

# *A Chassidisher* **Derher**

א חסידישער דערהער



מדי שנה בשנה ווערט ער, נאך מער לעבעדיקער,  
און נאך מער שטארקער, און נאך מער אקטיוו...

—ט"ו תמוז תשמ"ה



TAMMUZ 5781  
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**Editor in Chief**  
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**Circulation and Marketing**  
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**Photo Research/Editing**  
Rabbi Mendel Levertov

**Editors**  
Rabbi Mendel Alperowitz  
Rabbi Mendel Misholovin  
Rabbi David Olidort

**Copy Editor**  
Rabbi Eliezer Zalmanov

**Design**  
Rabbi Mendy Weg

**Printed by**  
The Print House

## Contributors

Rabbi Yanky Bell • Rabbi Yossi Bendet • Rabbi Koppel Chaiton • Rabbi Tzemach Feller • Rabbi Levi Greenberg • Rabbi Menachem Mendel Greenberg • Rabbi Mendy Greenberg • Rabbi Zevi Kaplan • Rabbi Levi Katz • Rabbi Levi Levertov • Rabbi Mendy Shemtov • Schabse Soffer • Rabbi Mendel Vogel

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This magazine  
has been made possible

לזכות

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

בקשר עם  
יום ההילולא ג' תמוז

"ולא יהיה עסק כל העולם אלא לדעת את ה' בלבד"  
.. כי מלאה הארץ דעה את ה' כמים לים מכסים."

As we approach yet another Gimmel Tammuz, our longing to see the Rebbe again is stronger than ever. True, we are assured that לא עזב הרועה את צאן מרעיתו—our faithful shepherd has not forsaken us; and we see in our own lives—and also in the world at large—how the Rebbe is with us every day and is more alive and more active with each passing year. Nevertheless, after almost 27 years in this long and bitter *galus*, we cry out to Hashem: "*Ad mosai!*" We want to be reunited with the Rebbe, immediately!

This year's Gimmel Tammuz coincides with an important celebration: the 40th *Siyum HaRambam*. Now that we are concluding the study of Rambam for the 40th time—as Chazal say, after 40 years we reach a new level of understanding in our learning—the *siyum* occurs on the day of Gimmel Tammuz.

Much has been said about the meaning of studying the daily *shiur* in Rambam, how it serves as a most important means of *hiskashrus* to the Rebbe and as a channel of an abundance of *brachos* in each of our lives.<sup>1</sup>

With the 40th *siyum* occurring this month, it behooves us to take a look back at how the Rebbe celebrated the first *siyum* in 5745\*.

When the Rebbe launched this program in 5744\*, the first *siyum* was set to occur one year later, on Yud-Aleph Nissan, the Rebbe's *yom huledes* (and, as the Rebbe pointed out, right before the Rambam's birthday on 14 Nissan).

[Since everything is *b'hashgacha pratis*, and certainly in this case, with the Rebbe personally involved in setting up the *moreh shiur*, guiding and editing each step along the way, it is fascinating to note:

The first *siyum* occurred on Yud-Aleph Nissan. Two years later, the *siyum* of the first *perek echad l'yom* cycle was on Yud Shevat 5747\*. This year, as we celebrate the *siyum* of the 40th cycle of studying Rambam, the date of the *siyum* occurs, *b'hashgacha pratis*, on Gimmel Tammuz.

The study of Rambam coincides so beautifully with the three most important dates of *dor hashvi'i*: **Yud-Aleph Nissan, Yud Shevat, and Gimmel Tammuz!**

Listening to the Rebbe's words at that first *Siyum HaRambam* on Yud-Aleph Nissan 5745\*, he spoke a lot about the life, times, and personality of the author of the *sefer*—the Rambam himself.

During that time in 5745\*, many non-Jewish countries were marking that year in tribute to the Rambam, celebrating 850 years since his birth.

The Rebbe noted that in contrast to most *gedolei Yisroel* who came before or after him, the Rambam is of the only ones who dedicated much of his work to influencing non-Jews:

Mishneh Torah is the only *sefer* that enumerates the *halachos* of *Sheva Mitzvos B'nei Noach* in great detail, and tells us of our obligation to teach them to all inhabitants of the world. Also when writing about the times of Moshiach, the Rambam says that all nations of the world will be brought to know the truth about Hashem and serve Him as one.

And in his actual day-to-day life, the Rambam spent much of his time dealing with and offering healing to all people, Jews or non-Jews. In a letter about his daily schedule, the Rambam specifies that when he gets home in the evening, “crowds of people, Jews and non-Jews, have lined up to seek my advice and healing...”

It is thus indeed appropriate, the Rebbe continued, that the Rambam’s life—including his being a great *posek* and a great *nossi* of the Jewish people—be recognized and celebrated among non-Jews. In this we see the fulfillment of one of the greatest *brachos* in the Torah: “ברוך תהי מכל העמים—You shall be blessed by all the nations.”

The Rebbe concluded that everyone should influence more non-Jews to recognize the Rambam and his work, including governments of nations and also in the United Nations, bringing greater awareness of the Rambam’s teachings, especially about the *Sheva Mitzvos*.

This will hasten the coming of Moshiach: If all nations of the world follow the *Sheva Mitzvos*, we will eventually reach a time when there will be no war and no hunger, no jealousy, etc. If we endeavor to change the world in this direction now, we will ultimately succeed in bringing Moshiach.<sup>2</sup>



This brings us to this year’s *Siyum HaRambam* on Gimmel Tammuz.

We cannot help but notice the similarity between the ways of the “*baal hasefer*,” the Rambam, and those of the “*baal hatakana*,” the Rebbe.

In many of these *sichos* about the Rambam, the Rebbe spoke passionately about the quote engraved on the Rambam’s *matzeiva*, cited and approved by *gedolei Yisroel*, “ממשה עד משה לא קם כמשה—From Moshe [Rabbeinu] until Moshe [ben Maimon], there arose none like Moshe.”

In our time, the Rebbe stood up as the Moshe Rabbeinu and the Rambam of our day.

No one before the Rebbe’s time spoke so often and with such urgency about the need to influence all inhabitants of

the world to recognize Hashem and live more moral and inspired lives according to the *Sheva Mitzvos B'nei Noach*.

No one before the Rebbe’s time worked with such fervor and urgency to bring Moshiach.

The Rebbe’s daily work, in addition to his care and concern for every single Yid, includes much time spent bettering the world for all people and caring for the welfare and education of each and every individual human being.

Much like the Rebbe’s insistence that governments of the world recognize the greatness of the Rambam at his 850th year, calling for a “Rambam year” or “Rambam month” etc., we similarly celebrate the Rebbe’s 120th year, a special number that symbolizes “completion.”<sup>3</sup>

And in the Rebbe’s honor, “Education Day” has been recognized on the Rebbe’s birthday by every president of the United States and Congress for more than 40 years now, along with governments of many other countries. And this year was also marked by governors of **all 50 states**, in addition to hundreds of local city and county governments too. Many of these proclamations stress the importance of heeding to the Rebbe’s call of adopting the *Sheva Mitzvos* for all people to follow. This is the true spirit of ברוך תהי מכל העמים.

As we approach this amazing milestone, let us recommit ourselves to the Rebbe’s holy work—both in studying and spreading the *takanas haRambam*, and also by teaching and influencing all people of the world to recognize the Rebbe’s holy leadership as *nossi hador*, and to follow in the Rebbe’s ways. Yidden, by coming closer to Hashem through Torah and mitzvos, and non-Jews, by following the *Sheva Mitzvos B'nei Noach* and spreading goodness, kindness, and morality inspired by belief in Hashem.

This is how we will prepare the whole world for the coming of Moshiach, when all the world will be filled with knowledge of Hashem.

May we be *zoche* that for this year’s 40th *Siyum HaRambam*, we will be reunited with the Rebbe physically, and celebrate this on this Gimmel Tammuz with the coming of Moshiach,

כי מלאה הארץ דעה את ה' כמים לים מכסים.

**A Chassidisher Derher**

טו סיון ה'תשפ"א

שנת המאה ועשרים להולדת כ"ק אדמו"ר

1. See *Takanos HaRebbe*, Derher Kislev 5776. See also *Learning Rambam* in this issue.

2. 11 Nissan 5745, sicha 4.

3. See *Editorial*, Derher Nissan 5781.



# Peace Now!

רמב"ם הלכות מלכים פי"ב, ה"ד-ה'

The Chachamim and the Nevi'im did not yearn for the days of Moshiach in order to have dominion over the entire world, to rule over the gentiles, to be exalted by the nations, or to eat, drink, and celebrate. Rather, they desired to be free to involve themselves in Torah and its wisdom without any pressures or disturbances, so that they would merit the world to come, as we explained in Hilchos Teshuvah.

In that era, there will be neither famine nor war, envy nor competition, for good will flow in abundance and all the delights will be freely available as dust. The occupation of the entire world will be solely to know Hashem.

Therefore, the Jews will be great sages and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as stated: "The world will be filled with the knowledge of Hashem as the waters cover the ocean bed."

לא נתאוו החכמים והנביאים ימות המשיח. לא כדי שישלטו על כל העולם. ולא כדי שירדו בעכו"ם. ולא כדי שינשאו אותם העמים. ולא כדי לאכל ולשתות ולשמח. אלא כדי שיהיו פנוין בתורה וחקמתה. ולא יהיה להם נוגש ומבטל. כדי שיוכלו לחיי העולם הבא. כמו שבארנו בהלכות תשובה:

ובאותו הזמן לא יהיה שם לא רעב ולא מלחמה. ולא קנאה ומהירות. שהטובה תהיה משפעת הרבה. וכל המעשרים מצויין בעפר. ולא יהיה עסק כל העולם אלא לדעת את ה' בלבד. ולפיכך יהיו ישראל חכמים גדולים ויודעים דברים הסתומים וישיגו דעת בוראם כפי כח האדם. שנאמר (ישעיה יא, ט) "כי מלאה הארץ דעה את ה' כמים לים מכסים":



# מחזור הארבעים 40 CYCLES OF LEARNING RAMBAM

לזכות  
החיילת בצבאות ה'  
חי' מושקא תחי'  
לרגל יום הולדתה י' תמוז ה'תשפ"א  
נדפס ע"י הוריה  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת דבורה לאה שיחיו  
טרייטעל

The Rambam concludes the Mishneh Torah by describing the times of Moshiach, how there will be no wars and no jealousy, etc. He explains that the goal of all the benefits of those times will be so that Yidden can spend their time peacefully and undisturbed, acquiring the knowledge of Hashem.

As all aspects of Moshiach depend on our deeds right now, so too does this Messianic state of the world depend on our work. Our current actions need to be such that directly correlate with the reality of Moshiach's times.

When Moshiach comes, the nations of the world will be at peace with no envy or jealousy, which means that the times of Moshiach will not just benefit Jews, it will benefit all of mankind.

The nations will not only benefit physically, they will benefit spiritually as well. When Moshiach comes, all nations of the world will be fully devoted to serving Hashem. They will have the *sheva mitzvos b'nei Noach* to fulfill and be able to do so without distractions.

It is our duty as Yidden to explain to all people of the world how great it will be for them to be able to serve

Hashem and fulfill their mitzvos without disruption of war, hate and jealousy. To appreciate such a time, one does not need to be a great intellectual.

By getting them to look forward to such times, it will lead to them trying to live in a "*Moshiach'dike*" way of peace and harmony with each other (and with the Jews) in the final days of *galus*, which in turn will hasten the coming of Moshiach.

(*Shabbos Parshas Acharei 5746*)



לעבן מיטן רבין



15 TAMMUZ 5742

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

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

# Finish the Job!

TAMMUZ 5742\*



## TUESDAY, ROSH CHODESH TAMMUZ

The Rebbe came to *krias haTorah* today wearing a new hat. I believe he had been wearing the previous hat since Tishrei 5740\*.

## WEDNESDAY, 2 TAMMUZ

A Brazilian couple was standing in the corridor of 770 when the Rebbe arrived in the morning. A grandchild had just been born to them, and the

Rebbe gave them a broad smile and wished them "mazel tov."

While distributing coins for *tzedakah* on the way to Mincha, a young boy held out a *tzedakah pushka* as the Rebbe walked by, apparently wanting the Rebbe to put a coin inside. The Rebbe put a coin into his *pushka*, but the child held onto the Rebbe's hand, waiting for the Rebbe to put another coin inside... The Rebbe put another coin into the *pushka*, and when the boy wanted the Rebbe to give

a third time, the Rebbe handed him another coin and motioned with his hand to put the coin into the *pushka* affixed to the wall.

At around 9:25 p.m., just a few minutes before Maariv was to begin, an announcement was made: The Rebbe is going to farbreng after Maariv. As soon as we heard the exciting news, everyone went running; this one to the *mikveh* and that one to the telephone. Some ran home to share the news with their families and neighbors, and others hurried to set up the shul for the farbrengen. The Rebbe came out for Maariv at 9:30 p.m. When the Rebbe said “*Al tira*,” his voice was more audible than usual,

and his face displayed unusual seriousness and concentration.

About five minutes after Maariv concluded, the Rebbe came downstairs for the farbrengen. There were not too many people at the farbrengen, as the news had not yet spread.

During the farbrengen, the Rebbe revealed that Tanyas had now been printed in three locations in Lebanon—Tyre, Sidon and Beirut—and that groups of Yidden have studied from these Tanyas wherever they were printed. The Rebbe referred to the statement the Frieddiker Rebbe made while still in *galus*: The *neshamas* of a Yid never went into *galus* to



25 ELUL 5742, LEVI FREIDIN VIA JEM 205991

begin with, and therefore, no one in the world has the ability to interfere with matters of Yiddishkeit. The Rebbe continued and said that the fact that we are here today spreading the *maayanos* of Chassidus is all due to the *koach* of the Frierdiker Rebbe, the one who proclaimed “עמדו הכן כולכם!”; that we should prepare and stand ready for the coming of Moshiach.

The Rebbe then said a special *sicha* about the *chinuch* of children, especially during the summertime, extolling the unique ability of summer camps to instill Yiddishkeit in the children in a manner unparalleled during the school year. The hope is that this will have a positive effect on the children and their families for the rest of the year as well.

Concluding this *sicha*, the Rebbe started singing, “We want Moshiach now...”

Then the Rebbe began to speak about the war currently taking place in Eretz Yisrael, prefacing with the fact that he is unable to share too many details, but that whatever information he does have, he will give over (with the reasoning that if he knows about it, then it is definitely also known to Egypt, Iran, Syria, Jordan, France and Washington). The original plan, the Rebbe said, was to carry out the operation in Lebanon without having to fight on the ground. If this strategy would actually have been implemented, the Rebbe continued, it would have

prevented hundreds of injuries, as well as the loss of life. The tragedy is not just regarding *Yiddishe* lives (each of which is an *olam malei*—an entire world!); the life of the enemy is also precious, and we need to prevent any loss of life possible—they too were created *b'tzelem Elokim*!

The problem, the Rebbe continued, is that there are various Jewish politicians and diplomats who are scared of what the international community will say! The facts must be made known, so people should know what is really going on, and not vote these individuals into the Knesset where their ill-considered opinions will then carry weight.

The Rebbe pointed out how the infamous “Camp David” accords signed five years ago, in which pieces of land were handed to the Arabs, had actually *emboldened* the terrorists: “Soldiers spilled their blood to conquer those territories with the simple faith that they were protecting Eretz Yisroel and the Jewish people, and if those territories are surrendered, their deaths were for naught.

“After the Yom Kippur War, the Prime Minister admitted that had they listened to the military experts they would have saved hundreds of lives. Nevertheless, the politicians are making the same mistake!” The lesson to be learned was that the operation had to be concluded as soon as possible. “A campaign to save human life is the obligation and merit of any normal person!” Each delay costs more human lives, and “they too [the Arabs] were created *b'tzelem Elokim*!” the Rebbe cried out.

“They announced that the [U.S.] President will be away for ten days,” the Rebbe pointed out, sending a clear message that they could proceed without American pressure. “The Americans should be the only foreign consideration,” the Rebbe added, “because they provide funds and weapons. Yet still, the ‘faint of heart’ prevented the completion of the campaign.”

The Rebbe also held that there had been a second opportunity to finish it—during Prime Minister Begin’s ten-day trip to the U.S., when someone else had been appointed to be the acting prime minister. It was, in the Rebbe’s words, a situation of “*halacha vein morin kein*,” where the Israelis could have utilized the Prime Minister’s absence to quickly finish the operation.

The Rebbe concluded the *farbrengen* by instructing Chassidim to sing several *niggunim*, including Napoleon’s March, and then distributed dollars for *tzedakah* through the “*Tankistin*.”



TAMMUZ 5742

#### THURSDAY, 3 TAMMUZ

When the Rebbe arrived in 770 this morning, he met Baruch Nachshon and inquired how his son (who was injured in the war) is doing. He responded that he is “*b’seder*,” and added that his son is currently in Sidon (a region in Lebanon). “And how is his health?” the Rebbe questioned him further. He responded that, *baruch Hashem*, it is good.

The Rebbe visited the Ohel today. Before departing from 770, a *chosson* came into *gan eden hatachton* to receive the Rebbe’s *siddur*, following which the Rebbe made his way outside, distributing coins for *tzedakah* along the way.

The Rebbe came out for Maariv at 9:40 p.m. at which point a *chuppah* had concluded, and he checked to see if the *chosson* and *kallah* were in the hallway. Following Maariv, he smiled at the *chosson* and *kallah* and wished them “*mazel tov*.”

#### SHABBOS PARSHAS KORACH, 5 TAMMUZ

After Shacharis, the Rebbe opened the Tehillim that was placed on the *shtender* beforehand by a *chosson* soon to be married. In the inside cover, the *chosson* had left a note with his name and his *kallah*’s name, asking for the Rebbe’s *bracha* that they should build “a *Chassidishe* home.” The Rebbe read the note rather intently for a while.

After Musaf, an announcement was made (in accordance with the Rebbe’s instruction) that everyone should join the half-day fast proposed by the Agudas Harabbonim for tomorrow.

#### SUNDAY, 7 TAMMUZ

The Rebbe davened Mincha in the big shul. After davening, the Rebbe spoke a *sicha* about the half-day fast, saying that he will not keep the crowd for a long time so as not to cause people unnecessary pain.

The Rebbe spoke about the security situation in Eretz Yisroel, urging once again that the IDF should finish whatever needs to be done to attain a lasting peace.

The Rebbe concluded with a reminder that everyone should increase in *mitvzoim*, especially *mitvza tzedakah*. “Everyone should decide that the needs of the poor person are more important than his own,” said the Rebbe. “Even before you break your fast, make sure to give something to *tzedakah*...”



PRINTING THE TANYA IN BEIRUT



DURING THE SIYUM SEFER TORAH FOR THE ISRAELI SOLDIERS

#### FRIDAY, 11 TAMMUZ

Just before Shabbos, the Rebbe left the library (where the Rebbe and Rebbetzin will be staying for Shabbos) to 770. On the way, a man brought his small daughter to the Rebbe to receive a coin for *tzedakah* but she didn’t want to take it. The Rebbe asked the father if she already lit candles, and he answered that she did. “If so, she should not give *tzedakah* at this time,” the Rebbe explained.

#### SHABBOS PARSHAS CHUKAS-BALAK, YUD-BEIS TAMMUZ

The Rebbe entered the shul for the *farbrengen* at 1:30 p.m. and *farbrenged* until 7:00.

After making *kiddush* and drinking most of the wine in his cup, the Rebbe then turned to Rabbi Mentlik and requested that the *becher* be filled with *mashke*. The Rebbe then instructed that he should distribute *l'chaim* to the crowd as well. It became known later that this *mashke* was sent from a farbrengen that took place in Beirut.

The Rebbe spoke a number of *sichos* and delivered a *maamar* on the Mishna עשרה שיושבין. The *sichos* centred on the lessons to be learned from the *parshios* of Chukas and Balak, and their coinciding with one another and with Yud-Beis Tammuz. The Rebbe also spoke briefly about the situation in Eretz Yisroel, pointing out how the IDF has seen open miracles in their campaign until now, despite the fact that some want to credit these successes only to the strength of man.

The Rebbe then taught the usual lessons from a Rashi on the *parsha*, a section of his father's notes on the Zohar, and a Mishna from this week's *perek* in Pirkei Avos.

#### SUNDAY, YUD-GIMMEL TAMMUZ

The Rebbe visited the Ohel.

When the Rebbe returned at 9:05 in the evening, it was announced that there would soon be a farbrengen!

All the necessary arrangements were quickly put in place, and after Maariv, the Rebbe came into the shul for the farbrengen, holding six small Tanyas recently printed in Lebanon.<sup>1</sup>

The Rebbe dedicated a long *sicha* to the topic of the war, placing great focus on the military aspects.

One of the things the Rebbe addressed directly was the issue of clearing out the terrorists, and the government's claim that they didn't really control Beirut:

"The area is very small; they can easily turn the entire area into a heap, without even entering. They can give a five-minute warning so whoever wants may escape, and they can then finish the entire operation without a single casualty or injury. This can all be accomplished without hurting a single person there, including not harming even the PLO—if they will realize that it isn't just an empty threat, and you indeed plan on destroying the area!"

The Rebbe continued: "The crowd likes something that is a *shturem*; here is a simple proof that we are already within Beirut!

As the Rebbe spoke, he picked up three small Tanyas from the table. Taking off the elastic, the Rebbe handled each one. "Here on the table lies a Tanya that was printed in Beirut (as is inscribed in the *shaar*) a few days ago, with enough time for it to arrive here so that it can be on the table during the Yud-Beis Tammuz farbrengen. The reason they were able to print it was because the IDF themselves made the necessary arrangements for it to be possible.

"Together with the printing, they said *l'chaim*; *l'chaim* to the soldiers and *l'chaim* to *klal Yisroel*. They studied there from the Tanya, and they davened and gave tzedakah in a shul in Beirut, which was there before the founding of PLO, and will be there after their downfall."<sup>2</sup>

The Rebbe concluded the farbrengen with a call to Jews everywhere to maintain the three pillars of Torah, *tefillah* and tzedakah in honor of the soldiers, and that farbrengens should be held as well. The Rebbe also gave *mashke* to create a continuation from the main farbrengen to the coming ones.

The Rebbe also spoke at length about the importance of the recently commissioned *sefer Torah* for the IDF. The Rebbe was very unhappy that it still had not been finished, and spoke very strongly about the merit it could bring to the soldiers if completed.

"All the soldiers of the IDF needed to be registered in the *sefer Torah* long ago. If only this would have been done earlier, many undesirable things could have been averted!"

The Rebbe concluded the farbrengen by asking that more farbrengens should be held around the world, in continuation to this one. For that, the Rebbe gave *l'chaim* and *mezonos* to Reb Berel Lipsker, the secretary of the *mara d'asra*, to distribute to the crowd here and to the people in summer camp.

The Rebbe also gave *l'chaim* and *mezonos* to Reb Dovid Raskin for more farbrengens to be held.

Towards the end of the farbrengen, the crowd sang *Sheyiboneh* (at the Rebbe's behest), and the Rebbe waved both his hands in the air vigorously to the singing for quite a long time.

#### MONDAY, 14 TAMMUZ

The Rebbe joined the *minyan* for *krias HaTorah*, and on the way he blessed one of the "*Metzuyanei*



*Tzahal*” (“exceptional [injured] soldiers”) who happened to be present.

In the evening, the Rebbe received groups of guests for joint sessions of *yeichidus* in his room. There was one *yeichidus* for Yiddish-speaking guests, one in Hebrew, one in French, one in English, one for *chassanim* and *kallos*, and one for bar and bas mitzvos.

#### TUESDAY, 15 TAMMUZ

The Rebbe visited the Ohel. Again, upon his return, it was announced that after Maariv there would be a short farbrengen.

Interestingly, towards the end of the farbrengen, after Chazzan Moshe Teleshevsky sang the “*Yehi Ratzon*,” the Rebbe invited the Chazzan’s father, the elder Rabbi Mordechai Teleshevsky, to give a rendition as well. “Even though it says that a person is never jealous of their own son, we will still honor

the father to do this recital, just to be sure that there is not a hint of any problem in this area...”

After making a *bracha acharona* at the end of the farbrengen, the Rebbe turned the pages of his *siddur* to the *selichos* of Shiva Asar B’Tammuz and spoke about the three *pesukim* at the beginning of this *tefilah*. The most important lesson being that we must demand from Hashem to rebuild Yerushalayim speedily, even before we start confessing our *aveiros* and doing *teshuva* for them.

The Rebbe then reminded everyone to utilize the remaining time until the fast of Shiva Asar B’Tammuz by arranging farbrengens, at which the three pillars of Torah, *tefilah*, and *tzedakah* will be performed. ❶

1. For the full story of these Tanyas, see *Peace in the Galilee*, Derher Nissan 5779.
2. Hisvaaduyos 5742 vol. 4 pg. 1850



THE REBBE HOLDS UP THE TANYAS PRINTED IN LEBANON,  
AT THE FARBRENGEN OF 13 TAMMUZ 5742\*

לזכות  
החייל בצבאות ה'  
מאיר שיחי  
לרגל הולדתו ז' אייר ה'תשפ"א  
נדפס ע"י הוריו  
הרה"ת ר' ישראל מנחם  
וזוגתו מרת ח' אסתר טובא  
ומשפחתם שיחיו  
ריטשלער



## Find Another Way to Go Back

*Rabbi Pinchas Weberman, president of the Orthodox Rabbinical Council of South Florida, and founder of congregation Ohev Shalom in Miami Beach related this story.*

*Adapted from his interview on The Living Torah, and our thanks to JEM for sharing it with us.*

In 1967, my wife was pregnant and as her due date approached, examinations found that the baby was in breech position.

We traveled from Florida to New York with a car that was to be delivered at our destination; we would figure out how to get back. We had a *yechidus* with the Rebbe, and among other things, we discussed the breech pregnancy.

The Rebbe asked how we were planning to go back. I said, "We will probably fly." The Rebbe said, "Well, there are clouds and winds; you want to fly?" I knew the Rebbe had something in mind here — there are always clouds and winds! The Rebbe said, "Find another way to go back, and take along a Tanya and mezuzos. Wherever you can, leave them over."

So at first, I thought I would rent a car. We went to an Avis rental car center on Union Street, and began looking for a suitable car. We went into the first car, but the door wouldn't close. The next car's lights didn't work. We tried another one, and this time the window wouldn't close. So I said to myself, "We're not supposed to take a car back to Florida." Instead we decided to take a bus.

We took a bus and made two stops: one in Charlotte, North Carolina, where we spent the night in a motel, and — as the Rebbe had instructed — I left the Tanya for the rabbi of Charlotte. The second stop was in Jesup, Georgia, where we again spent the night in a motel.

The phone book of Jesup, Georgia is about an eighth of an inch thick. Keeping in mind the Rebbe's *hora'ah* to leave the *mezuzos* with someone, I looked for a Jewish name and saw "Weinstein." I called, a young man answered, and I said, "I'm a rabbi from Miami, I'm at this motel, I want to speak to you."

He came by. He said, "I don't know why I came — I got an anonymous call and I thought, 'something's funny here; maybe it's a setup?' But I came." So I spoke to him, and I found out that his grandfather was a member of my shul in Miami and his father's brother is a city councilman there as well. So we got along well, I left him *mezuzos*, and I asked him where he goes for the holidays. He said, "I can go either to Savannah, Georgia, or — and he named another city in Georgia." I said, "Go to Savannah — they have an Orthodox shul there." He said he would, and that was the conclusion of our encounter.

Having fulfilled the Rebbe's instructions to leave the Tanya and the *mezuzos* with people along the way, we got back onto the bus for the final leg of the trip to Miami. As the bus sped along the road, my wife felt the baby moving and moving and moving. Once we were back in Miami, my wife went to see the doctor and she was told that the baby had straightened out! The birth was normal.<sup>1</sup> **T**

1. Living Torah Disc 85 Program 338. Available at Chabad.org/1441940.

לזכות  
הרה"ת ר' יוסף שיחי קאמען  
להצלחה מרובה בכל הפעולות  
ב'א חסידישער דערהער'  
נדפס ע"י  
הרוצה בעילום שמו

לזכות  
שלוחי כ"ק אדמו"ר זי"ע  
ומשפחותיהם שיחיו  
בכל רחבי תבל  
להצלחה רבה ומופלגה  
בעבודת השליחות  
מתוך בריאות הנכונה, פרנסה בהרחבה  
ונחת חסידותי מכל יו"ח  
ע"י הרוצה בעילום שמו

לע"נ  
הרה"ח הרה"ת שמואל דוד  
בן הרה"ח הרה"ת יעקב יוסף ע"ה  
תנצ"ב'  
נדפס ע"י בנו  
הרה"ת מיכאל יצחק וזוגתו מרת חנה  
ומשפחתם שיחיו  
גורקאו

# With THE REBBE

Pictorial Overview,  
*Year by Year*

לזכות  
שיינדל תחי'  
שוחאט  
לרגל יום הולדתה - חג הגאולה י"ג תמוז  
ולזכות הוריה  
הרה"ת הרב שלום דוב בער  
וזוגתו מרת חיה מושקא שיחיו  
ולזכות אחיותיה  
ברכה ליפשא ועליזה תחיינה

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר  
נדפס ע"י  
הרה"ת ר' יצחק מאיר  
וזוגתו מרת לאה ומשפחתם שיחיו  
שפאלטר

## In honor of Gimmel Tammuz,

we present this collection of unique photographs of the Rebbe through the years, accompanied by a vort from the Rebbe said during or about the activities of that year.

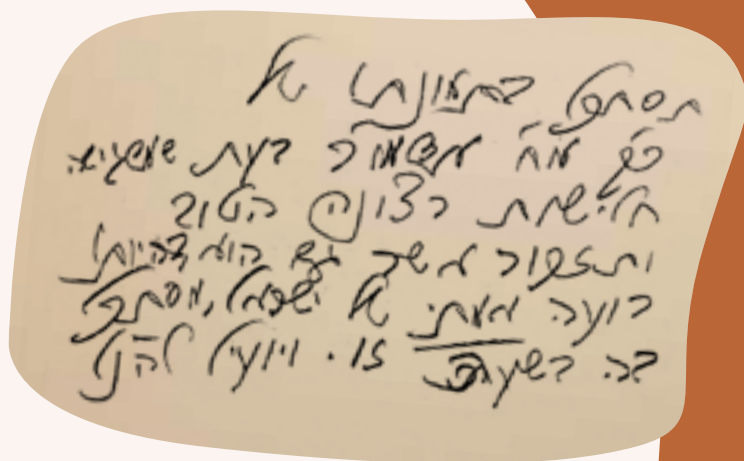
The importance and benefits of looking at the Rebbe's picture are explained in many places (See *Darkei HaChassidus*—Tziyur Pnei HaRav, Derher Shevat 5776).

In the Rebbe's words to a woman who wrote about the challenges she was facing, and how they make her lose her determination and ambition:

"תסתכל בתמונתו של כ"ק מו"ח אדמו"ר בעת שמרגישה חלישות רצונה הטוב ותזכור אשר גם הוא בהיותו רועה אמיטי של ישראל, מסתכל בה בשעה זו. ויועיל להנ"ל."

"Look at a photograph of my father-in-law, the Rebbe, when you feel that your positive willpower is weakening, and remember that he too, as a true shepherd [leader] of b'nei Yisroel, is looking at you at the same time. This will help you with the above mentioned [challenges]."

*It should be noted that of course, a wealth of Torah from the Rebbe exists from the years preceding the nesius, in Reshimos, letters, and so on. Much of the Rebbe's work began in those years as well, especially after arriving in the United States and being appointed by the Frierdiker Rebbe to head key mosdos for teaching and spreading Torah and Chassidus, and so on. However, we begin this overview only from the year 5710 — due to space constraints.*



5662\*

## The Dawn of a New Generation

Every generation has a unique mission and the Yidden who live in each generation are tasked with its fulfillment. The vitality and energy they need to meet the challenge radiate from the generation's *nosi hador*. Indeed, the *nosi's neshamah* defines the generation's mission and purpose.

The Gemara teaches us about Moshe Rabbeinu that from the moment he was born he began radiating his light, “נתמלא הבית כולו אורה”. Even in his infancy, the radiance of the *tzaddik* begins shining brightly.

In describing a Rebbe's connection with his Chassidim, the Alter Rebbe uses the *mashal* “כמו שמש המאיר מתחת לארץ” לששים ריבוא כוכבים—Like the sun radiating light from beneath the earth to 600,000 stars...” The same way the myriads of stars reflect the sun's light even when the sun is out of sight, “מתחת לארץ”, so too all Yidden receive the Rebbe's radiant glow even when the Rebbe's presence is not apparent.

The moment a *nosi* is born initiates the new era. The Rebbe begins his mission and his connection to his Chassidim and all Yidden, from the very moment he is born.

(12 Tammuz 5722, *Likkutei Sichos* vol. 2, p. 606.  
12 Tammuz 5717, *Toras Menachem* vol. 20, p. 111.)



5710\*

## Eternal Connection

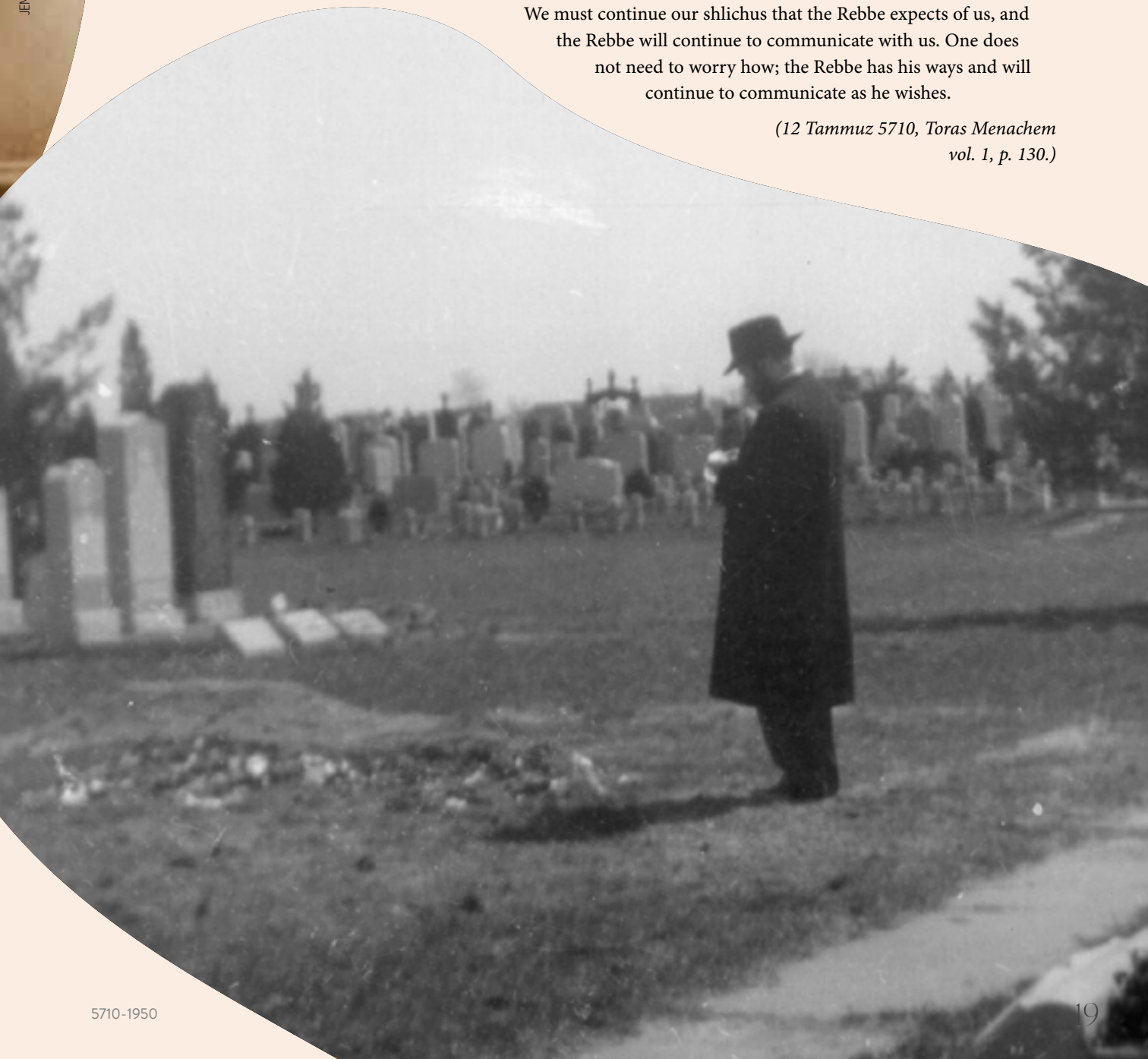
There are those who feel less obligated to the shlichus after the Rebbe's *histalkus*. After all, previously the Rebbe would have been able to summon him in for a *yechidus* or send a letter and demand accountability. Now he feels that he can do as he wishes.

However, this is far from the reality. The Rebbe continues to live on, and the shlichus you were given lives on. The Rebbe continues to give *brachos* and *kochos*, and continues to demand with the same force. Even more so, the Rebbe continues to send out new shluchim.

We must continue our shlichus that the Rebbe expects of us, and the Rebbe will continue to communicate with us. One does not need to worry how; the Rebbe has his ways and will continue to communicate as he wishes.

(12 Tammuz 5710, *Toras Menachem*  
vol. 1, p. 130.)

JEM 102414



5711\*

## A Mission of Love

The Zohar speaks of three intertwined and inseparable loves: love of Hashem, love of Torah, and love of Yidden.

But when relaying his “statement”—as the Rebbe called it—at the farbrengen of Yud Shevat 5711\*, he stressed that the most fundamental is the love of Yidden. The other loves, as important as they are, are not fully genuine and will eventually dissipate if they don’t include *ahavas Yisroel*. However, *ahavas Yisroel* alone will eventually lead a Yid to the other two loves.

This created a new paradigm and focus for the mission and activities of *dor hashvi’i*. The love of a fellow Jew is the centerpiece of Yiddishkeit, and is the most important factor in bringing the *geula*.

For this mission we must be ready to leave our comfort zone and change our habits. The mission is within reach, but we will only succeed if all those that have a *shaychus* with the Rebbe stand united in peace. With unity and *simcha*, we will march towards our goal, with the world itself joining us in support.

(Adapted from Yud Shevat 5711, *Likkutei Sichos* vol. 2, p. 499, 502)

5712\*

## Mobilizing the Women

In our times especially, women need to be an organized force within Lubavitch, both internally and in outside activities. Chabad women must be empowered to take an active and leading role.

Reaching women requires a specific feminine approach and touch, and women have unique talents and capabilities. This is why it is paramount for women to be active, and for their contributions to be incorporated in the lifestyle and programs of Lubavitch.

Chabad women should establish their own autonomous organization (under the umbrella of Agudas Chassidei Chabad) for programming and outreach. This organization should be active in all areas of Chabad’s work, especially the *mosdos chinuch*, ensuring quality both in *ruchnius’dike* matters, as well as in the practical *gashmius’dike* matters.

(*Igros Kodesh* vol. 6, p. 346, 226. Vol. 4, p. 346)

5713\*

## Chassidus is the Standard

How should one view Chassidus in relation to the rest of Torah? There was a fully active and functional model of Yiddishkeit before the spread of Chassidus. Is Chassidus an absolute must in relation to my Yiddishkeit as a whole?

To answer this question one must look at the general revelatory system and evolution within Yiddishkeit as a whole. The Torah was given to Moshe Rabbeinu on Har Sinai *in full*, but much was still hidden, waiting to be uncovered at a later time. This created a reality

in which many areas of Jewish life have unknowns, differences of opinions, and various customs for many generations. However, once a *halacha* has been revealed and established, it becomes binding and there is no going back to a different opinion, even if it was a legitimate path in previous times.

The same holds true for Chassidus. In earlier generations, prior to Chassidus's revelation, there had been other forms of Yiddishkeit and of understanding Hashem's oneness (and it was a pity on those people, who didn't have the path of Chassidus...), but today the only way to believe in and serve Hashem is through Chassidus. It is simply היפך הדין to consider otherwise.

The early opposition to Chassidus was due to skepticism, a wariness of where this new path would lead. Today, however, Chassidus has been proven to provide a Yid with the energy, warmth, and motivation for Torah and *mitzvos*. In effect, a *halacha* has been established that the ways and teachings of Chassidus are the proper path (including the novel elements revealed in each of the seven generations), and it is binding to all Yidden just as the rest of Torah.

(Yud Shevat 5713, *Toras Menachem* vol. 8, p. 320.)



5714\*

## Sheitels for the Modern Age

The only proper head-covering for a woman in the modern age is a *sheitel*, and specifically not a *tichel* (kerchief). Wearing a *sheitel* is critical to guarantee *brachos* for one's family, health and livelihood.

This was a campaign that the Rebbe pushed relentlessly in the early years of the *nesius*. It was so critical, that a *kallah* had to agree to wear a *sheitel* for the Rebbe to agree to be *mesader kiddushin* at her wedding.

The reason is as follows: When wearing a *tichel*, one can feel embarrassed or self-conscious of those around her (although most often these feelings are imaginary), and it can be tempting to remove it partially, or even completely. Not so with a *sheitel*: One will not remove it at an event or gathering, and it sends a strong noticeable message that this woman is different—here is a religious Jewish woman.

One must be proud to wear a *sheitel*, and not be embarrassed by what others may be thinking.

(Adapted from *Rosh Chodesh Elul 5714*, *Likkutei Sichos* vol. 13, p. 188. *Igros Kodesh* vol. 16, p. 330)

5715\*

## Don't Rob your Child's Time

The society we live in promotes educating children from a young age in secular subjects, with the supposed aim of helping them make a living later in life.

Parents have no right to rob a Jewish child's time. From the moment a child begins speaking and learning, their time should be earmarked exclusively for Torah, their inheritance and possession.

In addition, preparing for one's financial future is a futile effort, especially at such a young age, as the Gemara tells us that no one knows from where their *parnassa* will come. This prevalent culture has no place for us and needs to be crushed.

*(Yud Shevat 5715, Toras Menachem vol. 13, p. 246)*



## The Inner Objective of Summer Camp

The education of a child year-round suffers from a lack of consistency. Each day, the child's Torah study is disrupted by leaving the school environment and going home. At best, it causes a disruption of the focus and immersion in Torah, and often the

atmosphere at home is damaging for the child's spiritual growth.

Although the advent of summer camp is a cultural phenomenon, it contains within it a deeper opportunity for a child's spiritual development, namely the benefit of "והווי גולה למקום תורה—Exile yourself to a place of Torah." For successful spiritual growth, there needs to be an element of exile, when a child leaves his or her comfort zone, the parental security and pampering. Camp offers a child this growth experience on a yearly basis.

Regardless of the quality of education a child receives in *cheder*, camp offers the opportunity for an immersive, focused, and consistent few weeks when children can successfully grow in their acclimation of the Torah and Yiddishkeit lifestyle. Indeed many children who struggle in their growth throughout the year blossom in the environment of summer camp.

For this reason, it is appropriate that parents and relatives should not visit camp often. Outside visits will break the effect of the child's growth through גולה למקום תורה.

The responsibility lies on the camp directors and staff to take the job seriously and tap into Hashem's *brachos*. If the time in camp is utilized wisely, one can accomplish גדולות גדולות with the campers.

(*Shavuos 5716, Toras Menachem vol. 16, p. 249. 13 Tammuz 5735, Sichos Kodesh p. 284*)



LAG BOMER 5716, IEM 105548



LAGBOMER 5717  
RABBI PINNY LEW

5717\*

## How to respond to Opposition

Don't allow opposition to distract you from your mission. Firstly, we have no time available to waste on *machlokes* and arguments. We have the mission of הפצת המעיינות to accomplish, and we must always remain focused on that task.

Additionally, there is no need to get involved, for the truth always prevails.

When opposing our work, the detractors are in fact revealing that they are motivated by jealousy of Chabad's success. This jealousy causes a self-righteous delusion, leading them to all sorts of rationales against the study and dissemination of Chassidus.

It is indeed a pity on those who attempt to impede on these important efforts. It will only result in it being more difficult for them to do *teshuva*.

(Igros Kodesh vol. 14, p. 20)



5718\*

## Ufaratzta! Shatter all Barriers

Civilization functions with a specific order, a set of accepted societal standards and norms the world follows.

A Yid needs to live in a model of “*ufaratzta*”, breaking all boundaries and norms, always going beyond what is considered conventional.

Don’t just study Torah when it is convenient, or when you have free time; make Torah a passion that preoccupies your night and day. Even if not actively learning, Torah must be at the center of one’s mind, even dreaming about Torah! It must be to the point that life isn’t life if even one element of one’s being isn’t saturated with Torah.

Give *tzedakah* in a manner that defies all logic and conventions. Give more than you think you can, give even if you yourself are in need, and give to someone who doesn’t seem to need it.

And we shouldn’t stop just there. Just as Yaakov Avinu, who enlarged his flocks of sheep with extraordinary success, our *ufaratzta* needs to extend to the physical elements of life as well, throughout “*חלקו בעולם*”—our individual portion of the world. All that a Yid does must be done with a model of shattering all barriers.

(12 Tammuz 5718, *Toras Menachem* vol. 23, p. 142. 19 Kislev 5719, *ibid.* vol. 24, p. 285.)

## Enough to Give

A Chossid might feel like he has no value; like he is barely affected by Chassidus. How can he possibly give to others around him, ultimately changing the world towards Moshiach's coming?

The answer is: When you internalize even a small *vort* of *Toras HaBaal Shem Tov*, understood well in your human intellect, this indicates that Chassidus has reached your *pnimiyus*, and with that you are connected directly with the Baal Shem Tov.

*Halacha* mandates that a *mikveh* needs 40 *se'ah* to be kosher, but water that flows directly from a natural spring only needs to cover the person or object; even one drop is enough. When you're connected to the source—even if you yourself have very little—you still have all the power to purify others.

(*Achron Shel Pesach 5719*, *Likkutei Sichos* vol. 2, p. 419. 20 Av 5710, *Toras Menachem* vol. 1 p. 162.)

5719\*



21 ELUL 5719, KEHOT PUBLICATION SOCIETY

# The World Sees Your Truth

A common—albeit faulty—reaction to antisemitism is to promote assimilation. The assumption is that antisemitic sentiments arise as a result of the Jewish community being so different and eccentric. If we would only hide our Jewishness and blend into society, the thinking goes, the acceptance will be forthcoming.

History, especially recent events, sadly disprove this line of thinking. As much as a non-Jew hates Jews who are different and religious, he hates the assimilated Jew even more.

On a basic level, a non-Jew does not appreciate a Yid's attempting to "fool" his gentile surroundings. But on a deeper level, although a Jew thinks he hid his identity, a non-Jew can see right through him. A non-Jew sees the *nefesh haElokis*, and detects that a Yid is different. Even before seeing his face he knows that this is a Jew!

The reason is that Yidden are in fact different. It simply never works to try to come across as assimilated and an equal member of society. It makes no difference how many generations of assimilation have gone by, or how far astray a Jew may be—the fact is he or she never lost the *pintele Yid*, and that essence is discernible to all.

Therefore a Yid should never be embarrassed and never attempt to hide his identity. You can only fool yourself, but the world knows who you are regardless. You might as well wear it proudly.

(Purim 5720, *Toras Menachem* vol. 27, p. 429. See *Hisvaaduyos* 5742 vol. 2, p. 950. 5743 vol. 1, p. 393.)

5720\*





## The Inner Purpose of Your Shlichus

5721\*

When a group of spies was sent by Moshe Rabbeinu to spy on the city of Yaz'ar, they went ahead on their own initiative and conquered the city and the surrounding villages. "We will not act like the former spies," they said, "for we are confident in the power of our sender" (Bamidbar 21, 32; Rashi).

When the Rebbe sends one on a mission, simply following the specific orders is not enough. One must recognize the כוונה הפנימית, the inner intent and the larger vision of the mission. Many times the Rebbe only instructs on the first step, but a Chossid needs to see through the mission to its completion—conquering not just "Yaz'ar," but also its surrounding villages.

Don't convince yourself that the Rebbe sent you merely to "scout out" your village, to "take a look" at the situation in "Yaz'ar." Don't be a "חסיד שוטה" who doesn't initiate but demands exact instructions in writing, and then fulfills only what he was instructed to without any enthusiasm. With this attitude, even the first steps of the mission are flawed!

If one only has confidence in the power of the sender, then not only will he successfully fulfill the shlichus he was overtly given, but he will succeed in fulfilling the Rebbe's vision in its entirety, conquering Yaz'ar and all its surrounding villages!

(12 Tammuz 5721, *Toras Menachem* vol. 31, p. 127)



5722\*

## Founding of the Kollel Under the Rebbe's Mazkirus

In Hilchos Talmud Torah the Alter Rebbe writes that even a married man must spend his entire day studying Torah, until he has many children and can no longer do so.

From here we learn two things:

Before one has a big family, he can indeed study Torah the same way he did before marriage.

Even those who already have big families, if they did not properly use their time for learning during the years before they had a big family or even during the years prior to their marriage, they should at least make it up now.

(11 Nissan 5722; *Toras Menachem* vol. 33, p. 299)

## Is Comfort a Worthy Pursuit?

At times, a Yid may be learning Torah on a basic level and “covering ground.” It’s enjoyable. If he were to attempt to learn more in-depth and slow his pace, it wouldn’t be as easy; he wouldn’t be comfortable.

A Yid has been studying the revealed part of Torah for decades to the point that he knows it well. He knows his way around and can even come up with a *chiddush* every now and then. Does he really need to challenge himself and take on an unfamiliar part of Torah? Is it really necessary for him to endure the “growing pains,” lacking his usual confidence while learning Torah?

Rebbi Akiva, at the age of 40, made a decision: He was going to change his lifestyle and become a Torah scholar. This required that he leave his comfort zone and learn on the level of small children, starting with Aleph-Beis.

Ultimately, when the world became desolate of Torah, it was Rebbi Akiva who restored its glory.

(*Toras Menachem* vol. 37, p. 36.)



5723\*



5724\*

## Why is Society Eroding Today?

We are seeing a downward trend in society's youth. A sense of disillusionment, insecurity and confusion, the ultimate cause to the prevalent juvenile delinquency. What is the proper approach to remedying this?

Police and law-enforcement agencies may succeed as a limited deterrence to crime, but they will not eliminate the root cause of the problem. Police can't be expected to be keepers of the ethics and morals of the youth, nor will the youth be particularly impressed by hearing that crime is an offense against society. This will only encourage an uncooperative child to try to "outsmart" the police or the school, which he or she thinks are "fair game."

The crux of the problem lies in the success or failure of bringing up the children to an awareness of a Supreme Authority, who is not only to be feared, but also loved. Children have to be "trained" from their earliest youth to be constantly aware of "the eye that sees and the ear that hears"; to impress upon their minds that the world in which they live is not a jungle, where brute force, cunning and unbridled passion rule supreme. That the world has a Master who is not an abstraction, but a personal G-d. That this Supreme Being takes a "personal interest" in the affairs of each and every individual, and to Him everyone is accountable for their daily conduct.

It is therefore vital for public school children to begin their day at school with the recitation of a **non-denominational** prayer, acknowledging the existence of a Creator and Master of the universe, and our dependence upon Him. Under existing conditions in this country, this is the **only** opportunity of cultivating such an awareness for a **vast** number of boys and girls.

(Based on letter, 26 Nissan 5724, [chabad.org/2051611](http://chabad.org/2051611))

## Studies in Rashi

In connection with the passing of the Rebbe's mother, Rebbetzin Chana, the Rebbe introduced a new way to learn Rashi.

Rashi is the primary commentary on Chumash—*Torah Shebiksav*, and in these Rashi *sichos* the Rebbe really teaches us a new way to learn Torah in general, through Rashi.

In these *sichos* the Rebbe shows us the “*hod haTorah*,” the beauty, value and significance of every detail in Torah, evident to anyone who learns these Rashi *sichos*.

The main principle the Rebbe employs is that everything must make sense in a five-year-old child's logic. Throughout these *sichos* are woven a great deal of guidance and principles on how to study Rashi and indeed how to study Torah as a whole.

(From the introduction to *Likkutei Sichos* vol. 5)

5725\*



CHESHVAN 5725, JEM 108101

13 AV 5726, JEM 287151



5726\*

## 100 Years Since the Tzemach Tzedek's Histalkus

The Tzemach Tzedek represents the perfection of all-encompassing *mesiras nefesh*, every day, all year round.

In him were combined the highest qualities of *tzaddik*, *gaon*, philosopher, *mekubal*, *posek* and *manhig Yisroel*.

Just as his *ge'onus* penetrated every aspect of the Torah, *nigleh* and *nistar*—*pshat*, *remez*, *drush* and *sod*—so did his leadership, of the community and of the individual, embrace all spheres: Economic and spiritual, from matters of vital concern for the Jewish people as a whole to “trivial” problems of the individual; from encouraging agricultural

pursuits among Jews and obtaining the necessary concessions from the government, to providing a free loan to a single needy Jew; from safeguarding and strengthening Torah-education among Russian Jewry at large, to providing a *melamed* for a remote Jewish farmer's son.

He carried all of this out with a consuming *mesiras nefesh*, with all of his heart and mind and with all his “possessions”—with the same devotion to the individual as to the community.

To be sure, none of us can compare to the Tzemach Tzedek. However, being a true *tzaddik* and *manhig Yisroel*, he possessed the capacity to illuminate and bestow of his qualities to each and every one who is willing to follow in the path with which he has trodden.

Just as the gigantic sun is reflected in a small drop of water, illuminating it and making it radiant, provided the drop is pure and clear and faces the sun.

(*Michtav Kloli*, Yud-Aleph Nissan 5726)

# 5727\*

## 40 Years of Geula



CHOL HAMOED SUKOS 5727, JEM 104975

Forty years have passed since the liberation of the [Friediker] Rebbe from prison.

A Chossid should be so in tune with the Rebbe's will, that it becomes instinctive. Even an animal that lacks human logic would still never jump into a fire, because she intuitively knows this is dangerous. Similarly a Chossid should have an internal instinct to follow the Rebbe's wishes.

Usually, it takes 40 years of learning the Rebbe's teachings to reach this level. But we have been given the ability automatically—now that 40 years have passed and this line of thinking has been internalized by even one person, it is no longer required that every individual spend 40 years to get there. It is attainable for all.

(Yud-Beis Tammuz 5727,  
Sichos Kodesh 5727 vol. 2 p. 256-258)

5728\*

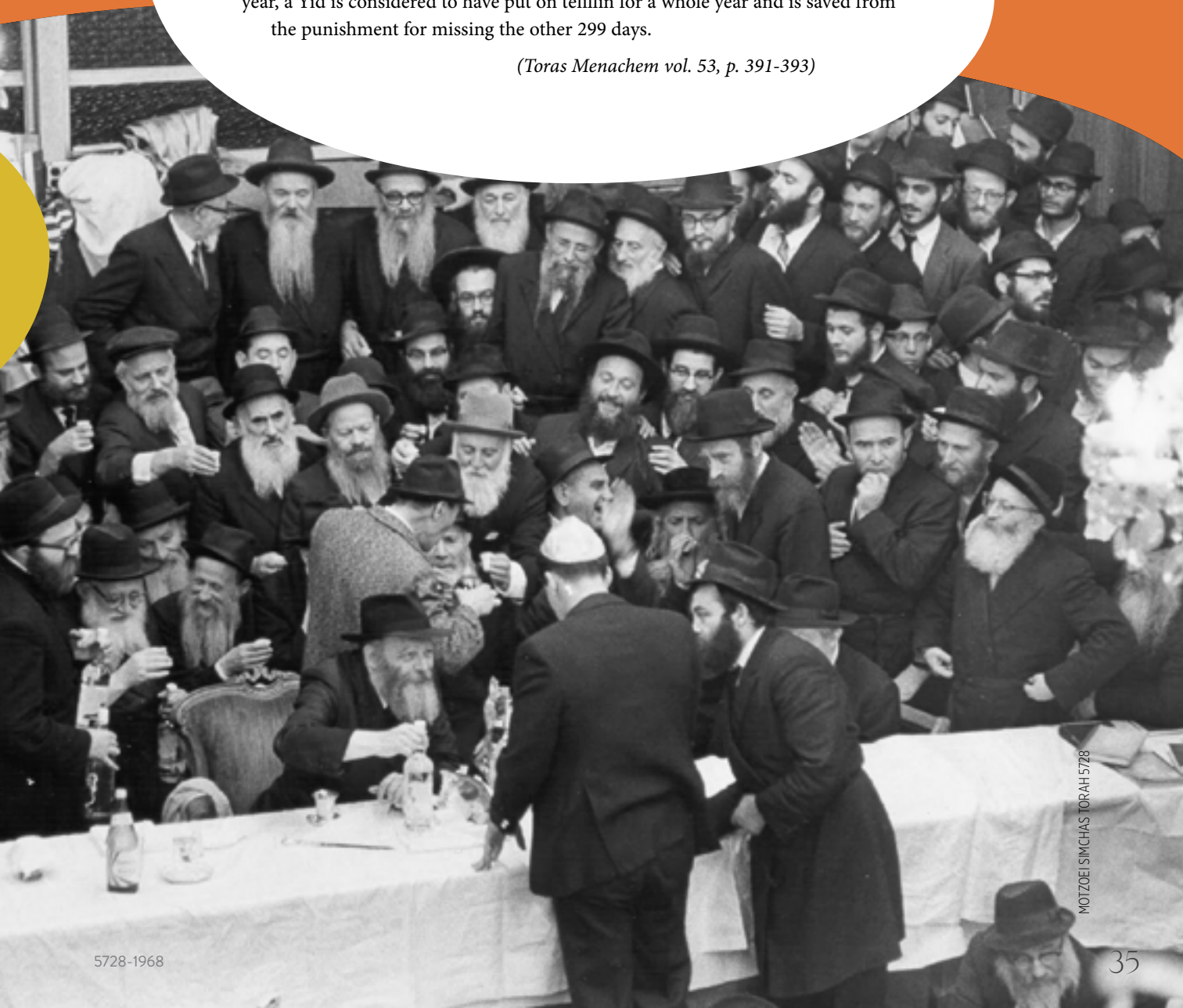
## Mivtza Tefillin

“One who even puts on tefillin is immediately saved from 300 retributions...”

What does this mean?

There are 300 days in the year that we wear tefillin. By putting on tefillin even once a year, a Yid is considered to have put on tefillin for a whole year and is saved from the punishment for missing the other 299 days.

*(Toras Menachem vol. 53, p. 391-393)*



5729\*

## Crime and Anarchy

*An excerpt of a press release from Lubavitch News Service, based on the Rebbe's sicha:*

Anarchy will ultimately destroy the anarchist. It is for the good of those who would be destructive to be restrained. It should be explained to those for whom justice and righteousness are not yet values that logic dictates that it is in their better interest that they refrain from lawless acts of destruction.

The choice of good over evil is logical. This choice is not only for the benefit of the soul but for the body as well. It is simple logic that restraint of one's appetite is good for oneself, while overindulgence is unhealthy.

Just as this is with the human being, the microcosm, the same principle holds true when applied to the world, the macrocosm. Through acts of violence and destruction one abandons the path of righteousness and justice, and eventually becomes destructive even to his family and, ultimately, to himself.

If one degenerates to the extent that he becomes oblivious to the appeal of logic, then it becomes necessary to apply Shlomo Hamelech's dictum implying—spare the rod, spoil the child.

In such an event, it becomes imperative—in the interest of the rebel himself—to restrain him from lawlessness by all possible means. He will eventually realize that he, the rebel, was the main beneficiary of the restraint imposed upon him.

(LNS)

5730\*

## Survival of the Jewish Nation

The Jewish nation is a single sheep amongst 70 wolves.

When reasoning with the nations of the world, obviously employing standard rationality is of no use. Logically, the sheep does not stand a chance, because physically a sheep cannot exist amongst 70 wolves.

A Jew must employ a super-rational approach: The nations need to be told that it is in their best interest to protect the holy people, because by doing this they are fulfilling the will of the Creator of the world.

On the other hand, trying to gain acceptance from the nations is basically like the sheep asking the wolves what they want...

*(Motzei Shabbos 10 Shevat 5730, Toras Menachem vol. 59, p. 108)*



# 5731\*



PURIM 5731, JEM109032

## Who is a Jew?

Peace is a noble goal, uniting opposites is a tremendous objective, but it must be done by the rules, otherwise it can cause a disaster.

Cooking requires water, a pot, meat, and fire; they all must work together for the cooking to succeed. But they also must all be in the right spot, if the pot is on top of the meat, the meat will burn and the pot will be useless. If the water is between the pot and the fire, the fire will go out and the meat won't cook.

Bringing a goy amongst Yidden by telling him he is Jewish when in fact he is not, does not bring unity. Instead it destroys both the non-Jew and the Yid.

*(Sichos Kodesh 5731 vol. 1, p. 426)*



5732\*

## The Results of Mesiras Nefesh

*In the early 5730s\*, a crack in the Iron Curtain allowed many families who had been stranded in the Soviet Union to finally emigrate to the free world. During these years, the Rebbe urged them to “translate” their mesiras nefesh experience into their new daily life. An excerpt of the Rebbe’s michtav kloli, Aseres Yemei Teshuva 5732\*:*

When a situation sometimes arises wherein a Jew finds it impossible, even with *mesiras nefesh*, to carry out a Divine commandment in actual deed, it evokes in him a distress and anguish at being unable to perform the particular mitzvah; a true and profound anguish that pervades him through and through to the core of his soul. This brings him to such a close attachment to Hashem, and to Torah and mitzvos and Yiddishkeit in general, the like of which he could not have attained without the said distressing experience.

In such a case, not only is he deemed quite guiltless for not having actually fulfilled the mitzvah — since he had no possibility whatsoever of doing it, but he is rewarded for his intense desire to fulfill it. And even more importantly: His soul-life henceforth gains a profundity and completeness to which he might possibly never have reached any other way. Also in regard to actual performance, it becomes evident that when G-d eventually takes him out of that situation and places him in circumstances where he is also able to carry out the mitzvah, or mitzvos, that he was previously unable to fulfill, he now carries them out with a depth, enthusiasm and sincerity that he had not had before.

*(Likkutei Sichos vol. 9, p. 469)*

5733\*

## The Youth are Knocking at the Door

*An excerpt of a press release from  
Lubavitch News Service, based on  
the Rebbe's sicha:*

The most crucial issue in the Jewish community today is the crisis of its alienated youth.

“Our youth, except for a very small percentage, is lost in a vacuum. They are searching for values and a meaningful way of life that is not being provided in their homes or by the Jewish ‘establishment.’ They are prepared to adopt a purposeful Jewish life if it would only be presented to them truthfully, undiluted.

“Our young keep knocking at the doors of the Jewish community begging for direction but practically no one is there to answer.

“Huge sums of money were being wasted on research and evaluations of Jewish conditions.

“We do not need any delays and studies on the matter.

“More than 3,500 years of our history and survival under the most variegated circumstances and conditions gives ample proof that the one and only ingredient which assures Jewish continuity is adherence to the Torah and the way of life it prescribes. For all those who through the millennia have defected and not repented and returned to Torah were totally lost to the Jewish people.

“Whereas the major portion of Jewish communal funding has traditionally been allocated for other activities,” the Rebbe said, “the times dictate that the major finances now be poured into the rescue and reconstruction of our youth.

“Even if funds were not immediately available for the necessary expenditures in furthering Jewish education, monies could be borrowed today and repaid later. But—considering the dangerous lifestyles now so prevalent—the young Jewish boy or girl not reached today might not be reachable tomorrow.”

(LNS/Toras Menachem vol. 71 p. 94, 259.)



SUMMER 5733

SUMMER 5734

5734\*

## Bayis Malei Sefarim

Giving someone a *sefer* is even more effective than putting on tefillin with him.

With a *sefer*, you are not just offering him the opportunity for a one-time mitzvah. The ideas he reads will linger in his mind and eventually lead him to do many mitzvos.

Additionally, bringing a book of Torah into a home will transform the home permanently, even after the *sefer* is later removed.

(Sichos Kodesh 5734 vol. 1 p. 277. vol. 2 p. 258-9.)





5735\*

## Mivtza Neshek

In past generations only mothers lit Shabbos candles in the home, but those were milder times.

Today the world is a much darker place and the darkness has begun seeping into the Jewish home. We must therefore combat it with more light.

The young Jewish girl should be informed that Hashem has chosen her, from the youngest age possible, for the special mission of lighting a Shabbos candle and bringing additional light (in the most literal sense) into the home.

*(Likkutei Sichos vol. 9 p. vii.)*



5736\*

## Year of Chinuch

A full 10% of children in Jewish day schools should be enrolled free of charge. This will encourage parents who are embarrassed to ask for a break to send their children to a good Jewish school.

At the same time, it should not be used as an excuse for parents who want to save money on tuition because they will in fact not be saving a penny! The Gemara clearly states that Hashem keeps the cost of children learning Torah on a separate account, and he does not take it from the funds allocated to the family's other needs of the year.

*(Sichos Kodesh 5736  
vol. 2 p. 190)*

# 5737

## A Mother's Role

Children are the guarantors in whose merit we received the Torah. Jewish mothers (and even young girls) play the primary role in keeping our commitment to having our children act as guarantors.

The mother is primarily the one who raises the children, and the values she instills in them surpass that of any educator or mentor outside the home, and they surpass even the father's influence.

The care she gives and the passion she instills are unparalleled and therefore last forever.

(Sichos Kodesh 5737 vol. 2, p. 4)



19 TISHREI 5737,  
JEM 103789



MOTZOEI YOM KIPPUR 5738, LEVI FREIDIN VIA JEM 10299

# 5738\*

## Why the Self-Sabotage?

Giving away parts of Eretz Yisroel is literally *pikuach nefesh*, endangering the lives of millions of Jews, so there is really no room to negotiate the idea with the nations of the world.

What could possibly be the reason for a Jew who knows this to go ahead and negotiate with parts of Eretz Yisroel? He feels inferior to the non-Jews and seeks their friendship.

But why does he not appreciate that he is a part of the nation chosen by Hashem?! While some non-Jews had ancestors who were still cannibals, the Yidden were receiving the Torah at Har Sinai!

He forgets that his Jewishness is not just an ethnic happenstance. It is his *neshama* given to him by Hashem, who is presently creating the entire world.

(Sichos Kodesh 5738 vol. 3 p. 159. 170.)



5739\*

## Education Day

Shavuot celebrates the giving of the Torah. In reality we live with the Torah *every* day of the year. However, when we set aside a unique day to mark and celebrate this event, it serves as a boost and reinvigorates our commitment to Torah for all the rest of the year.

Likewise: Education is important every day. But by setting aside a day as an “Education Day,” it will help perpetuate proper education throughout the country and indeed all the nations of the world.

*(Sichos Kodesh 5739 vol. 2, p. 468-9)*

# 5740\*

## Shemita Year

The purpose of Shemita is not that since we are forbidden to work the land for a whole year, we have extra time to learn Torah. On the contrary: Hashem wanted Yidden to spend every seventh year learning Torah, so he gave us a year off from working the fields.

Even for Yidden outside Eretz Yisroel or those who are not working the land, the message of Shemita is the same: the year should be dedicated to Torah learning.

The year serves as an opportunity to exchange everyday mundane physical labor with toiling in Torah study.

*(Likkutei Sichos vol. 20, p. 399. Sichos Kodesh 5740 vol. 3, p. 636.)*



25 ELUL 5740, LEVI FREIDIN VIA JEM188400



5741\*

## Tzivos Hashem. Why an army?

...Although the ideal of peace is so prominent in the Torah, as mentioned, the fact is that G-d designed and created the world in a way that leaves man subject to an almost constant inner strife, having to wage a relentless battle with the *yetzer hara*. Indeed, the Zohar points out that the Hebrew term for bread—*lechem*—is derived from the same root that denotes “war,” symbolizing the concept of the continuous struggle between the base and sublime

natures in man, whether he eats his bread as a glutton, in a way an animal eats its food, or on a higher level—to keep the body healthy in order to be able to do what is good and right in accordance with the will of the Creator.

This is the only kind of “battle” the Tzivos Hashem are called upon to wage.

(Letter 26 Teves 5742, [chabad.org/1237192](http://chabad.org/1237192).)



5742\*

## Uniting the People

Every Jew has a unique mission in the world. On the other hand, every Jew needs to be united with all other Jews.

With every Jew **buying** a letter in the same *sefer Torah*, thereby investing themselves in it, we can accomplish both of the above components.

Every Jew has his or her unique letter, fully independent, untouched by any other words in the Torah.

At the same time, each letter is completely dependent on all other letters in the Torah to ensure that the *sefer Torah* is kosher, and all are dressed in the same *mantel*.

(*Hisvaaduyos 5742 vol. 1, p. 134. vol. 2 p. 680.*)

# The Jewish Approach to Knowledge

The Jewish people have historically been the only society that educated everyone. While other nations limited knowledge and education to the ruling class or elite, Jews believed every person deserves an education.

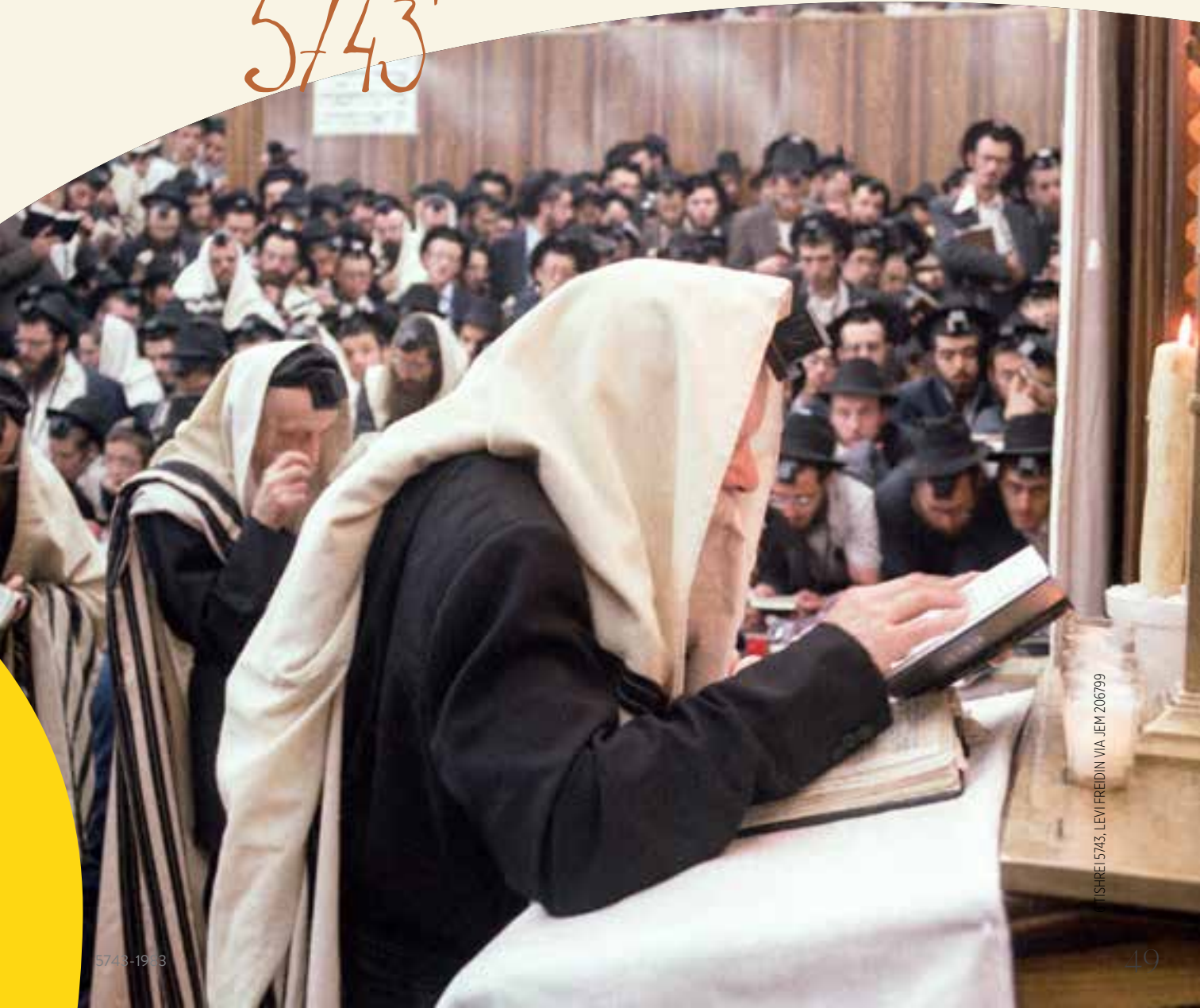
Where did we learn this from? From Hashem Himself! When Hashem first introduced the Torah to the Jewish people, he did so to *all* Jews; men, women, and children. All were present and all were given the same knowledge.

The practical lesson we can apply today: There are those who insist that the separation of religion and state means that no mention of G-d should be made in public schools. But this is a “medieval approach” to the law, just accepting it without understanding why it was made and where it comes from.

Proper education on this law would easily reveal that it was meant to stop the government from interfering in the people’s religion—to protect religion from the government, not the other way around...

*(Hisvaaduyos 5743 vol. 2 p. 894. 901.)*

5743\*



# Torah for a Beginner

Of the reasons the Rebbe gave for *takanas limmud haRambam*: In this way every Jew can study the entire Torah.

Rambam is also the ideal way to get a fellow Jew to start learning Torah. Other areas of Torah might be set as a back-and-forth discussion, proving too complicated for a beginner. Rambam on the other hand is *halachos pesukos*, the final verdict of *halacha*. Hence it is best suited for a beginner.

Additionally, starting first with the *halachos* of Torah, i.e. the conclusions of all the discussions, makes it easier to then learn all those subjects in their sources with the background discussions that led up to the *halacha*.

(Hisvaaduyos 5744 vol. 3, p. 2051. 5749 vol. 2, p. 281.)

5744\*



30 CHESHVAN 5744, YOSHI MELAMED VIA JEM 140378



29 ELUL 5745, LEVI FREDIN VIA JEM 209380

5745\*

## Good Kindness

When kindness is not rooted in Torah, it can lead to unforetold results.

In pre-World War II Germany, there were countless animal rights organizations run by people who could not bear the pain of a cat or a dog. If they felt a pet owner was mistreating his pet, they would see to it that it was taken from him, and cared for with government funds.

And at *the exact same time* they were murdering people in the most cruel ways imaginable.

This was not just a one-off event. They spent the better part of their days plotting how to destroy their political opponents, including and especially Jews.

Torah guides kindness so that its “results” are also “kind.”

Sometimes, kindness is also in need of moderation. When raising a child for example, restraining kindness is sometimes to the benefit of the child.

(Hisvaaduyos 5745 vol. 2 p. 860)

5746\*

## The Best for the Individual

When a child or a person seems to be inclined to a certain lifestyle that doesn't seem right, the question should not be whether this be legal or illegal, should it be accepted by society or not, is it natural or self-inflicted?

The question that should be asked is: Is this lifestyle good or bad for the child and for society?

If it's not good, and the child is guided away from it, he will surely be thankful to those who showed him the way that is truly good for him.

(Purim 5746, [chabad.org/2511748](http://chabad.org/2511748))

5747\*

## A Real Unifier

A Beis Chabad brings *achdus* among Jews. Firstly, it is built through a joint effort of many Yidden. Once built, the Beis Chabad hosts many different types of Jews all under one roof and unites their actions—be it learning Torah, davening, or doing mitzvos together.

Even before they step foot into the Beis Chabad, just the fact that every Jew in town knows that he has a permanent place where he is always welcome, whether to do a mitzvah, daven or learn Torah, already causes *achdus* among them.

(Sefer Hasichos 5747 vol. 1, p. 44)

MOTZOEI ROSH HASHANA 5747,  
LEVI FREIDIN VIA JEM 209026



## The Mission of Hakhel

5748\*

Every single person has influence on a certain group of people. The mission of Hakhel is to find reasons to bring people together as much as possible, and encourage them to increase in Yiddishkeit, with the primary mode of influence being—acting as a living example of how a Yid should be.

*(Hisvaaduyos 5748 vol. 1 p. 378. p. 97. See Derher, Tishrei 5776 p. 32)*

# Shnas HaYeled v'HaYalda

Hundreds of thousands of Jewish children in Eretz Yisroel do not even know the “Aleph-Beis” of Yiddishkeit. It is incumbent on every man, woman, and even child to awaken parents to the importance of sending their children to a school where they will receive a Jewish education, a kosher Jewish education, even *chinuch al taharas hakodesh*.

Once a child is enrolled in a good Jewish overnight camp, and the child grows accustomed to being in a pure Jewish environment, this is an opportunity that should be used to bring them to continue with a proper Jewish school during the year.

(Hisvaaduyos 5748 vol. 4, p. 36. 50.)



# 5750\*

## Creating a Lasting Unity

Hashem has provided ample and abundant blessings in the world He created “with kindness, love and mercy.” He has called on mankind to emulate these qualities by sharing G-d-

given benefits with others, helping them materially and spiritually.

Recognizing the abundance of Hashem’s blessings and man’s role in their preservation and appropriate use will remove the basis for strife and division among nations.

Once mankind realizes that Hashem has provided abundance for everyone, there will be no motivation for war or even strife.

Indeed, adopting this approach adds to the blessings Hashem grants in the world at large and averts the “need” for Him to use temporary measures — earthquakes and the like — to remind us of His constant presence and His control.

Similarly, this approach will refine the world and hasten the coming of the era which will express its ultimate state of perfection, when “One nation will not lift up a sword against another, nor will they learn war any more.” This unity will be extended even beyond the human realm, spreading into the animal kingdom, as it is written, “A wolf will dwell with a lamb and a leopard with a kid.”

Indeed, it will encompass every aspect of existence.

*(Lag B’Omer 5750, sie.org/2507904.)*



ITISHI 5750, LEVI FREIDIN VIA JEM 234504

5750-1990

# 5751\*

## Eretz Yisroel Here

Our mission is to make the whole world into Eretz Yisroel: Just as in Eretz Yisroel, the best of all the crops were designated and brought up to the *Beis Hamikdash* for Hashem, we too should see to it that all that we do is done in the best way with the best of our energy, and done with full trust and devotion to Hashem, to the point that all of the world will clearly see in everything the hand of its Creator.

(*Hisvaaduyos 5751 vol. 4 p. 260.*)



7 SIVAN 5751, YISROEL ZEV GOLDSHMID



5752\*

## Live It!

All the dates and moments that Moshiach was supposed to have arrived, have passed. All the preparations for Moshiach have been completed. We now have to go from *preparing* for Moshiach's arrival to *living* in a "*Moshiach'dike*" way, and for this we just need to open our eyes.

We will see that the world itself is asking for a Yid to live in a "*Moshiach'dike*" way. The world today is not an interference to what we need to do and is actually all out to help the Yidden fulfill their mission here on earth through Torah and mitzvos.

The non-Jews themselves are even receptive to the message of Yiddishkeit, we just need to recognize this fact, and live by it, and Moshiach will walk right through the door.

(Sefer Hasichos 5752 vol. 2 p. 227. Sichos Kodesh 5752 p. 409. 483-485)

## Filling the Gap

When Hashem told Moshe to speak to the Yidden, Moshe replied that he couldn't do it because his speech was impaired. Hashem accepted this, and appointed Aharon to speak the words for Moshe. In other words, the Torah itself says that physical speech is of utmost importance for a *nossi*.

When the [Frierdiker] Rebbe could not speak properly, he was still able to deliver Chassidus in writing, but it didn't go as far as it would have, had he been able to verbally deliver it.

We must all take it upon ourselves to increase our learning of the Rebbe's Torah to fill in the gap of dissemination of Chassidus, due to the apparent decrease in the Rebbe's speech.

*(Sichos Kodesh 5752, p. 562)*

5753\*



2 CHESHVAN 5753

The  
Present  
Day

We're Here  
Because of  
the Rebbe

# The King's Life

Since even all of this did not help — then, as the [Frierdiker] Rebbe adds in the *maamar*, “the king himself takes up his position in the thick of battle.” This in fact was the practice of the Rebbe. Rather than restricting his activities to lofty matters, he became involved even in affairs that were quite mundane. He personally took up his position on the battlefield. Had we been found worthy, all of the above would have sufficed to secure victory in the battle, and the Rebbe would long ago have led us to greet Moshiach. But since people did not devote themselves to him sufficiently, even all the above did not suffice, and — as the Rebbe continues in the *maamar* — the king risks his very life.

...Since the Rebbe writes no further than this in the *maamar*, and since the *maamar* is Torah, this means that the Torah determines that this is enough for now. We only have to muster strength and courage in order to secure victory in the battle, and the Rebbe will lead us to Moshiach.

(Likkutei Sichos vol. 2 p. 513.)

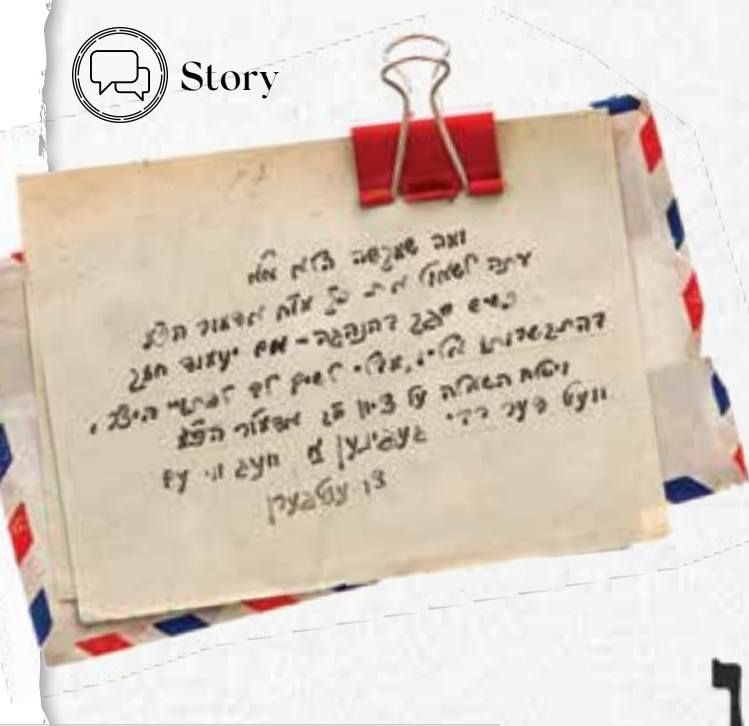


Due to the fact that “*hu bachaim*”—the Rebbe is alive, therefore “*zaro bachaim*”—his descendants are alive.

The fact that his seed is alive, is not what keeps him alive, rather it **indicates** that he is alive in this world as well. The only way it is possible for Chassidim who are physically in this world to continue to go in his ways and follow his *takanos*, in this physical world, is if the Rebbe himself is alive in this world as well.

The fact that Chassidim grow stronger with each passing year is simply a result of the Rebbe becoming stronger and more alive every year.

(Hisvaaduyos 5745 vol. 5 p. 2516)



# דער רבי וועט געפינען א וועג...

לזכות  
שלוחי כ"ק אדמו"ר בכל אתר ואתר  
להצלחה רבה ומופלגה בגו"ר

נדפס ע"י  
הרה"ת ר' משה זלמן  
וזוגתו מרת רבקה מרים  
ומשפחתם שיחיו  
גרינולד  
בית חב"ד, דאוונטאון לאס אנג'עלעס

## Our Own Sifrei Torah

AS TOLD BY RABBI BENTZION SHEMTOV (NANAIMO, BC, CANADA)  
AND RABBI MENDY GOLDSHMID (BAINBRIDGE ISLAND, WA)

**Rabbi Shemtov:** When we moved out on shlichus to Nanaimo, the second-largest city on Vancouver Island, BC, in Cheshvan of 5776\* we did not imagine having a *minyan* for a very long time. Three months later I was contacted by a local Jew who had just had a baby girl and was seeking a baby naming, so we borrowed a *sefer Torah* from a nearby shliach and arranged a *minyan* for this *simcha*. Seeing the interest in regular services we decided to start a monthly

Shabbos *minyan* which *baruch Hashem* became quite popular.

After several months we could not continue borrowing the nearby *sefer Torah* and we were fortunate enough to receive a *sefer Torah* on loan from the Beis Yisroel Torah Gemach, which helps many shluchim around the world until they can procure a *sefer Torah* of their own.

My children very much wished for our Chabad House to own a *sefer Torah*, and when we traveled to New York for

Gimmel Tammuz 5779\* my children decided that they are going to ask the Rebbe for a *bracha* that we should have a *sefer Torah* of our own.

They were so excited about the idea and confident that the Rebbe's *bracha* would materialize, that they immediately started soliciting donations for the new *sefer Torah* from family members in New York and managed to raise an impressive \$80. Back home they built a dedicated *pushka* for the new Torah Fund and started giving *tzedakah* into that *pushka* daily.

Several months later when my wife went to the Kinus Hashluchos on Chof-Beis Shevat 5780\*, she wrote in her letter to the Rebbe a specific request, that a certain local family we had known for years and had attended our Hebrew School in the past should start participating in our *peulos* more regularly.

Amazingly, a week later the mother of this family reached out to my wife and asked her to start preparing their daughter for her bas mitzvah and decided to once again send their children to our Hebrew School. Needless to say, we were heartened to experience the Rebbe's *bracha* materialize so quickly.

This woman's father had recently passed away and she wished to do something special in his memory. On Yom Kippur 5780\* she asked my wife what it would take to sponsor a *sefer Torah* for the Chabad House, but then she dropped the subject. After her daughter started learning for bas mitzvah and they rejoined our Hebrew School several months later, she broached the idea several more times.

Three days before Gimmel Tammuz 5780\* she emailed me asking what it would cost to donate a new *sefer Torah* for the Chabad House. I responded by inviting her for a meeting to discuss the options.

The next day we spoke for close to a half hour and she made a commitment to sponsor a new *sefer Torah* in memory of her father, almost a year to the day that my children asked the Rebbe for a *bracha* that our Chabad House have its own *sefer Torah*!

Aside from our excitement with the realization of the Rebbe's *bracha* for a new *sefer Torah* for our Chabad House, this development was very special to us in a personal way. That year we were unable to travel to New York to be at the Ohel for Gimmel Tammuz due to Covid-19, and we were understandably upset about that. And here the Rebbe sent us the message that what our children requested last year Gimmel Tammuz at the Ohel was coming to fruition within the year, illustrating the Rebbe's assurance of "*Ich for mit eich*—I am with you in your shlichus," even when we were unable to be at the Ohel *b'gashmiyus* for Gimmel Tammuz.

Several months later, on Zayin Cheshvan 5781\*, five years after we moved on shlichus to Nanaimo, we hosted



a grand event for the *haschalas sefer Torah*, with many people participating in accordance with social distancing precautions, and it was an enormous milestone for our community and a tremendous *kiddush Hashem*.

My brother-in-law, Rabbi Meir Kaplan, the shliach in nearby Victoria posted photos of the event on his Facebook page to share the news with his community. The next day a woman reached out to him and said that she was so inspired by the photos and she wants to sponsor a new *sefer Torah* for a community that does not yet own one.

**Rabbi Goldshmid:** We moved out on shlichus to Bainbridge Island, WA, in the summer of 5779\* and immediately started various classes and *peulos*, connecting with the local Yidden. After a busy and successful month of Tishrei 5781\*, I wondered what our next main project would be. It was already six months into Covid-19 and although we were doing a lot of Zoom classes and events, I felt slightly anxious at the fact that we were entering a period of time that we would not have much opportunity to attract people to our *peulos*.

I wrote a letter to the Rebbe describing the *peulos* of Sukkos and Simchas Torah and asked the Rebbe for direction in how to proceed in the coming weeks.

Out of the blue, Rabbi Meir Kaplan called me saying a woman he knows wants to donate a *sefer Torah* to a brand new community. Would we be willing to take it?

We had never hosted a *minyan* before, and the idea of launching a *sefer Torah* campaign so soon after moving to Bainbridge Island had not entered my wildest imaginations. But we quickly realized that the Rebbe was sending us a clear message of how to move forward and accepted the generous donation and challenge to bring a brand new *sefer Torah* to Bainbridge Island. ❶

## YOUR STORY

Share your story with A Chassidisher Derher by emailing [stories@derher.org](mailto:stories@derher.org).

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 בראקמאן



# Learning

# Rambam

## A Farbrengen

*This year's Siyum Harambam falls out, quite remarkably, on Gimmel Tammuz, bearing a resemblance to the first Siyum Harambam, which took place on Yud-Alef Nissan 5745\*. To mark the special day, A Chassidisher Derher sat down with a number of Chassidim, shluchim and baalei batim, to hear about their Rambam experience, and to receive their advice, tips and inspiration.<sup>1</sup> In preparation of this article we were greatly assisted by the resources available at Rambam.today, an online portal with daily shiurim in Rambam, virtual siyumim, and much more.*

## Can you tell us a bit about those early days when you started learning Rambam?

**Dr. Chaim Hecht:** I always had some interest in Rambam, being that he was a doctor, as I am. In fact, a year before the *mivtza*, I began a *chavrusa* to learn a perek of Rambam once a week. At the time, I made a calculation that I would be able to finish the entire Mishneh Torah over a period of 25 years.



Suddenly, the Rebbe came out with a *mivtza* to learn the entire thing in one year. I was shell-shocked. I had only attended yeshiva for one year of my life. Some of the rabbis, who had learned in yeshiva for many years, were intimidated as well. The entire thing? From start to finish in one year?

I got ahold of the only English translation that existed, published by Yale Press in 1949 — some of it was even translated by non-Jews — and I would take it to Kinko's and make copies for the Chicago community, where I live. One rabbi would give a class in shul, and others would try on their own.

We started with *shlosha perakim* because that was obviously what the Rebbe wanted. From the Rebbe's *sichos*, we understood that it would be a *bedieved* for us to learn *perek echad* or Sefer Hamitzvos. Rabbi Shmuel Dovid Raichik was a *shadar* who would visit Chicago, and that year, he convinced a lot of people to learn *shlosha perakim*, even those who have very little formal Torah education.

At first, I assumed that the *mivtza* would be a one-year project; for some reason, I thought to myself, the Rebbe wants us to learn Rambam this year. Alright. But then, Chicago's legendary *mashpia*, Rabbi Nochum Goodman, told us, "Boys, I'm telling you, the Rebbe is not going to let you out of this. Get the thoughts of one year out of your head; this is a forever *mivtza*..."

In the early days, Sichos in English arranged for a new technology to be used for Rambam: answering machines. Normally, the recording on an answering machine lasts only a few seconds, but they arranged for special tape recorders which lasted for hours, and they would record the Rambam and people could call in and listen. We, in Chicago, ran the project.

“BOYS, I’M TELLING YOU, THE REBBE IS NOT GOING TO LET YOU OUT OF THIS. GET THE THOUGHTS OF ONE YEAR OUT OF YOUR HEAD; THIS IS A FOREVER MIVTZA...”

People who were serious about it had to really reorganize their lives. I was chairman of the radiology department in Mt. Sinai Hospital in Chicago, and part of my job was to attend hours and hours of boring meetings. I started bringing copies of Rambam and learning it there. When they developed Palm Pilots, I got Rambam on it, and then iPhones came around, and it became even easier. Now, I have Rambam on my phone, and in between meetings and reading X-rays I learn a few *halachos*. With technology in our day, everything has become so easy and available that there is no excuse not to learn Rambam properly. I myself have several Rambam apps on my phone, and when I have a free moment, I can even learn some Rambam *b'iyun*.

That's not to say that it is an easy endeavor. It was difficult going during the first few years, but as the years go on, it becomes easier and easier. For the second Siyum Harambam in Chicago, we brought Rabbi Adin Even Yisrael (Steinsaltz) to speak. These early events were very special; many new people would get involved in Rambam each time. He encouraged everyone to get involved. Even if the first year you don't understand much, he told us, you will gain new insight in each additional round.

Indeed, each year, we pick up on new things that were never noticed or understood. Today, after many years of learning, when I take a *masechta* for Siyum Hashas, I have a whole new appreciation for the Gemara from the Rambam.

The *mivtza* changed my perception entirely. Today I laugh when I remember my original plan to learn Rambam over 25 years. The Rebbe showed me that I can actually do the whole thing each year, and it has changed the very make-up of my day; it changed my way of life. Every day revolves around Torah. It has

been the biggest blessing in my life, and I know of many others who will testify the same.

## How does learning Rambam strengthen our *hiskashrus* to the Rebbe?

**Rabbi Shmuel Lew:** The Rebbe explained the significance of Rambam on many occasions, but let me share with you something very personal that took place 60 years ago, around Yud Shevat 5721\*. It was just before my twenty-first birthday; I went into *yechidus* on Sunday night, around two or three in the morning.

During the Yud Shevat farbrengen the night before, the Rebbe said that sometimes a person has a sudden awakening for *hiskashrus* to the Rebbe, and he must do everything in his power to harness the *hisorerus* and express it in action; to anchor it and give it grounding, so to speak.

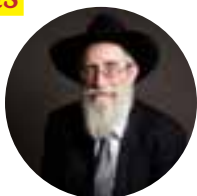
Now, in *yechidus*, I told the Rebbe that I indeed had the desire to do what the Rebbe wants, but how, specifically, should I bring it into action?

The Rebbe began his answer by saying, “*Der ikar hiskashrus iz durch Torah*—the main connection is through Torah.” He mentioned Chitas, and explained that when I study what he studies, it creates a tremendous bond unparalleled in the entire world, as explained in Tanya Perek Hei.

That was before the years of Rambam. But in the later years, when the Rebbe instituted the *takana*, there was something unique about Rambam, even in comparison to Chitas. On Erev Yom Kippur 5746\*, the Rebbe spoke about the daily *shiurim* of Chitas and Rambam, but he mentioned that Rambam has a “*chavivus meyuchedes*,” it was especially precious to him, “*mitzad di maileh fun kav shelo*,” because this was the Rebbe’s personal initiative and contribution.<sup>2</sup>

To me, it seems quite simple that if you want to be a Chossid, the first and most basic step is to learn the Torah that the Rebbe tells us to learn in a proper fashion, in addition to learning the Rebbe’s Torah as well.

**Dr. Hecht:** On a very practical level, learning Rambam each day makes us feel our connection to the Rebbe. Rambam was the Rebbe’s personal initiative. The Rebbe gave it an unbelievable amount of attention — he dedicated a *sicha* to Rambam at almost every farbrengen. In simple terms: If you want to be a Chossid — this is the number one job.



When I feel challenged to finish the daily Rambam, I remind myself that when I learn Rambam, I am with the Rebbe and the Rebbe is with me. I feel this in a very real way.

## How does one choose which cycle is fitting for them?

**Rabbi Lew:** Should I learn *perek echad* or *shloshe perakim*? That is a question one should ask themselves and their *mashpia*. There is no doubt to me that the Rebbe wanted *shloshe perakim* to be the flagship of the *mitvza*, learned by anyone who is capable of doing so.

Rabbi Chaim Farro was the Rebbe’s shliach in Manchester for many years. At one point, he was preparing and delivering a daily shiur in *perek echad*, which was consuming much time and energy, and he found it difficult to learn three *perokim* every day in addition to that. When he wrote to the Rebbe that he was considering to suffice with only one *perek* even for himself, the Rebbe replied:

ה"ז פלא!!! ה"ה רב וצ"ל מעלין בקודש.

**This is shocking!!! You are a *rav*, and you must [live by the *halacha* of] ‘*maalin bakodesh*’—ascending in matters of holiness.**



## Rambam for Joy

Rabbi Zushe Feldman relates:

At one point in my life, I was going through a difficult period and was feeling down. I wrote to the Rebbe, and he answered,

”למוד רמב"ם וחת"ת, פקודי ה' ישרים משמחי לב, וכל התוצאות המסובבים מזה כמובן. אזעה"צ שיהיה בהצלחה רבה. ויבשר טוב.

“Study Rambam and Chitas — ‘the laws of Hashem [which] are straightforward and bring joy to the heart’ — and all the obvious results will follow. I will mention you at the *Tziyun* for much success, and may you report good news.”





RASKIN FAMILY ARCHIVES

SIYUM HARAMBAM IN FEZ, MOROCCO, 5748\*

Not every person is able to learn *shloshe perakim*. However, whichever path you choose, you need to take it seriously. My usual recommendation is to learn three *perakim*, but to choose one section — such as one *perek* (or even one *halacha*)— to learn in a better way than the others.

**Some people view Rambam as something for *anash*. Is it applicable to the wider Jewish world? How can we bring it to them?**

**Rabbi Dovid Masinter:** In the earlier years, the Rebbe encouraged everyone, not specifically Chassidim, to study Chitas — the Frierdiker Rebbe's initiative. Rambam is the Rebbe's personal initiative. No doubt, it is not just a *takana* for us Chassidim but for the world at large, and it is our job to bring it to the world.

This is not my own opinion. The Rebbe clearly set out the *takana* as something to unite the entire

Jewish people, and that is why he made different levels, including Sefer Hamitzvos. The Rebbe did not want it to be only for *anash*. He wanted every Yid to learn Rambam, on one level or another.

The advantages of Rambam are actually quite easy to explain to people. We just need to make it palatable. First of all, you have the opportunity to learn the entire Torah, and secondly, you have the opportunity to unite with the rest of the Jewish people. These are ideas that anyone can understand, even if they are not yet putting on Rabbeinu Tam's tefillin.

When these thoughts are presented and explained well, people are honored to join. Everyone loves to learn something new and everyone loves the idea of *achdus*, so it's an 'easy sell' — especially Sefer Hamitzvos for only a few minutes a day.

As a shliach at the central Chabad House in Johannesburg, I've always tried to push this campaign; I've encouraged many Yidden to learn Rambam and I bring them the resources they need to do it. Since the first years of the *takana*, we have made community *siyumim* and have made the effort to make it interesting for the *baalei batim*. For example, we've brought different speakers to talk about the different sides of the Rambam, who was a very interesting personality.



This past year, people have been holed up at home due to Covid-19. In response, we did a bigger push than usual. We started a campaign to encourage *frum* people to learn *shloshe perakim* and not-yet-*frum* to learn *perek echad* or Sefer Hamitzvos.

There are daily classes attracting quite a lot of people. Local shluchim chip in, taking turns to give a class. Even a number of non-Lubavitch rabbonim have joined the cycle. There are hundreds if not thousands of people on our WhatsApp group that learn Sefer Hamitzvos each day.

We always hear great feedback from people who join, whether Sefer Hamitzvos or more. Even though some sections of Rambam are more difficult than others, there's always something interesting that they had never learned before.

Modern technology has made all this easier. We used to have to send out flyers and so on, but now we just reach out on Whatsapp and Zoom — and although the current situation is not purely an advantage, we have many more participants than before.

## Can learning *shloshe perakim* with *mekuravim* work?

**Rabbi Mordechai Shain:** Last year we were presented with a new challenge called coronavirus. As the Rebbe always taught us, every challenge is really an opportunity. Around that time, I noticed that we were about to begin the fortieth cycle of Rambam, which would conclude on Gimmel Tammuz. It brought back memories of the first cycle, which ended on Yud-Alef Nissan 5745\*.



10 TEVES 5749

\* 5745-1985,

Being that the people in my community were not leaving their homes, they had a lot more time on their hands, and I decided to establish a Rambam class for *shlosha perakim*. Don't get me wrong; this is really as crazy as it sounds. These are people who had never studied in a yeshiva format and had never even heard of learning Rambam.

I spoke to each individual personally and explained to them the significance of learning Rambam. Whoever committed to participate purchased a set of Rambam and signed a letter which I then brought to the Ohel.

There were two main points I told them. First of all, you get to be part of a cycle together with many other Jews. Secondly, the Rebbe said that the 83 *halachos* of Rambam are the *gematria* of *machalah* (illness), so by learning the *halachos* we bring healing to the world (see sidebar).

We began with 15 people, and I assumed that the group would shrink to half within a few weeks, but to my surprise and delight, that didn't happen. The number has been maintained very well. Some did find it too difficult and dropped out, but then others joined. Each day, we do an hour-long Zoom class, and afterwards I send the video and recording of the class to the entire group, in case someone wasn't able to participate in person. There is one fellow that went to South America for several months, and he listens to the recordings religiously.

I noticed something interesting. After we learned Avodah and Korbanos, some people asked us, "Why can't we build a *Beis Hamikdash*? The Rambam didn't write that we cannot build it!" They had never properly understood the idea of the *Beis Hamikdash*, and now they gained a whole new understanding. It gave me a new outlook on matters I've never learned before.

Another point: We learned through the 30 chapters of Hilchos Shabbos, and the participants discovered for the first time that the laws of Shabbos are so intricate — the *avos*, *toldos*, *shevus*, and so on. They were fascinated. "We never realized there was so much to Shabbos. Is this really what G-d wants?" They had never thought in those terms.

You know, when you climb a mountain, the top seems very close at first, but as you climb higher, you begin to realize just how far the destination really is. Learning Rambam gave my students a new appreciation for Torah learning. They finally began to appreciate the width and breadth of Torah. Now, they say, "Wow, the Rebbe knew the entire Rambam, the entire Talmud?" — They gained a new perspective of Torah knowledge, and they also gained a new

...SOME PEOPLE ASKED US, "WHY CAN'T WE BUILD A *BEIS HAMIKDASH*? THE RAMBAM DIDN'T WRITE THAT WE CANNOT BUILD IT!"

appreciation for the Rebbe. This year, instead of my yearly dinner, we will be holding a grand *siyum*. The participants will be honorees, and we will invite their friends and family to join and hear their impressions from a year of learning Rambam.

In truth, learning *shlosha perakim* was a wild idea. But we are living in crazy times, so we need to do crazy things. *Perek echad* was good for regular times, but for this year, I felt it was an opportune time to do *shlosha perakim*. It has been a real commitment. There is no vacation, day in and day out. But it certainly has paid off; I know Rambam today better than ever before.

**Rabbi Masinter:** One lesson I learned from the virus is that things could go viral very quickly. The message I took from it is that we need to make the Rebbe's *mitzva* go viral quickly too. And the time was ripe — people were at home with so much time on their hands.

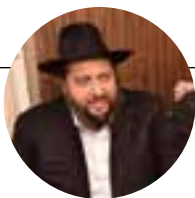
People were also interested and inspired on their own. You know, as we get closer to the revelation of Moshiach, people have the inner will to do the right thing. We don't need to convince people to get involved; we just need to dig a bit into their hearts.

**What tools would you suggest to help a person learn Rambam properly each day?**

**Rabbi Lew:** The Alter Rebbe said—as the Rebbe quoted countless times—that every person has a *mitzvah* to be *kovea itim*, to fix times to study Torah. However, he said that it is not merely a *kvius* in time, but a *kvius b'nefesh*, it has to be something that is fixed within your innermost self.

The first stage to be successful in Rambam is to decide that you want to do it, to mean it. All other tips and ideas are secondary; the first step is the firm decision to make it a part of your life. With that resolve,

## The Rambam Cure



Rabbi Eli Silberstein, shliach in Ithaca, NY, relates:

Last year, I was diagnosed with cardiac arrhythmia, meaning that my heart was beating too fast. They did a test with a Holter monitor, a necklace-like device which monitors your heartbeat, and they discovered that my heart was beating between 20,000-40,000 extra times per day — an enormous amount.

The doctor was very concerned because extra heartbeats could have devastating consequences. He sent me to a specialist who scheduled me for an invasive procedure, where they go into the heart and burn the part of the muscle that might be the source of the problem.

Due to Covid-19, the procedure was postponed. Meanwhile, we marked the Siyum Harambam.

Now, there is a famous *sicha* where the Rebbe notes that the Rambam wrote 83 categories of *halachos*, and interestingly, there are also 83 categories of illness according to Gemara, corresponding to the *gematria* of the word *machalah*. In other words, the Rebbe said, learning these 83 *halachos* is the antidote to any illness that may befall a person.

I had always learned Rambam, but there had been times when I wasn't perfectly consistent; there were days that I missed. When I came across that *sicha*, I made a *hachlata* to become fully consistent in learning *shloscha perakim*.

Some time later, they rescheduled my surgery, and the doctor suggested doing another Holter-monitor test to see if there were any developments. He did the test, and the next day, he called me. "Are you sure you didn't do the procedure? You only had one extra heartbeat the entire day. In all my years of practice, I've never seen anything like it. It is medically inconceivable..."

you will be able to overcome the various obstacles that will appear before you.

I would also suggest a practical piece of advice to people who find difficulty with Rambam: Set a literal *kvius b'zman*, a time of day that is set aside for learning Rambam. Turn off your phone, tune the world out, and focus on Rambam.

Some people like to split up the *perakim*, while others like to learn everything early in the morning.

In the first years of the *takana*, there was a *bochur* who learned Rambam before davening, but his *mashpia* told him that it was inappropriate. He wrote to the Rebbe about it, and the Rebbe told him, "*yamshich*," continue learning in the morning.

In my understanding, the Rebbe was telling him that if those were the moments in his day that were his *kvius* in *zman* and *nefesh*, that was a worthy endeavor. (It should be noted that there is no halachic issue with learning basic *halacha* before davening.)

In 5746\*, during the third cycle of Rambam, I happened to have a conversation with my old friend and colleague, Rabbi Shlomo Cunin. We were both in our forties with busy lives, so I asked him, "How are you doing with Rambam?"

"Of course," he exclaimed, "I never missed a day!"

He shared with me an amazing story.

One Friday night, he had hosted guests as usual, and the meal ended at a late hour. Afterwards, he took out his Rambam to learn the daily *shiur*, but he could not remember the daily *perakim*.

He was at a loss. He couldn't pick up the phone, and there was no one nearby to ask. He did remember, however, that the *shiur* was in Hilchos Tefillah. So he sat down and learned through the entire Hilchos Tefillah...

That's an example of dedication. There are all sorts of instances where it seems difficult to learn Rambam. Occasions like weddings, or even Tisha B'av, which in England can end at 10:30 p.m. On one occasion, I spent Yom Tov in Russia, and the hotel hallway was pitch-black, so I needed to lay down with my sefer on the floor near the exit light, to be able to learn Rambam before going to sleep.

Another point: The Rebbe once told me that Chassidus is available today in all languages. Rambam is now also available in countless ways, and has become an easier endeavor.

## What tips would you recommend?

**Rabbi Lew:** I would suggest the following three ideas. One: Equip yourself with a Rambam with explanations or translations that will help you understand. Two: Having a *chavrusa* is very helpful. Three: For groups like yeshivos, the following idea could be very useful — in the yeshiva in London, one group of *bochurim* had a *seder* where a *bochur* prepared one *perek* to give over. Each day, *three* *bochurim* would

have their respective *perakim* at their fingertips, and they would give it over to the others.

**Dr. Hecht:** Everyone goes through the regular challenges of life, but normally, you don't forget to eat or drink. If something is important to you, you will find time to do it.

Every person needs to figure out how it works for them. I was once speaking in the Chicago Mesivta about all the various ways you could learn

Rambam—on the phone, on the treadmill, on a walk—when the *rosh yeshiva* Rabbi Eli Nosson Silberberg called out, “There is one more way—just sit down at a table and learn out of a *sefer*!”

For some years, in order to make sure that I finish Rambam on time, I have been splitting it up—one *perek* in the morning and one in the afternoon, so by evening I have only one *perek* left. Whenever I know that I will have less time in my day, I make sure to learn Rambam in the morning. When my children got married, I made sure to visit the mesivta in the morning and learn Rambam there before all the wedding frenzy began.

**Rabbi Masinter:** By human nature, when you don't do what you need to do, you get upset at yourself. That's the simplest motivation—you will feel good and accomplished knowing that you have fulfilled the Rebbe's wishes and learned Rambam properly every day. You will feel better about yourself, and it will have a positive impact on every other aspect of your life.

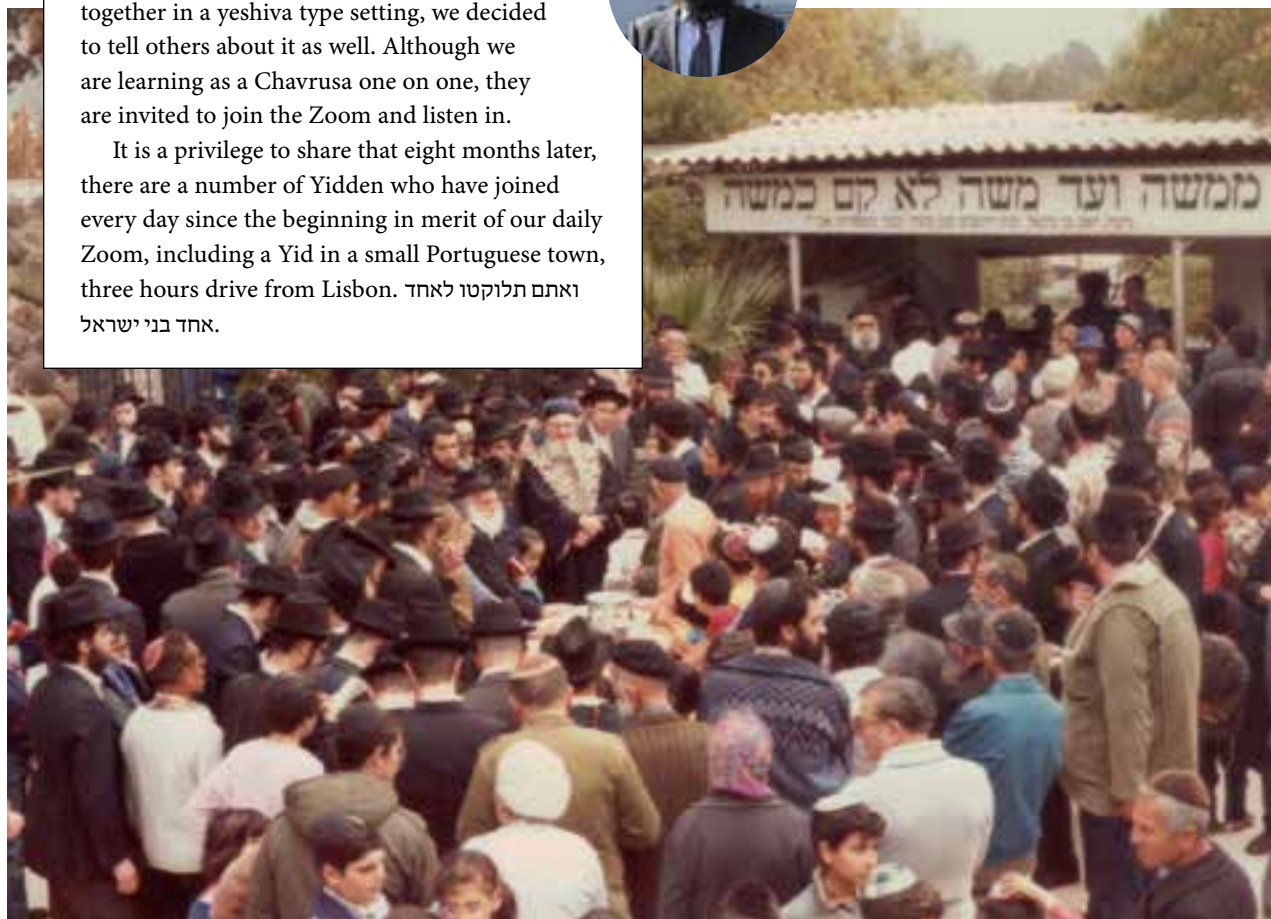
## More Than A Chavrusa

Rabbi Eli Rosenfeld, Shliach in Portugal relates:

As we were about to begin this past cycle of Rambam in the heart of Covid, myself and a dear friend, Rabbi Levi Wolwovsky, shliach in Florence, Italy, took on a *hachlata* to learn three *prakim* of Rambam together over Zoom each day.

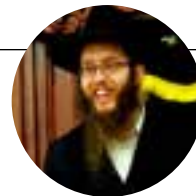
Being that there are Yidden in our communities who would enjoy the opportunity of seeing two rabbis learning together in a yeshiva type setting, we decided to tell others about it as well. Although we are learning as a Chavrusa one on one, they are invited to join the Zoom and listen in.

It is a privilege to share that eight months later, there are a number of Yidden who have joined every day since the beginning in merit of our daily Zoom, including a Yid in a small Portuguese town, three hours drive from Lisbon. ואתם תלוקטו לאחד אחד בני ישראל.



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SIYUM HARAMBAM BY THE RAMBAM'S TZIYUN, 5745



## A Life Around Rambam

Rabbi Bentzion Butman, shliach to Cambodia relates:

In recent months, I began learning *shloscha perakim* with my 11 and 13-year-old sons every morning. People always ask me if my children actually understand; in fact, they understand much more than I expected. The Rebbe would repeat a story about someone who brought his baby to the *siyum* on Erev Pesach. When asked why he brought a child who doesn't understand, the man replied, "And the adults do understand?"

Rambam can be a challenge for anyone, as it was for me when I pushed it off until the time for *krias Shema*. Setting a morning time and learning it with my children makes a huge difference. Children demand explanations, so you are forced to learn it better yourself. My children even remind me of concepts that I myself forgot.

My whole house revolves around Rambam. Before Yom Kippur, my children made sure to remind me that there was very little time on Yom Kippur, so we planned ahead of time to learn it before Shacharis. Some time ago, my son came to me all concerned, "Tatty, I have something important to talk about." I prepared myself for a tough conversation, and he said, "We are about

to begin Sefer Taharah. Are you sure we will be able to do it? You always say it will be too difficult" (whenever one of the kids would say that a certain *halacha* was difficult, I would tell them, "just wait for Taharah"), so now he was worried.

The impact is not only on my children; Rambam has made a big difference for me as well. Every *chavrusa* makes the learning more serious and gives it a strong foundation. My learning has now become a *kvius b'nefesh*, not only a *kvius b'zman*.

It has also given me a powerful connection with my children. I now spend hours with them, and the time is qualitatively different; it revolves around Torah, the Rebbe's *takana*, and it has totally transformed our relationship. Even the mundane conversations in our home have a tinge of Torah to them.

Another important aspect is the impact it had on my shlichus. From the beginning of my years on shlichus, I have noticed that my success is directly connected to my learning Rambam. When I learn better, my situation is better. This year, when I have been learning Rambam better than ever before, I have had a lot of *hatzlacha*, *baruch Hashem*.

**The Rebbe would often say that when we create the vessel b'ruchniyus through learning Torah, we can receive all physical brachos. Can you share anything on this topic?**

**Rabbi Lew:** I once spoke to a group of high school girls, and challenged them to learn Rambam for one year. "It's difficult," I told them, "but it will elevate your life to a higher plane." A year later, I received a letter from one of those girls.

"Thank you for your advice," she wrote to me. "I followed your suggestion, and it has uplifted every area of my life."

Learning Rambam is not a burden of rocks; it's a burden of diamonds. It transforms every part of you and every aspect of your *avodas Hashem*. You become a bigger *lamdan*, a better Chossid, and a better person.

**Rabbi Shain:** I've been on shlichus for 27 years. I have seen time and time again that the vessel for physical *parnasa* is fulfilling the Rebbe's *takanos* of Chitas and Rambam. I've seen it in a literal way in my life. When you do your shlichus and also fulfill the Rebbe's *takanos*, the sustenance comes *biderech memeleih*.

As a *mashal*, I like to tell people the following factoid: Everyone knows that big fish eat small fish. However, they usually don't catch the fish they chase after; instead, they end up eating the fish that swim mistakenly into their mouths. We know this because when fish are cut open, the small fish in the stomach



# LEARNING RAMBAM IS NOT A BURDEN OF ROCKS; IT'S A BURDEN OF DIAMONDS. IT TRANSFORMS EVERY PART OF YOU AND EVERY ASPECT OF YOUR AVODAS HASHEM.

are usually facing the inside, meaning they swam in head first, unintentionally.

Often, we chase big fish and hope that that's where we'll find our success, but ultimately, the real source is keeping with the Rebbe's *takanos*. When we put our energy into doing whatever the Rebbe expects of us, the Rebbe takes care of us, even though it may come through the sources that are least expected.

But beyond physical sustenance, Rambam has changed me spiritually too. Spending hours a day preparing and delivering a class in Rambam has changed me entirely, even in unrelated aspects. I find myself writing to the Rebbe much more often; I've simply begun to feel closer to the Rebbe. **T**

1. It should be noted that the following are words of inspiration shared in the spirit of a *farbrengen*. For an overview of what the Rebbe said about learning Rambam, the reasons for, and importance of, the *takana*, and much more, see the other articles published in previous editions on this subject: *Every Yid, Every Halacha, Every Day*, Derher Tishrei 5777. *The Global Initiative*, Derher Shevat 5774.

2. See Likkutei Sichos vol. 29, p. 332.

## A Special Answer

Rabbi Moshe Katzman, shliach to Staten Island relates:

It was late night Sukkos 5752\*. I was walking on Kingston Avenue when I bumped into Rabbi Shmuel Lew, and we spoke. I shared with him that though I received answers from the Rebbe, I felt they were “general” answers. I had a strong desire for direct guidance, the likes of which older shluchim had received in earlier years.

In that period, the Rebbe didn't respond to every question and request. In general, the Rebbe had been encouraging people to ask questions to their *rav* and *mashpia* but I still felt a strong desire that I should be *zoche* for this opportunity. This was a *Chassidisher yetzer hara* that many of us younger shluchim had.

Rabbi Lew asked me, “What about Rambam? Do you learn every day?”

I was honest about it; I generally learned Rambam, but I wasn't particularly consistent, and I did miss Rambam on occasion.

Hearing that, Rabbi Lew gave me a piece of advice. “Learn Rambam every day without fail, and the Rebbe will answer you.”

I decided to take his advice and made a firm decision to learn every day.

At the time, we were at a *parshas derachim* — we were at a point where we had to make a difficult choice between two paths in our shlichus. Both were complicated with various challenges.

Of course, I followed the Rebbe's directive and discussed this with my *mashpia* and with the senior members of Tzach, who oversee the *peulos* of shluchim in New York.

The guidance I received was not what I felt comfortable with but I had done as I was supposed to. Now, I approached *mazkirus* and asked them to write a note to the Rebbe on my behalf with all the ins and outs of the issue. At first, they told me that I should just ask for a *bracha* in doing as I was guided, but I insisted that I wanted to ask the Rebbe about this.

I wrote about the issue, including the advice I had received from my *rav* and Tzach. To my surprise and delight, I received a very clear answer from the Rebbe — where he pointed out a problem with their suggestion and recommended that I speak with *yedidim mevinim*. The outcome turned out to be entirely different than I had been advised previously.

I felt that this special *zechus* that I merited was a direct result of my *hachlata* to learn Rambam properly.

# Letters

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to [feedback@derher.org](mailto:feedback@derher.org).

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

## The Rebbe Maharash

*Dear Editors,*

I love your magazine every month, keep up the good work!

You wrote in the Iyar issue that the Rebbe Maharash was born in תקצ"ג. That's what it says in the Hayom Yom of Beis Iyar. But it's interesting to note is that in the beginning of Hayom Yom in *Shalshelos Hayachas* the Rebbe changed the year to תקצ"ד. Also at the farbrengen of פרשת אמור תשד"מ the Rebbe says to change it.

*Hatzlacha,*

**Zalman Wolf**

WESTCHESTER, NY

## Reb Avraham Charitonov

*Dear Editors,*

First of all, thank you for this beautiful publication.

In the Derher for the month of Nissan at the end of the article about Nikolaev, you write about my grandfather's grandfather, Reb Avraham Charitonov.

With your permission, I would like to make several comments.

1) First of all, there is an interesting *sicha* of the Frierdiker Rebbe in Nitzutzei Or from Rabbi Avraham Weingarten, on page 19, where the Frierdiker Rebbe speaks about Reb Avraham's grandfather who came to the Mittlerer Rebbe.

(In the Rebbe's Igros Kodesh, vol. 1 page 60, there is an answer from the Rebbe to Reb Volf Greenglas who asked about a word in Russian that the Frierdiker Rebbe used to describe Reb Avraham's grandfather.)

2) The article states that Reb Avraham had many children, who were all well-known Chasidim. I'm not sure what the writer meant by "many." He had two daughters and

four sons: Reb Aharon, Reb Shalom, Reb Moshe, and Reb Gedalya.

You mention two of them—Reb Aharon and Reb Sholom. Another one was a well-known Chossid, Reb Moshe. He is mentioned a few times in the Frierdiker Rebbe's *sichos* and there is also one known song that he composed.

There is also a story about Reb Moshe: In Russia the Frierdiker Rebbe said that Chassidim should go out and learn Torah with kids and Reb Moshe asked what will be with the learning of Chassidus? The Frierdiker Rebbe answered, "You want to eat fat meat while your brother dies from hunger?"

3) The article implies that Reb Shamshon was the only member of the Charitonov family that came to America. It is not so. My grandfather, Reb Yehoshua (Shea) Korf, was the son of Reb Gedayah.

Also, Reb Aharon's son, Reb Mordchai Tzvi, married the sister of Reb Yehoshua's wife, and Reb Mordchai Tzvi's wife and daughters (the wives of Reb Gavriel Rubashkin, Reb Dovid Krasnejanski, Reb Berel Dubrawski, and Reb Feivish Vogel) all came to America.

*Yasher koach,*

**Bentche Korf**

MIAMI, FLORIDA

## Correction

*Dear Editors,*

In the last Iyar issue, page 49 you quoted a *possuk* (in the top of the middle column) "*Veroah es hakohen.....*"

There is no such *possuk*. I believe you should be referencing the *possuk* in Vayikra 14:3 that says "וְהָיָה הַכֹּהֵן" וְהָיָה הַכֹּהֵן.

**Michael Druin**