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A Chassidisher

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Days Full

WHAT THE REBBE SAYS ABOUT THE IMPORTANCE OF UTILIZING ONE'S TIME TO THE FULLEST

A Link in the Golden Chain

THE CHOSSID REB SHNEUR ZALMAN HALEVI DUCHMAN

Sparking a Revolution

THE HISTORY OF THE TANYA AND ITS ROLE AT THE DAWN OF CHASSIDUS CHABAD



KISLEV 5783
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In This Issue

Kislev 5783 / Issue 125 (202)



16

A Link in the Golden Chain
The Chossid Reb Shneur Zalman Halevi Duchman



32

Days Full
What The Rebbe Says About The Importance Of Utilizing One's Time To The Fullest



46

Sparking A Revolution
The History Of The Tanya And Its Role At The Dawn Of Chassidus Chabad

6	Hakhel in Galus Dvar Malchus	28	We Were All Awestruck Gems	62	Here's Your Contract, Signed! Der Rebbe Vet Gefinen a Veg
8	Do It Right Ksav Yad Kodesh	30	Medical Treatment Three Days Before Shabbos Practical Hora'os	64	Morning of 5th Day of Chanukah Moments
10	"Sing and Dance!" Leben Mitten Rebbe'n - Kislev 5712	40	Klalei Ha'Chinuch Vha'Hadracha Timely Titles	68	Derher Letters
15	You Have Lost All Hope From Heaven? Stories of the Rebbe				



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

לרגל יום הבהיר ר"ח כסלו



HAFATZAS HAMAAYANOS: INSIDE OUT

In the month of Kislev we celebrate Rosh Hashanah L'Chassidus. The triumph of the *primus haTorah* over the forces of evil and the ability, and obligation, to spread Chassidus to the outside.

The charge that we were given to spread Chassidus comes from the famous letter of the Baal Shem Tov, where he relates how he visited the chamber of Moshiach in Heaven and was told "לכשיפוצו מעיינותיך חוצה"—that Moshiach will come when the **wellsprings** of the Baal Shem Tov will spread forth to the outside.

The Rebbe explains that Moshiach refers to the teachings of Chassidus as "מעיינות"—wellsprings very specifically. The water of a wellspring is intrinsically attached to its source. Similarly, the only effective way of spreading Chassidus is by remaining attached to the wellsprings themselves—the Rabbeim.

Moreover: The Rebbe quotes a *halacha* in the Mishnah that dictates: If the waters of wellspring fill a pool with water, but they are no longer flowing freely from the wellspring,

then they are considered like a regular *mikveh*; not a wellspring.

In our instance: In order for the teachings of Chassidus to qualify as the “מעיינות”—the wellsprings of the Baal Shem Tov, they must remain attached to their source, the Rabbeim.

Attachment to the source is so profound, says the Rebbe, to the extent that the person giving over the words of Chassidus is almost non-existent. He is merely a conduit allowing the wellsprings to reach the outside world.

Some people might ask: Is it really so important to bring the actual wellsprings themselves to the outside world? The inhabitants of the “*chutzah*” are so far-removed; it might be better to give them a more basic or watered-down version.

But the truth is, only the “מעיינות” themselves will have the power to transform and purify the lowliest of places.

On the other hand, some people think that *hafatzas hamaayanos* is not for them. “Let me stay in my own

corner,” they say. “I can study the מעיינות on my own and not worry about anyone on the outside!”

To them we say, “לכשיפוצו מעיינותיך חוצה”—*your* wellsprings will spread forth to the outside. The only way to ensure that the wellsprings of Chassidus will become your own is by spreading them out further. If the Chassidus you’re learning does not have the power to transform outside your own domain, then it’s not really and truly connected to the source—the מעיינות of the Rabbeim.¹



As Moshiach promised the Baal Shem Tov, our efforts in all of the above will indeed bring about the coming of Moshiach, *teikef umiyad Mammosh!*

לשנה טובה בלימוד החסידות ובדרכי החסידות תכתבו ותחתמו!

The Editors

כף מ"ח ה'תשפ"ג שנת הקהל את העם
מאה ועשרים שנה

1. Likkutei Sichos vol. 4, Shoftim, *se'if* 7 and fn. 34.



Hakhel in Galus

What's It All About?

This year is unique in the fact that it is a year of Hakhel. However, Hakhel is seemingly only relevant when the *Beis Hamikdash* is around, so why are we even discussing it?

One can compare it to the idea of Shemitah—although halachically it only applies in Eretz Yisroel, we nevertheless explain that it is also relevant to Yidden in the Diaspora. They must make their own lives into an “Eretz Yisroel” so that Hashem’s presence can dwell among them. So, too, by Hakhel: Although it only applied when the *Beis Hamikdash* was standing, and even then, only inside

the *Beis Hamikdash*, its spiritual reality carries meaning today as well.

Although nowadays the *Beis Hamikdash* is only present *b'ruchnius* and one must pray to see it physically with the coming of Moshiach, the essential aspect of the *Beis Hamikdash* remains its spiritual existence. Additionally, it is known that when we occupy ourselves with the study of the structure of the physical *Beis Hamikdash*, it is considered as if we built it. This highlights the inherent connection between the material and spiritual aspects of the *Beis Hamikdash*.

Seemingly, the year of Hakhel carries no unique significance aside

from the fact that it is the eighth year. For six years one plants and in the seventh year one rests. This differentiates Shemitah from the six years of planting, but Hakhel is just one of those regular six years.

However, regarding the *possuk* “*Mikeitz sheva shanim b'moed shnas hashemitah*,”¹ Rashi explains that it is referring to Hakhel, the first year in the cycle, in which the laws of Shemitah still apply to the harvest that extends into it from the previous year. We see from this that Hakhel has two advantages: Not only is it the eighth year—Hakhel—but it also has some of the unique qualities of Shemitah.



The Eternity of Chanukah

The main event in the month of Kislev is the Yom Tov of Chanukah, which took place during *galus* when the *Beis Hamikdash* was standing.

Nowadays, when we do not have the *Beis Hamikdash*, the impurity does not have such a devastating impact, for we are only in the mundane state of exile. During the time of Chanukah, however, when the Greeks defiled all the pure olive oil in the *Beis Hamikdash*, the *tumah* was so much more acute—“*lichbosh es hamalka imi babayis*” (defiling the holiness in the *Beis Hamikdash* itself!)

Therefore, the eventual miracle of finding the single jug of oil resulted in the lighting of *neiros Chanukah*, lights that can never be extinguished. The *yisron ha'or min hachoshech* (the superior light resulting from a previous state of darkness) causes them to shine perpetually. This is what the third *Beis Hamikdash* will

accomplish; it will be a *binyan nitzchi*, enduring forever.

'A Congregation Does Not Die'

The Gemara in Horayos² states that “A congregation does not die.” If the owner of a *korban chatas* dies, the animal cannot be used and must be left to live out its natural life. However, a *korban chatas* of the *tzibbur* will always be brought, because of the above-mentioned rule. The same goes for Hakhel, the definition of which is the gathering and congregation of Yidden. This is the connection between Kislev (Chanukah) and Hakhel. Both symbolize the idea of eternity—never being extinguished—connecting them to the *geulah*.

Towards Geulah

There are two ways of counting the months of the year; starting either from Nissan or from Tishrei. Nissan symbolizes the *avodah* of a *tzaddik* and Tishrei is associated with the *avodah* of

a *baal teshuva*. The third month from Tishrei is Kislev, the number three also symbolizing the third *Beis Hamikdash*, when “the righteous will come to *teshuvah*.”³

All the above-mentioned items are connected to the *geulah*, when Shemitah will once again be observed in a complete manner. Similarly, only when Moshiach comes will we be able to fulfill the laws of Hakhel.

Thus comes the *horaah*, that we must occupy ourselves with things that bring the *geulah* closer, like learning Torah and doing *mitzvos*. And since “*simcha poretz geder*,”⁴ by doing this with joy we can break through all boundaries. This will all lead to *kabbalas pnei Moshiach tzidkeinu, bimheirah biyameinu mamosh!* **7**

– From the *sicha* of Shabbos Parshas Toldos 5741

1. Devarim 31, 10.
2. 6a.
3. Zohar 153b.
4. Maamar Samach Tisamach 5657.



בתבנית קודש



מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר נשיא דורנו
ע"י הרוצה בעילום שמו



DO IT RIGHT

The Rebbe's advice as to how to (and how not to) effectively influence younger people to follow the proper path:

דברי השפיע על מי שהוא, ובפרט
 על הנוער בתקופתנו - צ"ל הדבור
 עמו כמה פעמים ובפרטיות הדרושה
 ובאופן שהזקוק להשפעה ירגיש
 עצמו חופשי **להתוכח ולענות** וכו'.
 באם מפגישים אותו עם א' שאינו
 מכירו ואין כל אפשריות הנ"ל - עלול
 גם, ח"ו, להזיק, כיון שיענה: הרי כבר
 נפגש וכבר שמע כו' ויצא ידי חובתו.
וק"ל. ועליו למצוא כאלה שיתאימו
 לאופן הנ"ל, ולהשתדל שישפיעו ע"י
 דיבור פעמים רבות וכו'.
 השמות ואזכיר עה"צ.

In order to influence anyone, especially the youth of today—one needs to speak with the subject many times, and in great detail, allowing the one in need of influence to feel free to **respond** and **argue** his point, etc.

Orchestrating him to meet with someone he does not know, denying any opportunity for the above scenario, can, *chas veshalom*, hurt the cause because the subject will respond: "I have already met [with whomever was selected], I have already heard what they have to say," etc. and he [thinks] he has already fulfilled his obligation in this manner. **This is obvious.**

[What should be done:] Find people who will fit the description above [i.e. who can speak in the proper manner], and try to have them speak with the subject many times, etc.

[Specify] their names, and I will mention them at the Ohel.

בכדי להשפיע על מי שהוא, ובפרט
 על הנוער בתקופתנו - צ"ל הדבור
 עמו כמה פעמים ובפרטיות הדרושה
 ובאופן שהזקוק להשפעה ירגיש
 עצמו חופשי **להתוכח ולענות** וכו'.
 באם מפגישים אותו עם א' שאינו
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 לאופן הנ"ל, ולהשתדל שישפיעו ע"י
 דיבור פעמים רבות וכו'.
 השמות ואזכיר עה"צ.



לעבן מיט'ן רבי'ן



JEM 2801

THE REBBE LEADS THE BENTCHING AT THE FARBRENGEN OF YUD-TES KISLEV 5712.

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

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

“Sing and Dance!”

An account of the events of Kislev 5712, in the very early years of the Rebbe's nesius.*



“WHERE IS THE MEZUZAH?”

On Thursday, Rosh Chodesh Kislev, the Rebbe attended a bris at the apartment of Reb Hirshel Chitrik where he was invited to be the *sandek*. When the Rebbe entered the apartment, he placed his hand on the mezuzah, then immediately removed his hand. Once more the Rebbe placed his hand on the mezuzah and asked: “Where is the mezuzah?”

The onlookers immediately recognized that

something was amiss. Indeed the mezuzah was later checked and found to be *possul*.

After the bris, the Rebbe asked Rabbi Meir Ashkenazi to give a halachic ruling about whether it was permissible to partake from the *mezonos* at the festive meal despite having not yet davened Mincha. Rabbi Ashkenazi *paskened* that it was indeed okay to do so (to the delight of the participants who of course wanted the Rebbe to take part in the *seudah*). The Rebbe proceeded to say a *sicha* during the meal.

THE ANNUAL YECHIDUS

On Thursday evening, 8 Kislev, a number of supporters of the yeshiva accompanied by the Rebbe's brother-in-law, Rashag (the executive director of the yeshiva) met with the Rebbe to request a *bracha*. A few days ago, when Hatomim Yoel Kahan went in to give the Rebbe a *sicha* to be edited, the Rebbe requested that "a few *bochurim*" join the annual *yechidus* to record the talk.

KIDDUSH LEVANA IN THE DESERT

After Mincha on Shabbos Parshas Vayeitzei, Tes Kislev, the Rebbe stood near the *aron kodesh* and said a *sicha* about the Mittlerer Rebbe. The Rebbe concluded the *sicha* as follows:

"The Mittlerer Rebbe once said that he wishes for *yungerleit* to go out into the streets and talk about *yichuda ila'ah and yichuda tata'ah* (the higher and lower levels in the description of Hashem's unity). A *tzaddik's* wishes are surely fulfilled, so now it depends entirely on the *yungerleit* to discuss the oneness of Hashem while traversing the streets of Brooklyn."

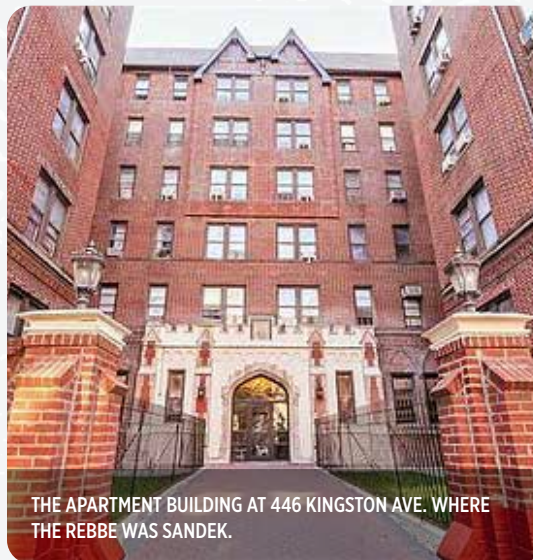
After Maariv, the Rebbe went outside for *kiddush levana*. It was cloudy, blocking the view of the moon, a prerequisite for the recital of *kiddush levana*.

The Rebbe related that the Rebbe Rashab once went outside to recite *kiddush levana* under similar circumstances. The Rebbe Rashab told the Chassidim who were there that the same thing occurred in the days of Reb Meir of Premishlan, who started to deliberate: "How were the Yidden able to say *kiddush levana* in the desert? The clouds of glory surrounded them constantly, which surely would have obstructed their view of the moon! The answer is that Moshe Rabbeinu would wave a cloth towards the sky and the clouds of glory would part, providing a clear view of the moon.

As Reb Meir related this, he demonstrated with a cloth how Moshe Rabbeinu did it, which in turn gave the Chassidim an unobstructed view of the moon.

The Rebbe Rashab, upon finishing the story about Reb Meir, proceeded to exhibit how the *tzaddik* waved his cloth. This caused the skies to clear up, and the Chassidim were able to be *mekadesh the levana*.

The Rebbe then remarked: "If we would have such righteous Jews among us, perhaps we would



be able to bless the moon as well." One of the Chassidim commented that the Rebbe could do it, to which the Rebbe replied with a smile: "It is enough that I told the story."

The Rebbe then said, "I'm coming right back," and went to arrange *havdalah* for his mother, Rebbetzin Chana. When the Rebbe returned a bit later, the skies were already clear and the crowd was able to recite *kiddush levana*.

EXTRA FARBRENGENS

After *kiddush levana*, the Rebbe instructed that a *farbrengen* should be arranged for Yud Kislev. When people started deliberating if the *farbrengen* should be held tonight or tomorrow night, Motzei Yud Kislev, someone suggested that a *farbrengen* should take place both nights. The Rebbe said that this was for sure a good idea.

Upon the request of one of the Chassidim, the following morning the Rebbe contributed ten dollars towards the *mashke* that would be used at the *farbrengen*. The Rebbe was then asked when the *farbrengen* should be held.

The Rebbe responded: "Now, on Shabbos, and on the 5th night of Chanukah. The *farbrengens* should be conducted in a respectable manner (בדרך הישר), and not as sometimes occurs (ס'זאל זיך ניט) (טרעפן ווי ס'טרעפט זיך)."

STUDENTS' YECHIDUS

On Tuesday night, 15 Kislev, a group of university students arrived to visit the Rebbe. During the *yechidus* they blessed the Rebbe with



FARBRENGEN, YUD-TEŠ KISLEV 5712*.

JEM 2988

success in his holy work. The Rebbe explained to them that when a person blesses a fellow Jew, it is incumbent upon him to ensure that the blessing is fulfilled. Therefore, when blessing the Rebbe with success in Jewish education, this certainly means that they will get involved in this endeavor as well.

The students asked numerous questions on many topics, including an exchange pertaining to the nature of Chassidus and Chassidus Chabad specifically. The *yechidus* lasted for almost an hour and a half.

START A NIGGUN AND DANCE!

After Mincha on Monday, 18 Kislev, the Rebbe told us that since we already skipped the recital of *tachanun*, (as it was the Mincha before Yud-Tes Kislev) which is an expression of celebration by way of “*sur meira*” (i.e. by refraining from taking action), it is also important to commence with “*asei tov*” (i.e. by actively doing something to celebrate) of the Yud-Tes Kislev festivities. We should say *l’chaim*, sing, and dance.

Then the Rebbe said: “Nothing will come out of just looking at me; start a *niggun* and dance!”

The Rebbe walked towards his room and on the way he glanced at the sign which was posted on the door. The sign had the telegram the Rebbe sent out for Yud-Tes Kislev, telling everyone to farbreng with *simcha*. The Rebbe smiled a bit, and motioned towards the sign as if to say: “Here is all the proof you need.”

The crowd broke out in song and dance, but only for a short time. The Rebbe had previously instructed that the dancing shouldn’t disturb *sefer hayeshiva*.

After about ten minutes the Rebbe instructed that the *bochurim* should go arrange farbrengens at various *nusach ari* shuls throughout the city.

YUD-TEŠ KISLEV

At 1:30 p.m. the Rebbe went to the Ohel, accompanied by a few Chassidim. Many Chassidim wrote the names of their family members, to be brought by the Rebbe to the Ohel. There was a separate list with the names of the *temimim*, titled: “*Talmidei Hayeshiva*.”

For the first time ever, a special platform was prepared for the Rebbe’s place at the farbrengen

tonight.¹

In the evening, the Rebbe and a few distinguished elderly *Chassidim* partook in a *mezonos seudah* upstairs in the Frierdiker Rebbe's apartment.

Afterwards, at 9:30 p.m., the Rebbe came downstairs to the *zal* and washed his hands for bread, as is customary. Then the Rebbe said *l'chaim* with all the crowd.

It was a frigid winter day, and the streets were icy, making traveling dangerous. Despite this, people came from all over to attend the *farbrengen*. The room was filled to capacity and was even more crowded than *Simchas Torah*! Everyone was sweating, and when the door of the *chatzer* would open, steam would billow out into the street. The Rebbe's face was very red, and he wiped his forehead many times.

The *maamar* (*dibur hamaschil Padah v'Shalom*) lasted over 40 minutes. At a certain point the Rebbe cried. It was so hot that in the middle, someone fainted. Among other things, the Rebbe spoke with great fervor about the absolute necessity for everyone, especially *temimim*, to put themselves aside and give of their time in order to teach *Chassidus* to others.

Afterwards, the Rebbe said that everything has to be clarified for the *bochurim*. The intention was not that they all shouldn't attend *seder* tomorrow and instead teach others. Rather, they should dedicate their free time towards this endeavor.

During the *farbrengen*, the Rebbe said in the name of the Alter Rebbe that learning a lot of *Chassidus* is a *segulah* for having children. The Rebbe also announced that in ten days' time, he would be requesting the *hanhalah* to compile a list of *bochurim* who came punctually to *Chassidus* in the morning during that period.

The Rebbe concluded: "Whoever keeps *seder* will be rewarded with something special, and don't come later with complaints that you didn't know!"

Someone notified the Rebbe that the father of the Hecht brothers had fallen ill. The Rebbe instructed them to say *l'chaim* and gave a *bracha* for a complete recovery. Everyone answered *amen*.

At the end of the *farbrengen*, the Rebbe distributed *kos shel bracha* to everyone, sometimes pausing to tell individuals something personal. The Rebbe told Mr. Henry Rainer in English: "Don't try to carry the whole world's troubles on your shoulders. There is the one up above who worries

about that." The Rebbe also instructed the Hecht brothers to deliver *kos shel bracha* to their father.

The Rebbe then wished everyone a *shana tova* in studying and following the ways of *Chassidus*.

ALREADY IN GALUS?!

After *Maariv* on Friday night, *Shabbos Parshas Vayeishev*, the Rebbe entered the *zal* and inquired about a *bochur* who had recently arrived at the *yeshiva*. When he was told that the *bochur* went to eat at the house of one of the *baal habatim*, the Rebbe remarked: "Just arrived and already in *galus*."

This *Shabbos* there were two *ufruf* celebrations, that of Dr. Seligson, and Reb Sholom Hecht. At the *Shabbos Mevarchim farbrengen* the Rebbe spoke about the concept of marriage.

The Rebbe said the *maamar dibur hamaschil Vayeishev* which lasted about 40 minutes.

During the *maamar* a *bochur* fainted and the Rebbe remarked: "The *seder* has become that whenever I say a *maamar* someone faints."

CHANUKAH GELT FOR THE BOCHURIM

The Rebbe instructed Reb Yisroel Jacobson and the *mashgiach* Reb Chaim Meir Bukiet to compile the list of *bochurim* who came on time to *Chassidus* each morning.

All of the *bochurim* on the list were invited for an audience in the Rebbe's room. Those that kept *seder* at least three times since *Yud-Tes Kislev* were allowed to come as well.

At around 7:30 p.m. the *bochurim* entered the Rebbe's room. The Rebbe looked at the list of the assembled *bochurim* and told Rabbi Jacobson that he noticed several *bochurim* present who hadn't kept *seder*. Rabbi Jacobson replied that it is possible that a few individuals entered without his permission.

The Rebbe smiled and said: "In general, I don't mind if you act with leniency but now is not the time. Either way, those who are already here will not be sent out."

The Rebbe then passed his right hand over his forehead, became very serious, and began saying a *sicha*, concluding: "As today is *Chanukah*, and Jewish custom has it that '*Chanukah gelt*' be distributed, I shall hand each of you some *Chanukah gelt* from the Rebbe's fund. Since it comes from the Rebbe, the quantity is not relevant,



AT THE KABBALAS PONIM OF DR. SELIGSON IN MANHATTAN, 28 KISLEV 5712.*

JEM 103319

for even a small amount blesses its receiver with success.”

The Rebbe then opened the right hand drawer of his desk and distributed *Chanukah gelt* from the Frierdiker Rebbe’s fund to all of the *bochurim*.

Afterwards, the Rebbe went to the *kabbalas ponim* of Dr. Seligson and said a *sicha*.

At the *chupah*, the Rebbe checked to ensure that the canopy was under the sky. He said all of the

brachos and wanted to honor the father of the bride with the final *bracha*, who in turn returned the honor to the Rebbe.

After the final *bracha* the Rebbe instructed the *bochurim* to dance, and he remained there for about an hour before returning to 770.

The next day, a few *bochurim* told Rabbi Jacobson that they always kept *seder*, but they didn’t receive *Chanukah gelt* since they had attended the wedding of Dr. Seligson. When the Rebbe was informed about this, he asked if they were given permission to be at the wedding. Rabbi Jacobson said that if they would have asked, they surely would have been granted permission.

The Rebbe replied that you can’t grant permission retroactively. In the end those *bochurim* did not receive *Chanukah gelt*. **1**



THE SILVER ‘MORGAN’ DOLLAR THAT THE REBBE DISTRIBUTED AS CHANUKAH GELT IN THE 5710S*.

1. Until this point boxes were used to raise the height of the Rebbe’s table and chair.



“You Have Lost All Hope From Heaven?”

As related by **Esther Solomon**, a veteran Israeli mechaneches.

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I was diagnosed by a prominent physician with infertility; from a biological perspective, it was impossible for me to have children. Of course, I was shattered by this news.

I visited the Rebbe after hearing this news and he started talking to me about *chinuch*, how he had heard good news about me from the Reshet school network.

I was very emotional, and I had the courage to say that the Rebbe had heard correctly, that the news from the Reshet was true. I invested an enormous amount of effort in my teaching and I was very close to my students; they were like children to me.

“However, I ask of the Rebbe—I beg of the Rebbe—that as a *tzaddik*, the Rebbe should nullify any *gezeirah* that might exist against me.”

The Rebbe said to me, “How is it possible that a girl who learned in Beis Yaakov places her hope only in conventional medicine?” Then, motioning with his holy hands upwards, the Rebbe continued, “Have you lost all hope from Heaven?”

The Rebbe pointed at my husband standing on the side—I was standing opposite the Rebbe and my husband was standing to the side—and the Rebbe said to me, “You live with the ‘Man of Trust in Hashem’! It would be appropriate for you two to study together *Chovos Halevavos Shaar Habitachon* [which

discusses the topic of trusting in Hashem], and Hashem will bless you with sons and daughters who fear Heaven and will be *Chassidim*—the Rebbe emphasized—and you will merit to raise them to Torah, *chuppah*, and good deeds.”

Then the Rebbe turned to my husband and asked, “How did you pay for the trip here? Did you go into debt?” My husband replied that we had used our savings and then borrowed as well. The Rebbe reached into his drawer and took out \$300, saying, “This should go towards the cost of the trip.”

We went to Rabbi Hodakov and asked him, “What do we do with this money?” Rabbi Hodakov replied that the Rebbe wished to participate in the cost and also to give an opening for the *brachos*.

One year later, we were blessed with our oldest daughter.

For the Rebbe’s eightieth birthday we came again, and this time we came with our four daughters. By that time, the Rebbe didn’t hold *yechidusen* anymore; instead, people would receive a dime and a *bracha*.

That Sunday I stood there and the Rebbe turned to me and asked, “What’s with a continuation? Regarding sons, may it be with *mazal* and *nachas*.”

And of course, a year after I returned home, I gave birth to our son. **1**

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר
ולזכרון הרבנית הצדקנית
לרגל יום הבהיר י"ד כסלו

נדפס ע"י
הרה"ת ר' לוי יצחק הלוי וזוגתו מרת
חנה ומשפחתם שיחיו
רייטיק

A LINK IN THE GOLDEN CHAIN

THE CHOSSID
REB SHNEUR ZALMAN
HALEVI DUCHMAN



לשמע און

AS I HEARD THEM

Stories, Sayings and Memories
from Lubavitch of Yesteryear



Reb Shneur Zalman Duchman was born on 11 Elul 5651* to his parents Reb Dovber Menachem Mendel and Feiga Risha Duchman.

He was educated by his grandfather Reb Mordechai Yoel of Homel, a famed Chossid who in his youth was one of the “*yoshevim*” in Lubavitch near the Tzemach Tzedek.

On Lag B’omer 5666*, at the age of 14, Reb Zalman joined Tomchei Temimim in Lubavitch where he became saturated with the fundamentals of Chassidus in the court of the Rebbe Rashab.

He later married Chaya Grunya, the daughter of Reb Leima Minkowitz of Nevel, and settled in Homel. Reb Zalman and his wife had three sons and a daughter. The eldest was Beila Rochel, then came Dovber Menachem Mendel, Mordechai Yoel and Yisroel.

Sadly, two of his sons, Berel Menachem Mendel and Mordechai Yoel did not live a long life. Berel Menachem Mendel was drafted into the army, shortly thereafter losing his life in battle, and Mordechai Yoel died in an accident while smuggling food into Leningrad. The truck he was in drove over a frozen river, when the ice broke



REB ZALMAN DUCHMAN WITH HIS WIFE AND CHILDREN (FROM RIGHT TO LEFT: BEILA ROCHEL, MORDECHAI YOEL AND DOVBER MENACHEM MENDEL) IN 5685* IN LENINGRAD.

and the vehicle sank.

Each year Reb Zalman would travel to the Rebbe Rashab for the Yomim Nora'im. Some years he would travel to Lubavitch more than once. After the histalkus of the Rebbe Rashab, Reb Zalman continued to travel each year to the Frierdiker Rebbe in Rostov.

At first, Reb Zalman and his family lived in Homel, but when the Frierdiker Rebbe moved from Rostov to Leningrad in 5684*, the Duchmans settled there too in order to be in close proximity and in the company of the Frierdiker Rebbe.

When the Rebbe's father, Harav Levi Yitzchok, visited Leningrad in 5688*, Reb Zalman merited to spend much time with him, attending farbrengens with him and learning from his deep Torah. “The delight of sitting in his presence is impossible to describe on paper,” Reb Zalman would later relate.

Reb Zalman was a devoted Chossid of the Frierdiker Rebbe. During the arrest of the Frierdiker Rebbe in 5687*, Reb Zalman did not leave his Rebbe's quarters. Our Rebbe entrusted him with the safekeeping of some of the Frierdiker Rebbe's manuscripts.

At the end of a letter dated 12 Cheshvan 5709*, the Rebbe writes to Reb Zalman: “As far as I recall, during the time of my father-in-law the Rebbe's arrest, you were from those to whom I gave holy manuscripts for safekeeping.” In response Reb Zalman wrote: “*Kvod Toraso* (your honor) gave me a large amount of manuscripts, and on Tuesday, Yud-Beis Tammuz at 1:30 you were sitting at the western end of the large zal, and when I returned the manuscripts to you, you said to me: I will pay you for the efforts with the good news that the Rebbe shlita will return for Shabbos.”

Earning a very modest income and scarcely supporting his family, Reb Zalman maintained a small clothing factory in his house. It was common



DISPLAYED HERE IS A PICTURE OF THE FRIERDIKER REBBE THAT REB ZALMAN RECEIVED FROM THE REBBE ON EREV ROSH CHODESH MENACHEM AV 5710* WHILE IN THE DP CAMP IN GERMANY.

amongst *anash* to operate such facilities since they allowed for keeping Shabbos. His family tells of the common scene when Reb Zalman would be controlling the spinning wheel in one hand and holding a Tehillim or a Tanya in the other, all while sweat was dripping from his face.

Reb Zalman's home was open not only to frequent guests, but it also served as a communal learning space where daily *shiurim* would take place in the morning and at night. Although he knew the danger of holding *shiurei Torah* in his house, he was not deterred.

Eventually a Jewish officer of the NKVD began to visit his home daily and soon brought him for long interrogations. They demanded that he share the names and contact information of others who spread Yiddishkeit, but despite being horribly tortured, he refused to budge and divulge any information. As a result of the brutal beatings that he experienced, he lost his fingernails, which never grew back. To his relief, unlike most others, Reb Zalman was not sent to the gulag.

In Elul of 5706*, when a crack of

hope broke through the Iron Curtain, Reb Zalman and his family were able to leave Russia through Lvov.¹ They traveled through Krakow and then Austria until they arrived at a Displaced Persons camp in Germany.

While in Germany, the Rebbe sent a letter dated 11 Adar 5710* to Reb Zalman: “With *bracha* and regards to all those in your care. You should inspire their essence and brighten them with the Torah of Chassidus (*chaba*’d), *middos Chassidus* (*chaga*’s), and positive action (*nehi*’m). Certainly you will continue to send your writings.”

Arriving In America

On 4 Elul 5711*, Reb Zalman finally arrived in America. The next day, Reb Zalman merited to enter *yechidus* with the Rebbe. As Reb Zalman entered, the Rebbe stood up and said: “אויב מען שטעלט זיך איין פירט מען—אויט—If one is stubborn, he is successful.” The Rebbe was referring to the effort that Reb Zalman had made to leave Russia, and that he finally arrived in the United States.

The Rebbe continued: “נו ר' זלמן, פון לנינגרד ביז ניו יארק - און מען זעהט זיך ברוך השם—Nu Reb Zalman, from Leningrad until New York—we see each other again *Baruch Hashem!*” Reb Zalman replied in Yiddish: “Yes but ‘the ticket’ was too expensive.”

In the Frierdiker Rebbe’s house in Leningrad, Reb Zalman had met the Rebbe several times. Reb Zalman was referring to the fact that since then, until arriving in America, he had paid a high price, in suffering and persecution.

The Rebbe said to Reb Zalman: “Nu, and do you remember the *farbrenge* that we had in the room with the staircase?”

The Rebbe continued: “איצט וועלן—מיר קענען אפט ריידין—Now we will be able to speak regularly.”

One week later, on Shabbos Parshas Teitzei, Reb Zalman was *chazzan* for Shacharis and Mincha in honor of his son’s wedding, which was taking place in Paris that Sunday. After Mincha, the Rebbe turned to Reb Zalman and spoke about the Sheva Brachos of the Frierdiker Rebbe and the Rebbe Rashab and their avoidance of the military draft.

When the Rebbe finished, Reb Yochanan Gordon exclaimed that Reb Zalman made *kiddush* and so his davening of Mincha was very *freilach!* The Rebbe responded and said that his Shacharis was also quite *freilach*.

Reb Zalman and his wife did not make it to their son Yisroel’s wedding in Paris, but they went into *yechidus* with the Rebbe that day to ask for a *bracha* for the new couple.

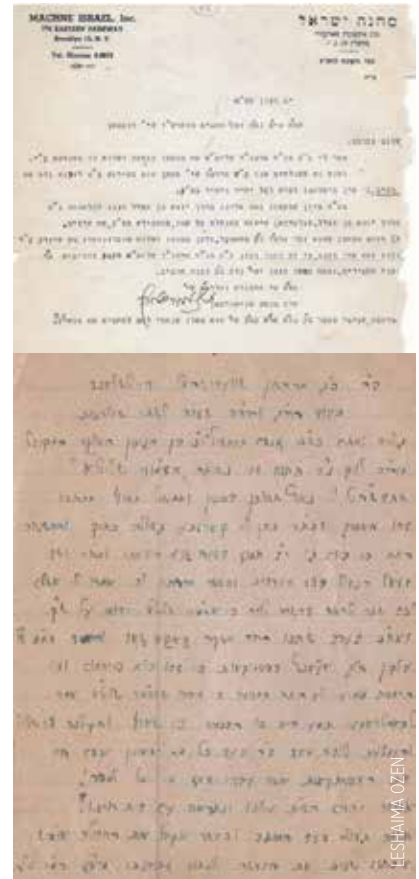
Kol Koreh

At the end of the *farbrenge* of Simchas Beis Hashoeva in 5722*, the Rebbe said:

“Because it was announced earlier that the completion of the *kinus* [of Tzach] was through the Levi, Harav Schneur Zalman Duchman, thus we begin with the one who ended off—to give him the *mezonos* and water and he will distribute it generously, through mixing and adding.

“And it will be ‘*Ve’avad halevi hu*—and the Levi should serve,’ as it is explained in Chassidus that the job of the Levi is to cause the idea of ‘הוא’ to become revealed. This refers to the concept that in the time of redemption every person will point with his finger and say ‘הנה אלוקינו זה’.”

Reb Zalman would make the various announcements in 770. Generally, before every Yom Tov *farbrenge* he would announce that



THE REBBE’S LETTER TO REB ZALMAN REGARDING THE MANUSCRIPTS ENTRUSTED TO HIM DURING THE FRIERDIKER REBBE’S ARREST AND REB ZALMAN’S RESPONSE.

all of the assembled should wash their hands, and before *bentching* he would announce the order of *kos shel bracha*.

In his unique tune he would begin: “דער סדר וועט זיין אזוי—the schedule will be as follows: The Rebbe will *bentch*, then we will daven *Maariv*, and afterwards the Rebbe will make *havdalah*. Then the Rebbe will distribute *kos shel bracha*.”

Often, the Rebbe would smile upon hearing Reb Zalman’s announcements and the unique fashion in which he conducted them.

One heavenly event occurred at the end of the Rebbe’s *farbrenge* on the second day of Rosh Hashanah 5725*. Reb Zalman made his traditional announcement, ending off by saying:

“People should not push, that was the instruction of the new *vaad*

5710-1950, 5711-1951, 5722-1961, 5725-1964

hamesader, and it should be adhered to.”

The Rebbe than closed his eyes and said in the same tune as Reb Zalman:

“דער סדר וועט זיין אזוי...”

First we will enter the new year, after which we will learn a lot of Torah, a lot of nigleh and a lot of Chassidus. As a result of this we will perform many mitzvos, meticulously. Before all of this Hashem will *ben-tch* us with a *kesiva vachasima tovah*, *l’shanah tovah u’mesukah*, children and grandchildren, with a lot of money, *brachos*, *hatzlachos*, *yeshuos venechamos* (as is the *nusach* women say after *havdalah*), and it should be a good year both physically and spiritually. This was the instruction of the new *vaad hamesader* and it should be adhered to.”

Once at a farbrengen, although there were many distinguished guests who had joined, the Rebbe showed a rather serious demeanor. Reb Zalman went and said to the Rebbe: “Why is it that even though so many important people are here the Rebbe is in such a serious state?”

The Rebbe smiled widely and instructed that the guests should be made to feel welcome. The Rebbe told the guests to say *l’chaim* all the while turning to Reb Zalman saying: “Nu,



REB ZALMAN WITH HIS WIFE AND SON YISROEL AFTER THEIR ESCAPE FROM RUSSIA.

Reb Zalman who else do we need to be *mekarev*?” From that point on the farbrengen turned lively.

On another occasion, there was a lot of noise from the crowd at a farbrengen. When Reb Zalman announced: “*Sha shtiler, sha shtiler*,” someone rebuked him, telling him not to raise his voice and not to be *mevalbel* (a distraction). The Rebbe said: “Reb Zalman’s ‘*sha*’ is not a distraction.”

The following story helps paint a picture of Reb Zalman’s style:

When the Frierdiker Rebbe visited America in 5689*, there were many people who pledged donations to his work, but many of them did not fulfill their pledges right away. Instead, they waited until money they had invested in the market generated enough profit.

There was one individual who made a pledge, but unlike most others he filled his pledge without delay. His family tried persuading him not to do it but he sold the shares of his investments and gave the funds to the Frierdiker Rebbe. He later learned that by divesting when he did, he was saved from a severe drop in the stock market.

Years later, when Reb Zalman would call this Yid up for a *hakafa* on Simchas Torah, he would preface: “So and so who didn’t listen to his wife and children and gave his money to the Rebbe is honored with a *hakafa*.”

At the end of the Simchas Torah farbrengen in 5726*, Reb Zalman was going to announce the schedule of *hakafos*. The Rebbe told him to announce: “*Sha shtiler*.” Then the Rebbe told him to repeat it three times. After he did that, the Rebbe told him to announce three times: “*Kol mevaser mevaser ve’omer*.” When Reb Zalman made the announcement the Rebbe smiled.

During the farbrengen of Shabbos Bereishis 5727*, after the Rebbe benched, Reb Zalman announced that in

order to keep the shul orderly, everyone should stay seated at their places. The Rebbe smiled and said: “But stand during Shemoneh Esrei.”

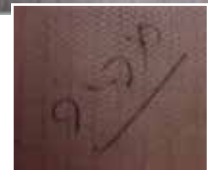
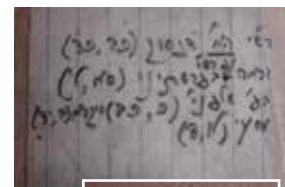
In a very unusual manner, there were several times when the Rebbe referenced Reb Zalman by name in the middle of sichos, “quoting” his expressions. In a sicha, when mentioning the famous first announcement the Frierdiker Rebbe made upon arriving

THIS WEEK’S RASHI

After the passing of the Rebbe’s mother, Rebbetzin Chana on Vov Tishrei 5725*, the Rebbe began to dedicate a portion of the Shabbos farbrengen to an explanation of a Rashi in the weekly parsha.

Before the farbrengen, the Rebbe would convey which specific Rashi would be focused on that week and Reb Zalman would announce the Rashi before Shacharis on Shabbos.

Displayed here is a *ksav yad* kodesh that the Rebbe wrote to Reb Zalman with the sources for the upcoming Rashi sicha. On the back of the note the Rebbe wrote “מהיר”, meaning that it should be delivered quickly.



in America, the Rebbe added: "As Reb Zalman says, 'the manifest.'"

Similarly, two weeks after his passing there was a unique expression from the Rebbe at the farbrengen of Shabbos Mevarchim Nissan 5730*: "As we approach 50 years since Beis Nissan 5680*, as Reb Zalman Duchman would say, 'When a yubeleium (jubilee) arrives, we must remember that it is a yubeleium.'"

A Trusted Chossid

From the beginning of the Rebbe's nesius, Reb Zalman became a devoted Chossid of the Rebbe and was trusted with especially private matters.

When the Rebbe's brother, Reb Yisroel Aryeh Leib, passed away on Yud-Gimmel Iyar 5712*, the Rebbe made a list of Chassidim who were trusted to daven in his room during shiva; Reb Zalman was one of them. The Rebbe sat shiva discreetly in his room, so that Rebbetzin Chana should not hear of Reb Yisroel Aryeh Leib's passing.

Searching for someone to entrust with the duty of saying kaddish throughout the year, the candidate

needed to be trustworthy to keep the matter private, and also someone who was accustomed to saying kaddish periodically regardless. The Rebbe chose Reb Zalman to be chazzan for the year and to say kaddish. Not wanting it to be done for "free," the Rebbe paid Reb Zalman for this commitment.

After the histalkus of Rebbetzin Chana, when the aron was being brought from the hospital, the Rebbe asked Reb Zalman to watch over her apartment. The Rebbe also turned to his son Reb Yisroel and said: "You probably won't leave your father alone here..."

Once a month Reb Zalman would travel to the Ohel of the Friediker Rebbe. The trip took many hours each way as he had to take several trains and buses. Once, the Rebbe invited him to join him in the car to the Ohel.

On the Thursday night of Parshas Vayikra 5727*, several eltere Chassidim, including Reb Zalman, entered yechidus in order to ask that the Rebbe watch over his physical health. They mentioned that the Rebbe goes to the Ohel very often and it is cold there.

The Rebbe responded: "We can't do without it, I must take the *peckel* myself, you yourselves say that we need to have a Rebbe. Regarding what you say that it is cold at the Ohel, you

can ask Reb Zalman who goes periodically to the Ohel, he will also tell you that it is warm there."

The Baal Habayis of Shacharis

Every Shabbos Mevarchim Tehillim and at Rosh Hashanah and Yom Kippur davening, a heartfelt voice could be heard singing from the amud in 770. Starting in 5712* and continuing until his last days, it was Reb Zalman's minhag to serve then as the shliach tzibbur and often during the week as well.

Upon reaching the age of 70, Reb Zalman asked the Rebbe if he could be dismissed from the duty. He felt that his voice was not loud enough, he would begin to cry in the middle of certain parts, and the task became too difficult for him. He suggested that someone younger should take the position.

The Rebbe's reply was that he is not the baal habayis on Shacharis, and he cannot be relinquished of it. The Rebbe made it clear that specifically he should be the baal Shacharis for Rosh Hashanah and Yom Kippur.

Reb Zalman was also a shliach tzibbur in the literal sense. Being an elder Chossid who merited special attention from the Rebbe, on several occasions he gathered the courage to be a spokesperson on behalf of Chassidim to the Rebbe.

One context in which he served as the shliach tzibbur, a role that he was commonly known for, was delivering the bracha of Chassidim to the Rebbe in honor of Yud-Aleph Nissan.

It is important to note that in the early years, the Rebbe's birthday being Yud-Aleph Nissan was not known to



REB ZALMAN SURROUNDED BY BOCHURIM IN 770 IN THE EARLY 5710S*.

everyone, only to a few people. The brachos that Reb Zalman gave were therefore even more special.

On Yud-Aleph Nissan 5719*, Reb Shmuel Levitin and Reb Zalman entered the Rebbe's room for yechidus and asked that the Rebbe bentch them in honor of Yud-Aleph Nissan. The Rebbe smiled and said: "All the brachos that you wish for each other should be fulfilled and the Aibershter should deliver with an extra measure."

Reb Zalman was once made an agent to give over the Rebbe's bracha. This occurred when—in response to a letter he sent to the Rebbe with brachos for Yud-Aleph Nissan—the Rebbe sent back a bracha and added that it is as though the letter was written to every Chossid.

The Rebbe writes:

"Thank you for the brachos. My words were already stated in the verdict of our sages that one who gives brachos, receives the bracha of Hashem, in which the addition is greater than the principal, in quantity and quality... P.S. My intent (and it is as if this is being written to) each and every one."

Similar exchanges happened on several other Yud-Aleph Nissan occasions.

Story Writing

Starting in 5700* the Frierdiker Rebbe strongly encouraged Chassidim to write down stories of previous generations they had heard or witnessed.

In a letter dated 26 Sivan 5700*², the Frierdiker Rebbe writes: "Every one of anash and the Temimim needs to write down in whichever language is easiest for them—whether lashon hakodesh or the local language—all their memories... for they are greatly cherished physically and spiritually and are for the benefit of the public."

From then on, the encouragement



REB ZALMAN DANCING AT A FAMILY SIMCHA.

of writing down zichronos is frequently found in the letters of the Frierdiker Rebbe. The Frierdiker Rebbe appointed the Rebbe to encourage people to write down their memories and to be responsible for directing the publishing efforts.

In the beginning of 5709*, when Reb Zalman was still in the DP camp, he wrote a letter to the Frierdiker Rebbe asking for sefarim. In response, our Rebbe sent sefarim to Reb Zalman together with a letter dated 12 Cheshvan 5709*:

"...You conclude your letter stating that you are a grandson of Reb Mordechai Yoel of Homel. Therefore I would appreciate the gesture of your sending me the memories which you have from your grandfather and his brother, since it is the wish of my father-in-law the Rebbe to gather information about the elder Chassidim, and surely with time it will come to benefit the public..."

Fulfilling this calling, Reb Zalman began writing down memories that he collected. He would periodically send them to the Rebbe and the Rebbe occasionally sent back edits on his work. Before his writings were published as the book "Leshaima Ozen," the Rebbe again reviewed parts of it and made several edits. On multiple

occasions the Rebbe quoted Reb Zalman's stories in his sichos.

The bulk of what he collected were memories of events that he heard from his grandfather Reb Mordechai Yoel (who was a talmid of Reb Aizik Homeler), stories and anecdotes that he collected during his time in Lubavitch, and personal accounts he was witness to in Leningrad and Rostov.

Less than a month after being drafted to the task, Reb Zalman received a letter from the Rebbe dated 8 Kislev 5709*, thanking him for the stories he had sent so far: "Both of your letters from 23 and 24 Marcheshvan were received and they caused me great joy, especially the writing of memories and quotes that are in them. I am quickly acknowledging their receipt so that it will hurry the continuation of their writing and their being sent here. No doubt you will bring value to the public with this."

Throughout the following years Reb Zalman continued to send the stories he collected to the Rebbe, and the Rebbe constantly thanked him and gave attention to his work, commenting and constantly monitoring the speed at which he produced.

The reverence and high regard Reb Zalman had for the Rebbe is evident already from the first letter he sent. He

addresses the Rebbe: “כבוד הרה”ג ורהרה”ח” שזכה לשתי שולחנות גליא וסתיים כש”ת מנחם מענדל” י”ג בן הגאון האלקי המקובל מוהר”ר לויק נ”ע חתנא דבי נשיאה אדמו”ר שליט”א

In Elul of 5723*, the sefer “Leshaima Ozen” was finally published with the Rebbe’s bracha. However, the Rebbe continued to encourage Reb Zalman to send more stories and the writings did not stop with the publication of the sefer. It is apparent from letters of Reb Zalman that the Rebbe inspired him to publish a second volume of the book.

The stories Reb Zalman sent to the Rebbe from that point forward were intended to be printed as a second volume, but ultimately they became an addition that was printed in the back of the original sefer.

One Shabbos afternoon, Reb Zalman was after l’chaim when the Rebbe came downstairs for Mincha. Reb Zalman caught the Rebbe’s attention and tried to say something. The Rebbe told him that every moment of his time is precious and accounted for, so if he is going to take the Rebbe’s time he will need to “return” a story for every minute that he takes.

Reb Zalman agreed and after Shabbos he sent the Rebbe two stories for the two minutes he had spent in conversation.

Another instance where the Rebbe referred to his story-writing after the printing of Leshaima Ozen: On Erev Pesach 5727*, Reb Zalman came to receive matzos from the Rebbe. The Rebbe said to him: “If you will continue to write your stories and print another volume I will give you a full matzah, if not I will give you broken pieces...”

Colel Chabad

A short while after Reb Zalman arrived in New York, he began to

travel twice a year to collect funds for Colel Chabad. Usually he would travel for one month to Toronto, and for one month to Chattanooga, Tennessee. Before and after each trip, Reb Zalman would enter yechidus with the Rebbe to receive a bracha on the way out, and to report on his way back.

When he lamented that there was no use in his travels since he spoke poor English and was not cut out for fundraising, the Rebbe insisted that the mere fact that he visited the cities and people would see his hadras ponim, with this alone he fulfilled his shlichus.

In a letter dated 5 Kislev 5714*, the Rebbe writes to Reb Zalman: “It is a shock that you do not write anything about planting ruchnius, as the saying of my father in-law the Rebbe to those who traveled for matters such as you do is well known: ‘We must collect gashmius and plant ruchnius.’ Since he combined both into one statement and connected them with an “and,” we must say that one is dependent on the other, and specifically in regard to ma’amad, that also the physical aspect of it is spiritual. And the opposite is true too, the spiritual aspect is itself physical; meaning that it needs to be brought down into the physical realm, and not only in the physical sense but also into the mundane...”

Through his travels he impacted and inspired dozens of people, fostering growth in their Yiddishkeit and kindling fervent connections with the Rebbe, acting as a middle man to relay their messages and requests to the Rebbe.

An individual once gave Reb Zalman \$180 as a donation for Colel Chabad, asking that he convey to the Rebbe that his business was struggling in the last month and he would like to request a bracha. Receiving this message the Rebbe replied: “After all we spoke yesterday—and in the presence of many Jews—that, on the contrary, this month will be successful.”

Reb Zalman was zoche to receive a letter from the Rebbe dated 5 Menachem Av 5722*, wherein the importance of Colel Chabad and supporting it is articulated. The letter is footnoted with sources of its content, something unusual for a letter sent to an individual.

Several weeks after receiving it, Reb Zalman read the letter publicly at a bris he attended. Upon sending a report to the Rebbe which mentioned his reading of the letter at the bris, the Rebbe wrote: “עם המ”מ (המראה)?” i.e. the Rebbe wanted to know if Reb Zalman also read the footnotes to the attendees at the bris.



REB ZALMAN STANDS ON THE REBBE’S RIGHT, AS THE REBBE IS MESADER KIDDUSHIN IN 5716*.

A few months later, in a letter dated 7 Teves 5723*, the Rebbe writes: “הנוצל המכתב כדבעי?” – הרי השנה קן שנה להסתלקות הילולא של מייסד הכולל – אדמוה”ז—Was the letter utilized properly? After all, this year is 150 years from the histalkus of the founder of the Colel, the Alter Rebbe.”

Weekly Study Group

Reb Zalman’s typical days were filled with davening and learning. But he was not one to stay secluded with it all by himself. When Tzach began hosting shiurim for anash in 770 in the late 5710s*, it was Reb Zalman who wrote the duchos that were sent to the Rebbe.

The Rebbe’s appreciation of these shiurim is expressed in the answers Reb Zalman received.

On 11 Elul 5724* Reb Zalman wrote to the Rebbe: “Although the participation has declined, the weekly shiur on Sunday was not canceled chas veshalom, therefore I am sending a report of four weeks of the shiur. I hope to Hashem that when people return from the country the participation will increase with Hashem’s help.”

The Rebbe responded: “It is a shame that there was no effort to hold the shiur with at least ten people, like the wondrous words (דברים נפלאים) of the Alter Rebbe in Igeres Hakodesh about this.”

Reb Zalman asked in his next letter to the Rebbe what the meaning of דברים נפלאים is as opposed to דברים קדושים (holy words) which would be more routine.

The Rebbe responded in his handwriting: רבותי (הה”מ והבעש”ט) “אימתה כו’ בל”ג ותכלית” – הנמשך ע” עשרה – היינו מה שלמען מעשרה, כ”ז כתר – פלא – למען מחכ’ – קדוש. ועוד: פועלן אויך אויפן גפה”ב – קל יותר ע” נפלאים מאשר ע” קדושים

He [the Alter Rebbe] heard from his Rebbe (the Baal Shem Tov and the Maggid) [that if an angel entered a room with 10 Jews in it] they would be frightened [from the profound and] infinite [holiness] which is drawn down by 10 people, who can reach even higher than the 10 [sefiros], to the level of Kesser, which is truly exalted, “wondrous,” even higher than Chochma, which is “holy.” Additionally, it is easier to transform the animal soul with powers

"Thank You For the Pearls"

NOTES TO REB ZALMAN IN THE REBBE'S HOLY HANDWRITING.



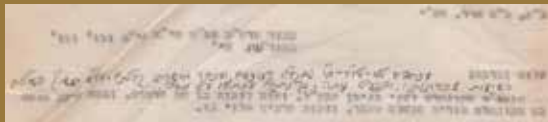
The Rebbe periodically gave over a report to the Frierdiker Rebbe of the letters Reb Zalman sent. This is clear in a letter the Rebbe sent Reb Zalman: “It is understood that my father in-law the Rebbe knows that you send your writings and this is what he wrote about it: זייער א’ – גלייכע זאך – It is a very appropriate thing. From time to time I send several letters and each time it causes great satisfaction.”

The appreciation the Rebbe had for Reb Zalman’s work expressed itself also in that the Rebbe would often refer to his letters by number (as Reb Zalman did).

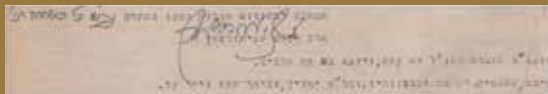


In an answer the Rebbe sent to Reb Zalman on Rosh

Chodesh Nissan 5709*, the Rebbe writes: "It is a shame that you shortened your report this time, surely in your next letter you will compensate for both."

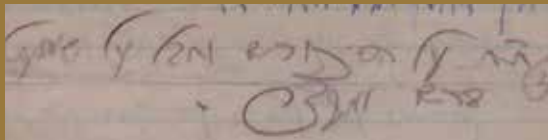


After the histalkus of the Friediker Rebbe, the Rebbe writes to Reb Zalman in response to a letter: "Without a doubt you will continue sending the writings of your zichronos, and especially now..."



Later, on 7 Iyar, the Rebbe writes to Reb Zalman: "Why have you stopped sending in your writings of zichronos? Without a doubt you will continue and with more and more vigor."

In the beginning of 5711* Reb Zalman and his wife arrived in America and settled in Crown Heights near the Rebbe, where they lived for the rest of their lives. From then on, the encouragement the Rebbe gave Reb Zalman was mainly written on the letters that he sent, as well as verbally.



On 5 Kislev 5714* the Rebe writes to Reb Zalman: "I have gladly received your letter including the continuation of your writing. It is a shame that you shorten them and surely with the proper opportunity you will continue and with addition."

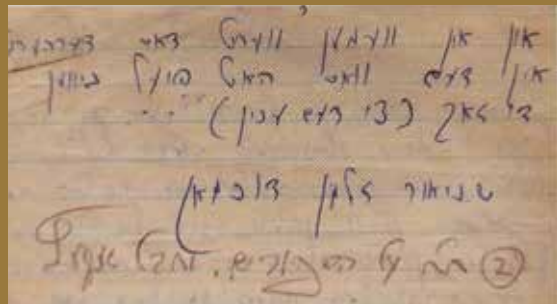
In Shevat of 5718* the Rebbe writes: "Thank you for the writing of the imprisonment and redemption [of the Friediker Rebbe], and surely this is only the beginning of the beginning."

On 12 Nissan 5718* Reb Zalman sent the Rebbe a copy of a letter the Friediker Rebbe sent him on 11 Shevat 5709*, telling him to collect zichronos of Chassidim and to send them to his son-in-law, the Rebbe.

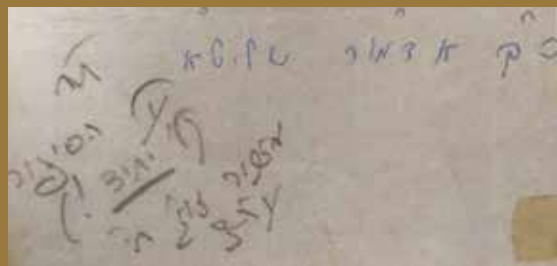
The Rebbe writes in response: "What have you done regarding this until now? What are you doing in regard to this now? See Igeres Hateshuva, end of chapter nine:

"If one was accustomed..." Meaning, the Rebbe told him that because he had taken a break, he now had to double his efforts.

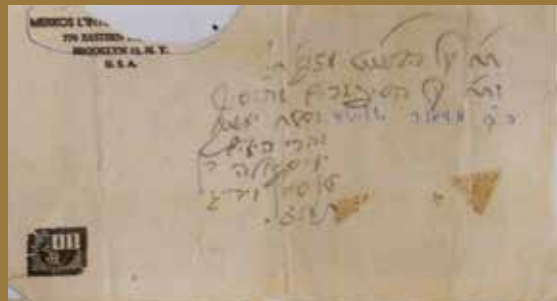
From then on, Reb Zalman's writing and sending the writings to the Rebbe intensified, as we can see in the following answers.



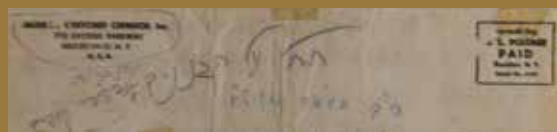
"Thank you for the stories and it is a shame that you reduce and write so few of them."



"Thank you for the story (in singular form [only one])!..."



"Thank you for the letters that you have added and certainly you will continue. After all, these days are special days between 15 Sivan and 12-13 Tammuz."



"Thank you for the pearls—customs and holy words."

that are wondrous than with those that are holy.

When Reb Zalman wrote to the Rebbe that he is worried that he is burdening the Rebbe by sending reports of who enjoined in the weekly learning, the Rebbe responded: “See the commentaries on Devarim 1:12, that it is not a burden. On the contrary, it is a great satisfaction from the participants sheyichyu—they should grow. There is, however, the opposite [of satisfaction] from those that do not participate [in the shiurim], about whom it is possible to say that it is a burden, based on the explanation of Reb Elazar Ben Azaria there.”

Personal Affairs

There were many questions that bothered Reb Zalman which he expressed to the Rebbe in letters and in yehidus.

Reb Zalman recorded the following:

“Once in yehidus I told the Rebbe stories of Chassidim who were told by their doctors to eat in the morning before davening. When they asked the Rebbe Rashab what to do, they were told to wake up early, daven and then eat.

“The Rebbe listened and said: ‘That was by Chassidim harishonim, now though we need to eat, but not like in Kfar Chabad (where they eat) bread and herring...’”

Reb Zalman once recalled: “On 24 Teves 5712* the Rebbe returned from the Ohel and was in the lobby of 770 when he said to me, ‘You are probably named after the Alter Rebbe? I replied: ‘Yes, and my bris was on Chai Elul, but it was not yet known then [as the birthday of the Alter Rebbe].’ The Rebbe said: ‘But on high they knew.’”

Once, a specific issue was

bothering Reb Zalman when he wrote to the Rebbe a heartfelt letter. At the end he expressed himself by writing: “We shouldn’t make a tzimmes (lit. a sweet stew; i.e. a whole to-do) of this world,” to which the Rebbe replied: “In Tanya p. 28 at the top—the opposite [is written]. And more so: ‘מטעמים להשיב הנפש—delicacies to calm the soul,’ and it emphasizes that this is connected to ‘מטעמים גשמיים—physical delicacies.’”

Reb Zalman would always share what was on his heart with the Rebbe. Like a child who is not embarrassed in front of his father, he wrote about the most public and the most private topics. When he did not understand something, he did not hold himself back from asking.

It is therefore not surprising that he received so many answers from the Rebbe.

Not looking for loopholes and ever so sincere, Reb Zalman would put his thoughts on paper in raw format. Reciprocally, the Rebbe’s answers express encouragement and love, sometimes openly, and other times concealed in words of musar, which Reb Zalman was graciously acceptant of.

During the farbrengen of Shabbos

MANY LETTERS

When Reb Zalman was ready to publish the sefer “Leshaima Ozen,” he asked the Rebbe for a letter of approval to be featured in the beginning of the book. The Rebbe’s answer is testimony to the satisfaction and encouragement which he expressed throughout the project.

The Rebbe responded: “קראתי ות”ח. בנוגע לעוד מכתב ממני הרי כבר יש אצלו כמה, ויכול לבחור מהם או להדפיס כולם—I read [the enclosed]; thanks. In regards to another letter from me, after all you have many, and you can choose from them or print all of them.”

Bereishis 5724*, the Rebbe spoke about the children. After the sicha the Rebbe gave the children lekach and instructed them to sing “Hamalach Hagoel.” The children sang and Reb Zalman sang along. When it came to the words “mikol ra,” Reb Zalman did not say those words, saying that with the Rebbe there is no bad.

After the next sicha, the Rebbe instructed the Chassidim to sing “Ki

VERY GEZUNT

After the histalkus of the Frierdiker Rebbe, Reb Zalman wrote a letter to the Rebbe opening with the following:

“Nu... We need to change the nusach [i.e. the title after the Frierdiker Rebbe’s name, indicating that there was a histalkus]... (although my grandfather, Reb Mordechai Yoel of Homel, when he would refer to his Rebbe the Tzemach Tzedek—even 50 years after his histalkus—he would say ‘der Rebbe zol gezunt zayn’ [may he be well] and quickly remember and add ‘in Gan Eden.’”

The Rebbe responded:

“Your letter of 21 Iyar was received. Certainly you will continue writing zichronos. And regarding that you are afraid to say ‘zol gezunt zayn’ [which was not] the custom, though what is the fear? It is explained in Igeres Hakodesh siman chof ches that the life of a tzaddik is emunah, ahava, and yirah and if so... he is very gezunt...”

Anu Amecha,” after which the Rebbe began “Darkecha Elokeinu.” Here, the Rebbe “skipped” the words “lara'im velatovim,” (to bad people and good). Hearing this, Reb Zalman laughed. The Rebbe motioned to him with his hand in surprise and threw him a napkin.

After Shabbos, Reb Zalman deeply regretted having laughed while he was after l'chaim at the farbrengen. He wrote a letter to the Rebbe, explaining and apologizing for what he did.

After a month of not receiving a reply, Reb Zalman wrote again to the Rebbe expressing his pain that he had not received an answer. He added in his unique style that his grief was for not only did he not receive a detailed letter, he didn't even receive a “standard reply.”

The Rebbe circled “standard reply,” marked: “!?” and wrote: “לא מצאתי בו - לענות עליהם —I did not find in the enclosed [letter] any questions, etc. - to answer.”

In yechidus for his 74th birthday, Reb Zalman said to the Rebbe that he will need to start saying the kapitel of “Vechol karnei resha'im,” (the horns

of the wicked shall be cut down). The Rebbe said to him: “Why do you need to mention “resha'im” - say “teromamna karnos tzaddik” (the horns of the righteous shall be uplifted).

Reb Zalman said that from then on, when he was chazzan he would say out loud “Ki yode'a Hashem derech tzadikim” and would not continue the rest out loud (v'derech reshaim toveid).

In a letter dated 4 Elul 5722*, Reb Zalman writes about various different things, ending off that although he is suffering from a certain disease that prevents him from going to mikveh, he went to mikveh before writing this letter since that is the way Chassidim are. The Rebbe replied: “May it be Hashem's will that this will heal the aforementioned.” Where Reb Zalman wrote, “since that is how Chassidim are,” the Rebbe wrote: “Lamtern-shticks” (lamplighters).

Reb Zalman told this story, ending off that a miracle occurred when on that day he was healed from his ailment.



Reb Zalman passed away on Shabbos Parshas Teruma, 8 Adar I 5730*.



REB ZALMAN WITH OTHER CHASSIDIM AS THEY SEE OFF A GROUP OF GUESTS FROM ENGLAND WHO CAME TO THE REBBE IN 5723*.

The Rebbe participated in his funeral the next day, escorting the coffin from in front of 770 till Kingston Ave. **T**

1. See The Great Escape, Derher Adar II 5782.
2. Igros Kodesh Admur HaRayatz, vol. 5, p. 98.

IS AZKIR AL HATZIYON A REAL BRACHA?

During one of his annual trips to Toronto, a couple came to the home where Reb Zalman was staying and told him that they had been married for seven years and they were not yet blessed with children. They requested that he ask the Rebbe for a bracha on their behalf and Reb Zalman promised that he would.

After his return, he waited outside of the small zal where the Rebbe was davening Mincha. When the Rebbe exited the shul, Reb Zalman went over to the Rebbe and relayed the couple's request for a bracha. The Rebbe asked for their names and mothers' names. When Reb Zalman gave their names the Rebbe said: “When I will be at the Ohel I will mention them.”

“But why can't the Rebbe give them a true bracha?” Reb Zalman said. The Rebbe did not respond and continued to

his room.

A year passed, and Reb Zalman made his annual trip once again to Toronto. On his first day there, this couple came to visit with their new born baby in hand! Excitedly, they told Reb Zalman: “We know that he is a bracha from the Rebbe! Not even a year had passed since you asked the Rebbe for his bracha and we were already blessed with a child.”

When Reb Zalman returned to Crown Heights, he rushed to 770 to share the wonderful news with the Rebbe. Again he waited for the Rebbe to exit the zal after Mincha so that he could gain the Rebbe's attention.

“Surely the Rebbe remembers, when I asked for a bracha for a young couple that was not yet blessed with children. I am excited to share with the Rebbe that the bracha was mekuyam and the family was blessed with a daughter.” The Rebbe did not respond and continued to his room. Before entering his room the Rebbe turned around and said: “Nu, Reb Zalman, is azkir al hatziyon a true bracha?”



“WE WERE ALL AWESTRUCK”

*Description of life with
the Rebbe—5713*

Presented here is a translation of a beautiful letter written 70 years ago, in Teves 5713*, by Reb Sholom Feldman. Sholom was a bochur from Kfar Chabad, one of the first who managed the daunting task of crossing the Atlantic Ocean, coming to study in 770 in the Rebbe's presence. In this letter to his friend, Reb Leibel Raskin, Sholom describes in vivid detail his arrival, his first impressions of seeing the Rebbe, attending farbrengens, and entering yechidus.



B”H. Tuesday, 7 Teves, 5713*.

My esteemed and dear friend, Leib,
Sholom U’bracha.

Some three weeks ago I arrived in the Holy of Holies, the home of the [Friediker] Rebbe נ”ע and the home of the Rebbe שליט”א.

I arrived in New York early in the morning and a delegation of *bochurim* came to greet me, including: Yosef Blizinsky, Tzvi Lerman, Yoel Kahn, Bentzion [Friedman] of Poland from Tashkent, Menachem Shemtov, and another American *bochur* who drove their rental car.

The trip [to 770] was a bit long. You can imagine how I felt realizing that in just a few moments I would be standing in the Rebbe's *daled amos*. The boys, especially Tzvi Lerman, kept telling me about the place I was about to go to: “The Rebbe routinely walks on this exact street!” they said. “It’s possible that we’ll step out of this car and see the Rebbe!” I

was awestruck.

As it was the morning, we stopped off on the way to use the *mikveh*. The feeling I got when using this *mikveh* wasn’t exactly the same as when I used the pool in Lod.

We arrived at the yeshiva in the middle of *seder Chassidus*. I didn’t overthink it; I just sat down and began learning like all the other *bochurim*. But my heart was falling out of my chest...

We davened and ate, but then I had to go out for a few hours with Yosef Blizinsky to take care of my [visa] papers which were still not in order.

By the time we got back, everyone was standing and waiting for the Rebbe to arrive for Mincha. Suddenly I noticed everyone’s eyes turn towards the door, and behold—the Rebbe walked into the room. The Rebbe stands in a section of the room where no one else stands. Everyone’s gaze is centralized to one place: on the Rebbe. It was quite a moving experience

to see how when the Rebbe is in the room, everyone else is *botul*, almost nonexistent.

This Mincha was the first time I saw the Rebbe.

On Thursday night, at about 2:30 a.m., I went into *yechidus*.

At first, I was completely numb. All I saw was a hand, white like snow, giving the Rebbe the note that I had written beforehand. But then I came back to myself, paid attention and retained what the Rebbe said.

At the end, the Rebbe *bentched* me: “You should learn Torah with *yiras Shamayim*, you should become a Chossid, *yarei Shamayim*, and *lamdan*, and we should derive great pleasure from you, materially and spiritually.”

It is impossible to describe the feeling just before being admitted into the Rebbe’s room, and then being called in, the door opening up... It’s just something you have to experience on your own.

I was privileged to have already been at three farbrengens. At the first one, I had a good place near the Rebbe where I was able to see and hear everything in detail.

When we hear a *sicha* or *maamar* from the Rebbe, we pay attention not just to what is being said, but more importantly to what is being conveyed “between the lines.” This is of course something I cannot explain in a letter—it’s something you need to experience for yourself.

About the farbrengen of Yud-Tes Kislev, Yosef Blizinsky already wrote in a letter to Tzvi Lipsh.

On the first Shabbos of Chanukah, the Rebbe recited a deep *maamar* about the fact that the Chanukah lights are kindled specifically after sunset. He explained the contraction that happens to the Divine light through the partition in between the world of *Atzilus* and the subsequent three worlds, and how the purpose of everything is for the creation of our physical world, as explained in Tanya *perek* 38. The Rebbe offered three distinct reasons and explanations for this. Then he discussed the difference between the lamps in the *Beis Hamikdash* that were kindled during the day, and those of Shabbos and Yom Tov that illuminate the night. There were also a few short *sichos* continuing the theme of the *maamar*.

On the second Shabbos of Chanukah there was another farbrengen, this time extending throughout the day literally until sunset. The Rebbe made *kiddush* and said *l’chaim* a few times on full glasses.

At the beginning of the farbrengen the Rebbe said, “I will now repeat a selection of a *maamar* from the Tzemach Tzedek. You don’t have to stand up and I won’t have to strain myself [because it won’t be delivered like a traditional *maamar*]. So it will be easier for you and easier for me.”

Then there was a long *sicha* explaining the *possuk*, “היתה לי דמעותי לחם יומם ולילה באמור אלי כל היום איה אלקיך—My tears were my sustenance day and night, when they said to me all day ‘where is your G-d.’”

The Rebbe cried while saying his words. He said: “Why are my tears my sustenance day and night? It’s because they ask me ‘Where is your G-d’ *all day*. Of course, while davening and learning, or while sitting at a farbrengen, we always feel that elevation. But what about the rest of the day? Where do we see upon you that Hashem is your G-d?”

When speaking these words, the Rebbe started crying loudly. He placed his hand over his forehead and cried so profusely that everyone in the room was awestruck.

While the Rebbe was still crying, with a covered face, he continued in a soft, still voice: “He might even daven with a *geshmak*, yet when he comes home he chooses the best portion of food, and if it’s missing salt he adds salt. So how can he try to connect himself with Hashem? He sends Hashem up to the highest heavens while he himself remains in the lowest realms. Then he complains that he doesn’t have a *geshmak* in davening, that he can’t seem to really connect with his learning, that he can’t have a positive influence on his students...”

The Rebbe continued: “If he would only know who he truly was [i.e. what level he is really on], all these questions would go away.”

When saying these words, the Rebbe’s cries were extremely deep and painful.

Then the Rebbe concluded: “The Gemara relates that there were two jesters who brought happiness to other Yidden, and as a reward they were given a good life in this world, in the next world, and a connection with *Atzmus U’mehus*. So why am I making you all sad?”

The Rebbe then continued with a *sicha* on a happier topic, and asked that we sing a joyous *niggun*, saying, “We need to make a move [spiritually]!”

I must conclude my letter now, however I will add this: At one point in the farbrengen the Rebbe told an individual to say *l’chaim* on a full cup and said to him, “The Rebbe is still the same; he is only garbed now in different clothes, more refined clothes...”

The Rebbe also related that the Mezricher Maggid once told the Alter Rebbe a story that included an episode of Eliyahu Hanavi revealing himself, and the Alter Rebbe said, “I want to see him...” The Rebbe explained that all the Rabbeim had this revelation, it’s only that it never came down to the lowest realms of our reality (“למטה מעשרה טפחים”).

I witnessed and heard all of the above in great detail. As stated, when we hear a *maamar* or a *sicha*, the main thing we hear is what’s conveyed “between the lines,” which of course is something [that I cannot share in this letter].

Please write to me what the Rebbe’s answer to you was.

In your letter, please write to me about the progress of your [visa] papers [to be able to come here].

Sholom Feldman 

PRACTICAL HOR'A'Q'S

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

MEDICAL TREATMENT THREE DAYS BEFORE SHABBOS

A CLOSER LOOK AT THE REBBE'S
TEACHINGS ON HOW – OR WHETHER
– ONE SHOULD SEEK TREATMENT
WHEN DOING SO MAY HAVE CHILLUL
SHABBOS RAMIFICATIONS

נדפס ע"י ולזכות
הרה"ת ר' שרגא פייוול וזוגתו
מרת דבורה לאה ומשפחתם
שיחיו
מאן

There are many medical procedures which, while necessary or helpful, are not an emergency; not life-threatening if put off for a few days. When scheduling such procedures, the day of the week they're scheduled on can have halachic ramifications. The Rebbe addressed this on several occasions. In 5738*, the Rebbe related that someone asked for a bracha for a medical procedure that would be taking place on Erev Shabbos.

"I answered that I would fulfill his request right away (although the procedure would be in two or three months), but that it is my obligation and privilege to point out a fundamental issue, which is connected with a clear psak from the Torah."

The Rebbe then brought the background and reasoning of this halacha:

"Shulchan Aruch rules that one may not embark on a ship fewer than three days before Shabbos. This is because starting a voyage is a significant change in a person's situation, and can cause emotional discomfort. If it's within three days of Shabbos, the person will enter Shabbos with that discomfort. On the other hand, when he begins his voyage four days before Shabbos, he'll become used to his new surroundings, and his peace of mind will not be affected on Shabbos."

Checking into a hospital, the Rebbe continues, is something that is far more disturbing to one's peace of mind. As soon as the patient checks in, they are required to change into a hospital gown; they lose their autonomy and freedom — going to sleep and waking up when instructed, and so on.

"And so, just as we don't embark on a voyage within three days of the start of Shabbos, because

it causes emotional discomfort, all the more so when it comes to scheduling medical procedures, they should not be scheduled within three days of Shabbos, since it disturbs one's peace of mind."

Then the Rebbe details an even more pressing concern: If one schedules a surgery for Erev Shabbos, even if the surgery is successful and is completed before Shabbos, the patient will very possibly have to be mechalel Shabbos afterwards. Documents will have to be signed, blood will have to be drawn to take tests, etc. Yes, much of this can be delegated to someone else, but even giving one's hand to have blood drawn is an issue.

Now of course, the Rebbe continues, these follow-up procedures are a matter of pikuach nefesh — life and death — and are thus permitted to be done on Shabbos. But why set oneself up for that? Instead, to begin with, the procedure should be scheduled earlier in the week.

Additionally, in some instances, some of these tests may not be a matter of life-and-death, but it can be very difficult to say no to the staff who inform the patient that he must have this test — and so, most people feel they can't refuse and end up allowing these tests to take place on Shabbos. If a Jewish doctor is the one performing these non-crucial tests on Shabbos, that means that the Jewish patient is causing a fellow Jew to be mechalel Shabbos!¹

In a letter to Rabbi Efraim Eliezer Yolles, the av beis din of Philadelphia, the Rebbe listed the concerns with a medical procedure Rabbi Yolles had scheduled for a Friday.

"Regarding the scheduling of the procedure, with all due respect, it should not take place on Erev Shabbos for a number of reasons, including:

"It is more concerning than one

who embarks on a voyage.

"The rules of many hospitals require that on the day after the procedure they perform many tests and write and take notes. Some of these have no connection to healing the person, but instead are for keeping statistics and the like. In a city like Philadelphia, some of these will be done by Jewish people, and for many of them, the patient needs to take an active role.

"In addition — and this is important as well — the present situation is that on Shabbos and Sunday only the newest and most inexperienced doctors are in, not the experts. And [even if their expertise is not required], 'One who has bread in his basket is not the same as one who doesn't'² [and so you should have the procedure done in such a way that the more experienced doctors will be available if needed.]"³

And when a Yid guards Shabbos, Shabbos will protect the Yid, as the Rebbe writes:

"You should ask a rav whether it's permissible at all to have this done close to Shabbos.

"As I am familiar with the doctor you mentioned, and I know that he is a G-d-fearing person, there must have been some sort of misunderstanding here. You should talk to him again — respectfully, for he is a good doctor — and I am certain that he will proceed with the procedure (in keeping with the direction of our Torah) after Shabbos, and will be successful, and the merit of Shabbos will be of help to him." **T**

1. Sichos Kodesh 5738 vol. 2 p. 468.

2. I.e. knowing you have the resources puts one more at ease even if you don't need the resources.

3. Igros Kodesh Vol. 32 p. 203 letter #12,116.

לע"נ
אבינו הרה"ח הרה"ת ר' יוסף מנחם מענדל
ב"ר יצחק ע"ה
ואמנו מרת זיסל דבורה בת ר' אלי הכהן ע"ה
טענענבוים
ת"נ צ'ב"ה'





Days Full

A SELECTION OF WHAT THE REBBE SAYS ABOUT THE IMPORTANCE OF UTILIZING ONE'S TIME TO THE FULLEST.

Two Types of Vacation

During the summer of 5710*, Reb Shlomo Zalman Hecht, the Frierdiker Rebbe's shliach to Chicago since 5703*, received an interesting letter from the Rebbe. The Rebbe begins by acknowledging that he had received Rabbi Hecht's letter from a few days earlier and that he had greatly enjoyed reading that Rabbi Hecht had gone on vacation with his family. The Rebbe concludes, "Certainly you will use the time for the health of the body and the health of the *neshamah*. May it be Hashem's will that it be successful."¹

The idea of Chassidim taking time off, going on vacation, or leaving on holiday is a subject that the Rebbe addressed many times. In general, keeping with the Rebbe's personal work ethic and the standard that he demanded of Chassidim, the Rebbe generally did not look favorably on the basic concept of vacation.

However, when looking with a broader and deeper lens at the Rebbe's view on this topic, we must make a distinction between the necessary break or a breather, and the careless attitude traditionally associated with vacation.

As we will further explore, we find two basic themes in the Rebbe's view on vacation. The first is the Rebbe's strong rejection of the idea that the summer period is a "time off"—time off for schools, yeshivos, and *mosdos*, to be used for "vacation" and being laid-back, in a dialed-down mode, where the main point is to "let oneself go." The second is the Rebbe's view of a vacation as an important break or a breather for the people that need it, and the absolute necessity that this vacation be utilized fully as a rejuvenation and a step up to further grow in *avodas Hashem*.

At the farbrengen of Yud-Beis Tammuz 5724*², the Rebbe discussed the idea of vacation and going to the "country." At the beginning of this segment, the Rebbe explains the positive roots of the idea of "*yemei chofesh*" [vacation days], explaining that these days aren't a time off from *kedusha*-matters, *chas veshalom*. Rather vacation must be a temporary break for the body to rest and re-energize, allowing it to then serve Hashem with a renewed energy and even greater vigor.

The Rebbe then continues to point out that there

is a flip side to every good thing, describing the faults that come from seeing the summer months as a time off from *kedusha* and a break from "intense" Yiddishkeit, and the mistake of viewing these months as a time when we can lower our Chassidische standards. The Rebbe then urges Chassidim to behave as Chassidim even in the country, and reassures them that if they use this time to strengthen their *neshamah*, they will surely be successful in both areas.

In another interesting *sicha*, from Yud-Gimmel Tammuz 5715*³, the Rebbe quoted the *bracha* that the Frierdiker Rebbe gave a number of years earlier for a "*gezunten zumer un a hatzlacha'diken zumer*—a healthy and successful summer—to all those that **need** to go to the country." The Rebbe points out that the Frierdiker Rebbe used the word "need," but now, after several years passed, the correct word is "want." And the Rebbe concludes, pointing out an irony, that "in most cases, those who want to go don't need it, and those who need it aren't able to go."

In addition to Rebbe's clear approach in this *sicha*, by perusing the many letters and answers from the Rebbe on this topic to individuals, we can also learn a more individualized approach to various specific situations.

An eighteen-year-old girl who had spent her year tirelessly teaching and arranging Bnos Chabad events, had written her plans for the summer to the Rebbe. Her plans consisted of working and running two different camps. To her surprise, no response had arrived. She wrote a second time, and once again no answer was forthcoming. As the summer was fast approaching, she wrote a third time and this time she wrote that her parents were pushing her to go take a vacation and visit Eretz Yisroel. This time the Rebbe replied, circling the words "to take a vacation" and wrote, "*Ve'chein taaseh*—and this is what she should do."

Another scenario was an answer to a shlucha who wrote to the Rebbe that following all her hard work making various arrangements and dealing with her son's health, she feels that she needs a vacation. In response, the Rebbe circled the word vacation and wrote: "*Harei zeh heipech tivah*—this is the opposite of her nature."

It is clear that vacation can be used as a tool for strengthening *avodas Hashem*, and when on vacation this must be the guiding principle. Yet, as expounded in the Rebbe's Torah, "*Adam lamal yulad*—man was



JEM 303094

created to toil,” and taking off just for the sake of taking off negates the purpose of our existence as described in Chassidus and explained by the Rebbe. As we will explore further, a prime example for this error is the culture of migrating to the “country.”

The Irony of “Country”

Starting from the early days of Lubavitch in America, many families of *anash* would relocate for the summer to bungalow colonies or little villages in the mountains. This was presumably for the fresh air and to get out of the city, but ultimately, going to the country was also viewed as a “compulsory” part of American lifestyle and culture. As we see, this “custom” persists in today’s day and age as well.

Throughout the years, the Rebbe discussed the absurdity and the folly of going to the country and the effects it often has on the person and his family. At times, the Rebbe would go into detail, describing the technical hassles and the spiritual and emotional tolls that are tied in with taking these types of vacations.

In an expressive true-to-life *sicha* from Yud-Beis

Tammuz 5714*⁴, the Rebbe goes through the process of “going to the country,” mocking the entrenched American vacation style that had taken root by the Chassidim in America.

The Rebbe first describes that in this incongruous culture, anyone that wants to be considered one of the “who’s who” in America, of the higher social class, needs to *schlep* themselves out to the country as soon as the Fourth of July appears on the calendar.

“And following this absurd practice, one has to pay even more money to get an even smaller room, specifically in a place where it will be harder to get *cholov Yisroel* and therefore negatively affect his diet, all in order to be in the company of important people who are in a higher tax bracket and pay more money.”

The Rebbe then continues, describing the effect it has on the people: “It makes no difference if the person has the funds or not, or if the trip is serving his health or not. The food is worse, the sleeping conditions are inferior, the Yid isn’t sure if he’s getting dark from the tan or from the hard work, he’s *schlepping* back and forth to the city, and he’s entirely ‘*oisgerisen*’ [drained], but at least he was in the country...”

The Rebbe compared Chassidim’s perspective on the “necessity” of going to the country to a story of a *melamed* in Russia whom the doctors had instructed to go out to the fields for relaxation. Since he needed to

keep his job, he would wait until he finished his day of teaching, and only in the evening would he head out to the forest that was three hours away from the village. He'd spend an hour or two "relaxing" in the forest and then rush back to daven Maariv before dawn. There was definitely no sun to speak of, and the night air was dense and moist, but he was following the doctors' orders...

In this *sicha* we see the satirical lens through which the Rebbe viewed Chassidim's obsession with the country, emphasizing the unnecessary material headaches that people put themselves through for "gains" that don't actually help much. This goes hand in hand with an additional element referenced in this *sicha*, discussed more at length at other farbrengens; namely, the spiritual *yerida* that can happen when one moves away from a Jewish community and accessible Jewish amenities, as a result of the general vacation "freedom" mindset.

Vacation From Responsibilities?

A large part of the problem with vacation is specifically when it comes to the dodging of responsibility. This can apply to every Yid, but even more so to people running *mosdos*, whether they are shlichim, *menahalim*, or rabbonim. We find this concern raised in many letters and *maanos* from the Rebbe, where he explains that in situations such as theirs, the "*chofesh*" is not only not enhancing their *avodas Hashem*, rather it is standing in their way and disturbing their mission.

In a letter from the summer of 5715*, the Rebbe writes to an *askan* who organized a conference but had then cut it short to be able to leave to "*ne'os deshe*" [vacation]:⁵ "This is certainly not what is meant to be the benefit for the health of the body in tandem with the well-being of the *neshama*." The Rebbe continues in the letter to dismiss all possible excuses, explaining that these justifications may help excuse the person but they don't achieve the goal, which was the true point of his shlichus. The Rebbe adds that "had the shlichus been fulfilled the way it was supposed to be, then that would make the trip to '*ne'os deshe*' be most effective, materialistically and spiritually," and concludes that while

generally it isn't his practice to give *musar*, but because the *askan* mentioned "the country" the Rebbe felt it was important to share his opinion on this topic.

This element of the issue is strongly highlighted in a sharp *sicha* from the Rebbe, said on Yud-Beis Tammuz 5736*⁶, only days after the great miracle of Entebbe. The Rebbe explained in the farbrengen the great *hisorerus teshuva* that should be happening as a result of this open miracle, and encouraged rabbonim to inspire their communities to strengthen their Yiddishkeit, specifically with regards to *mivtza mezuzah* and *mivtza tefillin*.

Following this point, the Rebbe describes a back-and-forth he had with a certain rov. The Rebbe had urged him to inspire his community, but in response the rov told the Rebbe that he's on vacation and that the Rebbe should remind him in six to eight weeks after he'd be finished with his vacation. The Rebbe laments on this out-of-place and irresponsible behavior: "Why does he have to be reminded? This is his community! And they are the ones supporting him, his congregants are essentially paying for his holiday in the country! The least he can do is come through on their return.

"Last year he went to the country, and truthfully, also then he shouldn't have gone. Were he to have stayed with his community, he'd have been able to accomplish a lot more. But all that aside, after such a story and such a *hisorerus*, how can he leave and not use this opportunity to inspire his community?"

On a broader level, this theme is found in many letters and *maanos* to shlichim about leaving their shlichus even for a short while—though not specifically in connection to vacation, but also about going to family *simchas* or visiting family, and at times, even regarding coming to the Rebbe. The point emphasized in many of these *maanos* is that a shliach has a shlichus and should therefore be fully immersed in it and not leave his post.

Another interesting concern the Rebbe raises with regard to a shliach going on vacation, is the questionable image it can create for others, both by the communities they are serving and also within *anash*. In response to a certain *askan* in Eretz Yisroel who wanted to go on vacation to Europe for two weeks, the Rebbe brought up precisely this issue, and suggested, if necessary, he should go for a few days to vacation spots in Eretz Yisroel.

In this same *maaneh*, we also see a fascinating point addressing the supposed reasons for vacation, and

the ways to circumvent them. In response to what the *askan* had written about the immense pressure that he is under, the Rebbe wrote that it seems like he (the *askan*) doesn't have set times to learn Torah (*kevius itim*).

An additional point can be found in a response the Rebbe sent to a son of older shluchim that were working for a *mosad*, who had suggested that his parents, after so many years of hard work, should take an extended vacation. The Rebbe replied that while theoretically such an idea makes sense, for people who have found fulfillment in a certain area for a long time, stopping this work entirely, or even an extended vacation, can prove detrimental to their emotional and spiritual state and may in fact counterbalance the physical gains of relaxation.

As mentioned, answers from the Rebbe are specific to the people who received those responses, yet it is insightful to see the Rebbe's view on these matters from a number of different angles.⁷

Hanachos Haolam

An issue that was mentioned previously, primarily regarding the "country," but on some level in connection to vacation in general, is "*hanachos haolam*," i.e. conventional behavior, "everyone is doing it." This issue is mentioned and discussed in many *sichos* and letters on the subject, but we see it in personal anecdotes as well.

To cite two examples: Reb Zalmon Jaffe had come to New York from Manchester, England, and over his stay he took a ten day trip to Miami. The Rebbe wrote to him: "*Ma chipes b'Miami shebishvil zeh nasa m'Crown Heights*—What were you looking for in Miami that for this you left Crown Heights?" Another remarkable response was given to Reb Hendel Lieberman. He had asked the Rebbe about a vacation to Florida, to which the Rebbe answered: "*Vi vait vet men aropfren dem Chasidishen vogen fun veg*—How far will we lead the Chassidische wagon off the road?"

The Correct Attitude

In the *sicha* of Yud-Beis Tammuz 5714*⁸ referenced earlier, the Rebbe reproaches the attitude Chassidim

VACATION BY THE REBBE

In 5747*, the Rebbe's shlucha to Paris, France, Mrs. Bassie Azimov, was recovering from a medical situation that had made her very weak.

Mrs. Azimov had a special relationship with the Rebbetzin, and during her illness and recovery, the Rebbetzin had reached out to her to see how she was doing.

The Rebbetzin encouraged her to go on "*vacance*" (vacation in French), and after recuperating a bit, Mrs. Azimov was happy to inform the Rebbetzin that she was able to get away for two days.

Several days later, the Rebbetzin once again broached the idea of vacation. Mrs. Azimov then replied that since Pesach is approaching, there isn't really enough time to travel; but since she may not have energy to prepare Pesach, she is considering coming to New York for Pesach to spend Yom Tov with the Rebbe. To this the Rebbetzin responded, "*Ut dos iz vacance*—This is vacation!"



In 5738*, when the Rebbe was recovering from the events of Shemini Atzeres, the doctors suggested to the Rebbe that he get more fresh air and travel a bit.

The Rebbe told them that twice a month he takes a trip to the Ohel, and there, at the Ohel, there is fresh air.



THE REBBE SPEAKS AT THE FARBRENGEN OF YUD-BEIS TAMMUZ 5736*.

JEM 127914

have towards these vacations, and says that taking into account that Chassidim will be going to the country in any case, at least they shouldn't be so excited and immersed in it.

At that farbrengen, the Rebbe relayed that someone came to ask him what he should do: His wife really wants to go to the country and the time has come, should he go or not? The Rebbe told over that his response was, "It may very well be that he has to go, whether because of *shalom bayis*, or to fulfill the *minhag hamedina* [the way of the land], and since there is no way around it, he should go and be blessed with a healthy and happy summer." But the Rebbe highlights the issue that remains even when someone has a good reason to go: "The main question is, what is the reason for the '*koch*' and eagerness about this matter?"

The Rebbe then cites the cautionary tale in the Gemara⁹ about Rabbi Elazar ben Arach. He traveled to Deyomse, a beautiful place known for its fresh water and quality wine, but not a place of Torah. In time, Rabbi Elazar forgot all the Torah he had learned. The Rebbe stressed that the reason the Gemara offers for his forgetting his Torah was specifically because "*imshach basrayhu*—he was drawn after them." The Rebbe compares Deyomse to the modern day country, saying it is possible that people need to go for whatever reason, but at least there shouldn't be the "*imshach basrayhu*"—the exhilaration from the country.

The Rebbe continues describing the excitement people derive from the fact that they are able to be in the Catskills, a place where a Jew is allowed in, even a Yid with a beard and *payos*, and they're excited by the wonders of Hashem that they can be *frum* and in the country simultaneously. The Rebbe ironically agrees in that regard, saying that it truly is a *chiddush* that there are *frumme* Yidden not in a place of Torah.

The Rebbe goes on lamenting the unnecessary indulgence and the "*pasmakeven zich*" [roughly translated: "finger-licking"] experience that people are chasing in the country. The Rebbe explained that "*mosros*" [unnecessary pleasures] were meant for Esav, and are supposed to be appreciated by non-Jews; but for Yidden, our life is about fulfilling our purpose in this world, serving Hashem.

The Rebbe continues, that definitely every Yid should have whatever they need and *b'harchava* as fit for *bnei melachim*, but nevertheless it shouldn't be in the way of "*imshach basrayhu*."

The Rebbe concludes (in response to the Chossid who claimed that his wife is pushing him to go on vacation) that when a husband speaks about this with his wife honestly, in a way that she could see he really means it, she'd agree as well, as would their children, and then they could all experience a truly healthy, happy and peaceful summer, not just *b'ruchniyus*, but also *b'gashmiyus*.

Doing Vacation Right

In addition to the change in approach that the Rebbe demanded from Chassidim, we also find directives from the Rebbe to Chassidim who would be spending their summer on vacation. In a letter to Reb Peretz Mochkin, the Rebbe instructs about creating *shiurei Torah* and *kvius itim* for the Chassidim from Montreal who will be going out of town on vacation, to keep up the health of the *neshamah* while the body is getting its boost.¹⁰

In a letter that the Rebbe sent in the summer of 5710* to a number of different people that were spending their vacations with their families, the Rebbe begins with good wishes for their stay: “May it be Hashem’s will that your stay — in a vacation spot together with your family — will lead to the desired benefit of [enhancing] the health of the body and strengthening it in an obvious manner, according to the saying of my father-in-law, the [Friediker] Rebbe, in the name of his father, the Rebbe Rashab: “*Vi taier dos (haguf) iz, az tzulib dem gist men azoi fil Torah*—How precious is a Jewish body, so much Torah is poured out for its benefit!”]

In that letter, the Rebbe presents a “*kal vachomer*” from the health of the body to the emphasis necessary in maintaining and strengthening the well-being of the *neshamah*, especially while investing in the health of the body. He warned that highlighting the material well-being shouldn’t lead to a weakness in the *neshamah*, and he refers to the above story of Rabbi Elazar Ben Arach and the waters of Deyomses.

The Rebbe then concludes, “I am not writing merely for the sake of rhetoric, but rather to prompt an undertaking, somewhat like *is’hapcha*, to use the days and the opportunity for restoring the health of the body, for strengthening the soul, i.e., to add a fixed time for special study during this vacation period. Also, you should look for opportunities to inspire others coming to vacation in your place or surroundings to Torah study, *avodas Hashem*, and *gemilus chassadim*, each person according to his own circumstances.”¹¹

We find a similar theme in letters to children that were off from school for the summer, explaining that

they are meant to use their vacation time to strengthen their spiritual needs as well as their physical needs. For some, there is even a special emphasis on the free time they have from *limudei chol*.

[The topic of children’s summer vacation and *bochurim*’s time off of yeshiva has been covered in another article.¹²]

Following the point the Rebbe made of using the time to grow in one’s personal *avodah*, the Rebbe also called for taking advantage of the unique opportunities vacation offers to spread Chassidus and strengthen Yiddishkeit, bringing the Rebbe’s message to wherever one’s vacation may take them.

In the *sicha* of Matos-Masei 5712*¹³, the Rebbe talks about the great importance of every Chossid being a dynamic walking billboard of Yiddishkeit, serving as a modern-day “*miklat*” sign for all the people searching and at a crossroads in their lives. The Rebbe ties in this important mission to the young families that were heading out on vacation at that time.

Quoting the teaching of the Friediker Rebbe—that when a person is feeling hungry, it is essentially because their *neshamah* is drawn to this *birur* [refinement] in that piece of food, and that creates the physical feeling of craving for food—the Rebbe draws an analogy from hunger and food to wanderlust and the desire for vacation. He explains that people being drawn to the country for material reasons, is in truth because their *neshamah* is pulling them there; but in order to explain it to the body “in English,” it comes in the guise of physical reasoning. The real reason, however, is to be able to positively impact anybody and everybody they come in contact with on their vacation. **T**

1. Igros Kodesh vol. 3, letter #672.
2. Toras Menachem, 5724, Seif chof beis, pg. 215.
3. Toras Menachem 5715, Seif lamed hei, pg. 212.
4. Toras Menachem, 5714, pg. 100.
5. Igros Kodesh 11, letter no. 3671.
6. Sichos Kodesh 5736, pg. 393.
7. For all the above, see Shlichus Kehilchasa, pg. 500-503.
8. Toras Menachem vol. 12, pg. 103.
9. Shabbos, 147b.
10. Igros Kodesh vol. 11, letter no. 3514.
11. Igros Kodesh vol. 3, letter no. 646.
12. See *A Chassidisher Summer*, Derher Sivan 5779.
13. Toras Menachem vol. 12, pg. 106.

Timely Titles



KLALEI HA'CHINUCH VHA'HADRACHA



One of the fundamental themes of Chanukah is education. In fact, the word Chanukah is etymologically related to the word chinuch—education. Indeed, in many sichos and letters the Rebbe often stressed this unique connection, urging Chassidim to utilize the auspicious time of Chanukah to focus on the education of our youth. Accordingly, it would be appropriate to highlight the classic Chabad textbook on the principles of education and guidance; “Klalei Ha’Chinuch Vha’Hadrachah.”

Historically,

Chassidus Chabad has always placed a great emphasis on *chinuch*. A preoccupation with education and guidance is a central tenet of ours, one that impacts our lives in every respect.

Firstly, in the context of educating ourselves: The bottom line of every Chassidic teaching is the ‘lesson’—a personal message that is the result and natural consequence of any particular Chassidic thought. From the study of Chassidus we extract relevant guidance on how to refine and improve ourselves: To mend our flaws and reform our character traits; to instill feelings of love for Hashem and for fellow Jews; to develop a sensitivity to spirituality and to imbue the world with holiness and purity; and to connect to Hashem through his Torah and mitzvos.

Also, in the context of educating others: *Chinuch* has been a core Chabad value throughout all of its existence, from as early as the Baal Shem Tov in his capacity as a teacher's assistant. As the Rebbe emphasized on numerous occasions, *chinuch* was a primary *avodah* of *nesiei Chabad*.¹

Aside from the many *maamarei Chassidus* which taught and shaped generations, our Rabbeim also established many educational institutions where people would learn the basics of a *chassidische* lifestyle.

Famously, the Alter Rebbe's *chadarim* produced hundreds of capable and talented *avreichim* who were ‘pillars of light’ in their respective communities. This continued during the following generations, notably with the renowned yeshiva of the Tzemach Tzedek, and it really picked up steam with the advent of Tomchei Tmimim, the revolutionary initiative of the Rebbe Rashab.

Since then, due to the efforts of the Rabbeim, many branches of Tomchei Temimim have been opened. The results speak for themselves: Tens of thousands of Chassidim live their lives in accordance with the fundamental values they received in their formative years in Tomchei Temimim.

But how did these institutions successfully inculcate the ideals of Chassidus and *mesiras nefesh* into their students? What methods were used to instill these fundamental values? What can we do today to replicate these results?

In order to understand this, let us explore the fundamental handbook that was compiled by the Frierdiker Rebbe to train the faculty of Tomchei Temimim on the principles of guidance and education; “Klalei Ha’Chinuch Vha’Hadracha.”



OVERVIEW



Klalei Ha'Chinuch Vha'Hadracha is structured in a systematic and orderly fashion, laying out the basic principles of education in a step by step manner. It contains 17 chapters, the first three serving as a general introduction to the principles of education and guidance. In the remaining chapters, the book outlines seven prerequisites for this model of education. Designed in a user-friendly format, each chapter features a header and closes with a brief synopsis.

👉 **Chapter 1 - The Doctrine of Education and Guidance:** First and foremost, it is imperative to understand that the art of education is a G-d given talent. As there are many different categories of talents, it must be specified that this is a unique talent, and not merely a variation of the talent of teaching.

👉 **Chapter 2 - Principles of Education and Guidance:** Here the Frieddiker Rebbe succinctly explains the difference between the talents of teaching and educating. Whereas they both demand a great level of responsibility, the art of education requires extra vigilance as its effects can be damaging if implemented incorrectly.

👉 **Chapter 3 - Assessing Oneself and One's Readiness:** In order to succeed in our life-mission, we must constantly examine our behavior to keep ourselves in check. We must also take heed not to be blinded by the innate self-love and critique ourselves objectively.

👉 **Chapter 4 - The First Prerequisite:** The educator must realize that he is composed of both strengths and weaknesses and they must be actively tended to. The strengths require maintenance to develop properly, and the weaknesses require monitoring so they are kept at bay. With proper attention, the weaknesses could even be transformed into positive virtues.

👉 **Chapter 5 - The Second Prerequisite:** The educator must assess himself to ascertain if he is worthy of his post. He can only accomplish his goal if he is patient, mild-mannered, and articulates himself pleasantly.

👉 **Chapters 6-12 - The Third Prerequisite:** The educator must understand the dynamics at play. He must strive to obtain an accurate impression of the makeup of his subject. Significant factors to be taken into consideration include: The subject's natural capabilities, financial means, habits and vices, and the circumstances of his upbringing and the specifics of the environment. Only then can the educator adapt his lesson and tailor the message accordingly.

👉 **Chapter 13 - The Fourth Prerequisite:** The educator must determine what is right and wrong, and clearly delineate what is attractive and unbecoming relative to the student.

👉 **Chapter 14 - The Fifth Prerequisite:** The educator must be deliberate in how he interacts with the student, maintaining the delicate balance of a firm but loving relationship.

👉 **Chapters 15-16 - The Sixth Prerequisite:** The educator should take care to prioritize what is deeper-rooted. He should identify the worst character traits or vices of the subject and address them first.

👉 **Chapter 17 - The Seventh Prerequisite:** The educator should recognize the merits of ‘praise and rebuke’ and ‘reward and punishment,’ and utilize them when appropriate.

👉 **Perek B’Hanhagah (A Chapter In Behavior):** Printed alongside Klalei HaChinuch Vha’Hadracha, this standalone chapter details several guidelines to positively influence others to improve his behavior.

BACKGROUND

With the founding of Tomchei Temimim in 5657*, the Rebbe Rashab appointed his son, the Frieddiker Rebbe—then 17 years old—to serve as the *menahel* of the yeshiva. As *menahel*, the Frieddiker Rebbe would provide his father with consistent reports about the *bochurim’s* wellbeing.

In 5658*, the Rebbe Rashab charged him with the task of compiling a work on the subject of education and guidance. This work was intended to serve as a manual for Reb Chanoch Hendel Kugel and Reb Shmuel Gronem Esterman, who were *mashpi’im* in the yeshivos of Lubavitch and Zhembin, respectively. Supplied with raw material written by the Rebbe Rashab some ten years prior, the Frieddiker Rebbe began to piece together a cohesive, structured work.

Over the course of three months, the text went through several iterations as the Frieddiker Rebbe worked diligently to perfect it. Finally, on 21 Elul, the completed draft was ready. In his diary entry for that day, the Frieddiker Rebbe records his delight upon completing his assignment. The work was edited and reviewed by the Rebbe Rashab and duly sent to its intended recipients.



KUNTRES CHAI ELUL 5703 IN WHICH THE KLALEI HACHINUCH VEHAADRACHA WAS FIRST PRINTED

Titled “*Maamar Klalei HaChinuch Vha’Hadracha*,” the work was first published by Kehos in 5704* as part of Kuntres Chai Elul 5703*, with additional footnotes and sources included by the Rebbe. It was subsequently reprinted in 5725* as an appendix to Sefer Hasichos 5703.

More recently, Maamar Klalei Ha’Chinuch Vha’Hadracha has been reprinted with

A WORD ON THE TITLE:

Although the term *chinuch* is usually used in the context of educating children, Chassidus Chabad expands the definition to also include adults. Additionally, while *hadracha* conventionally refers to the guidance of semi-developed children, we employ it to denote guiding oneself and managing personal growth.² Hence the title, Klalei Ha’Chinuch Vha’Hadracha—an explanatory guide to the education of others and development of self.³

explanation and commentary by Rabbi Yekusiel Green, and published by Chassidus La’am. It was also translated into English by Rabbi Eliezer Danziger and published by Kehos, in the Chassidic Heritage Series with the title “The Principles Of Education And Guidance.”

It is clear that the Rebbe strongly valued the study of this *kuntres*, since it was one of the first *sefarim* the Rebbe made sure to publish, even before he took the mantle of *nesius*. Additionally, when the Rebbe drafted the charter of Merkos L’inyonei Chinuch, he outlined one of its functions as “providing lessons in pedagogy” (to train teachers and educators in Merkos institutions). It is safe to assume that the dissemination of Klalei Ha’Chinuch Vha’hadracha was the chief medium for this. **T**

1. Toras Menachem vol. 73 pg. 214; see also fn. 188.
2. Sefer Hasichos 5703 pg. 170.
3. Toras Menachem vol. 36 (Teves 5723) pg. 25.

A LEAF FROM THE BOOK

CHAPTER 8: CLASSIFICATIONS OF PEOPLE BASED ON FOUR DETERMINANTS

People vary in four ways:

1. Their occupation – Torah or business
2. Their financial situation – rich or poor
3. Their habits – good or bad
4. Their place of residence – small or big city

Now, although all of these people must observe the Torah's commandments, to establish fixed times for Torah study, and to conduct themselves uprightly, they are still distinct with regards to their education and guidance as it relates to their day-to-day affairs.

To ensure efficiency and security, education and guidance must be tailored to a pupil's age.

ספר השיחות — ה'תש"ג

214

ולהשתדל שידע מוכת הכורא, היינו ההשגחה פרטית שהוא ית' משגיח ומחוי' את כללות הנכראים כאמור פותח את יודך ומשביע לכל חי רצון ולשום מוחו ודעתו על ההשגחה הפרטית מאתו ית' עליו ועל בני ביתו כפרט, בכל זה חיוב זה הוא רק לפי מעלת מהותו.

זה דבר מוסכם א"צ לראיות, וכמאמר ("הרבה עשו כרשב"י ולא עלתה בידם, כי כל אחד ואחד צריך להיות דרכי עבודתו לפי מהותו וכשרונותיו).

קיצור. החינוך וההדרכה המעולה הוא רק כשהוא לפי מהות המהונך והמורדך.

ה.

התחלקות בני אדם מצד ארבעה ענינים.

בני אדם מתחלקים על פי ארבעה ענינים: (א) לפי כללות עסקם: יושבי אהל או בעלי עסקים. (ב) לפי מצבם: עשירים או עניים. (ג) לפי רגילותם כלי הכדל אם טוב או רע. (ד) לפי מקום מושבם: בעיר קטנה או גדולה.

שש מפלגות בני אדם: (א) יושבי אהל. (ב) בעלי עסקים. (ג) עשירים. (ד) עניים. (ה) דרים בעיר קטנה. (ו) דרים בעיר גדולה, עם היות אשר כלם כאחד מחויבים בשמירת קיום המצות מעשיות וקביעות עתים לתורה והנהגה כמדות ישרות, בכל זה הנה הם מתחלקים בעניני חינוך והדרכה כל מפלגה ומפלגה לפי אורחה בחיים היום יומיים.

החינוך וההדרכה המסודרת והבטוחה צריכה להתאים לגיל המהונך והמורדך.

עיר פרא אדם יולד, וכמבואר במד"ר קהלת פ"א בסדר גדילתו של אדם, בן שנה דומה למלך, בן שתיים ושלוש דומה לחזיר, בן עשר שנה קופץ כגדי וכו'.

ואינו דומה חינוך והדרכת ילד לחינוך והדרכת נער. חינוך הילד בעקרו הוא בעניני שמירת הנקיון, צניעות ונימוס, שלא להיות רעבתן וכדומה בענינים פעוטים אבל מוכרחים, להיותם יסוד ההכדל בין מין החי למין המדבר. חינוך והדרכת הנער הוא מעולה מזה ועקרם בשמירת ברכות הנהנין, לימוד, דרך ארץ, כיבוד הורים, משמעת למורים. ואינו דומה חנוכו והדרכתו של נער לחנוך והדרכת

(4) ברטת לה. ב.

“Man is born [like] a wild young donkey,” and as explained in Midrash Rabbah, Koheles, chapter one, the progression of man's growth is as follows: “At one year old, a child is like a king; ...at two and three years old, similar to a pig; ...at ten years old, he jumps like a kid goat,” and so forth.

A young child's education and guidance differs from an older child's.

A young child's education is primarily in cleanliness, modesty and in proper manners, that he not eat like a glutton, and in similar small, yet essential matters, for these constitute the main differences between an animal and a human being.

An older child's education and guidance is on a higher level.

His education is chiefly in the areas of: recitation of *birchos hanehchin*, Torah study, respect for others, honoring one's parents and obeying one's teachers.

Education of a child at this age is different from the education of one who is approaching the age of bar mitzvah, when the emphasis is placed on fulfilling *mitzvos* meticulously, observing the times of *tefillah b'tzibbur*, studying diligently, being careful not to waste time, and learning from those superior to him.

Thus education characteristically elevates a pupil from level to level, until he reaches the level that best suits him.

Ethical sustenance is similar to bodily sustenance: Everyone knows that good meat and strong broth strengthen man's faculties more than a drop of milk in sweetened water.

Nevertheless, if one were to feed strong soup and good meat to a one-month-old baby, the infant would die. And if one were to feed only sweetened water with a drop of milk to a grown-up, the adult would become weak.

The same is true regarding ethical sustenance.

It must be tailored to children based on their age, and to adults based on their type.

215

ספר השיחות — ה'תש"ג

הבא לעונת בר מצוה שבציקרו הוא כשמירת קיום המצות בהירור, שמירת זמני התפלה ובצבור, שקידה בלימוד, שמירת הזמן, להתלמד ממי שלמעלה ממנו, — וכך היא המדה בחנוך והדרכה להעלות את המחונוך והמודרך מדרגא לדרגא עד אותו הרום הראוי לו.

והמוון המוסרי דומה למוון הגופני: הכל יודעים כי בשר טוב ומרק חזק מתוקים כחות האדם יותר מספת חלב במים מתוקים, בכל זה הגה אם יאכילו תינוק בן חדש מרק חזק ובשר טוב ימות ואם יאכילו את הגדול רק מים מתוקים עם ספת חלב יחלש. כן הוא כמוון המוסרי, אשר צריך להתאים בקטנים לפי הגיל ובגדולים לפי המפלגה.

כי כשם שהחנוך וההדרכה המסודרה והבטוחה צריכה להתאים אל הגיל כן צריכה להתאים גם אל המפלגה.

ובלבוש שצריך להיות לפי מדת האדם, אם יקצר לא יביא תועלת ואם יארך יכשל בו, כן החינוך וההדרכה אם אינם מתאימים הגה לא זו בלבד שלא יביאו תועלת אלא עוד יקלקלו בשתי הפנים הן אם יחסיר מהמדה הדרושה והן אם יגדיל על המדה.

קיצור. התחלקות החנוך וההדרכה בגדולים לפי המפלגה ובקטנים וצעירים לפי הגיל.

ט.

א. ההתחלקות על פי עניני ההתעסקות.

ההתחלקות על פי עניני ההתעסקות הכלכלית של בני אדם היא לשני סוגים כוללים: א) יושבי אהל. ב) בעלי עסקים.

החלוקה הזאת אם כי איננה התחלקות נפשית

כמו שהוא התחלקות המוח הבאה מצד התחלקות גילוי כחות הנפש — כמבואר בפרק ג — שהיא התחלקות נפשית, ולכן אדם פשוט לעולם לא יהפך, על דרך הרגיל בטבעי בני"א, לחכם מופלא בהמצאות שכלי' והבנת מושכלות עמוקות, אם לא ע"י סיבה מחוצה לו שהוא למעלה מדרך הרגיל בדרך פלא, וכן החכם מופלא לעולם לא יהפך לאיש המוני, על דרך הרגיל בטבעי בני"א, אם לא מצד העונש ח"ו להיות נופל ממדרגתו ר"ל, כי החכם וההמוני התחלקות היא התחלקות נפשית. אבל ההתחלקות הבאה בסבת ההתעסקות אינה התחלקות נפשית, ולכן הגה הבעל עסק יכול להעשות יושב אהל ויושב אהל יכול להעשות בעל עסק.

For just as a well-structured and reliable education and guidance must be suited to one's age, so must it be suited to one's type.

Like a garment which must match a person's measurements - if too short, it is useless, and if too long, a person will stumble - so, too, with education or guidance: if unsuitable, it will not only prove useless, but harmful as well - whether because it fell short of what was required, or whether because it was overly ambitious.

Synopsis: Education and guidance for adults should be geared to their category. For children and youngsters, it should be geared to their age.

לזכות

הרה"ת הרב שלום דוב בער וזוגתו מרת
חיה מושקא שיחיו

לרגל יום נישואיהם - יום הבהיר ראש
חודש כסלו

ולזכות בנותיהם ברכה ליפשא, עליזה,
שיינדל, ובנם מנחם מענדל שיחיו
שוחאט





Sparking a revolution

THE HISTORY OF THE TANYA
AND ITS ROLE AT THE DAWN
OF CHASSIDUS CHABAD



לקוטי אמרים

עם

אגרת התשובה ואגרת הקדש

וקילנא

КНИГА ЛИКУТЫ АМРИМ,
т. е. собрание изречений о прав-
ственности и благочестии.
ВИЛЬНА. Тип. Визны и бр. Ромка.
-Жауд. пер. домъ № 327. 1900 г.



When the Frierdiker Rebbe was 11 years old, his father, the Rebbe Rashab, began teaching him Tanya.

“I want to teach you the Tanya in a fashion that will be deeply ingrained within you, בפנימיות,” said the Rebbe Rashab. “To prepare you for this type of learning, I will share with you these stories.” More than teaching the content of the *sefer*, the Rebbe Rashab focused on sharing the traditions, stories, and history surrounding the Tanya and its development.

Years later, the Frierdiker Rebbe reflected on how these stories and anecdotes “האבן מִיך אוועקגעשטעלט אויף די חסידישע פיס”¹—set me on my Chassidisher footing.”

In turn, throughout his *nesius*, the Frierdiker Rebbe gifted us with the rich traditions and history of the Tanya.

As we begin the Tanya anew this Yud-Tes Kislev, we hope that the following pages will be eye-opening, inspiring, and invoke a sense of אשירינו. Indeed, how fortunate we are for the gift of Chassidus, and that we are *zoche* to be a part of the great and holy mission of *hafatzas hamaayanos*.

As these stories did for the Frierdiker Rebbe, we hope they will help set you on your “Chassidische footing.”



he story of Tanya begins many years before the Alter Rebbe became a leader.

On Rosh Hashanah 5507* (תק"ז), the Baal Shem Tov ascended on high to the spiritual worlds. Ascending to unprecedented heights, the Baal Shem Tov ultimately reached the chamber of Moshiach.

The Baal Shem Tov asked Moshiach: “אימת אתי מר—When will the master come?”

Moshiach responded with those fateful words that continue to reverberate through time: “לכשיפוצו מעינותיך חוצה—When your teachings become known and revealed in the world, and your wellsprings spread forth outward.”

But this answer greatly pained the Baal Shem Tov. “How much time would it take to accomplish this?” The teachings the Baal Shem Tov learned while in Moshiach’s chamber he was not permitted to reveal for his entire life.²

It would take 50 years until the words of Moshiach would come to fruition, with the revelation of Chassidus Chabad by the Alter Rebbe through the publishing of the Tanya.³

When Reb Yehuda Leib Hakohen, one of the esteemed *talmidim* of the Mezritcher Maggid, first saw

the manuscripts of Tanya, he said: “When Moshiach said these words, he had in mind the Alter Rebbe.”⁴

The Alter Rebbe was then barely one year old.

A NEW SOUL IS BORN

Two years prior, on Rosh Hashanah 5505* (תק"ה), the court of the Baal Shem Tov was enveloped by a distinct atmosphere. Usually, the *Yomim Noraim* were marked by a serious and somber mood, but this year the Baal Shem Tov was uncharacteristically joyous.

The Baal Shem Tov sensed that a rare *neshama* was



THE FRIERDIKER REBBE STUDYING TANYA DURING HIS VISIT TO THE UNITED STATES IN 5690*.

to be born that year. It would stem from the world of *Atzilus*, and would be a נשמה חדשה, a pristine new soul that has never before inhabited our physical world.⁵

Almost a full year later, on Chai Elul 5505* (תק"ה), the Alter Rebbe was born. On that day the Baal Shem Tov was in very high spirits and said: "Today a new soul has descended into our world that will illuminate the world with both *toras hanigleh* and Chassidus. It will have *mesiras nefesh* for the ways of Chassidus, and will be successful until Moshiach arrives."

On Shabbos, 2 Sivan 5520* (תק"ך), just days before his *histalkus*, the Baal Shem Tov divulged the Alter Rebbe's identity to the Mezritcher Maggid.

"From the day this *neshama* of *Atzilus* was destined to descend into a body, I had *mesiras nefesh* for it. He [the Alter Rebbe] is yours. But he needs to come to you on his own initiative, without any outside force compelling him. When he comes to you, you must realize what he is capable of. You must take extreme care of his development so that he can successfully fulfill the mission assigned to him."⁶

LIFE'S MISSION

At 20 years old, the Alter Rebbe felt that it was time for him to travel to a center of Torah and *avodah*. He chose to travel to Mezritsch, the seat of the Mezritcher Maggid.

Upon arriving,⁷ the Maggid revealed to him that he was expecting him. He shared that the Baal Shem Tov told him many years earlier about his soul's unique identity and his life's purpose—to bring Chassidus to its next stage through the revelation of Chassidus Chabad.

The path will be difficult and dangerous, he was told, but he will ultimately succeed. The Baal Shem Tov assured that he and his heavenly teacher, the great *navi* Achiya Hashiloni, will always invoke *rachamei Shamayim* upon him and his followers until Moshiach comes.⁸

Hearing these words shook the Alter Rebbe to his core, and tears flowed down his eyes. But now, with his path charted, he devoted himself to furthering his studies and developing his path of Chassidus.

The Alter Rebbe was the youngest of the Maggid's 120 *talmidim*, reserved and unassuming. But with time, the more senior *talmidim* sensed his true greatness. He was eventually considered one of the most outstanding and well-respected *talmidim*, referred to as "דער יונגער"—the young elder.⁹

By the year 5532* (תקל"ב), eight years after arriving in Mezritsch and still within the lifetime of the Maggid,



A MAP OF THE REGION.

the Alter Rebbe completed the development and established the path of Chassidus Chabad.¹⁰

NESIUS BEGINS

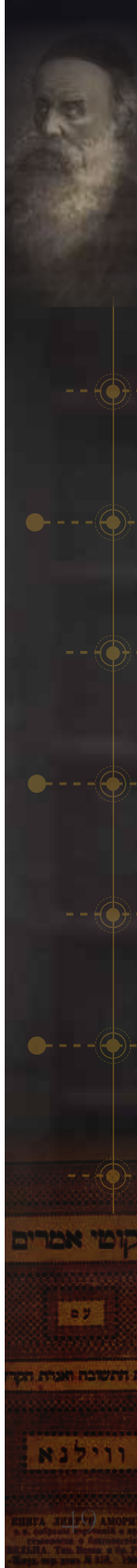
As soon as he first learned of his life's mission, the Alter Rebbe began teaching and leading. He sought out exceptionally gifted *yungerleit* to bring under his mentorship.¹¹ After the *histalkus* of the Maggid in 5533* (תקל"ג), the Alter Rebbe established his famous "*Chadaramim*," three units of *yungerleit* who he personally mentored and taught.¹²

Within a few months, in the year 5534* (תקל"ד), the Alter Rebbe was considered one of the central pillars of the Jewish community and headed the steering committee for the Chassidic movement.¹³ Around that time, the Alter Rebbe officially started his *nesius* as a Rebbe and *manhig*.

The future of Chassidus was precarious in the years following the *histalkus* of the Mezritcher Maggid. Until this point, the fledgling movement was built around one central leader. The Maggid's *talmidim* understood that they needed to carry the torch of Chassidus and perpetuate its growth. In 5536* (תקל"ו), a pivotal meeting was held to plan the future of the Chassidic movement.

It was resolved that the *talmidim* should not hide their true greatness anymore, and that they must start becoming active leaders throughout European Jewry. Each *talmid* was assigned a specific area and territory, giving each an independent and unique region to develop their unique path of Chassidus.

The Alter Rebbe was assigned the area of White Russia and Lithuania, a large swath to the north-east of European Jewish life, known in Yiddish as *Raïssin* (רייסיין).¹⁴ The Yidden in this region were more intellectually inclined than their Polish brothers, and it would serve as fertile ground for developing the unique



approach of Chassidus Chabad.¹⁵ He also would face the opposition head-on, with *Raissin* being home to the *Misnagdishe* centers.

The Alter Rebbe continued to expand his now famous “*Chadarim*,” units of *yungerleit* who would receive *hadracha* from the Alter Rebbe. In these early years of his leadership, he first began conceptualizing and forming what would later become the Tanya.¹⁶

THE FIRST PROTOTYPE

The Alter Rebbe was a unique leader, a true shepherd to the people, a רועה נאמן. He didn’t only tend to the brightest minds and lofty souls. He welcomed in and personally mentored even the most simple and illiterate Jews, giving each a personalized *derech* in *avodas Hashem*.¹⁷ He even counseled his Chassidim in physical matters.¹⁸

Each Chossid would have the opportunity to merit a private *yechidus* with the Rebbe. In this setting, they opened their hearts and souls to the Rebbe, revealing all their spiritual struggles and challenges. The Rebbe answered and counseled, charting a personal *derech* for each one in their *avodah*.

It was the advice, teachings, and counseling from these *yechidus’n* (specifically from the years 5539*-5551* (תקל”ט-תקנ”א)) that would later be transcribed and become the teachings of the Tanya.¹⁹

At the same time, starting in 5542* (תקמ”ב), the Alter Rebbe also started publicly teaching the concepts of Tanya as *maamarim*.²⁰ This marks the first time the Alter Rebbe systematically shared the Tanya.

Over the following years, the Alter Rebbe began to formulate these ideas and draft specific portions (or, as it was then called, *simanim*). While this initial prototype of a written Tanya was never officially publicized, it quietly circulated amongst the Chassidim. They cherished these unofficial writings and combined the disparate segments into one manuscript. This was the most original form of Tanya, which Chassidim unofficially titled *Sefer Ha’etzos*, the book of counsel. Some referred to it as *Sefer Habirur* or *Sefer Ha’avodah*, the book of clarity and the book of service.²¹

REBBE FOR THE MASSES

At first, the Alter Rebbe was not the only Chassidic leader in the region. However, that would quickly change.

SEFER SHEL TZADDIKIM

In addition to *Sefer Shel Beinonim*, the Alter Rebbe also started authoring a *Sefer Shel Tzaddikim*, a guide for the *avodah* of a *tzaddik*.

But the Shpoler Zeide, a contemporary of the Alter Rebbe, was privy to this, and told the Alter Rebbe, “You started writing a *Sefer Shel Tzaddikim*, but the world cannot handle such a *sefer*. It was challenged in heaven, and it was decreed that the *sefer* must be burned, and I will go up in that same fire.”

And so it was. A fire ravaged the Alter Rebbe’s home in the year 5572*, and many of the Alter Rebbe’s writings were tragically destroyed.⁴⁴ The manuscript of the *Sefer Shel Tzaddikim* was lost in that fire, and at the very same time, the Shpoler Zeide returned his holy soul to his maker.⁴⁵

In 5537*, two prominent Rebbes in the area, Reb Menachem Mendel Vitebsker and Reb Avraham Kalisker, headed off with a group of Chassidim to Eretz Yisroel to create a Chassidic settlement there.

The departing Rebbes appointed three Rebbes in their stead, among them the Alter Rebbe. But within a few short years, the Alter Rebbe was the only leader remaining. A massive populace of Jewish life was left with only one Rebbe.²²

Reb Menachem Mendel was adamant that the Alter Rebbe be the ultimate leader of Chassidus in Russia and Lithuania²³ and warned against traveling to seek Rebbes in neighboring countries or importing a Rebbe from another region. “No one should leave their place,” wrote Reb Menachem Mendel to the Russian Chassidim.²⁴ “Hashem has been gracious to you, and you have in your land an exceptional leader [the Alter Rebbe].”

“I know and am very well familiar with the Chassidim in your land,” wrote Reb Menachem Mendel in his final letter to the Russian Chassidim before his *histalkus*.²⁵ “They won’t be able to receive from just any person.”

The Alter Rebbe was already spreading and teaching Chassidus in the region. Still, he was reluctant to accept the responsibility of being the sole leader of the flock.²⁶ He knew how demanding and challenging the work would be.²⁷ But Reb Menachem Mendel pressed on, urging him to assume the mantle of leadership while simultaneously encouraging the Chassidim to accept the Alter Rebbe as their Rebbe.

OVERWHELMING GROWTH

Within a few short years, the Alter Rebbe's reputation grew and so did his following. Beyond the organic growth of Chassidim, the Alter Rebbe didn't wait for Yidden to come to him; he organized a group of operatives who would travel to the surrounding Jewish communities and villages to spread the ways of Chassidus, including in the *Misnagdishe* strongholds.²⁸

These efforts bore tremendous fruits, and from far and wide, Yidden from cities across Russia and Lithuania came streaming by the tens of thousands. By the mid-5540s*, the Alter Rebbe's Chassidim were possibly over 100,000 strong.²⁹ No other Chassidic court had remotely similar numbers.³⁰

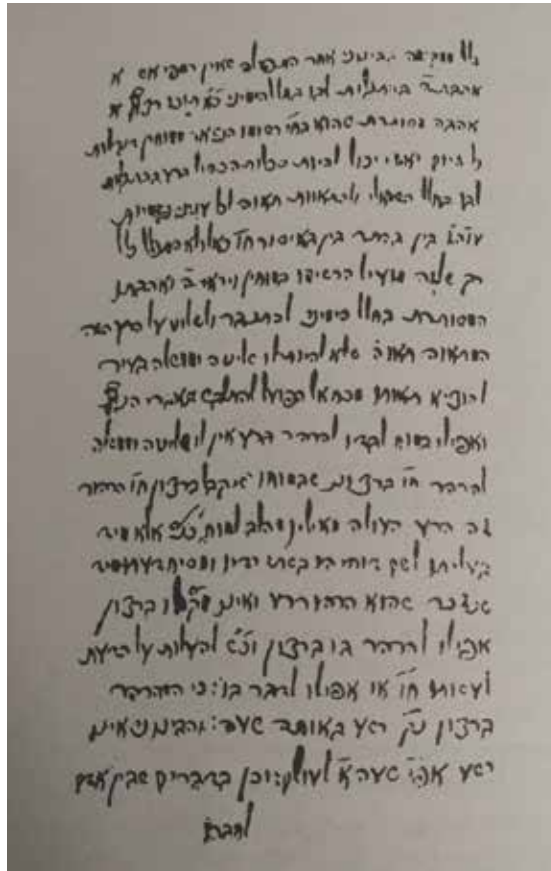
But the explosive growth of Chassidus Chabad came with its challenges. With no other Rebbes in the area, the entire burden fell on the Alter Rebbe.³¹ How could he personally shepherd so many Yidden? He simply didn't have time to give one-on-one attention and personal guidance as he had in the past. Chassidim were also forgetting the counsel they'd been previously instructed in *yechidus* and were coming back with the same questions only to hear the same advice they had already been given.³²

Additionally, the more veteran Chassidim were overwhelming the new Chassidim, not giving them the time and space to enter *yechidus* to receive the guidance they needed for their newfound path.³³

It was clear that the current system of *yechidus* could not work anymore.

To solve these problems, the elder Chassidim, with the approval of the Alter Rebbe, created a set of rules for the Chassidim known as *Takanos Liozna*, the enactments of Liozna.³⁴ In the *takonos*, the Alter Rebbe set strict limitations on when and how often the veteran Chassidim may visit the Rebbe's court and have a *yechidus*.³⁵

These *takonos* generated much-needed order in the Rebbe's court. But it also left the Chassidim despondent. With such limited access to the Rebbe, how would they



THE FIRST DRAFT—MAHADURA KAMA—OF PEREK 12 OF TANYA IN THE ALTER REBBE'S HANDWRITING. THESE MANUSCRIPTS WERE COPIED OVER AND OVER, BECOMING THE 'KUNTREISIM' THAT CIRCULATED.

THE MANUSCRIPTS CONTAINING THE FINAL DRAFT—MAHADURA BASRA—IN THE ALTER REBBE'S HANDWRITING WERE LOST TO A FIRE IN 5570*, 13 YEARS AFTER THEY WERE PRINTED.

receive the guidance and mentorship they desperately needed for their *avodas Hashem*?

THE TANYA TAKES FORM

The Alter Rebbe recognized this problem. His response was to officially begin authoring a monumental work that we now know as the Tanya. The work started in the year 5550* (תק"י).³⁶

He began with collecting all the advice he'd given as responses to the questions he received over the previous decade,³⁷ and then compiled them into a methodical guide. The Alter Rebbe thought about every Chossid and the conversations they'd had in *yechidus*, and made sure to include personalized guidance for every individual Chossid, so that each Chossid could use it as a practical manual for their *avodas Hashem* without needing personal *yechidus*.³⁸

The Alter Rebbe invested his entire heart and soul into the project. Whatever topic the Alter Rebbe was writing was reflected in the mood in the Alter Rebbe's court. When writing on a matter of a more serious nature (מורה שחורה), the earnestness was evident on the face of each Chossid. If it was of joyous content, the atmosphere was filled with immense joy.³⁹

The Alter Rebbe spent the next few years laboring over the writing of the Tanya, investing tremendous depth and precision into every sentence, word, and letter.

Once, the Alter Rebbe's younger brother Reb Yehuda Leib, known as the Maharil, entered the Alter Rebbe's study and found him poring over the manuscripts, deep in concentration. After an hour, the Alter Rebbe noticed his brother and explained:

"It's already been three weeks that I'm deliberating whether to include the letter *vov*—implying grammatical conjunction to the previous sentence. It is proper to devote six weeks to a *vov* in 'beinonim.' By the seventh week, the matter will become clearly illuminated with אור עצמי.

"For every connecting letter in the Sefer of Beinonim I first review the entire *sefer*."⁴⁰

The letter *vov* the Alter Rebbe was deliberating over is at the beginning of chapter 41: "ראשית העבודה ועיקרה" —The beginning of Divine service, its core and its root." The Alter Rebbe was contemplating if the word עיקרה should be with or without a *vov* ("**and** its core"). Ultimately, it was included.⁴¹

The Alter Rebbe invested tremendous effort into the

exact spelling of every word. Optional letters, such as a *yud* or *vov*, were carefully weighed if and when to be included, so that every word of Tanya is aligned with the profound Kabbalistic concepts contained within it.⁴²

Parallel to the transcribing, the Alter Rebbe also began saying the Tanya as *maamarim*.⁴³ This marks the second time the Alter Rebbe taught the Tanya as oral *maamarim*.

Two years into the writing process, in 5552* (תקנ"ב), the Tanya took on the form as we know it today, and the manuscripts were slowly released to the public. The Tanya was now for the first time officially in circulation.

DANGER AND SACRIFICE

No text delineating the path of Chassidus in such depth had ever been published before, and here, for the first time, was a practical, methodical, and in-depth guide to *avodas Hashem*. Tanya revolutionized the previous model of Chassidus, offering the very first access point to intellectually internalize the teachings and fire of Chassidus.

Even the Alter Rebbe's *maamarim* of the time did not contain this quality. They were typically short and fiery, lacking the structured elucidations and metaphors common in Chassidus Chabad. Tanya was truly the trailblazer in this mode.⁴⁶

However, this surge in revelation came at great risk. Every time the Alter Rebbe made a new push for the development of Tanya, there was a surge in adverse



THE EARLIEST HANDWRITTEN COPY OF THE MAHADURA KAMA OF THE TANYA FROM THE EARLY 5550S*, CONTAINING 39 PERAKIM.



TWO OF THE KUNTREISIM THAT PRECEDED THE PRINTING OF THE TANYA, HOUSED IN THE LIBRARY OF AGUDAS CHASSIDEI CHABAD.



kitrugim as well.

The Alter Rebbe was well aware of the spiritual and physical danger he was in, but this didn't deter him; he was ready to sacrifice his life in order to spread Chassidus and bring the Tanya to the masses.

Eight years prior, in 5542* (תקמ"ב), when the Alter Rebbe first started sharing the teachings of Tanya in *maamarim*, this surge in *kitrugim* began, and the opposition to Chassidus—and the Alter Rebbe in particular—rose to a shocking level. Now, eight years later, with the Alter Rebbe's transcribing and orally teaching Tanya for the second time, the *kitrugim* renewed with a vengeance.

And in 5552* (תקנ"ב), with the manuscripts beginning to be finalized and distributed, the *kitrug* reached its peak.⁴⁷

Sometime before Rosh Hashanah, the Alter Rebbe disclosed to his daughter Rebbetzin Devorah Leah, the mother of the Tzemach Tzedek and an extraordinary woman and Chossid in her own right, about the tremendous danger he faced.⁴⁸

"You cannot agree to this!" Rebbetzin Devorah Leah forcefully pleaded to her father.

In a great act of sacrifice, Rebbetzin Devorah Leah assembled a group of distinguished Chassidim to act as a *beis din* and *pasken* that her life should be taken in place of her father.⁴⁹

On the second day of Rosh Hashanah 5553* (תקנ"ג), Rebbetzin Devorah Leah fell ill.⁵⁰ The following day, on Tzom Gedalya, her holy soul returned to its maker.⁵¹

Rebbetzin Devorah Leah made the ultimate sacrifice for the continuity of Chassidus. The *kitrug* had been averted and the Alter Rebbe's life was spared, his work now able to continue. He continued writing the Tanya and the manuscripts continued to spread even further.⁵²

The process of writing and teaching the Tanya concluded on 10 Kislev, 5554* (תקנ"ד).⁵³

I KNOW YOU

The Tanya's completion was met with immense joy, but there was also an undertone of sadness amongst the Chassidim. They so cherished the personal relationship they merited with the Alter Rebbe; would a one-size-fits-all *sefer* be able to replicate the intimate Rebbe-Chossid relationship? Could reading words in a book ever compare to the experience of hearing one's Rebbe say it to him directly?

After all, no two people are alike, each with their own distinct psyche. A Rebbe in *yechidus* can tailor-fit the counsel to the needs of every individual Chossid,

but can a uniform boilerplate text speak to the spiritual needs of every individual Chossid?

Additionally, many Chassidim were simple and unlearned, and deep teachings in a *sefer* would simply elude them, barring them from their Rebbe's teachings and guidance.

The Alter Rebbe understood the Chassidim's worries, and in 5555* (תקנ"ה) he penned a remarkable letter to all the Chassidim. He validated these concerns; as a rule, reading from *sefarim* indeed has these drawbacks. Tanya, however, is an exceptional *sefer* and was created differently.

"אך בידעיי ומכירי קאמינא! I refer in this *sefer* to people who I know and am intimately familiar with—the *anash* in our country and nearby countries. We've had intimate and affectionate conversations on multiple occasions, and I have not forgotten these conversations, *chas veshalom*. You've bared all the secrets of your heart and mind in matters relating to *avodas Hashem*. To you I write these words in these *kuntreisim*!"⁵⁴

The Alter Rebbe reassured that in Tanya every Chossid will be able to find every answer to every difficulty they will ever encounter in their spiritual journey.

Responding to the difficulty simpler Yidden will face in studying the Tanya, the Alter Rebbe appointed throughout the *Chassidische* communities teachers and elders—*mashpi'im*—who were assigned to help their fellow Chassidim in studying and applying the teachings of Tanya.

These words reassured the Chassidim and when the Tanya was officially published, this letter was adapted to serve as the *Hakdamas Hamelaket*, the "compiler's introduction" to Tanya.

A tradition was passed down amongst the Chassidim, that with these words the Alter Rebbe wasn't only referring simply to the Chassidim of his time. Rather, with *ruach hakodesh* he peered into the soul of every Yid who will learn the Tanya until Moshiach comes, and had them in mind as well while authoring the Tanya, ensuring that they too can receive the guidance that they need.⁵⁵

UNOFFICIAL DISTRIBUTION

The Alter Rebbe did not want to officially publish the Tanya. Instead, handwritten manuscripts spread organically, spurring further handwritten copies and copies of those copies. This early version of Tanya was known simply as "*kuntreisim*."

But this unofficial organic spread of Tanya came



with an unavoidable drawback. When copying a text, mistakes inevitably occur. With the rapid proliferation of Tanya, this problem was prone to happen. In fact, even before mistakes entered circulation, the Alter Rebbe himself had released slightly varying versions of the text. The manuscripts progressively mutated, with different versions in circulation. At times, a phrase's precise meaning would change depending on the version.⁵⁶

Chassidim attempted to curb this problem by appointing skilled scribes with neat handwriting in key cities to produce copies of the Tanya.⁵⁷ The Alter Rebbe also reviewed and edited certain manuscripts.⁵⁸ These efforts, however, were not enough to entirely solve the issue.⁵⁹ It was soon widely recognized and accepted that Tanya existed in many variations.

MISNAGDIM'S REACTION

Within a few months, the *kuntreisim* spread far and wide. By 5554* (תקנ"ה), the Alter Rebbe received letters with questions on Tanya from as far south as Galicia and Romania. While these letters attested to the Tanya's far reach, they also revealed something unsettling; foul play was clearly at hand.

The success of Tanya had not gone unnoticed, and while it was not known then, the Tanya was under attack by *misnagdim*.

While earlier opposition to Chassidus was mainly motivated by noble convictions, at this point, it shifted to sheer jealousy.⁶⁰ The *misnagdim* wished to stop the Tanya's success and a particular group resorted to an unscrupulous tactic.

They noticed the above-described vulnerability in the *kuntreisim* and exploited it in an attempt to hurt the Alter Rebbe by producing fraudulent manuscripts with subtle but critical changes to the text, even construing specific passages to seem heretical, *Rachamana litzlan*. These minor changes were easy for the ordinary to miss, as variations in the text were already commonplace and expected.

With these forged manuscripts in circulation, the smear campaign against the Alter Rebbe began. Many *misnagdishe rabbonim* and *geonim* unwittingly joined in the frenzy.

Messengers were sent to the Vilna Gaon with the incriminating evidence, even seeking to obtain a *psak* that the Tanya must be burned and Chassidim persecuted as a movement at odds with Yiddishkeit.

At rabbinic conventions in Minsk and Slutsk, a



PRINTING PRESSES FROM THE TIME PERIOD OF THE FIRST TANYA PRINTING.

cherem was proposed against Chassidim and all who supported or befriended them.

In the town of Shklov, a unique idea was put forth: To find a work of *musar* that would make a compelling competition to Tanya and weaken its appeal.

But such a *sefer* had to be located. A university-educated *misnaged* with academic know-how was sent to comb through libraries in Berlin and Paris. He found a relatively little-known *sefer* titled *Lekach Tov*, authored by the 16th-century Italian *mechaber* Avraham ben Chananya Yagel. The short *sefer* was written as a dialogue between a *rav* and *talmid*, and it discussed concepts such as *emunah*, *ahavas Hashem*, etc., in a compelling and straightforward style.

The *misnagdim* hoped this *sefer* would do the trick, and several thousand copies were printed and distributed free of charge.⁶¹ There is no indication, however, that this effort was successful.

CAUGHT IN THE ACT

Finally, in the year 5555* (תקנ"ו) the suspicions were confirmed.

Two Chassidim, Reb Pinchas Reizes (Shik) and his brother-in-law Reb Binyomin Kletzker, were on a trip to the market fair in Leipzig when they found someone selling copies of the *kuntreisim*.

Being fluent in Tanya, they noticed suspicious changes in the text, and upon confronting the merchant he admitted that he was sent by the *misnagdim* to spread the falsified copies. To prevent this desecration of the Rebbe's name, Reb Pinchas and Reb Binyomin put forth the exorbitant sums to buy out the remaining copies, effectively shutting down the operation.

It was clear that things had to change. The Tanya

was too vulnerable as an unofficial manuscript and it would have to go to print.

PREPARING FOR PUBLISHING

The Alter Rebbe was very reluctant to bring Tanya to print. Publishing his own works was simply not his practice.⁶² Indeed, virtually all of the Alter Rebbe's voluminous output (over 40 *sefarim*) was published only after his *histalkus*. Even his Shulchan Aruch was only published after the *histalkus*.

But after much thought, the Alter Rebbe ultimately decided to go to print.

Before handing off the final manuscript to the printer, the Alter Rebbe first re-edited the entire work. This editing process wasn't simply correcting mistakes; it was an intense overhaul of the Tanya. The Alter Rebbe reexamined the entire text, and made countless edits and additions.

Most of these edits seem minor: slightly restructuring a sentence, replacing a word, changing the spelling of a word, etc. (Of course, as we've seen earlier, every word and letter in Tanya contains tremendous depth and layers of meaning.)

From the most significant amendments are the additions of chapters 30 and 32, two brand new *perakim* that weren't in the *kuntreisim*. It is quite notable that this most iconic chapter about *ahavas Yisroel*, considered the very heart of the entire Tanya, was not a part of the original version. The Alter Rebbe also added notes, included as *hagahos* in many *perakim*.

At the end of 5556* (תקנ"ו), after approximately a year of laboring over the manuscripts, the final masterpiece of Tanya was ready; a labor of love and sacrifice, the culmination of 20 years of development.⁶³ The final version now totaled 53 chapters, mirroring the Torah's 53 *parshiyos*, as fitting for the *Torah Shebiksav* of Chassidus.⁶⁴

This initial print of Tanya would consist only of the first two sections: *Sefer Shel Beinonim* and *Shaar Hayichud Vehaemunah*. The additional three sections that we currently have in the Tanya were added in later editions.⁶⁵

The Alter Rebbe was unsure which section should be placed first; *Sefer Shel Beinonim* is the practical *avodah*, but *Shaar Hayichud Vehaemunah* is the intellectual foundation the *avodah* is built upon. Ultimately, *Sefer Shel Beinonim* was placed first, but as an allusion to this dilemma the Alter Rebbe kept a handful of hints indicating the consideration that *Shaar Hayichud*

THE RETURN OF THE KUNTREISIM

With the official publication of Tanya, the handwritten manuscripts of the *kuntreisim* fell into disuse and were discontinued.

However, in 5738* (תשל"ח), the Rebbe instructed that a *sefer* be published of the original version of Tanya, in all its variations.

Within a few years, *Likkutei Amarim—Mahadura Kama* was published. Indeed, there is much to learn by studying and contrasting the original to the final product.⁸⁴



THE SHAAR BLAT OF LIKKUTEI AMARIM—MAHADURA KAMA, PUBLISHED AT THE REBBE'S BEHEST IN 5742*.

Vehaemunah come first.⁶⁶

With the manuscript ready for production, the Alter Rebbe made two conditions before going to press:

1. That the two *tzaddikim* Reb Yehuda Leib Hakohen and Reb Zushe of Anipoli review and approve the project.

2. That the *sefer* be published anonymously, with the author's name omitted.⁶⁷

PEER REVIEW

Reb Yehuda Leib Hakohen and Reb Zushe were contemporaries of the Alter Rebbe, all having been raised by the Mezritcher Maggid as his *talmidim*. Even more so, the Alter Rebbe felt a special love and affection for them.⁶⁸ When the Tanya was circulating in manuscript form many years earlier, they both had urged the Alter Rebbe to officially publish the work.⁶⁹ Now that it was ready for print, the Alter Rebbe wanted them to review the *sefer* and give their written endorsement.

A commission of Chassidim was chosen to travel to Anipoli, the seat of both Reb Yehuda Leib and Reb Zushe, and gave each a copy of the manuscript to review. They immediately began reviewing it that day.

Late that night, amidst reviewing the manuscripts, Reb Yehuda Leib Hakohen was unable to contain his excitement and went to visit Reb Zushe to discuss the greatness of the Tanya. At the same time, Reb Zushe had the same experience—he excitedly started heading to Reb Yehuda Leib's house. They found one another in the city streets, ecstatically on the way to each other's home. Their midnight meeting is described simply as "גאנץ נאנט אןיפאלי האט געברענט—the entire Anipoli was on fire."⁷⁰

The following day, the Chassidim returned to the two *tzaddikim*. Both emphatically gave their *haskama* and shared their impression of the *sefer*.

Reb Yehuda Leib said, "The Tanya is the remedy (קטרת) for all the spiritual ailments that will be before Moshiach comes."

Reb Zushe said, "With the Tanya the Yidden will go to greet Moshiach Tzidkeinu."⁷¹

Initially, Reb Zushe was adamant that he wanted to reveal the author's identity in his *haskama*; the world ought to know who brought this gift to the world! The Chassidim told Reb Zushe that the Alter Rebbe refused to have his name published and that he wouldn't accept

the *haskama* if it would reveal his identity. "Nu, I won't write his name," Reb Zushe responded, "but everyone will know on their own. Who else can author such a work other than Reb Zalminke?"

As Reb Zushe began writing his *haskama*, he repeatedly asked for more and more paper. But eventually he abandoned this draft, saying that no quantity of paper in the world would be enough to capture the virtues of the Tanya and the Alter Rebbe. Instead, he took a small piece of paper and wrote a short *haskama*.⁷²

INSTRUCTIONS FOR SLAVITA

With both *haskamos* in hand, the Alter Rebbe gave his full approval for the Tanya to be sent to print.

The print house in Slavita was selected for the job.⁷³ Slavita was a Chassidisher city, and the print house was known for their superior paper and ink and had a reputation for printing *sefarim* of exceptional quality.⁷⁴

Two trusted and esteemed Chassidim were assigned to this sacred task: Reb Sholom Shachna, the Alter Rebbe's son-in-law and father of the Tzemach Tzedek, and Reb Shmuel Halevi Hurwitz, an experienced printer from Shklov. These two partnered and invested the funds and the physical labor to bring the project to fruition.⁷⁵



1 - THE SHAAR BLAT OF THE FIRST PRINT OF TANYA IN SLAVITA 5557*.

2 - AT THE BOTTOM OF THE PAGE CONTAINING THE "LUACH HATAUS" (LIST OF ERRORS) IN THE SLAVITA PRINTING, THE PUBLISHER WRITES THE DATE THE WORK WAS COMPLETED: CHOF KISLEV 5557*.

3 - THE FINAL PAGE OF LIKKUTEI AMARIM IN THE FIRST PRINTING OF TANYA.



In a letter to the printers, the Alter Rebbe beseeched them to take extreme care during the typesetting process that each word be spelled precisely. Adding or removing even one letter can destroy the tremendous depth contained within a word or phrase.⁷⁶

Another significant instruction was that the *sefer* be published entirely in what's known as אותיות מרובעות, block Hebrew letters. The block letters are considered to contain holiness within, being similar in form to the כתב אשורית that a Torah is written in.⁷⁷ For this reason, traditionally, only the most classic *sefarim*, such as Tanach, Midrashim, and Gemara, were printed in this typeset. All others were published in what's known as Rashi script. Printing the Tanya in the typeset of אותיות מרובעות further highlighted the Tanya's unique identity as the *Torah Shebiksav* of Chassidus.⁷⁸

Finally, the Alter Rebbe instructed the printers that the printing *must* be completed no later than early Kislev of the coming year, 5557* (תקנ"ז), and that the *sefarim* should be brought immediately to Liozna so that Chassidim can learn from the freshly printed *sefarim* on Yud-Tes Kislev, the *yahrtzeit* of the Maggid.⁷⁹

“CHOF KISLEV, CHOF KISLEV, CHOF KISLEV...”

Cheshvan, 5557* (תקנ"ז). The news spread quickly that the Tanya was finally in production, and Chassidim could hardly contain their excitement. They were on the cusp of a historical turning-point in *hafatzas hamaayanos*.

But as the days went by with no updates from Slavita, it became apparent to the Alter Rebbe that the Tanya would not be ready by the agreed-upon time.

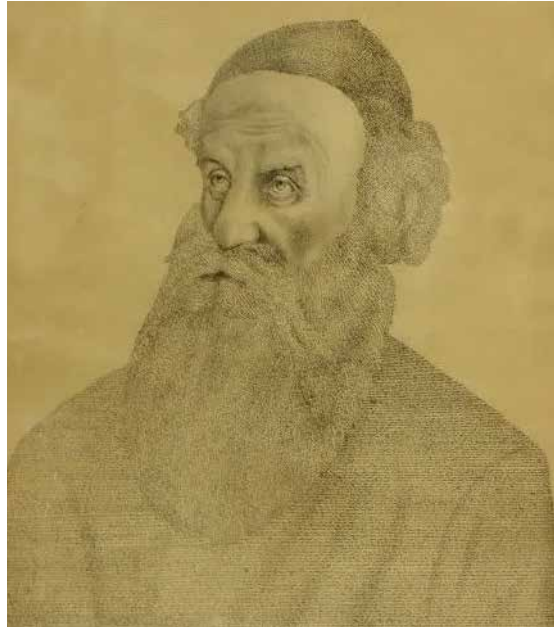
Yud-Tes Kislev arrived and the Tanyas had not arrived. The Alter Rebbe was clearly greatly pained.

Exactly a week later, on 26 Kislev, a rushed courier arrived from Slavita with 200 Tanyas hot off the press. The printing had been completed on Chof Kislev.

The Chassidim immediately rushed a copy to the Alter Rebbe. The Alter Rebbe held the *sefer* in his hands, intently gazing at it for a long while, and finally said:

“רבות מחשבות בלב איש—*Many thoughts are in man's heart.*⁸⁰ My desire was that the printing should be completed early Kislev, so that on the *yom hahilula* of my Rebbe we would learn from it. ועצת הוי' היא תקום—*But the counsel of Hashem will prevail,* and the printing was only completed on Chof Kislev.”

Then the Alter Rebbe concluded: “Chof Kislev, Chof

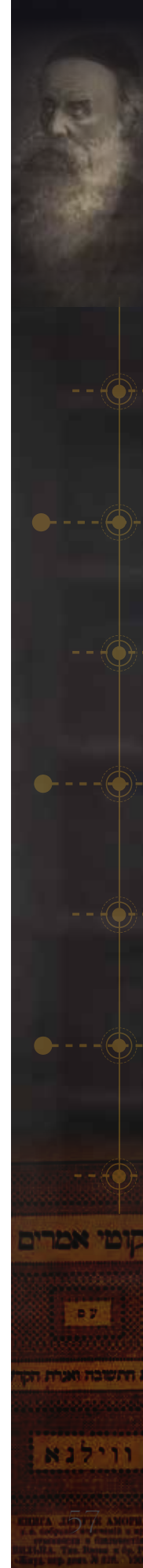


REB MOSHE GREENBERG, A BOCHUR IN TOMCHEI TMIMIM OF WARSAW IN THE 5690S*, MADE THIS DRAWING OF THE ALTER REBBE, COMPOSED FROM THE ENTIRE TEXT OF TANYA. IN MIDST OF HIS PROJECT, THE HANHALA OF THE YESHIVA SHOWED THE DRAWING TO THE FRIERDIKER REBBE WHO TOLD THE YOUNG BOCHUR TO CONTINUE.

Kislev, Chof Kislev. כל דעבד רחמנא לטב עבד—*Everything that Hashem does, He does for the good.*⁸¹

These events stunned and mystified all of the Chassidim. Even the Alter Rebbe's own children didn't understand the meaning behind it. After all, of what major significance was it if the Tanya arrived two weeks later? What was the significance of the printing concluding on Chof Kislev, and why did the Alter Rebbe say “Chof Kislev” three times?

Two years later, however, it all became clear. When the Alter Rebbe was released from imprisonment on Yud-Tes Kislev, he was mistakenly brought to the house of one of the *misnagdim* who in fact presented the slander to the government. For three hours he berated and tormented the Alter Rebbe, an experience the Alter Rebbe said was more difficult than his entire





THE REBBE LEAVES 770 AFTER THE FARBRENGEN OF YUD-ALEPH NISSAN 5744*, HOLDING A COPY OF THE 1000TH PRINT OF THE TANYA, DISTRIBUTED THAT NIGHT THROUGH THE MEMBERS OF THE KOLLEL. IT INCLUDED COPIES OF ALL THE TITLE PAGES OF EVERY TANYA PRINTED UP UNTIL THEN.

imprisonment. Ultimately, realizing that something was amiss, Chassidim tracked down the Alter Rebbe and rescued him. The Alter Rebbe was only truly free on the eve of Chof Kislev.

RAPID GROWTH

Despite this initial delay, the Tanya was finally ready for distribution. 15,000 copies, a staggering number, were printed and began selling rapidly. Word of the *sefer* spread throughout Jewish communities far and wide, even beyond Europe, and demand was high.

Letters from far and wide started arriving in the Alter Rebbe's court, requesting copies of Tanya. The Alter Rebbe personally directed how many copies should be sent to each city.⁸²

Within the year the entire print was sold out, and in 5558* (תקנ"ח), the Tanya went to press a second time, with 5,000 copies printed. A third printing of 20,000 copies followed soon after in 5559* (תקנ"ט). Within just the first three years, over 40,000 (!) copies of Tanya were sold, with many additional subsequent printings.⁸³

INTERNAL OPPOSITION

With the proliferation of the Tanya, a new challenge arose, and this time from an unexpected direction—from within.

The Tanya absolutely revolutionized the model of Chassidus at the time. It was the first to transmit the light of Chassidus through the medium of human intellect; Tanya was a *sefer* one studied and digested with the mind.

Until this point such a pursuit had been totally off-limits for the common Jew; only the *tzaddik* had access to this sublime light. The role of a Chossid was to connect and draw close to the *tzaddik*, thereby drawing in the Rebbe's energy to inspire and arouse his own *avodas Hashem*.

The Tanya now reversed the narrative: It demanded that *every* Yid must own their own *emunah* in a deep way. One cannot simply rely on the *tzaddik's avodah* to sustain his own, rather each and every Yid must invest the effort to develop and cultivate it on their own.⁸⁵

This revolutionary approach did not sit well with some of the Alter Rebbe's contemporaries, specifically Reb Avraham Kalisker.

Reb Avraham was the leader of the Chassidim in Eretz Yisroel, having succeeded Reb Menachem Mendel Vitebsker after his *histalkus*. In the years prior he was a major supporter of the Alter Rebbe, and the Alter Rebbe also ensured that the Russian Chassidim continued donating to the tzedakah of Eretz Yisroel during his years of leadership.

But when the Tanya started reaching his Chassidim in Eretz Yisroel, Reb Avraham was alarmed by its contents and felt that he cannot remain silent. In 5557* (תקנ"ז), the year Tanya was printed, he penned a letter to all the Chassidim in Russia, decrying the intellectual study of Chassidus. "In my opinion, all the Tanyas should be collected and held hidden under the hands of the select few elevated souls, and the Tanya should be taught only by them, a little at a time, and only after the students make intense preparations."

A few months later, in 5558* (תקנ"ח), he sent a strongly worded letter to the Alter Rebbe:

"Our teachers were very cautious and refrained from teaching Chassidus directly to the vast majority of the Chassidim," wrote Reb Avraham in his letter. "Rather, they would suffice with words of *musar* and to bring them in with *emunas tzaddikim*. It is enough for Chassidim to have *emunas chachamim* and to be aware of their shortcomings."

Reb Avraham also protested the practice of Chassidim teaching Tanya to the other Chassidim. He saw it as a breach in the hierarchy of spreading Toras HaChassidus, which until then was the exclusive domain of the Rebbe.

This *shita* is based on the famous words of the *navi* Chabakuk "צדיק באמונתו יחי" often interpreted to mean "a *tzaddik* lives with his *emunah*." But the early Chassidic leaders taught to read the word "יחי" (*yichye*) differently—*יחיי* (*yichaye*). Now the *possuk* reads "a *tzaddik* enlivens (others) with his *emunah*." According to this doctrine, all that a Yid needs for his relationship with the *Aibershter* and a healthy Yiddishkeit is simply to believe and cleave to a *tzaddik*, and the *tzaddik's emunah* will rouse his heart and soul.⁸⁶

In a letter to Reb Avraham, the Alter Rebbe firmly defended his position.⁸⁷ He was being true to the path of the Baal Shem Tov and the Maggid, he argued, and the Tanya's approach is absolutely vital to the spiritual health of every Yid.

To illustrate his position, the Alter Rebbe employed the phenomenon the Gemara speaks of, "a thief at the entrance of his tunnel prays to Hashem." The scenario is an absolute absurdity; the thief believes in Hashem and is even turning to Him in prayer, but at that very

moment he is about to break into a home, and is even potentially prepared to murder if need be! It is a total contradiction!

Yet this is the reality. One can believe in Hashem, but if that belief is not deep and palpable, then it risks remaining aloof. It may not be enough when it is perhaps needed most.

This is why it is critical for every Yid to have his own *emunah* to hold onto; a superficial faith won't successfully translate into something concrete. To have a real relationship with the *Aibershter*, one that translates into palpable emotions, one needs to be *misbonen*, to contemplate on these ideas on his own, and indeed make his *emunah* his own.

Thus, the Alter Rebbe understood the words of Chabakuk literally. It is an absolute imperative: צדיק באמונתו יחי—every Yid must live with his own *emunah*.⁸⁸

Notably, Reb Levi Yitzchok of Berditchev, one of the most esteemed of *talmidei haMaggid*, came to the Alter Rebbe's defense. "I am shocked to hear that you attacked the actions of the Rebbe, claiming that it is not faithful to the path of the Maggid," writes Reb Levi Yitzchok in a letter to Reb Avraham, arguing that the Alter Rebbe's *derech* is in fact the very approach of the Maggid and the correct approach of the Torah. "If only all the Rebbes would lead in this fashion. Anyone who does not is not following the path of our teacher the Maggid, and anyone who criticizes this path is as if he is criticizing our Rebbe the Maggid, *chas veshalom*."⁸⁹

Other Chassidic Rebbes also got involved, many taking Reb Avraham's side, and the *machlokes* persisted for a few years, causing great anguish to the Alter Rebbe.⁹⁰

The Alter Rebbe later reflected on this *machlokes*: "I have no resentment that he wrote publicly about this before writing privately to me; for this was not a dispute over money, rather a dispute over spiritual matters. But what fault do I have? We both stood and heard Chassidus from our Rebbe, Reb Menachem Mendel Vitebsker. When we left, I understood it one way and they understood it differently. When Moshiach arrives we will debate the truth before him, and I believe that I will be proven correct."⁹¹

Eventually Reb Avraham backed down, writing publicly that the *machlokes* was over. But a short while later it flared back up.

It was at this point that the split between *Chassidus haklolis* and *Chassidus Chabad* began.⁹²



THE FINAL CHALLENGE AND VICTORY

In the midst of this internal *machlokes*, a different challenge was on the rise.

As we've seen above, the Alter Rebbe placed himself in grave peril by this unprecedented revelation.⁹³ For almost two consecutive years, from when the Tanya was published, the Satan was challenging the Alter Rebbe.⁹⁴

The Alter Rebbe accepted upon himself the danger involved, even if it would entail death, so long as his *sefer* would be accepted amongst the Jewish people and successfully add in the knowledge of Hashem and *yiras Shamayim*.

This spiritual challenge was manifested in the form

of physical adversity, and following a string of libelous reports brought forth to the Czarist regime by *misnagdim*, the Alter Rebbe was arrested on Isru Chag Sukkos, 5559* (תקנ"ט).

The entire period of his arrest was extremely severe. The Alter Rebbe was seized in a black wagon, an ominous signal that the arrestee is facing the death penalty.

While in his cell, the Baal Shem Tov and Mezritcher Maggid came from the "World of Truth" to visit the Alter Rebbe. "Why do I deserve this?" asked the Alter Rebbe. "What do they demand of me?"

"This is a heavenly *kitrug*, for you revealed and are openly teaching Chassidus," they responded.

"Does this mean that when I am released I must stop?" asked the Alter Rebbe.

"No," they responded. "Since you started, you must

1 *Sefer Hasichos Kayitz* 5700, p. 115; *Sefer Hasichos* 5705, p. 16.

2 *Poras Yosef*, p. 128a; *Keser Shem Tov* (Kehot, 5764), pp. 4-5.

3 *Bais Rebbe*, ch. 27, footnote. See *Sefer Hamaamarim* 5717, pp. 236-237.

4 *Ramach Osiyos*, 218.

5 *Sefer Hasichos* 5705, pp. 127-128.

6 *Sefer Hasichos* 5705, p. 132.

7 For the detailed account of the Alter Rebbe's travels to Mezritch and deliberations if to stay, see *Sefer Hasichos* 5708, pp. 195-198.

8 *Ibid.*; *Sefer Hasichos* 5700, p. 160

9 *Bais Rebbe*, ch. 2; *Sefer Hasichos Kayitz* 5700, p. 171.

10 *Hayom Yom, Shalshelas Haychas*. The Alter Rebbe first started developing Chassidus Chabad as young as 13 years old, see *Sefer Hasichos Kayitz* 5700, p. 79.

11 *Sefer Hasichos* 5705, p. 132.

12 *Hayom Yom, Shalshelas Haychas*.

13 *Sefer Hasichos* 5680-5687, p. 231.

14 *Hatomim*, vol. 2, p. 50 [144]; *Sefer Hasichos* 5680-5687, p. 231.

15 *Toras Menachem Hisvaaduyos*, vol. 9 p. 51.

16 *Hayom Yom*, 6 Adar II.

17 *Sefer Hasichos* 5680-5687, p. 228; *Likkutei Dibburim*, vol. 2, pp. 207a-207b; vol. 4 pp. 513b-514a. *Igros Kodesh Admor Moharayatz*, vol. 14 p. 14. See the letter of Reb Aharon Strasheler (Horowitz), one of the most esteemed talmidim of the Alter Rebbe, *Migdal Oz*, p. 629; *Mibeis Hagnazim*, p. 14.

18 See *Tanya, Igeres Hakodesh*, 11 and 22.

19 *Likkutei Amarim-Tanya, Hakdamas Hamelaket*, p. 4a; *Hayom Yom*, 6 Adar II; *Sefer Hasichos* 5708, p. 264.

20 *Sefer Hasichos* 5703, p. 59.

21 *Sefer Hasichos* 5708, pp. 263-264.

22 See *Toldos Chabad BeRussia HaTzaaris*, ch. 11.

23 See *Igros Kodesh Admur Hazaken*, pp. 485ff.

24 *Igros Kodesh Admur Hazaken*, p. 486.

25 Summer 5588, *Igros Kodesh Admur Hazaken*, pp. 490-491.

26 *Igros Kodesh Admur Hazaken*, p. 340; pp. 487-489.

27 See the Alter Rebbe's written testimony from his first arrest in 5559, *Igros Kodesh Admur Hazaken*, p. 219.

28 *Likkutei Dibburim*, vol. 3 pp. 259b-260a.

29 *Sefer Hasichos* 5680-5687, p. 231. The years 5558-5562 were especially strong years of growth. *Likkutei Dibburim*, vol. 1 pp. 40b-41a.

30 *Igros Kodesh Admur Hazaken*, pp. 114-115.

31 *Igros Kodesh Admur Hazaken*, pp. 111-118.

32 These are the primary reasons for writing the Tanya given by the Alter Rebbe in the *Hakdamas Hamelaket*. *Likkutei Amarim-Tanya*, p. 4a.

33 *Igros Kodesh Admur Hazaken*, p. 112.

34 *Hatomim*, vol. 2, p. 32 [126]. It is unclear when these *takanos* were originally instituted, see *Toldos Chabad BeRussia HaTzaaris*, p. 35.

35 *Igros Kodesh Admur Hazaken*, pp. 102-103; 144-146. For an overview of the *Takanos Liozna*, see *Toldos Chabad BeRussia HaTzaaris*, ch. 12.

36 *Sefer Hasichos* 5703, p. 23. See, however, *Igros Kodesh Admur Moharayatz*, vol. 4 p. 274, where it gives the date summer 5552 (תקנ"ב).

37 *Igros Kodesh Admur Moharayatz*, vol. 4 p. 274; *Hayom Yom*, 6 Adar II.

38 *Likkutei Amarim--Tanya*, p. 4a.

39 *Toras Shalom-Sefer Hasichos*, p. 86.

40 *Likkutei Sichos*, vol. 4, p. 1212; *Igros Kodesh Admur Moharayatz*, vol. 17 pp. 74-75.

41 *Igros Kodesh*, vol. 5 p. 295.

42 Introduction of *Avodas Hakodesh* by Reb Aharon Strasheler (Horowitz).

43 *Sefer Hasichos* 5703, p. 23; p. 59.

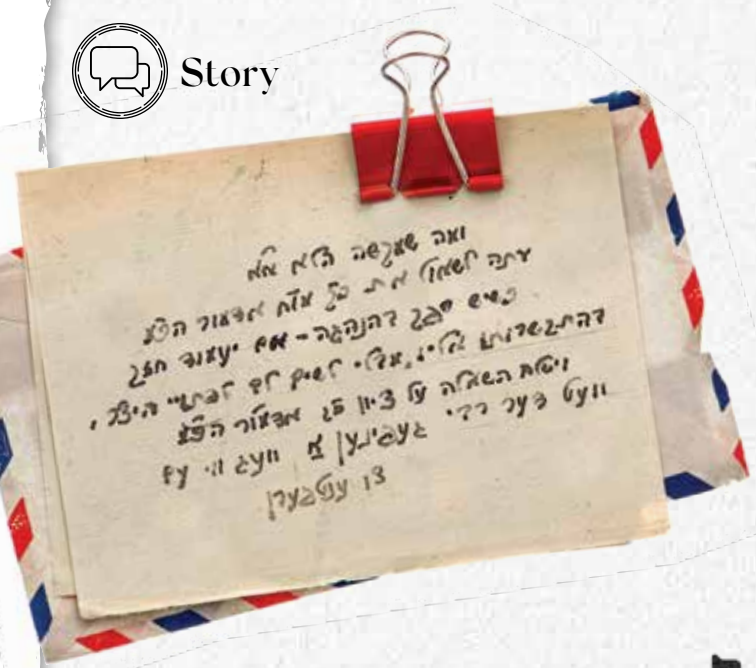
44 *Hatomim*, vol. 2, p. 46 [140].

45 *Igros Kodesh*, vol. 9 p. 232; *Toras Menachem—Hisvaaduyos*, vol. 32 p. 342. The Rebbe was emotional while sharing this story.

46 *Toras Shalom—Sefer Hasichos*, pp. 55-56.

47 See *Sefer Hasichos Kayitz* 5700, p. 39; p. 64; p. 65. *Likkutei Dibburim*, vol. 4 p. 666b. *Likkutei Dibburim*, vol. 1 p. 41a; 43a; *Sefer Hasichos* 5701, p. 146.

48 *Likkutei Dibburim*, vol. 4 p. 666a; 667b. *Sefer Hasichos Kayitz* 5700, p. 40.



דער רבי וועט געפינען א וועג...

לזכות
הרה"ח הרה"ת ר' יששכר
שלמה שיחי' בן חי' פייגל
טייכטל
לרגל יום הולדתו לאורך
ימים ושנים טובות

נדפס ע"י משפחתו שיחיו

“Here’s Your Contract, Signed!”

AS TOLD BY RABBI JOSHUA ROSENFELD (STAMFORD, CT)

I am the Judaics director at the Jewish day school in Stamford, CT. When the school year concluded on Wednesday, 16 Sivan 5782*, I wished to go to Eretz Yisroel to thank Hashem for a successful year. The closest I can get to Eretz Yisroel while in the United States is at the Ohel, so I arranged to meet my friend Rabbi Yossi Kamman at the Ohel on Friday, 18 Sivan.

In addition to thanking Hashem for a successful school year, I wanted to daven for a specific issue. Over the past three months, two Judaic teachers had left the school and, since it's extremely difficult to find teachers nowadays, I started working on bringing a couple of *shlichim* from

Eretz Yisroel, affiliated with the WZO, to fill those spots.

Our school had hosted *shlichim* before the pandemic but this was the first time I was involved in the negotiations and it was proving to be very difficult. We had drawn up three different contracts which were closely scrutinized and rejected by the couple or their organization and I was losing sleep over this. We desperately needed these teachers in our school and failure was not an option.

On Thursday, 17 Sivan, I emailed our final offer to the couple and was expecting an answer from them before Shabbos started in Eretz Yisroel. Part of my intention when going to the Ohel on Friday was to ask the Rebbe

to intercede on behalf of the school that the *shlichim* should actually come and teach.

Rabbi Kamman and I arrived after 11:00 a.m. expecting to have a routine time at the Ohel when lo and behold we encountered Rabbi Kurtz, the assistant rabbi at Agudath Shalom, a local shul where Rabbi Kamman and I daven. He was there to preside over an unveiling for a Stamford family and we joined him and his group so they would have a minyan to say *kaddish*.

Afterwards I wrote my *pan*, describing all the details of the school's predicament and asked the Rebbe for a *bracha* that it should all work out for the best. As an aside, although the deadline for the couple's response was imminent I decided to not check my emails until after davening at the Ohel. By the time I was ready to enter the Ohel it was closer to noon and, after reading my *pan*, I spent approximately 15 minutes reciting Tehillim.

Leaving the Ohel I turned on my phone and was excited to see a notification of an email I received from the prospective *shlichim*. I expected it to be good news.

To my chagrin, the email that popped up read something like this: *Dear Rabbi Joshua. We regret to inform you that we cannot accept the terms of the contract.* There were some more details, but the message was clear: The door was being shut.

I was crestfallen and close to tears. How could this be happening, especially after I davened for this at the Ohel?! What will the school do now? My mind racing, I started imagining all different scenarios and was almost at the brink of despair. Finally, I opened up the email I had just received to formulate a response and realized that, due to the way the iPhone presents new emails, I easily overlooked three more unread emails in the same thread.

Curiously I opened up the next email. *Dear Rabbi Joshua. We are going into Shabbat with a bad feeling. Please WhatsApp us.*

This was interesting, since they had never shared their WhatsApp numbers with me until then.

The second email was even more surprising. *Dear Rabbi Joshua. We are so impressed with you and the way you described the school. We really want this to work out and don't want to take advantage of the school, but we still have some concerns. Please understand.*

I was starting to get chills...

The final email read: *We are writing to you in Hebrew because it is so close to Shabbat. We discussed it again and decided this opportunity is very important to us. We trust you and know you will not disappoint us. Here is your contract, signed!*

I was dumbfounded and could not believe what I was reading. Who were they even talking to in these four emails? They went from rejecting the contract and the job offer entirely, to signing the contract as I had sent it to them! When I checked the timestamps on the four emails I discovered something amazing.

The first email arrived at 11:49 a.m., right before I entered the Ohel. The next two emails arrived while I was davening inside the Ohel, and the final one arrived at 12:09 p.m. as I left the Ohel. Needless to say I was overwhelmed with gratitude to the Rebbe for interceding with Hashem for this swift and open miracle.

Despite the fact that I was still nervous about it all working out, I shared this tremendous story with fellow *mispalelim* at a block *minyan* for Kabbalas Shabbos that night, as a way to give thanks for the great salvation the school just experienced. Afterwards, two community members offered to help the school cover the budget for the *shlichim* and provide the means for us to bring more. **T**

YOUR STORY

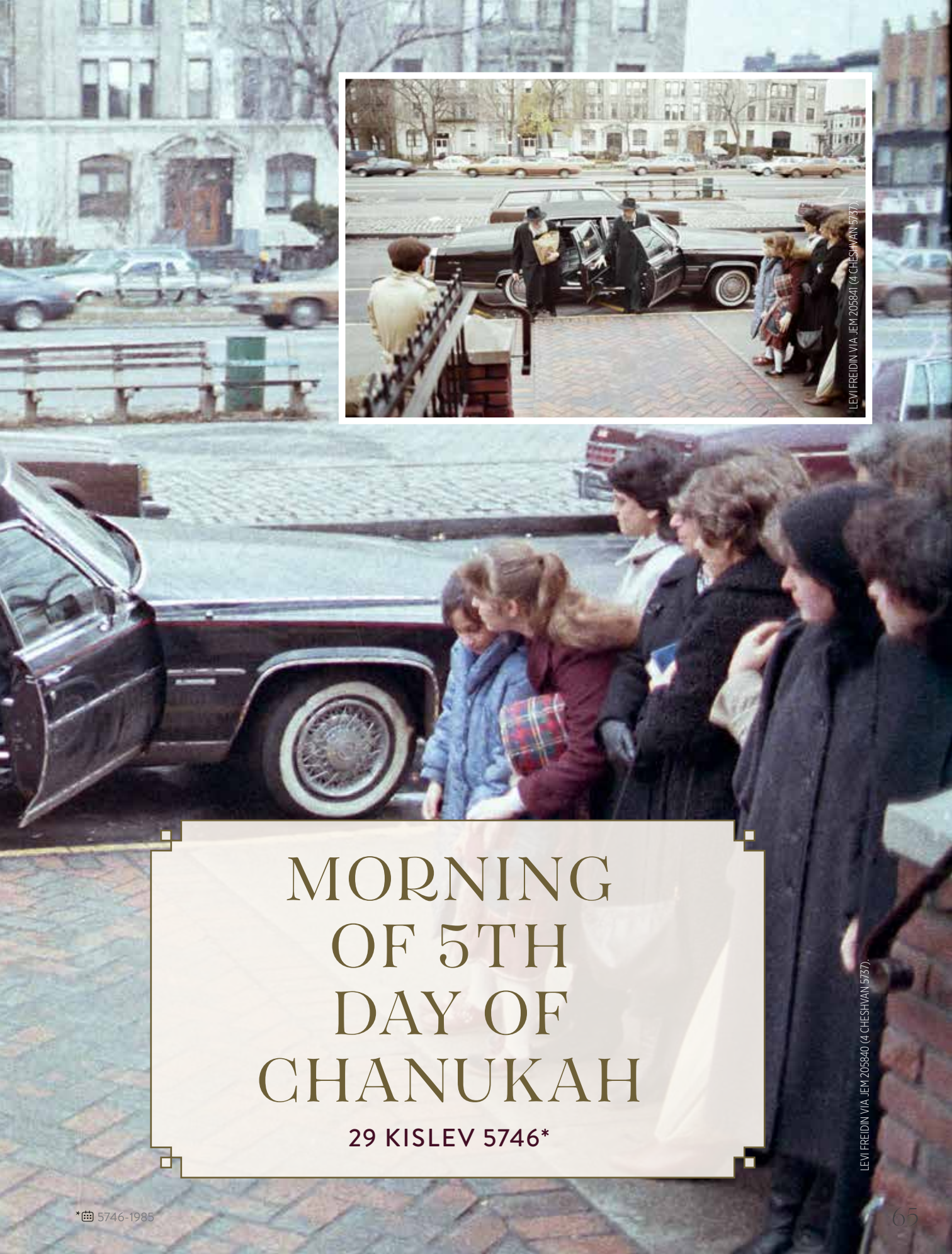
Share your story with A Chassidisher Derher by emailing stories@derher.org.



לזכות החייל בצבאות ה'
מאיר שלמה שיחי' ניו
שיגדל להיות חי"ל לנח"ר
כ"ק אדמו"ר
נדפס ע"י
משפחתו שיחיו



The Rebbe arrives at 770 in the morning.



LEVI FREIDIN VIA JEM 205841 (4 CHESHVAN 5737).

MORNING OF 5TH DAY OF CHANUKAH

29 KISLEV 5746*

LEVI FREIDIN VIA JEM 205840 (4 CHESHVAN 5737).



LEVI FREIDIN VIA JEM 203667 (28 ELUL 5736).



LEVI FREIDIN VIA JEM 8264 (6 TISHREI 5747).

Shortly afterwards, the Rebbe attends krias haTorah in the small zal.

On the way, the Rebbe distributes coins to children for tzedakah.



YOSSI MELAMED VIA JEM 139872 (18 ELUL 5738).

As was customary, the Rebbe receives the third aliyah.



JEM 241000



JEM 241001



LEVI FREIDIN VIA JEM 188872 (28 ELUL 5740)

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.

Dear Editors,

The interview with Rabbi Leibel Altein printed in the Nissan Derher was fascinating and I look forward to enjoying more articles of interviews with Chassidim who were *zoche* to spend many years in the Rebbe's presence.

Rabbi Altein mentioned that in connection with Yud-Daled Kislev 5739*, the fiftieth anniversary of the Rebbe and the Rebbetzin's *chasunah*, he prepared the *maamar Lecha Dodi*—said by the Rebbe on Shabbos Parshas Tetzei 5714*—for *hagaha*.

He mentioned that this *maamar* was unique because in it the Rebbe mentioned a Torah from all the Rabbeim (similar to the *maamarim* the Rebbe would say on Rosh Hashanah and the *Basi Legani maamarim* he would say every year on Yud Shevat). However, when the Rebbe said the *maamar* he did not necessarily mention these sources by name. When it was given in for *hagaha* the Rebbe added that the source of one of the matters discussed was in the Torah of the Tzemach Tzedek.

It's interesting to note that this was indeed a note that the Rebbe made on the second *hagaha* (the second time

the Rebbe edited the *maamar* before publication). In addition to this, in the first *hagaha* the Rebbe added that the source of a different explanation spoken about in the *maamar* was discussed by the Alter Rebbe and by the Rebbe Maharash.

As noted in the article, this *maamar* became famous after it became the standard *maamar* recited by *chassanim* on their wedding day. In previous years, *chassanim* would recite the *maamar Lecha Dodi* that was said by the Frierdiker Rebbe at the Rebbe's *chasunah* in 5689*.

It should be noted that even after *Lecha Dodi* 5714* was edited by the Rebbe and published, many *chassanim* continued to say the Frierdiker Rebbe's *maamar*, until a special episode with the Rebbetzin changed this:

In Elul 5747*, Reb Chanina Sperlin, who would help out in the Rebbe and Rebbetzin's house, was getting married. During a conversation, the Rebbetzin asked him which *maamar* would he recite at his wedding, to which he replied that he would be saying the *maamar Lecha Dodi* 5689*, from the Frierdiker Rebbe. Upon hearing this the Rebbetzin asked, "*Un fun man iz nita*—Is there no *maamar* from my husband?" Of course following this, Reb Chanina

and many *chassanim* began reciting the Rebbe's *maamar* at the *kabbalas ponim*.

Another point Rabbi Altein makes is about the famous *sicha* in Likkutei Sichos vol. 15 for Parshas Noach, which discusses how scientific advancements in recent generations are a prelude to Moshiach. In a very unusual move, when editing this *sicha* the Rebbe wrote out an entire *se'if* in his holy handwriting explaining the dangers of going to college.

I thought that it would be fitting to share the content of the *se'if* (as it is translated in "Selections from Likkutei Sichos-Bereishis" published by Sichos in English):

It is obvious that the possibility of using secular knowledge for holy purposes bears no connection to the issue of whether young men and women should attend college, university, or similar institutions of secular learning. Attending such institutions violates a severe prohibition and is fraught with danger. For the entire worldview that presently prevails in such institutions is permeated by the denial of G-d's providence and by the belief that there is no entity or power that can influence or affect the "natural order" and its rules. Such a worldview is accepted as a given and constitutes the underpinnings of the entire course of study in such institutions. The curriculum in the overwhelming majority of such schools includes the study of heresy, belief in other deities, and the like.

Additionally, in most, indeed in almost all of these institutions, shame knows no bounds and modesty is unheard of. One who conducts himself or herself modestly is mocked. The more one flaunts acceptable norms, the more laudable he is considered.

The appalling situation on the campuses, in the dormitories and recreational areas, is public knowledge; there is no need to elaborate on the

alarming nature of the matter.

A person should not comfort himself by rationalizing that these things will not affect him, that he or she will surely be able to successfully withstand the challenge. There is an obvious rebuttal to such a claim: Even a completely righteous individual who has lived 120 years must, when beginning the very last day of his life, before his daily prayers, request of G-d, "Do not confront me with challenge." These concepts can of course be elaborated upon, but here is not the appropriate place.

It is important to mention that the editing of this *sicha* with the Rebbe's extensive work on writing this *se'if* took place only a week following the heart attack on Shemini Atzeres 5738*. This can teach us how strongly the Rebbe felt about this subject.

Yosef Altman

CROWN HEIGHTS, NY

The Rebbe Will Find a Way

I want to thank you for the new book "The Rebbe Will Find a Way" as well as for the monthly Chassidisher Derher which strengthens our *hiskashrus* to the Rebbe, and which I immensely enjoy.

I read some of the stories in your new book and found them moving and inspiring. I recently had my own personal special story with the Rebbe that I would like to share with the readers of the Derher:

I don't come from a Lubavitcher family and became a Chossid on my own. At the beginning of the summer I sent a letter to the Rebbe at the Ohel through Chabad.org and in it I asked the Rebbe two things that were on my heart: 1) That I should be *zoche* to get my own Rebbe dollar or coin, something that I have wanted very much, and 2) if I should change from the *nusach* that I daven to Nusach Ari.

Shortly afterwards I went on a tour

to Eretz Yisroel and was with my group in Tzfas *ir hakodesh*. While there, I passed by a random shop that had a big picture of the Rebbe which excited me and I stood to take a picture of it. The store owner saw me and we got into a conversation during which he showed me a necklace that had a coin from the Rebbe on it. I immediately asked him if he would sell it to me. He said he doesn't really sell those but I asked him if he has another one for himself, and he said he does. Seeing how much it meant to me he agreed to sell it to me. This took place only two weeks after I had written to the Rebbe and asked that I should be able to own something from the Rebbe.

Right after I got the special necklace, the tour went to the *bais hachaim*, and the first *kever* I saw was the *kever* of the Arizal! Being that this was the second thing that I had written in my letter, the first half of which had just been fulfilled minutes earlier, I felt confident that this was a sign that I should change my *nusach* to Nusach Ari as compiled by the Alter Rebbe.

In the Tammuz issue of the *Derher*, in connection with Gimmel Tammuz, there was a *farbrengen* published with

Rabbi Moshe Wolberg, who also was not born into a Lubavitch family but slowly became closer to the Rebbe on his own. Rabbi Wolberg related his journey as he grew in his *hiskashrus* and how after the Rebbe's encouragement to him about taking on Lubavitch *minhagim* he felt that now he truly belonged to the Rebbe. I deeply relate to everything he wrote, especially now, after asking the Rebbe about switching to his *nusach*, and the Rebbe found a way to answer me.

Even after Gimmel Tammuz, the Rebbe is still with us and guiding us. I never even saw the Rebbe when he was physically alive, but I'm his Chossid and know that the Rebbe finds ways to communicate.

Esther Teitelbaum

BORO PARK, NY

