

# קובץ ליובאוויטש

נוסד מטעם המזכירות של  
כ"ק אדמו"ר שליט"א  
מליובאוויטש

יוצא לאור מזמן לזמן  
על ידי חבר מערכת

בימה  
בשביל אנ"ש  
ותלמידי התמימים

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כ"ה

## אנשטאט א הקדמה...

פאר די לעצטע פיר יאהר, זינט כ"ק אדמו"ר שליט"א מליובאוויטש איז אנגעקומען קיין אמעריקע, האט זיך ב"ה די חב"ד חסידישע באוועגונג שטארק פאראנקערט אין אידישען לעבען פון אמעריקע. אויסער די ברייט-פארצווייגטע ארבייט פון כ"ק אדמו"ר שליט"א פאר חיזוק התורה והיהדות בכלל און הצלה-ענינים לטובת דעם אייראפעאישען אידענטום בפרט, זיינען אויף דער איניציאטיוו פון כ"ק אדמו"ר שליט"א עטאבלירט געווארען אין פארשידענע שטעט פון אמעריקע און קאנאדע מעהרערע ישיבות תומכי תמימים און חדרי תורה תמימה אין גייסט פון חב"ד, ווי אויך פילע טראדיציאנעל-רעליגיעזע, בית שרה און, בית רבקה סקולס און מסיבות שבת קבוצות, וועלכע האבען אריינגעבראכט א שטראם פון גייסטיגען תורה און קדושה-לעבען אין אמעריקאנער אידענטום.

א באזונדערע השפעה האט דעם ליובאוויטשער רבינ'ס קומען אהער געהאט אויף דעם האלב-אינדרימלענדען חסידישען גייסט, וואס האט געהערשט אין די עטליכע הונדערט חב"ד

און נוסח אר"י שוהלען, ארום רעז זיך צעהנדליגע טויזענט און פארהייליגער פון חב"ד אנ"ש — פארשפרייט איבער'ן דער חסידישער גייסט פון די איז מיט'ן רבינ'ס שליט"א קומע אויפגעמונטערט און אפגעפרישט די נוסח אר"י שוהלען באקומען ווייט זייער ריכטיגע חסידישע צוה און איינקלאנג מיט דער א חב"ד. אין אמעריקע, דערשיינען דער "אוצר החסידים" זאמלונג, דורך דעם ספעציעל-געגרינדע "קהת", פארשידענע ספרים און תורת החב"ד, ווי: דרושי ומאמרי אלקים חיים, שיחות און שמועס אדמו"ר שליט"א ביי פארשידן והתועדות א. א. וו. וועלכע ווערען פון חסידים — חסידי חב"ד, ווי חסידים — בפרט און פון חובבי תורה גרויס פרייד.



# קובץ ליובאוויטש

## REBIRTH IN A NEW WORLD

*"In the past, in der alter heim, when anash and temimim had the opportunity to come together to the 'headquarters,' to spend time in the Rebbe Shlita's presence, such a periodical was not considered a necessity.*

*"Nowadays, however, in the current circumstances, when anash and the Temimim are spread throughout the entire world, the publication of this brochure has become an indisputable necessity.*

*"For quite some time already a bulletin has been needed, to mark the key occurrences in beis rabbeinu; the farbrengens on yoma d'pagras; the sichos and various directives that we hear from the Rebbe Shlita regarding the obligations of every individual in the current ever so crucial period of time..."*

These words, taken from the introduction to the first issue of Kovetz Lubavitch in 5704, are the editors' description of what prompted the new initiative.

'Kovetz Lubavitch' is a journal that periodically appeared in print during the years 5704-6, and 5715-7.

Every few months, Lubavitcher Chassidim around the world would receive one of these magazines, bringing the excitement and vitality of life in 770 to their doorstep, wherever in the world they may have been.

Recently, Kehos has republished all of these historic journals in one volume, availing this treasure for us to enjoy today.

What brought Kovetz Lubavitch to exist? Who was the force behind it? And what was the message it sought to convey?



## LUBAVITCH ON PAPER

At the Yud-Tes Kislev farbrengen of 5704, the Frierdiker Rebbe spoke<sup>1</sup> at length about the *chassidishe ahavas yisroel* he beheld as a child. Fifty-eight years before, as a young boy of five-and-a-half years old, he had first seen a wondrous sight. Two old Yidden with long white beards, walked into the *chatzer* of Lubavitch. Upon seeing each other, they excitedly hugged and kissed one-another, and then entered the Beis Hamedrash, where they were greeted by other guests who had arrived, and together they all broke out in a joyous dance.

The village of Lubavitch, the Frierdiker Rebbe said, was the meeting point of chassidim and the wellspring of the *chassidishe fiery ahavas yisroel*.

“Today, the *Aibershter* blessed us and enabled us to recreate a Lubavitch corner in a strange land, however it is still a far cry from the true spiritual Lubavitch, where—for over two hundred years—*chasiddische haskalah* and *avodah* grew and was formed.

“Until Hashem will bless us with the full *mishkan* Lubavitch, it is important to create a Lubavitch, at least on paper, where Chassidim and *temimim* can meet each other in writing.”

A short while later, the Frierdiker Rebbe wrote<sup>2</sup> about this in a letter:

*I feel a major deficiency in the connection between anash and temimim, who are spread throughout the world. Many chassidim complain that they have no knowledge of what is going on.*

*It is imperative to create an editorial board whose objective will be to simply inform them about what is happening here, and to find out what is going on with them. Such an initiative can, with Hashem's help, bring untold good, and it is essentially a moral case of pikuach nefesh.*

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**Such an initiative can bring untold good, and is essentially a moral case of pikuach nefesh**

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## KOVETZ LUBAVITCH

Shortly after this, the first issue of the *kovetz* appeared, covering the time period of Yud-Tes Kislev through Tes Adar, 5704

The *kovetz* begins with a foreword, in which the editors write about the purpose of the publication.

Going back four years, when the Frierdiker Rebbe arrived in the United

States, the editors describe the rebirth of Chabad in the new world:

In addition to the Frierdiker Rebbe's worldwide activities to strengthen Torah and Yiddishkeit in general, and to aid the Yidden in Europe in particular, many new institutions had been started under the Frierdiker Rebbe's initiative. In many cities throughout the United States, Yeshivos Tomchei Temimim and *chadorim* were established for boys, Beis Rivkah and Beis Sarah day schools for girls, and *mesibos Shabbos* groups for children of all ages.

Hundreds of *Nusach Ari* shul's<sup>3</sup>—which brought together the thousands of Chabad admirers and descendants of *anash*—scattered throughout the country were reinvigorated with the arrival of the Frierdiker Rebbe.

Another significant accomplishment was the Lubavitch publishing house. Kehos had then begun to print seforim and booklets of *Toras Chabad* in general, and publications of the Frierdiker Rebbe's *sichos* and *maamarim* in particular.

The editors then continue:

“However, during a period of time when the published *maamarim* and *sichos* are, so to speak, the “*l'shad hashemen*,” the inner dimension of *Chassidus*, we are nevertheless missing a publication that will give over the “*arum*” of *Chassidus Chabad* and *chassidishe* life.

“In the past, in *der alter heim*, when *anash* and *temimim* had the opportunity to come together to the ‘headquarters,’ to spend time in the Rebbe Shlita's presence, such a periodical was not considered a necessity.

“Nowadays, however, in the current circumstances, when *anash* and the *Temimim* are spread throughout the entire world, the publication of this brochure has become an indisputable necessity.

“For quite some time already a bulletin has been needed, to mark the key occurrences in *beis rabbeinu*; the farbrengens on *yoma d'pagras*; the *sichos*



PHOTO: JEM/THE LIVING ARCHIVE / 21680 / ELUL, 5737



and various directives that we hear from the Rebbe Shlita regarding the obligations of every individual in the current ever so crucial period of time; regarding the happenings in the holy institutions which are run under the Rebbe's leadership; about the life of *anash* and the *temimim* wherever they are, and specifically about their work in spreading Yiddishkeit and *Chassidus* in their respective places.

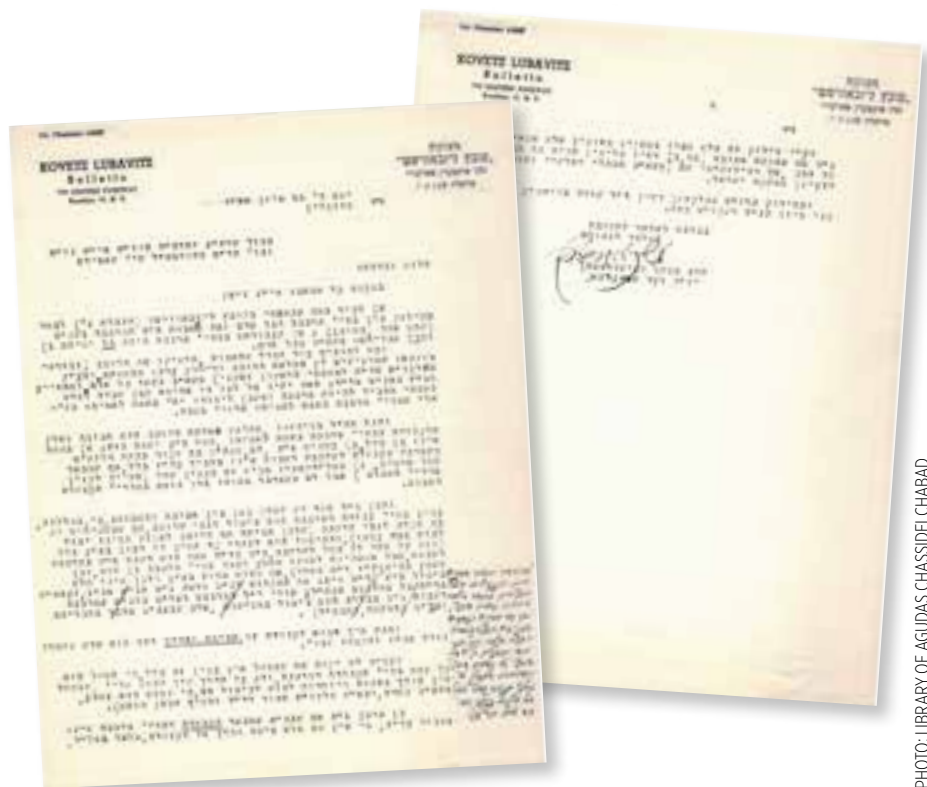
## THE COLUMNS

As the chairman of Kehos Publication Society, the Rebbe was heavily involved in all aspects of the work, editing<sup>4</sup> every single issue before publishing.

In fact, there are instances where the Rebbe wrote in his correspondence that the letter was held up due to his involvement in the preparation of the *kovetz*.

The *kovetz* consisted of many interesting columns: *Mibeis Rabbeinu* reports on the events going on by the Friediker Rebbe and later, the Rebbe; *farbrengens*; *davenings*; and descriptions of Yom Tov in 770. A column called “*Meihani Mili Ma'alyasa*” brought the reader short snippets of recent *sichos*, and “From the Life of Institutions Under the Rebbe's Leadership” described various events in the yeshivos and *chadorim*, as well as new publications by Merkos L'inyonei Chinuch and Otzar Hachassidim. It is there that we meet for the first time “*shluchim to arei hasadeh*—outlying cities,” and we hear about the beginnings of Chabad's work in *hafotzas hamaayanos* during those early years.

Other columns include “*Niggunei Chabad*” (which did not appear in every issue), about various *niggunim*—including the ones taught by the Rebbe—along with their musical notes. “*Al Hasafirus Hachabadis*” featured the new *seforim* that were published by Kehos;



A LETTER FROM THE REBBE WRITTEN ON THE STATIONARY OF KOVETZ LUBAVITCH, WHERE HE RESPONDS TO A QUESTION ON A COLUMN HE WROTE.

and “*Sholom Achim*,” which brought letters and snippets of news from the lives of *anash* throughout the world—*farbrengens*, *shiurim*, etc. It also included private *simchos*—weddings, *tenaim*, and various other matters of interest.

## THE REBBE'S OWN COLUMN

One very unique column was called “*Teshuvos Ubi'urim*,” written by the Rebbe himself. This was an opportunity for questioners to pose their difficulties in topics relating to Lubavitch and *Chassidus* in general, and about newly published *seforim* in particular. The Rebbe would answer them, printing both the questions and the explanations in the *kovetz*.

The breadth of the column is astonishing. In it, the Rebbe answered inquiries in all parts of the Torah: *pilpul*, *halachah* u'*minhag*, *nigleh*, *kabbalah*, *Chassidus*, *pshat*, *remez*, *drush*, *sod*, *chakirah*, *techunah*, *Torah-umada*, *nusach hatefillah*,

*dikduk* and *mesoras hamikrah*, *minyana hamitzvos*, and the history of *Chassidus*. No subject was overlooked. The Rebbe answered in depth, getting to the bottom of each *sugya*, based on sources from *Bavli*, *Yerushalmi* and *midrash*, *halacha*, *pilpul* and *chassidus*; all explained with a stunning clarity.

In addition to what is printed in the *kovetz* itself, there are a number of letters<sup>5</sup> that the Rebbe wrote in response to inquiries about what had been written in the *teshuvos ubi'urim*. They were written on the stationery of the *kovetz*, and the Rebbe signed as “*yoshev rosh hama'areches*—head of the editorial board.”

## AMAZING FEEDBACK

After the first issue was disseminated, letters poured in from Chassidim scattered all over the world, conveying their appreciation and writing about the excitement that the *kovetz* generated within their community. Many of them had long been cut off from any connection with the Friediker Rebbe and Chassidim around the world.

The Friediker Rebbe himself also wrote<sup>6</sup> a letter of encouragement and thanks

**Not passing over any subject fathomable, the Rebbe answered in depth, getting to the bottom of each *sugya*, all based on sources from all parts of the Torah**



RABBI SHMUEL ZALMANOV, MAIN EDITOR OF KOVETZ LUBAVITCH.

to the editors of the *kovetz*, published in the second issue, in which he also sent regards to the *anash* and Chassidim around the world.

In one unique instance, we see that the Frierdiker Rebbe himself took a part in

the *kovetz*. This was after the passing of the Rebbe's father, Horav Levi Yitzchok Shneersohn. In something that seems to be unprecedented in the history of the *kovetz*, the Frierdiker Rebbe himself wrote a full page about the Rebbe's father, his life and activities. The Frierdiker Rebbe's involvement was kept secret and was only revealed to the public many years later, when the Rebbe published *Likutei Levi Yitzchok*.

## FARMERS AND SOLDIERS

These small pamphlets, originally being as small as sixteen pages, served as a wonderful base of Chassidishkeit and a link with the Rebbe, as well as their peers, for Chassidim of the day. Until today they continue to be a treasure trove of

information on the early years of Chabad in America. They give us a glimpse into those early and formative years, when the Frierdiker Rebbe was replanting the thriving life of Chabad which had been lost to Communism and Nazism, all with a tiny group of dedicated Chassidim, who—although small in numbers—hung onto his every word and strove to fulfill his every wish to perfection.

The activities of the Chassidim were in a wide range of areas, many of them which are non-existent in today's day and age.

In the fourth issue, we read about Rabbi Avraham Popack's travels—representing Merkos and Machne Yisroel—throughout that summer, visiting hundreds of Jewish farmers scattered throughout the countryside. The trip is reported to have reawakened the Yiddishe spark in the farmers, many of them recommencing to lay tefillin each day and their wives committing to light Shabbos candles.

Another unique activity of the time was visiting Jewish soldiers injured in battle. This being the last years of World War II, thousands of soldiers had been hurt ל"ר, and many of them were located in hospitals that were distant from their families. A *vaad* was established to coordinate visitation programs in which Chassidim would provide spiritual and material support for these unfortunate soldiers.

The last edition of the first round of publications—volume 11— was printed exactly two years after the first one; for Kislev-Adar 5706. For reasons unbeknown to us, the *kovetz* ceased to be published for the next nine years, until it was renewed in 5715.

## V'ZARACH HASHEMESH

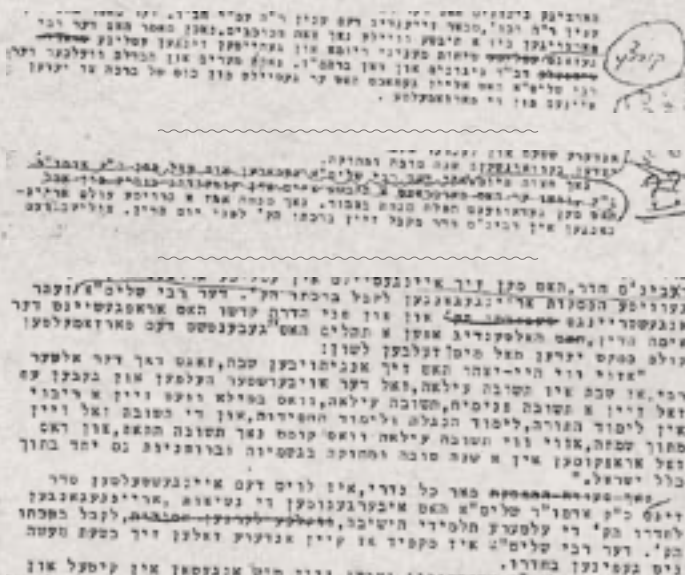
In the forward to the first issue in 5715, when the *kovetz* began appearing once more, the editors attempt to 'catch up' on the nine lost years since the last issue.

"Many occurrences, some important and some less so, have taken place over the

It is fascinating to note that although the column of *teshuvas u'biurim* stopped at some point, the Rebbe's involvement in the *kovetz* continued throughout all the years of its publication, including during the years of the Rebbe's *nesius*. The Rebbe personally edited the articles written in "*Mibais Rabbeinu*," describing his own *farbrengens* and *hanhagos*, and the various happenings in 770 at the time!

Those same publications, from 5715 and on, contain many of the first *sichos* which were *mugah* by the Rebbe. Many of the *sichos* later published in the first volumes of *Likutei Sichos* were actually prepared for print in *Kovetz Lubavitch*, only later being reprinted in *Likutei Sichos*.

## A SAMPLING OF THE REBBE'S HAGAHOS ON THE "MIBAIS RABEINU" COLUMN.



PHOTOS: KEHOT PUBLICATION SOCIETY



last nine years, since the *kovetz* ceased to be published; but it is impossible to review all of them. However, even in the small amount of space available here, we cannot silently pass over one event, an occurrence which touched and stirred the inner hearts of *klal yisrael* in general, and Chassidim in particular:

“On Yud Shvat 5710, the *aron hakodesh* was taken from us, when the Frierdiker Rebbe was requested to the *yeshivah shel maalah*.

“The sun sets, and the sun rises; the *nesius* was passed on to his son-in-law, the Rebbe Shlita, who continues to direct all of his endeavors and shepherds the flock of Chassidim. May he continue to do so until the coming of Moshiach.

“During the years that have passed since the publication of the *kovetz*, the activities of Lubavitch have been considerably widened over a number of lands. Most notably, in the countries of North Africa, where, during the recent days of the Rebbe’s leadership, a wide array of activities have begun, including true Jewish education, and spiritual and physical revival among the Yidden in those countries.”

From the *kovetz*’s style, we can clearly see that the Rebbe felt that it should be used as a platform for *hafotzas hamaayanos*. The Rebbe often encouraged<sup>7</sup> Chassidim to write about their *peulos* for the upcoming issues, and the Rebbe himself would send<sup>8</sup> copies of the *kovetz* to many people around the world, so that they can share it with their acquaintances and students. The hope was that they too will join the ever widening circle of shluchim and Chassidim active in *hafotzas hamayanos*.

The growth of Lubavitch in its new home was expressed not only in its activities around the world, but locally as well. For the first time in the United States, Tishrei of that year (5715) saw the arrival of a large number of guests—many more than any of the previous years—who came to spend the head of the year with the Rebbe. The *Mibeis Rabeinu* column

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**The Rebbe personally edited the articles written in “*Mibeis Rabeinu*”, describing his own farbrengens and the various happenings in 770 at the time!**

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PHOTO: JEW/ THE LIVING ARCHIVE / 105542 / NISSAN, 5704

A RALLY IN THE SHALASH OF 770 DURING THE EARLY YEARS OF LUBAVITCH IN AMERICA.

of the *kovetz* describes the month as one that brought back memories of Tishrei bygone, when Lubavitch had been overcrowded by huge numbers of *orchim* who came to gain a year’s worth of inspiration, carrying back to their homes and families.

Groups of Chassidim converged on 770 from Eretz Yisrael, England, France, Australia, Brazil and from across the United States. Upon arrival, they were greeted by the sight of an entire generation of Chassidishe *bochurim* and *yungeleit* who had grown up in the new world, but were nevertheless permeated with the spirit of Tomchei Temimim and *chassidishe yir’as shamayim*; a feeling that was channeled into energetic activities to bring Yiddishkeit and Chassidishkeit to all of their surroundings.

## BOOK OF MEMORIES

During the summer of 5717, the editors of *Kovetz Lubavitch* sent out a request to all Lubavitcher Chassidim worldwide. They were asked to write down everything they remembered about the Chassidim they knew growing up, as well

as information about the Lubavitcher shuls that existed in their cities, the Chassidishe life in the community, etc.

This was based on a directive from the Rebbe, who instructed them to create a *sefer zichronos* of Lubavitch throughout all of its generations, beginning with the Chassidim of the Alter Rebbe, going through the generations until our day.

Special questionnaires were prepared for this purpose, and they were sent to many Chassidim, and were also included in the *kovetz* itself. The notes that were subsequently written were sent to 770 and read by the Rebbe, who at times wrote comments on the pages, and then passed them on to the editorial board.

*Kovetz Lubavitch* ceased to appear soon after, and the questionnaires were left in the archives. They remained untouched for many years, until they were printed years later in *Kfar Chabad Magazine*, along with footnotes by Rabbi Yehoshua Mondshine a”h.

## MASSIVE EXPANSION

As mentioned, the *kovetz* served as a chronicle that accompanied Lubavitch

## THE FOLLOWING ARE SOME OF THE NOTABLE EDITIONS OF KOVETZ LUBAVITCH.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



The first edition of Kovetz Lubavitch.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



The last edition of the first round of publication, printed for Kislev-Adar 5706.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



The first issue of the second phase of Kovetz Lubavitch in 5715.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



The last Kovetz Lubavitch that was printed.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



A sample "Mibeis Rabeinu" column describing the happenings in 770. In the first round of Kovetz Lubavitch, this was written by the Rebbe; in the second round, it was edited by the Rebbe.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



A sample "Teshuvos Ubi'urim", a question and answer column penned by the Rebbe himself.

during its earliest days in the United States. It covered the first endeavors of Chassidim in the Western Hemisphere to reach out and bring Yiddishkeit to those who may have otherwise been left out.

One of the first initiatives of the Frierdiker Rebbe in the United States was the *mesibos Shabbos*. *Bochurim* would go out on Shabbos afternoons to gather children. They would recite *pesukim* and *brachos*, and listen to Jewish stories; experiences that the children were not getting in their local public schools.

While organizing the *mesibos Shabbos*, which may seem quite simple and not very costly, Merkos L'inyonei Chinuch, as well as Yeshivas Tomchei Temimim, were also opening up institutions across the country, attempting to bring a Jewish education to every Jewish child.

Of Beis Rivkah and Beis Sarah schools for girls, we find that about eight such institutions existed just within the city of New York, as well as a number of schools throughout America: Rochester, Buffalo, Philadelphia, Providence, and

Montreal, just to name a few. The number of Yeshivos Achei Temimim were quite similar, also reaching many cities where there was otherwise no authentic Jewish education.

The grassroots of shlichus is also covered in the *kovetz*. While the institution of shlichus as we know it today took root later—when the Rebbe started the *ufaratzta* campaign in 5718—here we read about the Frierdiker Rebbe and the Rebbe's first shluchim to distant cities. Some of them were permanent and

some only for a short while, tasked with generating a revolution of Torah and mitzvos in their cities.

In the second round of issues, beginning in 5715, the reach of Lubavitch's arm is notably longer. At times, the *kovetz* is four or five times bigger than the issues published nine years earlier. The most notable growth is in the columns of "From the Mosdos" and "*Sholom Achim*," which are filled to the brim with news from all of the new initiatives, including Tzach, shluchim to Morocco, and the Reshet of schools in Eretz Yisrael.

The *kovetz* is sure to focus on every detail and every activity of Lubavitch, small as it may be. Almost one-hundred shuls are mentioned, all in regards to the *chazzering* of *Chassidus* and *farbrengens* that would take place in them, whether on a weekly basis or in commemoration of Yud Shevat and the like. Also mentioned are the speakers at these events; most often these were *bochurim* studying in 770 at the time.

Almost every *simcha* in a Lubavitcher family was mentioned in the *Sholom Achim* section, often mentioning the work of the *chosson* or of the *mechutonim* in *hafotzas hamaayanos* in their respective cities. We also find mention of every single *shiur*, whether in *nigleh* or *Chassidus*, that had been established in a shul anywhere across the globe.

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**An entire generation of Chassidishe Bochorim who had grown up in the new world, but were nevertheless permeated with Chassidishkeit**

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## THEN AND NOW

While reading through the issues of Kovetz Lubavitch and getting a taste of Lubavitch at the time, it is hard not to be amazed at the differences between then and now.

When one thinks about the vast amount



IN RESPONSE TO THE QUESTIONNAIRES THAT KOVETZ LUBAVITCH DISTRIBUTED, RABBI YOCHANAN GORDON SENT IN HIS ZICHRONOS. ON THE BACK OF HIS ENVELOPE, THE REBBE WRITES "SEND A FEW MORE COPIES" OF THE EDITION CONTAINING THE QUESTIONNAIRES TO RABBI GORDON.

of *hafotzas hamaayanos* that takes place in today's day and age, only a few dozen years after the time period covered in the *kovetz*, one is truly astounded at what grew out of a simple *mesibos Shabbos*, *hakholas kehillos*, and *Merkos shlichus* to a few towns in the United States. When one beholds of the thousands of shluchim throughout the world to carry out the Rebbe's work, it is hard to imagine that it all started with the modest beginnings of those years.

Only a few years ago, all of the Chassidim were able to congregate in the small *zal* of 770, and the *kovetz* was able to tell of a generation of *bochurim* and *yungerleit* who—although growing up in the new world of materialism called America—were worthy of the title *temimim*, and were ready to bring the Rebbe's word to the farthest corners of the earth. Today however, thousands upon thousands converge upon New York to spend Tishrei or a *yoma d'pagra* with the Rebbe, and tens of thousands of families across the globe are deeply connected to the Rebbe in everything they do in their daily lives.

However, with all of the amazing growth that we merit to constantly see and behold around us, there is nevertheless a great similarity between the time the



THE REBBE'S PUSH FOR CHASSIDIM TO WRITE DOWN THEIR ZICHRONOS ULTIMATELY RESULTED IN MANY CHASSIDIM WRITING BOOKS OF THEIR MEMORIES, ONE OF WHICH IS PICTURED HERE.

*kovetz* was published and the time that we find ourselves in now.

Despite the wealth of Torah that we have merited to receive from the Rebbe, and despite the knowledge that the Rebbe is constantly with us, giving and blessing us just as before, a Chassid may sometimes find it hard to feel the physical connection to the Rebbe that those who lived before Gimmel Tammuz and merited to spend time near the Rebbe felt.

It is therefore vital for us as Chassidim to focus on strengthening that physical bond through watching and listening to the Rebbe, and attempting to learn all that we can about the happenings that took place around the Rebbe. This leads us to a different realm and we recognize that we too can connect and live with the Rebbe on a daily basis.

As the editors wrote in their introduction to the first issue of Kovetz Lubavitch, "An undisputable necessity... to mark the key occurrences in *beis rabbeinu*; the *farbrengens* on *yoma d'pagras*; the *sichos* and various directives that we hear from the Rebbe Shlita regarding the obligations of every individual in the current ever so crucial period of time..."

May we be *zoche* to see the *giluyim* with



our physical eyes, and celebrate Tishrei 5776—*Shnas Hakhel*—together with the Rebbe in Yerushalayim! **D**

1. Kovetz Lubavitch, page 3
2. *ibid*
3. “Nusach Ari” were the shuls founded by the descendants of *anash* who had immigrated to the United States during the late 1800s and early 1900s.
4. While his name appeared only in specific columns, the main editor of the publication was Rabbi Shmuel Zalmanov, one of the distinguished Chassidim in New York at the time.
5. See *Igros Kodesh*, vol. 2, page 54.
6. Kovetz Lubavitch, page 17
7. See *Igros Kodesh*, vol. 12, p. 247, where the Rebbe writes to Rabbi Shlomo Matusof: I have sent you the *kovetz* separately. It is surprising that there are no reports in it from the institutions in Casablanca, of which there are numerous things worthy of publication. The Torah rules that it is a Mitzvah to publicize those who do Mitzvos. Surely from now on you will send notices to be publicized in the the upcoming issues; although I know you are occupied with holy work, I hope that you will find time for this as well, as it is imperative, for a number of reasons, for the growth of the work.
8. See *Igros Kodesh*, vol. 12, page 80
9. *Bikkur Chicago*, p. 20

## HEELS OF DAVENERS

For the first discussion in the column of *Teshuvos Ubiurim*, the Rebbe chose a topic which “many have been asking as they read the *sichos* that are published by *Mareches Otzar Hachassidim*.”

A common sight in the *sichos* of the Friediker Rebbe is a mention of a *maamar Chazal* and its explanation according to *Chassidus* or in *avodas Hashem*. Many times the connection between the original statement of the *Tanaim* or *Amoraim* and the explanation brought in the *sicha* seem to be merely incidental, bringing the reader to imagine that the Friediker Rebbe’s words were a “*tzachus ba’alma*.”

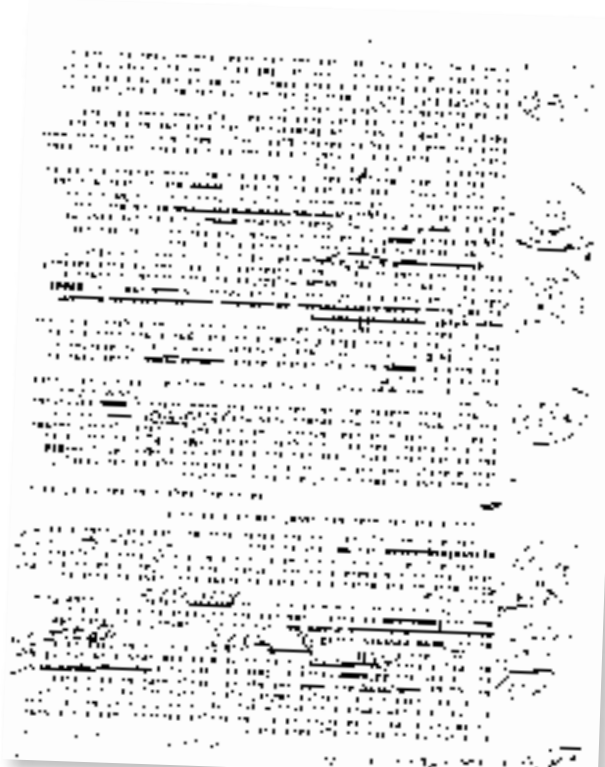
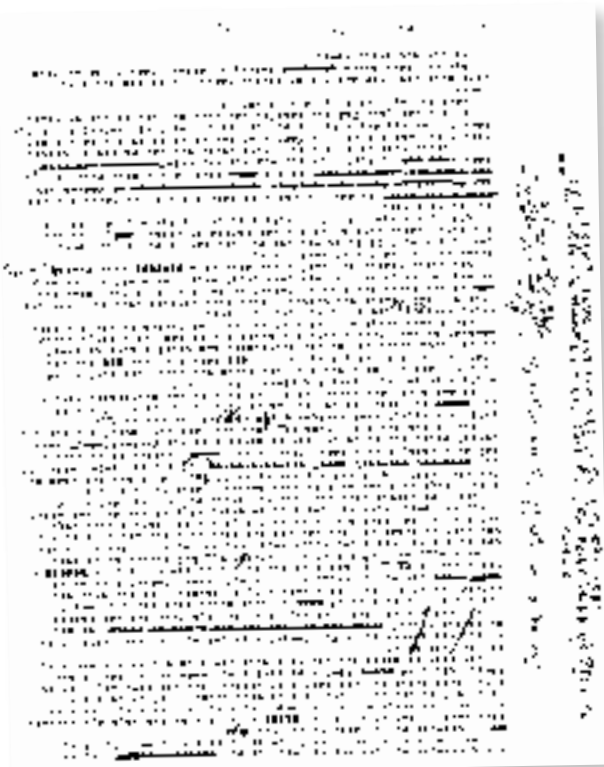
The Rebbe maintained that this was never the case. To prove his point, the Rebbe chose to explain a *vort* that—according to questioners—could in no way resemble the original meaning.

During a *sicha* in 5702<sup>9</sup>, the Friediker Rebbe had quoted a *vort* from Reb Baruch Mordechai, who had translated the words “*Akavya Ben Mehalalel omer*” to mean “The heel of the davenor, who thanks Hashem, says.”

When the *sicha* was first published, the Rebbe writes, many jumped on the opportunity to claim that the Chassidim speak and write “*divrei hevel*.” And many Chassidim themselves asked why it was necessary to publish specifically those things, which can be used against them.

The Rebbe then launched into a lengthy discussion explaining the concept of names, which always contain meaning, and then he showed how this specific instance itself—which had garnered so much attention—actually has a basis in Midrash itself.]

## A SAMPLING OF THE REBBE’S EXTENSIVE HAGAHOS ON KOVETZ LUBAVITCH.



PHOTOS: KEHOT PUBLICATION SOCIETY