream' of uniting all the Jewish people through the study of Rambam, which has already taken off and is constantly spreading and gaining new adherents each day, should be completely accomplished. Then all the Yidden wherever they may be will be united in a complete manner ('*shleimus*') by completing the Torah in its entirety ('*b'shleimusa*')."²⁴

Don't Just Try!

The Rebbe doesn't want us to merely "try" to fulfill this *takana*. He wants us to actually do it! This is evident from the following edit in the Rebbe's *ksav yad kodesh*, commenting on the Rebbe's biographical sketch printed at the beginning of Hayom Yom. The compiler had written that in 5744, the Rebbe suggested that everyone should begin a daily study of Rambam, and try to learn three *perakim* every day.

The Rebbe crossed a line through "try" ("להשתדל").



LIBRARY OF AGUDAS CHASSIDEI CHABAD

SIYUM HARAMBAM AT THE RAMBAM'S KEVER IN TVERYA, 5745. AMONG THE ATTENDEES IS SEFRADI CHIEF-RABBI MORDECHAI ELIYAHU.

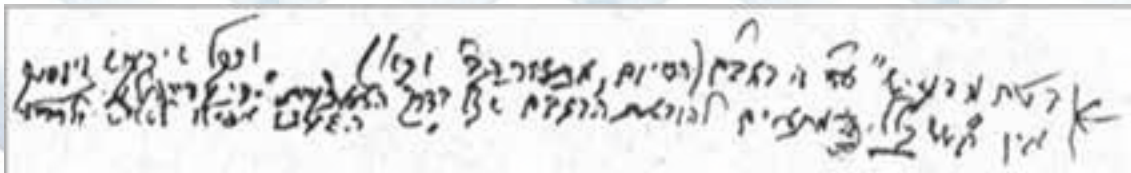
We Need You!

The Rebbe placed great emphasis on the importance of *siyumim* on Rambam, asking everyone to get involved in hosting and attending them:

"Don't think that just because there will be plenty of other people there, you yourself don't have to attend as well," the Rebbe said. "You think it's a waste of time and energy, you won't be able to contemplate on your studies properly and so on. And you'll also have to greet other people and respond to their 'shalom aleichem' with an 'aleichem shalom' (so as not to be considered a thief, as the Gemara asserts). I will just stay home,' you say.

"But it's important for each and every individual to attend, as the *possuk* says ברב עם הדרת מלך—the king's glory is in a multitude of people..."²⁵

We can glean at least a glimpse into the broad scope of *siyumim* and publicity the Rebbe expected from this handwritten note to Rabbi Adin Even Yisroel (Steinzaltz):



בטח "מרעיש" ע"ד הרמב"ם (הסיום, מחזור הב' וכו') וככל שירעיש ויוסיף אין חשש כלל המתאים להוראת הרמב"ם שצריך להיות בדרך האמצעית" כי עדיין לא הגענו אפילו לשליש ולרביעי.

You are certainly "creating a tumult" about Rambam (the *siyum* [on the first cycle, the start of] the second cycle, etc.). No matter how much you increase in the tumult [publicity and fanfare], you need not worry whether this is in line with the Rambam's ruling that one should [always] take the "midpoint path,"²⁶ because we have not yet even reached a third or a quarter [of where we need to be].

The Rebbe urged everyone to influence others to join in as well. "When you feel a sense of *achdus Yisroel* connecting you with Yidden all around the world, you will naturally want to connect with them even more by all studying the same *halachos* each day."²⁷

1

Dire Need

The declining spiritual situation of the Chassidim weighed heavily upon the shoulders of the Rebbe Rashab. He describes his feelings in great detail, with expressions like “My heart is pouring blood...” and he was greatly pained by the spiritual coldness and wellbeing of his precious followers.

These sentiments led him to finally put in place a solution to the problem: Tomchei Temimim.

“It was in the summer of 5656,” he explains, “that I had the merit to visit the resting places of all the Rebbeim.” His trips included the Ohel of the Baal Shem Tov and the Maggid and concluded with a visit to the Ohel in Lubavitch.

“It was with their *bracha*,” he continues, “That I started arranging the yeshiva. It will be a place where we can educate Chassidim to refine their *middos* and have *mesiras nefesh*.”

Source: Based on a Sich'a of the Rebbe Rashab
- Acharon Shel Pesach 5666

And the name is...

The mood was joyous and festive, and in a loud voice the Rebbe Rashab announced, “The name of the yeshiva will be “Tomchei Temimim” and those who learn in it and act in accordance with its message will be called “*temimim*.” Hashem should bless them and those who support it both physically and spiritually.”

But this did not occur before the yeshiva started, or even within the first few days of its inception. The yeshiva received its name more than a year after its founding, on Simchas Torah 5659. The Rebbe Rashab had been leading *hakafos* with electrifying *simcha* and after reciting the words of the seventh *hakafa*, including “*Tomech temimim hoshe'a na*,” (lit. supporter of the sincere—or complete—ones, deliver us). The reason for using this as the name is: by learning *nigleh* and Chassidus, the study becomes a learning of *temima*—perfection.

Source: Hatomim Choveres 1 p. 24

A Special Day!

The date is 15 Elul 5657, two days after the Frierdiker Rebbe's *chasuna*.

Three days later, on the auspicious day of Chai Elul, the learning began.

The Rebbe Rashab chose 18 *talmidim* and they went to Zemin for a year with Reb Gronem as the newly appointed *mashpia*. During that year another ten *talmidim* joined.

One year later, on the yeshiva's first anniversary—Chai Elul 5658—they returned to Lubavitch and had the merit to go into *yechidus*.

Source 'Hatomim' vol. 1, p. 24

eight facts

TOMCHEI

TEMIMIM

Purpose

Can you explain the purpose of Tomchei Temimim in one sentence?



The Rebbe Rashab summed it up by saying that the purpose of founding this yeshiva was so that they would remember the *nosen haTorah*—the giver of Torah.

This was accomplished through the help of *mashpi'im* who gave the *temimim* a structured formula with which to study Chassidus. The first Chassid appointed for this mission was Reb Gronem. The students would spend one year under his guidance and during that time they would each undergo a drastic personal transformation to the extent that they would be unrecognizable. Reb Gronem would also farbreng with them twice a week and many times this lasted through an entire night and day.

Source: Reshimas Hayoman p. 245



Timing and Seder

The original schedule of Tomchei Temimim may strike you as familiar. For the most part, it resembles the regular schedule of *yeshivos* today.

On weekdays, *seder Chassidus* in the morning would be from 7:30 to 9:30 with tea and *mezonos* available beforehand.

Shacharis would begin at 10:00, followed by lunch. The main *seder* of the day was *nigleh*, from noon through 7:00 p.m. During the winter months there would be a short break during the day for *mincha*; in the summertime they would daven at a quarter to seven in the evening. Following *nigleh* was an hour break for supper until 8 o'clock, and in the summer the *bochurim* were given an additional half hour so they could bathe in the river. Reb Gronem would give a *shiur* on Tanya each day from 8:00 to 9:00 p.m., which was followed by Chassidus until 11:00. Depending on the time of year, *maariv* was either before supper or after Chassidus.

Source: Lubavitch Vechayoleha p. 81

Don't mix in

During the years 5665-5666, a fervor swept through the *bochurim* to apply themselves diligently to the study of Chassidus.

To keep the inspiration alive, a special committee was formed.

However, despite their best efforts the excitement cooled off.

In response to this, the Rebbe Rashab called in fifteen *temimim* and told them that this had occurred because they were lacking in their *bittul* to the *mashpi'im*.

The Rebbe Rashab then handed them a written *maamar*.

Source: Halekach V'halebuv
Vol. 2, page 212

My Responsibility

During the Russian revolution against the Czar, a group of rebels had been active in Lubavitch and tried influencing many *bochurim* of their cause. Though largely unsuccessful, they did manage to influence one of the *bochurim* to join them.

When the Friediker Rebbe heard about it, he ordered a group of strong *bochurim* to hide the *bochur* from the rebels. The rebels stormed into the Friediker Rebbe's room and demanded that he hand him over, claiming that he belonged to them. To emphasize their point, they brandished the weapons they were carrying.

The Friediker Rebbe replied, "Your weapons don't scare me! Regarding the welfare of this boy, I personally told his father that I take responsibility for him and it is my obligation to care for him both physically and spiritually."

A short while later they returned with a group of two hundred people, surrounding the yeshiva and shooting inside.

The Rebbe had the *bochurim* lock the doors and windows. He then instructed them to take metal sticks and bed posts and chase them out of the courtyard.

When the intruders saw what was coming their way, they fled for their lives.

Source: Source Reshimos Devorim vol. 2, p. 131

A parent figure

The *mashpia* is a central figure in the Tomchei Temimim yeshiva. He serves as a mentor, guide, teacher and even caregiver for the *bochurim*.

Reb Shmaryahu Sasonkin related:

"... We then learnt under the guidance of Reb Michoel Bliner. He cared for each and every *bochur* like a mother cares for her children. He didn't only show this concern to the *talmidim* in his class but to every single one.

"...It was an absolute pleasure to hear him explain Likutei Torah. On many occasions, tears would pour from his eyes as he explained parts connected with *avodah*. This was something that would always happen when he reached a specific part of the Elul *maamar*—Ani Ldodi."

Source: Bit'a'on Chabad issue 9

Better Than the Best Father

AN INTERVIEW WITH
RABBI ZALMAN LIPSKER

Rabbi Zalman Lipsker has served as the Rebbe's shliach to Philadelphia, PA, for over fifty years. Throughout his shlichus, and earlier, as a bochur learning in 770, Reb Zalman merited the Rebbe's constant guidance and direction.

In this exclusive interview, he shares with us his stories and experiences.



לזכות
שלוחי כ"ק אדמו"ר בכל אתר ואתר
שיצליחו בגשמיות וברוחניות,
וימלאו שליחותם בפועל 'לקבל פני
משיח צדקינו' באופן של 'פרצת',
ובאופן ד'ואתם תלוקטו לאחד אחד'
עדי נזכה לגאולה שלימה
ונשיא דורנו בראשינו

נדפס ע"י

בית חב"ד מעקוואן, ויסקונסין



My Early Childhood in Russia

I was born in Kutaisi, Georgia, on the night of Chof Kislev 5699 (תרצ"ט), to my parents, Reb Leibel and Malkah Lipsker. My parents hosted the Yud-Tes Kislev farbrengen that night in our home; a number of famous Chassidim were present. After she served the *shvartze kashe* (as is customary¹), she went into labor, and a few hours later, while the farbrengen was still going on, I was born. So my birth was in the midst of a chassidishe farbrengen.

Throughout my childhood, I was an “undocumented citizen.” Although we were a family of seven children, none of us were registered with the government, for fear that we would be forced to attend a Russian public school. Each year, when the local authorities would make rounds to register children for school, we would escape our home through a passageway in the attic, and my mother would delay opening the door until we had all made it out safely.

For our Torah education, we had a *melamed* by the name of Reb Shmuel, a *tomim* from Lubavitch, who taught us *kriah*, Chumash, *tefillos* and more. The *cheder* was a private affair; we learned in our attic, with only four or five boys.

Kutaisi at the time was considered one of the better places to live as a Yid. The intense persecution of Judaism that took place in mainland Russia didn't really make it to Georgia, and the local Jews were able to maintain many aspects of Jewish life.

Kutaisi even had a fully functioning shul, which my father would attend. However, for us children, things were more complicated. Because of our legal status, our family could never be seen walking outdoors together, so we seldom attended shul, and when we did, we would take separate routes. I remember attending the shul only



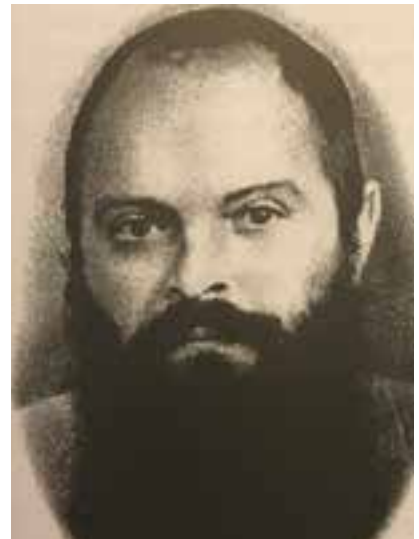
REB ZALMAN, THIRD FROM LEFT IN THE FRONT ROW, IN A TALMUD-TORAH IN SCHWÄBISCH HALL, GERMANY.

Throughout my childhood, I was an ‘undocumented citizen.’ Although we were a family of seven children, none of us were registered with the government.

once or twice before we left Georgia, when I was six years old.

Because of the better religious climate, an underground Yeshivas Tomchei Temimim functioned in the city. I remember *bochurim* such as Shalom Marosov, Heschel Tzeitlin, Chatzkel Brod, Folke Wilschansky, Sholom Mendel Kalmenson and others.

After the war was over, in 5705, our family left Kutaisi towards the Russian-Polish border, with hopes of leaving the Soviet Union. Moving around from country to country even within the Soviet Union was illegal without the proper documentation. For the first leg of our journey, from Kutaisi to Samtredia, Georgia, my father bribed a nurse to take us in an ambulance. We spent Pesach on the road, on a train that had been originally built for cattle. My father obtained machine matzah for us children; he himself ate onions the entire Pesach.



REB ZALMAN'S FATHER, REB ARYEH ZEV.

When we arrived at the border city of Lvov, we joined the many Lubavitchers who had gathered there to illegally cross the border posing as Polish citizens.² While waiting, my mother gave birth to a baby boy, and my father honored Leibel Motchkin, the *bochur* running the underground operation, with *sandakaus*.



A GROUP PHOTO OF THE TALMUD-TORAH IN SCHWÄBISCH HALL, GERMANY. REB ZALMAN IS STANDING ON THE LEFT THIRD ROW FROM THE TOP.

Our final destination was a Displaced Persons Camp in Germany, where we waited for instructions from the Frierdiker Rebbe on how to proceed. During our stay, my father organized a *cheder* for boys and a Beis Rivkah for girls.

The Frierdiker Rebbe first instructed us to come to America, so we arranged the papers and sent over our belongings, but suddenly we received a second letter, telling us to move to Eretz Yisroel instead: “אתה—ובניך יהיו נרות להאיר בארצינו הקדושה—you and your children will be an ‘illuminating light’ in our Holy Land,” the Frierdiker Rebbe wrote.

After moving to Eretz Yisroel, my father immediately got to work once again; he was one of the founders of the new yeshiva in Lod, which later became the central Chabad yeshiva of Eretz Yisroel.

Life in Eretz Yisroel

The most difficult experience I witnessed in my childhood was the *histalkus* of the Frierdiker Rebbe. When the news arrived on Sunday

morning, 11 Shevat 5710, in Eretz Yisroel, I watched as my father ran into Shul with tears running down his cheeks, crying “Oy Rebbe!”

All the Chassidim sat *shiva*. After the *shloshim*, they began talking about appointing the Rebbe, and writing a *ksav hiskashrus*. Reb Shlomo Chaim Kesselman, Reb Shmerel Sasonkin and Reb Moshe Gurary wrote a letter which everybody signed.³

I also remember how a few months after the Rebbe accepted *nesius*, we received a tape recording of the Yud Shevat farbrengen, which caused a huge sensation throughout Eretz Yisroel; the concept was totally novel.

I arrived in New York on 27 Elul 5717. It was a year after the Rebbe had sent the *bochurim*-shluchim to Eretz Yisroel following the terrorist attack in Kfar Chabad. They had generated a huge amount of excitement and inspiration, and in the wake of their visit, we *bochurim*, learning in Tomchei Temimim in Lod, decided that we wanted to go to the Rebbe.⁴

Together with my brother Eli, I traveled to the Yeshiva in Brunoy,



REB ZALMAN AS A BOCHUR.

France. From Brunoy, we wrote to the administration of the yeshiva at 770 asking for documents to allow us to travel to the US, but they answered with a message from the Rebbe that we should remain in Brunoy. Permission to come to America would be given only following a positive report from the *hanhala* about our progress there. Other classmates of mine went through a similar process; Mottel Chein, Avremel Sasonkin, Leibel Alevsky,⁵ and others.

We were in Brunoy from 15 Shevat through Elul 5717. Reb Nissan Nemanov was very demanding of us. He knew we desired to continue on to New York, and he took full responsibility to make sure that we would truly deserve the merit.

When we received permission to come to 770, we collected money for the ship voyage. My uncle, Reb Sender Menkin, gave a bit, the *meshpia* Reb Yisroel Noach Belinitzky gave some, and soon we had collected the full amount. The ship was to leave from Marseille, about an hour-and-a-half from Brunoy, and Reb Yisroel Noach accompanied us for the entire train ride. “If I can’t travel to the Rebbe myself, I will at least accompany you to the ship,” he said. We were very

moved by the gesture of this elderly Chassid.

Arriving in New York, we were greeted at the pier by three *bochurim*: Gershon Mendel Garelik, Itche Springer, and Yisroel Friedman, who whisked us to *mincha*, where we saw the Rebbe for the first time.

Arriving in 770

I will never forget that first experience of spending Rosh Hashanah in the Rebbe's presence. Watching the Rebbe's cries under his tallis before *tekios*, the *pesukim*, the *tekios* themselves—you were literally able to see how the Rebbe invested his entire being for the sake of *klal Yisroel*. The image of the Rebbe crying over the bags of *panim* was unforgettable.⁶

Later that day, I joined the march to *tashlich* in Botanical Gardens. That was also a very impressive sight; the Rebbe walked at the front with Rabbi Hodakov, while everyone lined up behind in pairs, singing *niggunim* along the way. Large crowds of people



would come out each year to see the Rebbe on this walk.

My first *yechidus* was during *Aseres Yemei Teshuva*, a short time after I arrived. During that *yechidus*, I brought the Rebbe a picture of our family. We knew the Rebbe wanted pictures of the families of Chassidim, so my father had arranged that we take a family picture before we left Eretz Yisroel.

At the *yechidus*, the Rebbe looked at the picture and asked that I list my siblings names on the back of the photo, and tag them on the picture itself; *alef* on the picture would refer to the name tagged as *alef* on the list, etc. The Rebbe said that I should bring the picture to Rabbi Hodakov once I had done this.

I was new in town, and I didn't understand why the Rebbe would instruct me to bring it to Rabbi Hodakov. Why shouldn't I bring it to the Rebbe himself? Seeing my confusion, the Rebbe explained to me that giving something to Rabbi Hodakov was just like bringing it to him; Rabbi Hodakov would pass it on to the Rebbe.

I settled down in yeshiva in 770, where I spent the next five years, until my wedding in Kislev 5723. Those

years in close proximity to the Rebbe were the best years of my life.

The yeshiva was small in those days, and we each merited to receive personal attention from the Rebbe. To us, the Rebbe was better than the best father could ever be.

Sometimes we would meet the Rebbe walking to and from his house. As soon as the Rebbe would come into sight, we would stand reverentially on a side, and wait for the Rebbe to pass. Once, shortly after Pesach, the Rebbe noticed me walking without a coat and said, "Ah! *Noch nisht azoi hais; uhn a mantel?* It isn't yet so hot; why are you without a coat?"⁷

Although we felt this sense of closeness, it didn't detract from the reverence, the *yir'as haromemus*, we had in the Rebbe's presence. We felt this way, to an extent, maybe even more than some Chassidim in the later years.

We dreaded the thought of the Rebbe looking at us. Often, after *mincha* or *maariv* in the *zal*, the Rebbe would turn around and scan the crowd, so we would always try to find positions where the Rebbe wouldn't see us. We didn't want the Rebbe to see our "unrefined faces."

On Simchas Torah 5723, in the wee hours of the morning, the Rebbe taught the *niggun* "*Stav Ya Pitu*."⁸ In the earlier years, the Rebbe would stand on a crate when he taught the *niggun*, but by then the Rebbe had a regular *bima* for the *farbrengens*, so he stood on that *bima*, while we stood on the floor. Near the Rebbe stood the *ba'alei menagnim*; Heishke Gansburg, Yoel Kahn, my brother Eli Lipsker, and others.

As the Rebbe taught the *niggun*, the crowd was working on picking up the Russian words, and suddenly the Rebbe said, "*S'iz doh noch einer vos ken Rusish, Lipsker fun Eretz Yisroel. Un er hot a shtikel chush in negina oich*. There is someone else who knows Russian,

Ask a Rov

One Erev Shabbos Chol Hamoed Sukkos, the Rebbe arrived from his home a bit earlier than usual. On his way into 770, he asked me if there was an *eruv* from the building to the sukkah. I went outside, looked around, and came back to report (through *mazkirus*), that indeed, there was an *eruv*.

When I came to *mincha* that afternoon, I was told that the Rebbe had asked for me. I went over to Rabbi Hodakov's office to find out what it was about, but he hadn't heard anything from the Rebbe. Later, Rabbi Hodakov told me that the Rebbe had wanted to know if a *rov* had checked the *eruv*.

לזכות החתן
הרה"ת ר' מנחם מענדל שיחי' סימענט
והכלה המהוללה מרת חי' מושקא תחי' קאנטאר

לרגל חתונתם בשעטומ"צ
כ"ג אלול ה'תשע"ח

נדפס ע"י הוריהם
הרה"ת ר' יהודה לייב וזוגתו מרת נחמה דינה ומשפחתם שיחי' קאנטאר
וועסטפארט קאנעטיקוט

לעילוי נשמות

מרת יוכבד

בת הרה"ת ר' מנחם מענדל ע"ה

וילהלם

נלב"ע ז"ך אלול ה'תשס"ד

ת'נ'צ'ב'ה'

נדפס ע"י משפחתה שיחי'

לזכות

מרת שרה ע"ה

בת הרה"ח ר' יעקב אפרים הכהן ע"ה

נלב"ע ז' אלול ה'תש"ע

ת.נ.צ.ב.ה.

נדפס ע"י בנה

הרה"ת ר' יוסף יצחק וזוגתו מרת חנה ומשפחתם שיחי'
שם טוב

לזכות

הרה"ת ר' צבי הירש

וזוגתו מרת חנה ומשפחתם שיחי'

באקמאן

מוקדש לחיזוק ההתקשרות

לכ"ק אדמו"ר

נדפס ע"י

הרה"ת ר' יצחק וזוגתו מרת לאה שיחי'

גניביש

לרגל יום נישואיהם ביום י"א אלול לאריכות ימים ושנים
טובות

מוקדש

לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע

ולעילוי נשמות

הרה"ח יצחק בן הרב מנחם מענדל יוסף ע"ה

נלב"ע ח' תשרי ה'תשמ"ח

ומרת מרים בת אברהם ע"ה

נלב"ע כ"ט מנחם אב ה'תשע"ו

ת'נ'צ'ב'ה'

נדפס ע"י הרה"ת ר' חיים לייב בלכמן ומשפחתו שיחי'

לזכות

הרה"ת ר' ישראל מנחם

וזוגתו מרת חי' אסתר טובא

ומשפחתם שיחי'

רימשלער

מוקדש לחיזוק ההתקשרות של כל משפחתי

לכ"ק אדמו"ר

נדפס ע"י הרוצה בעילום שמו

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

SPONSORED IN HONOR OF
THE REBBE'S SHLUCHIM
AROUND THE WORLD.

WITH WISHES FOR A GOOD,
SUCCESSFUL AND SWEET NEW YEAR.

BY THE COHEN FAMILY
POTOMAC, MD

לעילוי נשמת
האשה החשובה מרת
רחל ע"ה
בת ר' חיים אשר ע"ה
נלב"ע ו' אלול ה'תשע"ז
ת'נ'צ'ב'ה'

נדפס ע"י בנה
הרה"ת ר' יוסף בנימין וזוגתו מרת חנה שרון ומשפחתם שיחיו
ציפלי
שלוחי כ"ק אדמו"ר במדינת יוטא

לעילוי נשמת
הרה"ח הרה"ת
ר' מרדכי
בן הרה"ח הרה"ת ר' שמחה יצחק ע"ה
זאיאניץ
נלב"ע י"א אלול ה'תשע"ז
ת'נ'צ'ב'ה'
נדפס ע"י משפחתו שיחיו

לזכות
ר' אליעזר וזוגתו מרת לובא
ומשפחתם שיחיו
קורנהויזער
להצלחה רבה ומופלגה
בכל אשר יפנו בגו"ר

לזכות הרה"ג הרה"ח ר' ניסן מאנגעל שיחיו
בהוקרה על בואו במיוחד כ'אורח הכבוד' לפתיחת
בית חב"ד בברטיסלבה סלובקיה חנוכה ה'תשע"ח
יתן לו השי"ת אריכות ימים ושנים טובות וברכה והצלחה
בכל אשר יפנה בגו"ר ורוב נחת מכל יו"ח שיחיו
נדפס ע"י
הרה"ת ר' ברוך וזוגתו מרת חנה ומשפחתם שיחיו
מייערס

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

A Chassidisher Derher
Vaad Talmidei Hatmimim



770 Eastern Parkway
Brooklyn, New York 11213