

Derher

A Chassidisher

א חסידישער דערהער

דאס
איז
דער
טאג

**Marked Through
Matanos**

PRECIOUS PRESENTS FROM
CHASSIDIM TO THE REBBE

**Dancing from a
Distance**

תרפ"ט
תשע"ט



THE REBBE AT THE TIME PERIOD AROUND THE CHASUNA



THE REBBETZIN ON THE WEDDING DAY.



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Rabbi Tzvi Altein

Publisher

Rabbi Yossi Kamman

Editor in Chief

Rabbi Mendel Jacobs

Administration/Development

Rabbi Levi Kesselman

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Editors

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Contributors

Rabbi Yanky Bell • Rabbi Yossi Bendet • Rabbi Koppel Chaiton • Rabbi Levi Dubov • Rabbi Tzemach Feller • Rabbi Yossi Feller • Rabbi Levi Greenberg • Rabbi Mendy 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

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Celebrating Ninety Years



MARKED THROUGH MATANOS

PRECIOUS PRESENTS FROM CHASSIDIM TO THE REBBE

The

Rebbe would speak precious little about his personal life, yet Chassidim endeavored to use every opportunity to honor the days that the Rebbe held dear. So when the Rebbe addressed the nature of Yud Daled Kislev openly, Chassidim were overjoyed.

25TH ANNIVERSARY

In 5714, Yud Daled Kislev was on Shabbos, and after Maariv on Friday night, a group of Ziknei HaChassidim entered the

Rebbe's room to give him a Brocha. The Rebbe listened intently and replied:

אז עס וועט זיין

געזונטע און פריילעכע חסידים, איז פון דעם וועל איך אויך זיין פריילאך.

"If Chassidim will be Gezunt and Freilach, that will enable me to also be Freilach!"

The next day, Chassidim sat down to Farbreng after Davening. Every

Shabbos, once the Rebbe had returned to his room from the upstairs Shul¹ in 770 a Kiddush would be set up and Lechaim was poured. After a dramatic series of events² the Rebbe emerged from his room and surprised the Chassidim by joining the Farbrengen. The Rebbe said several Sichos and the Ma'amer of V'chol Bonayich³, and then said:

א חתונה איז אן ענין כללי בא אן איש פרטי, בא מיר איז אבער נאך דעם האט מען מיר אריין געצויגען אין ענינים כלליים דורך דעם. איך מאטער זיך און איר מאטערט זיך, דער אויבערשטער זאל העלפן מ'זאל

זעהן פרי טוב

בעמלנו.....

דאס איז דער

טאג וואס האט

פארבונדען מיר

מיט אייך און

אייך מיט מיר

"A wedding

is a public event in regards to an individual, however I was cajoled into public matters through this [the wedding]. I exert myself and you exert yourselves, Hashem should help that we should bear good fruits from our labor... This is the day which has connected me with you and you with me."

40TH ANNIVERSARY

The year of 5729 saw a series of events in connection with the 40th anniversary.

During Tishrei, the Rebbe repeatedly encouraged the Chassidim to study Iggeres Hatshuva, which had just been reprinted by Kehos⁴. Even in his letters to Chassidim around the month of Tishrei the Rebbe mentioned this idea.

In the following letter to a Chossid, written on Zayin Cheshvan, the Rebbe expressed his hope that he too was encouraging others to study Iggeres Hatshuva.

התקווה שגם הוא מצטרף בהפצת לימוד אגרת התשובה לרבינו הזקן שהו"ל בחוברת בפני עצמה וכו' בכדי להגדיל ההפצה

"I hope that you too are joining in spreading the study of the Alter Rebbe's Iggeres Hatshuva which has just been released in its own booklet, to enable greater dissemination."

Chassidim resolved to advance this initiative as a gift in honor of the Rebbe's 40th Anniversary. Shiurim in Iggeres

Hatshuva sprang up in Lubavitch communities worldwide. Young and old alike studied the Sefer thoroughly and endeavored to learn it by heart, and people could often be seen "chapping arain" a few lines of Iggeres Hatshuva at any free moment.

As Yud Daled Kislev approached,

"If Chassidim will be Gezunt and Freilach that will enable me to also be Freilach."

Chassidim from around the world sent letters and telegrams to the Rebbe. In addition to sharing the Hachlatos they had taken in learning Iggeres Hatshuva, they added Brochos and wishes for the Rebbe and Rebbetzin. Many chose to combine this with giving Tzedaka in sums of 40.



Word spread quickly about what Chassidim were trying to accomplish and even the local news agencies reported on it.

The following is a headline printed in one of New York's newspapers.

An Original Present From Chassidim to their Rebbe – Studying the Work, Iggeres Hatshuva

The article continued:

“This week will complete forty years of the marriage of the Lubavitcher Rebbe Shlita, the leader of Chassidus Chabad. His Chassidim have decided to present him with a novel gift: every Chossid will

learn the volume of Iggeres Hatshuva—compiled by the first Lubavitcher Rebbe— by heart.

At the Rebbe's behest, shiurim have been made available all over on this work, and a new printing has been made available in five languages: Hebrew, English, French, Spanish and Italian.”

However, since the Rebbe would rarely dwell on his personal life made Chassidim anxious to what the Rebbe's response to this gift would be. And their answer was soon in coming.

THE SHABBOS FARBRENGEN

Celebrate through Tzedoka

The festivities didn't stop after the days of Kislev. Throughout the following months, the Rebbe said numerous Ma'amorim based on the Ma'amorim that the Friediker Rebbe had said during the Sheva Brochos of the Rebbe and Rebbetzin.

On Yud Tes Kislev, after the Rebbe said the Ma'amer, “Omar Rav Oishiya,” the Rebbe delivered a lengthy explanation about what greatness can be achieved after forty years. The Rebbe then presented the following suggestion:

“There is a widespread Minhag that when one wants to do something good for his friend, they connect it with a promise to add in Tzedoka, like a Mi Shebeirach. This is even more significant when one combines Tzedoka with something in Torah.

Therefore it is most fitting that from now on it should become common practice at all Chasunos, Bar Mitzvos etc., that it be connected with Torah and the giving of Tzedoka. Giving presents is fine; however it is more important to give Tzedoka in addition to the gift.

On the Shabbos after Yud Daled Kislev, the Rebbe addressed the efforts that had been made in honor of the anniversary and gave Brochos to all who had sent in their well wishes to the Rebbe. The Rebbe then expounded on the meaning of the number forty among other Sichos, which are printed in Chelek Hei of Likkutei Sichos.

The following is a free translation of some of the Rebbe's remarks at the Farbrengen.

"Many have given Brochos in honor of the 40th anniversary, so it is appropriate to mention that the number forty is innately connected with Torah, Tefilah and Teshuvah.

"This can be seen in the fact that Moshe Rabeinu spent forty days on Har Sinai to receive the Torah, and after the Chet Ho'egel and the Shviras Haluchos, Moshe Rabbeinu spent another forty days Davening for Klal Yisroel. This led to a third set of forty days, during which Moshe accomplished that Hashem should accept the Teshuva of the Yidden, as the posuk says, Solachti Kidvorecha.

"As a result, the forty days between Rosh Chodesh Elul and Yom Kippur were set

aside for Teshuva. There also forty fasts of Teshuva that one needs to undertake in unique situations. A wedding too is connected with the number forty, as we are told that forty days before a child is born a Bas Kol announces the Zivug of that child. Moreover, the relationship between a wedding and Teshuva extends beyond the number forty, as Kabbolah explains that a wedding and Teshuva are both rooted in the Sefira of Bina.

"Additionally, we can understand the connection between Geula and the number forty through two Pesukim that refer to Moshiach's coming (whose name also begins with the letter Mem):

"לסרבה המשרה ולשלום אין קץ"

"חומות ירושלים אשר הם פרוצים"

Interestingly, both Pesukim contain a odd mem. One is open where it should be closed [at the end of a word] and the other is sealed where it should be open [in the middle of a word]. The Posuk has specifically chosen the letter Mem to teach us that although the walls of Yerushalayim will be breached because of our averios, Moshiach will come and restore the cities walls."

Having established the significance of the number forty, the Rebbe continued directly into addressing the Brochos and presents he had been presented with.

“The Torah rules that one who gives a Brocho to another Yid will receive boundless Brochos from Hashem. Nevertheless, it has become common practice, and thus a requirement, that one also reciprocate the Brochos he has received. This will, in turn, guarantee even more Brochos for the giver.

“I would like give thanks to all those who have extended Brochos, even to those who are not present. May Hashem’s greatest Brochos be fulfilled for them in whatever their needs and whatever their desires.”

The Rebbe concluded:

“It would prove too time consuming to respond personally to each individual, so I will address everyone as we gather “Kulonu K’echad,” and thus the promise of the Posuk, “Borcheinu Ovinu,” will be fulfilled in our every need.”

A MATONA OF TORAH

Despite the Rebbe’s statement that he would not be able to respond to the Chassidim individually, the Rebbe persisted in sending

out a personal response to many. The letters began with the following:

ותשואת חן על הברכות בקשר לתקופת ארבעים שנה. נעמה
ביותר שמחה רבה הידיעה אשר בים מהמברכים צירפול להברכה
וחזקו ואשרו אותה על ידי ענין בתורה. ובאתי בהצעת-בקשתי
אשר כל אחד מציבור המברכים יעשה שניהם, תלמוד ומעשה

50TH ANNIVERSARY

Excitement permeated Lubavitch as the year 5739 arrived, the fiftieth anniversary of Yud Daled Kislev.

By the Rebbe’s instruction, the Ma’amorim that the Frieddiker Rebbe had said in 5689 (at the Rebbe’s wedding and Sheva Brochos) were prepared and printed in a special booklet.

In a rare occurrence, the Rebbe entered the big Shul in 770 for a Farbrengen on Wednesday night, during which the Rebbe posed a series of questions regarding the Farbrengen.

“Indeed,” said the Rebbe, “it was good for Yidden to gather together, and even more so in a Shul, but why on this night in particular?”

The Rebbe then explained.

“It is customary in many circles that on the anniversary of one’s wedding, many friends

and relatives will gather together and hold a joyous Farbrengen.

“It is difficult to know how the Rebbeim behaved in regard to a fifty year celebration for only a small amount of them lived long enough to reach fifty years of marriage and of those that did, their conduct in these matters was not publicized.

“The Minhog of Yidden in this country is that when one reaches a milestone anniversary it is celebrated with increased enthusiasm, and one gathers with his friends and loved ones to rejoice together. And since we are Yidden, this as every activity must be utilized for the sake of Hashem...

“One of the Rebbeim who did mark fifty years of marriage was the Frierdiker Rebbe (from 5657 to 5707). At the time of his fiftieth anniversary many Seforim—which had been newly printed in Shanghai, China⁵—were arriving in New York.

“A new sefer was brought to the Rebbe on each day of the “Sheva Brochos” following his anniversary. And the fact that something was done to mark his fiftieth anniversary brought tremendous

nachas and koach to the Frierdiker Rebbe.”

During the Farbrengen the Rebbe spoke extensively on matters relating to a Chasuna in Torah, and two Sheva Brochos were held at the Farbrengen for two respective Chassanim and Kallos.

BROCHOS AND MATANOS

The Rebbe concluded the Farbrengen with encouragement that the Hora'a from the Farbrengen result in adding in the Mitzvos of Hachnosas Kalla and Taharas Hamishpocha. The Rebbe also requested that when Chassanim receive the gift of a Shas, it should be combined with a Tzedokah Pushke.

Immediately following the Farbrengen Chassidim busied themselves with fulfilling the Rebbe's Horaos. Kehos began preparing Seforim for print to ensure that each day of the next seven days a new Sefer would be presented to the Rebbe.

On the day of Yud Daled Kislev, at ten to two in the afternoon, Rabbi Avrohom Shemtov arrived in 770 and entered the Rebbe's room with regards from President Jimmy Carter and a special



THE REBBE RESPONDS TO THE BROCHA GIVEN BY REB ZALMAN GURARY A" H ON BEHALF OF CHASSIDIM, AS WAS THE MINHAG ON SPECIAL YOMEI DEPAGRA.

letter he had sent for the Rebbe's anniversary.

When the Rebbe emerged from his room before Mincha, a group of senior Chassidim were waiting in Gan Eden Hatachton and they gave the Rebbe a Brocha in the name of all the Chassidim and Shluchim.

A REVOLUTIONARY IDEA

The Simcha continued throughout the coming year, and a group of N'shei Chabad took it a step further.

They resolved to commission a Sefer Torah in honor of the Rebbe and Rebbetzin, as a gift from N'shei U'bnos Chabad. The Sefer Torah would then

be housed in the Beis Menachem Shul of Kfar Chabad.

Due to a number of setbacks the writing of the Sefer Torah only began a year later on 13 Shevat 5740. A group of representatives merited to enter the Rebbe's room and presented the

Rebbe with a list of all those who were involved in funding the project. The Rebbe smiled broadly as he studied the pages and encouraged that the Sefer Torah be completed before the coming Yud Tes Kislev, and that a Yad and Mantel be ordered for the Sefer Torah.

52ND ANNIVERSARY

Yud Daled Kislev, 5741—the fifty-second anniversary—was on Shabbos.

On Friday night, as the Rebbe walked home, crowds of Bochorim followed behind the Rebbe, singing the Niggun, "Meheira Yishoma," and the Rebbe encouraged them by swinging both his hands.

After Shabbos, preparations began for the Siyum of the Sefer Torah that had

been started the previous year in honor of the Rebbe and Rebbetzin.

On Monday evening, Rabbi Zushe Rivkin, Gabbai of Beis Menachem in Kfar Chabad, arrived in 770 with the silver Yad and an invitation signed by dozens of Anash inviting the Rebbe to join the Siyum Sefer Torah.

Reb Zushe entered the Rebbe's room and presented the invitation to the Rebbe. The Rebbe gazed at it and said:

"Sholom Aleichem Reb Zushe, when are you traveling from here?"

"Tomorrow, at 4pm," he replied.

"Are these signatures new?" The Rebbe asked.

"Yes."

"What time do you need to leave 770?"

"My plane leaves at 6pm so I must leave early enough to make it on time."

The Rebbe then invited him to a special Farbrengen. "In honor of the Siyum Sefer Torah we will hold a short Farbrengen before your flight tomorrow. Tonight

there is a wedding and it is impossible to hold a Farbrengen, however, since you have arrived specially from Eretz Hakodesh we will hold a Seudas Preida at 2:00 or 2:30. I will speak briefly and the Farbrengen will go on until Mincha. Leave the silver Yad with me as I want to bring it to the Farbrengen. Go rest up and perhaps before tomorrow we will already be greeting Moshiach!"

"Together with the Rebbe," Reb Zushe said.

"Yasher Koach Gadol."

When Reb Zushe left the Rebbe's room and imparted the Rebbe's message

"When Reb Zushe departed the Rebbe's room and imparted the Rebbe's message about a surprise Farbrengen, the Chassidim rejoiced."

about a surprise Farbrengen, the Chassidim rejoiced.

That evening a choice of crowns was brought for the Rebbe to choose and the Rebbe chose the top of one model and the bottom of another. Throughout the entire night a welder sat and melded the two.

At 2:30 the next afternoon, the Rebbe entered 770 for the Farbrengen, and the Chassidim sang “We want Moshiach now.” In the Rebbe’s hands were the signatures of the Nshei Chabad and Anash from Israel, his siddur, the silver Yad that was brought from Eretz Yisroel and the Yad of the Moshiach’s Sefer Torah. A Mazkir followed the Rebbe holding the silver Kesser.

The Rebbe spoke about the idea of a Siyum Sefer Torah being inspired by Nshei Yisroel and only afterward had the men gotten involved, and compared it to Moshe Rabbeinu first addressing the women—Beis Yaakov—and only afterward the men—Bnei Yisroel.

At the end of the Farbrengen the Rebbe stood up and presented Reb Zushe with the Kesser and the Yad and specified that he was representing all involved.

Reb Zushe responded, “May we be Zoche that the Rebbe should place the Kesser on the Sefer Torah in Eretz Hakodesh.”

The Rebbe replied, “Amen.”

We have glimpsed into the enthusiastic efforts of Chassidim in expressing their Simcha and gratitude on this special day. May this serve as a catalyst to our own Matono to the Rebbe in honor of Yud Daled Kislev. **1**

1. At the time the only Shul in 770 was the upstairs Zal as it is known to us.
2. See Derher Vol. 1 Issue 1 for more details of what took place.
3. This Ma’amer is based on the Maamer im the Friediker Rebbe said during the Aufruf and Choson-Mol of the Rebbe.
4. After the events of the six-day war, the Rebbe felt it was time for a major Hisoirerus Teshuvah and began a new initiative that all study the Alter Rebbe’s Iggeres Hatshuvah.
5. Yeshivas Tomchei Temim was forced to flee Europe through China during the Holocaust. For a number of years the Yeshiva operated out of Shanghai and Sifrei Chassidus were printed there!



CHASSIDIM DANCE WITH THE TORAH IN JFK AIRPORT AS IT IS TRANSPORTED TO KFAR CHABAD.



REB ZUSHE RIVKIN POSES WITH THE YAD AND KESSER THE REBBE PRESENTED HIM WITH AT THE FARBRENGEN.

Celebrating Ninety Years



דאס אײז דער טאג

THE REBBE AND REBBETZIN'S CHASUNA

It was a mere few weeks after the liberation of the Frierdiker Rebbe on Yud-Beis Tammuz 5687 (תרפ"ז). The Frierdiker Rebbe was to leave the Soviet Union and only his family members were granted the necessary papers to come along. When the Frierdiker Rebbe submitted the list of his household to the Soviet authorities to issues exit visas from Russia, they objected to one name only.

“Do you really need to bring a future son-in-law from here?” they asked.

The Frierdiker Rebbe replied, “Such a son-in-law can’t be found elsewhere!”

The Rebbe and Rebbetzin’s *shidduch* was already several years in the making. Since the Rebbe’s early visits to the Frierdiker Rebbe in Rostov years earlier, talk began regarding the proposed *shidduch*, and as the years progressed, the Rebbe began to be identified by the Frierdiker Rebbe as “*hameyu’ad lihiyos chassano*,” the future son-in-law of the Frierdiker Rebbe.

The roots of the *shidduch* go back even earlier, to the Rebbe Rashab. Rebbetzin Shterna Sarah related that she had heard from her husband, “For Mussia, we need to look into the sons of Reb Levik.”

However, with the difficult situation in Russia, the wedding never materialized. One year after moving to Riga, the Frierdiker Rebbe decided that the time was ripe.



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For the Chassidim in that generation, this was much more than a wedding.

The previous years had brought untold hardship and suffering to the Chassidim and to the Frierdiker Rebbe. The once glorious yeshiva in Lubavitch was now fragmented in underground units spread throughout the country. Many Chassidim languished in prison; Yiddishkeit in the Soviet Union had been all but decimated. Just a year and a half earlier, the Frierdiker Rebbe himself had been imprisoned.

Even though the Frierdiker Rebbe had now immigrated to the free world, he was geographically separated from the vast majority of his Chassidim. The financial situation was precarious. What would the future hold?

It was time to rebuild. This wedding would mark the beginning of a new era.

For Chassidim in our generation, this was also much more than a wedding.

The wedding anniversaries of all the Rebbeim are significant, as the Rebbe explained in *sichos*. However, the day of Yud-Daled Kislev is even more unique: It is the day that marked the beginning of our connection to the Rebbe, the *nossi* of our generation. As the Rebbe said, “*Dos iz der tog vos hot mir farbunden amit eich, un eich mit mir*—this is the day that connected me to you, and you to me.”

In simple terms, this day holds the beginnings of *dor hashvi'i*.

This article is a condensed version of the description of the Rebbe's wedding printed in *Early Years*, by **Jewish Educational Media**. Much of the style has been changed to cater to our readership, but the content and basic flow have remained the same.

We would like to express our thanks to Rabbi **Elkanah Shmotkin** and Rabbi **Boruch Oberlander**, the researchers and authors of the book, for allowing us to reprint their work, as well as to Rabbi **Levi Greisman** and the entire **JEM** team for their kind assistance.

The Announcement

At the end of Tishrei 5689 (תרפ"ט), the news spread that the wedding of the Rebbe and the Rebbetzin would be held during the month of Kislev. Two weeks later, the date was set for Yud- Daled Kislev, and Warsaw, the home of Yeshivas Tomchei Temimim in Poland, was chosen to host the wedding. As the Frierdiker Rebbe explained, "This will give us satisfaction as if it were in some way similar to Lubavitch."1

Invitations were sent out dated 16 Cheshvan. A generic printed invitation was sent to hundreds of Chassidim, while special copies of a handwritten invitation were sent to prominent individuals, sometimes with the Frierdiker Rebbe's personal signature and header.

Later, in Warsaw, the Frierdiker Rebbe sent personal invitations to the Rebbes of Poland who lived in Warsaw and its suburbs: the Gerrer, Sochatchover, Alexander, Radziner, and Zlotopoler Rebbes, and others.

Chassidim throughout the world celebrated with the joyous news, and began preparing for the occasion. They recognized that this would be no ordinary wedding. One Chossid, Reb Yochanan Gordon,2 later related a conversation he had with Reb Leib Sheinen, the rav of his town,

Dokshitz. Reb Yochanan, having just returned from spending Rosh Hashanah with the Frierdiker Rebbe, was unsure whether to head out again, and he discussed the matter with Reb Leib. Reb Leib responded incisively:

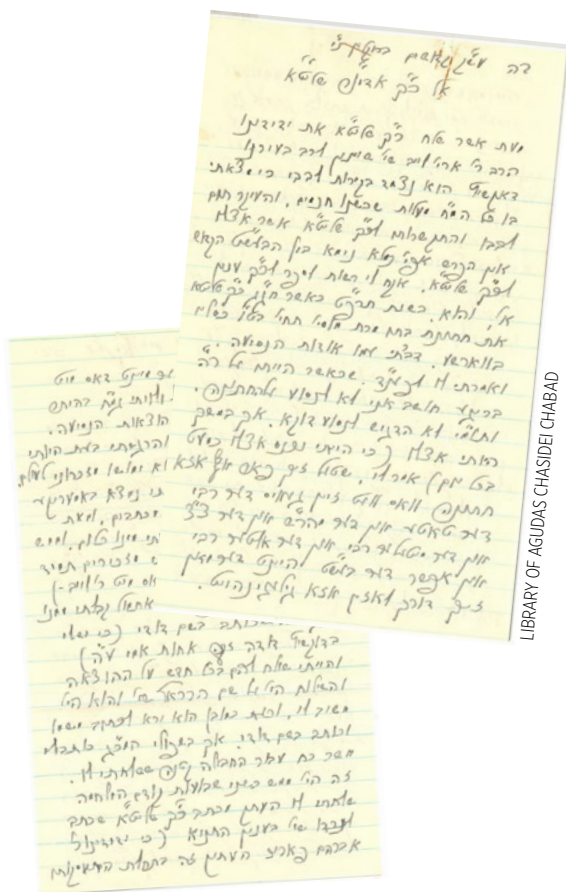
"Imagine, a wedding like this in which all the Rebbes will take part—the Rebbe Rashab, the Rebbe Maharash, the Tzemach Tzedek, the Mitteler Rebbe and the Alter Rebbe; possibly even the Baal Shem Tov—how can you consider missing an opportunity like that?!"



REB YOCHANAN GORDON

Upon hearing this, Reb Yochanan later wrote to the Frierdiker Rebbe, "I went immediately and borrowed money for the trip. I hope to never forget what I saw and felt at that wedding for the rest of my life."

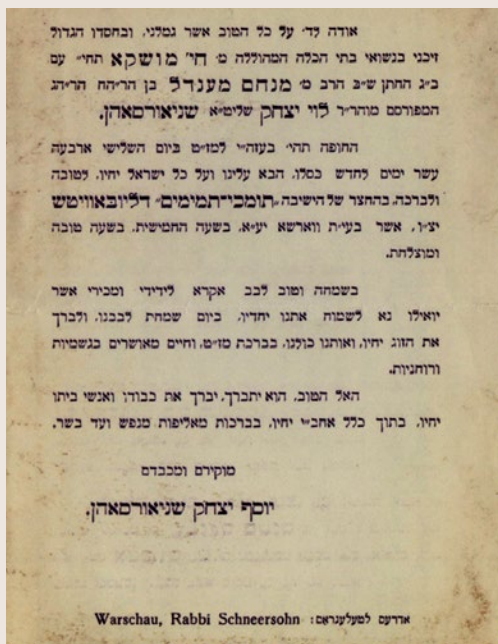
Such a grand affair was going to cost a great amount of money. The Frierdiker Rebbe's secretary, Reb Chatshe Feigin, wrote an emotional letter to Reb Yisroel Jacobson in New York requesting help to enable the Frierdiker Rebbe to host a celebration befitting the occasion.



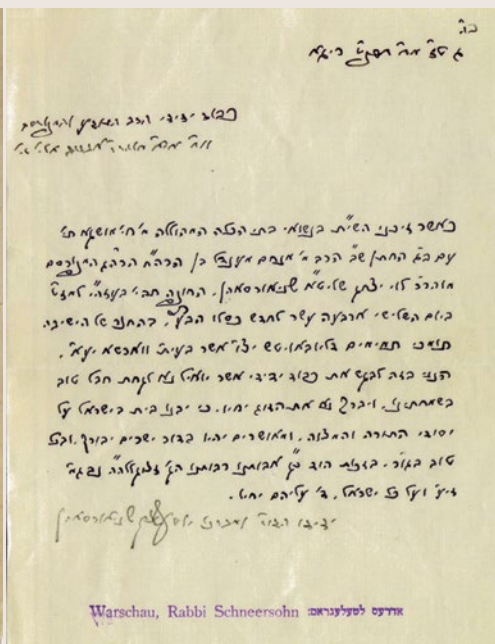
THE LETTER FROM REB YOCHANAN GORDON TO THE FRIEDIKER REBBE, DESCRIBING HIS DECISION TO TRAVEL TO THE REBBE AND REBBETZIN'S CHASUNA.

Invitations

During the famous farbrengen marking the Rebbe and Rebbetzin's twenty-fifth wedding anniversary, on Yud-Daled Kislev 5714,³ the Rebbe described the special attention the Frieddiker Rebbe devoted to the text of the wedding invitations:



THE WEDDING INVITATION.



AN INVITATION TO THE WEDDING, WRITTEN IN THE FRIEDDIKER REBBE'S KSAV YAD KODESH.

“Before the wedding of my sister-in-law [Rebbetzin Sheina], my father-in-law instructed that the text of her wedding invitation be a copy of ours. In response to my question, the Rebbe explained that the text was taken from the invitation to his own wedding.

Following his request, Chassidim in many communities in North America including Montreal, Baltimore, Chicago and New York, as well as in London and Kharkov, assisted by sending funds.

Preparations

In preparation for the wedding, Rebbetzin Chaya Mushka departed for Warsaw together with her mother, Rebbetzin Nechama Dina, around two weeks before the wedding. The rest

of the family remained in Riga, where the *tenoim* and *ufruf* were held.

On the eve of 6 Kislev, the *tenoim* were signed in the presence of a small group of people. Two Chassidim were honored to be *eidim*: Reb Mordechai Cheifetz and Reb Chatshe Feigin.



REB ELYE CHAIM
ALTHAUS

The next day, the Friediker Rebbe wrote a heartfelt letter to the Rebbetzin:

“Mazal tov to you, my dear daughter; mazal tov! Last night we conducted the *tenoim* in an auspicious time in the presence of a few close friends.”

In observance of the custom to donate food for the poor prior to a wedding, the Friediker Rebbe sponsored free lunch in the Riga Jewish soup kitchen in the days leading up to the wedding.

The Ufruf

In a letter to his family and other Chassidim in Russia, Reb Eliyahu Chaim Althaus⁴ records the events of this day (due to the length of his writing, we have condensed certain parts, while preserving the original style):

“As the train began to move, the crowd followed us, dancing alongside. How beautiful and heartfelt was this emotional scene.”

“The chosson was called up to the Torah on Shabbos, Yud-Alef Kislev, with great fanfare. At about one o’clock, the Rebbetzin [Shterna Sara] prepared a *kiddush* in her ground floor apartment for approximately 100 people.

“The *kiddush* lasted about one-and-a-half hours, where we sang many powerful *niggunim*. After *Mincha*, the Shabbos meal took place in the Rebbe’s apartment, with some 70 invited guests.

“The Rebbe delivered a *maamar*, *dibbur hamaschil ‘Vechol Banayich,’* a wondrous *maamar* which included both deep concepts and practical advice in *avodas Hashem*. It lasted about one-and-a-half hours, followed by prolonged dancing. We celebrated greatly—rejoicing and trembling as one: Observing the Rebbe’s great joy, we, his Chassidim, rejoiced



AN ANNOUNCEMENT ABOUT
THE CHASUNA IN THE RIGA
FRIMORGN NEWSPAPER.

דער ריזבאוויטשער רבי
מערדעט אז לכבוד די חתונה פון זיין מאַכטער,
וועלכע וועט זיין דינשטיק דעם 27 נאָיאַבר ד.י.
גייט ער זונטיק און מאָנטיק אימזיט
מיטיקן, אין פילקס-פארשטאל-ג. 18.

along with
him. The
Rebbe, in
turn, sang, danced and rejoiced with us.

“For me personally, the celebration of this special moment surpassed the rejoicing of the days to follow. Why so? I will never know. But I know this is how I feel in my heart. Perhaps because this was the beginning of the festivities, the opening for all the celebration to follow—this elation that contrasted so starkly with the painful events that preceded it not long before.

“After a *sicha*, the Rebbe rose with a cup of wine in his holy hands. His face turned from white to red. His eyes filled with tears, as he looked heavenward:

“‘Now I would like to say *l’chaim* for my brethren who are exiled in Russia.’ In a powerful voice he delivered a long and deep *brocha*...

“This meal with the Rebbe and his Chassidim continued deep into the night. I have no doubt—were it not for the need to prepare for the next day’s journey, it would not have concluded before midnight, as it did. Such an event has

never

been seen or heard of before; it was a taste of *Olam Haba*.”

Journey to Warsaw

Reb Eliyahu Chaim describes the journey:

“On Sunday, 12 Kislev, the Rebbe departed Riga for Warsaw with his family. At the train station, he was greeted by thousands of Chassidim, acquaintances, and well-wishers who had come to see him off. The crowd of men, women, and children created quite a clamor.

“In a long line, the people stood with tremendous respect, nodding their heads in greeting and blessing. The Rebbe nodded back affectionately, responding to each in a quiet voice, ‘Be well, be well!’

“Suddenly, a great sound arose from the crowd. They broke out in the well-known song, ‘*Ki Vesimcha*’ and ‘*Yivarechicha Hashem V’yishmirecha*.’ As the train began to move, the crowd followed us, dancing alongside. How

זימפאזאנטע חתונה פון ליובאוויטשער רבינס טאכטער.

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beautiful and heartfelt was this emotional scene.

“Some 10 Chassidim from Riga went along with the Rebbe, and others, who couldn't obtain visas to enter Poland, joined us until the border. We sat in the car adjacent to the Rebbe and his family, and the atmosphere was truly joyful. The entire journey reminded us of earlier times, when we would travel together to Lubavitch...

“During the train stops in Dvinsk and Vilna, thousands of Chassidim greeted us at the station, eager to see the Rebbe and wish him mazal tov.

“We were overjoyed to witness with our own eyes a blessed generation of offspring from our holy Rebbes—and now, after years, a seventh generation. Despite the double darkness that covers the world in which we live, during these

The *chosson mohl* was held the night prior to the wedding, in Yeshivas Tomchei Temimim. Although the Frieddiker Rebbe had declared the event exclusive to the *bochurim* of the yeshiva, other Chassidim and bochurim came to participate and many pushed their way into the building. Eventually police officers were summoned, and only with clearance from Reb Alter Simchovitch, the *mashgiach* of the yeshiva, were individuals allowed to enter.

The Frieddiker Rebbe repeated the *maamar* ‘*Vechol Banayich*’ he had said the previous Shabbos in Riga, and many *niggunim* were sung. After *birchas hamazon*, the Frieddiker Rebbe asked to dance with the *bochurim*. A large circle was formed, and the Frieddiker Rebbe danced with the close Chassidim and the *temimim*.

Reb Elye Chaim described his thoughts after the event:

“That night the entire building was illuminated with a great light. The moment we entered the yeshiva hall, my eyes were opened. It had been freshly painted sea-blue, with many other shades. The ceiling, walls, and floor all looked pristine. Long tables, arranged as three sides of a square, were adorned with white tablecloths. Large electric chandeliers sparkled from the center and corners of the large room.

“The dais ran along the eastern wall. At its center, in a special chair facing the crowd, sat the exalted chosson, his face pale and radiant, like a king dressed in silk. At his right, attired in his Shabbos finery with his *gartel*, sat our Rebbe.

“Whoever did not behold this joyous event, with the bright, shining light radiating from the renowned *tzaddikim* sitting at the dais;

our Rebbe at
their head with

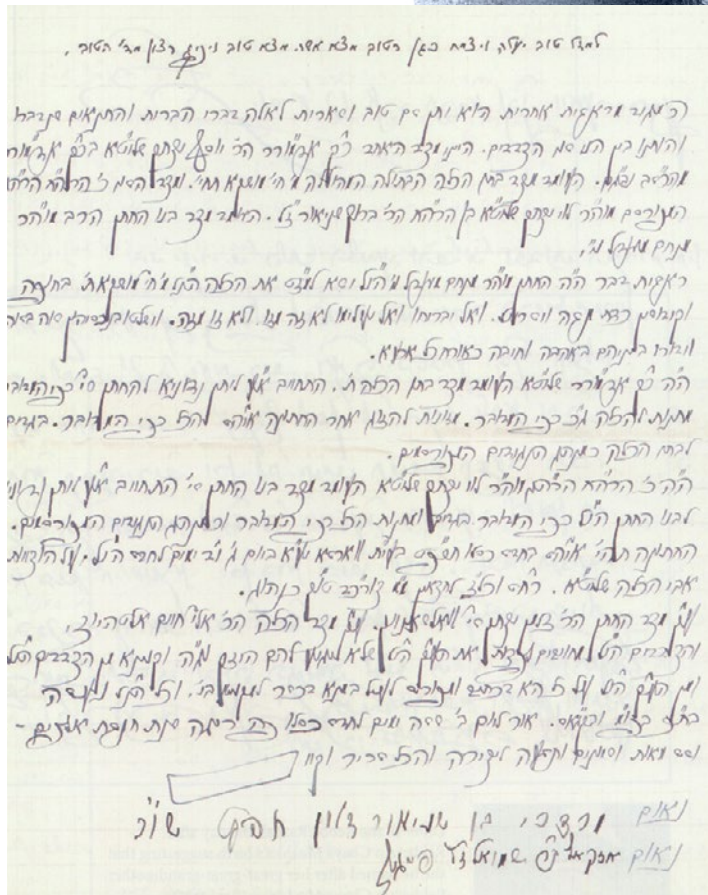
the chosson
at his side; the

many *bochurim*
standing

and watching in awe, their beautiful voices echoing forth as they sang the Alter Rebbe’s *niggun*; the Rebbe’s eyes glistening with silent tears as he held himself back from weeping openly—whoever did not hear the voices of joy

**“Do I not know that upon the path of this
praised young man are also dependent the
futures of our children and grandchildren?”**

THE TENAIM OF THE REBBE AND REBBETZIN.



in this Heavenly garden, whose soul did not experience this *Gan Eden*—has never heard nor seen true beauty in his lifetime. Fortunate is the eye that beheld all this.

“Everyone finally understood why the Rebbe chose to hold the wedding in Warsaw. Only Warsaw was worthy

of this. Warsaw and only Warsaw had been prepared from the time of creation to receive this lofty light.”

The celebration ended at two in the morning, when the *bochurim* joyously escorted the Frierdiker Rebbe to his hotel.

The Day of the Chasuna

Throughout the day of the wedding, telegrams arrived from well-wishers. The Frierdiker Rebbe writes: “Hundreds or thousands of telegrams were received in Warsaw. A number of people were specifically assigned to receive

The Chasuna In Yekaterinoslav

At first, the Rebbe’s parents, Harav Levi Yitzchok and Rebbetzin Chana, hoped to attend the wedding. To everyone’s dismay, the Soviet authorities refused to grant them exit visas, and they were forced to remain far away.

To mark the occasion, they held a celebration in their home. Although gathering in a religious setting was illegal, hundreds of people came to celebrate with them and many hundreds more sent congratulatory telegrams from throughout Russia.

The lengthy account of the emotional wedding celebration in Yekaterinoslav has been passed down to us from several sources, primarily Rebbetzin Chana’s memoirs and letters from the Rebbe’s uncle, Reb Shmuel Schneerson. (See *Dancing From a Distance*, Derher Kislev 5772.)

and record them.”⁵

“In the afternoon,” Reb Elye Chaim writes, “the chosson stood to pray the final *Mincha* before his wedding and to recite the long *vidui* with deep concentration, pouring out his soul in a quiet voice. It was an awe-inspiring scene: no

101 Words

On the day of the wedding, Harav Levi Yitzchak composed a heartfelt telegram to the Rebbe. Rebbetzin Chana later described the scene as Harav Levi Yitzchok poured his heart into his words: “The tablecloth was wet from my husband’s tears as he wrote that telegram.”

In Harav Levi Yitzchak’s letter to the Rebbe after the *chasuna*, he writes:

“Of all the countless telegrams that you received, I truly desire that my own telegram to you—the one consisting of 101 words—should remain with you, because it was written from the depths of my heart and soul... Protect it for many long, pleasant years. I hope to Hashem that He always fulfill all the good wishes contained there.”

The telegram reads:

“Schneerson, Mendel. Warsaw.

“From the deepest essence of my heart, I hereby bless you, my dear beloved son, on this day of your wedding to your intended, Chaya Mushka, in an auspicious time. May Hashem, the G-d of our holy forebears in whose merit we live, spread His shelter of peace over you, and may your edifice be everlasting. ‘*Re’eh chaim im ha’isha asher ahavta*’—both literally, and according to the Midrashic interpretation. ‘*Yehi mekorcha varuch, u’smach mei’eishes ne’urecha*.’

“May the merit of our forebears, the Tzemach Tzedek and his wife—after whom you and your *kallah* are named—protect you all the days of your life, forever—that you walk on the path of Torah and mitzvah and live lives of *nachas*, peace and tranquility, amidst all good, forever. May you both be a source of pride and renown amongst Israel. May you merit ‘a generation of upright offspring’—children and grandchildren occupied in Torah and *mitzvos*.

“Your father, who is literally together with you,

“Levi Yitzchak.”

one was present besides him and me but we were as distant from one another as the east is from the west; his contemplations were entirely beyond my own.

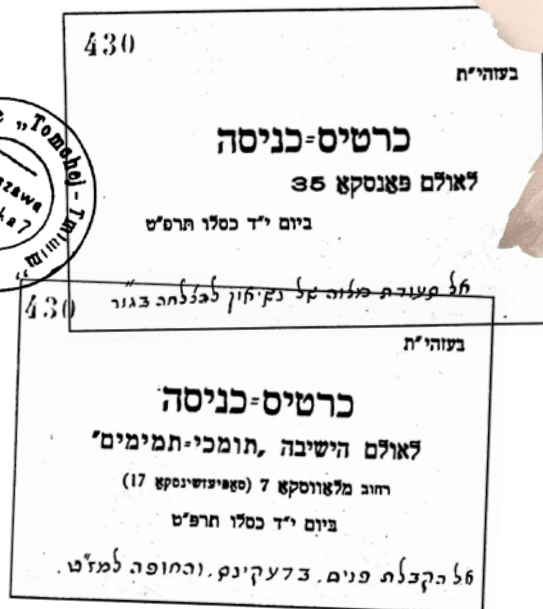
“My beloved ones, can you envision my emotions during this long wait, as I sit in a corner of the large room, watching this young man before me, who, in several hours, will become the son-in-law of our beloved Rebbe? From him he will build a Jewish home, and no secret is hidden from him... Did I not cry along with him? Do I not know that upon the path of this praised young man are also dependent the futures of our children and grandchildren?

“The gates of tears are not closed’—I have no doubt that our prayers were accepted by the Creator. He will have great success on the straight path chosen by his forefathers, our holy Rebbeim, and the *tzaddik*, as well as the Chassidim, will see and rejoice in him.

“I said to myself that I should thank Hashem for everything I was able to see, for before me stands Mendel ben Levik, who, it is well known, was born and raised in purity and holiness and who constantly fears Heaven. As of today, all I see is fear of Heaven. I examined his deeds inside and out and I found not one flaw. He is complete in *nefesh*, *ruach*, and *neshama*. He possesses his own great learning in addition to the merit of his saintly forebears.

“You know as I do, that he is naturally distant from doing the slightest thing for appearances alone. And though he knows what is outside in the secular world, he also knows well to discern between the holy and the mundane, and his holiness was never tarnished, even the slightest bit.

“As he finished davening *Mincha*, he turned from the wall to me. I studied him—his face white as chalk, his body weakened from the fasting and his intense service all day. My compassion was



THE CARDS ALLOWING ACCESS TO THE WEDDING.

Shtreimel

The custom of the Rebbeim was to wear a *shtreimel* every Shabbos and Yom Tov, except for when they left Lubavitch. From the day the Rebbe Rashab and the Frierdiker Rebbe left Lubavitch in 5676 (תרע"ו), they no longer wore their *shtreimels* at all.

In honor of the Rebbe's wedding, the Frierdiker Rebbe once again donned his *shtreimel*, to the joy of the Chassidim.

In the Rebbe's *Reshimos*⁶, the Rebbe records a conversation with the Frierdiker Rebbe shortly after the wedding, where he told the Rebbe that the Rebbe Rashab had appeared to him in a vision and wished him *mazal tov* on the occasion:

“Last night I saw my father... He told me, “*Mazal tov for the hat*”... This is the second time I have seen my father since the wedding. The first time I was also wearing the hat, but that time he didn't wish me *mazal tov*.”



aroused
and I
suggested
that he
rest a bit

“A long silence enveloped the great room. Suddenly, the Rebbe’s face changed from red to white.”

but he didn’t react. The entire day he exchanged not even one mundane word with me. Perhaps he was commanded so. Instead he opened the Reishis Chochmah to study.

“Eventually, I was called to the telephone and I was asked if the chosson was ready for the *kabbalas ponim*. I answered in the affirmative. I passed the information to the chosson, adding that he would need to dress quickly for the wedding, as they would soon come to bring us to Yeshivas Tomchei Temimim, where the *kabbalas ponim* would take place.

“How I rejoiced when I saw him in a silk *kapote* with the *gartel* tied over it, as befitting the Rebbe’s child! My joy knows no end.

“I reflected, deeply emotional, as I sat in the car with the chosson en route to the yeshiva.

“My thoughts raced. I asked myself incessantly: How is this? Warsaw? Tomchei Temimim? Lubavitch? Rostov? Leningrad? Shpalerka? Kostroma? Riga? They all passed like a fleeting dream. Finally, I have come to rejoice, but my eyes are pouring forth tears!”

The Kabbalas Panim

The *kabbalas ponim* was held in Yeshivas Tomchei Temimim. The yeshiva hall was decorated beautifully. Several rooms were set aside as a women’s section, while the

main *zal* and its adjoining rooms were designated for the men.

“Only those who had an invitation,” writes Reb Elye Chaim, “or a bribe to the

policemen of a zloty or a half, were allowed to enter. That is, except for the professional thieves of Warsaw—they came and went as they pleased...

“The *zal* was packed from end to end—even more than yesterday. Rebbes, rabbis, great world-renowned scholars; the who’s-who of Warsaw; correspondents from all the



THE DRUSHEI CHASUNA BOOKLET, CONTAINING THE MAAMORIM SAID BY THE FRIEDIKER REBBE IN HONOR OF THE WEDDING.

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newspapers, including Hatzfirah, Moment, Haynt, Express, and many others; the chairmen of the rabbinical councils of both Poland and Warsaw; representatives of the Joint Distribution Committee, the orphans' home and similar institutions; and on and on."

At six o'clock, the Friediker Rebbe arrived at the yeshiva, and was greeted by joyous singing. Several minutes later, the *chosson* arrived. The thousands gathered outside cleared a path from the car to the yeshiva's entrance.

On the instruction of the Friediker Rebbe, the *chosson* was seated at the head of the table. To his right sat the Friediker Rebbe, wearing a *shtreimel*. To the *chosson's* left sat Reb Avraham Schneersohn, the Friediker Rebbe's father-in-law. Around the table sat the distinguished guests—Rebbes, rabbis, relatives and close associates. Surrounding them

stood Chassidim and yeshiva students, and all the guests.

Reb Elye Chaim describes what happened next:

"A long silence enveloped the great room. Suddenly, the Rebbe's face changed from red to white. At that moment he resembled an angel. His eyes shone with a clear, radiant light, shimmering like the morning stars. Awe and trembling gripped everyone present. It is indescribable.

"At that moment, the Rebbe started to speak. His words were uttered with a passionate flame."

The Friediker Rebbe announced: "It is well-known that during a wedding, the *neshamos* of parents come from *olam ha'emes*. Three generations of forebears attend every Jew's wedding, and for some, more generations attend. There are various degrees in this.



THE BUILDING OF YESHIVAS TOMCHEI TEMIMIM IN WARSAW, WHERE THE FIRST PART OF THE WEDDING WAS HELD.

“As an invitation to the souls of the Rebbeim who will come to the chupa to bless the couple, we will now deliver a *maamar*. A portion will be from the Alter Rebbe; a portion from the Mittler Rebbe; a portion from my great-grandfather [the Tzemach Tzedek]; a portion from my grandfather, the *kallah*’s great-grandfather [the Rebbe Maharash]; a portion from the *chosson*’s great-great grandfather [Reb Baruch Shalom, oldest son of the Tzemach Tzedek]; and a portion from my father, the *kallah*’s grandfather [the Rebbe Rashab]. ‘*Kol ha’omer davar b’sheim omro—* whenever someone quotes a saying in the name of its originator,’ one should consider it as though the originator of the statement is standing before him.”

Immediately following his awe-inspiring introduction, the Frieddiker Rebbe began to deliver a *maamar*, *dibur hamas’chil* “*Lecha Dodi Likras Kallah*.” It lasted about half an hour.

The Bedeken

Reb Elye Chaim continues his description:

“After the *maamar*, the tables were moved aside and the *chosson* was escorted into the adjoining room, the women’s section. Large, beautiful trees with flowers and roses filled the *kallah*’s reception room. Many electric lamps were within the arrangements, and they looked beautiful.

“I saw the beautiful *kallah* inside the garden, attired in a beautiful dress. Her face was white as chalk, infused with fear of Heaven, shining like the morning light amidst the

garden of flowers surrounding her. The Rebbetzin [Nechama Dina] and the *alte Rebbetzin* [Shterna Sara] were at her side.

They, in turn, were surrounded by all the distinguished women, as well as dozens of girls who had come to rejoice with her.

“They all waited anxiously for the moment the

chosson would enter to cover her with the veil. Everyone tried to catch a glimpse of her *chosson*.”

On the way to the *bedeken*, the Frieddiker Rebbe and the *chosson*, alone, entered a small room nearby the *kallah*’s reception. The Frieddiker Rebbe allowed only Reb Zalman Schneerson of Lodz, as a family member, to remain. The Frieddiker Rebbe personally dressed the *chosson* in the *kittel* made from the shirt of the Rebbe Rashab. Then, the Frieddiker Rebbe wrapped the silk *gartel* around him, and said that he would like to say the *brocha*, “*Ozer Yisroel B’gvurah*,” but since he already did so in the morning, he wouldn’t recite it again. The Frieddiker Rebbe said, “I am tying you to myself, *bazeh u’vebah*, in this world and the next.”

Afterwards, other people were also called into the room. Reb Avraham Schneersohn and each of the Rebbes in attendance were invited to *bentch* the *chosson*. Then, the *bedeken* took place, while the Alter Rebbe’s *niggun* was sung.

The Chupa

“Immediately after the *bedeken*,” Reb Elye Chaim describes, “everyone began rushing out of the yeshiva to the inner courtyard where the *chupa* stood, hastily and frantically hoping to grab a spot from which to see the *chupa* up-close.

"I didn't rush. I waited for the *chosson* and the *mechutanim* to go ahead as is proper, and so did many distinguished guests. We were given candles, and we formed two lines between which the Rebbe and Reb Moshe Horenshtein [son-in-law of the Rebbe Maharash]—they were the *shushvinin*—led the *chosson* to the *chupa*. Everyone standing there heartfully sang the Alter Rebbe's *niggun* in unison.

"I can't begin to describe the scene of the pushing, running, screaming and general chaos that filled the area. Men, women and children filled the large courtyard. Many electric lamps hung above it, illuminating it brightly. The *chupa* stood in the corner of the courtyard.

"Once the *shushvinim* brought the *chosson* to the *chupa*, they went back to bring the *kallah*. At her sides were her mother the Rebbetzin,

her grandmother the Rebbetzin, and the Rebbe's aunt, Rebbetzin Mushka, the younger sister of the Rebbe [Rashab] *nishmaso eden*.

"I heard an announcement from Reb Feivish Zalmanov, that the youngsters should move away from the *chupa* and make way for the elders. Some semblance of calm was restored.

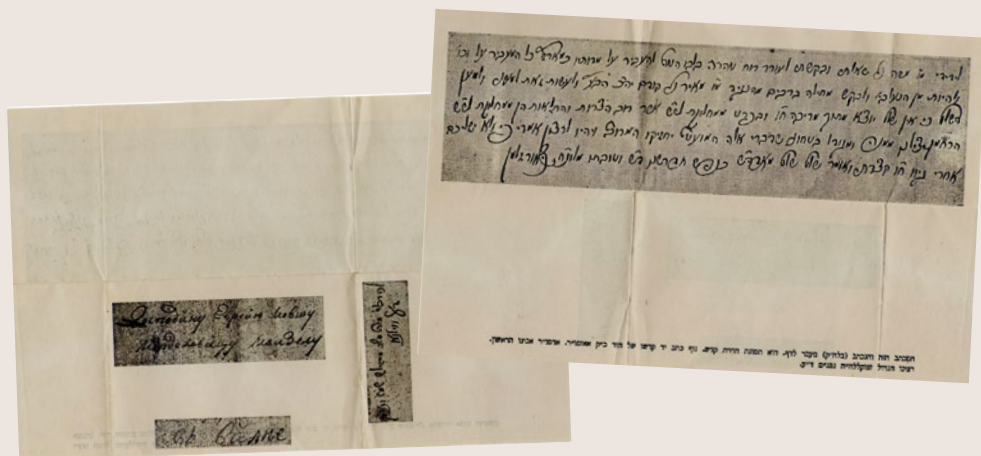
"They then circled around the *chosson*—the *kallah*, the Rebbe, the Rebbetzin, the *alte Rebbetzin*, the Rebbe's aunt Rebbetzin Chaya Mushka, and her husband, Reb Moshe Horenshtein.

"Suddenly, I heard the first *brocha* being recited. It was the Rebbe. His voice thundered like the rapids, deeply solemn and trembling. As his voice echoed through the courtyard, a deep awe fell upon us all. Instantly, the crowd fell silent. The Rebbe's clear, sweet voice called out—it was mournful and elated at once, and

Historic Teshura

At the wedding, a historic memento was distributed—at the time, unprecedented in the history of Lubavitch: A photocopy of a handwritten letter by the Alter Rebbe. The manuscript was accompanied by a detailed description, known as a *ya'ir nesiv*, written by the Frierdiker Rebbe.

After the wedding, the Frierdiker Rebbe mailed copies of the memento to many Chassidim around the world who could not attend.



THE TESHURA DISTRIBUTED AT THE WEDDING.

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could be heard even at a distance. Tears flowed like water from every face; everyone's hearts melted as the Rebbe said that *brocha*.

"Then, the *chosson* was *mekadesh* the *kallah*,

I Gave My Daughter to a Man!

In a letter to the Rebbe shortly after the wedding, Harav Levi Yitzchak writes:

"You were brief where you should have written at length! I want to know what, specifically, were the words [uttered by your father-in-law (the Frierdiker Rebbe)] when he declared, 'I can state, "*Es biti nasati l'ish*, I gave my daughter to this man."

"You conclude with, '*vechulu vechulu*.' But the meaning of '*vechulu vechulu*' I do not know! Report to me his words as they were. This will not be arrogance on your part, for it was not you who said it!"

What, in fact, were the words the Rebbe's father is referring to?

During the *chasuna*, an elderly Chossid, Reb Berel Moshe Shmotkin (one of the *eidim* on the *kesuba*) asked the Frierdiker Rebbe, "Tell me about the *chosson*!"

The Frierdiker Rebbe responded:

"I have fulfilled, '*Es biti nasati l'ish*, I gave my daughter to a man.'

"He is *baki* in Bavli and Yerushalmi; he knows the Rishonim and Acharonim, as well as Likkutei Torah with all its references, and much, much more."

and the Radziner Rebbe was honored to read the *kesuba*."

Witnesses on the *kesuba* were two prominent Chassidim, Rabbi Berel Moshe Shmotkin and Rabbi Mendel Kuperstock, the rabbi of Postavy, Poland.

"The

Rebbe began again, reciting the *sheva brachos* in a loud voice emanating from the depths of his heart. Again, joyful trembling fell upon all of us gathered there. It seemed as though we were hearing an angel's voice from *Gan Eden*. I do not exaggerate when I say this: when we heard him recite the words, '*Asher yatzar es ha'adam b'tzalmo*,' we all repented with as true a *teshuva* as upon hearing the Rebbe cry out '*arov avdecha letov*,' before the *shofar*-blowing on Rosh Hashanah.

"How fortunate we were to hear this. May we all together merit to speedily hear '*B'arei Yehudah uv'chutzos Yerushalayim, kol sasson v'kol simcha*!'

"After the *brachos* were recited and the *chosson* broke the glass, a massive cry burst forth from the thousands present, '*Mazal Tov*!' setting forth song and dance and music before the *chosson* and the *kallah*."

The Wedding Seuda

After the *chupa*, the Frierdiker Rebbe, the *chosson*, *kallah*, and all the relatives retired to the yeshiva building for a short rest.

One of the rooms of the yeshiva served as the *yichud* room. A number of relatives entered together with the *chosson* and *kallah*. On the Frierdiker Rebbe's directive, they departed one at a time. The Frierdiker Rebbe poured tea for the *chosson* and *kallah* over which they broke their fast, and then he left the room as well.

The guests proceeded to the large hall at 35 Pańska Street, where the wedding meal was held. The Rebbe later noted that the wedding was held in a different location "in the

time, the Friediker Rebbe asked that all the guests take their seats.

The waiters arrange buffet tables where *l'chaim* and cake were served, and the Frieddiker Rebbe himself walked amongst the tables with a bottle, distributing *l'chaim* to each guest and blessing them.

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In a *sicha* in 5747, the Rebbe related:

“During my wedding meal, my father-in-law stood up from his place and walked amongst the guests to distribute *l’chaim*. When I saw this, I couldn’t remain sitting in my place whilst the Rebbe stood and distributed *l’chaim*, so I stood up from my place in order to at least attempt to assist—to hold the bottle, give the cups, etc.—but the Rebbe immediately turned to me and indicated that I should remain sitting at my place. When I nevertheless attempted to insist—Jews are, after all, stubborn—he motioned again, even more explicitly, that I should not stand up. So with no choice, I remained seated—on pins and needles, of course—until the Rebbe returned to his place to continue the meal.”⁸

When he arrived to where the *bochurim* were standing, the Frierdiker Rebbe directed the *mashgiach*, Reb Alter Simchovitch, to distribute *l’chaim* to each of the students. When all the *bochurim* had cups in their hands, the Frierdiker Rebbe himself took a cup, and said *l’chaim* and a short *sicha* to the *bochurim*.

Afterwards, the dancing resumed, with the participation of the Frierdiker Rebbe, who danced with the *chosson* and his father-in-law, Reb Avraham Schneersohn.

After a short interval, the Frierdiker Rebbe delivered the first portion of the *maamar* “*Asher Barah Sasson*,” which lasted about an hour. At midnight, the Frierdiker Rebbe paused his delivery and the tables were arranged for the meal. A special table was also arranged for the *bochurim*. Everyone washed their hands for bread and the wedding *seuda* began.

During the meal, the Frierdiker Rebbe instructed one of the *bochurim* to distribute a *teshura* to each of the participants.

After the meal was served, the music began once again and the entire assemblage resumed

dancing. The *Polisher Rebbes* in attendance danced in a circle and when they sat down to rest, the Frierdiker Rebbe took the *chosson* and danced with him “in the Russian style,” one hand on the other’s shoulder. The Frierdiker Rebbe danced quickly.

At 3:30 in the morning, the dancing concluded and the *Polisher Rebbes* took their leave. The crowd formed a half-circle around the Frierdiker Rebbe singing *niggunim* for about half an hour.

Then, the Frierdiker Rebbe resumed his delivery of the *maamar* “*Asher Bara Sasson*.” Afterwards, the Amshinover Rebbe (who entered in middle of the *maamar*), was presented with refreshments and fruit. The Frierdiker Rebbe said a *l’chaim* with him, and they sat together for a quarter of an hour, following which the Frierdiker Rebbe left for the hotel.

The *seuda* concluded after 6:00 a.m.

Sheva Brachos

At 6:00 p.m. on the day following the wedding, the first *sheva brachos* took place at 35 Pańska Street, where the wedding was held the previous night. Although only select close Chassidim and distinguished guests were invited, several hundred people attended.

Many Rebbes attended this *sheva brachos* and a special table was designated for them. At its head sat the Frierdiker Rebbe; at his sides Reb Avraham Schneersohn and the *chosson*.

During the meal, the Frierdiker Rebbe directed a group of Chassidim to sing the Alter Rebbe’s *niggun* slowly, and he sang along in great ecstasy. The assembled Rebbes joined in.

Following *bentching*, the Frierdiker Rebbe danced with the Rebbes and prestigious rabbis. All the guests—Chassidim and *bochurim*—stood surrounding them, watching and singing

joyfully. A short while later, the Frierdiker Rebbe prepared to deliver a *maamar*. Immediately, everyone gathered around him, and the Rebbe said the *maamar*, “*Kol Haneheneh*.”

With that, the festivities in Warsaw came to an end. The next morning, the Frierdiker Rebbe and the entire family set out by train to return to Riga.

Shabbos Sheva Brachos

After *Shacharis* that Shabbos in Riga, many Chassidim assembled in the apartment of Rebbetzin Shterna Sara for the *sheva brachos seuda*. The Frierdiker Rebbe held a *farbrengen* and delivered a *maamar*, “*Margela Bipumei D'rava*.” The room was packed, and the *farbrengen* lasted until very late.

Motzo'ei Shabbos was also Yud-Tes Kislev. The Frierdiker Rebbe held a *farbrengen* throughout the night until morning. During the *farbrengen*, he noted that the day was special not only because of Yud-Tes Kislev, but also because of the *sheva brachos* of the Rebbe.

At the beginning of the *farbrengen*, the Frierdiker Rebbe dictated to his *mazkir*, Reb Chatshe Feigin, a Yiddish text to be sent to the Ohel of the Rebbe Rashab in Rostov: “*Pidyon* to be placed on my father's resting place: ‘Your will has been fulfilled.’” (Apparently, this is a reference to the fact that the Rebbe Rashab had suggested the *shidduch* between the Rebbe and the Rebbetzin.)

Yud-Tes/Chof Kislev

On the sixth night of *sheva brachos*, the Frierdiker Rebbe held a long *farbrengen* where he spoke about a wide range of topics. The Frierdiker Rebbe challenged many Rigan Jews to personally promote Jewish education, even at the expense of their own livelihood, telling one individual, “Sell everything you have and build a *cheder* with *mesirus nefesh*!”


He also urged the assembled to study *Mishnayos baal peh*, a practice which the Rebbe would later strongly encourage.

Toward the end of the evening, the Frierdiker Rebbe declared:

“My *mechutan* is a *mekubal* and, accordingly, he explains why the wedding took place in Kislev [according to Kabbalah]. But I explain it this way: Kislev corresponds to the ‘third month’ of *pnimius haTorah* [i.e. just like the month of Sivan, when the Torah was given, is referred to as the third month counting from Nissan].” T

1. Letter to Reb Moshe Horenshtein. Igros Kodesh Admur HaRayatz vol 16, p. 277.
2. See *With Heart and Soul*, Derher Adar I 5776,
3. Toras Menachem vol. 10, p. 198.
4. Reb Eliyahu Chaim Althaus was a close Chossid of the Frierdiker Rebbe, who served as the *shadchan* for the Rebbe and Rebbetzin's *shidduch*. His letters describing the Rebbe's *chasuna* are a primary source of information. For more on this unique Chossid and his special writing talents, see *Of Heart and Quill*, Derher Cheshvan 5776.
5. Igros Kodesh Admur HaRayatz vol 16, p. 438
6. Reshimas Hayoman P. 149-150
7. Toras Menachem vol. 10, p. 200.
8. Hisvaaduyos 5747 vol. 3, p. 464.
9. Toras Menachem vol. 10 pg 206. Sichos Kodesh 5714 pg. 119.

Dancing from a Distance



The wedding ceremony itself was marked in a most majestic manner, with a ceremony attended by hundreds of Chassidim and world-famous

Torah leaders of the time. A most memorable event that left profound impressions

upon the hearts and minds of all the participants, remaining with them their entire lives.

The Rebbe's parents, Reb Levi Yitzchok and Rebbetzin Chana, then resided in the city of Yekatrinsk, which at that time was under communist rule. As the wedding was to take place in Warsaw,

Poland, the marriage waited for several months with the hope that the Rebbe's parents would be able to attend. But it became clear that the communist officials would not allow the Schneerson

Yud Daled Kislev, 5689... A date that says so much to the Chossid of our time. One need not probe for a perfect description of its significance any further than the Rebbe's own holy words, "This is the day in which I was connected to you; and you to me..."

family, the pleasure of attending their own son's wedding.

Nevertheless, they were determined not to pass by such an occasion lightly. In her memoirs dated on 14 Kislev 5709, twenty years later, the Rebbe's mother, Rebbetzin Chana recounts the joyous celebration that took place in their

home. She describes in vivid detail the vast preparations that led up to the long-awaited evening, and goes on to articulate how their entire community joined in the celebration with song and dance. The onlookers watched with tears streaming from their eyes as their illustrious Rav danced with his father-in-law and brother, privileged to have been with him in this “bittersweet” moment, despite the heavy price that they would very likely be liable to pay for such “anti-government activity”.

The following is a recounting of an episode from that same period, but is less well known. It is excerpts of a letter from the Rebbe's uncle, Rav Shmuel

Schneerson, in which he recounts to the Rebbe and Rebbetzin, the occurrences of the preceding Shabbos, when the Rebbe's “oifruf” was commemorated in his father's home. This too, as was the case of the Chuppah, in the absence of the Chosson:

speculate that you wish to know of what transpired here on the “big day”. Let me begin from the “Oifruf”, which I was privileged to

have spent together with your parents, may they live and be well. On Shabbos morning following davening, there was of course, a grand Kiddush followed by a festive meal. Although the actual invitees were quite few, a vast crowd participated. A number of speeches were offered to honor the occasion, and the new couple. Above them all, stood the exceptional address of your father, who spoke through his tears of joy that flowed from the depth of his heart. It truly seemed to us as though the Chosson and Kalla sat here at our side, and no barrier of distance existed at all; as if you were with us in totality...

The meal continued on until eight o'clock in the evening, and nearly all the participants remained until its conclusion. In the midst of the meal, as our hearts rejoiced in an upbeat manner, we broke out in a joyous dance as would befit such an occasion - and perhaps even more than befitting... The dance did not only take place on the ground, but it ascended “upward”; we found place to dance upon the table as well. And not only did our souls spread forth, but even our bodies, i.e. we removed our outer garments revealing our tzitzis... All-in-

all, it was a day of great celebration, one of sincere joy, truly magnificent. Even I myself “let-loose” a bit ...

As this day concluded, we began the preparations for the wedding, with which we busied ourselves for three consecutive days, from Shabbos, until Tuesday evening.

We actually celebrated an authentic wedding, although the Chosson and Kalla were not here (something which may have had its affects on the celebration somewhat). However, truth to be told – taking into consideration the sense of joy in the air -, it really seemed as if you were here; not only in spirit, but in body as well!

The grand event commenced at seven o'clock in the evening. Your father opened by notifying all the partakers, with tears in his eyes, of this joyous moment, and requested of them all that they join him in his celebration. Despite the restricted space availability - which may result in some sweating - he asked that as true friends, they overlook the discomfort and sweat along with him on this momentous evening (and this they indeed carried out...).

This was followed by seven or eight speeches, and then your father delivered his words, as is customary. The speeches persisted until eleven o'clock in the evening. In the meantime, a music band was fetched, and the dance was on non-stop. This continued until seven o'clock in the morning. Again, our joy surged forth so much so that it caused an outbreak of our souls and bodies, and we revealed our tzitzis (those who wore no tzitzis opened their outer garments, revealing their shirts...) “And the city of Dyeneper’ was beaming with joy!” (“Tzohala Ve’someicha...”)

We conducted private dances between ourselves - the invitees, and we had communal dances with the remainder of the community. All-in-all it could be said that one who has not seen rejoicing as such, has not seen true rejoicing in his days...



לזכות

הרה"ח הרה"ת משה מאיר הכהן וזוגתו פנינה שיחיו

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