

L'CH

WHAT THE REBBE SAYS ABOUT IT



T CHESHVAN 5736, AVREMEI SLAVIN VIA JEM 304364

A JOYOUS CHASSIDISHER FARBRENGEN IN THE UPSTAIRS ZAL OF 770. REB DOVID RASKIN AND REB MENDEL FUTERFAS ARE ON THE TABLE.

לזכות
החיילת בצבאות ה'
ברכה אלישבע בת בריינה
לרגל הולדתה ערב חג הפסח ה'תשע"ט

נדפס ע"י זקניה
ר' **מנחם שלום** וזוגתו מרת **שושנה יפה**
ומשפחתם שיחיו
סיגלשטיין

AIMM!

L'chaim is a bit of a confusing topic.

On the one hand, it is the most stereotypical Chassidishe practice to say a bit of *l'chaim* on special occasions. Stories and anecdotes abound of Chassidim warming themselves up and getting into the farbrengen mood with a *l'chaim*...

The Rebbe himself gave out bottles of *mashke* at farbrengens and during *kos shel bracha*, and sent bottles of *mashke* with many shluchim for distribution at their destinations. The Rebbe personally wished *l'chaim* to individuals at farbrengens, occasionally specifying the amount a person should drink.

Yet—we all know that the Rebbe said not to drink more than four small *keleshkes* (small shots!) of *mashke*. In other words, you can say *l'chaim*—but

not to the point of intoxication or even blurred judgment².

So which is it? If the loosening effect of *mashke* is good for farbrengens, why is there the hard limit of four *keleshkes*? And if it is not a positive thing, why isn't it prohibited like any other synthetic high from substances?

Unfortunately, there are many people who cannot overcome this paradox. For some, the limit of four *keleshkes* feeds into the notion that alcohol is a harmful substance that must be frowned upon and banned from Chassidishe circles and yeshivos. For others, the opposite is true: The limit of four is popularly referred to as “the *gzeira*, the decree”—a term which the Rebbe rarely used, if ever—and is often understood as such: a super-rational decree that is (hopefully) followed.

As we will see below, neither is true.

Why We Say L'chaim

But first, why *do* we drink *mashke*? Why is it that saying *l'chaim* has an undeniable place in the Chassidische lifestyle?

The Rebbeim offered a number of reasons for the custom of saying *l'chaim* at farbrengens:

- Before *shechita*, water is given to the animal to smoothen the lung or to thin-out the skin. Similarly, the *mashke* works to soften the *nefesh habahamis* and make it more *eidel* (see sidebar). This was perhaps the reason most often given.³
- *Mashke* is like *sota*-water, cleansing the *nefesh*.⁴
- Chazal say, גדולה לגימה שמקרבת—drink brings people together. We are prohibited to drink the wine of a non-Jew because we are concerned that it will cause closeness and familiarity, eventually leading to Jews marrying non-Jews. How much more so does it cause closeness amongst Yidden themselves.⁵
- It opens the *nefesh haElokis* and brings joy to a person.⁶

SIMILARLY,
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The Dark Side Of Mashke

But there is a flipside. The Rebbeim, particularly the Frierdiker Rebbe, would often speak about the dangers of *mashke*.

Chassidim of old would consider it “accursed waters”⁷ and “a disgusting thing (דבר המאוס),—a term that the Rebbe quoted countless times.⁸ It causes a person to burn with a “foreign fire,” and awakens one’s animalistic urges. Used in the wrong way, it causes a person to become despicable and low.⁹ According to Kabbalah one should refrain from drinking alcohol altogether, due to the negative effect it has on the mind. There was even a time that people would make *kiddush* on challah instead of wine.¹⁰

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A Dangerous Tool

Thus, *mashke* is a legitimate and important tool—but it can easily become dangerous when used in the wrong context.

The Rebbeim would speak to this paradoxical nature of *mashke*.

“By Chassidim, a farbrengen is one of the foundations of the ways of Chassidus,” the Frierdiker Rebbe says. “And a farbrengen is done with a bit of *mashke*. But, for a Chossid, the *mashke* itself must be out of the question.”¹¹

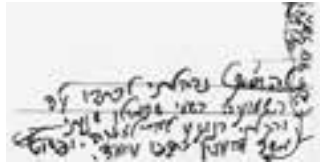
“*Mashke* is disgusting (דבר המאוס),” the Rebbe said in another *sicha*. “Which is why we only have it on special occasions, but on the other hand we see that *mashke* can actually be something lofty.”¹²

“The Rebbeim completely negated over-drinking, which is referred to as ‘drunk’ and ‘wildness,’” the Rebbe writes in a letter. “But drinking in the way of Torah, in the sweet ways of Chassidus—*aderaba ve’aderaba*.”¹³

Chassidim were encouraged to say *lchaim*, but with strong limitations—and the less the better. “On the one hand, one must take *mashke*, because it helps. On the other hand, the less one takes the better it is... Today, the *uftu* is that taking a little bit can have a great effect.”¹⁴ *Lchaim* should be taken in a farbrengen context—but only if the person isn’t taking it for the physical reasons, *chas veshalom*—to get drunk.¹⁵ And drinking *mashke* or wine not in the farbrengen context, “like a *baalebos*” with meat (or fish)—that is completely out of the question.¹⁶

The Frierdiker Rebbe and the Rebbe would tell of various Chassidim who would pour themselves some *mashke* at the beginning of the farbrengen—and pour it all back into the bottle at the night’s end.¹⁷ One Chossid, Reb Hendel Kugel (from Plenshitz) would sell the same bottle of *mashke* to the *goy* every year before Pesach.¹⁸

Did The Rebbe Ever Nullify The Limit



ובהלתי לכתבו ע"ד השמועה בשמי שכאילו שניתי והקלתי בנוגע למשקה. ופשוט

אשר והענין בתקפו עומד, ובצנעא חמור עוד יותר.

I was shocked to read that there is a rumor in my name that, as if to say that I have changed and become lenient regarding *mashke*. Obviously it is fully applicable, and in private it is an even greater concern.

(*Teshura Simpson-Hazdan 5768*)

THE REBBE GIVES OUT A BOTTLE OF MASHKE DURING A FARBRENGEN, YUD-TE'S KISLEV 5723*.

Mashke or Vodka?

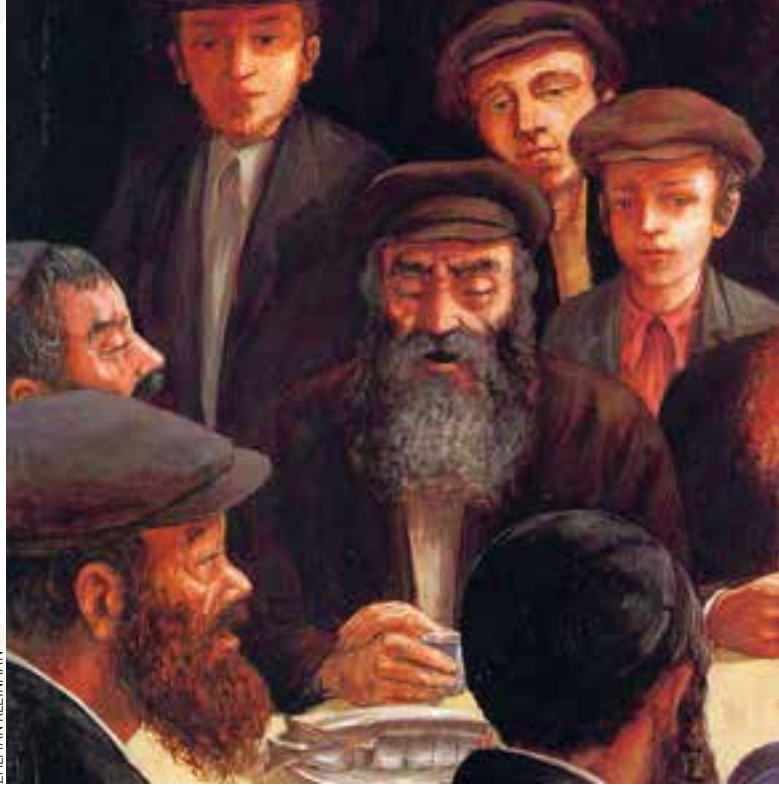
Reb Naftali Kraus was a Lubavitcher Chossid and a journalist, who once wrote about his amazing experience of Simchas Torah 5736* by the Rebbe for the Israeli Maariv newspaper, and he mentioned that the Rebbe had given a bottle of vodka for the staff of the newspaper. A few days later, he was told that the Rebbe was looking for him.

“I have to admit that I was very shocked,” he said. “Did I do something wrong that the Rebbe is calling me?”

The Rebbe was sitting with the article open on the table. Smiling broadly, the Rebbe gave him a *yasher koach* for the article. Then the Rebbe continued, “Why did you have to write ‘vodka’? Why not ‘*mashke*’?”

He later related: “In my mind, I was thinking ‘Should I now go into an explanation that in modern Israel, ‘*mashke*’ can refer to any drink, not only hard drinks? But it seems that the Rebbe read my thoughts.”

The Rebbe continued to explain that when the term “vodka” is used, it can sound like this is a place that people go wild. As a “*tikkun*,” to correct the damage from what was written, the Rebbe gave him dollars for the entire staff of the newspaper.¹⁹

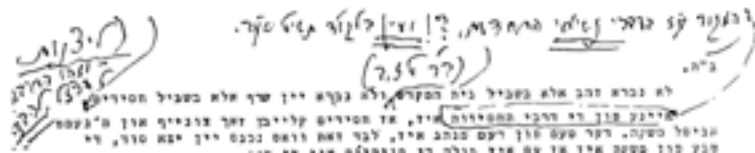


ZALMAN KLEINMAN

This Is Mockery

In an article for a certain Chabad publication, a Chossid began his article with (what he thought was) a cute *vort*: The Midrash tells us that gold was created only for the *Beis Hamikdash*; so too, *mashke* was made only for the Chassidim, as drinking a bit of *mashke* is one of the *darkei haChassidus*, the ways of Chassidus.

The Rebbe added the source for the Midrash about gold:



(ב"ר [=בראשית רבה] טזב)

Then the Rebbe addressed his actual *vort*:

ליצנות - ומהו החיבור לדרז"ל להבדיל

This is **mockery**. What is the connection to the words of our sages, *lihavdil*.

On his assertion that this is one of the ways of Chassidus, the Rebbe wrote:

המקור ע"ז בדברי נשיאי החסידות?! ועיין בלקו"ד תשיט סע"ב.

What is the source for this in the words of the *Nesi'im* of Chassidus?! **Look** in Likkutei Dibburim p. 719 at the end of *amud beis*.





The Limit

Mashke was always a complicated subject, and it is up to the individual to determine if he can drink a little *mashke* like a Chossid, rather than drinking vodka like a drunkard.

In 5723*, the Rebbe announced²⁰ that he was instituting an official limit on the acceptable amount of *mashke*: from now people could drink no more than three small *keleshkes*.²¹ The Rebbe emphasized that this included all situations and scenarios—*farbrengens* at all times of the year as well as weddings. Kiddush should be made only on wine, not *mashke* (and when one realizes that *mashke* is truly disgusting, it will no longer be optimal for *kiddush* from a halachic perspective.)

As the Rebbe would later elaborate, this is the amount of *mashke* that could be useful in *avodas Hashem*.²² If someone has the urge to drink more than that, it has nothing to do with holiness; he wants to drink alcohol like the people on the street.²³ *Mashke* is sometimes used to remove the growth in the lung—but if you drink over the limit, *halevai* it doesn't cause new growths...²⁴

This wasn't a suggestion; even if you need to “break yourself” in order to listen, this is what the Rebbe expects. “You will be able to *farbreng* for many hours,” the Rebbe said, “and it is guaranteed that it will not take away from your *avoda* at all.”²⁵ If you truly wish, even a tiny drop will suffice for the purposes of *nefesh haElokis*—and if not, then even an entire barrel will not.²⁶ Instead, drink your fill with the wine of Torah, Chassidus!²⁷

The Rebbe did not apply the limitation to those older than 40 (although he often said that they should adhere to it as well).²⁸

When discussing the limitation on *mashke*, the Rebbe usually simply repeated the words of the Friediker Rebbe that *mashke* is despicable—often adding that the Friediker Rebbe's *sichos* were much sharper than his own. But in one letter,²⁹ written to a Russian Chossid years before the official limit was instituted, the Rebbe said that there were several reasons why *mashke* should be drunk less than in the past: 1) Now that there are so many *sichos* and *maamarim* that are easy to understand, an abundance of *mashke* is not needed to have the desired effect. 2) Now there is a great emphasis on spreading Chassidus among the wider Jewish world, and the behavior of drinking a lot of *mashke* can hurt these efforts.

The Friediker Rebbe once said that, “Now I am always like after a bit of *mashke*.” In those years, his health prohibited him from drinking *mashke*, but the deeper reason for his inability to say *l'chaim* was because he was “always like after a bit of *mashke*.” As Chassidim, we are pulled after our Rebbe, and we no longer require the actual *mashke*.

NOW THAT THERE ARE SO MANY
SICHOS AND MAAMARIM THAT ARE
EASY TO UNDERSTAND, AN ABUNDANCE
OF MASHKE IS NOT NEEDED...



KEFAR CHABAD, YUD-TES KISLEV 5726, LEVI FREIDIN VIA JEM 306245

There Are No Excuses

Over the years, the Rebbe would speak about the limitation over and over again—often noting that people had begun to become lax in it—and reiterating that it had never been weakened and would stand forever.³⁰ The year that the limit was instituted was 5723*, and the Rebbe would go on to speak about it all through the 5720s*, the 5730s*, the 5740s*, and the 5750s*. (The only noticeable difference was that at one point³¹ it changed from three *keleshkes* to four.)

He often emphasized that he meant it without any games: the limit was four (or three) *keleshkes*—small ones, not big or even medium sized cups, so that the total amount of *mashke* wouldn't exceed a *revi'is* (or the majority of a *revi'is*).³² The Rebbe spoke unusually emphatically about the subject, especially against those who encouraged others to drink.³³ He went through every excuse that people would make for themselves and dismissed them one by one.

- **It has been nullified by now:** “There are some people who want to convince themselves that the limitation on *mashke* has already been nullified... It must therefore be reiterated that it applies fully, forever.”³⁴
- **It is the Rebbe's duty to say it, but he doesn't really mean it:** “As we've said many times, I mean it simply, without *p'shetlach*, *drashos* and *remazim*. People shouldn't say that I have the duty to speak about it, and the listener must act to the contrary...”³⁵
- **There are bigger issues out there:** “[People say] that there are bigger areas in which they don't obey—but they should know that this isn't a small thing. To the contrary: This is the *even habochen* (“measuring stick”) of a person's *hiskashrus*, whether he is holding onto the *kliamke* [lit. the Rebbe's doorknob; i.e. connected to the Rebbe]... All the *chochmelach* and *p'shetlach* are meaningless. The Rebbe said that *mashke* is disgusting, and he wanted his words to be published. If it wasn't so bad, why would he say that it should be published? Obviously it is important, and relevant for generations.”³⁶
- **But this is the only way that I can farbreng!** There are some *talmidim* who consider themselves *shpitz Chabad*—through doing the opposite of this directive! They use out the fact that they are learning in Tomchei Temimim to do the opposite of *nessi doreinu's* directive! How is it possible that a person will have a better understanding in Chassidus through doing something against the directive of *nessi doreinu*?!...³⁷ When you use a *perek Tanya*, *maamar Chassidus*, or *chassidishe piggam* to fulfill the will of the *yetzer hara* and drink *mashke*, it is like taking the head of the king and putting his face into the place of the *yetzer hara*!³⁸

This behavior doesn't help a person overpower coarseness of the body: to the contrary, it is strengthening the coarseness of the body!³⁹ Those who say that it helps their *avoda*—they are dressing it in a *zaidene zupetze* (a silk kapota, i.e. glorifying a bad thing), and they even say that it's what the Rebbe wants!⁴⁰ “Obviously the [extra] *keleshke* won't help to remove the ‘growths on the lung,’ especially since he is convincing himself that even though we spoke in public not to drink more than three—he is a *sam sapoznik*, he is his own man, and he can show a *kuntz*: he will take four, five, six, seven, eight, until he can no longer count, for he is under the table!”

“[Getting drunk and] confused is the opposite of *seder*, order; the opposite of holiness, and, most importantly for us, contrary to the will of the *nessi doreinu*. If you fool yourself into thinking that with one more drink you will become higher than knowledge, the truth is that you are simply becoming confused, contrary to the will of *nessi doreinu*.”⁴¹



TEL AVIV, CIRCA 5700S, JEM 306728

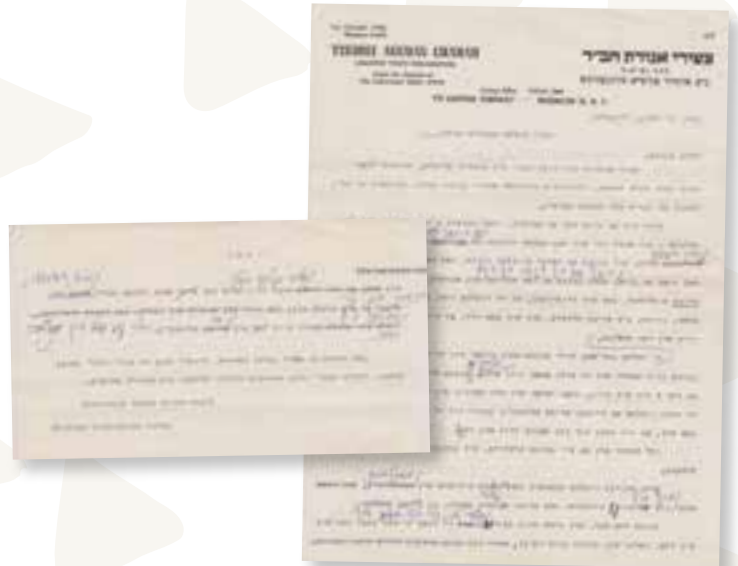
They Aren't My Shluchim

On 2 Sivan 5728*, the Rebbe called the *mazkirus* and the directors of Tzach for a *yechidus*. The Rebbe said⁴² that he had heard that people had again begun to become lax on the limit of *mashke*. “Everyone has the choice to do as they wish, contrary to my request,” the Rebbe said. “But regarding *tahalucha* on Shavuos, which is *my* shlichus—I am asking you to relay the message that anyone who does not follow the *takanos* regarding *mashke* are not my shluchim.”

The Rebbe went on to say that this did not apply to *mitvza tefillin*, which is a *din* in Shluchan Aruch, but to matters that were his shlichus: *tahalucha* on Shavuos, Merkos Shlichus in the summer, and *tahalucha* on Simchas Torah. It applied to *bochurim*, *yungerleit* and older people.

The Rebbe added that there was no *k'peida* regarding the past, *chas veshalom*, and anyone who would take upon themselves to follow the *takana* in the future—then he was asking them to be his shluchim.

Tzach sent out a letter relaying the Rebbe's message, which was edited by the Rebbe. (see image in sidebar).

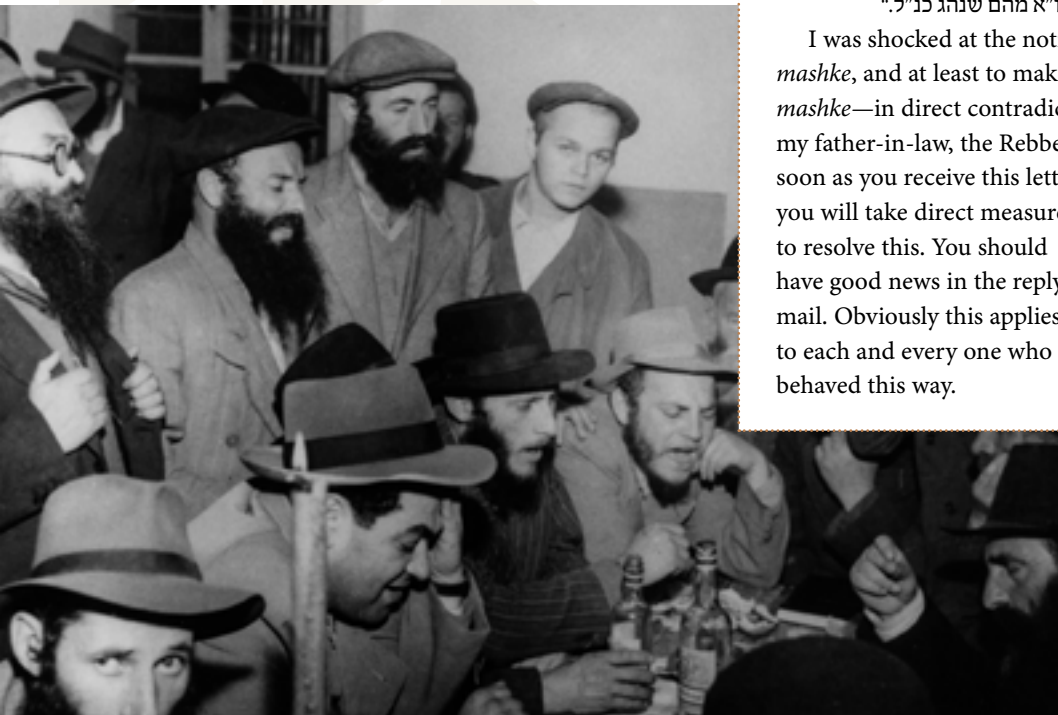


THE REBBE'S HAGAHOS ON A LETTER FROM TZACH THAT BOCHURIM WHO DO NOT FOLLOW THE REBBE'S INSTRUCTION ABOUT MASHKE SHOULD NOT JOIN TAHALUCHA, DATED 2 SIVAN 5728.

Making Kiddush On Mashke

”נבהלתי להסביר לקדש על יי"ש, ועכ"פ לקדש את שתית היי"ש - היפך הגמור מציווי כ"ק מו"ח אדמו"ר נשיא דורנו. ובודאי תיכף לקבלת מל' ינקטו באמצעים הכי מוחלטים לתיקון כ"ז. ויבש"ט בזה בחוזר. פשוט שכל הנ"ל מכוון לכאו"א מהם שנהג כנ"ל.”

I was shocked at the notion to make *kiddush* on *mashke*, and at least to make holy the drinking of *mashke*—in direct contradiction to the command of my father-in-law, the Rebbe *nessi doreinu*. Certainly, as soon as you receive this letter you will take direct measures to resolve this. You should have good news in the reply-mail. Obviously this applies to each and every one who behaved this way.





LEVI FREIDIN VIA JEM 236149

REB LEIBEL RASKIN, REB LEIBEL MOCHKIN, AND REB ADIN EVEN-YISROEL (STEINSALTZ) JOIN IN A L'CHAIM AT THE FARBRENGEN CELEBRATING YUD SHEVAT 5750*, 40 YEARS OF THE REBBE'S NESIUS.

Who Does The Limitation Apply To?

The Rebbe said this applied to everyone—but especially to *bochurim*. Even someone who isn't a *bochur*, the Rebbe said, “still shouldn't *krich* and do something against the opinion and will of the Rebbeim. How much more so that he is a student in yeshiva, and he is therefore not his own boss: the Rebbeim are completely the *baalebatim* over him. He is a *ben* and *eved*, a son and servant, to the Rebbeim.”⁴³

Just as Aharon Hakohen transmitted Hashem's message that the *Kohanim* who served in the Beis Hamikdash were prohibited from drinking alcohol, the Moshe Rabbeinu of our generation transmits to us the command that we are not to drink alcohol—especially *bochurim* who are a kingdom of *Kohanim*.⁴⁴ The Rebbe mentioned that this was especially applicable to *bochurim* since they are in their *yimei hachamimus*.⁴⁵ Women are not to drink *mashke* at all, according to the Gemara, and the Rebbe therefore said to mix the *mashke* for them with water.⁴⁶

As mentioned, the Rebbe did not apply the limitation to those over 40, and over the years, he mentioned several reasons for this:

- The Gemara says that until 40 eating is good for a person, whereas after 40 drinking is good.⁴⁷
- After 40 people have already reached an understanding of their teacher⁴⁸, and they no longer are under this limit from the Rebbe.
- At 40, one's mind is more calm and tranquil.⁴⁹



What About Mashpi'im And Roshei Yeshivos?

In a *sicha*, the Rebbe addressed the notion that the limit does not apply to *mashpi'im* and *roshei yeshivos*: “There are those who believe that this doesn’t apply to him, because he’s a *rosh yeshiva*, a *mashpia*, or a *mashgiach*. He drinks *mashke* so that he can serve Hashem not only with his revealed *kochos*... but with his hidden *kochos*... But the truth is that *er veist nit vu er halt af der velt*, he has no idea where he’s holding. There’s no greater folly than the fact that he believes himself to be wise...”⁵⁰

When Does It Apply?

The limitation applies at all times of the year. In the original *sicha*, the Rebbe said that he wasn’t including Purim in the limitation, but it was quickly included.

“I am emphasizing that I actually mean it, in this physical world, and to every single person,” the Rebbe said at one *farbrengen*. “This applies on both Shabbos and Yom Tov; on Yud-Beis Tammuz, Yud-Tes Kislev, Simchas Torah, and Purim... anything related to a *farbrengen* has the limitation of three *keleshklach*. This is besides for the obligation of four cups by the *seder*, or *kiddush* and *havdalah*.”⁵¹ Even during *kiddush*, one shouldn’t finish the entire cup,⁵² and the same is true when drinking the four cups at the *Moshiach’s seuda* on Achron Shel Pesach.⁵³

There were various occasions when people felt that the lack of *mashke* was hurting them, and the Rebbe was even asked to give dispensations.

At one of the Suktos meals in the Friediker Rebbe’s home, Rashag said⁵⁴ to the Rebbe that the *baalei batim* needed *mashke* in order to be joyful on *simchas beis hashoeva*: “The *bochurim* can be joyful through inebriating themselves with the wine of the Torah [Chassidus]. But what about the *baalei batim*?”

“That is not a strong argument,” the Rebbe replied. “The *baalei batim* can study as well!”

On the following night, Rashag said⁵⁵ that the *bochurim* were asking for a special dispensation to drink more for *simchas beis hashoeva*.

“What can I do?” the Rebbe said. “It’s a clear Rambam!”⁵⁶

“And what about the *yungerleit*?” the Rashag asked.

This time, the Rebbe answered sharply: “*Shlep mir nisht beim tzung*. Don’t pull my tongue!

“Rabbi Gourarie was by me a few days ago, and he told me that Reb Gronem would *farbreng* in a manner that the participants didn’t drink at all—and even the one *farbrengening* hardly drank. One shot glass stood on the table, and it wasn’t even always finished. The main thing was that it had its effect!”



ZALMAN KLEINMAN



PINNY LEW

THROUGHOUT KOS SHEL BRACHA THE REBBE WOULD DISTRIBUTE BOTTLES OF MASHKE (OR WINE) FOR SHLUCHIM AND COMMUNITY ACTIVISTS. IN THIS PICTURE, THE REBBE IS GIVING A BOTTLE TO REB ZALMON JAFFE OF MANCHESTER, ENGLAND, MOTZEI SIMCHAS TORAH 5740*.

Tikkunim

What should someone do if they went over the limit? The Rebbe mentioned that one is obligated to do *teshuvah* for this.⁵⁷ The following are a couple examples of *tikkunim*, “spiritual fixes” the Rebbe gave to people who asked:

- To convince one or two other people to follow the limit.⁵⁸
- To take upon oneself not to go over it in the future, and to study Iggeres Hateshuvah by heart.⁵⁹

The Exceptions

As mentioned, although the limit was strict, the Rebbe did not hesitate to utilize the positive aspects of *mashke*: saying *l'chaim* to people at farbrengens, sending *mashke* with shluchim, and so on. In fact, there were several times over the years when the Rebbe announced that the limit was temporarily lifted. For example:

In 5724*, Shiva Assar B’Tammuz fell out on Shabbos Balak, and the farbrengen that week was long remembered. It lasted almost the entire long (summer) afternoon, and the Rebbe was in very good spirits, saying *l'chaim* and instructing others to do the same. At one point, the Rebbe said: We should now say a *l'chaim* on wine which brings joy, thereby bringing about the transformation of Shiva Assar B’Tammuz to be a joyous day. We will suspend the general limitation of not drinking more than four *l'chaims*, for the time being.”

With that, the Rebbe turned to many of those present and indicated that they should say *l'chaim* on a full cup. Everyone immediately began to say *l'chaim* and almost all the wine and *mashke* in the area was finished.

Other dates when the Rebbe removed the limit include Purim 5724*, Purim 5726*; Shabbos Bereishis 5729*; Simchas Torah 5730*, and more.

"...THEY WOULD
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FARBRENGENING
HARDLY DRANK..."

Hashem Is Constantly Saying L'chaim!

It's interesting to note that although the concept of saying "*l'chaim*" is usually connected with a drink of *l'chaim*, the Rebbe once explained that the two are not necessarily dependent on one another:

In 5748*, Simchas Torah occurred on a Friday, and the Rebbe held a shorter farbrengen, concluding around *shkia*. An announcement was made that everyone should hurry up and say *l'chaim*, because soon the opportunity to say *l'chaim* will be over. Hearing this, the Rebbe corrected the *gabbai* and explained that although we will not be able to drink *l'chaim*, we certainly will still be able to say *l'chaim*.

In a lengthy *sicha* that followed, the Rebbe explained how Hashem Himself is constantly saying *l'chaim*: giving life to all the worlds through His word. And it is our job to emulate His ways and say *l'chaim* to one another—always offering *brachos* (and of course tangible assistance) to our fellow Jews.

May the *bracha* of *l'chaim* indeed manifest, along with all the explanation and meaning of the word, for each and every Yid, and for the entire world!⁶⁰

1. The Rebbe mentioned on several occasions that all 3(4) shots combined should not amount to more than a *revi'is* - 3 ½ ounces.
2. Toras Menachem 5749 vol. 4 p. 416.
3. See e.g. Hisvaaduyos 5742 vol. 3 p. 1337.
4. Sefer Hasichos 5685, p. 70.
5. Igros Kodesh vol. 11 p. 401.
6. Sefer Hasichos 5707 p. 100; Sichos Kodesh 5739 vol. 2 p. 146; Toras Menachem vol. 50 p. 392
7. Sefer Hasichos 5710 p. 374
8. See e.g. Toras Menachem vol. 50 p. 392.
9. Sefer Hasichos 5704 p. 129
10. Sefer Hasichos 5691 p. 185. Also printed in Lekutei Diburim vol. 4 p. 1438.
11. Sefer Hasichos 5691 p. 185
12. Sichos Kodesh 5733 vol. 1 p. 46.
13. Igros Kodesh vol. 14 p. 308
14. Sichos Kodesh 5733 vol. 1, p. 46.
15. Hisvaaduyos 5742 vol. 3, p. 1336.
16. Sefer Hasichos 5689, p. 114.
17. This was told of Rashbatz; Reb Gronem (see below); Reb Michael Dvorkin (Toras Menachem vol. 44 p. 99); and unnamed Chassidim of old.
18. Sefer Hasichos 5682, p. 29.

19. Hassipur Sheli no. 30 .מסקה לא וודקה.
20. Toras Menachem vol. 36 p. 352.
21. The Rebbe added that the total shouldn't equal more than the majority of a *revi'is*.
22. See Toras Menachem vol. 44 p. 100.
23. Sichos Kodesh 5740 vol. 4 p. 798.
24. Toras Menachem vol. 44 100.
25. Toras Menachem vol. 48 p. 245.
26. Igros Kodesh vol. 14, p. 518.
27. Toras Menachem Hisvaaduyos 5747 vol. 4 p. 10
28. See e.g. Toras Menachem vol. 36 p. 352
29. Igros Kodesh vol. 7, p. 58.
30. Toras Menachem vol. 48 p. 245.
31. Ibid. Sichos Kodesh 5740 vol. 4, p. 798.
32. Ibid vol. 36 p. 352.
33. Ibid vol. 53, p. 33.
34. Ibid vol. 48, p. 245.
35. Ibid vol 44 p. 99.
36. Toras Menachem vol. 53, p. 33.
37. Hisvaaduyos 5744 vol. 3, p. 2122.
38. Toras Menachem vol 53 p. 32
39. Toras Menachem Hisvaaduyos 5744 vol. 3 p. 2122
40. Toras Menachem vol. 53 p. 33

41. Sichos Kodesh 5739 vol. 2 p. 624
42. Toras Menachem vol. 52 p. 414
43. Sichos Kodesh 5741 vol. 3 p. 763.
44. Ibid.
45. Sichos Kodesh 5740 vol. 4, p. 797.
46. Hisvaaduyos 5745 vol. 2, p. 979.
47. Toras Menachem vol. 36 p. 353.
48. Avoda Zara 5b.
49. Sichos Kodesh 5740 vol. 3 p.798.
50. Toras Menachem vol 53 p. 85
51. Toras Menachem vol 44 p. 99.
52. Toras Menachem vol. 36, p. 353.
53. Toras Menachem 5748 vol. P. 173. Sichos Kodesh 5731 vol. 2 p. 60. 5741 vol. 3 p. 297. (see also Toras Menachem 5745 vol. 3 p. 1848).
54. Hamelech Bemisibo vol. 1, p. 256.
55. Ibid p. 264.
56. The Rambam writes that during Sukkos, Beis Din would ensure that the joyful activities weren't getting out of hand.
57. Toras Menachem vol. 52 p. 414.
58. From a *yechidus* on 26 Sivan 5737; Mikdash Melech vol. 3 p. 258.
59. As heard from Rabbi Tzvi Zaklas and Rabbi Bentzion Stein.
60. Hisvaaduyos 5748 vol. 1, p. 319, 328.