

# 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



NISSAN 5782  
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מוקדש לחיזוק ההתקשרות לנשיא דורינו  
**כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע**  
בקשר עם יום הבהיר י"א ניסן מאה ועשרים שנה

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הרה"ת ר' הלל דוד וזוגתו מרת שטערנא שרה ומשפחתם שיחיו  
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**Vaad Talmidei Hatmimim**  
Rabbi Tzvi Altein

#### Publisher

Rabbi Yossi Kamman

#### Editor in Chief

Rabbi Mendel Jacobs

#### Director of Operations

Rabbi Levi Kesselman

#### Administrator

Rabbi Schneur Druk

#### Circulation and Marketing

Rabbi Mendy Shishler

**Photo Research/Editing**  
Rabbi Avremi Browd

#### Editors

Rabbi Mendel Alperowitz

Rabbi Mendel Misholovin

Rabbi Dovid Olidort

#### Copy Editor

Rabbi Eliezer Zalmanov

#### Design

Mendel Bergstein

Rabbi Mendy Weg

#### Contributors

Rabbi Yanky Bell • Rabbi Yossi Bendet • Rabbi Koppel Chaiton • Rabbi Avrohom Moshe Dyce • Rabbi Tzemach Feller • Rabbi Mendy Goldberg • Rabbi Levi Greenberg • Rabbi Menachem Mendel Greenberg • Rabbi Mendy Greenberg • Rabbi Zevi Kaplan • Rabbi Levi Katz • Rabbi Levi Shemtov • Rabbi Mendy Shemtov • Schabse Soffer

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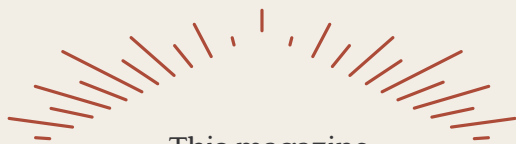
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has been made possible

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

**T**he 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  
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 ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד  
 ת"נ'צ'ב'ה

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

# “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?”<sup>1</sup>

## 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!<sup>2</sup>

## THE FARBRENGEN

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

## TUESDAY - YUD GIMMEL NISSAN

After Mincha, the Rebbe gave Reb Shmuel Levitin a stack of 61 crisp new dollars as a form of participation in the farbrengens of the coming year. Reb Shmuel raffled off these dollars, six per month, as he wanted them to last ten months. Each ticket cost twenty dollars. The significance of the number 61 was that it corresponded to the Rebbe's new *kapitel*.

– From a letter written by Reb Zusha Feldman to his friend Reb Meilach Zwiebel

(his *mazal* is strong), and explained how this gives a Yid the ability to correct his past.

"It is for this reason that the Frierdiker Rebbe advised that a birthday is a day of solitude, introspection, and an opportunity to do *teshuvah*.<sup>4</sup> This is especially the case when it comes to a milestone birthday, for example a bar mitzvah, or the turn of a decade. As the Gemara relates: "When Rav Yosef turned sixty, he made a holiday for *Rabanan*."<sup>5</sup> For *Rabanan*, a birthday is a day to be celebrated with a *seudas mitzvah*. Now certainly here, where there is a large assembly of Yidden, and we will now make a *siyum* on a *mesechta*, this day will unanimously be rendered a day of celebration!"<sup>6</sup>

The Rebbe then made a *siyum* on Maseches Pesachim.

This was followed by a *hadran-sicha* about the mitzvah of *pidyon haben*, which discussed whether the *bracha* of *Shehecheyanu* is made by the father or the Kohen.<sup>7</sup> As the Gemara concludes that it is, in fact, the obligation of the father to make the *bracha*, the *sicha* evolved into a plea to Hashem—our father—to fulfill his obligation and redeem us Yidden—his sons.

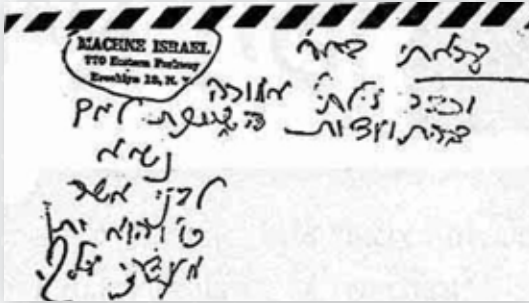
The Rebbe spoke very passionately about this topic. He cried that it has been so long since the famous statement of the Frierdiker Rebbe that our *avodah* is complete and all that remains is "*tzuputzen di k'neplach*," to polish the buttons, as every *ketz* has long passed. The Rebbe tearfully exclaimed that we have already endured enough *chevlei Moshiach* (birth pangs of Moshiach), all that is now required is for Moshiach to arrive as *neshamah* in a *guf*.<sup>8</sup>

At certain points throughout the farbrengen, the Rebbe cried profusely. For some, it felt similar to the emotions of this past Simchas Torah, when the Rebbe spoke about the Yidden stuck in Russia. While sobbing, the Rebbe wiped his tears with the sleeve of his *kapota*.

At one point in the farbrengen, the Rebbe asked that *V'harikosi Lachem Bracha* be sung. When the singing reached a crescendo, the Rebbe paused and announced that this is an auspicious moment



(PURIM 5722) RABBI PINNY LEW



AN ANSWER FROM THE REBBE ON 12 NISSAN 5722\* IN WHICH HE REFERENCES HIS WORDS SPOKEN AT THE FARBRENGEN THE PREVIOUS DAY.

of *bracha* for all Chassidim who are physically distant from the Rebbe, such as the Chassidim in Kfar Chabad and Russia, and even those who cannot write to the Rebbe. After that, the singing picked up again and continued for some time.

In another *sicha*, the Rebbe revisited the mention of his sixtieth birthday and discussed the Mishnah in Pirkei Avos of “*ben shishim leziknah*.”

“As the Torah’s definition of *ziknah* [aging] is “*zeh shekanah chachmah*” [one who has acquired wisdom], it is clearly referring to learning Torah. It is thus appropriate that we utilize this opportunity to demand an increase in learning Torah.”

The Rebbe then added:

“For some reason, whenever we sit together we end up with some sort of “*gezeirah*.” I’m not sure why it is called a “*gezeirah*” as I am not overriding anyone’s free will. But either way, it is important that everything should always be marked by an

Before burning the *chometz*, the Rebbe read through a pile of papers while wearing a *gartel*. He separated those that he read and requested that I bundle them. He then took many *panim* that had accumulated since last year’s Pesach and burned them together with the *chometz*.

Before the Rebbe went back to his room, he told me that I should meet him there soon to collect more *panim* that would need to be burned. After some time, the Rebbe had read through more *panim*, and I came up to take them and burned them.

– From the diary of Reb Leibel Groner

On the third day of Chol Hamoed, I asked the Rebbe for a *bracha* for our young daughter, Chaya Mushka.

I informed the Rebbe that the doctor had just told me that it may be necessary to give her another shot of penicillin, as he is concerned that there may be a new infection, or that perhaps the old one will return. I also told the Rebbe that lately, my wife also hasn’t been feeling too well.

The Rebbe responded with an empathetic “*ach!*” He then reached for his filing cabinet and opened up a drawer. He withdrew a small package of matzah, opened it, and took out four pieces, two larger and two smaller. He said, “Take this for both your *balebusta* and your daughter, they should have a healthy Pesach and a healthy year.”

– From the diary of Reb Leibel Groner

increase in the realm of Torah and mitzvos.”

Overall it was a very joyous farbrengen. As far as I can recall, the Rebbe has never spoken about himself or about anything personal like a birthday, as much as he did in this farbrengen.

## WEDNESDAY - YUD DALED NISSAN/EREV PESACH

After Mincha, the Rebbe distributed shmurah matzah. He was wearing a silk *kapota*.

Before beginning his *seder*, the Rebbe visited the *bochurim*’s dining room at 676 Eastern Parkway and delivered a *bracha*: “This should be a *freiliche* Pesach, and we should go on from it having amassed *rechush gadol both beruchniyus and begashmiyus*.” The Rebbe’s face was shining throughout his visit.

## SUNDAY - CHAI NISSAN

As per his annual custom, Rabbi Yolles from Philadelphia came to visit on the anniversary of the Rebbe’s bris. Although in previous years they conducted their conversation in the shul, last year the Rebbe had expressed discontent with the disorderliness of the crowd and instead asked that Rabbi Yolles come to his room to speak.

This year, Rabbi Yolles approached the Rebbe in shul during the last *kaddish* and asked if they could remain in shul, assuring the Rebbe that there won't be a tumult. However, the Rebbe didn't respond and instead pointed him towards his room, where they went and spoke for approximately 45 minutes.

After the *yechidus*, he shared one of the topics they discussed. He related that the Rebbe offered additional insight into the Gemara of Rav Yosef and his birthday *seudah* that was referenced in the *sicha* of Yud-Alef Nissan.

## WEDNESDAY - CHOF BEIS NISSAN/SHEVI' I SHEL PESACH

When we returned from *tahalucha* we went upstairs to the Friediker Rebbe's apartment where the Rebbe's *seudah* was taking place. Right then the Rebbe said that those who had just returned from *tahalucha* should have the honor of starting a *niggun*. We chose to sing Napoleon's March.

After we sang the *niggun*, the Rebbe said that incidentally, this *niggun* has to do with the subject discussed earlier, regarding Polish Chassidim and Chabad. After some discussion, the Rebbe said: "The *Poishers* say that '*Hoshia Es Amecha*' is a *Poishish niggun*, let us now transform it into a *Chabadsker niggun*!"

## SHABBOS MEVARCHIM IYAR

In the farbrengen of this Shabbos, the Rebbe discussed the significance of his new *kapitel*—*samach-alef*, and highlighted the *possuk* "*Yamim*



GERSHON SHUSTERMAN, VIA JEM, 303206 (LAB BOMER 5722)

*al yemei melech tosif, shnosav kemo dor vador.*"

Another topic that featured prominently in the farbrengen was Moshiach. Even the *maamar* was about Moshiach, as the *dibbur hamaschil* was the *possuk* "*V'nigleh kvod Havaye vera'u kol basar yachdav.*" It seems that the topic of Moshiach was a recurring theme in recent farbrengens, especially that of Acharon Shel Pesach.

## HOW WILL MOSHIACH COME?

After the Shabbos farbrengen and Mincha, the Rebbe walked home. A few moments before the Rebbe emerged from 770, Reb Shmuel Levitin had walked out. The Rebbe was walking fast and Reb Shmuel, who was caught by surprise, reacted by saying "*Moshiach vet kummen pavalye*" [Moshiach will come at a slow pace]. The Rebbe replied: "*Moshiach vet kummen pisom*" [Moshiach will come suddenly].<sup>9</sup>

– Reb Zusha Feldman

1. Details filled in from My Encounter JEM interview. [http://jemedia.org/email/newsletter/My\\_Encounter/3-1-14.pdf](http://jemedia.org/email/newsletter/My_Encounter/3-1-14.pdf)
2. Aside from one notable exception: In 5707 the Rebbe held a small farbrengen with Chassidim in Paris.
3. See Derher Shevat 5778, Mivtza Yom Huledes.
4. As brought in the Hayom Yom of Yud-Alef Nissan.
5. Moed Katan 28a.
6. Toras Menachem vol. 33, from page 284.
7. Printed in Likkutei Sichos vol. 11, from page 42.
8. Ashreinu.page.link/6y7Y from 25:00.
9. Another version of this story was recorded: "When the Rebbe left the farbrengen, he happened to meet Reb Shmuel Levitin. Reb Shmuel reacted in surprise and admitted that he didn't expect the Rebbe to leave then. The Rebbe replied: "That is exactly how Moshiach will arrive. We will be speaking and Moshiach will suddenly appear."



REB BENTZION RADER WITH THE REBBE.

# *I'll Be Back in Six Weeks*

*This story was related by Reb Bentzion Rader, A"H. Our thanks to JEM, who originally published this in Living Torah, disc 68, program 271.*

I went to Detroit one summer Tuesday during the Three Weeks to explore a business venture. I stayed with a family where the husband was interested in this project. The family had some connection to Lubavitch, but they were on the periphery.

That evening, they invited some friends for coffee, and the subject naturally turned — not of my instigation — to religion. One of the guests was asking all sorts of questions about tefillin: Why must they be black? Why must they be square, why can't they be round? And so on.

The conversation lasted until 1:00 or 2:00 in the morning. As everyone was saying their goodbyes, I went over to this gentleman and said, "You seem to have a particular interest in tefillin." "No, I don't put on tefillin," the man replied. I said, "You should!"

He said, "Everyone here is going home except me. I'm a master baker, and I'm going to my bakery. If you feel it's so important for me to put on tefillin, if you'd like you can come to the bakery at 6:30 a.m., when there's a gap between one load of baking and another. If you bring tefillin, I'll put them on."

I wasn't sure it was really my style, but I had started the conversation. With the help of the person whose

home I was staying in, I went, and on Wednesday morning, among the sacks of flour, he put on tefillin.

But what amazed me was that he didn't need any help: He knew which *brachos* to make and he read from the *siddur* fluently. So when he finished, I said to him, "I don't understand. You know what to do; why don't you do it regularly?" He said, "I don't own a pair of tefillin; it's not one of my priorities. But if someone would give me a pair of tefillin, I would put them on regularly."

I said, "Well I'm here for another day, and it looks like I'll be back in about six weeks. I'd be happy to bring you a pair of tefillin when I return." Wednesday evening, I had concluded my business in Detroit, and I flew to New York and stayed with my in-laws. I wrote a note to the Rebbe about the business negotiations and about the incident with the tefillin. I also said that I was leaving on Thursday evening to go back to London, and that I was very excited because for the first time, our two married children and their children would be together with us, and my son was home from yeshiva; so the whole family, including grandchildren, would be together for the first time for a Shabbos.

On Thursday morning I davened with the Rebbe,

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



כתב יד  
קודש



# WE WILL GO WITH OUR REBBE TO GREET MOSHIACH

A copy of edits in the Rebbe's holy handwriting added to the end of the maamar Vayihyu Chayei Sarah 5741\*, recited by the Rebbe on the Rebbe Rashab's 120th birthday.

Presented in honor of Yud-Aleph Nissan, the Rebbe's 120th birthday. (The Rebbe's additions are in the **bold** font.)

לע"ב  
הרה"ח הרה"ת  
ר' אהרן בן הרה"ח הרה"ת יהושע  
שניאור זלמן ע"ה  
סערעבריאנסקי  
נלב"ע ט' ניסן ה'תשע"ט  
תנ"צ'בה'  
גדפס ע"י בנו  
הרה"ת ר' יוסף וזוגתו מרת חנה רחל  
שיחיו  
סערעבריאנסקי

(יא) ועיי' השמחה בעשיית המצוה, כולל גם בקיום הציווי<sup>94</sup> וכל<sup>95</sup> מעשיו יהיו לשם שמים  
ובכל<sup>96</sup> דרכיו דעה, יפרצו את גדריו הגלות, ואתי מר דא מלכא משיחא, דוד מלך  
ישראל, יחד עם משה רבינו רעיא מהימנא, <sup>97</sup> גואל ראשון הוא גואל אחרון<sup>97</sup>, כולל גם  
הרעיא מהימנא שבכל דור דודו עד להרעיא מהימנא של דורנו הוא כ"ק מו"ח ארמו"ר נשיא  
דורנו, שבקרוב ממש <sup>98</sup> יקיצו ורננו שוכני עפר <sup>98</sup> נלך עמהם יחד לקבל פני משיח  
צדקנו, ושמחת עולם על ראשם<sup>99</sup>, במהרה כימינו ממש.

(95) אבות פ"ב מי"ב. רמב"ם וטושו"ע שם. וראה לקו"ש חכ"ד ע' 646 בהערה ד"ה כל מעשיו לשם שמים.

(96) משלי ג, ו. רמב"ם וטושו"ע שם. שו"ע אהר"ז או"ח סקנ"ו ס"כ.  
(97) ראה שמו"ר פ"ב, ד' זח"א רנב, א. שער הפסוקים להאריז"ל פ' ויחי. תו"א ר"פ משפטים.

(97) ראה שמו"ר פ"ב, ד' עמ"א רנב, א. שער הפסוקים להאריז"ל פ' ויחי. תו"א ר"פ משפטים.

(98) ישע'י, כו, יט. ואלה (23) האוין המה (99) שם לה, י. בא, לא.

נאמר (ויבדק) / צדקת ידע / ג'ת

...By fulfilling the mitzvos with joy, including the commandment of “All your deeds should be for the sake of Heaven,” and “Know Him [Hashem] in all your ways,” we will break through all the constraints of *galus*, and bring the master, the king Moshiach, Dovid Melech Yisroel. Together with him will come Moshe Rabbeinu, the faithful shepherd, ~~who is for~~ [we know that] the first redeemer [Moshe Rabbeinu] is the the final redeemer [Moshiach]. Included [with Moshe Rabbeinu] are also the faithful shepherds of each and every generation—up until the faithful shepherd of our generation, the Rebbe, my father-in-law, *n’si doreinu*. Very speedily ~~it will be~~ we will experience **the fulfillment of the promise** “Those who lay in the dust will arise and sing,” **and together with them** we will go ~~together with them~~ to greet *Moshiach tzidkeinu*, with an everlasting joy on our heads, may it be speedily in our days, *mamash*.

*[In a footnote to the statement that our faithful shepherds will join us to greet Moshiach, the Rebbe added:]*

**And Chazal say (Zohar vol. 1, p. 140a) that *tzaddikim* will be the first to arise for *tehiyas hameisim*, and in [*masechta*] Yoma (5b) [it says] that Moshe (and Aharon) will be with us when we rebuild the third *Beis Hamikdash*.**

וע"י השמחה בעשיית המצוה,  
כולל גם בקיום הציווי וכל  
מעשיך יהיו לשם שמים ובכל  
דרכיך דעהו, יפרצו את גדרי  
הגלות, ואתי מר דא מלכא  
משיחא, דוד מלך ישראל, יחד  
עם משה רבינו רעיא מהימנא,  
~~שהוא~~ שהרי גואל ראשון הוא  
גואל אחרון, כולל גם הרעיא  
מהימנא שבכל דור ודור עד  
להרעיא מהימנא של דורנו  
הוא כ"ק מו"ח אדמו"ר נשיא  
דורנו, שבקרוב ממש יה' <sup>ב</sup>  
תקוים ההבטחה הקיצו ורננו  
שוכני עפר\* ועמהם יחד גנלך  
~~עמהם יחד~~ לקבל פני משיח  
צדקנו, ושמחת עולם על  
ראשם, במהרה בימינו ממש.

\*וארז"ל שצדיקים ראשונים  
בתחה"מ ( ) וביומא ( ) דמשה  
(ואהרן) עמהם בבנין ביה"ק  
הג'.

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

נדפס ע"י  
הרה"ת ר' בן ציון וזוגתו  
מרת פייגא מעניא ומשפחתם  
שיחיו  
טרייטעל



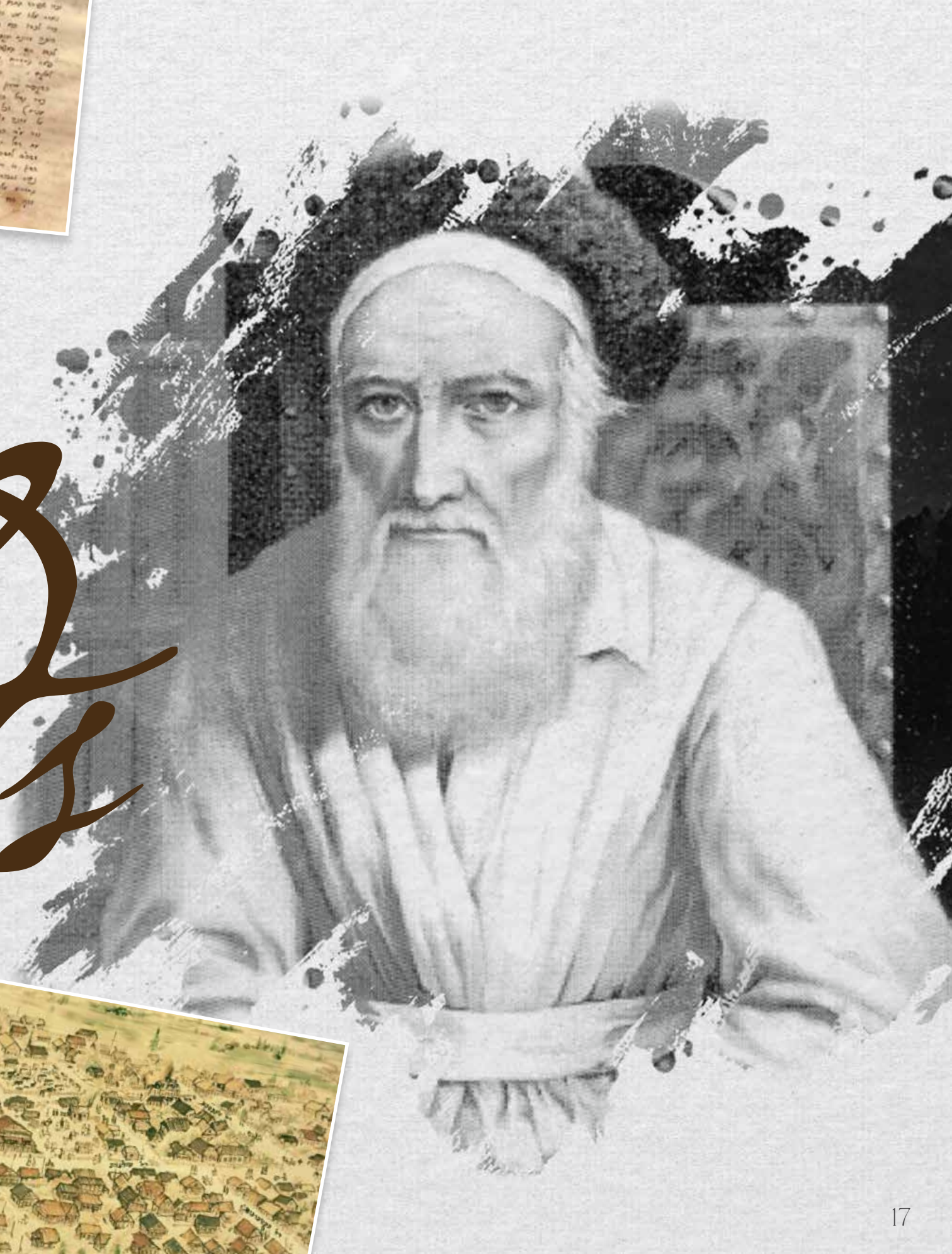
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# Wars

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.”<sup>1</sup>

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.<sup>2</sup>

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.<sup>3</sup> 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.<sup>4</sup>

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*.<sup>5</sup>

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.”<sup>6</sup>

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.<sup>7</sup> 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.<sup>8</sup>

## 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.<sup>9</sup>

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.

“I would usually spend eighteen hours a day learning,” he wrote in a letter to the Rebbe Maharash, “half the time in a standing position and five hours of the time writing.”

It was only years later, roughly one year before the *histalkus* of the Mittler Rebbe, that the Tzemach Tzedek took the stage in communal work. The Mittler Rebbe was falsely accused of financial misconduct and taken to Vilna for trial. The Tzemach Tzedek immediately mobilized the Chassidim and began efforts to prove his father-in-law’s innocence.

Throughout all the years, the *gadlus* and elevated personality of the Tzemach Tzedek was evident. For example, on Simchas Torah 5576\*: The shul is filled with euphoric joy and the Tzemach Tzedek is dancing energetically. Even the able and healthy youngsters are unable to keep pace. As the young Chassidim fall behind from sheer exhaustion, the Tzemach Tzedek announces: “Yidden! Rejoice with the Torah! In this merit you will have life, children and abundant sustenance!” Rebbetzin Chaya Mushka, worried that her husband was tiring the young Chassidim, complained to her father, the Mittler Rebbe: “If only you would have seen how he is so *mufshat* from physicality! The *zeide* [the Alter Rebbe] said of him that he has *chushim rechavim* (i.e. of vast mental and emotional capabilities).”

“Before your husband, the radiance of Simchas Torah is now revealed as it was in the *Beis Hamikdash*,” replied the Mittler Rebbe. “Through his joy on Simchas Torah, he merits the revelation of the *etzem haneshamah*. The Torah itself becomes uplifted through the joy of the Tzemach Tzedek!”<sup>10</sup>

In Reshimas Hayoman the Rebbe describes the Tzemach Tzedek’s dancing on Simchas Torah:<sup>11</sup> “The dancing of the Tzemach Tzedek

in his younger years—no-one was able to keep up with; he would jump from the ground half an *arshin* (a Russian measurement; roughly 71 centimeters).”

## ACCEPTING THE NESIUS

Although the Tzemach Tzedek would farbreng with the Chassidim regularly during the lifetime of his predecessors, following the *histalkus* of the Mittler Rebbe—on Tes Kislev 5588\*—he initially refused to accept the mantle of leadership.

“Following the *histalkus*,” related the Chossid Reb Peretz Chein of Chernigov, “an urgent gathering was held with the participation of elder Chassidim of the Mittler Rebbe. The well publicized result of the gathering: The *nesius* was to transfer to the son-in-law of the Mittler Rebbe, the Tzemach Tzedek.

“A convoy of 18 well-known Chassidim was dispatched to the home of the Tzemach Tzedek. They were to deliver the resolution, now known throughout Chabad communities, that the mantle of leadership had been transferred to the Tzemach Tzedek. They were met with unfavorable results: The Tzemach Tzedek refused to take upon himself the *nesius*.

“Around Pesach time it was decided that the elder Chassidim would gather in Lubavitch for the upcoming Shavuos. Indeed, that Shavuos Lubavitch was packed with guests, including famed Chassidim the likes of Reb Aizik Homiler, Reb Hiller Paritcher, Reb Yitzchok Aizik of Vitebsk and more. Throughout their stay meetings were held, issues were discussed and envoys sent; all to no avail. The Tzemach Tzedek suggested several other members of *beis harav* for the position of Rebbe. Needless to say, the Chassidim

were not in the best of spirits.

“Just a few days before Shavuos, while pleading with the Tzemach Tzedek to accept upon himself the *nesius*, I told the Tzemach Tzedek: ‘I have a clear proof from the words of Chazal that it is incumbent upon you to accept the *nesius*.’

“Do not disrespect the words of *Razal*!” the Tzemach Tzedek responded. ‘Say what is on your mind.’

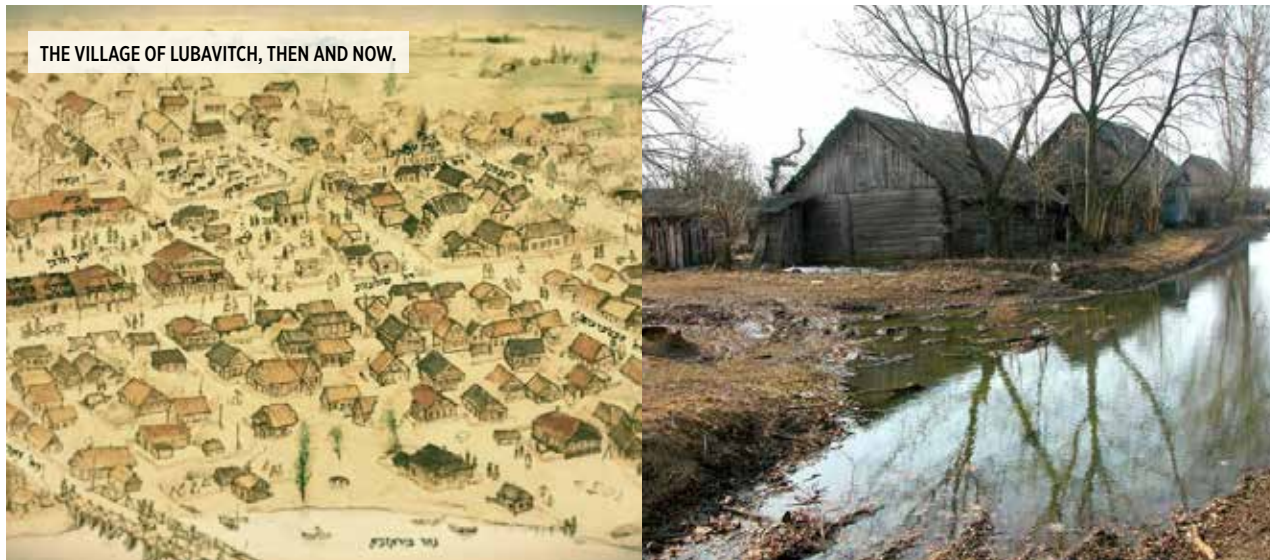
“I responded: ‘The *possuk* says “אשה כי תזריע וילדה זכר” regarding which Chazal teach: “איש מזריע תחילה.” These words go on the birth of your mother, the daughter of the Alter Rebbe. “אשה מזרעת תחילה,” this goes on your birth.”<sup>12</sup> The Tzemach Tzedek paused for a moment and said: “Agreed, as long as I am not bothered to give advice in physical matters.” Overjoyed, Reb Hillel Paritcher said: ‘The Chassidim wish to hear Chassidus!’

“The news spread like wildfire: The Tzemach Tzedek had finally taken on the *nesius*! Chassidim packed the main shul eagerly waiting for the Tzemach Tzedek to enter and deliver his first *maamar*. After a short wait, the Tzemach Tzedek appeared in white clothing (clothing inherited from the Alter Rebbe), took a seat and began delivering the *maamar* ‘*Al shloshe devarim ha’olam omed*.’

“As Reb Aizik Homiler was listening to the *maamar*, he suddenly remembered the time when he heard this same *maamar* from the Alter Rebbe. A memory of a young child being pushed in the crowd became clearer in his mind, and the words of the Alter Rebbe seemed to jump out in front of his eyes: ‘Leave him, he wishes to hear, he hears, he will yet prove he hears what is being said...’ Reb Aizik looked up. Yes, this child is the new Rebbe of Lubavitch, sitting before him delivering that very same *maamar*.

“While Reb Aizik was still lost in thought, the Tzemach Tzedek

THE VILLAGE OF LUBAVITCH, THEN AND NOW.



paused for a moment and turned to him. ‘You suspect me of something I don’t possess,’ said the Tzemach Tzedek. ‘What can I do? My grandfather ordered me to deliver this *maamar*.’ The Tzemach Tzedek then continued saying the *maamar*.

“As the new Rebbe returned to his quarters, the crowd of Chassidim erupted in joyous dance, singing in unison.”<sup>13</sup>

## CHATZER OF LUBAVITCH

At the forefront of authentic Torah Yiddishkeit, the Tzemach Tzedek was tremendously involved in the betterment of Jewish people across the spectrum. It was the Tzemach Tzedek who made tremendous efforts to rescue the Cantonists, Jewish children who were so viciously taken from their families and forced to serve an extended term in the Russian army. Aside from the callousness of ripping a child from his parents, these abductions filled an additional and perhaps “more important” purpose: To forcibly assimilate young children, tearing them away from their Jewish roots. A special committee was organized devoted solely to the

rescue of these desperate souls.<sup>14</sup>

Another important aspect of the Tzemach Tzedek’s activism is a theme common throughout his responsa: the Tzemach Tzedek’s involvement in the plight of *agunos*. With travel so dangerous and antisemitic violence commonplace, it was not uncommon for a woman to lose contact with her husband, resulting in complicated and intricate *halachic* issues. It was the Tzemach Tzedek who was so often called to resolve such cases.

The battle against the Haskalah movement, helping Yidden eke out a living in rural villages, and frequent travel made up much of the day-to-day activity in the court of the Tzemach Tzedek.

The *chatzer* in Lubavitch was also established: A plot of land was purchased, a home for *beis harav*, a large hall and a library were built. A *mikveh* was built on the river banks as well.

During the lifetime of the Tzemach Tzedek the Chabad library was built up and expanded. It is said that the study of the Tzemach Tzedek was filled with *sefarim* and *kesavim* to the extent that it was difficult to squeeze in a work-table and chair.<sup>15</sup>

But establishing the court in

Lubavitch came with many ups and downs too. Fires were commonplace, destroying valuable property and many years of work. Perhaps the most infamous blaze took place between the years 5616\*-5618\*. The flames utterly obliterated the home of *beis harav*, the *chatzer* and a tremendous amount of *sefarim* and *kesavim*.

“Now it is known that everything must be done anew, and very urgently,” writes Harav Chaim Shneur Zalman, son of the Tzemach Tzedek, in a fundraising appeal sent shortly following the massive fire. “It is thus worthwhile to make an effort in our community and in nearby villages, who will respond fairly and appropriately.”

The Tzemach Tzedek’s work was carried out without interference from the *misnagdishe* communities. In many instances the Tzemach Tzedek corresponded and worked with the Lithuanian Jewish leaders in his day.<sup>16</sup> During the visits of the Tzemach Tzedek to *misnagdishe* strongholds, the *misnagdim* accorded him great honor and his public addresses were well attended.

The amount of Chabad Chassidim swelled significantly in those days. In addition to the peace with

*misnagdim*, the Rebbe writes, there were many Polish Chassidim of the Alter Rebbe who did not follow the Mittler Rebbe but eventually came back to the Tzemach Tzedek.<sup>17</sup>

## A SPIRITUAL THREAT

Despite the relative spiritual freedom enjoyed by the Yidden of Eastern Europe, a new threat was brewing. A battle against authentic Torah and mitzvos was being waged by the Haskalah movement. The movement was based in Germany, but for some time their eyes had been set on the large Jewish communities of Poland and Lithuania. As a start, members of the movement (known

as *maskilim*) grew friendly with many Czarist ministers. Many of them being antisemites in their own right, they quickly joined forces with the *maskilim*, outlawing many things central to authentic Yiddishkeit.

A committee was created by the Haskalah leaders devoted to disseminating their beliefs throughout the Jewish world. The committee was composed of Yidden who had left their faith and believed in the Haskalah ideals of enlightenment and assimilation. The members would meet and discuss different strategies on how to penetrate the closely-knit communities and influence them.

The greatest opposition to the *maskilim* came from the Chassidic Rebbes who led their Chassidim with



IN 5706\*, THE FRIEDRIKER REBBE PUBLISHED A RESHIMA TITLED: "THE TZEMACH TZEDEK AND THE HASKALAH MOVEMENT," PRESENTING THE BACKGROUND AND STORY OF THIS CRITICAL PERIOD IN RUSSIAN JEWISH HISTORY.

## SCHEDRIN A BASTION OF CHASSIDIC SPIRIT

For many years Yidden were permitted to settle only in select areas known as "the Pale of Settlement." As the Russian government shrunk this area, the Rabbeim—beginning with the Alter Rebbe—sought to improve the financial and physical welfare of their Chassidim. Several agricultural communities were founded, providing a steady livelihood for many families.

In the year 5606\*, the Tzemach Tzedek purchased a 17.5 square kilometer estate and settled some 60 families in a new village called Schedrin, named for the nobleman who had sold the estate.

Aside from providing physical sustenance to the Chassidim residing in the village, Schedrin was a spiritual oasis as well. Shielded from foreign influences prevalent throughout Eastern Europe, the city was a bastion of *chassidishe* warmth, *ahavas Yisroel* and learning.

Each family was given a plot of land with ample space and equipment to earn a living, all sponsored by the Tzemach Tzedek.

By 5657\*, the population of the village had grown to over 4,000 families. The *chassidishe* warmth and culture had indeed been preserved: Multiple *batei midrash* were built, guest Chassidim would visit from time to time, uplifting and farbrenging

with the locals, and many Chassidim would travel to the Rebbe. Years later, in 5669\*, a branch of Tomchei Temimim opened in the village, affirming its position as a stronghold of Chassidic life.

For many years the Tzemach Tzedek himself would visit the village once a year. Many Chassidim who lived close by would visit from time to time as well, using their visit to inspire the townsfolk in *avodas Hashem*.

The cheerful atmosphere of the village was renowned; visitors left with a glowing impression of both the physical state of affairs as well as the tremendous aura of Chassidus and *hiskashrus* in the village. In an article published about the village of Schedrin, one of the *Maskilim* asked the townsfolk about the village, and they replied: "We are workers of the land. When the gracious command of the Czar was given that we may work the land to make a living, the Lubavitcher Rebbe [the Tzemach Tzedek] gathered us and gave us this estate which he had purchased. 'Here is land!' he said. 'Each man should take a portion of it, strengthen your hands and gird yourselves with your work, and Hashem will bless you in the work of your hands.'

"... We lack nothing. Our master [the Tzemach Tzedek] built for us a *beis midrash*. Among us are Torah scholars, and they impart to us the Torah of Moshe Rabbeinu." He continues to describe how the townsfolk arise in the morning, daven

strong and firm leadership, inspiring them and not allowing foreign influences to seep in. Amongst the Chassidic leaders, the Tzemach Tzedek was certainly the most influential; both Chassidim and *misnagdim* held him in high esteem and Yidden of all backgrounds flocked to him for guidance. The Haskalah dispatched Mordechai Aharon Ginzburg to hold intellectual discussions with the Tzemach Tzedek on the importance of the Haskalah views.

For three weeks Mordechai Aharon stayed in Lubavitch. Yet because of the thousands who packed the village to seek the Tzemach Tzedek's advice, he barely managed to speak with the Tzemach Tzedek. Mordechai Aharon continued to visit many

Chassidic villages, disguising himself to hide his real identity. Needless to say, he returned from his voyage with an entirely different view on Chassidus. "I did not pass through a city in which the men didn't complete the *shiur* Tehillim—or on Shabbos the entire Tehillim—early in the morning," he said in his report. "The women tell at least 2-3 wondrous stories of the Rebbe daily, and before mentioning the Rebbe's name they wash and scrub their hands!"

In a desperate attempt to do away with those opposing Haskalah, a decision was made: A series of false accusations would be made against the Tzemach Tzedek. Also, an able and experienced spy would be sent to collect information on the

Tzemach Tzedek and his Chassidim. Lipman Feldman, a fifty-year-old master in the candle-making business, was chosen for the job.

Lipman arrived in Lubavitch, and immediately became a regular in the Tzemach Tzedek's court. In an effort to infiltrate the community, he entered into a business partnership with Harav Baruch Shalom, the oldest son of the Tzemach Tzedek, and quickly gained a good reputation as a reliable candlemaker who produces material of the highest quality. Lipman found plenty of time to hang around the central *beis medrash* and gradually left his candle business to his many employees.

A few months passed, and a libel from the Haskalah against the

together, and then disperse to their day-to-day work. "Peace and serenity are their lot," he concludes.

Interestingly, Russian law entitles anyone who settled 100 families on their property to seek Hereditary Honored Citizenship, a prestigious honor. Indeed, for settling Schedrin, the Tzemach Tzedek was nominated for honorary citizenship. It was this honor that protected the descendants of the Tzemach Tzedek from different draft laws and additional limitations posed by the Russian government.

Even multiple generations later, in the Nikolayev community book of registration, the entry for the Rebbe's birth reads: "... Parents' Names and

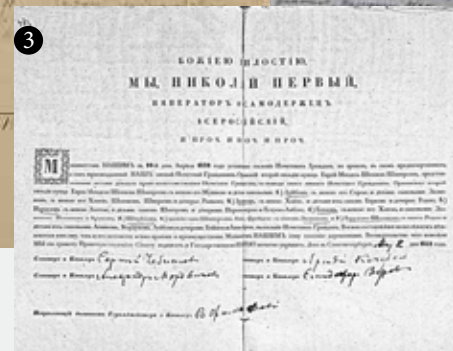
Rank: Father – Hereditary Honored Citizen Levi son of Zalman, Schneerson. Mother – Chana. Name and gender of child: Boy, Menachem Mendel.<sup>32</sup>"

1. PART OF THE LETTER FROM THE TZEMACH TZEDEK TO THE GOVERNOR OF THE MOGILEV REGION: "BASED ON THE FACT THAT I HAVE COMPLIED WITH ALL THE ABOVE REQUIREMENTS OF THE LAW, I REQUEST... THAT YOU REFER [TO THE SENATE] ON MY BEHALF THAT I EARNED THE TITLE HEREDITARY HONORED CITIZEN, FOR MYSELF, AND FOR MY ENTIRE FAMILY."

2. RECORD OF THE REBBE'S BIRTH. THE MIDDLE ENTRY READS: "JEWISH DATE OF BIRTH: 11 NISSAN... FATHER – HEREDITARY HONORED CITIZEN LEVI SON OF ZALMAN, SCHNEERSON...."

3. COPY OF THE CERTIFICATE BESTOWING HEREDITARY HONORED CITIZENSHIP UPON THE TZEMACH TZEDEK AND HIS DESCENDANTS.

"SINCE THE FAITHFUL HONORED CITIZEN, THE JEW MENDEL SON OF SHACHNA SCHNEERSON, MERCHANT OF THE SECOND GUILD, HAS PROVEN THROUGH DOCUMENTS HIS RIGHT TO THE TITLE HEREDITARY HONORED CITIZEN... NOW BY OUR ORDER, ALL HIS DESCENDANTS MAY MAKE USE OF ALL PRIVILEGES GRANTED BY THIS TITLE, JUST AS HE HIMSELF CAN."



## THE TZEMACH TZEDEK AND MOSHIACH

“Tzemach” is the name of Moshiach, as the *possuk* says simply (Zecharia 3, 8):

“I will bring forth My servant, Tzemach”, and as we recite at the close of *hosha’anos*: “There has appeared a man, his name is Tzemach.”

“Tzedek” also refers to Moshiach, as we say in *Pasach Eliyahu*: “Tzedek malchusa kadisha,” referring to *malchus*, the “*melech hamoshiach*.”

Why is this so?

The Tzemach Tzedek worked feverishly to spread the wellsprings of Chassidus to new frontiers; he brought the teachings of Chassidus even to those who initially opposed Chassidus and its teachings. This was accomplished partly by his symbiosis of the revealed and hidden aspects of Torah.

Thus, we refer to the Tzemach Tzedek with a name that hints to Moshiach, because “Yafutzu maayanosecha chutzah” will bring Moshiach.

(Fifth night of Sukkos 5746

- Hisvaaduyos vol. 1 p. 283)

Tzemach Tzedek was uncovered by a Chassidic agent in Vilna, stationed there specifically to keep an eye on the *maskilim*. The local Chassidim sent Reb Shlomo Moshe to deliver the news to the Tzemach Tzedek in Lubavitch. This Reb Shlomo Moshe was a young and extremely sharp fellow blessed with tremendous talents. He had a keen eye for details, a rare expertise for studying handwriting and forgery, as well as a unique ability to recognize people and to detect their personalities.

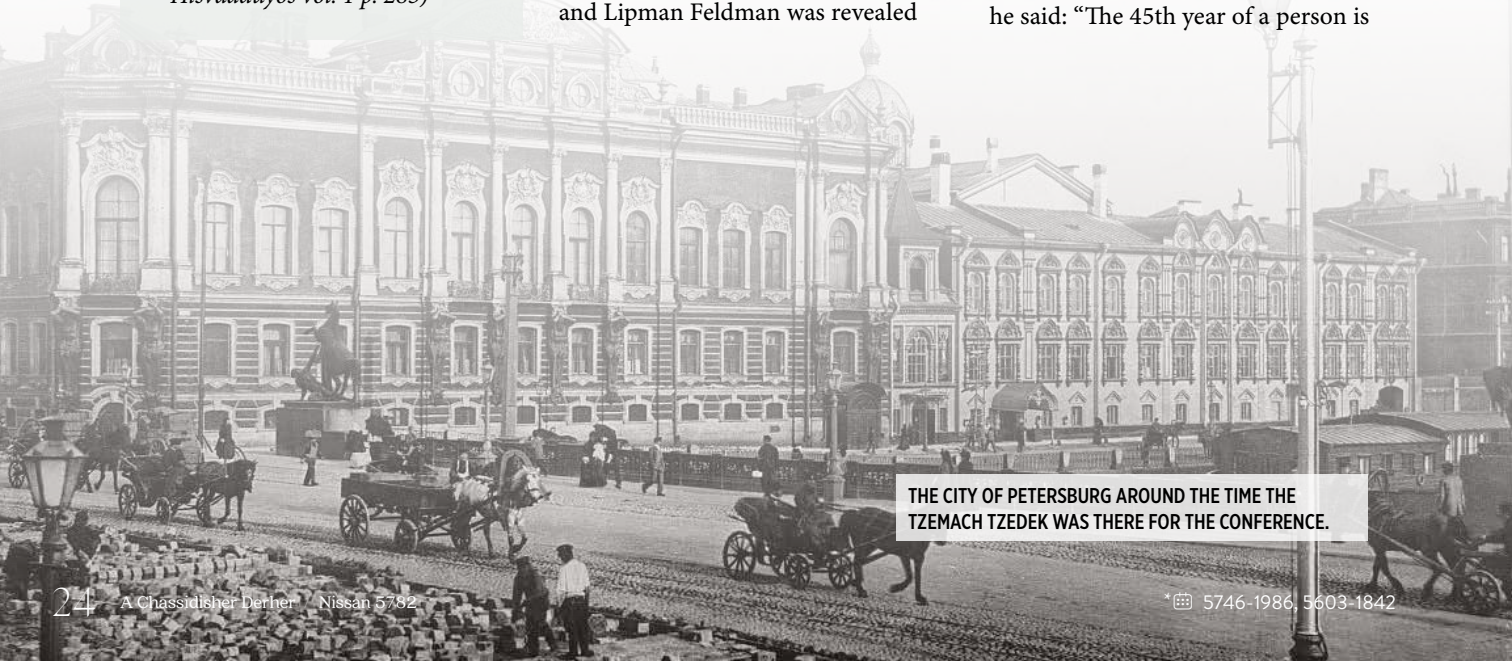
Arriving in Lubavitch, Reb Shlomo Moshe took the opportunity to farbreng with other visiting Chassidim. During the farbrengen, he couldn’t help but notice a regular-looking Chossid jotting down notes on a small notebook. Every now and then he would motion and whisper silently to a second Chossid next to him. Recognizing him, Reb Shlomo Moshe kept his eye on the “Chossid” tracking his every move. Then it hit him. “That must be Binyomin *hamumar*!” thought Reb Shlomo Moshe. Binyomin *hamumar* was a top Haskalah member infamous for his notorious behavior and callousness. The guess was that his friend, also disguised as a Chossid, was a spy too. After a quick investigation, the spies were exposed and Lipman Feldman was revealed

as an impostor. The Tzemach Tzedek instructed to keep the identity of the spies secret for the time being. Sure enough, just two weeks later Lipman moved away; “I have things to attend to at home,” he said.

## CONFERENCE IN PETERSBURG

It seemed that the battle being waged by the *maskilim* was waning. As a final attempt to infiltrate the *frumme* educational system, they arranged for a conference of rabbonim and leaders to be held in Petersburg. The hope was to convince—or even force—the rabbinic leaders to introduce into the school system ideas contrary to true Yiddishkeit. Four representatives were chosen: The Tzemach Tzedek, representing the Chassidim, Reb Yitzchok (Itche’le) Volozhiner, representing the *misnagdim*, Reb Yisroel Halperin, to represent the Jewish working class, and Mr. Betzalel Stern on behalf of the *maskilim*.

Already before the start of 5603\*, months before the start of the conference, Chassidim saw a change in the *hanhaga* of the Tzemach Tzedek. On Chai Elul he remained locked in his study for hours, and on Erev Rosh Hashanah, as Chassidim gave him a *bracha* for his birthday, he said: “The 45th year of a person is



THE CITY OF PETERSBURG AROUND THE TIME THE TZEMACH TZEDEK WAS THERE FOR THE CONFERENCE.



THE EARLIEST PRINTING OF THE “TORAH OHR” PRINTED IN KOPUST (IN 1559\*) AND “LIKKUTEI TORAH” PRINTED IN ZHITOMER (IN 1568\*).

very hard and a doubled and tripled *bracha* is needed.” Messengers with *panim* were sent to daven at the *kever* of Rebbetzin Devorah Leah, the Tzemach Tzedek’s mother, asking her to arouse Heavenly mercy as “the men of Berlin are overcoming” (referring to the Germany-based *maskilim*).

Throughout the conference, the Tzemach Tzedek did not budge an iota on anything contrary to authentic Yiddishkeit, even while under tremendous pressure.

“About the tzaddik Reb Mendel Schneerson,” reads an accusation written during the conference, “he interferes with the course of the conferences with force and vigor, and in disgust despises the laws of the government. He says that all their power is to impose taxes on the Jewish people and not even to touch the slightest custom of theirs. For every good idea founded on law and logic in favor of the Jews that has been proposed or agreed upon by the *chachmei Yisroel*, the tzaddik Harav Mendel Shachnewitz<sup>18</sup> Schneerson expresses his stubborn opinion and says forcefully: ‘We

were invited to speak about our religion and not to be told the opinion of others.’ He has been punished many times and remains standing against the government.”

It seems that the “non-aggressive” way the conference had begun was not effective, and a more cruel and threatening method needed to be adopted. Obviously though, the Tzemach Tzedek stood strong—being imprisoned some 22 times (!) during the conference—and the conference resulted without the adoption of any of the *maskilim*’s changes.

The Tzemach Tzedek was finally allowed to return to Lubavitch and was greeted happily by many Chassidim. In the following years, many new initiatives began to strengthen Torah based Yiddishkeit: Yeshivos were established in Lubavitch and in other big cities, the landmark *sefer* Likkutei Torah was published, and the efforts to save children from foreign influences were redoubled.<sup>19</sup>

## TEACHING A GENERATION

From a young age, the Tzemach Tzedek professed a tremendous knowledge of both *nigleh* and Chassidus. Although he didn’t issue halachic rulings until 1578\*, he wrote many pages of *chiddushim*, at times asking the Alter Rebbe for insight on a particular topic.

The Mittlerer Rebbe would regularly refer halachic issues to the Tzemach Tzedek, looking over the ruling before sending it back to the questioner. From the *kesavim* that remain, it seems that the Tzemach Tzedek would compile the halachic queries posed together with the answers he had written, and bind them into a book once a year. Over time, the Tzemach Tzedek began organizing his many *kesavim* and editing them in a

## MAREI MEKOMOS

A unique part of the Tzemach Tzedek’s Torah is the unprecedented focus on *marei mekomos* (references to sources).

This special *koch* is also seen in our generation by the Rebbe. The Rebbe wrote a tremendous amount of *marei mekomos*, both on his Torah and on the previous Rabbeim’s Torah.

In a fascinating letter, the Rebbe addresses the importance of adding *marei mekomos* in Chassidus; for seemingly the *maamar* itself should serve as a source for the quoted line.

“*Lo kein hu imadi*,” the Rebbe wrote, “I hold differently.” The Rebbe describes how much can be learnt from seeing something in its source, concluding: “It is more *chassidish* to bring a *marei makom* than to say that it’s the Rebbe’s *chiddush*. And it is known how much the Tzemach Tzedek invested in his *hagahos* on Chassidus.”<sup>21</sup>

*mahadura basra*, possibly for print.

A wide variety of people, including many distinguished rabbonim, would seek council by the Tzemach Tzedek, who was known for his tremendous knowledge on a wide range of topics. There were times when the Tzemach Tzedek and a second rav would both be asked for halachic council on a particular issue. This would regularly lead to a halachic discussion between the Tzemach Tzedek and the second rav until ultimately reaching a joint decision.

“Given the severity of the situation I request you not to rely on me alone but that you ask other Torah authorities as well.”<sup>20</sup> Such words are familiar to those who study the work



THE MATZEVOS OF THE TZEMACH TZEDEK AND THE REBBE MAHARASH. THE ORIGINAL MATZEVOS WERE DAMAGED DURING WORLD WAR II.



THE NEWLY BUILT OHEL OF THE TZEMACH TZEDEK AND REBBE MAHARASH.

of the Tzemach Tzedek, revealing his humble approach to offering rulings.<sup>21</sup>

The vast Torah of the Tzemach Tzedek we have today, is but a percentage of what was written over many years. The Rebbe Maharash related that 60,000 sheets of paper were written by the Tzemach Tzedek. Much was lost in the fires that swept through Lubavitch.<sup>22</sup> About 80 handwritten volumes remain today in the library of Agudas Chasidei Chabad. Chassidim usually did not write *hanachos*, as the Tzemach Tzedek would transcribe his Torah himself. However, *manichim* did exist—among them the Rebbe Maharash<sup>23</sup>—and much is printed today from their pen.

During his lifetime, not much of his Torah was printed, perhaps due to the suspension of *sefarim* printing, and even the name “Tzemach Tzedek” was given after his *histalkus*.<sup>24</sup>

## THE LATER YEARS

“My world darkened for me.” These words were said by the Tzemach Tzedek following the *histalkus* of Rebbetzin Chaya Mushka on 8 Teves 5621\*. In the years following, the health of the Tzemach Tzedek began to deteriorate. *Yechidus* was terminated and answers to questions posed by

Chassidim eventually stopped. “I don’t see physicality, just the light of the *neshamah*,” said the Tzemach Tzedek, thus he would not answer questions in material matters. During his daily study sessions with the Rebbe Maharash, the Tzemach Tzedek would repeat a *midrash* about the passing of Yosef Hatzaddik.<sup>25</sup> “Although Yosef and his brothers passed, their G-d did not, as it is said, ‘*B’nei Yisroel* were fruitful and multiplied.’” While in his father’s presence, the Rebbe Maharash contained himself, yet upon returning home he would break down in tears, crying profusely.<sup>26</sup>

“Hashem desired the souls of the *tzaddikim*, my father the Rebbe, on Wednesday evening, 13 Nissan 5626\*,” inscribed the Rebbe Maharash in the *pinkas* of the *chevra kadisha* in Lubavitch. “The *aron kodesh*, the light of the Jewish nation, was taken into captivity. May the dwellers of the dust rise and sing, and him among them, and share with us the wonders of Hashem’s Torah...”

The *levaya* itself was unemotional. Upon returning from the *levaya* however, the crying and mourning of the Chassidim was so intense that the children of the Tzemach Tzedek began ordering the Chassidim to stop.

Reb Yekusiel Lepler was not told of the *histalkus* until a half a year

later. “Fools!” he cried, upon hearing the news, “how did you allow the Rebbe to be *nistalek*!” Immediately he departed for Lubavitch, and upon arrival he said: “I will not do anything until I hear word from the Rebbe.” Reb Yekusiel entered the Ohel of the Tzemach Tzedek, remaining there for an entire day. Finally, Reb Yekusiel returned and was instrumental in the coronation of the Rebbe Maharash.<sup>27</sup>

In his *tzava’ah*, the Tzemach Tzedek requested that an Ohel not be built around his *kever*. Ultimately, due to different concerns, a roofless structure was built, and later a second room adjacent to the Ohel, serving as a *beis medrash*.<sup>28</sup>

Already during his lifetime, the Tzemach Tzedek instructed his sons to deliver words of Chassidus and guide the Chassidim in *avodas Hashem*. However, about his youngest son, the Rebbe Maharash, the Tzemach Tzedek wrote: “You should listen to him like you listened to me...” Indeed, the other sons all opened their own courts in various cities (aside from the oldest son, Harav Baruch Sholom) while the Rebbe Maharash filled his father’s place as the Rebbe in the city of Lubavitch.<sup>29</sup>

The Rebbe explains that the fact that many of the Tzemach Tzedek’s sons were able to assume

## THE TZEMACH TZEDEK AND THE REBBE

Reb Moshe Grossberg, author of *sefarim* on the Rogatchover Gaon, related:

It was in 5722\* when I entered the Rebbe's room with letters I had written on the Rogatchover's Torah. I mustered up the courage and told the Rebbe: "Throughout the generations, we don't find any *gadol b'Yisroel* who personified the fusion of *nigleh* and philosophy in Torah as the Rogatchover Gaon.

"Although," I continued, "many *gedolim* existed who were proficient in philosophy as well, such as the Maharal of Prague."

The Rebbe answered me: "Actually, such a concept existed even before the Rogatchover. The Tzemach Tzedek, in his *sefer Derech Mitzvosecha* writes in such a way."

"Derech Mitzvosecha I have not yet seen," I replied, "but I have seen the Rebbe writing in such a style, synthesizing both *nigleh* and Chassidus."

"I am named after the Tzemach Tzedek," the Rebbe said. "I thus try to follow in his ways."<sup>33</sup>

Indeed, a special connection is seen between the Rebbe and the Tzemach Tzedek. In a unique conversation with Rabbi Yitzchok Aizik Herzog, the Frierdiker Rebbe said about the Rebbe: "He has the head of the Tzemach Tzedek,

the entire Torah lies open before him."<sup>34</sup>

Aside from the similar styles evident, the Rebbe also had a unique *chavivus* for the Torah of the Tzemach Tzedek. On the Rebbe's instruction, "Sefer Halikutim" was published—an encyclopedic project collecting concepts of Chassidus as they are explained in the Tzemach Tzedek's *maamarim* and presenting them in alphabetical order. This is something unique not found by any other Rabbeim.

Unlike all other *sefarim* of the Rabbeim, the publication of the Tzemach Tzedek's set of *maamarim*, Ohr HaTorah, was sponsored by the Rebbe himself.<sup>35</sup> In a *yechidus* with Reb Zalman Gurary, the Rebbe once motioned to the numerous *sefarim* of Ohr Hatorah and said: "But this, no one can take from me."

On the Shabbos following Yud Shevat 5712\*, the Rebbe spoke how in Lubavitch, they "didn't hold of *mofsim*."

"However," the Rebbe spoke, "when there was a need, *mofsim* existed as well."

The Rebbe continued and said: "All those who have not yet given birth to a son, will give birth this year to *chassidishe* children, and they should name them after the [Frierdiker] Rebbe. Those who cannot give the name of the [Frierdiker] Rebbe should name their child "Menachem Mendel," the name of the Tzemach Tzedek."<sup>36</sup>

the title "*Admur*" is an indication that each and every one of us can reach this level as well!<sup>30</sup> **T**

1. Sefer Hasichos *Kayitz* 5700 p. 65.
2. Likkutei Dibburim vol. 2 p. 225.
3. Hayom Yom 6 Adar II.
4. Likkutei Dibburim vol. 1 p. 86.
5. Likkutei Dibburim vol. 4 p. 666.
6. Sefer Hasichos 5703 p. 23.
7. Likkutei Dibburim vol. 4 p. 669.
8. Opinions vary as to the exact date of the marriage of the Tzemach Tzedek. We have chosen to follow what is written in the *shalshelos hayachas* of Hayom Yom which was edited by the Rebbe.
9. See *sichas* Shevi'i Shel Pesach 5706.
10. Sefer Hasichos 5703 p. 10.
11. Pg. 296.
12. See Hayom Yom 28 Iyar.
13. See Hatomim vol. 3 p. 22. Likkutei

- Dibburim vol. 4 p. 668. Sefer Hasichos *Kayitz* 5700 p. 103. Ibid. 5701 p. 146
14. See "We Want to See The Rebbe," Derher Cheshvan 5782.
15. Kerem Chabad Issue 1 p. 62.
16. See (Hisvaaduyos 5742 vol. 4, p. 2295).
17. Reshimas Hayoman p. 211.
18. Referring to the Tzemach Tzedek's father, Reb Sholom Shachne.
19. The story of the Tzemach Tzedek's battle against the Haskalah movement is primarily based on the *kuntres* "*Admur HaTzemach Tzedek u'Tenuas HaHaskalah*".
20. Teshuva #353.
21. See Reshimas Hayoman p. 287.
22. Hosafos of Tzemach Tzedek - biographical sketch written by the Rebbe based on the Frierdiker Rebbe's letters.
23. See Reshimas Hayoman p. 206.
24. Much of the information in this section is culled from Toldos Chabad b'Russia Hatzaris p. 115 and on.

25. Shemos Rabba 1, 8.
26. *Hamashpia* p. 128.
27. Sefer Hasichos 5702 p. 103.
28. Igros Kodesh *Admur* Maharash letter #40.
29. Reshimas Hayoman p. 283. See Beis Rebbe section 3, chapter 8.
30. Sichas, Hoshana Rabba 5752.
31. Igros Kodesh vol. 21 p. 117.
32. The title "Honored Citizen" was conferred on the Tzemach Tzedek as a result of his leadership at the Petersburg conference. The title "Hereditary Honored Citizen," placing all descendants of the Tzemach Tzedek in the "Honored Citizen" class, was conferred as a result of the founding of Schedrin. See Early Years p. 472.
33. Hamelech Bemisibo vol. 2 p. 259.
34. Yemei Melech vol. 3 p. 1035.
35. See *B'chol Beisi Ne'eman Hu* p. 259.
36. Toras Menachem vol. 4 p. 70.

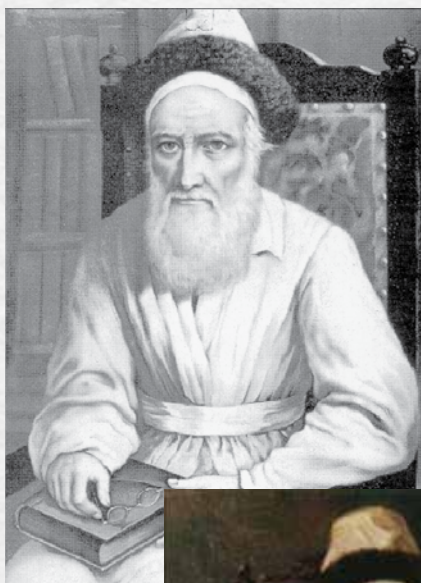
# The TZEMACH TZEDEK'S *portrait*

The portrait was painted by an unknown non-Jewish artist towards the end of the Tzemach Tzedek's life; the exact year is unknown. For many years the original painting was lost and only various reproductions emerged.

We bring here several versions of the picture that were published over the years.



THIS PORTRAIT, PRODUCED IN 5646\*, WAS THE FIRST TO BE PUBLISHED.



KEHOT PUBLICATION SOCIETY

THIS EDITION IS THE ONE PUBLISHED BY KEHOS IN 5713\*, IN WHICH THEY CORRECTED A NUMBER OF MISTAKES MADE BY THE NON-JEWISH PAINTER DUE TO HIS UNFAMILIARITY WITH HALACHA.



LIBRARY OF AGUDAS CHASSIDEI CHABAD

IN 5751\*, RABBI SHOLOM BER LEVINE, CHIEF LIBRARIAN AT THE LIBRARY OF AGUDAS CHASSIDEI CHABAD, DISCOVERED AN OIL PAINTING IN MOSCOW. AFTER EXTENSIVE DELIBERATION, HE DETERMINED THAT THIS DRAWING WAS THE ORIGINAL, UPON WHICH ALL OTHER PAINTINGS WERE BASED. A DETAILED DISCUSSION (IN HEBREW) OF ITS AUTHENTICITY IS FOUND IN "MIBEIS HAGENAZIM," PP. 51-56 (AND IN ENGLISH, PP. 72-73).



ON THE BACK OF THIS PRINT, THE FRIEDRIKER REBBE RECORDS: "I RECEIVED THIS PICTURE AS A GIFT FROM MY HONORED GRANDMOTHER, THE SAINTLY REBBETZIN RIVKA, IN THE WINTER OF 5658\*, WHO TOLD ME THAT THIS PICTURE IS MORE ACCURATE THAN OTHER [PREVIOUSLY PUBLISHED] PICTURES."

LIBRARY OF AGUDAS CHASSIDEI CHABAD



# Priceless Papers

*The Chossid Reb Yitzchak Meir Goldin<sup>1</sup> related:*

Once [in Rostov], after the Friediker Rebbe recovered from an illness, he called for me and asked if I had seen three bundles of paper with golden edges. I replied that I had not. He asked to find out from the Chossid Reb Zalman Eidel Zislin if he knew of their whereabouts. He also did not know where they were. The Rebbe grew anxious and became pale, saying that he would put the one who had taken them in *cherem* if they were not found.

I asked the Rebbe's daughter, Rebbetzin Chaya Mushka, if she knew where they were, and she did, enabling me to bring them to the Rebbe immediately.

"When I traveled with my father [the Rebbe Rashab] to Karlsbad<sup>2</sup> for the hot baths that were there," related the Friediker Rebbe, "after my father would exit the bathhouse, they would give the patients whatever they requested, 'even a plate from heaven'.<sup>3</sup> Once, upon exiting the bathhouse he asked for a pen

and paper. He then wrote down three new concepts in Chassidus that were never taught before.

"Now you surely understand why these papers are so precious to me," concluded the Friediker Rebbe.

The Rebbe then showed me these precious papers, along with *kisvei yad* of all the Rabbeim.

Another story the Rebbe related:

He once traveled with his father, the Rebbe Rashab, to another country. At the border the Rebbe Rashab asked his son to make sure that the border control officers wouldn't inspect their luggage. If the officers would check, they would simply return home. Bribing the guard generously, they went through with no problem.

They spent that winter together in Vienna,<sup>4</sup> and the Rebbe Rashab would learn with his son Tur and Beis Yosef daily, saying that the *shiur* was a compensation for something the Rebbe did for the Rebbe Rashab. The Rebbe said that he understood it in reference to the bribing at the border.

Every day, many of the elder

Jews in the town would approach the young-looking Rebbe Rashab, unaware of his true identity, and request of him to refill their pipes with the tobacco that he had. One elderly Jew once approached him saying, "Yungerman yungerman! What will be? [What you are learning] is only good for your head. What will be with your heart?"

The Rebbe Rashab asked him what study would be beneficial for this.

The elder Yid responded that there was a nice *sefer*<sup>l</sup> called Likkutei Amarim, and then produced a copy of the Tanya to show the Rebbe Rashab.

"Yes a good *sefer*<sup>l</sup> it is indeed," the Rebbe Rashab responded. **T**

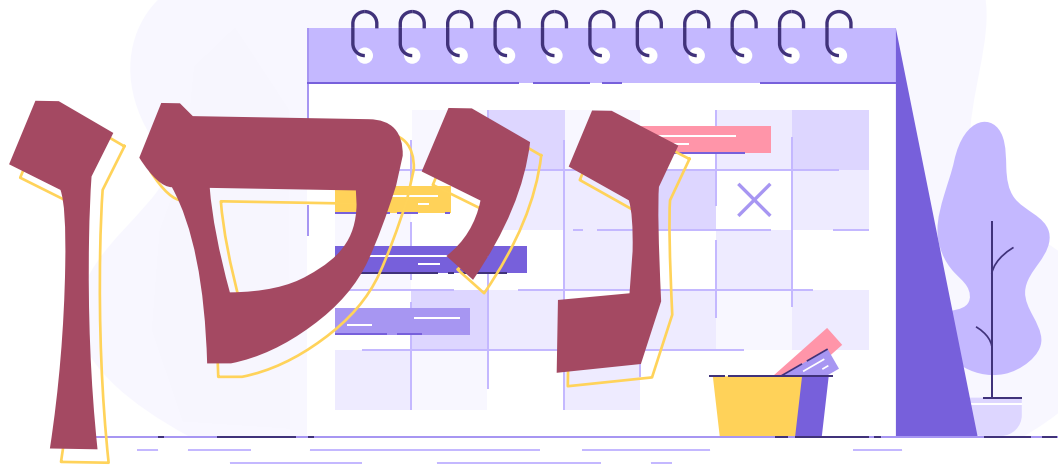
(*Sefer Hasichos* 5680-5687 pg. 22)

1. See *A Chassidisher Derher* Issue 84 (161), Reb Itche Goldin, for a full article about his life.

2. The Rebbe Rashab traveled there in the winter of 5672\* for his health.

3. An old Yiddish expression for "the best goods."

4. In the year 5663\*.



## **ROSH CHODESH NISSAN**

The month of Nissan is considered the “Rosh Hashanah” of months. We must utilize this auspicious time by announcing to the world, both with speech and action, that everything done until now in Torah and mitzvos should have a new beginning, a fresh boost of energy, in the spirit of “Nissan” i.e. *nissim* (miraculous) beyond all limits.<sup>1</sup>

Being that we are nearing the Yom-Tov of Pesach, all efforts should be extended in the preparations to Pesach, i.e. *maos chitin* given to the poor, including tzedakah for those that are poor in knowledge, by learning Torah with them etc.<sup>2</sup>

## **2 NISSAN - THE HISTALKUS OF THE REBBE RASHAB**

One of the Rebbe Rashab's main accomplishments was establishing Tomchei Temimim, the first yeshiva institution where *nigleh* and Chassidus are learned together in an structured way. The Rebbe asked Chassidim who learned in Tomchei Temimim, or sent children there, to spend the day together with their family and *mushpa'im* contemplating for a moment or two about the effect the yeshiva had, and continues to have, on them.<sup>3</sup>

## **11 NISSAN - THE REBBE'S BIRTHDAY**

A birthday is a day when a person's *mazal* shines. One should increase in Torah and mitzvos with joy, by making a farbrengen with other Yidden celebrating the joy of Torah and mitzvos, and to have joy in its simplest form—through food and drink.<sup>4</sup>

Chassidim should study the Rebbe's new *kapitel*, including with its explanation according to Chassidus, just as one should do on a personal birthday.<sup>5</sup>

## **13 NISSAN - THE TZEMACH TZEDEK'S HISTALKUS**

The Rebbe instructed to learn on this day a portion of the Tzemach Tzedek's Torah, both in *nigleh* and especially from Chassidus, beginning from his commentary on Likkutei Torah.

Tzedakah should be increased on this day.<sup>6</sup>

## **14 NISSAN - THE RAMBAM'S BIRTHDAY**

The time should be spent learning the Rambam's teachings, beginning with the daily *shiurim* of Rambam. And being that the Tzemach Tzedek's *histalkus* was the previous day, emphasis should be placed on

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.<sup>7</sup>

Giving tzedakah should be increased on this day.<sup>8</sup> 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.<sup>9</sup>

## 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.<sup>10</sup>

## 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.<sup>11</sup>

*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.<sup>12</sup>

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.<sup>13</sup>

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.<sup>14</sup>

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.<sup>15</sup>

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.<sup>16</sup>

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*.<sup>17</sup>

## 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*.<sup>18</sup>

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*.<sup>19</sup>

## 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.<sup>20</sup>

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.)<sup>21</sup>

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*.<sup>22</sup> The Rebbe warned however that one should drink only *rov kos* or smaller cups if needed, to avoid intoxication.<sup>23</sup>

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

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.<sup>25</sup>

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.<sup>26</sup>

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

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 שיחיו  
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:

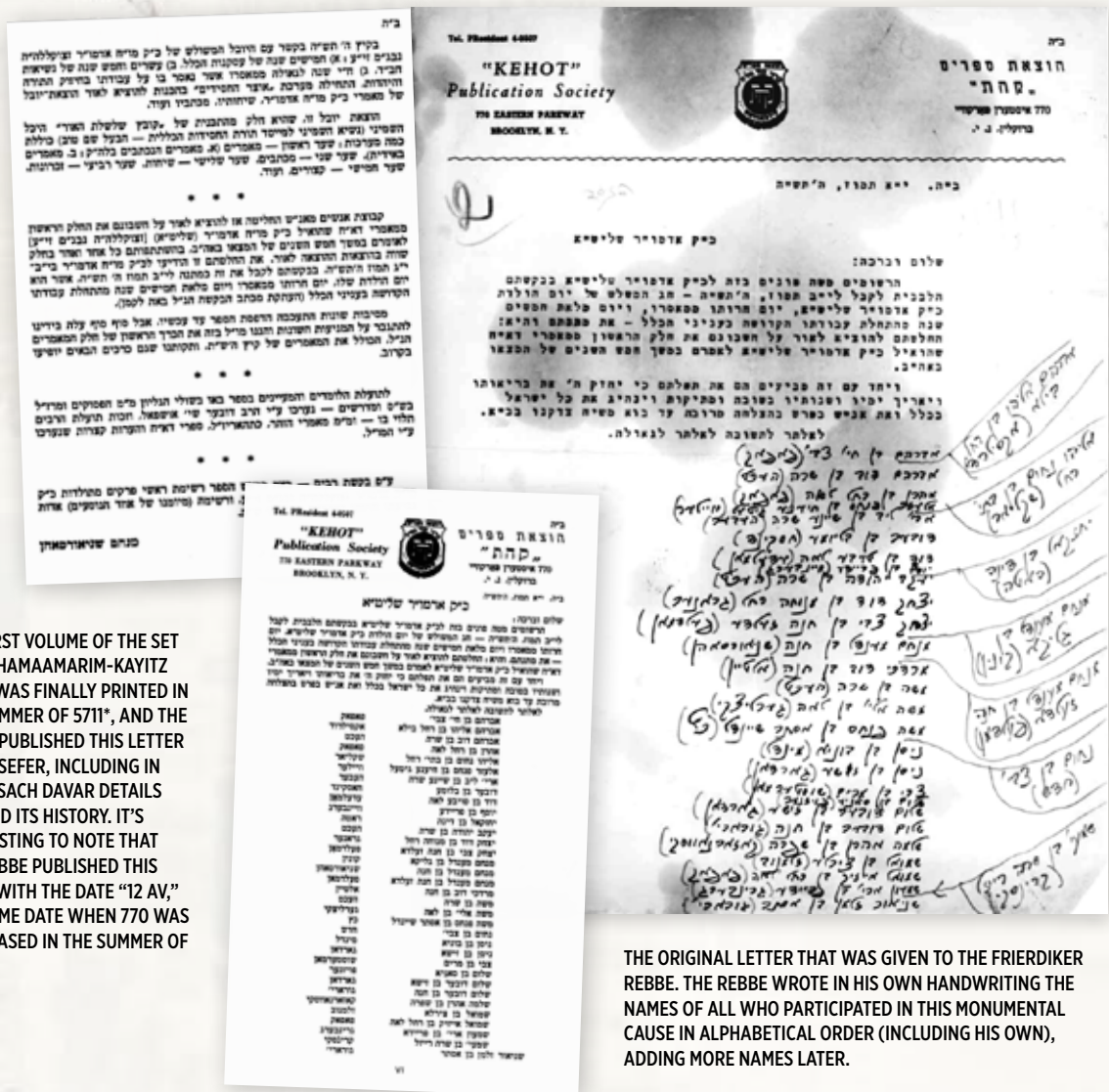
The undersigned hereby turn to the Rebbe with a heartfelt request to accept our gift in honor of Yud-Beis Tammuz 5705\*—the Rebbe's tripled-milestone: the Rebbe's birthday, the day of his release from prison, and the completion of 50 years since he began his holy communal activities.

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 FIRST VOLUME OF THE SET SEFER HAMAAMARIM-KAYITZ 5700\* WAS FINALLY PRINTED IN THE SUMMER OF 5711\*, AND THE REBBE PUBLISHED THIS LETTER IN THE PESACH DAVAR DETAILS AROUND ITS HISTORY. IT'S INTERESTING TO NOTE THAT THE REBBE PUBLISHED THIS SEFER WITH THE DATE "12 AV," THE SAME DATE WHEN 770 WAS PURCHASED IN THE SUMMER OF 5700\*.

THE ORIGINAL LETTER THAT WAS GIVEN TO THE FRIEDRIKER REBBE. THE REBBE WROTE IN HIS OWN HANDWRITING THE NAMES OF ALL WHO PARTICIPATED IN THIS MONUMENTAL CAUSE IN ALPHABETICAL ORDER (INCLUDING HIS OWN), ADDING MORE NAMES LATER.

אברהם בן חי' צבי (פאפאק)  
אברהם אליהו בן רחל בילא (אקסילרד)  
אברהם דוב בן שרה (העכט)  
אהרן בן רחל לאה (פאפאק)  
אלעזר פנחס בן חיענע גיטעל (וויילער)  
אליהו נחום בן בתי' רחל (שקליאר)  
ארי' ליב בן שיינע שרה (העבער)  
דובער בן בליומע (חסקינד)  
דוד בן טובע לאה (עדעלמאן)  
יוסף בן פריידע (ווינבערג)  
יחזקאל בן דינה (ראטה)  
יעקב יהודה בן שרה (העכט)

יצחק דוד בן מנוחה רחל (גראנער)  
יצחק צבי בן חנה זעלדע (פעלדמאן)  
מנחם מענדל בן גליקא (קונין)  
מנחם מענדל בן חנה (שניאורסאהן)  
מנחם מענדל בן חנה זעלדא (פעלדמאן)  
מרדכי דוב בן חנה (אלטיין)  
משה בן שרה (העכט)  
משה אלי' בן לאה (גערליצקי)  
משה פנחס בן אסתר שיינדל (כ"ץ)  
נחום בן צבי' (חדש)  
ניסן בן בוגיא (מינדל)  
ניסן בן זישע (גאראדאן)

צבי בן מרים (שוסטערמאן)  
שלום בן סאניע (פויזנער)  
שלום דובער בן זישע (גאראדאן)  
שלום דובער בן חנה (גורארי')  
שלמה אהרן בן שפרה (קאזארנאווסקי)  
שמואל בן צירלע (זלמנוב)  
שמואל אייזיק בן רחל לאה (פאפאק)  
שמעון ארי' בן פריידע (גרינבערג)  
שמעי' בן שרה רייזל (קרינסקי)  
שניאור זלמן בן אסתר (גורארי')

# 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)*



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



# 77 in the REBBE'S SICHOS

with  
RABBI LEIBEL ALTEIN

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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 LEBEL 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

dollars, for *maos chitim* in Australia. With that, the *yechidus* was over.

That afternoon, the Rebbe was *magiah* the *sicha*, and we were surprised to see that he added seven-eight packed lines with *mareh mekomos* and *ha'aros*, as if it was a *michtav klali*.

In one footnote the Rebbe explained why he gave 36 dollars, and in another he explained why he gave a whole and broken matzah. At our *tzeischem leshalom* that night, Reb Sholom Marosov was asked to read it publicly, directly from the *ksav yad kodesh*. With his immense Torah knowledge, he was able to immediately give context to the Rebbe's concise writing.

For example, the Rebbe began the *yechidus* by saying, "*Azoi vi m'iz shoin adurch di kol hahas'chalos kashos, bemeileh vet ir kenen oif'ton ka'heina vechaheina*—being that the difficult beginnings have already been overcome, you will be able to accomplish more and more." In the words "*kaheina vechaheina*," the Rebbe cited a Gemara in Sanhedrin, and Reb Sholom immediately told us what the Gemara was about — a story about the wives of Shlomo Hamelech and so on.

One footnote was very interesting:

Regarding the fact that the money was for *maos chitim*, the Rebbe wrote, "*Ayen Shulchan Aruch Admur Hazaken, siman tof chof tes, se'if vov*—see the Alter Rebbe's Shulchan Aruch, 429:6."

What does the Alter Rebbe say there?

The Alter Rebbe says that a person is obligated to give *maos chitim* to the poor of his own city. What about the obligation of new residents? New residents who live in the city for thirty days become obligated as well. However — the Alter Rebbe says in *se'if vov* — if you come with the intention of settling down, you become obligated immediately.

In other words, the Rebbe was

telling us that although the *shlichus* is for two years, it is not temporary. When you go on a *shlichus*, don't look at the calendar; be fully invested at every moment. And this wasn't just a *Chassidische maaseh* — the Rebbe actually ruled that we were obligated to give *maos chitim*.

## WHAT WAS THE SHLICHUS IN AUSTRALIA LIKE?

I'm sure you know that communications in those days were very different than today. A telephone call to America was almost unheard of; it was only done for emergencies. How did we get news from 770? We got letters from our friends. The *hanachos* weren't coming out regularly either; they would simply write a few lines about a *farbrengen's* topics. If there was a weekday *farbrengen*, they would send a tape; it would usually arrive several weeks later.

I remember the *farbrengen* of *Gimmel d'Selichos* that year, when the Rebbe cried tremendously during the *maamar*, "*Ani Ledodi*."

We received the tape on Erev Yom Kippur, right after *kapparos*, and immediately went into the shul to listen to it. The *shochet* — a warm, *balabatisher* Yid who had learned in *misnagdish*er yeshivos in Europe — heard that there was a tape of the Rebbe playing, so he came in to listen. Hearing the Rebbe's weeping, he was *ois-mentch*; it was an amazing

experience for him — he had never heard the Rebbe speak before.

That Yud Shevat was "*Yud Shevat Hagadol*," and we were stuck in Australia. We heard that there was tremendous excitement in 770, but meanwhile, we were on the other side of the world. Needless to say, it was quite disappointing.

Then we heard that a hookup had been arranged from Eretz Yisrael for the first time, and we decided that we had to do something similar. So, for Lag B'omer, we arranged the first hookup.

The second hookup was Yud-Beis Tammuz. In America, the *farbrengen* was Thursday night, which is Friday morning in Australia, and summer in America is winter in Australia, so it was an early Friday as well.

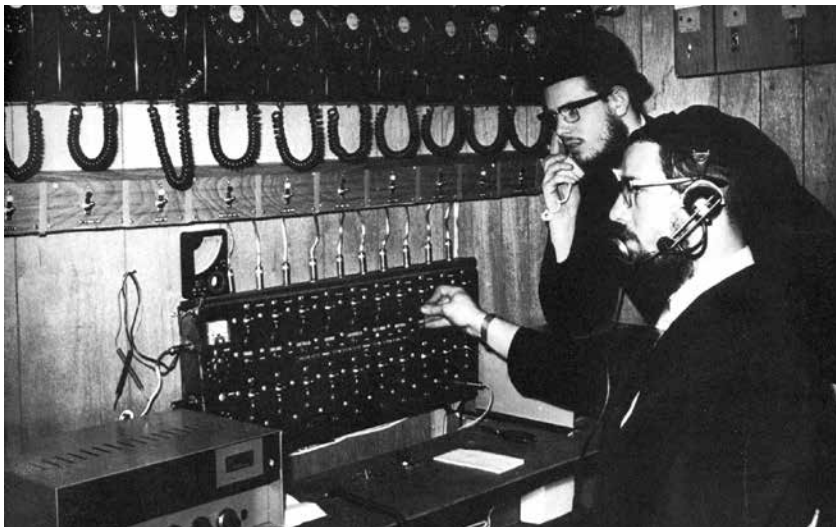
The cost was exorbitant, although I don't recall the exact sums; we collected money from *anash*, and I even wrote my sister to send me the one hundred dollars I had from my bar mitzvah.

The hookup began on Friday in the middle of the day and ended after four in the afternoon, close to *licht bentchen*.

It was quite a scene. The *balabatim* had already begun to arrive for Mincha when, at the end of the *farbrengen*, the Rebbe started *Ki Elokim* and — as it seemed to us — began to dance. Obviously, we went crazy as well; we were on a high.



REB LEIBEL ALTEIN (MIDDLE ROW, SECOND FROM RIGHT) DURING HIS YEARS OF SHLICHUS IN AUSTRALIA.



ONE OF THE EARLY HOOKUPS OF THE REBBE'S FARBRENGENS.

Reb Chaim Serebrianski brought in *mashke* and *farbaisin*, and the entire shul was on wheels — the *balabatim* were in shock; they had never seen anything like it.

There was another interesting story with a hookup later on.

It was Yud-Tes Kislev. We were all ready for the hookup, but when we called, the number wouldn't connect. There was an emergency number to call, but that didn't work either. We knew that the farbrengen had started, but to our frustration, we couldn't connect with 770.

Finally, after about an hour, we got the line. At that very moment, during the third *sicha*, the Rebbe started speaking about Australia!

To digress:

At that time, Chabad in Melbourne lost their building and they needed to buy a new one. They had received an offer to buy a very large lot, but it was prohibitively expensive; however the Rebbe told them to take it.

As we called in, we heard the Rebbe speaking about this very matter! The Rebbe said that they should have understood on their own that there is a need for *ufaratzta* instead of wasting precious dollars on telephone calls, but now that Hashem 'forced them' into the situation, as the Rebbe put

it, it should be with great *hatzlacha*.

## WHEN DID YOU GET INVOLVED IN LIKKUTEI SICHOS?

I became involved in Likkutei Sichos around 5733\* or 5734\*. After the Rebbe stopped being *magiah* the *sichos* in 5732\*, Reb Bentche Shemtov put together a new *vaad* to write the *sichos* — Reb Leibel Kaplan, Reb Leibel Schapiro and Reb Nachman Shapiro. They began preparing *sichos* in the beginning of 5733\*.

Around Pesach time, something happened and the Rebbe once again stopped giving out the *sichos*. At the same time, Reb Leibel Schapiro had an offer to become *rosh yeshiva* in Miami, and with the Rebbe's *bracha*, he took the post. When the *sichos* once again resumed, he continued working from Miami, but they needed someone local to get involved as well, to polish the versions during the various stages of *hagahos* — they weren't going to send the papers back and forth to Miami.

At some point, Reb Leibel got more involved in matters in Miami, and I took over his role. This continued for some time.

Then, when I got married, I didn't know what to do. It was in 5735\*, again a period when the Rebbe

had not been editing new *sichos*, so I thought that I should perhaps enter *kolel*. However, that was a bit complicated. Due to my involvement in the *sichos*, I was considered a "drop-out;" I hadn't been attending the *sedarim* of yeshiva. But to enter the *kolel*, you needed a note from the *hanhala* that you were a *shomer sedarim*. When I asked Rabbi Mentlik if I could go to *kolel*, he said, "I can't write that you are a *shomer sedarim*, but I can give you a note that I recommend that the *kolel* accept you."

During my *chasunah yechidus*, I asked the Rebbe whether I should join the *kolel*, but the Rebbe didn't give me a clear answer. At the time, I wasn't sure what to do, but I soon concluded that the Rebbe wasn't going to *instruct* me to be involved in the *sichos*. That was something that would need to come from me. With that in mind, I decided to remain involved in the *sichos*. And then, within a short time, the *sichos* resumed.

## WHAT EXACTLY DID PREPARING THE WEEKLY LIKUT ENTAIL?

The first stage was that we would simply read years and years of *sichos*. We would sit with a collection of *sichos* and read through page after page, making lists and arranging the *sichos* according to *parshios*. That way, on any given week, we were able to pull out the folder from that *parsha* and choose a *sicha*.

In my years, Reb Yoel was no longer very involved, but we would occasionally ask for his assistance. This was especially the case with the *sichos* on Likkutei Levi Yitzchok which included a lot of Zohar; he was very heavily involved in those.

Every weekly *likut* was submitted to the Rebbe twice. First, it was typed up on a typewriter in double lines, leaving each line with plenty of room for editing. After reviewing

it ourselves, it would be submitted to the Rebbe for editing. After we received those *hagahos*, we would go over them, prepare them for print, and then it went to a typesetter to be prepared on a long page called a galley, about 18 inches long.

After proofreading those galleys, we would submit it to the Rebbe for the second *hagaha*.

The Rebbe's comments were different, depending on whether it was the first or second version. In the first version, it was less exact and official. The Rebbe would often begin a line without finishing it, indicating that we were to do so. In the second version, when the *sicha* was pretty much ready, the Rebbe would write more concisely and much more exactly.

One very unique comment was for Parshas Noach 5738\* (vol. 15). The *sicha* is based on a Zohar about the revelation of *chochmah*, and the Rebbe wrote a whole *se'if* in his own handwriting about the danger of going to college. The entire page was filled with his handwriting. This was right after the Rebbe's heart attack on Shemini Atzeres, and he nevertheless wrote a very long *arichus*.

There were times that the second *hagaha* wasn't enough; sometimes we didn't understand what the Rebbe meant, and we corresponded back and forth with the Rebbe several times. This occurred especially when the Rebbe would add full pieces; we sometimes didn't quite grasp the Rebbe's intent, and we would need to ask again to make sure it was clear.

## WAS IT DIFFICULT WORK?

The work for Likkutei Sichos was always very tense. We consistently remembered that we were preparing something that would be printed in the Rebbe's name. This wouldn't be the Torah of Leibel Altein and Nachman Schapiro; this would have the Rebbe's name on the

front page, and we realized that it was a tremendous *achrayus*.

Nowadays, you have Otzar Hachchmah and a variety of tools to help you research Torah concepts. But in those days, forgive my language, we were just *ameratzim*. Preparing the Rebbe's *sichos*, therefore, meant that we simply needed to learn a voluminous amount of Torah.

You know, there are different ways to understand a *sicha*. When the Rebbe speaks, there are many who can follow along, but how many truly understand what the Rebbe is saying? Imagine, *lehavdil elef alfei havdalos*, if the greatest scientist would come and give a lecture on one of his deepest theories. You might be able to follow along, but only those who truly understand physics and chemistry will actually understand this particular scientist's "*chiddush*" in the matter. Someone without the proper background in the field won't have the tools to appreciate the full depth of his words.

When the Rebbe spoke about an *inyan* in Torah, the entire Torah was open in front of him, so to speak. You might be able to follow along, but do you understand the background? Do you understand the *chiddush*?

In order to be able to get an inkling of what the Rebbe was saying, one had to learn the entire *sugya* in its whole breadth and depth, and then try to see what the Rebbe was getting at. That was really the

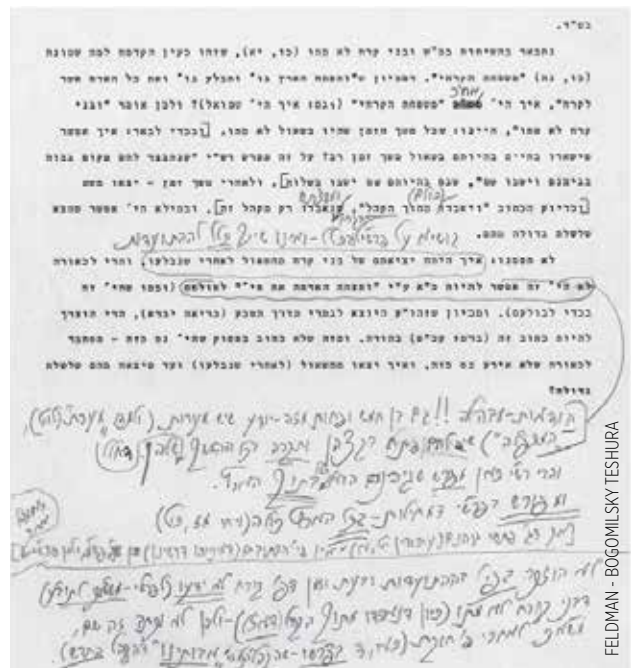
main work in preparing a *sicha*. Very often, we would write questions to the Rebbe on the topic before beginning to write at all, to ensure that we were going in the right direction.

There were plenty of occasions when the Rebbe wrote sharply about our mistakes and misunderstandings. People ask me how it affected us, but in truth, the constant pressure of producing new weekly *likutim* was so intense that we didn't have time to dwell on it. There was simply no time for such things.

The Rebbe worked on the *sichos* at all hours of night and day. There were many times when the Rebbe would come in the morning with a *likut* after editing it during the night at home.

I remember two occasions on Sukkos when the Rebbe was *magiah* a *maamar* — in 5736\* and 5738\* — and I remember that one of them came back to us on Chol Hamoed with coffee stains on it; the Rebbe had edited it while sitting in the sukkah.

On another occasion, on Shabbos Chazon 5735\*, the Rebbe delivered a *hadran* on Brachos and Moed Katan



THE REBBE RESPONDS TO A QUESTION FROM THE MANICHIM. THESE MANOS WERE THEN INCORPORATED INTO THE SICHA.

which is now printed in Likkutei Sichos vol. 14. In the process of the *hagahah*, we sent in a question, and to our surprise, the Rebbe answered it on the evening of Tisha B'av.

When Rabbi Groner gave us the answer, he told us an interesting story.

Before the *nesius*, he worked for the Rebbe as a technical helper in a variety of ways. The Rebbe oversaw Kehos, so Rabbi Groner would occasionally take things for the Rebbe to the Balshan printshop.

On one occasion, the Frierdiker Rebbe gave a *maamar* for publication but the *kitzurim* weren't there yet, so he couldn't print it.

Time was passing and it was getting very late, and finally the Rebbe gave it to him. He noticed that they were written in the Rebbe's handwriting — but it wasn't merely copied. It was clearly something that the Rebbe had written on his own; there were edits and additions and so on.

That was a discovery for him; he had always thought that the *kitzurim* were from the Frierdiker Rebbe, but clearly, they were actually authored by the Rebbe.

## WERE THERE OTHER PROJECTS THAT YOU WORKED ON?

Yes, there were several such projects. For example, when the Rebbe announced the *takanas Harambam*, he told us to create a *moreh shiur*.

Part of the work was simple — to

catalog every three chapters. But the Rebbe was heavily involved in the other elements, such as splitting the *hakdamah* and the *sefer hatefillos*, and it was those specifications that set the first *siyum* for Yud-Alef Nissan. The Rebbe also clarified that we should include the *pesukim* in the beginning of each *sefer* in the *moreh shiur*; every part of the Rembam's work was important and needed to be accounted for.

One of the most intense projects was the *mahadura kama* of Tanya.

In 5738\*, part of the Frierdiker Rebbe's library was released from its exile in Warsaw and brought to the Rebbe. On the night before Rosh Chodesh Kislev — when the Rebbe went home — the Rebbe left 770 for the first time to see the *bichlach* that had arrived at the library.

One of those *bichlach* was a Tanya in handwriting. However, it wasn't the same version as our printed Tanya; it seemed to be an earlier draft, and at some point, the Rebbe instructed Vaad L'Hafotzas Sichos to take this manuscript and publish a *mahadura kama*, a "first edition" of the Tanya.

Now, the Rebbe's library had additional old manuscripts that included Tanya, so it wasn't a simple job. It necessitated extensive editing work, comparing the various versions of the manuscripts and preparing them for print.

Our specialty wasn't printing



THE FIRST PRINTING OF THE MAFTEICHOS ON THE ALTER REBBE'S MAAMARIM.

*sefarim*. We were familiar with similar works that were done on Midrash, but we weren't exactly sure how to go about it. We asked the Rebbe and he gave us very precise guidance about the process.

We began working on it at the end of 5741\*, but it soon became overwhelming. It was quite a difficult job, and this was in addition to our responsibilities to produce the weekly *likut*.

The weekly *likut*, I should note, was a 24/7 job; even on Shabbos, when we couldn't write, we would be learning *sichos* for future use. But now, on top of everything else, we were working on the Tanya — and the Rebbe said that he wanted it completed for Yud-Tes Kislev. We literally moved

LEVI FREIDIN VIA JEM, 141547

REB LEIBEL ALTEIN WORKING ON A NEW "LIKKUT." WITH OTHER MEMBERS OF THE "VAAD": REB YOEL KAHN, REB NACHMAN SCHAPIRO, AND REB DOVID FELDMAN.

LEVI FREIDIN VIA JEM, 193285

into our office; we all left home and spent twenty-four hours a day in the office, working like madmen.

Every part of the work was unusually difficult. The manuscripts were difficult to decipher, the typesetting needed to be done in multiple fonts, and proofreading was quite complicated.

Then, we realized that if we would wait to finish the entire book before bringing it to a printer, it would never be ready in time. So Reb Zalman Chanin decided that he would print it in the printing presses of Vaad L'Hafotzas Sichos upstairs in 770. We didn't have the equipment to print a whole *sefer* at a time, so he decided to print pamphlet by pamphlet of thirty-two pages each and later bring it all to a binder to glue and bind together.

We asked the Rebbe's permission to do so, but we didn't receive an answer. We weren't sure how to proceed, but it seemed the only way to finish in time, so we decided to go ahead. Years later, we discovered that the Rebbe had indeed approved of the plan, but for whatever reason, the answer never made it to us at the time.

Erev Shabbos was 15 Kislev, and miraculously, we managed to have a *sefer* — bound and ready — brought into the Rebbe.

That Shabbos, the Rebbe came into the farbrengen holding the *sefer* and spoke extensively about it during the *sichos*.

At first, the Rebbe spoke about the very idea of printing it. What's the point of printing the early version of Tanya if we have the final version?

The Rebbe answered that a lot could be gleaned from seeing the Alter Rebbe's original words and seeing how he decided to write the final version. He proceeded to open the *sefer* and deliver an entire *sicha*, delving into the differences between the two versions.

But then, the Rebbe spoke about the fact that the *sefer* was released in time for Shabbos. He related that the Alter Rebbe had wanted the original Tanya to be ready in time for Yud-Tes Kislev, the *yahrzeit* of the Mezritcher Magid, but in the end it didn't make it in time. This new Tanya, the Rebbe said, served as a correction for the delayed printing in the Alter Rebbe's times. The Rebbe also noted that he didn't think we would actually make it in time.

The *sicha* is printed; you can open up Toras Menachem 5742\* and read the *sicha*, and see for yourself just how much *nachas* the Rebbe had from the fact that it was ready in time.

There was also another instance where the Rebbe gave us a short deadline: the publishing of the *mafteichos* of the Alter Rebbe's *maamarim*. The Rebbe said that he wanted the entire project done in a week's time.

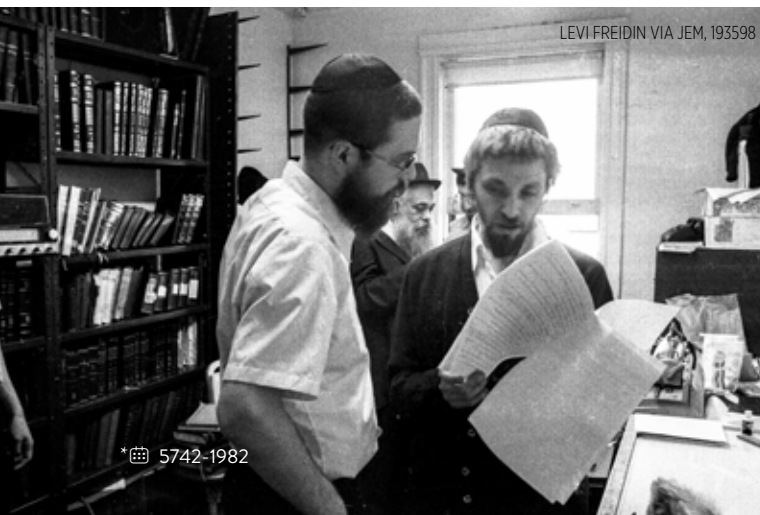
At the end of every single day, we were to submit a *duch* with that day's



A HANDWRITTEN VERSION OF THE ORIGINAL "MAHADURA KAMA," AND THE PRINTED VERSION FROM 5742\*.

progress. Each evening, we would give the Rebbe the galleys, and in the morning, we would receive it back with his additions and edits.

Essentially, the entire *mafteichos* was based on the Rebbe's work, because in the early years, the Rebbe had personally written the *mafteichos* on Likkutei Torah and



\* 5742-1982



LEVI FREIDIN VIA JEM, 1936/02

Torah Ohr — and that was the basis that we used for our *mafteichos*.

When we prepared the *hakdashos*, the Rebbe told us to write a *hakdasha* with the names and mother's names of all those who had worked on the *sefer*, and the Rebbe proceeded to add his own name in the middle. Obviously, we wanted to put it on top, but the Rebbe didn't allow it. His name was there for the simple reason that he had actually put many hours of physical work into preparing those *mafteichos*.

### DID YOU PREPARE *SICHOS* OR ALSO *MAAMARIM* FOR THE REBBE'S HAGAHAH?

There was one *maamar* that I prepared for *hagahah* — *Lecha Dodi* 5714\*, which came out in 5739\*. (I also prepared the *maamar* *Nosata Lyireiecha* 5736\* for *hagahah*.)

During the process of *hagahah*, the Rebbe made sure that all the Rabbeim were mentioned; I think the Tzemach Tzedek was missing from the original version, and the Rebbe added it in the *hagahah*.

It was a very special *maamar*, because from then on *chassanim* were able to review the Rebbe's *maamar* at their weddings. In earlier years, *chassanim* would deliver the Frierdiker Rebbe's *maamar* while inserting some of the Rebbe's *biurim*.

During that *tekufah* — Yud-Daled

Kislev 5739\* — there was also a special *koch* in *sefarim*, because the Rebbe said at the farbrengen that when the Frierdiker Rebbe had his fiftieth wedding anniversary, they (i.e., the Rebbe) would bring him a new *sefer* every single day of the *sheva brachos*. Hearing that, we realized that we needed to do the same, and we made sure to have a newly printed *sefer* for every single day.

### WERE THERE ANY OTHER PROJECTS YOU WERE INVOLVED IN? WE HEARD THAT YOU USED TO LEAD AN ENGLISH CHAZARAH AFTER THE REBBE'S FARBRENGENS.

Over the years, I became known as someone who does an English *chazarah* of the Rebbe's *sichos*. It started when a few of us would gather to review the *tochen* of the farbrengen. Slowly, the crowd began to grow, and it seemed to become an official gathering, but it was really just a couple of guys. For some reason, we did it in English, so it became popular for those who didn't speak Yiddish.

### HOW DID YOU MANAGE TO REMEMBER THE *SICHOS*?

I don't have a photographic memory; I won't remember your phone number. But I tried hard to understand the Rebbe's words,

and when I understood them, it became clear and easy to repeat. If I grasped what the Rebbe was saying, it was like a puzzle that made sense — and I was able to repeat it.

But most importantly, it's about your willpower. When we truly want to do something, we suddenly figure out how to do it. It's true that it is a challenge, but if you really want to, you can accomplish it.

Another project I was involved in was "Chassidus on the Telephone."

The project began when someone decided that Tanya classes should be made widely available. That is when Reb Yoel recorded his famous Tanya classes. Then, the Rebbe made a comment noting that the classes — which were Tanya *b'iyun* — weren't following the yearly Chitas cycle, so another line was opened with the daily Chitas. My part in the project was that I would share a *sicha* as a class on the program.

On one occasion, we were fortunate enough that the Rebbe spoke about it at a farbrengen; it was Bechukosai 5744\*, I believe.

When the project first began, the Rebbe wrote an interesting *maaneh*. "*Bechlalus, nachon hu*—in general, it is a positive thing," the Rebbe wrote. However, the Rebbe added, "*Tzarich l'hiyos mumche shezmano panui l'kach*—there needs to be an expert with the available time for it."

A number of people were involved; Reb Yosef Wineberg due to his Tanya classes, Reb Chaim Baruch Halberstam due to his technological expertise (he developed a whole system to connect the tape recorder to the telephone lines), as well as Rabbi Aharon Slonim (today of Binghamton), and Reb Nochum Sternberg. But unfortunately, the project didn't thrive as it could have — because, just as the Rebbe wrote, it needed a full-time expert, and that never materialized.

Later, when we opened



REB LEBEL ALTEIN RECEIVING MATZOS FROM THE REBBE.

Heichal Menachem, we took “Chassidus on the Telephone” under our wing, so to speak.

## IN CONCLUSION: THIS INTERVIEW WILL BE PUBLISHED IN TIME FOR YUD-ALEF NISSAN. WHAT IS YUD-ALEF NISSAN?

What is the question? We were *zoche* to have the Rebbe in the world!

The earliest Yud-Alef Nissan I remember celebrating was in 5726\*. Reb Yoel was our *mashpia* in Bedford and Dean, and he told us to come farbrengen in 770 in honor of the occasion. Reb Shmuel Levitin sat with us for a few minutes, and then Reb Yoel farbrenged late into the night.

In 5731\*, there was a surprise *maamar*. When the Rebbe returned from the Ohel, Rabbi Hodakov went into the Rebbe’s room and came out saying that there would be a surprise farbrengen. There was a wedding that night, which might explain why it was an early and brief event.

From the perspective of *hagahah*, there was a special event for Yud-Alef Nissan 5747\*. At the farbrengen, the Rebbe spoke a *sicha* about the eternal nature of the *nesi’im*, and he was *magiah* it for the Kfar Chabad Magazine and the Algemeiner Journal. The Rebbe then instructed us to include it in Likkutei Sichos, so we reworked it, the Rebbe was *magiah* it again, and it was included in the next volume.<sup>1</sup>

The Yud-Alef Nissan farbrengens had a unique style of their own. For example, the Rebbe often spoke about issues concerning the world at large. The Rebbe also often cited the *possuk*, “*V’ishru es’chem kol hagoyim*,” which is associated with Asher, the *nasi* of 11 Nissan, and that was often a big topic at the farbrengen.

One of my fondest memories of Yud-Alef Nissan is from 5732\*. That year, the *bochurim* wanted



REB LEIBEL (TOP ROW, FOURTH FROM LEFT) ATTENDS A CHAZARAH OF THE REBBE’S FARBRENGEN BY REB YOEL KAHN.

to give a *matana* to the Rebbe.

At the Rebbe’s fortieth wedding anniversary in 5728\*, he said that the *matanos* should be Torah and tzedakah, so for Yud-Alef Nissan 5732\*, the Rebbe’s seventieth birthday, we arranged both. First, we collected \$7,000 among the *bochurim*. Then, for the Torah gift, we came up with the idea to learn Likkutei Sichos for 70 minutes after *seider*, from 9:30 to 10:40 p.m. each night.

That was the first ‘*seider sichos*.’

After a while, as we were *koching* in *sichos*, we began to have questions and comments, so we began writing *haaros*, and then, someone wrote up a few of them on blue stencil — nowadays, a blue stencil sounds like it is from Mesushelach’s times, but that was basically the most unofficial form of printing at the time.

This *seider sichos* continued after Yud-Alef Nissan, and at some point in the summer, Reb Leibel Raskin came to 770 and noticed the ‘publication.’

“Why don’t you send this to me?” He asked. “It’s just a paper,” I responded, “it is *pnimi*, just for the *bochurim*.”

“And what am I,” he asked

angrily, “a *chutz*, an outsider?”

We decided to make a booklet. We went over the *haaros*, polished up the language, put together a nice looking *kuntres*, and named it “*Kovetz Haaros Hatmimim*.”

When we were ready to go to print, we gave the Rebbe a copy of the *shaar blatt* and the *pesach davar*, and noted that the printing would cost \$600.

To our surprise and delight, the Rebbe edited the *pesach davar*, and wrote that *mazkirus* would provide ten percent of the funding as they did for all the 71 *mosdos of shnas hashivim*.<sup>2</sup>

It was amazing. We imagined the concept of the 71 *mosdos* to mean large new Chabad Houses, but to the Rebbe, a booklet printed by the *bochurim* who had a *koch* in the Rebbe’s Torah was just as worthy as being counted among them.

Initially, we called it *Haaros Hatemimim*, and the Rebbe commented that we thereby excluded *anash*. That’s how the name became, *Haaros Hatemimim V’Anash*.

**Rabbi Altein, thank you! 🇮🇱**

1. *Sicha* for Nissan, vol. 32, p. 19.

2. See *Igros Kodesh* vol. 27, p. 498.



**QANTAS**

# CONQUERING DOWN UNDER

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**THE STORY OF THE  
FIRST GROUP OF  
TALMIDIM HASHLUCHIM  
TO AUSTRALIA<sup>1</sup>**



ע"נ  
מרת גאלדא מרים בת ר' חנניה ע"ה  
שיפרין  
נלב"ע י"א ניסן ה'תש"פ  
תנ"צ'בה'

נדפס ע"י בנה  
הרה"ת ר' אליהו זוזגתו מרת רבקה  
ומשפחתם שיחיו  
שיפרין

# FIRST ON THE CONTINENT

In 5709\* the Frierdiker Rebbe instructed nine Lubavitcher families displaced by Communism and World War II, to settle in Australia, joining the handful of *anash* families already living on the continent. Rabbi Yehoshua Schneur Zalman Serebryanski was one of these shluchim and with the instructions and *brachos* of the Frierdiker Rebbe he opened a small yeshiva school, first in the town of Shepparton, and later in Melbourne.

Over the years the school grew into an impressive *mosad* with many students from kindergarten through high school, but there was no formal yeshiva setting for *bochurim* seeking to learn Torah full time.

At the time, a university education was considered the most important thing in the Australian Jewish community and most of the yeshiva graduates would stop learning Torah full time by the age of 17. Very few went overseas to attend yeshiva in Eretz Yisroel or the United States.

Over the years there had been several attempts to establish a *yeshiva gedolah* or a *zal* in Australia, but nothing had materialized. In 5726\* Rabbi Serebryanski wrote a letter to the Rebbe describing the dire situation and suggested that a group of *talmidim* from 770 joining the *zal* in Australia would give it a tremendous boost and permanence. He concluded in his letter, "With regard to shluchim, although we are not audacious enough to ask for them outright, perhaps it can come as an *אתערותא דלעילא* i.e. from the Rebbe himself."

Several months later, during Kislev 5727\* Rabbi Chaim Gutnick was in *yechidus* by the Rebbe and asked for a *bracha* for his son Mordechai

who was graduating high school that year and planned to travel overseas to continue learning in yeshiva. The Rebbe instructed him to remain in Australia as one of the founding *talmidim* of the new *zal*.

Rabbi Gutnick complained about the difficulties of establishing the *zal* and mentioned that perhaps a group of five or six shluchim from 770 would be the ones to make it all happen. The Rebbe agreed to the idea and suggested he look for candidates from the yeshivos in Newark (later the yeshiva in Morristown) and Montreal, but not from 770. "They think the entire world stands on [them being at] the Shabbos Mevarchim farbrengen," the Rebbe said of the 770 *bochurim*.

## THE OTHER SIDE OF THE WORLD

"I was learning Chassidus in the upstairs *zal* of 770 on Thursday evening, 7 Adar I, when Reb Binyomin Klein approached me," recalls Rabbi Yosef Minkowitz. "He tapped me on my shoulder and said that Rabbi Hodakov would like to see me in his office after *seder*."

"This was extremely unusual to say the least. As *bochurim* we never dealt with Rabbi Hodakov. I became concerned but Rabbi Klein assured me that other *bochurim* were invited to the meeting as well."

At 9:30 p.m., eight *bochurim* squeezed into Rabbi Hodakov's tiny office at the far end of the hallway. He notified them that a new *yeshiva gedolah* was opening in Australia and a group of *talmidim* from 770 were being sent to help in establishing and developing it. He asked them if they were prepared to undertake this mission and clarified that participation was contingent on three conditions:

1. Their willingness to go happily without feeling forced.



REB ZALMAN SEREBRANSKY SOON AFTER ARRIVING IN AUSTRALIA.

2. They received their parents' permission. 3. A doctor's certification that they were fit for travel.

This information came to them as a complete shock since they knew nothing of Rabbi Gutnick's inquiries and *yechidus* with the Rebbe from earlier that year. Before the *bochurim* could fully digest it all, they asked if this idea was coming from the Rebbe, to which Rabbi Hodakov responded, "One of the conditions is that you should go willingly without feeling obligated to do so..." He refused to elaborate further but the *bochurim* understood this was a *shlichus* from the Rebbe.

In response to their inquiry as to when this trip would take place, he said, "From our perspective you can leave right away. Technically speaking it will take some time to organize the necessary passports, documents and flight arrangements." With that the meeting was over.

That night they heard from Reb Dovid Raskin that the *hanhala* had not submitted any lists to the Rebbe of possible candidates and clearly the ones chosen were

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handpicked by the Rebbe.

“I secured my parents’ permission to go,” says Rabbi Minkowitz. “The next morning I entered *Gan Eden Hatachton*, where Dr. Seligson davened for many hours and some people consulted with him about medical issues there as well. When he heard I needed confirmation that I was fit to travel he asked me if I ever had a severe illness and then looked into my eyes and said, ‘*Kenst foren*—you can travel.’ It was the fastest medical checkup of my life. I understand that the rest of the shluchim had a similar experience.”

Before Shabbos, four of the *bochurim* notified Rabbi Hodakov that they met the requirements and on Shabbos morning two more confirmed with him that they were ready. By that point it became clear that six *bochurim* would be in the group of shluchim: Avrohom Altein, Leibel Kaplan, Hirshel Lipsker, Shlomo Majesky, Hirshel Marozov and Yosef Minkowitz.

After davening Rabbi Hodakov notified the Rebbe that six *bochurim* were ready to travel, and the Rebbe said, “*Nu, vet zein a farbrengen*—there will be a farbrengen.”

This came as a surprise to everyone as it was extremely rare for the Rebbe

to announce a Shabbos farbrengen after returning to his room after davening; aside for the fact that it was an ordinary Shabbos with no apparent reason for a farbrengen.

## “THEY WILL BE MISSING NOTHING”

Much of the *sichos* at the farbrengen that Shabbos were dedicated to the new shluchim to Australia. The Rebbe referenced the well known story that when the Mittlerer Rebbe sent a group of Chassidim to Eretz Yisroel to establish the Chabad settlement in Chevron, the Chassidim hesitated and asked, “What will be with Chassidus?” If they relocate to Eretz Yisroel they will never again have the opportunity to hear Chassidus from the Rebbe! The Mittlerer Rebbe assured them that he would send them *bichlach* (manuscripts) of Chassidus so they would lack nothing.

“*There is something in this story that needs clarification. Even though the Chassidim would receive manuscripts of Chassidus they would still be unable to see the Rebbe, thus lacking the integral aspect of learning Torah directly from the Rebbe, as the possuk states והי*

*—your eyes will see your teacher. In far away Eretz Yisroel the Chassidim will lack that.*”

The Rebbe answered this question using the concept of *sefichim*. (Prior to this *sicha* the Rebbe said a *maamar*<sup>2</sup> based on ד”ה ועשית מזבח מקטר קטורת a *maamar* of the Tzemach Tzedek<sup>3</sup> which discusses the concept of *sefichim*.) *Sefichim* are plants that sprout long after they were planted but they are indistinguishable from plants that grow soon after they were planted. If *beis din* notices plants growing in a field during *shemita* there is no way to distinguish whether they are after-growths of the previous year’s planting or whether they were planted during *shemita* and they must rely on testimony to determine this.

“*So too regarding our question. Even though one may leave, and may no longer see what he has left behind, reminiscing and envisioning what he saw previously will affect him in the same way as if he was currently seeing it, like sefichim.*”

“*Therefore, even though the shluchim are leaving, they will not miss out on anything. Especially since they are leaving for a short while and will be back with us soon.*”

“*May they be successful in their shlichus, above the natural order, resulting in a public kiddush Hashem. They should succeed in learning both nigleh and Chassidus, and doing mitzvos behidur, all in good health. May they bring from there nitzutzos, neshamos, birurim and inyanim etc. And may they see the fruits of their labor.*”<sup>4</sup>

Following this *sicha* the Rebbe instructed the shluchim to say *lchaim*. The crowd burst into joyous singing of the *niggun Ufaratzta* and the Rebbe stood up and danced with tremendous joy.

In the following *sichos* there were extraordinary expressions about



THE FIRST LOCATION OF THE YESHIVA AT KALYMNA GROVE, IN S. KILDA, AUSTRALIA.

the necessity for every Chossid to rise to the occasion of fulfilling the shlichus of the Rebbeim.

The next Shabbos, *parshas Ki Sisa*, the Rebbe held another surprise farbrengen and said the shluchim need to be ראשונים לכל—first for all holy matters and should therefore lead everyone in saying *l'chaim* on a full cup. While the crowd sang a joyous *niggun* the Rebbe stood and danced very energetically for a while.

## “CONQUER THE COUNTRY!”

The date of departure was set for Monday, 24 Adar I. On Sunday 23 Adar I, Rabbi Hodakov notified the shluchim that they would be entering the Rebbe's room for a special *yechidus* that evening.



The *yechidus* lasted for close to 25 minutes and a detailed transcript of it was made possible because one of the *bochurim* held a hidden tape recorder during the *yechidus*.<sup>5</sup>

*“The main purpose of your going is to bring the light and fire of Chassidus there. Everything must start with an*

*אתערותא דלעילא—an ‘arousal from above’—before the אתערותא דלתתא—the ‘arousal from below.’ In order to make them into Chassidim of the Alter Rebbe and of the Frierdiker Rebbe, there must be an אתערותא דלעילא. This is why you are being sent. Talmidim*

## “THEY WILL BRING MOSHIACH!”

It is important to emphasize that this was the first time the Rebbe sent a group of American *bochurim* on a shlichus to such a distant country for such an extended period of time. For two years the shluchim did not speak to their parents on the phone because it was so expensive, but most significant to them was that they felt completely “disconnected” from what was happening in 770. This was before the live telephone hook-ups to the farbrengens, and it would take over a week for the *hanachos* of farbrengens to arrive.

In the weeks following their departure, the Rebbe spoke extensively at the farbrengens about them and the concept of shlichus. Following are several excerpts from the *sicha* of Shabbos Parshas Pekudei—Mevarchim Adar II.<sup>7</sup>

“...The *talmidim hashluchim* who traveled overseas—may they have tremendous success, above the natural order and beyond all limitations, for they have gone to spread Yiddishkeit and Chassidus, with joy and cheerful hearts.”

[The Rebbe continued with great emotion.]

“Unlike those who stay here, where they waste away and do nothing... If they were somewhere

else they would be involved in spreading Chassidus and Yiddishkeit, but here they do nothing.

“On the other hand, the shluchim fulfilled the verse “לך לך מארצך” in its most straightforward way, exactly as it is stated, with no compromises! There they have no newspaper and no juice, in contrast to the custom that has evolved amongst the *shpitz d'shpitz* (our elite) who sit in Brooklyn, read the newspaper and have a glass of juice every day...

“Very soon, Moshiach will arrive and the shluchim will be the first to greet him. They will drag along the others... He will demand, ‘Write a report of how many Chassidim you have made! How many Yidden have you influenced to learn *Chitas*? How many Yidden have you influenced to come and say Tehillim on Shabbos Mevarchim?’

“Those that went on the shlichus are all below the age of 20. They saw the Frierdiker Rebbe only in their infancy, too young to appreciate and understand. Yet even though they did not merit to be showered with great spiritual energy and influence, they set off joyfully and without compromises. Through them the mission of spreading the wellsprings of Chassidus will finally be completed. They will bring Moshiach!”

who saw the Frierdiker Rebbe, heard from him and learned Chassidus.”

The Rebbe gave detailed instructions how to accomplish their mission and the appropriate attitude they must have in doing so. Firstly, not to give off the impression that they are coming to educate them, rather to come as partners in establishing this new *mosad*, in order to inspire the *talmidim* there to become *neirois leha'ir* and thereby “conquer the entire Melbourne followed by the rest of Australia, transforming it into a chassidishe country.”

The primary task is to learn *nigleh* and Chassidus, and during free time to engage in *hafatzas hamaayanos* in cooperation with the local branch of Tzeirei Chabad. The Rebbe explained in great depth, based on a *chakirah* in *hilchos Shabbos*, that their involvement in *hafatza* will only enhance their learning, but concluded that their primary objective is to learn *nigleh* and Chassidus diligently.

The Rebbe concluded with tremendous *brachos* for their success and handed each one a copy of the *maamar* of the Tzemach Tzedek which was the basis of the *maamar* the Rebbe said at the farbrengen on Shabbos Parshas Tetzvach on the

topic of *sefichim*. Then the Rebbe gave them three bottles of *mashke* to take with them to Australia to hold three farbrengens: At the Gutnick-Feldman wedding taking place shortly after their arrival, at the *sheva brachos*; and on Purim.

Pointing to one of the bottles, the Rebbe said it was sent to him from the Chassidim in Russia—*mesiras nefesh Yidden*—hence they should do all of the abovementioned with *mesiras haratzon* (putting aside their own wills) and with *simcha*. The Rebbe also instructed them to write a *duch* every two weeks. He then thanked and blessed their parents for agreeing to the shlichus.

On Monday afternoon, the Rebbe davened Mincha at 2:15 p.m. (instead of the regular schedule of 3:15 p.m.) in order to daven together with the shluchim who needed to leave 770 earlier for their flight at 5:00 p.m. After Mincha they were told to enter *Gan Eden Hatachton* and the Rebbe gave them some final instructions.

“What we spoke about last night, regarding conquering Australia, should not be publicized since the *baalei batim* are not yet ‘keilim’ for this. Rabbi Simpson who is traveling with you<sup>6</sup> is one of the elder Chassidim and one of the

founding students of Tomchei Temimim. You will receive guidance from him (for a while) and seek his advice regarding a *mashpia* and *rosh yeshiva*.”

The Rebbe gave them a *bracha* for success and a good trip and handed a Tanya to each shliach.

Upon the Rebbe’s direct instructions, all of the *bochurim* in 770 and all the members of the *hanhala* accompanied the shluchim to the airport. The Rebbe walked out of 770 to escort the shluchim and stood in the pouring rain and watched until the last bus was out of sight.

## EVER SINCE MATAN TORAH!

The arrival of the shluchim made waves throughout Australia. The sight itself of young American *bochurim* proudly sporting beards and the traditional *chassidishe* garb made a tremendous impact and they immediately set about creating an atmosphere of 770 in the yeshiva. It was decided that they would keep the same schedule as the yeshiva in 770, but they felt that starting *seder nigleh* at 11:00 a.m. would seem strange to the *baalei batim*.<sup>8</sup> It was suggested that *seder Chassidus* start a half hour earlier—at 7:00 a.m.—so that *seder nigleh* could begin by 10:30 a.m. Rabbi Simpson agreed to the proposed change.

In addition to learning on their own, the shluchim also learned with the local *bochurim* and served as mentors and role models for the entire yeshiva. Each shliach developed a specific rapport with a different segment of the community. One was involved with the *baalei batim*, another mainly with the older teens, and others with the younger teens and children.

Throughout their two years in Australia, the shluchim received constant encouragement from



THE REBBE SEES OFF THE TALMIDIM HASHLUCHIM AS THEY LEAVE FOR THE AIRPORT, 26 ADAR I 5727\*.

the Rebbe in their shlichus by way of several special *kiruvim*.

Shortly before Pesach 5727\*, a little over a month after their arrival, they received a package of matzos together with a letter from *mazkirus*, notifying them that the matzos were sent by the Rebbe as a gift to each one of them. There were six full matzos and one broken one. Each shliach took one full matzah for the first *seder* and the broken matzah was divided between them for the second *seder*.

In a postscript of the letter, Rabbi Hodakov added that it was surprising that over a month after their arrival in Australia no *duch* from them had been received. It turns out that the shluchim had sent a *duch* after the first two weeks but apparently it had not yet arrived in 770. They sent a telegram to 770 with a message that they had sent a *duch* on time and sent a copy of the *duch* immediately.

To properly appreciate this next special *kiruv* the shluchim received from the Rebbe, the following

introduction is necessary:

Approximately every month the Rebbe would compose a “*michtav kloli-proti*” (general-personal letter). It was a generic letter that was personalized in response to many of the letters the Rebbe received from Chassidim around the world. Occasionally, before his signature, the Rebbe would include in his holy handwriting specific personalized messages in response to their inquiries and the like. In addition, letters to *bochurim* were often signed by a *mazkir* in the Rebbe’s name.

Every month an envelope from the Rebbe would arrive for the shluchim at the Melbourne yeshiva address containing six letters. Each individual shliach received the *michtav kloli-proti* for that month addressed to each one respectively. If the Rebbe added a message in his holy handwriting that was relevant to all of them, it was written in each individual letter and every letter was signed by the Rebbe himself.



A TELEGRAM SENT BY THE REBBE TO THE TALMIDIM HASHLUCHIM FOR PURIM 5727\*, TWO WEEKS AFTER THEIR ARRIVAL.

In addition, the Rebbe sent every edited *sicha*, *michtav kloli*, or other general letters to the shluchim directly. They arrived in large manila envelopes that were originally used for Lubavitch News Service but the return address was typed in a way to emphasize that the package was coming directly from the Rebbe.

“Often we would receive these packages at 10:30 a.m., right before *seder nigleh*,” recalls Rabbi Minkowitz. “However, we remembered vividly the Rebbe’s clear instructions to us in the *yechidus* before our departure that our main mission in Australia is to learn a lot of *nigleh* and Chassidus,

VENICHBESHA HAARETZ

## COLLECTING NESHAMOS

Rabbi Yosef Minkowitz: At the farbrengen of Shabbos Parshas Tetzaveh the Rebbe said that we will “collect *neshamos*” in Australia. Here is an example of this:

Hirshel Marozov and I traveled to Sydney for Sukkos and during Yom Tov we spoke in many shuls around the community. For many it was the first time they heard the Rebbe’s *sichos* and there was tremendous excitement.

In Australia there is a program similar to the Released Time program in New York State. Once a week, public school students are given one hour to study their religion. However, in contrast to New York where there is one dedicated hour for all students on Wednesday, in Australia it was staggered. Every school had a different hour during the week dedicated to religious studies, which made it more practical for the relevant organizations to hire teachers dedicated to this and reach many more children.

We decided to utilize the days of Chol Hamoed to reach thousands of Jewish students in Sydney

public schools. We visited dozens of schools during their religious hour, spoke to the children about the message of Sukkos, and over 1800 Jewish children made the *bracha* on the *arba minim* that year.

Years later I was walking on Kingston Avenue when a *chassidisher bochur* approached me and asked if I recognized him, which I did not. He then asked me if I was in Sydney for Sukkos 5729\* and when I confirmed that I was, he shared with me that he hailed from a family that was not yet *frum* in Sydney and studied in public school well into high school.

He continued, that on Sukkos he and his close friends were shocked to see young American men in beards and black hats walking into a huge public high school and teaching Yiddishkeit with true pride. It made such an impact on them that within the year they transferred to a Jewish high school and continued learning in the *yeshiva gedolah* in Melbourne, ultimately coming to 770. Today he is a venerable shliach in Australia.

and that nothing should interfere with that *seder*. Although we desperately wanted to open those envelopes as soon as we received them, we waited until after *seder* to do so.”

The importance of the shluchim keeping the *seder* was emphasized by the Rebbe in practical terms as well. Reb Abba Pliskin moved to New York from Australia approximately the same time that the shluchim arrived. Rabbi Serebryanski was looking for someone to take over a weekly *shiur* with the *anash baalei batim* that Reb Abba used to teach, and wrote to the Rebbe of his plan to set up a rotation of new shluchim to fill the position each week. The Rebbe responded:

יכול לבקש תל' הישיבה שי' בכלל, אבל  
לא מאותם הששה שנסעו מכאן בתור שלוחים  
ובשליחות מיוחדת (ולפלא הספק) לבד באם  
יהי מחוץ לזמני הסדר שלהם לגמרי.

*You may ask the other students in the yeshiva, but not from those six who traveled from here as shluchim with a unique shlichus (It is surprising that there is even a doubt [about this]) unless it will not interfere with the time of their seder at all.*

During the summer, the Rebbe instructed the shluchim to visit other cities, towns and countries in the region—similar to the summer Merkos Shlichus program that happened in the US each year—but instructed that only one pair of *bochurim* (a shliach and a local *bochur*) should travel at a time so as not to disrupt the ongoing *seder* of yeshiva.

Back home, on different occasions the Rebbe continued to speak glowingly of the shluchim in Australia. Shortly after their departure the Rebbe requested a group photo and individual photos of the shluchim. When Rabbi Chaim Gutnick was in *yechidus* he noticed the photos on the Rebbe's desk.

During a *farbrengen*, Reb Yankel Lipsker approached the Rebbe and said *l'chaim* in honor “of my son



THE FIRST GROUP OF TALMIDIM HASHLUCHIM IN THE YESHIVA.

Hirshel” who was one of the shluchim. The Rebbe responded, “Why are you calling him Hirshel? You need to refer to him as Reb Tzvi Hirsh. The fact is שלוחו של אדם כמוהו...”

Reb Aharon Shidlu of Melbourne was in *yechidus* and the Rebbe explained to him that the Australian Jewish community was not yet

advanced due to the lack of yeshivos on the continent. “I therefore sent the *shluchim*—who are not from the weaker talmidim; they are the scholars, from very good families—to show a living example to the community of how yeshiva students ought to be and to inspire Australian Jewry to send their young men to the yeshiva gedolah.”

In the month of Sivan, when Reb Naftoli Hertz Minkowitz was in *yechidus* for his birthday, the Rebbe asked him if his son Yosef writes to them from Australia. He responded that from the letters he sends home he is clearly satisfied and also excelling in his learning, but he misses the environment of 770. The Rebbe responded, “The type of work the *bochurim* are doing now in Australia has not been accomplished since Moshe Rabbeinu was on Har Sinai! Please don’t write this to him so that it does not make them arrogant.”

“Indeed I never heard this directly from my father,” says Rabbi Minkowitz. “I only heard this from my older brother Leima a number of years later.”

In a similar fashion, one of the shluchim’s parents reported to the Rebbe some of the news he heard from Rabbi Yitzchok Dovid Groner about them, and the Rebbe responded, “They have accomplished much, and transformed people who were unaware of their Yiddishkeit into proud Yidden. They are doing the same thing Hashem did at Har Sinai, but they have much more to accomplish.”

For the duration of their two-year mission in Australia, the Rebbe did not allow the shluchim to leave their post even for one day.

## “THEY ARE MY BNEI BAYIS”

Several days before Pesach 5729\* the shluchim returned to 770 after being replaced by another group of *bochurim*. Each year on Erev Pesach after Mincha, the Rebbe would distribute shemurah matzah at the doorway of his room. Typically everyone received several broken pieces of matzah to use at their seder. Only a select few distinguished Chassidim received a full matzah.



THE DINING ROOM IN THE FRIERDIKER REBBE'S APARTMENT WHERE THE SEDARIM ON PESACH WERE HELD.

When Avrohom Altein approached, the Rebbe asked, “Where are the others?” The message passed through the line like a thunderbolt—“Shluchim to Australia”—and immediately the rest of the shluchim made their way to the front of the line and the Rebbe handed each one of them a full matzah!

That night when many Chassidim and *bochurim* stood watching the Rebbe’s *seder* in the Frierdiker Rebbe’s apartment, Leibel Kaplan was standing several feet to the Rebbe’s right. When it came time for *tzafun*, the Rebbe asked Leibel if he already ate the *afikoman* to which he answered in the affirmative.

On the second night of Pesach the shluchim made their way to the Rebbe’s *seder* before eating their own *afikoman* but upon arrival they discovered that the doors were closed. Due to the tremendous crowding that had occurred the night before, no one was allowed to participate other than the *kvutza bochurim* that were returning to Eretz Yisroel after Pesach.

The shluchim asked one of the *kvutza bochurim* to ask Rashag to ask the Rebbe for permission for the shluchim to Australia to enter the room, and the Rebbe responded,

“Of course. What is the question?”

Once again, when it was time for *tzafun* the Rebbe asked Leibel Kaplan whether he already had *afikoman*. When he confirmed that he did not yet have the *Afikoman*, the Rebbe called over the rest of the shluchim that were present and handed each one a piece of his own *afikoman*. The Rebbe then instructed that chairs be provided for them at the end of the table, along with wine for the rest of the *arba kosos*, and *haggados*. There was a lot of crowding around the table and the Rebbe looked over several times to where the shluchim were sitting to ensure all was in order.

The next day, during *seudas Yom Tov*, Rashag asked the Rebbe why he shared his *afikoman* with the shluchim. The Rebbe said that the Alter Rebbe writes in the *haggadah* regarding the *afikoman*—יחלקו לכל בני ביתו—it should be distributed to the entire family. The Rebbe continued:<sup>9</sup>  
 “דאס זיינען מיינע בני בית. זיי האבן זיך צוויי יאר אויסגעמאטערט.”

“They are the members of my family. They worked very hard for two years.”

On 27 Nissan, Rabbi Groner notified the shluchim that since they had not been in *yechidus* for two years, the Rebbe wanted them to

have *yechidus* that afternoon. They assumed the Rebbe wanted them to enter separately but when the first shliach entered, the Rebbe inquired about the rest and asked that they all enter together. After each one handed the Rebbe their personal *tzetel*, the Rebbe spoke to them as a group.<sup>10</sup>

“Your being here is for a common purpose, not an individual one. The notes will be read at the Ohel, including all that was written in them regarding all your physical and spiritual needs.

“It is not customary to give a *yasher koach* for a mitzvah, especially for such a great mitzvah, but your accomplishments have given me *nachas ruach*.”

The Rebbe blessed them that their efforts impact their own personal *avodas Hashem*, and instructed them to remain in touch with the community and *talmidim* back in Australia, especially with the second group of shluchim who replaced them, to guide them based on their experience. Since for two years they were focused on working with others, they should dedicate their time exclusively to learning in yeshiva until Elul. Those who felt it was time to get involved in *shidduchim* should not be distracted by this, instead they should notify their parents to handle these arrangements.

## SHLICHUS NEVER ENDS

The initial shlichus to Australia never ended. The Rebbe emphasized in several ways throughout the years that each successive group of shluchim was continuing the shlichus started in 5727\*.

The second group of shluchim to Australia merited to have a *yechidus* on Rosh Chodesh Nissan 5729\* and the Rebbe started by saying,

“You are traveling there in connection with the previous *shluchim*. Therefore the *כל התחלות קשות* (*all beginnings are difficult*) has already passed and it will be easier for you.”<sup>11</sup>

When the third group of Shluchim prepared to travel in Iyar 5731\*, the Rebbe instructed that the previous two groups should enter *yechidus* together with the new group on 11 Iyar 5731\*. Since they were traveling during *sefiras haomer*, their itinerary included stopovers in Europe and in Eretz Yisroel.<sup>12</sup> The Rebbe gave them detailed instructions regarding their trip and added that since it is customary to insert notes for blessing at the *Kosel*, they should include the names of the previous shluchim, since the shlichus is a continuation of theirs.<sup>13</sup>

On 28 Nissan 5733\*, the fourth group of shluchim together with their immediate predecessors entered *yechidus*. The new group stood to the Rebbe's right and the older group stood to the Rebbe's left. The Rebbe asked Rabbi Hodakov, “Where are the previous shluchim?” He pointed to the group to the left. The Rebbe asked again and clarified his intention was the earlier groups as well.

Rabbi Hodakov asked whether he should invite them in on such short notice and the Rebbe said, “If it will not take a long time.” Rabbi Hodakov left and the shluchim stood before the Rebbe waiting with bated breath while the Rebbe sat silently.

After a few of the previous shluchim entered, the Rebbe started the *yechidus* by saying a *maamar* מחרירי אדם מחרירי.<sup>14</sup>

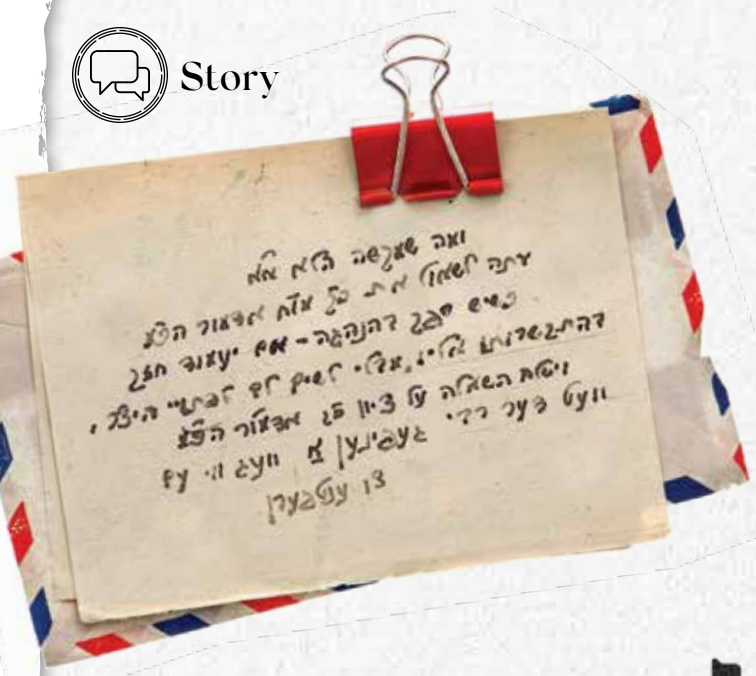
When subsequent new groups of *talmidim hashluchim* to Australia merited to have a *yechidus*, the previous shluchim were welcome to join them in *yechidus*.

## TRANSFORM THE FAR-OFF ISLAND INTO A CAPITAL CITY

On Purim 5727\*, less than a month after the first group of *talmidim hashluchim* embarked on their historic shlichus to Australia, the Rebbe described the mission statement of every shlichus in these terms:<sup>15</sup>

“When Hashem sends a shliach to a far-off island, he goes with the power of the one who sent him, to transform that far-off island into a ‘capital city’ of its own. Just like in the capital everyone clearly knows who is in charge, so too the shliach ensures that this island is a place where everyone knows that *ein oid milvado!* **T**”

1. The information for this article was culled from the *sefarim* Iyey Hamelech (5752), Venichbesha HaAretz (5768; Rabbis Mendel Dubov and Shmuel Schuchat) and Links (5777; Rabbis Shlomo Chaim Kesselman, Yossi Lipskier and Shlomo Naparstek) and the Zichronos WhatsApp Series of Rabbi Yosef Minkowitz.
2. Toras Menachem vol 49 page 105.
3. ד"ה להבין כי גנתא לא עאל בה ההוא גנא. ביאורי הזהר צמח צדק ח"ב ע' תתיח.
4. Toras Menachem vol. 49 page 111.
5. Ibid. page 137.
6. The venerable Chossid Reb Elya Simpson was traveling to Melbourne to attend the wedding of his grandson Rabbi Pinchas Feldman.
7. Ibid. page 157.
8. As mentioned above the Rebbe had indicated prior to their departure that they should take into account the sensibilities of the *baalei batim* to a certain extent.
9. Toras Menachem vol. 56 page 85.
10. Ibid. page 174.
11. Ibid. page 25.
12. See Derher “Crossing the Dateline,” Sivan 5781.
13. Toras Menachem vol. 64 page 156.
14. Toras Menachem vol. 72 page 159.
15. Toras Menachem vol. 49 page 221.



# דער רבי וועט געפינען א וועג...

לזכות החייל בצבאות ה'  
מנחם מענדל שיחי'  
לרגל יום הולדתו ד' ניסן

נדפס ע"י הוריו  
הרה"ת ר' חיים אפרים וזוגתו מרת ח'  
מושקא ומשפחתם שיחי'  
גאלדשטיין

## I Never Felt So Small

AS TOLD BY RABBI SHMULI NACHLAS (TORONTO, ON)

For over 20 years my wife and I have been privileged to be on shlichus in Toronto, serving Jewish youth in various capacities. In 5768\* we established the Jewish Youth Network (JYN) as an independent *mosad* dedicated exclusively to *peulos* with Jewish high school students in Ontario. We rented a storefront for office space and a lounge to host classes, events and other programs for high school teenagers.

Since our shlichus is defined by a particular demographic - the youth, and not a specific neighborhood, fundraising proved to be a very big challenge for us. For the first four years, a generous benefactor provided funding for our rent, which was tremendously helpful, but when that phased out we found ourselves in a vicious cycle of debt just to keep the *mosad* afloat. We mortgaged our home and maxed out our credit cards. By the summer of 5774 we had no money in the bank and no lines of credit to pull from. Purchasing groceries for Shabbos was becoming impossible - all while the *peulos* continued unabated.

Every year, I am *makpid* to come to the Rebbe at the Ohel before Rosh Hashanah or during Aseres Yemei Teshuva. As Rosh Hashanah 5775 drew near, I was simply unable to put another \$300-\$400 on the credit card, but I knew I must come to the Ohel. The situation of our shlichus was untenable and we needed the Rebbe's guidance and *bracha*.

One day in Tishrei, I spoke with my friend Rabbi Yisroel Wilhelm, shliach in Boulder, Colorado and described to him how desperate our situation really was. He shared with me that he was in a similar situation earlier that year. He also shared that years back, working as a *bochur* in a shliach's day camp, he noted that the shlucha was very concerned about the extremely low camp registration so she wrote a letter to the Rebbe plainly describing how bad things were and simply asked for help. Everything turned around very quickly after that.

Recalling that incident, Yisroel followed the same protocol during his own crisis: he went to the Ohel,



described the dire situation in detail, begged the Rebbe for help and things miraculously started working out.

This was exactly what I needed to hear. I promptly called a friend of mine who was a travel agent to find me a flight to New York with mileage points for that night, to return early the next morning. He booked the ticket and by that afternoon I was at the Ohel. This was Tuesday, Vov Tishrei.

Usually I write to the Rebbe in Yiddish, but for the purpose of clarity and to properly express myself, this time I chose to write my letter in English. I wrote everything, exactly as it was. I concluded that I was ready to work hard, but I needed to have some breathing room financially for the shlichus to work out.

As scheduled, I returned home the next morning, on Wednesday, Zayin Tishrei and quickly threw myself into Yom Kippur preparations. I remember davening that Yom Kippur, wondering what was in store for our shlichus in the coming year.

On Monday, I went to the JYN office and as I opened the mail I noticed an envelope from an address I did not recognize. Inside, there was a letter from an unfamiliar law office notifying me that JYN was the beneficiary of an estate of someone whom I had never heard of before.

Enclosed was a check for \$50,000 and the letter was dated September 30, 2014 - the very same day I was at the Ohel! The envelope was postmarked Wednesday, October 1, the day I left the Ohel to return back home.

My hands started shaking as I held the check from the mysterious donor. I was in complete shock and awe that such a miracle could happen to me! I never felt so small in my life.

Although it sounds like a large sum, and perhaps

to some it is a small sum, this miracle money was just enough to serve as the cushion we needed. It allowed us to pay off some debt and to take a deep breath and move forward with a sense of calm and reassurance.

From that day forward, everything changed. Looking back, that bracha was a turning point in our shlichus. Our shlichus started growing by leaps and bounds and today we have multiple locations, a kosher food truck and most recently, new shulchims who have joined our shlichus. We are currently well underway in constructing a multi-million dollar building to serve as a Youth Center.

On Purim 5775\* we had a farbrengen in our home and I shared the story with family, friends and alumni that were there. I was reminded of the Rebbe's *sicha* from Yud Shvat 5714\* where the Rebbe explains that the Rebbeim chose to remain outside of Eretz Yisroel after their *histalkus* because the knowledge that one can come to the Rebbe at any time is, in and of itself, extremely helpful in *avodas Hashem* and *milchemes hayetzer*.

I resolved to come to the Ohel at least once every three months. *Baruch Hashem*, I have been able to keep this *hachlata* and clearly see that being connected and having open lines of communication with the Rebbe allows for overflowing *brachos* to penetrate every detail of life. **1**

## YOUR STORY

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



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יה"ר שיגדל לתורה לחופה  
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לנח"ר כ"ק אדמו"ר והוריו  
הי"ו

**פרסום ראשון!**

# KOS SHEL BRACHA

MOTZEI ACHARON SHEL PESACH 5727\*

In honor of the Yom Tov of Pesach this month, we are pleased to share these never-before seen photos from *kos shel bracha* on Motzei Acharon Shel Pesach, 5727\*.

After the farbrengen of Acharon Shel Pesach 5727\*, as usual on Motzei Yomim Tovim, the Rebbe led *birchas hamazon*, davened Maariv and made *havdalah* followed by a distribution of *kos shel bracha*.





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An individual approached the Rebbe requesting a *bracha* for a *refuah shleimah*. The Rebbe responded that he should go to Reb Moshe Dubinsky who was given the leftover matzah from the farbrengen, to receive a piece to feed the individual who was sick.



Rabbi Mordechai Mentlik, *rosh yeshiva* of 770, the *sar hamashkim*, fills the Rebbe's *becher*.

# 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.

## Chabad Mosdos

*Dear Editors,*

In connection with the article “Beis Rivkah: School with a Mission” — marking 80 years to the establishment of the Beis Rivkah schools by the Frierdiker Rebbe and the Rebbe — I wanted to note some important points about the school:

An important point that deserves attention is how the Rebbe instructed Lubavitcher Chassidim to send their children specifically to Lubavitcher schools, even if this came with extra hardship and if other schools seemed much more appealing.

In many letters in Igros Kodesh the Rebbe writes very strongly about this to people in a variety of circumstances. One example (Igros Kodesh vol. 23 pg. 189):

“According to what we heard numerous times from my father-in-law, the Rebbe, *nesi Yisroel*, it is obvious that the *chinuch* of the boys and girls of *anash* must be in Chabad *mosdos chinuch* at every age.

“Yes, I have heard of numerous members of *anash* that behave otherwise; and worse — they enclothe it in a cloak of *yiras Shamayim*. I feel sorry for them and even more so for their children, because ‘why did the young sheep sin.’

“It should be Hashem’s will that

also those who straggle behind should be inspired from on High.”

The following is an example of a story where the Rebbe influenced parents to send their daughter specifically to Beis Rivkah (Embrace Magazine, Issue 4, pg. 57):

Mrs. Sima Zalmanov of Tsfas, daughter of Rabbi Mordechai and Rochel Altein, grew up in the Bronx where there was no local Beis Rivkah school. When she reached tenth grade her parents planned to send her to a frum girls school in Washington Heights. Her mother did not want her to go to Beis Rivkah because it was a very long commute from the Bronx and there was no official dorm at that time.

During a *yechidus*, Mrs. Altein asked the Rebbe if her daughter should switch to the school in Washington Heights. She explained that the school will provide the core values of *derech eretz*, *tznius*, and *yiras Shamayim*; and that she will take responsibility for her daughter’s *chassidishe* education.

The Rebbe responded that while the girl may truly gain those values there, the Frierdiker Rebbe *koched* in sending children to a Chabad *mosad* and that she should go to Beis Rivkah.

**Mordechai Lipschitz**  
BROOKLYN, NY

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## Re: Gemilath Chesed Fund

*Dear Editors,*

Thanks for the monthly magazines.

In the Adar I magazine, there was a letter from Reb Pesach Bernstein about the check the Rebbe gave out for his Gemilas Chesed Fund. He writes that the Rebbe wrote the check to “Gemilas Chesed” instead of the original name which he had suggested.

For accuracy purpose, when looking at the picture of the check published alongside the letter, I noticed that it read “Gemilath Chesed” not “Gemilas.”

Keep up the tremendous work you are doing!

**Berel Levertov**

SANTA FE, NEW MEXICO

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## Eishes Chayil

*Dear Editors,*

In regards to the early years of the establishment of Beis Rivkah and the

Rebbe's involvement in the school it would be worthy to mention the following description of a Shabbos farbrengen of the Rebbe before the *nesius* (Mekadesh Yisroel, pg. 35):

On Shabbos Parshas Chukas 5707\*, there was an *ufruf* farbrengen for Chaim Meir Friedland, during which the Rebbe spoke and inspired the crowd about the importance of *chinuch* for girls. The Rebbe stressed the imperative that the girls grow up to be the “*eishes chayil*” as expected in Torah, and that they should not just follow the world (“נאכטאנצן די וועלט”).

The Rebbe made mention that the girls should not behave as customary in America, where they are taught “to curtsy before the queen.” Girls have no need to learn how to dance but rather they must gain Torah knowledge and behave in a *tznius'dike* manner.

**Zelig Bass**

MONTREAL, QC



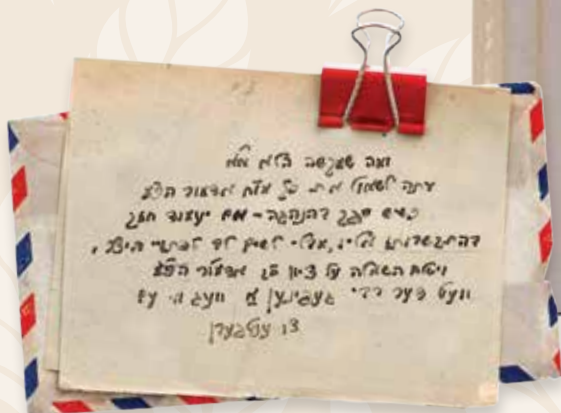
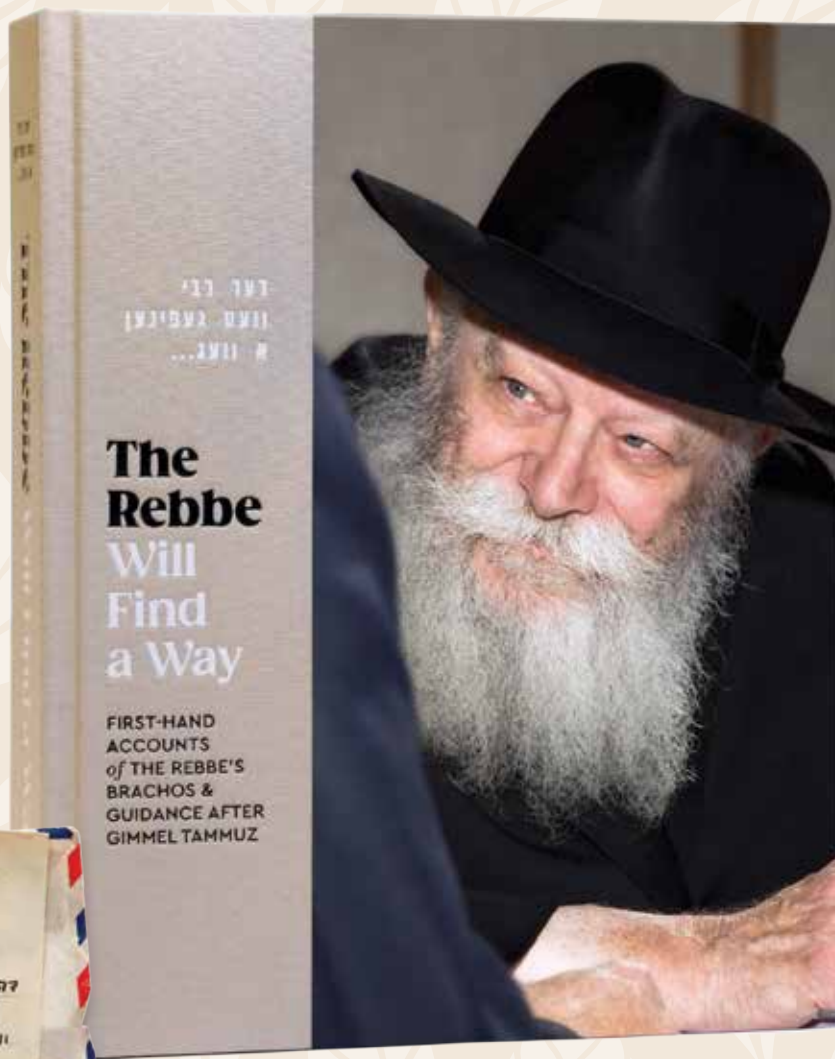
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"...send the question to the resting place of my father-in-law, the Rebbe haka"m, *vet der Rebbe gefinen a veg vi em tzu entferin*, [the Rebbe will find a way to answer you]."

—Igros Kodesh vol. 3 pg. 266

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