

# Derher

יושע דערהער

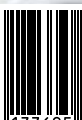
יו"ד שבת

70

שבעים  
שנה  
לנשיאות  
כ"ק אדמו"ר



\$5.95



SHEVAT 5780

ISSUE 90 (167)

APRIL 2020

A CHASSIDISHER DERHER



12 **The Rebbe's  
Hishkashrus**  
TOTAL  
DEVOTION



26 **Get it done**  
THE MISSION  
OF DOR  
HASHVI'I

38 **Farbrengen**

4 **He is alive!**  
DVAR MALCHUS

6 **"Hashem helped us  
that we have  
a Rebbe!"**  
LEBEN MITTEN REBBE'N -  
YUD-YUD ALEPH SHEVAT 5711

11 **Marching orders**  
KSAV YAD KODESH

22 **Reb Moshe Yitzchok  
from Yasi**  
THE LIFE OF A CHOSSID

24 **Tell her parents**  
A CHASSIDISHER MAASEH

34 **"As the Rebbe  
wants it to be"**  
IGROS KODESH

56 **My Ideal Home**  
DER REBBE VET GEFINEN A VEG

58 **In the Rebbe's Home**  
MOMENTS

71 **Derher Letters**

Cover Photo: 18 Iyar 5740, Yossi Melamed via JEM 129193

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## Special Thanks to

Rabbi Mendel Gourarie • Rabbi Yosef B. Friedman • Rabbi Sholom Ber Levin • Rabbi Shmuel Lubecki • Rabbi Michael Seligson • Rabbi Elkanah Shmotkin • Rabbi Avraham D. Vaisfiche

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A Chassidisher Derher (ISSN 26411059) (USPS 21880) is published monthly by A Chassidisher Derher Inc, 784 Eastern Pkwy. Brooklyn, NY 11213. Subscription price \$71 a year. Periodicals postage paid at Brooklyn, NY. POSTMASTER: Please send address changes to A Chassidisher Derher, 784 Eastern Pkwy. Brooklyn, NY 11213.

This magazine has been made possible

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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

at large, on the other hand, will be left out completely.

Rebbi Abba tells us something interesting, that it is only the higher revelation and concerning the rest of the world where *histalkus* is real. However, in the reality of the *talmidim*, *histalkus* is a superficial episode, because the Rebbe's essence lives on within his *talmidim*.

## LET'S GET REAL

From a reality where souls are real and physical bodies are a distant dream, this all makes a lot of sense. That is probably why all the above sources are rooted in Kabbalah and Chassidus. But what does *nigleh*, where cold corporeal facts establish order, have to say about all this?

The Gemara says that Yaakov Avinu did not die, and the Gemara explains: Just as Yaakov's children are alive so too he is alive. The deeper meaning of this is that a Jew's ability to perform Torah and mitzvos comes from Yaakov. When Jews perform Torah and mitzvos they are living examples of a life order that Yaakov taught them

and they represent the continuity of his life.

However, this is still a far cry from the essence of the *tzaddik* being transferred into the soul of the *talmid*.

Nevertheless, while still within the limits of the revealed part of Torah, we discover a whole new depth to the concept of *hu bachaim* based on the Rogatchover Gaon's interpretation of a *yoresh*—an heir.

He says that an heir cannot be classified as a purchaser of the inheritance or even as a recipient. There was no transfer of property, it did not change hands from a seller to a buyer or from a giver to a taker; it has the very same statues of ownership, it's just that it now goes by a different name.

"The heir," he says, "takes the place of the ancestor."

This means that when we say that "just as his children are alive so is he alive," we don't just mean that Yaakov is their driving force to this day. Rather it is even more so, it is Yaakov himself!

"When we see today thousands of Jews—grandchildren of Yaakov—practicing Torah and mitzvos, what we are seeing is in fact Yaakov himself walking around alive."

## MORE THAN MEETS THE EYE

But if Yaakov is alive why does the Torah say that they buried him. Can this really be taken literally?

Rashi says the answer is that he only *appeared* to have died, but in reality he was alive.

This leads us to another amazing conclusion:

When it comes to a *tzaddik* like Yaakov, the whole concept of *histalkus* is only in appearance. This appearance still warrants the halachic requirement to say *kaddish*, to have a proper burial, etc., but the reality is, the *tzaddik* never died.

He only moved locations, from *hu bachaim* to *zaro bachaim*<sup>1</sup>. **1**

1. Based on Sichas Shabbos Parshas Va'eira 5741.

לע"נ  
אבינו הרה"ח הרה"ת  
ר' יוסף מנחם מענדל  
ב"ר יצחק ע"ה  
ולע"נ אמנו מרת זיסל דבורה  
בת ר' אלי' הכהן ע"ה  
טענענבוים  
ת"נ'צ"ב'ה





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*.<sup>1</sup>

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.<sup>2</sup> 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 FRIEDDIKER REBBE. HOURS LATER WOULD THE REBBE DELIVER THE HISTORIC MAAMAR "BASI LEGANI".

the Rebbe once again led the davening in the Frierdiker Rebbe's room. After Maariv, the Yud Shevat farbrengen was announced. It was set to begin at 8:00 p.m.

Reb Moshe Herson was a 13-year-old *bochur* at the time. He talks about<sup>3</sup> the preparations for the famous farbrengen that took place that night: "I was standing with a group of other *bochurim* next to the *bima* which had been moved from the center of the *zal* to the space in between the *aron kodesh* and the second entrance leading into the hallway. We were very close to where the Rebbe sat.

"The pushing was extremely intense. Many more people than expected came to the farbrengen and there was an enormous crowd. In addition, it was a freezing cold day and some people fainted outside. A lot of people couldn't make their way into the small *zal* and just listened to the farbrengen from the speakers. The *cheder sheini* was also packed with Chassidim." All in all, about 800 people filled the various rooms and the courtyard outside, awaiting the Rebbe's arrival.

The tables were set up like a *shin* and the Rebbe's seat was placed at the head table along the southern wall of the *zal* (where the door to the *cheder sheni* is). For the first time, the Rebbe's table had been raised on a small platform.

After visiting his mother, Rebbetzin Chana, as he did each day, the Rebbe entered the *zal* at 9:45 p.m. Reb Shlomo Aharon Kazarnovsky and Rabbi Yolles from Philadelphia walked behind the Rebbe.

The Rebbe sat down at his place and Reb Yosef Robinson poured the Rebbe *l'chaim*.

Although no one knew at the time, the Rebbe's *mazkir*, Reb Moshe Leib Rodshtein had the great *zechus* to record this farbrengen for posterity. It is in his merit that the *sichos* and *maamar* '*Basi Legani*' that the Rebbe said that night are available for us to listen to today.

In the first *sicha*, the Rebbe spoke about strengthening the *hiskashrus* and continuing to fulfill the shlichus that the Frierdiker Rebbe gave each person.

"This is also an answer to those who inquired if they should continue reciting *kapitel* 71 (the Frierdiker Rebbe's *kapitel*) and until when should they do so," the Rebbe said. "The answer is that they should continue saying it until Yud-Beis Tammuz 5711\* because then the [Frierdiker] Rebbe will become a year older." The Rebbe cried a number of times during the *sicha*.

In a letter which Reb Yoel Kahan sent to his family in Eretz Yisroel, he writes as follows: "In between the *sichos*, people say *l'chaim* and sing *niggunim*, but the Rebbe continues to say words here and there like the *seder* at a farbrengen. I don't even know if these were later included in the transcript.

"I noticed that someone started offering his opinion, unsolicited, to the Rebbe. The Rebbe responded with a story:

"When the Frierdiker Rebbe was 15 years of age, the Rebbe Rashab involved him in public affairs. At that time, the Rebbe Rashab sent him to an important convention with a number of leading *rabbonim*. Since he was young, the Rebbe Rashab sent along Rashbatz, the Frierdiker Rebbe's teacher. Rashbatz was 'a *kluger Yid*, a smart Jew.' The Rebbe Rashab instructed him as follows: 'Indeed you are travelling along with him, but you should know that the less you will mix in, the better things will go.'



5712, JEM



The Rebbe's answer was clear. One needs to listen to the Rebbe and not to say their own *dei'os*."

"It says that when someone goes to a new place they should follow its customs," the Rebbe started off saying in the next *sicha*, "When one comes to a town or country, he needs to show that he is taking on the customs of the new location. In America, proceedings always need to begin with a 'statement' and the statement needs to be some revolutionary idea that shocks the listener. I don't know if this will shock the listener..."

Here the Rebbe said the famous "statement" about the three loves: *ahavas Hashem*, *ahavas haTorah* and *ahavas Yisroel*. All three of these are interconnected and one cannot have one without the other. It is one essence and an essence cannot be divided into sections.

Reb Elya Goss describes the lead up to the *maamar*: "Reb Avraham Sender Nemtsov, an elderly Chossid, stood up and announced: 'The talks are

good, but the *olam* is asking to hear Chassidus.'" The room became completely silent and everyone waited anxiously to see how the Rebbe would respond.

10:40 p.m. The Rebbe opened up the *kuntres* 'Basi Legani 5710\*' of the Frierdiker Rebbe. Looking into it, the Rebbe started to speak: "The *maamar* that the [Frierdiker] Rebbe gave out for the day of his *histalkus*..." Choking with emotion, the Rebbe continued: "The [Frierdiker] Rebbe begins..." Here the Rebbe changed to the tune of a *maamar*, "*Basi legani achosi kalah*."

At first, the room was filled with tumult. Overtaken by joy and emotion, everyone stood up and the room once again became silent.

Reb Moshe Herson relates: "The emotions that passed through the hearts of each and every Chossid at that moment are beyond description. Here it is! Finally, the Rebbe is accepting the *nesius*!"

The Rebbe said the first part of the *maamar*. When he spoke about "*kol hashvi'in chavivin*" he cried a lot. "Now we will take a break and say *l'chaim*," the Rebbe concluded.

Rabbi Nemtsov jumped up and called out: "Chassidim, say after me! We must *bentch* 'Shehechyanu v'kiyemanu vehigianu lizman hazeh!' Hashem has helped us that we have a Rebbe!

With great joy, Rabbi Nemtsov recited the *bracha* of 'Shehechyanu' and everyone answered after him word for word.

Next, the Rebbe instructed that the *Beinoni* be sung, adding: "The [Frierdiker] Rebbe favored this *niggun*." Then the Rebbe asked that the *Rostover Niggun* be sung.

Following the second part of the *maamar*, the Rebbe once again instructed that *l'chaim* be said. Then, the Rebbe asked that they sing a *niggun* from the Rebbe Maharash and from the Tzemach Tzedek. When those *niggunim* were finished, the Rebbe asked for a second *niggun* of the Tzemach Tzedek and then a third!

In the third part of the *maamar*, the Rebbe told the stories of *ahavas Yisroel* from each one of the Rabbeim. He cried profusely throughout.

The last few minutes of the *maamar* were filled with bitter tears as the Rebbe spoke about the pain that the Frierdiker Rebbe suffered on behalf of *klal Yisroel*. The Rebbe spoke with great emotion about the *dor hashvi'i*, and the *avoda* that is expected of us in this generation.

"Now it is all dependant on us!" the Rebbe concluded. "This applies to every one of us, being





that we are in the seventh generation... May we merit that very soon, we will be reunited with the Rebbe, and he will take us out of the spiritual and physical exile, and bring us to the *geula sheleimah b'meheira b'yameinu amen!*"

During the entire *maamar*, the Rebbe's hands were under the table, his eyes were open, and he gazed directly in front of him.

Having delivered the *maamar*, the Rebbe said:<sup>4</sup> "Fellow Jews, listen now!

"Traditionally, Chabad has demanded that every individual do *avoda* on his own, and not just rely on the Rabbeim. This is the difference between Poilishe Chassidus and Chassidus Chabad. We have to do our work on our own, with all the 248 organs and 365 sinews of the body and with all the 248 organs and 365 sinews of the soul.

"Chazal teach: הכל בידי שמים חוץ מיראת שמים—'Everything is in the hands of Heaven except for the fear of Heaven.' I will not (*chas v'sholom*) completely withhold any assistance, to the best of my ability. However, since 'Everything is in the hands of Heaven except for the fear of Heaven,' then if you don't do your own independent individual *avoda*, what will you gain from giving out manuscripts [of Chassidus], singing *niggunim*, and saying *l'chaim*?

"The [Frierdiker] Rebbe used to caution Chassidim against self-delusion. Every individual Chassid himself has to transform the folly of the *sitra achara*—and the seething disposition of his animal soul—to *kedusha*."

The Rebbe then asked that a *niggun* of the Mitteler Rebbe be sung. Following the *niggun*, the Rebbe made a *siyum* on *Shisha Sidrei Mishnah* which was divided up among *anash* on Yud-Tes Kislev. Following the *sicha* and the Alter Rebbe's *niggun*, the

Rebbe recounted what he heard from the Frierdiker Rebbe, that when the Rebbe Rashab spoke about his accepting the *nesius*, the Frierdiker Rebbe asked that it should be בחדסד וברחמים.

In the last *sicha*, the Rebbe spoke about the Frierdiker Rebbe's words that במימי יהי הדבר הזה, Moshiach will come during his lifetime. How is it possible that this did not take place? The Rebbe explained that this is not a question since the Yerushalmi tells us about Shimshon that even 20 years after his passing, he was still leading the Yidden. Of course, in our instance it shouldn't take that long as only a small bit of *avoda* is left to bring Moshiach.

The farbrengen concluded at 12:25 a.m. and the Rebbe returned to his room to the niggun of "*Ki Besimcha*." Chassidim danced with great joy for a long while afterwards.

Reb Berel Junik related that as the Rebbe walked out, Reb Shlomo Aharon Kazarnovsky stood next to the door and wished the Rebbe 'Mazal Tov.' The Rebbe smiled.

Following the farbrengen, *chazara* took place with the participation of all of *anash* and the *bochurim*. Leading the *chazara* were Rabbi Mentlik, Reb Shmuel Dovid Raichik, Reb Mendel Tenenbaum, Reb Yossel Wineberg and Reb Yoel Kahn.

Reb Yoel relates: "The official *chazara* ended at 3:00 a.m. Although we hadn't slept the night before and hadn't eaten during the day (because everyone went to the Ohel. ed.), the *bochurim* remained and continued *chazering* the *maamar* until 6:30 a.m.

"We woke up a couple of hours later and continued *chazering* the *maamar* throughout the day. The same was on Thursday and Friday until we merited to hear the second *maamar* from the Rebbe on Shabbos. We lived with the *maamar* and continued *chazering* it again and again. In between we took a bite to eat and slept a little, but the entire *koch* and *chayus* was in the *maamar* that we heard from the Rebbe." T

1. See "A Nossi Emerges," *Derher* 15 (92).

2. A number of details are based on the extensive research and collection of anecdotes put together in the *sefer* "Yemei Bereishis" published by Rabbis Yosef Greenberg and Eliezer Zaklikowsky. See "Behind the Scenes of תמי בראשית", *Derher* Issue 2 (39) for more about this *sefer*.

3. *Techayeinu* magazine, Shevat 5776.

4. Translation is from "Proceeding Together" by Sichos in English.

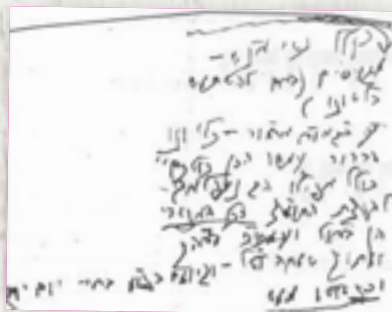


## כתב יד קודש

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,<sup>1</sup> 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."<sup>2</sup>

## 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:<sup>3</sup>

"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.’”<sup>4</sup>

### 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\*,<sup>5</sup> 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,<sup>6</sup> and his illness.

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

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.<sup>7</sup>

In several places, the Rebbe's involvement in the Frierdiker Rebbe's release is documented.<sup>8</sup> 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



JEWISH EDUCATIONAL MEDIA



carefully followed, especially those who did so openly, going into the most dangerous locations to demand his release... Nonetheless, not a single one of them was affected, not during the imprisonment nor later...

“Thinking back, a question arises: What is the greater miracle? The miracle of the *baal hageulah*, which came about through activism in *derech hatevah*, or the fact that all those who openly advocated for his release in the most dangerous places weren’t touched, not even in their livelihood. It is something that is totally unexplainable, even from a spiritual point of view...”

## MIRACULOUS YEARS

Several years later, now living in the free world, a new challenge arose for the Frierdiker Rebbe. He suffered from a terrible illness, which considerably hampered people’s ability to understand his words.

During the Rebbe’s *nesius*, Chassidim had an inkling that the Rebbe had been involved in caring for the Frierdiker Rebbe’s health. In a *sicha* on 13 Tishrei 5738\* (right before the Rebbe himself experienced health difficulties), the Rebbe hinted to the fact when explaining that

the Frierdiker Rebbe’s very physical life in this world was a miracle. For many years, his health was more dire than Chassidim were aware of, *as was known* “to those who spoke to the doctors when he first became ill, 18 years before he concluded his work in a physical body in this world...”<sup>10</sup>

However, with the publishing of the letters between the Frierdiker Rebbe and the Rebbe and Rebbetzin, we get a glimpse at just how extensive that involvement was.

“Your husband,” the Frierdiker Rebbe writes to the Rebbetzin, “has developed great organizational capacities. He cares for me in everything. His careful attention isn’t news to me, but so much is already too much; not just like a dedicated son-in-law but like a good daughter. I’m very satisfied with his acquaintance with all the doctors and professors on a personal level. May we never need their services, but nevertheless, as individuals, there is a certain interest in [getting to know them].”<sup>11</sup>

That entire winter of 5693\*, the Rebbe remained at the Frierdiker Rebbe’s side, and his health became the Rebbe’s full responsibility, constantly consulting with the doctors and obtaining the appropriate medications that were needed.

## THE YOVLOS

The Rebbe also once (that we know of) undertook a “*besuros tovos*” campaign to strengthen the Frierdiker Rebbe’s health:

In 5705\*, the Frierdiker Rebbe suffered from severe health complications, and the doctors forbade him from engaging in most of his affairs, obviously to his displeasure. In response, the Rebbe began a wide campaign to bring *nachas* to the Frierdiker Rebbe.

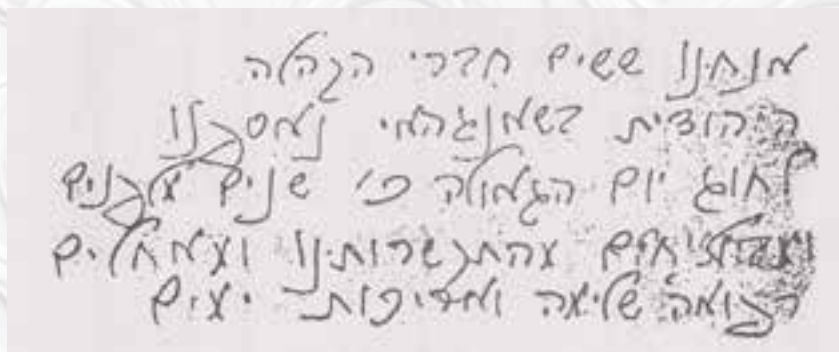
Three anniversaries were announced: 50 years since the Frierdiker Rebbe became involved in public work, 25 years to his *nesius*, and 18 years since his release from Soviet prison.

With the Rebbe’s encouragement, Chassidim undertook a wide variety of *hachlatos*: A strong campaign emerged to print the Frierdiker Rebbe’s *sichos* and *maamarim*, and a drive began to send the Frierdiker Rebbe *duchos* about new activities and also best wishes in honor of the anniversaries.

Telegrams with messages for the Frierdiker Rebbe streamed in from all over the world, and the Rebbe rewrote them in large clear handwriting—many of these messages are still extant today—to ease the reading for the Frierdiker Rebbe.

Two years later, on 12 Elul 5707\*, the Frierdiker Rebbe marked 50 years since his wedding. The Rebbe once explained how he celebrated it:

“There was a special *hashgacha pratis* at the time: every day of the seven days of *sheva brachos* we were able to bring in the newly printed



TRANSCRIPTION IN THE REBBE'S HOLY HANDWRITING OF A TELEGRAM TO THE FRIERDIKER REBBE SENT BY MEMBERS OF THE COMMUNITY IN SHANGHAI, WITH WELL-WISHES FOR YUD-BEIS TAMMUZ 5707.





THE REBBE'S METICULOUS EDITS ON A HANACHA OF THE FRIERDIKER REBBE'S SICHA.

*sefarim*, printed in Shanghai, of the Mitteler Rebbe's *maamarim*, and it brought him a great *nachas ruach*, and a special *nachas ruach*—every day when we brought in another *sefer*...”<sup>12</sup>

## THE FINAL SAY

Rosh Hashanah 5689\* was the first Rosh Hashanah the Friediker Rebbe celebrated in freedom from the USSR. Chassidim, many of whom hadn't seen the Frierdiker Rebbe for years, traveled to Riga to participate, and everyone's feelings were on a high.

For *tekios* on the second day (the first day was Shabbos), the shul and all its surrounding rooms were packed with people. Later in the day, the Frierdiker Rebbe led a large procession to *tashlich*, and upon their return, he said a *maamar* for the assembled—the second one that Yom Tov—which lasted into the night.

After the Frierdiker Rebbe concluded the entire *maamar*, the Chassidim, led by the Rebbe, broke out in a joyous dance, which went on for a very long time. Afterwards, Reb Eliyahu Chaim Althaus wrote to the Frierdiker Rebbe, “Today you merited to acquire an additional Chossid: none

other than your own [son-in-law], who could not pull himself away from the dancing!”<sup>13</sup>

In countless letters printed in *Igros Kodesh*, we find that the Rebbe actively collected copies of *sichos* and *maamarim* of the Frierdiker Rebbe, especially when he wasn't in his presence.

The Rebbe also copied some material into his own *reshimos*. Perhaps most notable is *Reshimas Hamaasar*, the Frierdiker Rebbe's personal account of his imprisonment. The original document has yet to be discovered, but the Rebbe was able to publish it from his own handwritten copy.<sup>14</sup>

When the Rebbe was in the presence of the Frierdiker Rebbe, elder Chassidim remembered how the Rebbe took charge of *chazara*. As Reb Sholom Chaskind related:

“During Tishrei, the Rebbe would go over to the *bochurim* or Chassidim that were able to do *chazara* and split up the responsibility for remembering and transcribing the *sichos*—‘You remember from this point of the *sicha* until this point,’ etc.”<sup>15</sup>

The Rebbe also played a leading role in the actual *chazara* following the *sichos*. As Reb Yosef Goldstein related:

“After the farbrengen, the Chassidim would gather for *chazara*, and the Rebbe would sit there the entire time. Any time a question arose about the precise wording of the *sicha*, the Rebbe was the one who resolved it.”

## RECORDING FOR GENERATIONS

The Rebbe was also heavily involved in publishing those *sichos*, and in the United States, he assumed the full responsibilities for it as the chairman of Kehos.

Rabbi Aaron Leib Raskin of Mareches Otzar Hachassidim has worked on the Frierdiker Rebbe's *sichos*, *maamarim* and *reshimos* for over 30 years. In a conversation with Derher, he explained the following:

“The Rebbe's involvement in the Frierdiker Rebbe's Torah began in Europe, when the Frierdiker Rebbe would send him material—*Hatomim*, *Likkutei Diburim*, etc.—for editing. The Frierdiker Rebbe would even send







the Rebbe *sichos* and letters that he had personally written, asking for his input, and the Rebbe would respond with significant edits.

“In America, as chairman of Kehos, the Rebbe was in charge of publishing all of the Frierdiker Rebbe’s Torah.

“Sometimes, the Frierdiker Rebbe himself would write the *sichos*, but otherwise, the process was often as follows: Following a farbrengen, a *hanacha* would be written up by one of the *chozrim*, often edited by other *chozrim* as well (some of the *chozrim* were Reb Elya Simpson, Reb Shmuel Zalmanov, Reb Mordechai Mentlik and Reb Moshe Pinchas Katz). Then, the Rebbe would finalize the *hanacha* with his own input, adding significant segments of *sichos* in his own handwriting and correcting the work of the others.

“Afterwards, Reb Shmuel Zalmanov (or Rabbi Simpson) would rework the entire *sicha* into one continuous form, and the *sicha* would be submitted to the Frierdiker Rebbe for *hagaha*. (Often, the Frierdiker Rebbe would digress and add very sizable segments to the *sichos*, to the point that they would be unrecognizable to the people who attended the farbrengen).

“After all the work was finished, the Rebbe would edit the *sicha* for print, adding footnotes and the like.

“One of the *sichos* which stands out is Likutei Diburim from Pesach 5703\*. The Frierdiker Rebbe’s *sichos*



that Yom Tov seem to have been especially rich, and the Rebbe reached out to benefactors to sponsor their publishing in a beautiful *kovetz*, with many footnotes and even a *tochen inyanim* at the beginning.

“Initially, the main focus was on *maamarim*, while *sichos* were printed only periodically. However, in 5705\* the Rebbe began a campaign to print the Frierdiker Rebbe’s Torah, and two years later, the first Sefer Hasichos (5700\*) came out.”

The Rebbe sent out all the *maamarim* and *sichos* of the Frierdiker Rebbe to Chassidim and others all over the world. The Rebbe would usually add at the end of a letter: “Enclosed is the *kuntres* of... You will certainly share it with the public...”

A mere glance at any of the Rebbe’s letters from 5702\* and on, teaches us how the Rebbe really wished for these copies to be taught and disseminated in each community.

Another associated project was explaining the Frierdiker Rebbe’s *sichos* in the public realm.

During the early years in America, a controversy arose surrounding the Frierdiker Rebbe’s *sichos*; people

were upset that the Frierdiker Rebbe interpreted teachings from *nigleh* with terminology of Chassidus (“עקביא בן” מהללאל אומר—די פיאטע פון א דאווער וואס לויבט דעם אויבערשטן”).<sup>16</sup>

The Rebbe took to demonstrating how every detail in those *sichos* were actually fully founded on the teachings found in *nigleh*, dedicating long letters to this topic.

## BRINGING IT TO OTHERS

“If the Baal Shem Tov would live in New York, would you visit him?”

This question was posed by the Rebbe in the early years in America, to a former *Polisher* Chossid, who had cooled off after the Holocaust and his arrival in New York.

The fellow answered in the affirmative, and the Rebbe responded, “You should know that he lives in 770...”<sup>17</sup>

The Rebbe didn’t suffice with personally being involved in the Frierdiker Rebbe’s activities. *Hiskashrus* was something that the Rebbe demanded from everyone, and it is a clear theme in the Rebbe’s letters and conversations from before the Frierdiker Rebbe’s *histalkus*.



In one particularly pointed letter, the Rebbe responds to someone who seems to have excused himself for not carrying out a certain task:

"In the world of commerce, your letter is brilliant, and it includes answers to all possible complaints. You have demonstrated that you are worthy of standing before the greatest businessmen, but you are mistaken in your choice of address, because I am not a businessman, and [your excuses] don't impress me. What is more important . . . I am only a conduit to fulfill the will of my father-in-law the Rebbe *shlit"a*, and he isn't a businessman either, so he will also not be impressed."<sup>18</sup>

Another particularly sharp letter is about the importance of the Frierdiker Rebbe's work:

"The Lubavitcher Rebbe doesn't engage in business. His goal is to spread *Elokus* in the world, especially through spreading *Toras Hachassidus* in various ways. Thus, anyone who contradicts him, battles his activities, or prevents and inhibits them from being carried out, is actually preventing the spread of *Elokus* in the world, concealing the wellsprings of the Baal Shem Tov, and is delaying the coming of Moshiach for a period of time. If the purpose of this conflict and prevention is for personal gain, then, in addition to the above, he is also *mo'el in kodesh* and *kodesh hakadashim*..."<sup>19</sup>

## THE CHASSIDIM OF PARIS

The Rebbe's demands of Chassidim in *hiskashrus*, came particularly to the fore when he traveled to Paris to pick up his mother, Rebbetzin Chana, and arrange her immigration to the United States.



THE REBBE FARBRENGS WITH CHASSIDIM DURING HIS VISIT TO PARIS, 5707.

The Rebbe remained in Paris for three months and he farbrenged with *anash* there on several occasions. A significant group of Chassidim had just been able to leave Russia, and they were slowly migrating from the DP camps that had housed them for several months. One group had just arrived in Paris, and the Rebbe spoke to them constantly about the importance of *hiskashrus*.

In the Rebbe's own words:

"During farbrengens here with *anash* and the Temimim, I said that *hiskashrus* needs to be in everything. First of all, as Chassidei Chabad, it must begin with our Chabad through studying the Rebbe's *maamarim* . . . and if there remains a doubt as to [the *hiskashrus*] the answer is to give *nifneh* (a code term for *maamad*)..."<sup>20</sup>

During those farbrengens, the Rebbe also encouraged them to travel to see the Rebbe (for some, this was like traveling to the moon).

Reb Refoel Wilschansky was a *bochur* in Paris at the time, and the Rebbe told him on one occasion:

"A *bochur's* place is by the Rebbe. Even though the primary *kiruv* is a spiritual one, nonetheless, we see that physical distance does create a *hefsek*,

and therefore one needs to remain near the Rebbe."

Giving *maamad* was another focus during the Rebbe's visit. During one of the farbrengens, the Rebbe opened with the following words:

"Chassidim in the past desired to be connected to the Rebbe also in a physical sense. Therefore, it would be appropriate to establish a *maamad* fund, and I will be the first donor."

The Rebbe pulled out a sum of money, and other *anash* then began to follow suit.

While in Paris, the Rebbe also told the Chassidim about the importance of their involvement in *hafatzas hamaayanos*, and encouraged them to be *mekarev* the Jews in their surroundings, many of whom were searching for meaning and purpose in those trying times after the Holocaust.

A year and a half later, the Rebbe wrote a long, powerful letter to one of the eminent Chassidim in Paris at the time, bemoaning the fact that nothing had, in fact, been done.

The Rebbe wrote about another individual, and what he had accomplished:

"A young man was forced to flee his home; [this individual] isn't *shayach* to *avodas hatefillah*, he isn't a *maskil*

JEM 102404



or an *oved*, he doesn't wear a beard, etc. etc. and never learned in Tomchei Temimim or in a yeshivah altogether. He wandered to a very distant land, both geographically and in relation to Yiddishkeit.

"Within a period of time, letters began arriving from men and women to my father-in-law, the Rebbe *shlit"a*. For example, a businesswoman who had an offer to rent a store in one area of the city or another, and she asked the Rebbe's opinion.

"She never saw him, she knows that the Rebbe was not only never in her city but not even in her country and she isn't a member of *anash* and apparently not a descendant of *anash*. But she heard the earnest words of this young man, 'Yesh Rebbe b'Yisroel, and this Rebbe is beyond the limits of nature, and whoever wants to go in a sure path, whether in business, raising a family, etc. should not do anything without first asking the Rebbe.'

"She recognized that the man spoke genuinely, and asked that he write this question [to the Rebbe on her behalf]. Now she is naturally *shayach* to *nifneh*, she is becoming closer to Yiddishkeit, and surely, with time, she will run her home with *kashrus*, *taharas hamishpacha*, etc.

"This is the impact of a simple young man, and he does it not out of *mesiras nefesh* or *kaboaas ol*. Because to him, it isn't counterintuitive, not even contrary to his *sechel enushi*."<sup>21</sup>

Perhaps more than all the many stories, we come to learn of the Rebbe's sincere *hiskashrus* through the sentiment expressed by the Rebbe time and again throughout the *nesius*:

The deep longing to see the Frierdiker Rebbe again after his *histalkus*, the reassurance to all the Chassidim that the Frierdiker Rebbe is still with us and serves as the source of our *chayus* and *kochos*, and the ever-present hope that at any moment he will take us out of *galus*.

One of the most powerful descriptions in this regard can be found in this sicha, said by the Rebbe on Shabbos Parshas Haazinu, 5746\*:


"From this week's parsha, we can learn a lesson in the great *hiskashrus* of the Jewish people to their Nasi and leader. Actually Moshe had already prepared the people for the inevitable, he had shown Yehoshua the respect due a leader, as Rashi explained:

"It was a Shabbos of transmission of office, authority was taken from one and given to the other. Moshe appointed a *meturgeman* for Yehoshua that he should hold a public halachic discourse during Moshe's lifetime. (Rashi, Devarim 32:44)

"So, part of Moshe's *neshamah* was transmitted to every Jew and his hand picked successor was ready, willing and able to carry on—and was accepted by the people—yet their love for Moshe was so great that they proclaimed "We will not let him go." They wanted him to accompany them into the Eretz Yisroel! This was the intensity of their attachment and love for the *nossi* of their generation.

"The lesson:

"Our attachment to the *nossi* of our generation must be so intense that we must strongly want our *nossi* to accompany us as a live body and soul to Eretz Yisroel, with the true and complete redemption through our righteous Mashiach.

"What about the events of 5710\* (the passing of the Frierdiker Rebbe)? We will soon witness 'awake and sing you that dwell in the dust.' The Zohar says that the righteous and *nesi'im* will rise immediately, and we also find in Gemara, that Moshe and Aharon will be present in the Third Bais HaMikdash. This makes it clear that when Mashiach comes the righteous will rise from the dust immediately!"<sup>22</sup> 

1. A Chassidisher Derher, Cheshvan 5777.
2. Reshimos 115.
3. Yemei Melech vol. 2 pg. 638.
4. Kovetz L'Chizuk HaHiskashrus, Tishrei 5771 #1 pg. 25. See also *Here's My Story*, Emor 5774.
5. Ashreinu Audio 18 Tishrei 5748, minute 34:30.
6. See Igros Kodesh vol. 1 igros 16-19.
7. Early Years pg. 202
8. See ibid. P. 198-202.
9. Ashreinu Audio, 12 Tammuz 5716 sicha 1 min. 11:00. Sichos Kodesh 5716 pg. 510. Shortened for brevity.
10. Ibid. 13 Tishrei 5738, sicha 1 min. 10:40. Sichos Kodesh 5738 vol. 1 pg. 133.
11. Igros Kodesh Admur Harayatz vol. 15 pg. 130.
12. Ashreinu Audio 14 Kislev 5739 sicha 2 min. 12:40. Sichos Kodesh pg. 11.
13. Early Years pg. 296.
14. Ibid. pg. 286.
15. Yimei Melech vol. 2 pg. 600.
16. Igros Kodesh vol. 1 pg. 287.
17. Yimei Melech vol. 2 pg. 644.
18. Ibid. pg. 598.
19. Ibid. pg. 597.
20. Ibid. vol. 3 pg. 964
21. Ibid. vol. 2 pg. 592.
22. Hisvaaduyos 5746 vol. 1, p. 154. Translation from Sichos in English.

# The Life of a Chossid

## Reb Moshe Yitzchak from Yasi

Born: During the time of the Alter Rebbe  
Passed away: First day of Chol Hamoed Pesach 5621

Reb Moshe Yitzchak from Yasi<sup>1</sup> was a Chossid of the Alter Rebbe in his youth. After the Alter Rebbe's *histalkus*, he became a *mekushar* of the Mittlerer Rebbe and was one of three individuals about whom the Mittlerer Rebbe said "I accomplished with them all that was intended of them (אויסגעפירט המכוון)." After the Mittlerer Rebbe's passing, he became a close Chossid of the Tzemach Tzedek, who would say Chassidus to Reb Moshe Yitzchak privately in *yechidus*.<sup>2</sup>

The Alter Rebbe instructed Reb Moshe Yitzchak to remain awake all night every Thursday night, which Reb Moshe Yitzchak did throughout his life—even in his old age, and even on Yom Tov.<sup>3</sup>

Reb Moshe Yitzchak was one of three Chassidim who were sent by the Alter Rebbe to obtain *haskamos* for the Tanya from Reb Yehuda Leib Hakohen and Reb Meshulam Zusha of Anipoli. Only once they returned with these letters of approbation in Elul of 5556\*, did the Alter Rebbe direct that the printing of Tanya begin, to be ready at the beginning of Kislev 5557\*.<sup>4</sup>

When *chassidisher yungerleit* got married, they would often spend some time in Lubavitch, engrossed in Torah

and *avoda*. Following this time period, the Tzemach Tzedek would send them to spend some time with one of the *mashpi'im* whom he had put in place in various towns. One of these *mashpi'im* was Reb Moshe Yitzchak, who was a *mashpia* in addition to his duties as the *rav* of the Chabad Chassidim in his entire region.<sup>5</sup>

In a *yechidus*, the Tzemach Tzedek once asked Reb Moshe Yitzchak's son whether he remembered any stories of his father, who had by then passed on. After some thought, he said, "I can tell a story, but I do not know its meaning; I can only tell over the events as they happened." He began: "My father was once on his way home from the bathhouse on Erev Shabbos. As he passed through the marketplace, he raised his eyes in contemplation. Suddenly, he cried out, 'Bring me a chair right away!' People ran and brought a chair from a nearby shop. Wondering if perhaps his health had been affected by the hot water of the bath, they asked him whether they should call for the doctor. 'That's not necessary,' he replied. 'Just leave me here.' He sat in the chair for a half hour, his head resting on his cane and his eyes shut. He then gazed upwards again and went on his way.

"We don't understand the true reason for his actions," concluded Reb Moshe Yitzchak's son. The Tzemach Tzedek asked him for the exact date upon which this story had taken place. Upon hearing the answer, the Tzemach Tzedek smiled and said, "At that time, the *chupah* of the great *chasuna* in Zhlobin was taking place in the presence of the



Dedicated in honor of my wife  
Rivka תח"ו  
And my children  
Menachem, Laya, Bayla, Devori,  
Nechama, and Yossi שיחיו  
By Danny Fishman



revered *mechutanim*, the Alter Rebbe and Reb Levi Yitzchak of Berditchev. The Alter Rebbe stood under the *chupah* and said the *maamar* “כִּי עַל-כָּל-קְבוּד הִפָּה” and the *malachim* all gathered to listen like people gathering to see the rejoicing of *chosson* and *kallah*.<sup>7</sup> Apparently your father also merited to hear this *maamar*.<sup>8</sup>

The Mittlerer Rebbe instructed that the Chassidim who came to Lubavitch should, on their return home, publicly repeat the *maamarim* they had heard in Lubavitch. On one of his return trips from Lubavitch, Reb Moshe Yitzchak passed through the city that was home to the *tzaddik* of Apta.<sup>9</sup> As he entered the *beis medrash* and began *chazering* *Chassidus*, the *tzaddik* of Apta entered the room.

Reb Moshe Yitzchak was unaware that the *tzaddik* of Apta was an avowed opponent of the practice of saying *Chassidus* in public; in fact, he didn’t even know that the *beis midrash* he was in belonged to the *tzaddik* of Apta. Seeing Reb Moshe Yitzchak, the *tzaddik* exclaimed: “הגם לכבוש את המלכה עמי בבית—You are attempting to conquer the queen with me in the house!”<sup>10</sup> and proceeded to give him the terrible “*bracha*” that he would not live out his allotted lifespan.

Reb Moshe Yitzchak immediately returned to Lubavitch and recounted the entire story to the Mittlerer Rebbe. The Mittlerer Rebbe asked, “Did you G-d forbid [intentionally] disrespect the *tzaddik* of Apta?” “No,” responded Reb Moshe Yitzchak. “I didn’t even know that it was his *beis midrash*, or that he opposed the *chazara* of Chassidus. I

was simply fulfilling the Rebbe’s directive. When I walked into the *beis midrash*, I saw a number of Chassidim sitting idly, so I began *chazara*.” The Mittlerer Rebbe then reassured Reb Moshe Yitzchak that he would live out his allotted years. This did little to calm Reb Moshe Yitzchak down. The Rebbe leaned on the table for some time, and then said, “You will outlive him.” Still, Reb Moshe Yitzchak’s mind was not put at ease, for the *tzaddik* of Apta was quite elderly at the time, and Reb Moshe Yitzchak was only in his fifties. Again the Rebbe leaned on the table and then said, “You will outlive his children.” Indeed, Reb Moshe Yitzchak lived beyond the lifetimes of the children of the *tzaddik* of Apta.<sup>11</sup> **T**

1. Some sources have his name as Reb Yitzchok Moshe.
2. *Beis Rebbe* p. 16.
3. *Reshimos Harabash* p. 129.
4. *Igros Kodesh Admur Rayatz* no. 4262.
5. Ibid no. 6171. The city of Yasi (Iasi in modern-day Romania) is some 400 miles due south of Lubavitch.
6. *Yishayahu* 4, 5.
7. See *Chagiga* 14b.
8. *Migdal Oz* 163.
9. This was likely Mezhibuzh, where the *tzaddik* of Apta, the *Ohev Yisrael*—Reb Avraham Yehoshua Heshel, lived for much of his life. It is also a waypoint between Lubavitch and Yasi.
10. *Esther* 7, 8. In the quote from Megillas Esther, Achashverosh is shocked that Haman would attack his wife in Achashverosh’s own home.
11. *Chassidim Harishonim* vol. 1, p. 27.



# 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, Sarah<sup>1</sup> 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'יה  
 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 שיחי' הכהן אראנאוו  
והכלה המהוללה מרת  
אסתר גאולה תחי' בכור  
לרגל חתונתם בשעתומ"צ  
ח"י שבט ה'תש"פ  
שיקימו 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.<sup>1</sup>

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.<sup>2</sup>

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.<sup>3</sup>

But what is the groundwork for the *geula*?

## THE REAL MOSHIACH

"On Rosh Hashanah 5507\*,<sup>4</sup> 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...'<sup>4</sup>

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.<sup>5</sup>

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?"<sup>6</sup>

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,<sup>7</sup> "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,<sup>8</sup> 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*,<sup>9</sup> 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.<sup>10</sup> 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*<sup>11</sup> 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.”<sup>12</sup>

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.<sup>13</sup>

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

until our generation, Chassidus has become more understood and more available, reaching ever growing audiences. The Mitteler Rebbe explained Chassidus much more expansively,<sup>14</sup> the Tzemach Tzedek demonstrated the cohesiveness of Chassidus with the rest of Torah,<sup>15</sup> the Rebbe Maharash simplified Chassidus so that every listener walked away with a clear message,<sup>16</sup> and the Rebbe Rashab brought a new clarity to the study of Chassidus with his broad approach to subjects and ideas.<sup>17</sup>

In the *sicha* quoted earlier, the Rebbe points out the progression until the times of the Frierdiker Rebbe:

"The [Frierdiker Rebbe] would speak Chassidus to all audiences, without limitations. Wherever he

came, he spoke Chassidus, whether or not it was a Chassidishe place. Moreover: He placed a special emphasis that also those who were lacking in their observance should learn Chassidus. He explained it in simple terms, so that those with less knowledge should understand as well, and even for those who didn't understand *Lashon Kodesh* or Yiddish, he directed that it be translated into other languages..."

The final step of this process is in *dor hashvi'i*.

The number seven was chosen by Hashem to be beloved. In many instances, the seventh is singled out as unique; most noticeably, the day of Shabbos, the 'minor' *geula* of each week; as well as *shemita*, *sefira*, and the

ultimate *elef hashvi'i*, the millennium of the final redemption.<sup>18</sup>

The same is true about the generation to *bring the geula* in actuality: Moshe Rabbeinu, the seventh generation to Avraham, brought the Yidden out of Mitzrayim so that they could keep Torah and mitzvos and fulfill the world's purpose. So too, we, the seventh generation since the revelation of Chassidus Chabad, were granted the *zechus*—through no deed of our own—not only to bring the *geula* closer, but to complete the mission and actually bring the *Shechina* down here.

Indeed, in the decades since the Rebbe's *nesius*, we have seen an unprecedented infiltration of *Toras Hachassidus* into the world.

## A QUALITATIVE DIFFERENCE

When the Roman authorities brought out Rabbi Akiva to be tortured and killed in the most heinous fashion, he retained his calm demeanor, and prepared himself to be *mekabel ol malchus Shamayim* with love.

His students couldn't believe it.

"*Ad kan?* To this extent?" they asked.

"Throughout my life, I was pained by the *possuk* "בכל נפשך" [which obligates us to serve Hashem] even if He takes your life. I said, when will I have the opportunity to fulfill it...?"<sup>21</sup>

In the Rebbe's first *maamar*, Basi Legani, he contrasts this *mesiras nefesh* of Rabbi Akiva with that of Avraham Avinu. What we learn from this story is that Rabbi Akiva sought out *mesiras nefesh*; for him, it was a value which he desired for his own spiritual growth. Avraham Avinu was also willing to be *moser nefesh*, but for him, it wasn't an end in itself; his goal was to teach humankind about the *Aibershter*, and if that would entail *mesiras nefesh*, he would be willing to do so as well.<sup>22</sup>

## TRULY GLOBAL

Over the years of the Rebbe's *nesius*, he increasingly spoke about the importance of spreading the knowledge of *sheva mitzvos bnei Noach* to the non-Jews of the world. In truth, this is an essential part of the *geula*. The revelation of *Elokus* is only genuine if it reaches everywhere and everyone: Jew and non-Jew. They too, must come to realize the presence of *Elokus* in the world, and live their lives in tandem.<sup>19</sup>

During a *sicha* in 5750\*, the Rebbe addressed the fact that Yiddishkeit had been spreading by leaps and bounds, and he also noted the following:

"Even in those places where no Jews at all live, the gentile inhabitants are aware of the existence of the Jewish people, and . . . when these nations find out about the Jewish people, they will be prompted to make further enquiries until they discover the *sheva mitzvos bnei Noach*.

"The above is particularly relevant now, in the final era before the coming of Moshiach, when 'I will transform the nations into a pure speech so that they will call in the name of Hashem.' The spreading of this awareness is incumbent upon every Jew since we are commanded, as the Rambam writes, to try to influence the gentiles to keep these seven commandments. Since today Jews live among gentiles, we must search for an opportunity to influence our non-Jewish neighbors to follow these universal laws."<sup>20</sup>



## A NEW WORLD REALITY

In this article, we've explained the various stages in the revelation of Chassidus, as well as the various stages in the state of the Jewish people. However, the state of the world around us also has bearing on this topic:

The Rebbe explains that in previous generations, Yidden were accosted with insurmountable hurdles. Keeping Yiddishkeit was difficult, and sometimes impossible, and the Jewish people were occupied with the very basic task of keeping Torah and mitzvos. In recent years, we have been blessed with an abundance of material prosperity and peace of mind.

The impact of this situation is two-fold:

1 - On one hand, this sets the stage for the mission of *dor hashvi'i*. Bringing *Elokus* to the furthest reaches of the world was never as attainable as it is in our day and age.

2 - On the other hand, it also sets the stage for passivity. When a Jew lived in Communist Russia and was persecuted for keeping Torah and mitzvos, his *neshamah* cried out and forced him to go on *mesiras nefesh*. However, living in a free country where we can freely engage in Yiddishkeit, no *mesiras nefesh* seems to be needed. A Jew won't necessarily feel the urgency to spread Yiddishkeit and Chassidus to others, and he will be content with the world—and himself—remaining in its current state.

This is the task of the Rebbe. A person on a higher spiritual plane has higher sensitivities; the Rebbe feels pained—*kasis*—from the fact that *Elokus* has yet to be revealed in every corner of the world, and that Moshiach has yet to arrive.

Only through our connection to the Rebbe, could we feel pained, not by a lack of Torah and mitzvos in our own *avoda*, but by the very fact that Moshiach hasn't arrived; by the lack of *gilui Elokus* in the world. If a single non-Jew in a far flung corner of the earth is not fully cognizant of the Master of the Universe, then the true spirit of Moshiach has not yet arrived to the world, and we know that we still have work to do.

## Seven is singled out as unique; Shabbos, shemita, sefira, and the elef hashvi'i of the final redemption.

The Rebbe explained that our generation was given a similar task. In our day and age, we can no longer permit ourselves the luxury of indulging in our own spiritual pursuits. A Jew in our day must ask himself: Like Avraham Avinu of old,

how can I further the goal of bringing the *Shechinah* to the outside. [This attitude, the Rebbe explained, will also enhance one's personal *avoda*.]

“Even though the fact that we are the seventh generation is not by our choice nor by our own *avoda*, and in

several aspects it is against our will, nonetheless . . . our work is to complete the *hamshachas haShechinah*, and not only *Shechinah* but *ikar Shechinah*, and specifically in the *tachtonim*.”<sup>23</sup>

The *avoda* of the final generation is the culmination of all the previous work of Chassidus: To bring the revelation of *ikar Shechinah* to every corner of the world, to the furthest *chutzah* possible; to make those places a dwelling place for Hashem's presence as well. (In fact, the way to ‘measure’ the ‘revelation’ of *ikar Shechinah* is by measuring its impact. *Ikar Shechinah*, the revelation of *atzmus um'hus*, is essentially beyond all limitations of time and space, and will therefore stretch to the furthest reaches of the world.<sup>24</sup>)

This task has a qualitative difference. It is no longer enough to further the goal by bringing more *Elokus* into the world; now we are tasked with *finishing it*, once and for all, bringing about a state of *geula* in the world, and thus ushering in the true and complete redemption in actuality.

The practical meaning here is that we are no longer in a slow course of progress. We are part of an urgent war effort, mobilized into an army with a stated goal and purpose that needs to be immediately achieved.

We can understand the task of our generation even better, with the following story.

## THE GENERAL

The Arizal had a *minhag* to greet Shabbos with his *talmidim* in the fields.

Once, as they went into the fields, the Arizal said to his students, "Would you like to go to Yerushalayim to receive Shabbos there?"

It wasn't physically possible to reach Yerushalayim in time for Kabbalas Shabbos, and his *talmidim* understood that it would be a miraculous journey. However, they realized that they would need to spend Shabbos away from their families, and some students told the Arizal that they needed to consult with their wives.

The Arizal's face fell.

"Had we immediately gone," the Arizal told them, "we could have brought Moshiach."

When the Rebbe repeated the story, he asked the obvious question:

How could asking your wife's permission be a contradiction to the *geula*? According to *halacha*, one must seek to maintain peace in the home, and there are many obligations pertaining to how one must treat his wife. How is it possible that following *halacha* could distance the *geula*?

The answer is:

"*Der cheshbon iz takeh a cheshbon, uber tzu milchama iz er 'nye godin.'*"  
Your calculation is correct, but you are not fit for battle."<sup>25</sup>

Making the *geula* a reality in the world necessitates a very real sense of urgency, a war; and in a war effort, *kabbalas ol* is paramount. Every soldier needs to realize that he doesn't understand the bigger picture, and that if he chooses to go his own way, he sabotages the entire war effort. The Arizal's students should have trusted their master, and followed his instructions without question.

The same applies to us, the Rebbe explained:

"In every generation, when you hear a directive of the *nossi hador*, there is no time to deliberate or to look into *sefarim*. You need to carry out the directive!

"This is what the Temimim did. When the Rebbe instructed them to go to distant cities, they didn't consult with their parents or in-laws, and didn't hypothesize how much they would be able to learn if they remained in yeshiva. They knew that they were soldiers, and a soldier does

## DRY BONES

"שמעו דבר ה', העצמות היבשות, dry bones, hear the word of Hashem...."<sup>26</sup>

Yechezkel Hanavi famously once came upon a valley filled with countless dry bones. The *Aibershter* commanded him to deliver a prophecy commanding the dead people to arise, and lo and behold, the bones gathered together, formed flesh and skin, and arose to life.

Who were those individuals, and why were they lying there for so long?

They were a group of individuals from Shevet Efraim, Rashi explains, who calculated a *ketz* for *galus Mitzrayim*, and decided to travel to Eretz Yisroel on their own. When they reached the city of Gas, they were attacked by the local inhabitants and were slaughtered in battle.

In a *reshima*, the Rebbe makes a fascinating point about this story:

"Their mistake wasn't that they went against the directives of Torah, *chas veshalom*, rather, that they were a *tziyur* [mold] for themselves (i.e. they lacked *bitul*), without a Rebbe, without Moshe Rabbeinu, and therefore, they made a mistake."<sup>27</sup>

In a footnote, the Rebbe adds:

"In the letter of [Rebbetzin] Freidke, daughter of the Alter Rebbe, to the Mittlerer Rebbe, [she explains that] the idea of a *ketz* is the *ketz*-end of all physicality [i.e. even physical matter will experience the most sublime levels of *bitul*]. Therefore, it is possible to say that especially this matter [the *geula*] cannot be accomplished without the dedication and complete *bitul* to a Rebbe..."



nothing but fulfill the orders of the commander.”

## THE COMING OF MOSHIACH

Needless to say, as long as the complete and final goal has yet to be actualized, the avoda of Dor Hashvi'i continues full-force, right up until the coming of Moshiach and beyond. As the Rebbe explained in a similar vein:

“The most important work and the main focus of the [Friediker] Rebbe was in bringing the *geula* closer, as he publicized and printed the mantra: “לאחר לתשובה לאחור” (immediate *teshuva* will bring immediate *geula*)...

“...Our *avoda* [in bringing the *geula*] is not merely an outcome and continuation of the [Friediker] Rebbe's work during his lifetime, but it is actually due to his current activity and input nowadays too. Chazal say, ‘מה זרעו בחיים אף הוא בחיים’ (just as his children are alive, he too is alive). That means that today as well, the [Friediker] Rebbe is active in our midst!

“There are those who actually *see* the [Friediker] Rebbe's impact in their everyday life; whether in material matters—like increased success in their business, or in spiritual matters—like random doses of inspiration to do *teshuva* (‘הרהורי תשובה’), or they see the Rebbe in a dream etc...

“...The proclamation that the [Friediker] Rebbe made about לאחר לגאולה stands true till this very day, without any question. The [Friediker] Rebbe is alive, just as his children are alive. And this will be the case until the coming of Moshiach!

“...Not only that, but even after Moshiach's arrival, the [Friediker] Rebbe's *nesius* will still continue in its full glory!

“...And for those who ask: But aren't we already so many years after the [Friediker] Rebbe's proclamation of לאחר לגאולה? Perhaps we can

**“Der cheshbon iz takeh a cheshbon, ub'er tzu milchama iz er 'nye godin'.”**

intimate that he didn't actually mean ‘immediately’ in the literal sense, *teikef umiyad mamash*.

“This question can only be asked by the ‘old foolish king’ (the *yetzer hara*) or his accomplices. Anyone who finds pleasure in bringing up such a question finds himself, *rachmana litzlan*, in a deep, dark *churban*.

“The obvious truth is: when the [Friediker] Rebbe said לאחר לגאולה, he meant ‘immediately’ in its most literal sense. Due to our sins (בעוונותינו) we didn't merit the fulfillment of this statement in tangible reality. But the truth still stands—לאחר לגאולה, Moshiach is coming **now**, *teikef umiyad mammash!*”<sup>28</sup> ①

1. Shemos Rabbah 12.3.

2. See *maamar* Basi Legani 5711 seif 2-3.

3. See *maamar* Eicha Yashva Badad 5731 seif 1-3.

4. Keser Shem Tov, *siman* 1.

5. See Kuntres Inyana Shel Toras Hachassidus seif 4. Likutei Sichos vol. 16 p. 199. And many more.

6. Sicha Shabbos Nachamu 5745, Hanochos Hatmimim pg. 35.

7. Brachos 61.2

8. End of Hilchos Teshuva, end of Hilchos Melech Hamoshiach.

9. 15 Adar I.

10. Based on Sicha Shabbos Chayei Sarah 5713, *Toras Menachem* 5713 vol. 1 pg. 180.

11. Referring to the years 5408-09, when an uprising of Ukrainian peasants against their overlords, led by Bogdan Chmielnitzky, was turned against the Jewish communities, and thousands of Jews were mercilessly killed by the hordes, decimating the Jewish communities of the day.

12. *Likutei Sichos* vol. 3 page 874.

13. *Ibid.* vol. 9 pg. 159

14. See for example *ibid.* vol. 25 p. 349.

15. *Ibid.* vol. 46 p. 269.

16. *Toras Menachem* 5744 vol. 3 p. 1745-6.

17. *Ibid.* 5746 vol. 1 p. 574.

18. See the Rebbe's letter, <http://Chabad.org/lygmh>.

19. For more on this topic, see 12 Tammuz 5724, Simchas Torah 5747, *U'lkachtem Lachem* 5739, and much more.

20. 21 Kislev 5750, *Toras Menachem* 5750 vol. 2 p. 16

21. Nidah 61.2

22. For a further elaboration on this topic, see 12 Tammuz 5711.

23. Basi Legani 5711, *os* 3.

24. Kuntres Inyana Shel Toras Hachassidus seif 20-21.

25. Shabbos Parshas Shemini 5718.

26. Yechezkel, Perek 37.

27. Reshima 176, pg. 435.

28. Shabbos Parshas Pinchas 5745.



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 us<sup>1</sup>, 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*<sup>2</sup>, 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.



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REB BENTZION SHEMTOV FARBRENGS IN LONDON.

During such a time, there is greater reason to be concerned that the *yetzer hara* will confuse the person and include something inappropriate in the *tefillos*. The more *ruchniyusdik* a *tefilla* is, the more the *yetzer hara* tries to confuse the person. In this instance, the request is that he be a *yarei Shamayim*, but that's not enough—he should also be a Chossid, one who goes beyond the letter of the law that *yiras Shamayim* requires. And even this is not enough—he adds that he be a *lamdan*, that he use the power of Torah to be a *yarei Shamayim* and a Chossid. The Torah is the Torah of truth ([and as the Midrash states], Truth<sup>3</sup> told Hashem not to create the world).<sup>4</sup> It is clear that the *yetzer hara* will do everything he can to confuse this *tefillah*—if not the words, then the intent the person has. As the Rambam says at the end of *Hilchos Temurah*, “The Torah descended to the bottom of a person’s thoughts and the scope of his *yetzer hara*... Even though he made a vow or consecrated something, it is possible that he will reconsider, change his mind.”<sup>5</sup> The only solution is to make his *tefillah* reliant on the intent of someone else, someone that isn’t biased in this matter and wants only good for him. Doing it this way will cause the words and the *kavana* to be aligned. For this, too, there are many examples in *nigleh*. One of them is the teaching of our *chachamim*:<sup>6</sup> “He [Moshe Rabbeinu] said to them: ‘Know that I am not making you take an oath according to your own understanding, but rather

according to my understanding and Hashem’s understanding.”<sup>7</sup>

3. You also ask that it seems obvious that the *tefilla* should be a request that he be someone that fulfills Hashem’s will, without stipulating the path he wishes to take to attain this. With all due respect, this is not the case. As mentioned earlier, it is obvious from the *nusach hatefilla* established by our *chachamim* that the requests and *tefillos* are made as specific as possible. The only reason they didn’t make the *tefillos* even more specific was so that there could be one *nusach* that would be universally applicable for all Yidden. But even this [universal] *nusach* is quite detailed. See Rambam *Hilchos Tefillah* chapters 1 and 6.<sup>8</sup>

Truth be told, I wasn’t sure whether to answer your questions. Unfortunately there have always been people, and especially nowadays, whose intention with their questions is [not to seek understanding, but] only to question. (This is especially true when it comes to [questioning] a lifestyle that they personally don’t lead, and when they ask themselves why they avoid that way of life, the easiest excuse is that there are “questions” about that way of life.) In that instance, an answer is hardly beneficial, because “the gates of questions are never closed” [i.e. they will just look for some other difficulty to raise once the first question is answered].

However, since I don’t know you personally, I say that [like all Jews] you are assumed to have the proper status (“בחזקת כשרות”),—I therefore assume that you have





good intentions; that you are seeking an explanation for something you haven't yet seen in any other letter before, although many such examples [this type of *tefilla* and wish] do exist [in Jewish sources], as stated.

May you be blessed with a kosher and joyous Pesach.

P.S. If you have any remarks about this, I would be interested in reading them, and I will endeavor to reply to the best of my ability.

Note: I specifically mentioned these two examples [about an oath in part 2, and about lending with interest in part 1] because taking an oath is a part of a person's *avoda* that begins at bar mitzvah, for that is when he becomes bound by the oath [to fulfill the Torah] taken at Har Sinai. I had in mind the concept of lending with interest by way of *heter iska*, as explained in the *maamar dibbur hamas'chil* "Taamah Ki Tov Sachra" of 5709\*.<sup>9</sup>

I have included a copy of my public letter written for the upcoming Pesach, which you will certainly read with interest.

1. Taanis 2a.

2. A *halachic* arrangement in which a loan can be repaid with interest without violating the mitzvah not to lend money with interest. The wording and halachic details can be quite complex, so the standard text simply says that it should be "in accordance with the enactment of our *chachamim*" without going into detail. The individual signing is not required to understand this enactment.

3. The quote in the letter is written as "חסד אמר אל יבא". This seems to have been a typo instead of the original quote from the Midrash, "אמת אמר".

4. I.e. it is extremely difficult to maintain a "true" level of *yiras shamayaim*, since the attribute of truth is almost incompatible with this world.

5. The Rambam continues that since a person might regret his pledge and redeem it for less than its worth, the Torah therefore requires that one-fifth of its value be added. In reference to our case, this is an example of the Torah taking into account a person's intent and his *yetzer hara*. This—the Rebbe explains—is being done here as well through relying on the intention and will of the Rebbe, and thus preventing the *yetzer hara* from having any sway on what the person really means in his *tefilla*.

6. Nedarim 25a.

7. The Gemara is discussing instances where a person might take an oath but will privately have in mind something deceitful. It tells the story of a borrower who made a cane, placed the money he owed in it, had the creditor hold the cane, and then swore he had given back the money. This was technically true, but he had no intention of the creditor actually receiving the money owed. To prevent this type of deception, the person is told that he must take the oath according to the understanding of the *beis din*. The Gemara then relates that when Moshe made the Jewish people take an oath to be faithful to Hashem (towards the beginning of Parshas Nitzavim, Devarim 29:13), he made clear that they were to take the oath based on the intentions of Hashem—not their own. In our case, by relying on the intentions of the Rebbe, the Chossid ensures that even if the *yetzer hara* were to try and put the wrong intention in his heart, the *tefillah* will still be for the right things.

8. *Hilchos Tefillah* ch. 1 describes the history of personal prayer—how everyone used to pray using their own words, but then came a time that people no longer could do that on their own, so the *chachamim* established a set, universal *tefillah*, containing "things that serve as general categories for the desires of each and every person and the needs of the whole community." *Hilchos Tefillah* ch. 6 says that one may add personal requests to the middle *brachos* of *Shemoneh Esreh*.

9. Hashem lends Yidden the strength to learn Torah and do mitzvos. This "loan" of *kochos* is repaid by the *Yidden* through them using it in their *avoda*. In the *maamar* he explains that he is given these *kochos* from Hashem through a *Heter Iska*—that the lender, too, gains—Hashem gains. Because through a Yid's *avoda* the illumination in the spiritual worlds is increased as well.

# 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

**Chassidisher Derher:** In the first *maamar* Basi Legani, the Rebbe proclaims that as the seventh generation from the Alter Rebbe our mission is to bring the *Shechina* down *lemata*. In simple words, to bring Moshiach. Why could this not be accomplished in earlier generations?

**Rabbi Tzvi Grunblatt:** Chassidus teaches<sup>1</sup> us that everything in the world happens through Torah. We see how this idea of the loftiest levels of *Elokus* becoming revealed and relevant in our reality, comes to life in the Rebbe's Torah.

There has always been a progression of גילוי אלקות through the revelation of various inner dimensions of Torah. First *chakira* and then Kabbalah, until the Baal Shem Tov revealed Chassidus Haklolis and the Alter Rebbe founded Chassidus Chabad.

In all of these areas of Torah, various levels of *Elokus* are explained, but in the first *maamar* of Basi Legani the Rebbe immediately deals with עצמות—the essence of Hashem which will be revealed in our world with the coming of Moshiach. In the Rebbe's *maamarim* throughout the years, we see this theme again and again. The Rebbe constantly speaks about drawing down and revealing the essence of *Elokus* in the world.

Possibly, the reason we do not intuitively relate to the idea that our generation will bring Moshiach or that our world is closer than ever to that reality is because clearly there has been a ירידת הדורות and our generation is on the lowest level. Whereas less than a century ago the vast majority of Yidden were שומרי תורה ומצוה, unfortunately today the reality is the exact opposite.

The Rebbe places this sad reality in a different perspective. Since *avodas hateshuva* is what will bring Moshiach, therefore, the closer we get to Moshiach the stage is set for a large scale *avodas hateshuva*. So the fact that most Yidden do not currently observe mitzvos, painful as it is, can be viewed as a golden opportunity for *teshuva* to happen on a mass scale and therefore cause Moshiach to come.

**Rabbi Yisroel Shmotkin:** About the beginning of creation, we are told "עולם על מילואו נברא", the world was created in a manner that if humanity would follow Hashem's will, *Elokus* would be revealed in the world. But then came חטא עץ הדעת and caused the distancing of *Elokus* from the world, *Elokus* was



moved, first to *rakia ho'aleph*. Effectively, *Elokus* was now a non-reality in our world, *olam hazeh*. And so with every following *chet*, the *Shechina*—*Elokus*, was *nistallek*—ascended to a higher *rakia* (world), becoming less of a *reality* in our world.

This was the condition of the world—total darkness. Then came Avraham Avinu. With great *mesiras nefesh* he brought the awareness of Hashem to the consciousness of people. However, his impact was short lived and all of his followers returned to





22 ELUL 5741, LEVI FREIDIN VIA JEM 199963

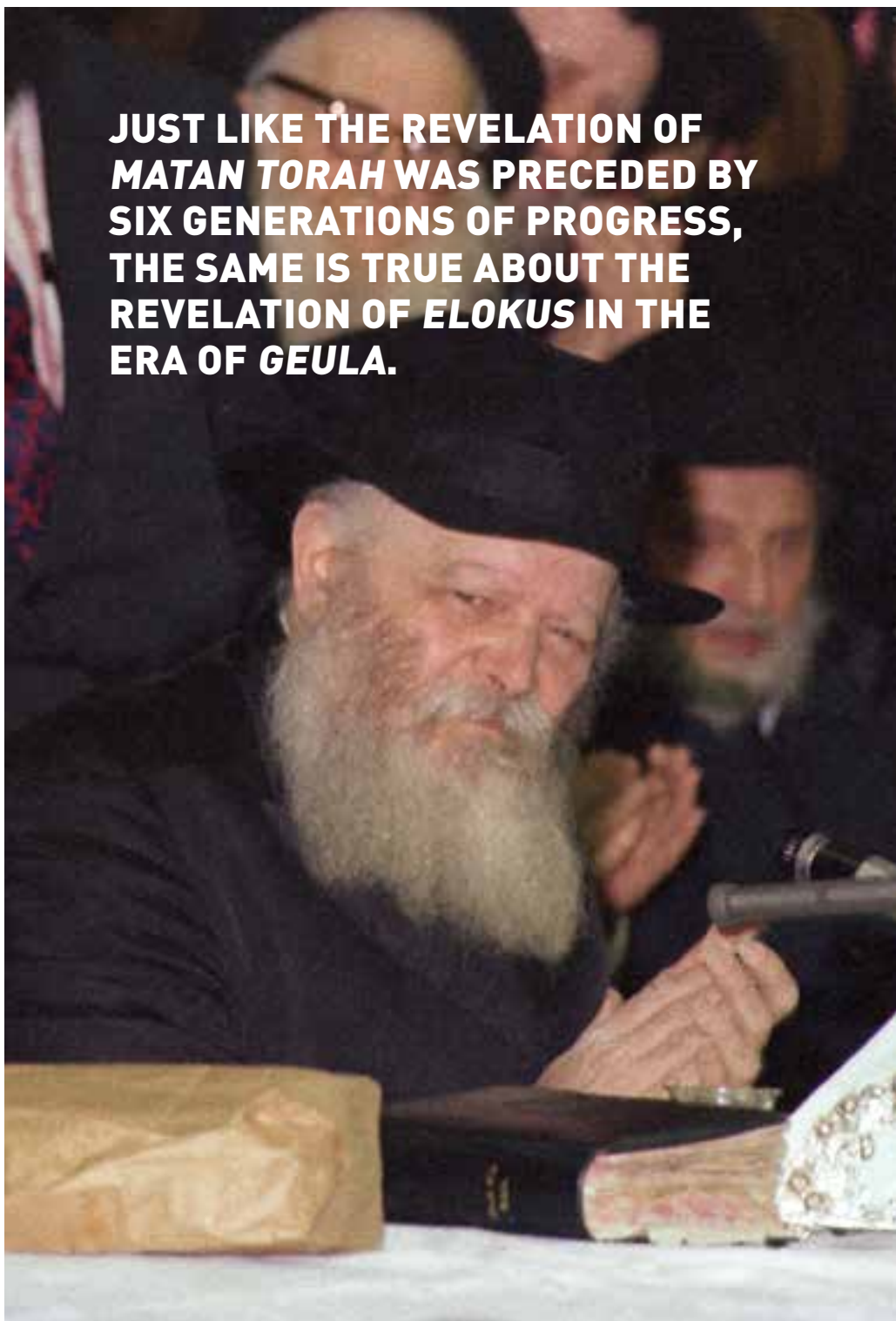
*avoda zara* after his passing. This was because of the deep-seated crassness of the world. The five *tzaddikim* following Avraham, each one in their way, caused the reality of *Elokus* to become more of a reality in the world. This was followed by *galus Mitzrayim* in which the *avoda kasha* helped remove the crassness and provided the final stage needed to refine the physical world to the point that it was prepared for the revelation of *matan Torah*.<sup>2</sup> At that point it was possible for *Elokus* to permeate the physical, to elevate

it, so that the physical could become holy through Torah and mitzvos and ultimately to unite with its Creator.

But the revelation of *matan Torah* came from on High without fundamentally changing the physicality. The world, however, was still in darkness, which gave room for the חטא העגל, followed by the *meraglim*, etc.

To bring about the fusion of G-dliness and the world, the *Aibershter* commanded us to build the *Mishkan*, to be followed by our actions, the *avoda* in

**JUST LIKE THE REVELATION OF  
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THE SAME IS TRUE ABOUT THE  
REVELATION OF *ELOKUS* IN THE  
ERA OF *GEULA*.**



15 SHEVAT 5737, YOSSEI MELAMED VIA JEM 139723



## MAKE A MOVE

In order to better understand what it means that *Elokus* is a reality in our world, let us use the following example:

When Avraham was pleading with Hashem, looking for 10 *tzadikim* in Sedom, what kind of big *tzadikim* was he looking for whose merit would be able to protect the entire city, when all the inhabitants of the city—“*kol ha'am mikatze*”—were so corrupt?

The reason is: Avraham was looking for someone to whom Hashem's existence meant something; enough that he allowed Hashem into his life. In that respect, he would be considered a *tzaddik* and could have saved the city.

The proof:

Rashi explains why Avraham didn't even ask for protection in the *zechus* of eight *tzadikim*, because during Noach's times it was proven that this wouldn't be enough. There were Noach and his three sons and their wives, and the *mabul* still occurred. Now, we know that Cham was not a 'tzaddik' at all, so why was he counted?

The answer is, Cham qualified as a *tzaddik* enough that his *zechus* would offer protection. People of Noach's generation were warned for 120 years that Hashem was about to destroy them, yet they still did not do *teshuva*. In other words, Hashem's very being did not enter *their reality* to move them at all. Cham, on the other hand, moved to enter into the *teiva*; i.e. he believed in Hashem and let that belief make an actual difference in his life, at least to the point of saving himself. This is the type of *tzadikim* that Avraham was looking for; those that would allow Hashem into their lives, even in the most miniscule way. This would give them the *zechus hakiyum*.

This is the simple meaning of *yiras Shamayim*: being sensitive to and allowing Hashem into our lives. Based on how real Hashem is to you, that is how you will move to act—or not act—against your own will, comforts and desires. (Parenthetically, this is also a measuring point to one's Chassidus and *hiskashrus*. How real the Rebbe is in your life will determine the way you will act *bepo'el*, following the Rebbe's *horaos*, even when it doesn't line up with your own will.)

the *Mishkan*, as well as our personal *Mishkan* formed by Torah and mitzvos. This was followed by the *Beis Hamikdash* and all the ups and downs of our history, including the *limmud haTorah* and *kiyum hamitzvos* of all the generations; the Mishnah, Gemara, Kabbalah, etc.

The last stage of bringing about the awareness of *Elokus* and elevation of the world came with the Baal Shem Tov and the teaching of Chassidus, followed by Chassidus Chabad with its unique aim to internalize in a *pnimiyus*, permeating the entire person—*sechel*, emotions and actions.

Throughout the Rebbe's Torah, the Rebbe explains how this final step of getting humanity to be in sync with *Elokus* started with the revelation of Chassidus Chabad—making the knowledge of Hashem accessible to everyone. Just like the revelation of *matan Torah* was preceded by six generations of progress, the same is true about the revelation of *Elokus* in the era of *geula*. After six generations of “*ושיאי חב"ד*”, our generation was *zocheh* to have the Rebbe, who with his unique teachings of Torah and unique approach to *kiyum hamitzvos*, *avoda bepoel* and *hafatzas hamaayanos*, brought about the radical change and elevation making the world ready for the ultimate *geula*.<sup>3</sup>

One of the indications of the changes and preparedness for *geula* were the radical changes in the world in the most recent decades. For instance, when the Soviet Union collapsed peacefully and the new Russian government (all former Communists) started helping Yidden keep Yiddishkeit instead of repressing *Elokus*. True, they were doing so for selfish reasons—that's how the world is on its own—however, the fact that the official policy changed from persecuting Yiddishkeit to now encouraging and supporting it, means that *Elokus*, however minutely, is now acceptable at the Kremlin.<sup>4</sup>


**Chassidisher Derher: Does all this explain why the *avoda* of our generation is different than previous generations of Chassidus Chabad?**

**Rabbi Grunblatt:** In a letter to Reb Shlomo Chaim Kesselman<sup>5</sup> the Rebbe writes that what is expected from the Temimim today is to actually bring the *maayanos* of Chassidus to the outside world. Everything has already been set up for us to accomplish this mission efficiently. The opposition



29 TISHREI 5746, LEVI FREDIN VIA JEM 209236





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AND DAVENING  
B'AVODA.**

against Chassidus is all but a thing of the past. All we have to do is the final act of spreading Chassidus.

On another occasion the Rebbe said<sup>6</sup> that whereas the Mittler Rebbe wished that when two Chassidim meet they should discuss יחודא עילא and יחודא תתאה—our *nossi* (the Frierdiker Rebbe) wished that when two Chassidim meet they should discuss הפצת המעיינות.

Today, placing a mezuzah on the door of a Yid's home or teaching a child Alef Beis is part and parcel of *avodas haChassidus* just like learning Chassidus and davening *b'avoda*.

It is not only because the reality on the ground has changed, that in previous generations most Yidden had kosher mezuzos and today most do not, so we need to be busy with this. It is because in the moments before the *geula* the emphasis must be on *teshuva* and practical mitzvos making a change in this world. And specifically because of that, we are able to bring the *geula* in our generation and not earlier.

*Hafatzas hayahadus* started becoming part of the Lubavitch mission statement already in the times of the Rebbe Rashab, who sent shlichim to be spiritual leaders for many communities in the eastern provinces of Russia. This certainly continued and intensified in the Frierdiker Rebbe's generation, who fought valiantly for Yiddishkeit in Communist Russia, and upon arriving in America worked tirelessly to strengthen basic Jewish observance all over the world.

But the Rebbe clearly made this a top priority of Chassidus Chabad in our generation.

This does not mean that learning Chassidus, davening *b'avoda* and working to refine your own *middos* is not relevant today. Of course it is relevant today as always! But the *tachlis* needs to be clear.<sup>7</sup>

In a *yechidus* that one of my classmates (now a shliach in Eretz Yisroel) had with the Rebbe, the Rebbe told him that when he works hard to inspire another Yid to put on tefillin, this will help him during the five minutes that he spends in *hisbonenus* before putting on tefillin himself.

This clearly illustrates that: a) One needs to learn Chassidus and be *misbonen* today just like in previous generations. b) The amount of time we are expected to be *misbonen* is considerably less than in previous generations.<sup>8</sup> c) Most importantly, working with others is intrinsically interconnected to our success in working on ourselves. As the Rebbe often quoted the Tzemach Tzedek, who said that when the Alter Rebbe states that working with others causes one's own mind and heart to be one thousand times more refined,

and therefore able to succeed in *avodas Hashem* much faster and better—is no exaggeration!<sup>9</sup>

Before I went on shlichus, I asked the Rebbe, amongst other questions, for guidance in how to set time for my own personal learning. The Rebbe responded *יחליט כשיגיע הזמן*—decide (on a schedule) when the time comes.

I understood from this that while it is important to have a *kvius* in learning for yourself, not all days are the same. It all depends on what's needed in *avodas hashlichus* at that specific time. But even when little time is available for personal learning, it most certainly will happen and it will be wildly successful, beyond all your expectations.

The Rebbe held *farbrengens* on weekdays that lasted for several hours, and were broadcasted throughout the world via live hookup. Although this was time spent away from being involved in the technicalities of the *hafatzas hamaayanos* and *mitzvot*, this is what kept us alive. Being successful in shlichus is only possible if one's *hiskashrus* to the Rebbe is strong and this was only possible if you heard the *farbrengens* in real time.

The same is true today. No matter how busy a person may be, and no matter how important one's work in *hafatza* is, it is important to make time to learn and listen to the *farbrengens* and to refresh ourselves spiritually just as we did back then. This is the fuel that makes the *tachlis* of our *avoda* happen.

**Rabbi Shmotkin:** This shift in emphasis and the proportion of time we are expected to work on ourselves is perhaps connected to the reality of the world today as we get closer to *geula*.

In the Frierdiker Rebbe's *reshimos* there is a story<sup>10</sup> about a trusted and devoted wealthy Chossid of the Rebbe Maharash. Once when he was in Lubavitch, he was notified that the Rebbe wants him to come in for a *yechidus*. Since he was accustomed to a rigorous *sefer avoda* as preparation for *yechidus*, he asked permission to have another day to prepare himself for the *yechidus*.

The Rebbe Maharash agreed and was quite pleased with the way this Chossid approached *yechidus* so seriously. The *yechidus* was set for the next day, when the Chossid was ready. In the *yechidus*, the Rebbe Maharash said to him that he needs a large sum of money in connection with *askanus tzibburis* and he wants him to give two thousand rubles for this effort. The Chossid was shocked at the amount the Rebbe was requesting and started giving several excuses why it was not possible.

However, after an internal struggle, the Chossid did end up giving the money. This is an example of a Chossid who, although possessed deep spirituality, it had not yet permeated his materialist side and changed his entire reality.

Fast forward several generations. In 5720\*, Reb Leibel Raskin was offered to go on shlichus to Morocco and he happily accepted it right away. One Shabbos morning while walking down Eastern Parkway on his way to 770 an elder Chossid started challenging his decision to go on such a shlichus.

"How can you agree to move away from a Chassidishe community and go to a country that is so dangerous for Jews?"

Reb Leibel responded, "If the Rebbe is sending me, this is what I should be doing. What is there to worry about?"

(The Rebbe was actually walking behind them, listening to the exchange. He later related through Rabbi Hodakov that he liked the way Reb Leibel responded.)

The whole purpose of *avodas haChassidus* is so that we internalize a personal feeling to the *Aibershter* and Torah and mitzvos, as well as attain inner *bittul* and preparedness to do what the *Aibershter* wants of us. It is not about the amount of time one spends davening or the amount of Chassidus one knows; ultimately it boils down to how connected and ready we are to do what needs to be done, even when it is uncomfortable or seems impossible. In this realm, what took much toil and hard work in previous generations, can more easily be attained in our generation.

Of course we can't compare our understanding of Chassidus, nor our *avoda* and spirituality to that of the early Chassidim. Nevertheless, it is far easier for us today to overcome and put aside our materialistic and personal lives in general to do what is required of us.

Similarly, in our personal *avoda*, it takes far less time and effort to change one's self today than it took Chassidim of old to affect themselves.

In the Rebbe's explanations,<sup>11</sup> he used the development of nuclear energy to illustrate the idea that even very little quantity can accomplish that which in the past required much greater amounts.

As the Rebbe also points out in the *maamar* Ani Ledodi 5712\*, today our *neshamos* are of a lower level, but the *gufim* are more *eidel*.

**Rabbi Grunblatt:** Seemingly, teaching Alef Beis to a child or standing on the street to help Yidden do the mitzvah of *dalei minim* on Sukkos is simpler





26 ADAR 5751, SAM SHLAGBAUM VIA JEM 306403

and more elementary than learning Chassidus and davening for hours.

However, the Rebbe contextualized all of this “regular *askanus*” as a shlichus of the *Yechida Haklolis*, to illuminate the *Yechida* of every Yid in order to bring about the revelation of Moshiach. This is the loftiest *avoda*!<sup>12</sup>

We are the midgets on the shoulders of the giants, now capable of carrying the *avoda pnimis* of all the previous generations over the finish line. They are not two distinct paths in Chassidus, they are one and the same. Now is the time for the *avoda* of *אל תקריא ויקרא אלא ויקריא* (to call out like Avraham, teaching everyone about *Elokus*, and that they too should teach others)—and as the Rebbe explains in the *maamar*, it is only possible to *derher Elokus* today by being *mekarev* another Yid.

## Chassidisher Derher: Is the *hiskashrus* and *bitul* of Chassidim to the Rebbe in our generation different than in previous generations?

**Rabbi Grunblatt:** There are two elements to *hiskashrus*. A Chossid searches for a path in *avoda*, a *derher* in *Elokus*, and therefore develops a relationship of *hiskashrus* with the Rebbe, who provides all of this for him. He comes to the Rebbe to hear Chassidus, receives direction in *avoda*, and naturally develops a love and dedication to the Rebbe as part of this personal *avodas Hashem*.

This was the main thrust of *hiskashrus* throughout the generations and is important today as well. However, today there is a greater emphasis on connecting to the Rebbe in a way that one is

3 TISHREI 5742, LEVI FREIDIN VIA JEM 201723



dedicated to doing what the Rebbe wants; to be devoted to ensuring that the purpose of all creation is realized—אז די כוונה זאל זיך דורכפירן.

For example, before Pesach a Chossid can be involved in learning the Rebbe's *maamarim* and *sichos* on the Haggadah with a great *geshmak*, but if he does not devote time and energy to ensuring that as many Yidden as possible receive shemura matzah, sell their *chometz*, participate in a *seder* and in *seudas Moshiach*—he is missing the point.

Although one may have a deep feeling for the Rebbe, that is not a place for satisfaction. Today *hiskashrus* revolves around our dedication to fulfilling

the Rebbe's **directives** that every Yid be reached so that Moshiach can actually come.

In one *sicha*<sup>13</sup> the Rebbe describes the great yearning of the *neshamah* to connect with Hashem through learning and davening. "We tell the *neshamah* 'No! Go and play ball with a child for a half hour in order that afterwards you will be able to learn with him "*kametz alef ah*."'"

Although we find this idea in the Torah of the previous Rebbeim, it was certainly not their main emphasis.

This is what *dor hashvi'i* is all about. To sacrifice one's own *ruchniyus* in order to help a Yid connect with a very simple and elementary aspect of



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example, the Rebbe gifted a signed Tanya in *yechidus* to all the *orchim* who came to the Rebbe for Simchas Torah 5739\*. After the Rebbe suffered a heart attack during *hakafos* in 5738\* and recovered, the Rebbe appreciated those who felt the importance of being present for Simchas Torah the next year. No one instructed them to come. They understood it on their own.

The Rebbe would always publicly thank those who came to 770 for Yud-Alef Nissan and all those who sent well wishes.

The first element of *hiskashrus* and love for the Rebbe needs to be as strong today as ever before, but the main emphasis of our *hiskashrus* must be an unlimited dedication to the Rebbe's work.

A Chossid must know that he is never on vacation. Always have a pair of tefillin with you; in conversation always find a way to include a *vort* from the Rebbe; constantly seek out ways to spread the Rebbe's message. Our job is 24/7.

**Rabbi Shmotkin:** The true definition of *hiskashrus* is that there is nothing in your world other than the one you are *mekushar* to. This is your passion all day and night. It follows that everything you do is in accordance with the Rebbe's desires.

One of the novelties of *dor hashvi'i* is the idea that every Chossid can be a shliach. What is so unique about shlichus?

In previous generations a Chossid was a private citizen who dedicated himself to *avodas Hashem*. He learned, davened and worked on refining himself.

Yet, being a shliach means that you declare, "I am here to serve, on behalf of the Rebbe." As the Rebbe once said, "Even while sleeping, the fact that he is there in his place of shlichus, means he is a shliach."

In the *maamar* Basi Legani 5711\* there is a section about the *avoda* of Avraham Avinu. He did not seek out any type of perks in *avodas Hashem*, not even

Yiddishkeit. And this is the main element of *hiskashrus* today.

One who is not involved in *mitvoim* and *hafatzas hamaayanos* on a regular basis or does not *koch* in Moshiach cannot be *mekushar* to the Rebbe even if he learns the Rebbe's Torah for hours. At the same time, this all needs to be done with a *lebedikeit* and passion, so we need to learn the Rebbe's Torah regularly, daven properly and farbreng, etc. But it must all lead to a complete devotion to fulfilling the Rebbe's mission for our generation.

Obviously the first element of *hiskashrus* is also extremely important. The Rebbe cherished those who exemplified a genuine love for the Rebbe. For

*mesiras nefesh*. He was not in the picture at all. He was ready to do whatever was needed in order to accomplish the *כוונה העליונה*. This is what is expected from a Chossid in *dor hashvi'i*.

We are only capable of doing all this because of the great revelation of *Elokus* that the Rebbe provided us with. On one hand the Rebbe demanded that we accomplish our *avoda* with our own abilities, as the Rebbe said in the *sicha* following the first *maamar* at the farbrengen of Yud Shevat 5711\*, that we will need to do the work ourselves. Nevertheless, the Rebbe said he will help us, and clearly we are capable of doing this only because of the Rebbe.

The Rebbe lifted us out of our limitations.

### Chassidisher Derher: Can you point to a unique aspect of the Rebbe's *nesius* which contributed to this shift in the focus of *hiskashrus*?

**Rabbi Grunblatt:** Based on what we know from previous generations, the Rebbe is unique in the majestic way he interacted with the Chassidim. While in the past it was appropriate for Chassidim to publicly respond to the Rebbe in middle of a farbrengen or to have a public conversation<sup>14</sup>, this rarely occurred in our generation. Nor did the Rebbe confer with Chassidim and ask them for their advice, unlike the Rabbeim in previous generations. The Rebbe was clearly on an entirely different plane. But at the same time he was never aloof or distant. On the contrary, we always felt the Rebbe's acute awareness of our reality, as low as it may have been.

When I was in my first *yechidus* as a young *bochur* in 5730\* I was able to feel the Rebbe's great love for me when he spoke to me.

Although the Rebbe demanded so much from the Chassidim it was never in a commanding manner. It was always in a loving and empowering way.

The Rebbe once told Reb Nissen Nemanov in *yechidus* that before giving a *hora'a* to the Chassidim he first considers whether most of them can handle it.

However, the Rebbe calculated our capabilities from a whole different perspective. I'll give you an example.

On Rosh Chodesh Nissan 5740\*<sup>15</sup> the Rebbe announced that during the two weeks leading up to Pesach it was crucial to create special educational programming for children. The *bochurim* and *yungerleit* in New York went into overdrive and tens







7 TISHREI 5746, LEVI FREIDIN VIA JEM 102361





4 SHEVAT 5733, VELVEL SCHILDKRAUT VIA JEM 108442

of thousands of children were reached then through the famous “Matzah Ball” contest.

We were in Argentina for less than two years and there was virtually no Jewish educational material for children available in Spanish. We needed to create it all from scratch. I have no idea how we pulled it off, but before Pesach arrived, over 4,000 children in Argentina were participating in this important *mivtza*. We would have never believed it to be possible, and it only happened because of the Rebbe's *ko'ach and brachos*. There is no other way to explain it.

Later the Rebbe announced that there should be Lag Ba'omer parades for children all over the world. Argentina at the time was in the midst of much political unrest and it was basically governed by the military who were the ones to issue permits for public gatherings.

The national situation was very tense, especially in Buenos Aires, and everyone told me that it was impossible to obtain a permit for thousands of children to march publicly in the streets.

There is an expression (quoted by the Rebbe<sup>16</sup>) that one can be expected to jump off of a roof with *mesiras nefesh*, but all the *mesiras nefesh* in the world cannot help someone jump from the ground to the roof. That was how obtaining the necessary permits felt.

Lag Ba'omer was going to be Sunday; on the Friday before we had no permits and no idea how it would all work out. I told the *bochurim shluchim* to prepare everything needed for the parade and then I set out for City Hall.

To make a long story short, as the military director in charge of signing the permits left the building that night, he sent someone to notify me that we could have the parade on Sunday and he would sign the permit on Monday, after the parade had already happened.

To the amazement of the entire community, that Lag Ba'omer one thousand children proudly marched in the streets of Buenos Aires for the first time in history, causing a tremendous *kiddush Hashem*. It is difficult to describe the deep emotional reaction from the elder generation seeing children recite Shema Yisroel so publicly.

There is also no way to explain how we pulled it off, other than the fact that the Rebbe was able to see what we are truly capable of from his vantage point and elevated us to that level.

**Rabbi Shmotkin:** The Rebbe taught us how to understand and relate to the big picture. Throughout all the previous generations the attitude of Chassidim

was that each individual is obligated to toil and grow in his own *avodas haChassidus*. The global concept of preparing the entire world for *geula* was not necessarily on the forefront of their minds and their activities.

Even in the early years, when I was a *bochur* and even later, this idea was something we heard constantly from the Rebbe, but to be honest, it was not part of the common Chassidisher lexicon.

Today even a young *bochur* takes it for granted that all of our *avoda* is part of something greater than himself. When going on *mivtzoim*, he intuitively understands that it is not only a way to display *ahavas Yisroel*, rather the mitzvah that he will inspire a Yid to do today is an integral part of bringing the entire world closer to *geula*.

The Rebbe took us out of being busy with ourselves and opened our minds and hearts to this reality. Through 40 years of the Rebbe's hard labor, and of course in his *sichos* and *maamarim*, this theme is consistently explained and emphasized.

The Rebbe expected us to accomplish something monumental—to bring Moshiach to the world. He also gave us the *kochos* to accomplish this.

In the painful *sicha* of Chof-Ches Nissan 5751\*, when he expressed his deep pain at the fact that Moshiach is not here yet, the Rebbe used the strong expression that all his hard work was להבל ולריק, right after he said that as individuals we are still stuck in our גלות פרטי בעבודת השם.

Of course the world had changed drastically during the 40 years of the *nesius* and that *am Yisroel* was stirred up in a wave of *teshuvah* was all good and fine, but for the Rebbe, the main thing was still missing. In order to affect the *drastic* change and bring Moshiach, a total devotion and hard work was needed, and that was something we did not provide. This is what the Rebbe said on that first Yud Shevat: that what is expected of us is real work. He expected us to tune into this *geula* reality as individuals.

It is difficult to say, but perhaps our situation today is forced on us so that we get personally involved. Before the darkness of Gimmel Tammuz we depended on the Rebbe for constant inspiration, but today we have no alternative other than to do the work ourselves, to tune in to the *geula* reality that the Rebbe has been teaching us about for over 40 years.

**Rabbi Grunblatt:** In the later years the Rebbe imparted to us the feeling that preparing for *geula* is an urgent matter. It's not like preparing for a *chasuna* a month, a week or a few days in advance. It is now

the day of the *chasuna*. Moshiach must come now and it is up to us to make it happen.

The Rebbe taught us how we must utilize every opportunity to encourage a Yid to do another mitzvah, or to learn Torah with another Yid. We can never know which *neshamah* is holding up the *geula* and which mitzvah is going to be the one to make it happen.

We are not expected to feel this urgency with *kabbalas ol*. The Rebbe explained it in a way that everyone can relate to it and act upon it.

### Chassidisher Derher: How can someone who did not merit to see the Rebbe develop such a *hiskashrus* today?

**Rabbi Shmotkin:** Just as the Rebbe took care of us before Gimmel Tammuz, the same is true today. Aside for the fact that there are countless episodes of Yidden who merit *brachos* and specific direction from the Rebbe in all areas of life today, this is a truth that the Rebbe explained throughout the entire *nesius*. *Histalkus* does not stop the Rebbe from doing his work in leading *klal Yisroel*.

When private *yechidus* stopped there were many who felt they were missing out in their connection with the Rebbe. Even when they were able to receive dollars every Sunday, you could find people complaining that it was not the same as a private *yechidus*.

But the Rebbe maintained that the *farbrengens*, dollars and *yechidus kloiyos* were even better and more effective than private *yechidus*. As the Rebbe explained, being in the presence of many Yidden and in a shul and *beis medrash* which is constantly used for Torah,

*tefila* and *maasim tovim*, brings greater *koach* and opportunity.<sup>17</sup>

Think about it! A Yid who had a medical crisis *r"l* would go into *yechidus* and pour out his heart to the Rebbe for several minutes with bitter tears. The Rebbe would then give him a *bracha* and there was a happy ending to the story.

What is the important thing there? That the Yid cried, had a deeply spiritual experience and a memorable *yechidus*, or that the situation was taken care of? Obviously the most important thing is the fact that he received the Rebbe's *bracha*.

Standing at a *farbrengen* amongst thousands of Yidden, one was able to ask the Rebbe for a *bracha* in his mind and the Rebbe would give it. There are many stories that illustrate this.

By dollars people would rush by and have a split-second eye contact with the Rebbe, and in the two words of *ברכה והצלחה* they received everything they needed. So, the individual's spiritual experience was

**...THIS IS A TRUTH THAT THE REBBE EXPLAINED THROUGHOUT THE ENTIRE NESIUS. HISTALKUS DOES NOT STOP THE REBBE FROM DOING HIS WORK IN LEADING KLAL YISROEL.**



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not the significant thing, rather it was the Rebbe's *bracha* and help that accomplished what was needed.

In this same vein it is important to remain focused on the fact that the Rebbe is with us today and when we go to the Ohel or send a letter to the Rebbe, the Rebbe listens and responds in accordance with our requests and spirit, just as before Gimmel Tammuz.

**Rabbi Grunblatt:** It is a bitter *galus* and nothing can diminish this pain until we see the Rebbe with the *geula*.

Nevertheless, the younger generation has an advantage today that we did not have earlier. The sheer volume of the Rebbe's Torah available today is tremendous. Aside for the thousands of pages of published Torah, there are thousands of hours of recordings and videos of the Rebbe and they are all becoming increasingly accessible to everyone.

In the later years the Rebbe increasingly said in the *sichos* *ותן לחכם ויחכם עוד*—give [the basic idea] to the wise and they will expand the wisdom in greater measure. We see this happening today with increasing intensity.

Every year there is more of the Rebbe's Torah being explained and expounded upon. The Rebbe's *horaos* in all areas of life are being collected, catalogued and published, many of them for the very first time. Many *horaos* from the Rebbe that we take for granted today were unknown before Gimmel Tammuz.

Today everything is available to anyone that wants it and it is certainly possible to develop a strong *hiskashrus* to the Rebbe through his Torah and by living life according to the Rebbe's direction. But it demands an investment of time and energy.

Before Gimmel Tammuz it was possible to be swept up by the tremendous *makif*. Just being in the Rebbe's presence was enough to uplift a person to the greatest heights.

Today we can reach those levels, but it demands hard work. When we learn the Rebbe's *farbrengens* with a *koch* and a *chayus* and fulfil the Rebbe's *shlichus* with devotion, we can feel and live with the Rebbe today just as before.


The Rebbe lifts us up to be connected with him.

**Rabbi Shmotkin:** The Rebbe explained on numerous occasions that since the *maamar* Basi Legani was the final *maamar* the Frierdiker Rebbe published before the *histalkus* on Yud Shevat 5710\*, it is therefore the Frierdiker Rebbe's spiritual *tzava'a* to our generation. Indeed the theme of drawing the

*Shechina* into our world and bringing Moshiach animates every aspect of our *avoda* in *dor hashvi'i*.

As Chassidim we should view the final *maamar* that the Rebbe published before Gimmel Tammuz, V'ata Tetzave, as the guiding light to us in how to navigate through this dark and turbulent time, until we merit to see the Rebbe again with the *geula*.

One of the main themes of the *maamar* V'ata Tetzave is that the Moshe Rabbeinu in every generation connects every Yid to *Elokus* and nurtures and strengthens our *emunah*; our recognition and realization of *Elokus*. Our *hiskashrus* to the *nossi* causes our *emunah* to be so strong, to the point that the fact that *Elokus* does not yet permeate every detail of our universe causes us to be uncomfortable with *galus*, even when life is so good.

The message is clear. The current situation is difficult and we need to constantly be aware of this and feel it. But notwithstanding the tremendous *העלם והסתתר* we are currently experiencing, we were provided with the tools to be strong in our *hiskashrus* and remain focused on our mission. Knowing that the Rebbe is constantly giving us the strength and guidance we need, we will merit to fulfill the purpose of our generation and be reunited with our Rebbe with the coming of Moshiach now! 

1. See *Kuntres Inyana shel Toras HaChassidus* s. 8.
2. See Torah Ohr Shemos 49a.
3. See above, article *Get it Done!* section *Laying the Groundwork*.
4. See *Hisvaaduyos* 5752 vol. 2 p. 149.
5. 12 Teves 5712.
6. Yud-Tes Kislev 5714 (*Toras Menachem* vol. 10, p. 228-9).
7. See Derher Adar II 5779, p. 4. See also *Sichos Kodesh* 5741 vol. 1, p. 498.
8. See *Avodas HaTefila in Dor Hashvi'i*, Derher Iyar 5779.
9. See *Sichas Motzei Zos Chanukah* 5746 et. al.
10. *Igros Kodesh Admur HaRayatz* vol. 4, p. 180.
11. See Yud Shevat 5746, et. al. See also Purim 5723 (*Toras Menachem* vol. 36, p. 224).
12. See *Likkutei Sichos* vol. 25 p. 434. Purim 5732, *Sicha* 3, et. al.
13. *Sichas Shabbos Bereishis* 5714 (*Toras Menachem* vol. 10, p. 115-6).
14. As seen in the transcripts of the *sichos* of the Rebbe Rashab in *Toras Sholom* and the Frierdiker Rebbe in *Sifrei Hasichos*.
15. *Sichos Kodesh* 5740 vol. 3, p. 495.
16. See *Michtav Kloli*, *Aseres Yemei Teshuva* 5732.
17. See *Kovetz HaYechidus*, *Vaad Hatmimim*, *Tishrei* 5771.



# 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 11509



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](mailto: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 Shabbosim<sup>1</sup> 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.





21 ADAR 5748, CB HALBERSTAM VIA JEM 308310

Immediately following the *histalkus*,  
the main floor of the house was quickly  
transformed into a shul.



27 SHEVAT 5748, CB HALBERSTAM VIA JEM 101744

Due to the limited amount of space, only a select amount of  
Chassidim and guests were able to attend the Rebbe's *minyan*.



A raffle rotation was arranged for *bochurim* to receive the chance to participate in the *tefillos*.



Up until this point, most Chassidim never came near, let alone entered, the Rebbe's house. This was the first time that the Rebbe was opening up this most private space for all. There was a sense of closeness, the feeling that the Rebbe is sharing his pain with the Chassidim.

This was also the first time that the Chassidim had the *zechus* to daven three tefillos a day in the Rebbe's holy presence.<sup>2</sup> *Bochurim* would strain to hear every word of the Rebbe's *tefillos*.



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



Following Mincha or Maariv the Rebbe would signal if there would be a *sicha*.







21 ADAR 5748, CB HALBERSTAM VIA JEM 308315

A live video hookup was arranged for the Chassidim to hear the *sichos* and the Rebbe's *tefillos*, in 770 and around the world. In this picture we see Rabbi Chaim Borch Halberstam directing the hookup from a makeshift control center in the kitchen.





Leaving to the Ohel, the Rebbe would exit to the backyard through the kitchen, and enter the car near the garage.





22 SHEVAT 5751, LEVI FREIDIN VIA JEM 183829



25 NISSAN 5749, CB HALBERSTAM VIA JEM 25640

In addition to the regular Sunday distribution, dollars would often take place following a *sicha*, a tradition that continued throughout the years to come.

The line would start from outside and through the front door; after receiving the dollar one would walk through the kitchen and exit from the backyard.



2 NISSAN 5748, YOSSEI MELAMED VIA JEM 113473



6 SHEVAT 5750, LEVI FREIDIN VIA JEM 235373

6 SHEVAT 5750, LEVI FREIDIN VIA JEM 235409



Many times, at the conclusion of the distribution the Rebbe would put one or two dollars in the back of his siddur (usually depending on how many dollars were given to each person during that particular *chalukah*), as can be seen in this picture.





Then the Rebbe would return upstairs,  
sometimes while encouraging the  
singing of a *niggun*.

22 SHEVAT 5751, LEVI FREIDIN VIA JEM 183833

1. Except for the first three Shabbosim following the Shabbos of *shiva*.
2. Until then the Rebbe would daven with the *minyan* in 770 on special days, such as Purim, Erev Rosh Hashanah and Erev Yom Kippur, and join for *krias haTorah* on Mondays and Thursdays.

# 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](mailto:feedback@derher.org).

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



## The Rebbe's Babies

Dear Editors,

Thank you for the article with the Rebbe's *sichos* decrying so-called Family Planning and the great *bracha* of having children ["How to Plan a Family", Issue 88 (165), Kislev 5780].

This subject is very personal to me as I always tell people that I and my four siblings that followed are the Rebbe's babies.

My parents had five children *ka"h* which was considered quite a big family. When the Rebbe started to talk about this in the summer 5740, their youngest child (my older brother) was five years old.

The Rebbe started speaking about having large families in Sivan 5740. Ten months later, in Adar II 5741, I was born. In the following six years my parents had another four children as a result of the Rebbe's campaign. *Baruch Hashem* a total of ten children *ka"h*. May they all be blessed with good health, success and *nachas* until 120!

Chaim HersHKop  
Brooklyn, NY



## First Rosh Kolel

Dear Editors,

In the Cheshvan magazine, there was a nice article about Kolel ["*Kolel, the Rebbe's Initiative*",

Issue 87 (164), Kislev 5780]. You also included a brief history about the opening of the Kolel in Crown Heights in 5722.

My grandfather, Reb Avrohom Ziskind a"h was the *rosh kolel* when it first opened. Born in 1904 in Warsaw, Reb Avrohom studied in Yeshivas Tomchei Tmimim there. Later he was advised by the Previous Rebbe to move to Eretz Yisrael where he received *smicha* and served as a rov for some time in Yerushalayim.

In 1931, he moved to the United States where he married the daughter of Reb Dovid Shtackhamer, a Chassidisher Yid from Hungary whose wife and three daughters were later the heads of the Ladies Auxiliary of Lubavitch in Newark, NJ. (The other two daughters of Reb Dovid later married Rabbi Mentlik, *rosh yeshiva* in 770 and Reb Moshe Pinchas Katz, *gabbai* in 770.)

The Rebbe valued Reb Avrohom's opinion in learning and in the early years, people saw the Rebbe conversing with him in learning. The Rebbe even quotes his opinion in a letter printed in Likkutei Sichos vol. 29, p. 498. Also, at times during farbrengens, the Rebbe would turn to him and ask him for a source on things being discussed.

When the Kolel opened at the Rebbe's behest in 5722, he was appointed the first *rosh kolel* in the upstairs *zal* in 770. He served in this position until Rosh Chodesh Nissan 5727 (1967) when he passed away in front of the *aron kodesh* in 770.

The Rebbe instructed all the *bochurim* to attend his *levaya*.

**Mendy Goldberg**  
Coram, New York

”

### “Are you a tankist?”

Dear Editors,

In continuation to the article about the mitzvah tanks and *tankistin* [“Are you a Tankist”, Issue 88 (165), Kislev 5780], here is a picture from Tishrei 5736 when I came to the Rebbe from Eretz Yisroel for the first time with my father, Reb Moshe Greenberg *a”h*. I was 11 years old at the time.

As is known and written in the article, at many farbrengens the Rebbe gave dollars to the *tankistin* (those who went on the mitzvah tanks) to distribute to the *olam*.

At this farbrengen of Yud-Gimmel Tishrei, I went with my father to receive dollars from the Rebbe. The Rebbe asked me in a loud voice (as the crowd was singing loudly in the background) “דו ביסט א טנקיסט - Are you a *tankist*?”

My father responded, “He makes the announcements from the loudspeaker on the tank for candle lighting time.”

The Rebbe smiled broadly and handed me a stack of dollars.

This was the first time I stood so close to the Rebbe. I had been at a number of farbrengens and stood just a few feet away from the Rebbe during davening. I had even received coins from the Rebbe for *tzedakah*, but still the Rebbe was standing somewhat of a distance away. Here however I was standing and the Rebbe was sitting so I was literally right in front of the Rebbe’s face. I remember how the Rebbe’s face was shining, and the feeling of awe (פחד) of standing so close.

Wishing the Derher staff continued *hatzlacha* in the important work you do.

**Yosef Greenberg**  
Anchorage, Alaska



13 TISHREI 5736, LEVI FREDIN VIA JEM 308348



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שבעים שנה  
נדפס ע"י משפחת טענענבוים  
גורני, אילינוי

לזכות  
הרה"ת ר' דוב הלוי וזוגתו מרת חנה טובה  
ומשפחתם שיחיו  
מאנדעל

לע"נ  
ר' רפאל בן ר' ישראל יקותיאל ע"ה  
נלב"ע ד' שבט ה'תשנ"ח  
ת'נ'צ'ב'ה'

נדפס ע"י בנו  
ר' דניאל אליהו זאב וזוגתו מרת הדסה  
ומשפחתם שיחיו  
קסטנבוים

לזכות  
לוי שיחי'  
לרגל יום הולדתו כ"ב שבט  
נדפס ע"י הוריו  
הרה"ת ר' יוסף יצחק וזוגתו מרת נחמה שיחיו  
הארליג

לזכות  
הרה"ת ר' בן-ציון וזוגתו מרת בלומא ומשפחתם שיחיו  
שם טוב

לזכות  
ר' מיכאל יוסף וזוגתו מרת גיטל ברכה  
ומשפחתם שיחיו  
בלאק  
WEST HARTFORD, CONNECTICUT

לזכות  
החייל בצבאות ה' יהודה שיחי'  
לרגל ה'אפשערעניש' שלו ד' אדר ה'תש"פ  
נדפס ע"י הוריו  
הרה"ת ר' לוי יצחק וזוגתו מרת מרים יוכבד ומשפחתם שיחיו  
גאלדשטיין

לזכות יום הבהיר יו"ד שבט, שבעים שנה,  
ושנוכה להיות מקושרים היטב לנשיאותו ולדרכיו  
של כ"ק אדמו"ר נשיא דורנו  
ולזכות הילדה בצבאות ה'  
לזכא אלטא טובא ראסקין  
נולדה ב"א כסלו תש"פ  
ולזכות אחיותי, חי' געזשא ורבקה בלומא תחיו  
ולזכות הוריהן הרב שניאור זלמן ומרת חנה שיחיו ראסקין  
ע"י זקנם הרב יוסף יצחק ומרת שטערנא שרה לו  
פיטשטרי סיטי, דזשארדזשיא

לזכות  
הרה"ת ר' ארי' יצחק הכהן וזוגתו מרת ראשא רוזא ומשפחתם שיחיו  
וויינשטיין

נדפס לרגל מלאת שבעים שנה לנשיאות כ"ק אדמו"ר  
ע"י ולזכות  
הרה"ת ר' אהרן יחזקאל וזוגתו מרת רחל  
ובניהם מנחם מענדל, לוי יצחק, ישראל ארי' לייב שיחיו  
וואגעל  
שיצליחו בשליחותם הק' "להביא לימות המשיח" תומ"י ממש

לזכות  
החיילת בצבאות ה'  
שולה תחי'  
לרגל הולדתה ביום השבת אור ל"ג תשרי - 'לכתחילה אריבער' ה'תש"פ  
ולזכות הוריה  
הרה"ת ר' מיכאל וזוגתו מרת חנה מושקא שיחיו מישולבין  
נדפס ע"י זקניה  
הרה"ת ר' חיים ברוך וזוגתו מרת שטערנא שרה ומשפחתם שיחיו  
אלבסקי

לזכות  
הרה"ת ר' מאיר יצחק וזוגתו מרת חוה  
ומשפחתם שיחיו  
שטיינער

לזכות הוריו  
הרה"ת ר' אהרן מרדכי וזוגתו מרת שרה מאשא שיחיו אבענד  
ר' זאב וואלף וזוגתו מרת ליבא יוספה שיחיו רודאלף  
נדפס ע"י צאצאיהם  
הרה"ת ר' נחמן וזוגתו מרת עלקי ומשפחתם שיחיו  
אבענד

DEDICATED TO OUR DEAR AND PRECIOUS CHILDREN,  
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REGARDING "MIVTZA MINYAN KINDER"  
AND FOR THE IMMEDIATE REFUAH SHLEMA OF OUR DEAR FATHER

הרה"ח הרה"ת ר' גרשון מענדל שיחי' בן רבקה לאה  
שליח הראשון לאיטליה של יון

נדפס ע"י  
הרה"ת ר' אברהם ורבקה לאה שיחיו חזן  
מילאנו, איטליה

לזכות  
החייל בצבאות ה'  
לוי שיחי'  
לרגל יום הולדתו במלאות לו ד' שנים, ז"ך טבת תש"פ  
ולזכות הוריו  
הרה"ת ר' מנחם מענדל וזוגתו מרת חי' מושקא שיחיו גרינברג  
נדפס ע"י זקניו  
הרה"ת ר' יוסף יצחק וזוגתו מרת אסתר גאלדע שיחיו  
גרינברג

לזכות  
הרה"ת ר' יוסף יצחק שיחי'  
לרגל יום הולדתו השבעים כ"ג שבט ה'תש"פ  
לאורך ימים ושנים טובות  
נדפס ע"י בנו  
הרה"ת ר' יוחנן וזוגתו מרת לאה ומשפחתם שיחיו  
גאלדמאן

לזכרון  
הרבנית הצדקנית מרת חי' מושקא נ"ע זי"ע  
בקשר עם יום ההילולא כ"ב שבט  
נדפס ע"י ר' מיכאל הכהן  
וזוגתו לאה ומשפחתם שיחיו  
כהן  
מנשסתר, אנגלי'

מוקדש לחיזוק ההתקשרות לכ"ק אדמור  
בקשר עם יו"ד שבט שבעים שנה  
נדפס ע"י  
הרה"ת ר' מאחם יצחק וזוגתו מרת רנה פריידל  
ומשפחתם שיחיו  
טרקסלער

לזכרון  
הרבנית הצדקנית מרת חי' מושקא נ"ע זי"ע  
בקשר עם יום ההילולא כ"ב שבט  
נדפס ע"י  
משפחת האגער שיחיו  
לונדון, אנגלי'



מוקדש לחיזוק ההתקשרות לנשיא דורנו  
בקשר עם יום הבהיר יו"ד שבט שבעים שנה לנשיאות  
כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע  
ולזכרון  
הרבנית הצדקנית נ"ע זי"ע  
בקשר עם יום ההילולא כ"ב שבט

לעילוי נשמת  
הרה"ת ר' שלמה יצחק  
בן ר' משה ע"ה  
שווארץ

מהשלוחים הראשונים לאוניברסיטה  
עבד במסירה לעורר הניצוץ  
של אלפי נשמות ישראל לקרבן לתורה ולמצוות  
ולהקים בתים נאמנים בישראל  
נלב"ע י"ב שבט ה'תשע"ז  
ת'נ'צ'ב'ה'  
נדפס ע"י משפחתו שיחיו

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר  
בקשר עם יום הבהיר יו"ד שבט שבעים שנה לנשיאות  
נדפס ע"י  
הרה"ת ר' שמואל הלוי וזוגתו מרת חי' מושקא  
בניהם ובתם  
מנחם מענדל הלוי, מרים, ישישכר דוב הלוי שיחיו  
לעווימין

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

A Chassidisher Derher  
Vaad Talmidei Hatmimim



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