

A Chassidisher **Derher**

א חסידישער דערהער

The story of
Tzach in America

וּפּוֹרְצֵת!

THE YOUTH ORGANIZATION THAT DEFINED
HAFATZAS HAMAAYANOS IN DOR HASHVI'I

"L'chaim!"

WHAT THE REBBE SAYS ABOUT IT

Reb Itche Goldin

A CHOSSID OF DEVOTION AND SACRIFICE

Chof Av

MOMENTS WITH THE REBBE



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On the Cover:

In this month's magazine we present the remarkable history of Tzach - the Lubavitch Youth Organization. Featured on the cover is a photo of a Tzach Mitzvah tank parked in front of 770.

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



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לזכות הרה"ת ר' שלום וזוגתו מרת שרה
וילדיהם ישראל, ריסא, חי' מושקא, אמונה מלכה, ויעקב יהודה שיחיו
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בקשר עם כ"ף מנחם אב
יום הסתלקות כ"ק הרה"ג הרה"ח המקובל וכו' ר' לוי יצחק ז"ל שניאורסאהן
אביו של כ"ק אדמו"ר
ולע"נ זקנינו הרה"ת והחסיד בעל מרץ למופת ר' יעקב יהודה בר' יהושע ע"ה העכט
בקשר עם היארצייט חמשה עשר באב

Derher **Editorial**

The Gemara tells us that when a Jewish soul leaves the body, it is as tragic as the burning of a *sefer Torah*. Furthermore, when a *tzaddik* passes away, it is as tragic as the burning of the *Beis Hamikdash*!

That being the case, how is it even possible for Hashem to allow such a thing to happen? After all, Hashem Himself keeps all the mitzvos—how then can He allow the burning of a *sefer Torah* or the *Beis Hamikdash*?

The answer must lie in the fact that this momentary drawback—the tragedy—brings about something even greater. The only way to reach this higher attainment is by the terrible incident of the *histalkus*—tragic as it may be.

The above holds true for the *histalkus* of any *tzaddik*. This is all the more so applicable to the passing of a *tzaddik* who sacrificed his life to spread Torah and Yiddishkeit, leading to his untimely passing at a relatively young age. True *mesiras nefesh al kiddush Hashem*—as was the case with my father [Harav Levi Yitzchok].

How was it possible for Hashem to allow his *histalkus* to happen at such an early age, thereby cutting short the great work he still had to do in spreading Torah and Yiddishkeit? The only explanation can be that through the *histalkus*, we can reach an even higher level than that attained through his accomplishments here on earth.

The great attainment of his passing *al kiddush Hashem* effects not only himself, but all of us are uplifted in the process as well. As the Zohar says, *tzaddikim* are present after their *histalkus* in all worlds—including our lowly world—even more so than during their physical lifetime.

...This is why we find that on a *yahrtzeit*, it is customary to hold a *farbrengen* and say *l'chaim*, (or as they referred to it in Poland, a "*tikkun*") and even sing joyous *niggunim* etc.

Because the fact that the *tzaddik* has passed on from this world is only true in the superficial sense. In truth however, his life continues on, now even more so than before...

(Chof Menachem-Av 5745)

This month is 75 years since the *histalkus* of the Rebbe's father, Harav Levi Yitzchok. As the Rebbe urged on many occasions, this day is sure to be appropriately marked by Chassidim around the world, applying lessons from the life and Torah of the *baal hahilula* in our own lives.

In this issue, alongside selections of the Torah of the *baal hahilula*, you will read of the special initiative by Tzeirei Agudas Chabad in New York to honor the Rebbe's father—the Levi Yitzchok Library.

As the Rebbe explains, when we draw inspiration from the life of the *baal hahilula* on his *yahrtzeit* to strengthen our efforts in spreading Torah and Yiddishkeit, this ensures that his life indeed continues even stronger in this world today as well. We, in turn, are then able to tap into the great *aliya* of his *neshama* on this special day and receive even more from the *chayus* of the *tzaddik*.

This all will hasten the *geula ha'amitis v'hashleima*, when we will be reunited with all the *tzaddikim* of all the generations—especially those who faithfully shepherded the Yidden of their generations.

May it be *teikef umiyad Mammosh*.

The Editors

ט"ו תמוז ה'תשע"ט

שנת השבעים לנשיאות כ"ק אדמו"ר



SACRED SCAR

The Rebbe explains his father's Torah

In connection with the yom hahilula, Chof Av

The Rebbe's father, Harav Levi Yitzchok, wrote many *chiddushei Torah*. Some of these he wrote in exile, on the margins of his Zohar, with the famous ink prepared by Rebbetzin Chana.

Many years later, the Zohar made its way to the Rebbe, and in Tammuz 5730*, the first volumes of ליקוטי לוי יצחק were printed from the notes in the margins.

The first two volumes to be printed were *biurim* on Tanya, and on Zohar Bereishis.

A few weeks later, on Chof Av, the *yahrtzeit* of Harav Levi Yitzchok, the Rebbe walked into the farbrengen with the new *sefer* on Tanya. For the next few months, the Rebbe explained a piece from his father's *biurim* on Iggeres Hateshuva by most Shabbos farbrengens. After that the Rebbe switched to the *biurim* on Zohar.

By almost every Shabbos farbrengen until 5748*, the Rebbe would have a ליקוטי לוי יצחק in front of him, and would say a *sicha* on a *biur* from his father on the Zohar of that week's *parsha*.

Being that Harav Levi Yitzchok wrote these *biurim* on the margins of the Zohar, due to lack of paper, they are by necessity quite concise. As the Rebbe explained, since space was so limited, he only wrote the *chiddush*, leaving us to connect the dots.

In addition, he also only wrote the Kabbalah aspect of the *biur*, leaving it to us to figure out the *hora'a* in *avodas Hashem*, how it connects with Chassidus, etc.

In honor of the 75th *yahrtzeit* of Harav Levi Yitzchok, this month we will learn a *sicha* on ליקוטי לוי יצחק - *biurim* on Zohar.

THE STORY

The Zohar takes us back to the road to Cappadocia, where Rabbi Abba and Rabbi Yossi were walking. While on the road, they saw a man with a big scar on his face walking towards them.

Seeing the scar, an argument broke out between the two sages. Rabbi Abba said, "Let us move off the road and distance ourselves from this person, for his face bears witness on him that



לזכות
דבורה לאה תחיל
לרגל הגיעה לגיל שנים עשרה
היא עונת בת מצוה
כ"ז מנחם אב ה'תשע"ט
נדפס ע"י הוריה
הרה"ת ר' משה וזוגתו מרת שרה חנה
ומשפחתם שיחיו
גורארי
טאמס ריווער, ניו ג'רסי

he committed a major sin.” But Rebbi Yossi said that it’s probably just a birthmark.

Rebbi Abba decided to ask him.

They called him over and asked what the story is behind the scar. The person immediately became scared, and begged them to go easy on him, as the scar was the result of his sins.

One day, he explained, he committed a major sin. The next morning, he saw two people fighting. While trying to separate them, the belligerents each grabbed him by one side, and in the resulting scuffle he got this scar.

I would have died, he said, if not for a doctor that was there who saved my life.

Who was the doctor, Rebbi Abba asked. A doctor of souls, named Rebbi Samla’i, who gave me a cure for my soul. He brought me to *teshuva*, and every day I look in a mirror and remember my sin, and cry over it. Then I wash my face with the tears.

Rebbi Abba said that apparently his *teshuva* was not fully accepted, otherwise the scar would have been completely removed. Later he said, “I declare about you the *possuk* וחסאתך תכפר” (Your sin will be removed and your transgression atoned for). He then told the man to say the *possuk* three times, and the scar disappeared.

With this, Rebbi Abba said, “Surely you have done *teshuva*.” Subsequently, the man pledged

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THE ZOHAR THAT HARAV LEVI YITZCHOK HAD IN GALUS IN CHI'ILI, KAZAKHSTAN WITH HIS BIURIM WRITTEN ON THE FOLIOS. FROM THE NUMEROUS WRITINGS OF THE REBBE'S FATHER, IT IS ONLY THESE CONCISE BIURIM WRITTEN ON THE FOLIOS OF A FEW SEFARIM THAT WE HAVE TODAY.

to spend the rest of his days in Torah study, and Rebbi Abba blessed him and sent him on his way.

A CONFUSING STORY

Harav Levi Yitzchok asks many questions on this story. For our purposes, we will only bring those that the *sicha* is based on.

1. Why did Rebbi Abba see the sin on this person's face, while Rebbi Yossi was



convinced that it was a simple birthmark, unrelated to anything he did?

2. Why was the *teshuva* of Rabbi Samla'i not good enough to remove the scar? Washing his face in his own tears sounds like a full *teshuva*; why wasn't it enough?
3. If Rabbi Abba himself said that his *teshuva* was not accepted, what changed later when he said the *possuk*?
4. Why only after the *teshuva* of Rabbi Abba did the person pledge to study Torah day and night, and not after the *teshuva* of Rabbi Samla'i?

TWO VERSIONS OF TESHUVA

The explanation is, that these two sages, Rabbi Samla'i and Rabbi Abba, each gave this person a *teshuva* according to the level that they themselves were holding by.

Rebbi Samla'i was focused on ספירת היסוד, so his *teshuva* fixed the actual sin, but not the effect it had on the rest of the person's soul. In a word, he gave him תשובה תתאה—the lower *teshuva*. Whereas Rabbi Abba, whose focus was on דעת—which is greater than יסוד—saw that תשובה עלאה (the higher *teshuva*) was not yet achieved, and in his world that meant the person did not yet do *teshuva*.

Rebbi Yossi was not at the level of Rabbi Abba, so he didn't see any sin at all. For him the person had already done *teshuva* and there was no more sin. So what was the scar? It must be a birthmark.

This is why Rabbi Abba first said the *teshuva* was not accepted, referring to תשובה תתאה. But with the help of Rabbi Abba, this person was eventually able to reach תשובה עלאה.

Now we can understand why it was only at this point that he pledged to spend the rest of his life in Torah study. This is because תשובה עלאה is connected with דעת, and once his דעת was cured, he was able to make this vow.

This is a beautiful explanation. Still, asks the Rebbe, how is it relevant for people like us, who are not on the level of Rabbi Abba or of Rabbi Yossi?

CAUTIOUS CRITICISM

In fact, there is a beautiful lesson to be learned from this story, as the Rebbe explains:

There were certain *gedolei Yisroel* who at one point criticised certain groups of Yidden.

Comes along a child, an *am haaretz*, who is very far removed from these *gedolei Yisroel*, and also decides to criticize Yidden. He gives them *mussar*, and “blessings,” all with the excuse that he's only emulating a certain great rabbi.

For this we have the lesson from the Zohar.

Rebbi Abba criticized the Jew who had sinned, not just because he was deserving of *mussar*, but because Rabbi Abba himself was holding by תשובה עלאה. When he met someone who was not by his level, he tried to **uplift** that person. Rebbi Yossi, who was also a *gadol b'Yisroel*, but since he himself was not holding by תשובה עלאה, he didn't even **see** the terrible sin that person had committed.

The same thing applies here:

This *gadol b'Yisroel* who said *mussar*, did so because due to his great stature, he saw something that needed fixing. But you? Who are you?! You're a very small person, a total *am haaretz*. You have no connection with תשובה עלאה, or even תשובה תתאה. You don't even know that there are two levels in *teshuva*!

And you surely don't know this story of the Zohar. Even the parts of Zohar that you do say, by *tikkun leil Shavuot* for example, you say without understanding. This story, you've never even heard of.

So how can you possibly say *mussar* about your fellow Jews and heap such vile curses on them?



HARAV LEVI YITZCHOK SCHNEERSON.

What's the explanation? That you're rich and משלי יח, עשיר יענה עזות—the rich answer harshly (כג), you have money so you think you can say whatever you want.

This that you blame it on a *gadol b'Yisroel*, you yourself say that he was a *gadol*. But you don't even reach the ankles of that *gadol*. He was at least holding by תשובה תתאה, whereas you אידכר מאי עבדת באורתא—what were you doing last night (ע"ז עו ע"ב).

That *gadol* used the nights to say *tikkun chatzos* and to learn Torah, but you know how you spend your nights!

You claim that the recipient of the *mussar* is also guilty of this. The answer is, that you don't even approach his level. You're busy with "programs" and money, while he is not involved in these things at all.

Rather you believe that nobody knows מאי עבדת באורתא. But Hashem knows!

Although we already spoke about how they are irrelevant and we shouldn't worry about them, another Jew might think that when a Jew with a beard says such things it means something, so we must negate this thought.

Another more subtle lesson, which applies to everyone, especially those involved with

mivtzoim:

When one goes on *mivtza tefillin* for example, it's possible that he won't successfully influence the other person.

The reason is, because the person he's talking to can feel that he doesn't truly want to help him. He just wants to feel important, that he can convince people to do what he wants.

Even in such a situation, the *mivtzoim* is usually successful because he is doing the Rebbe's shlichus and שלוחו של אדם כמותו (regardless of his personal motivations). But sometimes his own feelings are so strong, that they can conceal the *meshaleach*. Then it's possible that the *mivtzoim* won't be successful, because the other person feels that he's not telling him to put on tefillin because he cares about him, rather out of selfishness.

How does the other person feel this? When he sees that although you put on tefillin, you do it without הלב והמוח, without the proper *kavana*.

In other words, when the *avoda* of the person that is going on *mivtzoim* is lacking, it also damages his effect on other people. Like we see from the story of the Zohar, that in order to fix someone else, you must be on the proper level yourself. Only then can you truly feel that the other person is lacking and actually want to help them.

On the other hand we must also know, that המעשה הוא העיקר, action matters more than intent. As Chazal say, "every Jew must ask when will my **actions** reach the level of my forefathers Avraham, Yitzchok and Yaakov." How is it possible to expect that we can reach the level of the *avos*? The answer is that regarding *kavanas*, there can be differences, but when it comes to **action**, your action can truly be identical to Avraham, Yitzchok and Yaakov.

(*Shabbos Parshas Acharei Mos-Kedoshim 5745*)



לעבן מיט'ן רבי'ן

לזכות

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CHAI ELUL 5738, YOSSEI MELAMED WA JEM 139873

Tisha B'Av Nidche

MENACHEM-AV 5738*



We present the following description of the month of Menachem-Av 5738* in the Rebbe's presence. This account is based on diaries of several *bochurim* at the time, including Rabbis Michael Seligson and Yitzchok Meir Sassover.

FRIDAY, ROSH CHODESH MENACHEM AV

Today, the Rebbe instructed for *Hilchos Beis Habechira* to be taught on the radio throughout the Nine Days.

MOTZEI SHABBOS PARSHAS MATOS-MASEI, 2 AV

After reciting *havdalah*, the one who made the blessing began drinking from the wine. The Rebbe became serious, motioned, and instructed that a child drink the wine (because it is the Nine Days). Elchonon Marasow from Kfar Chabad drank the wine, after which the Rebbe smiled and left the shul.

Tonight, the Rebbe instructed Rabbi Hodakow that the *maamar* מצות בנין מקדש of the Tzemach



Tzedek should be printed (based on the *ksav yad kodesh*, as well as a photocopy of it as printed in Derech Mitzvosecha), and the sooner the better. Rabbi Hodakov replied that the printers don't operate at night, to which the Rebbe answered: "There are *yungeleit* who anyway work at night." Rabbi Hodakov then inquired which date should be put on the *pesach davar* (something that the Rebbe always decides), and the Rebbe answered that they should decide it themselves. The Rebbe further instructed that when he arrives the next morning, the *maamar* should already be for sale. He then gave the *bichel* of *ksav yad kodesh* to Rabbi Groner, to photocopy.

SUNDAY, 3 AV

Upon being informed that it was arranged for *Hilchos Beis Habechira* to be taught on the radio, the Rebbe responded that *siyumim* should be made. He also instructed Rabbi Groner to ask a rav whether those who heard the *siyum* over the airwaves are permitted to eat meat.

The Rebbe instructed that the "*Beis Hamikdash*" entry of Encyclopedia Talmudis should be printed, *l'ilui nishmas* its founder Rabbi Shlomo Yosef Zevin (See "*Ga'on and Chossid*," Derher Sivan 5779). Rabbi Yehoshua Hutner of Eretz Yisroel was contacted, and the pamphlet included a note that it was done with permission.

MONDAY, 4 AV

After Mincha, the Rebbe blessed Mrs. Shifra Marasow (Golombovitz) of Kfar Chabad and her son Elchonon to have a good trip home and to hear good news. The Rebbe also blessed the boy with success in his studies. Mrs. Marasow conducts programs for families of fallen soldiers, who gave their lives protecting Eretz Yisroel. Her husband was killed in battle during the War of Attrition.

The Rebbe arrived back to 770 at 7:45 p.m. partially by foot.¹ In the middle of the block, a policeman approached the Rebbe and they conversed as they walked. Upon reaching 770, they continued talking for some time.

SHABBOS PARSHAS DEVARIM, CHAZON, 9 AV (NIDCHE)

The Rebbe arrived to Shacharis during the *kaddish* following *chazaras hashatz*.²

Apparently, the Rebbe told Rabbi Groner after Shacharis that he wishes to daven Mincha before going home, and that it shouldn't be publicized. At 2:55, the Rebbe entered the shul to daven Mincha. Only about 15 people were present. Even members of *mazkirus*, including Rabbi Hodakov who has *yahrtzeit* today, were not aware of this change of plans.

The Rebbe arrived back from his house at 7:45, and at 8:55 took the elevator down to the shul, wearing non-leather shoes. During Maariv, the Rebbe sat on a low wooden stool. Rabbi Klein approached the Rebbe after Maariv with two candles, upon which the Rebbe recited "*Borei me'orei ha'eish*." The candles were then passed around for the assembled to make the *bracha*. The Rebbe gazed at the crowd throughout.

SUNDAY, 10 AV (TISHA B'AV NIDCHE)

The Rebbe entered Shacharis for *krias haTorah*. While reading the *haftara* the Rebbe cried, and it was difficult for people to hear the words. Upon reaching "רחם על ציון" in the *brachos*, the Rebbe proceeded very slowly, pausing intermittently. After *krias haTorah*, the *chazzan* began reciting Kinot, until about 12:30. The Rebbe sat throughout, but rose for "אלי ציון," and remained standing until the end of davening.

At 12:45, Reb Berel Lipsker made a *siyum* on Mesechta Moed Katan, which was aired on the Jewish radio station WEVD. Prior to the *siyum*, the Rebbe instructed that an announcement be made about the importance of giving tzedakah, based on the *possuk* ³ "בצדקה ובשביה תפדה במשפט ציון" especially on Tisha B'Av.

MONDAY, 11 AV

Upon the Rebbe's arrival to 770 in the morning, two boys were standing with their fathers near *mazkirus*. One of the fathers told the Rebbe that today is his son's *upsherenish*. The Rebbe gave them a *bracha* that it be in a good and successful time, and blessed the other child that they merit to raise him *l'Torah ul'chupa u'l'maasim tovim*, and that he grow up to be a Chossid, *yirei Shamayim, v'lamdan*.

The Rebbe entered the large downstairs shul to daven Mincha together with children from local day camps. Just before ascending the *bima*, the Rebbe stopped by a child holding a large pushka from Oholei Torah Day Camp, which had a drawing of

the 10 *mitvzoim*. After inserting *tzedakah* into the container, the Rebbe handed money to the child holding it. When the child placed the money in the pushka, the Rebbe thanked him, and continued inspecting the pushka and its illustrations of the *mitvzoim*, before finally ascending the *bima*.

Following Mincha, the Rebbe turned to Rabbi Groner and instructed that the Twelve Pesukim be recited, after which he would address the crowd. The Rebbe's face shone as he recited the *pesukim* along with the children. At the conclusion, one of the children proclaimed: "*Yechi adoneinu moreinu v'rabeinu*," to which all the others responded "*yechi!*" The Rebbe smiled broadly.

The Rebbe then spoke two *sichos*. In the third, the Rebbe requested that the children sing "*Utzu Eitza V'sufar*." The Rebbe vigorously clapped along to the singing. In the middle, Rabbi Yaakov Yehuda Hecht approached the Rebbe and asked if he should stop the *niggun*, to which the Rebbe answered in the affirmative. After proceeding with another *sicha*, the Rebbe requested for "*Hoshia Es Amecha*" to be sung. At the *niggun's* end, the Rebbe instructed that the *possuk* "*Torah Tziva*" be recited again.

The camp organizers then came up to receive packs of dimes to distribute to the children. The Rebbe told them that every child should receive two dimes: one for *tzedakah*, and the other to do with it as they please. The Rebbe waited as the campers received their coins, and told Rabbi Hecht with a smile that he should take for himself too. He added that if there aren't enough coins, they should get more from *mazkirus*, and if there are extra, they should be returned.

On his way out of the rally, many children approached and shook the Rebbe's hand, as he smiled at them. Upon passing the girls and noticing that one was crying, the Rebbe stopped and handed her a coin for *tzedakah*. Needless to say, she calmed down. One boy approached the Rebbe and asked for a *bracha*. The Rebbe placed his right hand upon the child's head and blessed him with "...⁴ברכה ה' וישמרך."

TUESDAY, 12 AV

Tonight, at 10:30 p.m., the Rebbe left with Rabbi Krinsky. People initially thought that the Rebbe had gone home, but that changed when the Rebbetzin telephoned *mazkirus* asking when the Rebbe would be arriving. They went to the house to clarify, and several minutes later—at about 11:30—the Rebbe

arrived in his car. Upon exiting the vehicle, the Rebbe asked why people were standing around. Rabbi Groner explained that they were worried. The Rebbe just smiled, and entered the house. It is unknown where the Rebbe was for that hour.

THURSDAY, 14 AV

Toward evening it became known that the Rebbe would be *farbrenging* at 9:30, in honor of Chamisha Asar B'Av.

In one of the *sichos*, the Rebbe discussed the situation in Eretz Yisroel,⁵ stating that all the border areas must be settled by Yidden, in line with the ruling in Shulchan Aruch 329:6. As far as the meeting in Camp David that was scheduled to take place in the beginning of Elul, the Rebbe remarked that many different changes would probably be made, and he therefore will not discuss it. The Rebbe then requested for the "*Beinoni*" to be sung. The *farbrengen* concluded at 11:15.

SHABBOS PARSHAS VA'ESCHANAN, NACHAMU, 16 AV

At *krias haTorah* today, the Rebbe stood up before the *Aseres Hadibros*, and only sat down after the *oleh* said "*Asher nassan lanu...*"

After Mincha, the Rebbe recited *perek gimmel* of Pirkei Avos. (It was omitted the previous week due to the prohibition of learning Torah on Erev Tisha B'Av.)

SUNDAY, 17 AV

A group of 30 *bochurim* ("*kvutza*") arrived this afternoon from Eretz Yisroel. They will be learning here for the year.

The Rebbe arrived from his house at 7:15 p.m. walking part of the way.⁶ Upon entering 770, the Rebbe handed money to a child for *tzedakah*. He then turned toward *zal* and asked Reb Dovid Kratz (who is visiting from Eretz Yisroel for several weeks) if he had eaten yet today, and where he has been eating. The latter responded that he hadn't, but that a meal was being prepared in the restaurant. The Rebbe replied: "If they prepared, you must go and eat." Reb Dovid answered that he would eat later. The Rebbe then asked where he had eaten yesterday (Shabbos). He replied: "In yeshiva!" Upon hearing this, the Rebbe made a motion expressing his surprise.





When the Rebbe left for home, he asked Rabbi Hodakov to ride along. While the car was waiting at a stoplight, a woman approached and knocked on the window. After the Rebbe opened the window, the woman requested a *bracha* for her brother who was injured in battle in Lebanon. The Rebbe gave her a *bracha*.

TUESDAY, 19 AV

At 9:30 p.m. the Rebbe entered the large shul for Maariv and davened at the *amud* for Chof Av, the *yahrtzeit* of his father, Harav Levi Yitzchok. The “*vaad hamesader*” did not allow for bleachers to be built on the right side of the room.⁷

WEDNESDAY, CHOF AV

After Shemoneh Esreh of Shacharis, the Rebbe asked Rabbi Groner to find out if a *chosson* was present. Indeed, there was a *chosson*, and *tachanun* was not said.

At Mincha the Rebbe recited “נקדישך...” as well as “קדוש...” in the Shabbos tune.

Many guests from various places arrived throughout the day in time for tonight’s farbrengen. Camp Gan Yisroel New York arrived in the evening.

The room was packed wall to wall when the Rebbe entered the farbrengen at 9:30.

During the farbrengen, the Rebbe called for Education Day to be established, and for it to be



publicized in all the newspapers. Furthermore, the entire world would ultimately follow the example of the United States.⁸

The Rebbe made a *siyum* on Mesechta Taanis which discussed the first and second consecrations of Eretz Yisroel (כיבוש ראשון ושני).⁹ From this the Rebbe went on to talk about the importance of settling in the entirety of Eretz Hakodesh, in all the *shtachim*. In a loud voice, the Rebbe expanded on this for half an hour. The Rebbe declared that those who think that they must give up parts of Eretz Hakodesh to goyim, *rachmana litzlan*, should pack their bags and travel elsewhere! (The Rebbe repeated this several times throughout the *sicha*.)

In the last *sicha* the Rebbe called for a *magbis* to be made for Kupas Levi Yitzchok, whose objective is to strengthen *b'nei Torah*, and instructed for the cards to be given out.

Many important figures were present at tonight's farbrengen, including Mr. Perry Duryea, who is running for New York governor [as a Republican]. Mr. Duryea approached the Rebbe and they had a friendly conversation, with the Rebbe smiling throughout. Mr. Jeremiah Bloom [one of the Democratic contenders], and New York Police Commissioner Robert McGuire also came up to the Rebbe.

SHABBOS PARSHAS EIKEV, MEVARCHIM ELUL, 23 AV

Following Shacharis, the *gabbai* announced that a farbrengen would take place on Motzei Shabbos.

After Maariv, the Rebbe went home for a short 10 minutes.

During the farbrengen, the Rebbe elaborated on *chinuch*, announcing that in continuation to the Chof Av farbrengen, everyone should submit a note tomorrow detailing what they had done regarding *chinuch*. If one doesn't write, it means he did nothing.

The Rebbe also called for printing Tanyas in every country where it hasn't yet been printed, and to send in one copy (until Chai Elul morning).¹⁰ Additionally, the Rebbe recommended that the *melamdim* get a pay-raise starting from Elul.

After reciting the *bracha acharona*, the Rebbe promised that he would discuss *Beis Habechira* (in continuation to Chof Av) at the next farbrengen. "And for those who want to hear politics," the Rebbe said with a smile, "we'll speak about that in the near future."

SUNDAY, 24 AV

At 8:00 p.m. *yechidus* for guests started. The Rebbe sat at the door of his room and blessed every one to hear good news and a have a *shana tova* ומתוקה. Each of the participants received two dollar bills. The *yechidus* lasted 10 minutes.¹¹

WEDNESDAY, 27 AV

Camp Emunah came for Mincha. The Rebbe arrived in the large shul to daven with them. (They were in the large room, with a *mechitza* separating them from the *minyans*.) After davening

the Rebbe asked Rabbi Yaakov Yehuda Hecht what the schedule was going to be. When Rabbi Hecht replied who would speak, the Rebbe said “I’d also like to speak.”¹² The Rebbe then instructed for the Twelve Pesukim to be recited. As the girls said the *pesukim*, the Rebbe watched them with a shining face.

This was followed by three *sichos* that stressed the great effect a girl can have in her home, with Rabbi Hecht translating after each one. When he was done translating, the Rebbe handed him a stack of *sichos* (from the 11 Av rally, translated to English,) as well as a package of dimes, to distribute to the girls (one copy of the *sicha* and two coins). Before descending from the *bima*, the Rebbe told Rabbi Hecht that all the girls should recite the *possuk* “Torah Tziva” once more. **1**

1. The Rebbe was still recovering from the heart attack on Shemini Atzeres, and he would therefore slowly increase his walking.

2. Following the heart attack, the Rebbe would only come to Shacharis on Shabbos before *krias haTorah*. This continued until Rosh Hashanah 5739*.

3. Yishayahu 1:27. See Tanya Iggeres Hakodesh ch. 4. Likkutei Sichos vol. 8 p. 352.

4. Bamidbar 6:22-27.

5. About a week earlier, the infamous Camp David meeting was planned.

6. See footnote 1.

7. This was to protect the Rebbe’s health, as he was still recovering from the heart attack.

8. For an extensive overview, see *Education Day U.S.A.: The Rebbe’s Vision for Education*, Derher Nissan 5778.

9. Rambam Hilchos Beis

Habechira 6:16.

10. For an extensive overview on this initiative, see *Tanya to the World: the Printing Tanyas Campaign*, Derher Adar II 5776.

11. This unusual format was due to the Rebbe’s health, as he was still recovering.

12. This was before the Rebbe would officially speak at these rallies.



28 Iyar 5738, Yossi Melamed via JEM 129231

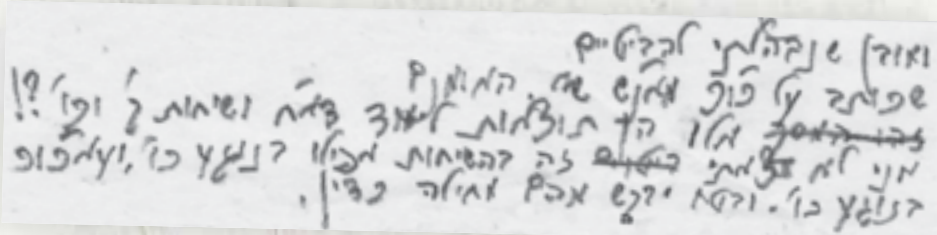


כתב יד קודש

לזכות
הרה"ת ר' אהרן שיח' בן חנה
לרפואה שלימה וקרובה
בכל רמ"ח אבריו ושס"ה גידיו
נדפס ע"י גיסו
הרה"ת ר' ברוך יודא וזוגתו מרת איטא
ומשפחתם שיחיו
גאנץ

Is This What Chassidus Taught You?

In connection with the month of Av, when we are encouraged to increase in *ahavas Yisroel*, we present the following *ksav yad kodesh* on the subject:



I was understandably shocked by the [negative] expressions you used in reference to many members of *anash*. Are these really the results of studying Chassidus and the holy *sichos*, etc. etc.?!

I have never found [these expressions] in the *sichos*, even in reference to... and certainly not in reference to...¹

You will certainly ask them for forgiveness as is mandated by *halacha*.
(Teshura Mochkin-Simpson 5779)

ומובן שנבהלתי להביטויים שכותב
על כו"כ מאנ"ש שי' האומנם אלו הן
תוצאות לימוד דא"ח ושיחות ק' וכו'?!

אני לא מצאתי זה בהשיחות אפילו
בנוגע כו', ועאכו"כ בנוגע כו'. ובטח
יבקש מהם מחילה כדיון.

1. It's difficult to know exactly what the Rebbe is referencing, as we do not know what the writer originally wrote. Presumably, the Rebbe is saying that even in reference to people who intentionally do wrong, we don't find the Rebbeim using these expressions. All the more so about members of *anash* who certainly do not have bad intentions.

לע"נ
הרה"ח הרה"ת ר' משה
בן הרב נפתלי ע"ה גרינברג
נלב"ע י' תמוז ה'תשע"ג
תנ"צ ב"ה

נדפס ע"י בנו הרה"ת ר' ישראל מרדכי
וזוגתו מרת חנה שיחיו
גרינברג
על פסא, טקסס



LIBRARY OF AGUDAS CHASIDEI CHABAD

REB ITCHE GOLDIN, PARIS 5707*.

REB ITCHE GOLDIN

THE PARAGON OF DEVOTION AND SACRIFICE

In the early years of the Communist regime, as the Yevsektzia started mercilessly persecuting every institution of organized Yiddishkeit in the Soviet Union, the Frierdiker Rebbe called nine *temimim* for a meeting in Moscow. Together they forged a *krisas bris*—a covenant to ensure Yiddishkeit continued to thrive at all costs; with *mesiras nefesh*, until the last drop of blood. They divided the responsibilities for different regions between themselves and through their tireless efforts and self-sacrifice, hundreds of *chadarim*, *talmud Torahs* and *mikvaos* were established throughout the country, making an everlasting impact on Russian Jewry.

The full list of these nine *temimim* is unknown to us, however, there were several legendary Chassidim who were rumored to have partaken in that historic meeting. One of them is Harav Yitzchok Aharon Goldin, known in Lubavitch as Itche Rogatchover or Reb Itche Goldin. His unconditional devotion to the Rebbeim placed him at the epicenter of the battle for Yiddishkeit in Soviet Russia and upon reaching the free world his devotion to the work of Lubavitch continued unabated, with great humility.

Following are snippets of the life and times of this unassuming yet giant of a man, whose devotion to the Rebbeim knew no bounds.



REB ITCHE GOLDIN, RIGHT, LOOKS ON AS THE REBBE ESCORTS THE GUESTS LEAVING HOME AFTER SPENDING TISHREI WITH THE REBBE, 5721*.

TOMCHEI TEMIMIM

Yitzchok Aharon Goldin was born to his parents Yaakov Moshe and Miriam in the city of Rogatchov in the year 5660*. He enrolled in Tomchei Temimim, first in Shtzedrin and later on in Lubavitch, when he was 14-years-old. The Rebbe Rashab moved the yeshiva from Lubavitch to Kremenchug in 5678* and Itche Rogatchover continued learning there until the Frierdiker Rebbe moved the yeshiva to Rostov, in the summer of 5680*, following the *histalkus* of the Rebbe Rashab.

Reb Itche was from the first *temimim* to reach Rostov. One day while learning in the *zal* with five other *bochurim*, Rashag, the recently appointed *menahel* of the yeshiva, approached him and requested he become the *segan menahel* of the yeshiva.

Reb Itche refused because he wanted to continue learning and davening undisturbed.

"I will expel you from Tomchei Temimim," said Rashag.

"You are not in charge," he replied. "Only the one who accepted me in Tomchei Temimim can throw me out. You don't have that authority."

Rashag then told him to go to the Frierdiker Rebbe.

Upon entering the room, the Frierdiker Rebbe was beaming and said, "Nu, Yitzchok. What do you think about my idea?"

Reb Itche started begging to be excused from the position. "For a full year I have been wandering and unable to learn and daven properly. I am only 20 years old and I want to learn very much. What will become of me if I don't learn now?"

"Yitzchok, you are a *prat* (individual) and Tomchei Temimim is a *klal* (community) and the needs of the *klal* outweigh the needs of the *prat*."



THE VAAD OF TOMCHEI TEMIMIM IN PARIS, CIRCA 1908*. RIGHT-LEFT: REB ITCHE GOLDIN, REB SHLOMO CHAIM KESSELMAN, REB NACHUM SHMARYAHU SASONKIN, REB BENTZION SHEMTOV (STANDING), REB ELIYAHU PLOTKIN, REB YISROEL NOACH BLINITZKY, REB PERETZ MOCHKIN, REB ISSER KLUWGANT, REB YITZCHOK MINKOWITZ.

When Reb Itche continued to beg, the Frieddiker Rebbe said. “I worked in Tomchei Temimim for 23 years and lost nothing. I only gained. I promise you that you will lose nothing and you will only gain. Do not do this because you are forced to. You must do it joyfully.”

As the *segen menahel* of the yeshiva, Reb Itche assumed financial responsibility for the yeshiva. He spent days and nights procuring the necessary funds and arranging all the physical needs for the dozens of *temimim* who were streaming to Rostov. Within a few weeks there were 80 *bochurim* learning in Rostov and Reb Itche arranged for their lodging, clothing and food.

The workload was overwhelming and the Frieddiker Rebbe told Reb Itche that he had an open door policy. At any time during the day, whenever needed he was welcome to enter the Frieddiker Rebbe’s room to consult with him.

Since the finances of the yeshiva were non-existent, employing married men to serve in the *hanhala* was impossible, and three *bochurim* were appointed to the positions of *mashpia* (Reb Shlomo Chaim Kesselman), and *mashgichim* for Chassidus (Reb Chaim

Meir Lis) and *nigleh* (Reb Chaim Eliezer Hurwitz)—all without salaries.

The Frieddiker Rebbe commented about this state of affairs that “during war-time mobilized soldiers become officers.” (*Bochurim* who should still be students in the yeshiva are serving in the *hanhala*.)

Reb Alter Simchovitch, an exceptional older *tomim* from Lubavitch was then living in Rostov and he was the best candidate to serve as *mashpia* of the yeshiva. But there was no money to pay for his salary.

After a short while Reb Itche asked the Frieddiker Rebbe to hire Reb Alter. When the Frieddiker Rebbe asked how his salary will be covered, Reb Itche responded, “If there is a Tomchei Temimim, Hashem will help that there should be sufficient money for his salary. The *mashpia* is the epicenter of Tomchei Temimim and without a proper *mashpia*, there is no purpose in the yeshiva.”

Based on his recommendation, the Frieddiker Rebbe agreed to the plan.

Reb Itche approached Reb Alter as he was selling “*kvas*” (a Russian beverage) to passersby in the market and said, “Reb Alter, what is the *tachlis* of all this? You would be better off as *mashpia* in Tomchei Temimim.”

“I wish I can do that, but my children are begging me for bread all day,” he replied.

“The [Frieddiker] Rebbe agreed to hire you in Tomchei Temimim.” Reb Alter joyfully agreed, on condition that Reb Itche assumed personal responsibility for his salary.¹

On Erev Yom Kippur the Frieddiker Rebbe called for Reb Itche and in a very serious tone said to him: “You are very busy with Tomchei Temimim. You are not learning properly or davening properly. May Hashem help you that whatever refinement you would have attained through your davening and learning should happen as if you were actually doing so. And it should be with a true *hisorerus teshuva*.”²

MESHAMEISH BAKODESH

The devastation of World War I and the Communist Revolution ushered in an era of unprecedented starvation and illness, and in the month of Cheshvan 5681*, the Frieddiker Rebbe, most of *beis harav*, and many of the *temimim* became very ill. For several weeks the Frieddiker Rebbe was bedridden and Reb Itche was among a select group of *temimim* charged with the monumental responsibility to serve as *meshamshim bakodesh*—the Frieddiker Rebbe’s personal attendants during this grave time.

Reb Itche was on duty in the Frieddiker Rebbe’s room during the night, and throughout the day he would comb the city for the necessary medicines. It was an impossible job, but he quickly learned which medicines could be found at which pharmacies.

During those nights serving the Frieddiker Rebbe he merited to many conversations that he later transcribed upon the Rebbe’s specific request. (See sidebar)

WHAT THE FRIERDIKER REBBE SAID...

⌘ During the final period of my father's (Rebbe Rashab) life he was in fairly good health, but he suffered terribly from the communal tragedies (the Communist persecution). One time I entered his room on a regular weekday and he was saying Tehillim. "You have seen his davening on Rosh Hashanah. His cries on Rosh Hashanah do not compare to how he was crying while he said Tehillim that time."

⌘ When my father was a young child (younger than 5) he once gave advice to the Tzemach Tzedek. On Thursdays he would go to the Tzemach Tzedek to receive a *pitak* (a coin worth 5 *kopeks*). He once entered the *yechidus* room when there were many people waiting to enter and said, "Zaide, give me the *pitak*."

After giving him the coin, the Tzemach Tzedek said to him, "What do all these people want from me? I have no more strength."

"Zaide, Hashem has many more Yidden than you (to take care of) and he doesn't complain."

"How can you compare me to Hashem? Hashem has the Torah!"

"Zaide, you don't have Torah? Tell all these Yidden that you have no Torah and they will all run away from you!"

⌘ Once my father sent me to speak to one of the great enemies of Torah-true Yiddishkeit. The man started to shout that he will destroy every vestige of Yiddishkeit and in response to every threat I responded, "He is laughing."

The man became annoyed and asked, "Who is laughing?"

I responded "יֹשֵׁב בְּשֹׁמַיִם יִשְׁחָק—The One who sits in Heaven is laughing."³

The man exploded and slapped me in the face.

"This will cost you dearly!" I said to him.

A little while later the man lost his hand...

⌘ When we were in Vienna for the winter of 5663*, my father and I would learn Tur and Beis Yosef together.

No one knew who we were, and some elderly Jews would approach my father every day and ask "Yungerman, perhaps you have some tobacco for us?" and my father would give them tobacco for their pipes.

One day, one of the elderly men said to my father, "Yungerman, yungerman. What will be? [What you are learning] is only good for your head. What will be with your heart?"

My father asked, "Nu, what should I learn for my heart?"

"We have a precious *sefer*'l. It's called Likkutei Amarim." The man showed him a small Tanya.

My father took the Tanya, looked at it and said, "Yes, it is a very good *sefer*'l."

⌘ After the Frierdiker Rebbe's health was restored, he called for Reb Itche and asked him if he had seen three bundles of paper with golden edges. He had not seen them and did not know where they were and the Frierdiker Rebbe was very distraught. Reb Itche finally asked Rebbetzin Chaya Mushka about them, she showed him where they were and he immediately brought them to the Frierdiker Rebbe.

The Frierdiker Rebbe then shared with him that when the Rebbe Rashab was in Carlsbad for the hot baths (due to health reasons), they gave the patients anything they wished upon leaving the hot bath, even "a plate from Heaven."⁴ The Rebbe Rashab requested three bundles of paper and used them to transcribed three new ideas of Chassidus that are not discussed anywhere else.

"Now you can appreciate why these papers are so precious to me."

In appreciation for his finding them, the Frierdiker Rebbe showed Reb Itche the holy handwritings of all the Rebbeim that were on the shelf. "This is from the Baal Shem Tov, the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek, the Rebbe Maharash—and my father's handwriting you are familiar with."

*Published in Sefer Hasichos Rayatz 5680-87
pages 19-2*



REB ITCHE GOLDIN, SECOND FROM RIGHT, AT THE GROUP PHOTO OF THE BAIS RIVKAH SCHOOL, CROWN HEIGHTS.

After the Frierdiker Rebbe's recovery, the battle for the preservation of Yiddishkeit in Soviet Russia began in earnest and Reb Itche threw himself into this holy work with great devotion. In 5687*, the same year as the Frierdiker Rebbe's arrest and miraculous liberation on Yud-Beis Tammuz, Reb Itche was amongst a group of Chassidim that were arrested and exiled for three years to Siberia.

Upon his release, Reb Itche continued to be an integral figure of the underground Lubavitch network until the Stalinist purges of 5695* when he was arrested once again and sentenced to several years of exile in Siberia.

During the intervals between his own prison sentences, he was known to care deeply for the families of imprisoned Chassidim and would visit them regularly, giving them much needed material and spiritual support despite the grave danger this posed.

THE GREAT ESCAPE

During World War II, hundreds of thousands of Polish Jews escaped the murderous Nazis, *ym's*, by fleeing to Soviet Russia. After the war, the Soviets announced that, although leaving the Soviet Union was strictly forbidden, Polish refugees would be allowed to return to their homeland.

Many Polish Jews had survived the war but unfortunately there were many who succumbed to the cold,

starvation and unbearable suffering and had died during that time. Lubavitcher Chassidim, who had spent the war years in the eastern regions of the Soviet Empire, saw a golden opportunity to leave the despicable land in which they faced non-stop persecution. By co-opting the identities of the deceased Polish Jews they could take advantage of the crack that had opened in the Iron Curtain.

This daring and covert operation, colloquially known as the "*Eshalonen*" (trains) was coordinated by a group of heroic Chassidim, who managed to pull it off with ingenuity, bravery, sheer will power and many miracles. The route to freedom ran through Lvov (Lemberg) which was the final train stop in Soviet Russia, through Lodz, Poland, on to Prague, Czechoslovakia and finally reaching the numerous Displaced Persons camps in Germany and Austria. The greatest danger for the escapees was crossing the border from Russia to Poland and huge sums of money were needed to bribe the numerous officials along the border to turn a blind eye to what was going on.

Reb Itche, his wife Basya and his daughter Sara were among the first Chassidim to leave Russia through this method, but instead of continuing on to the safety of the DP camps in Germany, he remained in Lodz and then in Prague to coordinate the efforts with the Chassidim in Russia

to enable many hundreds of more Lubavitcher families to escape.

Money was the most important necessity. Reb Itche borrowed huge sums to keep the operation alive, and to provide for the refugees once they had managed to escape. As the point man for the Russian Chassidim and their connection to the Frierdiker Rebbe in America, he bore sole responsibility for many difficult decisions that needed to be made in real time, especially when he was unable to communicate with the Frierdiker Rebbe. He suffered terribly from the stress and great danger he experienced on a daily basis, from his creditors and the authorities.

He was instructed by the Frierdiker Rebbe to remain at his post in Prague [even though Czechoslovakia was already under Soviet influence], in order to greet the escaping Chassidim and ensure their safe transfer to free countries.

When the Soviets shut down the escape route and arrested the remaining Chassidim in Lvov, Reb Itche and his family joined the Chassidim who had settled in Paris and immediately set about establishing *chadarim* and *talmud Torahs* for the local children.

THE BEST LIFE

On Chof-Daled Teves 5708*, Reb Itche merited to receive a letter from the Rebbe in response to his notification that the final group of Lubavitcher families had received the necessary papers to continue traveling from Poland to freedom. The Rebbe added a few lines requesting that Reb Itche become involved in the activities of Merkos L'Inyonei Chinuch and Machne Yisroel.⁵

In a letter dated 4 Elul 5710* the Rebbe emphasizes that in addition to his work on behalf of *maamed*, it is important for Reb Itche to report

about his activities in connection with hafatzas hamaayanos.

Although maamed is very special... it is crucial for the temimim who are the elderly Chassidim to serve as an example for others and need to be a "city with everything." If haskalah is necessary—here is haskalah. If avoda is needed—here is avoda. If practical activities are needed—I have maaseh bepoel as well.⁶

Shortly afterwards, on 28 Cheshvan 5711*, the Rebbe responded to his report.

With great pleasure I read your report about your work in establishing talmud Torahs and arranging for melamdin to learn with children in their homes.

I also received your letter from before Rosh Hashanah in which you write briefly about your life story. Since you merited to serve the [Frierdiker] Rebbe in Rostov in 5681, I request you transcribe **everything** you remember from that time period and I will be very grateful to you for this. The more details the better. I hope you remember these moments well and will fulfill my request.*

In response to some details in your letter:

(a) At the conclusion of your life story you write "all my days were bad." This expression comes after you write that you learned in Tomchei Temimim for six years, merited to serve the [Frierdiker] Rebbe in his private affairs... Merited to fulfill the [Frierdiker] Rebbe's wishes through your involvement in community work, and even when you were imprisoned for six years the [Frierdiker] Rebbe had an impact through you since you were involved in hafatzas hamaayanos and strengthening Yiddishkeit [while in prison]. If after all this you claim to have had a bad life—I do not know what is good in this world.

(b) I was pleased to read your report from before Yom Tov about your work in Paris and Meitz with regard to chinuch... I was therefore disappointed to read in your letter I received today

"IF AFTER ALL THIS YOU CLAIM TO HAVE HAD A BAD LIFE—I DO NOT KNOW WHAT IS GOOD IN THIS WORLD."



REB ITCHE GOLDIN GREETIS ISRAELI PRESIDENT ZALMAN SHAZAR AT THE PLAZA HOTEL IN NEW YORK CITY AS PART OF A DELEGATION OF CHASSIDIM PRIOR TO HIS YECHIDUS WITH THE REBBE, 13 AV 5726*. ALSO IN THE DELEGATION: REB CHAIM MORDECHAI AIZIK HODAKOV, REB SHMUEL LEVITIN, REB MOSHE LEIB RODSTEIN, AND RABBI YEHUDA KRINSKY.

that [this year] you opened only one cheder with eight students. I hope that this number is only temporary and that very soon you will report that the number of students surpasses the number of students that were enrolled at the end of this past summer.⁷

Less than a month later, the Rebbe writes to Reb Itche, "I was pleased to read in your report that in addition

to the students of the Talmud Torah, there are 113 children learning with melamdin in their homes and that you opened another cheder."⁸

LIVING BY THE REBBE

On Sunday, 22 Teves 5711*, Reb Itche and his wife emigrated to America and he became a permanent fixture of 770 life, full of vibrance

and good cheer, exuding a unique Chassidisher warmth and total devotion to the Rebbe and the Rebbe's *inyonim*. He was an exemplary *chassidisher yid* without frills. His grandson, Mr. Yossi Shtetin, relates that he would always say, "I want to live by the Rebbe and die by the Rebbe."

He corresponded with his dear friend Reb Zalmen Serebryanski (with whom he had worked closely during the "Eshalonen" operation), who was living in Australia, describing life by the Rebbe.

Sunday, Bechukosai 5711*

... Now, I give thanks to Hashem that the Frierdiker Rebbe left a memale makom (the Rebbe). Everything continues as before. People are going in for yechidus and there are mammarim from time to time...

Rashag asked me to work in Tomchei Temimim, but I did not want to for several reasons. I was also offered a job in Merkos. After all the job offers I went into yechidus and the Rebbe told me that for certain reasons he wants me to continue doing shechita.

Two months after I arrived here I found a job shechting chickens three times a week and I make a suitable salary... We have an apartment, not an "American style" one, but enough for me. Three bedrooms, kitchen and restroom. I don't need anything larger, not like the

Americans that want to put one foot in one room the second foot in another room and have another room to spend time after eating by day and another by night—I'm not looking for this.

Tuesday, Vaeschanan 5711*

May Hashem help that the Rebbe should lead us to greet Moshiach Tzidkeinu. This is what the Rebbe speaks about all the time. I thank Hashem that the Frierdiker Rebbe left us his memale makom (the Rebbe) in every detail mamash!

My dear friend! It is impossible to describe the spiritual pleasure, when gazing upon the Rebbe Shlita's face, you can see *א פריייליכן א צובראכענעם איש*—a joyful yet broken G-dly man. I have no words to describe this to you. And words are insufficient to express our thanksgiving to Hashem for this. I now appreciate how discreet one is able to be...

Sunday, 7 Shevat 5712*

... Hashem should strengthen [the Rebbe's] health. We need to beg Hashem that he be healthy. His work and successes defy human capacity. Once when I was in yechidus I mentioned that for many years Chassidim would mention the Frierdiker Rebbe's name and mother's name in middle of the bracha of Shema Koleinu during Shemone Esrei, and now we are doing the same for the Rebbe Shlita. I asked if this is appropriate.

The Rebbe asked, "Certainly you are doing this after al teshiveinu [the spot in Shema Koleinu where one is allowed to include personal requests. - ed]." When I responded in the affirmative, he said "A groisen yasher koiach!" and added, "If Chassidim are doing this, there is certainly a source for it."

Therefore I am revealing to you my dear friend that we must daven for the Rebbe's health. He fasts a lot, sleeps no more than two or three hours a night. On Sunday, Tuesday and Thursday he receives people for yechidus from 8:00 p.m. until 2:00 or 3:00 a.m. On the rest of the nights he sees groups of students.

Whoever goes into him once *בלייבט ער זיינער*—remains his forever."

TISHREI 5712*

In an emotional letter to Reb Zalmen Serebryansky, Reb Itche described his first Tishrei with the Rebbe.

...On Erev Yom Kippur, right before Kol Nidrei the Rebbe called us all to his room for a bracha. Upon entering the Rebbe gazed at everyone and then I saw him look directly at me for a while. I could not contain myself and wished to cry, but I controlled myself and closed my eyes. When I opened them I saw the Rebbe still looking at me. He then gave us a bracha... and started crying. Zalmen! You cannot imagine what was going on in those moments. Everything exactly as it was by the Frierdiker Rebbe and we must give praise to Hashem for His abundant kindness...

... After hakafof on Simchas Torah we remained [in 770] to continue singing and dancing. The Rebbe was in his room. Many Jews from other communities came as well and we were all dancing together on the street. Soon afterwards as we continued dancing in the zal we noticed that the Rebbe joined our dance and obviously the dancing became even stronger and faster. The Rebbe then announced we will repeat Atah Haraisa and hakafof, and that anyone that did



REB ITCHE GOLDIN (SECOND FROM RIGHT) JOINING A CHASSIDISHER DANCE.

“WHEN I OPENED THEM I SAW THE REBBE STILL LOOKING AT ME. HE THEN GAVE US A BRACHA... YOU CANNOT IMAGINE WHAT WAS GOING ON IN THOSE MOMENTS.”



not recite a possuk earlier or hold a Torah by hakafos should do so now.

You can imagine what was going on. It was a very small crowd since the Americans had gone home to eat and sleep and only the temimim and the Russian Chassidim remained... During the final hakafa the Rebbe danced with great intensity. I was standing near the Rebbe, and the Rebbe knows my health condition and that I was dancing with my final strength. The Rebbe held me with his holy hands throughout the dancing and this supported me so that my dancing should not affect my health. It defies description...

The Rebbe announced that we should all say l'chaim and then went back to his room. We stood next to the window and heard him being maavir the sedra of Vezos Habracha...

BEIS RIVKAH

In 5714* the fledgling Beis Rivkah school for girls was in a serious financial crisis and the Rebbe instructed Reb Itche to assume full responsibility for the school as its

administrator. In his passionate and humble manner, Reb Itche devoted every waking moment to the success of Beis Rivkah until his final days.

He would knock on doors of Jewish homes and convince parents to send their girls—tuition free. A Holocaust survivor had wished to send her daughter to a different girls' school but had no money for tuition. The administration of that school suggested she send her daughter to public school and when she would have sufficient funds enroll her in their school.

“I did not survive the war to send my daughter to public school,” she said. When she approached Beis Rivkah, Reb Itche accepted the girl into the school without charging a penny. It was very difficult, but he managed to keep the school together throughout those very difficult years.

Once, the Rebbe said to Reb Zalman Gourarie in *yeichidus* that everyone needs to be told what to do and to receive honor for their accomplishments, but there are only

three Chassidim that are completely *ibergegeben* (devoted). They do not wait to receive orders nor seek recognition. Reb Itche was one of them.

On Shemini Atzeres 5729*, Reb Itche was feeling very ill and his wife discouraged him from going to 770 for *hakafos*. Refusing to miss *hakafos* by the Rebbe he walked to 770 despite his condition. During *Atah Hareisa*, when the *gabbai* called upon Reb Itche to recite a *possuk* in honor of Beis Rivkah, he was no longer in the room. Standing at the doorway of 770 he suffered a heart attack and passed away a short while later.

When his *matzeiva* was installed, at the bottom there was an inscription that read, “At Rest.” The Rebbe noticed this when he was at the Ohel and sent a message to Reb Zalman Butman, a dear friend of Reb Itche and a member of the Chevra Kaddisha: “Reb Itche was a *chassidisher Yid* and he does not need the ‘At Rest.’”

Reb Zalman saw to it that this was corrected immediately.

On the day Reb Itche arrived in America in Teves 5711* he entered the Rebbe's room for his first *yeichidus* and was there for close to 30 minutes. Afterwards he sobbed bitter tears for a long while. One of the things he revealed from that *yeichidus* was that the Rebbe cried and said, “מ'דארף זען צוריקבריינגען דעם רבין—we need to bring the [Frierdiker] Rebbe back...” T

1. Toldos Chabad B'Rusya Hasovyetis page 244.
2. Sefer HaSichos Rayatz 5681 page 22.
3. Tehillim 2:4.
4. An old Yiddish expression for “the best goods.”
5. Igros Kodesh vol. 2, p. 288.
6. Ibid vol. 3 p. 408.
7. Ibid. vol. 4 p. 54.
8. Ibid. p. 83.
9. Yemei Bereishis p. 343.



דין קדימה לצרפת



Rabbi Yosef Matusof
Toulouse, France

“נשיא דורנו האט
אויפגעטאן און
אנגעזאגט צו כל
אנשי ונשי הדור
אז מצוות הדור
איז אין דעם ענין
השליחות...”

“The Rebbe nesi doreinu established and mandated each and every man and woman in this generation that the ‘mitzvah of our generation’ is *shlichus*...”
(ש"פ וישלח תשמ"ז)

I merited to grow up on shlichus in Morocco. My father, Rabbi Shlomo Matusof, was one of the first shluchim sent by the Rebbe after the Frierdiker Rebbe's *histalkus*.

As a *bochur*, I studied in Brunoy. During my time there, I merited to be very involved in the work of *hafatzas hamaayanos* in Paris and the surrounding cities. After spending a few years in Brunoy as teenagers, Reb Nissan Nemanov allowed me and my friends to move on to the yeshiva in 770; but when we arrived in New York, the Rebbe sent us back to Brunoy as shluchim because he wanted us to remain in France to increase the work of *hafatza* there.

After spending a year in 770, in the summer of 5733*, I married my wife Esther, the daughter of Reb Chaim Hillel Azimov and sister of Rabbi Shmuel Azimov, the Rebbe's shliach to Paris.

During his first years in Paris, Rabbi Azimov built up the work of Chabad with much success, and based on the

Rebbe's *horaos* many of his *baalei teshuva* became shluchim themselves.

We spent the first year after our *chasuna* in Crown Heights where I attended *kolel*. At the time, we heard a rumor that the Rebbe wants to send more shluchim to other cities in France and establish the work of Chabad there.

As my time in *kolel* was coming to an end (in the summer of 5734*), I wrote to the Rebbe that I very much want to be the Rebbe's shliach. Based on my capabilities and the work I had done in the past, I mentioned that France would be a possibility. I included the offers that I had received for shlichus in other countries as well, and asked the Rebbe if I should look at one of the cities in France.

The Rebbe responded:

“דין קדימה לצרפת וידבר עד”ז עם הרבא”ג.”

“France is first priority. Discuss this with Rabbi Binyomin Eliyahu Gorodetzky.”

Rabbi Binyomin Gorodetzky was appointed by the Frierdiker Rebbe to head the *lishka*, overseeing Chabad's activities in Europe, Asia and North Africa.

At first, Rabbi Gorodetzky told me that he is not yet ready to send shluchim to other cities in France. The Rebbe continued to direct me to him a number of times over the next few months, but Rabbi Gorodetzky kept on pushing me off.

I wrote this to the Rebbe and I suggested that I could go as a shliach “לאחת הערים בצרפת—to one of the cities in France” and I will try to arrange that the Consistoire will employ me. The Consistoire is like the Jewish community council recognized by the government. It was originally set up by Napoleon and has branches in the various cities in France. The Consistoire in the city where I would live might consider paying my salary as I will contribute through my activities with the youth.

The Rebbe circled בצרפת and wrote again: “ידבר בכ”ז עם הרבא”ג שיח”.

“Speak about this with Rabbi Gorodetzky.”

The Rebbe then circled my suggestion, and wrote:

“לקבל משרה מהקאנסיטואר מהו האויפטו?”

“What is the accomplishment in accepting a position from the Consistoire?”

Later the Rebbe gave me clear *horaos* regarding how to work with the *kehila*, but here the Rebbe was telling me that it doesn't make sense to move there officially as their employee, if there was the possibility to go as a shliach.

At one point, Rabbi Gorodetzky offered to arrange a shlichus for me in Tehran. Tehran was then a peaceful place for Yidden before the Islamic revolution broke out in 1979.



I wrote this option into the Rebbe and the Rebbe answered me:

להתעניין ע"ד טהרן או צרפת.

"Pursue the options in Tehran or France."

Rabbi Gorodetzky gave me a letter from the community in Tehran asking me for lots of information about myself. I would need to fill out all the information, send it to the Joint in Paris and they would forward it to the community Tehran. The Rebbe had told me not to take a job as an employee of the community and here it seemed that I was being offered a similar position in Tehran.

Rabbi Binyomin Klein suggested that I send the letter into the Rebbe and include a draft of what I plan to respond to them. I did as he said and asked the Rebbe's *bracha*. I never received an answer to this letter, and it became clear that the Rebbe was not fond of this idea. When I wrote to the Rebbe that Rabbi Gorodetzky had informed me that the Tehran plan is off, the Rebbe wrote back to me:

"בכל אופן צריך לענות מכתב הצטרקות."

"In any event, you need to reply [to the community in Tehran] with a letter explaining [why you turned down their offer]."

During that time, Rabbi Hodakov offered me a shlichus in Panama. I wrote to the Rebbe but I didn't receive an answer to this letter either.

At the end of Shevat 5735*, in a long conversation with Rabbi Gorodetzky, the Rebbe told him in no uncertain terms that the time had come to expand the work of Lubavitch and bring shluchim to the other cities in France as well. After that, I spoke with Rabbi Gorodetzky about five cities (Toulouse, Lyon, Marseille, Nice and Grenoble) and he suggested that since we are set to go in to *yechidus*, we should list the various cities and ask the Rebbe to choose.

Our *yechidus*, which took place in Adar, shortly before we traveled to

France, was over 20 minutes long(!), something extremely unique then, especially for a young couple. I handed the Rebbe a five page letter that I had written with questions about the cities, *parnasa* and more. Among other things, I wrote that I had discussed everything with Rabbi Gorodetzky. The Rebbe spent a long while reading my letter, looking back and forth at the various pages, and marking things with his pencil.

Finally, the Rebbe looked up and with a big smile said, "Since you write that you consulted with Rabbi Gorodetzky, you should certainly continue doing this in the future."

Regarding *parnasa*, the Rebbe said: "When you will be in Paris by the *mishpacha*, you will find out how much you need to live, write to me and to Harav Gorodetzky, and we will answer you."

The Rebbe then started going through the cities that I had asked about. First the Rebbe told me that I shouldn't move to Marseille.

However, he added: "In Marseille there is a Jew called Moshe Lechiani, a special Yid, a warm Yid (א טייערער) א טייערער איד ("איד און א ווארעמער איד ווארעמע") (בריוו). Travel to Marseille bring him regards from me." When the Rebbe said his name, I nodded my head. "You know him?" the Rebbe asked. "Where do you know him from?" I said that I knew him as a child in Morocco and later from when I was on Merkos Shlichus in Marseille. The Rebbe smiled broadly, "If you know him, then it's a very good idea to go see him, bring him warm regards and encourage him about the *peulos* of Purim and Pesach."

The Rebbe said that Lyon is not a good idea for me. Interestingly, the Rebbe skipped Nice.

"What is left," said the Rebbe, "is Grenoble and Toulouse. From Toulouse I receive letters and it

seems that it's a place where work can and should be done. Grenoble is also a possibility but you should check what is going on there. Go to both places, write your impressions from both places to me and to Harav Gorodetzky." The Rebbe pointed his hand in my direction, "You should also write your opinion."

The Rebbe blessed us with many *brachos* for *hatzlacha* in the shlichus, stressing a number of times that our work should be *בדרכי נועם ובדרכי שלום*.

We traveled to France, visited Moshe Lechiani, bringing him tremendous encouragement, and then continued on to Grenoble and Toulouse. As per the Rebbe's *hora'a*, after much contemplation, I wrote my impressions to the Rebbe with our conclusion that Toulouse needs a shliach sooner.

Just before Pesach, we received the Rebbe's answer:

"ויהא נסיעתם לטולוז בשעה טובה"

ומוצלחת.

"May your travels to Toulouse be in a good and auspicious time."

A few months after we arrived, the Rebbe sent a special letter in response to the leaders of the Jewish community in Toulouse, thanking them for their support for me and my wife. (Printed in Igros Kodesh vol. 31, p. 31).

We were very fortunate to receive many letters and *maanos* at the beginning of our shlichus, and a number of *horaos* over the years to come. With the Rebbe's *brachos*, the *mosdos* of Chabad in Toulouse continue to impact thousands of Yidden, and are לשם ולתפארת, with a day school, preschool, camps, Chabad Houses and over 10 shluchim! T



לע"נ
ר' אלטער מאיר דוד
בן ר' אלקסנדר ע"ה
גלב"ע ו' מנחם אב ה'תשנ"ב

In loving memory of
Alter Diamant
Dedicated by
Stewart and Chana Diamant
and family

Purity

Exposing our children (and ourselves) to kosher images only

“רבי יהושע בן חנניה, אשרי יולדתו.”

“Rabbi Yehoshua ben Chanania: fortunate is the one who gave birth to him...”¹

Talmud Yerushalmi explains: From the time he was a baby, his mother brought his crib into the *beis midrash* so his ears would absorb the words of Torah.²

ALL AGREE

“There are those people who will only follow what we say if they hear it from other sources,” says the Rebbe. “With recent discoveries, doctors have found and confirmed what Torah has stated all along: The first impressions upon a child’s heart and mind, even before the child can comprehend anything, have a significant impact on his or her life—even into their old age.”

Based on this premise, the Rebbe cautioned that as soon as a child is born, they should only be surrounded by pure and holy objects. When choosing pictures and toys to entertain an infant, care should be taken that instead of using pictures of a cat or a dog, a lion or an eagle, one should hang up a tzedakah pushka, a *bentcher*, a poster with *krias shema* or the Aleph-Beis, etc. This way, when the child looks up, they’ll see Torah-themed concepts.

When the child gets a little older, they will begin pointing at it with their finger. Then when they begin to speak, they will ask, “What is that? It’s not a food-item, it’s not a drink, it doesn’t make noise. So what is it?” And the mother will have the opportunity to explain to the child: “This is Torah, and Torah is *di beste schoira* (the most valuable merchandise).”³

THROW OUT THE MOUSE

The Rebbe insisted that even when adding pictures to animate a story, in attempt to pique the children’s interest, care should be taken that only kosher animals should be used. “A Yid, and especially a Yiddishe child, should only absorb pure things,” the Rebbe said.

“It is shocking that even in children’s newsletters that are (in all other areas) ‘*al taharas hakodesh*,’ they still insist on featuring a mouse!”⁴

Still, the Rebbe cautioned that when trying to influence others in this matter, we need to be careful not to come across as if saying “Aha! We caught you with this mistake and you need to correct it!” In addition to the fact that this approach is completely wrong, it is also far less effective. The other person is far less likely to listen to you when you simply try



to prove that you know better, because he in turn will feel the same way and try to prove that in fact *he* is superior.

TOYS AND ILLUSTRATIONS

When buying animal-like toys for children, they should only be stuffed animals that are kosher. When drawing pictures for children to assist in their learning, these too should only consist of kosher animals.

Then the Rebbe gave a very interesting example: Often when teaching children Aleph-Beis, educators draw pictures to make the letters come to life—like drawing an Aleph as a man carrying two pails on a stick, with one pail higher than the other. The person might be shown walking next to a river with fish inside it, or maybe a cat sitting next to the river. “Throw out” the cat and replace it with

ALEPH-BEIS HOUSE

On the subject of teaching Aleph Beis with pictures, Mrs. Esther Mentz relates:

In 5729*, we were in *yechidus* with our two-year old daughter. Unfortunately, she decided that the Rebbe’s room was a wonderful playground and she began touching and taking things off the shelves. I was quite embarrassed.

But then the Rebbe called her over, stood her between him and the desk, and said, “Let me draw you a picture.”

The Rebbe took a paper and pencil and drew a house—it was the letter Ches. The door was a Hei. Then he had a Lamed coming out of the chimney like smoke. He made a full picture using many of the letters of the Aleph-Beis. It was like, “Wow!”

Unfortunately, when the Rebbe offered my daughter to take the picture home, she said no. I almost fainted. I wish we could have taken it home and framed it for posterity. But I still have the memory...

(Living Torah disc 88, program 352)

something kosher, and make sure all the fish in the river are kosher too!

[However, when teaching a story from the Torah that involves a non-kosher animal, and the educator feels that the children will better understand their learning if they are shown a picture of it, the above obviously does not apply.]

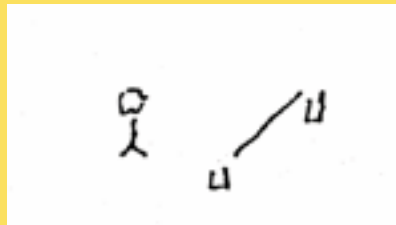
Guarding the child’s senses when they are young and allowing in only what is pure and holy is extremely important. Whatever the child sees at this tender age will have an impact for their entire life, as the *possuk* says, גם כי יזקין, לא יסור ממנו—educate the child according to his way, even in his old age he will not stray from it.

HALACHIC SOURCE

The Rebbe quotes the Shulchan Aruch that when a woman emerges from the *mikveh*, she should be careful to see only pure things. If the first thing she sees is a non-kosher animal (like a dog or a donkey) a *yiras shamayim* will go back and *tovel* again.



After this farbrengen, someone wrote to the Rebbe that he does not understand how a drawing of a man holding two buckets can be used to depict an Aleph. The Rebbe responded with a diagram in his holy handwriting:



(Tzaddik L'Melech vol. 4, p. 178)

THE WONDERS OF HASHEM

In addition to the exceptions mentioned above, the Rebbe also mentions going to a zoo in order to be able to make the *bracha* “משנה הבריות” (that Hashem creates many unique types of creatures), or in general to gain appreciation for Hashem’s creations. (Although the Rebbe does stipulate that one need not gaze at the non-kosher animals for a long time.)

Also, it is customary to have images of lions or eagles in shul, in order to remind us to strengthen our *avodas Hashem* like a lion.⁵

EVEN THE SMALLEST HEART

“The fact that Hashem resides within the Jewish people is not because of a status they obtained through *avoda*,” the Rebbe explains. “Therefore, even a small Jewish child who was just born also has Hashem’s *Shechina* residing within his or her tiny heart!

“It is therefore understood how important it is to surround the child with pure and holy images, *Shir Hamaalos* and the like.

“Contrary to what some people believe, that a child of only one day cannot see and hear the things around him anyways—so what difference does it make? This is completely wrong. Torah tells us that the exact opposite is true: Whatever the child sees or hears reaches the depths of his heart—he or she hears it, and “*derhers*,” creating a strong impact on him or her for their entire life!”

The Rebbe again reiterates that even contemporary medicine recognizes the value and



impact of these first impressions on the child's life. That's why we train children to kiss the mezuzah before going to sleep, and try to allow them to see only pure and kosher images. We try to surround the child with holy *sefarim* in their room and also place a tzedakah pushka there, to help bestow Hashem's blessings upon them in all they do.⁶

As we come closer to the time of Moshiach—when Hashem says “ואת רוח הטומאה אעביר מן הארץ”—I will wipe off the impure spirit of the face of the earth,” we need to begin living this way already now. Where and whenever possible, we need to try to expose ourselves only to kosher and pure images.

With Hashem's help we will finally be *zoche* to the time when the entire world will be filled with the purifying waters of knowledge of Hashem.

י"ז כמים לים מכסים.”⁷

1. Avos 2:8.
2. Yevamos 1:6.
3. Shabbos Parshas Emor 5736; Sichos Kodesh 5736 vol. 2, p. 170.
4. The Rebbe is presumably referring to the “Mendel the Mouse” column in the Olomeinu magazine. It should be noted that it was later renamed as “Duvi the Duck.” See illustrations.
5. Chof Cheshvan 5744; Likkutei Sichos vol. 25, pp. 309-311.
6. Yechidus K'lolis 16 Adar 5747; Hisva'aduyos 5747 vol. 2, p. 647.
7. Likkutei Sichos *ibid*.



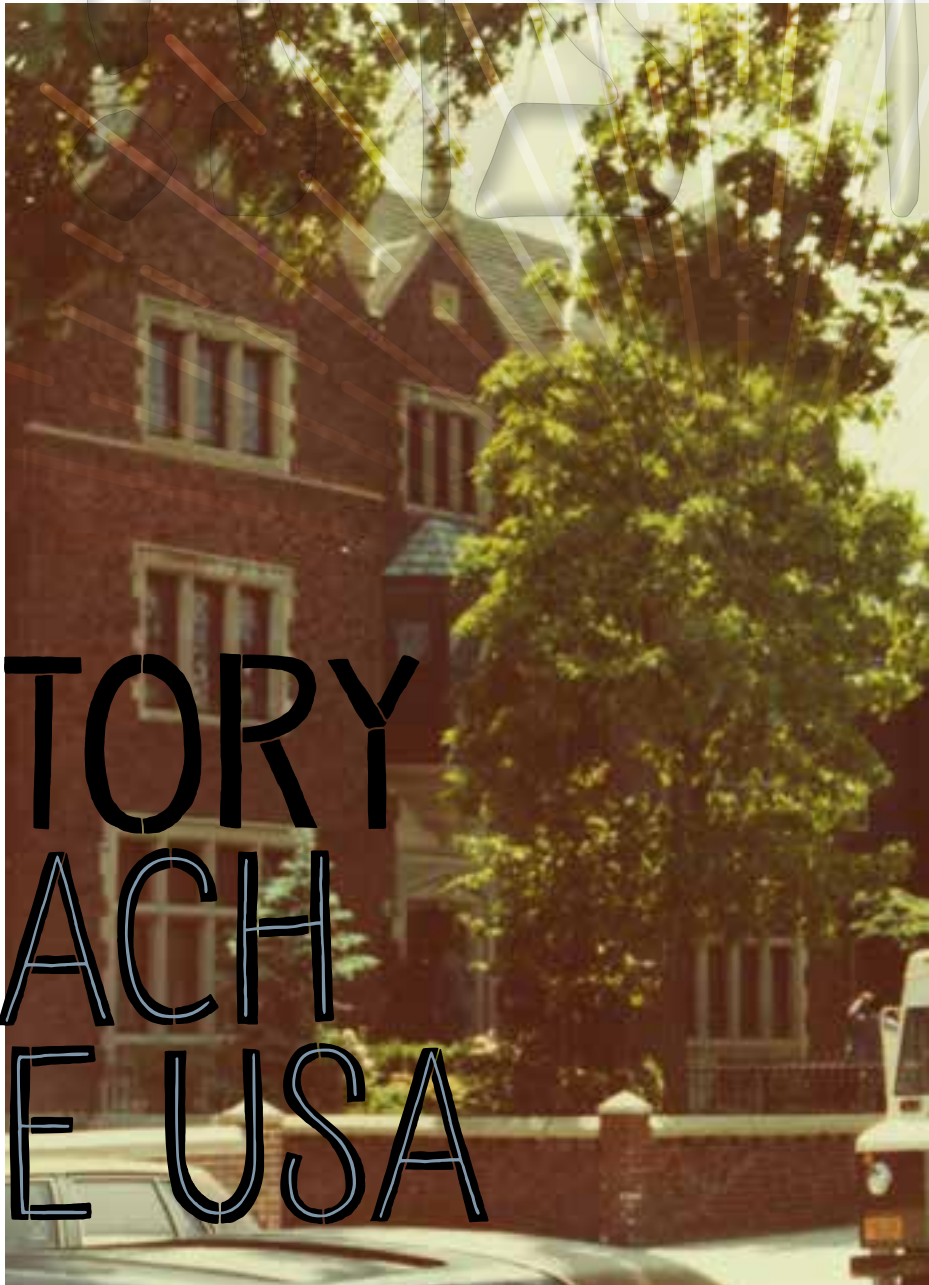
לזכות החייל בצבאות ה'
יהושע תנחום שיחי'
לרגל יום הולדתו השנים עשר
כ"ט מנחם אב ה'תשע"ט

נדפס ע"י הוריו
הרה"ת ר' לוי יצחק
וזוגתו מרת יהודית חנה
גייסינסקי



THE STORY OF TZACH IN THE USA

RASKIN FAMILY ARCHIVES



A TZACH MITZVAH TANK PARKED IN FRONT OF 770.



The story of Tze'irei Agudas Chabad—or Lubavitch Youth Organization—is perhaps synonymous with the story of *dor hashvi'i*.

Throughout the early years of Lubavitch in America, the Rebbe strived to educate a new generation of Chassidim to take Yiddishkeit and Chassidus to the streets. A Chassid could not suffice with his personal *avodas Hashem*; he was called upon to dedicate his life to the public as well.

The primary channel for all this work was Tzach.

Tzach was the address for all matters of *hafatzas hamaayanos*. Whether when the Rebbe announced a new *mitvza*, demanded a new *hanhaga* for Chassidim, or even when Chassidim wanted to give the Rebbe a present or initiate a project on their own—the central address that would organize, arrange, encourage and pull it all through, was Tze'irei Agudas Chabad.

Today, we take *mitvzoim* for granted, but in those days, everything had to be created from scratch. Chassidim themselves had never heard of such concepts. An entire generation of the Rebbe's Chassidim received their first education in *hafatzas hamaayanos* through the hard work of Tzach.

Reb Dovid Raskin¹ was the legendary chairman of Tzach from the day it was founded.

This article is a (translated) preview from an upcoming book about Reb Dovid, called

וַעֲבַדִּי דָוִד

V'avdi Dovid. The authors have created a masterpiece, spending thousands of hours combing through archives, interviewing individuals, and piecing together the full story of Tzach and Reb Dovid Raskin's life in general. This article is only a synopsis of their thorough research.

We thank his grandson, Rabbi Bentzion Pearson, who is directing the project, for graciously sharing the material and assisting us throughout the preparation of this article.

PART I

THE LIGHT OF CHASSIDUS

THE ESTABLISHMENT

As the Shabbos Mevorchim Iyar farbrengen in 5715* was about to draw to a close, the Rebbe surprised everyone with the following statement:

“Regarding the following matter,” the Rebbe said, “I waited to be asked about it, but I see that there is no reason to continue waiting, so I decided to bring it up myself:

“In Eretz Yisroel, there is an organization called Tze’irei Agudas Chabad. I don’t know why this organization was established in Eretz Yisrael and not here. But be that as it may, it should be founded now.

“The purpose is not for there to be another name, another letterhead and another stationary. Rather, there should be activities—they should begin doing the activities that are appropriate for Tze’irei Agudas Chabad.

“...There should be a meeting tonight, or at least tomorrow, and they should get to work...”²

Tzach in Eretz Yisroel had been founded by the Rebbe several years earlier, and it was responsible for all matters of *hafatzas hamaayanos* in the Holy Land. Now, the Rebbe wanted a similar organization in the United States.

That night, a meeting was held in Beis Rivkah on Eastern Parkway, with many *yungeleit* in attendance. After a lengthy discussion, a temporary committee was chosen to establish the new institution: Reb Dovid Raskin, Reb Avrohom Zvi Landa, Reb Berel Baumgarten and Reb Moshe Pesach Goldman.

At the close of the meeting, Reb Dovid reported the results to the Rebbe and asked for the Rebbe’s

guidance going forward. What was this young organization supposed to do?

The answer arrived a few days later, in the form of a letter.

The Rebbe explained that their task was to implement all the various initiatives of *hafatzas hamaayanos*. In general terms, the Rebbe outlined their mission as “divided into two—work with oneself and work with others,” to strengthen one’s own Torah, mitzvos and *avodas Hashem*, and also strengthen the same within others.

Specifically, the Rebbe noted several areas where they could begin: Reviewing Chassidus in shuls, building relationships with non-Chabad *bochurim* and teaching them Chassidus, making contact with former students of Tomchei Temimim, and spreading the *sichos* and *maamarim* of the Rebbeim.

The Rebbe closed the letter with the founding principal of Tzach:

“Youth have two characteristics—additional energy, and less involvement in the mundane. Therefore, they should take the lead in the activities.”³

THE FOUNDING PRINCIPAL

With this letter, the Rebbe set a foundation for Tzach’s activities.

The mission of Tzach was to be from the ground up. Other institutions already existed as Chabad leadership—Agudas Chassidei Chabad as an umbrella organization, Merkos L’inyonei Chinuch in the field of spreading Yiddishkeit—but there was no organized framework for regular Chassidim and *bochurim* to engage in the Rebbe’s work.

At each farbrengen, the Rebbe would speak incessantly about spreading Chassidus and Yiddishkeit. Every time, the initiative would be picked up by individuals who did their best to accomplish the Rebbe’s mission. Now the Rebbe wanted an



RASKIN FAMILY ARCHIVES

REB MOSHE PESACH GOLDMAN SPEAKS AT ONE OF THE EARLY KINUSEI TZACH.

official organization that could take the reins. Each *mitvza* and initiative would have a proper address, and every Chossid would be able to get involved.

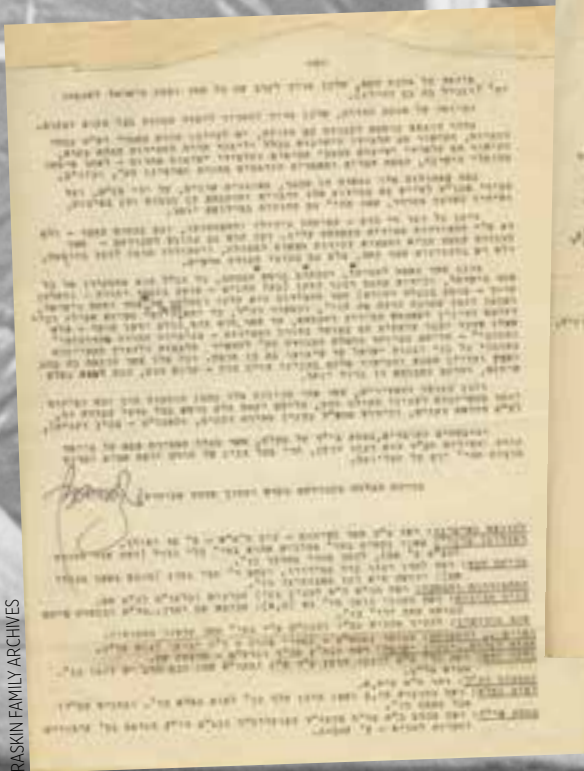
Soon after receiving the Rebbe’s letter, Tzach organized its first plan of action.

The activities were divided into six parts:

1. Arranging *chazaras Dach* in shuls.
2. *Shiurim* in Chassidus for yeshiva *bochurim*.
3. Maintaining contact with former students of Tomchei Temimim.
4. Contact with *bochurim* of other *yeshivos*.
5. Disseminating Chassidus *sefarim*.
6. Establishing *shiurim* in Chassidus and *nigleh* among members of Tzach.

The first activity took place just a few days later, on Lag Ba’omer. Tzach representatives spread to all the shuls in the area, to encourage Jews to study Chassidus and to buy *sifrei Chassidus* as well.

“Often, when we would arrive in a shul,” related Reb Dovid Raskin, “we weren’t necessarily welcomed. This time however, when they heard why we came, every shul allowed us to speak without exception.



THE REBBE'S RESPONSE TO THE INAUGURAL MEETING ESTABLISHING TZACH.



the theme of ‘our children are our guarantors’).”

For the next year, the Rebbe edited a *sicha* each week. Several years later, the Rebbe once again edited a full year of *sichos*, and those constituted the first four volumes of *Lekutei Sichos*. (The books too were, in fact, published by Tzach.)

TAKING OFF

Tzach, or as it was known in English, Lubavitch Youth Organization, began to get involved in all the Rebbe’s activities. When Tishrei 5716* arrived, Tzach arranged the parade to *tashlich*, ensuring that it proceed in a respectable manner, just as the Rebbe had personally arranged when he had first arrived in America.

Likewise, they arranged *mitzva daled minim* on a much greater scale than ever before. Each evening, they also arranged transportation for Chassidim to visit outlying areas and hold *simchas beis hashoevah* events for the local Jewish community.

“The Rebbe asked several times,” Reb Dovid related, “whether the guests who had arrived for Tishrei had participated. It was very clear that the Rebbe wanted them to have an integral part in the Tzach activities.”

On Simchas Torah, the *tahalucha* set out to bring joy to shuls in the area.

“As important as the regular *tahaluchos* were,” Reb Dovid explained, “we saw the amazing effect of the Simchas Torah *tahalucha*. Over the years, dozens of shuls would reach out to us before Yom Tov and arrange for the *bochurim* to come.”

Tzach also began to connect with Chassidim in other cities. After farbrengens, they would send out a notice with the *tochen* of the Rebbe’s *sichos*, and they also published a news bulletin for a period of time. Additionally, they helped Chassidim arrange their own activities of *hafatzas hamaayanos* throughout New York and other locations.

“Once, during a *yechidus* in the late 5710s*,” relates Rabbi Nissan Mangel,

“the Rebbe asked how I planned to return to yeshiva in Montreal. I told the Rebbe that I planned to go by bus. Hearing that, the Rebbe advised that during a stop, I visit the local shul and speak before the congregants. I was a bit bewildered, so the Rebbe said, ‘Don’t worry, Tzach will arrange it.’

“After the *yechidus*, Rabbi Hodakov directed me to Reb Dovid Raskin, who instructed me to get off the bus in Albany, where there was a Lubavitcher *shochet*, Reb Isser Brikman. He brought me to the local shul, and in between Mincha and Maariv, I spoke before the congregants. Then I continued on my journey.”

When an official branch of Tzach was established in Rio De Janeiro in 5717*, they reported to the Rebbe that a Chassidus *shiur* had been established every Shabbos morning and during *seudah shlishis*. When the Rebbe received the letter, he passed it on to Tzach in New York.

Reb Yoel Kahan recalls that when elections were held for the Tzach



RASKIN FAMILY ARCHIVES

REB DOVID RASKIN SPEAKS TO BOCHURIM AND CHASSIDIM IN 770.

committee, three individuals were suggested, one of them being Reb Dovid Raskin. One person received all the votes: Reb Dovid Raskin.

The Rebbe instructed, Reb Yoel recalls, that one committee member be an American born Chosid. For that position, Reb Moshe Pesach Goldman was chosen. Reb Berel Baumgarten was the third committee member.

THIS WAS JUST PREPARATION

Even as the activities picked up steam, the Rebbe expected more. Half a year after the establishment of Tzach, on Simchas Torah 5716*, the Rebbe said the following:

“Regarding Tze’irei Agudas Chabad—until now they were occupied with preparations, and it seems that the preparations stretched from days to weeks and then to months. May Hashem help them to start doing *b’poel mamash*...”⁶

Following the Rebbe’s *sicha*, Tzach decided to expand the activities, primarily in the field of *shiurim* in shuls and homes, and the house-visits in New York and beyond. They also began planning for over 40 Yud-Tes

Kislev farbrengens throughout the New York area, and arranged for *yungerleit* to visit local colleges.

One month later, on Shabbos Mevorchim Kislev, the Rebbe once again encouraged everyone to get involved.

“There are some individuals who—besides for Shabbos Mevorchim—are nowhere to be found, because they are afraid of being asked why they aren’t involved in spreading Yiddishkeit.

“What point is there in the pushing and sweating throughout Tishrei, if afterwards you remain the same person that you were previously? Why do you want to come to the farbrengen? The effect of a farbrengen must be to influence others—to bring a boy or girl closer to Yiddishkeit, and to spread Chassidus as well...”⁷

Reb Dovid Raskin described the impact of the *sicha*:

“We understood that the Rebbe was demanding of every single *yungerman*: Why aren’t you involved in spreading the *maayanos*? Why don’t I hear about your activities? The Rebbe had spoken very forcefully; it seemed that it was impacting his health...”

“We held several meetings with *yungerleit*,” relates Reb Moshe Pesach Goldman, “to help them get involved in Tzach’s activities. We met with diamond cutters, textile workers and also teachers, and encouraged them to establish Torah classes in their workplaces.”

At one diamond cutters’ meeting, a report was given on progress:

Reb Nochum Wolosow reported that they had finished the entire Tanya in their daily *shiur*, in addition to the already existing *shiur* in Shulchan Aruch, while in Reb Shmuel Spalter’s workplace a Mishnayos class had been established. In Reb Shmuel Plotkin’s office they learned Mishnayos each day and Tanya once a week, and in Reb Berel Junik’s workplace they learned Mishnayos each day following Mincha. Reb Berel Junik also studied Tanya and Chumash with individuals, and always kept a pair of tefillin in his office.

Similar reports came in from the meetings of the butchers and the textile workers, although each report was unique to the style and situation of its field.



REB DOVID RASKIN PRESIDES OVER A MEETING WITH SHLUCHIM.

RASKIN FAMILY ARCHIVES

PART II INTERNATIONAL

NEW HORIZONS

“Before Purim 5716,” recalls Reb Dovid, “we came up with a novel idea: Instead of just meeting Jews in shuls, we would also try to meet Jews who never went to shul at all.

“How so? We’ll hold a farbrengen for them in the middle of the street!

“We rented a car, put up a loudspeaker that played *niggunim*, and drove through the streets of Brooklyn. We spoke words of inspiration over the loudspeaker, and we literally held a farbrengen for those Jews, right in the middle of the street. Nothing like it had ever been done before!”

In Reb Dovid’s report to the Rebbe, he asks whether to arrange a repeat of this early version of a mitzvah tank on Chol Hamoed Pesach. The Rebbe’s answer isn’t extant, but Reb Moshe Pesach Goldman remembers that similar cars were arranged in honor of the following Yomim Tovim.

This initiative marked an important milestone for Tzach. Until then, Tzach’s primary activities focused on Torah observant Jews who were present in shuls and Jewish gathering places. This was the first time that Tzach reached an entirely new crowd—the thousands of Jews who were unfortunately disconnected from their heritage to a greater degree.

Just a short time later, the Rebbe spoke about distributing *shemurah matzah* for the first time. Tzach took on the challenge and gave out vast amounts of *shemurah matzah* to the Jews of New York.

LUBAVITCH’S FIRST “INTERNATIONAL CONFERENCE”

Today, everyone takes the Kinus Hashluchim for granted. Thousands of shluchim gather from all over the world to share advice and



ALEVSKY FAMILY

REB LEIBEL ALEVSKY (SITTING LEFT) AND REB DOVID RASKIN (STANDING CENTER) MEET WITH A LOCAL OFFICER.

“BEFORE PURIM 5716,” REB DOVID SAID, “WE CAME UP WITH A NOVEL IDEA: INSTEAD OF JUST MEETING JEWS IN SHULS, WE WOULD ALSO TRY TO MEET JEWS WHO NEVER WENT TO SHUL AT ALL.”

encouragement, and to update their peers on their achievements.

However, the International Kinus was established in 5748*. In earlier years, reports about international Chabad activities came at a different venue: the International Conference of the Lubavitch Youth Organization, on Chol Hamoed Sukkos in 770.

Rabbi Moshe Pesach Goldman relates:

“During Aseres Yemei Teshuvah 5717*, Rabbi Hodakov called in Reb Dovid Raskin and me, and informed us that the Rebbe wanted Tzach to arrange a conference on Chol Hamoed Sukkos. The Rebbe wanted the conference to have two components: A meeting for Tzach activists, and a reception for the guests who came to the Rebbe for Tishrei.

“We immediately began preparations, and Rabbi Hodakov

constantly asked about our progress.

On the morning of the conference, Rabbi Hodakov shared with us that the Rebbe had said that he really would have liked to join the conference himself, but for certain reasons, he would not be able to participate, so Rabbi Hodakov would participate in his stead. Later that day, Rabbi Hodakov repeated the same message again.”

During that first conference, Reb Dovid announced the statistics of Tzach’s activities: Over 50 shuls were added to the list of *chazaras Dach*, 120 farbrengens were arranged, and another 20 *shiurei Torah* were established, and so on and so forth.

Rabbi Hodakov spoke as well. He mentioned that the Rebbe intended to “continue” the conference through holding the *simchas beis hashoevah* farbrengen that night (this news had



THE REBBE'S HANDWRITTEN RESPONSE "נת' [קבל] ות"ח" ON THREE REPORTS FROM TZACH OF THOSE WHO WALKED TO SHULS ON SHABBOS TO CHAZZER CHASSIDUS. THE REBBE REMOVED THE TOP PORTION OF THE LETTER TO BE RETURNED, AND BROUGHT THE REST TO THE OHEL.



"TOCHEN INYONIM B'DACH" WAS THE NAME OF THE FIRST PAMPHLETS OF THE REBBE'S MUGADIKE SICHOS, PREPARED BY TZACH TO CHAZZER IN LOCAL SHULS.

been made public sometime earlier), and he focused on the mission statement of Tzach:

"It wouldn't be an exaggeration to say that the members of Tzach, with the youthful energy and the talents they received from the *Aibershter*, aren't merely the 'Lubavitch youth'; they are the army which live to carry out the tasks assigned to them by their commander..."

Later that night, the Rebbe farbrenged in the sukkah. The *simchas beis hashoevah* farbrengens were a staple of Sukkos throughout the early years. However, it now became a part of the Tzach conference.

Rabbi Moshe Pesach Goldman relates:

"During the farbrengen, the Rebbe spoke about the *kinus* of Tzach and asked that we deliver a brief report

about it. From the way the Rebbe spoke about it, it was clear that the farbrengen had itself become a part of the conference. So, in essence, the Rebbe actually did participate."

After the report, the Rebbe spoke about the difference between a *milchemes tenufah*—a war of conquest, and a *milchemes haganah*—a defensive war. The task of a Chosid isn't to wait around until he is on the defensive; he needs to initiate contact and go out to "conquer" yet another Jew and another Jew.

"This is the task of the youth in general," the Rebbe declared, "and Tze'irei Agudas Chabad in particular: Don't calculate how many soldiers we have, and how many soldiers they have; 'A single youth will be worth one thousand.' Even one who is part of the

enemy forces—deep in his heart, he is on our side..."⁸

UFARATZTA

On Yud-Beis Tammuz 5718*, the Rebbe declared the motto of Chabad's activities: *Ufaratzta*—You Shall Spread Forth. The Rebbe demanded that all the activities of *hafatzas hamaayanos* take on new and greater dimensions.

After discussing the concept in the *maamar*, the Rebbe requested that the *bochurim* announce "*Ufaratzta*" out loud and sing a *lebedike niggun*, and in middle, the Rebbe rose and asked them to announce *Ufaratzta* once again.

Over the next period of time, Reb Dovid toiled to expand Tzach's activities. In the Tzach report, they note over 100 members who deliver Chassidus in the shuls—a project that



THE FIRST *KINUS* OF TZACH, CHOL HAMOED SUKKOS 5717*.



was strengthened significantly by the new *sichos* that were being published.

THE PEGISHA

One of the central activities in Tzach of those years was the Pegisha.⁹ Starting in the middle of the 5720s*, Tzach would arrange a Shabbaton for students to experience a Shabbos by the Rebbe. Thousands of Jewish youth participated in these events over the years, and for many, this was the harbinger that brought them to greater Jewish observance.

The predecessor to the Pegisha began in the early years of the *Ufaratzta* campaign. Tzach arranged Shabbatons where *yungerleit* and *bochurim* would spend Shabbos at a college campus, usually at the invitation of the local Hillel, and offer “a full Hasidic experience” to participants.

Those turned out to be a spectacular success, so the next stage was to bring those students to 770 for the Pegisha weekend by the Rebbe. One of the first *ba'alei teshuva* from these Shabbatons was the legendary Dr. Yaakov Hanoka, who was instrumental in starting the Pegisha.

As the project grew, it was spearheaded by Rabbi Kasriel Kastel, who began to arrange special Pegishas for professors, families, and other groups of people as well.

“The Pegisha was essentially the opening phase of *hafatzas hamaayanos* in our generation,” relates Rabbi Manis Friedman. “This is without exaggeration. Until then, most of our activities focused on observant Jews. This was our first significant foray into the world of non-observant Jewry, and it was a smashing success.”

Many of these activities were arranged by Rabbi Leibel Alevsky,¹⁰ who coordinated Tzach's activities from 5722*-5732*.

Rabbi Alevsky relates how he got involved:



ONE OF THE FIRST “PEGISHA IM CHABAD” PROGRAMS FOR COLLEGE STUDENTS, TEVES 5725.

RASKIN FAMILY ARCHIVES



MITZVAH TANKS ORGANIZED BY TZACH HIT THE STREETS OF NEW YORK.

RASKIN FAMILY ARCHIVES

“At the conference on Chol Hamoed Sukkos 5722*, the topic discussed was disseminating the Rebbe's *sichos*. In one speech, Reb Bentzion Shemtov declared with his inimitable lisp, *‘M'darf nemen a mensch, cholen gelt, un s'vet zein shichos.’* Tzach, he said, needed a permanent employee whose job would be to publicize the Rebbe's *sichos*. After the Rebbe received the *duch* of the *kinus*, Rabbi Hodakov told Reb Dovid Raskin that he would pay a beginner's salary for an employee to work for three hours a day, and Reb Dovid offered me the job.

“My job in Tzach was to take responsibility for everything that had previously been organized on a volunteer basis. *Hakhalas kehillos, tahalucha*, Shabbosim in outlying

cities, *shiurim*, printing *sichos*—they were all my responsibility.

“The Rebbe was involved in everything that happened. He would see every piece of mail that arrived or went out. Whenever I wrote a letter, I would send it in to the Rebbe with a carbon-copy, and the Rebbe would often write comments on the carbon-copy and return them to me, usually within minutes.

“In those years, we also initiated the first *mivtza* for Chassidim to bring the Rebbe gifts in honor of Yud-Alef Nissan 5722*, the Rebbe's sixtieth birthday. The Rebbe received a stream of gifts in the number sixty—money, *shiurei Torah*, and so on—and the Rebbe actually gave the campaign a name: *Keren Hashishim*.”¹¹

CARING FOR HOME

MECHNEH YISROEL HOUSE

Rabbi Alevsky relates:

“In 5726*, I suddenly got a *tzeitl* from the Rebbe; ‘Does Tzach have anything more important to do, than to deal with the *shechuna*?’”

In the later 5720s*, Crown Heights experienced a population shift and most Jews fled the neighborhood. The Rebbe spoke strongly against the flight, and maintained that it was forbidden to abandon a Jewish neighborhood, leaving the poor and elderly behind.

“Beforehand,” Rabbi Alevsky relates, “we were involved in *chinuch* and *hafatza*, but now I worked very hard to make connections with City Hall. The neighborhood needed more security, better sanitation, and all sorts of things. We formed the Crown Heights Community Council, because we needed an official representation to be eligible for all sorts of grants.

“A joint acquaintance introduced me to a Jew named Sid Davidoff, whom I brought to the Rebbe’s farbrengen on Simchas Torah 5728*. He was very influential in City Hall, and he invited all the Jewish commissioners of the city to the Rebbe’s farbrengen on Yud-Tes Kislev. At the farbrengen, the Rebbe spoke two *sichos* for them.

Following the cue of his commissioners, Mayor John Lindsay also came for a *yechidus* three days later.

“The most pressing issue was property. Jews were leaving in droves, and non-Jews were quickly buying up all their property. The local Lubavitchers were poor, and they couldn’t stop the trend.



REB LEIBEL ALEVSKY BRINGS SID DAVIDOFF TO THE REBBE DURING THE SIMCHAS TORAH FARBRENGEN 5728*. THIS PHOTO, TAKEN AFTER NIGHTFALL, WAS CAPTURED BY A NEW YORK TIMES REPORTER, AND WAS SUBSEQUENTLY PRINTED IN THE NEWSPAPER.

JEM 104298



THE MECHNEH YISROEL HOUSE, CORNER OF PRESIDENT STREET AND KINGSTON AVENUE IN CROWN HEIGHTS.

TISHREI 5736, LEVI FREDIN VIA JEM 142758



YECHIDUS WITH NYC MAYOR JOHN LINDSAY, 5 KISLEV 5729*.

V SCHILDKRAUT VIA JEM 108713

“There was a doctor that lived on the corner of President and Kingston, who wanted to sell his home. When we contacted him and began negotiations, he suddenly gave us an extremely generous proposal: He would donate the building to us for just ten thousand dollars, far below the market value of \$120,000.

“Once we received the Rebbe’s approval, I needed to obtain ten thousand dollars. I didn’t have a single penny... I approached Rabbi Hodakov and asked for a loan which I would pay back over time. He instructed me to return the next day, so he could consult with the Rebbe.

“The next day as I entered his office, he opened his drawer and handed me ten thousand dollars in cash. You need to understand that this was unheard of; Rabbi Hodakov was extremely careful about money, and never handed out such large sums to anyone. It was clear that the Rebbe had instructed him to do so...

“Later, we brought the doctor to the Rebbe’s farbrengen, and the Rebbe spoke a *sicha* about donating buildings for college students (at the time, the building was used for student-related activities).”

THE FARBAND

Another well-known building that Tzach acquired is still known among Crown Heights elders as the “Farband.”

Rabbi Alevsky relates:

“When arranging the Pegisha, we would often rent the hall across the street from 770 (today the Kolel), which was owned by the Yiddishe Farband, an association of secular Jews who spoke Yiddish.

“Their organization was then on the wane, and at some point, we were tipped off that the Farband was about to sell the building to local non-Jews. When we reached out to the central Farband office in Manhattan, they informed us that the price is one hundred thousand dollars. We held a long negotiation with them and explained the negative effect it would have on the community if they sold it to anyone else, and in the end they agreed on the lower price of sixty thousand dollars.

“But where would we get sixty thousand dollars?

“Ultimately, the bank agreed to give a mortgage for fifty-seven thousand, and we needed to provide a down payment of three thousand, which was difficult enough. Reb Dovid wrote the details to the Rebbe, and once we received the Rebbe’s approval, we immediately got to work.

“As soon as we worked out the details, we headed to Manhattan to pay the downpayment and receive the deed. I handed the chairman of the Crown Heights Farband a check for three thousand dollars, but he argued that he couldn’t

CHESHVAN 5736, LEVI FREIDIN VIA JEM 143236



THE “FARBAND” BUILDING, CORNER OF KINGSTON AVE. AND UNION ST. IN CROWN HEIGHTS.

be sure the bank would respect it. ‘I don’t know your organization...’

“Seeing that he wouldn’t budge, we began to worry that he might renege on the deal and sell it to the non-Jews for a higher price. Seeing the situation, Reb Leibel Mochkin, who had joined me for the negotiation, took out his wallet, and counted out three thousand dollars in cash. We walked out with the deed.”

Reb Dovid Raskin invested a large sum of funds to renovate and refurbish the entire building. In 5730*, Tzach wrote to the Rebbe asking for his approval to change the name of the building from “Farband” to “Ufaratzta.” From then, the building became synonymous with *hafatzas hamaayanos*.

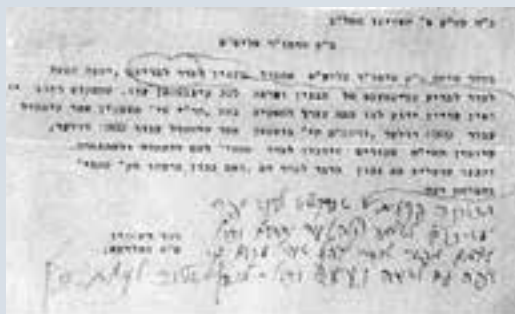
Being close to 770, it also served Chassidim in many ways. The *bochurim*’s Pesach *sefer* was held there (and the Rebbe personally visited), and it also was the center for the *hachnasas orchim* each Tishrei.

THE LEVI YITZCHAK LIBRARY

Ufaratzta is also the home of the Levi Yitzchak Library.

On Vov Tishrei 5733*, the Rebbe announced a new initiative, to establish Torah libraries all over the world.¹²

The next day, Reb Dovid wrote to the Rebbe asking if the basement of the Ufaratzta building should be renovated and become a library. The Rebbe answered in the affirmative.



THE REBBE’S HANDWRITTEN RESPONSE ABOUT THE PURPOSE FOR THE LIBRARY.

Work began immediately, but progress was slow. The basement needed to be rebuilt from scratch, and a large sum of money was needed, but the Rebbe constantly asked about the progress and pushed for it to be concluded.

During the library’s renovation, Reb Dovid had an idea: He decided to name it for the Rebbe’s father, Harav Levi Yitzchak.

When Reb Dovid asked the Rebbe’s permission, the Rebbe answered that it was too early. It seemed that the Rebbe was waiting to see the results of the library when it would be fully up and running, and then he would decide.

On 19 Av 5735*, Reb Dovid reported to the Rebbe that the next day the library would reach its final stage—they would begin lending books to be taken out of the premises. In the same letter, he once again asked for the Rebbe’s permission to call it in memory of the Rebbe’s father, and this time, the Rebbe drew an arrow and circled the suggestion to call it “The Levi Yitzchak Library.”

During the Chof Av fabrengen, Reb Dovid and Reb Avraham Aharon Rubashkin (who was heavily involved in the library) presented the Rebbe with a golden key to the library, and the Rebbe responded with a stream of *brachos*.

An expression of the Rebbe’s appreciation for the library, is in the fact that the Rebbe sent many of his own personal *sefarim* as donations. The Rebbe even sent a full set of Shas, which remains there until this day.

Even today, some 45 years after its founding, the library continues to attract visitors and fulfill the Rebbe’s vision of Jewish libraries.



THE LEVI YITZCHOK LIBRARY IN ACTION.

PART III LUBAVITCH TO THE STREETS

NEW DIMENSIONS

Tzach has been the conduit for *hafatzas hamaayanos* until this very day, and a mere few pages cannot possibly cover the entire story of its accomplishments. However, this article would not be complete without a brief description of the activities in the early 5730s*.

We are referring to the “Mivtzoim Era.”

On the eve of the Six-Day-War, the Rebbe announced the first of the ten *mivtzoim*, *mivtza tefillin*.¹³ Chassidim all over the world took to the streets, utilizing the special inspiration that arose among Jewish people in the aftermath of the victory.

However, today’s scope of *mivtzoim*, where every *bochur* participates every single Friday afternoon, where mitzvah tanks are a constant presence on the streets, and where it is difficult to find a Jew who never encountered a Lubavitcher *bochur* asking him to put on tefillin—that all began only several years later.

The beginning could be traced to Chanukah 5734*. Several days before Chanukah, the Rebbe announced *mivtza Chanukah*, the campaign to ensure that every Jewish home lights a menorah, and that every public place has an expression of *pirsumei nisa*.

Within a few days, ten thousand tin menorahs were crafted, and *mivtza Chanukah* took off. The Rebbe showed tremendous interest in the activities and as a sign of appreciation, he gave each person that participated *Chanukah gelt*. [A full overview of this initiative can be found in “Illumination,” *A Chassidisher Derher*, Kislev 5776.]



THE FIRST YEAR OF MIVTZA CHANUKAH ON THE STREETS OF MANHATTAN, KISLEV 5734*.

“That Chanukah was a turning point,” says Rabbi Yosef Shmuel Gerlitzky who was a *bochur* at the time. “Until then, we also went on *mivtzoim* on Chanukah, but that year was far beyond anything we had done before. Tzach sent out full buses of *bochurim* throughout New York, and we reached thousands of Jews.

“It was, in essence, the beginning of the *mivtzoim* era. Until then, we had visited specific places like hospitals and Jewish community centers, but this time we really brought Chanukah to the streets.”

THREE MORE

Indeed, that Chanukah proved to be the “opening shot” to the rest of the *mivtzoim*.

Over the next period of time, primarily on Yud Shevat, the Rebbe announced three more *mivtzoim*—mezuzah, tzedakah and *bayis malei sefarim*. The rest of the ten *mivtzoim* followed within a short few years.

The enthusiasm for *mivtzoim* that year carried into Purim as well, when the Rebbe instructed that a *shtetum* should be made to ensure that every

single Jew fulfills all four mitzvos of Purim.¹⁴

Rabbi Sholom Duchman, also a *bochur* then, relates:

“The Rebbe said that we need to have *mishloach manos* for every Jew. Nothing was ready. Reb Dovid Raskin arranged ovens and a group of women baked thousands of hamantaschen. We printed a card with a pocket on one side for the hamantaschen, and a pocket on the other side for two pennies for *matanos levyonim*.”

Mivtza matzah that year also took on a much greater dimension, and thousands of Jews received *shemurah matzah* for the holiday.

With the Rebbe’s constant encouragement, *mivtzoim* now became a staple of every Chosid’s life. Tzach arranged for resources for the new *mivtzas*, and *bochurim* began going into the streets on a regular basis each Friday afternoon, offering passersby to put on tefillin and participate in the other mitzvos as well.

“When we would stand in the street for *mivtza tefillin*,” relates Rabbi Gerlitzky, “we would also distribute publications about mezuzah and tzedakah, and once the Rebbe spoke



REB DOVID RASKIN LOOKS ON AS A MITZVAH TANK PARADE IS ABOUT TO EMBARK.

about *bayis malei sefarim*, we would also have Chumashim, Tehillims, Tanyas and *siddurim* on hand. Those few months ushered in an entirely new phase in *hafatzas hamaayanos*.”

“The atmosphere at the time among the *bochurim* in 770,” relates Rabbi Duchman, “was that we always needed to be ready to move. If the Rebbe announced a new initiative, we felt that we needed to move into action immediately. Typically, we would go out and fulfill the Rebbe’s request that very night or, latest, the next day, fulfilling the Rebbe’s wish to the best of our abilities. There was nothing too insignificant, and nothing too hard. We didn’t calculate the hours or the manpower. We only focused on the goal; something needed to be done, and it needed to be accomplished immediately.”

BATTLING ASSIMILATION

The Rebbe continued to push for greater levels of *mitvzoim* on a constant basis, and Chassidim were always looking for opportunities to grow the campaigns to new dimensions.

On 23 Iyar 5734*, a group of Palestinian terrorists entered a school and took 85 children hostage. After a

two day standoff, a unit of the Israeli army broke into the school and in the ensuing chaos, 22 children were killed, r”l. The next day, a number of the mezuzos in the school were found to be *possul*, and as the death toll rose, so did the number of *possul’e* mezuzos.

The next two Shabbosim, the Rebbe spoke at length about *mitvza mezuzah*, that mezuzos are שומר דלתות ישראל, guardians of the doors of Israel. The Rebbe said that every Jewish home should have kosher tefillin and mezuzos.

The mezuzah campaign reached new heights, and soon, a new component was added. Tzach began renting trucks, decorated with messages about Yiddishkeit, to ferry the *bochurim* to the streets and to serve as a Chabad House on wheels. The Rebbe was very pleased with the development, and dubbed the trucks “tanks against assimilation.”¹⁵

(During the height of the campaign, Tzach sent the Rebbe a report of a meeting where participants donated to the cause and resolved to meet again on Motzei Shabbos.

The Rebbe answered: הרי עד אז יכולת ואפשר למבצעים שליט”א לכבוש י.ג. וסביבותיה ובדרכי נועם ושלוה. Until that time [i.e. Motzei Shabbos] the

participants in the *mitvzoim*, *shlita*, could take over New York and the surrounding areas, in a pleasant and peaceful manner.”)

At the height of the period, the mitzvah tanks went out on a daily basis, always with the Rebbe’s encouragement.

Every one of the Rabbeim had an institution which was his *zahir tefei* -My *zahir tefei* is Tzeirei Agudas Chabad.

This rare statement was said by the Rebbe to Reb Zalman Gurary during a yechidus in those early years. Perhaps it encapsulates the essence of Tzach’s mission: A place for young Chassidim to materialize the Rebbe’s ultimate vision, and, through spreading the wellsprings of Yiddishkeit and Chassidishkeit, to ready the world for the coming of Moshiach.

Over the decades that followed, Tzach’s auspices grew to incorporate more and more activities. As each mitvza took on a life of its own, they morphed into individual institutions—such as Tzivos Hashem, Mivtza Neshek, the Mitzvah Tank office, and indeed, any Chabad activities you may undertake—but they all stand on the same foundation: The Rebbe’s mosad of Tze’irei Agudas Chabad.

Today, with the phenomenal scope of mitvzoim and Chabad activities in general, it is difficult to believe that it all began with a short sicha on a Shabbos in 5715*, in the presence of a hundred or so Chassidim.

However, as the Rebbe said during the first Tzach conference,

“Don’t calculate how many soldiers we have, and how many soldiers they have; ‘A single youth will be worth one thousand.’ Even one who is part of the enemy forces—deep in his heart, he is on our side. If we go out to a war of conquest, with enthusiasm and self-sacrifice, we will surely be victorious; it will be *didan notzach*.”¹⁶ ①



RASKIN FAMILY ARCHIVES

THE REBBE ARRIVES AT 770 AS A PROCESSION OF MAKESHIFT MITZVAH TANKS IS ABOUT TO EMBARK, TAMMUZ 5734.

1. See our profile of Reb Dovid in "Meretz L'asayah Bipoel," *A Chassidisher Derher*, Nissan 5774.

2. *Toras Menachem* vol. 14 pg. 63-64.

3. *Igros Kodesh* vol. 11 pg. 49.

4. See "Tahalucha," *A Chassidisher Derher*, Sivan 5776 pg. 16.

5. See *Ibid*, Tammuz 5777 pg. 18.

6. *Toras Menachem* vol. 15 pg. 173

7. *Ibid* pg. 225-226.

8. *Toras Menachem* vol. 18 pg. 66.

9. For a full description of the Pegisha, see "The Weekend That Changed Lives", *A Chassidisher Derher*, Adar II 5779.

10. For our comprehensive interview with Rabbi Alevsky, see "My Years in 770," *Ibid*, Iyar 5778.

11. See "Farbrengen in Response To Hisorerus," *Ibid* issue 46.

12. See *Ibid*, Teves 5777 pg. 32.

13. For the full story of Mivtza Tefillin, see "Reconnecting," *Ibid*, Iyar 5777.

14. See more about Mivtza Purim in "Mivtza Purim," *Ibid*, Adar 5775.

15. For more about the Mitzvah tanks, see "Tanks Against Assimilation," *Ibid*, Tammuz 5776.

16. *Toras Menachem* vol. 18 pg. 65.



A Very Serious Joke

Dovid, a studious, pious and honest man, was ready to find a wife and build a home. There was one major flaw, however, which stuck to him and kept all potential candidates away; he was poor and because he was without any financial backing he was still single.

One year, he had the merit of spending Tishrei by his Rebbe, the Maggid of Mezritch. Before leaving back home, he complained to the Maggid that he was not getting any ideal *shidduch* suggestions.

The Maggid replied, "Go in peace and the first suggestion that comes up you should accept."

With the Rebbe's instructions ringing in his ears, Dovid went on his way.

Being that the journey was a lengthy one, he could not reach his hometown in one day and was forced to spend the night in a motel.

Observing the scene that met his eyes after he entered, he noticed that the crowd milling around the main room of the motel was made up of lowlifes and jokesters who were being boisterous and noisy. Not wanting to be in their company, Dovid took a seat near the fireplace and warmed himself up from the journey.

His hopes of being discreet and unnoticed were shattered when one of the men began asking him some questions.

"Where are you from? What do you do?" Silently wishing they would leave him alone, he told them in which town he lived and that he was coming from the Maggid of Mezritch.

However, the man did not let up, "What did you ask him and what was the response?"

Not realizing that he was playing right into their hands, he continued with the details of his conversation with the Maggid.

At that moment, one of the pranksters who only saw the fun that could come from what he was about to do, jumped up from his seat and announced, "Wow! I have the perfect match for you. My sister is a young woman and was recently divorced. She has one thousand ruble and she is here and ready right now. If you are ready then let us shake hands and make the *shidduch* now!"

Now, Dovid was a sincere individual who never imagined that others could be so cruel as to have fun on someone else's expense. Not for a minute did he get suspicious about the marriage he was about to enter into. Indeed, the jokester who had come up

with the idea was referring to the motel owner's daughter whom he did not even know; she was a complete stranger to him!

The unsuspecting and innocent Dovid immediately agreed to the *shidduch* and *mashke* was brought to officially mark the engagement.

The father of the girl, the motel owner, was not home at the time and no one was there to step in and grab the reins before things got even further out of control.

The laughing and joking were heard throughout the motel but Dovid did not catch on...

Still not satisfied with the fun they had, one of the members of the group turned to his colleagues and said, "Perhaps we should do the actual marriage ceremony now as well?"

"Well," replied another, "there is no one here who

לזכות
החייל בצבאות ה'
יוסף צבי שיחי
לרגל האפשרעניש
י"ב תמוז ה'תשע"ט
נדפס ע"י הוריו
הרה"ת ר' נחום וזוגתו מרת צבי
ומשפחתם שיחיו
שפירא

can write a *kesubah* and officiate the marriage.”

Just then an innocent voice was heard over the din, “I know how to do that,” piped up Dovid.

Hearing this only threw them into another frenzy of raucous laughter as they grabbed a tallis to serve as the *chuppa*.

They then proceeded to have a complete marriage ceremony. At the end of it all, Dovid was now halachically married and bound to this young girl whose father was not even home and certainly unaware of what had transpired while he was out.

As the wedding celebration grew more rowdy, the group of lowlifes began to physically abuse Dovid by pulling his hat this way and that. Things only got worse as they hit and shoved him, all to have fun at his expense. Embarrassed, disgraced and afraid, Dovid left the motel and went to a different one that was owned by non-Jews.

In the morning he returned to the Jewish owned motel but was too afraid to go inside out of fear that he would continue to receive beatings.

Pondering what to do next, he heard one of the workers announce, “The owner is traveling...”

Dovid nervously approached the man and greeted him, “*Shalom aleichem*, my dear father-in-law.”

Needless to say, the man stopped in his tracks completely confused as to what he had just heard. “Who is this?” he demanded.

“Ah, him!” his daughter replied with a grin. “He is the one we played a joke on and even conducted a *chuppa*...”

The father was not comfortable with what he was hearing so he investigated further until his daughter told him all the details.

“You imbecile,” he fumed at Dovid, “what have you done? You did not realize they were messing around with you?!” And with that he landed a sound slap across Dovid’s cheek.

After a moment, however, he decided to change his tactics. “If I am already stuck with this oaf, I may as well be nice to him,” he said to himself, “so that if I need something from

him he will be willing to cooperate.”

In a gentle, soft and caring tone he spoke with Dovid and let him know that he was willing to give him 20 ruble in return for a *get*.

Dovid replied, “Let me tell you the truth. I only took this *shidduch* based on the advice of the Maggid. They may have meant it as a joke but to me it was serious. If you want to end this marriage then we need to do it with the approval of the Maggid as well.”

With no choice, he agreed to make the trip to Mezritch together with his son-in-law Dovid.

In the presence of the Maggid, the distraught father began telling over the comical but sadly true episode that had led to his daughter now being a married woman.

“I am willing to give him 100 ruble in exchange for a *get*,” he concluded.

The Mezritcher Maggid replied, “Go back to where you are staying and I will discuss it with Dovid.”

A few hours passed and the man returned, anxiously waiting to hear what had been worked out.

“I spoke with him,” began the Maggid, “and he is willing to give your daughter a *get* on condition that you give him one thousand ruble. I will also suggest a suitable match for your daughter, a man of fine stature and character. You will receive one thousand ruble from him and in that way you will not have any loss.”

“Whatever you say I am happy and willing to follow,” was the man’s immediate response.

“In that case,” said the Maggid, “you should know that Dovid stems from an honorable family and he is perfect in all areas. The only downside is that he is a pauper but now, *baruch Hashem*, he has one thousand ruble. Therefore there is no one better your daughter can marry. I am telling you that this is a match made in heaven. Go home and be happy.”

The man followed the Maggid’s suggestion and Dovid returned home happily with his father-in-law.

Indeed, the couple did very well together as the Maggid had said. ①

(*Otzar Sippurei Chabad*
vol. 14, p. 248)

L'CH

WHAT THE REBBE SAYS ABOUT IT



1 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

AIM!

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 haElohis* and brings joy to a person.⁶

SIMILARLY,
THE MASHKE
WORKS TO
SOFTEN
THE NEFESH
HABAHAMIS
AND MAKE
IT MORE
EIDEL...

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

AHARON GOLDSTEIN VIA JEM 287111



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

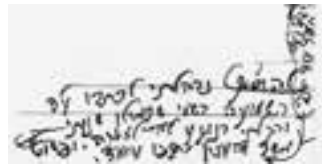
“*Mashke* is disgusting (דבר המאוס),” the Rebbe said in another *sicha*. “Which is why we only have it on special occasions, but on the other hand we see that *mashke* can actually be something lofty.”¹²

“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 *l’chaim*, 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 *L’chaim* 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



נבהלתי 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-TES KISLEV 5723*.

Mashke or Vodka?

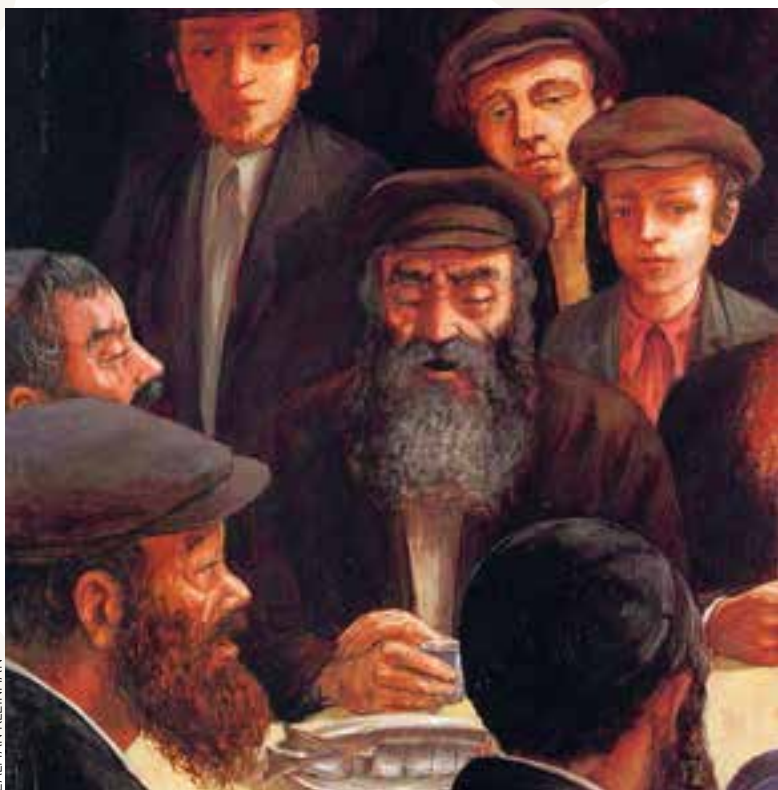
Reb Naftali Kraus was a Lubavitcher Chossid and a journalist, who once wrote about his amazing experience of Simchas Torah 5736* by the Rebbe for the Israeli Maariv newspaper, and he mentioned that the Rebbe had given a bottle of vodka for the staff of the newspaper. A few days later, he was told that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

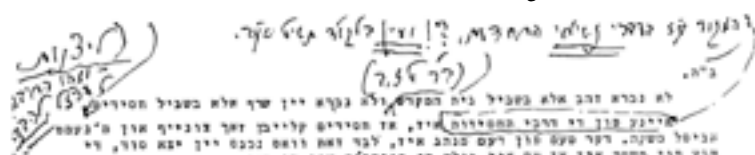


ZALMAN KLEINMAN

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] טז,ב)

Then the Rebbe addressed his actual *vort*:

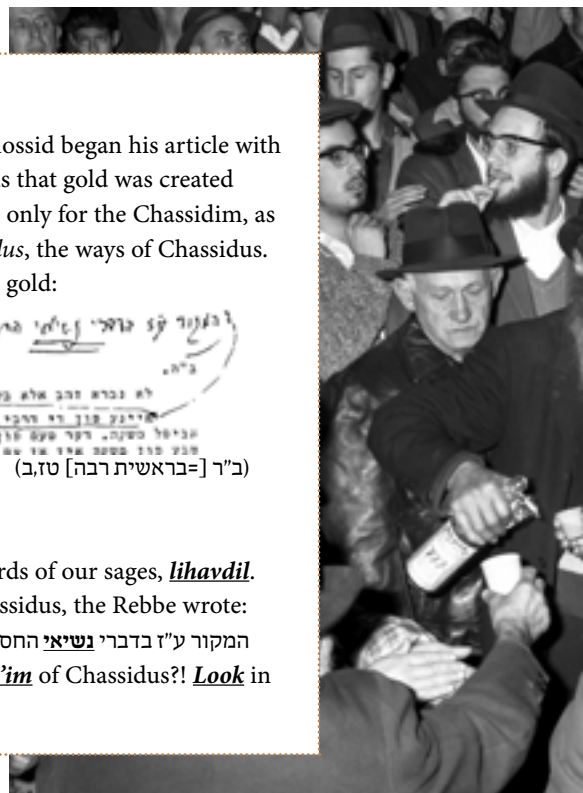
ליצנות - ומהו החיבור לדרז"ל להבדיל

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 haElohis*—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...



KEAR 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 habocheh* (“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 pismam* 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

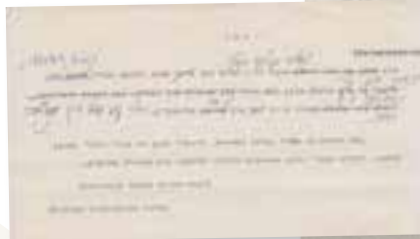
They Aren't My Shluchim

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).

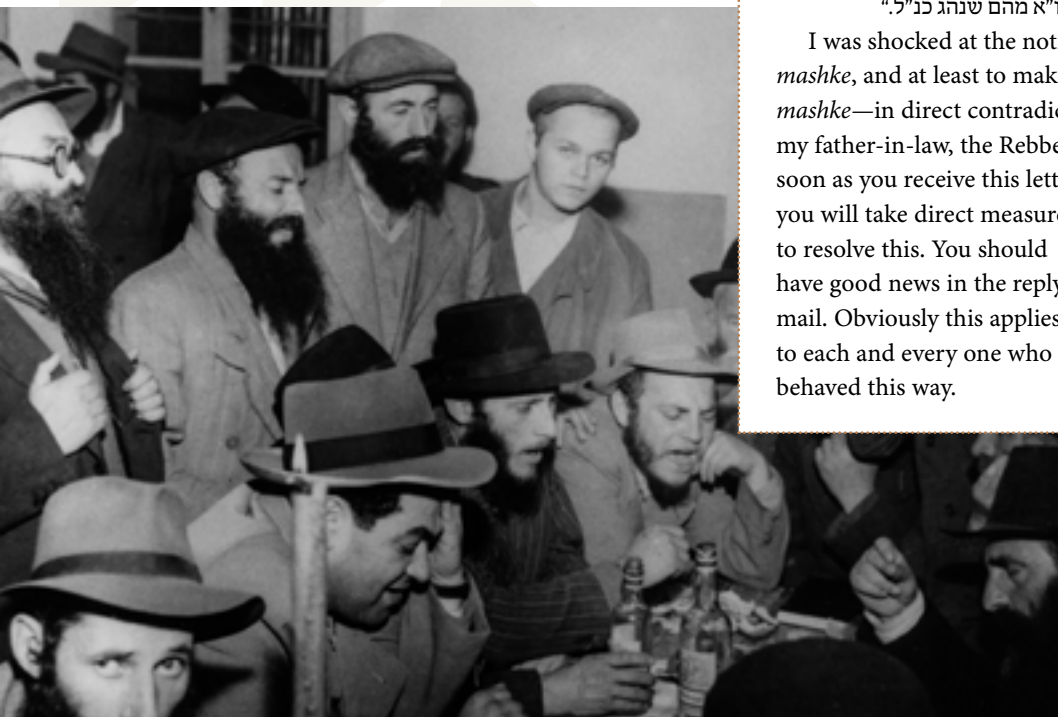


THE REBBE'S HAGAHOS ON A LETTER FROM TZACH THAT BOCHURIM WHO DO NOT FOLLOW THE REBBE'S INSTRUCTION ABOUT MASHKE SHOULD NOT JOIN TAHALUCHA, DATED 2 SIVAN 5728.

Making Kiddush On Mashke

“נבהלת להסברא לקדש על יי”ש, ועכ”פ לקדש את שתית היי”ש - היפך הגמור מציווי כ”ק מו”ח אדמו”ר נשיא דורנו. ובדאי תיכף לקבלת מכ’ 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 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 Sukkos 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
FARBRENG
IN A MANNER
THAT THE
PARTICIPANTS
DIDN'T DRINK
AT ALL—AND
EVEN THE ONE
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*.

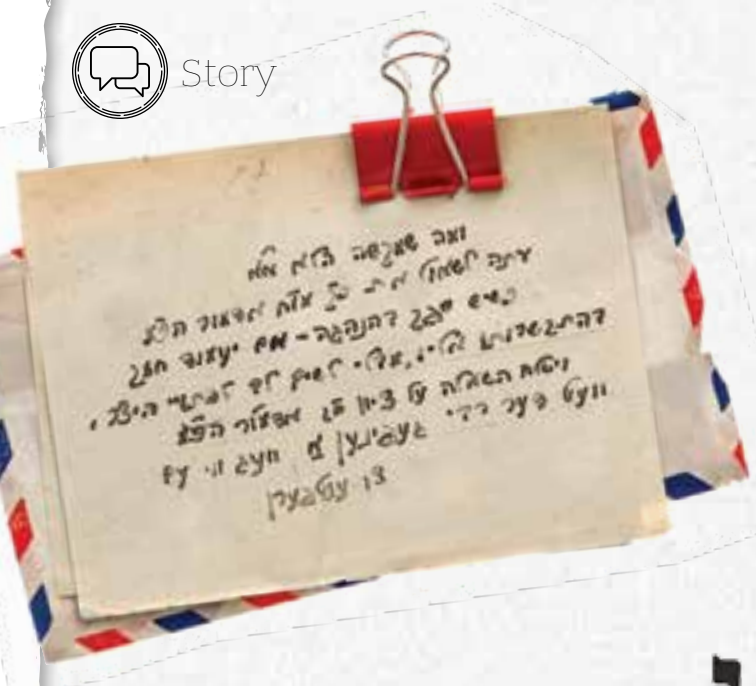
In a lengthy *sicha* that followed, the Rebbe explained how Hashem Himself is constantly saying *l'chaim*: giving life to all the worlds through His word. And it is our job to emulate His ways and say *l'chaim* to one another—always offering *brachos* (and of course tangible assistance) to our fellow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



דער רבי וועט געפינען א וועג...

לזכות
הרה"ת ר' חיים רפאל
וזוגתו מרת רבקה
ומשפחתם שיחיו
גראסבויים
להצלחה רבה ומופלגה
במילוי שליחותם הק'

A Year on the Mark

AS TOLD BY HERTZEL KUSASHVILI (LOD, ISRAEL)

My wife and I got married 13 years ago. After a year had passed since our wedding, we began to worry why we had not yet been blessed with children.

Our journey began: we went from one fertility center to another and tried many different hospitals and personal physicians. Since my wife and I had no prior knowledge in the field, we would implement anything and everything that we learned about in attempt to help our situation. We left no stone unturned. I'm not speaking of *segulos*; I'm talking about complicated medical procedures which cost a fortune and are overly exhausting, to say the least.

We had made numerous fertilization attempts over the years, but alas they were all unsuccessful. This went on for years until about three and a half years ago, when an extraordinary individual and a very dear friend of mine got our good friends together and arranged tickets for

myself and my wife to travel to the Rebbe. This was a real treat especially for my wife who hadn't been by the Rebbe for over three years and had desperately wanted to go to the Rebbe the previous year, which was also a Hakhel year (5776*). Of course the main reason she wanted to go then was to yet again request a *bracha* for children.

We were given the plane tickets on three conditions. Firstly, that we keep the trip a secret aside from those who absolutely needed to know. Secondly, that we would not do any shopping during the course of our visit (which believe it or not, fell out on "Black Friday"). Thirdly, that we recite the whole Tehillim and Maane Lashon in the Ohel.

We arrived in New York on Thursday morning, Yud-Daled Kislev. From the airport we drove directly to the Ohel, and I davened Shacharis after going to the *mikveh*. We then went in to the Ohel where we recited the entire

Tehillim and Maane Lashon. We spent that Shabbos in Crown Heights at the house of a friend. On Motzei Shabbos 16 Kislev (the night of 17 Kislev) we stopped at the Ohel on our way to the airport. My wife and I had planned to go into the Ohel for five minutes to say thank you to the Rebbe, then return to the car and be off to the airport.

I quickly went to the *mikveh* to *tovel*. From there I went into the Ohel, and without pre-arranging the matter with my wife, I had the idea to ask the Rebbe for a *bracha* in the form of a “deal.”

This is what was going through my head as I stood at the Ohel: “Dear Rebbe: First of all, thank you for the *brachos* which you have bestowed upon us; we are certain that they will be fulfilled. You know, Rebbe, that we have come here for one reason only. Please grant us this request within a year, and I promise I will not be ungrateful; instead I will notify you of every update in our situation until we receive the joyous news that a child was born.”

I was educated not to be an ingrate (*kefui tova*), which the Rebbe spoke about many times. It doesn’t take much to cry and ask for things; it takes wisdom to remember to say thank you and be appreciative of what you have been granted.

We left the Ohel and traveled home, our hearts full of hope. We landed in Eretz Yisroel on Sunday evening, Erev Yud-Tes Kislev. Aside from select few, no one had any idea that we had just come back from a short trip to New York.

Again we began the fertilization processes and all that goes with it. The results of a test which I had taken about two weeks after returning from New York showed a drastic change for the better! The numbers, which until now were completely negative, had suddenly turned around and showed a positive trend! The doctor who was treating us seized the opportunity that had miraculously arisen and told us, “You should now begin the fertilization processes. There are good chances for success.”

Following additional testing, the fertilization processes was scheduled for Shushan Purim 5776*. Everything is *b’hashgacha pratis*, and after we had completed the testing we had to anxiously wait for two long weeks until we would receive the test results. On Beis Nissan it happened... It fell out on a Sunday and we went to the Rishon Letziyon Medical Center for the long-awaited blood test. That afternoon the joyous results came: My wife was expecting a child!

Then we went to the Kupat Cholim to open a Pregnancy Tracking File, and we were astonished to find that the date of birth is expected to be on 17 Kislev, exactly one year to the day that we stood at the Ohel, when I asked the Rebbe to give us a child within the year!



I began to tell people that we were expecting a child as soon as it was permissible. My wife kept asking me, “Aren’t you reluctant to reveal such personal information in such a manner?” I answered her, “Yes, it is difficult for me to divulge this personal information, but I’m not spreading the miracle in order to get applause, rather in my own way I am doing this to drive home the message, that we need to learn to be thankful for what we have been given and not only to ask for what we don’t have. We cannot be ungrateful to the Rebbe who has certainly shook worlds for us.”

Many people have told me that a first child is usually not born on schedule, and there are always surprises at birth whether positive or negative...

Nevertheless, our daughter Rivka Eida was born on Motzei Shabbos, 17 Kislev, the night of 18 Kislev, precisely one year from the time that I stood at the Ohel and made my request. Needless to say, I traveled to the Rebbe numerous times during the previous year and during the pregnancy to notify the Rebbe of the situation and to thank the Rebbe for all the miracles.

I named the baby in the Chabad Shul in Lod. Rabbi Nochum Kaplan, the town’s *mashpia*, did the “*Mi Sheberach*” while I was on the phone with a *bochur* who was at the Ohel at that time, and I asked him to go into the Ohel while we were doing the baby naming.

Aside from our personal joy, we have not forgotten those friends of ours who are still longing for children of their own. Dear friends, do not despair, there is a Rebbe in the world who takes care of his children even 25 years after Gimmel Tammuz 5754*. **T**

YOUR STORY

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



מוקדש בקשר עם
כ"ף מנחם אב
יום הסתלקות
כ"ק הרה"ג הרה"ח המקובל וכו'
ר' לוי יצחק ז"ל שניאורסאהן
אביו של כ"ק אדמו"ר

נדפס ע"י
הרה"ת ר' רפאל שלמה ומרת חי'
שיחיו
דרימער





CHOF AV MOMENTS

In honor of Chof Menachem-Av, the 75th Yahrtzeit-Hilula of the Rebbe's father, Harav Levi Yitzchok, we present a selection of special Chof Av moments.

TEFILOS



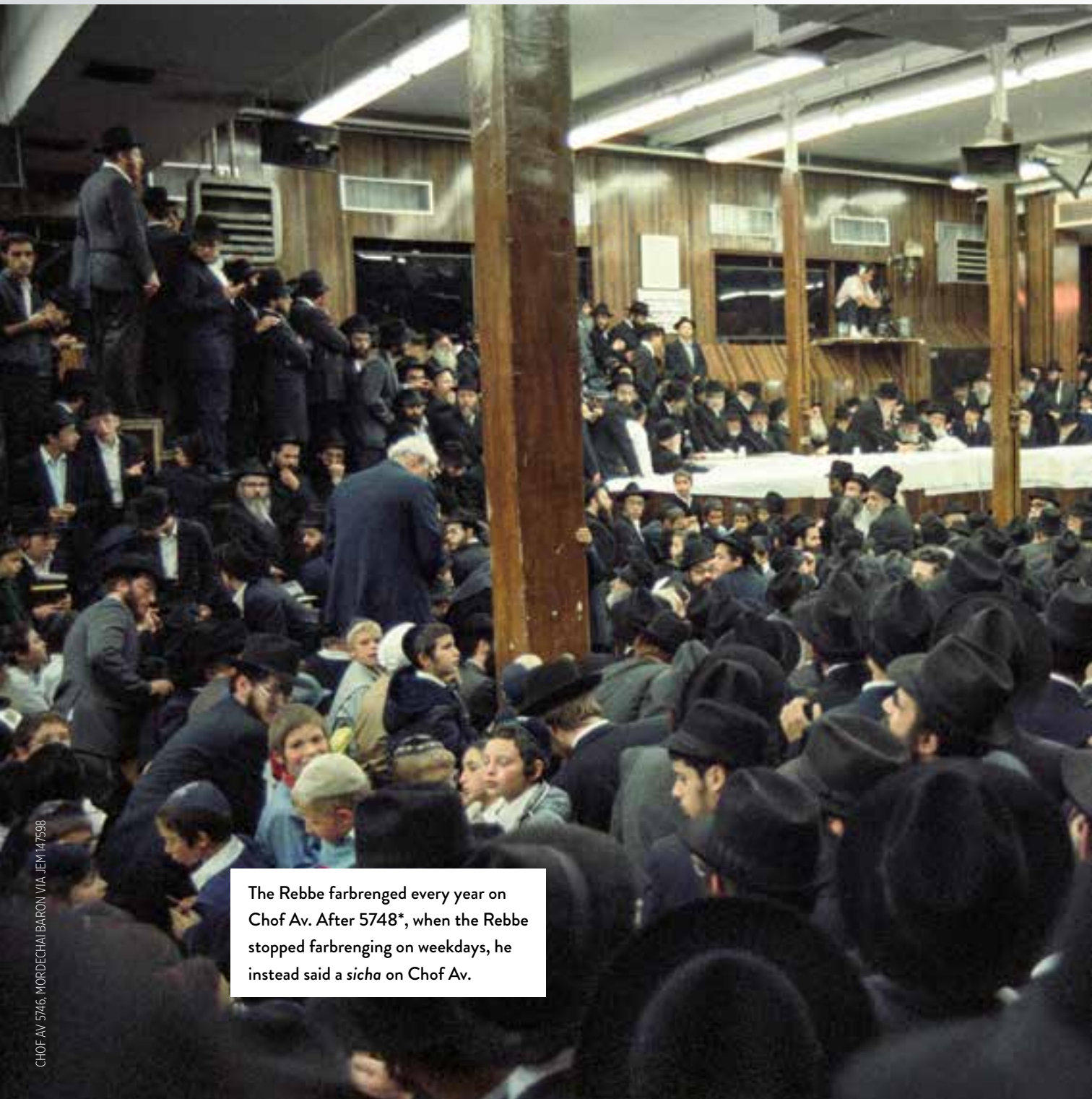
CHOF AV 5746, MORDECHAI BARON VIA JEM 147584

The Rebbe would lead all the *tefilos*.



CHOF: AV 5746, MORDECHAI BARON VIA JEM 147596

FARBRENGEN



The Rebbe farbrenged every year on Chof Av. After 5748*, when the Rebbe stopped farbrenging on weekdays, he instead said a *sicha* on Chof Av.

CHOF AV 5746, MORDECHAI BARON VIA JEM 147598



CHOF AV 5734, V SCHILDKRAUT VIA JEM 108668

The Rebbe would make a *siyum* or *hadran* every year, except for when it fell out on Shabbos. When Chof Av was on Shabbos, the Rebbe often said a *maamar* at the farbrengen as well. (In 5737*, the Rebbe said a *maamar* at the Chof Av farbrengen even though it was during the week.)



CHOF AV 5737, JEM 102958

Many times, campers from Gan Yisroel would attend the farbrengen, dressed in their camp shirts. The Rebbe would address them, and ask them to start a *niggun*.

The Rebbe leaves the farbrengen
to joyous singing.



CHOF: AV 5739, YOSSIE MELAMED VIA JEM 23119



CHOF AV 5737, YOSSEI MELAMED VIA JEM 127744



CHOF AV 5736, YOSSEI MELAMED VIA JEM 129845

Derher**Letters**

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to feedback@derher.org.

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



Editions of the Haggadah

Dear Editors,

In your beautiful, informative article “The Rebbe’s Haggadah” [issue 80 (157) Nissan 5779] on page 16 it is written that the Rebbe’s Haggadah “was first published in 5706*, as an appendix to the Alter Rebbe’s Shulchan Aruch.”

There was no publication of the Alter Rebbe’s Shulchan Aruch in 5706*. The Shulchan Aruch was published two years later in 5708 (1948) in Munich Germany (and even that edition didn’t have the Rebbe’s Haggadah as an appendix). The next edition (which included *chelek* 3—Hilchos Pesach) was in 5725 (1965). That edition (and subsequent editions) did include the Rebbe’s Haggadah as an appendix.

Interesting to note: on the covers of the 5706* and 5717* editions it says in red letters לקוטי מנהגים וטעמים, but on the next edition of 5723 it says in red letters לקוטי טעמים ומנהגים!

I remember that by the *sefer* of 5723* the Rebbe used the new edition of the Haggadah that was just published, and the words הגדה של פסח and the words לקוטי טעמים ומנהגים were missing on the cover, since it’s an additional process to add the words in red, and the Rebbe was given the Haggadah before the words in red were added.

Rabbi Yosef Minkowitz
Montreal, Canada

”

Full Image of the Sun

Dear Editors,

I just received your magazine for Sivan. *Yasher koach*.

1) I was surprised to see that on the front cover of the magazine, there was a picture of a full sun in the sky. The Rambam in Hilchos Avodah Zarah writes that one should not draw a full picture of the sun, moon or other planets as this is included in the prohibition of “לא תעשון אתי” ויגו” which includes the *tzeva hashamayim*. This is why we usually draw the sun either in the corner of the sky where you can’t see the whole thing or we cover it slightly by clouds. This *halacha* is brought down in Shulchan Aruch as well.

It’s interesting to note that when the first draft of the Tzivos Hashem logo was sent in to the Rebbe, including an image of the full sun inside the Hey (See Attached), the Rebbe commented on this. However, the Rebbe did not mention this *halacha* as a reason to take it out, rather, the Rebbe wrote that the sun and its rays looked exactly like the Japanese flag, meaning that it should be changed to have it’s own independent look.

2) In the article about *tzedakah* in the Adar issue [“The Power of Money”, issue 78 (155)], you list the different *magbis’n* that took place by the Rebbe throughout the years, but you failed to mention the *magbis* for Keren Torah which took place every year on Yud Shevat from 5715*

and on. The proceeds which would go towards helping fund the Kollel *yungeleit*.

Thank you so much for such a wonderful magazine each month!

Meir Lazaroff
Yeshivas Lubavitch Baltimore

”

Davening on Time

Dear Editors,

I appreciate the detailed article about *tefillah* [“*Avodas Hatefila in Dor Hashvi*”], issue 81 (158), Iyar 5779]. I also very much enjoyed the article about *tzedakah* in an earlier magazine [“The Power of Money”, issue 78 (155), Adar 5778]. These are both very practical and relevant topics.

Regarding davening, I heard a story of a family that once went in for *yechidus* with the Rebbe in honor of the bar mitzvah of one of their sons. As was the custom, the father approached the Rebbe and gave the Rebbe his letter. Suddenly, the mother also handed a note that she had written to the Rebbe. It seems that in her note, she wrote that her husband comes home late from shul on Shabbos, leaving her alone with the children.

The Rebbe smiled and told the father: “One needs to daven on time on Shabbos. Otherwise, the children pick up this behavior also, and one needs to take care of his children.”

Regarding *tzedakah*, an engineer from England was in *yechidus* in the summer of 5741*. He mentioned to the Rebbe that he had set aside a sum of *tzedakah* for a certain charity. The Rebbe advised him not to designate the money for a specific charity from the onset. This way it would be possible to use the money for whatever is most needed at the time.

Dovid Levin
Brooklyn, NY

”

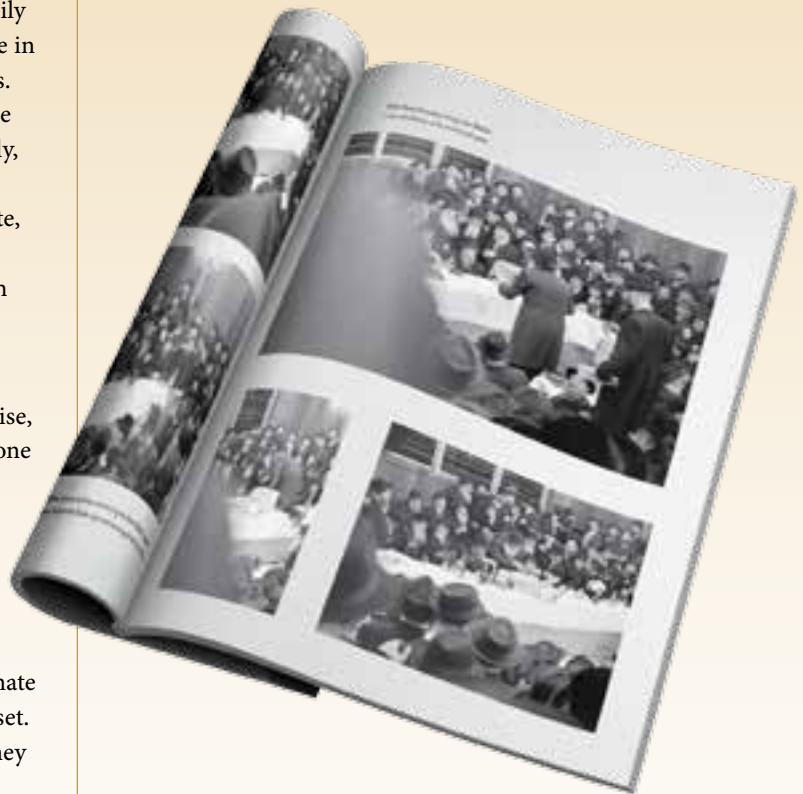
Bikurim for the Rebbe

Dear Editors,

In the Sivan magazine you included a collection of pictures from Motzei Shavuos 5723*.

One of the pictures is captioned “Rabbi Moshe Kowalsky, brings the Rebbe a tray with *bikurim*, as he would each year.” This is a mistake, as the one who brought Bikkurim to the Rebbe at the Shavuos farbrengen each year was Rabbi Nachman Kowalsky. I remember him well from his visits to Eretz Yisroel during my childhood. He would sometimes bring many boxes to the Rebbe’s farbrengen with fruit, wine and a large sponge cake, and the Rebbe would partake of some of it.

Zushe Greenberg
Solon, Ohio



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יה"ר שתגדל לתורה לחופה ולמעשים טובים
מתוך בריאות נכונה ושפע בגו"ר
לנח"ר כ"ק אדמו"ר והוריה הי"ו

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אביו של כ"ק אדמו"ר

לזכות הו"ח, איש רחב-לב, בעל צדקה וחסד,
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נדפס ע"י משפחתו שיחיו

לע"נ

מרת שרה נחמהבת הרה"ח ר' מרדכי אברהם ישעיהו ע"ה
נלב"ע ר"ח מנחם אב ה'תשע"ו
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נדפס ע"י בנה הרה"ת ר' יצחק יהודה וזוגתו מרת גאלדא שיחיו
בוימגארטן

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בניהם ובנותיהם מנחם מענדל הכהן, יאכע גאלדע, גיטל, לוי יצחק הכהן, ודבורה לאה שיחיו
ליפשיץ
שלוחי כ"ק אדמו"ר בעיר פורט לודרדייל פלורידה
לברכה והצלחה רבה, בכל אשר יפנו בגשמיות וברוחניות

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מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר נשיא דורנו

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אליהו איסר, רבקה שיינדל אלטא
שיחיו
גולדהירש

A Chassidisher Derher
Vaad Talmidei Hatmimim



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