

# Derher

A Chassidisher

שנת  
הקואהיל  
העם

ישער דערהער

הנה עכשיו אין  
הדבר תלוי  
אלא בנו – דור  
השביעי. ונזכה  
זעהן זיך מיטן  
רבי'ן דא למטה  
אין א גוף ולמטה  
מעשרה טפחים,  
והוא יגאלנו

(ממאמר ד"ה באתני לגני התיש"א)



TAMMUZ 5783  
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Reb Shlomo Zarchi**  
In honor of Gimmel Tammuz



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This magazine  
has been made possible

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

בקשר עם יום ההילולא ג' תמוז



## BRINGING US CLOSE

Approaching Gimmel Tammuz, each and every Chossid reflects on their connection with the Rebbe and their commitment to carrying out the mission entrusted to us by the Rebbe — to bring Moshiach speedily.

In preparation of this magazine for print, we sat down with the veteran *mashpia* of the yeshiva in 770, Rabbi Shlomo Zarchi, who graciously shared with us many of his beautiful memories and moments in the Rebbe's presence.

When we asked Rabbi Zarchi for a few words of inspiration for Gimmel Tammuz, he once again drew upon a powerful moment with the Rebbe:

*One of the messages from the Rebbe that I think about often, which serves as an important question that we need to ask ourselves regularly, is something the Rebbe spoke in a farbrengen on Shabbos Parshas Tetzaveh 5727\*.*

*The Rebbe spoke about the words "V'atah hakrev eilecha" (Hashem said to Moshe to bring his brother Aharon close), and explained the implication they carry to every person in every situation.*

*"There are those who argue: How can I be demanded to be in a state where the Aibershter is my entire life? I am aware of my personal situation, and I know that I am not suitable for kehunah.*

*"So we tell him, 'V'ata hakrev eilecha': Because Moshe Rabbeinu—and the Moshe Rabbeinu of your generation—chose you to serve, it doesn't matter whether you are suitable for high levels or not. Right now that is not important; you can worry about that tomorrow.*

*"Since you were notified that the Rebbe chose you and brought you close from all of B'nei Yisroel, when he speaks a few words to you, you should listen and not sleep.*

*"You might think this is too much trouble for you. Well, for the Rebbe it is an even greater effort. He is moser nefesh and pulls himself away from his own avodas Hashem in order to speak to you. You must therefore put yourself on the side and 'trouble' yourself not to sleep and dream, but to do something..."*

*"...You learned in Tomchei Temimim, so nu!" And the Rebbe prolonged the "Nu" for several moments. "Is this why we educated you for so many years in Tomchei Temimim, so that you should be able to drive someone crazy and drive yourself crazy. So when you have an extra half hour you think about nonsense? As long as you live in Brooklyn, read a paper and drink juice in the morning, and fulfill your every heart's desires. The Rebbe wants you to give yourself over entirely!"*

*Years later, in 5753\*, the Rebbe sat with us for seven hours and repeatedly said: "Nu." Disturbingly, nobody understood what the Rebbe wanted until after the Rebbe left the shul. Every word that a Rebbe says, and every move that a Rebbe makes, has an everlasting impact and also a practical implication for us to glean from it.*

*I feel that this "Nu," is one that we need to ask ourselves throughout our entire lives. "Am I letting the time and energy that the Rebbe invested in me go to waste, or am I fulfilling the purpose that the Rebbe chose me for?"*



The Rebbe's relentless call is ringing today as well. May we all gather the strength needed to finally heed the Rebbe's call and complete the task, and do what it takes to bring the *geulah*—and be reunited with the Rebbe, *teikef umiyad Mammosh*.

**The Editors**  
טו סייון ה'תשפ"ג  
שנת הקהל את העם



# Connecting with Mind and Body

## *The Reshima*

The Friediker Rebbe writes in a *reshima* on Gimmel Tammuz, the day he was released from the Spalerka prison, as follows: “*Yehi Hashem Elokeinu imanu ka’asher haya im avoseinu, al ya’azveinu v’al yitsheinu.*” (‘May Hashem Elokeinu be with us as He was with our fathers, may He never abandon us and never forsake us.’) Hashem should be with us, and Hashem *will* be with us, even though we are not on the level of our fathers.”

As known, “*Hayamim ha’eileh nizkarim v’naasim*”—every year, these themes become more relevant. By examining this *possuk* more in-depth, we can find lessons for our *avodah*, nowadays.

## *Middos vs. Mochin*

“*Avoseinu*”—our fathers—and “*imanu*”—us—represent different chronological periods in the history of *am Yisroel* in general. Specifically however, for every Jew these two concepts symbolize *mochin* – intellect, and *middos*, emotion.

*Mochin* is compared to *avoseinu*—as intellect precedes and conceives emotion, acting as a father toward it. When one is doing his *avodah* in a state of *mochin*, the *avodah* is easier; to do what is right is logical and rational.

We see this idea in *nigleh d’Torah*. The Gemara states,<sup>2</sup> “A person does not commit an *aveirah* unless a *ruach shtus* enters him.” One can only do such a thing if he is lacking *mochin*

and is instead being ruled over by a *ruach shtus*.

By nature, one’s intellect rules over his *middos*. However, there is the “*Amalek*,” the separation between *mochin* and *middos*, blocking the *mochin*’s influence and allowing the *middos* to take control.

This is what the *possuk* is telling us: Hashem should be with us, our *middos*, just as he was with our fathers, our *mochin*. This in turn will cause our thought, speech, and action to be in line with the *mochin*’s *perspective* in our *avodah*.

## *Chochma and Bina*

In the abovementioned *possuk*, the names “*Hashem Elokeinu*” are used.



לזכות החייל בצבאות ה'  
אליהו בן מינא צבליה שיחיו' נמדרר  
לרגל יום הולדתו י"ט תמוז  
שיגדל להיות שליח, חסיד, ירא שמים,  
ולמדון ושיהיה מקור לנחת רוח רב  
להוריו, למשפחתו ולנשיא דורינו

נדפס ע"י  
הרה"ת ר' יצחק וזוגתו מרת אסתר  
שיחיו טייכטל  
שלוחי המלך בנאשוויל, טענעסטי

These two names represent the two main levels within *mochin*: *Havaye* is *chochma* and *Elokim* is *bina*.

*Havaye*, which is etymologically related to the word *Mehaveh*—Creator, symbolizes *chochma* because just like *Havaye*, *chochma* is the idea of conceptualization, the first source for creation. *Bina* and *Elokim*, on the other hand, are the source of *middos*, the actual process of creation of the worlds. *Elokim*, a plural word, highlights the theme of *bina*, multiplicity; one thing branching out to form many different things—the full spectrum of creation.

We ask in the *posuk* for something seemingly impossible: for Hashem to be with us, the *middos*, the very same way He was with *mochin*. Therefore,

we say, “*Hashem Elokeinu*”—through *Elokeinu*, we can cause *Havaye* to be *imanu*—even on the lowest level.

## The Complete Connection

In *avodah*, a clear lesson can be taken from the above.

One may wonder how it's possible to connect to and relate with Hashem—He is on an entirely different plane of existence! Therefore, Chassidus tells us, we must have *Chabad*. *Chochma*, the bare minimum of “knowing” Hashem, alone is not enough, and neither is *bina*, a deeper comprehension. One must have *daas*—to make the idea of Hashem relevant and tangible. This will in turn cause

one's ten *kochos hanefesh* to be in tune with Hashem's will, including the lowest level—action. *Imanu*, with us, just like He was with *avoseinu*.

On this note, the Frierdiker Rebbe concludes the *reshima* by writing that “to all *bnei Yisroel* there will be light, *b'ruchnius ub'gashmius*”—meaning that this manifestation of Hashem's light comes from a level where *ruchnius* and *gashmius* are equal—“*m'yado hamele'ah hapesucha hakedosha v'harechava*,” from Hashem's full, open, holy, and broad hand.<sup>3</sup> **T**

*Adapted from the sicha of Shabbos Parshas Korach, Gimmel Tammuz 5731*

1. Melachim I 8, 57.
2. Sotah 3a.
3. Birkas Hamazon.



# כתב יד קודש



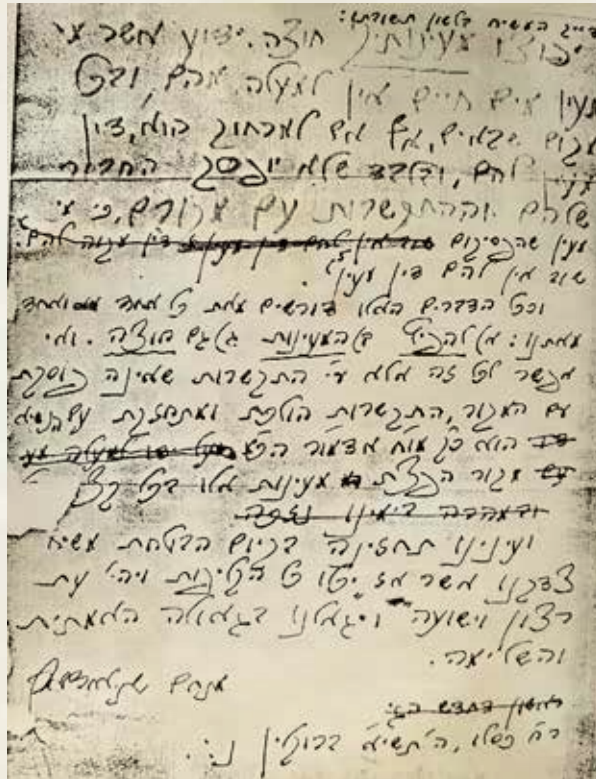
מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר

ולזכות  
החיילת בצבאות ה'  
סטערנא תחיל'  
לרגל יום הולדתה ז' תמוז

נדפס ע"י  
הרה"ת ר' מנחם מענדל וזוגתו מרת חיל' מושקא  
ומשפחתם שיחיו  
לברטוב

## OUTWARD & INWARD

In honor of Gimmel Tammuz, we present this portion of a draft written by the Rebbe as a preface to "Kuntres Yud-Tes Kislev 5711," reminding us of our ever-present obligation to spread Chassidus around the world, while maintaining a strong connection with the source of these purifying waters:



[In answer to the Baal Shem Tov's question, when will he come,] the Moshiach meticulously articulated his answer: When **your wellsprings** will spread forth to the outside.

It is known that water from a wellspring, [also referred to as] living waters, are not surpassed by anything else. Wherever they reach, even if it is very far [from where they started], they still maintain the special qualities of a wellspring, provided the flow and connection from their source is not severed. For if the waters of a wellspring are detached [from their source], they no longer can be considered a wellspring.

So it is when it comes to [spreading the wellsprings of Chassidus, which is] expected of each and every one of us: We are to **a) spread forth, b) the wellsprings, c) even to the outside.**

It is impossible to accomplish this feat unless we maintain an unsevered connection with the source, an ever-strengthened *hiskashrus* with the *nossi*, the Rebbe, my father-in-law, who is the source from which these wellsprings are spread out to every corner of the world.

May our eyes behold the fulfillment of the promise made by Moshiach, that [when we do so] "all the evil forces will be done away with and [it will usher in] a favorable time of salvation..."—and he will redeem us with a complete and true redemption.

Menachem Schneerson

Rosh Chodesh Kislev, 5711 Brooklyn, N.Y.

[על שאלת הבעש"ט מתי יבוא] דיין המשיח בלשון תשובתו: יפוצו **מעיינותיך** חוצה. ידוע אשר מי מעין מים חיים אין למעלה מהם, ובכל מקום שבאים, אף אם למרחוק הוא, דין מעין להם, ובלבד שלא יופסק החבור שלהם וההתקשרות עם מקורם, כי מי מעין שהפסיקום שוב אין להם דין מעין.

וככל הדברים האלו דורשים מאת כל אחד ואחד מאתנו: **א) להפיץ ב) המעיינות ג) גם חוצה.** ואי אפשר לכל זה אלא ע"י התקשרות שאינה פוסקת עם המקור, התקשרות הולכת ומתחזקת עם הנשיא הוא כ"ק מו"ח אדמו"ר הכ"מ מקור הפצת מעיינות אלו בכל קצוי תבל.

ועינינו תחזינה בקיום הבטחת משיח צדקנו אשר אז "יכלו כל הקליפות ויהי עת רצון וישועה" ויגאלנו בגאולה האמתית והשלימה.

מנחם שניאורסאהן

ר"ח כסלו, ה'תשי"א ברוקלין, נ.י.



LEVI FREIDIN VIA JEM 184603

THE REBBE RETURNS TO 770 AFTER RECITING KIDDUSH LEVANAH ON YUD-BEIS TAMMUZ 5751\*.

# CHLAG HAGEULAH!

TAMMUZ 5751\*

COMPILED BY: RABBI YANKY BELL  
WRITTEN BY: RABBI MENACHEM LAZAROFF

ע"י בנם	טור 'לעבן מיטן רבי'ן הוקדש לזכרון ולעילוי נשמת
ר' יקותיאל יהודה	ר' שמואל ב"ר יהושע אליהו ז"ל
וזוגתו מרת פעסל לאה ומשפחתם שיחיו	ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד
רוהר	תנ"צ'בה'



Presented below is a description of the events in 770 during the first half of Tammuz 5751\*, culled from multiple diaries of people who were privileged to spend this special time with the Rebbe.

## Thursday, Rosh Chodesh Tammuz

Rosh Chodesh davening was as usual. Between Shacharis and Musaf the Rebbe went up to his room for around 30 minutes.

In the afternoon, the Rebbe said the annual *sicha* for girls graduating Beis Rivkah, and for counselors of the girls' camps about to begin their summer.

After distributing dollars to the directors of various educational institutions and summer camps for them to give out to everyone assembled, the Rebbe turned towards the crowd and said: "May it be a happy and healthy summer. As I mentioned earlier, it is important that we utilize every moment of the summer to bring about the true and complete redemption through *Moshiach Tzidkeinu*."

Today the Rebbe edited an announcement about the anticipation for the arrival of *Moshiach*, to be printed in many major publications in several languages.

## Friday, Beis Tammuz

Today the Rebbe went to the Ohel.

Before the Rebbe went to the *mikveh*, a new Mitzvah Tank arrived carrying a banner about *Moshiach's* imminent arrival.

The Rebbe looked at the tank and at Mr. Avi Taub, who was hanging up a sign on it; the Rebbe smiled and gestured inquisitively. On his way back from the *mikveh* the Rebbe again gazed at the Mitzvah Tank and at the sign affixed upon it.

## Shabbos Parshas Korach, Gimmel Tammuz

A special atmosphere of joy was felt at today's farbrengen marking Gimmel Tammuz, the day the Frierdiker Rebbe's redemption from Soviet prison began, in 5687\*. Between *sichos*, the Rebbe vigorously encouraged the singing by waving his hands many times.

The Rebbe devoted the first *sicha* to expound on the

significance of the day. He noted with wonder how specifically now, there are discussions about changing the name of the place where the Frierdiker Rebbe lived - Leningrad - back to S. Petersburg, the old name as it was in Czarist times.

The Rebbe emphasized that a significant lesson to take from the story of the Frierdiker Rebbe's arrest and liberation is in regards to *hafatzas hamaayanos*—to spread Chassidus without hesitation and to only ask questions later.

After the second *sicha* in which the Rebbe spoke about the *zrius* of *kohanim*, the Rebbe instructed Rabbi Chaim haKohen Gutnick to say *l'chaim*, motioning to Reb Yoel Kahan to help him fill his cup, saying: "A Kohen assists a Kohen" (referencing the words of the Gemara<sup>1</sup>, "כהנא מסייע, כהנא כהנא"). Afterwards, the Rebbe turned to the crowd and instructed all of the Kohanim to say *l'chaim*, motioning specifically to Rabbi Shlomo haKohen Edelman.

These were particularly joyous moments as the Rebbe continuously encouraged the energetic singing.

In the third *sicha*, the Rebbe spoke about this week's *perek* in Pirkei Avos, *perek revi'i*. The Rebbe said that it is proper to learn Pirkei Avos and not just say it, noting that the desire to read through Pirkei Avos with haste can be understood if one needs to run to a nearby shul to *chazzer Chassidus*. Nevertheless, a person should strive to learn at least one Mishna in depth.

Afterwards, the Rebbe instructed the *chazzan* to start "*Yehi Ratzon*," followed by a short *sicha* where he encouraged the daily study of Rambam.

At the end of the farbrengen, the Rebbe distributed *meshke* to various causes and events, including to all of the faculty and guests involved in the *chanukas habayis* of the new building for Lubavitcher Yeshiva on Crown street.

After distributing the *meshke*, the Rebbe started his father, Harav Levi Yitzchok's *hakafos niggun*.

## Sunday, Daled Tammuz

Today's distribution of dollars lasted for five hours. Thousands of Yidden came to receive the Rebbe's *bracha*

and get a dollar to give to tzedakah.

During the distribution, a woman asked the Rebbe for a *bracha* in educating her son about a matter that greatly concerns her, but she feels that her words are falling on deaf ears. The Rebbe replied: “First and foremost it is important to recognize that in today’s day and age, it is possible to have a greater influence on your children through someone you trust. This is because, when parents speak to their children, it can be perceived as if their parents view them as little kids. Therefore you should find someone else to speak to your son about this matter.”

Another woman approached the Rebbe to request a *bracha* that there be no “evil eye” as a result of the bar mitzvah she recently made for her son which had many guests. The Rebbe replied: “There will only be a ‘good eye’ and you should utilize this to broaden your activities on behalf of the community, and to increase your physical livelihood as well.”

To Reb Yosef Gutnick, the Rebbe said that “as a Kohen, you’re presumably preparing to be a Kohen Gadol. After all, every Jew should strive to be a Kohen Gadol.”<sup>2</sup>

Rabbi Yosef Wineberg introduced a representative of the philanthropist Mr. Gross. When he mentioned expanding a charitable fund, the Rebbe wished him much success and said: “A good start would be to double in every respect. Don’t be intimidated by this, for it is quite attainable, especially in America.”

Professor Yitzchok Friedman of the Israeli Ministry of Education gifted the Rebbe his book which deals with the topic of schools, titled “*Chanoch Lanaar Al Pi Darko*.”<sup>3</sup> The Rebbe said: “Shlomo Hamelech, who was much wiser than anyone from our generation or any other, already showed educators how to guide boys and girls. May it be Hashem’s will that they act accordingly, and they will surely succeed. *Bracha v’hatzlacha*.”

Attorney Nathan Lewin thanked the Rebbe for all of his success until now and added that he’s still in litigation about public menorahs, which will probably end up at the Supreme Court. The Rebbe replied: “In several locations we already succeeded. Regardless, this coming year we will prevail, and many more menorahs will be lit.”

A woman asked the Rebbe for a *bracha* and the Rebbe replied that it should be “*b’karov mamash*—very soon.” She then asked that it should occur “*in gichen*—speedily.” The Rebbe replied: “I already told you that it will happen ‘*b’karov mamash*,’ the explanation being that besides for it happening soon, it will be in a way that you can ‘touch it with your hands.’”<sup>4</sup>

In the afternoon, on the corner of Crown Street and Albany Avenue, there was a *chanukas habayis* for the new Lubavitcher Yeshiva building. The Rebbe sent a special letter to the celebration, which was read by Reb Yosef Gutnick.

## Monday, Hei Tammuz

Today the Rebbe went to the Ohel.

After Maariv in 770, a farbrengen was organized as a *tzeischem l’shalom* for the 116(!) shluchim traveling to the Soviet Union to run multiple summer camps and other *mitvoim* under the auspices of “Ezras Achim.”

## Tuesday, Vov Tammuz

Following the farbrengen this past Shabbos where the events of Gimmel Tammuz were widely discussed, the preparations for Yud Beis-Yud Gimmel Tammuz began in earnest, infusing the atmosphere of 770 with a palpable sense of excitement.

In the beginning of the week, a *kol koreh* was publicized, encouraging the use of this auspicious time to re-awaken the anticipation for the *geulah* and to toil in all of the endeavors that hasten the coming of Moshiach. The *kol koreh* was signed by the Beis Din of Crown Heights, Vaad Rabbonei Chabad, and the Beis Din of Chabad in Eretz Yisroel.

Against this backdrop, a special gathering was organized in 770 tonight with many speakers.

The Rebbe’s *bracha*—“*Azkir al hatziyon* and it should be with much *hatzlacha*”—for the event was read, and the MC Rabbi Shmuel Butman pointed out that the Rebbe had also underlined the sentence in the *duch* which reported that the posters for the event were hung up around Crown Heights.

All of the speakers, each in their own distinct style, delivered fiery words of encouragement, inspiring the listeners to strengthen and grow in fulfilling the Rebbe’s directives, including a renewed focus on learning *inyanei geulah u’Moshiach*.

## Shabbos Parshas Chukas, Yud Tammuz

In honor of the approaching *chag hageulah* Yud-Beis Tammuz, a large contingent of guests arrived to spend Shabbos in 770. Shabbos davening was held in a special joyous atmosphere. At *Lecha Dodi*, after the final stanza,

the Rebbe energetically encouraged the singing for several minutes.

The farbrengen also took place in an environment of great joy. Already during the first *niggun*, before any *sicha*, the Rebbe encouraged the singing with both hands!

Just like usual as of late, the first *niggun* was “*Zol shoin zayn di geulah*” and this was also the theme of the first *sicha* which continued into the second *sicha*.

In the second *sicha*, the Rebbe went on to speak about the wondrous events and miracles that occurred this year. The Rebbe pointed out that the *possuk* “*Revos Mofsai B'Eretz Mitzrayim*,” are *roshei teivos* Rambam, and that the word “*revos*” (increase) miracles connotes a tremendous abundance far beyond any regular amount.

Later, the Rebbe went into practical courses of action: Every person should take upon themselves to study Torah daily, both *nigleh* and Chassidus, so that the daily fulfillment of mitzvos is infused with *neschama*.

Farbrengens should be organized for the *chag hageulah* of Yud-Beis Tammuz, with an emphasis on saying *lchaim*.

Here the Rebbe expressed that someone who views himself as “*shpitz Chabad*” should primarily occupy himself with *hafatzas hamaayanos chutzah*, as that is the “*chok*” given to us by the Rabbeim.

The Rebbe also stressed the importance of daily Rambam study, and to celebrate the *siyum haRambam* properly.

On Motzei Shabbos, a telegram from the Rebbe in honor of Yud Beis-Yud Gimmel Tammuz was sent out to *anash* across the globe.

## Sunday, Yud-Aleph Tammuz

The Rebbe came down for Shacharis today much later than usual, at 11:10 a.m. After davening, the Rebbe distributed dollars for tzedakah for almost seven hours! The longest ‘dollars’ to date, it lasted all afternoon, until 8:00 p.m. Interspersed throughout were the many counselors traveling to summer camps around the world.

To someone who requested a *bracha* for a woman who has a specific health issue and the doctors weren’t able to properly diagnose it, the Rebbe said: “Since they don’t know, it must be that they aren’t needed. May she live a healthy life.”

A rabbi from Warsaw requested a *bracha* for the establishment of a new yeshiva in Poland. The Rebbe blessed



him and said that the Frierdiker Rebbe announced that one endeavor is more important than all words combined. How much more so as it pertains to a yeshiva, which impacts many lives.

Rabbi Eliezer Waldman (an Israeli politician), and his cousin, Rabbi Yosef Waldman (a Lubavitcher Chossid), came to receive the Rebbe’s *bracha*. The Rebbe told the former with a smile that in the past, his cousin toiled in the study of Rashi and that he should ensure that he retains that passion.

Mr. Berlander, a supporter of Chabad in Australia, requested a special *bracha* for all of the activities and (consequently) challenges associated with Chabad there. The Rebbe replied that it’s perfectly normal for a business to experience growing pains. However, this broadens new horizons for the organization.

Dr. Teichholz<sup>5</sup> requested a *bracha* from the Rebbe for his health. The Rebbe replied: “Hashem should bless you. It is entirely out of order for a doctor to be unhealthy. Hashem should also bless you to heal all of your patients, after which you can occupy yourself with preventive medicine.”

A man came by to thank the Rebbe for giving him a *bracha*. After not having children for seventeen years, he now came to the Rebbe with his young son. The Rebbe said: “May he grow up to be a great *lamdan* and a great *yarei Shamayim*.”

To a man who said that he came to request a *bracha* for his children, and asked for guidance on how to raise them to be good people, the Rebbe said: “When your children see that in your house you follow what Hashem wants, then they will also want to behave in the same way. In order to have a positive influence on one’s children, it is very important that they see their father and mother



THE REBBE DISTRIBUTES DOLLARS FOR TZEDAKAH TO GIRLS CELEBRATING THEIR BAS MITZVAH AT THE YECHIDUS KLOLIS ON 14 TAMMUZ 5751

acting in a proper way. Then they will be influenced to do the same, if not all at once, then gradually.”

The Rebbe then turned to the man’s wife and said:

“All of what I just said to your husband applies even more to you, as the mother has more influence in matters of education than the father.”

After dollars, Mincha began followed by Maariv an hour later. Following Maariv the Rebbe went out to the street for *kiddush levanah*. Afterwards the Rebbe wished everyone “A Gut Chodesh” and went inside, encouraging the singing all the way.

## Monday, Chag Hageulah Yud-Beis Tammuz

When the Rebbe returned from the Ohel, we davened Mincha and Maariv, and then the Rebbe distributed dollars for tzedakah. Rabbi Sholom Dovber Kovalski passed by the Rebbe, using a cane. The Rebbe smiled and said: “What is this needed for?”

He replied that he is recovering from a surgery and that it was recommended by his doctor. The Rebbe blessed him with a complete recovery and noted that his name, Sholom, means complete.

## Tuesday, Chag Hageulah Yud-Gimmel Tammuz

Today, for the second day in a row, the Rebbe went to the Ohel. After Maariv, the Rebbe distributed dollars for tzedakah. This time the Rebbe gave two dollars per person as “shliach mitzvah.”

A *chosson* and *kallah* passed by, the Rebbe blessed them and gave them additional dollars, as well as to

those accompanying them, including the wedding photographer.

Throughout the evening, a special gathering was held on the street in front of 770, in honor of the *chag hageulah* and the imminent *geulah shleimah*. For many hours throngs of people danced and sang accompanied by instruments well into the night. (When the organizers wrote to the Rebbe before the event, he responded, “May it be with much *hatzlacha*.”)

A new Kuntres Chag Hageulah Yud-Beis-Yud Gimmel Tammuz with a *mugadiker maamar* from the Rebbe—Vayedaber 5729—was published.

## Wednesday, Yud- Daled Tammuz

As the Rebbe departed from Mincha, he noticed Rabbi Kovalski again and remarked with a smile: “Is everything already better?”

At 8:00 in the evening there was a *yechidus kloris* for all of the guests that came to spend Yud-Beis Tammuz with the Rebbe. The Rebbe said a *sicha* where he greeted everyone, and then expounded upon a portion of the day’s Chumash which praises the Jewish people.

The Rebbe called upon everyone to take resolutions in the spirit of bringing Moshiach closer, through learning Torah and fulfilling mitzvos in a manner far beyond the limitations of our physical reality.

After the guests left the *yechidus*, a group of bar mitzvah boys and their parents entered. The Rebbe mentioned the custom to increase in tzedakah on the day of the bar mitzvah, and concluded: “Besides for this that you now merit to fulfill Hashem’s commandments, Hashem says that you fulfill the mitzvos as his shliach. I will give everyone money for “*shliach mitzvah*” with the wish that Hashem will first fulfill the mitzvah of “The Redeemer of Yisroel’ with the *geulah shleimah*.”

The third group to enter for *yechidus* was *chassanim* and *kallahs*. The Rebbe mentioned to them too the *minhag* of giving tzedakah on the wedding day and blessed them, concluding that may the “*meheira yishama*” become the present reality instead of a wish for the future. **T**

1. Chullin 49a.
2. The Rebbe added that according to some *mefarshim*, this can be the meaning of “*mamleches kohanim*.”
3. “Educate the child according to his way.”
4. “*Mamash*” also means “tangible.”
5. One of the doctors who treated the Rebbe in 5738.



# Promises Kept

Written By:

Rabbi Shabi Soffer & Rabbi Tzemach Feller

## *Mrs. Chana Arnold related the following story:*

When I got engaged to my husband Rabbi Yitzchak Arnold, he asked me to wear a *sheitel*. He told me how wearing a *sheitel* in specific was something the Rebbe had encouraged. I said, “I’m not wearing a *sheitel* — none of my friends wear one; I’m embarrassed, everyone is going to make fun of me.”

I agreed to write a letter to the Rebbe, detailing all the reasons why I didn’t want to wear a *sheitel*. “I promise I’ll cover my hair and you’ll see the Rebbe will agree with me,” I said. “I will do whatever the Rebbe wants me to do.”

My father worked as a censor at the post office in Eretz Yisroel and letters that came from the United States would come through him. So he saw a letter for me and woke me up at the end of his shift — at about 3:30 a.m. — and told me, “Go wash *negel vasser*; there’s a letter for you.” It was from the Rebbe. I still remember that night; I was shaking, reading the letter.

The Rebbe wrote about how important it was to wear a *sheitel*, and asked how was it possible — even now (this was more than 50 years ago) when the youth in the United States are becoming more committed to Yiddishkeit and there has

been an awakening about wearing a *sheitel* — that I was still embarrassed of people and not of Hashem.

That line was the clincher.

The next day, I went to order a *sheitel*.

In the letter, the Rebbe quoted the Zohar that gives *brachos* to women who cover their hair, and says they will be blessed with “children and grandchildren.” I was married for more than six years and had not yet become pregnant. I was in constant correspondence with the Rebbe, and at one point I asked to go in for *yechidus*. While at that time it was not something that was usually granted, I got permission to go into *yechidus*. I took along the Rebbe’s letter to me from six years earlier and held it up during the *yechidus*, saying, “Rebbe, I have a promise, black on white, that I’m going to be blessed with children. I did my part — I’m wearing a *sheitel* — and I want the Rebbe to give me a *bracha* that G-d willing, I should have children.”

The Rebbe smiled at me and said, “You shouldn’t say ‘*im yirtze Hashem*’ (‘G-d willing’). You should say, ‘*b’ezras Hashem*’ (‘with G-d’s help’) because G-d wants, and G-d will help.”

*Baruch Hashem* I have eight children and 19 grandchildren.

# DOES THE REBBE KNOW MIE?

Interview by: Rabbi Yossi Katz  
Written by: Rabbi Bentzion Schtroks

*Hisvaadus  
Chassidim  
in honor of  
Gimmel  
Tammuz*

*A farbrengen with Rabbi Shlomo Zarchi, recounting some of his earliest memories of the Rebbe, reflecting on the everlasting impact of being in the Rebbe's presence, and sharing insight on how to achieve the same today.*



לע"נ  
התינוק ישראל נח ע"ה בן יבלחט"א הרה"ת  
ר' מנחם מענדל שיחי'  
נלב"ע אדר"ח תמוז ה'תשס"ה  
תנ"צ'בה'

נדפס ע"י הוריו  
הרה"ת ר' מנחם מענדל וזוגתו מרת חנה ומשפחתם  
שיחיו  
קארנפעלד

**M**y earliest memories of the Rebbe begin when I was a very young child. My family arrived in the United States from the D.P.

camp in Germany shortly after Pesach 5711\*, when I was four years old. Soon after settling in New York my family had a *yechidus* with the Rebbe.

During the conversation, the Rebbe asked me a question on Chumash. The next year, when my family was in *yechidus* again, the Rebbe asked me the names of the three *malachim* that came to visit Avraham after his bris.

In the early years of the Rebbe's *nesius* when I was growing up, there weren't many children in the crowd that would come to 770. There were about four or five of us.

After the monthly Shabbos Mevarchim farbrengen, all of us children would congregate near the Rebbe's door and dance there. Sometimes, the Rebbe would come out and encourage our singing and there were times when the Rebbe took some of the cake that was on the table at the farbrengen and gave it to us.

Oftentimes at the farbrengen on Motzei Simchas Torah, the Rebbe called up the children to the *bima* and asked someone to recite "*Hamalach Hagoel*" with us. Sometimes he also asked Uriel Zimmer, who was fluent in many languages, to sing "*Ha'aderes V'haemuna*" with us, and he would add "to who, to who," each time in a different language.

In 5713\*, it became the standard practice that children would not have a *yechidus* with the Rebbe for their birthdays. Instead, at the Shabbos Mevarchim farbrengen before a child's birthday, he would go over to the Rebbe after the *maamar* and notify the Rebbe of his birthday. My father's birthday and mine are in close proximity to one another, so my father brought me together with him for his *yechidus*. When he told the Rebbe about my birthday, the Rebbe said, "We made up, only after bar mitzva."

In the winter time, the Rebbe would farbreng in the upstairs *zal* (instead of the *shalash*, where the farbrengens usually took place). Because the space there was so tight, it was difficult to get from where we were standing to the Rebbe's place. Instead, we would go out of the room and come around through the *cheder sheini*, and as soon as you walked through the doorway, you were right near the Rebbe.

Once, I came over to the Rebbe's place to notify the Rebbe of my *yom huledes*. Standing on ground-level and the Rebbe sitting on an elevated platform, I found myself looking straight up at the Rebbe, and the Rebbe looking downwards at me. I froze and became speechless. In general I suffered from a speech impediment, but here I could not even utter a word.

Reb Shmuel Levitin, who was nearby, told the Rebbe my name. The Rebbe said: "He will say over Chassidus *besafah berurah*—with clear speech."

Years later, regarding my stutter, the Rebbe told me that I should remember that wherever I go the *Aibershter* is with me, and this will cause me not to be afraid of anything, thereby diminishing my stutter.

On the second day of Shavuot, the Rebbe would farbreng for many hours. I remember as a child staying at *kos shel bracha* on Motzei Shavuot past five o'clock in the morning, and the Rebbe asked me: "You are still up so late?!"

Another special memory I have from my childhood, is when I once got pushed around quite a bit during a farbrengen, and I began to cry. The Rebbe saw me crying, and told me to stand near his chair. I remained there for the rest of the farbrengen.

Starting from elementary, I learnt at Lubavitcher Yeshiva on Bedford and Dean. Oftentimes on our way home from school on the school bus, if the Rebbe happened to be standing outside when we passed 770, he would encourage us and we would dance on the bus.



# Raising Chassidische Bochurim

In 5722\*, I started to learn in Reb Yoel's class at Bedford and Dean.

Reb Yoel would farbreng with us, sometimes late into the night. These were opportunities that he used to educate our way of thinking, and help us mature. In a certain sense, he shaped our approach in *hiskashrus* to the Rebbe.

I remember how he often spoke about the way the Rebbe cried while saying *Min hamitzar* before blowing *tekios* on Rosh Hashanah. He said that the Rebbe was crying as a result of our *machshavos zaros*.

Many of us used to frequently ask Reb Yoel to explain how we should prepare for going into *yechidus*, and what to write in our *tzettel*. There were *bochurim* that would speak about their desire to have a long *yechidus* with the Rebbe discussing their situation and receiving personal guidance.

At one farbrengen deep into the night, Reb Yoel began to cry as he reprimanded us for this tendency. He explained that Chassidim of old would oftentimes not even write anything in their *tzettel* to the Rebbe, aside from their name and mother's name along with a request for a *bracha*. They did not want to take the Rebbe's time.

(As a side note, I once asked Rabbi Mentlick what he writes in his *tzettel* before entering *yechidus*. He told me that he merely writes his name and mother's name and requests a *bracha*. Rabbi Sholom Ber Lipskar also tells of an instance when he went into *yechidus* and wrote in his *tzettel* nothing more than his name and mother's name. The Rebbe addressed

him for a relatively lengthy amount of time, and answered many questions that were bothering him.)

The entire world is false, Reb Yoel explained. The only *daled amos* of truth are in the Rebbe's holy room.

The proper preparation for *yechidus* is to immerse oneself in the Rebbe's truth. When we write our *tzettel* for *yechidus*, we only need to tell the Rebbe

who we are and the Rebbe will understand everything about us, as it says, "תן לחכם ויחכם עווד, הודע לצדיק ויוסף לקח" (in other words: הודע לצדיק—make yourself known to the *tzaddik*, and he will show you the proper way).

Before our *yechidus*, we should learn a *maamar* thoroughly, Reb Yoel said, and on the day of the *yechidus* we shouldn't eat. In fact the Rebbe asked Reb Leibel Groner to let the *bochurim* enter *yechidus* before others because they were fasting.

## In the Rebbe's Presence

During the years that I was a *bochur*, there was only a small crowd of us American boys. During *tefillos* when the Rebbe davened in the *shalash*, we used to stand behind the Rebbe.

When the Rebbe would signal that we should sing a particular *niggun* in davening or the like, we were the ones that would be able to see what the Rebbe was asking for, and would notify the crowd. Because there weren't that many people, most of the crowd were far from the Rebbe's place, and could not see what the Rebbe was asking for.

One of the signs that there would be a farbrengen on a week that was not Shabbos Mevarchim, was when the Rebbe would ask for *Haàderes Vehaemunah* to be sung.

I remember several times on Rosh Hashanah when the *chazzan* would do *chazzanus*, the Rebbe took a *maamar* out of his pocket and began learning.

Starting in 5724\* we would take turns walking behind the Rebbe on his way home from 770 on Friday nights. Once, on his way home the Rebbe turned around to the *bochur* that was there and said: "If you are going to escort me, I will need to escort you back." From then on we began going in pairs of two.

When the Rebbe would pass by the church on Brooklyn Avenue, he would cross the street diagonally. When the Rebbe arrived at home, we could always see the Rebbe go over to the window (from the inside) and make sure that it was locked.

I remember that there was once a *bochur* who was invited for *seudas Shabbos* on Friday night to a family that lived across the street from the Rebbe and Rebbetzin. While he was passing by the house after the meal, he noticed the Rebbetzin standing outside on the sidewalk.

The Rebbetzin called him over and asked if he knew what was going on in 770. He replied that he didn't. The Rebbetzin then asked him if he could check what was going on there, explaining that the Rebbe usually arrives home by that time, and she was concerned because he hadn't arrived yet.

On his way to 770, the *bochur* saw the Rebbe walking home. He quickly ran back to the Rebbetzin and told her

that the Rebbe is on his way and everything is alright. He then turned away to leave, so he would not have to be seen by the Rebbe.

The Rebbetzin told the *bochur* that it is not polite to leave a lady by herself on the streets of New York late at night. The *bochur* of course listened, and as the Rebbe neared, he quickly slid away.

During the time that I was learning in 770, my brother was sent on shlichus to Australia. While he was there, he unfortunately became sick and needed to undergo a surgery.

Upon returning from the shlichus, the Rebbe gave each of the shluchim a *kuntres*. The Rebbe gave me one too, to give my brother who was then in the hospital.

On the following Shabbos by the farbrengen, the Rebbe told the *bochurim* who returned from Australia to say *l'chaim*, and the Rebbe turned to me as well and told me to say *l'chaim* for my brother.

On one occasion in *yechidus*, the Rebbe told me that the Chassidus which is learned in *sefer hayeshiva* should be used as well for thinking before davening. This way the learning and the davening will be connected.

Such was the Rebbe's opinion in general. Davening and learning are and should be connected with one another. This is in contrast to the ways of the *ovdim* in previous generations. They were accustomed to learning different *hemsheichim*, and when it came to davening they would take out a *maamar* from their pocket which they would always daven with.

The Rebbe told me in that *yechidus* that every *maamar* has a connection to davening. Every *maamar* touches on the same general theme of *kamus* and *eichus*, *yesh* and *ayin*, *gvul* and *bli gvul* etc., expressing how that which is supernal and lofty outweighs that which is tangible and apparent to the human eye as more significant.

## A Deep Impression

In 5723\*, when my class was old enough to move out from Bedford and Dean, there was a disagreement among the *bochurim* whether to enroll in 770 or the yeshiva in Newark. There were those that argued that it is challenging to learn in 770, whereas in Newark we would sit and learn. In the end, some *bochurim* went to Newark, and some of us, myself included, went to 770.

At the end of 5724\*, a discussion arose again among our group, whether to move from 770 to the yeshiva in Montreal. After Rebbetzin Chana's *histalkus* on Vov Tishrei 5725\*, the Rebbe notified that there will be a farbrengen every Shabbos, and the Rebbe davened at the *amud* every day. This solidified

my decision that I would be staying in 770, and I could not be happier that I made the right decision.

Those of us who stayed for that year merited experiencing many special, once-in-a-lifetime moments which we cherish until this day.

Observing the Rebbe daven at the *amud* day-in-day-out, was an other-worldly experience; witnessing the highest level of connection with Hashem. There were many times throughout the year when the Rebbe cried at certain parts of davening, often during *Shema Koleinu* and *Hoshiva Shofteinu*.

A time when we heard the Rebbe cry very loudly was during Selichos on Asarah B'Teves. There was quite a small crowd by davening, and the Rebbe banged on the *shtender* consecutively as he wept.

Another time was on 21 Kislev, after the Rebbe took *yechidus* the entire night. Rabbi Krinsky came into the *zal* at about six o'clock in the morning and asked us to daven Shacharis with the Rebbe. When the Rebbe davened that day, he cried throughout the entire davening.

In those years, the Rebbe's farbrengens were of a more personal and "heimishe" nature. We were able to sense that the Rebbe was addressing us directly. This was different from the nature of the farbrengens in the later years when one could mistakenly think the Rebbe was mainly addressing global issues.

The Rebbe's farbrengens really molded us as *bochurim*. There were a few farbrengens in particular that stood out and had a special impact on me.

One farbrengen that I found particularly foundational was that of Yud Shevat 5722\*, when the Rebbe spoke at length about a *nossi* being *nitzutzo shel Yaakov Avinu*. Just as all of Yaakov Avinu's children reflected him, "mitaso sheleima," so too everyone in the *nossi's* generation are an extension and reflection of the *nossi*.

Another moment that stands out was when the Rebbe cried as he repeated the words of the Mittlerer Rebbe, "It is already deep into the month of Elul, and we still haven't collected the leeches." The Rebbe explained the lesson that we learn from this in *avodas Hashem*: Leeches extract blood, with blood symbolizing enthusiasm. Not only do we need to rid ourselves of enthusiasm from non-holy things, but also enthusiasm of *kedushah* that doesn't stem directly from Hashem's directives.

The Rebbe bemoaned that after an entire month of Tishrei, we still haven't been affected in this manner.<sup>1</sup>

A similar expression was when on Shabbos Bereishis 5718\*, Reb Yochanan Gordon asked the Rebbe where davening would take place. When the Rebbe said downstairs (in the *shalash*), Reb Yochanan replied: "But downstairs is cold and dirty."

At the farbrengen later that day, the Rebbe quoted these words, explaining them to mean that even after the *avodah* of

Elul, Rosh Hashanah, Yom Kippur, Sukkos, Shemini Atzeres and Simchas Torah, it is still “*kalt un shmutzik*—cold and dirty.”

Warmth is a sign of life, the Rebbe explained. Cold on the other hand represents a lack of life. Not only is it cold here on earth (“downstairs”), not only is there a lack of *chayus* in *kedushah*, it is also dirty, reflecting the opposite of *kedushah*. At this point in the *sicha*, the Rebbe laid his holy head on the table and cried profusely.

In those years, we clearly felt how the Rebbe was our “*mashpia*,” so to speak. The Rebbe’s farbrengens would lift us up from our own personal situation and bring us into a fresh reality.

Especially as *bochurim*, we would use every opportunity to be around the Rebbe, and that is what made us into Chassidim.

On Mondays and Thursdays for example, when the Rebbe would listen to *krias haTorah* in the *zal*, we would all make sure to be there. After *krias haTorah*, the Rebbe would lean onto the *bimah* and look around the room, gazing strongly at every *bochur* with his holy eyes. The Rebbe’s look was so strong, it felt as though his holy eyes would swell outwards.

I remember how at the farbrengen of Simchas Torah 5723\* before *hakafos*, the Rebbe cried when he spoke about the *yetzer hara* not allowing a Yid to be affected by the *Atah hareisa lada’as*, and *Le’oseh niflaos*.

On Simchas Torah the previous year, 5722\*, the Rebbe said a lot of *l’chaim* at the farbrengen. At one point, the Rebbe stood up and said that a *beis din* of three people should give a *psak din*

that all of the Yidden in Russia should be able to leave Russia.

Later, the Rebbe told Reb Berke Chein, who had recently arrived from Russia, to take off the hat he began wearing upon his arrival in America, and instead he should wear his *kasket*, as he did previously. In the meantime, while someone went to the house he was staying at to retrieve his *kasket*, he wore a piece of cloth over his head. Throughout the farbrengen, the Rebbe told Reb Berke to say *l’chaim* very frequently.

The Rebbe then announced that everyone that has a personal thing to ask for should bring *mashke*, and roughly a hundred people went to the store (after Yom Tov concluded) and bought *mashke*. From each bottle the Rebbe poured some into his cup and said *l’chaim*.

The Rebbe gave many *brachos* then and told many to begin learning Chassidus *adaita de’nafshei* (while applying it to oneself).

Some of the older Chassidim were concerned about the Rebbe’s health, and went over to ask that he refrain from saying more *l’chaim*. Reb Shmuel Levitin, Reb Berel Rivkin, Reb Zalman Shimon Dvorkin and others went over. The Rebbe said to them: “What the Rakshiker Rav said I don’t understand, and what Berel Rivkin said he himself doesn’t understand.” Rashag came over to hear what was going on and the Rebbe asked him, “You also want to get involved?”

After saying *l’chaim* with many people, the Rebbe wiped his hand across his forehead, and began to speak a *sicha* in *nigleh* as a contribution to the Kinus Torah after Yom Tov.

Towards the end of the farbrengen, the Rebbe spoke about the dangers of *hanachos ha’olam* (a worldly, mundane attitude).



REB SHLOMO ZARCHI (TOP ROW, FAR RIGHT) AS A YOUNG BOCHUR, STANDING ALONGSIDE THE REBBE AT THE TZEIS'CHEM L'SHALOM FOR THE GUESTS WHO CAME FOR TISHREI 5723\*.



REUVEN POLJIS VIA JEM 310041

A RECENTLY UNCOVERED PHOTO OF THE REBBE RECITING A MAAMAR AT THE FARBRENGEN OF YUD-BEIS TAMMUZ 5724.

One expression that was particularly memorable was when the Rebbe told of a youngster who came into *yechidus*. *Yechidus* the Rebbe explained, is when one *yechida* goes into another *yechida*.

“Asks one *yechida* to the other if he has a set time for learning, and nonchalantly he answers: ‘No, I am too occupied with earning money to buy furniture.’ And this is someone who sports a full beard, a Tomim!” the Rebbe exclaimed. “He had *mesiras nefesh* in Russia. At the same time, when he goes into *yechidus*, he says with a genuine innocence that he has no time for learning because he is too busy making money for non-essential luxuries. And this same *youngster*, when we give out *mashke* to those that take upon themselves an additional set time of learning, he pushes to the front.”

Another vivid memory I have is when the Rebbe said the *maamar Balayla Hahu* 5720\*. My bar mitzvah was shortly before Purim that year. On Purim the Rebbe said the *maamar* and cried very much as he spoke of the difficulties of *galus*.

Whenever the Rebbe said a *maamar*, Reb Yoel would have us *bochurim* sit down the next day, and we each needed to repeat a part of the *maamar*.

When the Rebbe spoke, he wasn’t simply teaching us Torah. The Rebbe was bringing *Elokus* down into this world through the words that he spoke.

There is an explanation on the words of “*Vayevarech Dovid es Hashem l’inei kol hakahal vayomer Dovid*.” The word “*vayevarech*” can be translated to mean that Dovid brings down *Elokus*. Although “*l’inei kol hakahal*”—in the eyes of people, “*vayomer dovid*”—it seems as though Dovid is merely

speaking, in truth however he is bringing down *Elokus* into this world, and the words he speaks are just the vehicle.

The same is true in regards to the countless hours that the Rebbe spent teaching us Torah through the *sichos* and *maamarim*. The Rebbe was refining the world and infusing it with *Elokus*.

## Also Chazarah?

Before Yud Shevat 5726\*, Reb Yoel lamented to Rabbi Hodakov that the work of repeating and transcribing the *sichos* was becoming too much for him to handle alone.<sup>2</sup> He asked if he could be provided with a team that would assist him in his efforts.

Rabbi Hodakov subsequently assigned several *bochurim* to join Reb Yoel in his holy work. Reb Leibel Schapiro, Reb Ephraim Piekarski, Reb Sholom Ber Levitin and I were called upon.

A few days after Yud Shevat, Rabbi Hodakov called us into his office. He told us that the Rebbe noticed at the farbrengen that we were appointed to help with *chazarah* and asked that we come over during the Shabbos farbrengen (15 Shevat) to receive a bottle of *mashke*.

We were all about 17-18 years old at the time and did not feel comfortable going over to the Rebbe. We asked Rabbi Hodakov if he could go over for us instead, to which he responded: “No, the Rebbe wants you to come over.”

We all went together during the Shabbos farbrengen to

receive a bottle of mashke from the Rebbe. Reb Sholom Ber Levitin told the Rebbe in a hushed tone as one speaks before the Rebbe that we had started helping with *chazarah*. The Rebbe asked: “Ah?” After Sholom Ber repeated what he said in a louder voice, the Rebbe continued: “Which *chazarah*? When *chazarah*?” He explained that we were helping Reb Yoel. The Rebbe said “*L’chaim v’livracha*, you should have *hatzlacha*.”

At first, we thought the Rebbe was talking to the whole group. But then, the Rebbe turned to a second *bochur* and asked: “Why is there another *bochur* here?” and the same conversation repeated with each of us. The Rebbe was smiling widely all through the conversation. To one of us, the Rebbe said: “Again *chazarah*? More *chazarah*?” It was clear that the Rebbe wanted each of us to say, loudly and clearly, exactly what it was that we were taking upon ourselves.

Reb Yoel would stand on the Rebbe’s right in those years. When we turned to go to our places, the Rebbe said: “*Be’ali-yaso shel baalim*,” meaning that we should stand with Reb Yoel. We stood there for the rest of the *farbrengen*. Later in the *farbrengen*, the Rebbe said *l’chaim* with all of our parents and wished them to have *nachas* from us.

## Investing In Proper Talmidim

After I became a *chosson*, I merited to have a *yechidus* with the Rebbe. The Rebbe had told me to learn for *semicha*

before my wedding and asked me where I was up to in that process. I responded that I still hadn’t learned *Hilchos Treifos*. The Rebbe took out a calendar, had a look at it and said that if I finish my studies 7 or 8 weeks after my wedding, it’ll still be considered as if I had done it before.

The Rebbe went on to tell me that my pursuit should be to learn Chassidus with *bochurim*. Without delay, I began teaching at Hadar Hatorah.

After our *chasunah*, my wife and I had a *yechidus* and we told the Rebbe that we were ready to be sent on *shlichus*. Once again, the Rebbe told me that my role is to learn Chassidus with *bochurim* and added that 770 takes priority for me (“has a *din kedimah*”).

The Rebbe continued and said: “What do you think, you will go to Australia and have *mesiras nefesh*? You will be here with *mesiras nefesh* like Australia.” I then asked if I would be considered a *shliach* or not. The Rebbe said: “If you will do your work with complete dedication (“*bemesira venesina*”), it will be a *shlichus* like Australia.”

A year or so later, on Yud-Aleph Nissan 5732\* the Rebbe announced the founding of 70 new institutions. I very much wanted to open one of the 70 *mosdos* with a Chabad House of my own. I felt that being in yeshiva was not the right fit for me, I was still young and I wanted to exude my fresh energy as a part of the Rebbe’s “taskforce.”

I wrote to the Rebbe explaining my strong desire, and did not receive an answer for quite a while. Then, one day out of the blue I received the following answer:



LEVI FREIDIN VIA JEM160783 (23 TISHREI 5752)

האומנם לדעתו יגיעה אשר תלמיד תומכי תמימים יהי' תמים כדרוש אינו נוגע לכללות הענין דשנת השבעים! לכתבו שאין בו חיות - זהו מצד חלל השמאלי ולא מצד הענין שבו הוא עוסק."

"Do you really think that efforts for a student in Tomchei Temimim to be as he should is not relevant to the general idea of *shnas hashivim*? Regarding what you write that you are not motivated, this comes from the evil inclination, and not from the work you're involved in."

At this point I finally understood that this was the shlichus the Rebbe had in mind for me.

Throughout my years as a *mashpia* in 770, I rarely wrote about my work to the Rebbe since all of the reports went through the *hanhala*. One of the few instructions the Rebbe did give me in regards to the yeshiva was that if a *bochur* is having a negative impact on a group of others, he should be warned several times. If he still does not listen, he should be expelled.

The Rebbe said: "יחיד ורבים הלכה כרבים", meaning, when there is a question of precedence of an individual or a group, the group overrides the individual. The Rebbe added, however: "Because your nature is one of *kiruv* (*ish hakiruv*), you shouldn't be the one to expel the *talmid*, instead it should be the *hanhala*."

On three occasions when I went by the Rebbe to receive *kos shel bracha*, the Rebbe gave me a bottle of *mashke* and said that I should help *bochurim* find their *shidduchim*. I also know that sometimes the Rebbe would send people to me, saying that they should seek my help in this regard.

It is worthy to note, that on the last Sunday that the Rebbe gave dollars, 26 Adar I 5752\*, I went by and the Rebbe gave me an extra dollar and said, "You should make good *shidduchim*."

## The Rebbe is Here!

On Simchas Torah 5727\* the Rebbe told a fascinating story that happened 200 years earlier in the year 5527\*, during the time that the Alter Rebbe stayed near the Maggid as a *meshoreis*, a personal assistant.

When the Alter Rebbe walked into the sukkah, the Maggid said to him: "Close the door so nobody will come in, take this inwards and in a settled manner, you should not become overwhelmed. The Rebbe is coming." The Baal Shem Tov then entered the room in his physical body although it was seven years after his *histalkus*.

The Alter Rebbe later explained that it was in the merit of his staying in Mezritch as a *meshoreis* to the Maggid, that enabled him to see the Baal Shem Tov for the first time.

A *meshoreis*, the Rebbe explained, is one who personifies "lo yomush metoch ha'ohel"—he never leaves his Rebbe's court. But how could this be attributed to the Alter Rebbe who was only with the Maggid for merely three years?

The Rebbe said that because the Alter Rebbe left Mezritch to Liozna in the shlichus of the Maggid to spread Chassidus, therefore he constantly remained with the Maggid.

This is the *hergesh*—feeling of a Chossid, the Rebbe continued. Although he may not be with the Rebbe physically at all times, through carrying out the Rebbe's shlichus it is within reach that one becomes a *meshoreis*. Wherever he goes, the Rebbe is with him, and he can see the Rebbe physically.

The above *sicha* teaches of the achievability to live with the Rebbe on a personal level even after the event of *histalkus*. This reminds me of the *sicha* of Shabbos Parshas Vayechi 5747\*,<sup>3</sup> where the Rebbe touches on the immense energies we are empowered with by virtue of the fact that the Friediker Rebbe's body as well remains physically with us in *galus*.

The Rebbe spoke about the proclamation that we make after finishing each *sefer* in the Torah, "Chazak, chazak, venischazek." These words of strength must have a connection to the *sefer* after which we recite them, especially with the *parsha* that we read at that time, and even more specifically with the last *possuk* which we read right before making this proclamation.

The Rebbe asked: How can it be that we finish the first *sefer* in the Torah discussing the passing of Yosef Hatzadik, and that he was buried in Mitzrayim—the lowliest place on earth? It would seem that this is quite the opposite of a message of strength—"Chazak."

The Rebbe flipped the narrative completely, explaining that this *possuk* actually expresses the pinnacle of strength and encouragement from the entire *sefer* Bereishis.

Before the Yidden entered the real hardships of *galus* Mitzrayim as told in Sefer Shemos, they needed a tremendous reinforcement to be able to withstand those trials and tribulations, and remain steadfast in their service of Hashem.

Throughout Sefer Bereishis, we read stories of the *Avos*, a guiding light to their children, as well as Yaakov Avinu's prophecy that we would be redeemed from *galus*. All of this offers a tremendous amount of *chizzuk*. But the climax is expressed right here, in the final *possuk*.

Yosef is buried together with the Yidden in Mitzrayim, staying with them physically in a fully intact body for many generations. And to amplify this message, we announce: "Chazak, chazak, venischazek."

"The same is true regarding the Friediker Rebbe," the Rebbe continued. "He could have asked to be brought to Eretz Yisroel, but instead he chose to stay together with his Chasidim in the United States, and this is what keeps us strong and gives us the energy to keep steadfast in our *hiskashrus*, going in the ways that he taught us."



REB SHLOMO ZARCHI STANDING TO THE RIGHT OF REB YOEL AT THE REBBE'S FARBRENGEN.

## Does the Rebbe know me?

There are many *bochurim* nowadays who struggle in maintaining what they think is a tangible connection with the Rebbe. All these years after Gimmel Tammuz, they find it hard to feel the Rebbe's presence in their lives.

The truth is, this sentiment is not new to today only.

When I started working in yeshiva, *bochurim* would frequently ask me if the Rebbe knew them. "Of course the Rebbe knows Reb Dovid Raskin and Reb Yoel and those that are close," they said. "But does the Rebbe really know me? I am just another regular *bochur*. How can it be that the Rebbe knows me, when I am only one in such a large crowd of people?"

I asked one of these *bochurim*: "When was the last time that you were present for *krias haTorah* on Monday and Thursday?"

"When was the last time that you stayed while the Rebbe gave *kos shel bracha*? Do you use every opportunity to be around the Rebbe, or do you just lay in bed?"

"If you want the Rebbe to know you, and you want to feel a close connection to the Rebbe, you need to invest yourself into 'knowing the Rebbe' as well."

This *bochur* indeed started to hang around and the next time the Rebbe distributed *kos shel bracha*, the Rebbe wanted someone to come back, so he called this very *bochur* by name, asking him to call the fellow back!

This story is just one example demonstrating that the

Rebbe indeed knows us, but in order for us to feel the connection, we need to apply ourselves.

Even before Gimmel Tammuz, unfortunately there were those that lived in their own minds and didn't pay proper attention to the Rebbe.

When the Rebbe said the *maamar* of *V'atah Tetzaveh* 5725\*, there was someone who yawned very publicly while the Rebbe was speaking. The Rebbe said: "I was up an entire night thinking about the meaning of *Ve'atah tetzaveh*, and they sit at the farbrengen and sleep."

There were several times that the Rebbe said at farbrengens that there are those who are here physically but spiritually they find themselves elsewhere, and there are those that are not physically here, but are here spiritually.

The exact same thing is true today after Gimmel Tammuz, when we don't see the Rebbe physically. We should not fool ourselves and think that when we saw the Rebbe physically it was any easier to be connected.

If one wants to be connected, if one wants to "know the Rebbe" and feel that "the Rebbe knows him", it is their responsibility to apply themselves into the Rebbe's world. If a person learns the Rebbe's Torah, thinks about the Rebbe, goes to the Rebbe's Ohel, and immerses himself in the Rebbe's world, he will feel a genuine connection to the Rebbe today just as before.

May Hashem help that very soon we be reunited with the Rebbe, in the physical sense as well, *teikef umiyad Mammosh*.

1. Simchas Torah day 5723, Toras Menachem Hisvaduyos vol 35 p. 160.
2. See "Retaining Chassidus—Part II," Derher Adar II, 5776.
3. Sefer Hasichos 5747, p. 249.

לזכות  
החיילת בצבאות ה'  
ח'י' מושקא תח'י  
לרגל יום הולדתה ל' תמוז

נדפס ע"י הוריה  
הרה"ת ר' מנחם מענדל וזוגתו  
מרת דבורה לאה שיחיו  
טרייטעל

# PRACTICAL HORA'OS

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

**SHABBOS:**  
A TIME FOR FAMILY

WRITTEN BY:  
RABBI TZEMACH FELLER



A crucial aspect of a Yid's priorities is to ensure not only that his family follows in the path of Torah and mitzvos, but that they do so **as a family**. At a Yud Shevat farbrengen,<sup>1</sup> the Rebbe quoted from the beginning of Parshas Bamidbar, when the Jewish people were being counted: Over and over, the Torah emphasizes that they were counted, “למשפחתם לבית אבתם”—by families following their fathers' houses.” They were counted as family units.

Even when everyone in the family goes to shul, the Rebbe continued, it's possible that the father goes to one shul, the mother to another, the son and daughter to other shuls. They're learning Torah and doing mitzvos, but not as a family. This cannot compare to the heights they could reach as a family unit.

This is true even when everyone in the family is doing the right thing. But when not everyone is on the same page in terms of *ruchnius* — where different generations have different perspectives — this is even more pressing.

In past generations, the Rebbe explained, it happened all too often that the parents were busy working for a living or involved in communal activism, not setting aside sufficient time to guide their children. The children were therefore left to fend for themselves, groping in the dark, and many were lost. We cannot allow that to happen. Instead, the family unit must be strengthened and must be a focus.

One way to do this, the Rebbe advised, is to ensure that on Shabbos, the entire family is together. Throughout the week, each person is busy with their own concerns and





varied schedules — with legitimate reason! But beginning Friday afternoon, as Shabbos nears, the family should gather. All the more so, they should make sure to do so during the Friday night *seudas Shabbos* — when the entire family should be gathered in one room, at one table, discussing *Shabbos'dike* matters.

Doing so creates a healthy family unit on Shabbos, which will translate into a family that is healthy during the week as well.

The key to the successful unity of the family on Shabbos is the *akeres habayis* — the wife and mother of the household. Without her efforts, the family will not be united. She is the one who creates warmth and closeness, creating a true family.

At a farbrengen a few days later,<sup>2</sup> the Rebbe brought up this topic again, delving into the root cause of the dysfunction and lack of focus on the family unit that has become increasingly prevalent.

Some hold that the family unit was only truly viable when the family worked for a living together: the father was a craftsman, laborer or artisan, and the mother and children pitched in to help with the work. Now, when the father often works far from home, the family is fragmented, and the family unit loses its value — or so they believe.

The outcome of this thought process in the Soviet Union was the belief that the parents don't have enough experience with their children to be trusted with choosing their path to education. Instead, from a young age the

children would be taken and entrusted to the state to educate them “properly.” Of course, this resulted in terrible consequences, because they forgot that there's more to a person than making a living: a person has a *neshama*, and the bond between parents and children cannot be replaced.

It is specifically when the family unit is strengthened that the *Shechina* can rest upon the Jewish people as a people in the truest sense of the word — one made up of strong families.

This connects with the mitzvah of lighting Shabbos candles as well: Shabbos candles are lit for the purpose of *shalom bayis*, and this is something we can see clearly. Shabbos is the time when the entire family gathers and converses together. Since weekday matters cannot be spoken about, the family instead discusses the words of Torah that the father heard in shul, the meaning of the davening and so on.

This makes the entire week a *chassidishe* week: during the week, the father is busy working and the mother is busy homemaking, but on Shabbos they can focus on their children.

Proper family life is dependent on the family gathering on Shabbos and discussing holy things, ensuring proper conduct throughout the entire week.<sup>3</sup> **T**

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1. 10 Shevat 5734.

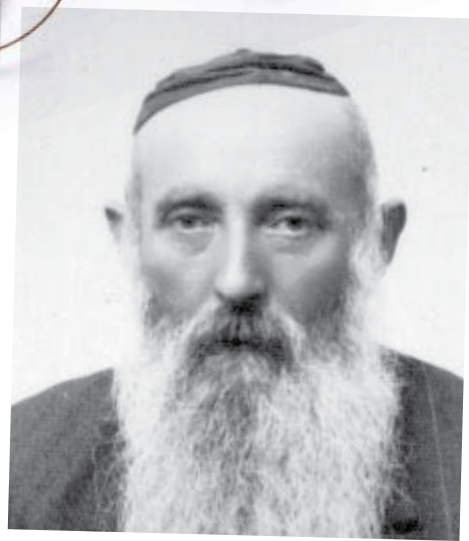
2. 15 Shevat, 5734.

3. Shabbos Parshas Haazinu, 5735.



מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר

נדפס ע"י  
הרה"ת ר' יצחק מאיר וזוגתו  
מרת לאה ומשפחתם שיחיו  
שפאלטר



REB MICHOEL DVORKIN

# Your Servant, Michoel

*Written By: Rabbi Mendel Jacobs*

Reb Michoel Dvorkin was a legendary Chossid of previous generations, wholeheartedly devoted to the Rebbe Rashab and the Frierdiker Rebbe.<sup>1</sup> When the Frierdiker Rebbe was exiled by the Communists to Kostroma, Reb Michoel was there to ensure that everything was ready for the Rebbe's arrival. Upon hearing the good news of the Frierdiker Rebbe's imminent release on Yud-Beis Tammuz, Reb Michoel famously broke out in a spirited dance in the streets, singing "*Nyet, Nyet, Nikavo...*"<sup>2</sup>

A few years later, Reb Michoel moved to Eretz Yisroel where he lived for a while, but once the Frierdiker Rebbe settled in the United States, Reb Michoel longed to move there and be in the Rebbe's presence again.

In this letter, composed on the stationary of a factory (presumably where Reb Michoel worked), he asks the Frierdiker Rebbe for permission to come to New York and hear Chassidus.



לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע  
ולזכות הילדה שייגדל תחי'  
לרגל יום הולדתה י"ג תמוז  
נתרם ע"י ולזכות הוריה  
הרה"ת ר' שלום דוב בער וזוגתו מרת חיה מושקא  
שיחי'  
שוחאט

# *Eternal* Mementos

KUNTREISIM AND SEFARIM  
DISTRIBUTED BY THE REBBE

BY: MENDEL ZAKLIKOVSKY



**I**n our generation, perhaps more than ever, the Rebbe gifted us with treasures. Sometimes the treasure was a dollar as *shlichus mitzvah*, at other instances it was wine that the Rebbe poured from his *kos shel bracha*, at the start of a new year it was a piece of *lekach*; the list of treasures goes on.

Of the most special treasures that we received from the Rebbe are the more than 20 *kuntresim* and *sefarim* that were personally distributed by the *nossi hador* to men, women and children.

These distributions were a rarity in the early years of the Rebbe's *nesius*, or to be more precise, they were practically non-existent. It was in the later years, beginning mainly in the late 5740s\*, that the Rebbe began gifting us with these treasures of Chassidus.

Attempting to understand the reason behind each *chalukah* would be impossible; who are we to rationalize the Rebbe's *hanhagah*? At times however, the Rebbe himself explained the reason behind these *chalukos*: To express his gratitude for participating in the Yud-Aleph Nissan farbrengens was one reason cited (for the distributions of the Tanyas in 5742\* and 5744\*); to emphasize the eternal relevance of Chassidus and its teachings was another (for the distribution of *Kuntres Eitz Hachayim* in 5751\*); just to name a few. An additional, more generic reason that the Rebbe provided, was to inspire a greater excitement and *koch* in the *maamar* that he was distributing.

One unique expression that the Rebbe used about the *chalukos* of *kuntresim* was said on the eve of Erev Rosh Hashanah 5750\* (see below): "We will distribute this sefer as a "מזכרת נצח—an eternal memento."<sup>1</sup>

These words, perhaps, express the deep significance of these *chalukos*, in addition to the more basic reason described above. The *kuntresim* that the Rebbe distributed are a "מזכרת נצח," a physical symbol of the Rebbe's everlasting and eternal connection with us. In fact, there are thousands of Chassidim today who barely remember seeing the Rebbe as young children, but nevertheless maintain a physical connection with the Rebbe through the *kuntresim* they were *zoche* to have received from the Rebbe.

The *kunterisim* serve as a manifestation of the Rebbe's everlasting *hashpa'a* and *bracha* to all of us, until we are reunited with the Rebbe, with the coming of Moshiach.

In connection with Gimmel Tammuz, we present an overview of the *kuntreism* and *sefarim* that the Rebbe distributed to the public throughout the years.

1. Toras Menachem Hisva'aduyos 5749, vol. 4, pg. 384.



DATE: HEI SIVAN 5739\*

# סידור תהלת ה'

INSIDE THE KUNTRES:  
**SIDDUR TEHILLAS HASHEM, A LETTER  
FROM THE REBBE AND A DOLLAR.**

## OVERVIEW OF THE DISTRIBUTION:

In the week prior to Shavuos 5739\*, the Rebbe made numerous mentions of the famous Midrash that expounds upon the role the children played, and their obligations, in the events of Matan Torah. In the beginning of Chodesh Sivan, the Rebbe penned a brief letter addressed to all children, and instructed *mazkirus* to glue copies of it to the first page of a pocket sized siddur, which would be distributed to children along with a dollar bill.

The Rebbe didn't specify how or when the siddurim will be given to the children. So when the Rebbe announced during the Erev Shavuos farbrengen that he would personally distribute a siddur to every boy and girl under bar and bas mitzvah, it caught everyone by surprise.

During the next *sichos*, the Rebbe addressed the distribution at length, and detailed the significance of the distribution—which would be only to children—as well as the significance of the siddur that would be distributed.

At the farbrengen's conclusion, the children—boys first followed by the girls—made their way up to the Rebbe's dais and each received their special gift. During the distribution, the crowd sang lively *niggunim* which the Rebbe sporadically encouraged. As more and more children went by, the lines hardly thinned, since parents had dashed home and returned with their young children, many still wearing their pajamas and tired faces.

For more about this *chalukah* see “Behind The Picture,” Derher Sivan 5775.

DATE: YUD-ALEPH NISSAN 5742

תניא

INSIDE THE KUNTRES:  
TANYA AND A DOLLAR.



#### OVERVIEW OF THE DISTRIBUTION:

It was Yud-Aleph Nissan 5742\* and 770 was packed to the ceiling with Chasidim, rabbonim and dignitaries who had come to participate in the Rebbe's 80th birthday farbrengen. Just as the farbrengen was coming to a close, the Rebbe disclosed a pleasant surprise. "It is imperative to show appreciation, from the depth of my heart, for all those who took of their time to participate in this farbrengen," the Rebbe said. "An appropriate token of appreciation would be to give a Tanya to each and every one of the participants."

The Rebbe stressed that the point of the *chalukah* is for the Tanyas to be learned from, to the extent that they tear, and new ones will need to be printed.

Soon enough, boxes of Tanyas started being passed through the windows and piling up near the Rebbe's place. After making a *bracha acharona*, the Rebbe requested that everyone assist in maintaining order, and avoid any extra pushing and shoving. "Especially," underlined the Rebbe, "since, essentially, there is no need to push, as there are enough Tanyas for everyone."

With the farbrengen having lasted five and a half hours, the distribution only began at 3:00 in the morning! At first, the Rebbe handed out the Tanyas while standing, and at 3:45, he sat down and continued from his seat.

After all the men had received their Tanyas, (around 4:55 a.m.) the distribution for the women commenced, continuing until 6:10 a.m.

For more about this *chalukah* see "Leben Mitten Rebben," Derher Nissan 5774. "Moments," Derher Teves 5778.



DATE: **CHOF/CHOF-ALEPH  
CHESHVAN 5748\***

# החלצו — רנ"ט

INSIDE THE KUNTRES:  
**MAAMAR "HEICHALTZU" 5659\***  
**(FROM THE REBBE RASHAB).**

### OVERVIEW OF THE DISTRIBUTION:

It was Chof Cheshvan, the birthday of the Rebbe Rashab. The Rebbe had returned from spending the afternoon at the Ohel and joined the *minyan* for Maariv. Shortly after davening ended and the Rebbe returned to his room, a surprise announcement was made: The Rebbe would now distribute the "Kuntres Heichaltzu" from the Rebbe Rashab, to men and boys over age 12 and women and girls over 11.

Scores of Chassidim began streaming to 770, no one wanted to miss the opportunity to partake in this surprise *chalukah!*

To each and every person who received a *kuntres*, the Rebbe wished, "א הצלחה דיקן", לערנען—a successful study." The distribution continued for approximately an hour, until the *kuntreisim* ran out.

The next morning, crowds lined up in front of 770 already from the early morning. Immediately after arriving at 770, the Rebbe continued to distribute the *kuntres* to the thousands more who streamed by.

For more about this *chalukah* see "*Leben Mitten Rebben*," Derher Cheshvan 5776, and "*Darkei HaChassidus*," Derher Kislev 5777.



DATE: ROSH CHODESH  
KISLEV 5748\*

# קונטרס ר"ח כסלו תשמ"ח

INSIDE THE KUNTRES:  
MAAMAR “VESHAVTI B'SHALOM” 5738\*  
(FROM THE REBBE) AND A DOLLAR.

## OVERVIEW OF THE DISTRIBUTION:

The days of the first international Kinus Hashluchim, on Rosh Chodesh Kislev 5748\*, are remembered as an exceptionally special *tekufah* with the Rebbe. One memorable event came as a surprise to Chassidim: During the Shabbos farbrengen, the Rebbe announced that he would distribute a special *kuntres* exclusively to the shluchim and shluchos.

Indeed, the next day, after Mincha and a special *sicha* (where the Rebbe spoke about the *kuntres* and—dollar—that would be distributed) the special *chalukah* began.

During the first few moments after the *sicha*, pandemonium erupted, as many were still unsure how exactly the distribution would proceed. While descending the stairs of the *bimah*, the Rebbe suddenly stopped and reiterated that only shluchim should approach and everyone else should stand on the side to ensure that the distribution goes smoothly.

As the shluchim filed by, the Rebbe asked certain individuals (at times, smilingly) if they were shluchim, making it clear, whether by way of a hand motion or a remark, that this distribution was reserved for shluchim.

For more about this *chalukah* see “*The Children Come Home*,” Derher Kislev 5775, and “*Leben Mitten Rebben*,” Derher Cheshvan 5776.





DATE: YUD-ALEPH NISSAN 5749\*

# קונטרס אהבת ישראל

INSIDE THE KUNTRES:  
A COLLECTION OF HALACHA AND TEACHINGS OF THE RABBEIM  
RELATING TO THE MITZVAH OF AHAVAS YISROEL, THE ENTRY FOR  
“AHAVAS YISROEL” FROM SEFER HA’ARACHIM, AND THREE DOLLARS.

## OVERVIEW OF THE DISTRIBUTION:

Yud-Aleph Nissan 5749\* was the Rebbe’s 87th birthday. The Rebbe had returned from the Ohel, and Mincha and Maariv was taking place in the large shul downstairs. At the end of Maariv, the Rebbe turned to Rabbi Groner, and after a brief exchange Rabbi Groner took off in a haste upstairs. He returned moments later holding a large box containing Kuntres Ahavas Yisroel.

Kuntres Ahavas Yisroel was a booklet published in 5737\* containing a collection of various Torah sources about the mitzvah of *ahavas Yisroel*. During the first few years after its publication, the Rebbe had given it to *mashpi'im* and community leaders in *yechidus*. Years later, on Yud-Aleph Nissan 5749\*, the Rebbe was going to distribute the remaining *kuntreisim* to all Chassidim.

As the Rebbe closed his siddur at the end of Maariv, he turned to Rabbi Groner and informed him that he will be giving out dollars in addition to the *kuntres*. Additionally, the distribution would be only for those who are bar mitzvah and older.

As there was only one box, the *kuntreisim* ran out pretty quickly. Immediately, another case of *kuntreisim*, though not yet bound, was rushed over from Kehos. The Rebbe handed out a *kuntres* together with three dollars to all those passing by. Although they usually received at the end, at this *chalukah* the Rebbe gave *kuntreisim* to Rabbis Groner and Klein and the other assistants at the start of the distribution. When the second box ran out, the Rebbe began handing out three dollars to each person.

For more about this *chalukah* see “*Leben Mitten Rebbe*,” Derher Nissan 5780.

For more about “Kuntres Ahavas Yisroel” see “*Guidance—The Rebbe’s call to appoint mashpi'im and rabbonim*,” Derher Cheshvan 5781.

DATE: EREV ROSH  
HASHANAH, 29 ELUL 5749\*

# קיצורים והערות לספר לקוטי אמרים



INSIDE THE KUNTRES:

**A COLLECTION OF SUMMARIES, EXPLANATIONS,  
SOURCES AND GLOSSES FROM THE TZEMACH TZEDEK  
ON THE FIRST SECTION OF TANYA, AND A DOLLAR.**

OVERVIEW OF THE DISTRIBUTION:

In the days preceding Erev Rosh Hashanah, the 200th birthday of the Tzemach Tzedek, the Rebbe instructed Kehos to reprint the *sefer* “Kitzurim V’haoros” on the first section of Tanya, from the Tzemach Tzedek.

After Maariv on 28 Elul, the Rebbe recited a *sicha* and surprised Chassidim with the announcement that he will distribute the newly printed *sefer* as a “מזכרת נצח,” to encourage further study of Chassidus, especially Chassidus Chabad, and particularly the Chassidus of the Tzemach Tzedek.

After concluding the *sicha*, the Rebbe distributed the *sefer*—bound in a soft light-blue cover—and an enclosed dollar, to men, women and children for over three hours.



DATE: VOV TISHREI 5750\*

# ושבתם מים בששון

INSIDE THE KUNTRES:  
**MAAMAR “U’SHE’AVTEM MAYIM B’SASSON” 5615\* (FROM THE TZEMACH TZEDEK), A PIECE OF LEKACH, A MICHTAV KLOLI (DATED VOV TISHREI 5750\*), AND A DOLLAR.**

**OVERVIEW OF THE DISTRIBUTION:**

On Thursday afternoon, Vov Tishrei 5750\*, the Rebbe instructed to print 10,000 copies of the never-before published *maamar* of the Tzemach Tzedek, “U’she’avtem Mayim B’sasson,” with a special cover, together with the most recent *michtav kloli*.

After Maariv, the Rebbe recited a *sicha* dedicated to the 25th *yahrzeit* of his mother, Rebbetzin Chana, and upon concluding, began the distribution. The *maamar* was distributed in a manilla envelope, with a piece of *lekach*, a *michtav kloli* and a dollar.

The Rebbe distributed this special package to nearly 10,000 men, women and children, with wishes of “*Ishanah tovah u’mesukah*,” or in Yiddish, “*a zisse yohr*.” The *chalukah* lasted for over four and a half hours.

It is noteworthy, that at the farbrengen the following Shabbos, the Rebbe addressed the distribution that had taken place two nights earlier in extraordinary terms.

For more about this *chalukah* see “*Leben Mitten Rebben*,” Derher Tishrei 5776.

DATE: YUD SHEVAT 5750

# תניא

INSIDE THE KUNTRES:  
**TANYA AND A DOLLAR**

## OVERVIEW OF THE DISTRIBUTION:

On Yud Shevat 5750, Chassidim celebrated 40 years of the Rebbe's *nesius*. In honor of the occasion, a special edition of Tanya was published and subsequently distributed by the Rebbe to the masses.

The distribution took place after Maariv on Yud Shevat, after a short, two minute *sicha* (in which the Rebbe mentioned that everyone will receive a Tanya and *shlichus mitzvah* for tzedakah). After the *sicha*, the Rebbe began distributing the special-edition large Tanya, with the words "ארבעים שנה לנשיאות כ"ק" (forty years of the Rebbe's *nesius*) written on its soft green cover. Inside every Tanya was enclosed a dollar bill.

At first, the crowd was somewhat unruly and disorganized, so the Rebbe personally started to "make a *seder*," directing those standing behind him to move. Slowly, a *seder* formed, with the lines alternating every hour between men and women.

Starting at 7:10 p.m. and ending at 12:20 a.m.—just over five hours—the Rebbe handed out approximately 10,200 Tanyas!

For more about this *chalukah* see "Leben Mitten Rebben," Derher Shevat 5777. "Moments," Derher Teves 5778.



# תניא

Date: Yud-Aleph Nissan 5744  
Inside the kuntres: Tanya.

## Overview of the distribution:

In 5744, the Rebbe instructed that Tanyas be printed in every country or city that hadn't yet had one printed there. By Yud-Aleph Nissan time, a celebratory 1,000th edition of Tanya had been published. This edition included a copy of the title page of all the editions published to date. At the end of the Yud-Aleph Nissan farbrengen, the Rebbe announced that he would like to distribute this Tanya to all the assembled. However, unlike the previous time the Rebbe distributed a Tanya (in 5742), the Rebbe said that in order to make it easier for the crowd (that they won't need to wait a long time) the distribution will be done through the *kollel yungerleit*.

The Rebbe said that he will remain seated in his place until the *yungerleit* will be ready for the *chalukah*. Boxes of Tanyas together with stacks of dollars were passed to all the *yungerleit* in the shul. When all was ready, the Rebbe said: "Nu, now I can go get my Tanya." The Rebbe began walking towards the exit of the shul and received a Tanya and a dollar from Rabbi Yosef Lever-tov, who was standing near the door. While leaving the shul the Rebbe motioned to a woman with his Tanya, as if asking: "Where is your Tanya?"

For more about this *chalukah* see "Moments," Derher Teves 5778.



DATE: YUD-ALEPH NISSAN 5750\*

# קונטרס י"א ניסן תש"נ

INSIDE THE KUNTRES:  
**MAAMAR "KI YISH'ALCHA BINCHA" 5738\***  
 (FROM THE REBBE) AND A DOLLAR.

## OVERVIEW OF THE DISTRIBUTION:

In honor of Yud-Aleph Nissan 5750\*, the *maamar* "Ki Yish'alcha Bincha" 5738\* was edited by the Rebbe and published. On Thursday morning, Yud Nissan, the Rebbe instructed that the *maamar* be printed in a special edition, to be ready for distribution after Maariv.

At the time, the Rebbe had been staying at his house and thousands packed the main floor of the Rebbe's home anticipating the distribution. After Maariv, one of the elder Chassidim gave the Rebbe a *bracha* and the Rebbe responded with a short *sicha*.

The distribution began right after the *sicha*, and thousands passed by to receive the special, light-blue *kuntres*. Many used the opportunity to present the Rebbe with a gift in honor of Yud-Aleph Nissan or to give the Rebbe a *bracha* for his birthday.

In the beginning of the distribution the Rebbe told Rabbi Groner that the dollar inside the *kuntres* is not visible. Rabbi Groner immediately announced that there is a dollar in the *kuntres* as well. The distribution lasted for over two hours.

Chassidim noticed that the Rebbe kept the *kuntres* he distributed on Yud-Aleph Nissan in his siddur until the next *chalukah*, which took place on 8 Tammuz (see below).

DATE: 8 TAMMUZ 5750\*

# קונטרס חג הגאולה י"ב – י"ג תמוז תרפ"ח

INSIDE THE KUNTRES:

**A MAAMAR AND A LETTER WRITTEN BY THE FRIERDIKER REBBE IN THE WEEK OF YUD-BEIS TAMMUZ 5688\*— THE FIRST ANNIVERSARY OF HIS GEULAH, ALONG WITH SEVERAL NEWLY PUBLISHED LETTERS FROM THE FRIERDIKER REBBE, AND A DOLLAR.**

OVERVIEW OF THE DISTRIBUTION:

Yud-Beis Tammuz, the day of the Frierdiker Rebbe's release from Soviet imprisonment, was always a special day in the Rebbe's presence. Ahead of Yud-Beis Tammuz 5750 (on Motzei Shabbos 7 Tammuz, to be precise), the Rebbe instructed that a special *kuntres* be published, containing the *maamar* and letter that the Frierdiker Rebbe sent to Chassidim to be studied on the first anniversary of his *geulah*.

[Interestingly, the Rebbe also instructed that the *pesach davar* of the *kuntres* conclude with the last paragraph of the *maamar* "Ki Yisha'alcha" that he had distributed on Yud-Aleph Nissan].

Following Maariv on Sunday, 8 Tammuz, the Rebbe distributed the *kuntres* with a dollar enclosed. The *kuntres* was printed with an ivory cover, thick off-white pages, and the inside text was blue.

The *chalukah* was accompanied by lively singing of the *bochurim*, and lasted for about an hour and a half. The Rebbe distributed over 3,000 *kuntreisim* and left the shul encouraging the singing strongly.





DATE: **CHOF CHESHVAN 5751\***

# קונטרס עץ החיים

INSIDE THE KUNTRES:  
**KUNTRES ETZ HACHAYIM AND A DOLLAR.**

## OVERVIEW OF THE DISTRIBUTION:

Chof Cheshvan 5751\* seemed to be passing by uneventfully. Until the mid-afternoon, that is, when rumors began circulating that the Rebbe had instructed to print Kuntres Etz Hachayim in a special edition to be distributed after Maariv.

Throng of Chassidim poured into 770 in time for the *chalukah*, and the shul was rearranged to ensure that the *chalukah* would proceed smoothly. After Maariv the Rebbe began distributing the *kuntres*, with the words “הוצאה מיוחדת” and “כ”ף מרחשון ה'תשנ"א” printed on its yellow-gold cover. (During the first hour of the *chalukah*, the *kuntres* was distributed in a plastic wrapping.)

The printer in New Jersey had managed to get the first shipment of *kuntreisim* to 770 before Maariv. About an hour into the *chalukah* though, it seemed like the *kuntreisim* had run out. The Rebbe turned to Rabbi Groner and told him something quietly. Suddenly, a message came that a second delivery of *kuntreisim* had just arrived! After about a three minute wait, boxes of *kuntreisim* began descending from the windows of the *ezras nashim*, and the Rebbe continued the *chalukah*.

The *chalukah* continued for about two and a half hours, and around 6,000 *kuntreisim* were distributed.

At the Shabbos farbrengen two days later, the Rebbe expounded on the content of the *kuntres*, explaining that all of the concepts discussed in it, as well as the Rebbe Rashab's intention in the founding of Tomchei Temimim, are everlasting and relevant today just as they were then.





DATE: **CHOF-DALED CHESHVAN 5751**

# אנכי מגן לך — תרע"ח

INSIDE THE KUNTRES:

**MAAMAR "ANOCHI MAGEN LACH" 5678 (FROM THE REBBE RASHAB) AND A DOLLAR.**

OVERVIEW OF THE DISTRIBUTION:

On Thursday, Chof Cheshvan 5751, the Rebbe distributed Kuntres Eitz Hachayim (as mentioned previously). Two days later, at the Shabbos farbrengen, the Rebbe spoke about the distribution of the *kuntres* and added that since *b'hashgacha pratis*, a new *maamar* of the Rebbe Rashab was recently discovered, it will now be printed, and he will distribute a copy to everyone.

After Maariv on Monday night, eve of Chof-Hei Cheshvan, the Rebbe distributed the *kuntres*, printed with a special gray cover with the words "כי" מרחשון ה'תנש"א" written on the bottom of the cover.

The *chalukah* lasted for over three hours and over 7,000 people received the *kuntres* from the Rebbe's holy hand.

For more about this *chalukah* see "*Leben Mitten Rebben*," Derher Cheshvan 5778.



DATE: YUD-TE'S KISLEV 5751\*

תניא

INSIDE THE KUNTRES:  
TANYA AND A DOLLAR.

#### OVERVIEW OF THE DISTRIBUTION:

During the afternoon of Yud-Tes Kislev, while the Rebbe was at the Ohel, word went out that he would be distributing a special edition of the Tanya later that day.

Following Mincha and Maariv, at 6:15 p.m., the Rebbe began distributing the Tanya. The Tanya was a large blue softcover edition, printed especially for this Yud-Tes Kislev, with the cover reading: "חג הגאולה ליל כסלו - קצ"ב שנה - ה'תקנ"ט - ה'תנש"א ארבעים שנה לנשיאות כ"ק אדמו"ר שליט"א."

The *chalukah* lasted for almost four hours, and the Rebbe distributed thousands of Tanyas. At 10:10 p.m., the Rebbe took a Tanya for himself and left the shul while encouraging the *niggun* "Didan Notzach."

At the *farbrengen* on the following Shabbos, the Rebbe brought the recently distributed Tanya with him and had it on the table throughout the *farbrengen*, and announced that the Tanya would be made available after Shabbos to those who had not yet received one. Later that night, the remaining special edition Tanyas were available at the *mazkirus* office.

For more about this *chalukah* see "Moments," Derher Teves 5778.

DATE: TES SHEVAT 5751\*

# ברוך שעשה ניסים תרס"ד



INSIDE THE KUNTRES:

**MAAMAR "BARUCH SHE'ASAH NISSIM" 5664\* (FROM THE REBBE RASHAB) AND TWO DOLLARS.**

OVERVIEW OF THE DISTRIBUTION:

Yud Shevat with the Rebbe was of the most packed times in 770. After all, who would have wanted to miss the opportunity to hear the Rebbe davening at the *amud*?

On Yud Shevat 5751\*, the shul was packed even more. This was because of the news that had spread like wildfire that afternoon: the Rebbe would be distributing a *kuntres* after Maariv!

Sure enough, after Maariv, the Rebbe began distributing a *kuntres* containing the *maamar* Baruch She'asah Nissim 5664\* and two dollars. The *kuntres* was printed with a green cover and the words "יו"ד שבט ה'תנש"א" were written on the bottom of the cover.

The *chalukah*, which lasted for nearly three and a half hours, took place in the lobby of 770, where the Rebbe distributed dollars.

It should be noted that the *maamar*, which discusses the significance of *nissim* at length, was distributed as the Gulf War was taking place in the Middle East, eventuating in great *nissim*.

For more about this *chalukah* see "Moments," Derher Shevat 5781.



DATE: TES-VOV IYAR 5751\*

# דבר מלכות

INSIDE THE KUNTRES:  
 A COLLECTION OF *SICHOS* EXPLAINING *HILCHOS MELOCHIM* OF THE RAMBAM<sup>2</sup> (THE FULL TEXT OF THE *HALACHOS* WERE PRINTED AS AN ADDENDUM TO THE KUNTRES) AND A DOLLAR.

OVERVIEW OF THE DISTRIBUTION:

“Dvar Malchus” began its publication in the 5750s\* as a means of disseminating the Rebbe’s weekly farbrengen as much as possible. Every week’s farbrengen would be published in the *kuntres*, and it would be distributed throughout Eretz Yisroel.

As a result of the Rebbe’s *shturem* about the imminent arrival of Moshiach in the spring of 5751\*, a special edition of “Dvar Malchus” was published, containing several of the Rebbe’s *sichos* on the *halachos* of the Rambam discussing Moshiach.

When the Rebbe came out of his room for Mincha on Tes-Vov Iyar 5751\*, he handed Rabbi Groner the special issue of the Dvar Malchus publication, and asked that it be reprinted together with the dedication printed inside (in memory of the Rebbe’s brother, Reb Yisroel Aryeh Leib—whose *yahrtzeit* is on 13 Iyar), to be distributed later that night.

After Maariv, the *gabbai* Rabbi Zev Katz gave over a message from *mazkirus*: Being that the *kuntreisim* have not yet arrived, there will therefore be a short intermission until about 9:00 p.m. when the distribution will take place.

At 9:00 p.m. the boxes of *kuntreisim* were lowered down into the shul through the windows of the *ezras nashim* and were stacked in piles on the Rebbe’s *bimah*. At 9:27 p.m. the Rebbe entered the shul, went to the *shtender* (located at the foot of his *bimah*) and began handing out the Dvar Malchus together with a dollar placed inside the front cover of the blue and green *kuntres*.

Over a span of three hours—from 9:30 to 12:30—a total of around 6,500 *kuntreisim* were distributed.

For more about this *chalukah* see “Leben Mitten Rebben,” Derher Iyar 5780.

2. Likkutei Sichos vol. 18, Balak 2; vol. 34, Shoftim 3; vol. 27, Bechukosai 1; Hadran on the Rambam, Yud Shevat 5746.

DATE: **CHOF-CHES SIVAN 5751\***

# קובץ ב"ח סיון — יובל שנים



## INSIDE THE KUNTRES:

**A BRIEF OVERVIEW OF THE REBBE'S MIRACULOUS ESCAPE FROM EUROPE IN 5701\*, A DESCRIPTION OF THE REBBE'S FARBRENGEN HELD UPON HIS ARRIVAL IN THE UNITED STATES, A BRIEF BIOGRAPHY OF THE REBBE BEGINNING IN 5703\*, *SICHOS SAID* IN CONNECTION WITH CHOF-CHES SIVAN AND TES ADAR,<sup>3</sup> *MAAMARIM* THAT THE REBBE EDITED FOR CHOF-CHES SIVAN THROUGHOUT THE YEARS,<sup>4</sup> AND A DOLLAR.**

## OVERVIEW OF THE DISTRIBUTION:

Ahead of Chof-Ches Sivan 5751\*, the fiftieth anniversary of the Rebbe's safe arrival on American shores, Chassidim were eagerly anticipating and preparing for this special day.

On the initiative of several *bochurim*, a *kovetz* was published containing the historical background of the Rebbe's escape from Nazi occupied Europe and a collection of *sichos* connected to the day.

The *bochurim*, who were operating under the auspices of Vaad Hanochos Hatmimim (led by Rabbi Simon Jacobson) were quite gratified when they received approval from the Rebbe for the publication of this special *kovetz*. We can only imagine their delight when on Monday, Chof-Ches Sivan, Rabbi Jacobson received a phone call from *mazkirus* with a request to print an additional 10,000 *kovtzim* before Mincha-Maariv—because the Rebbe was going to distribute the *kovetz*!

Word traveled fast and thousands of Chassidim began making their way to 770 to receive this special *kuntres* from the Rebbe.

The Rebbe returned from the Ohel and entered the shul for Mincha. Following Mincha, the Rebbe descended from the *bimah* and received a *bracha* from Reb Zalman Gurary on behalf of all of *anash*, and *birchas kohanim* from Rabbi Yosef Gutnick, in honor of the day. The Rebbe then delivered a *sicha* for about 15 minutes.

After Maariv and another eight minute *sicha*, the distribution of the *kovetz* began. Throughout the almost three hours of distribution, the Rebbe seemed to be in high spirits—smiling to many passersby, especially children, and blessing all those in need.

For more about this *chalukah* see “*Kovetz Chof-Ches Sivan*,” Derher Tammuz 5772.

3. Shabbos Parshas Shelach 5746; 5749; Korach 5749; Tes Adar 5750.

4. Vayishlach Yehoshua 5736; V'atah Yigdal Nah 5719; V'hinei Parach Mateh Aharon 5733; Kimei Tzeis'cha 5738.



DATE: YUD-TESE CHESHVAN 5752

# קונטרס כ"ף מרחשון תשנ"ב

INSIDE THE KUNTRES:  
MAAMAR "VAYIHIYU CHAYEI SARA" 5730\* AND A DOLLAR.

## OVERVIEW OF THE DISTRIBUTION:

In honor of Chof Cheshvan 5752\*, the *maamar* "Vayihiyu Chayei Sara" 5730\* was edited by the Rebbe and published. Before beginning the dollars distribution on Sunday, 19 Cheshvan, the Rebbe instructed to print a special edition of the new *kuntres* for distribution.

Word about the *chalukah* traveled quickly and Chassidim began streaming to 770 in time for Mincha-Maariv, after which the distribution would begin.

About an hour after Maariv, the Rebbe began distributing the *kuntreisim* at the entrance to his room, standing behind the *kos shel bracha shtender*, draped in a white tablecloth. The *kuntres* was printed on elegant white paper, with blue letters on the cover. To many of the passersby the Rebbe said "*bracha v'hatzlacha*."

Two hours and forty minutes later, the Rebbe returned to his room, after distributing the *kuntres* to around 7,200 people!

DATE: **CHOF-ZAYIN CHESHVAN 5752\***

# קונטרס סיום והכנסת ספר תורה



INSIDE THE KUNTRES:

A COLLECTION OF *SICHOS* AND LETTERS FROM THE FRIERDIKER REBBE AND THE REBBE ON THE TOPIC OF A *SIYUM SEFER TORAH*,<sup>5</sup> TWO DOLLARS AND *LEKACH* (OR A CHOCOLATE CHIP COOKIE).

OVERVIEW OF THE DISTRIBUTION:

It was in the midst of the fourth annual international Kinus Hashluchim, taking place just before Rosh Chodesh Kislev 5752\*. On Sunday afternoon, a special *sefer Torah* was completed in 770, dedicated in honor of the Rebbe and the Rebbetzin by the Jews of Morocco. On Monday morning, the *sefer Torah* was used for the first time for *krias haTorah* in the Rebbe's *minyán*. Following *kriah*, the shluchim to Morocco broke out in a dance near the *aron kodesh* while the crowd sang “*Sisu Vesimchu*” with the Rebbe’s encouragement.

Immediately following Shacharis, just as the shluchim were standing together at the annual group photo, news began spreading that in honor of the celebration the Rebbe was going to distribute a special *kuntres* that evening.

With this exciting news, 770 filled to capacity. In addition to the shluchim who were already present, scores of Yidden from surrounding areas and distant communities flocked to Crown Heights to take advantage of this opportunity.

The Rebbe entered the shul at 7:50 p.m. holding the envelope with the “*pan kloli*” signed by the shluchim, and after a half-hour *sicha*, he began distributing the beautiful, beige colored *kuntres*. The distribution lasted almost four hours and the Rebbe distributed about 9,500 *kuntreisim*.

For some of the time, there were no plastic packets left, so the *kuntreisim* were placed in manila envelopes. When there were no more pieces of *lekach* either, the Rebbe gave out the *kuntreisim* along with a chocolate-chip cookie instead.

For more about this *chalukah* see “*The Children Come Home*,” Derher Kislev 5775.

5. *Maamar* “*Lhavin Inyan Kesivas Sefer Torah*” 5730 (from the Rebbe); *maamar* “*Padah V’shalom*” and the *sichos* of Yud Kislev 5741; a letter from the Frierdiker Rebbe about a *siyum* and *hachnasas sefer Torah*; a short overview of the “*Moshiach Sefer Torah*.”



DATE: YUD-ZAYIN KISLEV 5752\*

# קונטרס דרושי חתונה

INSIDE THE KUNTRES:  
**MAAMARIM THAT WERE SAID BY THE FRIERDIKER REBBE IN CONNECTION WITH THE REBBE AND REBBETZIN'S CHASUNAH, MAAMAR "LECHA DODI" 5714\* (FROM THE REBBE), MAAMAR "ASHER BARA" 5739\* (FROM THE REBBE), AND TWO DOLLARS.**

## OVERVIEW OF THE DISTRIBUTION:

Yud-Daled Kislev is the anniversary of the wedding of the Rebbe and the Rebbetzin in 5689\*. At the *chasunah*, as well as during the *sheva brachos*, the Frierdiker Rebbe recited several *maamarim*, which were subsequently published in a *kuntres* titled "Drushei Chasuna."

On Thursday, Yud-Daled Kislev 5752\*, rumors began circulating that the Rebbe would distribute the "Kuntres Drushei Chasuna." After some time it was clarified that the Rebbe would be distributing it several days later, on Sunday, together with the weekly dollars distribution.

By the time Sunday arrived, 770 was filled to the brim with Chassidim who had arrived from all over in time to receive the *kuntres* from the Rebbe's holy hand.

About ten minutes after Mincha, the Rebbe began distributing the *kuntres* at the entrance to his room, in a similar fashion to the *chalukah* on Chof Cheshvan. In the beginning of the *chalukah* the Rebbe wished passersby "*a hatzlachadiken Yud-Tes Kislev*." To some, the Rebbe wished "*bracha v'hatzlacha*."

The *kuntres*, adorned with a blue cover and red letters, was distributed in a plastic packet, together with two dollars. This *chalukah* was the biggest yet in numbers: over 11,000 *kuntreisim* were distributed in around five hours.



DATE: TES SHEVAT 5752

# קונטרס מאמרים — תרפ"ב

INSIDE THE KUNTRES:

**MAAMARIM "L'DOVID MIZMOR," "SHIR HAMA'ALOS," AND "K'NESHER YAIR" 5682 (FROM THE FRIERDIKER REBBE), A SHORT BIOGRAPHY AND PICTURE OF THE FRIERDIKER REBBE, AND TWO DOLLARS.**



OVERVIEW OF THE DISTRIBUTION:

Just before Yud Shevat 5752\*, several never-before-published *maamarim* of the Frierdiker Rebbe were discovered. The Rebbe instructed that the *maamarim* be published in a special *kuntres* to be distributed on *leil Yud Shevat*. As the designated time arrived, the already-large crowds that had arrived for Yud Shevat swelled significantly.

When the Rebbe entered for Maariv, the shul was packed to the ceiling. After Maariv, the Rebbe turned to the *shtender* used for *chalukos* and began saying a short *sicha*. After the *sicha*, the long lines slowly began to move as the Rebbe distributed to each person the new *kuntres*, bound with a ruby-red cover topped by gold-stamped letters. The *kuntres* was distributed in a plastic packet together with two dollars.

Over three hours and around 7,400 *kuntreisim* later, the Rebbe left the shul while encouraging the *niggun* "Shuva" strongly.

Throughout the years, the Rebbe distributed several other *kuntreisim* and *sefarim* to specific groups of people, and not to the general public.

Some examples include a siddur to the *talmidim hashluchim* heading out to strengthen Eretz Yisroel after a terrorist attack in Kfar Chabad (5716); a Tanya to the *talmidim hashluchim* headed to Australia (5727); a bilingual English Tanya to the members of an English delegation that had come for Tishrei (5735); a *sefer* of Likkutei Sichos to shluchim setting out to Eretz Yisroel (5736, 5737, 5738); and more.

While visiting Camp Gan Yisroel in Swan Lake, the Rebbe distributed a Mincha-Maariv booklet to the staff and campers (5717, 5720).

Some examples of when the Rebbe distributed *sefarim* through the *mazkirus*:

At the end of Tishrei 5739, the Rebbe instructed each of the guests who had come for Tishrei to pick up a Tanya (for men) or a siddur (for women) from the *mazkirus*, as a memento from the festive month of Tishrei. These *sefarim* were personally signed by the Rebbe on the final page of the Tanya and on the opening page of the siddur.

In honor of the Rebbe's seventieth birthday, on Yud-Aleph Nissan 5732, many children gave the Rebbe a gift of Torah. After Pesach, each of the children received a Tanya or a siddur, with a signed letter from the Rebbe enclosed. Additionally, each of the guests who came to the Rebbe for Yud-Aleph Nissan received a special edition copy of the Rebbe's *haggadah* in *yechidus*.



DATE: **CHOF-ALEPH SHEVAT 5752\***

# קובץ כ"ב שבט - תשנ"ב

INSIDE THE KUNTRES:  
**A COLLECTION OF *SICHOS* AND LETTERS ABOUT THE ROLE  
OF JEWISH WOMEN, A FIVE DOLLAR BILL, AND *LEKACH*.**

## OVERVIEW OF THE DISTRIBUTION:

In honor of Chof-Beis Shevat 5752\*, the Rebbetzin's fourth yahrtzeit, a special *kovetz*, titled "Kovetz Chof Beis Shevat," was published containing a collection of *sichos* and letters about the unique qualities of the Jewish woman.

During the weekly dollars distribution on Sunday, 21 Shevat, word circulated that an additional distribution would take place later that night. The Rebbe would be distributing the new *kovetz* after Maariv.

When the Rebbe entered the shul for Maariv, the crowds packed literally every single inch of empty floor space. Even the Rebbe's davening *bimah* was full of elder Chassidim, leaving a small enclosed area at its edge for the Rebbe to stand on as he delivered a *sicha*!

Following davening at the *amud*, the Rebbe ascended onto the *bimah* and spoke for some ten minutes about the significance of the day.

After concluding the *sicha*, the Rebbe went down the steps and began the distribution of the special pink-covered *kovtzim* along with a five-dollar bill and a piece of *lekach*, wrapped in a plastic case.

Over the following five hours, the Rebbe distributed around 11,000 *kuntreisim*.

For more about this chalukah see "Moments," Derher Shevat 5777, 5782.

DATE: YUD-GIMMEL ADAR I 5752\*

# קונטרס פורים קטן - תשנ"ב

INSIDE THE KUNTRES:

**MAAMAR "V'ATAH TETZAVEH" 5741\* (FROM THE REBBE) TWO DOLLARS AND LEKACH.**

## OVERVIEW OF THE DISTRIBUTION:

On Monday, 13 Adar I, the *maamar* "V'atah Tetzaveh" 5741\* was edited by the Rebbe and published, in honor the upcoming Purim Katan.

When the Rebbe was leaving 770 for the *mikveh* on Monday morning, Erev Purim Katan, he was carrying the new *maamar* in his hand. The Rebbe turned to Rabbi Groner and said, "Since tonight is Purim Katan we will distribute this *maamar* after Maariv." The Rebbe continued a few more steps towards his car, then turned again and said, "with a dollar." The Rebbe took a few more steps and said, "with *lekach* too."

Upon returning from the Ohel, the Rebbe entered the shul downstairs for Mincha and Maariv. The shul was full with people, including many groups who came especially to receive the *kuntres*. After Maariv the Rebbe said a *sicha* and then started the *chalukah*.

Approximately 8,000 men, women and children, passed by the Rebbe to receive the violet-covered "Kuntres Purim Katan 5752," together with two dollars and a piece of *lekach*, contained in a plastic packet.

Throughout the *chalukah* which lasted for two hours and forty five minutes, the Rebbe occasionally encouraged the singing with strong hand motions, answered "amen" and the like to requests for *brachos*, and gave extra attention to many of the children who passed by.



# Timely Titles

By: RABBI MENDY GOLDBERG

לזכות  
שלוחי כ"ק אדמו"ר בכל אתר ואתר  
להצלחה רבה ומופלגה בגו"ר

נדפס ע"י  
הרה"ת ר' משה זלמן וזוגתו מרת רבקה  
מרים ומשפחתם שיחיו  
גרינולד  
בית חב"ד, דאונטאון לאס אנג'עלעס

## RESHIMAS HAMAASER



On Yud-Beis Tammuz 5687\*, the Frierdiker Rebbe was liberated from his imprisonment at the hands of the oppressive Soviet regime. Despite the relatively short duration of his captivity, the intense suffering and brutal treatment inflicted upon him during his imprisonment was deeply distressing. The Frierdiker Rebbe poignantly recounted his experience in the heartfelt and revealing memoir, Reshimas Hamaasar.

לקוט לו.



*In the wake of the Russian Revolution, the Jewish religious community in Soviet Russia faced severe persecution from the government, especially at the hands of the notorious Yevsektzia—the Jewish Communist group.*

Many rabbis and religious leaders were forced to withdraw from communal involvement out of fear of economic deprivation, imprisonment, and even death. But despite the ferocious efforts to crush religious observance and eradicate Jewish culture, Yiddishkeit managed not only to survive but also to flourish, thanks to the perseverance of a small minority of courageous individuals who were willing to undergo extraordinary self-sacrifice to uphold their religion in the midst of this spiritual vacuum.

At the forefront of these efforts stood the Frierdiker Rebbe, who headed an underground network dedicated to preserving Jewish education and observance. Through the valiant efforts of this clandestine network, countless Jewish souls were saved, numerous *chadarim* and yeshivos were established, and many rabbonim and *shochtim* were trained, ensuring that Yiddishkeit would continue to survive through the following six decades of Communist suppression of religious freedom.

Naturally, the Frierdiker Rebbe's activities made him a prime target of the Yevsektzia, who employed every manner of vicious terror tactics to stalk, threaten, and intimidate him. After several years of escalating tensions, on 15 Sivan 5687\*, the Yevsektzia closed in with a final showdown — a dramatic midnight arrest that saw the Frierdiker Rebbe whisked off to Spalerno, a prison reserved for political dissidents. For a grueling stretch of 18 days and 11 hours, the Frierdiker Rebbe stoically endured physical and mental deprivation and unrelenting torture until his original death sentence was commuted to exile in Kostroma on Gimmel Tammuz. After another nine interminable days, on Yud-Beis Tammuz, he was finally released.

Miraculously, the Frierdiker Rebbe emerged from his harrowing ordeal alive and undaunted, his defiant stance wholly intact. Though eventually forced to leave the country, he continued to lead the Jewish resistance from abroad. The Frierdiker Rebbe penned notes that offer a glimpse into the horrifying experience of his imprisonment, titled “Reshimas Hamaasar.”



# OVERVIEW



**Reshimas Hamaasar** is a memoir that chronicles the Frierdiker Rebbe's arrest and his initial experiences in prison. It also includes reflections on the early generations of Chassidus and recollections from the Frierdiker Rebbe's childhood. Written with an eye for detail and a descriptive prose that is rich with imagery and emotion, this vivid and graphic account aptly portrays the horrors of the Frierdiker Rebbe's experiences. The manuscript was originally published in four arbitrary installments, with insightful notes from the Rebbe. As much of the dialogue is in Russian, Hebrew translation is provided in the footnotes. While the memoir as we have it is only partial and incomplete, additional segments have since surfaced and were appended to the manuscript, making it a more comprehensive account of the Frierdiker Rebbe's imprisonment.

👉 **Foreword:** Each of the four installments was originally published with a foreword by the Rebbe, where he quoted a letter the Frierdiker Rebbe wrote on 15 Sivan 5688\* in anticipation of the first anniversary of Yud-Beis Tammuz, the day of his liberation. In it the Frierdiker Rebbe urges that this day be designated as a day of farbrengen — “a day on which people inspire each other to bolster the Torah and Yiddishkeit in every place according to its needs.”

👉 **Letter by the Frierdiker Rebbe:** Included as a preface is a letter by the Frierdiker Rebbe in which he revisits his seven imprisonments and reflects on the significance of the seventh imprisonment of 5687\*, which was the most difficult of all. (See an excerpt of this letter in the sidebar.)

👉 **Reshimas Hamaasar:** The narrative unfolds with a quiet evening shattered by a sudden bang, as agents of the GPU<sup>1</sup> burst into the Schneerson residence to conduct a “search” — a clear ruse to extract a confession of sorts from the Frierdiker Rebbe. Agents Nachmanson and his companion Lulav, both of Lubavitch stock, barked harshly to provoke a commotion. Despite their aggressive demeanor, the Frierdiker Rebbe remained calm and resolute, speaking firmly and evenly, refusing to be intimidated. A heart-wrenching scene played out

as the Schneerson family engaged with the agents: the Frierdiker Rebbe's daughters were in tears, imploring the agents to take them instead, but their pleas fell on deaf ears. After an emotional parting blessing to his family, the Frierdiker Rebbe was taken into a waiting vehicle and dispatched to the dreaded Spalerno prison (also referred to as Spalarka) — a notorious facility known for its brutality and inhumane conditions, where the entire routine was cruelly designed to reduce a prisoner to a wretched shell, a puppet eager to incriminate himself. Upon his arrival, the callous mocking guards sent him down a fated corridor...

— The *sefer* Reishis Chochma contains a section known as Maseches Gehinnom, which provides a vivid depiction of the seven levels of Gehinnom. This thought flashed through the Frierdiker Rebbe's mind as he surveyed his bleak surroundings, absorbing the gravity of his situation. Indeed, he perceived the various stages of his experience as somewhat parallel to the different levels of Gehinnom, and subsequently titled the following sections of his account after each level.

Maseches Gehinnom, First Section — Registration: After a providential wrong turn that essentially spared him from certain death, the Frierdiker Rebbe found himself at the administrative center processing his entry

into the prison. There, he was assigned a *'yarlik'* number, yet another step in the dehumanizing process that reduced inmates to mere numbers. Throughout it all, the Frierdiker Rebbe remained steadfast and only cooperated when absolutely necessary, while always maintaining his composure and speaking with unwavering conviction. His primary concern was that his tefillin be returned to him immediately — a consistent thread in the storyline — for which he endured much abuse and suffering. He did not seek any special privileges or request food and drink; his sole focus was on being allowed to lay tefillin.<sup>2</sup>

Maseches Gehinnom, Second Section — The Holding Cell: After being escorted to a waiting room, the Frierdiker Rebbe was left to sit alone with his thoughts, pondering his circumstances. Seeking comfort and clarity, he reflected on his faith, allowing his mind to drift and reminisce about cherished childhood memories. Eventually, a guard arrived and returned his belongings, including his precious tefillin.

Maseches Gehinnom, Third Section — The Sixth Division: Assigned to a different wing of the prison, the Frierdiker Rebbe entreated the guard accompanying him to allow him to put on tefillin. However, the guard vehemently and adamantly refused. Undeterred, the Frierdiker Rebbe managed to surreptitiously lay tefillin while walking, only to be caught by the guard, who flew into a violent rage and shoved him down a ladder, causing him considerable pain and injury. Reaching the new division, the Frierdiker Rebbe is placed under the custody of a veritable monster named Petia who confiscates his belongings and torments him in a beastly fashion.

Finally, the Frierdiker Rebbe arrived at his cell. The continuous narrative stops here, and at this point the Frierdiker Rebbe digresses to outline the prisoners' handbook; he enumerates all of the prison rules and regulations and provides an overview of the daily schedule.

Thus concludes the saga of the imprisonment. From here, the Frierdiker Rebbe fades into a detailed account of the early generations of Chassidus and the fathers of the Chassidic movement, sharing thoughts on the Chassidic path and way of life in general. The tone then softens as he indulges in whimsical recollections of



“MOKHOVAYA 22,” THE HOME AND SHUL OF THE FRIERDIKER REBBE ON THE SECOND FLOOR OF THIS RESIDENTIAL BUILDING IN LENINGRAD.

his childhood, recalling interesting vignettes that took place while he was between the ages of 6 and 11.

👉 **Osiyos Hamachshavah:** Throughout the narrative we are privy to the Frierdiker Rebbe's innermost thoughts and reflections as he grapples with his circumstances, affording us some insight into the Frierdiker Rebbe's remarkable introspection and sustained psychological awareness of his reactions and emotions. At times, however, the Frierdiker Rebbe punctuates the narrative with a sequence of periods and the phrase *“osiyos hamachshavah”* (letters of thought), indicating feelings too intense or personal to express or ones that are too profound to articulate.

👉 **Appendix A — Neyaros Hashayachim L'hamaasar:** After the publication of Reshimas Hamaasar, a bundle of papers written in the Frierdiker Rebbe's own handwriting arrived at the Rebbe's library, shedding new light on his experiences during his imprisonment. These manuscripts included additional segments, such as a third-person prequel that chronicles the search before the arrest, a first draft that details his initial night in prison, and a comprehensive account of his first two days in the cell.

👉 **Appendix B — Kta'im m'Tik Hachakira:** These are excerpts taken from the GPU file on the Frierdiker Rebbe, which include transcripts of the witnesses' testimony and the Frierdiker Rebbe's first interrogation.

# BACKGROUND

Several weeks after the Frierdiker Rebbe's release, on Tisha B'Av, he was visited by Rabbi Shlomo Yosef Zevin, who had been intimately involved in the rescue efforts. Over the course of six hours, the Frierdiker Rebbe shared the entire story of his ordeal with Rabbi Zevin, intending that he would use his renowned writing skills to author the memoir. However, for reasons unknown, this plan never materialized, leading the Frierdiker Rebbe to personally transcribe his experiences in his journal a year later.

In 5697\*, Rabbi Zevin's services were once again enlisted for the subject of the Frierdiker Rebbe's imprisonment, when Reb Yechezkel ('Chatche') Feigin asked him to compose an article for a Yud-Beis Tammuz anniversary issue of the *Hatomim* periodical, providing an overview of the Frierdiker Rebbe's seventh imprisonment. Rabbi Zevin submitted the article as requested, but due to editorial decisions to postpone its publication, it was lost along with other unpublished materials for *Hatomim*.

The public's access to Reshimas Hamaasar is due to the diligence of the Rebbe, who at the time took the opportunity to painstakingly copy the notes from the Frierdiker Rebbe's journals. This proved to be especially fortuitous, as during the Frierdiker Rebbe's travels in the turbulence of World War II while fleeing the Nazis, the original manuscript was lost. Thus, the present work is sourced from the Rebbe's personal diaries, known as "Reshimos." Many years later, when the Frierdiker Rebbe arrived in the U.S., he thanked his son-in-law for saving the historic notes.

Despite the existence of several partial accounts documenting the Frierdiker Rebbe's ordeal during his imprisonment, including various letters, memoirs, and an anonymously published work titled "*Di Yisurim Fun Lubavitchen Rebbe*," Reshimas Hamaasar was not published until after the Frierdiker Rebbe's *histalkus*. Until then, there was a prevailing hesitancy that

prevented all of the details from being made public. The Rebbe cryptically alluded to "various reasons" that made it difficult to write openly about the saga, and this censorship was evident in all published material about the imprisonment. It is believed that one reason for this censorship was to protect the underground activists who were still operating behind the Iron Curtain, as the publication of these details could have

endangered their lives.

Between the years 5712\* to 5715\*, the entire manuscript was released by the Rebbe in four installments, one per year, in commemoration of the anniversary of the liberation on Yud-Beis Tammuz. Shortly afterward, Reb Shlomo Matusof produced a modified second printing of the first three installments upon the Rebbe's encouragement, as part of Chabad activities in Casablanca, Morocco. As well, Reshimas Hamaasar was featured in subsequent editions of the journal *Bitaon Chabad* at the Rebbe's request.

The Rebbe held Reshimas Hamaasar in high regard, considering it a valuable source of lessons and encouraging many others to read it. He firmly believed that even the smallest details can yield important insights, and would often expound on various points during Yud-Beis Tammuz *farbrengens* over the years.

As previously mentioned in the "Overview," around three decades after Reshimas Hamaasar was first published, a bundle of documents penned in the Frierdiker Rebbe's own hand arrived at the library, filling a significant gap in the narrative and providing valuable new insights. Intriguingly, one of these documents appears to continue the story from where the original manuscript left off, while another serves as a *prequel*, suggesting that these are missing sections from the original manuscript.<sup>3</sup>

Currently, Reshimas Hamaasar can be found in *Likkutei Dibburim* volume 4, as well as in the appendices of *Sefer Hasichos 5680-5687*, both of which include comprehensive footnotes and references. In its most recent iteration, Reshimas Hamaasar was published as a standalone *kuntres* by Chazak, enhanced with *nekudos*, expanded notes, and additional supplements. Additionally, Reshimas Hamaasar has been translated by Uri Kaploun in English for *Sichos In English*, which can be found in the English edition of *Likkutei Dibburim*, and is also available as a separate book titled "A Prince in Prison." Furthermore, yet another English translation of Reshimas Hamaasar was written and incorporated in Rabbi Dr. Alter Ben Zion Metzger's "The Heroic Struggle," an exceptional study on the Frierdiker Rebbe's arrest, imprisonment, and release. ①



THE FIRST PRINTING OF THE RESHIMA IN 5712\*.

1. *Gosudarstvennoye Politicheskoye Upravleniye* (State Political Directorate), intelligence service and secret police that was a precursor organization of the KGB.
2. While not mentioned in this *reshima*, the Frierdiker Rebbe even went on a hunger strike for three days until his tefillin were returned to him.
3. Some claim that these sections belong to a different draft, possibly an earlier or later version, as suggested by several deviations from the text.





## The Seventh Arrest:

*An excerpt of the letter of the Friederiker Rebbe where he describes his seven arrests (see above in “Overview”)*

...These were all actually imprisonments of merely a few hours; the seventh imprisonment was the equivalent of all of them together.

It is the way of the world that the metaphor is always less momentous than its subject; if imprisonment of the body in a building of wood and stone is affliction, then how much greater is the suffering of the Divine Soul imprisoned in the body and animal soul — one must contemplate this deeply.

I will not deny that [memories of] the seventh imprisonment at times give me a special pleasure, as is evident from the fact that although it is about seven years after the event, I still occasionally take time to be alone and picture for myself things heard and spoken, the visions and dreams that I heard and saw and dreamed in those days.

There are set periods in life — infancy, childhood, youth, early adulthood, maturity, old age, dotage — and there are differences in abilities, whether one is average or outstanding — and also character, whether shy and gloomy or joyful and exuberant. In addition to all this, however, Divine Providence sometimes arranges special periods that change a person’s character, developing his abilities and giving him a lofty perspective from which he can behold the ultimate purpose of human life on this earth.

A person’s spiritual progress and the development of his abilities are affected most strongly by a period rich in suffering for the sake of energetic activism of any kind, and especially the suffering of one fighting oppressors for the survival and strengthening of his religion.

This period, though it is inextricably associated with bodily and spiritual suffering, is nevertheless rich in powerful impressions, and these days are shining ones in a lifetime.

Every incident in this period is significant and notable, especially the imprisonment: considering the great spiritual benefit that came in its wake, it is appropriate not just to mark the days and the nights, but also the hours and minutes, for every moment of suffering, mortification, and affliction produced an excellent benefit and a boundless strengthening of character — even a weak person is transformed into the mightiest of the mighty.

The imprisonment began at 2:15 at night, Tuesday night before Wednesday 15th of Sivan 5687 (1927) and continued until 1:30 in the afternoon on Sunday, the 3rd of Tammuz, in the city of Leningrad (Petersburg).

*Eighteen days, eleven hours, and fifteen minutes.*

On that day, after I was detained in my house about 6 hours until 7:30 in the evening, I set out on a journey to Kostroma, and I came there the next day, on Monday, the 4th of Tammuz. II was kept in exile until Wednesday 13th of Tammuz, 12:30 in the afternoon.

*Nine days and seventeen hours.*

I hereby fulfill your request, and I am sending you selections from the diaries about the imprisonments in their various times.

# A LEAF FROM THE BOOK

RESHIMAS HAMAASAR

*On the way to the cell*

I did not take Petia's harsh words to heart but looked around at the huge structure of the Spalerno Prison. I marveled at the unusual skill of the architect of this remarkable edifice; it was built to provide for all prison matters. Moreover, there were special areas in which to oppress, persecute, torment, and torture human beings.

Spalerno was a building within a building. An outer wall enclosed the entire area on all four sides, with dimensions of approximately 300 feet by 300 feet. The inner wall was like a square box, and within the wall there were cells with iron doors. Between the inner and outer walls extended a corridor some 18 feet wide, and there were large windows in the outer wall approximately 24 feet high. There were three levels within these 24 feet; a lower platform, above it a second, and above it a third platform.

From the sides of the inner wall there extended a walkway somewhat more than four feet wide. Iron ladders led up to it, providing access to the rooms and cells. The space between the outer and inner walls on the ground level was like an alley from which one could go up to the first walkway which provided access to the second floor and also to a ladder leading to the second walkway, which is the third floor of the prison.

## לקומי דיבורים

א'רמו

א'רמו קוויטאנציא - הנני פונה אל הפקיד - נא פאָסילקו טעלעגראַמי  
טשטאַל? זאָ קוויטאנציא? - עונה הפקיד.  
טלעדו יאמועל? פאָ זאָקאָנו קוויטאנציא - עניתי בקר רוח - נא  
ראָזרעשעניע אי אָטפראָווקו טעלעגראַמי.

ומכיון שהזכרתי החוב עפ"י חוק, נכנע הפקיד, ותיכף לקח פסת נייר  
וכתב עליו נוסח הקבלה, ויניח את החותם שלו, וכן הניח חותמו על כל  
טעלעגראַם וטעלעגראַם ויניחום במעטפה גדולה, כנראה אשר שם  
מתקבצים אצלו כל הניירות והתעודות אשר הוא שולח אל בית הפקידות.

ובכן גמרתי מסכת גיהנום מדור שלישי והולך הנני על יד המלווה  
פעטיא ההולך ומקלל אותי, ואת כל האנשים הנמצאים על פני תבל  
ומפחדני בפחד מות.

• • •

אנכי לא שמתי לבי לדיבוריו ואתבונן אל הבנין הגדול של בירת  
שפאליערנא, ואתפלא על הכשרון הגדול שהי' לו להאדריכל לבנות בנין  
כזה מעובד ומשוכלל בעיבוד ושכלול כזה אשר יתאים לכל עניני  
האסירים, ומקומות מיוחדים להעיק ולהציק ללחוצ' ולענות בני אדם.

הבנין שפאליערנא מתוכו הוא בית בתוך בית, חומה בתוך חומה,  
חומה אחת גדולה מקפת מכל ארבעה צדדי, חומה אחת מרובעת כמאה  
אמה על מאה אמה, החומה הפנימית עשויה היא כתיבה מרובעת ובקיר  
החומה מכל ארבע צדדי חדרים תאים עם דלתות של ברזל, בין החומה  
הפנימית להחומה החיצונית פרוזדור כרוחב ששה אמות בערך ובקיר  
החומה החיצונית חלונות גדולים וגובה כשמונה אמות, ובהשמונה  
האמות הללו הם שלשה קומות, קומה התחתונה, וממעל לה קומה שני'  
ועלי' ממעל קומה שלישית.

מסביב לקירות הבית חומה הפנימית סובבת והולכת אצטבא רחבה

(א) ואי' השובר על משלוח הטלגרמות?

(ב) איזה שובר?

(ג) על פי החוק צריך הפקיד לתת אישור על רשיון ומשלוח טלגרמה.

I proceeded on the walkway from the office of the head official to room 160. I did not know its exact location but followed Petia, who spoke continually, trying to frighten me with his many recollections, describing his great pleasure at witnessing the execution of rich people and clergymen. Once he waited for one of the executed to expire because it was his task to cast the cadavers of seven slain victims into one of the pits under the second dungeon in the subterranean section of the building. He had already disposed of them all, except for one who continued to shudder and “refused to die.”

### רשימת המאמר – חלק שלישי

באמה ורבע אשר בסולמות של ברזל עולים עלי למען לכנוס אל החדרים והתאים, והרוחב אשר בין החומה החיצונה להחומה הפנימית למטה היא כעין רחוב אשר ממנו עולים בסולם של ברזל אל האצטבא הראשונה המשמשת הילוך לקומה השני, וממנה שביל סולם ברזל אל האצטבא השני שהיא הקומה השלישית.

ועל האצטבא הנני מטייל עתה מתדרו של הפקיד הראשי אל החדר מאה וששים, אי הוא לא אדע עדיין כי הולך הנני אחרי פעטיא המדובר ומבהיל אותי בסיפוריו שנעים לו כמאד לראות שפיכות דמי העשירים וכהני הדתות אשר פעם חכה על יציאת נשמתו של אחד המומתים כי עליו הי להשליך שבעה גויות מומתים אל אחד הבארות אשר מתחת למכפלה השני שבמרתפי הבית, וכולם כבר זרקם, רק אחד עוד פרפר, איילי ניצ חטטעל וויפוסטיט דוך.

אןלי – ממשיך סיפורו – ביל טאקאי קאק טי בליעדני אי פאלני, אי חטטעל אן ביל פיאטי ווסיאטאקי ווידערושאל באלשע ווסיער, ווסיא ווריעמיא דראגנול טא רוקאי טא נאגאי.

טאווארישטשילי אושאל זא פאלוטשקו, ודאראווא זאראבאטאל 420 צעלקאוויך (עבור כל הריגה ר"ל משלמים ששים רוביל) אי טרי בוטילקי וואדיקא א מאיא ראבאטא וויעסטי איז קאמער, פרוועסטי אוו פריגא טאוויטעלניווא אי ראודאוואט א קאגדא אוזשע ווסיא קאנטשענא טאגדא אובראט חלאם, ווימיט פאלי אי סטיעני אט קראווי.

טאטלי יעשטשא ניצ גאטאוו, רעשיל איטי בראט קרוזשקו טשאאי אי פרישאל אבראטנא אן יעשטשא טאראפעטשילסיא, מניע בילא טאק

לד) ולא רצה להוציא רוחו.

לה) הוא הי כמון, חיזור ובעל גוף, והגם שהי החמישי, בכל זאת האריך יותר מכולם. כל העת פרפר, פעם בידו פעם ברגלו.

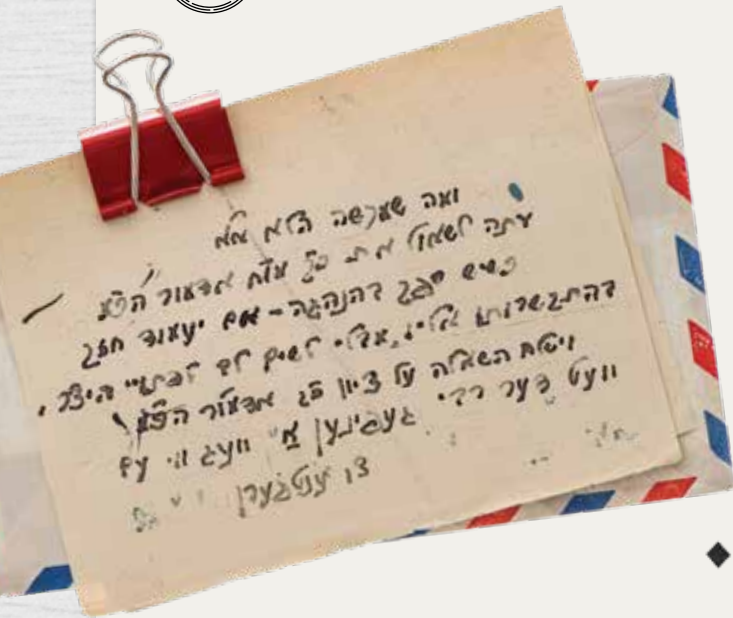
לו) חברי הלך לקבל שכרו. השתכר היטב בעד עמלו. 420 רובל ושלושה כקובקי ייש. ועבודתי להובילם מהכלא, להביאם להכנה, ולחלקם, וכאשר הכל נגמר כבר, עלי להוציא את הפגרים, לנקות את הרצפה והקירות מהדם.

לז) מלוגי עדיין לא מת. החלטתי ללכת לשתות ספל תה וחורתי, ועדיין פרפר. כל כך הי נעים לי להביט, עד ששיתי את התה בלי סוכר! אחיכ פקעה סכלנותי. בעטתי

He continued: “He was like you, pale and large in build. Though he was the fifth victim executed, he outlived them all. He kept twitching his hands and feet the whole time.

“My comrade went to receive his payment. He was well rewarded for his labor, receiving 420 rubles (the payment for each execution was 60 rubles) and three bottles of vodka. My job was to bring them from the cell, prepare and separate them, and when it was all over, it was my responsibility to remove the corpses and clean the blood from the floor and walls of the room.

“That prisoner had still not died and I decided to drink some tea. When I returned he was still quivering. It was so pleasurable for me to gaze upon this scene that I drank the tea without sugar! My patience finally ran out. I kicked him twice with my foot and he lay there lifeless. Blood began to flow from his throat and his color immediately changed to the black of a beetle.



לזכות  
 שלוחי כ"ק אדמו"ר זי"ע ומשפחותיהם שיחיו  
 בכל רחבי תבל  
 להצלחה רבה ומופלגה בעבודת השליחות  
 מתוך בריאות הנכונה, פרנסה בהרחבה ונחת  
 חסידותי מכל יו"ח  
 ע"י הרוצה בעילום שמו

# דער רבי וועט געפינען א וועג...

WRITTEN BY: RABBI LEVI GREENBERG

## The Long Awaited Confirmation

AS TOLD BY  
**MRS. ROCHEL LUSTIG**  
 (BROOKLYN, NY)

Many years ago, a *yungerman* called my husband, Rabbi Hershel Lustig, the long-time principal of Oholei Torah, with the following story. He was at the Ohel earlier that day and noticed a non-Jewish woman dressed in formal attire reading a letter there. Curious to know what brought her to the Rebbe, he approached her after she left the Ohel and asked her about the circumstances of her visit.

She told him that she lives in Crown Heights on Lincoln Place, on the block right behind the Oholei Torah building, and is always pleased to hear the children davening every morning. "Their chanting is so pure, inspiring and beautiful. It is music to my ears," she said enthusiastically.

Shortly before this encounter at the Ohel, she

experienced a devastating family crisis and made a special trip to Eastern Parkway to ask one of the students from Oholei Torah where they pray when they have a serious problem. The boy candidly replied that they go to the Rebbe's Ohel to daven and gave her the information she needed. "That's why I'm here," she concluded her story.

This *yungerman* shared this exchange with my husband so he should know that the children daven so beautifully that they even inspire a non-Jewish neighbor.

I am a ninth-grade Novi teacher at Beis Rivkah High School, and every year we learn the *perakim* of Sefer Melachim that describe the building of the first *Beis Hamikdash*. *Perek Ches* documents the *tefillah* Shlomo Hamelech

said during the *chanukas Beis Hamikdash*, beseeching Hashem to respond to the *tefillos* that will be offered in the *Beis Hamikdash*. Towards the end, Shlomo Hamelch said:

וְגַם אֶל־הַנִּזְכָּרִי אֲשֶׁר לֹא־מֵעַמְּךָ יִשְׂרָאֵל הוּא וְבָא מֵאֶרֶץ רְחוֹקָה...  
וְבָא וְהִתְפַּלֵּל אֶל־הַבַּיִת הַזֶּה: אֲתָה תִשְׁמַע הַשְּׁמַיִם... וְעִשִׂיתָ כְּכֹל  
אֲשֶׁר־יִקְרָא אֵלַיךְ הַנִּזְכָּרִי לְמַעַן יִדְעוּן כָּל־עַמֵּי הָאָרֶץ אֶת־שִׁמְךָ לְיִרְאָה  
אֲתָךְ כְּעַמְּךָ יִשְׂרָאֵל וְלִדְעַת כִּי־שִׁמְךָ נִקְרָא עַל־הַבַּיִת הַזֶּה אֲשֶׁר בְּנִיתִי  
(מלכים א ח: מא-מג)

*“And also to the gentile, who is not of Your people Israel, but will come from a far country...and he will come and pray toward this house. You shall hear in heaven... and do according to all that the gentile calls You for, that all peoples of the earth may know Your Name, to fear You, as (do) Your people Israel, and that they may know that Your Name is called upon this house that I have built.”*

Rashi explains that regarding Yidden, Shlomo Hamelech requested “give to every man according to his ways,” indicating that he may occasionally be refused due to his unworthy behavior since a Yid will only blame himself for his *tefillah* not being answered. However, if a gentile’s *tefillah* is not fulfilled, this may lead him to have doubts about Hashem, etc. Therefore Shlomo Hamelech requested that their *tefillos* always be answered favorably.

Generally, I try to include ideas or stories from the Rebbe and Chassidus in my lessons and when we reach this section I share the story of the woman from Lincoln Place with my students, to illustrate how even non-Jews come to the Ohel to daven. I always conclude that based on Shlomo Hamelech’s *tefillah* I am sure whatever this woman davened for at the Ohel that day was certainly fulfilled.

This year one of my students lives on that block of Lincoln Place and when I recounted the story while we were learning these *pesukim* I asked her if it’s true that one can hear the boys from Oholei Torah davening from inside her home. She confirmed that she does hear them on days when Oholei Torah is in session and Beis Rivkah is not.

“Who knows?” I said in jest. “Maybe you are living in this woman’s home...”

The next day my student walked into class and said, “Mrs. Lustig, you won’t believe this. We do live in this woman’s house!”

Later that night I spoke with her mother who shared



with me all the details. Around fifteen years earlier she was in the market to purchase a home and entered a house on Lincoln Place that was for sale. She was surprised to see many magnets on the refrigerator holding up a bunch of Oholei Torah worksheets and even one magnet with a photo of the Rebbe. The homeowner explained that these papers flew into her backyard from the open school windows and in appreciation for their holiness she hung them on her refrigerator.

“And why do you have a magnet with a photo of the Rebbe?” the Lubavitcher woman asked.

“Ah, Rabbi Schneerson! Recently my son was in a terrible motorcycle accident and was barely clinging onto life. I asked one of the students I met on Eastern Parkway where they pray when they are in big trouble and he advised me on how to pray at Rabbi Schneerson’s gravesite. I did so and my son made a miraculous recovery!”

“I love this photo,” she concluded. “And in appreciation, I want to sell my home only to a follower of Rabbi Schneerson.”

Hearing this story was an emotional experience for me. After ten years of sharing this story in my lessons and confidently predicting the outcome based on the *possuk* in Novi, I finally had my confirmation.

## YOUR STORY

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by emailing [stories@derher.org](mailto:stories@derher.org).





תשנ"ב

# נפק לאורת

*A Wondrous Year In*  
**THE REBBE'S PRESENCE**

# בביל!

5752\*

From the start of the year 5752, it was clear that it would be an exponentially unique one. Many recall the amount of hours the Rebbe spent in the public eye, distributing things and reciting sichos in numbers that far surpassed anything seen in the years prior, and the extraordinary focus on Mashaich.

Over the course of the year, especially reaching the month of Adar, it seemed clear that the Rebbe was working tirelessly to counterbalance something, as he demanded an increase in joy to nullify all negative things, as well as strongly stressing the need for every Jew to be physically healthy and strong. These would end up being the final few special months spent with the Rebbe in his full health and glory, before 27 Adar.

In connection with Gimmel Tammuz, we present a special extended edition of Moments; a pictorial overview highlighting daily life in 770 during this unique era, together with the precious memories of many who merited to be there.

WRITTEN AND COMPILED BY: RABBI SHABI SOFFER







# Shacharis

“After being in 770 practically every day of Tishrei 5752, I suddenly felt deeply compelled to take on a *hachlatah* that I would not go to work in the morning before seeing the Rebbe.

“I’m just a regular guy, but I grew up in the heyday of life in 770, it was my home. As I grew older, despite the fact that I would be there fairly often, I still felt this intense yearning to be near the Rebbe as much as I could, and I felt that the time had come to act on it.

“From then on, every morning before heading to work, I would wait in 770 before 10:00 a.m. watch as the Rebbe would enter for Shacharis, and that would give me *chizzuk* for the day. The good days, the bad days, it simply made my day.”

*Reb Aharon Blesofsky*



22 SHEVAT 5752 JEM 222925



JEM 220309



## Heading to The Ohel

During this period, the Rebbe changed his regular practice of visiting the Ohel twice a month, to twice a week, and at times during the weeks leading up to 27 Adar, this even became daily. There, the Rebbe would spend hours on his feet, in all climates, davening and reading letters.

As the Rebbe entered the car before the trip, he would often hand out coins for tzedakah to those standing nearby.

“When the Rebbe would give us children coins, he would never drop it into your hand, rather he would always place it securely in your grasp. I can still vividly recall the feeling of the Rebbe's fingernails on my palm.

“As a child, I was not old enough to notice this, only years later when reminiscing on these little details did it begin to overwhelm me. I've come to recognize how each one of these interactions permeated my entire being and made me the person I am today.

“I find it difficult to describe or define the warm, close bond I felt with the Rebbe and how powerfully impactful these moments were in my life. They weren't necessarily dramatic, but every single interaction, even a glance from the Rebbe, was infinitely significant.”

*Rabbi Mendel Scharf*



TISHREI 5752

TISHREI 5752

# Mincha

“As thousands flocked to 770 for Sunday dollars, the line continued to grow longer and longer. The Rebbe would be standing on his feet handing out dollars for more than four hours straight. At times this would extend past sunset hours, and therefore, in the winter of 5752, a small minyan was arranged for the Rebbe to daven Mincha in Gan Eden Hatachton before the start of the distribution.

“On 14 Shevat, being a guest from Israel where I was a shliach in Yeshiva Toras Emes, I merited to be included in the select few present at one of these especially unique occasions. It was one of the closest, most intimate moments I have ever experienced with the Rebbe.

“There were exactly ten of us crammed into the small space, standing only a few feet away from the Rebbe. It was completely silent, one could hear a pin drop. I was able to hear the Rebbe saying the words of davening. It was very special.

“Shortly after the *tefillah*, the Rebbe entered the main entrance room for dollars. As he took his place at the special *shtender*, he suddenly began an unexpected short *sicha* regarding Erev Rosh Hashanah L'Ilanos, which was totally out of the ordinary.

“As the year progressed, the daily scene in 770 noticeably became more unpredictable.”

*Rabbi Eliezer Zaklikovsky*



26 CHESHVAN 5752 JEM 89578



26 CHESHVAN 5752 JEM 89573



26 CHESHVAN 5752 JEM 89576

# Sunday Dollars

Every Sunday, 770 was packed with thousands of people of all ages and walks of life, standing in line for a short moment with the Rebbe near the entrance of his room, where he stood for hours on end distributing dollars for Tzedakah.

Over the week, word spread about some of the conversations the Rebbe had that Sunday, and there would be discussions amongst the *bochurim* about them. We would wait for transcripts in the weekly "Beis Chayainu" to be printed and the highlight videos from WLCC. Sometimes there were things said that we didn't understand, only later did we have the "Aha" moment, where we saw the Rebbe's foresight.

With each dollar, to each person the Rebbe would wish a "*Bracha V'hatzlacha*," then some would ask for a specific *bracha* or advice. At times, I was fortunate to be behind someone who spoke to the Rebbe, and I watched from up close as the Rebbe conversed with them.



11 TISHREI 5752, JEM 218298



JEM 9522

As *bochurim*, we wouldn't speak to the Rebbe or expect to receive a smile; the relationship we felt was one of expectations. That itself was a *kiruv*, as we felt we were part of the Rebbe's "close circle" of Chassidim, the *bracha* and the Rebbe's holy gaze was enough to accomplish what it needed to. It was a serious moment, usually reserved for your birthday or before traveling.

There was *eima v'yirah* every time we went by. Even before you reached the Rebbe's *shtender*, the Rebbe already began looking at you, and through you. Many recall how the moment itself could have felt like a few long minutes, only to realize when seeing the video that the whole episode took under 30 seconds. That's how powerful it was.

When the Rebbe started distributing dollars after Mincha and Maariv more frequently during the week, I wasn't sure if or how often I should go by. I remember my *mashpia* telling me that a moment with the Rebbe should be a meaningful one, and he suggested that each time I go by I should undertake a *hachlata* to solidify its impact, and that's what I did. Whenever I went by the Rebbe, I took upon myself to learn a *maamar* or Tanya by heart.

*Rabbi Yitzi Lowenthal*



CIRCA KISLEV 5752

11 TISHREI 5752



“I got married on 23 Adar I 5752. That morning I was the only chosson waiting near the Rebbe's room to receive and use his siddur.

“While I waited, Reb Leibel Groner briefly went inside the Rebbe's room. As the door opened and closed in a quick moment, I witnessed something I will never forget. Even at the time, it took me a few seconds to process what I had just seen.

“I saw the Rebbe in the corner of the room, sitting back on a small chair, without a kapota or a hat, wearing his glasses. His holy hand was holding up a large sefer, either a Gemara or a Shulchan Aruch, that was leaning on the table in front of him and he was completely involved in the sefer.

“The Rebbe was in a totally different realm, as if at that moment there was nothing else in the world. The best word I can use to describe it is pure ‘taanug.’ My feeling was that I had just witnessed the Rebbe's pleasure and enjoyment. It was truly indescribable and I wish that all Chassidim could have seen the Rebbe like that because until this day I have never seen anything like it.”

*Rabbi Zev Weinstein*



18 TISHREI 5752 JEM 219554



29 CHESHVAN 5752 JEM 221525

## *Maariv*

“Our lives and schedules revolved around the Rebbe. There was a hotline to call that would update us on if the Rebbe had returned from the Ohel and when Mincha/ Maariv would take place. Many times we would just wait in 770. The atmosphere was always filled with excitement and anticipation, nothing else mattered to us other than seeing and hearing the pure holiness that shone in the Rebbe’s presence.

“Sometimes, especially when the Rebbe would return from the Ohel later in the evening, there was only a small crowd present for Maariv. These were such sweet, intimate moments with our Rebbe. We all felt such a closeness, and that the Rebbe recognized and knew us each personally.

“No matter how many long hours we would be standing on our feet, there was always a sense of longing everytime the Rebbe left the room. I never wanted the moment to end.”

*Mrs. Leah Namdar*



25 TISHREI 5752 JEM 161693271525



## *Sichos & Dollars*

“A major factor in the unique energy felt that year was the gradual increase in weekday sichos after Mincha-Maariv followed by dollars, until it quite literally became a nightly occurrence.

“It is hard to explain the energy that spread at the time. One could be at any sort of event—wedding, sheva brachos, etc.; the second the alarm went off in the streets, indicating that the Rebbe was about to speak, the chosson, kallah and the entire room began running to 770. This was such a remarkable expression of hiskashrus felt in the whole community, a different reality entirely!

“It felt as though the Rebbe was looking for every single opportunity to spend more time with us. More and more, giving and giving, to an unbelievable extent.”

*Rabbi Yosef Greenberg*







22 SHEVAT 5752, JEM 223035

24 TISHREI 5752, JEM 161657



22 SHEVAT 5752 JEM 22777

## *Kuntreisim*

“Another example of this was the increase in the distribution of kuntreisim. A few times over the year (long after Tishrei) the Rebbe also requested that they be packed together with a piece of lekach, which was extremely unique.

“Something special I recall from these distributions is how the Rebbe interacted with children, clearly wanting each child to notice and acknowledge the interaction. Many times he would even wave the kuntres or dollar in front of the child’s eyes to gain their attention and make eye contact before handing it.

“Looking back, it is clear to me that during these last precious moments, the Rebbe was physically and spiritually pouring and investing every drop of his energy into all of us, including the youngest child, to give them kochos that would impact them for the rest of their lives.”

*Rabbi Yosef Greenberg*



22 SHEVAT 5752 JEM 22760



At times, *bochurim* may have felt that the opportunities for a personal relationship with the Rebbe, the likes of which were common in earlier years with private *yechidus*, seemed lost due to the enormous growth of the Lubavitch community. But when the Rebbe started distributing dollars weekly, every person again had the opportunity for a one-on-one personal moment with the Rebbe every single week. From that point on, especially into the year 5752, the amount of distributions of this kind, public appearances, as well as *sichos* and edited Torah from the Rebbe doubled and tripled from anything we'd ever seen before.

Just the simple Shacharis with the Rebbe every morning was incredible; and the whole week I'd be counting the days left until Shabbos, for the *Farbrengen*. The *sichos* said that year were absolutely remarkable, some of my appreciation for this is in hindsight, but the Rebbe spoke of incredibly powerful, novel ideas and showed us how to open our eyes to see the world in a new way. It was extraordinary how much the Rebbe poured and invested in us.

As someone who didn't grow up in Crown Heights, when I finally came to 770 I did not take these moments for granted and I can't think of anything greater in this world.

*Rabbi Yitzi Lowenthal*

# Shabbos Farbrengens

“At approximately 1:30 p.m. on Shabbos afternoon, the Rebbe would come down for the farbrengen. As he sat down at his place, he would glance through the crowd. He would then take a few pieces from the prepared plate of cake on the table, cover them with a napkin, open his siddur to Mizmor L'Dovid, and make kiddush. At that point we would begin singing ‘Zol Shoin Zayn Di Geulah.’ In the last few months we sang it with the words ‘Es Kunt Shoin Di Geulah.’

“Then the first sicha would begin with the topic generally being the parsha or the time of the year. That year there were some rare occasions like Parshas Mishpatim when the Rebbe spoke about the UN, or Parshas Vayeshev when the Rebbe spoke about France and actually said the beginning of the sicha in French. The style of the sichos were much more concise and had less of a structure than previous years, and at times it took extra effort to be able to follow along. A common phrase the Rebbe used was “as we’ve spoken about many times in the past” or “at a previous farbrengen,” always indicating that most of the in-depth explanations to the things he spoke of he had already given in the past.

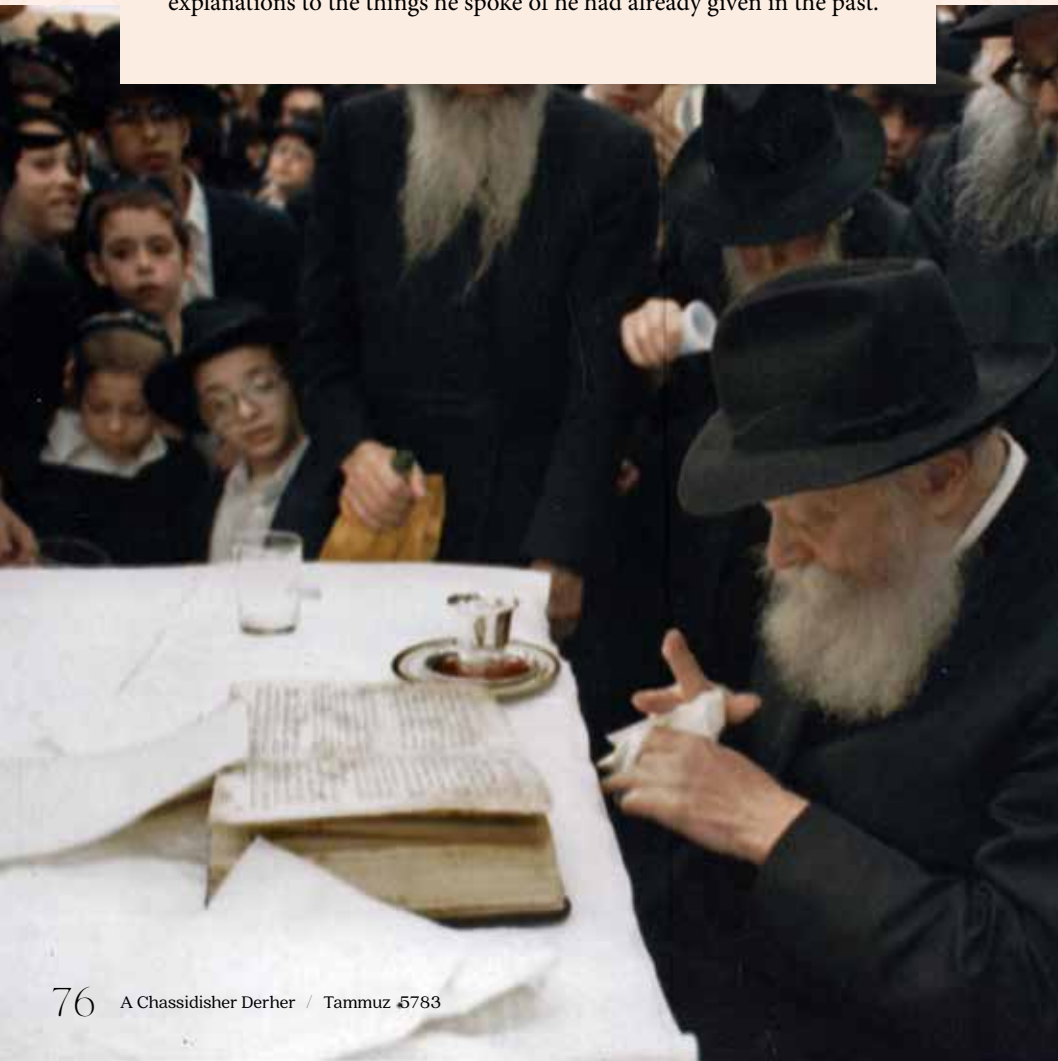


ILLUSTRATION PHOTO - 2 TISHREI 5752

ILLUSTRATION PHOTO - 23 TISHREI 5752



“At the same time, the themes focused on were some of the deepest and most original ever revealed to us throughout all the years. The Rebbe constantly spoke of, gave brachos for, and connected everything to Moshiach. He introduced and taught us to breathe in and live with the consciousness of geulah, specifically the complete unity between creator and creation, Yidden and the Aibersther; it was very uplifting.

“I’ll never forget Parshas Vayakhel, the last farbrengen. That week the Rebbe spoke much louder and longer than he usually did that year, and the sichos had some of the structure and expressive expounding reminiscent of the previous years. I remember noticing this then, it was a beautiful farbrengen. Two days later was 27 Adar I.

“As someone who would chazer and write the farbrengens, the sichos were my life, especially the ones I heard directly from the Rebbe. They put me on my feet in many ways and until this day continue to impact me and all of my work.”

*Rabbi Yosef Y. Jacobson*

On Purim Katan thousands received the maamar “Ve’ata Tetzaveh” edited by the Rebbe, and distributed in a special kuntres together with a dollar and lekach.

The maamar speaks at length about the function of a Rebbe to connect Yidden with Hashem, and the need for mesiras nefesh even when Jews are free from prosecution but find themselves in a different kind of exile, a time when G-dliness is not visible. As it would turn out, this maamar was the last one we would merit to receive from the Rebbe.



Less than two weeks later, on Monday 27 Adar I, the Rebbe visited the Ohel. After standing on his holy feet davening for the Jewish people, reading the letters of thousands requesting his *brachos* and advice, the Rebbe had a stroke, to the shock and pain of the entire world.

The day marks the onset of *he'elem vheheter* that continues to this day, where we no longer see and hear the Rebbe. This is a time when the words in *Ve'ata Tetzaveh*, how the *nossi hador* gives us the strength to carry on and fulfill our mission even in the darkest *galus*, take on a whole new meaning, as we stand firm in our *hiskashrus* and follow the path the Rebbe set out for us in these *sichos* and *maamarim*.

May we merit the coming of Moshiach, when we will be reunited with the Rebbe, and experience these precious moments once more, תיכף ומיד ממש!

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# Letters

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

## Sheitel

I'd like to share a special story showing how important the wearing of a *sheitel* is to the Rebbe, in follow-up to the comprehensive article on this subject printed in the Shevat issue (127):

In the mid-5740s\*, the Mivtza Neshek office of N'shei Chabad which I direct was planning to print a new brochure promoting the lighting of Shabbos and Yom Tov candles. We were going to do a photo shoot of a lady lighting Shabbos candles to put on the brochure. Of course the lady was wearing a *sheitel* as per the Rebbe's *ratzon* that ladies wear *sheitels* in public. But then, someone brought up that being that the *sheitel* looked very natural, it could be that people would think that the lady is not covering her hair and therefore it would be a better idea to have her wear a *tichel* on top of her *sheitel*.

This proposition seemed right and we went ahead with a picture of a lady that had a bit of the *sheitel* sticking out from under her *tichel*, showing that she is covering her hair. We went forward with the printing and produced 500,000 copies of this beautiful color brochure.

After it was already printed someone brought up a different issue with the picture: It shows a lady wearing a *tichel* instead of a *sheitel* and it looks like she

has hair showing from underneath it! I got nervous and wrote to the Rebbe that we had printed this brochure and that someone brought up the above issue with it. The Rebbe responded that this being the case they should not be distributed.

We were at a loss in regards to the situation after all the money and effort that had gone into producing the brochure. Finally, Rabbi Yehuda Krinsky gave us the idea that maybe the printer could imprint a line beneath the picture saying that the woman is wearing a *sheitel*. We wrote this suggestion to the Rebbe, which he approved, and we had the printer imprint that line on each of the 500,000 brochures.

**Esther Sternberg**

BROOKLYN, NY

## How many children should one have?

In Kislev 5780 (issue 88) Derher published a comprehensive article about the Rebbe's campaign to have large families (see article "*How to Plan a Family*" available at [index.derher.org](http://index.derher.org)).

Recently I came across a fascinating *sicha*, which I would like to share:

Regarding this topic, it is well known the expression the Rebbe used at the



farbrengen of Shabbos Parshas Naso 5740\* that every couple should try “to have children, many children, until a *minyan* of children” around the table and to enjoy the *nachas* of bringing them up *l'Torah l'chupa u'lmaasim tovim*.

I would like to share with the Derher readers that this was actually not a conclusive statement: In the *sicha* of Yud-Gimmel Tishrei 5744\* (Toras Menachem 5744 vol. pg. 157) the Rebbe speaks about the importance of having a large family and there he even mentions trying to have more than 13 children!

In this *sicha* the Rebbe speaks about the *tefillah* of Chana who was *moser nefesh*, requesting from Hashem to be blessed with a child, and he then offers a practical *hora'ah*:

“From this story we learn how much a person should ‘turn over the world’ in order to have children!

“We’ve spoken on numerous occasions about the need of fulfilling the mitzvah of פרו ורבו ומלאו את הארץ וכבשוה—be fruitful and multiply and fill the earth and conquer it’ and in the most beautiful way possible.

“Meaning to say: It is not enough even if someone has ‘twelve *shvatim*’ and a daughter—as we find by Yaakov Avinu—which in such a case, according to Shulchan Aruch it seems like it is enough. The *possuk* says: פרו ורבו ומלאו את הארץ וכבשוה—be fruitful and multiply and fill the earth **and conquer it**,’ meaning that the simple meaning of the mitzvah is to ‘be fruitful and multiply’ in a way of ‘conquering it!’

“Therefore, as long as one hasn’t fulfilled the mitzvah according to its simple meaning (as explained above), even though he has excuses that he already fulfilled his obligation according to Shulchan Aruch or the like, when he will make a *cheshbon tzedek* in his heart and the wife in her heart there is no doubt as to which conclusion will be reached...”

**Mendel Mishulovin**

MARIN COUNTY, CA

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## ***Koch in Hakhel***

I want to give A Chassidisher Derher a *yasher koach* for being at the forefront of creating a *koch* in *inyanim* that the Rebbe *koched* in and being *mechazek darkei haChassidus* by so many Chassidim throughout the world. This was expressed especially in regards to the *koch* that Derher created around Hakhel which the Rebbe was so passionate about in all Hakhel years, but especially in the last Hakhel year that we saw the Rebbe, 5748\*.

The production of the special Hakhel booklet in Tishrei, articles on the topic in the Derher monthly magazines, and more recently the production of the Hakhel episode on the Derher for Kids podcast, all encouraged *bochurim*, *anash* and *shluchim* throughout the world “*arainlaign zich* (invest themselves)” in Hakhel according to the Rebbe’s *bakasha*.

**Yitzchok Friedman**

BROOKLYN, NY

