

Derher

A Chassidisher

א חסידישער דערהער

Conquering Down Under

THE STORY OF THE FIRST GROUP OF TALMIDIM HASHLUCHIM TO AUSTRALIA

Twenty-Four Seven in the Rebbe's Sichos

AN INTERVIEW WITH RABBI LEIBEL ALTEIN

A Confluence of Worlds

THE LIFE AND TIMES OF THE TZEMACH TZEDEK

PRESENTED IN HONOR THE YOM HILULA, YUD-GIMMEL NISSAN



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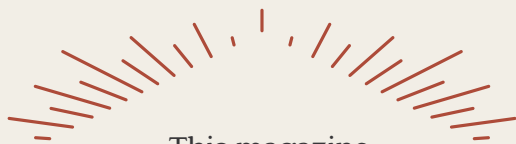
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לזכות
הרה"ת ר' שלום זוגתו מרת שרה
וילדיהם ישראל, ריסא, חי' מושקא,
אמונה מלכה, יעקב יהודה, ולאה שיחיו
אייזיקוביץ

בקשר עם יום הבהיר י"א ניסן מאה ועשרים
שנה
*

ולע"נ הרבנית חוה בת החסיד ר' אלימלך
ע"ה

שלוחה של כ"ק אדמו"ר ומנהלת של
מחנה אמונה
גלב"ע ז' אדר ראשון ה'תשפ"ב
ת'נצ'ב'ה'



A Day of Many Wonders

The Gemara relates, regarding the story of Purim, that when Haman's lot fell in the month of Adar he rejoiced, saying, "My lot fell out in the month that Moshe died." But, concludes the Gemara, he did not know that on 7 Adar Moshe passed away and on 7 Adar Moshe was born.

The Rebbe points out that the fact that the birth of Moshe Rabbeinu, the redeemer and savior of the Jewish people, occurs in this month is the real reason for the entire month being transformed into a time of *marbin besimcha*. The fact that the birthday of Moshe Rabbeinu shared the same month with the date of Haman's decree was enough to cancel out any negative occurrences and instead brought about the miraculous salvation of Purim.

The Gemara says "משנכנס אדר מרבין בשמחה"—Adar is a month of joy, Rashi explains the reason: "It contains days of miracles; Purim and Pesach..." The Rebbe explains that Rashi attributes the miracles of Pesach to the month of Adar, since Moshe Rabbeinu's birth led to these miracles as well!

The birthday of Moshe Rabbeinu is so powerful that all the greatest wonders and miracles experienced by the Jewish people throughout their history are attributed to the *zechus* of 7 Adar—the day of Moshe Rabbeinu's birth.

Hence it is understood that the day of birth of the Moshe Rabbeinu of our generation—the Rebbe's *yom huledes* on Yud-Aleph Nissan—is a wondrous time and a very special day for *klal Yisroel* and indeed the whole world.

This year, as we mark the Rebbe's 120th birthday,

”ובפרט בשנה זו, וואס דעם יאר איז געווארן מאה ועשרים שנה פון חיים חיותו בעלמא דין...”

(שיחת ב' ניסן תשמ"א)

Yud-Aleph Nissan has an even greater meaning.

The number “120” captures the life of an individual in its entirety.

The Rebbe explains:

When describing the lifespan of a person, the *possuk* says: “בשגם הוא בשר והיו ימיו מאה ועשרים שנה”—He is also flesh, and his days shall be one hundred and twenty years...” The Gemara says that Moshe Rabbeinu is alluded to in these words, and Rashi explains that the word “בשגם” has the same *gematriya* as “משה”—and Moshe Rabbeinu lived for 120 years.

The Zohar on the *possuk* “והיו ימיו מאה ועשרים שנה” explains that it alludes to Moshe Rabbeinu because [although he himself lives on and is therefore not limited to 120 years, but] he in turn gives life to all people, from the tree of life. The Zohar continues that “Moshe Rabbeinu did not die,” and that’s how he is able to channel life to all people. The life that Moshe Rabbeinu brings to the people is “from the tree of life”—the Torah. By studying the Torah of Moshe we remain connected to him, and we are able to receive his blessings of life.

Speaking on the *yom huledes* of the Rebbe Rashab on Chof Cheshvan, the Rebbe spelled it out clearly:

We must study the Torah of the *baal yom huledes*, for in each *maamar* there is a vast amount of Torah to be studied and internalized. Even in each individual *maamar*, there is so much to be learned.

From the Rebbe’s *sicha* we can understand that in a year like this, when we are celebrating 120 years of the

Rebbe, it is all the more emphasized, not only that the Rebbe’s life, like Moshe Rabbeinu’s, is enduring and everlasting. Moreover: we are reassured by the notion of 120 years that our lives are sustained by the life of the *nossi*, and that by connecting ourselves with the *nossi* we too will receive life, a life of miraculous salvation like the wonders of Purim and the *geulah* of Pesach.

Now that we have reached the Rebbe’s 120th *yom huledes*, it is a most special and opportune time to reconnect ourselves with the Rebbe. First and foremost, by connecting with his Torah; and also by recommitting ourselves to continue doing the *shlichus* given to each and every one of us by the Rebbe, finally bringing the *geulah ha’amitis v’hashleima*.

The Rebbe also quotes a Midrash in Yalkut Shimoni on the *possuk* “שיר למעלות” of this year’s kapitel, that it alludes to Moshiach. In the *zechus* of the birthday of our Moshe Rabbeinu, we too will experience wonders and miracles in this month of ניסן—נסי, with the coming of Moshiach, when we will be reunited with the Rebbe, *teikef umiyad Mammosh*.

בברכת חג הפסח כשר ושמח,

The Editors

פורים קטן ה'תשפ"ב

שנת המאה ועשרים להולדת כ"ק אדמו"ר

1. Likkutei Sichos vol. 16, Tetzaveh-7 Adar.
2. Beis Nissan 5741.
3. Chof Cheshvan 5741; Sichos Kodesh 5741 vol. 1, p. 429.
4. Ibid. p. 427.



מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר
לרגל יום הבהיר י"א ניסן

ולזכות שלוחי כ"ק אדמו"ר
בכל אתר ואתר שיצליחו,
שימלאו שליחותם הק'
מתוך הצלחה מרובה בגו"ר

נדפס ע"י
הרה"ת ר' מנחם מענדל
וזוגתו מרת אסתר מרים
ומשפחתם שיחיו
ליפשיץ



Opportunities of Shemitah

In a Shemitah year, a Yid has more time to socialize and meet people.

During the first six years of the cycle, a Yid is preoccupied with working the land and his time is limited. But in the seventh year, the Shemitah year, a Yid is prohibited from working his field, and as a result he has a lot of free time to learn

Torah and do mitzvos. This includes interacting with other Yidden living in his neighborhood or even far from him, which is the mitzvah of *ahavas Yisroel* and strengthens the unity amongst the Jewish people.

This lesson applies even when most of the laws of Shemitah are not observed anywhere outside Eretz

Yisroel. The relaxed, non-work atmosphere of Shemitah makes it the best time for spreading goodness and kindness throughout the world.

Additionally, when one can go about his work without the worry and stress of a regular work year, his work is accomplished with much more success. **T**



לעבן מיטן רבין



(CIRCA 5722) RABBI PINNY LEW

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

“When Rav Yosef Turned Sixty”

NISSAN 5722*



Yud-Alef Nissan is known as a day that Chassidim celebrate the Rebbe's birthday. However, this wasn't always the case. In fact, this auspicious day wasn't widely known or openly celebrated for many years—until 5722*, when the Rebbe celebrated his sixtieth birthday in public. For the first time, the Rebbe shared this personal milestone with all of the Chassidim.

Presented is an account of the events of this month based on the diary of
 Reb Avrohom Ber Blesofsky, a bochur in 770 at the time.

EREV SHABBOS - BEIS NISSAN

Today, the Rebbe went to the Ohel. He brought along a copy of the new Sefer Hamamaarim Kuntreisim that was recently published by Merkos. The *sefer* is a compilation of the Friediker Rebbe's *kuntreisim* issues 1-22, many of which have since been out of print. A second volume is in the works and is expected to contain issues 23 - 43.

Also, many are anticipating the *sefer* Likkutei Sichos [volume 1] to soon be released. The *bochurim* involved with the *mareh mekomos* are working overtime to ensure that it should be out for Yud-Alef Nissan.

This week the Rebbe had a *yechidus* with Rabbi Avrohom Yehoshua Twersky, a son of the “Milwaukee Rebbe.” He resides in Pittsburgh and works as a psychiatrist, and is affiliated with Lubavitch.

During his *yechidus*, the Rebbe advised him to move to New York and practice as a psychiatrist there, and Dr. Twersky responded: “I wouldn’t be able to do that unless Hashem himself told me so.”



THE FIRST PRINTING OF LIKKUTEI SICHOS VOL. 1.

BEIS NISSAN

“Today, the Rebbe gave me a beeswax candle and asked that it be lit to commemorate the [Rebbe Rashab’s] *yahrtzeit* on Beis Nissan.” – Diary entry of Reb Leibel Groner from Beis Nissan.

When I entered the Rebbe’s room that morning, he was standing and reading the mail. The Rebbe seemed to be in a rush as he glanced at the clock, and motioned that it’s late.

On the table, there were many open *sefarim*, both *nigleh* and Chassidus.

Overall, the Rebbe looked very tense.

He then davened Mincha earlier than usual and requested that Rabbi Hodakov bring him what he needs, because “*ich halt beim foren*” (I’m ready to go).

– From the diary of Reb Leibel Groner

The Rebbe replied, “What do you expect — an angel with two wings to come and tell you?”¹

SUNDAY - DALED NISSAN

As customary, the Rebbe went to draw *mayim shelanu* for the matzos that would be baked the next day for Kfar Chabad and for members of *beis harav*. After the Rebbe left, the *bochurim* added some water to the bucket while singing *Keli Atah*, and ended off with dancing.

Later that night, while I was in the bakery helping out with the preparations for the next day’s matzah baking, I was informed that Rabbi Hodakov had called and inquired (in the name of the Rebbe) if everything was going well and if all of the *hiddurim* were being followed.

SUNDAY - YUD ALEF NISSAN

In the afternoon, the Rebbe went to the Ohel and brought along money that was sent in honor of Yud-Alef Nissan *Keren Hashishim*.

That night, Motzei Yud-Alef Nissan, the Rebbe came to the farbrengen with a *siddur* and a copy of the new Likkutei Sichos. It was a special edition copy made for the Rebbe, with a beautiful cover and embossed with gold lettering. This was the first time the Rebbe farbrenged on Yud-Alef Nissan!²

THE FARBRENGEN

Right away, in the first *sicha*, the Rebbe began to expound on the significance of a birthday.³ He mentioned the Talmud Yerushalmi which says that on a person’s birthday “*mazalo gover*”

מוקדש לחיזוק ההתקשרות לכ"ק
אדמו"ר
בקשר עם יום הבהיר י"א ניסן מאה
ועשרים שנה

נדפס ע"י
הרה"ת ר' שלום דוב בער וזוגתו מרת
חיה מושקא
בנותיו ברכה ליפשא, עליזה ושיינדל
ובנו מנחם מענדל שיחיו
שוחאט



and went into Manhattan to take care of a few things. I planned to daven Mincha with the Rebbe and then head off to the airport. When I got back to 770, Rabbi Leibel Groner said, "I've been looking for you everywhere — there's an answer from the Rebbe."

The Rebbe gave a *bracha* for the business. About the tefillin the Rebbe said, "Do you think it's right that a Jew who has put on tefillin yesterday, possibly for the first time in 20 years — should wait six weeks for you to bring him a pair of tefillin? You should buy the tefillin today. If you can get them back to Detroit in time so that he can put them on in time today, do so. But if not, you should go back to Detroit yourself today, put on the Tefillin with him — even if this means that you won't be home with your family for Shabbos."

Now there was a problem: It was the days of exchange control in England — when you traveled abroad you could only take a certain amount of money, so I didn't have money to buy tefillin. And certainly if I didn't use my ticket to go back to London I didn't have enough to buy another ticket. So I went to Tzach to see if they had a pair of tefillin they could give me, and I would pay them later. They didn't have. So I went to Drimmer's and they also didn't have. So I went to another *sofer*, who had one pair, which was more expensive than I had intended to pay, but I bought them.

I gave them a check drawn on my bank in England.

I said, "By the time the check hits my bank, I will have applied for permission to issue the check and the check will be okay." I then called American Airlines, and they had a flight I could put the tefillin on. I called the person whom I had stayed with on Tuesday night and asked him whether he would meet the plane, collect the tefillin, and bring them to the baker to put them on, and he said yes. I got a *bochur* to drive me to LaGuardia Airport to deliver the tefillin to American Airlines. Then I waited until I heard that the guy had put on Tefillin, and I wrote to the Rebbe that the mission had been accomplished and I was going home for Shabbos.

Six weeks later I went back to Detroit and I met the guy. I said, "Do you put on tefillin regularly now?" He said, "Yes, but I don't put them on in the morning, when I'm busy with the bakery; I put them on in the afternoon when I get home. But one day I was caught in traffic, and I realized I wasn't going to make it home in time if I stayed in the car, so I ditched the car, walked home, and put on tefillin. Because it was so important to you that I should put on tefillin, I wasn't going to miss it."

The Rebbe had written on the bottom of the note to me, "When this Jew sees how much it means to you that he have the tefillin right away, this mitzvah will have a special importance to him." ⑦

מוקדש לחיזוק ההתקשרות
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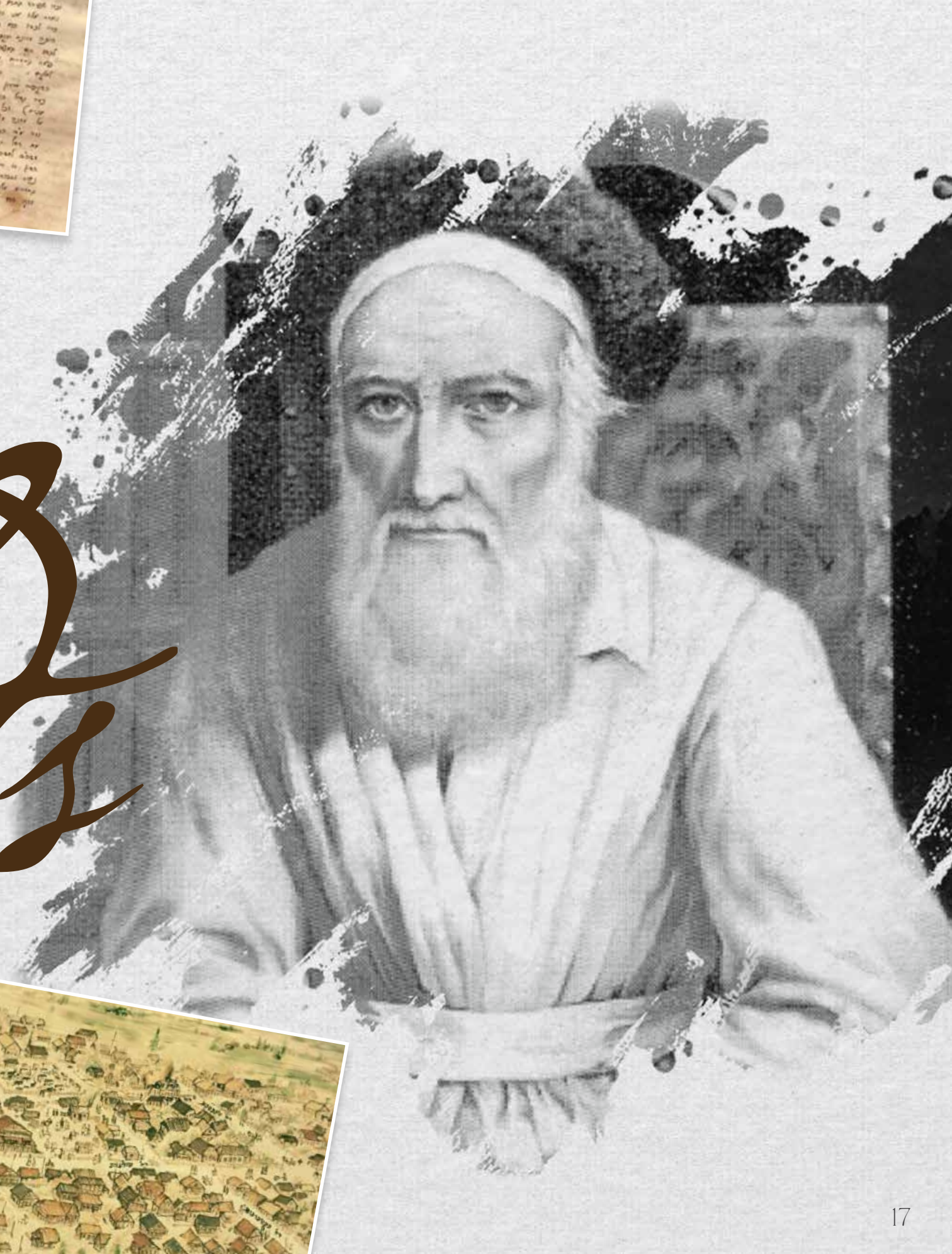
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Wars

THE LIFE AND TIMES OF
THE TZEMACH TZEDEK

Presented in connection with the yom hilula, Yud-Gimmel Nissan





INTRODUCTION

Shavuot 5552* seemed to be a regular festive Yom Tov in the court of the Alter Rebbe. The customary farbrengen was held and a *sicha* was spoken about the Baal Shem Tov, whose *yom hilula* is on Shavuot. But unbeknownst even to the closest Chassidim and family members, the Alter Rebbe was suffering tremendously at the time from the machinations of the *misnagdim*.

“Zeide [referring to the Baal Shem Tov]! Rebbe [the Mezritcher Maggid]!” suddenly cried out the Alter Rebbe. “Please arouse mercy upon myself, your students, your Chassidim and your teachings! *Gevald!* Father in Heaven have mercy on your children!” And to the shock of those assembled, the Alter Rebbe fell into a deep faint.

Pandemonium broke loose as doctors were called, members of *beis harav* anxiously hastened to the room, and Chassidim huddled worriedly.

Quietly and perhaps unnoticed, a young two-year-old boy entered. Seeing that his grandfather had

fainted, the young Tzemach Tzedek cried out: “Zeide! Hold onto my hand and rise!” The Alter Rebbe stirred, held on to his grandchild’s small hand and stood. “*Zeh yenachamenu*,” he said. “This one will comfort us.”¹

Indeed, the Tzemach Tzedek would eventually lead Chassidim to a time when the machinations of the *misnagdim* would be all but gone. But his bold leadership would also carry them—and the Jewish nation—through menacing decrees threatening both the physical and spiritual standing of Yidden, and influences foreign to true Yiddishkeit and Torah.

The following is an overview of the Tzemach Tzedek’s years, providing but a small glimpse into the fascinating life and era of the Tzemach Tzedek.

A REBBE’S CHINUCH

The Tzemach Tzedek was born on 29 Elul 5549*, to Reb Sholom Shachne and Rebbetzin Devorah Leah, daughter of the Alter Rebbe.

The newborn child was given the name Menachem Mendel, named for Reb Menachem Mendel of Horodok (also known as Reb Mendel of Vitebsk). Reb Mendel had passed away a year-and-a-half earlier, on Rosh Chodesh Iyar 5548*.

The Alter Rebbe, grandfather of the child, gave unique attention to the newborn baby, even gifting a blanket for the newborn baby to be swaddled with.²

During the days preceding the *bris*, the Alter Rebbe recited a lengthy *maamar* that served as the basis for the first several chapters of Tanya.³ By the invitation of the Alter Rebbe, the *shalom zachar* was held with the participation of the family of the newborn, and select elder Chassidim. Before *birchas hamazon*, the townsfolk were invited

TRACHT GUT

Of all the many teachings of the Tzemach Tzedek, the most famous instruction repeated by the Rebbe numerous times is the power of *bitachon* in Hashem, to the point of “*Tracht gut vet zein gut*.”

This statement of the Tzemach Tzedek was originally given in context of a story with one of his Chassidim whose child had taken ill, and the Tzemach Tzedek told them that thinking good would bring about his recovery.

(See *Sichas Shavuot* 5694. *Likkutei Diburim* vol. 1 p. 316. See also The Power of Positive Thought—Darkei HaChassidus, *Derher Cheshvan* 5776)

to join the family in the large shul.

The Rebbe Rashab said: “About *Avraham Avinu* it is said: ‘When he was three years old he recognized his Creator.’ One can only ‘recognize’ something he previously saw. After seeing something once, it can be ‘recognized’ by the person seeing it. ‘His Creator’ refers to Hashem, the creator of all beings... The Tzemach Tzedek recognized his Creator on his third birthday, Erev Rosh Hashanah 5553*.”

Interestingly, Erev Rosh Hashanah 5553* was an eventful day with long lasting effects:

The Alter Rebbe’s ongoing work in teaching Chassidus had aroused a spiritual *kitrug* against the new movement. On Motzei Shabbos Selichos 5552* the Alter Rebbe called in several prominent Chassidim and shared with them his fears that the *kitrug* would soon be transferred to him personally.



PORTRAIT OF THE ALTER REBBE AS PUBLISHED IN HATOMIM (KISLEV 5699*) BY THE FRIEDRIKER REBBE.

Upon hearing about the words of her father, Rebbetzin Devorah Leah decided to take action. On Erev Rosh Hashanah, the third birthday of her son (the Tzemach Tzedek), she approached the *aron hakodesh* and announced: “All gathered! You are all witness that I, Devorah Leah *bas* Sterna hereby make an oath, that I shall take the place of my father Rebbe Schneur Zalman *ben* Rivkah so he shall remain among the living.”

Indeed, Rebbetzin Devorah Leah passed away just three days later, on Tzom Gedalia. One final request she made of her father: that he raise and educate her one son, the young Menachem Mendel. The Alter Rebbe told her: “Your son Menachem will comfort (“*menachem*”) me, you and all of *bnei Yisroel*.”

Indeed, the young Menachem Mendel was raised by his illustrious grandfather, the Alter Rebbe. Aside from daily study sessions with his grandson, the Alter Rebbe had the young Tzemach Tzedek sleep in his study, next to the shelves of *sefarim*, in an atmosphere of Torah.⁴

Already at the young age of three, the Tzemach Tzedek spent most of his day in the study of the Alter Rebbe. By the age of six he had become proficient in *birchos hashachar*, *krias Shema*, *birchos hanehenin*, much of Torah and *Nevi'im* and had mastered reading *lashon hakodesh*.⁵

Many stories are known about the sheer genius of the Tzemach Tzedek in his childhood years. Questions posed to the Alter Rebbe, short *vertlach* favored by elder Chassidim—and even by the Alter Rebbe himself—show the tremendous greatness displayed by the Tzemach Tzedek in his childhood. Many of these short anecdotes even came to serve as the basis for deep and lengthy *toros* of Chassidus given over by the Rabbeim who followed him.

His spiritual greatness was also evident: One Simchas Torah, the

famed Chossid Reb Pinchas Reizes brought the Tzemach Tzedek into a dance. Observing this, the Alter Rebbe turned to him and said: “Leave him; he can dance by himself, in his *neshamah* radiates Torah knowledge.”⁶

When the Tzemach Tzedek was just eight years old, the Alter Rebbe began insisting on the Mittler Rebbe to take the Tzemach Tzedek as a son-in-law for his daughter Chaya Mushka.⁷ Sure enough, in the year 5563*, at the age of 13, the Tzemach Tzedek married his cousin Rebbetzin Chaya Mushka, daughter of the Mittler Rebbe.⁸

YOUNG LEADERSHIP

It was at the young age of 17 when the Tzemach Tzedek began farbrenging with Chassidim, guiding and inspiring them in the ways of Chassidus. The farbrengens had a unique and captivating style, often beginning with a story, followed by its practical implication how it should affect one's *avodah* and character traits.⁹

On Chof-Daled Teves 5573*, the Alter Rebbe was *nistalek* in the village of Piena. The Tzemach Tzedek escorted the *aron* to Haditch, where he remained for a bit over a year. In summer 5574* he relocated to Lubavitch, on condition that



MANUSCRIPT OF “SHORES MITZVAS HATEFILLAH” WRITTEN BY THE TZEMACH TZEDEK IN HIS YOUNGER YEARS.

he wouldn't be bothered with communal responsibilities.

Even after his *histalkus*, the Alter Rebbe would reveal himself to the Tzemach Tzedek in a vision or a dream. In these visions he would give direction and advice, and even share deep secrets in both *nigleh* and Chassidus. The frequency of these visions varied; while living in Lubavitch the Tzemach Tzedek would communicate with the Alter Rebbe almost every day!

During the *nesius* of the Mittler Rebbe, the Tzemach Tzedek remained more secluded from the public eye.



THE VILLAGE OF LIOZNA WHERE THE TZEMACH TZEDEK LIVED AS A CHILD.

לעילוי נשמת
הרה"ח הרה"ת ר' מרדכי ב"ר מרדכי ע"ה
רב קהילת חברת ש"ס - קראון הייטס
כאן צוה ה' את הברכה
נלב"ע ביום ש"ק פ' ויקרא ג' ניסן
ה'תש"פ

ולע"נ זוגתו מרת פעסא רחל לאה בת ר'
שניאור זלמן ע"ה
נלב"ע ביום ש"ק כ"ח תמוז ה'תשע"ז
גורארי'
ת'נצ'ב'ה'

הוקדש ע"י בני משפחתם שיחיו



the Rambam in the Tzemach Tzedek's Torah.⁷

Giving tzedakah should be increased on this day.⁸ This special day should be celebrated with a farbrengen for men, women, and children. And since it is difficult to arrange one on the day before Pesach, it can be done in close proximity to the day as well.⁹

SHABBOS HAGADOL

This day is an opportune time to prepare for Pesach in ways permitted on Shabbos, like preparing the children to ensure that they will know the four questions, etc. One of the primary activities on this Shabbos is to be happy, the same way Yidden rejoiced after experiencing the miracles on this day.¹⁰

PESACH

In addition to the four sons, i.e. the four different types of Yidden at the *seder*, there is, in light of the confusing *galus*, one more son. This is the son who is not at the *seder* altogether, due to his lack of interest and knowledge in Torah and mitzvos. It is our responsibility to invest all our efforts to make sure this son is at the *seder* too.¹¹

Mivtza matzah — the Rebbe's campaign to ensure that every Yid has hand-made, round, shemurah matzah — was launched in the year 5714*. Until then, rabbonim were usually the ones who would arrange matzos for their community, but that practice was beginning to wane in most places. It is therefore the duty of every Yid that is

in any position of influence, even the most minimal, to make sure that another Yid has shemurah matzah.¹²

The Rebbe put extra emphasis on providing Pesach assistance for those not in a position of freedom—either in prison or in the hospital (where they are confined to their beds)—by sending them matzah and necessities for Pesach, such as *haggadahs*, etc.¹³

The Rebbe wanted the campaign to target children as well. They should be told the importance of the *minhagim* and mitzvos we do on Pesach. And when the child will speak to his elders about what he learned, it will affect them as well to become more observant and keep the mitzvos of Pesach.¹⁴

In an effort to make Pesach accessible and meaningful to children, the Rebbe initiated the printing of a child-friendly *haggadah*, based on the Chabad *nusach*, with bright pictures, so that they should know not only the four questions, but the answers as well.¹⁵

In the effort to involve all “four sons,” i.e. all different types of Yidden, even those that don't know what a *seder* is, the Rebbe instituted “public *sedarim*” in which rabbis, together with their students and family members, should invite the community at large to their *seder*. The Rebbe asked that the public *sedarim* should be done with great inclusion, without any expectations, payments, or requirements, to make every Jew feel comfortable attending.¹⁶

With regards to public *sedarim*, in places that for

monetary reasons, etc. only one *seuder* was prepared, the Rebbe asked to make it a priority to specifically have *sedarim* on both nights, even if it means downsizing each in order to afford both *sedarim*.¹⁷

CHOL HAMOED PESACH

Since work is prohibited during Chol Hamoed and there is no exemption for anyone to refrain from Torah study, unlike Shabbos and Yom Tov when one has the mitzvah to eat and drink, every single Yid has the time, and therefore is obligated, to learn Torah. Therefore, the days of Chol Hamoed should be used for learning Torah with increased enthusiasm.

This is all the more so with regards to yeshiva *bochurim*. Although they have a constant *chiyuv* to learn all the day, today there is an even greater *chiyuv*.¹⁸

In connection with this, the Rebbe requested that there be a “*Kinus Torah*,” where Torah concepts will be discussed and difficult questions in Torah addressed.

18 NISSAN – THE BIRTHDAY OF THE REBBE’S FATHER, HARAV LEVI YITZCHOK

The Rebbe strongly encouraged the *minhag* of Chassidim to farbreng on this day, commemorating the life of one who lived and passed on with great *mesiras nefesh*.¹⁹

THE LAST DAYS OF PESACH

As the conclusion of Pesach draws near, the final two days should be utilized to their fullest by completing one’s *avodah* of Pesach.²⁰

Shevi’i Shel Pesach is especially connected to children, who were the first to see Hashem’s miracles at the *Yam Suf*. There should therefore be a special gathering arranged for them, where they should be taught that the story of *krias Yam Suf* is eternal, the lessons being not to be intimidated by the world around them, and to “jump” into learning Torah and doing mitzvos, just like the Yidden jumped into the *Yam Suf*.

The Rebbe instructed Chassidim to utilize this gathering to invite the children to Moshiach’s *seudah* the next day. (For those in Eretz Yisroel where Moshiach’s *seudah* is on the same day of Shevi’i Shel Pesach, the Rebbe said the theme of the gathering should be about Moshiach.)²¹

Pesach is when we celebrate the first *geulah* of Yidden. It is therefore also a time when we celebrate the final and imminent *geulah*, the coming of Moshiach. The Rebbe instructed Chassidim that the *minhag* of celebrating Moshiach’s *seudah* should be shared with all Yidden, and they should be encouraged to take part in this celebration.

Although the *minhag* to drink four cups of wine

at Moshiach’s *seudah* was one that only the *bochurim* did with the Rebbe Rashab, the Rebbe instructed Chassidim to include every Jew in this *minhag*.²² The Rebbe warned however that one should drink only *rov kos* or smaller cups if needed, to avoid intoxication.²³

The Rebbe at times asked Chassidim to sing the seven *niggunim* of the Rabbeim, while mentioning their names.²⁴

The Frierdiker Rebbe would dance on Acharon Shel Pesach a special “Moshiach *tantz*,” to hasten the end of the birth pangs of Moshiach. Although the Rebbe did not do this on Acharon Shel Pesach, he would instruct that it be done at a *farbrengen* on one of the adjacent days.²⁵

As we enter the summer season, we should begin to prepare:

1) We should ensure that every Jewish child attends a completely holy (*al taharas hakodesh*), or at least kosher, summer camp.

2) Being that we are beginning the cycle of learning *Pirkei Avos*, which was instituted for Yidden to overcome the new challenges summer brings, it is time for us to start a self-evaluation.²⁶

The Rebbe also instructed Chassidim to arrange a *Kinus Torah*, the day after Pesach.²⁷

1 Toras Menachem 5749 vol. 2 pg. 528.

2 Toras Menachem 5750 vol. 3 pg. 51.

3 Toras Menachem 5749 vol. 2 pg. 531.

4 Toras Menachem 5748 vol. 3 p. 38.

5 Toras Menachem 5751 vol. 3 p. 48 footnote 77. See Derher Adar 5778.

6 Toras Menachem 5750 vol. 3 p. 29.

7 Toras Menachem 5751 vol. 3 p. 48.

8 Toras Menachem 5750 vol. 3 p. 28-29.

9 Toras Menachem 5748 vol. 3 p. 38.

10 Toras Menachem 5749 vol. 3 p. 15.

11 Igros Kodesh vol. 15 p. 33.

12 Likkutei Sichos vol. 1 p. 243-244.

13 Sichos Kodesh 5737 vol. 1 p. 606.

14 Sichos Kodesh 5740 vol. 1 p. 494-503.

15 Toras Menachem 5747 vol. 2 p. 637-638.

16 Toras Menachem 5746 vol. 2 p. 851-853

17 Toras Menachem 5751 vol. 2 p. 443

18 Likutei Sichos vol. 7 p. 266-267

19 Toras Menachem 5748 vol. 3 p. 90-91.

20 Toras Menachem 5750 vol. 3 p. 64.

21 Likkutei Sichos vol. 22 p. 217-218.

22 Toras Menachem 5750 vol. 3 p. 79

23 Toras Menachem 5748 vol. 3 p. 173

24 Toras Menachem 5750 vol. 3 p. 83

25 Toras Menachem 5711 vol. 2 p. 61.

26 Toras Menachem 5748 vol. 3 p. 174.

27 Toras Menachem 5749 vol. 3 p. 61.



לעילוי נשמת
הבחור היקר והנחמד
ברוך שניאור זלמן ע"ה
בן יבלחט"א הרה"ת ר' אברהם אליהו שיחי'
גלב"ע ל' ניסן ה'תשע"ח
תנ"צ'ב'ה

נתרם ע"י הוריו
הרה"ת ר' אברהם אליהו וזוגתו מרת אסתר
גאלדע ומשפחתם שיחי
פלאטקין



A Gift for the Rebbe



On Yud-Beis Tammuz 5705*, the Frierdiker Rebbe celebrated a triple milestone: 1) His 65th birthday, 2) 18 years since his release from prison, 3) 50 years since he entered communal work under the direction of his father, the Rebbe Rashab.

In honor of this milestone, our Rebbe, the Frierdiker Rebbe's son-in-law, orchestrated a special project, bringing together a group of Chassidim to offer the Frierdiker Rebbe a gift: Funds to print his maamarim.

In a letter to the Frierdiker Rebbe asking him to accept their gift, the Rebbe personally signed all the names of the participants in this project in alphabetical order.

Presented in honor of Yud-Aleph Nissan 5782—the Rebbe's 120th birthday:



B"H. 11 Tammuz 5705*.

Kvod Kedushas Admur Shlita,
Shalom U'vracha:

The undersigned hereby turn to the Rebbe with a heartfelt request to accept our gift in honor of Yud-Beis Tammuz 5705*—the Rebbe's tripled-milestone: the Rebbe's birthday, the day of his release from prison, and the completion of 50 years since he began his holy communal activities.

Our gift is: Our resolution to publish at our expense

the *maamarim* of Chassidus that the Rebbe said in the [recent] five years since he came to the United States.

Along with that, we express our prayerful wish that Hashem should strengthen the Rebbe's health, and give him good, sweet, and long days and years. May he lead all of the Jewish people, *anash* in particular, with utmost success, until the coming of *Moshiach Tzidkeinu*, may it be speedily in our days, amen.

Lalter P'teshuvah, l'alter l'geulah.

The Rebbe's Kapitel

In honor of Yud-Aleph Nissan, we present our readers with this card containing the Rebbe and Rebbetzin's Kapitelach. Please use this gift, conveniently sized to fit straight in your wallet, as a reminder to take the few moments every day and connect with the Rebbe in this special way. May we all merit to see the fulfillment of the Rebbe's brachos in our lives.

It would be worthwhile to recite every day *bli neder*—until the upcoming Rosh Hashanah—the Rebbe's Kapitel Tehillim (71). This will serve as a channel for the fulfillment of all the brachos he gave you in their entirety.

(The Rebbe in a letter dated 3 Menachem-Av 5710)



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לזכות החייל בצבאות ה'
משה שיחי'
לרגל הולדתו כ"ב טבת ה'תשפ"ב

נדפס ע"י הוריו
הרה"ת ר' מנחם מענדל וזוגתו מרת
ח'ל מושקא ומשפחתם שיחיו
גרינברג



in the REBBE'S SICHOS

with
RABBI LEIBEL ALTEIN

Rabbi Leibel Altein merited to spend decades as a member of the team at Vaad L'Hafotzas Sichos, preparing the Rebbe's sichos for publication in Likkutei Sichos.

In his recent interview with Jewish Educational Media, he shared stories and recollections from his years in 770.

Special thanks to Rabbi Elkanah Shmotkin, Rabbi Yechiel Cagen, and Rabbi Bentzion Pearson of JEM, for sharing the interview with us.

THANK YOU RABBI ALTEIN. BEFORE WE TALK ABOUT LIKKUTEI SICHOS, COULD YOU SHARE SOME STORIES FROM YOUR CHILDHOOD?

At one point during my *yeshiva ketana* years, I wanted to stop learning *limudei chol*. My parents were against it; I learned in Tomchei Temimim at Bedford and Dean, which was a regular high school with *limudei chol*, and although they had a program of *limudei kodesh* all day, it wasn't very organized.

When I went into *yechidus*, I wrote that I wanted to stop learning *limudei chol*, and the Rebbe agreed. When I later wrote to the Rebbe that my parents were against it, the Rebbe said that my *rosh yeshiva* should speak to them. Ultimately, that worked; Rabbi Tenenbaum somehow convinced my parents to agree.

Another interesting encounter with the Rebbe was before my bar mitzvah.

At my bar mitzvah *yechidus*, the Rebbe asked me what I was going to say at the celebration. I said that I would be reviewing a *maamar* and saying a *pilpul*; so the Rebbe asked me what the *pilpul* was about. I started repeating it, and the Rebbe started asking questions — and he asked and asked until I got stuck and couldn't answer the question.

But then, the Rebbe gave me a *bracha* that was connected to the *pilpul*.

The *pilpul* was on the topic of *ibud oros lishmah* (tanning the hides of the animal for the sake of the mitzvah exclusively), regarding the distinction between tefillin and mezuzah with regard to preparing the parchments. In the *bracha*, the Rebbe said that I should merit to have *ibud oros lishmah* — perhaps a reference to *Torah Or Parshas Mishpatim*, where the matter is discussed.

TELL US ABOUT SOME SPECIAL MOMENTS WHEN YOU WERE A BOCHUR. WHAT WAS BIRCHAS HABANIM LIKE, FOR EXAMPLE?

When I was a *bochur*, the *bracha* for *bochurim* on Erev Yom Kippur was in *Gan Eden Hatachton*. The *bochurim* would squeeze in all the way up the steps, and the pressure of the weight of the people was enormous. At

times, your chest was so squeezed that you couldn't breathe.

After leaving, we would simply indulge in the very fact that we were able to breathe. My main memory is feeling the miracle of remaining alive.

On one occasion of *birchas habanim*, my brother was on shlichus in Australia, and we decided to send the *bracha* to Australia as soon as possible.

The moment the *bracha* was over, I took the blue air-letters that I had prepared in advance and wrote the Rebbe's words as fast as I could — it was only moments to *shkiah* — and ran to put it in the mailbox, so that my brother and the *bochurim* there would be *zoche* to have it a day earlier.

In those years, it wasn't too difficult to write out the text of the Rebbe's words, because they were very short, only a few lines. In the later years, they became much longer.

WERE YOU SENT ON SHLICHUS AS A BOCHUR?

In the middle of winter 5729*, I was learning in the *zal* when Reb Binyomin Klein approached six of us and asked if we were willing to submit our names for a list from which the Rebbe would choose shluchim to Australia.

To get on the list, there were conditions — good health and parental agreement. We arranged those matters and our names were placed on the list — and that was



REB LEIBEL ALTEIN AROUND THE TIME OF HIS BAR MITZVAH.



RECEIVING KOS SHEL BRACHA FROM THE REBBE ON MOTZEI ROSH HASHANAH 5737*.

it. We didn't hear anything.

The day after Purim was a night of *yechidus* — as was the case after every Yom Tov. There was also a *shturemdike* farbrengen happening in 770; at the end of the main Purim farbrengen, the Rebbe had given the *mezonos* and *mashke* to Reb Dovid Raskin, telling him to make a big farbrengen the next day. It was a very *Purim'diker* farbrengen; there was a distinguished guest from South Africa, and I remember noticing that this farbrengen was a little too much for his sensibilities. In the middle of this farbrengen, Rabbi Binyomin Klein tapped on my shoulder and told me to go to Rabbi Hodakov. I went to Rabbi Hodakov's office, and he informed me that I had been chosen to go to Australia.

We were scheduled to depart before Pesach, and our *yechidus* was set for Thursday afternoon, Rosh Chodesh Nissan.

That morning, Reb Michoel Lipsker brought a *sefer Torah* from Morocco. I remember coming into 770 for *krias haTorah* and seeing everyone on the benches, singing *Sisu Veshimchu*, and they told me that there was a *hachnosas sefer Torah*.

After davening, Rabbi Hodakov went into the Rebbe's room — as he did every morning — and came out with a bottle of wine, telling Reb

Michoel that the Rebbe had sent it out so that he would farbrengen.

At that time, the *bochurim's* dining room in 749 was already closed for Pesach cleaning, so they would bus us to Bedford and Dean for meals. The *heimishe* driver, who had no patience, came running into 770 yelling for the *bochurim*, but Rabbi Hodakov came out and told him, "The Rebbe said that Reb Michoel should farbrengen," and the *bochurim* should therefore remain in 770.

We sat down with Reb Michoel, and suddenly, the Rebbe walked in and sat down next to him. The Rebbe poured him *l'chaim* from the wine, and then said the *maamar Hachodesh Hazeh*. It took about 15-20 minutes, and that was it. Many *bochurim* were downstairs and missed the entire thing; only those who happened to be in the *zal* merited to participate.

That afternoon was our *yechidus*. Rabbi Hodakov told us to bring along bags, because the Rebbe would be giving us matzah.

When we entered, the Rebbe was standing and wearing his gartel. He said a short *sicha*, and then instructed us to each take one whole matzah and one broken matzah from the box that was sitting in the back of the room. He then gave each of us a twenty, a ten, a five and a one-dollar bill, a total of thirty-six