

Derher

A Chassidisher

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ענטהר
נישט!

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)
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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 אין נקי") and no one is exempt.¹

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*!"²

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 uniyad 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*”¹ 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 Gemara² 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*”³ 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, Rashi⁴ 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 *“kashah alay pridaschem—your separation is hard [for me].”*

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

understood. The proper term would’ve been *“kashah 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”*⁵—together with everyone else, as the *possuk* says: *“Vayehi b’Yishurun melech b’hisasef roshei am yachad shivtei Yisroel.”*⁶ 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,”*⁷ we are given all we need from His full, open, holy, and generous hand. **T**

*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.



בתבנית 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
ח' 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..."

אצלה גבול
 רוח אצלה -
 אהרן בן אהרן
 אהרן בן אהרן
 ועוד
 וגם אצלם היא צערה בעצרה
 (ואולי - יום אחד האעזוב)
 חרותו פוגמת רוחו?
 אסוס בלתי יקנו דתו?

(ואולי - יום אחד האעזוב)
 חרותו פוגמת רוחו?
 אסוס בלתי יקנו דתו?

(ואולי - יום אחד האעזוב)
 חרותו פוגמת רוחו?
 אסוס בלתי יקנו דתו?

The tone of your letter is quite shocking, because many other shluchim experienced a similar situation, and it passed. And you have also had a similar situation in the past (and perhaps even worse), and it passed, and you were eventually **successful** (perhaps even more than you imagined).

And [of all times, you chose] specifically Chol Hamoed **Pesach**, the time of our **freedom**, to write all of the above [negativity]?! [Specifically now,] in the month of redemption, in a Hakhel year, after you finally were successful to the point that you bought a home?!

Practically speaking, you should seek counsel with the *hanhalah* in... I will mention you at the Ohel [for blessings] in all of the above, and for good news.

לפלא גדול רוח מכתבה - שהרי בכו"כ (בכמה וכמה) שלוחים שיחיו ה' מצב דומה, ועבר. וגם אצלם ה' עד"ז (על דרך זה) בעבר (ואולי - עוד גרוע) ועבר, **והצליחו**, (ואולי - יותר מאשר בהשערתם).

ודוקא בחוה"מ (בחול המועד) **פסח**, זמן **חרותינו** כותבת כהנ"ל (כל הנזכר לעיל)?! ובחודש הגאולה, ובשנת הקהל, ולאחרי שסו"ס (שסוף סוף) הצליחו וקנו בית?! בהנוגע לפועל, יתייעצו בהנהלה ב... אזכיר עה"צ (על הציון), לכהנ"ל (לכל הנזכר לעיל), ולבשו"ט (ולבשורות טובות). ולבשורות טובות.



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

1000010

<p>ע"י בנם ר' יקותיאל יהודה וזוגתו מרת פעסל לאה ומשפחתם שיחיו רוהר</p>	<p>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 ה"ד ת'נ'צ'ב'ה'</p>
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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 *minyán* 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.¹

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.²
- 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 *mitzvoim*, and to increase their daily studies, in quantity and quality.
- They also instituted a daily *minyán* 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.



CHASSIDIM OUTSIDE 770 ON MOTZEI SIMCHAS TORAH 5738* ANXIOUSLY WAITING FOR DEVELOPMENTS IN THE REBBE’S CONDITION.

LEVI FREIDIN VIA JEM 22764

(to keep people away from the area of the Rebbe's room) be removed and that the upstairs *zal* be reopened so the *bochurim* could learn there.

One of the doctors expressed concern that the extra noise would be harmful to the Rebbe's health. The Rebbe responded that a *kol Torah* cannot disturb him.

SHABBOS PARSHAS NOACH, GIMMEL CHESHVAN

In the morning we found out that the Rebbe planned to attend *kriah* in the *zal* upstairs for the first time since Shemini Atzeres, and that it would be open to the public. When the doctors expressed their reservations about this due to the inevitable lack of space and air circulation, the Rebbe said that he would prefer there to be as many people as possible.

Eventually, it was decided that only *orchim* who were set to depart in the coming week would be allowed to attend this *minyán*.

Many people were standing on benches in the sukkah and in other creative spots in order to catch their first glimpse of the Rebbe since Shemini Atzeres. The *zal* was packed and several people were appointed to ensure that everything went smoothly.

At the appointed time, Rabbi Groner went into the Rebbe's room and informed him that the *minyán* was up to *kriah*. The Rebbe entered the *zal* holding a siddur and a chumash and went to his Shabbos place on the opposite side of the room. The Rebbe remained standing until the *baal koreh* started reading³. The Rebbe received *maftir* and read the Haftorah. After the *chatzi kaddish* before Musaf, the Rebbe returned to his room.

Today, Mincha and Maariv took place in the entry hall next to *gan eden hatachton*. The Rebbe's door was open and he davened along with the *minyán*.

On Motzei Shabbos at 8:00 p.m., the Rebbe spoke for about an hour from his room with a live hookup to the *zal*. This included the *maamar k'ein sicha* titled "Mayim Rabim."

SUNDAY, DALED CHESHVAN

Today Dr. Weiss took a flight back home to Chicago.

Since arriving here on Shemini Atzeres, he worked tirelessly, caring deeply for the Rebbe's

health. As he normally worked for a hospital in Chicago, he had a lot of work piling up for him back at home. But he assured us that he would not leave until he was certain that the Rebbe would recover and that his services would not be required anymore.

He also remarked that he was aware of how many sick people were helped through the Rebbe's *brachos*.

Before he left he relayed his impressions of his experience in an emotionally charged speech: "I have gained much more from this experience than I was able to provide. I consulted with the Rebbe daily about things that have bothered me about medicine for a long time, and the Rebbe gave me his advice on many subjects, illuminating numerous issues."

As he left, he danced emotionally with *mazkirus* and the *bochurim* that were there. He left amidst the warm embrace of everyone assembled.

Later, another doctor arrived to replace him, and he would periodically update Dr. Weiss over the phone with new developments.

MONDAY, HEI CHESHVAN

The Rebbe fasted *Bahab* today⁴. Initially the doctors protested, but the Rebbe held firm and fasted anyway. After the fact, the doctors agreed



ON THE NIGHT BEFORE RETURNING TO CHICAGO, DR. IRA WEISS CONVERSES WITH DR. LOUIS TEICHHOLZ IN THE MAZKIRUS OFFICE.

that it had been an easy and smooth fast for the Rebbe.

WEDNESDAY, ZAYIN CHESHVAN

After receiving many requests for updates on the Rebbe's health, Rabbi Groner came downstairs to speak to the public. He read from a prepared statement written by the doctors.

Baruch Hashem, things were improving, but the Rebbe still required rest. Therefore, there would not be any farbrengens in the near future, nor would the regular davening schedule commence.

However, in due time things would be able to return to the way they were before Shemini Atzeres.

We found out that the Rebbe received a letter from the president of the United States, Jimmy Carter, containing his wishes for a complete recovery.

The Rebbe responded⁵ in a letter that the Healer of all flesh who does wondrous things sent him a recovery and that he was beginning to resume his regular routine.

Tonight, the *bochurim* gathered and Reb Dovid Raskin and Reb Yoel Kahan addressed them, urging those assembled to increase in fulfilling the Rebbe's wishes.

THURSDAY, CHES CHESHVAN

Today the Rebbe again fasted *Bahab*. By now the doctors fully approved of it.

The Rebbe ate something in the morning before dawn, and rested in the afternoon.

Today the Rebbe edited the *maamar* from Motzei Shabbos Parshas Noach.

SHABBOS PARSHAS LECH LECHA, YUD CHESHVAN

Today the Rebbe again joined *krias haTorah* in the small *zal* upstairs. A few people were appointed to maintain order in the room. They made sure that this time only a handful of people were allowed in, including some elderly members of *anash*.

The majority of the guests from Tishrei had already departed. The sukkah was also cleared of people so as not to block the windows.

When the Rebbe entered the *zal*, his face had a noticeably healthier glow than last week.

Yesterday (Friday) it was announced that the Rebbe would once again say a *sicha* from his room

this Motzei Shabbos.

At 8:00 p.m. Motzei Shabbos, the Rebbe spoke for an hour and eight minutes from his room, including a *maamar kein sicha*. In the *sicha* the Rebbe focused a lot on the absolute necessity to settle all of the territories of Eretz Yisroel.

At 4:00 a.m. the Rebbe requested Rabbi Groner to urgently inform Reb Berke Wolf, who dealt with the distribution of the *sichos* in Israel, to delay the publication of the *sicha*. There were elements of the *sicha* that the Rebbe did not want to be published in the *sicha* itself, but to be included as footnotes. Accordingly the Rebbe instructed that the *manichim* should work on getting the *sicha* ready to be edited as soon as possible.

SUNDAY, YUD-ALEPH CHESHVAN

After Shachris, the Rebbe came out with two notes in relation to the *sicha* said last night.⁶

The first emphasized that it would only require a few people to legally effectuate settling the territories of Eretz Yisroel. Any opposition to this would eventually disappear with the support of the vast majority of the nation.

The second note brought out a comparison from Israel's nuclear weapons program. In the beginning there was a lot of opposition, but once the Israeli government showed a backbone, all of the foreign pressure dissipated.

At this point the *manichim* had already concluded transcribing the *sicha* and they submitted it to the Rebbe to be edited.

Once the Rebbe edited it, Reb Berke was contacted again and sent the *sicha* to be translated in its entirety for publication in Israel.

Rabbi Groner asked the Rebbe if the additions were intended to be included in the general publication of the *sicha*. The Rebbe replied that this was intended only for publication in Israel and the contents of the final published *sicha* would be determined at a later date.

Rabbi Groner reported that Reb Berke felt that it would be best to send the *sicha* directly to the papers and not to relay it through the regular radio channels where they would potentially encounter government censorship of the mention of nuclear weapons. The Rebbe agreed and recommended that he send the *sicha* to the newspaper "*She'arim*" (which was run by Po'alei Agudas Yisroel), as they would surely publish it without any edits.

MONDAY, YUD-BEIS CHESHVAN

Early in the morning the Rebbe requested an update regarding the printing of the *sicha* from Motzei Shabbos in the Israeli newspapers. Rabbi Wolf reported that the government had indeed censored the section that mentioned Israel's nuclear weapons.

Rabbi Shloime Madanchik suggested that he copy the article and distribute it in a personal capacity to members of the Knesset, government ministers, and to Prime Minister Menachem Begin.

The Rebbe instructed him not to distribute the *sicha* to everyone, in order for it not to seem like Lubavitch is stirring the pot more than necessary.

Rather, in order to communicate to them the importance of the matter, the *sicha* should be handed to Prime Minister Begin, Ezer Weizman (Minister of Defense), and Ariel Sharon (member of the Committee of Defense and Foreign Affairs).

The Rebbe also said it was worthwhile to show the article to Mr. Chaim Landau (Minister Without Portfolio), as he was by the Rebbe for *hakafos*.

When the Rebbe told him about the missed opportunity during the Yom Kippur War to occupy Damascus, he concurred and stated at the time that he wished this was published in every Israeli newspaper.

After a few hours, Rabbi Wolf communicated that despite their efforts, the censors did not allow the information to be announced publicly on the radio. When the broadcasters protested to the censorship office that an American congressman recently mentioned on-air his assumption that the State of Israel had 15 nuclear weapons, the response given was:

“When a U.S member of Congress says something publicly, he’s saying it on behalf of the U.S government. That is their assessment and we can deny their claims. However, it is well known that the Rebbe is privy to information from the highest echelons of the Israeli government. Therefore when the Rebbe says something, it carries the same weight as the words of the Prime Minister himself! It would amount to an admission from the Israeli government.”

The Rebbe exclaimed that the Israeli policy was counter intuitive. If the objective is to deny the existence of nuclear weapons, why be scared if people talk about it? Why make it seem like there’s something to hide? A country without nuclear

weapons would appreciate all of the speculation which would arise.

At midnight, the Rebbe was informed that the censor was still blocking the *sicha* from being published. The Rebbe instructed them to try and get the newspapers “*She’arim*,” “*Hamodia*” and “*Hatzofeh*” to print the *sicha* instead.

Additionally, Rabbi Madanchik was told to make sure that when he gives the article to Mr. Landa to read, he should be informed that it wasn’t cleared for publication due to censorship, especially since Mr. Landa had expressed frustration that the Rebbe’s words weren’t sufficiently publicized last time.

If the censor would still insist it can’t be printed, then they should just remove the words “nuclear weapons” or the sentence that contained those words.

As Rabbi Madanchik prepared to meet with the chief censor, to try and convince him to publish the *sicha*, the Rebbe advised that perhaps a better strategy would be to have the request come from the radio hosts themselves or from Mr. Landa. Only as a last resort should Rabbi Madanchik meet with

הרב' מלובביץ: ישראל חייבת לבצע

מדיניות של התנחלות מקיפה

ההתנחלויות בכל שטחי ארץ ישראל צריכות להיעשות כיום אחר בלבד. בלי פירוט מוקדם ולמרות ההתנאים * לאחר מעשה ישקטו הרוחות

באף עירייה בישראל, ובכל מקום שבו ישנו יהודים, חייבים להקים יישובים. זהו חובתנו כלפי ה' וכלפי העם. אין לנו זמן להפסיד. כל מי שמתנגד לזה, הוא מתנגד לדתנו ולמדינתנו. אנחנו צריכים להקים יישובים בכל מקום שבו ישנו יהודים, וזוהי חובתנו כלפי ה' וכלפי העם. אין לנו זמן להפסיד. כל מי שמתנגד לזה, הוא מתנגד לדתנו ולמדינתנו.

הרב' מלובביץ, ראש ישיבת פתח תקוה, הודיע היום כי הוא ימשיך להקים יישובים בכל מקום שבו ישנו יהודים, וזוהי חובתנו כלפי ה' וכלפי העם. אין לנו זמן להפסיד. כל מי שמתנגד לזה, הוא מתנגד לדתנו ולמדינתנו.

24.10.77

צריך להמשיך ההתיישבות, כמו הפיתוח הגרעיני

הרב' מלובביץ, ראש ישיבת פתח תקוה, הודיע היום כי הוא ימשיך להקים יישובים בכל מקום שבו ישנו יהודים, וזוהי חובתנו כלפי ה' וכלפי העם. אין לנו זמן להפסיד. כל מי שמתנגד לזה, הוא מתנגד לדתנו ולמדינתנו.

24.10.77

יש להתנחל בכל הגבולות בשקט ובבטחה מלא בה' יוסף הרטמן

הרב' מלובביץ, ראש ישיבת פתח תקוה, הודיע היום כי הוא ימשיך להקים יישובים בכל מקום שבו ישנו יהודים, וזוהי חובתנו כלפי ה' וכלפי העם. אין לנו זמן להפסיד. כל מי שמתנגד לזה, הוא מתנגד לדתנו ולמדינתנו.

13.11.77

THE SICHA AS IT WAS PUBLISHED IN ISRAELI NEWSPAPERS. NOTE THE TERM גרעיני פיתוח WHICH MEANS “NUCLEAR DEVELOPMENT.”



CHASSIDIM LISTEN VIA LIVE HOOKUP TO THE REBBE'S FARBRENGEN ON MOTZEI SHABBOS PARSHAS NOACH.

LEVI FREDIN VIA JEM 22877

the censorship office himself.

A while later Rabbi Wolf informed the Rebbe that the *sicha* was printed in the three newspapers that the Rebbe specified. The Rebbe was very happy with this and said that, “now it will be easier to get it published everywhere as it is already printed.”

Indeed that is what transpired. The words “nuclear weapons” were substituted with “nuclear development.”

THURSDAY, TES-VOV CHESHVAN

Today, for the first time since Shemini Atzeres, the Rebbe attended a weekday *krias haTorah* in the small *zal*. This was only announced immediately before. Right away the doors were closed, and the Rebbe’s table was set up.

Later that day Rabbi Nissan Mindel entered the Rebbe’s room and the Rebbe wished him *mazal tov* for the birth of his grandson. The Rebbe asked what the baby was named and he replied Schneur Zalman. The Rebbe asked after whom he was named, to which Rabbi Mindel replied, Reb Zalman Vilenkin. The Rebbe recalled: “He studied Chumash, Rashi and Gemara with me and my brothers. He set me on my feet. He was a special Jew.”

The Rebbe then gave him a *bracha* that the child should emulate his namesake.

SHABBOS PARSHAS VAYEIRA, YUD-ZAYIN CHESHVAN

Now that the Rebbe is attending *kriah* in the *zal* on Shabbos and during the week, a system has been put in place to determine who would be allowed to enter, since there isn’t enough space in *zal* for all of the *bochurim* and *yungerleit* that want to be there. A raffle is held each time, and the letters drawn up at the raffle determine which people can join, based on their last names.

SUNDAY, YUD-CHES CHESHVAN

Dr. Weiss arrived today on a flight from Chicago.

He met with the Rebbe for several hours and upon leaving the Rebbe’s room he relayed that he was satisfied with the progress of the Rebbe’s health.

MONDAY, YUD-TES CHESHVAN

Today, the Rebbe stood for the entire *kriah* for the first time since Shemini Atzeres. The Rebbe’s *shtender* was not even set up as no one expected this.

WEDNESDAY, CHOF-ALEPH CHESHVAN

At 6:00 p.m., numerous *sefarim* that were held captive for years in Warsaw, Poland were finally returned to the Rebbe’s library after tremendous efforts.

THURSDAY, CHOF-BEIS CHESHVAN

After *krias haTorah* this morning, Rabbis Avrohom Shemtov and Aharon Chitrik—who were very involved in the rescue of the *sefarim* from Poland—entered *gan eden hatachton*. They presented the Rebbe with two volumes written in the handwriting of the Rebbeim.

The Rebbe's face visibly lit up as he took the *sefarim* and leafed through them.

The Rebbe then *bentched* them with a special *bracha*.

As they departed, the Rebbe said that they must be joyous, and to Rabbi Shemtov the Rebbe added with a smile and a wave of his hand: "There is nothing to be anxious about."⁷

SHABBOS PARSHAS CHAYEI SARAH, CHOF-DALED CHESHVAN

On Motzei Shabbos, at 7:00 p.m., the Rebbe said a *sicha* from his room, and a *maamar kein sicha* titled "V'Avraham Zakein," concluding at 8:25 p.m.

In 770 there are still parts of the building with restricted access to the public. Most of the *bochurim* study downstairs and only a select few are allowed in the *zal* upstairs.

A door was installed between the entryway upstairs and the hallway where the small *zal* is, to help mitigate the noise level. (Previously there were towels placed along any cracks in the doorways in order to muffle the sound but they had since been removed.)

WEDNESDAY, CHOF -TES CHESHVAN

In the morning, news was leaked that the Rebbe would be going to the library to view the manuscripts that recently arrived from Poland. In the beginning it was kept fairly secret, and *bochurim* in the know hurried to get a spot outside in order to be able to catch a glimpse of the Rebbe.

As the afternoon came around the circle of people who were informed slightly increased, and people began to notice something was afoot due to all of the whispering. At 2:40 p.m. the door to 770 opened and the Rebbe walked out towards the library building, accompanied by Dr. Resnick.

The Rebbe walked slowly and conversed with the doctor the entire way. By the time the Rebbe




RABBI AVROHOM SHEMTOV DISPLAYS SOME OF THE SEFARIM THAT ARRIVED FROM POLAND.

entered the library, the news had already spread like wildfire, and many people flocked towards 770 to be able to see the Rebbe upon his return to 770.

We heard that this is the second time that the Rebbe ever visited the library. The first time was Yud-Aleph Nissan 5732.

The Rebbe sat in the library and browsed through various *kesavim* and letters that were sent to the Frieddiker Rebbe, including one from Harav Elchonon Wasserman. Upon seeing pages from an old manuscript of Eitz Chaim, the Rebbe exclaimed: "This is a valuable item, we need to keep this in a secure place."

At 3:55 p.m. the Rebbe exited the library and returned to his room accompanied by Dr. Resnick and members of *mazkirus*. On the way the Rebbe saluted the senior police officer that was there.

As is well known, the very next evening, Rosh Chodesh Kislev, the Rebbe returned home for the first time since Shemini Atzeres. See Derher Magazine 51 - "The Complete Story of Rosh Chodesh Kislev." 

1. See Derher "Seudas Hoda'a," Derher Teves 5775.
2. See the last two *sichos* of Shavuos 5738.
3. Until Shemini Atzeres 5738 the Rebbe would stand throughout the entire *kriah*.
4. *Bahab* is an acronym for "Monday, Thursday, Monday," referring to the series of fasts some have a custom to mark in Cheshvan and Iyar following the Yomim Tovim of Sukkos and Pesach.
5. www.chabad.org/1151665
6. Igros, chelek 33, page 37-38,
7. See Derher Adar 2 5774, "Rescue of the Library," for the full story.



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

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

ב"ה, כ"ג מרחשון תש"ם

כ"ק אדמו"ר שליט"א

בקשר להתעוררות לסדר כינוס של שלוחים שיחיו וכן בהמשך להסענה שקבלתי מכ"ק אדמו"ר שליט"א נידו"ז בהחלטה הודש תמוז להתדבר בזה עם הנהלת המל"ח, הנני בזה להודיע שלאחר ההתדברות בין השלוחים ועם ועד מיוחד שנחמנה לפעול בזה, וכן עם הרב הדקוב שי"ה, הוקבעו שיתקיים כאן כינוס של השלוחים דארצה"ב כש"ק תולדות מכה"ה כסלו הבע"ל, ויומשך עד יום ב' אור ליום ג' שאח"כ.

כנראה כעת יסתמרו בזה כשבעים שלוחים מעיירות שונות דארצה"ב.

הכינוס יתקיים ב770 ובחדר גדול בבנין הסמוך 784.

מצו"ב רשימה מהצעות לסדר הינם של הכינוס.

ובשם השלוחים והועד המועל הנ"ל הננו מבקשים הוראות בכל הנ"ל, ומבקשים ברכה שיהי' הכינוס הנ"ל בהצלחה רבה.

חיים יהודא

ב"ה עש"ק פ" תולדות תש"ם
זקני יעני יא"א

כ"ק אדמו"ר שליט"א

הנני להודיע שסדר זמני כינוס השלוחים ריבויים הבאים יהי':

ההחלטה בהתקוותה כ"ק אדמו"ר שליט"א -

ויומשך במוצאי"ק בשעה 8:00, והחמטק ביום א' וכן ביום ב' יהי':

בשעה 8:00 בוקר לימוד דא"ח,
בשעה 9:00 תפלה שהרי"ת ולימוד נגלה
בשעה 11:00 ישיבה א' עד 2:00
בשעה 3:15 תפלה מנחה
בשעה 4:45 ישיבה ב' עד 6:45
בשעה 6:45 תפלה ערבית
בשעה 8:00 ישיבה ג'.

(הישיבות חתימה בעיקר בח"ר גדול בקומה העליונה בבנין הסמוך ל770, הארוחות - ביחד בבנין ופרצה על צינבסטאן עונעניו.)

חברי הועד המסדר הם שלמה קונין, ישראל שמוסקין ואברהם שטרכ.

ח"י נקודות שנסמרו כבר לכ"ק אדמו"ר שליט"א נחלקו לששה סוגים, ובכל א"י שהר"י ישיבות יברו בא' הסוגים כמנו"ב. (ולאו דוקא בסדר המנו"ב.)

יגדל

about all of the above, and for [the Rebbe's] *bracha* that this kinus take place with much success."

Attached was a list of proposed sessions for discussion amongst the shluchim, including:

How to improve the shluchim's personal spiritual lives and the education of their children; how to improve fundraising and the administrative side of their institutions; how to increase and expand Torah classes and build and improve *mikvaos*; encouraging regular reports from shluchim to the Merkos and how to gather those reports and efficiently publicize them; recruiting new teachers and activists for existing institutions; how to best interact with the existing Jewish establishment and infrastructure in each city; issues of public relations and media; fulfilling the Rebbe's recent special directives like the *Sefer Torah Haklali*, *Tzivos Hashem*, moment of silence in public schools, *Sheva mitzvos b'nei Noach*, etc.; disseminating Lubavitch publications and *sefarim*; recruiting new students for the Lubavitch institutions of Crown Heights for *baalei teshuvah*, and strengthening the

"Encounter With Chabad" weekend for college students.

The Rebbe responded on all of the above:

ויה"ר שיהי' כהנ"ל בהצלחה רבה.

May all of the above be very successful.



On Friday morning of the kinus, Rabbi Krinsky gave the Rebbe a final, detailed schedule of the program. He concluded that "the 18 topics which we already conveyed to the Rebbe have been divided into six categories. At each of the six sessions, one of these topics will be discussed, as detailed here. (The precise order might not be followed.)"

The Rebbe underlined the date of the letter "Erev Shabbos Kodesh Parshas Toldos" and wrote:

והגיעני יום א'

It reached me on Sunday.

Then the Rebbe added:

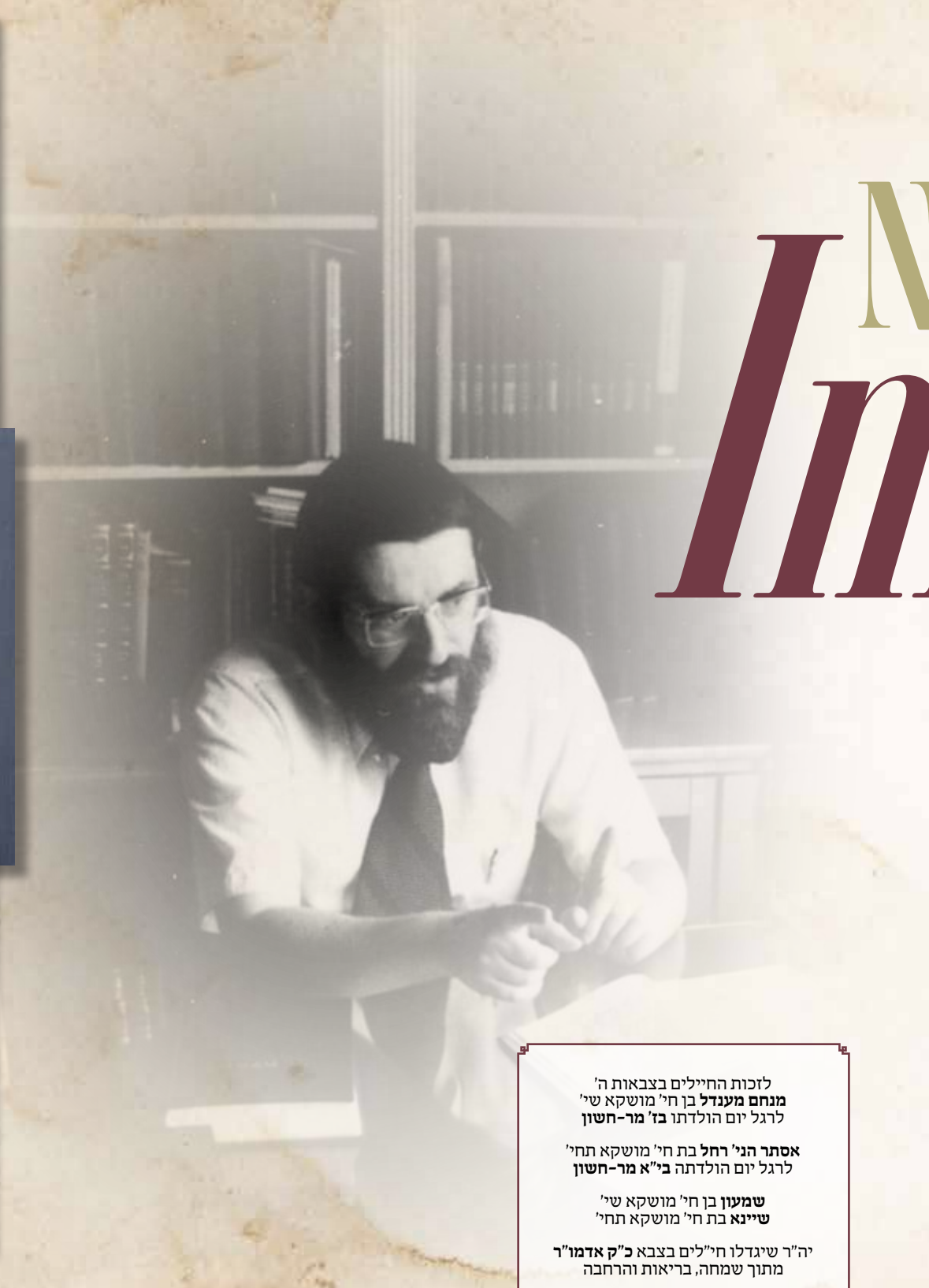
ויה"ר שיהא כהנ"ל בהצלחה רבה בכל ויב"ט

May all of the above be with much success in all [aspects], and may you bear good news. 1



- (א) 1 מצב הרוחני של השלוחים בהסניפים, ההנהלה והעסקנים.
2 חנוך ילדי השלוחים, בהמוסדות הקיימים וייסוד חדשים.
3 שיפור מצב הלימודים והחנוך וההדרכה בהמוסדות חנוך.
- (ב) 1 חיקוק ושיפור המצב הכספי.
2 סידור וביסוס הענינים האדמיניסטרטיביים.
3 להמציא עזר באיזה אופן שהוא לסניף מיוחד בעת הצורך.
- (ג) 1 שיעורי חורה עם ווגים צעירים, נערים וזקנים.
2 הרחבה והפצה הפעולה בכמות ובאיכות בכל ערי הסטייט שלו.
3 התענינות מיוחדת במצב המקוואות בכל הסטייט וכן במצב הכשרות.
- (ד) 1 שילוח דוחים להמל"ח המרכזי חמידים כסדרם, והגובת המל"ח המרכזי.
2 ריכוז הידיעות וכחוח הסניפים, והפצת עניני דפוס והמצאות חדשות בין כל הסניפים.
3 גיוס מלמדים ועסקנים.
- (ה) 1 היחסי ציבור עם: רבנים, מוסדות, מנדבים, אנשי ממשלה, פדערייטאנס, עתונים וכדומה.
2 איך להגיב (או שלא להגיב) באירועים שונים שמרחשים מזמן לזמן וכו' בעתונים וכו'.
3 מילוי הפקודות המיוחדות הכלליים כגון רישום לספרי חורה הכלליים, צבאות ה" וכו', וכן איך לפעול בעניני רגע השתיקה בהבת"ס עממים, המיכה ממסלתי להבת"ס הנ"ל, שבע משנה ב"ג וכו'.
- (ו) 1 הפצת הספרים וההתעסקות בהמבצעים.
2 להגדיל מספר התלמידים והתלמידות בהמוסדות בית חנה, מכוך ליהדות, הדר החורה וחפארת בחורים, וכן בנוגע להפגישות.
3 להענין שהמוסדות הנ"ל יהיו ראויים בגו"ר לקבל התלמידים, ללמדם ולהדריכם כדבעי, ולסדרם טו"ס בשידוכים טובים והסדרות מתאימה.





ת

לזכות החיילים בצבאות ה'
מנחם מענדל בן ח' מושקא שי'
לרגל יום הולדתו **בז' מר-חשון**

אסתר הנ' רחל בת ח' מושקא תח'
לרגל יום הולדתה **בי"א מר-חשון**

שמעון בן ח' מושקא שי'
שיינא בת ח' מושקא תח'

יה"ר שיגדלו חי"לים בצבא **כ"ק אדמו"ר**
מתוך שמחה, בריאות והרחבה



NOTHING *is* impossible

AN INTERVIEW WITH RABBI NISSEN MANGEL

Well known today as a prominent Chabad Chossid and rav, Rabbi Nissen Mangel is originally of Polish Chassidische descent and a survivor of the Holocaust. After losing his father and being separated from his mother, he arrived at a Litvishe Yeshiva in England and eventually ended up in Tomchei Temimim of Montreal. It was there that he gained an appreciation for Chassidus and a connection to the Rebbe.

This article has been collected from various anecdotes shared by Rabbi Mangel on multiple occasions, as well as interviews with *A Chassidisher Derher*.

MY ENCOUNTER
with the REBBE

In preparation for this article, we were greatly assisted by two interviews with Rabbi Mangel conducted by Jewish Educational Media's "My Encounter with the Rebbe" project, selections of which are included below. We extend our thanks to Rabbi Elkanah Shmotkin, Rabbi Yechiel Cagen and the My Encounter team for making them available to us.

After miraculously surviving the horrors of the Holocaust, Rabbi Mangel arrived as a young bochur in London, England together with his sister. There he enrolled in Yeshivas Netzach Yisroel where he excelled in his learning.

In an effort to help his mother leave Czechoslovakia and come to Canada, Reb Nissen emigrated to Canada where he eventually joined Tomchei Temimim of Montreal.

Coming from a background of Polish Chassidish Jews, Reb Nissen was not originally a Chabad Chossid and at first kept to himself and refrained from exploring Chabad Chassidus. With time, however, the yeshiva environment intrigued him. Inspired by the mash-pi'im Reb Volf Greenglas and Reb Moshe Eliyahu Gerlitzky, Reb Nissen adopted a Chassidish lifestyle.

The Rebbe took special interest in Reb Nissen from the very beginning, when he began visiting the Rebbe. Throughout his numerous correspondences with the Rebbe, it becomes apparent that the Rebbe carefully guided his direction in life and served for him quite literally as a "fatherly figure."

Taking notice of his informational and editorial abilities, the Rebbe appointed Reb Nissen to undertake many publishing projects under the auspices of Merkos Linyonei Chinuch. Perhaps as a consequence of the work he did, Reb Nissen merited to have an especially close relationship with the Rebbe.

A Mouthpiece For Chassidus

It was my first visit to the Rebbe. Yud-Beis Tammuz 5712*. I stood amongst the bochurim at the farbren-gen. Suddenly, the Rebbe looked in my

direction and asked a fellow bochur from Montreal, "Who is this bochur?" He told the Rebbe my name and the Rebbe handed me a big piece of marble cake.

In my first yechidus a few days later, the Rebbe asked me a number of questions about my learning. "Do you learn Shulchan Aruch every day?" "I learn it from time to time, and before Yomim Tovim," I answered. The Rebbe told me to start studying it every day and then inquired further: "Are you learning Tanach?" "No," I replied. The Rebbe instructed me to start learning Tanach. "Do you learn *dikduk*?" Again, I had to respond that I was not, and again he advised me to start learning it.

In that same yechidus, the Rebbe also spoke to me about trying to bring other Yidden I meet closer to Yiddishkeit. "Your approach should be the same as of the Baal Shem Tov," the Rebbe said. "How did he draw other Yidden closer to Hashem? He did not immediately tell them to do this or that. Rather he did them a favor: When he saw that someone had a problem, whether a financial issue or something else, the Baal Shem Tov tried to provide what was needed. Once you help someone *begashmius*, he will be much more receptive *beruchnius*. So instead of telling someone you meet about Torah and davening, first stop; listen, befriend him, invite him for a Shabbos meal. Then you can continue with tefillin, Shabbos observance, and kashrus."

The discussion turned to my return trip to Montreal. I couldn't afford to travel by train, let alone by plane, so I had come by bus and planned on returning the same way. "In that case," the Rebbe told me, "you can stop along the way." He listed several cities in Upstate New York, before continuing: "Wherever the bus stops, go to the local shul. Speak there and relay some Chassidus."

In my mind I wondered how I, a nineteen-year-old yeshiva student, could pull off a mission like that. "Don't worry," the Rebbe assured me, as if reading my mind. "Tzach will arrange it for you. Somebody will pick you up at the bus stations; you just need to speak." With that, the yechidus ended. A few hours later, Reb Dovid Raskin of Tzach called to get my itinerary. He arranged for me to speak at shuls in Albany and Utica where Rabbi Brikman picked me up and brought me around.

In a later yechidus the Rebbe asked me whether I am accustomed to visit shuls during the time of *shaleshudis* on Shabbos to relate words of Chassidus. I responded that I wasn't. When the Rebbe asked me why that is, I explained that the other bochurim don't go. Many of them had a much broader knowledge of Chassidus than I did. Those bochurim didn't go, so I never saw it as a requirement.

"Tell me," the Rebbe said, "if you see a thousand dollars on the street and nobody bothers to pick it up, you also won't pick it up? You should go to shuls every Shabbos and *chazzer* Chassidus." Starting the first week after



RABBI NISSEN MANGEL AS A CHILD BEFORE THE WAR.

I arrived back in Montreal, I began to visit a shul every Shabbos afternoon to share words of Chassidus and I continued to do so for years to follow.

In a letter to Reb Volf Greenglass the Rebbe wrote that he was shocked to hear from Hatomim Nissen Mangel that none of the *bochurim chazzer* Chassidus in shuls. The Rebbe instructed Rabbi Greenglass to see to it that every *bochur* goes out on Shabbos to *chazzer* Chassidus.

A few years later, the Rebbe asked me in *yechidus* if I am accustomed to learning the weekly portion of Likkutei Torah. I responded that I don't, but since I need to *chazzer* Chassidus in a *shul* each week—at that time the Likkutei Sichos had not yet been published—I extract a question, an answer and some discussion in the middle from a *maamar* in Likkutei Torah and that is what I convey.

Inside, my heart was pounding. Both Reb Peretz Mochkin and Rabbi Greenglass inculcated in us that when *chazzering* a *maamar* in the *yeshiva* it ought to be *divrei harav*, word for word. Here, I was “admitting” to the Rebbe that for the purpose of *chazzering* Chassidus in the shuls I would extract a theme from the weekly Likkutei Torah, and give it over. I explained that there was nowhere I could read a *vort* that was ready to repeat in a *shul* as is.

The Rebbe, while nodding his holy head, said “Very good.” I was relieved. I understood that when teaching Chassidus to others, it is acceptable for me to use my own words.

(It is interesting to note that two weeks later when the weekly *sicha* was given to the Rebbe, for the first time the Rebbe edited it as a *likkut*, for the purpose of relating Chassidus in the *shuls*—*תוכן עניינים ברא"ח לחזור בבתי*—*כנסיות*. Later, these weekly *likkuteim* became the first volumes of Likkutei Sichos.¹)

The next time I was in *yechidus*,

the Rebbe suggested that I learn the weekly portion of Likkutei Torah each week, and that I should learn it five times!

“I don't mean that you should say it like Tehillim,” the Rebbe said. “You should know every word and understand it. Except when it says to look in other *sefarim* (Zohar, Kisvei Arizal etc.), that you don't need to know, but the *maamar* itself you should know thoroughly.”

Finishing my five-fold quota was not an easy task, especially since the Rebbe told me that it should be outside of the designated times of *seder hayeshiva*. Many times I would stay up learning until three or four o'clock in the morning.

Several weeks after the Rebbe gave me this instruction, I merited to enter *yechidus* once again. It was the week of Parshas Va'eschanan, and the Likkutei Torah was extraordinarily long. The Rebbe asked me how the learning was going and I said, “*Zayer shver*—very hard.” The Rebe smiled and told me to continue.

The Toil Begins

Before Rosh Hashanah in the early years of the *nesius*, the Rebbe would send many individuals a *michtav kholi-proti* (standardized letter addressed to people individually) with a *bracha* of *kesiva vachasimah tovah*. Before or after his signature the Rebbe would often add a personal note to various recipients in his own *ksav yad kodesh*.

In the letter I received ahead of Rosh Hashanah 5720*, the Rebbe wrote to me that “the time has come that you should start looking for a *shidduch*.”

Up until that point I had received many suggestions, but I didn't pursue them. Since the Rebbe wrote me this note, I began putting thought into the prospective *shidduchim* offers that



ONE OF THE WEEKLY LIKKUTIM WITH AN EDITED SICHA OF THE REBBE FOR THE PURPOSE OF SHARING IN SHULS.

came my way.

At one point, I was presented with seven unique *shidduchim* suggestions. I was without a father, my mother was thousands of miles away in Yerushalayim, and I was completely unsure how to proceed. The offers kept coming back to me and I had nobody with whom to consult.

I decided to travel to New York to go into *yechidus* and ask the Rebbe. When I handed the Rebbe my *tzetel*, the Rebbe took a pencil—as he usually did—and marked each of the names with “no.” The Rebbe negated all seven of them.

“I have a suggestion for you.” I was sure the Rebbe was going to suggest a *shidduch* for me, for that was the topic of discussion. The Rebbe continued, “I would like you to work for me,” and gave me two proposals, Likkutei Torah and the Alter Rebbe's Shulchan Aruch. Clearly, the Rebbe had something entirely different in mind.

The Rebbe went on to explain that there were many printing mistakes in the Likkutei Torah available at the time and it was also missing *maareh mekomos* and content that was removed by the censorship. The



CHAIM BARUCH HALBERSTAM VIA JEM 882/45 (12, CHESHVAN 5752)

RABBI MANGEL RECEIVES A DOLLAR FROM THE REBBE.

Shulchan Aruch had *maareh mekomos* on the side, but most of the sources were missing. The Rebbe asked that I take on the project, and choose one of the seforim to start with.

I was already quite familiar with Likkutei Torah because I had learnt it five times as the Rebbe instructed me. On the other hand, I had never been through the Shulchan Aruch in its entirety, so I told the Rebbe that I'd like to start with that.

This is how I began my work for the Rebbe on various publishing projects. I considered it a special *zechus* and privilege that I merited for many years to come.

The Rebbe asked me to send him a report once a week on the progress I had made. This continued for the subsequent years.

After a few weeks of working on the *maareh mekomos* and *ha'aros* on the Shulchan Aruch, I had another *yechidus* with the Rebbe where I presented a sample of my work. My method was: I cited the source for the *din* in the Gemara, followed by the Rambam, and continued to bring all the later *poskim* until the *posek acharon*, the final opinion.

The Rebbe told me I should do it exactly the way the Alter Rebbe did it.

The style of the Alter Rebbe was only to cite the *posek acharon*. I redid the work, and continued this way for the rest of the Shulchan Aruch.

The next time I was in New York the Rebbe asked me to show him my work, which I did. The Rebbe seemed to be happy with it.

After reviewing my work, the Rebbe asked: "How do you work?" I responded by describing that many days I start early and work through the whole day, and—becoming so excited and involved in the work—I can continue working through the night only stopping before *chatzos* the next day in order to *daven* again. In other words, I often worked in shifts of 18 hours or more.

The Rebbe told me that that was not the right way to work, because after several days of working 18 hours, I will become so tired that for the next few days I wouldn't be able to work at all. "Just work from morning to evening, and then *layg zich tzu*—lay down, go to sleep and you'll start again the next day."

The Rebbe constantly urged me to produce faster. After my wedding, I was in *yechidus* when the Rebbe told me, "All four *chelakim* of the Alter Rebbe's Shulchan Aruch with all the

maareh mekomos and *ha'aros* can be finished within one year."

I thought to myself: The Rebbe is fluent in all of *Shas*, *Rambam*, *ris-honim*, *acharonim* and so on, so when the Rebbe reads the *din*, immediately he knows where the source is. Hence, for the Rebbe it is possible to finish the task in merely one year. I, on the other hand, need to look for the source of each *halacha* and therefore it takes me much time. It is like saying that a person can jump to the moon.

Of course, I didn't dare say this to the Rebbe. I just looked up and asked: "Mamash?"

"Why don't you emulate the Minchas Chinuch's style?" the Rebbe said. I explained that when searching for a source of a specific *halacha* it can often take me many hours until I find the correct one.

"You will see many times," the Rebbe said, "the Minchas Chinuch will discuss an entire *pilpul* without concluding it and then he writes: 'I don't have time to go any further; we will return to it at the right time.'" The Rebbe told me to do the same. I don't need to finish every *halacha* on the spot; if I can't find something, I can return to it later.

At one point after my *chasunah*, the Rebbe asked that every Motzei Shabbos I should bring him my work from the past week. This served as an incentive for me to get the job done sooner. Until then I had sent reports through the *mazkirus*, but bringing it to the Rebbe myself was entirely different.

Reb Yoel Kahn and Reb Aharon Chitrik would also come to the Rebbe's room at the same time as me, as they would report on the progress of projects they were working on. We would stand at the Rebbe's door immediately after Maariv and wait for the Rebbe to enter. After I gave the Rebbe the work that I did, I would use the opportunity to ask the Rebbe various questions

about things that I was learning and the Rebbe would answer me.

These weekly *yechidusen* continued for seven weeks, from Pesach until Shavuot 5722*. I didn't spend much time talking, especially since the Rebbe hadn't made *havdalah* yet. Having the *zechus* to enter the Rebbe's room each week gave me an impetus, and I did the work at a faster pace.

Another thing that the Rebbe often tasked me with was to answer people's halachic questions. The process was: The Rebbe would give the question that he received to Rabbi Hodakov to pass on to me. I would address the person with the answer to their question (usually I would mention that the Rebbe asked me to write to them), then I gave it to Rabbi Hodakov, and once the Rebbe approved it I would send it to the person.

On A Personal Level

Although I "worked" for the Rebbe, my relationship was purely of a Chossid to his Rebbe. Not only was the work not a contradiction to the personal connection, it enhanced it. As a result of the work that I did, I was *zoche* to correspond with the Rebbe more often than most people, including the above mentioned Motzei Shabbos *yechidusen* for seven weeks in a row. There were others that were given jobs by the Merkos office, but every task that I was given came directly from the Rebbe. The Rebbe told me on three occasions that he wanted me to work for him!

Although when he first asked me to work for him, the Rebbe told me to arrange payment with Rabbi Hodakov, I could never bring myself to do this. For the first two years of work I did before my *chasunah* I worked without pay.

When the *shidduch* with my wife was suggested, the Rebbe agreed that we should meet, and when we were ready to get engaged the Rebbe gave his *haskama* and *bracha*.

When my family was in Czechoslovakia we were quite well off financially *baruch Hashem*. Here in America on the other hand, I had absolutely nothing. Although I never discussed my experiences in the Holocaust with the Rebbe, in *yechidus* two weeks before my wedding the Rebbe asked me if I received any stipend from Germany. Anyone that survived the

THE MANUSCRIPTS WILL PROTECT

Many times when I was learning as a *bochur* in Montreal, my mother asked me to come visit her in Yerushalayim. Whenever I asked the Rebbe if I should go, the Rebbe never allowed it. Once, my mother insisted very strongly that I should come, and she even wrote directly to the Rebbe. At the time I had not seen her in 15 years. The next time I was in *yechidus*, the Rebbe told me: "Since your mother wants so strongly that you should see her, she should travel to London and you should meet her there, but you should not go to *Eretz Yisroel*."

After our oldest child was born, my mother requested that I should come visit her with my wife and child. This time the Rebbe said that I can visit her in Yerushalayim. At the time, though I did have a lot of *sefarim* that I needed for my work, we did not own much furniture. All the money that my wife earned went straight to rent and other expenses.

Before we left, it was Friday when I asked Rabbi Hodakov if we could have a *yechidus* to ask the Rebbe for a *bracha*. Rabbi Hodakov said, "Don't you know

that there's no *yechidus* on Friday." Later in the afternoon I received a call from him saying that we can indeed go into *yechidus* before the Rebbe goes out to daven *Mincha*.

My wife was nervous that the silverware we received as gifts for our wedding could get stolen while we were away. There were new tenants who had moved into our building and she was afraid that they might break in.² She asked me to ask the Rebbe for a *bracha* that nothing be taken.

I did not want to cause the Rebbe heartache by sharing the details of who had moved into the building, so in our *tzetzet* I asked for a *bracha* that when we return everything in our apartment should be untouched.

When the Rebbe read this in my note, he closed his holy eyes for a few moments and became very serious. He then opened his eyes and said, "What do you have in your apartment? A lot of *sefarim* and writings from your work. The *sefarim* and your *kesavim* will be a protection for everything to be alright in your apartment." I felt that the Rebbe was looking straight into my apartment at that moment.

war was eligible to receive money from the German government, but to qualify they had to be suffering from physical and emotional trauma such as nightmares, sleeping issues, or other effects. *Baruch Hashem* I had no such issues and I wouldn't claim anything that wasn't true.

That very day, I had received my only check from Germany totaling merely \$387 dollars and I said this to the Rebbe. The Rebbe told me: "A *chasunah* is expensive, buy whatever you need and I will pay for it." Although I was indeed lacking funds, I did not want to ask the Rebbe to cover any of it.

One week before my wedding, I went into *yechidus*. During the *yechidus* I asked the Rebbe what I should do after the *chasunah*. The Rebbe said again that I should continue to work for him. "Tell me how much you are owed for your past work, and you will be paid. If you ask more than you owe we will forgive you, if you ask for less you will forgive us. Speak to Rabbi Hodakov and he will pay you. You should also discuss how much you would like to be paid in the future."

On the morning of the wedding Rabbi Hodakov came over to me. He said: "The Rebbe gave strict instructions that Nissen Mangel cannot go to the *chupah* until he makes arrangements for his payment. How much do we owe you?" he asked. I had worked for the Rebbe for many hours a day over two years, but I did not want to be paid anything. I said, "I borrowed \$700 from the Merkos for a shliach that needed money,³ if Merkos will forgive the loan that will suffice."

He then asked me how much I would like to be paid going forward. I said that I have no say, and "whatever you will suggest, I will accept." Rabbi Hodakov offered me two dollars an hour and I agreed. The money I made was not even enough to cover the rent, but I was happy.

There weren't offices in 770 as there are today, so I worked from home. Often people would call me with questions in *halacha* and the like, and whenever they called I deducted the time on the phone from my paid hours.

When I was in *yechidus*, the Rebbe asked me how it was going. I said

that everything is well, but because I deduct so much time answering *shailos* I am not earning much money. I asked if I could be paid a fixed salary instead. The Rebbe told me to speak to Rabbi Hodakov, which I did.

Several years later, when I already had a few children, *baruch Hashem*, the Rebbe asked me how I was doing financially. I was quiet. The Rebbe told me, "Go to Merkos and ask for a substantial raise." "Merkos has money, there is no need to *zhaleve* (be frugal)," the Rebbe emphasized.

Pursuing Outside Circles

When I came to the Rebbe from Montreal for Yud-Beis Tammuz of either 5715* or 5716*, I wanted to stay for a few weeks until the end of *bein hazmanim* (summer-break) and participate in Merkos Shlichus. But when I expressed this to the Rebbe in *yechidus*, the Rebbe said: "No, you should go to Lakewood to be *mekarev* the *bochurim* to Chassidus."

The yeshiva in Lakewood very much opposed the Rebbe's view and the teachings of Chassidus. Of course it was not easy for me there, but since I was on the Rebbe's shlichus I knew that I received special *kochos*.

During lunchtime, I sat down at one of the tables and began to engage with the *bochurim* in a *pilpul* on the subject of *hamachlif parah bechamor* which they were then learning. After I finished discussing the idea according to *nigleh*, I began to explain it according to Chassidus. I also discussed with the well known *rosh yeshiva* the *sugya* that he was learning and he enjoyed the conversation.

When I returned to New York I went into *yechidus*, and the Rebbe asked me how it went. I handed the



RABBI MANGEL RECITES A MAAMAR AT HIS KABBOLAS PONIM AS DISTINGUISHED RABBONIM AND GUESTS LISTEN IN.

Rebbe a *duch* where I wrote all that I had accomplished during my time in Lakewood. All while reading through the report, I saw a broad smile on the Rebbe's holy face.

The following Tishrei, when I came to the Rebbe for Sukkos, Rabbi Hodakov called me to his office. He said the Rebbe told him that he had seen me at the farbrengen and asked: "What is Nissen Mangel doing here? He needs to be in Lakewood!"

I said to Rabbi Hodakov that I had not been by the Rebbe for the entire Tishrei, I only came on Erev Sukkos, and I was only at one farbrengen; now you want me to go to Lakewood? Rabbi Hodakov answered that this is



AT RABBI MANGEL'S WEDDING, THE REBBE'S LETTER IS READ BY REB DOVID RASKIN.

I WILL BE THERE ברוחי ובנשמתִי

In 5721* with the Rebbe's *bracha* I became engaged to my wife Raizel. Although my mother had left Czechoslovakia in 5712*, the Rebbe did not give his *bracha* for her to come to America for many years. Instead we would meet in London. Now, the Rebbe gave his *bracha* for my mother to come to America for the *chasunah*.

Before the wedding, my kallah and I were going to enter *yechidus*. A year earlier the Rebbe had stopped being *mesader kiddushin*. When my mother told me that she wanted to ask the Rebbe to make an exception and be *mesader kiddushin* for me, I said that surely the Rebbe will not agree so why put the Rebbe in a situation where he has to say no.

As a good Jewish mother she insisted that I was a special *bochur* and surely the Rebbe will agree. I said: "I will only take you to the *yechidus* on condition that you will not ask the Rebbe to be *mesader kiddushin*." She agreed.

My mother, my *kallah* and myself went to *yechidus* together. The Rebbe spoke with my mother at length, and showered us with *brachos*.

When the *yechidus* was over, we all walked backwards towards the door. When we all passed the door

and the *yechidus* was technically over, my mother walked back towards the Rebbe's desk. Because she promised not to ask in the *yechidus*, she kept her word, and instead she came back alone for a "new *yechidus*" and now asked the Rebbe to be *mesader kiddushin*.

The Rebbe said to my mother: "I also really want to, but how can I differentiate between the *bochurim*?" "But for such a special *bochur*..." my mother said (a good *Yiddishe mamme*). The Rebbe continued: "I know, I know more than you know. Although I won't be there in body (בגופי), I will be there ברוחי ובנשמתִי—with my spirit and soul."

Hearing those words, my mother was very satisfied and left the room.

In the years that the Rebbe was *mesader kiddushin* the order of things was that Rabbi Hodakov would notify the Rebbe when the *chupah* was ready to begin and the Rebbe would come out. Because the Rebbe said that he will be there in spirit and soul, we decided to do two things.

Firstly, I asked Reb Dovid Raskin (who helped me with many of the preparations for the *chasunah*) to ask Rabbi Hodakov to notify the Rebbe when the *chupah* was about to begin. Secondly, I arranged for the Rebbe's letter to be read under the *chupah*. This was the first time the Rebbe's letter was read at a *chupah* and this custom continues ever since.

what the Rebbe wants; so of course I followed. I asked how long I was to be there for, and he told me that the Rebbe instructed that I should remain there until Shemini Atzeres.

This time when I arrived the yeshiva was empty since the *bochurim* had left for Yom Tov. Those that were there were the *kolel yungerleit*. At night we would celebrate *simchas beis hashoevah*. While the *rosh yeshiva* was there I shared some thoughts in *nigleh*

and after he left I farbrenge with the *yungerleit* and discussed Chassidus with them.

On Leil Hoshana Rabba I was sitting in the *beis medrash*. After I had almost finished Tehillim, a yungerman from the kolel came over to me and asked if I would please go to his apartment and learn some Tanya with him. Although I was exhausted from farbrenge until the wee hours of the morning each night, I agreed. After all,

this was the purpose that I was sent to Lakewood for, to teach Chassidus.

The fellow explained that he did not want to learn in the *beis medrash* since the *rosh yeshiva* was there and if he was caught learning Tanya he would be in big trouble.

After we studied together for several hours, my new friend explained: "I have been trying to find a *shidduch* for many years already. I went to many *gedolim* for a *bracha*, but still did not

TANYA

Not long after my wedding, Brooklyn College was seeking to advance their Jewish studies department and they recruited me to lecture there. They asked me to teach Jewish philosophy. I thought to myself that I would teach Tanya, but I wrote to the Rebbe asking which *sefer* I should lecture in.

The Rebbe replied to use *Shaar Hayichud Vehaemunah*. I think that the reason for this is that it is more philosophical than Tanya in general, which is more psychological. Thus the topics we would cover would be *yesh me'ayin*, continuous creation, *hashgacha pratis*, and the like.

At that time, there was no English translation of Tanya in print. In order to give my class, I needed to have something in English, so I asked the Rebbe what to do. The Rebbe replied that I should make a translation! Accordingly, I translated *Shaar Hayichud Vehaemunah*, and the lecture series began.

It was very successful. I personally know of people who began keeping Shabbos as a result of these lectures. The students were completely secular, but learning about *yesh me'ayin*, how *Hashem* is continuously recreating everything, and about the idea of *ruchnius*, had a really profound effect on them.

What is interesting is that, at the end of the semester, the Rebbe instructed me to publish my translation. I had done a rough translation for the lectures, so I decided to go over this work from the beginning. Each chapter that I finished I sent to the Rebbe, on which the Rebbe made some corrections. I learned from the Rebbe's corrections and notes the Rebbe's exceeding desire to remain faithful to the original,

and not to take editorial liberty in a translation.

Translating Tanya is not easy; sometimes a sentence goes on and on, and it's very hard to break it up. It often repeats *chulu* (כולי - etc.) several times in the same sentence. For someone who is not familiar with the Hebrew text, it might seem ponderous. Once, in a very long sentence, I left one "chulu" out of the translation, but the Rebbe put it back in.

There are other examples as well. The word דומם, from צומח חי מדבר, דומם צומח חי מדבר, literally means "silent," but the conventional translation is "inanimate." I translated it in its conventional meaning "inanimate" and in parentheses added "silent." The Rebbe, however, changed the order—"silent" and in parentheses "inanimate." The obvious reason for this is that the Alter Rebbe explains in Tanya that even דומם has a *nefesh*, so the term inanimate is less accurate.

Another example is the word גזי, which I translated as "radiance." The Rebbe changed it to "glow," but he wrote a question mark after it, as if to give me leeway to accept or reject his translation. I wrote back that in this context the word "glow" doesn't go so well in English, so we left the translation "radiance." Chassidic scholars will surely discern from this the profound difference between "glow" and "radiance."

I translated the words בוצינא דקרדוניה as "dark light," but the Rebbe corrected it to "a light from the darkness." There were other insightful corrections as well. After the fifth or sixth *perek*, the Rebbe said that it was no longer necessary to continue sending him my translation. "Now I can rely on you," he said. This translation was eventually incorporated into the bilingual English translation of the Tanya.

find a match. Finally, when I went to the Rebbe. The Rebbe told me to learn a *perek Tanya* each day and I will find a *shidduch*. *Baruch Hashem* today on Hoshana Rabba I got engaged. As *hakoras hatov* I wanted to learn not one, but three *perakim*.”

The next morning the *bochur* gave me a letter that I brought with me and gave to *mazkirus* that day. After Yom Tov when I entered *yechidus*, the Rebbe had a broad smile and said: “The yungerman was not scared to learn *Tanya*?” I said that he was scared, and so he asked me to come to his house to learn with him.

Translating The Siddur

After I finished translating the *Tanya*, the Rebbe told me that now it was time to start the siddur. Here, the Rebbe said that I am now familiar enough with the style that he desires, and I no longer need to send in constant reports. Instead, I finished the whole siddur and then sent it into the Rebbe for approval.

There were a few things that the Rebbe changed. One thing that the Rebbe corrected was on the first page. It included the *possuk* of *Torah Tzivah, Modeh Ani*, and the first section of *Shema*. This page was actually not in the Alter Rebbe’s siddur, it was added by the Rebbe.

On the top of the page was written: “*Katan misheyas’chil ledaber aviv melamdo*—when a child begins speaking, his father should teach him,” followed by three dots. I changed the three dots to a colon. My thought was that it was referring to both the *possuk* of *Torah Tzivah* as well as *Modeh Ani* and the first section of *Shema*. The Rebbe corrected this, saying that a child who has just begun to speak is

not capable of saying the entire page.⁴

There were no other corrections, and the Rebbe made a big arrow—meaning that it is accepted and can go to print.

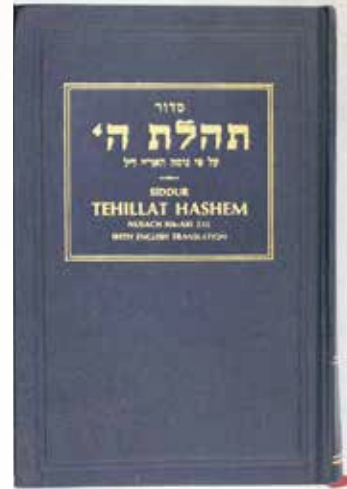
The “Impossible”

I was once invited to give a series of lectures at Oxford University. After receiving the Rebbe’s *bracha*, I accepted the invitation. A day before I was scheduled to travel to England, I received a note from the Rebbe labeled *mahir* (timely). I asked the *mazkir*, “Is this a task that I can carry out right away?” The reply was that it was not. I knew that if I couldn’t fulfill what the Rebbe wanted until after I returned, the matter would occupy my mind over the whole trip and only distract me from what I was doing.

Upon my return I learned that the Rebbe had written that he wanted the entire *machzor* of both Rosh Hashana and Yom Kippur translated into English, printed, bound, and ready for use for the upcoming *Yomim Noraim*.

It was then in the middle of *Chodesh Tammuz*, leaving two and a half months until the finished product was to be not only translated, but printed, bound and on the shelves. The *machzor* contains so many unique and difficult *piyutim* and *yotzros*, it was a huge job that I was sure would take many months if not years. I wrote to the Rebbe that “this is impossible.” The Rebbe replied “בזמן הזה שום דבר א”א—Nowadays nothing is impossible.”

Not knowing how, I quickly got to work. When I translated the siddur I started with a first translation, then my wife and I edited it several times until we were ready with the finished product. Each round of editing meant having it typed and printed, and then



THE FIRST ENGLISH TRANSLATION OF SIDDUR TEHILLAS HASHEM BY RABBI MANGEL, 5738*.

edited for multiple mistakes. Here, there was certainly no time for editing. I wrote the first draft, my wife typed it and sent it straight to print.

Reb Tzvi Hirsch Gansburg of Empire Printing Press told me that he will have at our disposal for this project three shifts of eight hour workers, printers available for printing day and night, and that I can bring the manuscripts anytime. Indeed, that is what we did. And it was used that Yom Tov...!

Baruch Hashem, as the Rebbe said nothing is impossible, the result was excellent. There was only one graphical mistake in the entire work.

It was clearly an absolute open miracle from the Rebbe and truly “impossible.” 1

1. See *The Written Torah*, Derher Tammuz, Elul 5777.

2. See “Crown Heights” Derher Cheshvan 5777.

3. Merkos had a loan fund for *anash* where it was possible to borrow up to \$200, while for those who worked for the Merkos office the maximum was \$700. The shliach had already reached his \$200 limit, so he asked me if I could take a further loan for him.

4. It is interesting to note that this page was added originally to the Siddur Tehillas Hashem by the Rebbe.



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.¹ 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

לזכות מאיר, מנחם מענדל, לוי, ישראל, נחום,
שמואל, שניאור זלמן ואיטא שיחיו

נדפס ע"י הוריהם
הרה"ת ר' יוסף יצחק הכהן ומרת נחמה דינה
שיחיו בלעסאפסקי
לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע
ולהצלחה רבה ומופלגה בכל עניניהם

ולזכות החתן והכלה לוי הכהן בלעסאפסקי
וחנה הרצוג
שיזכו לבנות בית נאמן בישראל בנין עדי עד



them we want to get engaged,” he suggested, certain that they would be met with shock and fierce opposition.

But that’s not what happened. His parents welcomed them and thanked them for sharing the good news. “We’re so happy you found someone, Shlomo.”

Now he felt he couldn’t say no and they set the wedding date for two years in the future.

A few years earlier, Shlomo’s grandfather passed away and left him a trust account of a few million dollars, that could only be used after a certain age. As they were preparing for the wedding, his fiancée convinced him to make her a co-signer on the bank account and to start a business together, which they did. One day Shlomo returned home and to his shock, his house had been cleaned of everything. All that was left was his clothing—his erstwhile fiancée had robbed him blind, maxed his credit cards and he was left with nothing. When he called his parents, they blamed him. “If you would have been kinder and more supportive, this never would have happened.”

This was the last straw for Shlomo. He went to the Brooklyn Public Library—this was 1988—and started reading books on how to commit suicide. He already decided that he saw no point in living, and was only looking for the easiest, most painless way out. He had already set a date.

Over that week he sat in his apartment reminiscing about all the major events in his life. Among the highlights were his memories from camp back in the 70s, and he suddenly remembered how not long after camp was over, Rabbi Krasnjanski had arranged for his entire bunk to visit the Rebbe on Simchas Torah, and they had stood and danced on a bench all night. When the night was over, the bunk had a *yechidus* with the Rebbe. Shlomo remembered specifically how the Rebbe’s eyes were looking through him and how he got a big warm smile from the Rebbe at the end of the *yechidus*.

So Shlomo decided that before doing anything rash, he would like to visit the Rebbe once more, hoping that if there

was something to live for and he wasn’t a total failure, the Rebbe would help him. At this point, in the late 80s, that meant going for dollars. So Shlomo stood in line, expecting to be able to have a conversation with the Rebbe, at least for several minutes. But as he drew closer to the front of the line, he realized that each person had only a few seconds before it was the next person’s turn.

His mind raced—what should he say? Quickly he decided what he would say but as he stood across from the Rebbe, he froze; he couldn’t say anything.

The Rebbe gave him a dollar and said “*Bracha v’hatzlachah*.” And that was it. The line kept moving. Now Shlomo was completely lost. This was, he felt, his one chance to save himself.

But then Rabbi Groner called him. “The Rebbe is calling you back.” Shlomo once more stood before the Rebbe. The Rebbe gave him another dollar and said, “This is for a new beginning.”

He realized that the Rebbe saw everything: his fiancée, the money he had lost, the Yiddishkeit he had abandoned—and the Rebbe was giving him a *bracha* to start anew. He walked into the upstairs *zal* in 770, sat down on a bench, and started to cry.

“As I left the line, you were there,” Shlomo told Rabbi Krasnjanski, “You walked by me!” Rabbi Krasnjanski was in town for the wedding of one of his sisters. “You looked at me, you recognized me, but you didn’t say anything because you could see how overwhelmed I was. And I didn’t say anything either. But just seeing you, the person who taught me about Yiddishkeit, at that moment in my life, encouraged me to indeed start my life over again.”

Indeed, Shlomo became observant again and started a band, making people joyous, and indeed, had a new beginning. **T**

1. Shlomo’s real name has been withheld at his request.

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.”¹ 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.”²

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*.³ 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.⁴

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,⁵ 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.⁶

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 last⁷.

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 time⁸.

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 Zohar⁹ and the Magen Avraham.¹⁰ 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 ...”¹¹

“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.”¹²

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*.¹³ **T**

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.



לע"נ הרה"ח אי"א נו"נ עוסק בצ"צ וכו'
הרה"ת ר' ישעי' זוסיא ב"ר אברהם דוד ע"ה
ווילהעלם
נפטר בשם טוב ד' שבט ה'תשפ"ב
ת.נ.צ.ב.ה.

נדפס ע"י
משפחתו שיחיו

CHILDREN ON THE FRONT

THE REBBE'S CARE FOR THE YOUNG SHLUCHIM

IN CONNECTION WITH THE KINUS HASHLUCHIM, WE PRESENT A COLLECTION OF SICHOS, HORAOS, AND PERSONAL STORIES ABOUT YOUNG CHILDREN WHO GREW UP ON THE FRONT LINES. THIS COLLECTION GIVES US A WINDOW INTO THE UNIQUE RELATIONSHIP THE SHLUCHIM'S CHILDREN HAVE WITH THE REBBE, AND THE SPECIAL ATTENTION THE REBBE SHOWERED THESE CHERISHED CHILDREN WITH.

What It's All About

On Yud Shevat 5711* the Rebbe laid out the task; our responsibility and our distinct privilege, the novelty of our generation—*dor hashvi'i*. Shlichus became the main focus of Chassidus Chabad, heeding the Rebbe's unrelenting call to reach each and every single Jew throughout the world. Shluchim today bring the truth of Yiddishkeit and the *maayanos haChassidus* to the furthest reaches of the universe, ultimately creating the *dira betachtonim* for the Aibershter with the coming of Moshiach.

The Rebbe's army of shluchim—men, women and children—who dedicate their lives to fulfill the Rebbe's mission, merited a unique relationship with the Rebbe. The care and concern the Rebbe showered the shluchim with, knew no bounds. At the farbrengens during the Kinus Hashluchim, the Rebbe blessed the shluchim with an abundance of *brachos*.

For example: At the farbrengen of the Kinus Hashluchim in 5747*, the Rebbe wished the shluchim, "Aside from *hatzlacha* in the shlichus, may you merit to see *hatzlacha* in personal matters as well; healthy children, healthy grandchildren, good *shidduchim*, and to be blessed with all the *brachos*."

At the Kinus in 5748*, when speaking passionately of the *brachos* given to shluchim, the Rebbe went a step further saying: "As is evident by all those who went on shlichus 10 or 20 years ago, they have all established families with sons and daughters going in the ways of Torah and mitzvos."

Aside from concern for the success of the *mosdos*, the Rebbe showed unique concern to the shluchim's personal life, and to the children of

shluchim in particular.

Rabbi Nosson Gourary served for many years as the Rebbe's shliach to Buffalo, New York. Rabbi Gourary relates: "At one point during our first year of shlichus, I merited to enter into the Rebbe's room for *yechidus*. The Rebbe gave me a tremendous *bracha* that I should make a *dira batachtonim* in the city of Buffalo and the surrounding cities. Then, the Rebbe concluded: "די נקודה הפנימית פון אלץ איז"—the essential point of everything, is to have Chassidische *nachas* from your children."

The Rebbe sees a shliach's success with his children's education and the success in his shlichus as one and the same. Rabbi Chaim Yehuda Jacobs, the shliach to Glasgow, Scotland, once wrote to the Rebbe of the many challenges they were faced with at the time. In a lengthy answer that

the Rebbe wrote to him describing the success they have had on shlichus, the Rebbe emphasized their children: "ה' ברכם בבנים ובנות שליט"א"—הולכים בדרך התומ"צ מקור לנח"א אמתי רב—Hashem has blessed them with sons and daughters going in the ways of Torah and mitzvos, a source for true gratification."

They Too Are Shluchim!

Over the years, the Rebbe made it clear that the children of shluchim aren't merely the children of the shliach, rather the children are themselves shluchim.

At the farbrengen of Yud Shvat

THEN, THE
REBBE CONCLUDED:
די נקודה הפנימית פון
אלץ איז חסידישע נחת
פון די קינדער
—THE ESSENTIAL POINT
OF EVERYTHING, IS TO
HAVE CHASSIDISHE
NACHAS FROM YOUR
CHILDREN."



CHAIM BARUCH HALBERSTAM VIA JEN 53183 (28 AV 5750)

AS RABBI AND MRS. HERTZ PREPARED TO SET OFF ON SHLICHUS TO CHICAGO, THE REBBE ASKED ABOUT THE BABY: “IS SHE ALSO GOING TO CHICAGO?”

A NEW SHLIACH IS BORN!

“Each and every Yid is a shliach of Hashem...therefore, it is understood the great virtue of having more children. When a child is born, a new shliach of Hashem has entered the world!

“One must remember how important this is to Hashem, who desires another shliach of his to be born into this world.”⁴

5736*, the Rebbe spoke of the shluchim who were headed to Eretz Yisroel.¹ Among other topics, the Rebbe discussed a novelty in this shlichus; that men, women, and children were being sent as shluchim. The Rebbe explained that this—empowering women and girls, as well as children—was one of the great innovations of the Friediker Rebbe. This was why he—the Rebbe—had ensured to choose men, women, and children; in order to represent all three demographics.²

Additionally, the Rebbe’s letters to the shluchim after they left were addressed to “The shluchim: men, women, and children, *shlit”a*.”

At the farbrengen of Shabbos Parshas Vayakhel 5741*, the Rebbe spoke about the Kinus Hashluchim that would be taking place in Eretz Yisroel the following week. The Rebbe said:

“The above is relevant to the shluchos as well, for they were sent together with their husbands, to fulfill the shlichus of spreading Yiddishkeit wherever they may be...

“As well, this is relevant to the children who were brought out on shlichus. Although it may seem that

the need to educate one’s own children can detract from spreading Yiddishkeit, the truth of the matter is that the two do not contradict each other, and a shliach has the capacity to do both.

“Since the children were included in the shlichus, surely they will be brought to the Kinus together with their parents...”

In a *sicha* a few years later, the Rebbe spoke of the *kinusim* which take place in America, that they too should include the women and the children.³

In one of the *sichos* at the farbrengen of Simchas Torah 5739*, the Rebbe spoke of the shluchim, saying that those shluchim who were present should say *lchaim*, as well as relatives of shluchim who weren’t.

Rabbi Edelman from Morocco was at the farbrengen together with his young son. The Rebbe instructed the boy to say *lchaim* too, since “he is also a shliach.”

In many exchanges with shluchim moving out, after giving them his *bracha*, the Rebbe would often point to the child, or even the baby, and ask “He/she is going too?” and then give a *bracha* for the shlichus to the child

as well. Many of these exchanges can be seen in videos of dollars. In some instances the Rebbe specified that by the child behaving in a Yiddishe manner, he is setting an example for other children in their city.

The same is evident with the Rebbe’s instructions to produce the Sefer Hashluchim—that it shouldn’t be only of Chabad Houses and so on, rather an album of the shluchim and their families; men, women and children.⁵

Watching Closely From Afar

Throughout the history of shlichus, one of the greatest challenges a couple moving out on shlichus may face, is the upbringing of their children. In many cases, their decision to move to a city distant from a Lubavitcher community, leaves the children to grow up in a foreign environment without many of the comforts of home; sometimes even without a suitable situation

for a proper Yiddishe and Chassidische education.

Rabbi Velvel Schildkraut was sent on shlichus by the Frierdiker Rebbe to New Haven, Connecticut. As his children began to grow up, he started worrying about what would be with their education. It was in the very early years of the Rebbe's *nesius*, and when he was in *yechidus* he expressed his concern to the Rebbe. The Rebbe responded firmly that since he is on the [Frierdiker] Rebbe's shlichus, everything will be okay with their education. "If so" said Rabbi Schildkraut, "I wish to place the responsibility of their *chinuch* on the Rebbe's shoulders!" The Rebbe calmly replied, "Nu, I'm accepting."

Rabbi Levi Garelik relates: "Growing up on shlichus [in Milan, Italy] was a tremendous *zechus*. Although we were thousands of miles away from 770, I remember always feeling close to the Rebbe. This feeling of closeness was not for no reason. In a manner not very common, I received several letters from the Rebbe for my birthdays starting from when I was four years old! As a matter of fact, in honor of my *bris*, the Rebbe sent my parents

a letter, but with something else very special - a five dollar bill! Although the Rebbe did not write what it was for, my parents understood it to be for *demei kedimah* (advance tuition payment⁶). This was very significant. Five dollars is the amount the Rebbe would give when he was the *sandek* at a *bris*.

"The Rebbe was involved in very minor details of our upbringing. For instance, before one Chof Av, when my father was planning a trip to the Rebbe, he had in mind to take me along. Before he left Italy, my father received a telegram from New York in which the Rebbe wrote "לקטן אין כדאית לטעם כזו נסיעה כזו —for the little one, such a trip is not advisable." I was less than one year old at the time.

"One year in the month of Elul, my father was in New York (from Chof Av) and the Rebbe gave my father *machzorim* for the whole family.

"A few years later, when my family was visiting the Rebbe, before leaving back Rabbi Hodakov called us into the Rebbe's room for *yechidus*. I later learned that for most of that *yechidus* the Rebbe was speaking with my mother regarding my education."

Special Attention Up Close

Rabbi Hirshel Raskin relates: "In the earlier years, children of shluchim experienced many *kiruvim* from the Rebbe, especially when visiting the Rebbe in New York. Over time, it became apparent that the Rebbe really appreciated when shluchim would bring their children to be with the Rebbe in 770.

"My father, Rabbi Leibel Raskin, was one of the Rebbe's shluchim to Morocco. Each time when traveling

to the Rebbe, he would bring along another one of his children. During these trips, my siblings and I experienced special attention from the Rebbe. For instance, my brother Yitzchok once lost his shoe during *hakafos* on Simchas Torah. In *yechidus* following Yom Tov, the Rebbe asked him if he had found his shoe.

"Tishrei 5733* was the first time my father brought me to the Rebbe. On Hoshaanah Rabbah, we got in line to receive *lekach* from the Rebbe. When it was my turn, the Rebbe gave me a piece of *lekach* and then said to me "זאג א ברכה און כיוועל ענטפערן" —אמן—make a *bracha* and I will answer *amen*." I was just a five-year-old boy, and the Rebbe stopped the line to interact with me!

"On the night of Simchas Torah, the Rebbe davened Maariv in the upstairs *zal*. I remember when the Rebbe entered, I was sitting on my father's shoulders. While encouraging the singing, the Rebbe motioned to me in particular.

"The next time I came to the Rebbe was for Yud-Aleph Nissan 5737*. One day, I was playing in the *chatzer* when the Rebbe opened his window shade and noticed me there. A moment later, Rabbi Leibel Groner came outside with a Tanya in his hands. He said that the Rebbe saw you, and instructed me to give you this Tanya, that you should sit down and learn from it. Immediately, I sat down with my uncle, Reb Dovid Raskin, in his office and we learned *Perek 32*.

"Generally speaking, the Rebbe took great concern for the shluchim's children. We knew this first hand; when we were very young, my father educated us that we must write to the Rebbe. Over the years my brothers and I received letters from the Rebbe in response to our letters.

"When my brother Yitzchok was having his bar mitzvah, my parents weren't able to travel to New York and



RABBI HIRSHEL RASKIN, BOTTOM ROW, CENTER, AS A CHILD WITH HIS PARENTS AND SIBLINGS ON SHLICHUS IN MOROCCO.

LIBRARY OF AGUDAS CHASSIDEI CHABAD



RABBI LEVI GARELIK (TOP RIGHT) WITH HIS PARENTS AND SIBLINGS ON SHLICHUS IN MILAN.

attend. My brother was alone in New York, and the Rebbe was involved in the arrangements for his bar mitzvah, so much so that the Rebbe laid out who should speak and so on.”

Rabbi Mendel Feller of Minnesota relates: “I remember as a child, whenever we were in 770 and the Rebbe would see me, he would make a gesture to me, indicating that he saw me, as if to give extra attention.

“My mother related to me that when I was a very small child, she was once walking along Eastern Parkway with me in the stroller. The Rebbe was walking on the other side of the street, and when he saw us he stopped and waved to me for a long while while I was waving back—across Eastern Parkway!

“The most unique interaction I would have with the Rebbe during those years was in *yechidus* after Shabbos Bereishis. Each year, before heading back to Minnesota, we would go into the Rebbe’s room for *yechidus*. I was a young child at the time. The Rebbe would call me over to his desk, open his drawer and take out one or two silver dollars, and say: ‘Since I

won’t see you on Chanukah, I will now give you *Chanukah gelt*.’ Remember, this was in Tishrei, around two months before Chanukah. This repeated itself on a yearly basis.”

Rabbi Levi Garelik recalls: “On my first trip to the Rebbe, I was seven years old. This was the first time since my parents were sent to Italy that our whole family came to 770. We came on 18 Kislev 5728*. On this trip, we brought the Tanya with Italian translation which was hot off the press.

“Naturally, we wanted to see the Rebbe at our first opportunity. We waited outside 770 in the evening, when the Rebbe was expected to leave for his home. When the Rebbe came out of 770 and began walking towards us, we said the *bracha Shehecheyanu* out loud, and the Rebbe answered *amen*. I then walked over and handed the Rebbe the Tanya. The Rebbe took it with both hands, looked to see what it was, and said *‘adank’*.

“On Shabbos, during the Rebbe’s *farbrengen*, I was sitting on a box to the Rebbe’s right, behind the Rashag. After one of the *sichos*, I suddenly realized people pointing at me, and saying



When the Rebbe was given the program for the Kinus Hashluchim 5750*, he wrote: מהיר חסר לגמרי ע"ד נשים מה טוב גם ע"ד צעירים וצעירות באם אפשר —בהפרגם בדפוס וכנ"ל—[Pass this message on] **urgently**, there is no mention **at all** about the **women**, and even better would be to include [a program] for the young boys and girls as well. If possible, [it should be] printed in the program).

‘Go, go, the Rebbe is calling you.’ I looked up and saw the Rebbe smiling at me. I walked over, and the Rebbe handed me a piece of cake.

“On one of the nights of Chanukah, we were in 770 when the Rebbe was davening Maariv. Heading back to his room, the Rebbe stopped in the hallway and gave my mother silver dollar coins as *Chanukah gelt* for her children. Being that I was present, the Rebbe gave me mine in my hand.

One day, we were heading to Pittsburgh to visit my grandparents. In order to catch the flight, we needed to leave 770 exactly at 3:30, so instead of going into the shul for Mincha, I stayed with my mother in the hallway.



1. ON 8 SIVAN 5749*, THE REBBE ASKS RABBI YOSSE HECHT IF HIS SON MENDEL WILL BE STAYING IN NEW YORK.
 2. RABBI YOSSE HECHT AND HIS SON MENDEL GO BY THE REBBE AFTER THE YECHIDUS KLOLIS ON THE FOLLOWING DAY, 9 SIVAN 5749*.

As it turned out, after Mincha we still hadn't left yet and the Rebbe called me over and asked me 'why didn't you daven Mincha with my *minyana*?'"

Coming to Learn by the Rebbe

Rabbi Lazer Gurkow recalls: "My parents were sent on shlichus to Boston, Massachusetts, where I grew up. I was a very young boy, only six years old, when my parents sent me away from home to learn in Crown Heights, and I lived with my grandparents.

"Years later, when I myself had a six-year-old child, I asked my mother how she had the courage to send me away from home at such a tender age. Personally, I wasn't able to imagine doing the same thing with my child.

"Her response was a tremendous

surprise. 'We didn't choose that, we were following the Rebbe's directives,' she said. I was taken aback, really? Could that even be?

"My mother then explained to me that she would regularly report to the Rebbe about her children, and the Rebbe would answer and guide her what to do with each child. Among other things, the Rebbe would guide her when it was time to send each child to learn in Crown Heights. Once I was studying away from home, the Rebbe continued to request reports. The Rebbe wanted a complete report on a regular basis with details of how I was studying, and so on.

"I was shocked when I heard this, I had never heard any of this. As a child, and later a *bochur* in 770, I never noticed the Rebbe do anything out of the ordinary that would indicate to me that he knew me more personally than anyone else. Only later in life did I learn that not only had my parents told the Rebbe everything about me,

but the Rebbe himself asked to know everything about me."

Rabbi Mendel Hecht relates: "I grew up on shlichus in Eilat. Every year, my father would travel to the Rebbe for Shavuos. Once I was old enough, my father would take me along. When we traveled to the Rebbe for Shavuos 5749*, I started telling my father that I wanted to stay and learn near the Rebbe in New York, but my father was reluctant. He felt that I was too young to be so far away from home. This discussion between us kept going back and forth.

"At one point, we went to the Rebbe for dollars. The Rebbe first gave my father a dollar. Then, pointing at me the Rebbe asked my father ער בלייבט און נאך—Is he staying here?' Immediately, my father replied 'Yes.' I was overjoyed! Whatever doubt we had was now gone.

"After Yom Tov, there was a *yechidus* for the guests who came for Shavuos. My father suggested that I

“THE CHILDREN AS WELL, SEEING THEIR PICTURE IN THE SEFER, WILL BE INSPIRED TO FOLLOW IN THEIR PARENTS’ WAYS AND GROW UP TO BE SHLUCHIM IN THEIR OWN RIGHT.”

join him for this *yeichidus*, because it was unclear as to how long I was going to stay in New York. When we came over to the Rebbe to give our *pan*, I went first, and the Rebbe said to my father, ‘ער בלייבט דאך נאך דא’—isn’t he staying here?!’ As if to say, why was I at a *yeichidus* that was intended only for guests? This whole episode showed me the personal relationship the Rebbe had with the shlichim, and particularly with their children.”

Rabbi Michoel Alperin relates: “I was born and grew up in Brazil, where the Rebbe sent my parents on shlichus. Growing up, I didn’t have extended family or friends of a similar background nearby. The communication in those days was nothing like it is today. As a result, I often felt very lonely and dejected. My parents would encourage me to be happy with the merit of serving as the Rebbe’s shliach, and to not pay too much attention to the challenges.

“My bar mitzvah was in 5744*,

and my parents suggested I travel to Crown Heights to study, where I would find other Lubavitch boys my age to be friends with. I was very excited to make the trip.

“Unfortunately, once I arrived in Crown Heights, I was very disappointed, to say the least. The local children were not very welcoming, nor did they show any sensitivity to my situation. They made me feel like an outsider and I was feeling very let down.

“One Motzei Shabbos, the Rebbe was saying Kiddush Levana, and I was standing not too far away. Suddenly, the Rebbe looked up from his siddur, turned around and said to me ‘*Shalom aleichem*.’ In a shy tone I answered, ‘*Aleichem shalom*.’ At that moment I realized that the Rebbe was fully aware of my situation, and was giving me strength to move forward. From then on, I felt so close to the Rebbe, I would always try to stand as close as possible, especially during Kiddush Levana.

Over the next few months, the Rebbe said to me ‘*Shalom aleichem*’ another six times.”

Rabbi Garelik: “After I finished fifth grade, my parents felt that they had no choice and that it was time to send me away from home, to learn in a proper *cheder*. They asked the Rebbe if it was time for me to come study in New York and the Rebbe suggested that for the time being I should study near my family. So my parents sent me to my grandparents Rabbi and Mrs. Posner (and my aunt and uncle Rabbi and Mrs. Deren) in Pittsburgh.”

“Over all, whether it was during the occasional few weeks we spent in New York, or while we were on the other side of the Atlantic, the Rebbe showed us time and again how he was paying attention to us. These personal stories (and many more) express the Rebbe’s unique attention and care for his young soldiers.”

Once, when speaking of the Sefer Hashluchim, the Rebbe explained another reason it was important to have pictures of the whole family, including the little children: “...A *sefer* should be prepared, including photographs of all the shlichim and their families, even the small children. Thus, we can anticipate that the children as well, seeing their picture in the *sefer*, will be inspired to follow in their parents’ ways and grow up to be shlichim in their own right.”^T

1. See Derher, Adar 5778 for the complete story of this unique shlichus.
2. Sichos Kodesh 5736 vol. 1, p. 455.
3. Sichos Kodesh 5741. Parshas Eikev, p. 40.
4. Sichos Kodesh 5739, vol. 1, p. 173.
5. See Derher Tammuz 5774.
6. See Hayom Yom 28 Adar II.
7. Toras Menachem Hisvaaduyos 5751 vol. 1 p. 332.

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 Rebbi."

First published in 5662,

Beis Rebbi 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 Rebbi is an essential read when studying the origins and evolution of Chassidus Chabad.

This exhaustive treatment of the Alter Rebbe, Mitteler 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 Rebbi is composed of three sections, covering the Alter Rebbe, Mitteler 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*¹). 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'emtzei):** 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.

To remedy this and to fill the void of what was sorely lacking, Reb Chaim Meir Hillman set out to compile a thorough treatment of the early Chabad dynasty.

Building on documents, letters, and manuscripts he avidly collected, he began to fashion a clear and cohesive narrative that chartered the life and times of the first three Rebbeim. Another primary source of information was a grandson of the Tzemach Tzedek, Reb Shlomo Zalman of Kapust. Formally a Chossid of Kapust affiliation, Reb Chaim Meir spent much time extracting testimony from him and meticulously recorded every detail.

Finally, in 5662*, he released “Beis Rebbi.” An instant classic, it quickly became clear that Reb Chaim Meir had trailblazed a new path in the genre of Chasidic biographies.

In the following years, this edition was reprinted several times. Then in 5664*, a new edition was published, this time translated into Yiddish by a certain Yehoshua Mezach (Chaimowitz). This Yiddish edition was reviewed by Reb Chaim Meir who even included additional information based on newly discovered material, but altogether it is an incomplete translation as there is a significant amount of material that can only be found in the original. This Yiddish edition was further printed several times, and then later by Kehos with some modifications.

Most recently, a new revised edition was published by Maayonotecha in 5774* and has been reprinted several times since. This edition was worked on by Levi Holtzman, with the primary goal to make it more accessible to a broader audience. In it, he clarifies and explains many concepts and expressions that are unfamiliar to the modern reader. But most significantly, this edition cross-references many later Chabad sources, primarily the writings of the Frierdiker Rebbe and the Rebbe, which shed light on many important details. These extensive footnotes often clarify, corroborate, and add important context to many of the stories recorded in the book.

In 5781*, a Russian edition of Beis Rebbi was produced by the shliach to Haditch, Rabbi Shneur Deitsch, and was published in honor of Chof-Daled Teves (the Alter Rebbe’s *yahrzeit*).

Regarding another expanded edition that is in the works: For many years, the famed researcher and historian Rabbi Yehoshua Mondshine worked tirelessly, studying this book. Over time, he amassed a great wealth of information to complement the book, including copious corrections, comparisons, and commentary. Many of these findings were first published in var-



THE MOST
RECENT
EDITION OF
BEIS REBBI

ious publications, and were intended to be released as part of a new expanded edition of the book. Although Rabbi Mondshine passed away before completing this long-awaited edition, the manuscript is currently being worked on and is expected to be released in the near future.

Much ink has been spilled as to the exact level of accuracy and reliability of Beis Rebbi. The common consensus is that it can usually be relied upon. Some explain that the inaccuracies that crept in are mostly in the sections that address the Maggid and earlier, as the author was only able to obtain information about that period from second or third-hand sources, whereas about later generations he was able to personally verify.

Similarly, the Rebbe once told Reb Yisroel Jacobson regarding the author of the Beis Rebbi: “About the Baal Shem Tov and his disciples, others have written better, but when it comes to the Alter Rebbe he is remarkably superior.”²

Additionally, the Rebbe once said in the name of the Frierdiker Rebbe “that his stories are accurate.”³ Likewise, the Rebbe once expressed, “Regarding the *sefer* Beis Rebbi, it is evident from the way he writes how precise and deliberate he is with everything.”⁴

1. Sefer Hasichos Toras Shalom pg. 82.
2. See Zikaron l’Bnei Yisroel pg. 203.
3. Toras Menachem 5732 vol. 68 pg. 329.
4. Toras Menachem 5742 vol. 2 pg. 1058.

A LEAF FROM THE BOOK

CHAPTER 10: THE ALTER REBBE

INNOVATIONS DURING HIS TENURE OF RABBONUS : ESTABLISHING COMMUNAL CUSTOMS

In his new position he began to introduce wondrous things that even his predecessors had not fathomed. Firstly, he forged the proper path of *avodas Hashem* based on the teachings of his holy masters and the increased wisdom he was granted. This is seen clearly in his holy *sefer* “Likkutei Amarim” also known as the “Tanya Kadisha.”

He also accustomed the community to daven with the nusach of the Arizal. After several years he printed a special siddur, written exceedingly carefully and is renowned for its unique precision in the amounts of words and letters. This siddur was eagerly adopted by many as it was the “fine flour” of all the nuschaos. Even those who were previously accustomed to other nuschaos, adjusted to and supported the new siddur.

בית רבי

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פרק י'

• החידושים שחידש בימי רבנותו • הנהגותיו שהנהיג לאנ"ש

ויהי כאשר ישב על כסא קדשו, התחיל לחדש ענינים נוראים ונפלאים אשר לא שערום כו', (כי אף גם רבותיו הקדושים, שכל רו לא אנס להו, מקום הניחו לו להתגדר כו'). ראשית דבר, בירר וליבן דרכי העבודה בדרך נפלא, על-פי קבלתו מרבתיו הקדושים נ"ע, ואשר עוד הוסיף לו השי"ת חכמה ותבונה על דעתו, רוח יתירה אשתכחת ביה, וכמו שכתוב "יהיב חוכמתא לחכימין כו'", וכנראה בעליל בדרושו וביחוד בספרו הקדוש "לקוטי אמרים" הנקרא בשם "תניא קדישא".

גם הרגיל לאנ"ש להתפלל בנוסח הקדוש האריז"ל, וברבות השנים הדפיס סידור מיוחד, ובסידורו זה הפליא לעשות במספר התיבות ובמנין האותיות ודקדוק התנועות, את הכל עשה יפה בעטו בדקדוק גדול מאד, והסידור נתקבל מאד בעולם, כי הוא סולת נקיה מכל הנוסחאות,³ ואף גם המתפללים בנוסחות אחרות כפי שהורגלו מנעורם,

א. אמירתו ד"ח היה מבהיל מאד וכל העומדים שם היו לחרדת אלקים ועל עמדם היו נעשים בעלי תשובה גמורים והיו מתלהבים לעבודת ה' באופן נורא מאד. ובאיזה ענין שהיה מדבר, היה מחזיק אז במדרגה זו: אם מענין אהבה רבה, היה לו אז אהבה רבה וכו'.

גם תפלתו היה מבהיל מאד. נכדו אדמו"ר בעל צמח צדק נ"ע אמר עליו, שהיה לו הצמאון ליכלל בעצמותו, וכך היה מרגלא בפומיה ברביקותו, "איך וויל ניט דיין גן'ערן, איך וויל ניט דיין עולם-הבא, איך וויל נאר דרך אליין" (= איני חפץ בגן'ערן שלך, איני חפץ בעולם-הבא שלך, חפץ אני רק בך עצמך) (כן כתב נכדו הנ"ל בדרוש מצות התפלה [דרך מצותיך, דרוש שרש מצות התפלה בסופו]). וכשהיה מתפלל ביחוד היה מתפלל בחשאי, ובצבור היה מרעיש עולמות כו', והיה מאריך מאד עד שעה ב' אחר הצות היום, ובראש-השנה ויום-כיפור בלילה היה מאריך יותר ויותר. בעת תפלתו היה מכה בידיו בכותל, עד שהיה נוזל דם מידיו והוא לא היה מרגיש כלל, ועל-כן תקנו על הכותל בגדים רכים כו'.

ב. כשסידר סידורו, היו לפניו ששים סידורים מנוסחות שונות וקיבץ סולת נקיה מכולם.⁴

84. הערה זו הובאה גם לקמן פרק כז, הערה יד. וראה שם הערה 376.

מעריצים ומקדישים אותו.⁸⁵

את התפילין תיקן על-פי קבלת הראשונים וקבלת האריז"ל, בכתיבתן ותיקונן והנחתן (כמו בכריכות הרצועה ובהקשר ובהראשים מהשי"ן שכתפילין של ראש כו'). גם הנהיג לאנ"ש להניח תפילין דרבינו תם, על-פי דעת האריז"ל ששני הדעות אמת ושניהם מוכרחים כו'. וגם שלא להניח תפילין בחול-המועד, על-פי דעת הזוהר הקדוש והמקובלים וגם על-פי נגלה יציבא מילתא.⁸⁶

את שולחנו הטהור שהתחיל לחבר במיזעריטש כנזכר לעיל, השלימו אחר פטירת הרב המגיד נ"ע, ואחר רוב שנים הגיהו ותקנו באופן היותר נאות ושלם והוסיף בו עוד איזה הלכות.⁸⁷ גם התחיל לעשות בו מהדורא בתרא, ונמצא רק על ד' סימנים. וגם בסידורו עשה מהדורה בתרא על כמה דינים על-פי הכרעת המקובלים. גם תיקן נוסח שטר מכירת חמץ באופן היותר מועיל, על-פי דעת גדולי הראשונים, ונלאו כל חכמי לב ולא מצאו כל אנשי חיל ידיהם, לעמוד על עומק דבריו בזה.⁸⁸

גם תיקן שהסכינים של שחיטה יהיו מלוטשים דוקא, וזה נשאר לחוק עתה אצל כל אחינו בני ישראל, גם המגידים כו'. גם תיקן מקוואות החמות, שגודל התיקון בזה אין לשער. וגם הרגיל לאנ"ש בטבילה קודם התפלה למען תהיה התפלה בטוהרה כו'.⁸⁹

ג. עיין לקמן [פרק כז, במדור 'סידור רבינו הזקן'] בהסכמות על הסידור מהרבנים דטשערנאוויץ ופאליטישען.

ד. יש על זה קונטרס מיוחד מהגאון הקדוש בעל משנת הסידים, נקרא בשם "תפילין דמארי עלמא", ובו יוכיח בעומקה של הלכה מהמשנה והתלמוד בבלי וירושלמי ומהמדרש והזוהר, האיסור להניחם בחול-המועד. יעויין שם כי טוב הוא.

ה. עיין לעיל [פרק ג] בהעתק ההקדמה מבניו הקדושים.

ו. עיין בספר 'שארית יהודה' מאחיו הגאון זלה"ה, בהשו"ת שבסוף הספר, יעויין שם.

ז. עיין לקמן [פרק כ] בהאגרות ממנו על דבר זה.

ח. עיין בספר 'צמח צדק' יורה-דעה [סימן קעו, ח"ג אות ב], שרבינו התפאר בג' דברים שחידש, ואחד מהם הוא מקוואות החמות, יעויין שם.⁸⁵

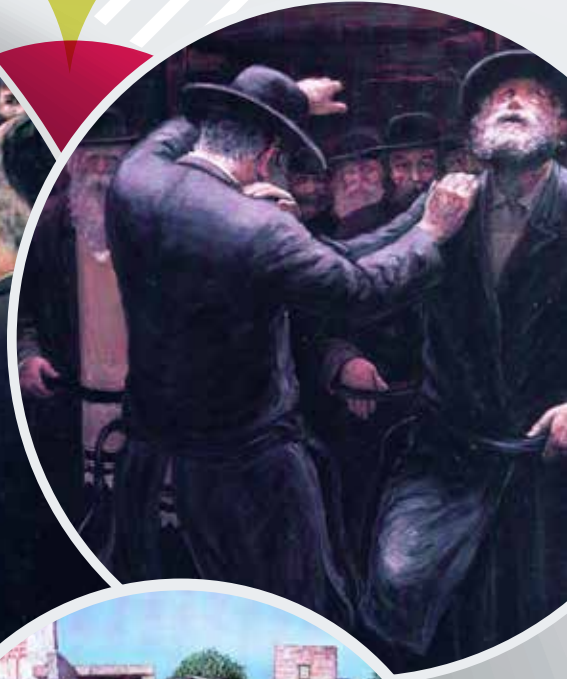
85. ולא נתפרש שם מה הם שני הדברים הנוספים בהם התפאר רבינו הזקן, אבל באחד מכתבי תיד מצויין על הגליון שהם: סכינים מלוטשים ולהרבות בצדקה (הובא ונסמן בספר 'תקוני מקוואות' [קה"ת תשנ"ח], עמוד יז בהערות).

86. ראה לקוטי תורה פרשת תבא מג, ב: "ג' דברים הם להסיר כל המונעים בתפלה: מקוה... הצדקה... עסק ולימוד דברי מוסר".

In addition, he instituted that tefillin should be in accordance with the Arizal, in the way they are written, prepared and laid. He also introduced the custom of laying Rabbeinu Tam's tefillin, based on the opinion of the Arizal that both Rashi and Rabbeinu Tam's opinions are correct. He also declared that one should refrain from laying tefillin on Chol Hamoed, which is primarily based on the Zohar and Kabbalah but also sourced in the revealed dimension of Torah.

He had begun his Shulchan Aruch in Mezritch and completed it after the passing of the Maggid. After several years he revised and improved it, adding more *halachos*. After that, he began a second edition, of which we only have the first four *simanim*. He also made a second edition of his siddur, emending many laws due to incorporating the opinions of *mekubalim*. He also drafted a template for the document of selling the chametz in a way that is most effective according to the opinions of the great *rishonim*.

He also enacted that knives for shechitah must have a tapered blade, and this ruling stands strong to this day, even amongst our opponents. Another enactment was that the mikvaos should be hot, which was an incredible accomplishment. He also encouraged many to immerse in the mikveh prior to davening, in order to daven in a state of ritual purity.



לזכות
 הרה"ת שלום דוב בער שיח"ל שוחאט
 לרגל יום הולדתו ל"ז מרחשון
 לשנת הצלחה בגו"ר



THE SPIRIT OF
AVODAS HASHEM

Joy!

שמחה!

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Listening to a tale of Chassidim, one can sense a feeling of pure joy and happiness. Whether it's an account of spending a Yom Tov in the presence of the Rabbeim or a story of perseverance through the most difficult of times, there is an energy present—one of ecstasy and joyfulness infused in every step of their *avodas Hashem*.

As it says in Tehillim “עבדו את ה' בשמחה באו לפניו”¹—the *avoda* of a Yid is to be done with joy and enthusiasm. When we learn Torah and do mitzvos, it should be infused with energy and excitement from the incredible fortune we have in being Yidden and being able to serve Hashem.

This *possuk* serves as a guide not only to one's state of mind while learning Torah and doing mitzvos, but also as a lesson on the importance of *simcha* throughout the life of a Yid. We are taught that every aspect of a Yid's day—even the most mundane part—is for the higher purpose of serving Hashem. This *possuk* in Tehillim is therefore a mandate for us to live our lives with constant happiness.

Although *simcha* has always played an important role in the *avoda* of a Yid, with the revelation of Chassidus it took on a whole new significance. The Baal Shem Tov emphasized this idea, how every aspect of our lives should be carried out with complete joy, explaining that *simcha* is fundamental in every step in one's *avodas Hashem*. Even when it comes to doing teshuva, one's approach should be pure joy.

The Frierdiker Rebbe describes in a letter how there are two things that were never lacking by Chassidim: “שמחת הנפש וידידות—

Joy of the soul and
friendship.

These

are Chassidische characteristics that always exist... sometimes it needs to be revealed though. The way to reveal it is through learning Chassidus.”² This joy plays such a pivotal role in Chassidus to the point that it is often referred to as one of the foundations of Chassidus.

In Tanya, the Alter Rebbe explains at length the importance of *simcha* in *avodas Hashem*. He describes how just the thought of being able to connect to Hashem should bring an immense excitement and joy to the person, even more than when receiving wealth and riches!

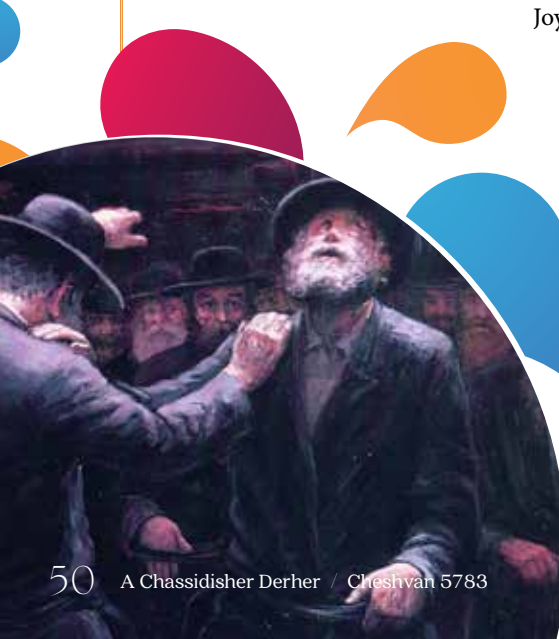
This should be the way a Yid lives when things are easy and difficult alike. Chassidus teaches us how joy shouldn't just be an outcome of good circumstances, it should be the way we define and approach every situation. Whatever may come our way, we should take it in stride recognizing that it is coming from Hashem and it is for our ultimate good.

There are countless letters and answers from the Rebbe describing how the way to approach a difficult situation is to add in *simcha*, and by doing so we create a כלי for all the *brachos* we need, bringing them about in a way of טוב הנראה והנגלה.

Keeping this frame of mind may prove difficult at times. In a lengthy letter, the Tzemach Tzedek writes to a Chossid who was struggling emotionally that in addition to asking Hashem to bring him to joy, he can be in control of his emotions and put himself in a joyful state.

The Tzemach Tzedek explains: Since one has control over his מחשבה דיבור ומעשה, he can affect his emotions and bring himself happiness by paying attention to what it is that he is focused on. By keeping his thought, speech and action concentrated on upbeat and joyful matters, and distracting himself from anything to the contrary, his emotions will follow and thus he will bring himself true happiness and a joyful state of being.³

In addition to the importance regularly given to *simcha*, it is especially important as a preparation to bring about the *geulah*. The Rebbe explains that just as שמחה פורץ גדר—when one is joyful it enables him to break boundaries and do more in every aspect—so, too, our joy brings about the ultimate breaking of boundaries, the coming of Moshiach!





Simcha In Avodas Hashem

Towards the end of the תוכחה in parshas Ki Savo, as the Yidden are rebuked and told of the great pain and suffering they will endure if they don't serve Hashem properly, the *possuk* says that this will be "חתת אשר לא"—because you have not served Hashem with joy and gladness of heart over the abundance of everything.⁴ The Rambam⁵ brings this *possuk* and explains how it teaches us just how important *simcha* is in *avodas Hashem*. We see how even when Yidden serve Hashem but are not doing so with joy, it has such an effect to the point that they are deserving of punishment.

This joy in *avodas Hashem* is something that can be found in many stories and teachings in the Gemara as well. The Gemara relates how Rav Bruna was once joyous for the entire day just from being able to daven

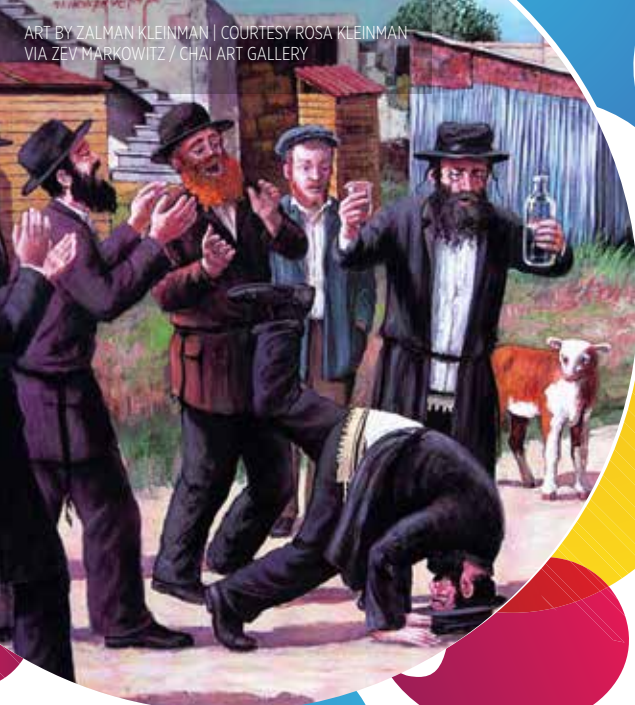
properly and be גאולה לתפילה!⁶ The opportunity of being able to do a mitzvah properly was of such value to him that it brought him joy for the entire day.

We find this demonstrated in other stories and teachings in the Gemara as well. The Gemara describes how Rava⁷ would begin every *shiur* with a מילתא דבדיחותא—a humorous thought, and only then begin to teach his *shiur*. "אין שכינה שורה... אלא מתוך דבר שמחה של מצוה", the Gemara says. The joy in doing a mitzvah is what draws down the *Shechina* to a person.⁸

One may wonder what the significance of this joy is. Why is it that *simcha* has such a profound impact and doing the *avoda* without it is not sufficient? What is it that makes it such a fundamental element to our *avoda*? As in everything in Torah, this idea is illuminated and brought to a new light with the explanations of Chassidus.

In Tanya the Alter Rebbe devotes a number of *per-akim* explaining the importance of *simcha* and negating any sort of עצבות in *avodas Hashem*. At the beginning of *perek* 26, the Alter Rebbe explains how when a person is wrestling with another, as much as his physical strength contributes to his success, if he is lazy he will not succeed. So, too, in *avodas Hashem*; in our battle with our *nefesh habahamis* we must be upbeat and energetic in order to succeed.

The Alter Rebbe goes on to work through the different distractions that can come to a person, be it



Rebbe explains, is because the joy that we should have in our *avodas Hashem* should be one that is so great—far greater than any joy one is already accustomed to—one that takes much work to attain.⁹

What About Bittul?

With all the emphasis on *simcha* in *avodas Hashem*, one may wonder how there seems to be conflicting messages on what our approach should be. We find in many places the importance of ביטול—one's *avoda* should be done in complete subjugation to the will of Hashem, not coming as a result of his own excitement or passion. This seems to run contrary to the emphasis put on always being joyful and in constant elation?

Chassidus explains that these two things aren't a contradiction; on the contrary they complement each other. When one's *avoda* is with ביטול, it brings him to the ultimate level of joy. Being able to entirely give oneself over to the will of Hashem is in and of itself the greatest source of joy.

When one is humble and recognizes that his talents and strengths are not from his own doing but rather a gift from above, that generates immense joy to the person being that he possesses something that he doesn't particularly deserve. So, too, with our *avoda*: The greatest source of joy is recognizing that our *avoda* is not our own accomplishment, it is fulfilling the *kavana* of Hashem.

How To Come To This Joy

Although one may recognize that serving Hashem with *simcha* is important, he may wonder how it is that

concerns about mundane matters or concerns about his *avodas Hashem*,

and explains that even being distracted by inappropriate thoughts during learning or davening shouldn't put a person in a negative state of mind. A Yid must do his *avoda* with joy and happiness, and any feeling otherwise is only detracting from his *avoda*.

In other places in Chassidus it is explained how *simcha* is essential to the effect a mitzvah has on us and the world around us. As we know, every mitzvah brings about a גילוי אלוקות, a mitzvah being the conduit for bringing *Elokus* to the world thereby creating a *dira b'tachtonim*. For this to happen, a mitzvah has to be done with joy. Just as when a person is joyful it reveals in him inner strengths and powers that were previously not seen, doing a mitzvah with *simcha* has a similar effect. The joy in a mitzvah is what brings about the revelation and *hamshacha* of *Elokus*.

Interestingly, when the Rambam speaks of the importance of *simcha* in *avodas Hashem*, he describes it as being a "עבודה גדולה"—something that takes much work. The Rebbe learns from this just how much joy one must have when doing a mitzvah.

The Rebbe references to the fact that the Rambam wrote *Mishneh Torah* intending for it to be a guide for people on all levels of *avodas Hashem*, even for those that are holding on a level that they already have natural excitement in their *avoda* and don't necessarily need effort to get there. Yet, we see the Rambam referring to this joy as an עבודה גדולה. The reason for this, the

he can bring himself to such a state of mind. Seemingly his emotions are not always in his control, so what is it that he can do to generate this enthusiasm in his *avoda*?

Chassidus explains that the way to come to this joy is by giving thought to the great value of our *avoda* and the immense fortune we have in being Yidden. When doing a mitzvah, we are entrusted with the opportunity to bring the greatest levels of *Elokus* down here to this world, connecting to Hashem in a real and profound way.

In Perek 33 of Tanya, after explaining the importance of *simcha* in *avodas Hashem*, the Alter Rebbe goes on to describe methods a person can use to bring himself to that feeling of joy. He advises a person to fill his mind with thoughts of the greatness of Hashem, to think deeply how Hashem fills heaven and earth, and that everything in this world is completely *battel* to his greatness. By doing so, a person allows the greatness of Hashem into his mind and heart.

This experience, the Alter Rebbe explains, generates tremendous joy and happiness for the person. He brings a *mashal* of the joy a simple person would have at the honor of being able to host a king in his home; it would be an experience of great excitement and exhilaration. How much more so for a person in this world to be able to connect to Hashem, the King of all kings—this is an extremely special opportunity, leaving a person in a state of great elation.

It's interesting to note that out of the 12 *pesukim* and *maamarei Chazal* that the Rebbe chose to focus on and which famously became the "12 *Pesukim*," the last two—*ישמח ישראל וזוה כל האדם*—both come from this *perek* in Tanya, where the Alter Rebbe discusses the value of *simcha* in the *avoda* of a Yid and how a person should come to it.

In many instances the Rebbe advised people to give thought to the beginning of Perek 41 of Tanya, where the Alter Rebbe discusses that Hashem "מניח עליונים ותחתונים—forgoes on the upper realms and worlds, ומייחד מלכותו על עמו ישראל בכלל ועליו בפרט—he bestows his greatness specifically on Yidden in general and every Yid in particular." The thought of being the unique place where Hashem bestows his greatness is reason for great joy.¹⁰

Giving thought to how fortunate we are to be Yidden is itself a tremendous source of *simcha*. A story is told how a Yid came to see Reb Levi Yitzchak of Berditchev early one morning, while he was in the middle of reciting the morning *brachos*. The Yid found him to be dancing with great joy! Wondering what could be the source of such excitement at the beginning of his day, he

CUTTING WHEAT IN LUBAVITCH

This joy in doing a mitzvah is illustrated in a vivid account found in Likkutei Dibburim, where the Frierdiker Rebbe describes the scene of what it was like cutting the wheat for baking matzos near the town of Lubavitch. He describes in detail the immense joy and delight that was apparent by everyone there.

There was a Chossid who lived in the town of Shtcherbina—about 30 kilometers from Lubavitch—by the name of Reb Zalman Shtcherbiner who for many years had the privilege of hosting this special occasion. He would put much time and care into preparing for this event, and it was a source of great excitement and joy for him. "Being able to cut wheat for the Rebbe's matzos, having all the guests come for the occasion, and on top of all of this the Rebbe himself would come for the cutting of the wheat—this would give Reb Zalman *chayus* for the entire year!"

The scene of cutting the wheat was one of pure joy and exhilaration. A large crowd would gather to watch, with everyone dressed their finest for the occasion. The work was done with much alacrity and joy, with some of the Chassidim focused on harvesting and others watching while singing.

"Cutting the wheat was done with great joy... Reb Zalman worked swiftly as if he were a young man. It was clear that the joy was lifting him. His shoes and socks were floating as spiritual as the feet of Naftali sent on a G-dly mission. Such can only be by he who is an עובר אלקים, someone that even his heels feel the great pleasure of this *avoda*."

The Frierdiker Rebbe continues to describe the scene after the cutting. They would daven Mincha with Yom Tov tune, and afterwards they would eat a *seudas simcha* with the Rebbe Rashab *chazzering* Chassidus for a few hours. This account, which can be found in greater detail in Likkutei Dibburim²³, gives insight to the great joy that should be present when doing a mitzvah.

JOY IN QUARANTINE

During a major Typhus epidemic in Russia—a disease which took the lives of many—those who contracted the disease were taken by the authorities and forced to quarantine away from the cities to prevent further spread of the disease. With no available cure, they were left there to suffer in their pain and many unfortunately succumbed to the illness.

The Rebbe's grandfather, Harav Meir Shlomo Yanovsky, fell ill and subsequently was forced to seclude himself in a designated area outside the city. With the exception of the doctor who would come by once a day to supply them with medication to ease their pain, no one was allowed to visit them or come close to the area.

Reb Meir Shlomo had a close friend by the name of Reb Asher Grossman, the *shochet* of Nikolayev. When Reb Asher got word that his friend was taken outside the city, he immediately set out and made his way there. Upon arriving, the authorities did not allow him to enter the facility, leaving him with no choice but to remain outside.

Not being able to gain access to see his friend, he stood outside the door. With a Tanya in hand, he began reading aloud *סימן י"א* of Iggeres Hakodesh titled *להשכילך בינה*, where the Alter Rebbe discusses how everything that comes from Hashem is for the good and that a person should rejoice knowing that it's all for the good.

Without hearing any response, he stood there reading in a loud voice hoping that Reb Meir Shlomo would hear it, and that it would provide him the necessary strength to persevere. As he finished reading he turned and returned home. The next day he came back and did the same again. And so it was for a number of weeks; he would come to the quarantine camp, read aloud this section in Tanya and return home.

As time went on, Reb Meir Shlomo's health improved and after a number of weeks—against all odds—he was able to return home. Upon seeing his friend he exclaimed: "Reb Asher, you saved my life! Your reading and reciting the words of Tanya gave me the necessary *chayus* to be able to overcome the difficulties."

inquired as to what is making Reb Levi Yitzchak so happy? The Berditchiver explained that when he came to the *bracha* שלא עשני גוי and gave thought to how lucky we are to be Yidden, it made him break out in joy and dance.

Throughout the many answers and letters the Rebbe wrote emphasizing the importance of *simcha*, we find numerous other ways that can bring about *simcha* in *avodas Hashem*.

To one Chossid who wrote to the Rebbe how he is lacking fulfillment and *chayus* in his *shlichus*, the Rebbe advises him to "... contemplate the great fortune he has in being one of the students and *mekusharim* of the [Friediker] Rebbe, and you will rejoice with great joy at this lot and take this energy and apply it to all of your doings fulfilling the will of the *משלה*..."¹¹ The opportunity and merit of being a Chossid of the Rebbe is a source of tremendous joy and vitality, permeating every aspect of a Chossid's *avoda*.

In a *maamar* the Rebbe explains another way we can bring ourselves to *simcha*. Expounding on the *possuk* "רני ושמחי בת ציון," the Rebbe explains that when one connects himself to *tzaddikim* this gives him special power for his *avodas Hashem* to be done with joy. Being that the idea of a *nossi* is to bring *Elokus* to Yidden, strengthening our *hiskashrus* to him generates added enthusiasm and *simcha* in our *avoda*.¹²

Teshuvah With Simcha

This importance and emphasis that Chassidus puts on *simcha* applies even when one must do *teshuva* and reflect on his past misdeeds. Although in previous generations breaking oneself was a primary focus, Chassidus teaches us how even when working through our past mistakes we should not allow it to leave us in a state of despair, rather we should focus on the positive outcome.

The Alter Rebbe explains in Tanya how even when it comes a time that, in order to refine oneself, a person has to give thought to his shortcomings and focus on that which needs improvement, it should be followed



YOSSI MELAMED VIA JEM129006 (G. HSHREI 5738)

by an immense joy at the opportunity of being able to correct his missteps and serve Hashem properly.¹³

Chassidus also emphasizes how *teshuva* doesn't have to be done through breaking ourselves—through fasting and giving torture to our body. The way we can best connect to Hashem is by working with our *guf* and refining it, as highlighted in one of the fundamental teachings of the Baal Shem Tov on the *possuk* “עזוב עמו תעזוב עמו”—that our *avoda* must be done by working with our body.¹⁴

The Friediker Rebbe discusses in a *sicha* how it is a misconception that *teshuva* must be done with tears, and in truth one can do proper *teshuva* whilst being in a state of pure *simcha*.¹⁵ As much as one must focus on his past and correct it, this can all be done with the same energy that goes into every step of his *avodas Hashem*.

In a *maamar* in 5746* the Rebbe defines just how much *simcha* is the primary focus in our generation. Even though in previous generations there was always importance given to *מרירות*—bitterness on reflection of one's past misdeeds, this is not the case in our generation.

The Rebbe explains that since we are on the brink of the *geulah*, we are at such a high level that our *avoda* must be done solely out of joy! In previous generations the *avoda* of breaking oneself and doing *teshuva* with tears had a place, but in our generation—the Rebbe explains—besides for the fact that we wouldn't be able to handle doing *teshuva* with bitterness, we are on such a level that our *avoda* is to be done exclusively with joy.¹⁶

Permeated With Joy

The importance of *simcha* that the Baal Shem Tov emphasized was not only when a Yid learns Torah and does mitzvos. He taught that every step of a person's day should be infused with a spirit of joy, for in truth every part of a Yid's day is to serve Hashem. The Rambam writes¹⁷ that a person must direct his heart and all his actions to the focus of serving Hashem. This includes his eating, sleeping and every aspect of his life, all should be for the purpose of serving Hashem. Taking this into account, one can understand that the importance of serving Hashem with joy applies to even the most mundane aspects of a Yid's life.

The Baal Shem Tov constantly encouraged those he came in contact with to go about their day with joy and enthusiasm. This would go on to become a defining feature found by Chassidim, always being upbeat and energetic and going about their day with joy and enthusiasm.

The Gemara relates a conversation that took place in the market between Rav Brokah Chuzaah and Eliyahu Hanavi; their discussion turned to analyzing who in

* 5746-1985



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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 mitzvos, 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*.¹⁸

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 mitzvos; when one is joyful it is an opportune time for him to add in his learning of Torah and doing *mitzvos*.¹⁹

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 *brachos* 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 *brachos* 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

struggling with a health matter, the Rebbe writes: “Surely he has heard the saying of the Rebbe Maharash that one must go *lechatchilah ariber*. So, too, in this situation, although it would seemingly be appropriate to hold back the joy until there is improvement of health, based on the above saying there is room to preface with joy before the revealed improvement. This itself will hasten the outcome, as the saying we’ve heard many times from *nesiei Chabad* ‘טראכט גוט וועט זיין גוט—think good, it will be good...’²⁰

On a number of occasions the Rebbe mentioned that we find this idea exemplified by the Frieddiker Rebbe. The Frieddiker Rebbe experienced much suffering in his life, to the point that the physical torture he went through affected his ability to speak and teach Chassidus. Nevertheless we find that he was in constant joy!

In truth, every situation and difficulty is for our benefit, even if at times we do not see it. The Alter Rebbe explains in Tanya²¹ that a person must realize that everything coming from Hashem is for the good. Not always is the ultimate benefit clear to the person, but one must rejoice with the *emunah* that Hashem is doing the ultimate good for the person.


Hachana To Geulah

In many *sichos* in the later years, the Rebbe stressed time and again the importance of *simcha* in bringing about the *geulah*. Being joyful has the ability to break all boundaries and when one is in a state of joy it brings out in him strengths that were not previously revealed—“שמחה פורץ גדר.” This has the resulting effect of causing the ultimate breaking of boundaries, the coming of Moshiach.

On Shabbos Parshas Ki Seitzei 5748* the Rebbe spent the entire *farbrengen* focused on the importance of *simcha*. He went on to make a “הצעה ובקשה מיוחדת”—a special suggestion and request: To add in *simcha* in order to bring about the coming of Moshiach.”

The Rebbe explained that increasing *simcha* is the one last thing that we must do to bring about the *geulah*. “We see that despite all the efforts throughout the years to bring Moshiach, especially the *hafatzas hamaayanos* that has been taken to a whole new level in recent years, yet despite all this Moshiach is still not here. It must be that the one thing that remains is a

proper level of *simcha*.”

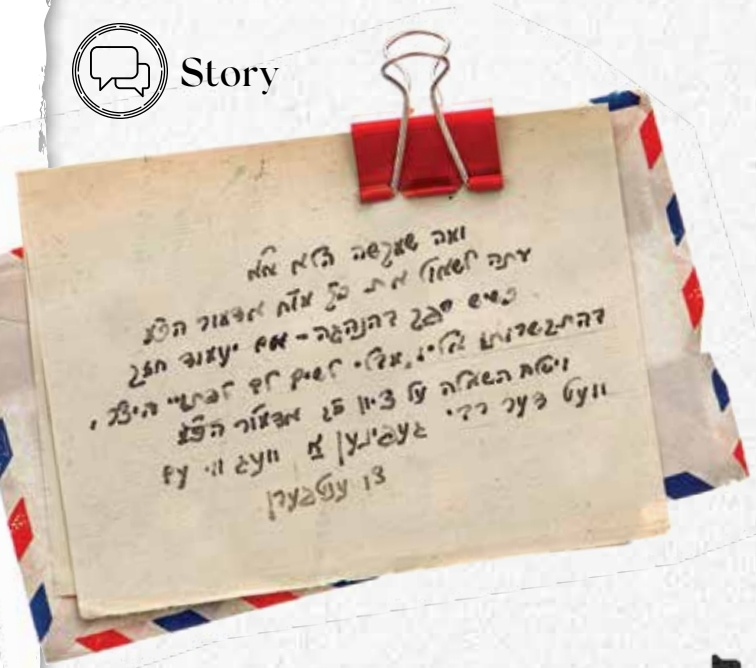
There is a story told of a *tzadik* that as a child, when he wanted an apple and it wasn't being given to him, he would make a *bracha* בורא פרי העץ and that would force his parents to give him the apple. The Rebbe brings this story to demonstrate the approach we must take when demanding of Hashem to bring the *geulah*: When we rejoice and go about our *avoda* with complete *simcha* (שמחת הגאולה) and *bitachon* that Moshiach is coming, we are demanding of Hashem that he fulfill our wishes and very soon bring about the coming of Moshiach!²² 

1. Tehillim 100:2.
2. Igros Kodesh Rayatz vol. 5 p. 246.
3. Igros Kodesh Tzemach Tzedek p. 20.
4. Devarim 28:47.
5. Hilchos Lulav 8:15.
6. Brachos 9:
7. Or Rabbah (see sicha 11 Shevat 5724).
8. Shabbos 30:
9. Hisvaaduyus 5746 vol. 1 p. 336.
10. See Hisvaaduyus 5745 vol. 2 p. 1141. Igros Kodesh vol. 11 p. 74.
11. Igros Kodesh vol. 3 p. 447.
12. Sefer Hamaamarim Melukat 4 p. 287.
13. Perek 31.
14. Hayom Yom 28 Shevat.
15. Sefer Hasichos 5701 p. 135.
16. Sefer Hamaamarim 5746 p. 53.
17. Hilchos De'os 3:2.
18. Hisvaaduyus 5745 vol. 2 p. 1113.
19. Hisvaaduyus 5742 vol. 3 p. 1522.
20. Igros Kodesh vol. 16 p. 252.
21. Iggeres Hakodesh 11 (“להשכילך בינה”).
22. Likkutei Sichos vol. 20 p. 384
23. See Likkutei Dibburim vol. 1 p. קכא





לזכות השלוחה ח' מושקא בת פערל
 גאלדא תח' לרגל יום הולדתה ד' מר
 חשון
 ולזכות השלוחה מינא עטל בת פערל
 גאלדא תח'
 טייכטל
 לרגל יום הולדתה י"ב מר חשון
 נדפס ע"י
 משפחתה שיחיו



דער רבי וועט געפינען א וועג...

The Late Night Lift

AS TOLD BY RABBI LEVI YITZCHOK CEITLIN (KIRYAT MOTZKIN, ERETZ YISROEL)
 AND REB MEIR MOSS (SYDNEY, AUSTRALIA)

Rabbi Levi Ceitlin: During the year 5782* my family experienced many simchas, *baruch Hashem*. We were blessed with a new baby boy, our oldest son became bar mitzvah, and after Pesach my daughter got engaged. As we started joyfully preparing for the upcoming wedding on Yud-Gimmel Tammuz, I realized I would need to fundraise a significant amount of money in order to pay for the *simcha*.

I am not a natural fundraiser and do not engage in it often, and was intimidated with the task at hand. I have the merit of continuing my father's (Reb Aharon Leizer Ceitlin) tradition of leading an annual trip for girls to the Rebbe for Chof-Beis Shevat, and I decided to travel to New York to approach several donors for these trips to ask them for help in covering the finances of the wedding.

On Tuesday, 23 Iyar I arrived at JFK at approximately 5:30 p.m. and caught a taxi to the Ohel. I planned to be there for a short time before continuing on to Crown

Heights to settle down for the night after such a long trip, and to return to the Ohel the next morning, refreshed and present. Then I reasoned that since I was in New York for such a short time, why push off something so important as properly entering the Ohel and requesting the Rebbe's *bracha* despite my fatigue?

Coming from a long flight I had eaten during the day and decided to wait until after nightfall to enter the Ohel.

Before entering the Ohel I wrote a short *tzettel* to the Rebbe describing the situation and specifically requested for an overflowing *bracha* that should come "from here (at the Ohel) and from the שכונה דכאן צוה ה' את הברכה (Crown Heights)."

After davening inside the Ohel for approximately half an hour I was exhausted and stood outside the main house by the Ohel looking for a ride to Crown Heights. Even though it was not yet late, for some reason I was unable to find a ride for several hours.

Reb Meir Moss: A few weeks before Shavuot my wife and I traveled to New York from Sydney to visit my son-in-law and daughter who had just given birth to our grandchild. At the beginning of our visit we came to the Ohel but it was significantly rushed since we were with others who were on a tighter schedule. I had not been to New York for over two years, since the start of the Covid-19 pandemic, and I wished to be at the Ohel without being rushed.

On Tuesday evening I ordered an Uber and came to the Ohel alone. I took my time preparing myself before entering the Ohel and spent a significant amount of time inside the Ohel. By the time I was ready to leave it was close to midnight.

To appreciate what happened next I must share that I generally do not give rides to Crown Heights from the Ohel. I am uncomfortable with the language barrier that typically exists between myself and the passengers and I prefer to have quiet time for reflection during the drive.

As I walked towards the street to wait for my Uber I saw a Chossid sitting on the small wall outside the main house by the Ohel with two suitcases. He asked me in Hebrew if he could join me on the ride to Crown Heights and I realized that at this late hour his chances of finding another ride were very slim. Reluctantly I nodded my head that he could join and helped him load his baggage into the trunk of the Uber.

At the beginning of the ride I was occupied contacting the people I had mentioned at the Ohel a few minutes earlier. When I was done with that I turned to my fellow passenger and asked him where he was from.

“I am a shliach in Kiryat Motzkin, a small town outside of Haifa. And where are you from?” he asked.

“My name is Meir Moss and I am from Sydney, Australia,” I replied.

To my bewilderment he reacted with utter shock. His face became flushed and his eyes filled with tears. It was very intense, but what he said next shocked me to my core.

“I am Levi Ceitlin, the oldest son of Reb Aharon Leizer Ceitlin,” he said, shaking.

Let me explain why this meant so much to me. Aharon Leizer merited to be the Rebbe’s shliach to the *yeshiva gedolah* in Australia in 5735*-5736*. He had a tremendous impact on all the *bochurim* and the community at large and maintained a strong connection with the Australian *anash* community for the rest of his life. After he was sent on shlichus

to Tzfas and started running a network of preschools there, he often visited Australia to fundraise and spent the bulk of his visit leading *farbrengens* and addressing the *anash* at every opportunity.

He would stay in my home in Sydney for over a week each year and I was privileged to support his institutions and activities. We grew very close over the years and after his untimely passing I continued supporting his wife and children to the best of my abilities.

And here I was sitting next to his eldest son Levi Yitzchok whom I had never met before.

RLC: I always knew Reb Meir was a close family friend but had never met him before. In fact, in addition to fundraising in America I planned to reach out to my father’s close friends in Australia for help and Reb Meir was at the top of the list. And here I was sitting next to Reb Meir on a car ride from the Ohel to Crown Heights shortly after specifically asking the Rebbe for a *bracha* that my success should come from here!

RMM: After we both overcame our initial shock he shared with me the purpose of his trip and the circumstances of how our unexpected meeting came to be. I started laughing and said to him that if I gave someone a ride from the Ohel, miracles can really happen. I was pleased to immediately commit to helping him out in a significant way and by the time we reached Crown Heights he was much more confident about the rest of his trip in more ways than one.

I am so grateful to the Rebbe for giving me the opportunity to help my dear friend’s children in a dignified manner.

RLC: The *hashgacha protis* was tremendous. He was already at the Ohel earlier on during his trip and decided to come again. He never takes hitchhikers to Crown Heights and he did so this time. Everything worked out so perfectly and smoothly.

I came away from this experience with an overwhelming sense of gratitude to Hashem for such a tremendous *gilui Elokus* and most importantly with the concrete knowledge, once again, that when we come to the Ohel, someone is listening.

YOUR STORY

Share your story with A Chassidisher Derher by emailing stories@derher.org.





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.



LEVI FREIDIN VIA JEM 205840 (4 CHESHVAN 5737)



LEVI FREIDIN VIA JEM 205841 (4 CHESHVAN 5737)

Nearing the end of the farbrengen, the Rebbe would signal or call out to Reb Moshe to come and receive the plate of challah or cake to be distributed to the orchim. Before Rosh Hashanah the Rebbe would send him several pomegranates and Reb Moshe would give each guest a few seeds from the Rebbe's pomegranates.



LEVI FREIDIN VIA JEM 8264 (6 TISHREI 5747)



LEVI FREIDIN VIA JEM 15029 (13 TISHREI 5748)



L. E. FREDIN VIA JEM 14274 (13 TISHREI 5756)





YOSSI MELAMED VIA JEM 23234 (T'S TISHREI 5736)



LEVI FREIDIN VIA JEM 22251 (T'S TISHREI 5738)



LEVI FREIDIN VIA JEM 18837 (28 ELUL 5737)

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TO READ?
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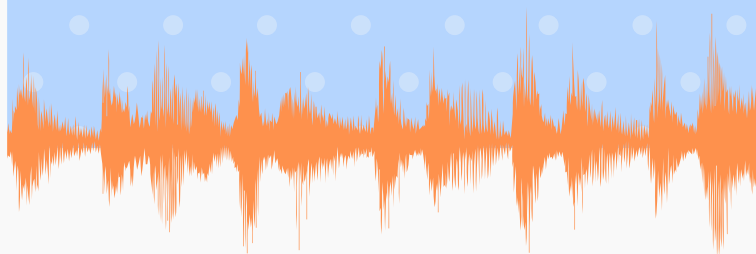


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Letters

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to feedback@derher.org.

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

120 Years and Hakhel

Dear Editors,

First of all, I would like to express my sincere appreciation to the Vaad Talmidei Hatmimim and A Chassidisher Derher magazine.

This year, in preparation for the Rebbe's 120th birthday, every yeshiva received special Yud-Aleph Nissan *hachana* magazines and weekly newsletters produced by A Chassidisher Derher filled with rich information and *geshmake* stories and insights related to Yud-Aleph Nissan with the Rebbe. These magazines gave me an entirely new appreciation for Yud-Aleph Nissan and helped inspire me and many of my friends to make proper *hachanos* and to travel to the Rebbe for this special day!

Finding ourselves in the special year of 120, I want to share some interesting things that the Rebbe said about the significance of this year:

1) In a fascinating *sicha*, the Rebbe speaks about the special connection between 120 years and Hakhel which gives a new appreciation for the importance of Hakhel:

At the beginning of Parshas Vayelech, Moshe Rabbeinu says "מאה ועשרים שנה—אנכי היום לא אוכל עוד לצאת ולבוא Today I am 120 years old, I can no longer go or come." On this Rashi writes, "לצאת ולבא בדברי תורה, מלמד שנסתמו ממנו מסורות ומעינות החכמה," explaining that "to go or

come" is meant here in regards to *divrei Torah*. On the day of Moshe Rabbeinu's *histalkus*, the wellsprings of Torah knowledge became closed to him.

The Rebbe asks: We know that passing away at 120 years is a very special thing, found only by great *tzadikim* like Moshe, Rabban Yochanan ben Zakai, Hillel, and Rabbi Akiva. Moreover, regarding Moshe it says that when he passed away "*lo chohaso eino*—his eye had not dimmed, nor had he lost his [natural] freshness;" so how is it possible that on that day the wellsprings of Torah became closed to Moshe Rabbeinu.

Also, we find that after Moshe Rabbeinu made this statement, he said the *parshiyos* of Haazinu and Vezos Habracha, and gave over about the mitzvah of Hakhel, etc. So what is the meaning of these words?

The Rebbe answers: When it says that on that day the wellsprings of Torah were closed, it is because on that day the level of revelation of Torah that Moshe Rabbeinu reached was so great that it could not be brought down into the world. "*Nistemu*—closed" since it came from the most supernal level of סתימא דכל סתימין. This is similar to what the Zohar recounts about Rabbi Shimon Bar Yochai who on the day of his *histalkus* reached a great spiritual level and revealed Torah from there.

What this means, is that the *parshiyos* of Haazinu and Vezos Habracha and the

mitzvah of Hakhel, etc.—which were said after “the wellsprings of Chochmah were closed” to Moshe—come from the sublime level of דכל סתימין.

(From the sicha of Shabbos Parshas Nitzavim-Vayelech 5740 - printed in Sichos Kodesh 5740 vol. 3 p. 1088).

2) In the article about the Rebbe and the press, you brought interesting interviews reporters conducted with the Rebbe and how the Rebbe used the opportunity to encourage them in keeping Torah and mitzvos. In this regard, I'd like to share an interview New York Times reporter Israel Shenker conducted with the Rebbe in connection with Yud-Aleph Nissan 5732*, in which he asked the Rebbe a number of questions, including one in which the Rebbe mentioned 120 years.

The reporter recounts that during a late night *yechidus* he asked the Rebbe who the eighth Lubavitcher Rebbe will be.

The following is what the Rebbe said as quoted in the New York Times article (available at www.chabad.org/1170653):

“The Messiah will come and he will take all these troubles and doubts,” replied the seventh [Rebbe], and added smilingly: “He could come while I am here. Why postpone His coming?”

“My intention is to live many years more, and the Messiah can come tomorrow or the day after tomorrow,” he said. “There’s a very great deal to achieve, enough not only for my life but even for more than 120 years.”

In the *sicha* of Yud Shevat 5712* the Rebbe speaks in a similar vein about the Frierdiker Rebbe achieving things after his *histalkus*. The Rebbe discusses an activity that the Frierdiker Rebbe spoke about implementing in 5701* that was not done at that time, and the Rebbe instructed that it now be implemented.

The Rebbe explained that a *tzaddik* is different than a regular human being, who has a certain amount of years

to live and rushes to do everything they want to achieve in their lifetime. The life of a *tzaddik*, on the other hand, is spiritual, and hence eternal by nature and he is totally bound to Hashem. Just like Hashem does not have to rush and can achieve His will at any time, so can a *tzaddik*.

Thus, anything a *tzaddik* spoke about and desired, even if months and years have passed, it doesn’t mean that it cannot be achieved, since the *tzaddik’s* life is not limited by time and it can be achieved at a later stage.

More so, the Rebbe says, the fact that what he said wasn’t fulfilled yet must be because the time had not yet come for it to be achieved; and when that time will come the *tzaddik* will make sure that it will be achieved.

Levik Zweibel

YESHIVAS OHOLEI YOSEF

YITZCHOK, DETROIT

Chitas and Rambam

Dear Editors,

I greatly enjoyed the article in the Derher of Iyar 5782 (issue 118) about learning Chitas and the *brachos* of the Rebbe that come along with it.

Below are a number of things connected to the *takanah* of Chitas:

In a letter from Rosh Chodesh Adar 5710*, just several weeks after Yud Shevat, the Rebbe writes that after the *histalkus* of the Frierdiker Rebbe, being that the Rebbe is now found on a higher more spiritual level, Chassidim must strengthen their *hiskashrus*.

The Rebbe then quotes the letter of the Frierdiker Rebbe (which is the famous Hayom Yom of 24 Sivan): “You ask how can you be *mekushar* to me when I do not know you personally...”

The true *hiskashrus* is created by studying Torah. When you study

my *maamarim*, read the *sichos* and associate with those dear to me—*anash* and the *temimim*—in their studies and *farbrengens*, and you fulfill my request regarding saying Tehillim and observing Torah-study times—in this is the *hiskashrus*.”

In a *ha'ara* on the words quoted from the letter regarding fulfilling the request of saying Tehillim every day, the Rebbe writes: “At the time this letter was written, it had not yet become widely known about the establishment of the practice to study Chumash with Rashi daily, and to study Tanya as apportioned for every day of the year.”

In a recent *teshurah*, an amazing letter was published in which the Rebbe writes about the importance of Chitas for every single Jew:

The Rebbe answers a *bochur* who asked how to be *mekushar* by referring him to fulfill the *horaos* mentioned in the Hayom Yom of 24 Sivan (mentioned

above), and adds that there are numerous additional ways of connecting with the Rebbe, including “davening the same *nusach* that all of the *mekusharim* daven.”

The Rebbe finishes the letter writing as he often did to people: “You surely know of the three *shiurim* of Chumash, Tehillim and Tanya which are a *takanah* of the Rebbe, my father-in-law, and are applicable to every person”—adding the words “even before *hiskashrus*”—encouraging him to keep them from now on.

To conclude, I'd like to share an amazing story about the power of Chitas that was printed in JEM's Here's My Story publication:

Rabbi Aharon Denderowitz from London relates that in 5718* his father was very ill and the doctors thought to operate, but said that there was a chance that as a result of the operation he could fall into vegetative state.

The family was not sure what to do and



together with a family friend, Reb Yisroel Rudzinski, decided to write the question to 23 *gedolei Yisroel* of the time explaining the situation and asking if they should go ahead with the operation or not.

From all the letters sent out they received one response—from the Rebbe.

The Rebbe wrote that his heart pained him to hear about such suffering, but that he felt unable to answer the question. However, he wanted to put forward a suggestion he had heard from the Frierdiker Rebbe, that a person who studies Chitas daily will see salvation.

Since the Rebbe was the only one who responded, Reb Yisroel decided to call him directly. After much effort—in those days long-distance calls were not so easy—he got through to the Rebbe’s office and asked the *mazkir* to please tell the Rebbe that his advice could not be followed because Rabbi Denderowitz was simply too ill to study Chitas. “If so,” the answer came back, “let a family member do it on his behalf.”

“But he lost his whole family in the war,” Reb Yisroel said. “He has no one.”

“If that’s the case, the Rebbe recommends that a friend do it,” he was told.

Although he was not a Lubavitcher, Reb Yisroel followed the directive of the Rebbe and became that friend who studied Chitas for Rabbi Denderowitz.

After a few weeks Rabbi Denderowitz showed marked improvement and a number of weeks later they were able to release him from the hospital. Rabbi Denderowitz came to have a remarkable recovery and lived for another 40 years.

It’s meaningful to mention that the Rebbe also spoke about the special *bracha* of health which is connected to learning Rambam every day:

In the *farbrengen* of Motzei Zos Chanukah 5746*, the Rebbe said a fascinating thing:

The Rambam set up the Mishneh

Torah in 83 *halachos* (sections) corresponding to the 83 types of sicknesses (the word “מחלה” is the *gematria* of 83) mentioned in the Gemara. The Rebbe continued that learning Torah and particularly Rambam serves as a cure to illnesses, and is a way of healing from Hashem that the person should not even become sick.

And to add an important point: After the Rebbe started the campaign to learn Rambam every day, whenever he would speak about the importance of learning Chitas he would also mention together with it the importance of learning Rambam.

Shlomo Hoffman

BROOKLYN, NY

