

A Chassidisher **Derher**

א חסידישער דערהער

Life to the Fullest

TANYA PEREK MEM-ALEPH

We Are One

AHAVAS YISROEL THROUGH
THE LENS OF CHASSIDUS

SACKS-FULL OF **MESIRAS NEFESH**

THE BEGINNINGS OF
LUBAVITCH IN AMERICA



IYAR 5784
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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
אייזיקביץ

ולע"נ זקנינו הרה"ח הרה"ת ר' ישראל
בן הרה"ח הרה"ת ר' שניאור זלמן ע"ה
דוכמאן
נלב"ע ז' אייר ה'תשמ"ט

A DIFFERENT KIND OF AHAVAS YISROEL

From the first “statement” that the Rebbe gave at the farbrengen of *Kabolas haNesius*, throughout all the years, everything the Rebbe teaches us brims with Ahavas Yisroel.

The Rebbe often pointed out that the reason we ended up in *galus* was due to *sinas chinam*, baseless hatred towards one another. If we, instead, practice *ahavas chinam*, ‘baseless’ love for one another, beyond logic and reason, we will have automatically removed the cause for the *galus* and bring the *geulah*.

In recent years however, the Rebbe took this concept a step further:

We have already completed all the *avoda* needed to end *galus*. Our millennia-long journey has been completed and we stand on the threshold of *geulah*. In that case, the cause that brought about the *galus* has certainly already been rectified.

The Ahavas Yisroel that we practice now goes deeper. When Moshiach comes, the “*Yechida*,” the innermost depth of every Yid’s *neshama* will be revealed. In the

presence of *Yechida*, all differences between Yidden dissipate automatically, and it becomes obvious that we are essentially one. This will be even more pronounced in the presence of Moshiach, the “*Yechida Haklalis*”—the communal and general *Yechida* of which every individual *Yechida* is a part.

As we stand now, right before the revelation of Moshiach, we can, and must, already experience a foretaste of that love. That is the kind of Ahavas Yisroel that we must strive for today.¹

According to Chassidus, Mitzvas Ahavas Yisroel is a foundational aspect of all of *avodas Hashem*, something we especially focus on during Sefiras Ha’omer. Therefore, we present an overview of Mitzvas Ahavas Yisroel in this issue.

May we merit to experience the true Ahavas and Achdus Yisroel that will be revealed with the coming of Moshiach, now!

The Editors

יום הבהיר י"א ניסן ה'תשפ"ד

1. Shabbos Parshas Mattos-Massei 5751; Sefer Hasichos p. 717.



לעילוי נשמת
 הרה"ח הרה"ת ר' משה בהרה"ח דוד העניך ע"ה
 זאקליקובסקי
 נפטר בשם טוב ליל ש"ק פ' תז"מ
 בדר"ח אייר, גבורה שבתפארת, ה'תש"פ
 תנ"צ'ב'ה'

דעם רבינ'ס אַ וואָרט

A Word
 on the
 Parsha

Compiled By:
 Rabbi Mendel Vogel

קדושים

לֹא תֵעָמָד עַל-דַּם רֵעֶךָ (יט, טז)

You shall not stand by [the shedding of] your fellow's blood.

There is a well-known teaching of the Baal Shem Tov: everything a person hears or sees should be taken as a lesson in *avodas Hashem*.

With this in mind, we gain a new understanding in Rashi's explanation on this *possuk*: “[Do not stand by,] watching your fellow’s death, when you are able to save him; for example, if he is drowning in the river...”

The very fact that you were present to “watch your fellow’s death” is proof that “you are able to save him,” and it is solely for this reason that Hashem put you there.

From here we can learn a lesson uniquely applicable to us: In our generation, there are many *Yidden* who are in danger of spiritually “drowning” in the stormy waters of materialism. We need to know that each and every one of us has the duty to try and rescue these *Yidden*, since the very fact that you happen to see or know of these *Yidden* in danger means that you were given the ability to save them.

Takeaway: The *yetzer hara* might protest, “Who do you think you are to be involved in being *mekarev* another *Yid* when you yourself have much to work on?” The response to this is that the very fact that you were made aware of the situation is proof that you are able to save him, and that you have the necessary *kochos*. It depends on *you* to revive his *neshama* by showing him the light of Torah and mitzvos.

(Likkutei Sichos vol. 32, p. 125)

אמור

וּסְפַרְתֶּם לָכֶם מִמָּחָרֵת הַשַּׁבָּת (כג, טז)

And you shall count for yourselves, from the morrow of the rest day...

“The Baitusim would say [that] *Shavuos* [always occurs] after *Shabbos* [i.e. on a Sunday].

Rabban Yochanan ben Zakkai joined [the discussion with the Baitusim] and said to them: ‘Fools! From where [have] you [derived this]?’ And there was no man who answered him, except for one elderly man... and he said: ‘Moshe Rabbeinu was an *ohav yisroel* and he knew that *Shavuos* is [only]



one day. Therefore, he arose and established it after Shabbos, in order that the Jewish people would enjoy themselves for two days.' [Rabban Yochanan ben Zakkai] recited this *possuk* [in response] to [that old man]: “It is eleven days’ journey from Chorev to Kodesh Barne’a by the way of Har Se’ir” (Devorim 1:2).

And if Moshe Rabbeinu was an *ohev yisroel*, why did he delay them in the wilderness forty years?” (Menachos, 65a-b)

This Gemara seems to imply that according to the Baitusi, Moshe Rabbeinu was an *ohev yisroel*, while according to R. Yochanan ben Zakkai, Moshe Rabbeinu was not, *chas v’sholom*, an *ohev yisroel*!

To answer this, we need to realize that the debate between the Baitusi and R. Yochanan ben Zakkai was not a one-time event. It is actually at the root of the disagreement between the Baitusim and the Chachomim in general:

The main point on which the Baitusim differed from the Chachomim is that the Baitusim believed only in Torah *shebiksav*, and not in Torah *shebaal peh*. The main difference between these two parts of Torah is that the written part was given to us exactly as we have it now, word for word; it leaves no room for human innovation. The Oral Torah, on the other hand, was given with the express intent for the Chachomim in each generation to be *mechadesh*, to add to the body of Torah.

From here stems the primary distinction between the two philosophies: According to the Baitusim, the best and most ideal scenario is when a person receives everything he needs from Hashem, without having to work for it. The ideal situation according to Chazal, on the other hand, is when a person does *not* receive everything he needs as a free gift, but rather as a reward for his efforts.

Now we can understand the Baitusi’s claim that since “Moshe Rabbeinu was an *ohev yisroel*... he arose and established it after Shabbos”: Since Moshe Rabbeinu loved and cared for the *yidden*, surely he wanted them to experience and enjoy the divine revelation of Shavuos without having to work and prepare for it. Therefore, it is fitting that the eve of Shavuos should fall out on Shabbos; a day that is all pleasure and no work; and thus “the *Yidden* would enjoy themselves

for two days.”

To this R. Yochanan ben Zakkai replied, “If Moshe Rabbeinu was an *ohev yisroel*, why did he delay them in the wilderness forty years?”: If Moshe Rabbeinu was an *ohev yisroel* in the Baitusi sense, wishing for *Yidden* to receive all their needs from Hashem without any work—then he should have brought them to Eretz Yisroel immediately and miraculously, sparing them the hardships of the desert for forty years?! The fact that Moshe Rabbeinu did *not* do so proves, therefore, that the Chachomim are correct, and the reason the *Yidden* had to spend forty years in the desert was so they could do *teshuva* for the *aveira* of the *meraglim* and withstand various tests, thus becoming truly *worthy* of entering Eretz Yisroel. Moshe cared that the *Yidden* should enter Eretz Yisroel only after the necessary preparations—*this* was his true and deep love for the *Yidden*.

Takeaway: The purpose of the lengthy *golus* in which we live is to ensure that we are truly prepared and ready for the *geula*—*b’pnimius*. The purpose of our *avoda* is so that the *geula* should not be imposed upon us and overwhelm us, but rather that we should be *keilim* to receive it—עבודה בכח עצמו. May we merit to finally experience the *geula* and greet Moshiach Tzidkeinu, *b’karov mamash!*

(Likkutei Sichos vol. 19, p. 4)

בהר

וְשַׁבְּתָה הָאֶרֶץ שַׁבַּת לַיהוָה (כ"ה, ב)

...The land shall rest, a Shabbos for Hashem.

Rashi comments on these words: “For the sake of Hashem, just as is stated regarding the Shabbos of Creation.” In other words, just as every seventh day is holy, proclaiming that Hashem Himself rested on the seventh day and thus acknowledging Him as the Creator of all, likewise, man must rest from working the land on the seventh year, for the sake of Hashem (and not for the land’s sake, so that it should get more fertile by allowing it to rest).

Let us further explore the comparison drawn between *shemita* (the seventh year) and Shabbos (the seventh day): One of the differences between Shabbos and *shemita* is that on Shabbos—when work is prohibited—a *Yid* withdraws completely from all mundane matters, while in the *shemita* year only the work of the land is prohibited. One's occupation with other mundane matters continues as usual.

There is reason to think, therefore, that the title “שבת להוי” is appropriate only for the Shabbos day; when one withdraws from worldliness and dedicates himself solely to Hashem; but the year of *shemita*, when one is still engaged with the mundane, does not deserve to be called “שבת להוי.” (Especially since the name “הוי” refers to a level of *Elokus* which is *above* nature, in contrast to the name “אלקים” which refers to a level of *Elokus* that resides *within* nature.)

The *possuk* teaches us that the year of *shemita* is also “שבת להוי,” just like the day of Shabbos. It is true that work is permitted during the *shemita* year (aside from working the ground), but its sanctity is not any less than that of Shabbos. On the contrary—in the year of *shemita*, the level of “שם הוי” which is above nature, comes into and *penetrates* the mundane world—“the **land** shall rest a **Shabbos for Hashem.**”

Takeaway: The paradoxical concept of drawing lofty levels of *Elokus* down into *gashmiyus* exists in every mitzvah: The Alter Rebbe states that the mindset of a person when he is involved in Torah and mitzvos should be that of *mesiras nefesh*; his physical needs don't exist in those moments. At the same time, one needs to be careful to fulfill the mitzvah properly, with all its nuances and details—quite the opposite of *mesiras nefesh*, which is above all limitations.

A mitzvah is a fusion of the two: Attention to the parameters of the mitzvah with all its nuance and detail, and, at the same time, a state of *mesiras nefesh*; complete and boundless devotion.

(The difference is that in other mitzvos, the fusion can be seen in the *manner* of the performance, whereas in *shemita*, it is seen in the performance itself.)

(Likkutei Sichos vol. 1, p. 107; p. 275)

בחוקותי אם־בְּחַקְתִּי תִלְכוּ (כ"ג)

If you follow My statutes...

Rashi says that from these words we learn that “you must toil in the study of Torah (שתהיו עמלים בתורה)”; to apply oneself with extra effort and exertion, beyond the norm.

This interpretation of Rashi is hinted to in the word “בחוקותי”: The Alter Rebbe explains in Likkutei Torah that the word “בחוקותי” shares the same root as the word “חקיקה,” which means “engraving.”

There are two ways in which engraving words is different than writing: 1. Engraving requires much more effort. 2. Engraving makes the letters an inseparable part of the material in which they are engraved.

In writing, by contrast, the letters are made of a separate material, and can be erased or removed without damaging the parchment or the paper on which they are written.

Toiling in Torah also has these two qualities: 1. It requires much mental and emotional effort, far more than basic learning. 2. When a person exerts himself in his learning, the Torah is absorbed in his heart and becomes unified with his *neshama* to such a degree that it is impossible to distinguish between him and the Torah, like letters engraved in stone.

Takeaway: One must never stop toiling in Torah.

Whatever one has accomplished yesterday is insufficient for today—this is “תלכו,” to grow more and more. As a result of this conduct, Hashem will *bentch* us—“ונתתי” גשמיכם בעתם—including the greatest *brocha* of all, the arrival of Moshiach tzidkeinu!

(Likkutei Sichos vol. 3, p. 1012; Ibid. vol. 17, p. 318)



כתב יד קודש

לעילוי נשמת
הרה"ח הרה"ת הרב יהודה
יעקב בן ר' אברהם אבא ע"ה
רעפסון
נלב"ע כ"ז אדר ה'תש"פ
תנ"צ' בה'

נדפס ע"י
משפחתו שיחיו

THE HIGHEST AND BEST

The following is an addition the Rebbe made to a Yiddish press release¹ about the farbrengen of Lag B'Omer 5722.²



ERETZ YISROEL IS SAFE!

IYAR 5727

Period of the Six-Day War in Eretz Yisroel

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'ב"ה

Tuesday, 6 Iyar

Today¹, two *bochurim* in the 770 Kvutzah from Eretz Yisroel, Dovid Meir Drukman and Yechezkel Sofer, sent in a note to the Rebbe with two inquiries. Firstly, they asked if it is proper to translate sichos into Lashon Hakodesh for those who aren't fluent in Yiddish. The Rebbe replied that it is fitting to do so, provided there is a proper translator. Regarding the possibility of the *bochurim* themselves undertaking this task, the Rebbe emphasized that the only reason for a *bochur* to leave Eretz Yisroel is for diligent and rigorous Torah study. Any suggestion to engage in something else doesn't align with this purpose.

Sunday, 11 Iyar

Tonight, a Yid from Yerushalayim had a *yechidus* with the Rebbe and expressed his concern about the escalating situation in Eretz Yisroel. The Rebbe responded, noting that even regarding *Chutz La'aretz*, it says that Hashem is always alert and watching ("לא ינום ולא ישן"). How much more so for Eretz Yisroel, where it is stated that Hashem's eyes are always upon it. There is nothing to worry about.

Tuesday, Yud-Gimmel Iyar

Today marks the 15th *yahrzeit* of the Rebbe's brother, Reb Yisroel Arye Leib. The Rebbe said Kaddish during all of the *tefillos*, and a *yahrzeit* candle burned in the Rebbe's room throughout the day.

During Shacharis, the Rebbe came out after *Shir Shel Yom* to say Kaddish. While the minyan was reciting the day's Tehillim, a few *bochurim* were watching the Rebbe say Tehillim instead. The Rebbe motioned to them and said, "You're wearing Tefillin, why aren't you davening?!"

The Rebbe went to the Ohel at 2:30 pm and returned at 8:00 pm. Ten minutes later, Mincha was held. Upon entering the *zal*, the Rebbe said Kaddish D'rabbanan². After davening, the Rebbe said Kaddish Yasom, Mishnayos, and Kaddish D'rabbanan.

Thursday, 15 Iyar

Today, the Rebbe sent Rabbi Hodakov and Rabbi Kazarnovsky to Montreal to meet with Israeli President Zalman Shazar, who was visiting for an expo. The Rebbe accompanied them as they left 770. During Shacharis, a

Mi Shebeirach had been said at the Torah for Mr. Shazar, at the Rebbe's request.

Interestingly, once the Rebbe's emissaries were already on their way, Mr. Shazar was suddenly recalled to Eretz Yisroel that night, resulting in the cancellation of all his appointments. Rabbi Kramer from Montreal contacted Mazkirus to relay this development. To his surprise, someone responded, "But this appointment, he will receive." Rabbi Kramer asked who was speaking, and he heard, "Schneerson." The Rebbe had joined the conversation from his room.

When they ultimately met with Mr. Shazar, they presented him with the newly printed Sefer Pelach Harimon, and the Maamer Lihavin Inyan Krias Yam Suf, with the Rebbe's additions. During the meeting, Mr. Shazar shared that the Rebbe had called him earlier and given him a *bracha* for safety and security in Eretz Yisroel.

The Rebbe raised his voice, passionately emphasizing the words "*V'ein Macharid* — no one will cause terror," from this week's Parsha (Bechukosai).

The Rebbe also wished him a safe journey, and to hear good news.

Mr. Shazar mentioned that while he had been aware of these *pessukim* previously, they now held a whole new meaning for him. He expressed his intention to publicize the Rebbe's message upon his return to Eretz Yisroel.

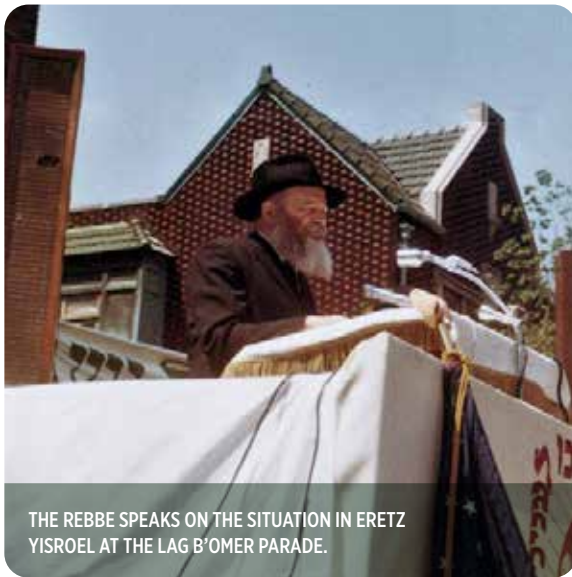
Sunday 18 Iyar, Lag B'omer

Today's Lag B'omer parade was Baruch Hashem very successful, with many children participating.



SHAZAR MEETS WITH RABBIS HODAKOV, KAZARNOVSKY, MOCHKIN, AND KRAMER IN MONTREAL BEFORE BEING RECALLED TO ERETZ YISROEL.

RABBI YOSEF KRAMER



THE REBBE SPEAKS ON THE SITUATION IN ERETZ YISROEL AT THE LAG B'OMER PARADE.

A few weeks before Lag B'omer, there was a plan for the kids to walk all the way to Prospect Park, but the Rebbe commented that it would be too hot to walk such a long distance. Indeed, the day turned out beautifully sunny, and very hot.

This year, for the first time, there was a dedicated lecturer for the Rebbe, in contrast to previous years, when Rabbi J.J. Hecht stood at the Rebbe's side on the same *bima*.

At 11:15 am, the Rebbe came out to speak and asked Rabbi Hecht if everything was ready to go, which he confirmed. The Rebbe said a ten-minute *sicha*, beginning with the significance of Lag B'omer. The Rebbe then addressed the special characteristic of this year, Hakhel, when everyone would gather together in the Beis Hamikdash. Despite the destruction of the physical Beis Hamikdash, this concept still extends to the "Beis

STAY!

In their letters to friends, the bochurim relate:

Regarding the current situation in Eretz Yisroel, the Rebbe wrote to various people:

The Rebbe replied to a telegram from the Vaad of Kfar Chabad as follows:

"You merit to be found among the myriad thousands of Yidden in Eretz Hakodesh, the land upon which the eyes of Hashem are constantly focused. Surely 'The guardian of Israel will neither sleep nor slumber' 'Hashem will be on your right hand guarding you' - all of the Yidden Shlita now and forever.

"Anticipating imminent good news in a revealed manner,

"The Rebbe's holy signature."

This telegram was widely publicized in Israel, and it was also printed and distributed to the soldiers.

Several Chassidim in America asked the Rebbe for advice on whether their sons should return from Eretz Yisroel, and the Rebbe wrote back, "It is obvious that they shouldn't. There is nothing for you or for them to fear."

When someone else asked about a relative learning in Eretz Yisroel, the Rebbe responded, "I already notified Kfar Chabad in no uncertain terms that there is no reason to travel from Eretz Yisroel. On

the contrary, they should increase in their learning and Hashem will grant them success."

The Rebbe also answered someone: "I am not at all pleased with the panic and exaggerated hysteria. May Hashem protect all of our brethren Shlita wherever they are, particularly in the place which Hashem's eyes are constantly upon."

Someone wrote to the Rebbe that Hashem should help that everything will be okay, and the Rebbe responded, "*Amein Kein Yehi Ratzon*."

The Rebbe also sent a telegram to the American students in Eretz Yisroel, that they should continue learning Torah with diligence, and surely, "'The guardian of Israel neither sleeps nor slumbers,'" and may we hear good news.

An individual who had just made it out of the Soviet Union to Eretz Yisroel wrote that he wanted to come to the Rebbe, and the Rebbe replied: "This is not at all the right time to leave from Eretz Hakodesh, *chas v'shalom*. We will *iy"H* meet amidst joy in the upcoming month of Joy — Tishrei."

(In his *yoman*, Rabbi Avraham Gerlitzky writes that he heard—but could not verify—that someone asked the Rebbe how he can take responsibility for instructing people to stay in Eretz Yisroel. The Rebbe answered that he was at the Ohel, and the Frierdiker Rebbe took responsibility.)

Hamikdash” within each one of us.

Then, with profound emotion and resounding clarity, the Rebbe focused on the situation in Eretz Yisroel: “We can all help the Jews living there by dedicating ourselves to studying even one more *possuk* of Torah and influencing others to do the same.” The Rebbe cited several of the *brachos* mentioned in *pessukim*: “And I will give peace in the land, and there will be no terror...” “And they will dwell in safety...” The Rebbe concluded by quoting the *possuk* “And I will bring them upright,” referring to the coming of Moshiach.

The Rebbe ended by saying, “*Amein Kein Yehi Ratzon.*”

After the *sicha*, the Rebbe asked Rabbi Hecht if he had spoken clearly, and he responded, “The Rebbe spoke very well, the concern is if I will be able to translate it properly.” The Rebbe told him, “Hashem’s blessings will assist you with this as well.”

Afterward, the assembled children began walking by the Rebbe, who warmly smiled at them, gesturing and waving throughout. The Rebbe’s face shone as he watched the children.

The Rebbe remained at the parade until about 12:30 pm. Before the Rebbe went back inside 770, Rabbi Hecht asked him if he was happy with how things went. The Rebbe replied, “Very,” adding that next year it should be even better.

The Rebbe then turned to Reb Nissan Telushkin and thanked him for coming to the parade.

As he was about to leave, the Rebbe asked Rabbi Hodakov if a draft of the *sicha* was ready for him to edit. The Rebbe edited the *sicha* right after the parade, even before going to the Ohel.

Besides the parade in front of 770 there were events arranged in other communities, which were very successful. The Rebbe sent out a telegram with a message similar to the one in the *sicha* about Eretz Yisroel.

The Rebbe went to the Ohel at 2:45 pm and returned at 7:45 pm.

Already in the evening, a tape of the Rebbe’s *sicha* was sent to Eretz Yisroel, where it was immediately broadcast on the radio. A transcript of the *sicha* was also printed, and widely disseminated throughout the country.

Over the following days, it was also broadcast in America. The Rebbe instructed to ensure that many people heard this message.

Monday, 19 Iyar

Today, the Rebbe instructed Avraham Lipskier, who is traveling to Milan as a Shliach, to take the tape of the Lag B’omer *sicha* and the video of the parade with him.

Thursday, 22 Iyar

Today, the Rebbe told someone in *yechidus* that in another few days the whole situation in Eretz Yisroel will be resolved, and Hashem will help.

In a different *yechidus* tonight, the Rebbe said that, in general, when someone is a Shliach or involved with helping the community, it is imperative that they be able to properly learn *nigleh* and Chassidus, especially nowadays.

Friday, 23 Iyar

Today, in response to someone expressing concern about the situation in Eretz Yisroel, the Rebbe emphasized that a Yid must always have *bitachon*.

Shabbos Parshas Bamidbar, 24 Iyar

In the morning, the Rebbe came out for Shabbos Mevarchim Tehillim. The Rebbe finished reciting the entire *sefer* before the *tzibbur*, and remained in the *zal*, immersed in thought.



THE REBBE WAVES TO THE CHILDREN AS THEY MARCH BY.

At today's farbrengen, the Rebbe spoke about the situation in Eretz Yisroel and launched the new Mivtza of Tefillin.³

While distributing *mashke*, the Rebbe emphasized that people should receive the bottle in their right hand. The Rebbe also instructed people to hold their cup while receiving L'chaim, instead of placing it on the table.

A group of boys approached the Rebbe, and he poured them L'chaim, specifically into their right hands. The Rebbe then waited for them to recite the *bracha* aloud, and answered "Amen."

Commenting on sleepiness, the Rebbe mentioned that the men can learn from the women who will be gathering tomorrow night and don't nod off even for a second.

After Mincha, the Rebbe instructed those present to sing "*Hoshia Es Amecha*," and on his way out of the *zal*, he gestured with his hand.

Sunday, 25 Iyar

As the Rebbe entered the *zal* for Mincha, he handed Rabbi Hodakov a note.

At approximately 9:20 pm, the Rebbe attended the annual pre-Shavuot gathering for women, and said a *sicha* for around fifteen minutes. Subsequently, everyone present approached the Rebbe individually until around 2:00 am. Following this, the Rebbe davened Maariv.

Afterward, the Rebbe was seen with his glasses on, reading through the letters given to him by the women at the event.

Monday, 26 Iyar (The Start Of The 6 Day War)

Today, the Rebbe wrote to Rabbi Hecht that Hashem is accomplishing what needs to be done, and He can be relied on ("כדאי לסמוך עליו").

Someone stopped the Rebbe today while he was walking and showed him in the newspaper where the Rebbe's words on Eretz Yisroel had been publicized.

Thursday, 29 Iyar

In a letter to Mr. Shazar dated today, the Rebbe wrote:

"I was pleased to have just been notified that your home was not touched by the bombings, which reassures me that obviously you and your family *Shlita* [were likewise not affected], and that you are all well..."



ISRAELI NEWSPAPERS REPORT ON THE REBBE'S MESSAGE AT THE LAG B'OMER PARADE AND HIS TELEGRAM TO VAAD KFAR CHABAD.

"...It is obvious that most importantly, as the *possuk* says, 'the Jewish people saw the great hand of Hashem against Mitzrayim' and their accomplices, seeing how Hashem gave over the many in the hands of the few—the ones who put their lives on the line to 'save the Jewish people from their approaching enemies'. This will certainly lead to increased observance of Torah and mitzvos, and thanking Hashem for bringing about these miracles..."⁴

1. Based on the yomanim of Reb Yehoshua Mondshein a"h, Yblch"t, Reb Avrohom Gerlitzky and Reb Binyomin Bernstein, bochurim in 770 at the time.
2. Presumably this Kaddish was in place of the Kaddish at the beginning of Shacharis.
3. Full article: <https://derher.org/wp-content/uploads/56-Iyar-5777-06.pdf>
4. Igros Kodesh vol. 24, p. 321.



Lasting Effect

By: Rabbi Mottel Slonim

Reb Meir Blizinsky had many shiurim with Yidden in Chassidus, both publicly in the Chabad shul in Ramat Gan, and in private sessions.

Once, in the middle of a shiur, a Jew who did not seem religious walked into the shul, sat down at the table, and listened. The class interested him, and before leaving he asked when the next shiur would be. Sure enough, he showed up to that one as well.

After a while, he asked Reb Meir if it would be possible to learn with him more than twice a week. To which Reb Meir replied, “Of course, with pleasure, but the best time would be on Shabbos, for during the week I am quite busy.”

And so, every Shabbos, this Yid would come before 6:00 am to learn with Reb Meir. They would learn till 9. At 9 o'clock, Reb Meir would make his way to shul for Shacharis, escorted by his *chavrusa*, but the Yid only walked till the shul, he never entered to daven.

Now, when Reb Meir was *mekarev* Yidden to Yiddishkeit, the *seder* was that after a while of learning Chassidus, they would be awakened to Yiddishkeit and gradually start keeping Torah and Mitzvos.

But in this case, a while passed, and they learned together for many hours, but nothing seemed to change with the man. Not only that, but once, during their study session on Shabbos, Reb Meir went out for a few moments. When he returned to the room where they were learning, he saw his friend quickly put out a cigarette.

At one point, Reb Meir brought up the subject of keeping Torah and mitzvos, but the man didn't want to hear of it.

Reb Meir wrote to the Rebbe about the episode and asked the Rebbe if he should continue to learn with the Yid, or perhaps stop since he sees that, unfortunately, the learning

is not affecting him.

The Rebbe answered that he should continue learning with him every Shabbos, and added not to speak with him at all about Yiddishkeit, keeping Mitzvos, etc.

The learning continued every Shabbos for a year and a half. It seemed though that the man was still not changed in his observance of Yiddishkeit. At this point, the Yid asked Reb Meir to assist him in writing a letter to the Rebbe. He wanted to write to the Rebbe.

And this is what he told Reb Meir, “When I began learning Chassidus, it interested me very much, and I wanted to learn more. So I kept coming back. Then we started learning every Shabbos. I realized that Chassidus was the truth, but I was not ready to turn my life around. However, on the other hand, I knew it was the truth, and I was still interested in learning more. I was very torn on what to do, and at one point, I was thinking of stopping to learn Chassidus.

On the other hand, I thought to myself, is that a reason that I should stop learning Chassidus? So I decided to continue learning, but not let it affect me. I would completely disconnect my intellect from my emotions.

These thoughts came to me exactly when you mentioned keeping Torah and Mitzvos, and if you had continued speaking to me about it, I would probably have stopped coming to learn.

However, despite my resolution, something is calling from the depths of my heart. I feel that it's impossible not to act according to the truth I am learning, so I want to write to the Rebbe for advice on what to do.

Eventually, this man became a complete shomer Torah and Mitzvos. ①

לזכות החיילת בצבאות ה'
מושקא שתחי'
לרגל הולדתה כ' שבט ה'תשפ"ד

ולזכות הוריה
הרה"ת ר' אליהו וזוגתו מרת שיינא רוחמה
ומשפחתם שיחיו **סאפאטשקינסקי**
נדפס ע"י זקניה
הרה"ת ר' יצחק זאב וזוגתו מרת ברכה
ומשפחתם שיחיו **סאפאטשקינסקי**
הרה"ת ר' חיים ברוך וזוגתו מרת שטערנא
שרה ומשפחתם שיחיו **אלבסקי**

WE ARE ONLINE

AHAVAS YISROEL THROUGH
THE LENS OF CHASSIDUS

BY: RABBI ZELIG KATZMAN



Menton, France, 5673. The Rebbe Rashab strolls along the beach with his only son, the Frierdiker Rebbe. The Rebbe Rashab has been here on *datcheh* (respite). His son, who had come to join him for several weeks, listens as his father relates wondrous anecdotes about the previous Rabbeim, traditions they handed down, visions, stories, and explanations of concepts in Chassidus.

Among the topics discussed is the matter of *hisbonenus*. The Rebbe Rashab dedicates several days to this topic, extolling the virtues of contemplating concepts of Chassidus whilst garbed in Talis and Tefillin, as preparation for davening. He lists eight specific benefits, which his son later transcribes. While these qualities apply to every individual who invests himself in this practice, the Rebbe continued, it is relevant to Tzaddikim as well, albeit at a much higher level.

He continued, at great length, to glorify the high spiritual standing of Tzaddikim, and concluded: “And one reaches a *derher* in the sweetness of *Elokus*, ‘*ah Getliche ziskeit*”.

The Frierdiker Rebbe later wrote of this scene: “I will never forget that luminous time, seeing the face of the Kodesh Kodoshim ascending in great *dveikus* while stressing the words “*A Getliche ziskeit*”... Strolling in Menton on the oceanfront, in the beauty of nature, and being immersed in G-dly sweetness, basking in a ‘*Getliche ziskeit*’, this can be only by an *Atzmi*, a Rebbe the son of a Rebbe, a *mesirus nefesh Yid*... someone who’s *neshama* shines, revealed within him.”

They continued to stroll in silence, father and son. The passersby looked on in awe at the unusual and sacred scene, at the Rebbe’s holy face, aflame. Suddenly, as if awakened from sleep, the Rebbe turned to his son and exclaimed:

“Yosef Yitzchok! Listen! All of these *maalos* that I listed regarding thinking Chassidus in Talis and Tefillin before davening, both by Chassidim and by Tzaddikim, this is all incomparable to the wondrous *maaleh* that Hashem grants, that one gets a *chush* and *geshmak* in doing a favor for another Yid, to the point that the other becomes more precious to him than himself. Because regarding oneself, one can find several reasons [to justify his suffering]... but for someone else this is not true.

“It is worth toiling for five days, five hours a day, with intense physical and spiritual exertion in G-dly wisdom, for the practical application that emerges [from this *hisbonenus*]—to truly desire to do a favor for a Yid physically, and especially spiritually.” The Rebbe concluded by citing the saying of the Baal Shem Tov: “A *neshama* comes down to the world and lives for seventy or eighty years in order to do a favor for a Yid in physical matters and especially in spiritual matters.”



Ahavas Yisroel: A Primary Theme of Chassidus

Since the inception of *avodas Ha'Chassidus*, Ahavas Yisroel has been its cornerstone. The very term “Chossid” is used in the Gemara to describe someone who is completely devoted to another Yid, even when it comes at a personal price².

The life's work of the Rabbeim, both in sharing the teachings of Chassidus and their other communal activities, was motivated by a deep and abiding love for their fellow Yidden. The Friediker Rebbe once said³ that in every line of Tanya, one can see the depth of the Alter Rebbe's Ahavas Yisroel.

On another occasion, the Friediker Rebbe shared⁴ in the name of the Tzemach Tzedek, that all the great feats of *mesirus nefesh* that the Alter Rebbe accomplished were insignificant compared to the *mesirus nefesh* the Alter Rebbe displayed in tearing himself away from his great love for Hashem, “ועמר וימך, לא תפצתי”, to dedicate himself to doing a favor for another Yid, and to be concerned with the spiritual state of other Yidden, to desire that they do *teshuvah* on their own accord, and become true servants of Hashem.

The Rabbeim viewed Ahavas Yisroel as the barometer of success for *avodas Ha'Chassidus*, as the Rebbe Maharash once said: “What is the effect of Chassidus and Yiras Shomayim, if the main thing, Ahavas Yisroel, is missing?⁵”

The Friediker Rebbe related that in the time of the Alter

Rebbe, the love between Chassidim was greater than the love of brothers, and yet the Alter Rebbe commented that this still did not reach the level of Ahavas Yisroel that the Baal Shem Tov wanted to cultivate in his Chassidim⁶...

In one letter, the Rebbe delineated the great efforts the Rabbeim expended in implanting Ahavas Yisroel among Chassidim⁷: “It is well known how much our holy Rabbeim, our *nesi'im*, went on *mesirus nefesh* in order to implant Ahavas Yisroel amongst their Chassidim, their *mekusharim*, the ones who are connected to them; and even among all of Bnei Yisroel...”

In the Rebbe's first Maamer, the Rebbe chose to highlight Ahavas Yisroel as an example of the empowerment we got from the Rabbeim, although it did not seem to have an overt connection to the main theme of the Maamer. This surely contains a message for us in *Dor Hashvi'i*, to realize how vital and fundamental Ahavas Yisroel is to the work of bringing the *Shechinah* down to earth.

In a letter discussing the importance of Ahavas Yisroel, the Rebbe says, “As a Chossid, this point is very dear to me, being that one of the foundations and central themes of *Toras Ha'Chassidus* is how the love of Hashem, Torah, and its Mitzvos are one with Ahavas Yisroel⁸.”

The Definition of Ahavas Yisroel

The Mitzvah of Ahavas Yisroel requires us to love each Yid not (only) because of his personal qualities but because he is a Yid⁹. This Ahavas Yisroel comes from the *neshama*, transcending reason. It causes one to love his fellow Yid as much as he loves himself. As long as you place yourself before your fellow, you have not yet reached the required level of Ahavas Yisroel¹⁰.

Moreover, Chassidus demands that not only should you love your fellow Yid as yourself: You should love him even more than yourself! Your fellow's needs should take precedence over your own, because you can easily find adequate fault in yourself but should not be able to say the same of others¹¹.

LEFT TO RIGHT: RABBIS ADIN EVEN-YISROEL (STEINZALTZ), LEIBEL MOCHKIN, AND LEIBEL RASKIN



LEVI FREIDIN VIA JEM 236148 (9 SHEVAT 5750)

The Reasons for Ahavas Yisroel

Every love is motivated by some rationale. It is a product of the closeness the lover feels to the beloved.

Regarding the Mitzvah of Ahavas Hashem, the Maggid asks¹²: How can one be commanded to love Hashem? Love is a feeling. It is subjective and based on the person's disposition and personality.

The answer ties into what was mentioned above, that one can awaken feelings of love towards Hashem by thinking about Hashem's greatness and His kindness to us. This fosters a sense of closeness and intimacy, which in turn generates love.

The same can be said of Ahavas Yisroel: By reflecting on how much Hashem loves a Yid, and the fact that all Yidden are parts of the same whole, one can arouse feelings of love for every single Yid.

The great Chossid Reb Aizik Homiler once expressed this in the following way¹³: "What is a Yid? Torah, Mitzvos, and *Elokus!* How can one not love this?"

How to Get There

The Alter Rebbe explains in Tanya Perek Lamed Beis (*Lev* - the 'heart' of the Tanya), that true Ahavas Yisroel can be achieved only when someone makes their *neshama* their primary identity, and the *guf* secondary.

Moreover, someone who makes his *neshama* primary, but maintains a strong sense of his own **spiritual** identity, still cannot attain the ultimate level of Ahavas Yisroel, a super rational love. Only when he completely nullifies his sense of independent identity can his essence be revealed, the essence he shares with all Yidden, resulting in a transcendent love that connects us all¹⁴.

This is the standard explanation in Chassidus. However, in the *maamar V'atah Tetzaveh 5741*, (the last *maamar* that we merited to receive *mugah* from the Rebbe), the Rebbe reveals¹⁵, that

true Achdus Yisroel can be even in matters of *guf*. Through the revelation of the Yid's *Etzem Ha'neshama*, the essence of every aspect of the person, including his physical body, he can unite with every other Yid not just on the *neshama*-level, but even on the level of *guf*.

When people asked the Rebbe how they could implement this Mitzvah, the response was often to study the parts of Chassidus that discuss these ideas. Through study and reflection, one internalizes the message and can begin to implement them.

On one occasion, the Rebbe instructed a woman who asked for guidance in this area to begin to *practice* Ahavas Yisroel. *Acting* altruistically breeds feelings of love towards the people that one helps.

A Boundless Love

Ahavas Yisroel is a Mitzvah that defies boundaries. A chossid is expected to constantly work on his own Ahavas Yisroel and to view fellow Yidden in a positive light¹⁶, creating strong bonds of friendship¹⁷, and doing everything in his power to help others in any way possible¹⁸.

When one hears of the sorrow of another Yid, one should be committed to helping, whether the problem is of a spiritual or physical nature. One must be devoted to Ahavas Yisroel to the point of *mesiras nefesh!*¹⁹

Additionally, Ahavas Yisroel has no limits in the sense that it is to be directed to **every Yid**, regardless of spiritual stature. The Mezritcher Maggid once related to his Talmid, Reb Elimelech of Lizhensk, that he heard it announced in the *mesivta d'rokia* (heavenly yeshiva) that one must love a *rasha gamur* exactly as one loves a *tzaddik gamur!*²⁰



LEFT TO RIGHT: REB DOVID RASKIN AND REB MENDEL FUTERFAS.

AVREMEI SLAVIN WA JEM 304564 R CHESHVAN 5736





LEFT TO RIGHT: REB VOLF GREENGLASS
AND REB MOSHE ELIYAHU GERLITZKY.

Sur Me'ra V'aseh Tov

Ahavas Yisroel is primarily a proactive Mitzvah, which requires us to consciously cultivate positive feelings towards others and act in accordance with those feelings. However, it also requires us to avoid causing pain to another Yid, out of the same sense of love and concern for him. This is expressed, among other things, in the *issurim* of *Ona'ah* (prohibition against defrauding another) and *Lashon Hara* that are mentioned in the Torah and explained in the Poskim.

In several places in Tanya, the Alter Rebbe highlights the importance of this idea. In Perek Yud-Beis of Likkutei Amorim, the Alter Rebbe instructs his Chassidim to immediately reject any thoughts of hatred or anger toward other Yidden. Even upon being wronged, one should respond with loving action.

Later on, in the Iggeres Hakodesh *Katonti*²², written in the immediate aftermath of his arrest and liberation, the Alter Rebbe warns his Chassidim against antagonizing the Misnagdim in retaliation for the ordeal they caused him. The Frierdiker Rebbe recounts²³ learning this piece of Tanya with his father, the Rebbe Rashab, who explained to him the great Ahavas Yisroel which this letter signifies. Even after everything he went through, the Alter Rebbe was adamant that his Chassidim avoid developing any sense of superiority over their opponents. Instead, he wanted them to cultivate *middos tovot* towards every Yid, regardless of past actions.

In another letter²⁴, the Alter Rebbe exhorts his Chassidim to ingrain a love for their fellow Yidden by strenuously avoiding any negative thoughts or judgments about them, demanding that if such thoughts arise, they must immediately reject it as they would thoughts of *avodah zara!* (The Alter Rebbe refers to his Chassidim in this letter as “My brothers and friends.” The Tzemach Tzedek commented on this²⁵ that when one follows the Alter Rebbe’s instructions here, he can be considered a “brother and friend” to the Alter Rebbe!)

As the Alter Rebbe writes there, thinking badly about another Yid is even worse than the explicit *issur* of *Lashon Hara*—speaking badly about another Yid. The reason for this is because the power of thought (*levush hamachshava*) is more deeply linked to the person’s *nefesh* than the power of speech (*levush ha’dibbur*). Thus, by entertaining negative thoughts about another Yid, one contaminates his *neshama* on a deeper level!

In 5750, an individual in Eretz Yisroel made a speech decrying the rampant secularism in Israeli society, and

This idea is underscored by a saying that the Rebbe quotes²¹ in the name of several “*Gedolei Ha’Chassidus*”, that it is better to be in *Gehenom* with other Yidden than to be alone in Gan Eden....

The Frierdiker Rebbe was very involved in being *mekarev* Yidden of all stripes and helping them, *begashmiyus* and *beruchniyus*. Once he was confronted by a Yid who asked “How can you help Yidden regarding whom it is written ‘מורידין ולא מעלין’ (that according to Halacha, they are not supposed to be assisted)!?”

The Frierdiker Rebbe responded: “There are four sections of Shulchan Aruch. The laws of *מורידין ולא מעלין* are at the very end of Shulchan Aruch, at the end of Choshen Mishpat. One must first ensure that they are fulfilling the rest of Shulchan Aruch from the beginning before they are so meticulous on these laws...”

The Rebbe explained the words of the Frierdiker Rebbe as follows: Often, someone will do something because of his own personal tendencies, and use Yiddishkeit as a justification. Only when a Yid keeps the rest of Shulchan Aruch is it obvious that his insistence on keeping these Halachos meticulously is a result of Yiras Shomayim, and not from personal feelings about the other (Likkutei Sichos vol. 1 p. 133-4).

claiming that as a result of this, the Yidden deserved a second Holocaust, *rachmana l'tzlan*.

The following Shabbos²⁶, in a pained tone, the Rebbe vehemently condemned his words, declaring that “One who speaks badly about Yidden, is essentially speaking badly about Hashem, who chose them to be his nation. As the Novi Zecharia said ‘One who touches you, is as if he is touching the apple of His eye’... An expression of disrespect towards Yidden, especially in public...requires rectification and *teshuvah*. Who is greater than the Novi Yeshaya. When he spoke disrespectfully of Yidden, he certainly had good reason to. Nevertheless, he was punished...”

Ahavas Yisroel: Also Because of Maalos

Although Ahavas Yisroel is indiscriminate and geared toward every Yid, without regard for his spiritual stature, the mitzvah also requires that we cultivate love and admiration towards the other not only because of their *neshama*, but also because of the good qualities they might have.²⁷

In this itself, there are two points:

- One should recognize the inherent *maaleh* of the *neshama* of every Yid, and the possibility that the other's *neshama* has a higher source than his own.
- One should also recognize the revealed good qualities that every Yid has. For example, if he is a simple person, one should love him because he believes in Hashem with simplicity. If the person is a *talmid chacham*, one should cultivate love toward him by reflecting on the words of the Gemara²⁸ that “Whoever is greater has a greater *yetzer hara*” and nevertheless, they overcome it to serve Hashem with *Yiras Shomayim*.

The Frierdiker Rebbe once related²⁹ that when he was a child, he asked his father why Hashem granted each person two eyes but just one mouth?

The Rebbe Rashab answered: There are certain things one must view with love, with the “right eye,” and one must look towards other things with the “left eye” i.e. with apathy and disinterest. A Yid must look at another Yid with his “right eye,” and at physical pleasures, with the “left eye.”

Connection to Ahavas Hashem and Ahavas Ha'Torah

During the farbrengen of the *kabbolas ha'nesius*, on 10 Shevat 5711, the Rebbe shared his “mission statement” for our generation.

The Rebbe spoke of the connection between *Ahavas Hashem*, *Ahavas Ha'Torah*, and *Ahavas Yisroel*, declaring that they are intrinsically linked. This connection is expressed in three ways:

Ahavas Yisroel is an **indicator** of Ahavas Hashem and Ahavas Ha'Torah. If one lacks Ahavas Yisroel, it calls into question his



LEFT TO RIGHT: REB MER ITKIN
AND REB YEHUDA CHITRIK.

commitment to Hashem and His Torah...

It **contains** the other two loves. Being that a Yid is a חלק מלוקה ממעל, loving him is a form of loving Hashem himself.

It **brings about** *Ahavas Hashem* and *Ahavas Ha'Torah*. Even if someone loves another Yid for external or rational reasons, unconnected to the presence of his neshama, but rather out of purely “humanistic” sensibilities, it will nevertheless bring about a genuine, G-dly love of Hashem, Torah and every Yid (Likkutei Sichos vol. 2 p. 499).

In the Rebbe's Torah: Levels of Achdus Yisroel

In the Rebbe's *sichos*, the idea of *Ahavas Yisroel* is broken down into two components:

Ahavas Yisroel: The Mitzvah to love another Yid.

Achdus Yisroel: The underlying rationale for the Mitzvah—the fact that all Yidden are one.

Ahavas Yisroel has an external element to it, as it is the effort of two separate individuals to love one another. *Achdus Yisroel* adds a dimension that they are fundamentally the same, and that, at their core, a Yid's love for another is not distinct from his love for himself.

The Rebbe explains this concept³⁰ based on what the Alter Rebbe writes in Perek Lamed Beis of Tanya, when elaborating on the significance of *Ahavas Yisroel*. The Alter Rebbe writes that all Yidden are “literally brothers” and, therefore, must love each other as such.

The Rebbe asks: There is a *Yerushalmi* that compares all of *Klal Yisroel* to a single body. Seemingly, that is a more powerful *mashal* representing a greater level of *achdus* and therefore demanding a greater love? Why doesn't the Alter Rebbe bring that *mashal* instead of the *mashal* of brothers?



LEFT TO RIGHT: REB DOVID RASKIN, REB ELIYAHU YAICHEL SIMPSON, REB BENTCHE SHEMTOV, MR. ZALMAN SHAZAR AND RABBI HODAKOV.

The Rebbe explains: The Alter Rebbe uses this *mashal* to highlight the **reason** for the Mitzvah of *Ahavas Yisroel*, not to demonstrate the **level of love** that is required by this Mitzvah.

The reason for the mitzvah is because “*Av echad le'kulanah*”, all Yidden share a common source in *Elokus*, עיקרא ושרשא דכל, עלמין. The same way brothers are both sourced in the “mind of their father”, as explained in Tanya Perek Beis, so too the *achdus* of Yidden is not just as brothers born into separate bodies, but brothers in their original source. The love that flows from this recognition is even more powerful than the idea of all Yidden being one body, because, ultimately, a body is split into different limbs. The *neshamos* in their Divine source—“the father's mind”, however, are even more united than that, and there is no element of separation between them, whatsoever. Once this is understood, the love that results is limitless.

On another occasion³¹, the Rebbe analyzes the language of the Alter Rebbe in Likkutei Torah Parshas Nitzavim, where he discusses the *achdus* that Yidden achieve when they stand before Hashem on Rosh Hashanah. The term the Alter Rebbe uses there is that they unite “*Lachodim k'echod*”. The Rebbe explains that this is not merely poetic or flowery language, but rather a description of two different levels in *Achdus Yisroel*:

1. “*Le'achodim*” denotes separate entities uniting as one, like different limbs of one body that complement each other. So too, among Yidden, different types each contribute something to the whole of *Klal Yisroel*.
2. “*K'echod*”: This level is representative of a higher sense of unity, the way Yidden are based in their original source in *Elokus*. On this level, their individual identities are not felt, but rather a sense of total oneness.

The Rebbe continues that not only are these two levels not contradictory, they, in fact, depend on one another: Only when the *chitzoniyyus* of a Yid recognizes his need for the contribution of the other, can they reach the deeper level of *achdus* where they are all one. The same thing is true in the reverse: If every Yid did not have an intrinsic, *pnimiyus'digeh* connection to other Yidden, they would not be able to unite even in a more superficial way.

In the last *sicha* we merited to hear from the Rebbe, on Shabbos Parshas Vayakhel 5752, the Rebbe again extolled³² the importance of recognizing the inherent oneness and connectedness of all Yidden. The Rebbe elaborated on the significance of the mitzvah of *Machatzis Hashekel*, which illustrates that every Yid is merely a “half”, and reaches completion only when he connects to, and unites with, a fellow Yid.

Ahavas Yisroel: A Matter of Life and Death!

The incredible impact of the Mitzvah of Ahavas Yisroel is evident in the words of Chazal³³: “דורו של אחאב כולם עובדי אלילים היו וע”י שלא היו בהם דילטורין היו יוצאין למלחמה ונוצחים... אבל דורו של דוד... היו יודעים לדרוש את התורה במ”ט פנים טהור ובמ”ט פנים טמא... אבל אחר כל השבח הזה יוצאין למלחמה ונופלים, (The generation of Achav waged war successfully even though they served *avoda zara* because they were united, whereas the generation of Dovid Hamelech consisted of incredible *talmidei chachamim* but would fall in battle because they informed on one another!)”

The Rebbe drew a powerful lesson from this Midrash³⁴: Ahavas Yisroel is not just a vital and important Mitzvah-it is a matter of *pikuach nefesh!*

A Prelude to Geulah

The Medrash tells us³⁵ that “אין ישראל נגאלין” (The Jewish people will only be redeemed when they’re united as one). This is because the descent of Yidden into *golus* was a result of *sinas chinam*.³⁶ It follows that the key to **undoing golus** is the reversal of baseless hatred to baseless (suprarational) love.

The Rebbe once explained³⁷ his deep focus on


the mitzvah of Ahavas Yisroel the following way: “Being that according to all the signs mentioned in the Gemara Sotah, we are at the very end of the *ikvesa de’Meshicha*, and being that *golus* is a result of *sinas chinam*, we must increase exponentially our *ahavas chinam*.”

In 5751, the Rebbe added a new angle to the *avoda* of Ahavas Yisroel³⁸. Not only is Ahavas Yisroel a rectification to the *sinas chinam* that caused the *golus*, and thus a catalyst for *geulah*, it is a way for us to begin *living* with the spirit of *geulah*, when the *Yechidah* of every Yid will be revealed, and we will see how all Yidden are truly one.

In closing, let us recall the words of the Rebbe during the farbrengen of Yud-Beis Tammuz 5713:

“When the Tzemach Tzedek was arrested, he was asked by [his contemporary] Reb Itz’ele Volozhiner how he could allow himself to go on *mesiras nefesh* [endangering his own life and potentially leaving his Chassidim without a Rebbe]? The Tzemach Tzedek responded that ‘The Chassidim, with their *Ahavas Achim*, will lead them to the coming of Moshiach.’

“These lessons were taught to us in the stories, *maamarim* and *sichos*, which provides us with a clear lesson in our day-to-day life on how to navigate the *choshech kaful u’mechupal* (exponentially great darkness) of the world...These *hora’os* we will follow until Moshiach [comes]”³⁹

May it be speedily, in our days! 

1. Igros Kodesh Admur HaRayatz vol. 4 p. 293.

2. Niddah 17b.

3. Likkutei Dibburim vol. 3 p. 114a.

4. Likkutei Dibburim vol. 1 p. 88.

5. Hayom Yom 8 Menachem Av.

6. Sefer Ha’Sichos 5700 p. 117.

7. Igros Kodesh vol. 5 p. 180.

8. Likkutei Sichos, vol. 36, p. 267.

9. Rambam, Hilchos De’os 6:3.

10. Likkutei Sichos vol. 2 p. 436.

11. Hayom Yom 6 Adar I.

12. Magid Devarav L’Yaakov, Hosafos 12.

13. Lesheima Ozen (Duchman) p. 191.

14. Likkutei Sichos vol. 4 p. 1059.

15. Seif 11.

16. Igeres Hakodesh 22, Likkutei Dibburim vol. 4 p. 717a.

17. Likkutei Dibburim vol. 1 p. 14.

18. Likkutei Sichos vol. 1 p. 261.

19. Sicha Shavuos 5705.

20. Sefer Hasichos 5700 p. 117.

21. Igros Kodesh vol. 18, p. 535.

22. Iggeres Hakodesh 2.

23. Likkutei Dibburim vol. 1 page 20a.

24. Igeres Hakodesh 22.

25. Sefer Hasichos 5704 p. 22.

26. Shabbos Parshas Vayikra 5750; Sefer Hasichos p. 385 and further.

27. Sicha Shavuos 5705.

28. Sukkah 52a.

29. See Sefer Hatoldos Admur HaRayatz vol. 1, p. 8.

30. Likkutei Sichos vol 31. Beshalach 1.

31. Likkutei Sichos vol. 4 Nitzavim.

32. Sefer Hasichos 5752 vol. 2 p. 440.

33. Devarim Rabba 5:10.

34. Hisvaaduyos 5745 vol. 1 p. 295.

35. Tanchuma Nitzavim 1.

36. Sifri Behalosecha 11:5.

37. 24 Iyar 5734.

38. Sefer Hasichos 5751 vol. 2 page 717.

39. Toras Menachem vol. 14, p. 54.



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לעילוי נשמת
הרה"ח הרה"ת רב פעלים וכו' ר' דוד ז"ל
בן הרה"ח הרה"ת ר' יעקב יוסף שו"ב ז"ל
ראסקין
י"ר צאגו"ח העולמית ומנהל ישיבת תות"ל
המרכזית - 770 למעלה מיובל שנים
נלב"ע ז' אייר ה'תשע"א
תנצ"בה'
נדבת משפחתו שיחיו

Life to the Fullest

TANYA PEREK MEM-ALEPH



וְהַנְּבוּאָה הִיא
נִצְּבָה עַל־יָדַי
וּמִלֵּא כֹּהֵן
הָאָרֶץ כְּבוֹדוֹ

Every day for decades, the Rebbe was approached by thousands of individuals seeking his counsel on how to better their lives, materially and spiritually.

In response to many, the Rebbe showed how one small section of the Tanya can be a key to unlocking the solution to life's greatest issues: hopelessness, lethargy, negative character traits, improving relationships, becoming happier, davening and learning, and generally serving Hashem with joy despite challenges.

Step Up

As human beings created to live in a physical world, all of us deal with struggles, flaws, and negative traits that can hinder our work and the purpose for which we are here. Hashem created a world in which *Elokus* is not easily apparent. Distractions abound, and serving Hashem at all times proves challenging.

What can we do to remind ourselves to keep our focus and stay the course? There are several approaches.

Chassidus, especially the Rebbe's teachings, always try to illuminate a Yid's life, allowing them to recognize the immense spiritual capabilities they possess. Beginning with Tanya—the Alter Rebbe teaches that each and every one of us is a *chelek Elokah mimaal mamosh*—we are a part of Hashem Himself in the most literal sense. The Rabbeim elaborated on this idea, and the Rebbe masterfully shows how relevant it can be to our lives. Recognize who you are, identify what your mission is for every moment you spend in this world, and appreciate the magnitude of your opportunity, along with your responsibility.

In a beautiful *sicha* said on Simchas Torah 5716¹, the Rebbe explained that this approach is what sets *Toras HaChassidus* apart from the school of *Mussar*:

Mussar generally teaches a person to focus on ridding themselves of bad traits. It discusses how bad things can get if a person continues on the wrong path, thereby encouraging them to stop.

If the person succeeds at reaching their goals with the *mussar* approach, said the Rebbe, all is fine and good. But if the person does *not* succeed in ridding themselves of their

bad habits, they'll turn around after years of hard work and realize, "What have I been busy with this whole time? With *gaavah*, *lashon hara*, and other negative things!" True, if there's trash in the house, it needs to be removed. But aren't there better things to occupy yourself with than just taking out the trash?!

A different approach is to shine a brighter light of positivity in the house, and let the trash take care of itself. "*Me'at ohr doche harbei choshech*," a little light dispels much darkness. The negative forces in a person's life will automatically dissipate when faced with so much spiritual light.

Chassidus teaches us that every Yid, no matter who he or she is, no matter what they've been busy with up until this moment, still has a *chelek Elokah mimaal mamosh* within them. Just like Hashem is everlasting, so too is the *neshama* of a Yid. No external forces can ever extinguish its light, and nothing can ever destroy it. Yes, it's possible for the *neshama* to be *temporarily* imprisoned by the *yetzer hara*, but that doesn't change its essence.

When you explain to a Yid that his *neshama* is always intact, and that no matter what he's done, he is extremely precious in the eyes of Hashem, eventually this sentiment will have its desired effect.

The Rebbe championed this approach. The Rebbe guided the hundreds of thousands of people who turned to him, publicly and privately, by uplifting the individual and allowing them to see themselves for who they really are, and to see their lives for what it really is: a divine *neshama*, on a divine mission in this world. At every given moment and in every place, you have a *shlichus* from Hashem that it is your privilege and responsibility to fulfill.

To fully ingrain this idea into the people's hearts and minds, the Rebbe pointed to a cornerstone teaching of



ה'נה' נצב עלי,
וכל הארץ כבודו

Chabad Chassidus, found in its most foundational text: the first section of **Perek Mem-Aleph** of Tanya.

The Rebbe encouraged everyone to learn this section well and contemplate its words until they know it by heart. The Rebbe sees it as a remedy to scores of issues arising in everyday life: depression, anxiety, self doubt, hopelessness, anger, haughtiness, negative thoughts, laziness, unease of the mind, irrational fears, and more.

On the positive side, the Rebbe advised people to study Perek Mem-Aleph as a means to attain success in Torah study, self control, true *bitachon*, spiritual cleansing of the body, *simcha*, davening properly, doing *teshuva*, and much more.²

The Rebbe clearly sees the content of Perek Mem-Aleph as an essential pillar of a Yid's life and its guiding light.

Can Fear Bring Joy?

The Alter Rebbe's approach to *avodas Hashem* as laid out in the beginning of Perek Mem-Aleph is truly exceptional.

Throughout the 53 chapters of Tanya, the Alter Rebbe elaborates on the need for *Ahavas Hashem* and *Yiras Hashem*, serving Hashem with love and awe. In the chapters leading

up to Perek Mem-Aleph (38-40), he explains how important it is to perform mitzvos with feeling and with love for Hashem, with the intention that through these mitzvos, we connect ourselves with His infinity and cleave to Him with *dveikus*. In a sense, Perek Mem-Aleph presents a caveat, saying that although love of Hashem is so important, awe of Hashem must take precedence, for *yirah* is *reishis ha'avoda, ikara, v'sharsha*—in serving Hashem, it is the first step and the most important element. It is also the *root* of *avodas Hashem*.

One might think that *yirah* should make a person feel fear and trepidation. But as explained above, Chassidus gives the person a “paradigm shift,” allowing them to see things from a vantage point illuminated by the truth: Yes, we are accountable for every thought, speech, and action. Hashem is always standing above us to see if we're behaving correctly. However, the fact that Hashem is always there means that what we do **matters**. It means that Hashem, Who is creating and leading an infinite amount of spiritual and physical worlds, still takes interest in **each of us specifically** and wants to see us do the right thing. He is always at our side, giving us the strength and reassurance we need to get our job done.

That's empowering!

Now, let us learn the Tanya in the Alter Rebbe's words:³

Chapter 41 פָּרָק מֵא

בְּרַם, צְרִיחַ לְהִיטוֹת לְזִכְרוֹן תְּמִיד
רְאשִׁית הַעֲבוּדָה וְעִקְרָה וְשֵׁשׁ.

וְהוּא, כִּי אֵף שֶׁהִירָאָה הִיא שֶׁרֵשׁ לְ"סוּר
מִרַע" וְהִיא הִבְדָּה לְ"וַעֲשֵׂה טוֹב",

I.e., fear of Hashem keeps one from evil and transgression, while love of Hashem motivates the performance of mitzvos,

אֶף-עַל-פִּי-בֶן, לֹא דִי לְעוֹרֵר
הִיא הִבְדָּה לְבִדָּה לְ"וַעֲשֵׂה טוֹב",

וּלְפָחוֹת צְרִיחַ לְעוֹרֵר תַּחֲלָה הִירָאָה
הַטְּבִיעִית הַמְּסוּתֶרֶת בְּלֵב כָּל יִשְׂרָאֵל,
שֶׁלֹּא לְמַרְדּוֹ בְּמִלְחָה מִלְּבֵי הַמַּלְכִּים
הַקְּדוֹשׁ-בְּרוּךְ-הוּא, בְּנוֹבֵר לְעֵיל,

שֶׁתִּהְיֶה בְּהִתְגַּלּוּת לְבוֹ אוֹ
מוֹחַד עַל כָּל פְּנִימִים.

One must, however, constantly bear in mind what is the beginning of [divine] service as well as its core and root.

Namely, although fear is the root of “turn away from evil” and love [is the root of] “do good,”

nevertheless, it is not sufficient to awaken the love alone to “do good,”

but at the very least, before performing a positive command, one must first arouse the innate fear which lies hidden in the heart of every Jew not to rebel against the supreme King of kings, the Holy One, blessed be He, as has been stated above,

so that [this fear] should manifest itself in his heart or, at least, in his mind.

Optimally, a Jew should be able to create a feeling of fear in his heart through meditating upon Hashem's greatness. If, however, this proves to be beyond his capacity, he should at least arouse the innate fear that lies hidden in his heart. This degree of fear is attainable to all inasmuch as it does not require such profound meditation.

This innate fear may be aroused either (a) to such a degree that it is actually felt in his heart or (b), if the individual is incapable of evoking palpable fear in his heart, he will at least be able to summon up his innate fear in his mind so that he will be able to apprehend and experience the fear of Hashem intellectually.

דְּהֵינּוּ, לְהַתְּבוֹנֵן בְּמַחְשַׁבְתּוֹ עַל כָּל פְּנִים
גְּדוּלַת אֵין-סוֹף בְּרוּךְ-הוּא, וּמְלָכוּתוֹ

אֲשֶׁר הִיא "מְלָכוּת כָּל עוֹלָמוֹם"
– עֲלִיוֹנִים וְתַחְתּוֹנִים,

וְאִיהוּ "מְמַלֵּא כָּל עֲלָמוֹן"

וְ"סוֹבֵב כָּל עֲלָמוֹן",

וְכִמּוֹ שֶׁתּוֹבֵא: "הֲלֹא אֵת הַשָּׁמַיִם
וְאֵת הָאָרֶץ אֲנִי מְלֵא",

וּמְנִיחַ הָעֲלִיוֹנִים וְתַחְתּוֹנִים,

This means that in order to arouse within himself the latter category of fear, he should at least contemplate in his mind the greatness of the blessed Ein Sof and His Kingship,

which extends to all worlds, both higher and lower, bearing in mind that the greater the king's dominion, the more awe it inspires in his subjects,

and let him further consider that "He fills all worlds," animating them with an indwelling life-force that created beings can experience and comprehend,

"and encompasses all worlds," i.e., He also animates them with a life-force that transcends the experience and comprehension of created beings,

as it is written: "Do I not fill heaven and earth?"

Yet He leaves aside [the creatures of] the higher [worlds] and [the creatures of] the lower [worlds],

Neither the higher nor the lower creatures represent the Creator's ultimate intention. He therefore does not bestow His Kingship upon them so that He be called their G-d and King; rather:

וּמִיִּיחַד מְלָכוּתוֹ עַל עַמּוֹ יִשְׂרָאֵל
בְּכֻלּוֹ וְעַלְיוֹ בְּפָרֶט, כִּי חַיִּיב אָדָם
לֵאמֹר: "בְּשִׁבְלִי נִבְרָא הָעוֹלָם",

He uniquely bestows His Kingship upon His people Israel in general—for Hashem is known as "Melech Yisroel"—and upon him in particular, for a man is obligated to say: "For my sake was the world created."

A Jew should remind himself that the whole purpose and intent of creation, viz., Hashem's Sovereignty, relates to himself specifically, that Hashem become King over him.

The realization that Hashem bestows His Kingship upon each individual in particular touches a responsive chord within a person; he is then more apt to demand of himself that he accept the heavenly yoke.

וְהוּא גַם הוּא מְקַבֵּל עָלָיו מְלָכוּתוֹ,
לְהִיּוֹת מְלֶכֶה עָלָיו, וְלַעֲבֹדוֹ וְלַעֲשׂוֹת
רְצוֹנוֹ בְּכָל מִיּוֹן עֲבוֹדַת עֶבֶד.

And he, for his part, accepts His Kingship upon himself, that He be King over him, to serve Him and do His will in all kinds of servile work.

"וְהִנֵּה ה' נֹצֵב עָלָיו", וְ"מְלֵא כָּל
הָאָרֶץ כְּבוֹדוֹ", וּמְבִיט עָלָיו,

"And, behold, Hashem [Himself] stands over him," and "The whole world is full only with His Glory," and not only being omnipresent does He see everything, but moreover, He scrutinizes him in particular,

וּבֹחֵן כְּלִיּוֹת וְלֵב אִם עוֹבְדוֹ כְּרָאוּי.

and searches his reins and heart i.e., his innermost thoughts and emotions [to see] if he is serving Him as is fitting.

וְעַל כֵּן צָרִיךְ לְעִבּוֹד לְפָנָיו בְּאִמָּה
וּבִירְאָה, כְּעוֹמֵד לְפָנֵי הַמֶּלֶךְ.

Therefore, he must serve in His Presence with awe and fear not like one merely located in the King's domain, but moreover like one standing before the King.

Everyone is Relying On You

The Rebbe points out that the Alter Rebbe specifically cites the words of the Mishnah: “חייב אדם לומר בשבילי נברא העולם—A person is obligated to say, ‘the world was created for my sake,’” because it teaches us a very important point:

A person might think: True, the world was created so the Jewish people would do their *avoda*. But there are many other Jewish people doing what needs to be done. Is it really so important for me to do what I have to do at this very moment?

The Alter Rebbe addresses this by quoting the Mishnah: The fact that a person is supposed to see the world as having been created for his own sake is, as explained earlier in this Mishnah, because Adam Harishon was created alone. Adam Harishon knew that there was no one else in the world he could rely on to get his job done. The buck stopped with him. Every Yid must understand that his *avoda* is **just as** important. There is no one else who can do what he needs to do, and what he does will have an effect on the world **in its entirety**. If he, at this very moment, misses the opportunity and fails to do his *avoda*, a Yid will have caused a negative effect on

all of the worlds. And if a Yid seizes the moment and does a good deed, he can transform the entire world for good!⁴

Hashem “Needs” You

Many will recognize the words towards the end of this section: “*V’hinei Hashem nitzav alav*,” as one of the 12 *Pesukim* that the Rebbe selected for children to learn and know by heart. Indeed, the Rebbe sees this section of Tanya as so fundamental to the life of Yid that he included it in the things that a child needs to know from their youngest years. When introducing this passage, the Rebbe pointed out that a child needs to know that “*Hashem nitzav alav*”—Hashem stands (i.e. *kevayachol* depends) upon his or her *avodas Hashem!* Hashem’s kingship over the world is dependent upon whether we, the Jewish people, do our job.⁵

Every Single Moment

The Alter Rebbe then takes this a step further:

In order for Hashem’s kingship to be solid in the world, one might think it’s enough if we accept His kingship by saying Shema Yisroel with deep feeling and concentration,



והנה ה' נצב
עליו ומלא כל
הארץ כבודו

by proclaiming His sovereignty through the Shofar blowing on Rosh Hashanah, or by rejoicing with fervor on Simchas Torah.

No, says the Alter Rebbe. In order to really have “*Hashem nitzav alav*,” we have to realize that Hashem is “*bochen k’layos valev im ovdo kara’uy*,” He constantly inspects our *avoda* to ensure that we are doing it correctly. At every single moment of every single day, we need to be on top of our game and be sure to do our *avoda* correctly. Hashem’s sovereignty over the entire world is in our hands!⁶

The Rebbe’s Revolutionary Approach

As mentioned, the Rebbe advised countless individuals to turn to the beginning of Perek Mem-Aleph as their guiding light in *avodas Hashem*.

One such individual, Rabbi Yitzchok Meir Gurary, the mashpia in Yeshivas Tomchei Tmimim in Montreal, shared the following in an interview with A Chassidisher Derher:

“The Rebbe told me many times, and also many other people in *yechidus*, to always keep the beginning of Perek

Mem-Aleph in mind, and that it would be a tremendous help in our *avodas Hashem*. It was a *seder avoda* that the Rebbe always emphasized over and over, both to me and my friends. The Rebbe told me that this was also a way to deal with melancholy, since remembering that Hashem is always with you is a sure way to feel happiness.

“I’ve never heard that the Rebbe Rashab would say this to *bochurim* in Lubavitch, and I’ve also never heard that the Frierdiker Rebbe would say this to people. In Lubavitch, the emphasis was on davening for hours, and the influence of davening would last throughout the day.

“The Rebbe’s approach, on the other hand, was that one should daven to the utmost of his ability, but for the rest of the day, the emphasis was on remembering that Hashem stands over you; based on the premises laid out in Tanya Perek Mem-Aleph.”⁷

In a letter to the Rebbe, Rabbi Gurary wrote that it seemed that the *hisbonenus* in Perek Mem-Aleph was not affecting him. The Rebbe answered: “It is impossible that it doesn’t have an effect. If afterwards the *le’umas zeh (klipa)* sometimes returns, this is already explained in Tanya, and in Torah Or *dibur hamaschil ‘Hayinu Kicholmim*,’ and in several places.”⁸

[In that *maamar*, the Alter Rebbe explains that *golus* is like a dream. In a dream, opposites come together; similarly in *golus*, at one moment, a person can be at the ultimate level of *kedusha*, and immediately afterward his *yetzer hara* can flare up with the greatest intensity. The fact that his *yetzer hara* was awakened is not due to a lack in his *avoda*—his *avoda* was real, and his inspiration was authentic—but *golus* is a place where opposites co-exist.

Similarly, the Rebbe was telling him, *Perek Mem-Aleph will always have an effect*. If the effect abates afterward, there is no reason to be discouraged, since that is not due to a lack in the *avoda*, but rather to the nature of *golus*.]



In Everyday Life

The following is a sampling of the Rebbe's letters where he advises to learn the first section of Perek Mem-Aleph and the good effects that result:

It Means You Too

You write in your letter that contemplation upon the first section of Tanya Perek Mem-Aleph (from the beginning until the word *hamelech* on the following page) is not applicable to you in your current standing. Do not be affected by these persuasions of the *yetzer hara*. Instead, review the text in your mind multiple times, and the *yetzer hara's* arguments will be silenced automatically.⁹

Worries

Study by heart the first section of the holy Tanya Perek Mem-Aleph (from the beginning until the word *hamelech* on the next page). If you'll contemplate upon the fact that Hashem is standing upon you, and He is the essence of goodness, and He has promised that when one comes to purify himself, he is assisted from on high, and that when a person sanctifies himself a bit from below, heaven will sanctify him even more, your worries will certainly diminish gradually until they go away completely.¹⁰

Bitachon

[You ask for advice] about guarding your speech and strengthening your *bitachon*. There is one solution to both of these problems: Contemplate the fact that Hashem is standing above you, examining your heart and insides etc. as explained in the holy Tanya, Perek

Mem-Aleph. It would be worthwhile to know the section by heart, from the beginning of the chapter until the word "*hamelech*" on the following page, and review it from time to time.¹¹

Working On Oneself

In response to your letter from 9 Adar in which you ask where you should start when it comes to working on yourself (*hanhaga pnimis*):

As a rule, these kinds of questions should be discussed with your *mashpia*, who teaches you Chassidus. He will guide you.

However, in a more general sense: [Begin by] engraving in your mind the content of the beginning of Tanya Perek Mem-Aleph, how Hashem is standing above you, examining your heart and your insides, etc. Also, [study] that which is explained in Kuntres Ha'Avoda about the importance of organized, internalized *avoda*. Most importantly, you must follow the *seder* at yeshiva diligently, studying *nigleh* and Chassidus and davening at the proper times. Also, you must guard your health [in an organized fashion]. In so doing, you will train yourself to live a more organized life, which will make it easier for you to be organized when it comes to *avodas Hashem*, which is a requirement for *avoda pnimis*.¹²

Hopelessness

In response to your letter dated 10 Iyar, in which you ask for a *tikkun* (spiritual rectification) for [certain transgressions], as well as advice on how to better fend off this issue in the future. You also describe being overcome with hopelessness, and so on:

Various sources explain that hopelessness is one of the tactics of the *yetzer hara*, which he uses to entrap the person by explaining that since you will not have the ability to overcome the *yetzer hara*, *chas veshalom*, there is therefore no purpose and use in fighting against him.

Obviously, this argument is heresy, *rachmana litzlan*, contrary to our belief in Hashem: He creates the entire world, including humans. No place is devoid of His presence. He told us in His holy Torah: "I created the

yetzer hara, and I created the Torah as its antidote.”

...It would be appropriate for you to learn by heart from the beginning of Perek Mem-Aleph in Tanya until the words “*ke'omed lifnei hamelech*,” and likewise to have your tefillin checked.¹³

Kidney Failure

In response to your letter in which you write about your health improvement, and that the attacks on your kidneys have stopped. You certainly see the indication from high in these [occurrences], based on the words of the Baal Shem Tov, that everything a Yid sees or hears must serve as a lesson in *avodas Hashem*. The lesson in our instance is: now that Hashem has helped and the physical attacks on your kidneys have stopped, you now need to do your part with much greater effort in making sure that there are no spiritual attacks on your kidneys. This is accomplished by contemplating the words of Tanya Perek Mem-Aleph, how Hashem stands upon you, gazing at you, and examines the kidneys, etc.¹⁴

Anger and Arrogance

Regarding what you write about anger and arrogance: As is the case in every area of life, the way to fix this is by taking one step at a time. The first step is to refrain from expressing your feeling of anger or arrogance in words, which will, in turn, minimize the expression of the feeling as a whole, as is readily apparent. At the same time, when the feelings [of anger or arrogance] flare up, contemplate the content of the beginning of Tanya Perek Mem-Aleph. You should be well-versed in it, and best would be if you memorize it by heart...¹⁵

Irrational Fears

You write that at times you become frightened and that you imagine having heart problems. In my opinion, both of these things are products of your imagination. You should therefore check your tefillin and the mezuzos of your dwelling, at least the one on your room, and check the *tzitzis* on your *tallis katan* daily. Be strong in your *bitachon* in Hashem, Who watches over every single person with individual providence,

and He stands upon you etc. Best would be if you study by heart from the beginning of Perek Mem-Aleph in the holy Tanya, at least up until the words “*lifnei hamelech*.”¹⁶

Self Control

You write that you are lacking in the area of “*moach shalit al halev*” (having the mind control the emotions), which causes you to become alarmed at any given situation, big or small...

It would be appropriate for you to engrave in your memory the words of the beginning of Tanya Perek Mem-Aleph up to the words “*lifnei hamelech*,” and when you feel your emotions overtaking you, think about these words in your mind or even say them orally.¹⁷

Laziness

In response to your letter in which you write about the problem of laziness and you ask what is the solution for it:

Study in depth the beginning of Tanya Perek Mem-Aleph, at least up until the words “*lifnei hamelech*,” know it by heart, and from time to time, review it orally or at least in your mind. Contemplating even the most basic translation of these words will be enough to get rid of the laziness completely...¹⁸

Torah Study

In response to your letter from 27 Teves in which you ask for advice to assist you in learning Torah diligently, as well as to ignore the people who scoff at you:

The answer is already stated at the very beginning of all four volumes of the Shulchan Aruch: “I place Hashem in front of me at all times,’ this is a great principle of the Torah... [and by contemplating upon this] the fear of Hashem will immediately descend upon you... and one should not be ashamed [by those who scoff], etc.”...

A good way to strengthen the effectiveness of this contemplation would be to study the beginning of Tanya Perek Mem-Aleph until you know it by heart...¹⁹

Joy

You write in your letter at length about your personal situation and that you are not always joyful. This issue is discussed in longer and shorter segments of the Alter Rebbe's holy Tanya, especially Perek 33. You can add to this *simcha* sentiment [explained in ch. 33] by the reflections stated in the holy Tanya beginning of Perek Mem-Aleph, how the supreme King of kings, Hashem, places aside all the higher and lower realms and takes interest only in you (each and every Jew), and how the whole world is filled with His presence etc. etc.—and wherever Hashem is, there is joy... This contemplation will bolster the joy within a person...²⁰

Davening

How can one achieve *kavana* during davening?

By contemplating before davening, at least for a few minutes, Who you are about to daven to. It would be appropriate to study by heart from the beginning of Tanya Perek Mem-Aleph until the word "*hamelech*."²¹

Teshuva

You write about your will to do *teshuva* and how to go about it while there are multiple things distracting you from this:

Contemplate deeply into what the Alter Rebbe (who

wrote the Tanya as the *posek* in areas of *nistar* of Torah, and the Shulchan Aruch as the *posek* in areas of *nigleh* of Torah) wrote in his holy Tanya in the beginning of Perek Mem-Aleph. Best would be to study by heart from the beginning of the chapter until the word "*hamelech*" on the following page...²²

G-d Is Watching Over You

A letter from the Rebbe written in English:

By the Grace of G-d
7th of Adar II, 5717
Brooklyn, N.Y.

Greeting and Blessing:

I received your letter of the 5th of Adar I.

With regard to the inclination toward a feeling of sadness, a good remedy for it is to have it firmly engraved on your mind that G-d, the Creator of the world, watches over everyone individually, and being the Essence of goodness, there is therefore, no room for sadness or worry, and has been explained at length in various parts of the Tanya (see Index). It would especially be good for you to learn by heart from the beginning of Chapter 41 to page 56, second line, whenever you feel sad or depressed you should review that section in your mind or recite it orally to dispel the unwelcome feeling...

1. Toras Menachem vol. 15, p. 144.

2. For detailed sources to many of these letters from the Rebbe, see "Haschalas Perek Mem-Aleph B'Tanya," Heichal Menachem 5766.

3. Text taken from Lessons In Tanya, published and copyright by Kehot, with some minor changes and explanations added by the editors.

4. Likkutei Sichos vol. 5, p. 292-3.

5. Sicha, 1 Rosh Chodesh Iyar 5736; Sichos Kodesh p. 148.

6. Likkutei Sichos ibid. p. 295-6.

7. Interview with Rabbi Gurary, Derher Iyar 5775.

8. Teshura Gurary-Matusof 5772, p. 15.

9. Igros Kodesh vol. 18, p. 356.

10. Ibid. p. 127.

11. Ibid. p. 121.

12. Ibid. vol. 19, p. 216.

13. Ibid. vol. 11, p. 103.

14. Ibid. vol. 7, p. 270.

15. Ibid. vol. 14, p. 459.

16. Ibid. vol. 10, p. 289.

17. Ibid. vol. 15, p. 352.

18. Ibid. vol. 11, p. 280.

19. Ibid. vol. 16, p. 264.

20. Ibid. vol. 11, p. 74.

21. Ibid. vol. 17, p. 111.

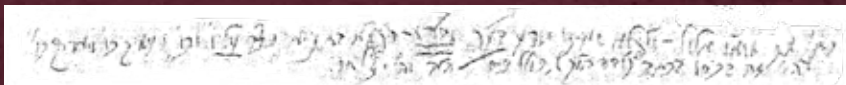
22. Ibid. vol. 20, p. 3.

23. Teshura Ceitlin 5767; Petakim Mishulchano Shel HaRabbi vol. 2, p. 91.



The Pocket of Your Heart

A handwritten note from the Rebbe about Perek Mem-Aleph:



נת' מכ' מוא"ו אלול -

ולפלא שאינו יודע בע"פ **ובלבו**
- רפמ"א בתניא: "נצב עלינו" וכו'
"ויעמיק בו ויאריך בו",

ויהי זה בכיסו בכתב (לבד
בש"ק), כולל כיס הלב וה' יצליחו.

Your letter from 6 Elul was received.

It is shocking that you don't know **by heart, and in your heart**, the beginning of Perek Mem-Aleph Tanya: "[Hashem] is standing **upon you** etc. One must meditate profoundly and at length [on this concept] etc."

A written copy of this should be in your pocket (aside for on Shabbos), including in the "pocket" of your heart. May Hashem grant you success.²³

מכירת הגזלים
TREASURES
FROM THE REBBE'S LIBRARY

THE ROUND TABLE

In honor of Beis Iyar—birthday of the Rebbe Maharash, we present the following information and photograph:



The Rebbe writes in Sefer HaToldos Admur Maharash:

“Due to his [ill] health, the doctors ordered him to exert himself and perform handiwork. The Rabbeim’s household possessed several artifacts created by him, masterfully crafted in an incredible fashion. They included a tall lamp about the height of a person, with 12-13 branches; tables made out of small pieces of wood and stone, designed with mosaics, etc.”

It seems that most of these artifacts were lost over the years, but at least one table did make it to the United States and remains in the Rebbe’s room to this very day.

The table was inherited by the Rebbe Maharash’s son, Reb Menachem Mendel, who moved to Paris later in life, bringing the table along. Reb Menachem Mendel passed away during the Second World War, in 5702, and the table was passed down to his daughter, Mrs. Chana Ozerman. When the Rebbe traveled to Paris in 5707 to greet his mother, Rebbetzin Chana, Mrs. Ozerman gave the table to the Rebbe as a gift.

Because the table is comprised of a few pieces, the Rebbe was able to take it apart and bring it with him back to the United States, where he reassembled it again in his room at 770, and it remained there throughout the years.

The round table is in the front corner of the Rebbe’s room, right next to his desk. The Rebbe would often pile the overflow of *seforim* that he was learning onto this table. **T**

Mibeis Hagnazim Article 103, p. 277.

WRITTEN BY:
RABBI MENDEL JACOBS

לזכות
כל נכדינו שיחיו
שיגדלו לתורה לחופה ולמעשים
טובים לנח"ר כ"ק אדמו"ר

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

PRACTICAL HORA'OS

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

LUBAVITCH IS APOLITICAL

COMPILED BY:
RABBI LEVI GREENBERG
WRITTEN BY:
RABBI TZEMACH FELLER

While the Rebbe corresponded with, guided and advised world leaders and elected officials, it has always been made clear that Lubavitch is not a political organization, and holds no political leanings. Here is a compilation of the Rebbe's hora'os on the topic of politics—or the lack thereof.

A FOUNDATION OF LUBAVITCH ACTIVISM

When it came to elections in Eretz Yisroel, the Rebbe was clear about the importance of participating in the elections and voting for candidates who are G-d fearing. At the same time, the Rebbe carefully avoided any political affiliation, as Lubavitch is not connected to any party, and reaches out to every Jew, regardless of their politics. The Rebbe expressed this to a respected *Charedi* activist on 15 Teves, 5714:

“As is known, Lubavitch is exceptionally careful to avoid any political affiliation, in Eretz Hakodesh just as in other lands. This is by longtime direction of my father-in-law, the [Friediker] Rebbe, and his father, the Rebbe [Rashab]. Of course, I also reinforced this *hora'ah*, even though this matter needs no reinforcement, as it is a foundational element of Lubavitch's approach in the realm of activism.”¹

In a letter to the administration of the *Reshet*—the network of Chabad schools in Eretz Yisroel established by the Rebbe—the Rebbe wrote:

The approach of Lubavitch, which has long been known, is that it does not enter at all into anything partisan. Certainly, you should explain this in a pleasant and amicable way... But in any case, you should under no circumstances agree to take on anything that has any political affiliation.”²

NOT JUST APOLITICAL, BUT ABOVE POLITICS

As is known, in keeping with the stance of Lubavitch, which is apolitical, and more correctly, above politics, there is no room for party-affiliated youth activities to take place in the schools belonging to the *Reshet* and the like.³

TORAH STUDY HAS NO POLITICAL CONNECTION

From a letter to Mr. Mordechai Rich, of Melbourne, Australia.

“... What you must do is to guard against giving the *yeshiva* a political tint or a partisan character, for Torah-study is not connected with politics or parties. This has been one of the foundations for the success of Lubavitcher *mosdos*—they have always been ‘beyond-parties’ (nonpartisan).”⁴

HOSTING A CANDIDATE

In Cheshvan 5740 (November 1979), Massachusetts Senator Ted Kennedy formally announced his intention to run against incumbent President Jimmy Carter for the Democratic nomination in the 1980 presidential election. The previous summer, in the leadup to Kennedy's campaign, Rabbi Dovid Raskin wrote to the Rebbe, inquiring whether to organize a dinner honoring Kennedy. "Is this proper?" he asked. The Rebbe's answer was succinct:

“כפשוטו - מופרך.”

“This is, of course, out of the question.”⁵

LUBAVITCH TAKING A POLITICAL STANCE?

In 5741 (1980), New York's 16th Congressional District was an open seat, as incumbent Elizabeth Holtzman had stepped down to run for a Senate seat. Democrat Chuck Schumer—then a state Assemblyman—ran for, and ultimately won, the seat, his first in Congress. Three other politicians vied for the seat as well, including Susan Alter, a frum woman serving on the City Council. On 19 Tammuz, 5740, the Rebbe wrote to Alter, making clear that Lubavitch would not be taking sides in the election.

“I received your (undated) letter, and was surprised to read in it about a purported stand of Lubavitch in connection with the forthcoming elections for Congress from the Sixteenth Congressional District.

“It is well known that neither I personally, nor the Lubavitch movement, take a public stand in any election to any office, which is a policy of long standing. It therefore surprises me how you could have received any impression contrary to this established policy.”

THEY HAVE A FIRM DIRECTIVE

An individual wrote to the Rebbe, expressing his shock at a decision Tzeirei Chabad in Yerushalayim had taken. In a letter dated 10 Nissan, 5720, the Rebbe wrote that while he was not fluent in the specifics, certainly they had a reason for their actions. The Rebbe continued and said:

“... As far as I can tell, based on your letter and the newspapers about this matter, it appears that their reasoning is because of the strong directive placed upon them—among all Chabad Chassidim—the directive of our Rabbeim to distance [ourselves] as much as possible from anything partisan, whichever party it may be, even the very best one. The reason for this directive is explained in writing and even more so verbally: for our purpose is—among all Yidden—to spread Judaism, and especially to spread *Toras HaChassidus*, also to the

outside. Therefore, it is incumbent upon us to distance ourselves in the extreme from anything that may cause a limitation of the ability to spread [*Yiddishkeit* and *Chassidus*], so much so that even a doubt and the shadow of a doubt must be dealt with stringently.

I very much hope that after you consider this, and in keeping with the saying of our sages⁶ to judge every person favorably, you will judge Tzeirei Chabad favorably as well in this matter, and not only will you not be upset at them, but you will even help them in their work of *hafotzas hamaayanos*, even more than you have helped them until now...⁷

WHEN THE REBBE WAS INVITED TO A POLITICAL CONVENTION

In 5723, the Rebbe was invited to join the seventh convention of the Herut party in Eretz Yisroel. The Rebbe responded:

“While I thank you for the honor and the well-intended [invitation], on a fundamental level doing so [joining the convention] is not possible for me, for one of the foundational stances of Chabad-Lubavitch is not to be identified with any party whatsoever, and therefore also not to participate in a partisan convention ...”⁸

THERE'S NO TIME FOR POLITICS

In a 5716 letter to Rabbi Yitzchak Mendel Liss, a Chabad activist in Kfar Chabad, the Rebbe wrote that there's simply no time to play politics:

“I already clearly stated that I have no time to participate in politics of any sort (and what's more, in my opinion, members of Anash don't have time for this either, for we are in the time of *ikvesa d'Meshicha* [the time immediately before Moshiach] and every moment is precious).”⁹ **T**

1. From a letter dated 15 Teves 5714, published in Hiskashrus issue 250 p. 17.

2. Igros Kodesh vol. 8 p. 59.

3. From a letter of Rabbi Hodakov, dated 7 Iyar, 5725, to Rabbi Yisroel Leibov, who headed Tzach in Eretz Yisroel. Published in Hiskashrus issue 250 p. 18.

4. Igros Kodesh vol. 10 p. 48f.

5. Teshura Ben Shachar-Druk 5773 p. 19.

6. Avos 1, 6.

7. Igros Kodesh vol. 19 p. 251f.

8. Likkutei Sichos vol. 33 p. 238f.

9. Hiskashrus ibid.

LUMINARIES

Personalities
in the
Rebbe's Torah

By:
Rabbi Levik Gourarie

לזכות
הרה"ת ר' יוסף ברוך הכהן
וזוגתו מרת מחלה רבקה
ומשפחתם
שיחיו
פרידמאן

Shmuel Hanavi

Shmuel Hanavi was the leader of the Jewish nation at the conclusion of the Shoftim era, following Eli HaKohen. Shmuel anointed the B'nei Yisroel's first king, Shaul Hamelech, and inaugurated the royal line of Dovid Hamelech which will continue to Moshiach Tzidkeinu, Moshiach ben Dovid.

The tale of Shmuel's birth already told of his saintly stature and the amazing impact he would have. His righteous mother, Chana beseeched Hashem for a child, authoring one of our most famous Tefilos, and promised to devote her child to serve in the house of Hashem.

Shmuel would grow to be one of our people's greatest leaders and *Nevi'im*, compared by the *possuk*, as Chazal point out, to Moshe and Aharon combined, "*Moshe Ve'Aharon bechohanav, U'Shmuel b'kor'ei shemo.*"

After traveling throughout Jewish cities and communities, leading the people and teaching them the ways of Hashem, Shmuel appointed Shaul Hamelech as the first king of the Jewish people.

Shmuel continued to guide Shaul Hamelech and bring him the word of Hashem. After Shaul's mistakes and Hashem's decision to replace him, Shmuel anointed a new king - Dovid Hamelech.

While Shmuel's life was not very long, the part he played in the formation and establishment of the Jewish people and the royal dynasty, impacts us till today and carries us toward the days of Moshiach.

The Birth of Shmuel Hanavi

Shmuel Hanavi was born in the year 2830 (314 years after Yehoshua's passing) in Ramasayim Tzofim, to Elkanah and Chana, prominent Levi'im who were descended from the sons of Korach.

Elkanah, Shmuel's father, was a Navi and a respected leader of his people. The Midrash relates that Elkanah would travel to the Mishkan in Shiloh several times a year, each time by a different route. He would encourage the Jews he met on the way to join the pilgrimage to the holy Mishkan, inspiring his generation, family by family, to connect to Hashem at the holiest place on earth.¹

Shmuel's mother, Chana was one of the seven *Nevios*, and a devoted mother. Her petition entered history as a monumental and exemplary tefillah and gives us important background to the life of Shmuel.

Chana was married to Elkanah for several years and had still not been blessed with children. On one of their trips to Shiloh, Chana went to the Mishkan and, with tears running down her face, davened for a child, promising that she would dedicate the child to the service of Hashem and would not allow a razor to touch his head.

Eli the Kohen Gadol was surprised by her whispered prayer, it was not the way people davened in those days. He admonished Chana for her seemingly drunk behavior. Chana explained her predicament, and Eli blessed her with a child. Chana went home with her husband and soon, after a shorter-than-usual pregnancy, she gave birth to a baby boy, whom she named Shmuel because he was Shaul – borrowed (taken) from Hashem.

Chana's tefillah is read in all shuls as the Haftara on Rosh Hashanah, because Chazal tell us that it was on Rosh Hashanah that Chana was "remembered" by Hashem and blessed with a child. The Rebbe explained that the tefillah was unique because she wasn't only blessed with a child, but was granted exactly what she had requested, a son who was spiritually "*Zera Anoshim*," who would fit in with the people and be compared to Moshe and Aharon.

Chana also davened that her son stay on the path on which she would raise him and continue to be a Nazir in the house of Hashem "*Ad Olam*," for his entire life. It was this tefillah that set the course for Shmuel's life.

With her heartfelt prayer, Chana drew down the holy

neshama of her son Shmuel, who would have an outsize impact on the Jewish people.

The Rebbe quotes Kisvei Ha'Arizal that following the incident of Yaakov Avinu and Esav's Malach, the concept of *nevuah* was not complete until Shmuel Hanavi. At the skirmish between Yaakov and the Malach, the "*Yerech*" (thigh) was attacked, and the corresponding *Sefiros* of *Netzach* and *Hod* were affected. These *Sefiros* parallel the concept of *nevuah*, which was therefore stunted. The Rebbe explains that the *vision* of *nevuah* was intact but the power to communicate it to others – the "*dibbur*" was lacking.

Until Shmuel Hanavi. Shmuel was called *Raban Shel Kol Hanevi'im* – the greatest of the *Nevi'im*, who restored *nevuah* to its true level and was able to communicate Hashem's message to the world. Shmuel's power was not just as a greater Navi, it was in the impact he had on his generation and all of Jewish history.²

Just a few days after Rosh Hashanah, when *Tefilas Chana* is read, comes Vov Tishrei, yahrtzeit of the Rebbe's mother, Rebbetzin Chana. Over the years, the Rebbe discussed the tefillah several times and derived lessons from Chana and Shmuel Hanavi. In one *sicha* the Rebbe explained the importance of having children, as seen in Chana's passionate prayer and in the name Shmuel that she gave to her son.

The name Shmuel comes from "*Shaul MeiHashem*" (borrowed from Hashem) and "*LaHashem Sheilituhu*" (to Hashem I have lent/given him). This teaches us an invaluable lesson in how to view children. A parent should realize that Hashem 'lends' them children. They are really Hashem's precious children and must be treated that way. Additionally, the parent should know that even when the child is dedicated to and



PAINTING DEPICTING ELI HAKOHN SPEAKING WITH CHANA, BY JAMES TISSOT CIRCA 5660.

engrossed in Hashem's service, the child is only "borrowed," and the deep connection between child and parent does not go away.³

Shmuel's Youth

At the age of two, Chana brought Shmuel to the Mishkan in Shiloh, where he would be raised by Eli the Kohen Gadol. Shmuel was a Levi, and as such, it was appropriate for him to be raised at the Mishkan, in preparation for his responsibilities in the House of Hashem.

Shmuel also grew up as a *Nazir*, as his mother had promised in her tefillah before his birth. The Rebbe explains that Shmuel's *nezirus* truly began when Shmuel grew up and affirmed the *nezirus* that his mother had trained him in. He didn't need to do anything *new* to become a *Nazir*, he just needed to continue behaving the way his mother raised him.

The Rebbe continues that Shmuel's *nezirus* did not come from his father's *neder* or his mother's promise. It wasn't forced on him. Rather, this was how his mother raised him, how she taught and explained to him the correct way to behave. It was her warm and empowering *chinuch* that caused Shmuel to choose the life of *nezirus* when he grew up and the choice became his.

Even as a *Nazir*, while staying detached from the pleasures and vices of this world, Shmuel did not remove himself from his people. His *nezirus* led him to be a judge and guide to the nation, caring for the people of his generation and leading them in the ways of Hashem.⁴

Shmuel grew up in the Mishkan under the tutelage of Eli, the fifteenth Shofet of the people and his generation's link in the *mesorah* from Moshe Rabbeinu. Eli transmitted the *mesorah* to his beloved *talmid*, Shmuel. The Navi tells us that when Eli grew old, his sons Chofni and Pinchas did not administer the Mishkan properly. Shmuel lived alongside them but did not learn from their ways. The Navi describes Shmuel as a lad wearing an "*Eifod bad*" – a linen cloak that showed his service and devotion to Hashem.

As Shmuel was guarding the *Azarah* one night, a *nevuah* came to him. Hearing a voice calling his name, he thought it was his teacher Eli calling, and he ran to him. After this happened twice, Eli told him that the voice must be a *nevuah* and he should listen to what it said. *Nevuah* was very uncommon at this time, but after Shmuel's initial *nevuah*, many more came to him during his time at the Mishkan.

Shmuel's *nevuah* foretold the demise of the house of Eli

and a catastrophe that would befall the Jewish people. This came to pass in a war with the Plishtim. The holy *Aron Habris* was captured by the enemy, and the sons of Eli, Chofni and Pinchas, were killed. When Eli, blind and frail, heard the news, he fell off his chair and passed away. He was 98 years old.

At the time of Eli's passing, Shmuel was almost forty years old. He would lead the Jewish people for about a decade. Shmuel had already begun leading the people during the days of Eli, especially in Eli's later years, but only after his mentor's passing did Shmuel Hanavi become a Shofet in his own right. This would go on until he anointed Shaul Hamelech as the first king of the Jewish people.

Shmuel's Leadership

Shmuel was the fifth link in the chain of the *mesorah* from Moshe Rabbeinu. He received the tradition from Eli, who received from Pinchas, who in turn received from his grandfather Aharon Hakohen. Aharon heard everything firsthand from Moshe Rabbeinu. Shmuel served as *Av Beis Din*, and led the people through his teachings, his *nevuos*, his *Beis Din*, and his travels amongst his brethren.

Shmuel began answering questions and teaching the *dinim* of Torah during Eli's lifetime. He even taught things that Eli had not known, and while Eli was yet Shofet, people started coming to Shmuel with questions, especially after *nevuah* had come to him instead of Eli. Before he became the official *Av Beis Din*, he would answer from Torah and *nevuah*, but after he was appointed Shofet and *Av Beis Din*, he was able to use the *Urim V'tumim* as well.⁵



APPROXIMATE LOCATION OF THE GATE TO THE CITY OF EVEN EZER, WHERE ELI HAKOHEN PASSED AWAY AFTER RECEIVING THE NEWS OF THE DEATH OF HIS SONS IN BATTLE WITH THE PLISHTIM.

After Shmuel became Shofet, he inspired the Yidden to do teshuva and fight back against the Plishtim. The Yidden destroyed and cleared out their *avoda zara*, and waged war against their other foes, lifting the threat for the remaining days of Shmuel's leadership.⁶

The Navi tells us that Shmuel would travel to the towns and villages to judge the people and care for them, something which we do not find in many of the Shoftim. The Gemara teaches that his home was wherever he went, meaning that he would bring his essentials with him on the road and not take gifts or favors from anyone. The Rebbe taught a lesson from Shmuel 'taking his home with him', that we must take our home – the place we make for Hashem, and bring it wherever we go, radiating G-dliness to the world around us no matter where we are.⁷

Shmuel with the Kings

As Shmuel grew in age, he got weaker, and his sons were chosen to assist him in leading the people. As they did not follow in his path, the Yidden came to Shmuel requesting a king. Shmuel was reluctant to grant them their wish, since their desire stemmed from the wish to be like the nations of the world. Hashem, however, told him to oblige them, and after warning them about the rights and duties of a king, he promised to appoint a king over them.

The first king of the Yidden that Hashem chose was Shaul, a bashful young man from Binyomin. Shaul initially came to Shmuel looking for his missing donkeys. Upon meeting him, Shmuel understood that this was the man who was to be the king. Shmuel explained to him the role of king that he would soon fill and anointed him with *shemen hamishcha*. Shmuel soon presented him to the nation as king, and after

some initial difficulties, Shaul was accepted by all.

During the first year of Shaul's kingdom, Shmuel led the people together with him. Then, for the last two years of his life, Shaul led the people on his own, while Shmuel served on as Navi. Shmuel cared deeply for Shaul. He educated him and supported him. When Hashem decided to appoint Dovid in Shaul's stead, Shmuel davened for Shaul. Yet as a servant of Hashem, he carried out Hashem's wishes and harshly rebuked Shaul when necessary.

After Shaul erred with the Amalekim and kept their livestock and king alive, Shmuel came to Shaul's camp and killed King Agag. Shmuel told Shaul that Hashem had decided to take the kingdom away from him and appoint a new king. The Navi tells us that Shmuel did not visit Shaul after this encounter. He was saddened and upset over what had happened to his beloved protégé and could not bear to see him again.

Chassidus expounds on the inner meaning of this story. Shaul represents *Binah* – comprehension and understanding, and so he approached the battle with Amalek from an intellectual standpoint. Shmuel symbolizes *Netzach* and *Hod* (Nevuah). He explained to Shaul that one's intellect must affect and transform the *middos*. When one remains in the realm of intellect with only minimal impact on *middos*, they become "*ma'us*" (as Shmuel said to Shaul, "*ma'asta es dvar Hashem*") - abhorrent and repulsive to others.⁸

Following Hashem's decision, Shmuel was sent to Beis Lechem to anoint the new king from the family of Yishai. The youngest son of Yishai, a shepherd boy, seemed like an unlikely choice, but that is who Hashem had chosen. Soon, Dovid arrived at the king's court and made a name for himself, while Shmuel went back home to Ramah.

Shmuel and Dovid's paths crossed again when Dovid escaped to Shmuel for refuge. Shaul had begun to envy Dovid and see him as a threat. Fleeing Shaul's men, Dovid made his way to Shmuel's yeshiva for *nevi'im* in Nayos, near Ramah. Shaul came to apprehend him, but instead joined the *nevi'im* and began saying *nevuah* himself. Dovid got away and later succeeded to the throne after Shaul was killed in battle.

Shmuel's connection to the house of Dovid and the *geulah* brought by Moshiach ben Dovid can already be seen in his mother Chana's *nevuah* at the beginning of the story, when she sang "*Veyarem Keren Meshicho*" [and He (Hashem) will raise the horn of his anointed – Moshiach]. Another Moshiach element we find in Shmuel is *nevuah*. He was referred to as "*Haroeh*" [the seer] and is most famous for that. When Moshiach comes, we will all be *nevi'im* – seeing G-dliness



THE CLOTH COVERING KEVER SHMUEL HANAVI, CONTAINING THE WORDS:
 מִשְׁחָה וְהָרִן בְּכַהֲנֵי וְשִׁמוּאֵל בְּקִרְיַיִ שְׁמוֹ.

here in this world, like Shmuel the “*Roeh*.”⁹

The Rebbe points to the connection between Shmuel Hanavi, the Rebbe Maharash (Shmuel), and Moshiach, highlighting the *Lechatchila Aribet* theme they shared, and the quote from the *nevuah* after the birth of Shmuel, “*Veyorem Keren Meshicho*.”¹⁰

At the age of fifty-two, four months before the passing of his *talmid* Shaul, Shmuel Hanavi passed away. While his life was short, his legacy goes on forever. The *possuk* says that Shmuel would live by the Mishkan “*Ad Olam*” [forever]. While some explain it to mean the *Yovel* — fifty years from when he was brought to the Mishkan until his passing - the Rebbe says that this must also be taken literally. The impact and influence that he had on Klal Yisrael carries on forever.¹¹

The Greatness of Shmuel

Shmuel is counted as one of the *Shmonah Nesichei Adam*—the eight princes who lead the Jewish people.

In Tehillim, as mentioned above, Dovid Hamelech equates Shmuel to Moshe and Aharon, as the *possuk* says, “*Moshe v’Aharon bechohanov u’Shmuel b’kor’ei Shmo*” [Moshe and Aharon are of his Kohanim, and Shmuel is with those who call out His name]. Rabbi Yochanan explained that Shmuel was compared to Moshe and Aharon combined, possessing the *maalos* of both.

The Rebbe explains that Moshe and Aharon represent *Emes* and *Chessed*. Moshe, champion of *Emes*, symbolizes Torah — a manifest of energy from above, unapologetic and straightforward. Aharon, on the other hand, shone in his interaction with the world, bringing people close with *Chessed*, ultimately leading them to the Torah given by Moshe. While they each combined both elements, the primary *avodah* of each was in only one of these paths.¹²

In another *sicha*, in slightly different words, the Rebbe presents the difference between Moshe and Aharon as Torah and *Avodah*. Moshe brings down the Torah focusing on the Hashem-to-world connection, while Aharon’s main *Avodah* is *Korbanos* – uplifting the physical through the work of man. The Rebbe goes on to explain that these two are interconnected and can be found in one person.¹³

Shmuel Hanavi clearly combined *Chessed* and *Emes* in his leadership of the Jewish people. He traveled to the Jews in their cities, bringing them the words of Hashem, and stood up strong and proud for Hashem’s honor, rebuking and educating the people, leading them on the right path.



700-YEAR OLD COMPOUND NEAR THE SITE WHERE SHMUEL HANAVI WAS LAID TO REST.

The Rebbe explains that this fusion of *Chessed* and *Emes* is found in Moshiach (from the house of Dovid – anointed by Shmuel), and in all the *Nesi'im* leading up to the time of Moshiach from the Alter Rebbe and on – *Rabboiseinu Nesieinu*.¹⁴

The Rebbe often highlighted the connection between Shmuel Hanavi and the Rebbe Maharash whose name was Shmuel. While the Rebbe Maharash was named after a water carrier from Polotzk named Shmuel, in essence, the name goes back to the first bearer of the name — Shmuel Hanavi. We find that when the Rebbe Maharash was ill, the Tzemach Tzedek said, that he wishes that he would live at least as long as Shmuel Hanavi.

The connection between the Rebbe Maharash and Shmuel is deeper than just their name. The Rebbe explained that the *derech* of the Rebbe Maharash and Shmuel Hanavi were both unconventional, outstanding, and revolutionary.

Shmuel’s life was exceptional from its very beginning. He was born as a result of a *bracha* from Hashem after his mother was childless for many years. He was raised from the age of two at the Mishkan, in the service of Hashem. The Rebbe compares this to the Rebbe Maharash’s famous adage “*Lechatchila Aribet*” and, in his Chassidus, to the revolutionary innovation of the “*hemshech*”. The Rebbe presents these aspects as the *Avodah* of Baalei Teshuva – leaping over the confines of straight and narrow *avodah*.¹⁵ **T**

IN HIS TORAH

וַיֹּאמֶר שְׁמוּאֵל הֲחִפְּץ לֵה' בְּעֹלוֹת וּזְבָחִים כְּשֹׁמֵעַ בְּקוֹל ה' הֲנֵה שְׁמוֹעַ מִזְבַּח
טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים: שְׁמוּאֵל-א' טו, כב

“And Shmuel said, ‘Has Hashem (as much) desire in burnt offerings and peace-offerings, as in obeying the voice of Hashem? Behold, to obey is better than a peace-offering; to hearken (is better) than the fat of rams.’”

The timeless response from Shmuel Hanavi to Shaul Hamelch after he claimed that “*Hakimosi es Dvar Hashem*” [I have fulfilled the will of Hashem] comprises one of the greatest precepts in *Avodas Hashem*. The supremacy of *Kabolas Ol* (unequivocal acceptance of Hashem’s will) over *avodah Be’taam ve’daas* (*avodah* based on reason).

As the highlighted quote from the Shaul and Shmuel story, and the heart of the Haftara of Parshas Zachor, this *posuk* is quoted, referenced, and explained countless times in Chassidus, spanning Maamorim and Sichos from each and every one of the Rabbeim.

Chassidus explains that there really is benefit and value to “*Zevach Tov*” [good offering] and “*Chelev Eilim*” [fat of rams]. *Avodas Hashem* must come with understanding and feeling, with passion and physical investment. One cannot understate the transformative property of *Korbanos*, and the utilization of the physical world for G-dliness. Shaul sincerely felt that he was fulfilling the will of Hashem by attempting to sanctify the animals of Amalek. His perspective stemmed from *kedusha*, but he nevertheless missed the point.

Shmuel tells him, “*Shmoia*” to listen, “*Lehakshiv*” to follow, this is the basis of the service of Hashem. The *kabbalas ol* that a person must have to follow what Hashem says is more valuable and more precious to Hashem than the spiritual thoughts and feelings of the person if they are missing this basic tenet.

Hashem wants *bittul*. One connects to Him primarily, not by growing higher and greater, even in spiritual ways, but through *bittul*.¹⁶

It is no coincidence that this story happened in connection to our nation’s everlasting battle against Amalek and is read every year on Parshas Zachor. Amalek represents a basic resistance and opposition to G-dliness and spirituality. Amalek can’t be wooed by holiness, and, therefore, can’t be overcome with intellect or passion. Amalek needs to be uprooted by unflinching, suprarational devotion to Hashem, following His ways with *bittul* and *kabbalas ol*.¹⁷

1. Pirkei D’rebbei Eliezer, 8:1.

2. Sicha Vov Tishrei 5729; Toras Menachem pg. 46.

3. Sicha Yud Gimmel Tishrei 5744; Hisvaaduyos p. 158.

4. Sicha Yud Beis Tammuz 5725; Toras Menachem pg. 73.

5. Reshimos Choveres 95.

6. Shmuel I, Perek Vov.

7. Sicha Simchas Torah 5734; Sichos Kodosh pg. 8.

8. Reshimos Choveres 184, pg. 396.

9. Sicha Shabbos Parshas Haazinu 5752; Hisvaaduyos pg. 73.

10. Sefer Hasichos 5751 vol. 1 p. 14.

11. Hisvaaduyos 5746 vol. 4, pg. 480.

12. Sicha Shabbos Parshas Va’era 5723, Toras Menachem pg. 62.

13. Sicha Vov Tishrei 5730, Sichos Kodosh pg. 28.

14. Sicha Shabbos Parshas Va’era 5723, *ibid*.

15. Sicha Yud Gimmel Tishrei 5750; Hisvaaduyos pg. 113.

16. Likkutei Sichos vol. 3, Parshas Zachor, pg. 914.

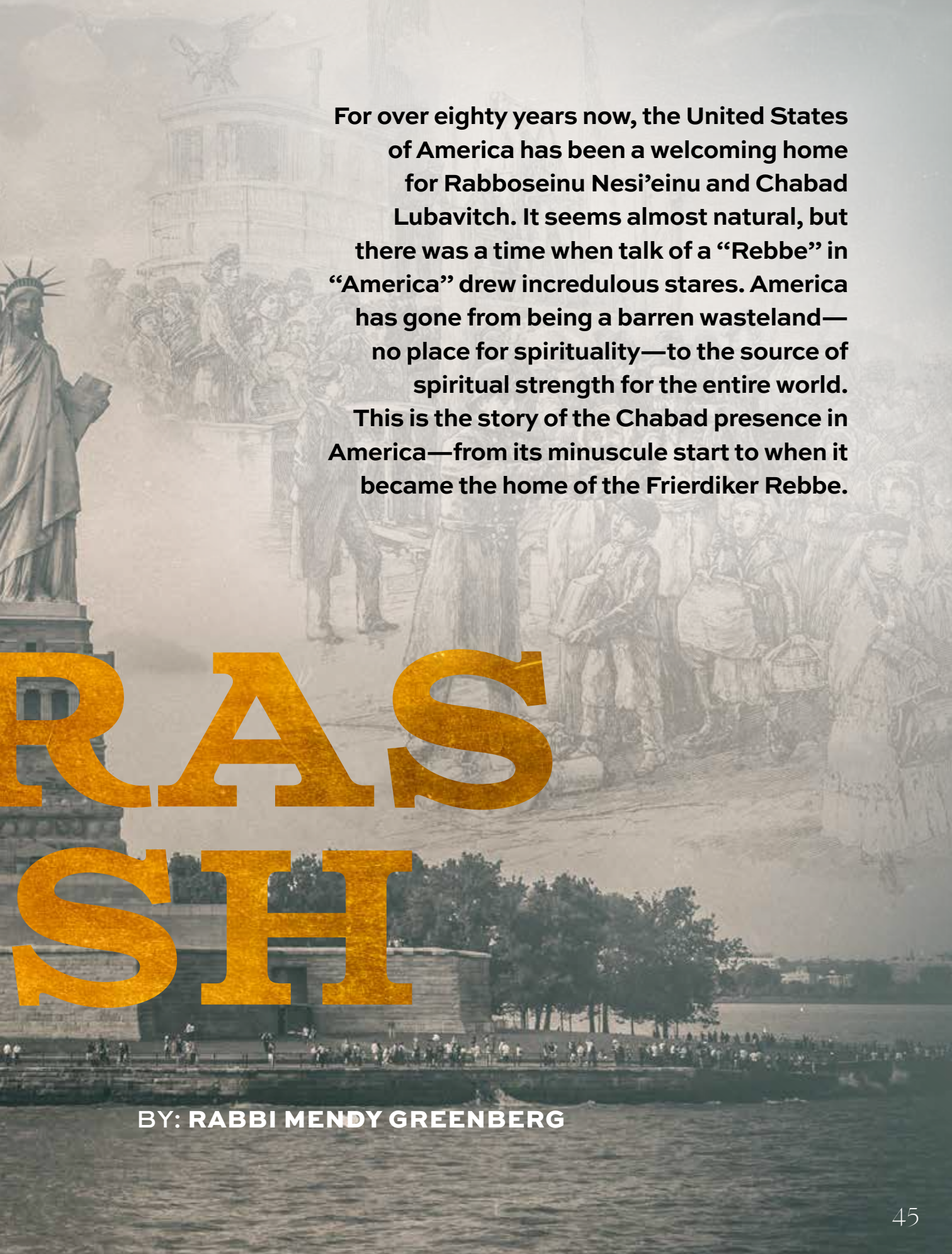
17. Hisvaaduyos 5749, Vayikra, pg. 419, fn. 28. See also Reshimos Choveres 184, pg. 396.

מוקדש לחיזוק
ההתקשרות לכ"ק אדמו"ר

נדפס ע"י
הרה"ת ר' שלום דוב בער וזוגתו מרת
חיה מושקא בנותיו ברכה ליפשא, עליזה,
שיינדל ובנו מנחם מענדל שיחיו
שוחאט

SACKS-FULL OF MESSIAH NEEDE

THE BEGINNINGS OF
LUBAVITCH IN AMERICA



For over eighty years now, the United States of America has been a welcoming home for Rabboseinu Nesi'einu and Chabad Lubavitch. It seems almost natural, but there was a time when talk of a “Rebbe” in “America” drew incredulous stares. America has gone from being a barren wasteland—no place for spirituality—to the source of spiritual strength for the entire world. This is the story of the Chabad presence in America—from its minuscule start to when it became the home of the Frierdiker Rebbe.

RRAS SH

BY: RABBI MENDY GREENBERG

THE ASSASSINATION

One day in 1881, as Czar Alexander II was riding in his carriage through Petersburg, a blast was heard; a group of assassins had thrown a series of bombs at the Czar's carriage. Within a few hours, the Czar was dead.

Czar Alexander II had been a relatively moderate leader. He had abolished the cantonist drafts and relaxed the restrictions of the Pale of Settlement. Jews in Russia had begun to hope for a brighter future. But he was succeeded by his son, Alexander III, a rabid antisemite who would make his grandfather Nikolai proud.

To make matters worse, one of the assassins was Jewish. When news spread, pogroms broke out throughout the empire. The government turned a blind eye, and over the next two years, over 200 pogroms were perpetrated while anti-Jewish legislation resumed. Many Yidden concluded that there was no future for them in Russia.

They soon found a new destination: America.

The United States, with its famous freedom of religion, beckoned to people around the world. America had almost no immigration laws; if you could make it to American shores, you had the opportunity to achieve the "American dream." Steam ships had recently become commonplace, and Russia had just completed its railroad system. It was now feasible for a poor Russian Jew to make his way to the New World. Many began to make the trip.

Coming to America came at a steep price. Yiddishkeit

was almost non-existent; children attended public schools and parents were utterly consumed with the quest to earn a living. Shabbos observance was almost unheard of. For a Jew who was devoted to Torah and Mitzvos, America was the *treife medinah*, and traveling there was unthinkable. Still, immigration continued; many Jewish youth in Russia were swept up by movements that caused them to abandon Torah and Mitzvos, and many others couldn't withstand the temptation. Over the next four decades, some two million Jews made the trip.

A CHOSSID IN AMERICA?

On Simchas Torah תרנ"ב, in the Chassidische Shtetl of Pleschenitz, the Chassidim farbrenged and danced as usual. The farbrengen was organized and hosted by one of the town's respected Chassidim, Reb Avraham Chaim Rosenbaum. Reb Avraham Chaim was an elder chassid; in his youth, he had merited to travel to the Tzemach Tzedek, and also received many *kiruvim* from the Rebbe Maharash and Rebbe Rashab. He was close friends with Reb Shmuel Ber Barisover and a *mechutan* of Reb Chanoch Hendel Kugel.

This was a special Tishrei for Reb Avraham Chaim. He had recently been released from a two-year sentence in prison, after being accused of helping bochurim avoid the draft, among other "crimes." He was no youngster, and emerging from prison unscathed was no small miracle.

Unbeknownst to the other Chassidim, however, something was weighing on his heart that Simchas Torah. A secret message had been passed from someone in the police department; they were investigating him again, and he would be arrested shortly after Yom Tov. Reb Avraham Chaim needed to escape. As dusk fell on Motzei Simchas Torah, Chassidim noticed that he had vanished.

He soon reemerged in Amsterdam, but unable to make a living, he realized that he might have no choice but to travel to America. He asked the advice of the only known chossid living in the United States, Reb Chaim Yaakov Vidrovitz, former Rav of Moscow. Reb Chaim Yaakov had been a chossid of the Tzemach Tzedek in his youth and had even edited the *sefer Tzemach Tzedek* for publication. When Jews were banished from Moscow, he emigrated to America.

"I decided not to answer anyone who asks whether they should move here," Reb Chaim Yaakov replied. He said that it was easy to find work if one was suited for physical labor, but people with weak constitutions often struggled severely. This didn't excite Reb Avraham Chaim, but he felt that he had no choice. In תרנ"ח, he and his family arrived at Ellis Island.¹



CZAR ALEXANDER



A PAINTING MADE SOON AFTER THE ASSASSINATION OF CZAR ALEXANDER WITH REMARKABLE DETAIL OF THE DRAMATIC EVENTS.

V'YATZMACH PURKANEI VIKAREIV MESHICHEI

What sort of Yiddishkeit met Reb Avraham Chaim when he arrived?

By that time, hundreds of thousands had already arrived in the United States. Despite the weak state of *chinuch* and mitzvah-observance, there were hundreds, if not thousands of shuls founded by immigrants. They also served as a way to stay in touch with their friends and communities in the immense, sea-like New York experience.

The shuls were a taste of the *alte heim*, where people could gather for some herring and schnapps. It was also an opportunity for many to feel important; in the old country, being a *macher* meant having an important position in shul, so in America, many shuls began popping up—each with a shamash, gabbai, chazan, treasurer, secretary, and president. The shuls were also associations that took care of their members. Fifty percent of a member's medical bills, for example, might be covered by the association. It was a critical source of support for destitute immigrants.

By that time, a large number of Jews from Chassidish homes began arriving as well. The Tzemach Tzedek famously had 600,000 Chassidim. Their descendants who came to America often felt a double dose of loneliness—immigrants in a new country, and even their fellow immigrants didn't always understand them.

In Rabbi Yisroel Jacobson's memoirs, he tells the following story about two immigrants from Chassidic homes meeting each other in a shul in Brownsville:

Reb Shmuel Hein came from a Chabad family in Russia. One Rosh Hashanah, he was davening in a Nusach Ashkenaz shul when he noticed someone saying "*V'yatzmach purkanei*" in *Kaddish Yasom*. Suspecting that he might be a chossid, Reb Shmuel approached him and asked humorously, (posing as a *misnaged*), "How dare you say *v'yatzmach purkanei* in a *makom kadosh*?"

The Jew—a recent immigrant—started to stutter and apologize, when Reb Shmuel stopped him and shared that he, too, davened Nusach Ari. The immigrant was so overwhelmed to meet a friendly face that he embraced him and started to cry. Later, the two of them established the first Nusach Ari minyan in Brownsville.²

THE NUSACH ARI SHULS

By the time Reb Avraham Chaim arrived in America, several Nusach Ari shuls had already been established; "Beis

Haknesses Lubavitch" had been founded in תרמ"ח (1888), and several others were also in existence. These shuls (often named Tzemach Tzedek) continued to grow in number; when efforts were made to bring the Frierdiker Rebbe out of Europe, Agudas Chassidei Chabad lobbied the government "on behalf of two hundred shuls and 150,000 members," referring to the many children and grandchildren of Chassidim who had arrived in America.³

Rabbi Yisrael Jacobson writes that the Frierdiker Rebbe had a special name for these Yidden: "The Frierdiker Rebbe divided Chabad Chassidim into three categories: Chassidei Chabad, Chassidei Hanusach, and Chassidei Hageza. Chassidei Chabad are those who attained *moach shalit al halev*. Chassidei Hanusach are those who daven Nusach Ari, and Chassidei Hageza are those who have Chabad ancestors—who themselves do not live a Chassidish life but who have 'chassidish blood' in their veins"⁴ (somewhat ironically, this last term is now employed as a point of pride for Lubavitchers with Chassidish grandparents).

Many of these Shuls were crucial in helping Chassidim come to America. In תרפ"ג (1923), America closed its borders, and Chassidim were able to immigrate only with special visas for religious leaders. The Nusach Ari shuls played the critical



BROWNSVILLE HAD BEEN NICKNAMED "YERUSHALAYIM D'AMERIKA." IN 5685, IT WAS RECORDED THAT BROWNSVILLE REPRESENTED THE LARGEST CENTER OF JEWISH POPULATION IN ALL OF NEW YORK CITY, WITH APPROXIMATELY 90,000 JEWS LIVING THERE.

PICTURED HERE IS ONE OF THE SHULS IN BROWNSVILLE, CONG. ADAS JESHURUN, ON THE CORNER OF EASTERN PARKWAY AND LINCOLN PLACE, APPROXIMATELY 90 YEARS AGO. THE JEWISH MARKINGS ON THIS BUILDING AND MANY OTHER FORMER SHULS REMAIN UNTIL THIS DAY.

REB AVROHOM CHAIM ROSENBAUM DURING HIS YEARS IN AMERICA.

role of issuing the invitations. These shuls were the center of all Chabad activities in America, and when Chassidim began to arrive, many of them were hired to serve in them as the *klei kodesh*.

Reb Avraham Chaim Rosenbaum was soon hired as a Rov in one of these shuls, and he quickly became active in gathering Jews and revitalizing the Chabad spirit within them.

In a letter to the Rebbe Rashab, he writes about the *simcha* they felt when they received the Rebbe's last letter and the new Maamarim from Lubavitch: "After reading the Megillah, we read and learned the letter again and again, overjoyed that even in our distant exile, we merit to see the Rebbe's holy handwriting seeking our welfare."⁵

Until the end of his life, the presence of this sagacious chossid was a source of connection and inspiration for the descendants of Chassidim in America. However, it was still a very lonely existence.

THE FATE OF THE LONELY CHOSSID

Until World War I and the upheavals that followed, *frumme Yidden* tried to avoid emigrating to America. The few Chassidim that did arrive here were often elderly, following their children who had come ahead of them. They sometimes came without permission from the Rebbe Rashab, which created an even greater sense of distance.

"Anash in America," writes Reb Yisrael Jacobson, "felt very disconnected and guilty, because they knew that the Rabbeim were opposed to emigrating to America. Reb Dovid Shifrin told me that before he left Russia, he came to the Rebbe Rashab and said, 'I'm not asking for advice—I already have a ship-ticket to go. But I don't want to be a Talmid who escapes his Rebbe without informing him where he is going; I came to tell the Rebbe that I'm going to America.'"⁶

Another chossid, Reb Avraham Marinson, arrived in S. Paul after his children promised that he would be able to live a Chassidische life in America. When he arrived, he was shocked to see the state of affairs and immediately regretted his decision. "Trust me," he wrote to a relative, "I haven't stopped crying since the day I arrived here, for my ill-fated decision to follow those so-called 'smart people' to come to Lubavitch to take leave of the Rebbe and trample on his holy will. Now, I find myself writing letters back to the Rebbe begging for *rachamim rabim* to be saved from America..."⁷

A slow trickle of Chassidim continued to come, spreading throughout the United States. In New York, a group slowly began to coalesce, but most others lived far from fellow Chassidim. Being a chossid in America was, for many, a terribly depressing experience.

But that would soon change.

WHAT'S GOING ON IN AMERICA?

On Beis Nissan תר"ף, the Rebbe Rashab was *nistalek*. In his *tzava'ah*, the Rebbe Rashab asked the Frierdiker Rebbe to continue the work of sending Shluchim to communities to teach Chassidus and open Chadolim. "The current times have disturbed all the efforts, but with Hashem's help, the land will settle down, and it will be possible to renew the efforts."⁸

For much of the year of *aveilus*, the Frierdiker Rebbe was dangerously ill, but in Shevat of תרפ"א, the activities began; Shluchim were dispatched to strengthen Yiddishkeit throughout Russia, and the battle against Communism commenced. The Frierdiker Rebbe also opened a new front: the United States.

In a letter to Reb Aharon Shlomo Axelrod of Marietta, Ohio (father of the more well-known Reb Avraham Elye), the Frierdiker Rebbe asked about the state of Yiddishkeit in the new world.

"I've always heard that there are many people there who feel close to us, and I recall reading that they've built shuls named Tzemach Tzedek and the like. In recent years, contact has been lost..."⁹ The Frierdiker Rebbe asks for the addresses of the shuls, and wants to know the state of Yiddishkeit in all its details: Are there schools, shuls, infrastructure for *tashmishet kedusha*, *mashpi'im* and so on and on. Despite the immense distance between Soviet Russia and the United States, the Frierdiker Rebbe wanted to know everything.

As you can imagine, the responses that arrived in Rostov



THE 5674 CONSTITUTION OF THE NEWLY ESTABLISHED NUSACH ARI SHUL IN BOROUGH PARK.



MEMBERS OF THE NUSACH ARI SHUL OF S. LOUIS, MISSOURI GATHER FOR A GROUP PHOTO ON THE 15TH ANNIVERSARY OF THE ESTABLISHMENT OF THE KEHILLA IN 5681. THE FRIERDIKER REBBE SAID A MAAMAR IN THIS SHUL ON HIS VISIT TO THE CITY SEVERAL YEARS LATER.

weren't encouraging; most Chassidim in America were despondent; resigned to their fate, and convinced that they couldn't possibly change the situation. But the Frierdiker Rebbe wasn't ready to accept that as an answer.

"You need to consider," the Frierdiker Rebbe writes, "why did Hashem bring you to that land? What does Hashem want of you, if not to illuminate the country with Torah?"

In another letter, he addresses the Chassidim more forcefully: "Anash are overcome with despair; you say that you are in a distant land, *a vort chassidus lang nit gehert*, as if you are being punished and sent into exile *chas v'shalom*. This is causing many *neshamos* to be lost; none of this is true. It all depends on you..."¹⁰

The Frierdiker Rebbe placed a special focus on the Nusach Ari shuls. "Our brethren in America established shuls in the name of *Rabboseinu Nesi'einu*, such as Tzemach Tzedek, Anshei Lubavitch, and so on. They want to remain connected, *mekusharim*, to their source. But is it in name only? They need to be a living example for other shuls!"¹¹

The focus on America actually had its roots before תר"ו. Reb Shmuel Levitin heard from the Rebbe Rashab, in the final years before the *histalkus*, that it was time to connect with the Jews of America. Now, the Frierdiker Rebbe was pushing the Chassidim to begin the work.

WHAT'S A REVEREND?

After the rise of Communism, the number of Chassidim arriving in America began to grow.

One new arrival was Reb Yisrael Jacobson. He was a young Tomim living in Russia, not yet thirty years old, but his extended family was already in America, and by תרפ"ד, he contemplated joining them as well. When he came to Leningrad to spend Rosh Hashanah with the Frierdiker Rebbe, many Chassidim shared similar plans to leave Russia, but when they heard his destination, he got mixed reactions.

"I asked Reb Avraham Pariz whether he was willing to move to America (where his parents lived), but he didn't want to hear of it. When I suggested he ask the Rebbe, he refused; 'I'm not ready to go to America.'

"I told Reb Chonye Marosov that some were surprised I would go to America, but he responded, 'Yisrael, go! This is not a place for us to remain!' He personally was not ready to make the trip; he was already 47 and thought that a new country would be too difficult for him.

"I asked him which Anash in America I should contact, he said to write to Reb Dovid Shifrin. 'His address uses the title Reverend,¹² and I don't know what that means,' Reb Chonye said, 'But he is a Chassidishe Yid, and he is the main contact of Anash in America.'"¹³



REB YISROEL
JACOBSON'S
PASSPORT PHOTO.

Reb Dovid Shifrin was the central address for all things Lubavitch after the passing of Reb Avraham Chaim, and, when Reb Yisrael arrived in America a year later, they quickly became close.

Reb Yisrael, a young and energetic Tomim, became a leading activist. He was involved in practically everything that happened in Lubavitch of America before the Frierdiker Rebbe's arrival. His memoirs, *Zikaron Lvnei Yisrael*, are a rich window into the life of a Tomim from Lubavitch living in America.

More Temimim arrived—Reb Elya Simpson, Reb Avraham Elye Axelrod, Reb Shlomo Aharon Kazarnovsky, Reb Yochanan Gordon, and others. It was very difficult to acclimate; Chassidim worked long hours to support their families, while simultaneously struggling to preserve their Chassidishe lifestyle and strengthen Torah and Mitzvos in their surroundings. Reb Avraham Elye Axelrod once received a letter from a fellow Tomim, asking, "What should I bring with me to America?"

Reb Avraham Elye's answer: "Sacks-full of *mesiras nefesh*."

THE VISION OF FIFTY STATES

In תרפ"ד (1924), the Frierdiker Rebbe instructed Reb Mendel Lokshin, a chossid traveling to America, to establish Agudas Chassidei Chabad there. Two years later, Agudas Hatemimim was established as well. In their own descriptions, the organizations were created to connect Chassidim with each other, to bring Nusach Ari shuls together, and to support the Frierdiker Rebbe's institutions—simple and straightforward goals.

In the Frierdiker Rebbe's letters, however, a much broader picture emerges:

"My dear friends," the Frierdiker Rebbe writes. "You

cannot imagine my inspiration when I read a newspaper clipping from your city which says that there are one thousand—*kein yirbu*—shuls, and some one million, seven hundred thousand Yidden... I thought about how many shuls of Anash there are, and just how much could be accomplished!... There are forty-eight states¹⁴ with countless towns and thousands of shuls. There must be at least some of Anash in every location, who will respond to the call...¹⁵

It boggles the mind, truthfully, to read of a vision of ‘Shluchim’ in every state—at the very start of the Frierdiker Rebbe’s *nesius* in Russia, while in an all-out war against the Communists, and with Yiddishkeit in America barely in its infancy. This was a full 90 years before South Dakota, the last state without one, finally received a Shliach.

From those early years, the Frierdiker Rebbe continuously demanded that Chassidim make every effort to strengthen Yiddishkeit—to establish *chadorim* and a *yeshiva*, to arrange Torah classes, and to spread the teachings of Chassidus. True, they were a small group—some ten to fifteen *Temimim*, and some other Chassidim and *Balebatim*—but every Chossid was expected to, and did, make a real impact.

Reb Yochanan Gordon, for example, worked long hours as a shochet, but was chosen by the Frierdiker Rebbe, along with Reb Shlomo Aharon Kazarnovsky and Reb Yisrael Jacobson, to be responsible for *Achos Hatmimim*. This was in addition to regular public shiurim that he taught and a *gemilas chesed* fund that he administered.¹⁶

Reb Shlomo Aharon Kazarnovsky was the Rav of two

shuls and gave numerous public shiurim. He would host the *Shadarim* when they visited America, and was a point of contact for many grandchildren of Chassidim in the new world.¹⁷ Reb Elya Simpson, also the Rav of a shul, was likewise involved in a variety of activities.

Reb Yisrael Jacobson attracted a large group of *bochurim* from Torah Vodaas, teaching them Chassidus and being *mekarev* them to the Frierdiker Rebbe; a number of them even traveled to Tomchei Temimim in Poland.

The full story of each of these Chassidim can fill an article, even a book, on its own. Every *Tomim* answered the Frierdiker Rebbe’s call to make a difference.

THE ‘OFFICE’ OF AGUCH

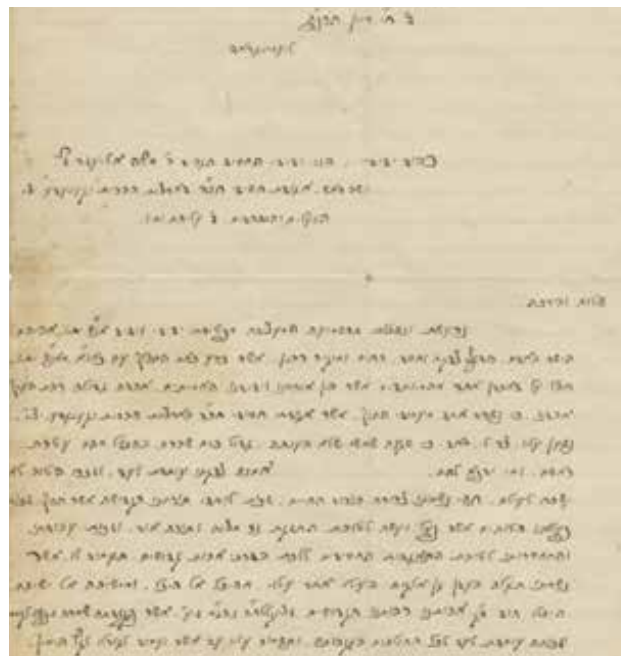
The main center of activities was the office of Agudas Chassidei Chabad. The term ‘office’ might be an overstatement. “The site,” writes Reb Yisrael Jacobson, “was at the far end of the factory owned by the Kramers. A partition was erected, creating enough room for a desk and three chairs; when a fourth person would join, the chair would be placed outside the partition or in the doorway. Meetings would be held there every week or two, attended by Reb Mendel Lokshin, Reb Dovid Shifrin, Reb Elya Simpson, myself, and some others, to discuss sending money to the Rebbe in Russia or to Tomchei Temimim in Warsaw.”

The Kramers were a family of *balebatim* devoted to the



A TELEGRAM TO THE FRIERDIKER REBBE FROM THE MEMBERS OF AGUDAS CHASSIDEI CHABAD IN AMERICA UPON HIS ARRIVAL IN RIGA. THE CHASSIDIM NOTIFY HIM THAT THEY SENT \$8000 TO REB MORDECHAI DUBIN:

בלב שמח מברכים הגנו אדמו"ר שליט"א. בואכם לשלום. סך הכל שלחנו לדובין שמונה אלפים דולר. במכתב יתבאר. אחים קרעמער. לאקשין. סימפסון. יעקבסאן.



A 5685 LETTER FROM THE FRIERDIKER REBBE TO THE CHILDREN OF REB MOSHE ELIEZER KRAMER URGING THEM TO CONTINUE THEIR FATHER'S WORK IN AGUDAS CHASSIDEI CHABAD.

Frierdiker Rebbe's work. The father, Reb Moshe Eliezer, didn't have much of a connection to Chassidus, but he came from the Chassidishe town of Kurenitz, davened Nusach Ari, and had a warm spot in his heart for Chassidim. When a prominent name was needed to lead the new Agudah, he agreed to take the role.

He was succeeded by his son, Chazak. "Reb Mendel Lokshin told me," Reb Yisrael Jacobson writes, "that when they were about to bury Reb Moshe Eliezer, he blocked the *kevurah* until the sons, Chazak and Avraham David, promised to continue their father's work. The sons didn't know much about Lubavitch, but they respected Reb Mendel Lokshin; they knew that their father had held him in high regard."¹⁸

Much of Aguch's work involved sending money to Europe. A significant amount of the *Maamad* funds for the Frierdiker Rebbe's household came from America, and much of the support for Tomchei Temimim in Otvozk was American-based as well. Once, they even sponsored a new printing of Likkutei Torah in Warsaw.

One early accomplishment was bringing the Frierdiker Rebbe out of Russia. The move cost several thousand dollars, and the bill was almost entirely covered by the American Chassidim.

Rabbi Jacobson writes how it happened:

"We were informed from Riga that a large amount of money was needed, and that he was still in serious danger. We gathered in the office of Aguch on an Erev Shabbos and decided that we needed to immediately send four thousand dollars. Who decided? Me and Rabbi Simpson. Rabbi Lokshin concurred, though not as forcefully.

"I said that there was no other option, but the Kramer brothers were shocked. 'Where will so much money come from?' They told us to call a larger meeting to raise the funds, or perhaps to borrow it. They walked off to their offices, leaving us upset; to them, sending so much money was unthinkable.

"We convinced Rabbi Lokshin to call them back, and he explained the severity of the situation. They finally offered one thousand dollars, and then agreed to add five hundred more. But I couldn't agree; I said I wouldn't leave the office until they sent the full four thousand dollars—and I promised to pay them back. They didn't believe me, but Rabbi Lokshin warned them that I was serious, and they finally agreed to wire the money immediately. A few days later, we received word that the Frierdiker Rebbe had arrived safely in Riga."¹⁹

THE ROYAL VISIT

A few years after the Frierdiker Rebbe left Russia, the effort to transform America received a powerful boost.

"In Shevat of 5689," writes Reb Yisrael Jacobson, "I

received a letter from Reb Chatche Feigin that the [Frierdiker] Rebbe was to visit America in the summer on behalf of Russian Jewry, and also to see the situation of American Jewry, which was now a very significant community. Naturally, Anash were incredibly excited by the prospect."

Many "Nusach Ari" Yidden were excited as well, but apprehensive about how the Frierdiker Rebbe would be received. Was America really ready to receive the Rebbe?

Mr. Isador Starr of Detroit, a young man at the time, later wrote a fascinating account of the visit. He describes the reaction to the news in his Nusach Ari shul:

"Some expressed disbelief, others asked, 'What is he going to do here?' Most listened with puzzlement and anxiety in their faces and eyes; others expressed open doubt. 'He doesn't know America, he thinks he will make Yeshivah students of American boys. Too bad! He is destined for failure and frustration.'"

Everyone, however, was very excited.

"Where is he now? When does he plan to arrive? What is his itinerary?' All these were discussed with interest and enthusiasm. The jubilation in our home when my father learned that the Rebbe was coming to Detroit, is beyond description. He and Rabbi Eskin [the Nusach Ari Rav] sat around the table and exchanged mazal tovs. The general atmosphere was one of great festivity. Anyone walking in would think that a family celebration was taking place—and in a way, it was!"²⁰

The Frierdiker Rebbe arrived that summer and remained in the United States for ten months. In every city he visited, thousands came to greet him. It was a life-changing experience, a moment when many Jews felt that America was no longer the *golus* they had imagined. Perhaps, just perhaps, it



A LOCAL NEWSPAPER REPORTS ON THE THOUSANDS THAT GREETED THE FRIERDIKER REBBE UPON HIS ARRIVAL IN DETROIT, MICHIGAN.

could be a place where Yiddishkeit flourished.

The impact of the Rebbe's visit was long-lasting. "The Rebbe left Detroit, but the impression he made lingered on," Mr. Starr recounted. "Even the skeptics who were so certain, before his coming, that he could accomplish nothing, were silenced. Now they were not quite so certain of the uselessness of his coming. Somehow, things were different.

"The next time I saw the Rebbe was in New York. I went to the dedication of the first Lubavitch Yeshiva on Dean and Bedford Street. As I stood and watched the tremendous crowd, as I watched the jubilation of the multitude in reaction to the Rebbe's talk, I could not help but think that this was different from anything I had previously witnessed anywhere in this country. Thousands of Jews were stirred in their interest in Chinuch and the need to provide Yeshivos, places of study and learning for American children and young people."

Before leaving back to Europe, the Frierdiker Rebbe granted an interview to a journalist from the Morgan

Journal, in which he spoke about his vision for America. The journalist noted that in contrast to other Rabbanim, who spoke negatively about the state of American Jewry, the Rebbe was optimistic.

"America is the land where Yiddishkeit must and will rejuvenate itself.' For the Lubavitcher Rebbe, it is not just wishful thinking. He sees clear signs of it. Contrary to the pessimistic opinions expressed by others, the Rebbe sees a bright future for American youth. The Rebbe does not only focus on the old generation but also on the new, upcoming American generation.

"The young here absorb and thirst for Yiddishkeit,' says the Rebbe. 'The youth is turning back to its Jewish roots. All they lack is knowledge, education.'

"The Rebbe adds, 'Those who wish to, can make their new life in America resemble their old life overseas.' The Rebbe is fully confident that it will happen. 'The American Jews will not only support the yeshivas and Torah centers across the ocean; they will also establish and maintain their own yeshivas and Torah centers here.'"

THREE SPECIAL GUESTS

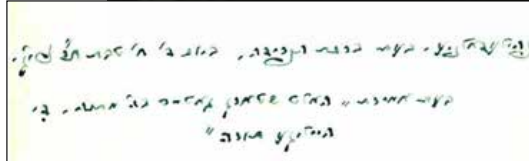
During the visit, there was serious talk about the Frierdiker Rebbe remaining in America and bringing the center of Chabad to the United States. Ultimately, however, he chose to return to Europe and settle near the Tomchei Temimim in Poland. But there were hints that it might be a temporary stay. In the meantime, he asked the Chassidim to continue their work in transforming America into a place where Yiddishkeit and Chassidus could thrive.

To help prepare the groundwork, the Frierdiker Rebbe sent a series of *Shadarim* to America over the following decade. He chose some of the most exalted and celebrated Chassidim: Reb Itche der Masmid, Reb Mordechai Chefetz, and Reb Shmuel Levitin.

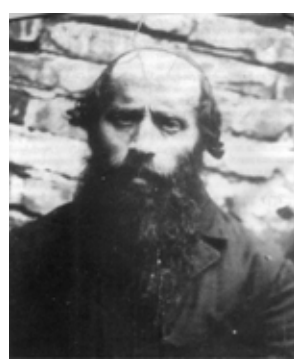
Reb Itche der Masmid was like a visitor from another planet, yet he remained in America for close to two years. Upon his departure, someone wrote a letter to the editor of the Chabad bulletin describing the feeling of loss: "Reb Yitzchak, with his extraordinary *hanhaga* and his rich chassidishe talks to which even non-Chassidim were drawn, truly awoke the feelings of Chassidus among us; one genuinely felt



KEHOT PUBLICATION SOCIETY



THIS RECENTLY DISCOVERED PICTURE WAS TAKEN AS THE FRIERDIKER REBBE ADDRESSED OVER A THOUSAND PEOPLE WHO GATHERED FOR A TZEISCHEM L'SHALOM AFTER HIS MONTH-LONG VISIT TO PHILADELPHIA IN 5690. THE FRIERDIKER REBBE SENT THIS PHOTO TO REBBETZIN NECHAMA DINA IN RIGA AND WROTE THIS INSCRIPTION ON THE BACK:
 פהילעדאלפיע, בעת ברכת הפרידה, ביום ח' טבת ת"ר צדיק, בעת אמירת "האלט שטארק גאט'ס ב"ה מתנה, די הייליגע תורה"
 (DURING MY PARTING MESSAGE IN PHILADELPHIA ON 8 TEVES 5690, AS I SAID: "HOLD STRONG HASHEM'S GIFT, THE HOLY TORAH.")



REB ITCHE DER MASMID.

Yomtov'dik in his presence. Despite his departure, we cannot say that we fell back into our mundane, weekday existence, because the memory of his presence is so fresh.”

Then, in תרצ"ט, Reb Chatche Feigin began sending quiet messages to America; the Frierdiker Rebbe had determined that the time for the move had finally arrived. By this time, the situation in America had drastically improved. Many more Chassidim were arriving, and the state of chinuch had improved immeasurably. During those same months, several of Reb Yisrael Jacobson's *mushpa'im* were making plans to join Tomchei Temimim in Otvotzk—something unthinkable just a few years earlier.

The Frierdiker Rebbe began the process of securing visas to move with his entire family, close Chassidim, and select Yeshivah Bochurim. Ultimately, though, the war broke out, and the move took place as a rescue effort from Nazi occupation. On Tes Adar Sheni ט"ז, after a long and grueling journey, the Frierdiker Rebbe arrived in the United States.

THE VISION OF THREE LOVES

During the *kabolas ponim* in the Greystone Hotel, the Frierdiker Rebbe noted that he didn't come as a refugee: “My arrival here was made possible with Hashem's help, in order that I continue my work in spreading Torah, *yiras shomayim* and *avodah*, as well as activity for the benefit of the local Jewish community.²¹

“When I was here ten years ago,” the Frierdiker Rebbe said, “I met a variety of American Jews—immigrants from many countries, local-born citizens, people of all ages, yeshivah students and secular students, and businessmen... I am certain that in these ten years, the spiritual standing of the yeshivah students, and of young people in general, has grown significantly.”

The Frierdiker Rebbe declared that now, the change would become permanent. “In the course of the last decade, American Jews have become world Jewry's crowning glory in the realm of tzedakah. The time has come for American Jews to assume their rightful place likewise in the realms of Torah and *avodah*.”

Then came the big announcement:

“It is my pleasure today to share with you the news: ...with Hashem's help, the Tomchei Temimim Lubavitch Yeshivah of America will be opened tomorrow.”²²

On Yud Shevat 5711, the Rebbe famously opened with a mission statement, saying that the three loves of Ahavas Hashem, Ahavas haTorah and Ahavas Yisroel are interconnected; one cannot have one without the other.

This exact idea was said by the Frierdiker Rebbe at that



THE FRIERDIKER REBBE IS WELCOMED AS HE ARRIVES IN THE UNITED STATES ON 9 ADAR II 5700.

same *kabolas ponim*, when the mission began to illuminate America:

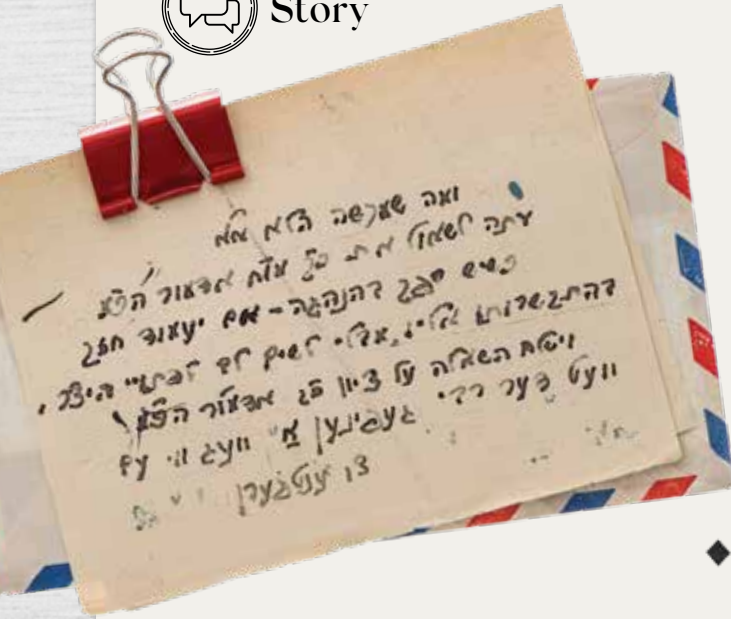
“Yisrael, the Torah, and *Kudsha Brich Hu* are all one... *Ahavas Hashem* and *Ahavas Yisrael* are one and the same. Whoever has *Ahavas Hashem* also has *Ahavas Yisrael*, and whoever toils to acquire *Ahavas Yisrael* merits a higher level of *Ahavas Hashem*. As the Alter Rebbe says, ‘*V'ahavta L'rei'acha Kamocha*’ is a means to attain ‘*V'ahavta es Hashem Elokecha*.’”

That day in the Greystone Hotel, the Frierdiker Rebbe made it clear: America would never be the same. ①

1. See “Toldos Avraham Chaim” for more about this chossid.
2. Zikaron Lvnei Yisrael, pg. 182.
3. Toldos Chabad B'Artzos Habris pg. 128.
4. Zikaron Lvnei Yisrael, pg. 128.
5. Toldos Chabad B'Artzos Habris pg. 4.
6. Toldos Chabad B'Artzos Habris pg. 5.
7. Toldos Chabad B'Artzos Habris pg. 6.
8. Toldos Chabad B'Artzos Habris pg. 12.
9. Toldos Chabad B'Artzos Habris pg. 12.
10. Toldos Chabad B'Artzos Habris pg. 13.
11. Toldos Chabad B'Artzos Habris pg. 14.
12. In those days, American rabbis often used this title. This title was on Reb Dovid's letterhead as well.
13. Zikaron Lvnei Yisrael pg. 98.
14. Alaska and Hawaii had not yet attained statehood.
15. Toldos Chabad B'Artzos Habris pg. 26.
16. See “With Heart and Soul,” *Derher* Adar I 5776.
17. See “Reb Shlomo Aharon Kazarnovsky,” *Derher* Tishrei 5773.
18. Zikaron Lvnei Yisrael pg. 130.
19. Zikaron Lvnei Yisrael pg. 152.
20. Teshurah, Bikur Detroit.
21. See Yud Shevat 5743.
22. Sefer Hasichos 5700 pg. 5. See Yud Shevat 5743.



Story



לזכות
 השלוחה מרת פערל גאלדא שתחי' לרגל יום הולדתה א' אייר,
 הבחור הת' השליח לוי שיחי' לרגל יום הולדתו י"ב אייר,
 הבחור הת' השליח מאיר שיחי' לרגל יום הולדתו כ"ט אייר,
 הבחור הת' השליח גבריאל נח שיחי' לרגל יום הולדתו ט' אייר

נדפס ע"י
 הרה"ת ר' דוד ומשפחתו שיחיו טייכטל

דער רבי וועט געפינען א וועג...

WRITTEN BY: RABBI LEVI GREENBERG

The Tanya I Forgot to Mention



AS TOLD BY
RABBI MENACHEM MENDEL TZIKVASHVILI
 (S. Marcos, Guatemala)

In the summer of 5781, due to Covid, Camp Gan Yisroel Montreal operated their overnight summer camp at a campsite in Upstate New York, in a town called Burlingham. I was hired as a learning teacher, and in addition to teaching my learning class, I was involved with arranging many extra-curricular activities.

A few weeks into camp, I wondered if a Tanya had ever been printed in this remote town. My research confirmed that it hadn't. The director and head staff were enthusiastic about the idea and eager to share this special mitvza with

our campers. I was given the go-ahead to make all the arrangements.

I contacted Rabbi Shmuel Jacobson to receive the official edition number as well as the PDF file we would need, and arranged the proper printer and the necessary printing paper. We needed to print 500 copies in order to give a copy to each camper and staff member in camp. For 48 hours, the printer printed non-stop, and I needed to buy more toner several times during the process until the copies were complete.

With open miracles, I found someone in Crown Heights willing to bind the large amount of Tanyas in just a few days. By the time the campers and staff boarded the busses to go home at the end of camp, they each had a beautifully bound Tanya published in the camp where they had spent the summer.

When I returned from camp, I went to the Ohel right away with the first copy of the Burlingham edition as a gift for the Rebbe. Before entering the Ohel, I wrote a long letter describing the eight weeks I worked as a learning teacher, and all the extra *peulos* I had helped arrange throughout the summer.

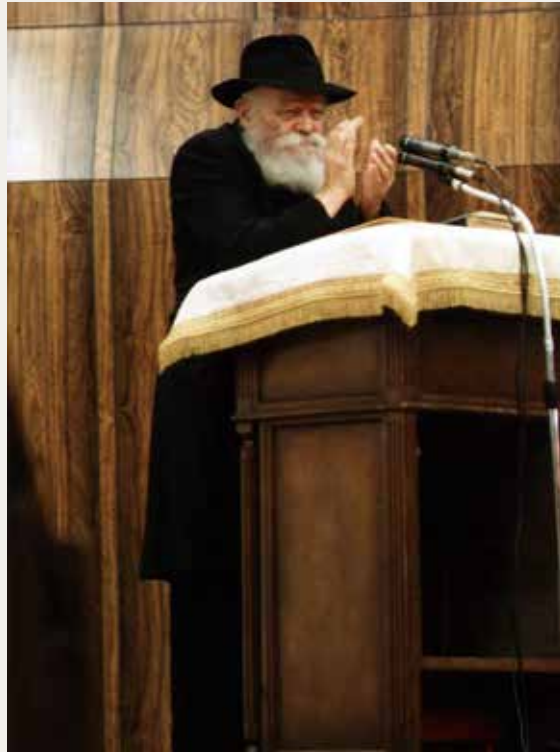
To my surprise, when I stood in the Ohel reading my letter to the Rebbe, I realized I had completely forgotten to mention the Tanya we had printed. I felt very foolish holding the Tanya in the Ohel without having the opportunity to describe the details about it in my letter and was unsure how to proceed. Writing it into the letter while I stood there was not an option, and once I left the Ohel, I felt it was improper to go back in.

Feeling a bit disappointed about the whole episode, I walked into the main tents and decided to listen to a *sicha* on the Ashreinu app. Before Gimmel Tammuz, at the conclusion of the summer, it was customary for campers returning from all the nearby camps to daven Mincha in 770 together with the Rebbe, followed by a rally in which the Rebbe usually said a *sicha* to the children.

Since it was Elul and I had just returned from camp, I randomly clicked on the *sicha* the Rebbe had said to the returning campers on 10 Elul 5748. Here is how the *sicha* begins:

צום אלעם ערשטן איז פותחים בברכה וואס ברכה בכלל גייט אויף תורה, וואס דעם סיום פון די קעמפ, פון די מחנות האט זיך פארענדיקט מיט א ענין פון תורה א סיום צוזאמן מיט א פתיחה בתורה - אפגעדרוקט דעם ספר התניא פון דעם אלטער רבי'ן. ביז אין א אופן אז מ'קען שוין עם גלייך אנהויבן לערנען און פותח זיין נאכאמאל לימוד התניא אין א נייע געדוקטן תניא. וואס איז געדרוקט געווארן בשדה, צוזאמן מיט דער מלך בשדה, מיט דעם אויבערשטענ'ס סיוע, מיט ברכה און הצלחה...

Firstly, we open with blessing. Blessing, in general, refers to Torah. Some of the camps concluded with a



conclusion in Torah - a siyum, as well as a beginning in Torah, the printing of the Tanya¹ of the Alter Rebbe. It was done in a way that one can immediately begin learning Tanya from a newly published Tanya, printed "in the field" (camp) together with the "Melech Basodeh - the King who is in the field (during the month of Elul)" - with Hashem's help, with blessing and success...

I was overwhelmed by how quickly the Rebbe had sent me his reassurance that although I forgot to write about it in my letter, the newly published Tanya was duly noticed. **T**

1. That summer Tanya #3281 was published in Camp Shaloh (Dairyland, NY) and Tanya #3282 was published in Camp Emuna (Greenfield Park, NY).

YOUR STORY

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





לעילוי נשמת
 מרת חנה לאה בת הרה"ת ר' שמעון ע"ה ברוק
 נלב"ע ז' טבת ה'תשע"א
 תנ"צ'ב"ה
 נדפס על ידי ולזכות משפחתה שיחיו
 משפחת ברוק, באנון, דייטש
 ניו יארק. פלארידא. מאנטאנא. מאנטרעאל.



A Lag B'omer Farbrenge

On Lag B'Omer 5722, a group of visitors from England were scheduled to arrive at 770. A rumor spread that the Rebbe would possibly farbrenge that evening, if the group arrived before shki'a. Due to delays, the flight did not land before shki'a, nevertheless, shortly after sunset, the Rebbe began a farbrenge, telling Rabbi Hodakov, "They [the guests] should arrive to a 'Lag B'omer'dike' farbrenge." As the Rebbe farbrenge, the arriving passengers came and joined at 770.

Presented here are scenes from this unique farbrenge.



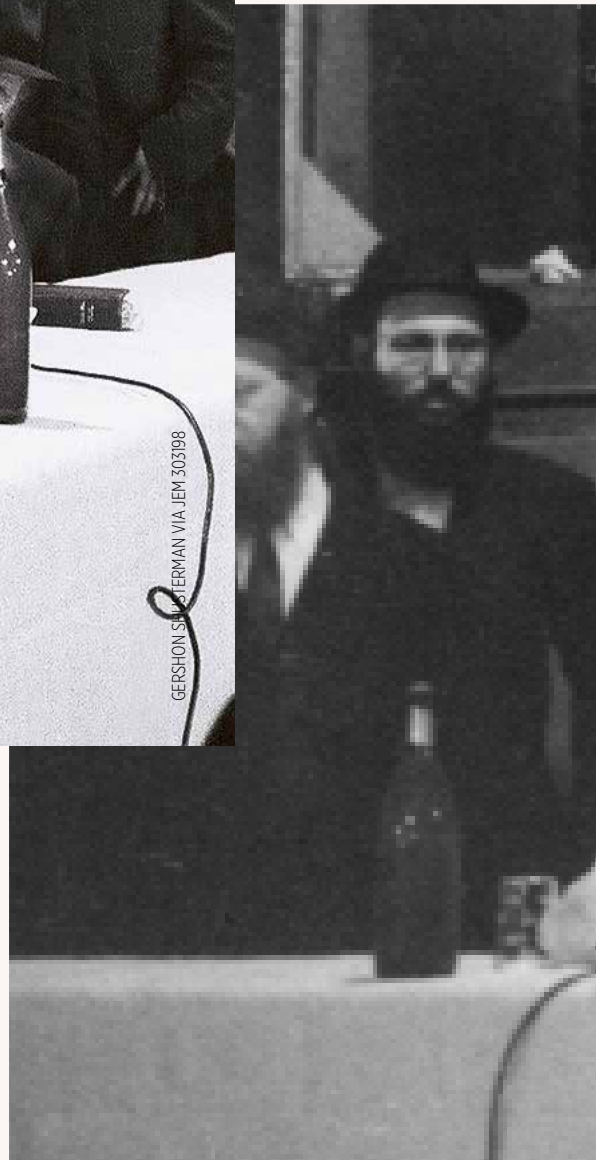
Compiled By: Rabbi Shabi Soffer







The Rebbe delivered five sichos over the course of the farbrengen, including a *maamar ke'ein sicha*. The theme of the farbrengen was the spiritual significance of Rashbi, and the many lessons to be learned from his life and teachings.







GERSHON SHUSTERMAN VIA JEM 103441

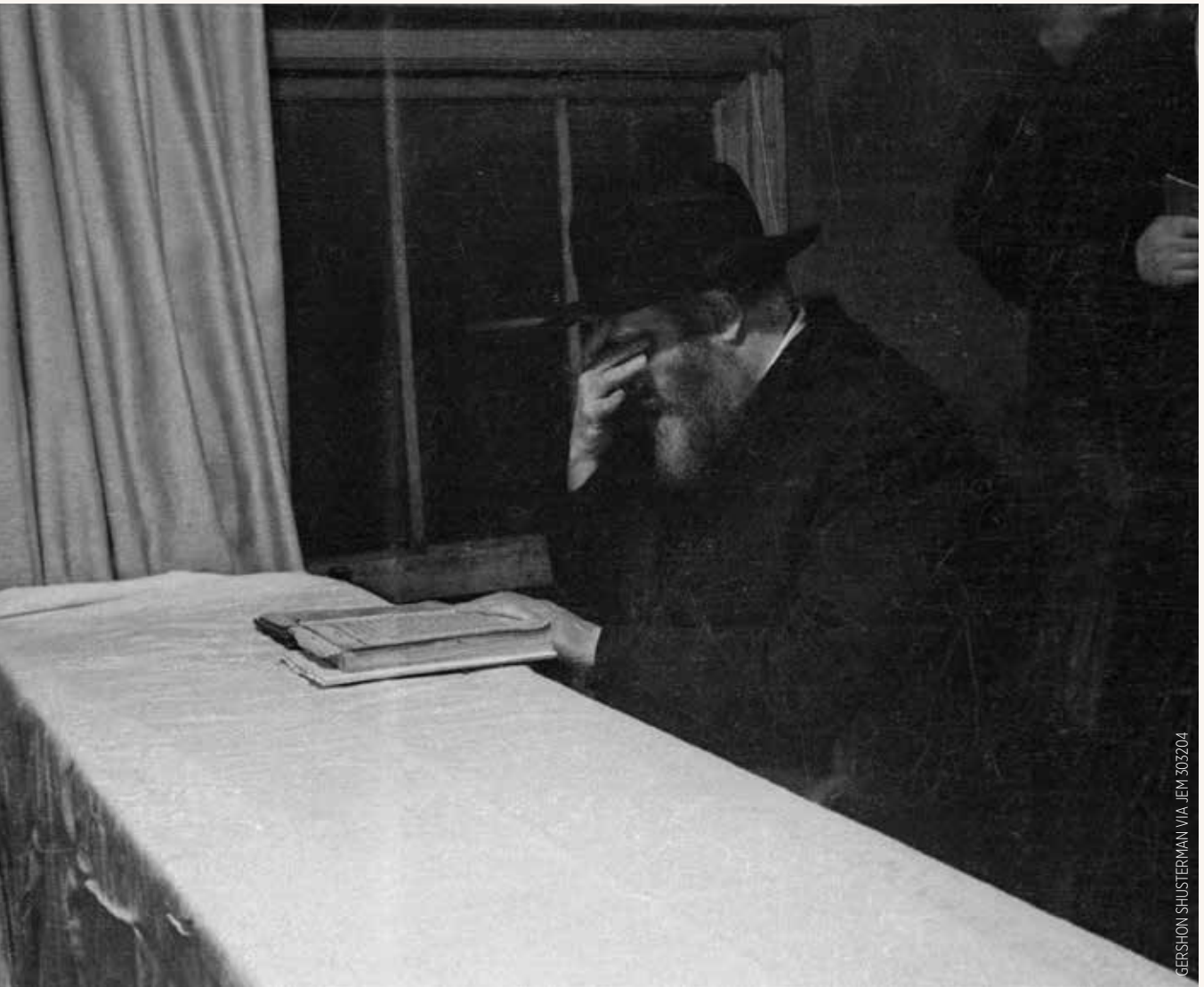




Towards the end of the farbrengen, the Rebbe requested that the niggun Anim Zemiros be sung. He had taught the niggun on Simchas Torah that year.



Maariv following the farbrengen.



GERSHON SHUSTERMAN VIA JEN 303204



GERSHON SHUSTERMAN VIA JEM 303206

The Rebbe returns to his room.



GERSHON SHUSTERMAN VIA JEM 303205

Letters

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

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

Thank you for Derher for Kids

I want to thank you for doing an incredible job entertaining so many kids with good quality, Chassidishe, meaningful and inspiring entertainment.

I take a long car ride to school every day with quite a few rowdy boys. Ever since your stories came out, the boys are pin-drop quiet, and they also quote stories that they heard before, they're intrigued and always looking for new stories.

I would like to add that you chose the best storyteller - the kids love the various voices and characters as he goes from story to story, setting a new tone and vibe for each story. As parents, we applaud the Derher for bringing Chassidishe entertainment to the next level.

I'm sure I'm one of thousands of parents who feel this way and I wanted to send a big warm thank you from us!

Looking forward to more stories!

S.B.

CALIFORNIA, USA

The Lesson from the Grenada Tanya

I very much enjoyed reading the diaries of the happenings by the Rebbe in the months of Adar 5744 which were printed in the recent Derher magazines.

As covered extensively in the

articles in those issues, the Rebbe spoke passionately again and again about the special campaign to print Tanya's in every place in the world. This year, we mark forty years from the beginning of this campaign.

I want to thank A Chassidisher Derher for their lengthy article on the story behind the campaign and the different *horoas* on how to do it (Tanya to the World - Derher issue 42 - available online at index.derher.org) which were an inspiration to me and many other shluchim to print Tanyas in numerous cities in their *mokom hashlichus*.

As recounted in the above-mentioned Derher articles, a most unique printing of Tanya took place in Grenada, an island in the Caribbean, which the US Army invaded to free it from Cuban communist control.

At the time Chaplain Yaakov Goldstein was dispatched to the front, which enabled him to do a print run of the Tanya in Grenada. The Tanya was printed by the American military, bound in traditional military camouflage colors, and embossed with the official symbol of the Department of Defense.

When the *sefer* was brought to the



Rebbe, the Rebbe asked for a magnifying glass to examine the seal, and then confirmed with the *mazkir* that there was official permission for this.

Sometime later, the non-Jewish general that had taken care of the printing, Major General Jack M. Farris Jr., received a fascinating thank you letter from the Rebbe, where the Rebbe explained that the foundations of the United States are based on many of the ideas elucidated in the Tanya.

A while later, the chief rabbi of the IDF, Rabbi Gad Navon, came for *yechidus*, and noticing the Tanya on the table, gazed at it with a surprised look. The Rebbe smiled at him and said “I also have an army.”

This story has a special sequel (recounted in the Peles family teshura of 9 Tammuz 5780) which I thought to share in the hope of providing inspiration to print Tanyas in even more places according to the request of the Rebbe:

Rabbi Tuvya Peles, a chossid and activist in Eretz Yisroel, worked as an accountant in the association responsible for kibbutzim of Hashomer Hatzair (a secular Israeli youth organization) and asked the Rebbe if he should make an effort using his work connections to print Tanyas in kibbutzim throughout Eretz Yisroel.

The Rebbe approved of the idea, and expressed his nachas a number of times, giving monetary participation for the project

On Shabbos Parshas Ki Savo 5744 when Rabbi Peles was in 770 for a visit, the Rebbe said publicly that there was a Jew present at the farbrengen who was involved in printing Tanyas throughout Eretz Yisroel and that he would be given a bottle of *mashkeh* in order to encourage that Tanyas be printed in more locales.

Unfortunately, after the Tanya was printed in Kibbutz Ramat Yochanan, some people began complaining that the Tanya said that it was printed by “Otzar Hachassidim branch Ramat Yochanan”. The complaints created quite a ruckus, so much so that an extensive article was published in the national Kibbutz newspaper, “Hadaf Hayarok,” protesting that Chabad was transforming their kibbutzim to branches of Chabad.

Rabbi Peles proceeded to write to the Rebbe all the details, sending a copy of the newspaper article, and asked how to proceed. The Rebbe instructed him not to try and explain things because it would just lead to further, unproductive discussion.

A few months later, Rabbi Peles asked the Rebbe for instructions with regard to his personal involvement in printing Tanyas and also asked if the campaign of printing Tanyas was still relevant in full force.

The Rebbe answered shortly afterward. In answer to his letter:

1. מובן שמבצע תניא בתקפו עומד
2. מצו"ב תניא גראנאדא ויכול להראות להזקוקים לזה שגם הצבא דארה"ב הדפיס "סניף וכו" ויתרה מזה על הכריכה חותם הרשמי שלהם
1. It's understood that Mivtza Tanya is at full strength.
2. Enclosed is a Tanya from Grenada, and you can show those who need this that even the American army printed “branch etc.” and more than this, on the cover is their official symbol.

Rabbi Yisrolik Peles, son of Rabbi Tuvya, told me that he heard from his parents in the name of Chaplain Goldstein that when he printed the Tanya in Grenada, he gave all the copies to the Rebbe, and the Rebbe instructed for them to be returned to him besides two copies, one of which the Rebbe gave to the Rebbe's Library and another which he took home.

It seems that the Grenada Tanya that the Rebbe gave to Rabbi Peles was the copy of the Tanya that the Rebbe had taken home with him.

Avrohom Moshe Dyce

GRESHAM, OREGON

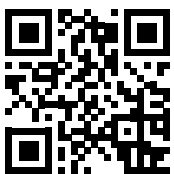
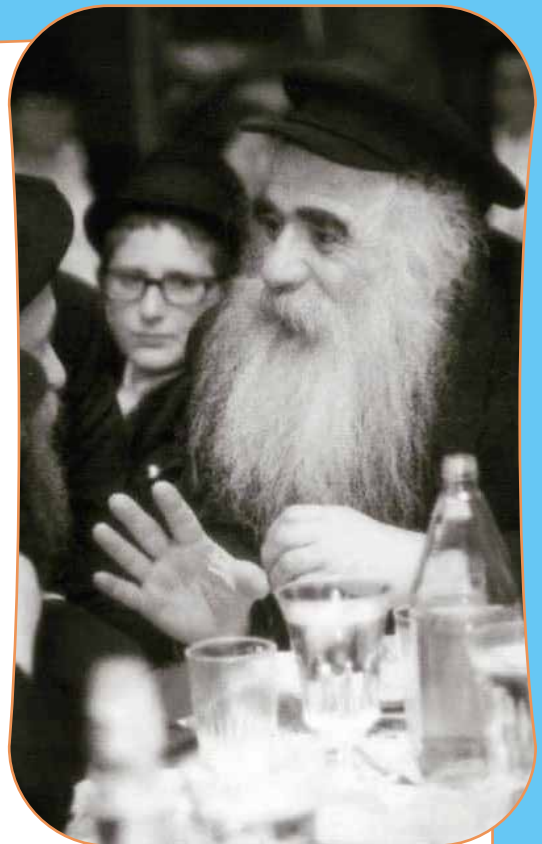


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REB MENDEL FUTERFAS

Reb Mendel Futerfas's colorful life story, as a bochur, a businessman, a mashpia or a prisoner in the Siberian Gulags/prisons, is an inspiration to us all.

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