

# Derher

A Chassidisher

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הקמת  
העם

א חסידישער דערהער

Joy  
ענווה!

## Nothing Is Impossible

AN INTERVIEW WITH  
RABBI NISSEN MANGEL

## Children On The Front

THE REBBE'S CARE FOR  
THE YOUNG SHLUCHIM



CHESHVAN 5783  
ISSUE 124 (201)  
NOVEMBER 2022

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This magazine  
has been made possible

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

## NO ONE IS EXEMPT

*In response to your letter from the end of Nissan, where you enumerate reasons and explanations for why you find yourself in a different field of work, and your presence is lacking in all of Chabad's activities, at least partially.*

*Even if all your explanations are one hundred percent justified, what benefit will come from this for Chabad activities? How will this make you a "guardian of our own vineyard"? I have already written to several members of anash that the main focus of our efforts in this day and age must be to follow the Tzemach Tzedek's interpretation of Chazal's statement: "אנן פעלי דיממא אנן"—We are day laborers!" i.e. workers who bring light. The way to truly bring light is by shining the luminary of Torah—the teachings and the ways of Chassidus; not by sitting on someone else's wagon, all the while excusing away why one*



*sits over there and not here. Nothing will be gained from such conduct.*

*Moreover, it is clear to me that it is absolutely impossible to entertain that a member of anash cannot find what to do in the realm of Chabad activities. Our holy Rabbeim demand this from every single Chossid ("מכל אור"א אין נקי") and no one is exempt.<sup>1</sup>*

The season of the Kinus Hashluchim reminds us yet again of our responsibility as Chassidim of the Rebbe to expend all of our effort in spreading the light of Chassidus in our surroundings. In the Rebbe's words in the letter above, "No one is exempt."

As the Rebbe clearly mandated in his address to the Kinus Hashluchim of 5752:

"Our generation is unique in the fact that the [Friediker] Rebbe, my father-in-law, appointed every

Yid of this generation to be his shliach to spread Torah, Yiddishkeit, and the wellsprings of Chassidus, ultimately bringing the *geula*!"<sup>2</sup>

Let us all recommit ourselves to the special shlichus given to each and every one of us in this generation, which is the most important part and mainstay of our shlichus today: To prepare ourselves and the whole world to greet Moshiach.

May it be *teikef umiyad Mammosh!*

#### **The Editors**

י"א אלול ה'תשפ"ב  
מאה ועשרים שנה

1. Igros Kodesh 21 Iyar 5716, vol. 13, p. 90.
2. Sefer Hasichos 5752, p. 109.



# BACK TO THE GRIND

## *Staying Connected*

“V’Yaakov *halach ledarko*”<sup>1</sup> was customarily announced following the Yom Tov of Simchas Torah. However, the idea of “V’Yaakov *halach ledarko*” is emphasized more by the transition from the month of Tishrei to the month of Cheshvan. This is alluded to in the word “Tishrei,” which contains the letters *reish* and *shin*, spelling “*rosh*,” symbolizing that the entirety of the month of Tishrei is a beginning unto itself.

This idea is expressed clearly in *nigleh d’Torah*. The Gemara<sup>2</sup> states that

the day when the last of the Yidden reached *Nehar Pras* (upon returning home from *aliyah l’regel*) was 15 days after the *chag*.

Throughout their journey home, the Jews rejoiced over all that they had gained from the uplifting experience of *aliyah l’regel*. As long as they were still traveling, they were closer connected to the *Beis Hamikdash* than to their homes.

The reason for this is that a *neshama* is naturally attracted and connected to *Elokus*. Only because of “*al korchach atah chai*”<sup>3</sup> is it necessary for a *neshama* to inhabit a physical

body, so that it may accomplish its mission in this world. Therefore, upon journeying home from the *Beis Hamikdash*—where the Jews experienced “seeing” *Elokus* “eye to eye”—so long as they had not returned to their mundane, day-to-day lives at home, their *neshamos* stayed in-tune with the spiritual events that had just occurred.

This theme is also expressed nowadays on Yom Tov, which is referred to as “*mikra kodesh*,” symbolizing the manifestation of *kodesh* even after the conclusion of Yom Tov. In our case, the joy of



Simchas Torah and the “*ra’ash*” of the month of Tishrei in general continue until the month of Cheshvan, when we return to our “homes”—our mundane day-to-day lives. Then begins the “*V’Yaakov halach ledarko*” in everything that we do.

## *The Ultimate Unity*

Regarding the conclusion of Shemini Atzeres-Simchas Torah, Rashi<sup>4</sup> brings a *mashal* of a king who made a banquet for his son. Upon his son’s departure, the king expressed his dismay at the fact that they must now be separated. So too here, after Simchas Torah, Hashem is bemoaning “*kasheh alay pridashem*—your separation is hard [for me].”

The use of the word “*pridaschem*” here, however, is seemingly not

understood. The proper term would’ve been “*kasheh alay pridaseinu*—our separation is hard.”

Nevertheless, this comes to teach us something important. If we remain united as a nation, there can never be a separation between us and Hashem. When we are “*kulanu Kechad*,” then we can have “*barcheinu avinu*.”

The ultimate unity is when every single person does their respective *avoda*—“*ish tachas gafno v’sachas teinaso*”<sup>5</sup>—together with everyone else, as the *possuk* says: “*Vayehi b’Yishurun melech b’hisasef roshei am yachad shivtei Yisroel*.”<sup>6</sup> Although the Jews were divided into 12 tribes, they were “*yachad*”—one.

A practical way to ensure this unity is through setting time to learn Torah, which, as is known, is referred

to as *Torah achas*. And, as it says at the end of Maseches Brachos, “Torah scholars increase peace in the world,” highlighting the notion that Torah is a source of unity and tranquility.

And through peace, which is a “vessel of blessing,”<sup>7</sup> we are given all we need from His full, open, holy, and generous hand. **1**

*From the sicha of Shabbos  
Parshas Noach 5728*

1. Vayeitzei 32, 2.

2. Taanis 10a.

3. Avos 4.

4. Vayikra 33, 36.

5. Melachim Alef 5, 5.

6. See Likkutei Torah Drushei Rosh Hashanah 54c.

7. End of Uktzin.



כתב יד  
קודש



לזכות החיילת בצבאות ה'  
זעלדא רחל שתחי'  
לרגל יום הולדתה ביום י"ט חשוון

נדפס ע"י הוריה  
הרה"ת ר' חיים אפרים וזוגתו מרת  
חי' מושקא ומשפחתם שיחיו  
גאלדשטיין



# COUNT YOUR BLESSINGS

The following note was written by the Rebbe in **Nissan 5741\*** to a shlucha who, after describing the various hardships her family was experiencing at the time, concluded that, "We await the Rebbe's response because we cannot carry on like this..."





לעבן מיטן רבין



THE REBBE CIRCLES THE BIMA DURING 'HOSHAANOS' ON THE MORNING OF HOSHAANA RABBA 5738.

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

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

# Nuclear Developments

CHESHVAN 5738\*



Presented below is an account of the events of Cheshvan 5738\*.

Coming off the heels of the health incident the Rebbe had on Shemini Atzeres, the Rebbe remained in his room in 770 during the entire month of Cheshvan. Chassidim were anxious to see the Rebbe and to find out any positive developments about the Rebbe's health.

## TUESDAY, EREV ROSH CHODESH CHESHVAN:

Dr. Weiss informed the Rebbe that his wife wanted him to return home to Chicago, but he wanted to stay. The Rebbe told him to listen to his wife, as she is the “*akeres habayis*.” The Rebbe added: “Just like I listened to my wife when she told me not to go to the Ohel.”

Another doctor told the Rebbe to be careful with his health as there is a 25% chance that he may suffer another heart attack. When he asked the Rebbe if he understood, the Rebbe replied that he took it to mean that there is a 75% chance that everything will be okay.

## WEDNESDAY, FIRST DAY OF ROSH CHODESH CHESHVAN:

On both days of Rosh Chodesh, there was a small *minyan* for *kriah* in the Rebbe’s room, consisting of *mazkirus*, Reb Dovid Raskin, Reb Meir Harlig, and a few *orchim* who were departing after Tishrei. The Rebbe received an *aliyah*.

The Rebbe asked Dr. Weiss how he would be able to compensate the Chassidim for not farbrenging on Simchas Torah and Shabbos Bereishis. The Rebbe wanted to hold a special farbrengen to make up for them.<sup>1</sup>

## THURSDAY, SECOND DAY OF ROSH CHODESH CHESHVAN:

The Rebbe requested that the police blockades that had been set up in front of 770

## NEWS AT 770

- As time went on, the Rebbe requested that the doctors postpone the exams they wished to perform on Shabbos, to Motzei Shabbos.<sup>2</sup>
- The Rebbe has been davening Mincha and Maariv in his room at the same time that the *bochurim* daven in the *zal* (Mincha at 3:15 and Maariv at 6:45).
- For two months the Rebbe did not go to the Ohel. On letters where the Rebbe would normally write “*azkir al hatziyun*,” he wrote instead “*azkir b’eis ratzon*.”
- Chassidim took upon themselves to go out every Sunday on *mitvzoim*, and to increase their daily studies, in quantity and quality.
- They also instituted a daily *minyan* of Chassidim that would go to the Ohel of the Friediker Rebbe and to the *kever* of Rebbetzin Chana, to daven for the Rebbe’s health.
- Every effort was made to mitigate any unnecessary noise made by *bochurim* studying in the upstairs part of 770, so as not to disturb the Rebbe’s rest. A red carpet was also installed on the floor upstairs, to quiet the noise caused by footsteps.







לזכות הילד  
ישראל שלום נ"י  
לרגל יום ההולדת י"ז חשון

יה"ר שיגדל לתורה לחופה  
ולמעשים טובים מתוך בריאות  
נכונה ושפע בגו"ר  
לנח"ר כ"ק אדמו"ר והוריו הי"ו



# THE FIRST KINUS

*In honor of the International Kinus Hashluchim, we present the following documents about the first national Kinus Hashluchim of the United States and Canada.*

On 23 Cheshvan 5744\*, Rabbi Yehuda Krinsky wrote to the Rebbe:

"In connection with the recent idea for shluchim to have gatherings, and as a result of the response I received from the Rebbe in this regard in the beginning of Tammuz to discuss this with the administration of Merkos L'Inyonei Chinuch, I hereby notify [the Rebbe] that after some discussion among shluchim and with the members of a special committee appointed to deal with this, and [after speaking with] Rabbi Hodakov, it was decided that a kinus

will take place here for all the shluchim of the United States [starting] on Shabbos Parshas Toldos, Mevarchim Kislev, [continuing] until the following Monday evening.

"As it stands now, there will be roughly 70 shluchim from various cities across the U.S.

"The kinus will take place at 770 and in a large room in the adjacent building at 784 [Eastern Parkway].

"Attached is a list of a proposed program for the kinus.

"On behalf of the shluchim and the appointed committee, we request [the Rebbe's] directives



- (א) 1 מצב הרוחני של השלוחים בהסניפים, ההנהלות והעסקנים.  
2 חנוך ילדי השלוחים, בהמוסדות הקיימים וייסוד חדשים.  
3 שיפור מצב הלימודים והחנוך וההדרכה בהמוסדות חנוך.
- (ב) 1 חינוך ושיפור המצב הכספי.  
2 סידור וביסוס העניינים האדמיניסטרטיביים.  
3 להמציא עזר באיזה אופן שהוא לסניף מיוחד בעת הצורך.
- (ג) 1 שיעורי חורג עם ווגים צעירים, נערים וזקנים.  
2 הרחבה והפצת הפעולות בכמות ובאיכות בכל ערי הסטייט שלו.  
3 התענינות מיוחדת במצב המקוואות בכל הסטייט וכן במצב הכשרות.
- (ד) 1 סילוח דוחים להמל"ח המרכזי חמירים כסדרם, והגובת המל"ח המרכזי.  
2 ריכוז הידיעות וכחוח הסניפים, והפצת ענייני דפוס והמצאות חדשות  
בין כל הסניפים.  
3 גיוס מלמדים ועסקנים.
- (ה) 1 היחסי ציבור עם: רבנים, מוסדות, מנדבים, אנשי ממשלה,  
פעדערישאנס, עתונים וכדומה.  
2 איך להגיב (או שלא להגיב) באירועים שונים שמרחשים מומן לזמן  
וכו' בעתונים וכו'.  
3 מילוי הפקודות המיוחדות הכלליים כגון רישום לספרי חורג הכלליים,  
צבאות ה' וכו', וכן איך לפעול בענייני רגע השתיקה בהכת"ס עממים,  
חמיכה ממסלתי להכת"ס הנ"ל, שבע ~~מסות~~ ב"ג וכו'.
- (ו) 1 הפצת הספרים וההתעסקות בהמבצעים.  
2 להגדיל מספר התלמידים והתלמידות בהמוסדות בית חנה, מכון ליהדות,  
הדר החורה וחפארת בחורים, וכן בנוגע להפגישות.  
3 להעניין שהמוסדות הנ"ל יהיו ראויים בגו"ר לקבל התלמידים, ללמדם  
ולהדריכם כדבעי, ולסדרם סו"ס בשירותים טובים והסדרות מתאימה.







## *A New Beginning*

Rabbi Mottel Krasnjanski of Melbourne, Australia, relates the following story:

I was in New York for my sister's wedding and the leader of the band that was playing music at the *chasunah* came over and introduced himself, "Hi, my name is Shlomo.<sup>1</sup> I wanted to tell you that in general, our band won't play in this area of Brooklyn, no matter the price. But we came tonight because we heard that the bride's name is Krasnjanski."

"You don't remember this, Rabbi Krasnjanski, but many years ago I was a camper in Gan Yisroel, and you were my counselor."

Shlomo came from a non-observant but very traditional Jewish family. In the nine weeks that he was in camp, Shlomo decided that he wanted to become observant. He wanted to keep Shabbos and *kashrus*—just like his counselor. But he returned home to a home and family where the *mitzvos* were not being kept. So he called his counselor, "What should I do?" Rabbi Krasnjanski gave him advice and instructions on how to go about keeping Yiddishkeit as best he could under the circumstances—what should he do if the family went to the beach on Saturday? What should he do if his family went to the movies? And so on.

*He wanted to keep Shabbos and kashrus—just like his counselor. But he returned home to a home and family where the mitzvos were not being kept.*

But eventually, Rabbi Krasnjanski went on shlichus, part of the first group sent to the yeshiva in Caracas, and he lost touch with Shlomo, who slowly lapsed back to the way he had lived before. Shlomo grew up, went to college, and met a non-Jewish girl. Before long, she wanted to marry him. Shlomo was hesitant, however. His family had strong Jewish values, and intermarriage was unthinkable. Shlomo didn't feel he had the strength of character to refuse, so he thought of a way to make a decision. "Let's meet my family and tell

# PRACTICAL HORA'OS

A CLOSER  
LOOK AT  
SOME OF  
THE REBBE'S  
HORA'OS

## SEUDAH SHLISHIS

WHAT CHASSIDIM DO – AND  
DON'T DO – AT THE THIRD  
SHABBOS MEAL, AND WHY

### “TODAY YOU WILL NOT FIND IT”

When the Torah discusses the *man* that the Yidden were given by Hashem, the word “*hayom* — today” is mentioned three times. “ויאמר משה אכלהו היום כי שבת היום לה' היום לא” — תמצאהו בשדה — And Moshe said, eat it **today**, for **today** is a Shabbos to Hashem; **today** you will not find it in the field.”<sup>1</sup> Chazal inferred from this *posuk* the obligation to eat three meals on Shabbos. While a “meal” in *halacha* is typically defined by eating bread, when it comes to *seudah shlishis*, the third Shabbos meal, the *poskim* differ whether eating bread is required. While some require it, “some are lenient, and say that one may fulfill the obligation of *seudah shlishis* with any *mezonos*, and some are more lenient and say it can be fulfilled by eating foods that typically accompany bread, such as meat, fish and the like. Some are yet more lenient and say it can be fulfilled even by eating fruit.”<sup>2</sup>

The Alter Rebbe cites these opinions in his Shulchan Aruch and concludes, “One should not rely on [these lenient opinions] unless it's impossible to do otherwise. For example, if one is so full that he wouldn't be able to eat bread without being in much pain.”

Nonetheless, our Rebbeim would almost always not eat bread at *seudah shlishis*, instead fulfilling this obligation by just eating a bit of food. The Rebbe also once commented that his father, Harav Levi Yitzchok, would only eat fruits for *seudah shlishis*.<sup>3</sup> The reason for this is because the third mention of the word “*hayom*” is in the phrase “Today you will *not* find it” — and so it is fitting that *seudah shlishis* be observed by *not* eating bread.<sup>4</sup>

### THE RUCHNIYUSDIKE REASON

There are a number of *ruchniyusdike* reasons for the *minhag* not to wash and eat bread at *seudah shlishis*:

Chassidus explains that *seudah shlishis* corresponds to the Shabbos of *Olam Haba*, when there will be no eating or drinking. Therefore, it is fitting to not eat a full meal at this time.

But isn't it a leniency? Chassidim *famously* don't rely on leniencies — we fulfill mitzvos to the utmost! Why, when it comes to *seudah shlishis*, do we rely on an opinion upon

which the Alter Rebbe says specifically *not* to rely on?

The reason for this is, as the Alter Rebbe also explains,<sup>5</sup> because the mitzvah of eating on Shabbos is only for pleasure — so if eating is *not* pleasurable, but instead painful, there may be an obligation *not* to eat!

When a person understands that at the time of *seudah shlishis* is “רעוא דרעוין”—the [radiance of the] innermost Will of Hashem,” the lofty level of G-dliness that is connected to *Olam Haba* and to Yom Kippur — it will pain him to eat at this time, and therefore, there is no actual obligation to eat.

However, we do not skip *seudah shlishis* entirely. We eat something small, which symbolizes our bringing these lofty levels down into this world, just as *Olam Haba* will be a time when our *neshamos* are in physical bodies.<sup>6</sup>

The Rebbe mentioned that it was often the custom of the Friediker Rebbe to make kiddush on Shabbos day and eat something small just to fulfill the obligation of eating together with kiddush (“*makom seudah*”). He would then daven Mincha and wash for the Shabbos meal. In this way, the main Shabbos meal was eaten last<sup>7</sup>.

## WHEN DO WE WASH FOR SEUDAH SHLISHIS

At the conclusion of Yomim Tovim — Rosh Hashanah, Simchas Torah, Pesach and Shavuot — the Rebbe led farbrengens that would go until after the time that Yom Tov concluded. The Rebbe would encourage everyone to wash, requesting announcements to be made as *shkiah* neared.

When the last day of Yom Tov occurred on Friday, the Rebbe held an additional farbrengen on the next day, Shabbos afternoon, encouraging everyone to wash and have a *seuda*. The Rebbe once explained that the power of this farbrengen is able to bring the subconscious level of *taanug* (“*bilti-murgash*”) into consciousness (“*taanug hamurgash*”) by washing for a meal at this sublime time<sup>8</sup>.

## LEARNING TORAH AS SEUDAH SHLISHIS

Another alternative for fulfilling the obligation of

*seudah shlishis* that the Rebbe mentioned several times is to learn Torah. This is brought in Zohar<sup>9</sup> and the Magen Avraham.<sup>10</sup> However, this option comes with several important caveats and it seems clear that the Rebbe was not pleased with those who would simply ignore the obligation of *seudah shlishis* entirely.

“There are some who fulfill their obligation with Torah or with a *niggun*, and there are even those who consider themselves to be *shpitz Chabad* and don’t do anything to fulfill their obligation ...”<sup>11</sup>

“When fulfilling *seudah shlishis* with speaking words of Torah, if someone says their own novel Torah thought, it’s possible that someone will come along after Shabbos and refute it, and then they would be left with no *seudah shlishis* at all... Therefore, it’s better to fulfill one’s obligation with eating a piece of herring or with saying a true *dvar Torah* that cannot be refuted.”<sup>12</sup>

## DON'T DECIDE FOR OTHERS

Even if one is fulfilling his own obligation of *seudah shlishis* with eating something light or with learning Torah, one cannot expect the same of others. Instead, the Rebbe taught, when it comes to giving tzedakah to someone else, we are required to give them a full meal for *seudah shlishis*.<sup>13</sup> **1**

1. Beshalach, 16:5.
2. Alter Rebbe’s Shulchan Aruch, Orach Chaim, 291:7.
3. Hamelech B’mesibo vol. 2, p. 135.
4. Hayom Yom 22 Adar I. Likkutei Sichos vol. 21, Beshalach 2.
5. Alter Rebbe’s Shulchan Aruch, Orach Chaim, 288:2.
6. See Likkutei Sichos above for further explanation.
7. See farbrengen Acharon Shel Pesach 5739, se’if 23.
8. Sichas Shabbos Bereishis 5751.
9. Zohar vol. 3, 95:1.
10. Magen Avraham, Orach Chaim 444, 2.
11. Farbrengen of Shabbos Parshas Bereishis, 5718, Sichos Kodesh 5718-19, p. 60.
12. Shabbos Parshas Toldos 5714. See also Shabbos Parshas Tzav 5745, sicha 1.
13. Shabbos Parshas Nitzavim 5745.







# Timely Titles



## BEIS REBBI



Yud-Gimmel Cheshvan is the yahrtzeit of the renowned Chossid, Reb Chaim Meir Hillman of Liepli. An accomplished author and historian, Reb Chaim Meir was involved in the publication of many Chassidic works and writings, and is most famous for authoring the foundational biographical work "Beis Rabbi."

# First published in 5662,

Beis Rebbe is the foremost comprehensive biography of the first Rabbeim of Chabad. An exceedingly thorough work, the author, Reb Chaim Meir Hillman, spent 13 years of intensive research preparing this book to ensure accuracy and to verify every detail. The book's status as a classic authority is a testament to this. Referenced countless times and quoted extensively in many Chabad *sefarim*, particularly the Friediker Rebbe's *sichos*, Beis Rebbe is an essential read when studying the origins and evolution of Chassidus Chabad.

This exhaustive treatment of the Alter Rebbe, Mittler Rebbe, and Tzemach Tzedek, examines their family origins, ancestors and descendants, teachers and students, colleagues and compilations. It explores everything that transpired in their lifetimes—from their birth until their *histalkus*, as well as the wonders that Hashem did for them and their adherents. It also tells the sordid story of the slander and sorrow that the Alter Rebbe endured at the hands of his opponents, and affirms the correct version of events to set the record straight. The cut off point in the timeline of this book is the generation of the Tzemach Tzedek's grandsons.



## OVERVIEW



**Beis Rebbe** is composed of three sections, covering the Alter Rebbe, Mittler Rebbe, and the Tzemach Tzedek respectively. Each section is preceded by a brief introduction, the first being a larger general introduction.

👉 **General Introduction:** Here the author outlines the objective of the book and underscores its necessity. First he testifies to the accuracy of his work and the trustworthiness of his sources, challenging the reader to verify any of his claims. He then explains the demand for a book of this kind, contrasting it with similar existing works that were poorly researched or reflect a hostile bias. Unlike the other authors, Reb Chaim Meir asserts that he did not rely on unfounded

rumors or hearsay. Also of note, is the author's sensitivity to mitigate any conflict that may arise from the book. Considering that the book delves into the controversy of *misnagdim* and their attitude towards Chassidus, the author includes a disclaimer to ensure that we don't point any fingers in haste. He states that the *gedolim* who were proponents of the opposition were well-intentioned but were unfortunately misled by malicious forces. Accordingly, we may not speak ill of them as they were virtuous people.

👉 **The Alter Rebbe (Rabbeinu Hazaken):** The lion's share of the book, over the span of 28 chapters the author weaves a beautiful tapestry that takes us through the life and times of the Alter Rebbe. Begin-

ning with his family background, we follow the Alter Rebbe's childhood and journey to Mezritch and note his many accomplishments. As the precise dates are unknown, the author estimates the duration of the Alter Rebbe's *nesius* to be more than 30 years (5540\*-5573\*), but he concludes that it was only largely underway from 5548\* (this was later confirmed by the Rebbe Rashab in *Toras Shalom*<sup>1</sup>). The author recounts many novel teachings, customs and halachic rulings that the Alter Rebbe introduced to his Chassidim, many of which disturbed the *misnagdim* and provoked their ire. This flows into the episode of the slander and imprisonment of the Alter Rebbe and his ultimate release on Yud-Tes Kislev. In order to present everything on a backdrop of necessary historical context, the author fills us in on the lives of his teachers and provides us with numerous mini-biographies of the Alter Rebbe's colleagues and disciples. Another closing chapter outlines the *sefarim* that the Alter Rebbe produced, namely; the Tanya, Shulchan Aruch, Sid-dur, Torah Ohr, Likkutei Torah and Biurei Hazohar.

👉 **Introduction to Part Two:** Treading carefully, the author delicately addresses the uncomfortable schism between the Mitteler Rebbe and Reb Aharon of Strashelye, attributing Reb Aharon's splinter to divine orchestration. He warns us not to pass judgment on Reb Aharon and other great Chassidim who diverged from the path of the Mitteler Rebbe, as it was all the doing of the Satan who chose to sow the seeds of disharmony amongst the best and finest. Ultimately, many of those who veered off the path of the Mitteler Rebbe eventually regretted their decision, and sought to return to the Mitteler Rebbe.

👉 **The Mitteler Rebbe (Admur Ha'emtzai):** Over the course of eight chapters, the author paints a picture of the life of the Mitteler Rebbe. From his youth we are privy to his greatness and we follow his *nesius* through its challenges from within as well as its external opposition. Just like the Alter Rebbe, the Mitteler Rebbe endured a similar slander which led to his imprisonment in Vitebsk, and his release is celebrated on Yud Kislev. Once again, the author concludes with several chapters enumerating his descendants, famous disciples, and *sefarim*.

👉 **Introduction to Part Three:** Out of his characteristic sensitivity, the author apologizes for omitting details about certain family branches, reiterating that he only included information from trustworthy sources. He also excuses himself for not writing about all of the Tzemach Tzedek's grandchildren, choosing to include only those who were rabbonim, as it wouldn't be feasible to bring them all.

👉 **The Tzemach Tzedek:** In a similar vein to the above two sections, over 11 chapters the author encapsulates the life and generation of the Tzemach Tzedek, from his youth and *nesius* in Lubavitch to his diplomatic endeavors and political advocacy in S. Petersburg. Moving on to the Tzemach Tzedek's Torah, the author details his efforts to transcribe and publish Chassidus and notes his incredible contributions in all facets of Torah. In the closing chapters, the author elaborates about the "seven branches of the menorah" (—the Tzemach Tzedek's six sons and his grandson Reb Shlomo Zalman of Kapust), provides brief biographies of several notable grandchildren and Chassidim, and mentions the *sefarim* he published.

## BACKGROUND

In the early 5600s\* there was a dearth of reliable biographical information about the inception and development of Chassidus Chabad. Printed material was scarce and most of the existing works were colored by agendas and riddled with inaccuracies.

As a result, many people were ignorant or misinformed about the basic history and evolution of Chassidus Chabad, particularly in matters concerning *misnagdim* and the circumstances of the Alter Rebbe's arrest and liberation.



the market would be of merit for *olam haba*. While conversing, Eliyahu Hanavi pointed to two brothers who had just come to the market and proclaimed “these are *bnei olam haba!*” Wondering what it is that would give them that merit, Rav Brokah approached them and asked what it is that they do. To which they replied “We are jesters and we cheer up the depressed!”

The Rebbe learns from this story just how important *simcha* is even when it’s in the simplest of forms. The joy that’s being spoken of in this story is not the joy of learning Torah or doing mitzvot, as we are talking about people that were “in the market” and nevertheless we see that their *simcha* was so significant that it earned them *olam haba*.<sup>18</sup>

In another *sicha* the Rebbe explains how being joyful even from mundane things can in truth bring someone to add in their *avodas Hashem*. For example, we see that when one is joyful it is easier for him to give a large amount of money for *tzedakah*, his joy allowing him to do more than he is usually accustomed to. So, too, with all other mitzvot; when one is joyful it is an opportune time for him to add in his learning of Torah and doing *mitzvot*.<sup>19</sup>

## Joy In Every Situation

This emphasis on constantly being *besimcha* is epitomized by the way Chassidus teaches us to approach difficult situations. When one is going through troubles and is having difficulty with something, he may think that being joyful is not just unrealistic, it is unattainable. Chassidus teaches us the contrary—being joyful is the method by which one will be able to rise above the challenge and bring down all the *brachot* he may need.

As the saying goes, “טראכט גוט וועט זיין גוט”—think good, it will be good.” The Rebbe wrote to many people going through difficulties that the way to get out of their situation is through *simcha*. One’s optimism and joy serves as the *keli* for all the *brachot* he may need.

This approach can be seen in countless letters and answers from the Rebbe to people facing various challenges and difficulties. In a letter to someone







# CAKE FOR THE REBBE'S GUESTS

Every year as Chodesh Tishrei arrived, Reb Moshe Yaroslavsky from Eretz Yisroel would arrange accommodations for the groups of visitors who would travel to 770 to spend the special month with the Rebbe.

Often at the Rebbe's farbrengens during those weeks, Reb Moshe would approach the Rebbe to receive the tray of cake from the Rebbe's table to share with the guests.