

A Chassidisher **Derher**

א חסידישער דערהער

Stop The Enemy!

THE SPIRITUAL BATTLE OF
THE YOM KIPPUR WAR

Released Time

RESCUING JEWISH AMERICAN YOUTH,
ONE HOUR A WEEK

Relive A Tishrei

MEMORIES AND
EXPERIENCES
WITH RABBI
YISROEL
GLITZENSTEIN



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14 **Released Time**
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50 **Stop The Enemy!**
THE SPIRITUAL
BATTLE OF THE
YOM KIPPUR
WAR

30 **To Relive A Tishrei**
MEMORIES AND EXPERIENCES
WITH RABBI YISRAEL GLITSENSTEIN

6 **Helping Others Is Helping Yourself**
DVAR MALCHUS

8 **One Drop... That Lasts Forever**
LEBEN MITTEN REBBE'N -
SHMINI ATZERES AND
SIMCHAS TORAH 5711

13 **Living Like An Esrog**
KSAV YAD KODESH

44 **Fresh Daily**
ESSENTIAL THEMES
IN THE REBBE'S TORAH **NEW**

48 **"Asking For A Friend"**
STORIES OF THE REBBE **NEW**

49 **Shhh... Don't Say That**
A CHASSIDISHER MAASEH

62 **The Timely Story**
DER REBBE VET GEFINEN A VEG

64 **Erev Yom Kippur 5729**
MOMENTS

72 **Derher Letters**

On the Cover:

Motzoei Rosh Hashanah 5750. Yisroel Zev Goldshmid

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

ולזכרן הצדקנית הרבנית מרת חנה ע"ה שניאורסאהן
בת הרה"ג הרה"ח ר' מאיר שלמה ע"ה
אמו של כ"ק אדמו"ר
לרגל היארצייט-הילולא ו' תשרי

Derher **Editorial**

KEEPING IT TOGETHER

At the Rebbe's Rosh Hashanah farbrengens, the Rebbe was meticulous about mentioning each one the Rebbeim by name and also singing each of their *niggunim*. This is based on a *minhag* that the Friediker Rebbe received from his father, the Rebbe Rashab, to mention the names of all the Rebbeim on Rosh Hashanah.

The meaning behind this practice, the Rebbe explains in various *sichos*, is that Rosh Hashanah is the "head" of the year (not just its beginning). Like a head that carries *chayus* to all the limbs of the body, Rosh Hashanah carries life for each and every day of the year. By invoking our connection with our Rebbeim, the "head" of the "body" of the Jewish nation, we ensure that the *chayus* from Rosh Hashanah will manifest properly throughout each and every day of the coming year.¹

As we approach Rosh Hashanah and the new year ahead of us, it is appropriate to focus on the meaning of our connection to the Rebbe, *nessi doreinu*, and how we can better affirm our *hiskashrus* in a sincere way.

WHAT IS UNIQUE TO CHABAD?

On Gimmel Tammuz 5710, a few months after the Friediker Rebbe's *histalkus*, the Rebbe penned a letter² shedding light on the concept and role of a Rebbe, and what that means for us in our own lives:

"Many people seek to pinpoint and characterize the virtues and preeminence of each of the Rebbeim of Chabad, and in particular of the *nossi* of our generation—my father-in-law, the Rebbe, ה"מ—in various terms: the paradigm of *mesirus nefesh*, a *gaon*, a man of exemplary *middos*, a *tzaddik*, an individual endowed with *ruach hakodesh*, an individual accustomed to [performing] miracles, and so on.

"...Nevertheless, the essential point is missing here. Apart from this being the essence per se, it is especially important because of the vital effect it has [in general], and in particular upon us, the community of those who are his Chassidim and who are bound to him. That essential point is the fact that he is the *nossi*, and the *nossi* of Chabad..."

Then the Rebbe explains what the meaning of a *nossi* in general, and a *nossi* of Chabad in particular is, and why it is so unique and important:

"A *nossi*, broadly defined, is a '*Rosh Alpehei Yisroel*' [head of the multitudes of Israel]. He is their 'head' and 'mind', their source of life and vitality. Through their attachment to him, they are bound and united with their source on high."

In a footnote to the following section of the letter, the Rebbe references a *maamar* in Torah Ohr³ where the Alter Rebbe explains the difference between “רועים”, the “shepherds” of the Jewish people, who supply *ahava*, *yirah*, Torah, and so on—things which the Yidden internalize in a *pnimius*; and “נסיכים” the “princes” of the Jewish people, who influence their people in a more “*makif*” manner. An example of a shepherd is Moshe Rabbeinu, who taught Torah to the Yidden which they could then internalize in their hearts and minds. Then you have *tzaddikim* who people became inspired in their presence just by watching them daven with a passion! This is a much higher type of influence, which is therefore not able to be completely internalized by the person.

The Rebbe also references an idea from the *maamar* about Moshiach, who will have both the qualities of a the “*rav*”—a teacher who influences his students in an internal way (the quality of a *ro'eh*—shepherd); as well as a “*melech*”—a king who influences his subjects in a higher, albeit more general and less internal way (the quality of a *nasich*—prince).

The Rebbe continues:

“There are several types of *nesi'im*: those who supply their constituents with ‘internalized’ (*pnimius*) nurture, and those whose nurture is of a more ‘encompassing’ (*makif*) nature.⁵ This is further divisible into the particulars of whether they impart the teaching of the ‘*nigleh*’ or ‘*nistar*’ part of Torah, or both; whether they offer guidance in *avoda* and Chassidus; whether they draw down material provision; and so on.”

Then the Rebbe says something which is mind-boggling:

“There are also *nesi'im* who are channels in several of these areas, or even in all of them.

“Such was the nature of the leadership of the *nesi'im* of Chabad, from the Alter Rebbe until, and including, my father-in-law, who embraced *all* these categories and areas: they nurtured their Chassidim in both the ‘*pnimius*’ and the ‘*makif*’ qualities of their souls; in Torah, *avoda*, and *gemilus chassadim*; in *ruchnius* and in *gashmius*. Thus, their bond with those connected with them was in all 613 limbs and organs of their souls and bodies.”

The Rebbe concludes that what makes the *nesi'im* of Chabad unique is that their provisions to the members of their generation is not limited to one area or another. Every single thing that comes down from heaven and is bestowed upon the people of their time must all come through the *nossi*. The Rebbe gives us everything we need both in *gashmius* and in *ruchnius*, and our connection back to him needs to reciprocate as such. Every part of our lives and every fiber of our being needs to be based on our *hiskashrus* to the Rebbe.⁴

So now that we approach the month of Tishrei and the Yom Tov of Rosh Hashanah, a time when the Rebbe is more revealed and accessible — as evident by the incredible *giluyim* experienced during Tishrei with the Rebbe throughout the years — it is an opportune time to reconnect. To “contemplate” and “deeply understand,” as the Rebbe says in the letter, what role and function the Rebbe plays in our lives and strengthen our *hiskashrus* in the ways the Rebbe showed us to.

In this vein, we will certainly merit the Rebbe’s *brachos* for all of us to have a שנה טובה וחתימה טובה לשנה, and be reunited this year with the Rebbe, the *nossi*—הנשיא הוא הכל—and the Rebbe will take us out of *galus*, speedily!

A Chassidisher Derher

יום הבהיר חי אלול ה'תש"פ
שבעים שנה לנשיאות כ"ק אדמו"ר

1. See Sichas Rosh Hashanah 5746, et. al. See also Toras Menachem vol. 1, p. 221.

2. Ibid. p. 117. Parts of the translation from I Will Write In Their Hearts by SIE.

3. Parshas Mikeitz, Tanu Rabbanan Mitzvas Ner Chanukah (33d).

4. For a deep and lengthy explanation, see also Likkutei Sichos, Chukas vol. 33 (2).

HELPING OTHERS IS HELPING YOURSELF

When it comes to communal activism there are many groups and organizations that help others. It is easy to exempt oneself from helping, especially because it doesn't really seem that one person's effort will make any significant change in the grand scheme of things.

There was once a group of wealthy and aristocratic young people that had a meeting with the Rebbe Maharash to strategize on how to stop the pogroms that were common then in Russia.

This happened in the year 5640* when anti-semitic leaders were instigating the ignorant masses to loot and terrorize their Jewish neighbors.

The Rebbe Maharash had many acquaintances in the Russian government and he traveled to them to request their assistance to still the fire of anti-Jewish propaganda.

As a result of these connections, it only took a few days time to procure a plan of action. The officials he was connected with suggested that he gather the Jewish upper class of Petersburg to visit the Minister of Interior and the President of the Senate to present the proposal.

The Rebbe was known among the Jewish elite for his independent way and how he never convened with them, always operating on his own. They resented him for this.

Nevertheless, he called them to his residence at the Serepinsky Hotel and outlined his plan. He then suggested that the members of the group select a few individuals from among themselves to join his delegation.

A certain brazen individual didn't appreciate the way this meeting was being run, and spoke out on behalf of the others.

He told the Rebbe that he and his colleagues were not chess pieces. If he considered them to be intelligent, he needs to value their opinions, and if not, then he doesn't need them for this either.

The Rebbe answered him that in the Megillah there was a similar issue

where Jewish lives were in danger, and Mordechai told Esther that if she wants she could avoid getting involved because the Jewish people will surely be saved in one way or another but then she will have lost an opportunity.

“To me it is certain that liberty and deliverance will come to the Jews. If you do not wish to have a part in this, then it will come from somewhere else. But then, you and your father’s household will have lost out.”

WE DON’T NEED YOU. YOU NEED YOU.

At first glance this seems like a strange thing to say to someone you are hoping will join in your

efforts. Why did the Rebbe Maharash tell them that the job could be done without them? How is being dispensable supposed to motivate them to do more?

Yet we see that it did motivate them because it made them realize that joining the Rebbe’s efforts was in their own best interest.

I’M SURE SOMEONE ELSE IS DOING IT.

What can we learn from this story?

When it comes to doing *mivtzoim*, supplying those in need with ample provisions for Yom Tov, or inviting guests for Yom Tov meals, people

always think: “Someone else is doing it.”

This might be true, but then you would have missed out on the opportunity, and that is only hurting yourself.

“One is obligated to say, ‘It is for me that the world was created.’”

This is how to view other institutions of aid. They were created for my benefit, for me to participate in all the activities they are active in, for my own good. **1**

*(Adapted from Sichas Shabbos
Parshas Haazinu, 13 Tishrei 5746)*

לזכות
הרה"ת ר' מרדכי וזוגתו מרת אדל רייזל שיחיו
וולבובסקי
שיראו רוב נחת חסידותי מכל יו"ח שיחיו
לאורך ימים ושנים טובות
מתוך שמחה ובריאות הנכונה
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ע"י בנם
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וזוגתו מרת פעסל לאה ומשפחתם שיחיו
רוהר

One Drop... That Lasts Forever

TISHREI 5711*



An excerpt from 'Yemei Bereishis,' this account of Shemini Atzeres and Simchas Torah in the year immediately following the Friediker Rebbe's *histalkus* is an extremely profound description of that time. Reading these lines, we are transported back in time to those historic moments when Chassidim eagerly anticipated that the Rebbe would accept upon himself the *nesius*.

SHEMINI ATZERES NIGHT

Hakafos were held in the Friediker Rebbe's room with a large crowd in attendance. The Rebbe cried while saying the *pesukim* of "Ata Hareisa" as well as during the actual *hakafos*.

For the first and last *hakafah* the Rebbe danced together with Rashag.

The Rebbe also cried while reciting the last *kaddish* (after Mishnayos).

After the conclusion of *hakafos* in the Frierdiker Rebbe's room, the Rebbe went downstairs to the *zal* where *hakafos* were still being held and danced together with the crowd for the duration of one *hakafah*.

SHEMINI ATZERES DAY

Today in the afternoon, a gathering for children was held in the big sukkah in the courtyard of 770. Around 300 children participated in this gathering.

The children were addressed by Rabbi J.J. Hecht and Elya Gross. As Elya Gross was addressing the children, the Rebbe suddenly came accompanied by Rabbi Hodakov and gazed at the children for a long time.

In the evening, the Rebbe instructed that the Chassidim should go again to the shuls (as they did the night before) and bring joy to the Yidden there. Therefore, the Rebbe said, the *farbrengen* will begin earlier in order to give all those who are going the opportunity to participate in the *farbrengen* and say *l'chaim* before leaving.

SIMCHAS TORAH NIGHT

The Rebbe came into the *farbrengen* before *shkiah*.

After the first *sicha*, all the *bochurim* said *l'chaim* to the Rebbe and then left to go on *tahalucha*. At the end of the *sicha* the Rebbe said, “*Yehi ratzon* that every single person should bring back with them at least one Yid from the shuls to these four walls.”

Towards the end of the *farbrengen*, many of the *bochurim* who had gone to the shuls returned. The Rebbe asked if everyone who had gone to the shuls had already come back, remarking “We made up that every person who goes will bring back with him at least one Yid...?”

During one of the *sichos*, the Rebbe mentioned what Chazal said regarding any gathering of 10 Yidden, that the *Shechina* rests upon them. Since at this gathering, there are 10 Yidden many times over, and amongst them are many who merited to be with the Frierdiker Rebbe in the past year... “therefore I suggest that someone should pour *l'chaim* for everyone, and everyone should picture the Rebbe's face in their minds, say *l'chaim* to the Rebbe and ask of him that his *brachos* and promises should be fulfilled.”

The Rebbe poured *l'chaim* from his cup to a few of the assembled, and at one point a commotion



MICHTAV KLOLI-PROTI, CHOL HAMOED SUKKOS 5711.

ensued as everybody wanted the Rebbe to pour *l'chaim* for them also...

The Rebbe suddenly made an announcement: “*Hert zich ein Yidden!* (Yidden, listen!) One must connect to the Rebbe himself and there is no need for intermediaries. The fact that I am giving *masheke* to specific individuals is a separate matter. Also in the past [before the *histalkus*] there were certain matters that went through me, and therefore, now too they must go through me. But as a general rule—one must connect to the Rebbe himself...”

As the Rebbe spoke, he began to cry profusely. The Rebbe leaned his head on his hands and continued to speak in this fashion, “*Vos vilt ir fun mir*—What do you want from me...?” People were shocked and many of the elder Chassidim burst into tears... Suddenly, the Rebbe stopped crying.

Somebody asked the Rebbe for *masheke* and when the Rebbe poured *l'chaim* for him he asked for more, “*Zeit mashpia b’li hefsek*—pour without stop!” The Rebbe replied, “*Es ken zein ein tropfen un dos zol zein ad ein sof*—it could be one drop that lasts forever.”

One of the Chassidim who was sitting facing the Rebbe was crying heavily and when people wanted to remove him, the Rebbe stopped them: “*Tshepet em nit* (Leave him alone), he is not disturbing—it is only a shame that he is disturbing himself...”



THE FRIERDIKER REBBE'S YECHIDUS ROOM.

There was a huge crowd present at the farbrengen and the pushing was tremendous. "Why is there pushing?" the Rebbe demanded. "There is no need to push! The Rebbe is everywhere; pushing only shows a lack of *emunah*."

Immediately after the farbrengen, the Rebbe went upstairs to the Frierdiker Rebbe's room for Maariv and *hakafos*. *Hakafos* were conducted in the same fashion as last night and were very short, ending at about 11:30 p.m.

Afterwards, the Rebbe went to have *seudas Yom Tov* in the Frierdiker Rebbe's apartment. The Rebbe led the bentching while holding a cup of wine. After *birkas hamazon*, a few of *anash* led by Rabbi Kazarnovsky (who by then had already had a few *lchaims*) approached the Rebbe and requested that he give them *kos shel bracha*. The Rebbe refused their request, and drank the remaining wine in the cup, after which he turned the cup upside down for all to see!

In the *zal* downstairs, there was still a big *olam* dancing and saying *l'chaim*, and they were now joined by the Chassidim who had been upstairs at the *seudah*. When the Rebbe came downstairs after the meal, he noticed Rabbi Kazarnovsky dancing and instructed him to teach the crowd the *sicha* that the Frierdiker Rebbe said on Simchas Torah the previous year (which was printed this year in a special *kuntres* before Simchas Torah). The Rebbe told him to read it in a loud voice so that all those present would be able to hear.

Rabbi Kazarnovsky immediately started to read out loud the first part of the *sicha*, and the subsequent sections were read by other people present, each section by someone else. In the meantime, Rabbi Kazarnovsky began to feel unwell,

and all of a sudden, the Rebbe entered the *zal* and instructed that they should quickly finish up the *sicha*, eat *seudas Yom Tov* and then go straight to bed "*b'poel mamash l'mata measara tefachim*."

By the time they finished reading the *sicha*, it was already two o'clock in the morning. The Rebbe came into the *zal* again with a challah and instructed that those who still did not eat *seudas Yom Tov* should wash their hands for *hamotzi*. The Rebbe called many of the *bochurim* and *anash* by their names and told them personally to go wash their hands. Everybody washed their hands and partook of the Rebbe's challah. In the meantime, the Rebbe returned to his room.

As the Rebbe approached the entrance to his room, he was met by Rabbis Eliyahu Nochum Sklar and Arye Leib Kramer who wished the Rebbe "*l'chaim*." The Rebbe responded to them in turn. Immediately, everybody present began to say *l'chaim* to the Rebbe. "Why should I be a "*poresh min hatzibur*?" the Rebbe said, requesting a small cup of *mashke*. "*L'chaim! Yehi ratzon* that all the *brachos* that the Rebbe gave, gives and will give should be fulfilled in their entirety. The *kli* for these *brachos* is made by fulfilling the Rebbe's *horaos* and involving oneself in *inyanei haklal*. Through this, the *brachos* are drawn down upon the entire family in all areas, and that there should be *shalom bayis*..."

The Rebbe continued on to explain the idea of *shalom bayis* in spiritual terms: That there should be *shalom* between the *nefesh haelokis* and the *nefesh habehamis*; that the animal soul should be at peace with the G-dly soul and not fight it. This is the channel for the Rebbe's *brachos* for a *shana tova u'mesuka* physically and spiritually."

After a little while, the Rebbe walked into the *zal* and looked at the people still dancing and who were already in high spirits after saying much *l'chaim*. The Rebbe noticed *hatomim* Sholom Marozov and told him to say *l'chaim*. The crowd continued saying *l'chaim* to the Rebbe and the Rebbe gave personal *brachos* to many of the Chassidim including for *shalom bayis* and *parnassa*.

Sholom Marozov suddenly burst into tears. The Rebbe told him, "*Heint darf men zein b'simcha* (Today, one has to be joyful)."

Present in the room was a *talmid* from Yeshivas Reb Chaim Berlin and he also said *l'chaim* to the Rebbe. The Rebbe asked him his name and what his occupation is. He answered that his name is Moshe Eliezer and that he works in processing *retzuos* for

tefillin. The Rebbe then began to elaborate on his name: The period in Moshe Rabbeinu's life in which he ran away from Mitzrayim to Midyan was an extremely hard time for Moshe and nevertheless he had trust in Hashem. It was precisely for this reason that he named his son Eliezer, as it says in the Torah "אלקי אבי בעזרי"—The G-d of my father is my help."

The Rebbe then went on to derive a lesson in *avodas Hashem* from making *retzuos* for tefillin: The idea of tefillin is to subjugate our hearts and minds to Hashem. The *retzuos* of the *tefillin shel rosh* need to be long enough to reach the lower half of the body. This teaches us that every part of our bodies—even the lower half—needs to be connected to Hashem (and not just the mind and heart).

Sholom Marozov continued crying and the Rebbe said to him, "*Mir hoben opgeredt—b'simcha!*" (We already agreed—with joy!) The Rebbe then told him to daven Maariv and do *hakafos*.

After the Rebbe left 770, the *olam* continued to farbreng and Rabbi Kazarnovsky told many stories about the Rebbe. Amongst other things, he related how much pleasure the Frierdiker Rebbe would have whenever the Rebbe would go in to see him.

SIMCHAS TORAH DAY

After *hakafos* in the Frierdiker Rebbe's room, the Rebbe, along with everybody else, went downstairs to the *zal* for *krias haTorah*. The Rebbe received the *aliya* of *Chosson Bereishis*.

The *M'reshus* (introduction to *Chosson Torah* and *Chosson Bereishis*) was read aloud by an elder Chossid with great emotion. When reaching the words "*V'ata kum...*" he burst into tears, and—for the first time ever—the official title was announced in public: "*Ya'amod Adoneinu Moreinu V'rabbeinu Harav Reb*—the Rebbe's name—*ben Harav Reb Levi Yitzchok...*"

There are no words to describe the tremendous emotions that were had by those present at this historic moment. It seemed as if the whole crowd was saying the words along with him... At that moment, there was an otherworldly feeling felt by everybody.

The Rebbe on the other hand did not betray any signs of emotion. Besides during the *bracha* on the Torah when the Rebbe cried a bit, one could not discern any specific reaction.

CHILDREN'S RALLY, 18 TISHREI 5717.



JEM105498

After Mincha the Rebbe came into the farbrengen and washed his hands for *hamotzi*.

During the farbrengen the Rebbe radiated with joy and poured *mashke* from his *becher* to many and instructed them to say *l'chaim*.

The Rebbe also spoke to a number of people individually:

The Rebbe demanded from one individual that he give up his own *retzonos* and fulfill the *ratzon* of the Rebbe. This is the channel for all the *brachos*, including the most important blessing—being *mekushar* to the Rebbe.

At one point, the Rebbe asked Reb Volf Greenglass how many *talmidim* he has. When he answered, “eighty-six,” the Rebbe noted that 86 is the *gematria* of אלקים. The Rebbe *bentched* him that he should have many more *talmidim*; as many as the *gematria* of צבאות, adding that on Simchas Torah, the whole concept of *yeshus*—letting one’s ego take control—has no place.

Afterwards, the Rebbe began pouring *mashke* for those who had come from “ערי השדה”—out of town—in order to spend Yom Tov together with the Rebbe. The Rebbe commented that the term “ערי השדה” is a term that was accepted by the [Friediker] Rebbe—either he gave the actual name or he just used it—but either way, it was a term the [Friediker] Rebbe used. The word שדה (field), the Rebbe explained, symbolizes the *kelipos*—עשו איש—”שדה and our job is to transform these “fields of *kelipah*” into *kedusha*.

The Rebbe exhibited an unusual display of *simcha* at this farbrengen, and at one point, the Rebbe instructed some of the assembled to turn their *sirtuks* inside-out. He instructed someone else to take off his tie and say *l'chaim*. The Rebbe instructed Rabbi Avraham Hecht to say *l'chaim* seven times!

Afterwards, the Rebbe poured *l'chaim* for many of the *bochurim*. “We constantly speak about preparing for Moshiach,” the Rebbe said. “Since it is stated that “*Ben Dovid*” (Moshiach) will not come until all the *neshamos* are brought down into bodies, the *Aibershter* should send you suitable *shidduchim*.”

Amidst the whole excitement, the Rebbe suddenly sprang up onto an adjoining table and began giving out *mashke* from his cup to the whole *olam*. The fashion in which the Rebbe distributed *l'chaim* was special and unique. The Rebbe looked at each person individually, poured some *mashke* from his *becher* into the cup and then gave a *bracha*.

Like the previous night, the room was packed and the pushing and lack of space was intense. Noticing somebody who was trying to avoid getting pushed, the Rebbe called out with a smile, “*Kvetch im, kvetch im...* (press him, press him)!”

The Rebbe then began to distribute *mashke* especially for the *bochurim*, and he started to speak to them directly: “It is brought down in Sifre that ‘לבוניך—אלו התלמידים’. In the Gemara as well, it is brought down that Hashem wanted to make Chizkiyahu Hamelech Moshiach but the generation was not deserving. What did Chizkiyahu do? He gathered the *tinokos shel beis rabban* and taught them the laws of *negaim* and *ohalos*—parts of Torah that are beyond rationale—and was not *nispoel* from what his friends sitting on the Sanhedrin thought.

“The Chizkiyahu of our generation *also* did not take into account all these things; he took *Yiddishe* children and taught them that the Torah is not limited to our understanding. As far as he was concerned, Moshiach had already come and in his own life Moshiach was already a reality. When the *bochurim* will do what he requested to be done, this will be the preparation and will allow for the Rebbe to lead us to the *geulah ha’amitis v’hashleimah, amen*.”

After *bentching*, the Rebbe blessed everybody with “A healthy and happy winter,” and concluded, “may we only hear good news—every person in what they need—and the Rebbe Shlita will lead us to greet Moshiach in Eretz Yisroel with the *geulah ha’amitis v’hashleimah, amen*!”

After Maariv the Rebbe said, “דער אויבערשטער זאל, “העלפן עס זאל זיין ויעקב הלך לדרכו” ❶



BOCHURIM LEARNING IN THE SMALL ZAL, CIRCA 5711*.

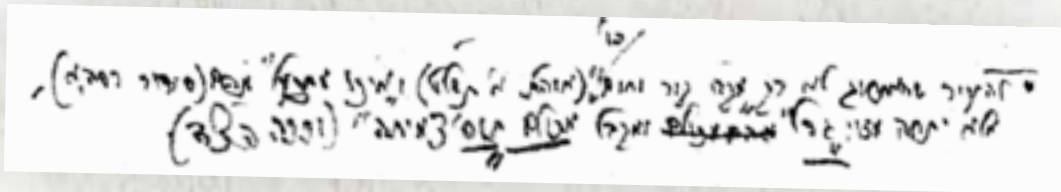


כתב יד קודש

לעילוי נשמת
ר' יצחק ליב בן ר' חיים אהרן ע"ה
בלאק
נלב"ע ערב חגה"ס י"ד תשרי ה'תשע"ח
ת"נ צ"ב ה'
נדפס ע"י
משפחתו שיחיו

Living Like An Esrog

This *ksav yad kodesh* was written by the Rebbe as an edit to a *bracha* he gave to the young recent emigres from the Soviet Union, while giving them sets of *daled minim* on Erev Sukkos 5732*:



It should be noted that the *esrog* can not only handle cold and hot seasons, etc. (as explained in Ohr Hatorah Sukkos p. 1739) without being [negatively] affected (as explained in Siddur Im Dach p. 365a),

More so: It flourishes and has an **additional** measure of **growth** from experiencing **all** [seasons] (as explained in V'Kacha 5637 ch. 94).¹

(Likkutei Sichos vol. 9, p. 389)

1. It seems that the Rebbe specifically noted this characteristic to these young boys, highlighting their *mesiras nefesh* for Yiddishkeit in Russia. As explained in the sources referenced by the Rebbe, when a Yid has *bittul* and *mesiras nefesh*, his *avodas Hashem* is unwavering regardless of the circumstances of his surroundings.

להעיר שהאתרוג לא רק "מקבל קור וחום כו'" (אוה"ת סוכות ע' א'תשל"ט) ו"אינו מתפעל" מהם (סידור רסה, א), אלא יתרה מזו: "גדל" ומקבל **מכולם** "תוס' צמיחה" (וככה פצ"ד).

RELEASED EST. TIME 5788

**RESCUING JEWISH
AMERICAN YOUTH ONE HOUR A WEEK**



לעילוי נשמת
ר' בנימין בן ר' דוד ע"ה
גלב"ע ו' אלול ה'תשע"ט
תנ"צ'ב'ה'

נדפס ע"י בנו
הרה"ת ר' שמואל אהרן וזוגתו מרת חנה
ומשפחתם שיחיו
נובאק



VEIVEL SCHILDKRAUT VIA JEM108597

THE REBBE DISTRIBUTES CHANUKAH
GELT TO CHILDREN OF RELEASED
TIME, 27 KISLEV 5737*.



NGFIE ARCHIVES

RELEASED TIME IN EAST
FLATBUSH, CIRCA 5711*.

Once, on a Wednesday afternoon, a *bochur* was sitting and learning in the upstairs *zal* of 770, across the hall of the Rebbe's room. The room was empty since all the other *bochurim* were out on "Released Time."

Suddenly the light went out. The startled *bochur* looked up and was astonished to see the Rebbe had entered the room and flipped the light switch. The message was clear: Now was not the time to be learning in *zal*, because on Wednesday afternoon everyone should be on "Released Time."

Providing proper chinuch for children is one of the primary missions of our generation. In 5702* the Frierdiker Rebbe initiated the earliest Lubavitch flagship educational program to bring Yiddishkeit to the furthest reaches of the Jewish community. Utilizing the opportunity granted by the government for public school children to be excused from school one hour per week to receive religious instruction - known as "Released Time" - Lubavitch embarked on an ambitious mission to ensure these children received the education they needed.

Over the next 80 years, Released Time unleashed a revolution on Jewish education in America, transforming the lives of hundreds of thousands of children and inspiring many to enroll in proper Jewish schools. Today the program includes periodic day camps, Shabbatons, home visits, holiday programming and more.

This article will explore the history, impact and importance of this legendary program.

The information contained in this article was culled from the fascinating album:
Shiurei Limmud Hados, Historical Review of the Released Time Program of the National Committee for the Furtherance of Jewish Education.

AMERICA IZ NIT ANDERSH

Upon arriving on the shores of the United States on 9 Adar Sheni 5700*, the Friediker Rebbe declared that whereas many felt America was not a place for the authentic Yiddishkeit that flourished in Europe before the war, he would do everything to show that America was no different. Yeshivas Tomchei Temimim and affiliate schools were immediately established and hundreds of Jewish children started receiving an authentic yeshiva education. But the Friediker Rebbe wanted to elevate the quality of *chinuch* for every Jewish child in the greater New York area.

There were other Jewish day schools and many afternoon *talmud Torahs* in the city, and although some were authentic, many others were unfortunately staffed by teachers who were *mechalelei Shabbos* and who certainly did not personify *yiras Shamayim*, to say the least.

In the month of Cheshvan 5702* the Friediker Rebbe penned a letter¹ to an American *talmid* learning in Yeshivas Tomchei Temimim and an American *talmid* learning in Yeshivas Torah Vodaas, charging them with the task of creating a committee of yeshiva *bochurim* dedicated to providing authentic *chinuch* for all Jewish children in New York, in conjunction with the recently established Merkos L'inyonei Chinuch.

The Friediker Rebbe described the immediate tasks of the committee:

1. To conduct a census in all Jewish communities of the greater New York areas. Coordinate teams of yeshiva *bochurim* to go from door to door, meet the parents and inquire whether their children were learning in an institution that provided an authentic Jewish education. Create a questionnaire that would

On motion duly made and passed, it was decided to establish a division of the activities of MERKOS L'INYONEI CHINUCH, INC. under the name of the "COMMITTEE FOR FURTHERANCE OF JEWISH EDUCATION". This committee's functions would be at present primarily devoted to the development and spread of religious instruction of public school children during the "religion release hour", as well as other activities as will from time to time be assigned to the committee.

A motion was duly made that the person authorized to sign checks on the bank account on behalf of the corporation be the Chairman of the Executive Committee and the Treasurer. This motion was carried.

There being no further business the meeting adjourned. Dated the 7th day of October, 1943.

M. S. Schwartz
Chairman

N. M. Friedman
Secretary

פרסום
ראשון!

COURTESY OF MERKOS L'INYONEI CHINUCH

EXCERPTS FROM THE "MINUTES" OF THE FIRST MEETING OF THE BOARD OF DIRECTORS OF MERKOS L'INYONEI CHINUCH, HELD ON 26 TISHREI, 5703 IN 770 WITH THE PARTICIPATION OF THE FRIEDIKER REBBE.

1. To help obtain the names of the children, their addresses and the schools they attended. If their children were not yet enrolled in proper Jewish schools, encourage them to do so and recommend the closest one to them. If tuition was the challenge, find ways to subsidize it.
2. To visit every Jewish school and politely gather information on its size, the observance level of the principals and teachers, and what type of curriculum and books they used. Communicate with the faculties that a list would be compiled and publicized of all the Jewish schools that provided an authentic Jewish education, to raise their enrollment and arrange financial aid for them as well. At the same time this list

would expose those schools who called themselves *Talmud Torahs* but in truth were providing the exact opposite type of education—the "*treifeh Talmud Torahs*."

"When you truly care for the proper *chinuch* of these children with a 'yiras Shamayim gefil' your work will inspire the schools currently lacking in areas of yiras Shamayim to make the necessary changes."

On several occasions, the Friediker Rebbe declared that the call of the hour for all *talmidei hayeshivos* in America was to dedicate themselves to rescuing as many children as possible from the *treifeh Talmud Torahs* and enable them to have a proper *chinuch*.

A committee named "Vaad Maginei Chinuch Hakosher" was established and *talmidim* of several *yeshivos* spent their lunch breaks canvassing Jewish neighborhoods. Although they were successful in convincing the parents

of many children to attend the right schools, it was impossible to reach the tens of thousands of Jewish children throughout the city and bring them to the right schools. An alternative avenue was desperately needed to bring Yiddishkeit to these children.

RELIGIOUS INSTRUCTION BECOMES LEGAL

A bedrock of the American governing system is the separation of Church and State, ensuring the government does not impose a specific religion on its citizens. As such, formal religious education is prohibited in American public schools.

During the school year of 1925-26 (5686), several non-Jewish religious organizations made an arrangement with the school district of White Plains, NY to allow the children to attend religious classes for one hour a week. The classes were taught by teachers not associated with the schools, off school grounds. A similar system had been legally approved in the state of Indiana in 1914 (5674), but there was no such law in New York State.

This new arrangement stirred controversy, and the next year, a lawsuit was brought before the New York State Court of Appeals. The court ruled that the weekly religious instruction off school grounds was not in violation of any laws, but the

controversy continued to play out in the court of public opinion.

Finally, in 1940 (5700), the New York State Legislature voted into law the provision for public school children to receive religious instruction for one hour each week, in accordance with guidelines set forth by the State Board of Regents, provided parents allowed their children to attend.

For a year after the law came into effect, mostly non-Jewish organizations took advantage of it. There were perhaps 25 Jewish classes in all of New York City, mostly because

almost all Jewish organizations opposed the idea from the outset.

Rabbi Chaim Tzvi Konikov was the *rav* of the Tzemach Tzedek shul in Williamsburg and the administrator of the local Beis Rivkah school for girls. In the winter of 5702* he learned about the Released Time program happening in his area for other faiths and reasoned it was a golden opportunity to reach the vast majority of local girls not currently enrolled in the Beis Rivkah.

He started his own program for Jewish children but it was very difficult for him. He sent a letter to



A RELEASED TIME CLASS IN EAST FLATBUSH, 5711*.

NCFJE ARCHIVES

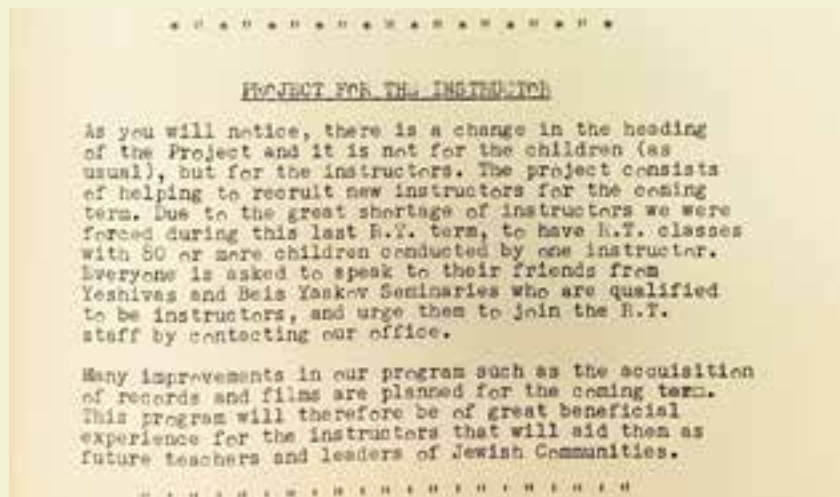


FIRST CFJE DINNER, 5709.

NCFJE ARCHIVES



ANNUAL CFJE CONVENTION, 6 SHEVAT 5711.



EXCERPT FROM THE TEACHER'S GUIDE OF 5720.

the Friediker Rebbe describing the program and its potential, and the letter was immediately forwarded to the Rebbe, the chairman of Merkos L'inyonei Chinuch.

On 7 Shevat 5703^{*2} the Rebbe notified Rabbi Konikov that his letter was received and that Merkos had undertaken the task of providing Released Time programming for all Jewish children in New York.

The above-mentioned committee was charged with coordinating Released Time, and within a year over 2,000 boys and girls were enrolled. *Talmidim* from several *yeshivos*

volunteered to teach every Wednesday, a teacher's guide was published with regularity and the program became known as "מיטוואך שעה – Wednesday Hour."

Although there were some boroughs that had designated a different day of the week for Released Time, this is the name the program became widely known as, and this is the term often used in the *sichos* and *igros* of the Rebbeim.

The program was wildly successful and committee members were happy to report on the weekly classes as well as the fact that so many children

had enrolled in proper schools as a result of their inspiration. The Friediker Rebbe responded³ that their accomplishments until then were entirely insufficient. While 2,000 students may be a nice number, it does not account for even a percentage of the amount of children who so desperately need a proper *chinuch*. There was much more work to be done!

In the same letter the Friediker Rebbe named the committee "Committee for the Furtherance of Jewish Education."

On 3 Nissan 5704^{*4} the Friediker Rebbe instructed Merkos L'inyonei Chinuch to establish an official organization to lead the Released Time efforts. It should be called שעה - של"ה לימוד הדת with an official mission statement, bylaws, budget, logo and a dedicated director. (The name later became שיעורי לימוד הדת.)

This organization would operate independently but under the supervision of Merkos. This made the *peulos* of Shaloh not a uniquely Lubavitch project and would therefore involve young men and women from all segments of the *frum* community.

Yeshivos from all across the spectrum—Reb Yitzchok Elchonon, Reb Chaim Berlin, Yavneh, Torah Vodaas and others—were involved in Released Time. In each *yeshiva* there was a liaison to the CFJE to recruit the *bochurim*, ensuring they received teacher's guides and had their expenses covered each week.

In addition to teaching the classes, scores of volunteers were needed to recruit students to participate in Released Time. One could not walk into a public school and announce that all Jewish children should follow them to the nearest shul. Every parent needed to sign a document requesting the school allow their children to join the Released Time program. *Yeshiva bochurim* would canvas entire

THIS IS THE MISSION OF YESHIVA BOCHURIM

There were those who found it odd that yeshiva bochurim were dedicating so much time to this activism, reasoning that they should be focusing all of their time and energy on their learning instead. But the Rebbeim clearly instructed differently.

In the winter of 5703* one of the bochurim involved with Released Time wrote a letter to the Frierdiker Rebbe expressing his inner turmoil at the fact that his activism is taking away time from his learning and distracts him while he's learning as well. In response,⁷ the Frierdiker Rebbe explained how essential chinuch work is, eclipsing everything else.

"Words are inadequate to express the great merit one has from doing this holy work. All the supernal angels and heavenly neshamos in Gan Eden are jealous of all those involved in the mission of saving Jewish children from the web of kefira spun by the apostate faculties of the treifah Talmud Torahs, and bringing these children under the wings of the Shechina in the proper Talmud Torahs.

"The Mittlerer Rebbe writes that spiritual death is worse than physical death. Imagine you saw Jewish children drowning or trapped in a burning home, and you and your friends had the ability to rescue them from death. Would you or your friends stand back and be concerned about your Torah learning?!

"All the more so when you witness so many Jewish children drowning in the sea of kefira and being burned by the poisonous kefira they are being exposed to. How can you and your friends be concerned about your Torah learning?! You must all 'cast your lives aside' and work with much mesiras nefesh and enthusiasm!

"The state of affairs of chinuch is the responsibility of the yeshiva bochurim. The rabbonim are doing their part but you must get the job done. Each one of you must realize your purpose and obligation."

Regarding his distractions during learning, the Frierdiker Rebbe dismissed the issue as his general problem with focus, and not the fault of the activism.

"Apparently it is your nature to be distracted and this happened before your activism. You must train yourself to control your thoughts so that when you are learning nothing else should distract you."

In the spring of 5715* a certain Chossid wrote a letter to the Rebbe asking whether it was appropriate for yeshiva bochurim to dedicate time to recruiting new students to the Reshet Oholei Yosef Yitzchok

schools in Eretz Yisroel. The Rebbe replied in sharp and direct terms:⁸

"I was shocked to [read such doubts] from you, more than from other Chassidim in Eretz Yisroel. You were in America when the [Frierdiker] Rebbe—the nossi of klal Yisroel, not just anash—sent out the talmidei hatmimim to do chinuch work. He chose the 'cream of the crop' and dispatched them to arei hasadeh to establish yeshivos in order to teach alef beis, reading, siddur, Chumash, Mishnah and Gemara, despite the fact that these talmidim were capable of accomplishing much in learning Chassidus in addition to nigleh.

"You are also aware of the Mitvach Sha'ah program and its purpose to teach young children who do not even speak Yiddish and need to be told about reciting Modeh Ani, the basics of Shabbos observance, etc. For this the [Frierdiker] Rebbe also dispatched the yeshiva bochurim, even those already involved in learning Chassidus and davening b'avodah despite the fact that the number of talmidim in Tomchei Temimim at the time was very small..."

Rabbi Aharon Cousin, who learned in 770 in the 5710s*, relates:⁹

"One year my birthday occurred on a Wednesday and when I was in yechidus a few days earlier I asked whether I should go to Released Time or perhaps I should skip it in order to learn more Torah on that day. Putting a great deal of emotion into his words, the Rebbe rejected the idea outright saying "Avadeh zolstu gayn—of course you should go!" adding that I should teach the kids something extra special precisely because it was my birthday.

"A friend of mine wrote to the Rebbe that he wanted to be exempt from doing Released Time because he didn't think reciting brachos with the children and giving them prizes accomplished much. Furthermore, it took three to four hours out of his day, travelling to Coney Island and back, and he felt his time would be better spent sitting and learning. He also argued that the thought of knowing he would have to disrupt his studies preyed on his mind all week. So he asked the Rebbe's permission to be exempt.

"The Rebbe wrote back to him: 'I want you to know that all the neshamos in Gan Eden, even the soul of Moshe Rabbeinu, are envious of you because you have the opportunity to recite Shema with young Jewish children. The mitzvos you do with those precious children certainly will have an everlasting effect."



A RELEASED TIME CLASS AT HEBREW LANGUAGE ACADEMY (HLA) OF BROOKLYN, TEVES 5779.

neighborhoods, going door to door making parents aware of their local program and encouraging them to sign up.

Proper locations needed to be arranged, treats and supplies purchased and delivered in an orderly fashion, and money needed to be raised as well. All this was accomplished in those early years exclusively by yeshiva *bochurim*.

In addition to the weekly classes, much thought and energy was invested to ensure the children applied their lessons on a daily basis and the CFJE provided hundreds of pairs of tzitzis, mezuzos and other *tashmishei kedusha* to the children and their families free of charge.

On Chai Elul 5704*, the Frierdiker Rebbe spoke a *sicha*⁵ at the conference of Agudas Chasidei Chabad at the Park Manor Ballroom and summed up the Released Time program as follows:

"This past year 3,000 students were enrolled in the Mitvach Sha'ah program. They were taught about emunah in Hashem and recited brachos together. The children come from treif homes, without mezuzos or Shabbos,

yet the children are reciting brachos, pesukim and the like. This causes a big commotion in heaven and all the malachim come [to witness it]."

During Chanukah 5705* the CFJE organized their first annual convention for the many volunteers and activists involved with Released Time, featuring renowned educators and motivational speakers to inspire everyone to increase their dedication to Released Time. After the main speeches, there were smaller sessions where the activists would discuss issues with the program and devise solutions on how to enhance the weekly classes.

The Frierdiker Rebbe sent a special letter to the participants and this became a yearly tradition which the Rebbe continued after Yud Shevat.

In the letter to the first convention the Frierdiker Rebbe set a goal for them to recruit at least 5,000 students to Released Time for that year.

The *peulos* of Released Time were not limited to New York City. Shluchim, who had been recently sent to open *yeshivos* in many cities, started Released Time programs too, and by the summer of 5705* Merkos

reported in the *Pardes Bulletin* that Released Time was up and running in cities throughout New York State such as Buffalo, Rochester, Monticello and Ellenville, and all over North America—in Illinois, Massachusetts, New Jersey, Pennsylvania, Connecticut, California, Rhode Island and even Canada.

In the summer of 5705*, Rabbi Yaakov Yehuda Hecht was appointed to lead the CFJE and the Released Time program.⁶ Under his leadership, the CFJE and the Released Time program grew exponentially and within a few years over 10,000 children were participating every week in New York City alone.

With this growth, the finances increased and an annual dinner was arranged featuring the "who's who" of the New York Jewish philanthropic community. The Frierdiker Rebbe and the Rebbe both sent special letters to the first dinner in Adar 5709*, a tradition the Rebbe continued after Yud Shevat.

PUBLICATIONS

As mentioned earlier, the CFJE published weekly teacher's guides to help the volunteers prepare for the Released Time classes. The Frierdiker Rebbe was very pleased with the idea, encouraging them to have the guides reviewed by professionals and to ensure that the volunteers had them several days in advance so that they could be properly prepared.

In addition, the Frierdiker Rebbe instructed them to publish a small, eight-page booklet to be distributed to the students free of charge that would contain some *tefillos* such as *Modeh Ani*, some of the *birchos hanehenin*, *Shema Yisroel*, *Baruch Sheim*, *Torah Tziva* and *Beyadcha*, as well as messages encouraging them to honor their parents, learn well and participate in *Mesibos Shabbos*. That

year 10,000 copies were published and distributed.

In 5705* Merkos began publishing a monthly booklet titled SHALOH with four sections: 1. A story focused on teaching a *halacha*. 2. A story in installments about Jewish history. 3. A story focused on teaching *middos* and *derech erez*. 4. A comic strip.

The comic strip was created by artist Mr. Michel Schwartz and the Rebbe was deeply involved in the concept as well as the details of the drawings.

Twenty-four booklets were published in 5705*-5706* and another twenty-four booklets were published in 5721*-5722*.

Although the target audience of the SHALOH booklets were the Released Time children and the Teachers Guides were created for the Released Time instructors, they served as an invaluable resource for Jewish schools around the world at a time when there was almost nothing available in the realm of professional Jewish curricula.

MISGUIDED OPPOSITION

Despite the fact that the weekly hour of religious instruction for public school children was the state law, there were many who continued to oppose the idea for different reasons, led by Jewish organizations from opposite ends of the spectrum.

One form of opposition, coming mainly from those seeking to weaken Jewish education in general, argued that any vestige of cooperation on the part of the public school system facilitating religious instruction was in violation of the constitutional premise of separation of Church and State. This laughable approach was championed by many secular Jewish organizations and movements who actively supported efforts to overturn the law in the courts and in local legislatures.

In 5708* a Jewish mother and a Protestant mother filed a lawsuit



FIRST ISSUE OF THE SHALOH PUBLICATION.

KEHOT PUBLICATION SOCIETY

SECOND EDITION OF THE RELEASED TIME TEACHER'S GUIDE, WITH LESSON PLANS FOR A FULL YEAR. PUBLISHED 5720*.



RELEASED TIME STUDENTS SING AT A CONCERT ARRANGED BY CFJE, 5705*.

NCJIE ARCHIVES



RELEASED TIME INSTRUCTORS BY THE CFJE CONVENTION OF 5709*.

NCJIE ARCHIVES

against the City Board of Education claiming that the religious instructions were unconstitutional. The struggle reached the United State Supreme Court and in the spring of 5712* the Released Time program was found to be constitutional.

The New York Times reported on the landmark decision:¹⁰

“The Supreme Court’s decision upholding the released time program for pupils in New York State ‘places the final stamp of approval’ on the plan, Andrew G. Clauson Jr., president of the City Board of Education, declared yesterday...

“The decision had been awaited with much interest since a 1948 Supreme Court decision found that the released time as practiced in Champaign, Ill. violated the Constitution. There the instruction was conducted within the schools by religious instructors of various faiths who came into the classrooms. In New York City, religious instruction is not given on public school property...

“Justice Douglas, writing for the majority, disposes of the constitutional question as follows: ‘We follow the McCollum Case [from Champaign]. But we cannot expand it to cover the present released time program [as practiced in New York City] unless separation of church and state means that public institutions can make no adjustments of their schedules to accommodate the religious needs of the people. We cannot read into the Bill of Rights such a philosophy of hostility to religion...

“We find the majority opinion persuasive...

“In this time of so much moral bankruptcy, with the demonstrated need for religious and ethical training, we feel that the door cannot be closed to a program—shared by 2 million or more young children over the nation each year—that offers promise

of strengthening the religious and moral fiber of our youth.”

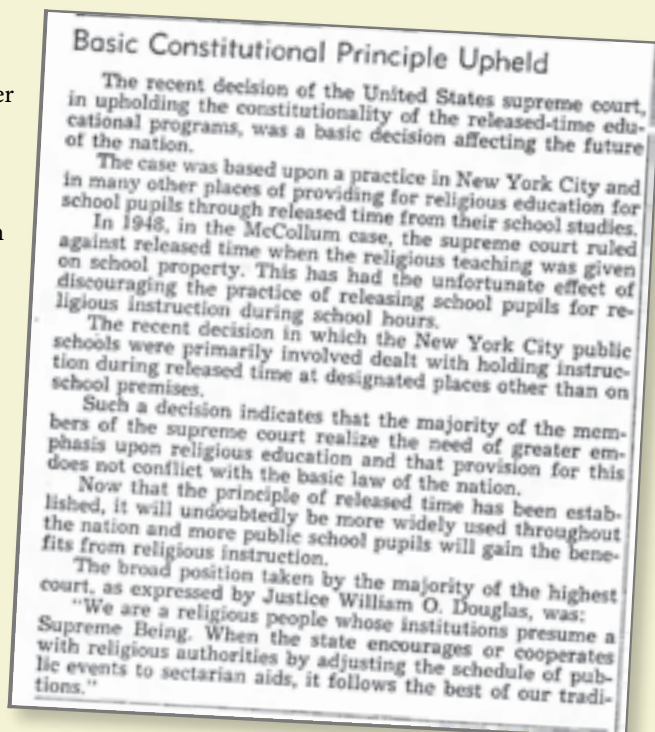
Another form of opposition came from several *frum* enclaves in the Jewish community. They reasoned that a program providing a bare minimum of Jewish education would suffice for many parents, discouraging them from sending their children to Jewish schools.

Besides, how much can you teach these children in one hour a week, argued some.

Over time both of these arguments proved to be baseless. The fact was that the Released Time program encouraged thousands of children, who otherwise had no connection to any type of Jewish education previously, to enroll full time in Jewish schools.

Regarding the many thousands more who remained in public schools, the weekly hour provided them with an education they would have otherwise never received. And we should never underestimate the value of a Jewish child reciting “Shema Yisroel” or a *bracha* over a treat, even once in their lifetime. All the more so on a weekly basis.

In addition, since the weekly religious instruction was a fact of life, there were many Jewish children who were participating in the non-Jewish religious Released Time programs, *Rachmana litzlan*, because there was no Jewish programming available in their schools and they did not want to be different than their gentile friends. The CFJE Released Time program was helping avert this disaster as well.



THE SUPREME COURT’S DECISION WAS REPORTED AROUND THE COUNTRY. GREENSBURG DAILY NEWS (GREENSBURG, INDIANA), 13 MAY 1952 (LAG B’OMER 5712).

The successes were so obvious that over time even the ardent opponents were forced to begrudgingly admit that given the circumstances, Released Time was the most powerful antidote to the tragic reality of Jewish education in America.

In a fascinating letter penned by Dr. Nissen Mindel in 5724* on the Rebbe’s behalf addressing the issue of school prayer, he refers to the Released Time program and its undeniable success:¹¹

“Anyone who knew the late Lubavitcher Rebbe of saintly memory, either personally or by reputation, knew of his self-dedication to Torah and to one hundred percent Yiddishkeit, and also knew of his vast experience in Chinuch. No one, therefore, could make the charge that by initiating and developing the Release Time program, consisting of one hour a week, he would undermine the religious character and the future of the children (though there was some bitter opposition due to ill advised or misguided reasons.)

THE CORPORATION

One week after Yud Shevat 5711* the Rebbe gave an interview to the Yiddish newspaper “פארווערטס—Forward” and amongst many topics highlighted the importance of Released Time.

“There is a law permitting school children to leave public school for one hour a week to receive religious instruction. The Catholics and Protestants utilized the opportunity, but not the Jews. The [Friediker] Rebbe came and said ‘Call upon the young boys and girls to teach these children Yiddishkeit. If they aren’t educated themselves, let them become educated. Take the children out of public school for one hour a week and bring them here.’ Thus started a major movement under the directorship of Rabbi Yaakov Hecht and Mr. Moshe Morgenstern, a movement with great success.”

Two months later, at a meeting held in 770 on 7 Adar II, the Committee for the Furtherance of Jewish Education was incorporated as an official corporation with the Rebbe signed on the Certificate of Incorporation as the first trustee (see photo). In addition, the Rebbe accepted the title of *nossi* of the CFJE.



CERTIFICATE OF INCORPORATION OF CFJE, 5 ADAR II 5711*.

“If when the program was initiated over twenty years ago, there could be room for a difference of opinions to whether it was a wise approach, everyone must now admit that the program has been highly successful in that it has been instrumental in producing Rabbis and Torah-observing laymen, through the stimulus which that single hour a week has given many children to pursue their religious education in the Talmud Torah Hebrew Day Schools and Yeshivot.”

LUBAVITCH AT THE WHITE HOUSE

In 1909, President Theodore Roosevelt convened the first White House Conference on Children and Youth. From then on, every 10 years the White House hosted thousands of delegates for a week of discussions devoted to improving the lives of children across the nation. Each conference focused on issues relevant to the decade in which the conference was held.



THE LUBAVITCHER DELEGATION TO THE WHITE HOUSE, 5720*.
LEFT TO RIGHT, RABBI ZALMAN POSNER, RABBI YAAKOV YEHUDA HECHT, RABBI URIEL TZIMMER, DR. NISSAN MINDELE, RABBI DAVID HOLLANDER.

EXTRA TEN MINUTES

The purpose of Released Time is to influence the children to apply the lessons they are learning during that hour at home. In a *duch* from the winter of 5723* it was reported to the Rebbe that “in most cases, the teacher stays 10 or more minutes longer past three o’clock in order to speak to the children on an informal basis about doing the mitzvos, going to Talmud Torah, etc.”

On this specific detail the Rebbe responded “ת”ח על—הבשורות טובות—thank you for the good tidings.”

In 5727*, when Rabbi Shlomo Cunin was seeking to bring another shliach to Los Angeles to lead the Released Time program there, he mentioned to the Rebbe in *yechidus* that he would like to offer the position to Rabbi Avrohom Levitansky. The Rebbe asked if Rabbi Levitansky was involved with Released Time as a *bochur* in New York, and when Rabbi Cunin answered in the affirmative the Rebbe asked if he remained after the classes to speak with the children.

Clearly, the Rebbe expected that the *bochurim* take an active interest in the children’s growth in Yiddishkeit and not run away from the class after delivering the obligatory one hour of instruction.



CFJE SUMMER CAMP, 5712*.

LIBRARY OF AGUDAS CHASIDEI CHABAD



BIKKUR BAYIS WITH RELEASED TIME CHILDREN, CIRCA 5710*.

NCJE ARCHIVES



BIKKUR BAYIS WITH RELEASED TIME CHILDREN, CHANUKAH 5779*.

YOSSI SPIERO



NCFJE ARCHIVES

A RELEASED TIME CLASS IN EAST FLATBUSH, CIRCA 5705*.



NCFJE ARCHIVES

A RELEASED TIME CLASS IN EAST FLATBUSH, 5711.

The conference of 1960 (5720) marked the 50th anniversary since its inception and Lubavitch was represented with a unique delegation: Rabbis Yaakov Yehuda Hecht, Dovid Hollander, Nissen Mindel, Zalman Posner and Uriel Tzimmer. The conference was held in Washington D.C. from 28 Adar through 5 Nissan 5720*.

This marked the first time Lubavitch participated in such a high profile national event, and they were instructed by the Rebbe on three specific agenda items they were to advocate for:

1. Federal financial aid for parochial schools.
2. Greater opportunities for religious instruction such as Released Time.
3. To separate the genders in school, thereby raising the moral standards of the schools and the students.

There were various forums at the conference but the Lubavitch delegation participated specifically in the forum dedicated to moral and ethical education. All three agenda items were controversial, with the

greatest challenge coming specifically from Jewish organizations misguidedly fixated on eradicating religion from the public sphere.

The Lubavitcher delegation waged a fierce battle in favor of Released Time. Ultimately the battle was won and the conference, with a majority of 206 over 147, adopted resolution #459:

“That children and youth be granted greater opportunities for specific religious education in many weekday activities, including released time or diminished time from public school for programs under the supervision of local religious bodies.”

The delegation's mission was considered a major success. During the farbrengen of Acharon Shel Pesach several weeks later, the Rebbe spoke in sharp terms about those who constantly seek to undermine the efforts to provide more children with proper *Yiddishe chinuch* and that their *yetzer hara* devises strange ways of convincing these naysayers that their arguments are rooted in concerns of *yiras Shamayim*.

On a practical note, the Rebbe called on everyone to redouble their efforts in ensuring the Released Time

program grow and to influence those not yet convinced of its importance to finally realize their mistake.

“When you will do so in a pleasant manner, especially through providing clear proofs, pointing out lebedikeh kinder, living children that were rescued through the weekly Released Time hour: Here is a child now learning in a Talmud Torah or a yeshiva; here is a girl now enrolled in a Beis Rivkah or a Beis Yaakov; here is a woman already married and building a proper Jewish home. This will certainly have the desired impact [on those currently opposed to it].”¹²

SUMMER CAMPS, RALLIES AND THE ISRAELI DIVISION

As the stated purpose of Released Time was to provide a wholesome Jewish education to children who otherwise would not have access to it, Rabbi Hecht felt the need to open a kosher summer overnight camp for girls. Camp Emunah was established in 5713* and the Rebbe visited the camp grounds in Greenfield Park, NY during the historic visits to Gan Yisroel.¹³

Over the years CFJE had established many summer day camps



LAG B'OMER 5726*.

NCFJE ARCHIVES

in the city as well, going back to the 5700s*.

During Chanukah 5731*, Released Time started a yearly tradition of inviting the students of Released Time to 770 to join the Rebbe for Mincha and menorah lighting. Students from local *chadarim* started joining as well. In 5738*, after the children said the 12 Pesukim the Rebbe spoke a *sicha* for them and Rabbi Hecht translated in English for the benefit of the Released Time children. Afterwards the Rebbe distributed *Chanukah gelt* to the children through their instructors.

After the disaster of the Yom Kippur War, many Israelis immigrated to the United States and a large number of them settled in Queens. Mostly for financial reasons, the

vast majority of these children were enrolled in public schools instead of Jewish schools and they received no Jewish education at all.

Bochurim in 770 initiated and developed a special Israeli division under the Released Time umbrella catering to these children who would not gain much from attending the regular English-language Released Time classes. In addition, the Machneh Yisrael Day Camp was established in Queens under the auspices of Released Time.

In honor of 15 Shevat 5736* they started publishing short pamphlets entitled *Daf Layeled* and *Daf Lahorim* in Hebrew with short instructions connected with Yomim Tovim, etc.

The following episode illustrates the great attention the Rebbe paid to these pamphlets. Early one Wednesday morning, Rabbi Shmuel Zalmanov, the coordinator of the Israeli Division, submitted the *Daf Layeled* for Purim to *mazkirus*. Barely an hour after the Rebbe arrived at 770, Rabbi Zalmanov was urgently called to *mazkirus* and notified that the Rebbe made a correction to the pamphlet.

In the pamphlet there was a short description of the Purim story and Mordechai was presented as the uncle of Esther. The Rebbe corrected the narrative by writing “בן, מן [ילת]” — He was a cousin, see Megilas Esther, *Perek 2 Possuk 7* — correct it.” The Megillah clearly states that Esther was Mordechai’s cousin!

Of all the urgent mail waiting for the Rebbe's response, the pamphlets being distributed to the Israeli children educated by Released Time needed to have the most accurate information about Purim. All the instructors were told to add the word **בן** before the word **דוד** thereby changing the meaning from "uncle" to "cousin" before distributing the pamphlets to the children.

A year later, when Rabbi Zalmanov needed to return to Eretz Yisroel, the Rebbe ensured that he found a substitute to run the program in his absence.

During the 5740s* the concept of Jewish children attending Jewish day schools and yeshivos became more popular, and the amount of Jewish children attending public school in New York City had diminished dramatically; so participation in Released Time had dwindled considerably. Rabbi Hecht suggested that the program be rescheduled to Sunday which would provide better flexibility as well as opportunity to attract more children.

The Rebbe advised against it saying that since the idea of Released Time happening on Wednesday, specifically during the school week, was initiated by the Friediker Rebbe, he does not want to make any changes to the program.

It is important to realize that an integral element of the impact Released Time had on the children was the fact that the classes occurred during school hours. This emphasized that religious instruction was as important as all other school subjects, just not permitted to be taught on school premises.

HISTORIC FARBRENGEN

On the morning of the second day of Sukkos 5737*, a short while after the Rebbe had given his *arba minim* for the Chassidim to *bentch* on in



CFJE DAY CAMP.

NCFJE ARCHIVES



RELEASED TIME DAY CAMP, WINTER 5780.

NCFJE/MENUSH AMIT

the Sukkah, he called for Rabbi Meir Harlig and asked him if he had seen Rabbi Yaakov Yehuda Hecht yet. When the Rebbe asked again some time later, a family member walked to East Flatbush where Rabbi Hecht served as the rav in a shul and notified him that the Rebbe was asking for him.

After Shacharis, Rabbi Harlig notified the Rebbe that Rabbi Hecht had arrived. The Rebbe gestured for

Rabbi Hecht to enter his room and told him that he would like to have a farbrengen ending with *kos shel bracha* for the Released Time children on Wednesday, the third day of Chol Hamoed, in the large Sukkah adjacent to 770.

The next day the Rebbe sent a note to Rabbi Hecht with a detailed program for the farbrengen. (See sidebar)

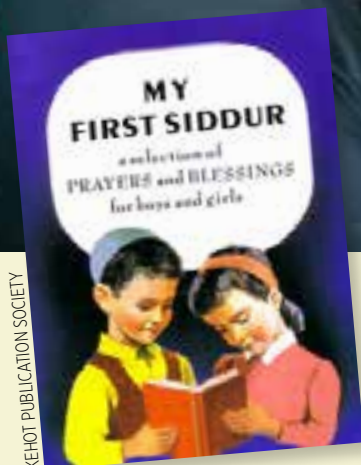


FARBRENGEN WITH THE CHILDREN OF RELEASED TIME IN THE SUKKA, 19 TISHREI 5737*.

VELVEL SCHILDKRAUT VIA JEM 108755



LEVI FREIDIN VIA JEM 235819



KEHOT PUBLICATION SOCIETY

IN HONOR OF YUD SHVAT, 5750*, RABBIS YAAKOV YEHUDA AND SHIMON HECHT PRESENT THE REBBE WITH COPIES OF THE NEWLY DESIGNED SIDDUR PRINTED FOR RELEASED TIME. RABBI YAAKOV YEHUDA SAID IT WAS FROM THE PRINTING OF THE “FIRST 40,000”, WITH MANY MORE TO COME.

Hodakov that the farbrengen was very beautiful.¹⁴



Today, 80 years later, Released Time continues to be an essential duty of the *talmidim* learning in the Central Tomchei Temimim in 770. Close to 1,000 *Yiddishe kinderlach* from over 80 public schools are “released” at 2:00 p.m. every Wednesday to learn the basics of *Yiddishkeit* and *aleph beis*, recite *brachos*, and get a major boost of Jewish pride. As in the past, they continue to influence approximately ten percent of their students annually to transfer to yeshiva day schools, arrange special events for Yomim Tovim, Shabbatons, winter and summer day camps, and facilitate visits to the students’ homes several times a year.

During the farbrengen of Shabbos Parshas Ki Seitzei 5750*, two days before the *shloshim* after the passing of Rabbi Hecht, the Rebbe spoke a *sicha* about the significance of *chinuch*, and especially the *chinuch* of public school

children, and how crucial it is to bringing the *geulah*.

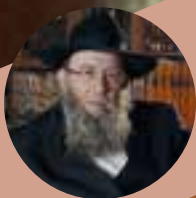
*“Notwithstanding everything he [Rabbi Hecht] and others have accomplished in this area—the fact that the geulah has not yet arrived is proof that there is still much more to be done. This will certainly hasten the arrival of Moshiach.”*¹⁵ **T**

1. Igros Kodesh Rayatz vol. 6 page 42.
2. Igros Kodesh vol. 1, p. 78.
3. Igros Kodesh Rayatz vol. 8, p. 204.
4. Ibid. p. 250.
5. Sefer Hasichos Admur HaRayatz 5704 p. 164.
6. See *A Staunch Soldier*, Derher Teves 5778.
7. Igros Kodesh Rayatz volume 7 page 126.
8. Igros Kodesh vol 11 page 93.
9. Here is My Story, JEM. chabad.org/3711266
10. SHALOH page 95.
11. Ibid. p. 169.
12. Toras Menachem vol. 28, p. 62.
13. See *In the Rebbe’s Reshush*, Derher, Av 5775.
14. For more details and photos of this historic farbrengen, see *A Chassidisher Derher Issue 24* page 68: *Gathering in the Sukkah*. Video available at: chabad.org/3077584
15. Sefer Hasichos 5750 vol. 2, p. 666.

The announcement of this unique and historic farbrengen set 770 abuzz. In less than three days all the parents needed to be notified of this special opportunity and the logistics of transporting the children from their schools to 770 and then back home needed to be arranged.

Only the children, their instructors and those directly involved with Released Time were allowed to be present in the sukkah for the farbrengen. The *minyan* handpicked by the Rebbe to make “Hamotzi” at the farbrengen consisted of the Rebbe, the six members of *mazkirus*, Rabbi Hecht, Rabbi Mordechai Mentlik and Rabbi Berel Junik.

At 3:15 the children joined the Rebbe in shul for Mincha and by 4:15 everyone was ready for the Rebbe to enter the sukkah. The program went smoothly as planned and the Rebbe commented later to Rabbi



TO RELIVE A TISHREI

Memories and experiences with
Rabbi Yisroel Glitzenstein

לע"נ
הרה"ח הרה"ת ר' שמעון
בהר"ר שמואל זאנוויל ע"ה הי"ד
גאלדמאן
נלב"ע כ"ט תשרי ה'תשע"ז
ולע"נ זוגתו
מרת אסתר
בת הרה"ח ר' יוחנן ע"ה
גאלדמאן
נלב"ע ט"ב תשרי ה'תשע"ד
ולע"נ
ר' יצחק יעקב ב"ר משה ע"ה
סיימאן
נלב"ע ד' אדר א' ה'תשע"ט
תנ"צ'בה'



In honor of *chodesh hashvi'i*, we sat down for an exclusive interview with Rabbi Yisroel Glitzenstein of Eretz Yisrael, who shared with us some of his voluminous memories and stories from the Tishreis he spent with the Rebbe.

My Tishrei with the Rebbe

My first Tishrei with the Rebbe was 5733*, half a year after my arrival for *kvutza* before Yud-Aleph Nissan 5732*.

From that year onward, I had the merit to come many times for Tishrei—I spent a total of 17 Tishreis (or partial Tishreis) in 770—even after I got married and moved on *shlichus*.

Tishrei Commences

Around Chai Elul, the first guests would arrive for Tishrei. It was usually a group of some 10 people, among them Reb Zushe Wilimovsky, Reb Dovid Chanzin and Reb Berke Chein.

In those years, we rarely sang *niggunim* as the Rebbe entered the shul. Normally, as the Rebbe approached, a loud shushing would be made, and the entire 770 would stand erect and silent. You were able to hear a pin drop during those moments.

The only occasions we sang were when specific individuals would visit and themselves begin the songs with the Rebbe's approval. When Reb Zushe would come to 770, he would stand on a bench and lead the singing before and after davening. That's when you felt that Tishrei had arrived.

One memory sticks out from my first year in 770: When the Rebbe returned from the Ohel on Erev Rosh Chodesh Elul 5732*, he entered the *zal* for Mincha still wearing the silk *kapote* he normally wore to the Ohel. That was a sign that a surprise *farbrengen* was in the works, as the Rebbe would wear the silk *kapote* at the *farbrengen* too.

Sure enough, the Rebbe glanced at Rabbi Hodakov after davening, hinting that he wanted to speak to him. A short time after entering the Rebbe's room, Rabbi Hodakov emerged with the news

“It ushered in Elul—my first Elul in 770—in a very powerful way.”



RABBI GLITSENSTEIN (CENTER TOP) ON THE WAY TO NEW YORK FOR TISHREI, 16 ELUL, 5737*.

that there would be a short *farbrengen* after Maariv.

At the *farbrengen*, the Rebbe delivered a beautiful *maamar* beginning with the words *Ani Ledodi*. Years later, the Rebbe was also *magiah* the *maamar*. I distinctly recall how it ushered in Elul—my first Elul in 770—in a very powerful way.

A Serious Reminder

There were two times that the Rebbe would enter the big shul with a very serious expression: At one o'clock in the morning for the first Selichos and at one o'clock in the morning on Hoshana Rabba for Tehillim. I remember it being a very striking scene.

Selichos during the week were held early in the morning in the downstairs shul. On one occasion that I remember, the Rebbe happened to remain in 770 very late at night, and a small *minyan* for Selichos was arranged in the small *zal* before the Rebbe left for home.

I once watched Reb Zushe Wilimovsky stand deep in thought on 770's steps to the sidewalk with his back facing 770, when the Rebbe suddenly passed by



SELICHOS, 29 ELUL 5745*.

him from behind. The Rebbe was on his way to the *mikveh*.

This was during the days of Selichos. Seeing his serious face, the Rebbe said, “*Uder zein besimcha, uder zogen Selichos—either be joyful or recite Selichos...*”

Pre-Rosh Hashanah Dveikus

After Shacharis on Erev Rosh Hashanah, the Rebbe would receive *panim*. In later years, this would take place over several days, but in the early 5730s* the Rebbe would receive them all on Erev Rosh Hashanah, standing near his room for many hours. At some point, they would pause the line and the elder Chassidim would present the *pan kloli* and the Rebbe would respond with a *bracha*. Right

after receiving the *panim*, the Rebbe would travel to the Ohel.

Reb Binyomin Klein would drive a second car behind the Rebbe and I would often catch a ride with him.

It often happened that we would arrive at a traffic light right next to the Rebbe's car, with the Rebbe in full view. I tried not to look but one time Reb Binyomin suddenly urged me, "Look at the Rebbe, you'll see something amazing."

I looked over, and saw the Rebbe holding a Tehillim and saying the words with a profound *dveikus*, shaking back and forth. It was a powerful image, the likes of which I had never seen before. It is a scene I will never forget and I like to remind myself of it every time I reach the same traffic light when riding from Crown Heights to the Ohel...

A Conversation on High

Erev Rosh Hashanah was one of the only times a year¹ we were allowed in the Ohel together with the Rebbe, and I always used the opportunity to see how the Rebbe conducts himself there. It was fascinating.

The Rebbe would begin by reciting Maaneh Lashon, slowly and carefully, until he arrived at the point where one reads the *pan*. Then, before reaching into the bag of *panim*, he would begin to quietly speak, sometimes in quite an animated fashion, moving his hands up and down. This would often go on for 10 or 15 minutes.

On one occasion, as the Rebbe was talking, I noticed him suddenly begin searching through the bags of letters. He picked up one stack of letters, glanced at it and put it back. Then he picked up another stack, looked at it and pulled out one letter. As he found it, he continued to speak, while ripping it up and placing it in the Ohel.



THE REBBE LEAVES THE SHUL AFTER SELICHOS. RABBI GLITSENSTEIN IS ON THE FAR LEFT.

LEVI FREIDIN VIA JEM 140747



HATORAS NEDORIM, 29 ELUL 5744*.

LEVI FREIDIN VIA JEM 210974



THE REBBE READS THE PAN KLOLI.

LEVI FREIDIN VIA JEM 140362

/ROSH HASHANAH

The King Arrives

After returning from the Ohel, the Rebbe would daven Mincha and then immediately go home. Being already late in the day, some years the Rebbe would return to 770 on foot, after Yom Tov started.

It was a *malchus'dike* sight; as Rosh Hashanah set in and it began to get dark, we would see the Rebbe, the *nossi hador*, walking slowly and assuredly down Eastern Parkway, with a holy and solemn Rosh Hashanah countenance, his lips moving constantly.

In general, the Rebbe would walk briskly, but on Shabbos and Yom Tov he would walk slowly and patiently.

A Chossid Waits

In 5739*, a year after the Rebbe had a heart attack, Dr. Ira Weiss came to spend Rosh Hashanah in 770. He didn't come as a doctor. This time, he came as a Chossid.

On the first night after Maariv, most of *anash* went home for the Yom Tov *seudah*, while a group of *bochurim* remained in 770 waiting for the Rebbe to leave his room. I was among them. Dr. Weiss had been invited to a meal, but he chose to join the *bochurim* in the foyer of 770.

Some *bochurim* mentioned to him that it might be a long wait. On a regular Shabbos, the Rebbe would leave for home at about 9:30 p.m., but on the first night of Rosh Hashanah, he would remain in his room much longer, often until 10:30 p.m.

But he wasn't perturbed. He stood erect, like a soldier, waiting for the Rebbe to appear. When the Rebbe finally emerged, he noticed Dr. Weiss standing there and understood that he had been waiting since Maariv. The Rebbe smiled broadly, wished him



DR. IRA WEISS DAVENING SHACHARIS AT 770, 25 ELUL 5739*.

leshana tovah, and asked, "Why didn't you go to your *seudah*?"

"I waited for the Rebbe," he answered simply.

The Rebbe's face lit up with a beautiful smile.

"And Ma'acha..."

Throughout the entire davening on Rosh Hashanah morning, the Rebbe's face was very solemn. He would often encourage the singing by banging his hand on the *shtender*.

In general, it wasn't a long, protracted davening. The *chazzan* wouldn't recite the *yotzros* responsively; everyone would recite it together and go through the entire portion within several minutes.

On the second day of Rosh Hashanah, the Rebbe would recite kaddish for the Rebbetzin's sister Rebbetzin Sheina, so he would stand up as Chamishi drew to a close, and prepare to go to the *bimah* for *chatzi kaddish*.

I always remember that moment—as the *baal koreh* read "*v'es Ma'achah...*," as the time when total bedlam would break loose. Thousands of people were crammed into the space before the *bimah* hoping for a close view of *tekios*,

and now a pathway had to be cleared for the Rebbe. It was never an easy endeavor.

A Chossid's Place

Haftaras Chana was the most powerful *haftarah* to hear from the Rebbe; the Rebbe would cry profusely each year, and sometimes it was even difficult to hear the words. The *haftarah* would also often be a topic during the Rosh Hashanah *farbrengen*.

One year at the Rosh Hashanah *farbrengen*, the Rebbe taught a lesson from Chana regarding *chinuch*:

"Chana was a prophetess, and when she came to the Mishkan she asked Hashem to grant her a son. After the son was born, she didn't come to the Mishkan for two years."

The Rebbe cried as he continued to explain:

"Chana *isha neviah haysah*, she saw *Elokus*, and she still didn't come for two years. Why not? *Ad ki yigdal hanaar*, so she could raise her son. But afterwards, when she brought her son, she declared, *v'yashav sham ad olam*, he will remain there forever!"

The lesson was clear—a Chossid never leaves the Rebbe.

LEVI FREDIN VIA JEM 191720

*“V’es Ma’achah...’
was the moment
when total bedlam
would break loose.”*

Spiritual Blows

During *tekios*, the Rebbe would have a pile of paper bags on the *bimah*, generally two large ones and one small one. Reb Binyomin Klein explained to me that they contained a collection of letters that arrived at the Rebbe’s desk over the year. The *panim* from Erev Rosh Hashanah would remain in the Rebbe’s room, perhaps because they arrived so late.

Much has already been written about *tekios* itself. The Rebbe would recite the *pesukim* and *brachos* in an awe-inspiring way, and then proceed

to blow the *kolos* in his special way. It was always a heavenly experience.

After returning to his place after *tekios* with the shofars and handkerchiefs, the Rebbe would organize his *shtender* and his tallis, and then very quickly turn around in a full circle for *hachzaras ponim*.

During the following segment of davening, the Rebbe’s face had a certain sense of relief; it was less somber than the morning.

From the End to the Beginning

One Rosh Hashanah, the Rebbe entered the small *zal* for Mincha before the *farbrengen* (davening would take place in the small *zal* as the shul downstairs was being set up for the *farbrengen*). We began to sing *Avinu Malkeinu*, as was the custom before each davening on Rosh Hashanah, and

suddenly, to our surprise, the Rebbe began to strongly encourage the singing, shaking and banging both arms on the *shtender*.

It felt like the first night of Rosh Hashanah. If we thought the peak was over and Rosh Hashanah was winding down, the Rebbe suddenly brought us back to its first powerful moments.

The Rosh Hashanah *farbrengen* was different than regular *farbrengens*. The Rebbe would enter with a serious face and we would sing all the Rabbeim’s *niggunim*. It was always a short event, followed by *kos shel bracha*.

I remember how the Rebbe once noted that the Rabbeim always valued the time of Motzei Rosh Hashanah. Why then, the Rebbe asked, do we spend so much time giving out *kos shel bracha*? It is in order to begin the year with an act of *ahavas Yisroel*.



LEVI FREIDIN VIA JEM 192844

KOS SHEL BRACHA, MOTZEI SIMCHAS TORAH 5740*.

/YOM KIPPUR

Thoughtful Al Chet

I would always come to 770 an hour and a half before Mincha and reserve a place at the front row, near the wall behind the Rebbe, to have a good view of Mincha, *Al Chet* and the *bracha*. I noticed that during *Al Chet*, the Rebbe would pause before each line, and only then recite it. The *bracha* to *anash* on Erev Yom Kippur in my first years lasted just a few moments. The Rebbe would close his eyes, and deliver the *bracha* with profound concentration.

I noticed how one year, Reb Yonasan Hackner stood there with a microphone, but the Rebbe motioned to him to take it away. A year later, the same thing took place. After bringing it a third year, the Rebbe didn't comment, and the microphone soon became official.

Later in the day, just before Kol Nidrei, the Rebbe would come into the *zal* upstairs and *bench* the *bochurim* with *birkas habanim*. I merited to be there a number of times.

Yom Kippur Eve

Each Kol Nidrei, the Rebbe would hold his *sefer Torah* to the right of the *chazzan*. Initially, the Rebbe would place his siddur on the *chazzan's* podium, and later, on his own *bimah*. Eventually a special *shtender* was prepared for the Rebbe right next to the *chazzan*.

For Tehillim after Maariv, the Rebbe would sit in his place and recite the entire Tehillim, remaining in shul even after the *chazzan* finished, unlike Shabbos Mevorchim when the Rebbe would leave as soon as the *chazzan* reached the last *kapitel* (the Rebbe was usually up to the early *kufs* at that point), perhaps because this Tehillim



LEKACH, EREV YOM KIPPUR 5743*.

LEVI FREDIN VIA JEM 206970

“It always seemed a miracle that the Rebbe’s delicate chair survived the event.”

recital was the Rebbe’s personal initiative.²

Some years, the Rebbe would stand up after Tehillim and recite *krias Shema* and the four chapters of Tehillim in shul.

The Yom Kippur atmosphere was very solemn. On Shabbos and Yom Tov, the Rebbe would acknowledge the crowd on his way out of davening and wish Good Shabbos and Good Yom Tov, but on Yom Kippur the Rebbe didn’t acknowledge anyone.

Watching the Chazzan

One unique point of davening was *Vehakohanim*. The Rebbe would recite it—and bow—very quickly, and then he would turn and watch the *chazzan*,

usually Reb Yosef Wineberg, very carefully. The Rebbe’s face would shine unnaturally during those moments, and it was always a beautiful sight; I always thought it to resemble the description of the Kohen Gadol’s face in the *Beis Hamikdash*.

The Rebbe would stand throughout the *Avodah*, and take his seat at the beginning of Selichos. On occasion, the Rebbe would open a Tehillim during those sections, such as during the *Asarah Harugei Malchus*. This was a *minhag* of the previous Rebbeim, but the Rebbe didn’t do it every year.

The Devices

I recall how one Yom Kippur, the Rebbe reentered the shul for Mincha in the

middle of the break, long before the scheduled time. Nobody was prepared for davening but the *mazkirim* and *gabbaim* were quickly called and Mincha commenced. As Neilah progressed, there was still a significant period of time left until *tzeis*, so the Rebbe lifted the watch from his shtender and motioned to Chazzan Teleshevsky to daven slower. The Rebbe also danced for Napoleon's March for a longer period than usual.

In 5737*, several children stood near the Rebbe during Neilah. Suddenly, the Rebbe motioned to them to come onto the *bimah*, and instructed that all children in 770 join them. The Rebbe's *bimah* was crowded with children, and he cried very much throughout Avinu Malkeinu.

As we would begin Napoleon's March, the Rebbe would climb onto his chair—it would be placed close to the wall for more stability—and clap very vigorously, with the tallis entirely covering his face. The entire 770 would struggle to keep up with the Rebbe's pace and energy. To me, it always seemed to be a miracle that the Rebbe's delicate chair survived the event.

After Havdalah, the Rebbe would wish the entire shul Good Yom Tov with a shining face, a complete turnaround from his seriousness just moments before.

The first year Reb Levi Freidin visited 770, he didn't think to run for his camera as Yom Kippur finished. When the Rebbe noticed him, he asked, "*Vu zeinen deine machshirim*—where are your devices?" and motioned with his hand in surprise.

The next year, in 5737*, Reb Levi made sure to store his cameras in *mazkirus* and indeed captured beautiful photos of that evening.



MOTZOEI YOM KIPPUR, 5737*.



MOTZOEI YOM KIPPUR 5744*.

LEVI FREIDIN VIA JEM 102889

YISROEL ZEV GOLDSHMID



THE REBBE'S SUKKA, TISHREI 5723.



THE REBBE GOES TO THE SUKKA TO BENTCH LULAV. RABBI GLITSENSTEIN CAN BE SEEN SECOND FROM THE RIGHT, 19 TISHREI 5744*.

YOSSI GOLDSTEIN VIA JEW 307409

/ Sukkos

A Quiet Yom Tov

On the first night of Sukkos after Maariv, the Rebbe would enter the big sukkah to visit the *orchim* and deliver a short *bracha* during their meal. A small *bimah* would be set up for the Rebbe at the far end of the sukkah, where the women would be able to see and hear as well. Hundreds of people would cram into the small space, crushing all the tables and benches which were set up for *seudas Yom Tov*.³

Reb Moshe Yeruslavsky, who oversaw the Hachnosas Orchim, was the official host, so the Rebbe instructed him to 'lead' him into the sukkah. Reb Moshe didn't want to turn his back to the Rebbe, so he walked backwards the entire way.

One year, in the midst of the mayhem, I overheard the Rebbe comment to Reb Moshe, "*S'iz do do a tish un a bank tzu esen—is there a table and a bench to eat?*"

In the 5730s*, Sukkos was usually a very quiet Yom Tov. The Rebbe no longer farbrenged in the Sukkah, and the *sichos* each night after davening

only started in 5741*. The Sukkos that sticks out the most in my memory was 5738*, when the Rebbe turned around to dance and vigorously encourage the singing every time he reached his place for davening. That was considered very unusual. Later, it seemed to us to precede the events of Shemini Atzeres.

On each day of Chol Hamoed, the Rebbe would usually spend some time in the sukkah. He would also recite Chumash Devarim on Hoshanah Rabbah in the sukkah. I heard that the Rebbe would be *magiah* the weekly *likkut* in the sukkah as well.

I always made sure to stand nearby each morning when the Rebbe would enter the sukkah to *bentch lulav*. He would bring along a *sefer* of the Rebbe Maharash's *maamarim*. We would also notice a bulge in his pocket. It was a second esrog, one from Eretz Yisroel, with which the Rebbe would conduct a second set on *naanuim*. After a few minutes, the Rebbe would open the door for Reb Meir Harlig to take the lulav and esrog, and the Rebbe would tell him, every day, "*Matana al minas lihachzir*." Several minutes later Reb Meir would bring some refreshments into the Rebbe's sukkah.

One time, I saw through the doorway how the Rebbe was sitting back in his chair without his hat and learning from a Rambam La'am.

My Wife's Health

In Tishrei 5737*, my wife and I arrived in 770 for Tishrei as newlyweds. My wife was at the beginning of her pregnancy and she felt quite sick during Chol Hamoed Sukkos.

We were a young couple, without any previous experience and without any family nearby to consult with, so I became quite concerned about it and wrote a note to the Rebbe asking for a *bracha*. At first, I didn't receive an answer.

On Hoshanah Rabah, the Rebbe would give out *lekach* to women and my wife joined the line. As she reached the Rebbe, he asked her in Hebrew, "*Habriut shelach kvar b'seder—is your health already in order?*"

At first, she was bewildered, so the Rebbe repeated himself, "*Habriut shelach kvar b'seder?*"

After that, the pregnancy indeed became easier.



YISROEL ZEV GOLDSHWID



LEVI FREDIN VIA JEM 192460

LEKACH, HOSHANA RABBA 5740*.

/ SIMCHAS TORAH

Elderly Circle

Maariv on Simchas Torah night in the 5730s* would take place in the small *zal* upstairs, because all the *bochurim* would be away on *tahalucha*. One year, several friends and I decided to wait to see what happens as the Rebbe enters the *zal* and then to run to our shul for *tahalucha*.

We stood in the hallway behind the door to the *zal* and opened it just a crack—we didn't dare show our face. The Rebbe entered the shul where only about 20 elder Chassidim were present and began to sing and vigorously clap. The *zekeinim* attempted to keep up, but it obviously wasn't the same as usual.

Suddenly, the Rebbe motioned a circle with his hand, indicating that they should dance. They all went into a circle and the Rebbe stood in his corner, encouraging their singing and dancing. It was a very unique sight.

Flying Into 770

One year, three friends and I rushed back to 770 after *tahalucha*, hoping to catch as much of the *farbrengen*

as possible. Arriving at 770, we raced down the driveway, burst through the door, and hurriedly pushed our way to our places at the *farbrengen*.

As I 'settled' into my place, my 'neighbor' commented, "Did you see what just happened? The Rebbe was watching you guys the entire time, running, jumping and going crazy..."

(On Simchas Torah evening, the Rebbe's place at the *farbrengen* would be directly across the door to the driveway for logistical reasons and our entire tumult had been directly in front of the Rebbe.)

I was a bit uncomfortable, to say the least, but it was too late. Our actions couldn't be undone.

Suddenly, the Rebbe looked to his right where the first of my friends was standing and motioned to him to say *l'chaim*. Afterwards, he looked for me, a little more to the left, and motioned to me to say *l'chaim* as well. After I said *l'chaim*, the Rebbe turned to his left and motioned the same to my other friends.

We felt the special *chavivus* that the Rebbe had to the *tahalucha*, giving us immediate returns for our long walk.

The Meaning of the Pesukim

During the evening Simchas Torah *farbrengen*, the Rebbe would speak with a special, unusual *koch*. He would often dwell on the *pesukim* of *Atah Hareisah*.

One year, Chaim Herzog, Israel's ambassador to the UN (and later, president) attended the *farbrengen*,⁴ and the Rebbe spoke about the importance of speaking the truth as Hashem wills it. To bring out his point, the Rebbe used a play on the *posuk* ויהיו נא אמרינו לרצון, לפני אדון כל ויהיו נא, "אמרינו," the Rebbe said, we need to choose that which is "לרצון לפני אדון"—according to the wishes of the Master of all.⁵

On another occasion, the Rebbe spoke about the *posuk* מלך ה' מלך ה' ימלוך לעולם ועד: Why is it, the Rebbe asked, that we declare Hashem's kingship first in present tense and only then in past

tense, instead of going in chronological order?

The Rebbe explained that some people think that Torah was relevant in the past, in a desert 3,000 years ago, but today we should make changes.

“This is the meaning of the *possuk*: ‘*Hashem melech*,’ Hashem is king today. If you want to understand what that means: ‘*Hashem malach*,’ he remains just as relevant as he was in the past. And with that attitude, there will be ‘*Hashem yimloch l’olam vaed*.”

Throwing A Jew Out?

Every year as the farbrengen drew to a close, Reb Mottel Teleshevsky would announce the *seder* of preparing for *hakafos*.

“*Der seder vet zain azoi*,” he once began to announce. “In order to prepare for *hakafos*, the Rebbe asks that everyone leave the shul...”

Standing next to the Rebbe, I heard the Rebbe comment with a smile, “*Ich hob kein mol nit geheisin a Yid aroisgein fun shul*—I never instructed a Jew to leave shul.”

You, Too

Hakafos was one of the greatest moments in 770. And if you had a good place towards the front of 770, it was truly an unbelievable experience. You were able to watch the Rebbe encourage the singing from up close, and see how he looked all over the shul, connecting with each person individually.

One special moment each year was when the *gabbai* would announce, “*Iz men mechabed...*” inviting the Rebbe to recite the first *possuk* of *Atah Haraisah*. The Rebbe would be leaning on his *shtender*, but as these words were recited, he would stand erect and tall, and loudly recite the *possuk* in a beautiful tune. As the crowd recited



19 TISHREI 5743*.

the *possuk* after him, the Rebbe would lean back on the *shtender* until he was called for the next *possuk*, when he would stand straight up again.

When I first arrived in 770, I was told that it was a great merit to kiss the Rebbe’s *sefer Torah* as he returned from his *hakafah*. I didn’t ask any questions. As soon as the Rebbe began to walk back to his place, I jumped from my place and clambered over to the *shvil* to kiss the Torah. I didn’t say anything to the Rebbe, but those who chose to wish the Rebbe, “*Derleben iber a yor*,” were answered with an emphatic “*Gam atem*.” I continued to do so every year.

One year, as I climbed onto the table alongside the *shvil*, the crush of the crowd overpowered me and I fell into the *shvil*, right in the Rebbe’s path. There was nowhere for me to go.

The Rebbe slowly approached, and I frantically looked for somewhere to put myself. I noticed a small space between the table and a poll, and quickly squeezed myself into it.

The Rebbe slowly passed by me, and I stood, for several moments, just inches away from the Rebbe. I was so close that the Rebbe brushed by my arm as he proceeded on. The Rebbe’s face shone with a brilliant holiness. Without saying a word, I touched the *sefer Torah*, and the Rebbe looked me in the eyes and said “*gam atem*.”

As the Rebbe proceeded, he slowed down further down the *shvil* until a space was cleared. He turned back to me and with a big smile made a motion with the *sefer Torah*.

YISROEL ZEVI GOLDSHIMID

“I never instructed a Jew to leave shul.”

In 5738*, the Rebbe pointed to me during the third *hakafah* on Shemini Atzeres to go to the *hakafah*. I wasn't sure who the Rebbe was pointing to. Looking behind me, I noticed a much older individual than me, so I motioned to him to go. The Rebbe then pointed again to me, specifically, so I went to the *hakafah*.

Hakafos

The daytime *hakafos* were quite short, but a special moment always took place as we sang *Sisu V'simchu* upon returning the Torahs to the *aron kodesh*. The Rebbe would turn around and encourage the singing very strongly, and continue doing so for a long time.

Something very special happened in the Rebbe's *shnas hashivim* on Simchas Torah day 5733*. After *Atah Hareisah*, the Rebbe turned to Reb Zalman Gurary (who would sell the *pesukim* on behalf of Merkos at the daytime *hakafos*) and instructed him to sell the first three *pesukim* of his *kapitel* (71), *Becha Hashem Chasisi*, and then the Rebbe recited them in his special *Atah Hareisah* tune.

During *krias Hatorah*, the Rebbe seemed more approachable than usual. He would often look around the crowd, sometimes give instructions about *aliyos*, and so forth. However, the Rebbe's demeanor would change as soon as the *M'reshus* for *Chosson Bereishis* began. At that moment, as he was being called up to the Torah with the Frierdiker Rebbe, his face would assume a much more serious expression. It suddenly felt like Yom Kippur.

During the *aliya*, the Rebbe would hold the *atzei chayim* through his tallis, following the custom of the

Frierdiker Rebbe. He wasn't subtle about it. He would pull down his entire tallis towards the Torah, and hold it in a very overt way.

According to *halacha* one is supposed to return to his place after an *aliya* by using the longer way. On two occasions, I remember the Rebbe approaching that way but being blocked by the tables in place for *hakafos*. The Rebbe simply sat down on the table, swung his feet over and continued on.

Where Were You Before?

One year, about an hour before Mincha on Simchas Torah afternoon, I was chatting with Reb Berke Wolff near the entrance to downstairs 770.

As usual, the shul was still a mess. Benches and tables were overturned and everything was out of place. Some individuals were already saving places for the farbrengen, while a large group of people were conducting their own *hakafos* near the *aron kodesh*.

Suddenly, the Rebbe appeared in the doorway. The clock had changed that day from daylight savings and the Rebbe had left his room for Mincha an hour earlier than expected.

He headed in the direction of his place and paused near Reb Berke.

“*Hakafos? Hakafos?*” He raised his hand in surprise, and looked sternly while pointing his finger at the dancing crowd.

Noticing the Rebbe's entrance and apparent concern, the crowd at the front dispersed within seconds. The Rebbe approached the *aron kodesh*, touched the *paroches*, and returned to his room. An hour later, he returned for Mincha.

I felt that it wasn't just the late davening that bothered the Rebbe.

There was something more to it. That morning, in that same room, the *nossi hador* had danced *hakafos*, received *Chosson Bereishis*, and spent time with the Chassidim. Where were those individuals? Why have they suddenly shown up to celebrate?

Clearly, the Rebbe expected better.

An Intimate Dance

In 5733*, before the farbrengen, the Rebbe entered the small *zal* for Mincha, and took his usual Shabbos place under the window of the *cheder sheini*.

Very few people were present. Most of the crowd was already congregated in the large *zal* awaiting the farbrengen, and only some 20 people were in the room—singing *Al Haselah Hoch*—as the Rebbe entered.

To our surprise, the Rebbe began vigorously clapping and encouraging the singing. I was standing very close to the Rebbe, and I suddenly noticed the Rebbe throw a glance at the table. A moment later, he pushed it out of the way with his foot and jumped onto his chair to dance.

By that time, the singing had been heard from downstairs and a rush of people had filled the *zal* to capacity. The Rebbe began to dance in an extraordinary way, encouraging the singing very strongly, on and on, until Mincha began.

On another occasion, the Rebbe seemed a bit serious when he entered the *zal* for Mincha. One well-known Chossid had too many *l'chaims*, and in the middle of *Ashrei* he slammed a bottle of *mashke* onto a table. The Rebbe looked up and said, “*Ver ru'ig*—calm down.” It didn't take a moment. The *mashke* disappeared and he was instantly sober.

/LEAVING THE REBBE

Bring Regards

One year, during my *yechidus* before returning to Eretz Yisroel after Tishrei, the Rebbe spoke to me about various issues concerning my *shlichus*, but then noted that during the first week, I wouldn't have time to deal with any of it, because "you will need to repeat the *sichos*, the news ("נייעס"), and the regards ("גרױס") from here..."

Seeing Off the Guests

In those years, Reb Efroyim Wolff would arrange an official group from Eretz Yisroel that would travel together to and from New York, and the Rebbe would come out to see them off. Sometimes, the Rebbe would smile but more commonly the Rebbe would be very serious and watch carefully as the bus drove off into the distance, all the while reciting something with his lips. The Rebbe would continue to watch even for several minutes after the bus went off into the distance.

One year, the group's flight was cancelled right before take-off from Kennedy Airport, and all the passengers were directed to a nearby hotel. The hour was already late, and their trip was rescheduled for 10:00 the next morning, so the group decided not to return to Crown Heights; either way, the Rebbe had probably left 770 and wouldn't be back until ten the next morning.

One elderly Chossid, Reb Meir Charlov, decided that he would return to 770 nonetheless. He called a taxi, and rushed to 770 hoping to catch the Rebbe before he left.

He rushed into 770 panting and puffing.

"Is the Rebbe still here?"

To his luck, the Rebbe had remained in 770 later than usual, and Reb Meir

stood in the foyer waiting to see the Rebbe one last time. Soon enough, the Rebbe emerged from his room.

"Rebbe, *der plane is tzubrochen gevoren*—the airplane broke down..." he said to the Rebbe.

The Rebbe looked at him with a huge smile, and responded, "*Kol akava litovah*—all delays are for the good."

5738 Yechidus

After the Rebbe had a heart attack, I had the opportunity to see the Rebbe on *Shabbos Bereishis*, when he attended *kriah* in the small *zal*. As a guest, I was allowed to attend.

Instead of the usual *yechidus*, the Rebbe sat at the door of his room to see us off. We each placed a *pan* on the table and received a dollar. The Rebbe told each of us "*Shnas bracha, shnas hatzlacha*."

When I went by, the Rebbe motioned to me to come back, and gave me a collection of dollars as a participation in a *farbrengen* I was to arrange upon returning to my *shlichus* in Eilat.

When I arrived in Eilat, I arranged a big *farbrengen* and distributed the dollars to the dignitaries who participated, the *rabbanim*, the mayor, etc.

A group of 10 people approached me and requested dollars as well. I told them that I had no more to offer them but they insisted that I procure dollars for them anyway.

After the event, I reported the entire story to Reb Binyamin Klein. He soon called me back and said that he repeated everything to the Rebbe, and the Rebbe didn't respond.

On Erev Rosh Chodesh Kislev, just a few hours before the Rebbe famously went home from 770 for the first time since Shemini Atzeres, a member of *anash* in Eretz Yisroel visiting New

York wrote to the Rebbe that he would be returning home. The Rebbe sent out eleven dollars, and requested in a *maaneh*:

המצו"ב ("א דולר) מטובו למסור להרה"ח המצו"ב גליצנשטיין שי' שבאילת—*The enclosed (11 dollars) please deliver to Rabbi Glitsenstien sheyichye of Eilat.*"

Postscript

When the Rebbe visited Paris in 5707*, he held a *farbrengen* with the Chassidim. Reb Refoel Wilschansky related what the Rebbe said to him:

"*Zitzt a bochur un klapt oif der mashin*—a *bochur* sits and types on a typewriter [Reb Refoel served as a secretary], but a *bochur* must always think about the Rebbe, and think about being by the Rebbe."

Every *bochur*, and indeed every Chossid, needs to think about the Rebbe constantly and always have a desire to be near the Rebbe.

Recently, there is so much *helem vehester* that even if one desires to travel to the Rebbe, he cannot do so. Therefore, an appropriate *hachlatah tovah* during this period would be to travel to the Rebbe as soon as one has the opportunity to do so in a safe manner.

May we be able to do so very soon. **T**

1. Yud Shevat was the other time each year.
2. In 5711, the Rebbe began a custom to recite the entire Tehillim after Kol Nidrei and Maariv. See *Derher* Tishrei 5779 pg. 45.
3. See *Derher* Elul 5780, for an overview of the Hachnasas Orchim in 770.
4. It should be noted that representatives of the Israeli government observe only one day Yom Tov, which allowed them to travel to the *farbrengen*.
5. *Sichos Kodesh* 5735 vol. 1 pg. 93. See also pg. 151.



THE REBBE LEAVES TO THE OHEL, 29 ELUL 5745*.

LEVI FREIDIN VIA JEM 209380

Fresh Daily

בכל יום יהיו בעיניך
חדשים ממש!



Among the tremendous variety of concepts and ideas in the Rebbe's Torah, there are certain themes that continuously come to the fore and seem to be mentioned constantly. Even when left unsaid, they form an animating force throughout the Rebbe's *sichos* and *maamarim*.

In this series, we will be examining “core concepts” of the Rebbe's Torah. Each month we will delve into one of these topics based on a range of sources, with the goal of gaining clarity in key points of the Rebbe's approach and *hashkafa*—allowing us to look at things a bit more through the Rebbe's lens.



Nothing Old Under the Sun

In the Rebbe's presence, Shabbosim didn't just happen; they were *lived* and *experienced*. Every Shabbos and Yom Tov was another, different, occasion, each Yom Tov with a certain mood

and atmosphere. The Rebbe breathed life into us.

When the Rebbe farbrenged on a Yom Tov, it wasn't just another opportunity to farbreng and inspire Yidden about *general* themes of Torah and mitzvos—rather he would uplift the Chassidim to experience the reality of the Yom Tov, to relive the occasion, to discover the message that *this* time has for us. When the Rebbe *chazzered* the vort of the Baal Shem Tov that everything in the world is *hashgacha pratis*—which he did at nearly every farbrengen—it was always with new *chayus* and energy, as if he was saying it for the first time. Every Shabbos has a unique message it is telling us *now*.

Regular, mundane, boring—these are all terms which do not exist in the Rebbe's lexicon. “בכל יום יהיו בעיניך, חדשים.” “Every day, you should view the [mitzvos] as new,” the Rebbe would always quote from the Midrash (and Rashi) and he truly demonstrated

what it meant. Being by the Rebbe, Chassidim experienced what it meant that Yiddishkeit is *alive*, that even the simplest things are always *fresh*—that Torah is constantly new.

This is an underlying theme throughout the Rebbe's Torah: In order for *avodas Hashem* to be fulfilled with energy and effort it *must* be treated as new.¹ In fact, the Rebbe says, even *mesiras nefesh*—whereby a Yid dedicates his very essence to Hashem—must never be allowed to become old, and must constantly be done in a renewed way.²

On many occasions, the Rebbe also addressed the central paradox therein.



A Real Life Lived

Like Hashem, Yiddishkeit is eternal and never-changing. Many of the mitzvos are done on a regular and even daily basis. How can we be expected to do the same thing every day—and treat it as new?

לזכות
 החיילת בצבאות ה'
 טובה מלכה תחי'
 נולדה כ"ז אייר ה'תש"פ
 ולזכות הוריה
 הרה"ת ר' רפאל מרדכי
 וזוגתו מרת מנוחה הינדא רייזל
 ומשפחתם שיחיו
 סיגלשטיין
 נדפס ע"י זקיניה
 ר' מנחם שלום וזוגתו מרת שושנה יפה
 ומשפחתם שיחיו סיגלשטיין



For example: The first time you give tzedakah, you might be in awe of the sheer greatness of being chosen as Hashem's personal shliach to give life to this person. But as you do it day after day, year after year—is it really possible to feel like it's new?³

This is even harder to understand when it comes to celebrating events of the past, like Yomim Tovim, for they would seem to become less and less relevant as each year passes. How can we truly be as excited for Purim as the Yidden were when they were saved from annihilation? Can we *really* be expected to feel like we left Mitzrayim *this year*? In fact, every year that passes would seem to make the events of the past less and less relevant to us, as our memory of it continues to fade. Is it really fair to expect us to experience them as *new*?⁴



Ordinary things become monotonous over time—but one never gets bored of a miracle.

Torah and mitzvos are a miracle. The fact that every time one fulfills a mitzvah he is *literally* drawing *Atzmus u'Mehus Himself* into the world—is a miracle.⁵ The fact that Hashem Himself sets aside *the entire universe* to come to your bedside each morning

and observe how you are waking up—it makes no sense in any type of logic. What greater miracle is there than that?⁶

The fact that these things happen every day doesn't take away from their miraculousness—every day it is a tremendous miracle!⁷

The Rebbe offers a vivid example from our daily lives: As human beings, we have been eating and drinking on a constant basis from the day we were born, and will continue to do so until we pass. Someone could ask the same question: You've eaten yesterday, and the day before that, going back years and years—so why are you *excited* to eat today?! Aren't you bored of it?!

This obviously isn't a question: Our bodies need constant physical

nourishment, and without it we will be hungry! Who cares what happened yesterday?

This applies even more so to our *neschama*, which is our primary source of life: It needs constant spiritual nourishment and it will starve without it. We may or may not *feel* this need—but just like a sick person who feels no hunger can still be malnourished and *must* eat; if we don't feel our spiritual hunger we are spiritually sick, and we are starving for nourishment. When we fulfill Torah and mitzvos, we are filling this need anew.

And this is what Torah expects from us: *Every day [Torah] should be in your eyes like new.*

This is accomplished by thinking about and visualizing⁸ the significance

Like?

There are different stages in this *avoda*: When the Rebbe quoted the words of Chazal that "every day the Torah should be new," he would often say, "...they should be **like** new, and even **literally** new." This is because there are different sources in Rashi and Midrash for the directive that we should regard the Torah as new; in one source it says that it should be *כחדשה*, *like new*¹² while in other places it says it should be *חדשים*, without any qualifications.¹³ The Rebbe explains that one begins with viewing Torah and mitzvos *as if* they were new, but the ultimate goal is to view them as literally new.

of what you are doing: You've given tzedakah thousands and thousands of times before—but when you give today, it should be with energy and vitality as if you are doing it for the first time! You've never missed a day of saying *Modeh Ani* but when you say it today, it should be with an entirely new *shturem*!⁹ You should *need* Torah and mitzvos just like you *need* your food—so that you're crazy about Torah and mitzvos, ¹⁰באהבתה ישגה תמיד!

In fact, as time goes on, we can appreciate it *even more*, so that it is *even fresher* for us.

The Rebbe connects this to appreciating life itself: Every day Hashem renews our *neshama* and gives us fresh energy, and as time goes on, we can *appreciate* this gift on a deeper and more profound level. As days turn into years, we become younger and younger, as every day is experienced with *more* freshness and *more* energy and *more* *geshmak*.¹¹

Hashem Does Not Age

When we look a bit deeper, Torah and mitzvos *cannot* get old.

Even the simplest person understands that Hashem is not confined to the limitations of time: He obviously hasn't been getting older

What's New?

In a *yechidus* with Mr. Motti Eden, the Rebbe encouraged him to utilize his status as a journalist for the radio network *Kol Yisrael* to speak about topics of Yiddishkeit. "Let's say someone wants to hear the news from Washington. First he hears about Parshas Pinchas, how Pinchas's zealotry brought down Hashem's *bracha* to the Jewish nation for all generations. He doesn't have a choice but to listen, since he's waiting to hear what's happening in Washington..."

Mr. Eden responded, "There's a problem, *kvod harav*. Not everything can be made into news..."

The Rebbe replied, "The living Torah teaches us that the words of Torah must be 'new' every day, as new as on the day they were given; meaning that when you announce on Tuesday of Parshas Pinchas that 'there is news' [and speak about the *parsha*]—you are stating the truth, for that is what the true Torah tells us: that *Shema Yisrael Hashem Elokeinu Hashem Echad* is a new thing every day.

over the past thousands of years; He is eternal and fundamentally above the realm of time.

By the same token, it is impossible to say that the Torah has gotten old. The Torah and mitzvos are just as new now as they were the moment the Torah was given with thunder and lightning. Every single day, Hashem is *commanding us anew* to fulfill His Torah and mitzvos.¹⁴

Although we, as people, are limited to the confines of time, we have the ability to tap into deeper layers of the *neshama* and experience Torah and mitzvos as they truly are—perfectly new.¹⁵

The same is true when it comes to the celebration of events that occurred in our history. Purim happened 2,375 years ago, not a year less and not a

year more—yet it is just as relevant today as it was then.

This is because we aren't only celebrating an event of the past; we are celebrating something new that is happening *now*—on a spiritual level. The Rebbe would often quote the Megillah which says ¹²הימים האלה נזכרים ונועשים, these days will be remembered and fulfilled. Chassidus explains that when we *truly* remember them, when we truly re-experience them—then they truly happen again.¹⁶

The Yomim Tovim of this year aren't only *as great* as they were the first time—they are even greater: On Rosh Hashanah every year the world is filled with a completely new light from Hashem, and therefore all the Yomim Tovim of the year are on an utterly new level.¹⁷

Furthermore—we are *building* upon the years gone by. If the world has

already received the Torah thousands of times, then this year builds upon that and is even greater!¹⁸ Thus, we celebrate every Yom Tov with an entirely new *shturem*, with an entirely new *shehechiyanu*—for something new is indeed occurring.¹⁹

The Rebbe would often say that in order to assist us in feeling and experiencing this freshness of Yiddishkeit, we should find the element that is completely new and unique, even in the simple sense. For example, at Shabbos farbrengens, the Rebbe would often highlight the unique *kvius*—calendar set-up—of that year. The fact that Rosh Chodesh Cheshvan occurs this year on Tuesday and Wednesday, while in a different year it can occur on Sunday and Monday is a unique phenomenon. The way it coincides with the parsha in Chumash and other aspects of the calendar serve as a specific lesson, unique to our *avodas Hashem*, at this time.

1. See e.g. Toras Menachem 5728 p. 108.
2. Toras Menachem 5731 p. 263
3. Toras Menachem 5744 vol. 4 p. 2154.
4. Toras Menachem 5742 vol. 2 p. 945.
5. Maamar Chazon Yeshayahu 5730.
6. Toras Menachem 5742 vol. 3 p. 1368.
7. Toras Menachem 5742 vol. 3 p. 1368.

8. Chazon Yeshayahu 5730.
9. Toras Menachem 5744 vol. 4 p. 2154
10. Toras Menachem 5727 ___ p. 404
11. Toras Menachem 5748 vol. 3 p. 364
12. Rashi and Sifri Vaeschanan 6,6
13. Rashi and Tanchuma, Yisro 19,1; Rashi and Sifri Eikev 11,13; Rashi and Tanchuma Ki Savo 26,16.

14. Toras Menachem 5744 vol. 4 p. 2154
15. Tziyon Bemishpat 5735
16. See e.g. Toras Menachem 5742 vol. 2 p. 945
17. Tanya Iggeres Hakodesh siman 14; Toras Menachem 5727 p. 112.
18. Toras Menachem 5748 vol. 3 p. 368
19. Toras Menachem 5748 vol. 3 p. 366

I Give You the City

Regarding those who went to faraway cities: In the beginning, it was much more difficult than it is today... Yet today there isn't the same *mesiras nefesh*, because it has gotten old. I don't want to say that people are getting sick of it, but they don't have the same energy as in the past.

...We must make it חדשים, new... Every person should imagine that the Rebbe is calling you into his room—like in the years of 5701* and 5702*—and telling you: I am giving you this city with all of its children. Turn them into Chassidim.

By doing this, all the difficulties will vanish and you will be successful.

(Toras Menachem vol. 14, p. 139)

Been There!

The *nevuah* of Yechezkel Ben Buzi was said by the river of *Kvar*, which symbolizes how the *yetzer hara* cools a person off with “*kvar*, already.”

When he hears an amazing idea in Chassidus, instead of listening and *derhering* the novelty of the concept, he says “Eh! *Kvar*, I've heard this before!” [But the truth is that] if you would have truly heard it last time, you would appreciate the *chiddush* this time!

(Shabbos Parshas Toldos 5751)



IEI 201925

“Asking for a Friend”

*How the Rebbe Saved
a Child from Abortion*

Summer, 5750*.

A message was left on the voicemail of Yeshivas Tomchei Temimim in Kfar Chabad; a name: Sarah, and a phone number.

Rabbi Tuvia Bolton, one of the heads of Ohr Tmimim, an arm of Tomchei Temimim, called the number the woman had left, believing she had called by mistake. But she had the right number. “My name is Sarah and I’m calling for my friend Zahava, the mother of several children, who is pregnant now,” the woman replied. “But she has financial difficulties and familial pressure, and she wants to have an abortion. The only way she will be convinced out of it is if the Rebbe personally speaks to her over the phone and tells her that everything will be ok.”

“Would I perhaps be able to speak to Zahava; perhaps calm her down?” Rabbi Bolton inquired. “That’s not possible,” Sarah replied. “We’ve tried everything and she insists that the only way she’s willing to keep the baby is if the Rebbe personally speaks to her.”

Left with no choice, Rabbi Bolton sent a fax to the Rebbe, describing the situation, and adding that they had attempted to find someone else who’d be able to influence Zahava out of having an abortion, but she demanded that the Rebbe speak to her.

In a matter of mere hours, Rabbi Bolton received a response faxed from the Rebbe:

האומנם חיפשו ולא מצאו מי שישפיע עלי'
אזכיר עה"צ

“Did they indeed search and not find someone who could influence her[?] I will mention it at the Ohel.”

An additional response the Rebbe sent read,
הפלה ר"ל ה"ז הריגה ר"ל דהעובר
אזכיר עה"צ.

“Abortion, G-d forbid, is murder, G-d forbid, of the unborn child.

I will mention it at the Ohel.”¹

Rabbi Bolton quickly contacted the woman who had called, and told her what the Rebbe had responded. From the other end of the line, sobs burst forth.

“There is no Sarah; Zahava is really me,” she said. “And now that I see the Rebbe’s *ruach hakodesh*, I will do what the Rebbe wants. But I’m asking for a *bracha* for the child.”

Rabbi Bolton sent another fax to the Rebbe, saying that Zahava would not have an abortion, and that she wants a *bracha* for *parnassa*.

Again, he received a reply from the Rebbe:
ואמחז"ל המקיים נפש אחת מישראל כאילו קיים עולם מלא.
אזכיר עה"צ שקיימה כנ"ל עולם מלא. ותבש"ט.

“Chazal² tell us that one who saves a life is considered to have saved an entire world.

I will mention her at the Ohel that she has saved an entire world. May she share good news.”³ ①

1. From *Teshuvos Umaanos of Fax-A-Sicha* vol. 3.
2. Sanhedrin 4, 5.
3. Printed in part in *Beis Chayeinu*, end of Tammuz 5750. Additional details were provided to *Derher* by Rabbi Tuvia Bolton.



shhh... Don't say that

THE PRICE OF LIES
THE POWER TO SPEAK THE TRUTH

לע"נ
הרה"ת ר' ניסן בן הרה"ח ר' יוחנן ע"ה
נלב"ע ל' כסלו ה'תש"נ

ולע"נ זוגתו
מרת שרה רוזא ע"ה בת ר' אהרן ע"ה
נלב"ע כ"ח אדר ה'תשע"ז
גארדאן
ת"נ צ"ב ה'

DEDICATED BY
MR. & MRS. LARRY GORDON



When the Friediker Rebbe was six years old, his father, the Rebbe Rashab, took him to Yalta—a resort city in the Crimean Peninsula.

The Friediker Rebbe records in his diary that he cried to his father that he really did not want to go, for fear of missing out on the stories his melamed, Reb Yekusiel would tell him. In response, the Rebbe Rashab promised his son that if he'd learn well, the Rebbe Rashab would tell him stories of tzaddikim as well. The following is one of the stories related by the Rebbe Rashab on that trip.

Velvel was a smart boy with one negative character trait; he was a terrible exaggerator. Eventually, this bad habit developed into straight out lying.

As he grew older, he earned a reputation for himself as a liar and naturally no one wanted to be associated with him.

Being intelligent, he recognized what was going on and was greatly ashamed of himself. As time went

on, a burning desire to do *teshuva* and cleanse himself from this character flaw grew stronger and stronger but he could not muster the inner strength that was needed.

As he progressed in his learning and became a *talmid chacham* he could not shake off the bad habit of lying. This trait infected every part of his life, even his learning would be punctuated with falsehoods. He would be called out for it by others but to no avail.

One day he heard about a big *tzaddik* in a nearby town and decided to travel there in search of a cure to his flaw.

The *tzaddik* tested the young man on his learning and found that he was indeed very learned.

"You are surely familiar with the verse, 'From falsehoods you should stay away,' and 'The speaker of lies will not stand in front of his eyes!'"

With pain written all over his face he replied, "I know how serious it is to lie and that liars are part

of the four groups about which Chazal say that 'they cannot greet the *Shechina*,' but I can't help myself. Heaven is not giving me the opportunity to do *teshuva*."

"Nothing can stand in the way of one's will," replied the *tzaddik*. "If you sincerely want to repent, your *teshuva* will be accepted!"

The young man indicated that he was willing to do a proper *teshuva*.

"Will you accept upon yourself to do all that I tell you?" asked the *tzaddik*.

"Yes! Whatever the *tzaddik* tells me to do I will do and I will refrain from all that I am instructed to stay away from."

The *tzaddik* prescribed him very specific directions. For five years he was not to say a single word that was not part of learning Torah and if he slipped with even one word he would become mute for five years.

"Are you willing to accept this?"

"Yes!"

His final instructions were a detailed guide to learning and acting with *yiras Shamayim*. He also cautioned him to be extremely scrupulous with placing *negel vasser* near his bed before retiring for the night.

The first five months went smoothly and the young man overcame the many urges he had to speak unnecessary words. One morning, as he lay in bed moments after waking up, he thought he heard the voice of someone talking to him. In a moment of confusion, he forgot the instructions and called out, "Who is there in the room?" At that very moment he became mute.

For the next five years he was unable to talk, exactly as the *tzaddik* had described. When the five years came to an end, his power of speech was returned and his terrible sickness of lying was gone.¹ **T**

1. Sefer Hamaamarim Admur HaRayatz 5711, p. 302.

STOP THE ENEMY!

THE SPIRITUAL BATTLE OF
THE YOM KIPPUR WAR

לע"נ

הרה"ח הרה"ת ר' אברהם דוב
בן הרב יהושע ע"ה
נלב"ע כ"ד טבת ה'תשע"ג

ולע"נ

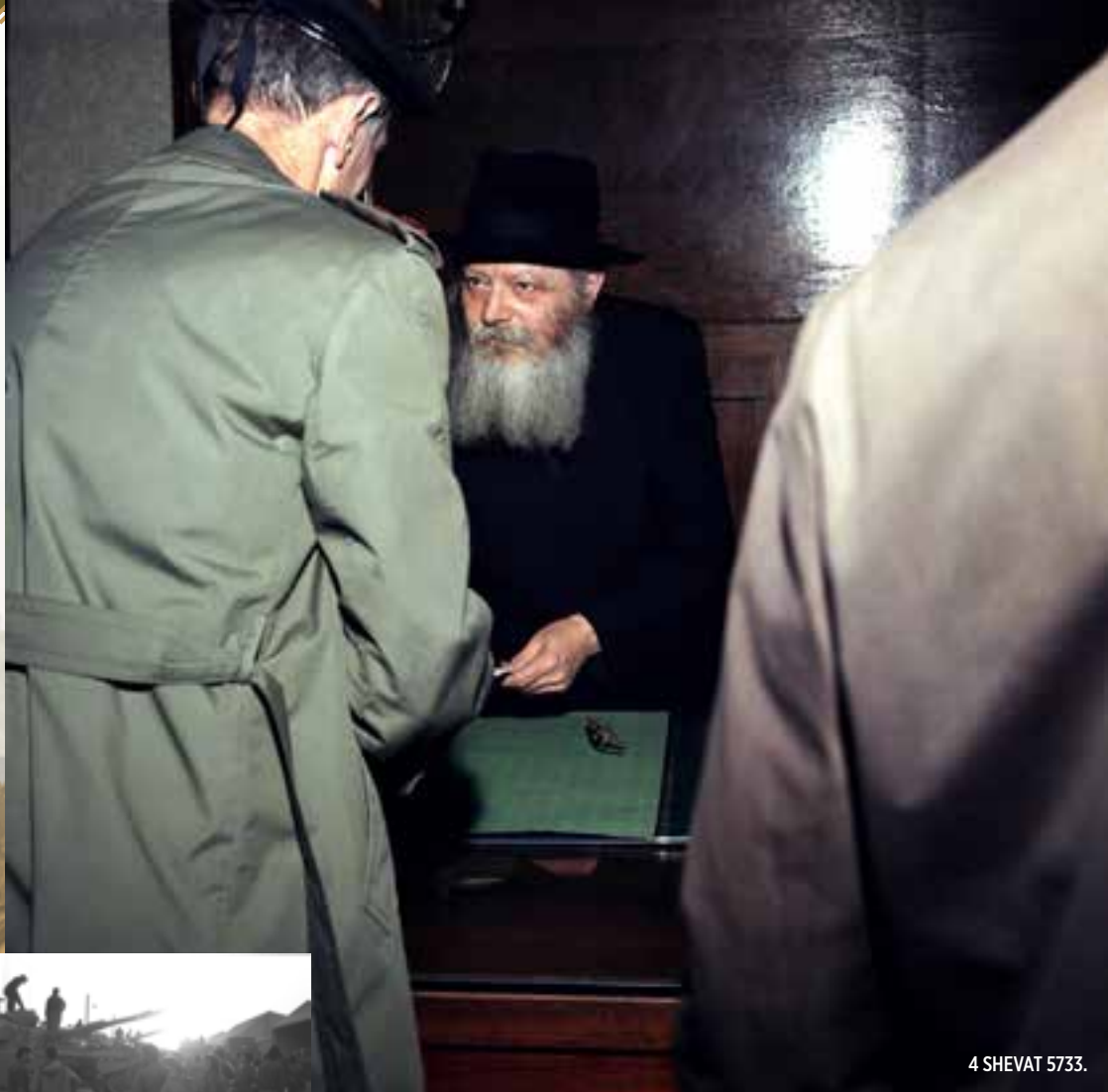
זוגתו מרת ליבא בת ר' ברוך ע"ה
נלב"ע כ"א טבת ה'תשס"ד
ת'נ'צ'ב'ה'

נדפס ע"י

הרה"ת ר' אליהו וזוגתו מרת דליה
ומשפחתם שיחיו העכט

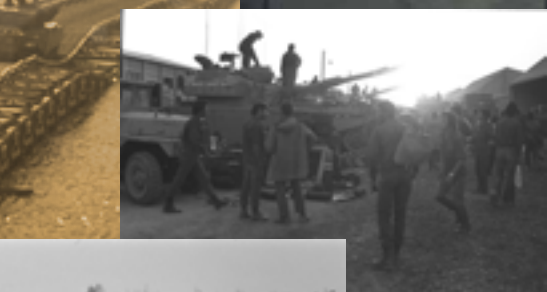
לאורך ימים ושנים טובות ובריאות
ולהצלחה רבה ומופלגה בעבודת
השליחות בגשמיות וברוחניות





4 SHEVAT 5733.

VELVET SCHILDKRAUT VIA JEM 108454



ISRAELI TANKS CROSS THE SUEZ CANAL.

GPO

On Yom Kippur 5734* at 2:00 p.m. local time, Egypt and Syria simultaneously launched a vicious coordinated attack against Eretz Yisroel. Seven years earlier they had been miraculously crushed during the Six Day War and vowed revenge for the humiliating defeat.

The attack came as a complete surprise to the millions of Yidden fasting and davening that afternoon, especially since most of the army had been allowed to go home for Yom Kippur and the fronts were manned by a bare minimum of reservists. As thousands of Egyptian soldiers poured into the Sinai in the south and hundreds of Syrian tanks rolled across the ceasefire lines in the Golan Heights to the north, Israel's defenses were overwhelmed and thrown into disarray.

Sirens screamed throughout the land and soldiers and reservists wearing their *taleisim* ran to military trucks outside of the shuls to join their battalions racing to the front. In a few short hours the tranquility and confidence that had characterized the mood in Eretz Yisroel since the victories of the Six Day War were replaced by fear and trepidation, with some leaders privately expressing their despair that complete destruction was imminent.

In preparing this article we were greatly assisted by Rabbi Dovi Greenberg, and by the *yomanim* of Rabbi Sholom Ber Shur ע"ה.

“I Know”

News of the invasion reached Yidden across the globe very quickly and a deep fear and foreboding set in. In 770, the throngs of Chassidim gathered to daven with the Rebbe were frightened and concerned about the news, especially the guests from Eretz Yisroel, stranded far away from their families at such precarious times.

When the Rebbe arrived in shul for Shacharis and one of the *mazkirim* mentioned that war broke out in Eretz Yisroel, the Rebbe responded with two words: “איך ווייס—I know.”

Throughout the day there was no noticeable change in the Rebbe’s behavior in connection with the war other than to encourage the singing at certain parts during davening more than usual. At the end of Neilah when the crowd sang “Napoleon’s March” and the Rebbe stood on his chair covered in his tallis, the Chassidim felt that there was an extra urgency to the way the Rebbe encouraged the singing.

That night after Kiddush Levana, Reb Boruch Pariz approached the Rebbe together with his daughter Zlata Freiman. “Rebbe!” he cried. “My two sons-in-law are at the front. What will be with them?!” Pointing to Mrs. Freiman, he continued, “She left her children in Kfar Chabad with her husband. Today he was taken to the front. What will be with my grandchildren?”

The Rebbe instructed Mrs. Freiman to return to Eretz Yisroel immediately. “You will find everyone safe and sound. When you have good news for me, remember to call the *mazkirus* on a collect call to notify me that all is well.”

The next day, the Rebbe instructed Rabbi Hodakov to notify all the guests from Eretz Yisroel that those who had no military obligations should not change their travel plans and remain in New York for the duration of their

planned stay. They should behave as if the war was won.

Victories Greater than the Six Day War

Reb Gershon Ber Jacobson, editor of the *Algemeiner Journal*, was also a special correspondent for the Israeli newspaper *Yediot Achronot*. One day after Yom Kippur, at the funeral of Mrs. Hinda Deitch, the Rebbe gave him an important message to convey to his contacts in Eretz Yisroel.

“Write to them that they should not worry. In the end there will be many miracles and great victories, even greater than the Six-Day War. But they need to be sure not to tarry. They must allow the military to operate as they understand. The politicians are interfering when there is no time to wait. The Yidden must ensure that they are not fooled into trading a full-scale victory for something worthless.”

“The Israeli government must not give in to pressure from the superpowers and the UN. They should instruct the IDF to capture as much land as possible in Syria and Egypt, as quickly as possible. Every moment they tarry, they are forfeiting a major opportunity and it will cost many casualties.”

The Rebbe went to the Ohel that day, apparently in response to the war, and Reb Gershon Ber approached the Rebbe several times near the car to clarify the message he was to deliver to Israeli politicians, military leaders and journalists.

The first day of the war went very badly for the Israeli Defense Forces. In the south, the Bar Lev Line (which had been lauded by military leaders as an impregnable defense to any Egyptian attack) turned out to be a miserable failure and 100,000 Egyptian soldiers and 1,000 tanks advanced 12 miles in the Sinai before inexplicably stopping.

**“YOU WILL FIND EVERYONE SAFE AND SOUND.
WHEN YOU HAVE GOOD NEWS FOR ME, REMEMBER
TO CALL THE MAZKIRUS...”**



THE REBBE LEAVES TO THE OHEL, WINTER 5734*.

VELVEL SCHILDKRAUT VIA JEM 108461



AN ISRAELI OFFICIAL BLACKENS OUT THE HEADLIGHTS OF A CAR IN PREPARATION FOR AIR RAIDS.

There was nothing between them and Tel Aviv.

In the north the Syrians captured several strategic areas as well as most of the southern portion of the Golan Heights. For the first 24 hours of the war 3,000 Israeli troops and 180 tanks were all that stood between the northern cities of Tzfas and Teveria and the 28,000 enemy troops with their 800 tanks.

The Israeli soldiers fought bravely and with much *mesiras nefesh*, but their losses were frighteningly staggering.

A Heavenly Farbrengen

On Yud-Gimmel Tishrei, after spending many hours at the Ohel, the Rebbe held a farbrengen in connection with the *yom hilula* of the Rebbe Maharash. This was the first time the Rebbe spoke publicly since the beginning of the war and the live telephone hookup was heard in Eretz Yisroel in real-time. (We highly recommend our readers hear the recording of this unique farbrengen¹.)

The Rebbe started by addressing the obvious question: Is it appropriate

to have a farbrengen when Yidden are fighting for their lives?

“The Rebbe Maharash was known to say that while the world suggests you try to first ‘go under,’ I say that you should always ‘go over’ —לכתחילה אריבער — As we heard many times from the (Friediker) Rebbe that the Rebbe Maharash did things in a ‘Baal Shem’skeh’ way.”

This set the tone for the truly unique and *Baal Shem’skeh* farbrengen that was about to unfold.

Quoting the known Torah of the Baal Shem Tov on the *possuk* “הוי” צלך”—that Hashem is like a shadow of the Yid and reflects the actions and attitudes of a Yid, the Rebbe concluded that *“it is self-understood that the best way to help out [the situation in Eretz Yisroel] these days is through joy, because שמחה פורץ גדר —joy breaks through all boundaries.”*

After the *maamar*, the Rebbe started the next *sicha* by quoting Rashi in Parshas Vayigash that there is a concept of *ניבא ולא ידע מה ניבא*—one can say or do prophetic things without realizing what it is all about until later.

“Throughout the summer I was speaking about the idea of מפי עוללים —וינוקים יסדת עוז וגו’ להשביט אויב ומתנקם From the mouths of little children you

establish strength, to put an end to the enemy and avenger,’ and I connected it to the famous maamar of וקבל היהודים תרפ”ז. (See sidebar).

“What pushed me to speak about this idea and this maamar so strongly and with such a shturem specifically these past few months? It turns out that we need to ‘put an end to the enemy and avenger’ now more than ever.

“This applies to many other things I spoke about during the summer including the importance of increasing in tzedakah...”

At this point, the Rebbe addressed the most painful question on the minds and hearts of Yidden throughout the world.

“Why is this happening all over again?”

Barely six years had passed since the last war in Eretz Yisroel!

“The reason is very simple: There are those who are enslaved to their yetzer hara, and after Hashem gifted so many territories to the Yidden in Eretz Yisroel during the last war, there were certain politicians who immediately started scheming how they would return them to the enemies, with many strange justifications.

“How can one single person confront a group of people who claim to speak on behalf of hundreds of thousands of Yidden?”

If the leaders of Eretz Yisroel were democratically elected by the majority of their citizens, it seems that their decision to reject Hashem’s miraculous gift of the captured territories is in accordance with the views of their supporters.

“Based on the clear psak din of the Rambam in Hilchos Gerushin, we know with perfect clarity that what these leaders said and did was not on behalf of klal Yisroel, nor on behalf of several individuals and not even on their own behalf. Their yetzer hara forced them to do it!

להשבית אויב ומתנקם

On the eve of Erev Shavuot 5733* the Rebbe held a farbrengen and in connection with the idea that בננו ערבים בעדנו—the children are the guarantors of Torah—he spoke very passionately about the importance of ensuring that every Jewish child receives a proper חינוך על טהרת הקודש, especially during the summer months when children are out of school.

On Yud-Beis Sivan the Rebbe penned two public letters, one to all *mechanchim*² and a second to the Chabad *askanim* and school administrators³, calling on them to appreciate the unique merit and obligation they have to provide a proper *chinuch* to every Jewish child.

Five days later, the Rebbe penned a public letter to all *talmidei hayeshivos*⁴ about the importance of serving as a living example to all Jewish children of how to live a proper Jewish life and to get involved in *chinuch* during the summer months.

As summer camps opened, the Rebbe sent a *michtav kloli-proti* to many people on Tes-Vov Tammuz⁵, making a shocking and mystifying connection between the current urgency of *chinuch* to destroying our enemies:

"I wish to remind you of what we have spoken many times regarding the great importance, the great necessity, and the great merit to do everything you can to ensure every Jewish boy and girl receives a טהרת הקודש, especially the very little ones.

"As is understood from the possuk 'מפי עוללים ויונקים'—יסדת עוז (ואין עוז אלא תורה) וגו' להשבית אויב ומתנקם from the mouths of little children you establish strength (strength means Torah), to put an end to the enemy and avenger."

"This is especially pertinent to the onset of the upcoming ימי בין המצרים as the expression of Chazal, 'הקדמת רפואה למכה'—the cure should precede the illness..."

On the same day, the Rebbe sent a public letter to all "children under the age of bar and bas mitzvah enrolled in Jewish summer camps."⁶ The Rebbe implored the children to appreciate the great merit they have to serve as the strongest deterrent to our enemies through their learning Torah and giving tzedakah.

"Since it is my greatest wish and pleasure to partner with you in this, I am requesting that you each be given a coin of your local currency, as my participation in your tzedakah-giving."

Two weeks later, on Erev Shabbos Kodesh Mevarchim Av, the Rebbe sent another public letter to all children⁷, and during the farbrengen the next day⁸ the Rebbe demanded that everyone get more involved in *chinuch* with even more energy, immediately.

As summer camps ended the Rebbe penned a letter⁹ "to all the students who participated in the tzedakah campaign" personally thanking them for fulfilling their mission to give the tzedakah the Rebbe sent them, for connecting it to Torah, and for adding their own tzedakah. During the farbrengen of Shabbos Mevarchim Elul the Rebbe called for everyone to increase their efforts in *chinuch*, especially now that children were returning home from camp and starting a new school year.

During the farbrengen of Shabbos Parshas Ki Savo, Chai Elul, in light of the fact that the coming year was a *Shnas Hakhel*, the Rebbe instructed special *Hakhel* rallies for children to be organized during the days of Selichos, preferably on the first day of Selichos.

*"And by ending the year in this way [we will merit] מפי עוללים ויונקים יסדת עוז וגו' להשבית אויב ומתנקם, that all negative things and kitrugim will be neutralized."*¹⁰

The next day the Rebbe penned a letter to everyone involved in *chinuch* with detailed instructions of what should happen at these children's rallies.¹¹

"Explain to the children that this week is Rosh Hashanah... A very auspicious time, as the Alter Rebbe explains that [the month of Elul] is a time when Hashem is in the field similar to a king who greets his subjects in the field... and we therefore request of all children participating in these rallies to recite together with much energy:

תורה צוה לנו משה מורשה קהילת יעקב. שמע ישראל ה' אלוקינו ה' אחד. ברוך שם כבוד מלכותו לעולם ועד.
אבינו מלכנו אבינו אתה. אבינו מלכנו אין לנו מלך אלא אתה.
אבינו מלכנו רחם עלינו. אבינו מלכנו חננו ועננו כי אין בנו מעשים
עשה עמנו צדקה וחסד למען שמך הגדול והושיענו.

"Afterwards explain to the children the following Torah of the Baal Shem Tov:

יעדער איד קומט אויף דעם עולם הזה החומרי מיט אַ געוויסע שליחות פון תורה אור, תורה ליכט, און מיט אַט דער שליחות פון תורה ומצות גייט ער אום און פאַרט אַרום, הן באַ זיך אין שטאַט און הן וואוהין און באַ וואָס פאַר אַ געלעגענהייט ער פאַרט.

“Every Yid comes to this world with a specific mission by the Torah of light, and with this mission of Torah and mitzvos he goes around in his own town or wherever he may be.”

“We wish each one of you success in fulfilling this mission in a timely manner.”

Despite the fact that all this was unprecedented and everyone was mystified by the urgency of the Rebbe's requests, thousands of children were gathered around the world in accordance with the Rebbe's detailed instructions. On one of the days of Aseres Yemei Teshuva, the Rebbe distributed coins to hundreds of children in 770, something that had never happened before.

On Vov Tishrei, four days before the war began, the Rebbe issued a *michtav kvoli*¹² focusing on the theme of the obligation for every Yid to appreciate how *am Yisroel* is meant to be a light unto the nations. Despite the fact that they are quantitatively inferior to the rest of the nations, their quality outweighs that disadvantage.

A little while later, the Rebbe added a footnote to the *michtav kvoli* and instructed Rabbi Leibel Groner to send the message to the Chassdim in Eretz Yisroel with the addition. The content of the added footnote is about the wars Yidden fought throughout history and that they will be victorious until the coming of Moshiach:

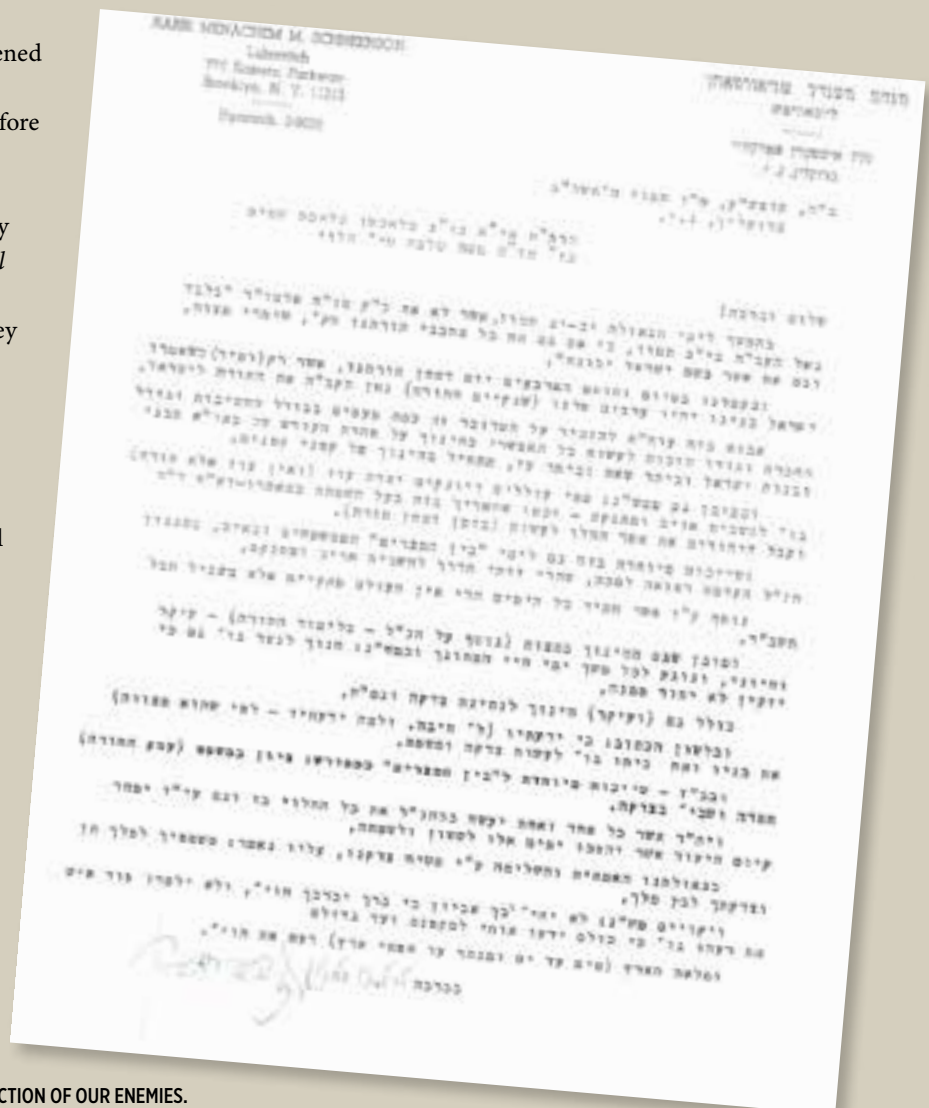
א גאר אייגנארטיקן אופן:

ועד"ז היה כו"כ פעמים בדברי ימי ישראל (ע"ד כי להוי' מצוקי ארץ גו), וכנבואת חנה (הפטורת יום א' דר"ה) - "שירה זו על מלכי או"ה

ועל כנס": עלץ לבי בהוי' גו' וכפלי התרגום בארוכה (הובא בקיצור - ברד"ק שם): בימי שמואל כו' ועד "וירם קרן משיחו" - מלך המשיח.

[The perfection in the time of Shlomo Hamelech expressed itself] in quite a distinctive form: Similarly, there were many times throughout Jewish history...As Chana prophesied (in the Haftarah of the first day of Rosh Hashanah)—in context of the kings of the Jewish people and other nations...These verses begin by alluding to Shmuel [continuing through history] and completing with the arrival of Moshiach.

On Yud-Gimmel Tishrei, days after the war began, the Rebbe confirmed the connection many were already making. The entire summer the Rebbe was preparing the ground for the victory of the Yidden in Eretz Yisroel.



THE REBBE'S MICHTAV KLOLI-PROTI
CONNECTING CHINUCH WITH THE DESTRUCTION OF OUR ENEMIES.

“Therefore, when a congregation of Yidden is gathered... we must make a public announcement, and do so with a loud voice, that all of this talk [about giving back land]... was only the results of their yetzer hara forcing them to do so!

“Especially now after they themselves realize how foolish this idea was, seeing how terrible the situation would have been had they given up even half a kilometer of territory, they certainly realize that it was their yetzer hara talking, not themselves.

“When Yidden will announce this in a holy place, a Beis Hakneses and Beis Hamidrash, especially in the daled amos of the [Frierdiker] Rebbe... and all the assembled will respond with a loud “amen”... this will affect those who entertained such thoughts and the entire world that such ideas will disappear and everyone will admit that Eretz Yisroel belongs to Yidden as a result of Bris Bein Habesarim... and it will be so forever, until the coming of Moshiach when we will receive the territories of Keini, Kenizi and Kadmoni, at which time will be the realization of the promise כי ירחיב זה את גבולך.”

As the Rebbe concluded this *sicha*, the thousands of gathered Chassidim roared with a resounding “amen!”—and then there was silence. For two tension-filled minutes, the stunned Chassidim were unsure how to proceed when all of a sudden the Rebbe started to sing in a loud and joyful voice “*Vesamachta Bechagecha...*!” The message was clear: the spiritual weapon to winning this war will be boundless *simcha*.

Chassidim started realizing that the Rebbe had been increasing the *simcha* since the beginning of the year. On both days of Rosh Hashanah, at the conclusion of Musaf the Rebbe suddenly turned around to the Chassidim and announced “*Gut Yom Tov!*” three times and started singing the *hakafos niggun* of his father



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MOSHE STOCK

Harav Levi Yitzchok. Everyone was shocked with this, since it had never happened before on Rosh Hashanah, and incidentally did not happen again afterward. Now everyone understood that this was a preparation for what lay ahead.

During the third *sicha*, in the spirit of finding reference between the current war and what had happened in the recent past, the Rebbe addressed the fact that at the farbrengen of Vov Tishrei he had said a *hadran* on Maseches Challah which concludes with two *mishnayos* containing the following *halachos*:

אָנְשֵׁי אֶלְכְּסַנְדְּרִיָּא הֵבִיאוּ חֲלוּתֵיהֶן
מֵאֶלְכְּסַנְדְּרִיָּא, וְלֹא קִבְּלוּ מֵהֶם.

“The people of Alexandria brought challah [to the *Beis Hamikdash*], but they did not accept it from them.”

אָרִיסְטוֹן הֵבִיָּא בִּכּוּרָיו מֵאַפִּמְקִיָּא, וְקִבְּלוּ
מִמֶּנּוּ, מִפְּנֵי שֶׁאָמְרוּ, הֲקוּנָה בְּסוּרְיָא, קְוֹנָה
בְּפִרְרָה שְׁבִירוּשְׁלִים:

“Ariston brought his *bikkurim* from Apamea [to the *Beis Hamikdash*] and they accepted from him, because they said, one who buys [a field] in Syria is as one who buys [a field] in the outskirts of Yerushalayim.”

These two *halachos* make reference to the idea that Eretz Yisroel extends all the way to the Nile River in the south and well into Syria to the north. The connection of this *siyum* to the war now raging between Eretz Yisroel and Syria and Egypt was obvious to everyone.

The Rebbe then addressed another parallel issue to the disastrous idea of giving back land: the terrible decree of MiHu Yehudi—the fact that the Israeli government even considered the idea that conversion to Yiddishkeit does not need to be in accordance with *halacha*.

“But in truth, as we said earlier regarding shleimus ha’aretz, those



SOLDIERS USE EMPTY AMMUNITION CRATES TO MAKE A SUKKAH IN THE FIELD.

who made statements regarding Mihu Yehudi were not speaking on behalf of klal Yisroel, a large group of Yidden, or even on behalf of themselves. Their yetzer hara forced them! When one is forced into something against their true will, they cannot be held responsible for their thoughts, speech or actions.

"Therefore, when Yidden gather together and make an announcement... that conversion to Yiddishkeit can only be in accordance with halacha... and everyone will answer 'amen' loudly... this will nullify any foreign idea regarding shleimus ha'am."

As the Rebbe concluded the *sicha* the assembled Chassidim once again roared in a resounding "Amen!"

Capture Damascus!

By now the tide of the war was turning. That night the Israeli Air Force bombed the Syrian General Command building and the adjoining

Syrian Air Force Command in the heart of Damascus. U.S. President Richard Nixon authorized a massive airlift of military supplies to replenish the planes, tanks and heavy artillery that had been lost in the first disastrous days of the war.

On Erev Sukkos the Israelis managed to push the Syrians out of what had been Israeli territory before the war and on the first day of Sukkos they were swiftly advancing into Syrian territory.

On the second night of Yom Tov the Rebbe held a "dry farbrengen" (without *l'chaim* or *mezonos*) in the main shul. The Rebbe said a *maamar* and in the two short *sichos* demanded that Chassidim should have farbrengens every night and every day of Sukkos, and afterwards too. The Rebbe used the expression "ומלאה הארץ"

¹³⁰ פארבריינגען את ה'.

On Shabbos Chol Hamoed, when Musaf concluded in 770, the Rebbe walked out of shul without waiting for the *gabbai* to announce the time for Mincha. This was the usual sign that there would be a farbrengen and indeed a few minutes later Reb Dovid Raskin announced that the Rebbe would farbreng in the main shul (without *l'chaim* or *mezonos*) at 1:30 p.m.

In the first *sicha*,¹⁴ the Rebbe explained the theme of *simcha* as it pertains to Yom Tov in general, Sukkos in particular and especially on Shabbos that immediately follows two days of Yom Tov. After the *maamar*, the Rebbe explained that one of the main purposes for the farbrengen was to expand on the *hadran* on Meseches Challah from Vov Tishrei and Yud-Gimmel Tishrei, and through clarifying a *halacha* here in this world it will have an effect in all the heavens and affect the reality in this world.

The Rebbe then proceeded to expound on the statement that "one who purchases property in Syria is like purchasing property in the outskirts of Yerushalayim," quoting a Sifri and a Midrash that interpret the *possuk* in Zecharya וְיִמְשְׁקוּ מִנְחָתוֹ to imply that when Moshiach will come the city limits of Yerushalayim will extend all the way to Damascus.

"Since Damascus is the capital city of Syria, when you capture Damascus, you have captured the entire Syria!"

The Rebbe explained, that although the above-mentioned prophecy that Yerushalayim will extend until Damascus is referring to the times of Moshiach, since the Magen Avraham quotes the Arizal in Shulchan Aruch that on Erev Shabbos one is obligated to taste the food of Shabbos, this *geulah*-reality must also be tasted now in the moments preceding Moshiach!

This was the first time the Rebbe declared publicly that the Israeli Defense Forces must capture

Damascus. During the opening days of the war the Rebbe had sent urgent messages to the highest echelons of the Israeli government that it was crucial to end the war with a decisive victory and that capturing the Syrian capital, even for just a few hours, would deliver a death blow to the enemy, knocking them out of the game in all future negotiations. At that very moment, the Israeli tanks and troops were speeding towards Damascus practically unchallenged, but were stopped by the political leadership the next day—just as they were within artillery range of the Syrian capital.

“As the Torah tells us ‘when you will go out to war against your enemies... Hashem will deliver them into your hands... and you will take captives.’ So too, [by capturing Damascus] may they release all the Yidden who are there in captivity and all of the nitzutzos kedusha that are there.

“And especially since all the Yidden involved are on the level of tzaddikim; the war started on Yom Kippur, which the day itself atones for everything, and especially Yidden who disregarded their own safety and are defending millions of Yidden with mesiras nefesh, they are all on the level of tzaddikim gemurim.”

Rejecting the argument that so many of them violated Yom Kippur in so many ways as they raced into battle, the Rebbe emphatically quoted several sources in Shulchan Aruch as proof that whatever was done in connection with the war was absolutely permitted and even an obligation.

On Sunday, the second day of Chol Hamoed, 750 Israeli tanks faced off against an attacking force of 1,000 Egyptian tanks in one of the largest tank battles in history which came to be known as The Battle of the Sinai. There was bitter fighting and heavy losses on both sides but in the final tally, over 250 Egyptian tanks were destroyed compared to less than 40 tanks on the Israeli side. It was



PRINTING THE TANYA AT THE SUEZ CANAL, 5734.

“I AM NOW IN A STATE OF SIMCHA. WHY DO YOU WANT TO PLACE ME IN A STATE OF SADNESS? I WILL ACCEPT THE PAN BECAUSE YOU GAVE IT TO ME...”

a miraculous victory, crucial to the eventual outcome of the war.

That evening in 770, Chassidim were dancing in the upstairs *zal* and the Rebbe sent Rabbi Leibel Groner to tell them that “when you dance in that room the floor shakes, and all of Eretz Yisroel is shaking as well.”

During the farbrengen of Shabbos Chol Hamoed the Rebbe mentioned the famous story of the Tzemach Tzedek and the Rebbe Maharash. After a certain “*keitz*” for the *geulah* had passed, the Rebbe Maharash asked the Tzemach Tzedek why Moshiach had not yet arrived. When the Tzemach Tzedek answered that the “*keitz*” was realized with the publishing of Likkutei Torah, which is a taste of the Torah of Moshiach, the Rebbe Maharash responded, “We need to have Moshiach *bepoel mamash*.”

The Rebbe explained that although the Tzemach Tzedek knew this himself, he wanted to hear it from

someone who was not a *nossi* at the time.

Based on this story, Chassidim felt it appropriate to give a *pan* to the Rebbe on behalf of *klal Yisroel* in connection with the terrible situation in Eretz Yisroel. A group of Chassidim representing different countries approached the Rebbe with the *pan* as he was leaving 770 and asked the Rebbe to read it. At first the Rebbe said he does not have his glasses with him and then added, “I am now in a state of *simcha*. Why do you want to place me in a state of sadness? I will accept the *pan* because you gave it to me. You can go with a *minyan* of Chassidim to the Ohel and read the *pan* there.”

The next day Israeli forces and tanks crossed the Suez Canal and started wreaking havoc on the SAM (surface to air missile) sites that had caused so much trouble for the Israeli Air Force at the onset of the war. They also started advancing deep into mainland Egypt, eventually reaching

within 60 miles of Cairo, the Egyptian capital.

During this time the Rebbe instructed Chassidim in Eretz Yisroel to increase their efforts in visiting the soldiers on the front to bring them personal regards from the Rebbe, to help them wrap tefillin and on Sukkos to afford them the opportunity to make the *bracha* on the *daled minim*. The Israeli newspaper Yediot Achronot reported that during the first days of the war the Rebbe sent *lekach* to General Ariel Sharon together with a letter.

Complete Victory!

As *hakafos* on the night of Shemini Atzeres got underway in 770, the Rebbe instructed the *gabbai* to announce after the first set of *Atah Hareisah*: “Since this year is *Hakhel*, עמדו הכן כולכם—everyone should stand ready, men, women and children to greet שמחתנו זמן עצרת of שמחת תורה.”

After the second set of *Atah Hareisah* the Rebbe instructed the *gabbai* to make the same announcement and to add: “Since the idea of עמדו הכן is connected to a military, we will now sing a *niggun* of victory!” Napoleon’s March resounded throughout the shul.

Following the final set of *Atah Hareisah* the Rebbe again instructed the *gabbai* to make the same announcement and added: “Since a military breaks through from all sides, we will sing “*Ufaratzta*” from all sides!”

In preparation for the fourth *hakafa*, the Rebbe instructed that all those who were ever in the Israeli military or reserves be honored with the *hakafa*. Once all those who fit the description were standing in the appointed spot for the *hakafa*, the Rebbe took his *siddur* and moved towards the edge of the stage where he stood.

With the traditional tune of “*Ha’aderes V’haemuna–Tzu Vemen*” the Rebbe started to sing loudly the *pesukim* of the fourth *hakafa* מצות ה' ברה מאירת עינים... As the Rebbe sang each stanza, a group of *bochurim* and *yungerleit*, following the style of the tune the Rebbe was singing, instinctively responded with the words לחי עולמים as a corresponding stanza. The strange and wondrous spectacle continued until the Rebbe reached the words נעימות בימינך נצח and the word נצח (which also means victory) was said in a very high crescendo. The Chassidim were astounded by this heavenly spectacle.

The next evening, the annual tradition for the delegation from the Israeli Consulate in New York to participate in the *hakafos* of Simchas Torah happened again despite their overwhelming obligations in the middle of war. The delegation members were honored to stand near the front of the shul and at one point Consul General Menachem Levin approached the Rebbe.

“Why did the Israeli Defense forces not capture Damascus yet? They managed to dislodge the Syrians from the Golan Heights, what are they waiting for?”

Mr. Levin tried to explain to the Rebbe that the Israeli leaders are concerned about how the Americans will react to such a move and that it will cost many lives, but the Rebbe rejected these explanations.

“When you get home send an urgent message to Israel in my name that they should order the army to capture Damascus without worrying about anyone!”

“Regarding the Americans, I have information from reliable sources in Washington D.C. that the Americans are anticipating for a long time already to receive the news that Damascus is captured. And about casualties, the current situation where the army is in limbo will cost a lot more casualties *Rachmana litzlan* than the number of casualties a swift conquest of Damascus will cost.

“The Ibn Ezra explains that the Jewish nation needed to remain in the desert for 40 years because the slave mentality was so ingrained in their souls and they needed to wean off their galus perspective to become independent. You in Israel are in galus for 25 years already. How long will you remain in galus?”

“Even a small child understands that when he needs to fight with two



BECAUSE HE OWNED A CAR, RABBI LEBEL KAPLAN WAS PRESSED INTO SERVICE TO DRIVE SOLDIERS AROUND.

COURTESY OF RABBI CHAIM KAPLAN

combatants he must conquer one and then concentrate on the next. Do the same. Conquer Damascus and then you can concentrate on fighting the Egyptians with confidence.”

[On that night, the Rebbe also taught the new Niggun of “*Haàderes V’haemuna*” to the tune of the French national anthem.¹⁵]

By now the Israelis had established a stronghold on the western bank of the Suez Canal and Israeli soldiers, tanks and artillery were pouring into mainland Egypt, conquering more territory ever closer to Cairo. The Egyptian Third Army which had invaded the Sinai Desert with much fanfare was now encircled by the Israelis who by then enjoyed almost complete air superiority.

Israel’s enemies realized how desperate their position was and sued for a ceasefire. On 27 Tishrei the UN passed a resolution calling for all sides to stop the fighting and the war ended with the Israeli army barely 60 miles away from Cairo and 10 miles away from Damascus.

The war lasted 18 days.

Lifting the Morale

Although the war ended with a clear Israeli victory, the blow to the overall morale of its army, its citizens and Yidden around the world, was crushing. 2,569 soldiers were killed, ד”ה, and many thousands more were wounded, maimed or captured during the fighting.

Additionally, the fact that the army had been caught by surprise and their enemies were able to make such amazing gains in the first days of the war was difficult to accept. To make matters worse, within the first week of the war the political leadership admitted that they had had advance warning of the impending attack early Yom Kippur morning but decided not to mount a preventive strike nor to call up the reserves before the



READING ALARMING NEWS OF THE WAR.

LEVI FREIDIN VIA JEM 273711

enemies opened fire in order not to be perceived by the world as the aggressors. A foolishly disastrous decision which cost Israel many hundreds of lives.

Despite the eventual victory, the Arabs celebrated the war as a restoration of their prestige that was lost in the Six-Day War. Their successful surprise attack was a vindication of their militaries and put them in a better position in all future negotiations.

The Rebbe instructed the Chassidim from Eretz Yisrael who had been in 770 for Tishrei to visit as many soldiers as possible upon their return to bring them personal regards from the Rebbe and to lift their spirits.

In a letter¹⁶ addressed to all the soldiers of Tzahal, the Rebbe writes that giving tzedakah is the best vessel to elicit many blessings from Hashem. Since a soldier in the army is often unable to do the mitzvah of tzedakah, the Rebbe requests that the Chassidim visiting them should give each soldier a coin as a personal gift from the Rebbe so that they be able to give

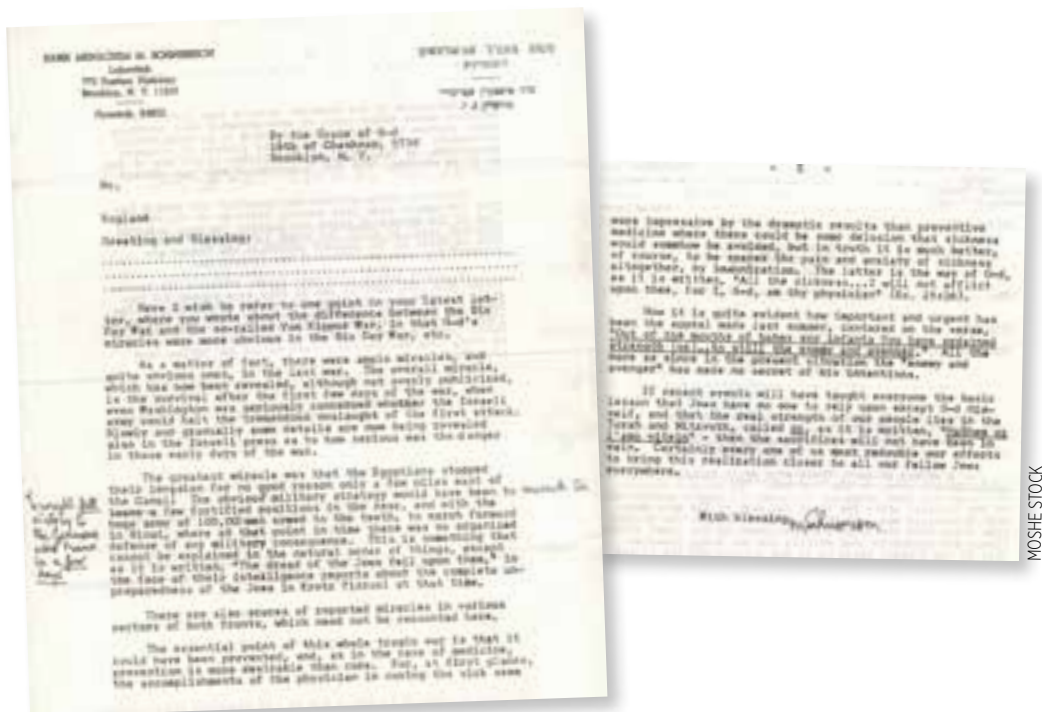
tzedakah, should they wish to do so.

In addition they should recite a *possuk* from Torah Shebiksav and a *halacha* from Torah Shebaal Peh.

Many soldiers and officers wrote letters to the Rebbe in appreciation for these visits and received the Rebbe’s response¹⁷:

“May the impression you and your friends had from the visit be permanent, that the encouragement you received be translated into practical deed in your day-to-day lives in the spirit of the words of Torah you heard and the mitzvos you did during the visit... It is a great and unique merit you all have that [Hashem] chose you to defend our holy nation, and the borders of our holy land... May we very soon not need physical defense, because Hashem will grant peace in the land... and we will only need to conquer spiritual conquests...”

Within a week after the ceasefire Reb Efroim Wolff reported to the Rebbe that Chassidim throughout Eretz Yisroel were intensely involved in visiting the wounded and the families of the dead to lift their spirits and to do *mitvzoim*. People were hired



A LETTER THE REBBE SENT DETAILING THE GREAT MIRACLES OF THE YOM KIPPUR WAR

to make rounds in the major hospitals every day and there were long lines to put on tefillin. The Rebbe notified him that he would assume responsibility for half of the total budget for all these peulos.¹⁸

The Greatest Miracle of the War

On Shabbos Mevarchim Kislev¹⁹ the Rebbe addressed the fact that many were disappointed that they did not witness miracles on the level witnessed during the Six-Day War. In a fascinating *sicha* the Rebbe pointed out that the miracles that happened during this war greatly surpassed those of the previous war. The details are so embarrassing to the military and political leadership, that they are hiding the information needed to fully appreciate what had happened.

"After the Egyptians successfully crossed the Suez Canal and destroyed the Israeli Bar Lev Defense Line there was absolutely nothing stopping them from advancing all the way to Tel Aviv in a very short time. One can imagine what could have happened... For some

inexplicable reason they stopped after advancing only 12 kilometers. The same was true of the Syrian front. A miracle happened here!

"Everyone knew about this and the Americans thought that there would no longer be any more problems from Israel... Their only concern was that the Soviets should not have sole control of the region.

"History proves how great this miracle was. During World War II the French built an impregnable defense line called the Maginot Line. A line of concrete fortifications, obstacles, and weapon installations so strong that the Bar Lev Line in the Sinai was nothing in comparison to it. The Nazis ym's burst through the line with their powerful armor (similar to what the Egyptians did to the Bar Lev Line) and within a day they conquered all of France!

"Besides, the Germans needed to fight thorough urban areas which were heavily defended, but here the Egyptians were fighting in an open desert that had very few defenders, and yet they stopped in their tracks!

"May our enemies have the greatest downfall and we should have the greatest victory, bepoel mamash!" **T**

1. https://ashreinu.app/#/player/parentEvent~1916_event~1917. The entire farbrengen was edited by the Rebbe. Likkutei Sichos vol. 14 pages 401-411.
2. Igros Kodesh vol. 28 page 233.
3. Ibid. page 236.
4. Ibid. page 238.
5. Ibid. page 253.
6. Ibid. page 238.
7. Ibid. page 274.
8. Likkutei Sichos vol. 13 page 272.
9. Igros Kodesh vol. 28 page 306.
10. Likkutei Sichos vol. 14 page 261.
11. Igros Kodesh vol. 28 page 324.
12. Likkutei Sichos vol. 9 page 484.
13. For more details on this farbrengen see A Chassidisher Derher Issue 36 Tishrei 5776 page 14.
14. The entire farbrengen was edited by the Rebbe. Likkutei Sichos vol. 14 pages 418-430.
15. See *Total Transformation*, Derher Shevat 5776.
16. Igros Kodesh vol. 29 page 11.
17. Ibid. page 34.
18. Ibid. 18. See facsimile of the original letter on page 16 of the introduction.
19. Sichos Kodesh 5734 vol. 1 page 136.



דער רבי וועט געפינען א וועג...

לזכות
מרת ברכה בת רישא תחי'
טעלדאן

לרגל יום הולדתה
י' תמוז ה'תש"פ
שתראה רוב נחת חסידותי
מכל יו"ח שיחיו



The Timely Story

AS TOLD BY RABBI NOCHUM GOLDSHMID (NETANYA, ERETZ YISROEL)

Soon after our marriage my wife Chani and I were blessed with two children but after the birth of our second child we did not merit to have more children for a period of 10 years. Throughout this time we had written to the Rebbe numerous times requesting a *bracha* that we merit to have a larger family.

During Chanukah 5774 I met a family during *mitvzoim* in need of a *bracha* for children and after writing a letter to the Rebbe and sending it to the Ohel they were miraculously blessed with a child exactly one year later (see Derher Elul 5777 for their story). Following this open

miracle, my then-9-year-old son innocently asked me why Hashem does such miracles for others and not for us...

In the winter of 5776, Shnas Hakhel, my wife traveled to New York for the Kinus Hashluchos for the specific purpose to go to the Ohel and daven for another child. Ten years is a very long time and we felt we must make it happen.

She arrived in New York on Thursday morning and from the airport went straight to the Ohel. Pouring out her heart to the Rebbe in her letter, she remained there for a long time davening for the *bracha* we wanted so very much.



That evening there was a farbrengen for the shluchos in the Shluchim Office. Rabbi Dovid Meir Drukman, chief rabbi of Kiryat Mochkin, was in New York chaperoning a large group of girls from Eretz Yisroel who came for Chof-Beis Shevat and he led the farbrengen for the shluchos that night.

At one point he shared a story about a classmate of his, Reb Nochum Cohen, the son of Harav Avrohom Hersh Cohen, who did not have children for a while after his marriage. One year he came with his wife Rivka to New York for Tishrei and in *yechidus* she begged the Rebbe for a *bracha* for children.

The Rebbe said to her that she will merit to have sons and daughters, “Sons who will be *pirchei kehunah* (young Kohanim) in the Beis Hamikdash.” Needless to say they merited to raise a beautiful family of children.

“Nu?” Rabbi Drukman concluded, “Is there anyone here from the Cohen family?”

My wife is the daughter of Reb Nochum and Rivka Cohen but she was embarrassed to stand up and identify herself and the farbrengen continued.

When my wife shared this episode with me I was very excited.

“Wow!” I said to her. “That morning you were at the Ohel and asked the Rebbe for a *bracha* for children, and that night you heard the story of how your parents were blessed by the Rebbe to have children!”

We were certain that this was the Rebbe’s way of communicating to us that we would merit to have another child and indeed within the year, on Yud-Daled Kislev 5777 our son Levi Yitzchok was born. **T**

YOUR STORY

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



לזכות החיילים בצבאות ה'
יחזקאל מאיר שיחי'
 לרגל הולדתו כ"ב אדר ה'תש"פ
 ולזכות הוריו הרה"ת ר' **מנחם מענדל דוד**
 וזוגתו מרת **רות מיכל שיחי קיעוומאן**
אסתר נחמה תחי'
 לרגל הולדתה כ' תמוז ה'תש"פ
 ולזכות הוריה הרה"ת ר' **ישראל ארי' ליב**
 וזוגתו מרת **ליבא שיחי קיעוומאן**
דוד מנחם מענדל שיחי'
 לרגל הולדתו י"ט אדר ה'תש"פ
 ולזכות הוריו הרה"ת ר' **יעקב ישראל**
 וזוגתו מרת ח' **מושקא שיחי מאצקין**
 נדפס ע"י זקיניהם
 הרה"ת ר' **אברהם יואל** וזוגתו מרת **גאלדא**
 ומשפחתם שיחי **קיעוומאן**
 ליורפול, אנגליה



EREV YOM KIPPUR

5729*

Much effort went into confirming the dates of the following pictures. While we are fairly certain they are indeed from Erev Yom Kippur 5729, it has come to our attention that some may be from 5730.



JEM 103734

The Rebbe arrives at 770 around 7:00 a.m. Several minutes later the Rebbe leaves his room holding a chicken after performing *kaporos*, and the *shechita* takes place in the *chatzer*.



JEM 108990

Starting at 9:20 a.m.
following Shacharis,
the Rebbe distributes
lekach outside his room,
and this continues
throughout the day.



JEM 103726



At 3:25 p.m. the Rebbe comes down for Mincha with a bag of coins for tzedakah.





JEM 103729

The Rebbe puts tzedakah in every *pushka* as is the custom on Erev Yom Kippur.



JEM 103730



JEM 103735



JEM 103736



Following Mincha the Rebbe steps up onto a special platform and with closed eyes gives a *bracha* to all of *klal Yisroel*. After Mincha the Rebbe continued the *lekach* distribution, before going home at 5:00 p.m. When the Rebbe returned he *benched* the *bochurim* with *birkas habanim*. (This *bracha* was later edited by the Rebbe.)

Derher**Letters**

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

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



True Meaning of a Magid

Dear Editors,

In the recent Tammuz magazine, you included a translation of the Rebbe's letter to Rabbi Shlomo Yitzchak Zevin a"h ["True Stories", Issue 95 (172)] where the Rebbe comments on his *sefer*, Sippurei Chassidim, regarding ensuring the veracity and truthfulness of stories.

Regarding story #301 on p. 309 of his book, the Rebbe writes, "This story contradicts the entire concept of *maggidim*. As a result, many will come to the conclusion that those who employed *maggidim* and the like did not put their hearts to it and did not want to perfect themselves or work hard on learning Torah."

In the Derher, you translated "*maggidim*" as "traveling preachers". However, it's clear from the context of the story the Rebbe brings from the Tzemach Tzedek that the correct translation is a "*maggid meisharim*"— an angelic figure who would appear to *tzaddikim* in a vision or dream and teach them Torah, like the Beis Yosef and the others.

Reb Chaim Vital explains in Shaar Hakedusha that a *malach* or *neshamah chadashah* appeared to these *tzaddikim* and taught them Torah. So "*maggid*" does not mean a "travelling preacher."

This is the point in the story of the Tzemach Tzedek. He did not want to be *mekabel* from Eliyahu Hanavi because he wanted to toil in Torah himself.

Also in that article in the Derher:

The story about Reb Zusha and the digging near the *kever*, about which it says in Igros was #313 is actually printed somewhere else, in the "All Hatorah" section, #80 (in the *mafteaich* of the

sefer, it also says that it's #313). Unfortunately he did not fix it the way the Rebbe wanted.

You will notice that story #309 has an exact *makor*, like the Rebbe asked. Even though the Rebbe wanted that for all the stories, at least he put one on the story the Rebbe mentioned in the letter.

Avrohom Altein

Winnipeg, Canada

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Travelling to the Rebbe during Covid-19

Dear Editors,

I have been a subscriber for a few years now and very much enjoy receiving your magazine every month, it really gives me a lot of *chizuk*.

As I was reading this month's articles about bringing people to the Rebbe ["Neshamos Connect", Issue 95 (172), Tammuz 5780], since I'm from Montreal, I noticed that Rabbi Mendel Raskin was featured in it and I mentioned it to him. He replied that since we can't bring anyone to the Rebbe currently due to the pandemic, we must bring the Rebbe to them.

His idea was that the same way I get *chizuk* from reading about it, others would too, so he encouraged me to influence people to subscribe to your magazine.

Thank you and a *groise yasher koach* for the whole team, *mamash* tremendous work.

Michael Elkabas

Cote st luc, Canada

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