

Derher

יושע דערהער

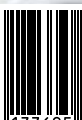
יו"ד שבת

70

שבעים
שנה
לנשיאות
כ"ק אדמו"ר



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לזכות
הרה"ת ר' שלום וזוגתו מרת שרה
וילדיהם ישראל, ריסא, חי' מושקא,
אמונה מלכה, יעקב יהודה, ולאה שיחיו
אייזיקוביץ

בקשר עם יום הבהיר יו"ד שבט
שבעים שנה לנשיאות כ"ק אדמו"ר

Derher **Editorial**

We, the undersigned, accept upon ourselves, truthfully and wholeheartedly, the leadership and authority of the Rebbe... [We pledge] to be *mekushar* and devoted to him with all our hearts, to act in accordance with his every instruction in the paths of serving Hashem, and to fulfill with utmost dedication and devotion all that he tells us to do; placing our own selves on the side...

(*"Ksav hiskashrus" accepting the Rebbe's nesius, signed by Anash of the United States; 24 Teves 5711*)

70 years ago this month, the world was devastated by the *histalkus* of the *nossi hador*, the Frieddiker Rebbe, on Shabbos morning—Yud Shevat 5710.

But as Chazal tell us, before the sun sets ("ובא השמש"), the light of the sun begins shining ("וזרח השמש").

It was time for the world to experience the new light that would illuminate the path to the final *geula*—the Rebbe's *nesius* had brought the dawn of *dor hashvi'i*.

Although Chassidim hoped that the Rebbe would immediately begin the *nesius* openly, it took a full year until the Rebbe officially accepted the *nesius* and announced the mission statement of the new generation—*dor hashvi'i*. In the meantime, Chassidim signed and sent the Rebbe their *ksavei hiskashrus*: pledging to completely give themselves over to the Rebbe and dedicate their lives to fulfilling his instructions.

~
"Those same spiritual energies are reawakened each and every year," the Rebbe explains about Beis Nissan—the day when the Frieddiker Rebbe's *nesius* began. In fact, the Rebbe once drew a parallel to the known fact regarding Rosh Hashanah: Each and every year a new divine light descends upon the earth; one that was never here before.

So too, with each passing year of the Rebbe's *nesius*, the same spiritual energy reigns again on that day, with more force and vigor than ever before. As such, it is an appropriate time, just like Chassidim did that first Yud Shevat, to recommit ourselves in sincere and complete dedication to the Rebbe. To recommit ourselves to the *avoda* of *dor hashvi'i* as articulated by the Rebbe in the *maamar Basi L'Gani*—to finally and completely draw the *Shechina* down to earth and bring the *geula*.

This year is especially significant, in its marking 70 years since the start of *dor hashvi'i*. In the *maamar*, the Rebbe quotes Chazal that, "כל השביעין חביבין"—all sevenths are cherished." Reaching the completion of seven decades of the Rebbe's work is certainly no small matter.

In this spirit, this month's magazine is largely dedicated to exploring the meaning and mission of *dor hashvi'i* and how we can each apply them in our everyday lives.

Let us hope that this seventh decade is indeed the "cherished" one, when our *avoda* as *dor hashvi'i* indeed reaches completion, and the Rebbe will finally lead us out of *galus*. As the Rebbe concludes the *maamar*:

ונזכה זעהן זיך מיט'ן רבי'ן דא למטה אין א גוף ולמטה מעשרה טפחים, והוא יגאלנו. ""

The Editors

י"ט טבת, ה'תש"פ

שבעים שנה לנשיאות כ"ק אדמו"ר

HE IS ALIVE!

The Rebbe opens with the Zohar's description of Rebbi Shimon bar Yochai's final moments:

Rebbi Abba and Rebbi Elazar came to Rebbi Shimon and kissed his hand. Rebbi Abba began weeping and crying, "Oy! When you [Rebbi Shimon] depart from this world and the world will be orphaned from you, there will be no one left to illuminate our eyes with words of Torah!"

TWO KINDS OF CONNECTION

In his notes to the Zohar, the Rebbe's father challenges the redundancy here. Why did he have to repeat, "And the world will be orphaned from you?"

His answer draws upon the letter of the Alter Rebbe about the *histalkus* of *tzaddikim*, that two kinds of connection form when the *tzaddik* passes, and this lies at the core of Rebbi Abba's complaint.

One kind of connection is that the *tzaddik's* essence is felt within the souls of his students. It is as if his essence transfers into the personalities of the students.

The second, is that the students get a glimmer of something so much higher that it is unpalatable and the students can't really appreciate it. It is as if concealed within them.

This second level is what Rebbi Abba is talking about when he says "the world will be orphaned from you," because while the students will receive this higher revelation in at least a concealed manner, the world



A LOOK AT THE TORAH OF
HARAV LEVI YITZCHOK
THROUGH THE REBBE'S SICHOS



לעבן מיטן רבי'ן



PINNY LEW

טור 'לעבן מיטן רבי'ן' הוקדש לזכרון ולעילוי נשמת
 ר' שמואל ב"ר יהושע אליהו ז"ל
 ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד
 ת"נ'צ'ב'ה

ע"י בנם
 ר' יקותיאל יהודה
 וזוגתו מרת פעסל לאה ומשפחתם שיחיו
 רוהר

Hashem helped us that we have a Rebbe!

YUD - YUD-ALEPH SHEVAT 5711*



Much has been written about the historic events that took place during the years 5710* and 5711*. The *histalkus* of the Frierdiker Rebbe, the Rebbe's constant words of *chizzuk* and encouragement to Chassidim, and the tireless efforts of Chassidim and Jews around the world for the Rebbe to accept the *nesius*.

For an entire year, the Rebbe led the Chassidim, guiding, teaching and inspiring them. Yet, despite the ongoing requests and pleading of the Chassidim, the Rebbe did not agree to be *mekabel* the *nesius*.¹

As we enter שנת השבעים, seventy years since the events of Yud Shevat 5711* and the famous *farbrengen* and first *maamar*, which the Rebbe said that night, we attempt to present the readership with the story of this most historic day—the day that the Rebbe finally agreed to accept the *nesius* of Lubavitch, marking the beginning of the דור השביעי, and the final preparations for the *geula*.

This article is based on the diaries and recollections of many Chassidim present during those historic events.² We encourage the readership to listen to the *sichos* and the *maamar* from the recording, and to relive these events בימים ההם בזמן הזה.

EVE OF YUD SHEVAT, 6:55 P.M.

"A large crowd of *anash* and *bochurim* awaited the Rebbe's arrival," Reb Moshe Dubinsky writes. "Large delegations of people had arrived from across the United States and Canada for this special day. The *shtender* where the Rebbe was set to lead the *tefillos* was in the Frieddiker Rebbe's *yechidus* room but due to the enormous crowd, many people were forced to stand in the hallway as well.

"The Rebbe came upstairs. The crowd pushed back and cleared an aisle for the Rebbe to come through. The Rebbe approached the *shtender* and began '*Vehu Rachum*.'

"Throughout the davening the Rebbe was holding himself back from crying. During the *kaddish* before Shemoneh Esreh the crying intensified, although he tried to hide this from the crowd. The Rebbe's voice was choking when he finished reciting the *kaddish*."

As per the Rebbe's request, a *minyán* of *bochurim* and some married *yungeleit* studied the *maamar* 'Basi Legani' in the Frieddiker Rebbe's room throughout the 24 hours of the *yahrtzeit*.

"In the morning," writes Reb Elya Gross, a *bochur* in 770 at the time, "the Rebbe once again led the davening in the Frieddiker Rebbe's room. Before he began, the Rebbe glanced at the Frieddiker Rebbe's chair. The Rebbe davened in a soft voice and during the davening he cried profusely."

Reb Leibel Groner, also a *bochur* at the time, writes: "Throughout the evening and daytime that followed, the Rebbe was wearing his silk *kapote* like Shabbos and Yom Tov. After Shacharis, everyone wrote *panim* and gave them to the Rebbe."

Before leaving to the Ohel, a group of elderly Chassidim entered the Rebbe's room. Harav Meir

Ashkenazi gave the Rebbe a "*Ksav Hiskashrus*" on behalf of *anash* from across the globe. "Accepting the *nesius* will bring the *geula* closer," he said to the Rebbe while handing it over. "Since the *geula* is dependant on *יפוצו מעיינותיך חוצה*, the Rebbe accepting the *nesius* and saying Chassidus will hasten it's coming." The Rebbe responded: "Yes, but [people] need to help me out as well."

The *pan* which was written on behalf of everyone (soon to be brought to the Ohel), was read out loud in the *zal*. The *pan* stated that *anash* everywhere are asking the Frieddiker Rebbe to cause the Rebbe to agree to be *mekabel* the *nesius*, and that everything should be with *hatzlacha*, etc.

"At 12:00 p.m.," writes Reb Moshe Dubinsky, "about 10 buses arrived at 770, and by 1:00 p.m. everyone left to the Ohel. I was surprised to see walls built around it and a *matzeiva* set up there, as these had not been put up yet when I drove the Rebbe to the Ohel on Erev Rosh Chodesh Shevat."

At the Ohel, Chassidim once again read the *pan*, this time in the Rebbe's presence.

"The *pan* was handed to the Rebbe and he put it in his pocket," writes Reb Yitzchak Pevzner. "As the Rebbe took it back out of his pocket, he started to shake. Trying to hold back his emotions, the Rebbe bit his lips, but then he burst out in tears and cried for quite a while. The hour was late, so the Rebbe didn't read the full *nusach*, just the names of those who signed."

Reb Yoel Kahn, also a *bochur* at the time, adds that when the Rebbe took the *pan*, he said "*Ach*" (an expression of discomfort) but then went on to read it while crying profusely.

The Rebbe spent a long time at the Ohel and returned a short while before *shkiah*. For Mincha,



GOLDSTEIN FAMILY



THE REBBE AT THE OHEL ON YUD SHEVAT 5711, THE FIRST YAHRTZEIT OF THE FRIERDIKER REBBE. HOURS LATER WOULD THE REBBE DELIVER THE HISTORIC MAAMAR "BASI LEGANI".

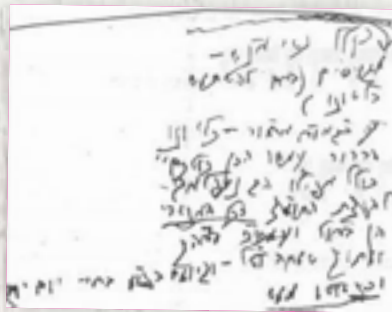


כתב יד קודש

לזכות
הרה"ת ר' שאול אליעזר
וזוגתו מרת ציפה שרה מנוחה
ומשפחתם
מנחם מענדל, שושנה מרים, ישראל,
שמואל, ושניאור זלמן שיחיו
וורטהיימר

Marching Orders

A handwritten response from the Rebbe, where he specifies the mission and purpose of each and every member of our generation:



[The Rebbe circled the word “*anash*” in the writer’s letter and added:] including the women of *anash*, are all “drafted” (to use your term) by the Rebbe, my father-in-law—as he stated clearly: “Stand ready, all together” [to do the work to bring Moshiach], including even [polishing the] buttons [i.e. the finishing touches of the job]. [The task is] to spread Torah and mitzvos **as much as possible**, both in the diaspora, and especially in Eretz Yisroel—and to do so joyfully and with gladness of the heart, and that [the Torah and mitzvos] should be fulfilled [by all] in actuality in everyday life, in the **most literal sense**.

[אנ"ש] כולל נשי אנ"ש -

מגויסים (באם להשתמש בלשונו) ע"י כ"ק
מו"ח אדמו"ר - כלשונו הברור "עמדו הכן
כולכם" כולל אפילו הקנעפלאך להפצת
התומ"צ ככל האפשר הן בחו"ל ועאכו"כ
באה"ק ומתוך שמחה וט"ל - וקיומם
בפו"מ בחיי יום יום וכפשוטו ממש

לזכות
הרה"ת ר' יצחק ישראל
וזוגתו מרת רחל בריינא
בניהם ובנותיהם
מנחם מענדל, שרה רבקה,
חנה פרימט ריקל, יהושע דוד
שיחיו
מאגאלניק

2009

The Rebbe's Hiskashful



S

THE REBBE ASSISTS THE FRIERDIKER REBBE
AS HE ADDRESSES THE DINNER BENEFITING
YESHIVAS TOMCHEI TEMIMIM, 5702.

"YOU WILL NEVER SEE IT"

"Wednesday, Parshas Lech Lecha.

"I have just returned from the train station, to escort, together with the rest of *anash*, the Rebbe's son-in-law...

"How pleasant and sweet it was to see the honor and respect that was accorded to the Rebbe's younger son-in-law. There are no words to describe the great name that he has acquired for himself during his recent trip here in our city.

"It pains me greatly that the Rebbe never saw it, nor will he ever see it, for whenever he is in the presence of the Rebbe, he nullifies himself as a flame before a torch..."

This is an excerpt from a fascinating account by Reb Eliyahu Chaim Althaus,¹ about Tishrei 5690* in Riga, Latvia, in the absence of the Frierdiker Rebbe, who was visiting the United States.

Chassidim who encountered the Rebbe in those early years in Europe already took note of the Rebbe's

hiskashrus to the Frierdiker Rebbe. When the Rebbe held a farbrengen for the yeshivah *bochurim* in Otivotzk in 5691*, *hiskashrus* was an important part of the talks, as evident in the Rebbe's own *reshima* of the event. The Rebbe explains at length how the sukkah and its dimensions and the lulav with its four types of plants represent *shleimus*, completeness. But then he quotes a Midrash which says that the *possuk* "[three are beyond me] four I do not know" is referring to the four species—which seems to imply a certain deficiency. This, the Rebbe says in a short but charged paragraph, is because "after all, there are certain levels that are not within the ability of a person, no matter who he is, to reach on his own... Therefore, we are *miskasher* ourselves with the Rebbe, so

that he will guide us and we will follow in his path."²

SOMETHING GOING ON

One of the enduring depictions of the Rebbe's conduct during the Frierdiker Rebbe's *nesius*, is the complete *bitul* and *hadras kavod* the Rebbe portrayed in the Frierdiker Rebbe's presence.

As one elder Chossid described it:³

"At farbrengens, the Frierdiker Rebbe would sit at the head of the table. The Rebbe would sit at his left, and Rashag at his right. During the *sichos*, the Rebbe would lean closely to the table, with his ear close to the Frierdiker Rebbe, without moving, ready to catch every word. Sometimes, he would watch the Frierdiker Rebbe's lips closely. If someone would ask a question, the Rebbe would often answer it, so that the Frierdiker Rebbe wouldn't need to exert himself"

[A similar sentiment was expressed by the Rebbe to Reb Yitzchok Dubov, just days before the Frierdiker Rebbe's *histalkus*: After Rabbi Dubov asked the Rebbe to participate in his son's wedding meal, the Rebbe said that he had a scheduled session to learn with the Frierdiker Rebbe, "and that is something I will never miss."]

Reb Yosef Goldstein had similar memories:

"On Rosh Hashanah 5703*, I had the merit to participate in the Frierdiker Rebbe's *minyán* for Maariv on the first night, in the small room that formerly served as Rebbetzin Shterna Sarah's bedroom.

"The Rebbe would always pay close attention to the Frierdiker Rebbe's davening, and this time was no different. The Rebbe focused on the Frierdiker Rebbe for a long time,





and meanwhile, I watched the Rebbe. The Rebbe noticed my attention, and glanced at me several times to see if I was still watching him. He realized that I noticed that ‘something is going on here.’”⁴

THE ONLY RELIABLE STORY

After Gimmel Tammuz, Chassidim discovered in *reshimos* that the Rebbe had been taking copious notes of all the Frierdiker Rebbe’s *hanhagos*.

In *sichos* throughout the Rebbe’s *nesius* as well, the Rebbe relayed many anecdotes and customs he had privately received from the Frierdiker Rebbe, explaining that the Frierdiker Rebbe surely knew that he would ultimately reveal them. (In fact, the only reliable source for a Chassidishe story to the Rebbe was a story that he heard from the Frierdiker Rebbe. If the Rebbe cited a story from a different source, he would often preface that he didn’t hear it from his father-in-law, so he couldn’t vouch for its authenticity.)

On one extraordinary occasion in 5748*,⁵ the Rebbe shared with Chassidim the personal difficulty he

experienced when deviating from the custom of the Frierdiker Rebbe:

Our custom in general is to not hold the lulav and esrog throughout the entire Hallel, following the Frierdiker Rebbe’s custom during his later years. The Rebbe explained that it seemed the Frierdiker Rebbe was ensuring that the esrog wouldn’t get scratched (especially taking into account the state of his health); indeed, he would inspect the esrog carefully after each *naanua*.

“People who noticed it would follow suit in their own *netilah*,” the Rebbe noted. “They would make a *hefsek* [putting down the esrog] between *naanua* to *naanua*, and then even inspect the esrog for scratches afterwards, because they saw that this was *minhag harav*.

“What sort of *seder* is this, to copy the Rebbe in everything?

“Nonetheless, this is the custom we saw by early Chassidim; when they saw something that was associated with a *kulah*, they didn’t follow suit, but when they saw the Rebbe do



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THE REBBE RECORDS EVERY WORD AND CONDUCT OF THE FRIERDIKER REBBE IN HIS HOLY HANDWRITING. CHOL HAMOED PESACH 5691.

something connected to an extra *diyuk* and *zehirus* etc., they did likewise.”

But the year 5748* was a Shnas Hakhel. The Rebbe explained:

“Its Hakhel now and we were *shtureming* that its a special year, so I considered, ‘What could I do to internalize it? I must do something *shelo lefi ruchy v’shelo lefi tiv’i, ushelo lefi hergel sheli*—something against my style, against my nature, and against what I am accustomed to, *especially because there is a chshash whether it will affect my hiskashrus chas veshalom*...”

Indeed, the Rebbe held both the Lulav and Esrog throughout Hallel during Yom Tov that year.

One of the most visible expressions of how the Rebbe cherished a directive of the Frierdiker Rebbe, is the Shabbos Mevarchim farbrengen. Shortly after the Rebbe arrived in America, the



THE REBBE ASSISTS THE FRIERDIKER REBBE AS HE TAKES THE OATH OF US CITIZENSHIP.

Frierdiker Rebbe instructed that he lead the Shabbos Mevarchim farbrengen in the shul at 770, and for the next 50 years, the Rebbe never missed a single Shabbos Mevarchim.

Even days after his heart-attack on Shemini Atzeres 5738*, the Rebbe explained to the doctor that it was his father-in-law's wish and directive that he hold a Shabbos Mevarchim farbrengen, and, upon the doctor's suggestion, he spoke from the room via intercom on Motzei Shabbos (as he did on Motzei Simchas Torah).

THE REAL MIRACLE

One of the lesser known details of the Rebbe's involvement in the Frierdiker Rebbe's activities, is regarding the Frierdiker Rebbe's health and safety, during his imprisonment, the Nazi occupation of Warsaw,⁶ and his illness.

On Yud-Beis Tammuz 5716*, during the small gathering in the Frierdiker Rebbe's apartment prior



JEWISH EDUCATIONAL MEDIA

to the main farbrengen, Reb Zalman Duchman stood up and declared, "If not for the Rebbe, we would not be celebrating this *chag hageulah*!" Reb Zalman began describing the Rebbe's involvement in the Frierdiker Rebbe's release, but the Rebbe smiled and motioned to him to stop talking.⁷

In several places, the Rebbe's involvement in the Frierdiker Rebbe's release is documented.⁸ In a fascinating *sicha*, the Rebbe spoke about the unique miracle that was associated with it:

"Dozens of people were involved in the release efforts. There is no question that their goings and comings were



Tell Her Parents

FELLER FAMILY ARCHIVES

In 5731*, a new *mosad* opened, the first of its kind. The fledgling Bais Chana Women's Institute in Minnesota was a place where women could learn more about Yiddishkeit. The warm and non-judgemental atmosphere fostered by its founders, Rabbi Moshe and Mindy Feller, and its dean, Rabbi Manis Friedman, meant that women of all backgrounds were welcomed. Many came from troubled homes, and some fought personal battles with addiction or emotional conditions.

In the very early years of the program, Sarah¹ walked in the doors of Bais Chana. She was in her 20s, hailed from a city in the Midwest, and was dealing with severe depression, compounded by alcoholism, which

had plagued her for eight years. She had resolved to explore her Judaism and quit drinking, and joined Bais Chana to accomplish this. She was welcomed by Mrs. Feller, who served as the house mother, providing care and support that for some of these women was not forthcoming in their own homes.

And for about a month, it worked. Then the withdrawal symptoms began. She would wake up in a cold sweat, her hands shaking. It wasn't long before she relapsed and made a visit to a local liquor store. When she returned to Bais Chana, she fell into depression. She asked herself why she didn't have more self-control. Her self-esteem plummeted again. She decided to end it all.

They found Sarah in a hallway, severely injured. She was rushed to the hospital. After emergency medical treatment, she was checked into the psychiatric ward, and Sarah's long road to physical and psychological recovery began.

With her immediate well-being assured, Bais Chana's directors were unsure how to proceed: should they encourage her to recuperate in Minnesota, or advise her to return home to her family. This was the first time anything of the sort had taken place in Bais Chana.

Rabbis Friedman and Feller wrote to the Rebbe to ask for a *bracha* and for guidance in this difficult situation. The Rebbe's response was brief and

succinct: "*Shayach l'hoireha*" — "This concerns her parents."

They took this to mean that they should send her home to her parents, and they went to the hospital and told her that they would buy her a ticket home, where her parents could ensure that she would have the care she needed.

They were shocked by her vehement protests. She refused to go home. She felt the shock and pain wouldn't be good for the health of her parents, who were elderly Holocaust survivors. They were unaware of their daughter's alcoholism, and the shock of finding out about her addiction would be too much for them to bear, she argued.

Rabbis Feller and Rabbi Friedman heard her out,

לע"נ
 ר' מרדכי בן ר' מאיר יעקב ע"ה
 נלב"ע ט"ו אייר ה'תשע"ט
 תנ"צ ב"ה
 נדפס ע"י משפחתו
 משפחת פעלדמאן
 פלארידא. טעקסאס.

but her words sounded exaggerated. They decided to contact a local shliach in her hometown and ask him to inform Sarah's parents of her situation. But the shliach, who knew her father, was concerned as well that the news of her alcoholism could affect his health. "His heart is weak," he said. "He won't be able to bear it."

At an impasse, they called Rabbi Hodakov, told him the whole story, and asked him to clarify with the Rebbe what they should do. As they spoke, they heard a voice. The Rebbe was on the line. "It's been eight years, and her father doesn't know?" the Rebbe asked.

Rabbi Feller clarified that she hadn't been living at home, and at best, was in touch with her parents by mail, and she wouldn't write to them about her addiction.

After a few more minutes of discussion, again the Rebbe's voice was heard on the line, "But it's been eight years and the father doesn't know?"

After this conversation, they were certain they had to send Sarah home. Rabbi Feller went to the hospital and told Sarah she had to

call her father and tell him she was coming home. "This is the right thing to do. It's what the Rebbe said to do, and it's what we have to do," he said. They walked to the payphone and Rabbi Feller waited as she made the call. When she finished, she looked like a new person.

She had called her father, and told him about her saddened state; about her alcoholism. Her father had simply said, "I know."

He had known for a long time about her addiction, but did nothing because he felt helpless. When she told him she was ready to come home, he said that he didn't see the benefit in doing so. What could he, her father, do to help if she came home? In Minnesota, on the other hand, there were such fine rabbis who had already rushed her to the hospital and ensured she was getting the best possible care. He advised her to stay there to continue recovering, and he would do what he could—he would pay the medical bills.

Hours-long sessions with a psychiatrist delved into the root of her condition: what had led her to alcoholism and depression? She told her story:

The first time she had gotten drunk was at a friend's house. She could barely walk straight, and her friends urged her to stay overnight. She was adamant that she had to go home, however, and that's what she did. Late at night, she slipped into her darkened home. Through the darkness and the drunken haze, she never saw the umbrella stand, and tripped and fell to the floor, umbrellas clattering everywhere. Her parents were awakened by the noise, but when they saw it was just her lying on the ground, they went straight back to sleep, never offering to help.

The feeling that her parents did not care about her situation never left her. It drove her to drink time and again.

But the psychiatrist saw deeper. "You saw those umbrellas," he told her. "You meant to make that noise. It was your call for help. You desperately wanted your parents to save you from your helpless drunken state." And when they didn't help her, she was lost. She felt unneeded. Her thoughts turned to self-hatred and self-harm.

The very fact that her father became involved in her recovery propelled her towards emotional stability and wellbeing. When her father told her that he knew, that he cared—that he wanted to help, but he didn't know how—that made all the difference. The rift that had existed between Sarah and her parents was soon healed, just as her physical wounds and psychological distress were.

Sarah returned to Bais Chana. She internalized the message of Torah and Yiddishkeit and became *frum*. She married, and today her husband is on the staff of a prominent Chabad House, their lives filled with happiness.

The Rebbe's words, "*Shayach l'hoireha*," didn't just mean that her parents should care for her now. They reached the very cause of her addiction and depression: that she thought her parents didn't know. And the Rebbe's second answer told her otherwise, that it was impossible that after eight years her father didn't know.

And that is what led to her recovery. **1**

1. Name changed to protect identity.

לזכות
החתן הרה"ת ר'
לוי יצחק שיח' הכהן אראנאוו
והכלה המהוללה מרת
אסתר גאולה תח' בכור
לרגל חתונתם בשעתומ"צ
ח"י שבט ה'תש"פ
שיקמו בית נאמן בישראל בנין עדי עד
לנח"ר כ"ק אדמו"ר
נדפס ע"י אחיו
הרה"ת ר' אהרן חיים וזוגתו מרת מחלה
אסתר ומשפחתם שיחיו
אראנאוו



Get It Done

For a full year following the *histalkus* of the Frierdiker Rebbe, the Rebbe rejected the requests of Chassidim to assume the *nesius*. Finally, on the occasion of the first *yom hillulah*, the Rebbe accepted the leadership with the recital of his first *maamar*, Basi Legani.

The *maamar* is unique in the annals of Chabad history. In clear and concise terms, the Rebbe defined the goal of the seventh generation, explaining how we are the generation that would finally bring on the *geula*.

From that day, bringing Moshiach was at the fore of the Rebbe's activities. As the Rebbe's *nesius* progressed, the Rebbe emphasized that *geula* is already here, and all that remains is for us to open our own physical eyes.

Why us? Why are we better than previous generations, who were greater *talmidei chachamim*, *ovdei Hashem* and *baalei mesiras nefesh*? Why are we placed in this unique position, and how does this impact our own *avoda*?

In celebration of the seventieth anniversary of this milestone, it is appropriate to delve into the *toichen* of the Rebbe's *nesius* and the goal set out to accomplish over these 70 years. In the following pages, we examine this topic through the lens of the Rebbe's *sichos*.

Note: This article is but a glimpse into quite an extensive topic, far too long to be covered in these pages. For a complete understanding of the issue, the original *sichos* should be studied.

THE MISSION OF DOR HASHVI'I

LAYING THE GROUNDWORK

On 7 Sivan 2448*, the Jewish nation stood around a mountain in a forsaken desert, when Hashem made a revelation. It was time, Hashem said, for the lower worlds to reach upward and the higher worlds to reach downward, thereby fulfilling the original purpose of the world's creation. Until that day, a stark separation had been in force between spirituality and physicality, but now those barriers were struck down, and the Jewish people were granted the ability to impact the physical world through Torah and mitzvos and elevate it to a more spiritual plane.¹

We sometimes think of this concept as a one time event; a surprise that occurred with no prelude at all. However, the groundwork for this process was being laid for several generations—seven generations to be precise.

The process began when Avraham Avinu established his motel in the desert, and began teaching the Arab passersby to thank Hashem for the sustenance He provided for them (charging them at a premium if they refused). Although Chassidus explains that the work of our forefathers is considered mere *reichos*—an aura—compared to the work of later generations, nonetheless, it was Avraham's efforts to make *Eloku*s known to the world that made *matan Torah* possible.²

By the same token:

The coming of Moshiach will herald a drastic change to the world order. There will be no war, no hunger, and no impurity, and the world will reach an era of peace and prosperity as never before. Most importantly, it will bring an absolutely new revelation of Torah the world has never before seen, which Moshiach himself will teach all Yidden. It seems obvious that such a drastic change necessitates

its own unique preparation to lay the groundwork for its arrival.³

But what is the groundwork for the *geula*?

THE REAL MOSHIACH

"On Rosh Hashanah 5507*,⁴ writes the Baal Shem Tov, "I had *aliyas haneshamah*, and I entered the chamber of Moshiach, where he was studying Torah with the *tanaim* and *tzaddikim* and *shivas haro'im* [the Ushpizin].

"I asked Moshiach, '*Eimosai ka'asi Mar*—when will the Master arrive?'

"He answered, 'This is how you will know: When your teachings will become well-known and be revealed in the world, *veyafutzu mayanosecha chutzah*—and your wellsprings will spread to the outside...'⁴

Over the generations since the revelation of *Toras Hachassidus*, the Rabbeim have often explained that the teachings of Chassidus serve as a prelude to, and a taste of, the era of Moshiach. In a sense, it is actually a form of Moshiach's arrival already.⁵

In a famous story, the Rebbe Maharash once asked the Tzemach Tzedek why Moshiach hadn't arrived during the year 5608*, which had been described in *sefarim* as a *ketz* [a date the *galus* is supposedly to come to an end]. The Tzemach Tzedek replied that the *ketz* was fulfilled with the printing of Likutei Torah that year.

In response, the Rebbe Maharash said, "But Yidden want Moshiach *kipshuto*, literally..."

When relating the story, the Rebbe asked a question:

"The answer of the Tzemach Tzedek was obviously meant truthfully. If so, the question arises: Did the Tzemach Tzedek not know that Yidden need the *geula kipshuto*? And on the other hand, did the Rebbe Maharash not know that the Likutei Torah was printed?"⁶

What indeed, is the association between Chassidus and Moshiach? Why is Moshiach's arrival dependent on the Baal Shem Tov's teachings? How could the publishing of a *sefer*, as holy as it is, compare to the "*geula ha'amitis vihashleimah*?"

FISH IN THE WATER

"One time," the Gemara relates,⁷ "Pappos found Rabbi Akiva teaching Torah in public. He said to him, 'Akiva, are you not afraid of the [Roman] empire?'

"Rabbi Akiva answered him with a parable:

"A fox walking along a riverbank saw fish fleeing the fishermen's nets.

We sometimes think of this concept as a one time event; a surprise which happened with no prelude at all.

‘Why are you fleeing?’ the fox asked, ‘Come up on dry land, and we will live together...’

“The fish retorted, ‘Aren’t you the cleverest animal? You are a fool! If we are afraid in the water, our natural habitat which gives us life, how much more so in a habitat that causes our death.’

“The same is true for us,” said Rabbi Akiva. “If this is our situation when we learn Torah, about which the *possuk* says: ‘*Ki heim chayenu v’orech yameinu*—this is our life and the length of our days,’ how much more terrible it would be if we would cease learning it...”

This statement of Rabbi Akiva, that a Jew’s natural habitat is Torah, is more than a mere analogy; it’s a reflection of a reality that we will only experience fully when Moshiach comes. In Rabbi Akiva’s times, the fact that Torah was the “natural habitat” of a Jew wasn’t very apparent. In our day as well, a person might not realize that he is connected to *Elokus*. This concept will only be fully apparent after the coming of Moshiach.

As the Rambam writes,⁸ the central concern of Moshiach’s times will be—not materialistic indulgence, rather—the proliferation of *de’ah*, knowledge of Hashem; a revelation of *pnimius haTorah*. In other words, when Moshiach comes, the presence of Hashem in the world will become revealed; as the Rebbe says in *Hayom Yom*,⁹ even the earth will protest if we don’t speak words of Torah when we step on it.

In simple terms: We will live every moment of our lives knowing and internalizing that we are like fish in the sea, inseparable from *Elokus*.

This is the very goal of Chassidus. We have been given an element of *pnimius haTorah*, which teaches us how Hashem is present in, and constantly recreates every facet of existence, and how we can live our

lives being constantly mindful of how the entire existence is merely an expression of Hashem’s being. Even if we don’t currently live up to this standard to its fullest, the study of Chassidus helps us reach for this goal.¹⁰ That is why the printing of *Likutei Torah*, with its *Toras Chabad* in printed form and available for all, is, in essence, a stage of the revelation of Moshiach.

THE PROCESS

The giving of *pnimius haTorah* was with *matan Torah* (and even earlier), but a focused study became more prevalent with a select group of *talmidim* studying from Rabbi Shimon bar Yochai, the author of the *Zohar*. In more recent times, his teachings were expounded upon further by the Arizal and his students. However, the Arizal transmitted these teachings only to a select group of students; it wasn’t yet the time for the entire world to participate.

A turning point was the revelation of the Baal Shem Tov. During his time, the Jewish people were in a depressed state. The horrors of *tach v’tat*¹¹ followed by the events of Shabsai Tzvi had decimated many Jewish communities and left them in a “state of *hisalfus* [passed out].”

In response, the Baal Shem Tov took these ideas of *pnimius hatorah*, and channeled them into simple teachings and stories which could be understood even by the simplest individuals, inspiring them and raising their spirits. He taught them to constantly thank Hashem, and to see everything that occurred as *hashgacha pratis*.

However, the real turning point was some time later, with the birth of the Alter Rebbe. Hashem gave the world a *neshama chadasha*, a new soul who brought a new revelation to the world: the revelation of *Toras Chabad*. The goal of Chassidus Chabad was

to transmit the teachings of the Baal Shem Tov in an intellectual manner, so that the concept would be understood and internalized, not just believed.

In the Rebbe’s words:

“The beginning of the revelation of Chassidus to the masses, without limitations, began with the Baal Shem Tov. He traveled from place to place and taught Chassidic concepts to very simple people. In order that they understand his message, he channeled his teachings into stories and short *Torah-vertlach*—but which contained the most profound concepts. The Mezritcher Maggid spoke Chassidus more openly, without enclothing them in stories, but he did so only for his select students. The Alter Rebbe and the following Rabbeim, however, brought Chassidus into *sechel*, helping the human mind comprehend Chassidus.”¹²

In one instance, the Rebbe points to an interesting example of the difference between the Baal Shem Tov and the Alter Rebbe’s Torah:

The Baal Shem Tov taught that the world is recreated at every moment. His source was the *possuk* “לעולם ה’ יברך וצב בשמים” in other words, it is *Torah* who says that the world is created at every moment, and the Baal Shem Tov’s students accepted this assertion out of faith in Torah.

However, the Alter Rebbe teaches the same concept differently. In the first *perek* of *Shaar Hayichud V’haemunah*, he teaches the explanation of the Baal Shem Tov. However, in the second *perek* he proceeds to explain the same concept logically, explaining the differences between *yesh miyesh* and *yesh me’ayin* (something from nothing or something from something), bringing this same idea to be understood by the logical mind.¹³

Within *Toras Chabad*, we find a similar progression through the generations. From the Alter Rebbe



לע"נ
שד"ר רבותינו נשיאנו
הרה"ח הרה"ת
ר' מנחם שמואל דוד הלוי ע"ה
רייטשיק
גלב"ע ח' שבט ה'תשנ"ח
ת"נצ"ב'ה'
נדפס ע"י משפחתו שיחיו



“Who Knows What’s Best?”

In the invitation to his son's bar mitzvah in the year 5713, Reb Bentzion Shemtov wrote that he is inviting the guests to "bless my son that he be a Chossid, yarei Shamayim, and lamdan in accordance with the will of the Rebbe."*

At the time, this was unique terminology. A young man living in London at the time named Rabbi Moshe Sternbuch (today the head of the Beis Din of Eidah Hachareidis in Eretz Yisroel), approached Reb Bentche and asked: "How could you write that we should bless your son that he be a Chossid, yarei Shamayim, and lamdan 'in accordance with the will of the Rebbe?!' You should write 'In accordance with the will of Hashem' or 'in accordance with the will of the Torah!'" Reb Bentche suggested that Reb Moshe address the question to the Rebbe. Some time later, Reb Bentche heard a knock on his door. It was Reb Moshe, his face white. "I followed your instructions and wrote to the Rebbe," he said. "The Rebbe wrote back, responding to each question al pi nigleh, no less." In the letter, the Rebbe explained that a person may not know what he himself needs, or a person may fear the yetzer hara's influence on his tefillos; for these reasons a person should connect his tefillah to someone else's intention. The Rebbe supported all this with various sources in nigleh, later showing how these proofs are uniquely connected with a bar mitzvah.



11 Nissan 5713

In reply to your letter of 16 Adar, in which you question the terminology used in the invitation you received from the venerated, G-d fearing, honorable activist and Chossid Reb Bentzion Shemtov, in which he requests a blessing that his son should be a *yarei Shamayim*, a Chossid, and a *lamdan* in accordance with my intention and will. You question how one could make a Yid's prayerful wish contingent on the intentions and will of a human being.

(When can someone else's intentions help you?)

1. As is well-known, *tefilla* is an *avoda* of **the heart** as our *chachamim* teach us¹, and it must be **spoken**. This means that in order for the *tefilla* to be effective one's heart and mouth must be concurrent. The *nusach* of our davening also demonstrates how important it is that a person specify exactly what they need, not relying on a general *tefilla*—which is why we say 12 middle *brachos* of *Shemoneh Esreh*, and not simply a general request, as each of these *brachos* themselves contain many particulars. If someone isn't certain that he will be able to properly detail his *tefillos*, for whatever reason, but he has an acquaintance who wishes to bless him

with all good things, and the acquaintance has a deeper and more detailed understanding of what he needs, it is only natural that the individual, when he davens, will ask Hashem to fulfill his request "in accordance with the will of so-and-so"—his acquaintance.

We find similar concepts throughout *halacha*, including in the topics of *heter iska*², where [because of the complicated nature of this legal arrangement we don't require the person signing to understand the logic, but instead] we write "as per the enactment of our *chachamim*." Even an ignorant person writes this, and Torah law considers this effective, because he is relying on the knowledge of the *chachamim*.

(The Rebbe gives another reason why a Chossid should rely on the Rebbe's kavana: The Yetzer Hara may try to distract a person's thoughts in his tefilla. By relying on the Rebbe's intention, this is prevented.)

2. In addition, who can know what a person's desires are? The *yetzer hara's* tactics are skillful, changing from person to person, as the *chachamim* tell us. The *yetzer hara* tries many methods to confuse a person, especially during an *eis ratzon*, when the *yetzer* fears that the person's *tefillos* will be accepted.

Farbreng

IN HONOR OF YUD SHEVAT SHNAS HASHIVIM, 70 YEARS SINCE THE REBBE WAS MEKABEL THE NESIUS, BEGINNING DOR HASHVI'I, A CHASSIDISHER DERHER INVITED TWO VETERAN SHLUCHIM, RABBI YISROEL SHMOTKIN, SHLIACH TO WISCONSIN, AND RABBI TZVI GRUNBLATT, SHLIACH TO ARGENTINA, TO REFLECT ON THE UNIQUENESS OF OUR GENERATION, AND THE MOST CONSEQUENTIAL TASK THAT THE REBBE PUT FORTH—TO BRING MOSHIACH
למטה מעשרה טפחים.





לזכרון
הרבנית הצדקנית מרת
ח'י מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט
נדפס ע"י
הרה"ת ר' אברהם יוסף
ומרת סימא רבקה
ומשפחתם שיחיו יפה
מנשסתר, אנגלי



en



דער רבי וועט געפינען א וועג...

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר נשיא דורנו
בקשר עם יום הבהיר יו"ד שבט
שבעים שנה לנשיאות כ"ק אדמו"ר
ולזכות הולדת החייל בצבאות ה'
מנחם מענדל שיח'
י"ד מנחם אב ה'תשע"ט
נדפס ע"י הוריו
הרה"ת ר' דוד
וזוגתו מרת פערל גאלדא
ומשפחתם שיחיו
טייכטל

My Ideal Home

AS TOLD BY DIANA VALENCIA, ELMONT, NEW YORK

I live in Elmont, New York not far from the Ohel. After a recent difficult family ordeal, I needed a change of scenery and lifestyle so I started searching for a home to rent for myself and my two daughters.

During this past summer I encountered significant trouble finding the right place to live and I finally approached Rabbi Blachman from the Elmont Jewish Center and asked him to pray for me that I succeed in my search for a new home.

"Go to the Ohel and ask the Rebbe for a *bracha*," he suggested. So I did.

As this was my first time visiting the Ohel, I did some research online on what was the proper conduct at the Ohel. When I arrived there on Thursday afternoon, 14 Av, the young man at the welcome desk showed me certain Psalms to recite while at the Ohel.

In my note to the Rebbe I mentioned that in my search for a home I had found a place I thought was ideal, but



John Testa - contacta@gmail.com
 To: Mrs. Cohen
 This closing has been confirmed for Tuesday, October 22, 2019 at 11:00am at the following location:
 CTS Land Services
 177 West Street, Ste. 206
 Garden City, New York 11530
 516-222-3960
 Just wanted to make sure you were able to pay the balance invoice to the solar company so you
 Please be certain to bring your mother and have photo ID for both of you and bring the keys to
 Any questions, please do not hesitate to call
 Please confirm receipt
 Thanks
 Pat
 Law Office of John A. Testa
 172 Blauvelt Road
 Monroeville, New York 11766



there were many other potential buyers competing for the house and the sellers were demanding a lot of paperwork and it was getting very difficult. I asked for a blessing that I succeed in buying this specific house and that I should merit to live there happily with my children.

When I came home, I was exhausted and took a short nap. When I awoke there was a text message on my phone from my real estate agent that the owners were ready to sell the house to me and they want me to sign the contract this coming Tuesday! I was shocked at how quickly the Rebbe's blessing materialized.

Now that they were willing to sell the house to me, I needed to come up with the money for the down payment. I was in a bind: the money for the downpayment was to come from the sale of my current home. But in order to be approved for a loan on the new home, I needed to show the bank that I already had sufficient funds for the downpayment in my account.

On Friday morning, 15 Av, I went to the bank to apply for a loan and was told that the approval of the loan would take 24 to 48 hours—and I needed the money by Tuesday...

Leaving the bank I drove to the Ohel to say thank you to the Rebbe. The feeling I felt then was indescribable. I had

just experienced a clear miracle and I was overwhelmed with gratitude and joy.

While there I also mentioned that I need another blessing that the bank approve the loan on time so that I should be able to sign all the papers to buy the house on Tuesday.

On Monday I had not yet heard back from the bank and on Tuesday morning I was very nervous. Before going to work, I took a *siddur* and davened for a while, begging Hashem that everything should work out, and then I drove to work. As I parked my car, the bank called to notify me that the loan was approved and the money would be in my account shortly.

I signed the contract on Tuesday, 19 Av, and moved into my new home a week later.

This experience has strengthened my faith in Hashem and was a major encouragement for me in my journey to greater observance of Yiddishkeit. **T**

YOUR STORY

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



לזכות
החיילים בצבאות ה'
מנחם מענדל, ראדא זעלדא רחל,
שרה רבקה שיחיו
נדפס ע"י הוריהם
הרה"ת ר' מתתיהו
וזוגתו מרת נחמה גאלדע שיחיו
דעווילין

IN THE REBBE'S HOME

Following *shiva* for the Rebbetzin, the Rebbe continued leading the *tefillos* at his home, and for a full year Lubavitch World Headquarters moved to 1304 President Street. The *sichos* said throughout the week and the distribution of dollars on Sunday afternoons all took place in the Rebbe's home.

This continued throughout the year of *aveilus*, aside for Shabbosim¹ and Yomim Tovim, when the Rebbe would stay in his room at 770 and daven in the big shul.

After the year of *aveilus* concluded, the Rebbe remained at his home until the passing of Rashag, on 6 Adar I 5749*. From that period on, the Rebbe generally remained in 770 and returned home periodically for short stays. As the years went on, the Rebbe frequented his home less and less, until 5752*, when the Rebbe stopped going home altogether.

The Rebbe's *sefer Torah* was brought from 770 to be used for *kriah* on Mondays and Thursdays. As usual, the Rebbe would receive the third *aliya*.

After the *kriah*, the Rebbe would recite *kaddish*.



21 ADAR 5748, CB HALBERSTAM VIA JEM 308318



21 ADAR 5748, CB HALBERSTAM VIA JEM 308348

6 SHEVAT 5750, LEVI FREIDIN VIA JEM