

A Chassidisher **Derher**

א חסידישער דערהער

The **Tanya** of the Century

**The Rebbe's
Voice in French**

AN INTERVIEW WITH
RABBI CHAIM MELLUL



ADAR 5786
ISSUE 164 (241)
MARCH 2026

In This Issue

Adar 5786 / Issue 164 (241)



22

**The Rebbe's Voice
in French**
An Interview with
Rabbi Chaim Mellul



44

**The Tanya of
the Century**
Tanya HaSholeim

6	Yechezkel HaNovi Foretells Egypt's Downfall Dvar Malchus	10	Adar 5751 Leben Mitten Rebbe'n	40	Our Identity Embraced N'shei U'bnos Chabad
8	Revelation or Transformation? Ksav Yad Kodesh	17	Reb Boruch Shneur's Purim Yoman In the Footsteps of Chassidim	56	The Rebbe Was Thinking of Us Der Rebbe Vet Gefinen a Veg
		34	Purim 5732 Step Inside	58	Mivtza Neshek Taking Action



A Chassidisher Derher Magazine is published and copyrighted by **A Chassidisher Derher** under the auspices of **Vaad Hatmimim Haolami**.
All articles in this publication are original content.

Vaad Talmidei Hatmimim

Rabbi Tzvi Altein

Publisher

Rabbi Yossi Kamman

Editor in Chief

Rabbi Mendel Jacobs

Director of Operations

Rabbi Levi Kesselman

Managing Editor

Rabbi Yankel Bergstein

Administrator

Rabbi Pinchos Sudak

Derher for Kids

Mrs. Chanie Kamman

Circulation and Marketing

Rabbi Mendy Shishler

Photo Research/Editing

Rabbi Avremi Browd

Editors

Rabbi Mendel Alperowitz

Rabbi Dovid Olidort

Design

Rabbi Mendel Bergstein

Contributors

Rabbi Yanky Bell • Rabbi Yossi Bendet • Rabbi Koppel Chaiton • Rabbi Avrohom Moshe Dyce • Rabbi Tzemach Feller
Rabbi Mendy Goldberg • Rabbi Levi Gourarie • Rabbi Levi Greenberg • Rabbi Menachem M. Greenberg
Rabbi Mendy Greenberg • Rabbi Levi Katz • Rabbi Yossi Katz • Rabbi Zelig Katzman • Rabbi Menachem Lazaroff
Rabbi Mendel Misholovin • Rabbi Levi Shemtov • Rabbi Mendy Shemtov • Rabbi Bentzion Schtroks
Rabbi Schabse Soffer • Mendel Zaklikovsky

Photo Credits

Jewish Educational Media • Library of Agudas Chasidei Chabad • Vaad Hanachos B'LaHak • Kehot Publication Society

Special Thanks to

Rabbi Mendel Gourarie • Rabbi Chaim Shaul Brook • Rabbi Yosef B. Friedman • Rabbi Moshe Klein • Rabbi Sholom Ber Levin
Rabbi Shmuel Lubecki • Rabbi Michoel Seligson • Rabbi Elkanah Shmotkin • Rabbi Avraham D. Vaisfiche

Reproduction of any portion of this magazine is not permissible without express permission from the copyright holders, unless for the use of brief quotations in reviews and similar venues.

Submit your questions and comments: (718) 305 6859, Feedback@Derher.org

To subscribe, order a copy, or access back issues visit us at www.Derher.org

נא לשמור על קדושת הגליון.

A Chassidisher Derher (ISSN 26411059) (USPS 21880) is published monthly by A Chassidisher Derher Inc, 784 Eastern Pkwy. Brooklyn, NY 11213.

Subscription price \$79.95 a year. Periodicals postage paid at Brooklyn, NY.

POSTMASTER: Please send address changes to A Chassidisher Derher, 784 Eastern Pkwy. Brooklyn, NY 11213.



A Chassidisher Derher is honored to feature unique and historic photos from **Jewish Educational Media's Living Archive** photo collection. The Living Archive is a project to preserve, and provide access to the video, audio, and photographic recordings of the Rebbe. These photos are copyright by JEM and are available at TheLivingArchive.org



FAR REACHING LIGHT

The legendary Chossid, Reb Avraham Pariz, once heard from the Friediker Rebbe in yechidus: "מיינער א ווארט ווערט גיט פארפאלן, גיט למטה למטה און גיט למטה למטה"—A word that I say will not go to waste; not in this world and not in the higher worlds...

The Rebbe's vision is vast and his words are far reaching.

As we will explore in this issue:

A project that the Rebbe began close to 100 years ago was realized in the past few months.

The Rebbe's words to a young French bochur about continuing his education helped spawn a revolution in dissemination of Chassidus.

The Rebbe's assurance that the Yidden would be safe from SCUD missiles during the Gulf War was vindicated for the world to see.

This comes alongside a full line of varied content, including an inspiring overview about the special Mivtza of Neiros Shabbos Kodesh; a means of adding spiritual and tangible light into the world.

As we approach the Yom Tov of Purim, may we see the fulfillment of the words of the Megillah:

ליהודים היתה אורה ושמחה וששון ויקר—כן תהי' לנו!

The Editors

יום הבהיר יו"ד שבט ה'תשפ"ו

Editorial

DERHER HONOR WALL

EXTENDING THANKS TO KEY DONORS, ON BEHALF OF THOUSANDS
OF BENEFICIARIES OF A CHASSIDISHER DERHER.

A Chassidisher Derher Visionary

YOUR NAME HERE

“נוספת על התודה ברוך מוֹל טוב, על שזכה בענין חשוב כזה, להיות מן המזכים את הרבים, להאיר בע"ה את נפשם באור דברי כ"ק מו"ח אדמו"ר שליט"א, ולהתעורר עי"ז לתורה, לעבודה ולגמילות חסדים...”
(מכתב יום ד' י' לחדש מנ"א תשנ"ה)

“In addition to thanks, I would like to add the blessing of ‘mazal tov’ for your merit in taking part in such an important project, bringing merit to the masses, illuminating their souls with the light of the words of my father-in-law, the Rebbe Shlita, inspiring them to Torah, Avoda, & Gemilus Chasadim...”

(THE REBBE'S LETTER, 10 MENACHEM-AV 5703)

Derher Founders

YOUR NAME HERE

YOUR NAME HERE

Derher Trail Blazers

ANONYMOUS

SHLOIME & CHAYA
NELKEN

YOUR NAME HERE

Derher Pioneers

SHULY &
SOOCHIE
EIZICOVICS

לעילוי נשמת
שרה מרים
בת אברהם

PINI & SARY
ALTHAUS

GEORGE &
PAMELA ROHR

YOUR NAME
HERE

Derher Investors

CHABAD OF CONNECTICUT

YOUR NAME HERE

SHAUL & SHAINDY DAHAN

Wishing you all

ברכה והצלחה רבה, בכל מכל כל!

Thank you for bringing the teachings of Chassidus & the Rebbe's message to so many around the world, every day. Your impact is felt & inspires action—paving the way for the Geulah now!

Derher Lamplighters

DOVID & DORIT BLACHMAN AND
FAMILY

CHABAD LUBAVITCH OF
MOSCOW

CHABAD OF OLYMPIA

לע"נ הרה"ח הרה"ת המשפיע ר' אברהם בן
הרב דובער ע"ה (מאיאר) דריזין

RABBI AVROHOM & MRS. RIVKAH
HAZAN

RABBI SHNEINI & MRS. DEVORAH
KAPLAN

MACHNE ISRAEL

RABBI ELI & MRS. ZISI MARCUS

ALEX & ESTHER SHULMAN

YITZI & LEAH SPALTER

IN THE ZCHUS OF THE CHINUCH
OF OUR CHILDREN

BORUCH & CHANIE WEINGARTEN

Friends of Derher

RABBI YOSSEI & MRS.
TSALCHA CHANA AMAR

YOSSEL & CHAN
BAUMGARTEN

RABBI YANKY & MRS.
SHTERNIE BELL

AMIR & DINI BEN-ISHAY

RABBI YOSSEI & MRS.
MUSHKY BENDET

RABBI YISRAEL & MRS.
SHULAMIS BENNISH

לעילוי נשמת מרת חנה לאה בת
הרה"ת ר' שמועון ע"ה ברוק נלב"ע ז'
מבת ה'תשע"א

CHABAD CENTRAL OF
BOCA

CHABAD OF IRVINE,
CALIFORNIA

CHABAD OF WESTPORT

CRAIN-MALING
FOUNDATION

לע"נ השלוחה הרבנית מרת מינדל
בת ר' דוד ע"ה ז"ל

ANONYMOUS

ABI & YONATIY FRIEDMAN

SAMI & MARGIE
DORNBUSCH

JOSH & ROBYN
GOLDHIRSCH

SHIR CHABAD A MUSIC
ALBUM CONTAINING 10
NIGGUNEI CHABAD, TO BE
RELEASED SOON

RABBI LEVI & MRS. SHAINA
GREENBERG

RABBI MENDY & MRS.
CHAYA GREENBERG

RABBI YOSEF & MRS.
ESTHER GREENBERG

RABBI MOTTI & MRS. CHAYA
GROSSBAUM

ANONYMOUS

RABBI CHAIM & MRS. CHANI
HANOKA

MRS. DEVORAH LEAH
HIRSCH

DAVID & SHOSHANA
HOMAMI

CHAIM & DORIT KAMMAN

RABBI ALEXANDER & MRS.
CHANIE KALLER

OSHER & RIVKAH
KARNOWSKY

DEDICATED IN HONOR OF
THE CHILDREN OF THE
SHLUCHIM

CHESKY & BRACHA KLEIN

TYLER & JOHANNA
KREMBERG

RABBI LEIBEL & MRS.
SHEINA KUDAN

לע"נ יוסף שאול בן אהרון הלוי

MENACHEM & SHEINA
LIBEROW

RAPHAEL & NAOMI
MANDELBAUM

ANONYMOUS

לעילוי נשמת מרת שרה גיטל בת ר'
מאיר יעקב ע"ה ליפסקר

SHOLOM & CHERRY NEW

CHAIM PEARLMUTTER

CHAIM & FRUMA PIEKARSKI

ELI & MUSHKIE POSNER

AHARON & CHANA MIREL
ROBINSON

AVROHOM & MINDEE
SANDHAUS

NOACH & SHAINDY
SCHMAHL

DUDDY AND RACHELI
SHAGALOV

RABBI YISROEL & MRS.
BROCHO DEVORAH LEAH
SHMOTKIN

RABBI MENDEL & MRS.
DEVORAH SHMOTKIN

RABBI SHOLOM & MRS.
FEIGEL TENENBAUM

IN HONOR OF OUR TAYERE
KINDERLACH, DEDICATED
SHLUCHIM OF THE REBBE

RABBI YEHUDA & LEAH
TEICHTAL - BERLIN

RABBI DOVID & MRS.
GOLDIE TIECHTEL

RABBI YITZCHOK & MRS.
ESTHER TIECHTEL

MENDEL & DEVORAH
TREITEL IN HONOR OF
THEIR CHILDREN

RABBI URIEL & MRS. SHEVY
VIGLER

RABBI CHEZKY & MRS.
ROCHY VOGEL

לעילוי נשמת אברהם בן ישראל דוד
ע"ה

LEVI & FRAIDY
WEINGARTEN

ANONYMOUS

RABBI ASHER & MRS.
DEVORAH LEAH YARAS



לזכות
הת' השליח שניאור זלמן שיחי'
לרגל יום הולדתו
י"א אדר שני
לשנת הצלחה בכל מכל
כל, לנה"ר כ"ק אדמו"ר
נדפס ע"י הוריו
הרה"ת ר' דוד וזוגתו מרת פערל
גאלדא ומשפחתם שיחיו
טייכטל

א אדר

Yechezkel HaNovi Foretells Egypt's Downfall

COMPILED BY: RABBI MENDEL VOGEL

On this date, in the year 3340 (ג'ש"ד)—the year following the destruction of the first Beis Hamikdash—Hashem instructed Yechezkel HaNovi to take up a lamentation for Pharaoh, king of Egypt, foretelling his downfall at the hands of the Babylonians. (Note: The following sicha was said a few months before the outbreak of the Six-Day War, and was published in likkut format for Parshas Va'era 5751, less than a week before the outbreak of the Gulf War.)

The Haftorah for Parshas Va'era is a section from Sefer Yechezkel (28:25–29:21) in which Yechezkel HaNovi foretells the downfall and destruction of the Egyptian empire as punishment “because they have been a reed-like support for the House of Yisroel” (29:6); i.e. they promised military support for the Yidden but did not deliver it when needed.

He also foretells that Nevuchadnetzar, king of Babylonia, will be rewarded with the conquest of Egypt, since he “had his army toil prominently against Tyre...; yet neither he nor his army derived any reward from Tyre for the toil he had performed against it” (29:18–20); that is, he had (albeit unwittingly) fulfilled Hashem’s will by destroying Tzor (Tyre) and had yet to receive a reward.

The Haftorah finishes by declaring that the purpose of the entire war is so that “On that day, I will cause the sovereignty

of the House of Yisroel to flourish and I will grant you (Yechezkel) the opportunity to speak openly among them and they will know that I am Hashem” (21:29); i.e. in order so that the minority of Yidden who did not yet accept Yechezkel as a *navi* will see his words come true and believe in him.

First question: When explaining why Egypt was punished, the Haftorah does not suffice with the aforementioned reason but also provides a *second* reason: Since Pharaoh claimed that “לי יארי נאני עשיתיני” (29:3), refusing to acknowledge Hashem as the Source of all. Why two reasons?

Second question: When the wicked Nevuchadnetzar set out to conquer the city of Tzor, he certainly had no intention of fulfilling Hashem’s will. Driven by a lust for power and global domination, he had no regard for divine plans.



Moreover, in order to reach Mitzrayim one had to pass Tzor and, therefore, Nevuchadnetzar *had* to conquer it to secure his return route to Bavel. Given his selfish motives, why was he rewarded for his actions?

Third question: The war that took place between Nevuchadnetzar and Mitzrayim, both superpowers at the time, was a great battle in which *tens of thousands* of people were involved, and which went on for years. How could a global event of such a large scale be entirely for the sake of some Yidden?!



Answer to the first question: The two reasons are interconnected—Pharaoh’s ability to behave treacherously towards the Yidden stemmed from his failure to recognize Hashem as Master of the universe, leading him to feel no dependence on Him.

This is a powerful lesson for our *avodas Hashem*: The two categories of *mitzvos*—“בין אדם לחבירו” (“between man and his fellow”) and “בין אדם למקום” (“between man and Hashem”)—are deeply intertwined. To truly fulfill our obligations to others, they must be rooted in our connection to Hashem.

The danger lies in thinking, “I’m a kind person, I don’t need the Torah to tell me how to treat others.” But the truth is, without Torah guidance, even the most sensitive and kind-hearted individuals can fall prey to self-gratification at others’ expense. Our natural instincts can lead us down a slippery slope, prioritizing our own desires over others’ well-being.

Only by recognizing a Higher Power and living according to His instructions can we ensure our relationships are truly positive and moral.

Answer to the second question: If someone does you a favor—even if they did not have your good in mind—you must show them gratitude and repay them. This is another lesson for us in *avodas Hashem*: Nevuchadnetzar didn’t

intend to carry out Hashem’s will; perhaps he would have done otherwise if he *had* known! In addition, Hashem didn’t rely on him specifically to get the job done—and yet He rewarded him.

How much more so with regard to a fellow Yid, whose inner feelings and motives you do not know, and without whom you would not have had this favor done for you—you should express gratitude and repay them for it.

Answer to the third question: This demonstrates for us just how precious every single Yid is to Hashem, that He will even orchestrate global events on a mass scale in order to help one Yid. This is how we must view our fellow Yid as well: It is worth “turning over the world” in order to help even just one Yid do a *mitzva*.

Takeaway:

1. Everything that happens in the world, including among non-Jews, is all for the sake of Yidden; as it states in Yalkut Shimoni (Yeshayahu 60:1, *remez* 499) that Hashem tells the Yidden, “My children, have no fear. Whatever I have done, I have done only for your sake.” There is no reason to be fearful about world events. 2. Every single *mitzva* that is performed by a Yid has a huge impact, as the Baal Shem Tov teaches, a *neshama* can descend into this world and live a whole life just in order to do a single favor for a fellow Yid. Similarly, the Rambam says that *one mitzvah* can tip the balance of the entire world to the side of *kedusha*, thus ushering in the ultimate *geula* through Moshiach Tzidkeinu!

(Adapted from *Sichas Shabbos Parshas Vaera* 5727; *Likkutei Sichos* vol. 36, *Vaera* 2)



Compiled By: Rabbi Levi Greenberg (OH)
Written By: Rabbi Mendel Jacobs

לע"נ הו"ח א"א נו"נ ר' חיים בן הו"ח ר' יעקב
ע"ה וזוגתו מרת דינה בת ר' משה ע"ה
גרייזמאן

לע"נ הרה"ח הרה"ת משה אליהו בן ר' אברהם יצחק
ע"ה וזוגתו מרת חנה עטקא בת ר' נטע זאב ע"ה
גערליצקי
ת'נצ'בה'

נדפס ע"י ולזכות
הרה"ת ר' חיים וזוגתו מרת ביילא
מינדל בניהם ובנותיהם
מנחם מענדל, חי' מושקא, לוי יצחק,
חנה דינה, משה אליהו שיחיו
גרייזמאן

Revelation or Transformation?

At the farbrengen of Rosh Chodesh Adar 5735,¹ the Rebbe discussed the Shulchan Aruch's ruling² that in certain circumstances, Megillas Esther should be read even in the days before Purim, going all the way back to the beginning of the month of Adar. This is based on the words of the *possuk*:³ "והחדש אשר נהפך" —"להם גו'—that the entire month was transformed for the Yidden from agony to joy.

The Rebbe asserted that this turnaround was true even in the original year of the Purim miracle; the entire month was transformed into a joyous one from the first day onward.

How could this be true? The Jewish people were under threat of annihilation until they successfully subdued their enemies on the 13th and 14th of the month. How could the entire month have been joyous, even in that first year?

To answer this question, the Rebbe quoted the story related in the Gemara⁴ about Haman's lottery:

"Once the lot fell on the month of Adar, he [Haman] greatly rejoiced. He said: The lot has fallen for me in the month that Moshe died [which is consequently a time of calamity for the Jewish

people]. But he did not know that [not only] did [Moshe die] on the seventh of Adar, [but] he was [also] born on the seventh of Adar [and therefore it is also a time of rejoicing for the Jewish people]."

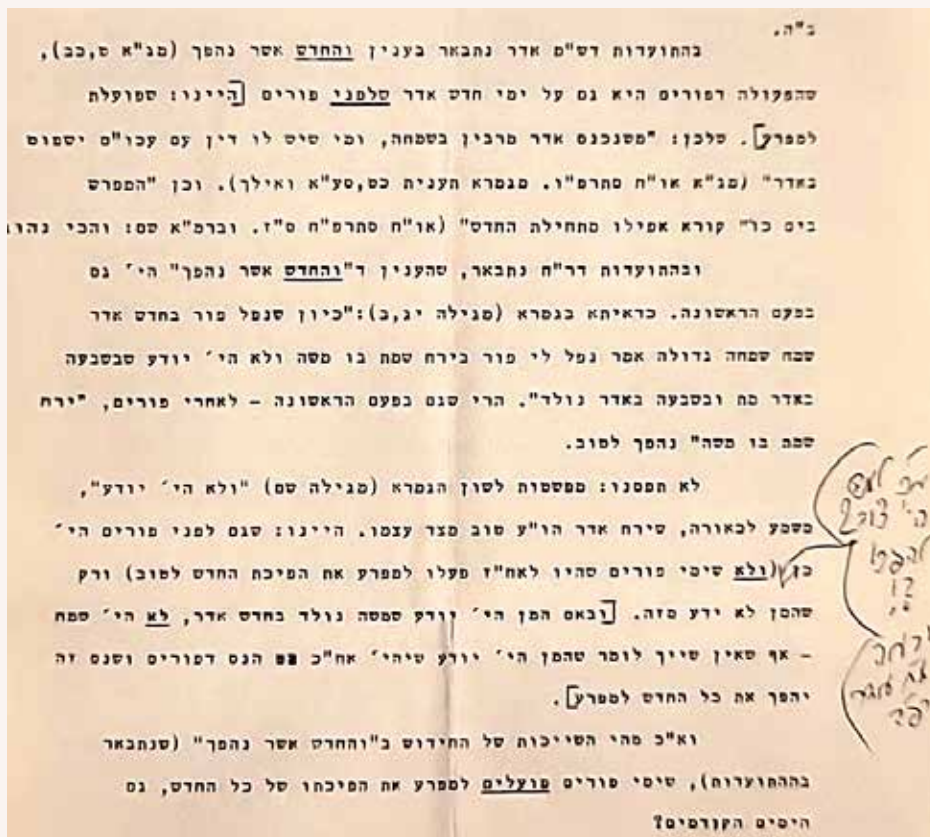
Based on this story, the Rebbe explained how even in that first year when the Purim story happened, the entire month of Adar was joyous, even before the miracle occurred. This can be understood from the words of the Gemara, "ירח שמח בו משה"—the **month** in which Moshe passed away (instead of saying, "The month that has the day on which Moshe passed away"). Implied is that Moshe's birth makes the *entire* month a happy one.

It follows that even during that first year, the whole month was already a joyous month from its first day, even before the Purim miracle actually happened, as it is the month in which Moshe was born.

Question:

After the farbrengen, the *manichim* asked the Rebbe:

On the one hand, the *possuk* seems clear that the Purim miracle is what transformed the whole



month into one of joy. But from the Gemara's words ("Haman didn't know that Moshe was also born on the seventh of Adar"), it seems that it was already a joyous month since the time of Moshe's birth, more than 1000 years earlier (only that Haman didn't know that, which is why Haman was still happy).

How do we reconcile these two points?

Answer:

The Rebbe replied in his holy handwriting:⁵

א"כ למה הי' צורך להפכו?!

וראה מ"ח [משנת חסידים] אדר רפ"ב

If so [that it was already a joyous month since the time of Moshe], why was there a need to transform it [into a joyous month through the miracle of Purim]?!?

[Obviously then, despite the fact that it was a special month since the time of Moshe's birth, it was not yet deserving of being considered a "joyous" and "festive" month until it was transformed through the miracle of Purim.]⁶

See Mishnas Chassidim, Adar, beginning of ch. 2.

[The Mishnas Chassidim⁷ explains that each of the twelve months of the year corresponds to another configuration of Hashem's name—*Havayah*. As the final month, the configuration that corresponds to Adar is *Yud-Kei-Vav-Kei* backwards, which represents *Din* (judgment and severity). For this reason, Haman's decree was able to take shape in the month of Adar. Mordechai, who represents *Chessed* (divine kindness), transformed the *Din* into *Chessed*. We see then that the month of Adar's spiritual makeup was in need of transformation, even after Moshe's birth.]

1. Toras Menachem vol. 79, p. 262.

2. Orach Chaim 688:7.

3. Esther 9:22.

4. Megillah 13b.

5. Toras Menachem ibid p. 263. The *ksav yad kodesh* is printed ibid p. vi.

6. Perhaps the Rebbe's intention is: the month itself was already a special month before the Purim story, but the miracle is what transformed it into an openly joyous month. Either way, a transformation of some sort was still needed, even after Moshe was born in this month.

7. A sefer on Kabbalah written by Reb Immanuel Chai Ricchi, around the time period of the Baal Shem Tov.

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

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



Rejoicing in the Miracles — Then and Now

THE MONTH OF ADAR 5751
THE YEAR OF WONDERS

A joyful month even in an ordinary year, the month of Adar in 5751 was all the more joyous, with the open miracles of the Gulf War.

The Rebbe displayed this joy on many occasions throughout the month, as we shall see.

COMPILED BY: **RABBI YANKY BELL**

WRITTEN BY: **RABBI MENDEL JACOBS**



One More Reassurance

Each Shabbos, the Rebbe held his weekly farbrengen at 1:30 p.m., addressing the Parsha, the time of year, current events, and much more.

On Shabbos Parshas Teruma, the Rebbe spoke about the words of “*Al Tira*” that we recite in davening, assuring us that Hashem will foil the plots of our enemies. “When Hashem’s sovereignty is proclaimed and recognized over the whole world, this automatically ensures that we need not fear any negative schemes,” the Rebbe explained. “Just like in the time of Purim, when Hashem did away with the Haman of that time, similarly He will do away with the ‘Haman’ of each generation, including all descendants of the original Haman. Hashem will see to it that they are all taken care of, not leaving even a small trace in their wake...”

The connection with the current dictator of Iraq and his threats to the Yidden in Eretz Yisroel was obvious.

Then the Rebbe turned to a group of guests who had arrived from France and said to them in French: “Since there are guests here who speak French, they should be given *l’chaim*, and they should sing the *niggun* that originated in their country...”

With that, the Rebbe began singing the tune of “*Ha’aderes V’ha’emuna*” and encouraged the singing vigorously.

Later at the farbrengen, the Rebbe spoke about preparing for the upcoming Yom Tov of Purim, adding that “there shouldn’t be even one small corner of the world where Mivtza Purim does not reach!”

At the end of the farbrengen, the Rebbe mentioned the upcoming *yahrtzeit* of his brother-in-law, Rashag, who devotedly led the yeshiva of Tomchei Temimim in this generation.

Overall, it was a very joyous farbrengen, as befitting the opening of the joyous month of Adar.

Dancing Out of Galus

The next week, Shabbos Parshas Tetzaveh—Tes Adar—marked 51 years since the Frierdiker Rebbe’s arrival in the United States and the establishment of Chabad-Lubavitch headquarters in this country. With this year being a year of wonders, the Rebbe said, we must see to increase our efforts in all areas of the Frierdiker Rebbe’s work.

Between *sichos*, Chassidim sang the *Rosh Chodesh Kislev niggun*. Suddenly, the Rebbe stood up and began clapping and waving his hands with the singing in all

directions. It was incredible! The singing and dancing got stronger and stronger as the crowd went wild. The joy of the upcoming Purim could easily be felt.

What’s most amazing is that the following week, on Shabbos Parshas Ki Sisa, this scene was repeated!

It was two days after Purim, and towards the end of the farbrengen, the Rebbe said:

“It seems that here in Brooklyn, people fulfilled the obligation of rejoicing ‘*ad d’lo yada*’ by sleeping (as some *poskim* suggest). Instead, we should increase in rejoicing right now, as the *possuk* says ‘*bayom hashlishi yekimenu v’nichye*’—on the third day, Hashem will lift us up and we will be enlivened!”

With that, the crowd began singing a Purim *niggun*, and the Rebbe stood up to dance at his place with great joy!

The following week this scene repeated itself again!

On Shabbos Parshas Vayakhel-Pekudei, Mevarchim Nissan, the Rebbe spoke about the incredible miracle that occurred this year on Purim (the end of the Gulf War).

“No one stops to pay attention to what actually occurred,” the Rebbe said. “A great nemesis of the Jewish people was defeated, to the point where he had to run for his life and go into hiding. Details of the story are not important here at a chassidische farbrengen; it’s for the newspapers to tell. However, the great miracle cannot be denied: the war ended so quickly, with very few casualties...”

“...It must be publicized that all these miracles occurred due to the fact that this year is ‘*Arenu Niflaos*’—a year of open wonders; it’s an indication that Moshiach is coming soon.”

At the end of this *sicha*, the crowd sang a Simchas Torah *niggun*, and the Rebbe once again stood up to dance at his place. The abounding joy was indescribable! The joyous month of Adar had seen the Rebbe dancing during farbrengens no less than three times!

The War’s End

As the Gulf War wound down in the Middle East, events were unfolding at 770.

Before Purim, the Rebbe instructed that Chabad send Mishloach Manos to the many Jewish US soldiers stationed in the Middle East, along with coins for Matanos La’evyonim. The Rebbe also edited a letter in English which was sent to each soldier, on behalf of Merkos L’Inyonei Chinuch.

On 12 Adar, “*Kuntres Purim*” was released, featuring



the Rebbe's newly *muga maamar* from Purim 5713. In the preface, the publisher notes that this *maamar* was evidently connected with the downfall of the dictator in Russia. This was understood from the fact that before delivering the *maamar*, the Rebbe related a story about the downfall of the Russian Czar.

The connection with current events and the impending downfall of the Middle Eastern dictator was clear.

Purim

On Purim morning after Shacharis, the Rebbe gave Reb Dovid Raskin food that he'd received as Mishloach Manos to be given to the *bochurim* of the yeshiva.

Later that evening, as the crowd waited in the big shul for the Rebbe to come for Maariv, joyous dancing broke out. As the Rebbe entered, he encouraged the singing.

After Maariv, the Rebbe gave out dollars. Many children came by to get a dollar adorned in their Purim costumes, and the Rebbe smiled at them lovingly, wishing many of them "A freilichen Purim."



Chof-Hei Adar

On the afternoon of 24 Adar, just before Rebbetzin Chaya Mushka's birthday, the Rebbe went to his home on President Street to spend the day there. All the *tefillos* and the distribution of dollars, as well as the Rebbe's trip to the Ohel, were based out of the house.



THE REBBE DAVENING AT HIS HOME, 25 ADAR 5751.

Machne Israel Development Fund

On Tuesday, 26 Adar, the Rebbe met with members of the Machne Israel Development Fund in the big shul at 770.

As soon as the Rebbe entered the shul, he walked toward his place and was greeted by the chairman of the fund, Mr. David Chase. The Rebbe sat down and motioned for everyone in the room to sit as well.

Then the Rebbe began addressing the group. Quoting the famous words of the Gemara that "Rebbi Yehuda gave honor to wealthy people," the Rebbe explained that when Hashem blesses someone with resources greater than usual, it means that Hashem trusts them to use it for the right purposes.

"This applies to the people here in this room as well," the Rebbe said. "Hashem has entrusted you with wealth, and you will certainly use it to assist the others around you; both Jews and non-Jews..."

At the conclusion of this *sicha*, the Rebbe began meeting individually with each donor and their family, guiding, advising, and blessing them all.

The meetings continued for several hours, after which the Rebbe addressed the shluchim.

Dollars

Each Sunday, the Rebbe was visited by thousands of individuals seeking his blessings and guidance.

THE RIGHT FEAR

On Sunday, 3 Adar, a woman approached the Rebbe, saying she desperately needed to speak with him in private. The *mazkir* explained that the Rebbe no longer sees individuals in private and that she should submit her questions in writing. The Rebbe wished her good news and said, "Consider it as if you have already spoken with me..."

An individual came to the Rebbe saying that he just came to America to marry off his son, but now he needs to return to Eretz Yisroel, and his wife is afraid to go.

"She is afraid?" the Rebbe asked. "She should have fear of Hashem, not fear of going to Eretz Yisroel. This is silly (*ah groiser narishkeit*), Hashem protects the land. If she believes in Hashem, then she must go back to Eretz Yisroel..."

An individual asked the Rebbe if he should buy a

house, and the Rebbe said, "If the house is worth the asking price, you should go ahead with it. Especially now, in the month of Adar."

An individual told the Rebbe that he recently had several unpleasant experiences, including a friend of his being shot and injured right outside his store. The Rebbe told him that this most probably has to do with his tefillin. "Have your tefillin checked and everything will be okay," the Rebbe said.

A boy came to the Rebbe saying that his bar mitzvah was taking place the next day, and the Rebbe gave him a dollar to be given to tzedakah on that day. "Did you prepare a speech?" the Rebbe asked. When the boy's father answered yes, the Rebbe gave the boy an extra dollar and said, "This is for the success of your speech." After they walked out, the Rebbe called back the boy and said, "Give this dollar to your mother. She will also be at the bar mitzvah."

GET OFF THE CRUTCH

On Sunday, 10 Adar, the Rebbe was visited by the wife of US Army Chaplain Yaakov Goldstein, who was stationed in Eretz Yisroel with his battalion. The Rebbe gave her a dollar to give to tzedakah on behalf of her husband, saying, "May he have much success for all the Americans."

An individual came to the Rebbe walking on crutches, asking the Rebbe for a *bracha* to get healed. The Rebbe said, "In the meantime, you should drop one of them and only keep one crutch. Then, when you get a little better, you can throw away the other one too..."

THE ONE FROM THE FARBRENGEN

On Sunday, 17 Adar, a grandchild of Reb Avraham Drizin (Mayor) asked the Rebbe for a *bracha* "for my grandfather, Avraham ben Yehudis." The Rebbe responded, "That's Drizin. He should have good news, and be able to teach Chassidus in public."

An individual told the Rebbe that he's having much distress from a non-Jewish neighbor of his. The Rebbe said, "Just like you got rid of Haman [this was three days after Purim. ed.], you will also get rid of all your other troubles..."

A woman told the Rebbe that she's a little scared. The Rebbe said, "What is there to be afraid of? Hashem is watching over all the Yidden, everywhere."

An individual told the Rebbe that he lived in Crown Heights many years ago, and that he remembers seeing the Frierdiker Rebbe. "Make sure not to forget him," the Rebbe replied.

A group of children from the first grade of Oholei Torah came by the

SCENES FROM THE
YECHIDUS WITH MEMBERS
OF THE MACHNE ISRAEL
DEVELOPMENT FUND.

1. ENTERING THE SHUL.
2. GREETING MR. DAVID CHASE.
3. ADDRESSING THE DONORS.

© 2026 JEM, SAM SHLAGBAUM #506292



© 2026 JEM, SAM SHLAGBAUM #506283





© 2026 JEM. SAM SHLAGBAUM #306685



© 2026 JEM. CHAIM BARUCH HALBERSTAM #68095



© 2026 JEM. CHAIM BARUCH HALBERSTAM #68283

Rebbe. The first boy gave the Rebbe a *bracha* that he should have a lot of *nachas* from them, and that Moshiach should come soon. The Rebbe replied, “Thank you very much for all the good *brachos*.” Then the Rebbe proceeded to give each child a dollar, saying that they should give it to tzedakah “on my behalf (*far mir oichet*).” When one of the children passed by, the Rebbe said, “He is always clapping towards me at the farbrengens.”

An individual asked the Rebbe for a *bracha* that his hands be healed of the terrible pain he’d been feeling. The Rebbe said, “Hashem should help you to have good news, you should be able to give a lot of tzedakah with your hands. You should have healthy hands, give healthy tzedakah, and have long, healthy years.”

An individual asked the Rebbe for a *bracha* for a child who had been in a car accident, and the Rebbe said, “May he have good news. The only problems he should have are a question on Gemara or a question on Tosafos.”

THE BEST BLESSINGS

On Sunday, 24 Adar, a woman told the Rebbe that she had resolved to learn Chitas every day, even though her Hebrew is not very good. The Rebbe said, “You can say all the good things in English. It doesn’t necessarily have to be in Hebrew. May Hashem bless you with a happy and Kosher Pesach, and good news in all matters.”

Rabbi Mordechai Kanelsky introduced an individual to the Rebbe who had just undergone a *bris milah*. Then he introduced the *sandek*, saying that he was the one who convinced the man to have the *bris*. The Rebbe said, “He didn’t need convincing. He is a Yid, and he already wanted to do it on his own.”

Mr. Sam Domb told the Rebbe: “I would like to wish you a happy birthday, and that Hashem should bless you. Your blessings always help me.” The Rebbe replied, “It says in the Chumash that your blessings help me.” **1**

1. MEETING WITH THE DONORS.

2. DOLLAR FOR TZEDAKAH, 10 ADAR 5751.

3. CHILDREN FROM OHOLEI TORAH
PASS THE REBBE IN HONOR OF THEIR
SIDDUR PARTY, 17 ADAR 5751.

לע"נ מרת רבקה ח' הינדא
בת הרה"ת ר' אשר הלוי ע"ה
ברבר
נלב"ע י"ט אדר שני ה'תשע"ד
ת"נצ"ב"ה

נדפס ע"י בתה וחתנה
הרה"ת ר' לוי יצחק וזוגתו מרת שפרינצא פערל
ומשפחתם שיחי
שמוסקין

Reb Boruch Shneur's Purim Yoman

By: **Rabbi Mendy Greenberg** (Twinsburg, OH)

The following account of Purim 5675 with the Rebbe Rashab in Lubavitch was written by the Rebbe's grandfather, Reb Boruch Shneur Schneerson. As a relative of Beis Harav, he was a regular guest at the Rebbe Rashab's table and kept a detailed record of his fascinating encounters with the Rabbeim (published by Kehos as Reshimos HaRabash).

In this account, he describes the Megillah reading, the Purim farbrengen, and personal conversations he had with the Rebbe Rashab—including the conversations about his grandson, the Rebbe Nesi Doreinu, who was approaching Bar Mitzvah at the time.

The account is presented in his own words, with slight emendations for smoother reading. Clarifying words are added in brackets, and some elaboration can be found in the footnotes and sidebars.



RESHIMOS
HARABASH.

Shabbos Parshas Zachor, 13 Adar 5675

During the *seudah*, the conversation was about the Megillah reading. I mentioned to the Rebbe that my grandfather—Reb Boruch Shalom [eldest son of the Tzemach Tzedek—was known] for his *kriah* every Shabbos and Yom Tov, and especially for his Megillah reading on Purim.

I added that I remembered hearing from him that he recalled the Alter Rebbe's Torah reading and the voice of his singing.

The Rebbe replied that all of [his uncles, the sons of the Tzemach Tzedek] would *lein*, and all were able to *lein*, but he wasn't sure whether our uncle, Reb Chaim Shneur Zalman

[of Liadi] would *lein* [in practice].

The Rebbe also related that the Alter Rebbe would sit on a chair to rest in between *aliyos*, and that my grandfather [Reb Boruch Shalom] would recite Kiddush at great length—longer than anyone else, even longer than his father, the Tzemach Tzedek—and this was well known to all.

He said that his brother, Raza z"l, also read beautifully. The Rebbe humorously remarked that he read with a great *hispashtus*—“He didn't hear anyone else; it was as if nobody else existed.” He would even read the *Tochacha* loud and clear, not hurriedly or quietly as people generally do when *leining* the *Tochacha*.

The Rebbe related that he was once reading the *Tochacha* in the *beis midrash*, and when he reached the verse “*Yake-*

cha Hashem—Hashem will strike you...” Bere the *shamash* ducked his head—afraid of Raza’s voice as though he was being physically hit *ch”v* (in jest).

He said that his father, the Rebbe Maharash, once *leined* on Rosh Hashanah, which that year fell on Shabbos. On that occasion, he heard his *kriah* [ed. note: the Hebrew says, ושמע והקריאה הזה את הפעם הזו ממנו בפעם הזה את הקריאה, which may mean that it was the only time he heard the Rebbe Maharash *lein*].

The Rebbe also related that our uncle, the Maharil, would read “with *ChaBa”D* and profound *deveikus*.”

Afterward, the Rebbe’s son [the Frierdiker Rebbe], asked me to read the Megillah that night, because he had heard a *possuk* of the Megillah from me which I *leined* nicely, and he was very impressed. The Rebbe overheard, and it became the subject of much discussion.

Motzei Shabbos Tetzaveh, 13 Adar—Leil Purim

The Rebbe stood near the table in the *yechidus* room, on the north side, near the *baal koreh* [see sidebar], with his own Megillah, reading along quietly. His son stood beside him and followed along in his Megillah as well. The Rebbe’s face was radiant—very beautiful, and in great *deveikus*.

He commented humorously that Yitzchak Gershon [the *baal koreh*] had choked up by *Vayzasa*. “*Un vos felt mit Dalfonèn*, why was Dalfon not worthy?” [i.e., why didn’t he deserve to be ‘choked’ as well?]

On Motzei Shabbos, *leil Purim*, I was present while he ate *Melaveh Malka*. There wasn’t much conversation beyond what I recorded on the previous page about our holy uncles.

The Rebbetzin asked him how many guests she should prepare the Purim *seudah* for, and he responded, “for a *minyan*, or a bit more.”

He related that the Baal Shem Tov’s daughter, Odel, would ask him each Friday how many guests to expect at the Shabbos meals. Once, he told her to prepare for ten people, but in the end, only one guest came—the tzaddik Reb Michel of Zlotchev.

She asked him, “Why prepare so much, if only Reb Michel is here?”

The Baal Shem Tov responded, “Don’t be concerned about it—Reb Michel will eat it all.”

And that’s what happened. He ate the food prepared for all ten people, and even more—they had to take out the *cholent*, which was still in the oven, and he finished that as well.

The Rebbe commented that Reb Michel was known to eat a great deal, as the Gemara says about Rabbi Yochanan

ben Narbai, who also ate a lot (see Gemara, Perek Makom Shenohagu in Pesachim¹).

Sunday, Parshas Ki Sisa, 14 Adar, Purim 5675

The following morning, before the Megillah reading, the Rebbe asked me several times—with great insistence—that I read the Megillah. In the end, Reb Yitzchak Gershon read it twice. I did not want to *lein*.

Later that day, after Mincha on Purim, I attended the *seudah*. The table was beautifully set—elegant and spotless—with fine wines, various kinds of *mashke*, and delicacies fit for a king.

Many people—some twenty or more—washed their hands and sat down at the table from the start. As time went on, more and more joined, standing respectfully along the sides of the room, as they usually do [see sidebar].

The Rebbe began to say on *mashke*—good vodka, and good and strong *kimmel*—“L’chaim! L’chaim!” Then he added, “ממני יראו וכן יעשו, From me they shall see—and do the same!” He began singing many *niggunim*, and everyone sang loudly together. It was very *freilach*.

In the middle of the meal, his son, Reb Yosef Yitzchak, twice brought him ink and paper, and the Rebbe wrote something. Once he placed the paper in his pocket, and the second time he handed it to his son.

Afterward, the Rebbe spoke about the *goralos* of Yom Kippur—one “for Hashem” and one “for Azazel”... On Yom Kippur, the *goral* was two goats, but on Purim, the *goral* was upon the Jewish people themselves: would they belong to Hashem, or Heaven forbid, to the *sitra achra*. Haman—who represented the *sitra achra*—sought to destroy the Jews unless they abandoned their faith. But the Jews stood with *mesirus nefesh* and refused.

This, the Rebbe continued, is reflected in what the *Tikkunei Zohar* says: that Yom Kippur and Purim are on the same level, as cited in *Torah Or* on Megillas Esther. *Yom Kippurim* means “a day like Purim,”—which indicates that Purim is even greater; Yom Kippur is only *like* Purim.

Then the Rebbe said:

“The *Eibershter* (that’s the term he always uses) could conceal Himself completely from the Jewish people, or He can reveal Himself. Meaning, He is not *compelled*, so to speak, to be revealed to the Jewish people. He can choose to remain hidden—deeply and intensely hidden.

That is what we mean when we daven, ‘*Yivchar lanu es nachalaseinu*—May He choose our portion.’ We are asking



PAINTING BY E.K. TIEFENBRUN.

that He exercise His *bechira* and choose to be revealed to the Jewish people.”

The Rebbe said as follows: “Of course, in His *etzem*, He desires the Jewish people—this is obvious. Who else will he desire? Ivan? But still, within His *ratzon* there remains the option of either revealing Himself or remaining concealed. That is why we ask that He *choose* to be revealed. However, we, for our part, must desire the *giluy*—we cannot be satisfied with concealment. From the very essence of our souls and their source, we must yearn for revelation, not for concealment.”

...He then spoke about *neshamos*. The *possuk* “*Ki lo yidach mimenu nidach*, No ‘outcast’ will ever be completely banished from Him” refers to the *sparks* of the *neshama*, which indeed can become distant or scattered. But the *neshama* itself can never be referred to as “*nidach*” [even in this context].

Afterward, we ate the Purim *seudah*, drank a lot of *mashke* together with the Rebbe, and joyously sang many *niggunim*.

The Rebbe then delivered the *maamar* “*Megillah Nikreis*.” It was an extraordinary *maamar*—deep *haskalah*, with “*ChaBaD*” and lofty *avoda*—in the Rebbe’s clear manner of

WHERE EXACTLY DID THE REBBE RASHAB STAND?

Reb Boruch Shneur writes somewhat cryptically that the Rebbe Rashab stood during the Megillah reading “אצל השולחן בהחדר של יחידות לצד צפון אצל הקורא”, near the table in the *yechidus* room, on the north side, near the *baal koreh*.”

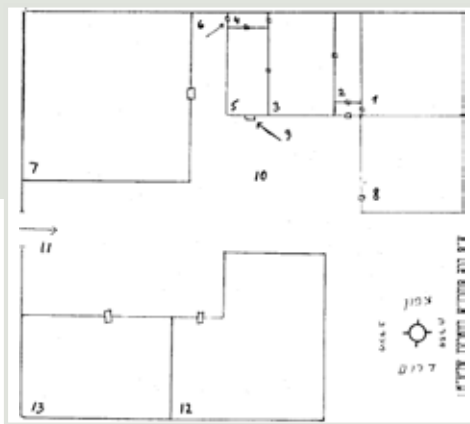
In a separate account of this same Purim [see the next sidebar] in *Lubavitch V’Chayoleha*, Reb Folle Kahn writes that the Rebbe Rashab stood “not in his *makom kavua* (on the south-east), but near the *amud*, facing *mizrach*.” He makes no indication that this was in the *yechidus* room.

Several details seem to be in conflict, but the following might clarify:

The Rebbe Rashab’s *yechidus* room was at the front of the small *zal*, where most *tefillos* took place (aside from Rosh Hashanah and Yom Kippur). A door in the *mizrach* wall connected the two rooms. In the small *zal*, the Rebbe Rashab’s place was on the southeast, to the right of the *aron kodesh* (as was customary for all the Rabbeim).

According to the account, the Rebbe Rashab stood elsewhere on this occasion: he stood *at the north near the baal koreh*, according to Reb Boruch Shneur, and *near the amud, facing mizrach*, according to Reb Folle Kahn.

This might mean that the *chazan’s amud* was to the left of the *aron kodesh* (unlike our custom), i.e., on the *north* side—and the Rebbe Rashab stood there, next to the *baal koreh*. It is unclear why Reb Boruch Shneur identifies this as the *yechidus* room. Perhaps the doorway was adjacent to the *amud*, and he means to say that he was standing near, or in the doorway of, the *yechidus* room.



REB FOLLE KAHN'S DEPICTION OF THE CHATZER IN LUBAVITCH. SEE THE SMALL ZAL (NUMBER 3) AND YECHIDUS ROOM (NUMBER 2).

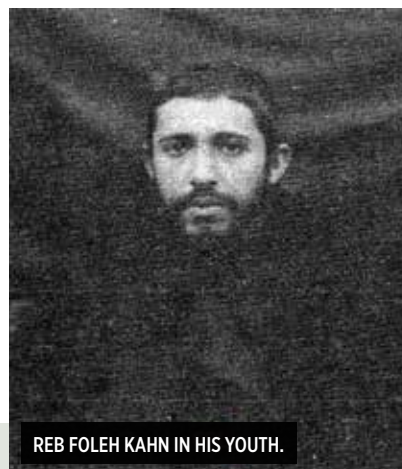
speech. His face was joyful and radiant, speaking with *hislahavus*. The *maamar* lasted an hour and forty minutes.

Afterward, the Rebbe *bentched* over a cup of wine.

Before that, after the *maamar*, he said humorously: “So what should we do now—*bentch* and go to sleep?”

The *farbrengen* continued until a half-hour past midnight.

The Rebbe urged everyone to drink more *mashke*; he was very *freilach*, very *ufgeleigt*.



REB FOLEH KAHN IN HIS YOUTH.

SECONDARY SOURCES

The events of this Purim were also recorded (in brief) in the memoirs of three bochurim in Tomchei Temimim with varying detail.

THE ACCOUNT OF REB FOLLEH KAHN

In my time, the Rebbe was in Lubavitch for Purim only once—during the year 5675. During the *Megillah* reading, the Rebbe did not stand in his usual place (in the southeast corner) but rather near the *amud*, facing east. When Haman’s name was read, he would stamp his feet. The *baal koreh* was Reb Yitzchak Gershon.

The Rebbe would send *mishloach manos* to the *melamdin*, *mashgichim*, *mashpi’im*, and *roshei yeshivos*. Each would receive a small cake—called a *tort*—together with a bottle of wine.

The Purim *seudah* took place in the Rebbe’s home, in the dining room, which was smaller than the other rooms. The Rebbe asked that not everyone enter, and when the room filled, the door was closed. But the crowding was so intense that the door eventually broke.

During the *seudah*, the Rebbe said a *maamar Chassidus* beginning with the words *Megillah Nikreis*.

(Lubavitch V’Chayoleha p. 51)

REB YISRAEL JACOBSON’S ACCOUNT

On Purim, there was a *farbrengen* in the Rebbe’s home, held in the dining room.

I came in early—there weren’t yet ten people at the table. The conversation at the table focused on *yedia* and *bechira*, and the Rebbe made a few comments on the subject. They discussed whether the concept of *bechira* applies to non-Jews. The Rebbe said: “I heard from my father, who said, ‘I once looked into the *Zohar*, Parshas Shemini, and I saw that [a non-Jew] simply cannot do otherwise.’”

Later, everyone—*anash* and *temimim*—arrived, and it was a big *farbrengen*. The Rebbe delivered a *maamar Chassidus*.

They davened *Maariv* after midnight, at a quarter to two. It was the first time I ever saw the Rebbe daven *Maariv* so late at night.

(Zikaron Livnei Yisrael p. 46)

REB YEHUDA CHITRIK’S ACCOUNT

On Purim, the Rebbe held a *farbrengen* with the *mashpi’im* and *melamdin*, along with a small group of *Chassidim*. Not all the *bochurim* of the *zal* were admitted—only those chosen explicitly by the *mashgiach*, Reb Shilem.

The Rebbe sent *mishloach manos* to all the *mashpi’im*, *melamdin*, *roshei yeshivos*, and even to the office staff. Each received a bottle of wine and cake.

(Reshimos Devarim p. 364)

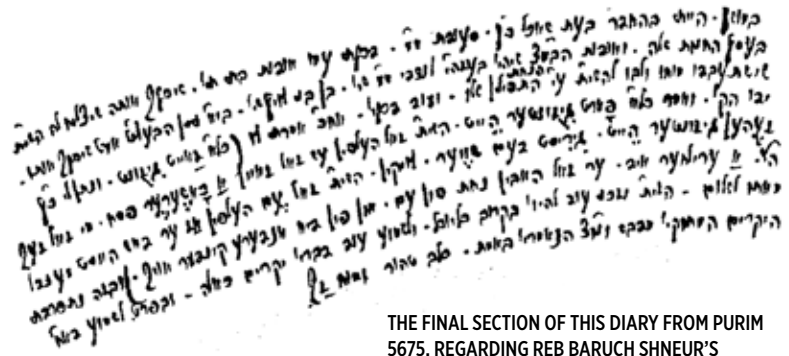
Monday, Parshas Ki Sisa, 15 Adar, Shushan Purim 5675

On Monday, Shushan Purim, I was present in the dining room as the Rebbe ate the morning meal together with his family.

I spoke with him about the *mish-loach manos* he had sent me—a bottle of wine and a cake—and asked him, “What is this card you included?”

He replied humorously, “That’s a custom imported from abroad.”

I spoke briefly about all the *Chassidus* I had heard that winter, from their beginning until their end—particularly about the *maamar* “*Megillah Nikreis...*”



THE FINAL SECTION OF THIS DIARY FROM PURIM 5675, REGARDING REB BARUCH SHNEUR'S FAMILY, IN THE ORIGINAL MANUSCRIPT.

Spanning Generations

The final entry of this period (20 Adar) pertains to the Rebbe's upcoming Bar Mitzvah. One earlier entry (from 7 Adar) mentions the Rebbe as well, and is brought here to complete the narrative.

Sunday, Parshas Tetzaveh, 7 Adar 5675

On Sunday night, Parshas Tetzaveh, the conversation was about my son Levik, and his son M., who will begin putting on *tefillin* on the upcoming Thursday, 11 Adar *iy”H*, because his *bar mitzvah* will be on Yud-Aleph Nissan, and that the Rebbe should bless him that he should have *shibud halev v’hamoach* to Hashem through putting on *tefillin*.

He is a good boy in his learning, outstandingly, *baruch Hashem*. In general, they are all fine boys, all three of his sons. Levik guides them in the way of Torah and *avoda*, and they follow the proper and upright path.

My daughters-in-law as well—they cover their hair with a sheitel,² and conduct themselves according to Torah and *mitzvos*. I mentioned that my son Shalom Shlomo’s wife is outstanding in *yiras shamayim*, and that my daughter-in-law Chana—though she is highly educated and intelligent—too, is full of *yiras chet* and so on, and lives in accordance with Torah and *mitzvos*.

Motzei Shabbos Parshas Ki Sisa, Parshas Parah, 20 Adar 5675

On Motzei Shabbos, I was present in the room while the Rebbe partook of *Melaveh Malka*.

I spoke... about the upcoming *bar mitzvah*, *bézras Hashem*, of my grandson M.M.—the son of my son Levik—on the upcoming Yud-Aleph Nissan *iy”H*; that the Rebbe bless him to have *shibud halev v’hamoach* to Hashem through putting on *tefillin*.

We spoke a bit more about various matters. Then I said to him, “*Zayt gezunt*—be well.”

The Rebbe extended his holy hand to me and said, “*Fort gezunterheit*, travel in good health! Hashem should give you a *kosher Pesach*, and we should see each other in good health. Send regards to your father-in-law and to Levik—may Hashem help him, that he”—referring to the above-mentioned Mendel—“should be an *ehrllicher Yid*, and that he should have much *nachas* from him, as well as from all the other children.”

With that, I took my leave.

May Hashem grant me the merit to return soon to Lubavitch, and to once again hear such precious words—especially *Divrei Elokim Chaim*, “sweeter than honey and finer than nectar,” spoken with pure heart and clear mind, and with absolute truth. **T**

1. 57a.

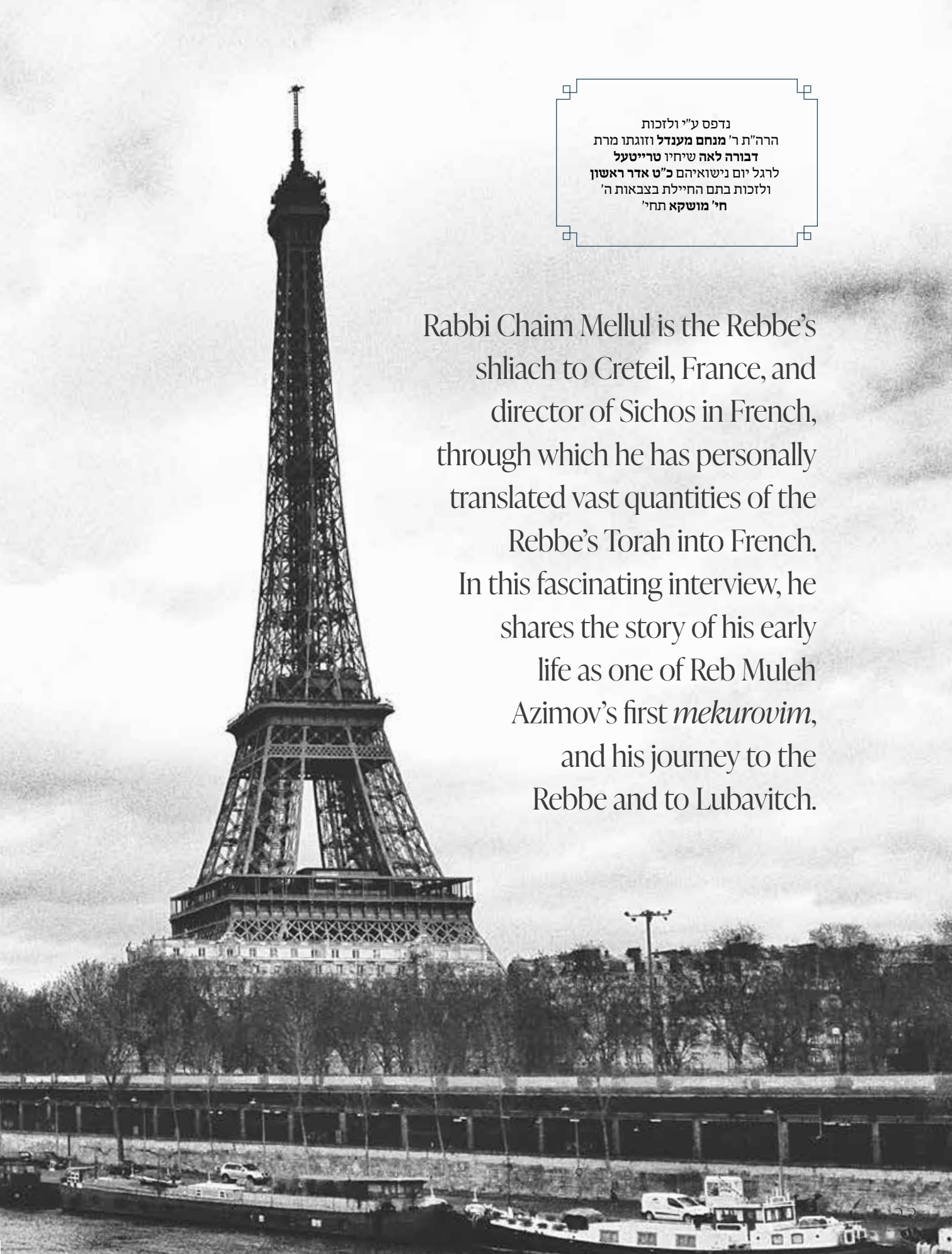
2. These were days of rampant secularization, and in another section of the Yoman (p. 124), Reb Boruch Shneur notes his concern that many members of the younger generation no longer cover their hair. This was especially the case among women who were highly educated.

BY: RABBI MENDY GREENBERG (TWINSBURG, OH)

The
REBBE'S
VOICE *in*
FRENCH

AN INTERVIEW WITH
RABBI CHAIM MELLUL





נדפס ע"י ולזכות
הרה"ת ר' מנחם מענדל וזוגתו מרת
דבורה לאה שיחיו טרייטעל
לרגל יום נישואיהם כ"ט אדר ראשון
ולזכות בתם החיילת בצבאות ה'
חיל מושקא תחי'

Rabbi Chaim Mellul is the Rebbe's shliach to Creteil, France, and director of Sichos in French, through which he has personally translated vast quantities of the Rebbe's Torah into French. In this fascinating interview, he shares the story of his early life as one of Reb Muleh Azimov's first *mekurovim*, and his journey to the Rebbe and to Lubavitch.

It All Began With A Subscription

I was part of Reb Muleh's earliest group of *talmidim*, known collectively as "the group."

I grew up in a traditional Sephardic family that had immigrated to France from Morocco when I was two years old. We observed Shabbos and *kashrus* to the best of our knowledge, I attended a Jewish school, and our local shul was a part of our lives, to an extent.

As a young teenager, I began to feel drawn toward the Chassidim in Paris. The *chazan* in our shul, a warm *chassidische Yid* named Reb Leibke Levin, introduced me to Aubervilliers—the neighborhood where the Chassidim lived. I would sometimes spend Shabbos there and learn with two *bochurim* my age, Yosef Yitzchak and Zalman Wilschansky—who would later become Roshei Yeshiva in Tzfas and Morristown.

But the real change came through a gift I received for my Bar Mitzvah. I had received a book from Merkos L'Inyonei Chinuch, which I found fascinating, and when I noticed an advertisement in the back for *Talks and Tales*,¹ I subscribed right away. I became an enthusiastic monthly reader. Eventually, when my subscription ran out, I decided to renew it in person and walked into the

Talks and Tales office.

There I met the elder Rabbi Wilschansky, and we struck up a conversation. He shared some exciting news: The Rebbe had just sent a new shliach to Paris—Rabbi Muleh Azimov—who was offering classes for teenagers like me. I was sixteen at the time. "You should check it out," he suggested.

It sounded interesting... so I went. To make a long story short, I ended up a Lubavitcher.

Brunoy: The Russian Town in France

After some time attending his *shiurim*, Reb Muleh decided we were ready for the next step. During our summer vacation, he brought us to Tomchei Temimim in Brunoy.

It felt like stepping into another universe. The yeshiva had barely fifty *bochurim*, completely removed from their surroundings; it was as if they didn't live in France at all. I was paired to learn with Fitch Labkovsky—today the shliach in Marseille. He was eighteen, born and raised in France, yet he didn't speak a single word of French!

In the *hanhala*, we met truly exceptional individuals. The *mashpia*, Reb Nissan Nemanov, and the Rosh Yeshiva, Reb Yosef Goldberg, made a profound impression on us.



A YOUNG CHAIM MELLUL (SEATED THIRD FROM THE LEFT). REB SHMUEL AZIMOV IS SEATED TO HIS RIGHT.

MELLUL FAMILY

These were true *ovdei Hashem*—real davening, real learning; it was absolutely authentic.

We used to joke that Brunoy was a town in Russia. Even the accountant was a Tomim from Lubavitch, the *mashpia* Reb Yisrael Noach Belinitzky, who had trained as an accountant in the Soviet Union and did the accounting as a side job. His bookkeeping sheets listed “kopeks.” He had no inkling of *gashmius*.

The cook once told me the following story about Reb Yisrael Noach.

With Yud-Beis Tammuz approaching, Reb Yisrael Noach told him he wanted every *bochur* to feel the Yom Tov. “At the farbrengen,” he said, “every table should have a bottle of soda”—a major luxury in Brunoy—“and every *bochur* should have a challah roll and a piece of gefilte fish. That way, everyone will feel the day.”

And then he handed him a five-dollar bill.

Despite the very weak standard of *gashmius*, we loved it. We loved the purity and holiness of the yeshiva’s atmosphere.

I still remember the first Shabbos in Brunoy. At the farbrengen, Reb Nissan said that a group of French *bochurim* had arrived, and we needed to know that we were full-fledged

bochurim—expected to wake up on time for *seider* Chassidus and everything that came with it—and nothing less would be acceptable. It was very gratifying for us; it made us feel very much ‘part of the club.’

Whenever we had vacation from school—two and a half months in the summer, and another vacation around Chanukah time—we would immediately head back to the yeshiva.

One summer, a new group of English *bochurim* arrived, and suddenly there weren’t enough beds for us. Reb Muleh wrote to the Rebbe proposing to rent an apartment nearby, but the Rebbe rejected the idea. A *bochur* belongs in the yeshiva itself. In the end, Reb Muleh rented a few bungalows for us and placed them in the yeshiva yard.

The Simple Plan to Fail High School

As I approached the end of high school, I already knew exactly what I wanted to do next. I wanted to enroll in yeshiva full-time. But I also knew how my parents would react: they would insist that I continue to university.



RABBI MELLUL (STANDING ON THE FAR RIGHT) LISTENING TO REB BENTCHE SHEMTOV (CENTER) FARBRENG IN PARIS IN 5733. REB NISSAN NEMANOV IS SEATED SECOND FROM RIGHT.



So I devised what I thought was a brilliant plan. I would *fail* my final year. Without a diploma, I could tell my parents, “You see? *Limudei chol* just isn’t for me—my place is in the yeshiva.”

And so, for my entire twelfth-grade year, I more or less ignored my secular studies. A friend and I would skip class and hide out in an empty classroom, learning *Likkutei Sichos* instead. Everything was going according to plan—until a month before graduation, when Reb Muleh discovered what we were doing.

“What?!” he exclaimed. “You went through an entire high school, and you won’t even get a diploma?” He explained that the Rebbe was strongly opposed to such behavior. If we started something, we needed to finish it.

“Get your diploma,” Reb Muleh said firmly, “and we will figure out a way to convince your parents to let you go to yeshiva.”

Interestingly, the Rebbe told me the very same thing years later. After spending several years in university (as I will soon explain), I reached the stage of writing my PhD thesis—a massive undertaking. I asked the Rebbe if I could simply end my studies at that point and be

potur from it.

The Rebbe said, “*Vibald s’iz gebliben nor a teze*, since all that remains is a thesis”—the Rebbe called it ‘only a thesis,’ as if it is some minor task...—“*m’darf zen dos endiken, vos dernoach vet dos zein a gantze zach, vos m’vet konen nitzen*. You must finish it, and afterward you will have a complete thing which will then come to use.”

Back to high school: We realized we needed to catch up quickly. We spent a full month intensively preparing for our exams, and *boruch Hashem*, we passed.

Permission to Miss Seder in University

We were certain that after high school, we were headed straight to yeshiva. But the Rebbe had another surprise in store.

A friend and I had written to the Rebbe asking whether we should learn in Brunoy—close to home—or in Kfar Chabad, where the language would be easier for us. We

CLARITY WE NEVER HAD BEFORE

Reb Yisrael Noach once told us how different it was for his generation, who learned in Lubavitch, and today’s generation.

In Lubavitch, he said, they would learn a *maamar* in *Likkutei Torah*, and at the end they would ask themselves—so what is the *bichein*, the practical application of the *maamar*? Today, when a *sicha* comes from the Rebbe, the Rebbe always ends the *sicha* with *hamuram mikol hanal*—the lesson is such and such. “There is a level of clarity that we never had before.”

He pointed out a second distinction as well.

During World War I, countless refugees poured into Russia without belongings and there was a severe shortage of tefillin and *mezuzos*. One Shabbos, the Rebbe Rashab gave a directive: the *bochurim* should learn *safrus*, to help relieve the shortage and assist the refugees.



REB YISROEL NOACH BELINITZKY.

What happened on Sunday morning?

No one learned *safrus*.

Not because—*chas v’shalom*—they didn’t care about the Rebbe’s words. But everyone had a reason the job wasn’t for them: “I don’t have good handwriting...” “I’m more suited for the rabbinate...” “I’m not the type...” And so on. With the best explanations, nothing ended up happening.

“But today,” Reb Yisrael Noach said, “if the Rebbe would say at a Shabbos farbrengen that everyone should learn *safrus*—by Sunday morning the entire world would be sitting at their desks ready to learn.”

The REBBE'S VOICE *in* FRENCH

were told that when writing to the Rebbe, every option must be listed, so—almost as a formality—we added a third option: university. In our minds, it wasn't even on the table.

To our shock, the answer came back: “In the place where Shabbos and Yom Tov observance is easier.” Reb Muleh explained to us that Shabbos observance in Yeshiva is a given. If the Rebbe was noting it specifically, it was because he meant that we should go to university—as long as it didn't conflict with Shabbos or Yom Tov.

We received the answer in Brunoy on Thursday. University registration closed the next afternoon. We raced back to Paris and made it through the door ten minutes before closing.

Throughout my college years, the Rebbe guided me at every step. Every Tishrei in *yechidus*—and at times through letters—I would present the Rebbe with the list of courses available for the coming semester. The Rebbe would look them over and tell me exactly which ones to choose.

In general, the Rebbe consistently selected the most practical subjects. I was majoring in economics, but whenever theoretical economics appeared on the course list, the Rebbe would dismiss it immediately and choose something hands-on instead.

We began our studies at the university, and I noticed something interesting. Whenever I wrote a letter to the Rebbe, the answer always arrived at the yeshiva in Brunoy (to which I would return whenever possible).

It happened again and again. It was as if the Rebbe was telling me, “*Your present shlichus happens to be attending classes at the university, but your identity is a bochur in Tomchei Temimim.*”

Another reminder came when I wrote asking for permission to come to the Rebbe for Tishrei for the first time. Whenever we asked for permission to come, the Rebbe would respond with a list of conditions, the first one always being: *birshus hahanhala*. This time, I received that answer as well: *birshus hahanhala*.

It was an interesting experience. I needed to ask Reb Nissan permission to miss university classes—but I wasn't entirely sure he even knew what a university was.

I went over to him and showed him the Rebbe's answer, and he surprised me even more by asking for details. I had expected an easy “yes”—after all, why should he care that I'm missing college—but he wanted to know more:

“What about all the classes you are going to miss? How are you going to keep up with your studies?”

He said that the Rebbe had sent me to university, so I couldn't treat it lightly. Only after he was convinced that spending Tishrei with the Rebbe wouldn't interfere with my studies did he give me permission to go.



THE REBBE'S RESPONSE REGARDING CHAIM AND A FRIEND ATTENDING UNIVERSITY.



CHAIM (LEFT) AND FRIENDS DURING A VISIT TO THE REBBE IN THE EARLY 5730S.



Nowhere To Get Tea

I arrived in 770 for the first time for Tishrei 5731.

That Tishrei was an unforgettable experience. Seeing the Rebbe in person for the very first time was life-altering. We had seen pictures, of course—but suddenly the Rebbe was right there, walking just a few feet in front of us. It was overwhelming, awe-inspiring, and unlike anything we could have imagined.

At the same time, we immediately felt a sense of *kiruv*. We knew the Rebbe had lived in France for nine years; the Rebbe would even address us in French. From the very beginning, we felt that the Rebbe was watching over us.

That first year, we traveled on our own. Reb Mulek didn't accompany us—it had only been one year since he'd left France, and shluchim at the time were only allowed to come to the Rebbe once every two years. Before we left, he told us that as soon as we arrived, we should go straight to the *Mazkirus* office and submit a list of our entire group.

We later heard that when the Rebbe received the list, he called Rabbi Hodakov and said, “A few *bochurim* arrived from France. If they want a cup of tea in the middle of the day, where can they go for a cup of tea?”

In those days, 770 didn't even have a coffee station, and if you didn't have money to buy a cup of tea, you really had nowhere to go. The Rebbe was looking out for us.

Seven Orphanages, One Dvar Torah

The Rebbe would also occasionally send people to farbreng with us.

Our first year, the Rebbe told Professor Rosenblum from Minnesota, “People say you speak French; there is a group here from France—farbreng with them.”

Professor Rosenblum shared how the Rebbe had been *mekarev* him to Yiddishkeit, and described the remarkable *kiddush Hashem* he made on campus: during the winter, when his classes sometimes began before sunrise, he would stop the lecture in front of two thousand students, put on tefillin, and say *Krias Shema*. He also told us that each year when he came for Sukkos, the Rebbe asked him to bring along “a *chiddush* in mathematics.”

That farbrengen took place on Chol Hamoed Sukkos. On Simchas Torah, as the Rebbe entered the farbrengen, we saw him pause and exchange a few words with the professor. Afterward, we asked what the exchange had been about. The professor smiled and said, “The Rebbe told

me that this year's *chiddush*... was not a *chiddush* at all.”²

Another year we farbrenged with Rabbi Aharon Mordechai Zilbershtrom from Eretz Yisroel. He had last seen the Rebbe in Paris in 5707, when the Rebbe arrived to meet Rebbetzin Chana after leaving Russia.³ Although the Rebbe spoke French fluently, he specifically chose not to speak it during that visit, and Rabbi Zilbershtrom served as his translator. Now, decades later, when he arrived for Tishrei, the Rebbe told him, “You probably still remember French—farbreng with the French *bochurim*.”

One night during Aseres Yemei Teshuvah, he sat with us the entire night, sharing many stories from those days in Paris. Two in particular have stayed with me.

The first was about the Rebbe's *kibbud eim*:

Rebbetzin Chana once told the Rebbe that she wished to shop in a well-known department store in Paris. Rabbi Zilbershtrom accompanied them, but as soon as they arrived, the Rebbe told him, “I'll handle everything myself.” The Rebbe insisted on personally taking care of every detail—speaking French when needed, assisting her throughout the entire outing. This was his personal mitzvah of *kibbud eim*, and he wasn't willing to give it away.

The second was about the Rebbe's *hiskashrus*:

Rabbi Zalman Schneersohn of Paris⁴ asked the Rebbe to visit and speak to the children in the orphanages he had founded. Rabbi Zilbershtrom accompanied the Rebbe to seven different locations, and to his surprise, the Rebbe said the exact same thing every time!

Finally, Rabbi Zilbershtrom asked, half-jokingly, “They



RABBI AHARON MORDECHAI ZILBERSHTROM.



© 2026 JEM. TZVIA JACOBSON #312630

RABBI CHAIM MELLUL RECEIVING KOS SHEL BRACHA FROM THE REBBE, MOTZEI SIMCHAS TORAH 5735.

The REBBE'S VOICE *in* FRENCH

say you are a great *talmid chacham*—do you only have one *dvar Torah* to share?”

The Rebbe’s face became very serious.

“When I took leave of the *Shver*,” the Rebbe said, “I heard this *vort* from him. Therefore, *ich leb mit dem vort biz ich vel zen dem Shver nochamol*—I am living with this *vort* until I see my father-in-law again.”

Reb Bentche Forgot Me

Before Sukkos, we were told that the Rebbe would include one representative from the French group of *bochurim* among those privileged to receive *daled minim* directly from the Rebbe. In those days, the distribution took place inside the Rebbe’s room.

We drew lots and I won.

I knew it would be overwhelming: I was supposed to choose *daled minim*, alongside the elder Chassidim, all right there in the Rebbe’s room... How was I supposed to manage?

I approached Reb Bentche Shemtov⁵—Reb Muleh’s father-in-law—and asked him if he would choose a set for me. I would accompany him inside, but he would handle the selection.

We all filed into the Rebbe’s room... and Reb Bentche promptly forgot all about me.

One by one, all the Chassidim selected their sets, received a *bracha*, and backed out of the room. Suddenly, I realized I was the only one left—just me, Rabbi Groner, and the Rebbe.

The Rebbe looked at my empty hands and asked, “Why don’t you take the *daled minim*?”

Flustered, I picked up a pile of *hadasim* from the table.

“How many did you take?” the Rebbe asked.

I had no idea. Somehow, Rabbi Groner understood our conversation—which was in French—and took the bundle from my hands to count them. Meanwhile, the Rebbe asked how many *bochurim* were in our group. There were 17 of us, but in my confusion, I said 16. Immediately, the Rebbe’s expression made it clear that something was off.

He turned to Rabbi Groner, who said (correctly) that we were 17. The Rebbe looked back at me—I repeated “16.” So Rabbi Groner took out the *yechidus* list he had in his pocket and confirmed: 17.

With the number finally established, the Rebbe gave me 17 *hadasim* and instructed me to distribute one to each *bochur* after Sukkos,



“and you will have *vesamachta bichagecha* all the years.”

Just as I turned to leave, the Rebbe reached over, pulled out one more *hadass*, and handed it to me.

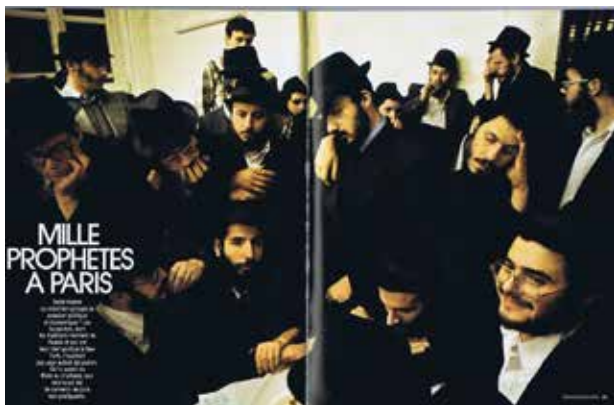
I was puzzled—after all that emphasis on the exact number, why give me an extra one? Of course, I didn’t ask questions and walked out of the room.

The answer wasn’t long in coming. Incredibly, as I walked out of 770, a taxi pulled up, and out stepped the eighteenth *bochur*—freshly arrived from France.

I Think I’m Moshiach

One of the amazing things I saw by the Rebbe was how the Rebbe understood each person and knew exactly how to speak to them.

There was a young man from France who came for Tishrei. He was very wealthy, but we weren’t entirely sure he was fully normal. Rabbi Groner wasn’t sure whether to give him *yechidus*. In the end, he decided to let him in, but he kept the door slightly open and asked me to watch and listen from the hallway.



PAGES FROM THE ARTICLE ON LUBAVITCH IN FRANCE, INCLUDING SOME ORIGINAL PICTURES OF THE REBBE TAKEN BY THE JOURNALIST.

I watched as he walked into the Rebbe’s room. He stood in front of the Rebbe and simply waited. He didn’t have a *tzetzl*. Usually, during *yechidus*, the Rebbe would look down at the *tzetzl* and look up only at the end—that was the sign that the *yechidus* was over. But here, the Rebbe immediately looked up and asked him:

“Why did you come to me?”

“I came to you,” he said, “because I think I am Moshiach.”

The Rebbe’s expression did not change. Calmly and seriously, he said, “I have a few questions to ask you.”

“Do you keep kosher?”

“No.”

“Do you keep Shabbos?”

“No.”

“Do you put on tefillin?”

“No.”

“I suggest that you keep these three,” the Rebbe said, “and when you become strong in those, come back—and we will find other *mitzvos* to help you become Moshiach.”

He walked out of the Rebbe’s room with a huge smile and said to me, “The Rebbe understood me.”⁶

On another occasion, we brought along a Jewish photographer. He was photographing us in Brunoy for a news project, and since we were traveling to New York for Tishrei, we suggested that he join us.

When all the *orchim* were receiving *yechidus*, we told



IN A LETTER TO RABBI MELLUL, THE REBBE ACKNOWLEDGES RECEIPT OF THREE VOLUMES OF LIKKUTEI SICHOS TRANSLATED INTO FRENCH. AS HE WOULD IN MANY LETTERS TO RABBI MELLUL, THE REBBE ADDS AT THE END IN HIS HOLY HANDWRITING: ולהצלחה בעבודת הקודש.

him to go in as well.

“No,” he said. “I’m a spectator. *Yechidus* isn’t for me.”

We insisted. We threatened him that if he didn’t go to *yechidus*, we wouldn’t cooperate with his project, and his report would be dead... Finally, he gave in.

In his *yechidus*, he told the Rebbe that he had come to take photographs.

“What will you do with the pictures?” the Rebbe asked.

“I’ll publish them in a magazine.”

“That’s not enough,” the Rebbe replied. “It should be a book. A beautiful book—with a nice cover and nice paper.” His name was Mayofis, so the Rebbe added: “There is a *possuk*: *Mah yafis u’mah na’amt ahava ba’taanugim*. The book should be beautiful.”

To our surprise, he came out furious. “The Rebbe didn’t mention Judaism to me even once!”

To all of us, the Rebbe had spoken about Torah and *mitzvos*. But to him, the Rebbe spoke only about a book. “He thinks I’m a goy!”

In his frustration—to prove his Jewishness—he insisted that he needed to buy a pair of tefillin.

We took him to a store the next morning, he bought a new pair of tefillin, and began putting them on daily. When his father passed away not long after, he came to shul every morning to put on tefillin and say kaddish. *He thought it was all in opposition to the Rebbe*—all because of that *yechidus*.

The Rebbe’s Words in French

The first year we came to the Rebbe, we barely understood what was happening. We decided that by the next year, we would learn fluent Yiddish. *Baruch Hashem*, we succeeded, and by the following Tishrei, I was already able to understand the Rebbe’s *sichos* as they were being said.

When the hookups arrived in France, many people who came to hear the Rebbe didn’t understand, so I began translating the farbrengens on the spot. Soon, people started asking me to prepare written French *hanachos* as well. Before long, I became the unofficial—and then the official—translator of the Rebbe’s Torah for



© 2026 JEM. CHAIM BARUCH HALBERSTAM #67128

PRESENTING THE REBBE WITH A NEW PUBLICATION IN FRENCH.

The REBBE'S
VOICE *in* FRENCH



the entire French community.

When I sent a report about this to the Rebbe, the Rebbe expressed satisfaction and encouraged me to continue the work.

As time went on, we decided to translate the Rebbe's Torah *in its entirety* into French. Today, as a result of that effort, the French-speaking world has access to the entire Likkutei Sichos, Igros, Reshimos, Tanya, and most of the Rebbe's *maamarim* in French.

Over the years, something interesting happened. In my time, many people needed my translations because they didn't understand *lashon hakodesh*; French was their only language. But today, their children have been educated in Chabad mosdos *al taharas hakodesh*. Now *they* are fluent in Hebrew and struggle with French—and they use my translations to know how to say things in French!

Over the years, I received several directives from the Rebbe regarding my translation.

One time, in *yechidus*, the Rebbe said, “When you learn a *sicha*, *farges meine verter un shreib deine verter*” (forget my words and write your own words). Every language has its own rhythm and nuance. A word-for-word translation is rarely readable. Only when you deeply understand the content and express the idea in the new

language's natural style does the translation succeed.

The Rebbe also instructed me to always have a second editor—but not to let editing delays hold up the printing. If a *sefer* was ready, it should be released. Mistakes could always be corrected in future editions.

The World Through The Rebbe's Eyes

For me, my greatest *geshmak* is in the Rebbe's *maamarim*. The Rebbe's *maamarim* transport you to an entirely different world. You begin to see reality with different eyes. At every *shiur*, people say, “How did I never see it this way before? I'll never look at this idea the same again.”

In our Chabad House, we learn the Rebbe's *maamarim* every Monday, Thursday, and Shabbos morning. On Shabbos, we learn *inyana d'yoma*; during the week, we're learning the *maamarim* of 5712. Sometimes the material is challenging, but when it's difficult, you can explain it; it's worth the challenge to be able to teach the Rebbe's words directly.

Many times, people tell me that they experienced events in their lives in which they would have chosen to express anger or something similar, “but the words of the Rebbe helped me to control myself.” The words of the Rebbe are very, very powerful.

Two or three years ago, I brought a group from my Beis Chabad to the Rebbe. A young man told me he wanted to go into the Ohel and ask for a *bracha* to get engaged. He was dating someone, he was ready, and he wanted the Rebbe's *bracha*.

When we returned to Paris, he received a phone call



WITH A GROUP OF MEKURAVIM AT THE OHEL.



SPEAKING FOR ANASH IN PARIS.

from his soon-to-be fiancée—and she broke off the relationship completely. She didn't want to continue.

He later told me that the Ohel saved his life. Had he not gone, the breakup would have devastated him; he said he would have been suicidal. But because he had gone to the Ohel, he felt joy. "This was the Rebbe's answer," he told me. "The Rebbe showed me that she wasn't meant for me."

The Rebbe Doesn't Make Mistakes

Chassidim always said, *der Rebbe's a vort vert nisht farfalen*—a word from the Rebbe never goes to waste. What follows is a story I personally witnessed that expresses this very idea:

A certain Jew would occasionally attend our Chabad House whenever he visited family in our area. One day, I heard he was planning a vacation in New York, so I encouraged him to spend a Shabbos with the Rebbe. He immediately agreed. I made all the arrangements, and he spent that Shabbos in 770.

In those years, at the Shabbos farbrengen, the Rebbe would distribute *mashke* to individuals marking special events or *simchas*. It was usually arranged beforehand: you would bring a bottle of *mashke* before Shabbos to *Mazkirus*, and during the farbrengen you would go up, receive it from the Rebbe along with a *bracha*, and say *l'chaim*.

When this fellow saw everyone going over to receive *mashke*, he decided to go up as well. Nobody stopped him, and the Rebbe handed him a bottle of *mashke*, and—to his surprise—the Rebbe said, "For the wedding." The Rebbe even said it in French!

When he returned to France, he told me the Rebbe must have made a mistake. "After all, I'm already married." I told him firmly that the Rebbe does not make mistakes. Still, nothing more happened, and the bottle sat on a shelf.

Before Pesach, I mentioned that Chassidim do not sell *mashke* from the Rebbe to a non-Jew; we finish it before Pesach. Hearing that, he decided to host a party in his home and share the *mashke* with all his friends.

A few days before the event, his wife wasn't feeling well, so he moved the party to a rented hall in the local shul. He hired a caterer, invited all his friends, and everything was set. On the day of the event, everyone gathered in the hall. Suddenly, the shul's rabbi walked in.

"We need a *minyán* for a *chupah*," he said. The guests were more than happy to help, so they all filed into the sanctuary. There they found the *entire* wedding party: the bride, the groom, and the rabbi—no family, no friends, no guests.

After the *chupah*, they asked the couple if they had a celebration planned.

"No," the couple answered—they hadn't prepared anything.

"Well," said my friend, "your wedding meal is right here in the next room..."

As everyone reconvened in the hall, my friend asked for silence and told the entire story of the *mashke*. "I thought the Rebbe had made a mistake," he said. "But now I know—the Rebbe doesn't make mistakes."

Hearing his words, the *kallah* stood up and added her own.

"My first marriage ended in terrible chaos. My entire family became estranged from me. My new husband is a *ger tzedek* without family either. Going into this marriage, I was filled with fear, and I wrote to the Rebbe asking for a sign—something to show me whether I was making the right choice..."

"I think," she said, "I've just received my sign." **T**

1. See "Talks & Tales," Derher Teves 5781.

2. See "The Rebbe's Man in Mathematics," Derher Shevat 5781.

3. See "The Reunion," Derher Adar II 5782.

4. He was a first cousin of Harav Levi Yitzchak, the Rebbe's father.

5. See "The Rebbe's Staunch Soldier," Adar I 5782.

6. For a deeper understanding of the Rebbe's response, see *Sichos Kodesh* 5740 vol. 2 pp. 381–382, about a similar story.



By: Rabbi Shneur Itzinger

Step Inside

Farbrengen with the Rebbe — A Companion

A guide to the Farbrengen of
Purim 5732



Toras Menachem vol.
67, pp. 284–348.



Sources

This guide is designed to assist in experiencing the farbrengen on video or audio. Timestamps correspond to the video of the farbrengen, linked above.

לעילוי נשמת
שיינא גאלדא ע"ה בת יבלחט"א
ר' מיכאל הלוי שיח'ל
גוטלייזער
נלב"ע כ"ח אלול ה'תשע"ו
ת'נ' צ'ב'ה'

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



The Rebbe's Purim farbrengens are a true taste of Toras Chaim—a living Torah, as the Rebbe brings the story of Purim to life with explanations that are as practical as they are profound.

The Purim farbrengen of 5732 opens with several *sichos* centered on one question: What is the real miracle of Purim? We know that the Purim miracle unfolded within the natural order. Yet the Gemara highlights one pivotal moment that turned everything in favor of the Jewish people and set the salvation in motion: the night Achashverosh could not sleep. What is so miraculous about the king's insomnia?

One *sicha* of this almost six-hour farbrengen is covered here, a small taste of one farbrengen of the tens of recorded Purim farbrengens on audio and video. **Step Inside**—and enjoy.

Sicha 1: What's The Miracle, Really?

The moment Hashem broke the rules and overturned the decree.

1. Something Special About Purim

[8:20]

Purim is the only day that requires boundless joy.

- Every Yom Tov has a reason it is celebrated,
 - explained in Torah,
- which sets it apart from other days.
- [There's something special about the Purim *nes*—the reason for its celebration].

From a *melacha* perspective, [Purim stands below other Yomim Tovim, certainly below Shabbos]:

- **Shabbos** is higher than Yom Tov: a **יום קדוש**—holy in its essence.
- **Yom Tov** is **מקראי קודש**—called holy, mirroring but less than Shabbos.
 - This is reflected in many *melachos* being permitted on Yom Tov.
- On **Purim** (and Chanukah), *all melacha is allowed*,
 - even though Mordechai wished *melacha* to be prohibited on Purim.

But from a *simcha* perspective, [Purim stands above the rest].

- **Purim is higher** than Yom Tov and even Shabbos.
- **Yomim Tovim** require joy, but that **joy has limits**,
 - limits Beis Din would enforce.¹
- **Purim** requires going above **all limitations**—**עד דלא ידע**.
- To summarize: though Purim stands lower from a *melacha* perspective, it is highest in joy.
- Clearly, there's something unique about the *nes* of Purim. What is it?
 - Pesach, the “head” of Yomim Tovim, celebrates leaving *galus*.
 - After Purim, we remained in *galus*, yet Purim is celebrated with even greater joy. Why?



Step
Inside

Farbrengen
with the Rebbe
— A Companion



2. The Main Side Point

[13:00]

Question: The Gemara identifies the king's sleepless night as the focal point of the Purim miracle. Why is this so?

Megillah 19a.

From where should one begin to read the Megillah?
 All are in agreement that the “power of the story” should be read, reflecting the *possuk* “Mordechai and Esther wrote about all the acts of power.”
 The one who says to begin reading from “*on that night...*” interprets “the power of the story” as the power of the *miracle*.

מהיכן קורא אדם את המגילה...
 רבי שמעון בן יוחאי אומר: מ"בלילה
 ההוא"....
 וכילן מקרא אחד דרשו: "...את כל תוקף"
 מאן דאמר מ"בלילה ההוא" – תוקפו של גס.

- The Gemara discusses: what is the central point of the Purim miracle—the true “power of the story”?
- The answer should be simple: Haman’s decree of annihilation was overturned.
- Yet the Gemara considers that only the miracle’s *result*,
- while the *actual* miracle—the real “power” and high point—is שנת המלך בלילה ההוא נודדה שנת המלך,
- when Achashverosh couldn’t sleep, was reminded of Mordechai’s favor, and the chain of events began.
 - The Gemara wants to establish where the *megillah* reading must begin, and offers different opinions:
 - “the power of Achashverosh”—the beginning of the story,
 - “the power of Haman”—Haman’s promotion,
 - “the power of the miracle”—the king’s sleepless night, etc.
- The conclusion is that it must be read from the beginning. But—
- **all agree** that the power of the miracle itself is the king’s disturbed sleep.
 - Reflected even in *halacha*: from בלילה ההוא must be read louder,
 - because it is “the main part of the miracle.”²
- **This raises a question: is this really the high point of the *nes*?**
- True, it caused the king to recall Mordechai’s unpaid favor,
- but even without this moment,
- Mordechai and Esther would certainly have done everything to annul Haman’s decree.
- It seems like a secondary detail, yet it is called “the strength” and the “main part” of the miracle.

3. Eternal Lesson

[18:07]

Aside from the question above—why is this the focal point of the miracle—the Rebbe raises another question: what is the lesson?

- A story in Torah is never just a story. It must lead to action—*nizkarim v’naasim*.
 - For example, practical takeaways from Purim include giving gifts, strengthening *bitachon*, etc.
- Now, it’s not just the *general story* that informs us. *Every detail* is a lesson.
 - That’s why we must read *every word*.
 - Certainly בלילה ההוא, which must be read according to all opinions.
 - Even those who say we don’t need to read from the very beginning agree that this part is essential.
- Question: What is the *practical* takeaway from the king’s sleepless night?

- Other details are very informative. For example: *davening*, relying on Hashem beyond nature.

- But what lesson comes specifically from this part of the story?

4. What Keeps The King Awake?

[21:10]

The Rebbe begins answering the question. But first, an explanation on why what we do affects what Hashem does.

- The explanation: the *yalkut* says נודה המלך שנת המלך refers (also) to Hashem.
 - Obviously, the simple meaning remains too.
- Hashem Himself could not sleep that night. What does that mean?
- During *galus* Hashem is considered “asleep” — as if “unaware” of Yidden’s plight.³
- We ask (in Tehillim) “Wake up Hashem, why do you sleep?”—become aware and save us.
- That night Hashem indeed “awakened;”
- which in turn caused Achashverosh to be awake, setting the entire salvation in motion.
- This shows why that moment is called the main part of the miracle:
- Achashverosh’s sleeplessness reflected that **Hashem Himself was awakened** to the *gezeira*.

But now a new question: why did it take a miracle to awaken Hashem?

- As Hashem’s children, He feels each individual Jew’s pain,
 - certainly when the collective Jewish people are in trouble.
- Like a father who cannot rest until his child is safe,
- the natural outcome should be Hashem’s “sleeplessness”—why is it considered such a miracle?

The explanation: Hashem acts toward us as we act toward Him, (and at that time the Jews were spiritually asleep.)

The Rebbe explains how our relationship with Hashem works:

- Specifically because we are His *children*, our behavior directly affects Him.
- A father only loses sleep over *his* child.
- The more Hashem *invests* in us, the more He expects,
- to the point that he “cannot sleep” when we are in trouble.

Examples:

- The *Navi* says: “Only you have I known, and therefore I will punish you.”
- The other nations are subject to punishment, but not to the same extent. He is not as *invested* in them.
- The Alter Rebbe explains: *Dama le’maala mimach*—all that happens above depends on us.

To summarize:

- To receive *brachos*, we need the channel of connection to Hashem open.
- And the opposite also applies:
 - not because Hashem wants to punish us,
 - rather, because He wants our good to be earned.
- Therefore, **as we act to Him, He acts to us.**

Another point on this topic:

- We do all we can on *our* (limited) level, while Hashem does all he can on *His* (much higher) level.
- Just as a rich person’s 10% to Tzedakah is much more than the average person’s.
- When Hashem gives on His level, we get much more.



Step
Inside

Farbrengen
with the Rebbe
— A Companion



5. What Puts the King to Sleep?

[30:50]

Now that we know Hashem’s actions mirror ours, we return to the explanation: The Jewish people at the time were “sleeping” in their observance of mitzvos.

Megillah 13b.

Haman said to Achashverosh: “There exists a certain people, dispersed amongst the nations...”

וַיֹּאמֶר הַמֶּלֶךְ לְמַלְךְ אַחַשְׁוֵרוֹשׁ יִשְׁנוּ עִם אֶחָד מִפְּזָר וּמִפְּרֹד בֵּין הָעַמִּים...

Haman said to Achashverosh, “Come, let us destroy them.” Achashverosh replied, “I am afraid of their G-d, lest He do to me what He did to those before me.” Haman answered, “*Yashnu*—they are sleeping (with regard to) *mitzvos*.”

אָמַר לִיהוָה: תָּא נִכְלִינָהוּ. אָמַר לִיהוָה: מִסְתַּפִּינָא מֵאֱלֹקֵיהוּ דְלָא לִיעֲבִיד בִּי כְדֵעֲבַד בְּקִמְאִי. אָמַר לִיהוָה: [“יִשְׁנוּ” –] יִשְׁנוּ מִן הַמִּצְוֹת.

Let’s look at the story:

- Haman presents his accusation—
- “*Yeshno am echad*—there is a nation scattered among the others,” whom the king should annihilate.
- Esther and Mordechai did not refute this claim—because it was true!
- “*Yeshno*—there is” can also be read “*yashnu*—they are asleep,” lax in Torah and *mitzvos*.⁴

The standard to which they were held is in the same *posuk*: *am echad*.

- Even when “dispersed amongst the nations,” we must remain an *am echad*—distinct from all the others.
 - Even within mundane activities, our uniqueness should be evident.
 - For example, a Jew only eats certain foods, with a *bracha*,
 - walks only in permitted places, enters a Shul when passing one,
 - and conducts business honestly.

- Unlike a non-Jew who is not guaranteed to act correctly, certainly when a larger profit is involved,
- a Jew will consult *Shulchan Aruch* instead of his own judgment to guide every area of life.

- Haman argued: this nation should be different, held to a higher standard. Yet they are “asleep”—their unique qualities are not on display.
 - As evident from their participation in Achashverosh’s feast.
- The same claim was brought before the King above—Hashem.
- Since Hashem mirrors our actions, Haman argued, Hashem too should be “asleep.”
- Mordechai and Esther did not refute this—the Jews were indeed lax in their *mitzvos*.

Because the Jews were *yashnu*—sleeping—Hashem was “asleep” as well, leading to the *gezeira*. Therefore, a miracle was needed to save them.

6. The Strength of the Miracle

[38:31]

Conclusion: the miracle, and the lesson for the individual.

- Then a great miracle occurred: although the Jews were asleep, Hashem awoke, breaking the “rules.”
- Jewish children gathered to learn Torah, and Hashem overlooked the overall spiritual state of the people.

- He awakened, overturning the decree and transforming it into “*orah, v’simcha, v’sason, v’yekar*.”

The Gemara translates *orah* as also meaning Torah. On an individual level:

- When Hashem “takes the first step,” showing closeness to a Jew who is spiritually asleep,

- the Jew reciprocates by increasing “*orah*”—fixed times for learning Torah, disregarding his previous situation.

The *megillah* says of Purim: “*Zichram lo yasuf mi’zaram*—their memory will never cease from their children.”

- People fear that they and their children live in separate worlds.
- But when parents and children are dedicated to Torah, they live in harmony as an “*am echad*.”
- This brings all *brachos* and leads from the *geulah* of Purim to the final *geulah*.

Sicha 2: Wake Him Up!

In the following sicha, the Rebbe continues the same theme. Key points are presented below.[48:20 – 1:07:34]

- Even Haman had to admit that the Jewish people were merely “sleeping,” while at their core they remained connected to Hashem.
- This explains why, after the decree was resolved, they immediately experienced “*orah, v’simcha, v’sason, v’yekar*.” As soon as they were awakened, they were ready to learn Torah and follow Hashem’s will without delay.
- The lesson: When we see a Jew not fulfilling Torah and *mitzvos*, we merely have to wake them up. This is likened to awakening someone whose home is on fire, and should not be considered an intrusion into their private life.

1. See sourcesheet, source 1.

2. See sourcesheet, source 2.

3. See sourcesheet, sources 3–5.

4. See sourcesheet, source 6.

THE MIRACLE OF PURIM

When did everything change, and why?

The Jews attend Achashverosh’s feast.
Showing they are “sleeping” with regard to mitzvos

Hashem mirrors them and “falls asleep.”
A metaphor for seeming unaware of Yidden’s plight

Haman claims “*geshno am echad*”—
the unique nation is asleep
His claims are not refuted.

The *gezeira* is issued.

Jewish children gather to learn Torah
Following Mordechai’s lead

Hashem “wakes up”
“**Takfo shel nes**” — the main strength of the miracle
Miraculously choosing to overlook the Jews’ overall spiritual sleep

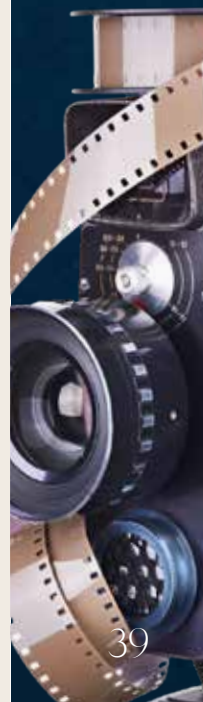
When the King above is awake,
Achashverosh also cannot sleep.

Setting off the chain of events that brings about the decree being overturned.



Step
Inside

Farbrengen
with the Rebbe
— A Companion



OUR IDENTITY EMBRACED

CHOOSING TO RETAIN OUR UNIQUE MODE OF DRESS AND SPEECH

Compiled By: Rabbi Levi Greenberg (OH)

Written By: Rabbi Shneur Itzinger

לזכות
הרה"ת ר' שניאור זלמן וזוגתו
מרת נחמה דינה שיחיו טייכטל
ולזכות ילדיהם שיחיו
לחיוזוק ההתקשרות
והצלחה בכל עניניהם

MILLIONS OF PEOPLE. ONE ELEVATED STANDARD.

Adapted from the sicha to the N'shei Chabad Convention of 5730, on the Convention's theme of tznius.¹

Rising tall in the Egyptian desert, built from millions of tons of stone, stand the great pyramids, a structural achievement that still amazes the world. Their advanced geometry, precise engineering, and remarkable craftsmanship point to a civilization far ahead of its time.

In that powerful culture, the center of the ancient world, one nation stood apart. The sons of Avraham, Yitzchak and Yaakov, the daughters of Sarah, Rivkah, Rochel, and Leah, held tightly to their identity.

To remain visibly Jewish in any environment takes strength, but to do so under the crushing restrictions of slavery, surrounded by the greatest empire of its era, was truly remarkable.

When the Yidden finally left Mitzrayim, some expressed doubt: "After two hundred and ten years of exile, suffering oppression and slavery, could it really be that they maintained their holiness and purity?!" This was the accusation of the nations.² Yet Hashem Himself testified that all the millions of Jews remained pure, untouched by their oppressors, holding strong to their identity among a society known for its power, so-

phistication, and philosophy.

Two hundred and ten years after Yaakov's children descended to Egypt, they emerged exactly as they had entered, pure and unchanged. "*Bin'areinu uvizkeineinu, b'vaneinu uvivnoseinu,*" the Torah states; generations of grandparents, parents, and children walking the same path and singing the same song, with no spiritual degradation whatsoever.

How did they merit to remain this way? The Midrash³ points to one of the key factors: *lo shinu es l'vusham*. Their mode of dress remained unchanged. Living among the powerful Egyptians, they did not try to imitate their dress or style. The men, too, but especially the women, dressed like daughters of Sarah, Rivkah, Rochel, and Leah that they were, distinct from the culture around them. As daughters of a unique nation, they understood that copying someone else's identity would only demean them, and they proudly embraced their own.

This is the first discernible sign of *tznius*: dressing as a Yid should. By doing so, we do not lose the respect of the nations around us. The opposite is true. They see people who

נשי
ובנות
חב"ד
N'SHEI
U'BNOS
CHABAD

stand firm in their beliefs, who hold strong even when times are difficult or when there is pressure to conform, and hence deserve their admiration.

EVEN IN SPEECH

Only one story stands apart, that of a woman nicknamed Shelomis bas Divri. The sole exception to the rule (itself a case of deception) among a nation of millions of men, women, and children who remained completely untouched.

The Torah mentions her name, not *chas v'shalom* to shame her, but to highlight the strength of the Jewish people as a whole. Shelomis was the only one to fall prey to the depraved Mitzriyim. This single lapse in *tznius* underscores how exemplary the rest of the nation was.

Although unintended, the Torah tells us how it happened to teach a lesson. Her behavior showed a lack of *tznius* in speech—she did not speak with the measured refinement expected of

a Yiddishe woman.

The lesson for Yiddishe women and girls today is that we hold the power to act in a *tzniusdike* way not only in visible areas, such as clothing worn in public. Even small acts, such as speaking among ourselves, and even within the privacy of our own homes, should also reflect a refined, *tzniusdike* approach.

The living Torah does not just *tell* stories; it *teaches* them. The way our grandmothers behaved in Egypt is not folklore; it shapes the way we live today. Until this very day, we can follow their example of strength, refinement, and courage, their *tzniusdike* choices in conduct, dress, and speech—and we can do so with joy.

Just as the first *geulah* came through the great merit of Jewish women who preserved their mode of dress, we too will soon march to the *geulah*, with today's Jewish women paving the way.

EMBRACING DIGNITY.

*The following is a free translation of a 5730 letter to N'shei Chabad, which inspired the theme of the convention addressed in the sicha above.*⁴

B"H, 7 Adar I, 5730

Brooklyn, NY

To the world headquarters of N'shei U'bnos
Chabad Hashem aleihen tichyena (may
Hashem grant them life)

Bracha v'shalom!

On various occasions I have noted the necessity of strengthening the matter of *tznius*. However, given the current situation in this area, I find it necessary to issue a highly urgent appeal.

From the standpoint of Torah, it is not necessary to elaborate on the importance of *tznius*. It suffices merely to note that our Holy Torah, which is called Toras Chayim, because it is the true guide in all areas of daily life and ensures a dignified and truly happy life, emphasizes the matter of *tznius* very strongly, and in certain respects even more than in other areas of daily conduct, such that *tznius* is one of the **fundamental cornerstones** of Jewish life, as the *possuk* says: "*V'hatznei'a leches im Elokecha—And to walk modestly with your G-d.*"⁵

It is easy to understand how great the importance and meaning of modest conduct is from the rewards assured in Torah, in Gemara and in Zohar, for observing *tznius*, and from the fact that our *chachamim* tell us how Yiddishe women over the course of generations merited exceptional *brachos* in the merit of *tznius*, *brachos* not only for themselves but also for their husbands, children, and grandchildren.

On the other hand, the strictness and admonitions about the sad consequences, *chas v'shalom*, that result from a lack of *tznius* (as vividly portrayed in the third *perek* of Yeshayah, etc.) do not leave a shadow of a doubt about the severity of this matter.

There are those who, as a result of a lack of knowledge about Torah in general and the concept of *tznius* in particular, assume that the *dinim*, *takanos* and *minhagim* related to *tznius* "restrict" the Yiddishe woman, rob her of her social rights, or [negatively] affect her dignity, and the like.

This is an entirely false notion. The truth is exactly the opposite: The Holy Torah and our *chachamim* have



THE REBBE ADDRESSES THE WOMEN AT THE N'SHEI CONVENTION, 25 IYAR 5730.

© 2025 JEM. TZIVIA. JACOBSON #32564

emphasized countless times the dignity and beauty of the Yiddishe daughter and woman. Many *takanos* were instituted especially to protect and preserve their honor and dignity. In this context, the well-known *possuk* is often quoted, “*Kol kevuda vas melech penima*—The entire splendor of the king’s daughter is internal.”⁶ The Torah describes the Yiddishe woman as “full of splendor (*kevuda*)” and “king’s daughter (*bas melech*),” but requires that this should express itself in a manner of *penimiyus*, of *tznius*.

But even from a purely human standpoint, we see, especially in recent years, to what the breakdown of *tznius* can lead. The shameless “fashions” in women’s clothing, aiming to provoke the lowest traits of the *nefesh habahamis*, express the degraded state of the “modern” world as far as the basic foundations of morality are concerned. The *hefkeirus* (lawlessness) and *pritzus* (immorality), *Rachmana litzlan*, of a large part of today’s youth, have brought about shocking tragedies in many homes. It is

certain that if these young people had been raised upon the foundations of *tznius* in accordance with our Holy Torah, many tragedies would have been avoided, and many young lives would not have been destroyed.

In light of the above, it is my view that the matter of *tznius* needs to be placed as one of the main features on the agenda of responsible Jewish circles.

Especially as the central body of all the branches of N’shei U’bnos Chabad worldwide, your urgent duty at this moment is to undertake an intensive campaign to rouse the Jewish public, especially Jewish women’s organizations, so that—whatever their specific organizational purpose may be—the issue of *tznius* should be incorporated into their practical activities.

It is necessary to alert Jewish mothers to the danger of neglecting *tznius* in the education of their daughters.

Administrations of girls’ schools, [for girls] of **all** ages, should be made aware to be more careful about the matter of *tznius* in the schools, and enlighten the

ADDITIONAL INSIGHT:

- » Jewish women have always been known for their *tznius*, beginning with the first Jewish woman, Sarah. In recent times, this has become very apparent, not only something we learn about in Torah. We have recently seen remarkable developments in the realm of *tznius* with the introduction of new styles of clothing—styles introduced by non-Jews—that are more modest and less attention-drawing. This is a sign of the approaching times of Moshiach. Just as the *geulah* from Mitzrayim was in the merit of the righteous women, the future *geulah* will be as well.⁷ (—*Sicha*, 17 Tishrei 5751)
- » It is of utmost importance and special attention should be paid to the matter of a dress code for female teachers, even for those teaching the younger grades. This is underscored by an incident from the time of the Tzemach Tzedek, in which a *shochet* was dismissed from his post because of a minor detail in his clothing. Although it was not an *issur*, it was seen as an external sign of what was happening inside...⁸ (—*Letter of the Rebbe to a school director*)
- » Explaining the importance of *tznius* helps people withstand the pressure of thinking that “America is different,” that times have changed from decades ago. They should be taught that acting in a non-*tznius’dike* way, by revealing what should be covered, is the greatest debasement. It is like raising a sign that one has no real virtue, no *sechel*, *middos*, or even a pleasant countenance to rely on. The only way this person can attract attention and make someone want to talk to her is by exposing what should remain private, which is the deepest form of degradation for a woman. When young girls hold themselves to a higher standard in this regard, they will positively influence the older generation as well.⁹ (—*Sicha*, *Simchas Torah* 5730)
- » One of the signs of the approaching days of Moshiach, as described by the Gemara¹⁰ is “a daughter stands up to her mother and a daughter-in-law to her mother-in-law.” This has a positive interpretation as well. Youth can and should stand up to their parents, who may be embarrassed by their Yiddishkeit, and be proud of who they are. For example, in matters of *tznius*, a girl can say, “Why should it matter to me that a *goyishe* [fashion designer] decided that a dress should be shorter?! I’ll rely on the words of Moshe Rabbeinu, *l’havdil!*”¹¹ (—*Sicha*, *Yud-Tes Kislev* 5728)

students that *tznius* is the most beautiful quality, the crown of the Yiddishe daughter and woman.

Effort must be made to persuade all those who understand and observe *tznius* that they have a responsibility to their sisters, and must influence them—both through words and, especially, through being role models—that they should strengthen the matter of *tznius* in their home and circle.

It is already high time that Yiddishe women and daughters recognize their Jewish pride and their independence from the false, misleading, and entirely empty “fashions” of the surrounding environment—fashions that have nothing to them aside from the monetary greed of those who have a financial interest in them.

In the merit of strengthening and spreading the matter of *tznius* in all aspects of daily life, may Hashem grant the fulfillment of the *brachos* that the Torah promises for observing *tznius behidur*, and fulfilled in the greatest measure, especially in true Yiddishe *nachas* from children and grandchildren, with health and *parnassa* in abundance, and much happiness together with one’s husband, *la’arichus yamim v’shanim tovos*.

With blessing for extraordinary success and for *besuros tovos* (good tidings) in all the above. **1**

1. Likkutei Sichos vol. 8, pp. 222–225, with some additional points culled from *ibid.*, vol. 37, pp. 67–71.

2. Shir Hashirim Rabba 4:12; Rashi Bamidbar 26:5.

3. Midrash Lekach Tov Shemos 6:6; Devarim 26:5 et al.

4. Igros Kodesh vol. 26, pp. 324–327. Parts of the translation are taken from *N’shei Chabad Newsletter*, Tishrei 5785.

5. Micha 6:8.

6. Tehillim 45:14.

7. Toras Menachem Hisvaaduyos 5751 vol. 1, pp. 142–143.

8. Igros Kodesh vol. 9, p. 216.

9. Toras Menachem vol. 58, pp. 180–181.

10. Sotah 49b.

11. Toras Menachem vol. 51, p. 344.

By: Motti Wilhelm

The Tanya of the Century

Almost 100 years ago, the Rebbe began working on a vast project: to publish a comprehensive and user-friendly edition of the Tanya for all.

In recent months, this project has finally come to fruition with the release of the Tanya HaSholeim.

Let us explore the story of this special edition; from early concept to book-form.

לע"נ
ר' יצחק בן ר' יעקב ע"ה
חנוכה
גלב"ע ט' אדר שני ה'תשס"ה
ת'נצ'ב'ה'

נדפס ע"י נכדו
הרה"ת ר' חיים צבי וזוגתו
מרת חנה ומשפחתם שיחיו
חנוכה



The first *Tanya* ever printed in America, and the first to appear during the Rebbe's *nesius*, was the 5714 edition. For the first time, it also included *hosafos* authored by the Rebbe, including indexes, a *luach hatikun*, and more.

In the introduction to this section, the Rebbe wrote of a plan to publish a "complete edition of *Tanya*."

"In the forthcoming complete edition of the *Tanya* now being prepared for publication, the *Tanya* text will appear in the center of the page surrounded by sources, a concise commentary, and selections from the writings and manuscripts of our Rabbeim that elucidate the words of the *Tanya*, etc."

Ultimately, like other initiatives mentioned in the Rebbe's *Igros Kodesh*, some already underway, the ever-expanding scope of the Rebbe's responsibilities left him without the time needed to bring it to fruition.

And so it remained for decades. Despite a request from Chassidim, and despite the fact that the Rebbe's letter outlining this vision was printed in every *Tanya* edition published since 5714, over 8,000 editions in total, the project was never completed.

Then, just a few months ago, advertisements began to appear, and the news spread rapidly: *Tanya HaSholeim* had finally been completed and published. The announcement spread like wildfire, and within weeks, tens of thousands of sets were sold.

This *Tanya HaSholeim* was produced by a team led by Rabbi Chaim Shaul Brook of Vaad Hanachos B'Lahak, guided by the vision originally laid out by the Rebbe.

In the following article, we present an overview of the project's scope and achievements, take a deeper look at what it accomplishes, and examine how closely it follows the vision laid out by the Rebbe.

Ever since the *Tanya* was first printed in 5557, it has been studied and taught by Chassidim and throughout *Klal Yisroel*. Known as the *Torah shebiksav* of Chassidus, the *Tanya* has always been accompanied by a corresponding *Torah shebaal peh*, the tradition for explaining and understanding its teachings.

This oral tradition was transmitted primarily through generations of Chassidim and, in later years, increasingly recorded in written *biurim*. Alongside these were explanations and insights authored by the Rabbeim themselves.

Yet despite the *Tanya*'s central place as the cornerstone of Chabad Chassidus, relatively few *biurim* were written by the Rabbeim directly on the *Tanya* itself, aside from a few notable exceptions.

Chief among these is *Kitzurim V'Ha'aros* of the

Tzemach Tzedek, which contains his concise summaries and notes on the *Tanya*, together with *ha'aros* from the Rebbe Rashab, printed alongside them in that work.

There are also the commentaries of Harav Levi Yitzchok, the Rebbe's father, written in his distinctive style, as well as the Rebbe's explanations and elucidations of those terse and often cryptic notes.

In addition, there are the Rebbe's own *reshimos* on *Tanya*, which will be discussed later in this article.

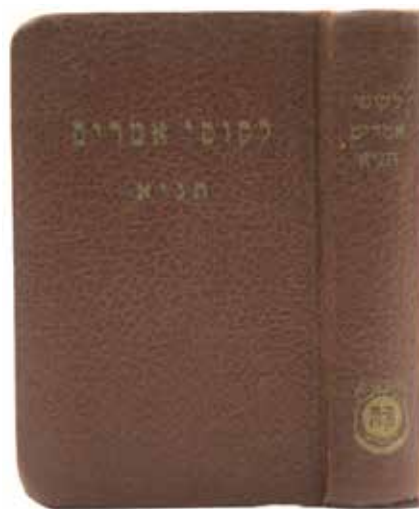
Beyond these direct commentaries, the Rabbeim addressed and expounded upon the *Tanya* and its teachings in countless other contexts. This took two primary forms. At times, specific passages of *Tanya* were explained within a *maamar*, *sicha*, or letter whose central theme lay elsewhere. More broadly, the concepts introduced in *Tanya*, such as *da'as*, for example, were explored at length throughout Chassidus, often without explicit reference to the *Tanya* itself.

This naturally made such *biurim* difficult to study, or even to locate. One would need familiarity with hundreds of volumes of Chabad Chassidus simply to know where any given passage of *Tanya* might be explained.

Reshimos on Tanya

In Berlin, in the year 5690, a new era in the study of *Tanya* was beginning, though virtually no one was aware of it at the time. The Rebbe, then living in Berlin as a young man in his late twenties, began compiling a work on *Tanya* intended to illuminate and clarify its holy words.

He titled this work *Marei Mekomos, Hagahos ve'Ha'aros*



THE (POCKET-SIZED) TANYA PRINTED IN EARLY 5714.

Ketzaros le'Sefer Shel Beinonim. True to its name, it consisted of source citations for the *pesukim* and concepts referenced in *Tanya*, along with brief annotations and concise explanations. Like other sections of the Rebbe's *reshimos* from that period, these notes are terse and compact.

The Rebbe continued working on this project after he arrived in the United States in 5701, following his departure from Nazi-occupied Europe. There, he was able to incorporate additional material from *seforim* and manuscripts that had been unavailable to him earlier, including those drawn from the famed *biur* of the renowned *mashpia* in Lubavitch, Reb Shmuel Gronem.

Around the same time, the Rebbe began working on a broader initiative, one that he would later describe, nearly a decade afterward, as the *Tanya HaSholeim*. Traces of these early efforts can be reconstructed from letters preserved in *Igros Kodesh*.

In one such letter from 5704, the Rebbe writes to Harav Shaul Dovber Zislin, an elderly chossid and a respected Chabad *rav* in Eretz Yisroel:¹

“For some time now, it has been my desire and intention to publish the *Tanya* with added emendations and with source references, brief annotations, the *kitzur* of the Tzemach Tzedek, the glosses of the Rebbe Rashab, and letters of my father-in-law, the Rebbe, *Shlita*, about the *Tanya*, and the like, naturally, with the consent of my father-in-law, the Rebbe, *Shlita*, and after he has reviewed this edition prior to its being sent to print. For some time already, I have begun gathering the material and working it into form.

“I have been told that in your possession are transcriptions of *sichos* and explanations of the *mashpia* Reb Gronem z”l (and perhaps of others), from the times when he taught the *Tanya*... If you could make them available to me, on the understanding, of course, that they will be returned, I would be doubly grateful in advance, and you would thereby bring merit to the public. Likewise, if you have in your possession any additional material or brief notes relating to *Sefer Shel Beinonim*, I would be most grateful if you would inform me of this as soon as possible.”

In another letter, sent to Harav Yaakov Landa, the Rebbe requested:²

“Perhaps in your possession, or in the possession of someone known to you, there are explanations, notes, or similar materials on the *Tanya* from the early Chassidim, for it is part of our plan to publish the *Tanya*, of course,

page for page, with added source references, annotations, and comparisons to the first printed edition, and the like.”

While gathering this material, the Rebbe did not wait to act. In 5708, he published *Kitzurim V'Ha'aros le'Sefer HaTanya*, which presented the Tzemach Tzedek's summaries and glosses, the Rebbe Rashab's *ha'aros*, and letters of the Frierdiker Rebbe relating to *Tanya*.



THE REBBE
IN BERLIN.
CIRCA 5690.



LAHAK HANACHOS

EXCERPTS FROM THE REBBE'S RESHIMOS ON TANYA.



RABBI AHARON CHITRIK PRESENTS THE REBBE WITH A NEW KUNTRES IN THE SERIES ON TANYA.

© 2025 JEM. CHAIM BARUCH HALBERSTAM #93699

After assuming the *nesius* in 5710, the Rebbe continued advancing this broader project. Further details emerge from *Igros Kodesh*, including a letter addressed to Zalman Shazar, then a member of Knesset and later President of Israel, in which the Rebbe sought assistance in securing funding for the *Tanya* project, among other initiatives. In that letter, the Rebbe wrote about the project in striking terms: “the lofty undertaking to produce an expanded edition of the book of books of Chabad, the *Tanya*.”³

The Rebbe’s determination to bring the *Tanya HaSholeim* to completion was also expressed during a *yechidus* with Rabbi Aharon Yaakov Diskin of Bnei Brak. In their conversation, the Rebbe spoke about the project and remarked that although he did not sense great enthusiasm for the plan among the *ziknei hachassidim*, his own desire to see it realized remained strong.⁴ Ultimately, however, this vision was unfortunately never brought to fruition.

“A Start”

Decades passed. In the interim, dozens of additional volumes of Chabad Chassidus were published, containing hundreds of further *biurim* by the Rabbeim on the *Tanya*.

In 5731, the Rebbe instructed Rabbi Aharon Chitrik to begin compiling the Rabbeim’s explanations on *Tanya* from across their many works.

Rabbi Chitrik, who would later head Otzar HaChassidim, the editorial body responsible for publishing the writings of the Rabbeim, later recalled that this instruction came as a complete surprise.

“The instruction of the Rebbe came as an *‘isarusa d’le’ela’*, without any suggestion or initiation by any of the Chassidim. Perhaps it was connected to an earlier directive from the Rebbe in 5723 to the *kollel* to begin organizing source references for *Likkutei Torah*. In order to expedite the work, the Rebbe arranged that on Motzei Shabbos, the material completed during the week be brought into his holy room, and each week one member of the *kollel*, the one responsible for that week’s work, would enter for *yechidus*.

“When it was my turn, the Rebbe asked me what my portion of the work was. I replied that I was working with *Sifrei Kabbalah* and the *Zohar* (at that time, I had begun organizing the *maamarim* of the Tzemach Tzedek for *Or HaTorah*), since many passages in the *Zohar* and *Sifrei Kabbalah* parallel those cited in *Likkutei Torah*. I added that, incidentally, I was also compiling a list of where *Tanya* is mentioned.

“Perhaps it was because of this that the merit fell to my lot to gather the commentaries and source references on the *Tanya*.”⁵

The Rebbe strongly encouraged this effort, even, on one occasion, instructing the *mazkirus* to send a telegram to Rabbi Chitrik’s home, urging him to accelerate the pace of the work.

The first booklet of this compilation, covering Perek Aleph of *Tanya*, was published on Chai Elul, 5733.

In its introduction, Rabbi Chitrik explains the need for such a work: “From the time the *Tanya* was first printed in the years 5557 until the present, no comprehensive commentary on this holy work had appeared. Even the explanations that were offered were scattered throughout various *maamarim* delivered over the course of nearly two hundred years.”

This compilation presented the Rabbeim’s explanations of *Tanya* verbatim, extracted directly from their original *maamarim*, without editorial intervention.

As this volume was going to print, a group of Chassidim wrote to the Rebbe, asking him to publish the *Tanya HaSholeim* he had envisioned nearly two decades earlier. The Rebbe replied with the following letter:⁶

“To the signatories of the proposal concerning the publication of the holy *Tanya*, together with a comprehensive commentary and source references to the teachings of our holy Rebbeim,

“I received your letter outlining the aforementioned proposal. Since I had no concrete response to offer at that point, my reply was delayed.

“As matters stand now, having seen that bringing the plan to completion in its entirety is not feasible at present, due to the press of responsibilities and the like, it is therefore appropriate to begin with an initial step of this nature. The first installment has just been issued: *Tanya*, Perek Aleph, together with *marei mekomos* etc., enclosed herewith.”

In other words, the Rebbe indicated that Rabbi Chitrik’s work followed the lines of the project he had envisioned, albeit only somewhat.

Over the following decades, Rabbi Chitrik published booklets covering the entire *Tanya*, which were later collected and issued as bound volumes. The final installment of this project was the publication of *Kuntres Acharon* in 5761.

During those years, additional *biurim* on *Tanya* by Chassidim were published, some from earlier generations and others by contemporary figures. Among these was

Shiurim B’Sefer HaTanya, based on the *Tanya* classes delivered by Rabbi Yossel Weinberg on the radio. These lectures were meticulously edited by the Rebbe, with many of his edits and additions incorporated into the published volumes. We will return to this work later in the article.

A Treasure is Revealed

A major turning point in the study of *Tanya* came after Gimmel Tammuz. With the discovery of the Rebbe’s *reshimos*, it emerged that one of his notebooks contained his work on *Tanya*, the project he had begun in Berlin in 5690.

These *reshimos* on *Tanya* were published in a series of booklets under the title *Marei Mekomos, Hagahos ve’Haaros Ketzaros le’Sefer Shel Beinonim*, the name given to them by the Rebbe himself. Alongside these, compilations of the Rebbe’s explanations on *Tanya* were published, drawn from other sources, including *sichos*, *maamarim*, and *igros*.

The work of deciphering the Rebbe’s *reshimos* and assembling his *biurim* was led by Rabbi Dovid Feldman, chief editor of *Toras Menachem Hisvaaduyos*. Working alongside him was the Rebbe’s *chozer*, Reb Yoel Kahn, who served as the project’s chief editor, with each *perek* also reviewed by the Morristown *mashpia*, Reb Meilech Zweibel.



LEFT TO RIGHT: RABBIS CHAIM SHAUL BRUK, DOVID FELDMAN, AND YOEL KAHN.

Preparation of the *marei mekomos* and citations to the Rebbe's *biurim* was undertaken by Rabbi Yisrael Shimon Kalmenson, who brought to the task years of experience compiling source references for the Rebbe's Torah.

The publication of these *reshimos*, which appear to have been prepared by the Rebbe as part of his broader vision for a *Tanya HaSholeim*, was seen as another step toward realizing that goal. Still, it remained far from the completed work the Rebbe had envisioned.

In the years that followed, the *reshimos* on the first three sections of *Tanya*, as well as those on part of *Iggeres HaKodesh* (through *Iggeres* 20), were published in booklet form and later collected into a single volume. The *reshimos* on *Iggeres* 27 appeared in *Kovetz Limmud Gimmel Tammuz*. By contrast, *reshimos* on selected letters from *Iggeres HaKodesh* and *Kuntres Acharon* were published in the new edition of the Alter Rebbe's *Igros Kodesh*.

After the *reshimos* were published in book form, a decision was made to republish them together with a re-edited and expanded compilation of the Rebbe's explanations. But following consultations with senior *mashpi'im*, including Reb Yoel Kahn, the scope of the project was broadened: *all the biurim of all the Rabbeim* would be compiled to produce a work that would come as close as possible to the Rebbe's original vision.

Rabbi Chitrik's work served as the foundation for this compilation, but dozens of additional *seforim* had been published since he completed his project. Moreover, the earlier works needed to be reviewed to determine whether any relevant material had been overlooked. This required a comprehensive survey of no fewer than 570 *Sifrei Chassidus*, extracting every *biur* on *Tanya*.

This work was carried out by a team of *yungeleit* led by Rabbi Aharon Leib Raskin of Otzar HaChassidim. As the project advanced, Rabbi Mendel Kaplan of Detroit was appointed chief editor. A further decision was made to lightly edit the Rabbeim's *biurim* so that they would read more fluidly as a commentary on *Tanya*. "We understood that this approach would be closer to what the Rebbe had envisioned," Rabbi Kaplan explains.

"One of the most demanding tasks was the editorial work of integrating explanations drawn from different sources," he says. Often, a similar, or even identical, idea appears in multiple places in the writings of our Rabbeim, sometimes in slightly different styles, phrased in other words, or with additional nuances.

"When preparing *Tanya HaSholeim*, we made an effort to take any such sources and weave them into one

explanation. When the explanations derive from several of the Rabbeim, the primary commentary is attributed to the earliest among them. At the same time, additions and further elucidations from later Rabbeim are presented as follow-up explanations or placed in footnotes.

"Of course, there is no replacement for the original *divrei harav*. Each *biur* has a detailed source reference, so anyone who desires can look up the words of the Rabbeim in their original context."

In addition to the *biurim* of the Rabbeim, from the Alter Rebbe through the Rebbe, *Tanya HaSholeim* also incorporates the commentaries of Harav Levi Yitzchok, the Rebbe's father. These *biurim* were written in the margins of a *Tanya* that Rebbetzin Chana brought with her when she traveled to accompany her illustrious husband into Soviet-imposed exile.

The Rebbe deeply cherished these explanations, as well



RABBI MENDEL KAPLAN.



THE REBBE'S RESHIMOS ON TANYA.

as his father's other marginal writings, most notably those on the *Zohar*, which, as of now, are believed to be the only surviving remnants of a vast body of Torah.

The scope of the undertaking to compile all the Rabbeim's *biurim* was immense. In the completed work, *Perek Aleph* alone spans forty pages, each page containing multiple *biurim* drawn from all seven generations of Rabbeim. Every source had to be located, evaluated, discussed, and edited, and this process was repeated fifty-three times, for each *perek*.

This work fulfilled the element described by the Rebbe as "selections from the writings and manuscripts of our Rabbeim that elucidate the words of the *Tanya*," for the *Tanya HaSholeim*. For the *marei mekomos*, the editorial team drew on the Rebbe's *reshimos*, the notes of the Tzemach Tzedek and the Rebbe Rashab, along with additional source references.

All that remained was the *biur katzar*, the concise commentary.

Although not part of the project at its outset, as the work neared completion, the decision was made to include a running commentary in order to fulfill all aspects of the vision laid out by the Rebbe. For this purpose, the editorial team turned to *Shiurim B'Sefer HaTanya*.

As noted earlier, these volumes are based on the *Tanya*

classes delivered by Reb Yossel Weinberg on the radio over many years. Because the material had been written for oral delivery, it was edited before publication to better suit a written format. Even so, elements of the original style remained, such as stories and extended introductions to each *perek*.

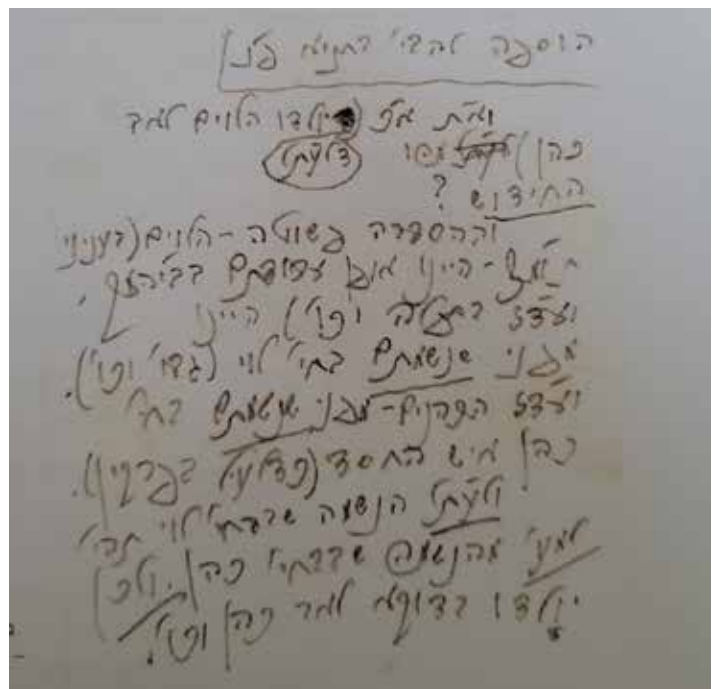
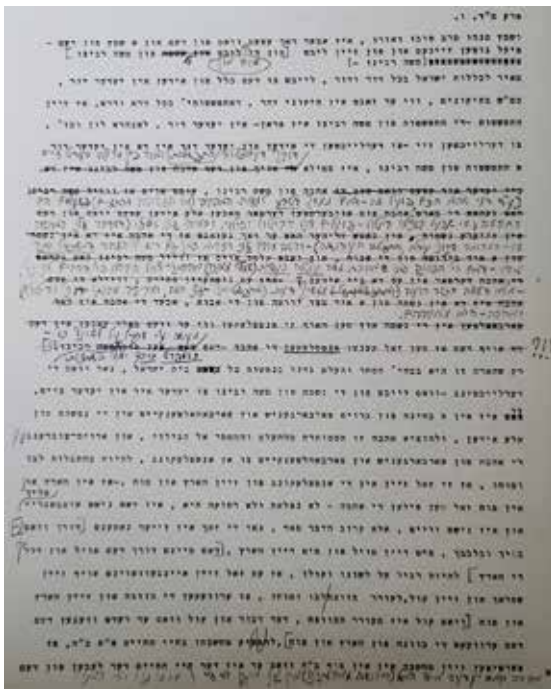
These were pared down to produce a clear, continuous running commentary, which was then translated into *Lashon Hakodesh* to serve as the concise commentary included in the *Tanya HaSholeim*.

But the uniqueness of these *shiurim* lay not only in the fact that they offered a clear, continuous commentary on the text.

When Rabbi Weinberg prepared the original *shiurim* for broadcast, he submitted each one to the Rebbe in advance. The Rebbe reviewed them meticulously, adding, removing, questioning, and responding. These edits ranged from minor technical corrections to substantial explanatory passages on the *Tanya* itself.

In the *Shiurim B'Sefer HaTanya* volumes as they were later published, many of the latter type of additions appear, sometimes explicitly marked as the Rebbe's contributions, and at other times seamlessly integrated into the commentary.

Yet there was much to be learned from the Rebbe's



SOME OF THE REBBE'S DETAILED CORRECTIONS AND ADDITIONS TO SHIURIM B'SEFER HATANYA.

other edits as well. Observing what he crossed out, the words he added, even when only a few, and even material he instructed to omit, offers insight into the Rebbe's broader approach to the *Tanya* as a whole. At times, the Rebbe advised consulting those who had studied in Lubavitch; at other times, he disagreed with explanations transmitted by the *mashpi'im* there. Even small edits, marginal additions, or questions that never made it into the final published text reveal a great deal.

To uncover these nuances, the original manuscripts of *Shiurim B'Sefer HaTanya* were carefully reviewed. This effort was led by Rabbi Mendel Cohen, *mashpia* at Yeshiva Ohr Elchonon Chabad in Los Angeles.

"At times, a single word from the Rebbe opens up an entirely new understanding of the *Tanya*," he explains. "One connective term can change how a sentence is punctuated, and thereby change how it is understood. In translation into Hebrew, that shift may appear as something as minor as a comma, yet it can completely alter how a passage in *Tanya* is learned."

Rabbi Kaplan offers one "minor" example of the Rebbe's edits.

"In the first *perek* of *Tanya*, after the Alter Rebbe establishes that the term *tzaddik* in the words of Chazal cannot refer merely to someone whose *mitzvos* outweigh his *aveiros*, but only to one who has no *yetzer hara* at all, he concludes by citing the Midrash: 'Hakadosh Baruch Hu saw that *tzaddikim* were few, and therefore He planted them in every generation.'

"In the draft of the lesson he prepared, Rabbi Weinberg explained that the Alter Rebbe's intent was that these 'few *tzaddikim*' cannot refer to those who simply possess a majority of *mitzvos*, since Yidden are *b'chezkas kashrus* and are presumed to have more *mitzvos* than *aveiros*. It must therefore be that the term *tzaddik* refers to a far more elevated level.

"The Rebbe crossed out the line stating that all Yidden are *b'chezkas kashrus*, and instead wrote: '*Filleh, gor, gor filleh Yidden* (many, very, very many Jews), indeed have a majority of *mitzvos*.' The Rebbe was emphasizing that this is not merely an *assumption*, but a practical reality: many, many Yidden truly *do*."

Rabbi Kaplan adds that this particular gloss of the Rebbe's, beyond being incorporated into the running commentary, was also repeated in the commentary at the bottom of the page. "We couldn't restrain ourselves," he explains, "and brought the point again in the *likkut pirushim*, explicitly in the Rebbe's name, so that no one

learning would miss this vital lesson in how one should view Yidden."

He offers another example in which a few words transform the understanding of an entire concept.

"At the beginning of *Perek Zayin*, the Alter Rebbe discusses *kelipas nogah*: 'For in this world, called *Olam HaAsiyah*, *rubo ke'kulo* [of *kelipas nogah*] is evil, with only a small measure of good intermingled within it.'

"The phrase *rubo ke'kulo* is commonly understood to mean 'almost entirely,' more than a simple majority. Accordingly, *rubo ke'kulo ra* is usually read as stating that *kelipas nogah* in this world is nearly all evil, with only a minimal amount of good mixed in. Rabbi Weinberg followed this interpretation in his draft, writing: 'The *kelipa* is almost completely evil.'

"The Rebbe, however, added in his holy handwriting the words '*in gresten teil*' ('in its greater part'), resulting in a revised formulation: 'The *kelipa*, in its greater part, is almost completely evil.'

"In other words, the Rebbe separated the word *rubo* from *kulo* and interpreted each independently: *Rubo* ('the greater part') and *ke'kulo ra* ('almost entirely evil'). In doing so, he completely changed the meaning from the conventional reading of the phrase *rubo ke'kulo ra*.

"Instead of amplifying the extent of the evil within the *kelipa*, as though it were not merely a majority, but 'almost all,' the phrase now does the opposite: it diminishes it. Beyond the small measure of good already mixed within it, even the majority of the evil within the *kelipa* is not absolute evil, but only 'almost entirely' evil."

So as the editors reviewed the *Shiurim B'Sefer HaTanya* manuscripts, two important outcomes emerged: a *biur katzar* shaped according to the Rebbe's framework, and a wealth of additional insights incorporated into the *likkut pirushim*.

Even as all these components were coming together, additional, unexpected discoveries continued to electrify the entire team working on *Tanya HaSholeim*. Among them were handwritten notes containing *biurim* on *Tanya* that the Rebbe had jotted down over the years. These notes had been stored in an envelope in the Rebbe's home on President Street, entirely unknown to anyone. Only recently discovered, they were incorporated as well into *Tanya HaSholeim*, adding yet another layer to the unfolding realization of the Rebbe's vision.

include commentaries authored by Chassidim, regardless of their prominence or historical importance.

Perhaps a parallel inclusion of foundational *biurim* by Chassidim, presented as a distinct section alongside those of the Rebbeim, could further enrich such a project. After all, these are not just later interpretations but the way *Tanya* has been traditionally studied and understood over the generations. These explanations were regarded as sufficiently foundational that the Rebbe himself sought out copies of Reb Shmuel Gronem's *biur* while preparing his work, and Rabbi Chitrik likewise incorporated his and other major commentaries by Chassidim into his compilation.

At the same time, it may be said that the running commentary distilled from *Shiurim B'Sefer HaTanya* does, to a degree, reflect this tradition, even if only in a limited form.

To the Entire World

The work on the *Tanya HaSholeim*, through its various iterations, spanned nearly two decades. Finally, this past summer, almost a century after the Rebbe took the first steps toward this vision while in Berlin, the *Tanya HaSholeim* was finally published.

Beyond the core text, the two beautifully produced volumes include a comprehensive introduction outlining the scope and methodology of the work, along with several appendices, among them indexes compiled by the Rebbe and others.

Of particular note is the final appendix. Spanning more than forty pages, it provides an overview of every work by the Rebbeim written as a direct commentary on *Tanya*, from the Alter Rebbe through the Rebbe. This section features full-color scans of many original manuscripts of these *biurim*, in the holy handwriting of the Rebbeim themselves.

Also included are images of several handwritten notes discovered in the Rebbe's home, published in these volumes for the first time.

Any account of the *Tanya HaSholeim* would be incomplete without noting another defining feature of the project: its heavy subsidization, which enabled each set to be sold for just eighteen dollars. This, too, required extraordinary effort on the part of Rabbi Brook and the generosity of dedicated donors.

"Following the Rebbe's guidance in similar circumstances, we decided to set the price of the book as low as possible so that it could reach the widest possible audience," says Rabbi Brook.


He makes sure to acknowledge Reb Yekusiel (George) Rohr, whose initial contribution helped launch the project, as well as Reb Yitzchok Mirilashvili. "Together with ten additional donors, they made it possible both to cover the enormous costs of producing such a set, nearly twenty years of work totaling more than \$2.5 million, and to subsidize the project so that the volumes could be offered at a price accessible to all."

The initial print run consisted of 20,000 sets and sold out within a matter of months. A second printing of an additional 20,000 sets was announced immediately, and the majority of those have already been purchased as well. While the first run was acquired primarily by *anash* and *shluchim*, the second was distributed to *seforim* stores globally, all under the strict condition that the set be sold at the same subsidized price.

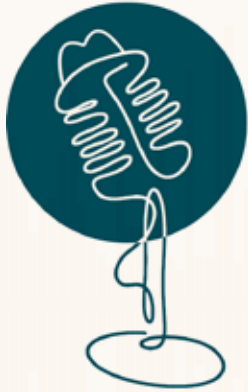
Even as this was taking place, the editorial team had already begun work on the remaining sections of *Tanya*, aiming to produce a complete *Tanya HaSholeim* covering all five sections.

"Had we known from the outset the true scope of the work and the number of years it would take," Rabbi Brook reflects, "it is doubtful whether we would have been able to take it upon ourselves at all. Yet the entire journey was accompanied by clear *hashgacha pratis*, and even by *nissim* that gave us the strength to continue."

Rabbi Kaplan concludes:

"This idea was conceptualized by the Rebbe almost 100 years ago. Baruch Hashem, seeing the successful reach of this new addition of the *Tanya*, we can safely say that the Rebbe's vision has reached a very broad audience and has been well received. We humbly thank Hashem for the *zechus* of having even a small part in realizing the Rebbe's vision. Let us hope that it will be the last step in finalizing the Rebbe's ultimate vision, to bring Moshiach now!" 


1. Lahak, *Hisvaadus: Part Two of the Yud-Tes Kislev 5731 Farbrengen*, booklet issued for Shabbos Parashas Vayishlach, 17 Kislev, 5777.
2. *Igros Kodesh*, letter 262: Volume 2, p. 191.
3. *Tzadik Lamelech*, vol. 6, p. 60.
4. *Hiskashrus*, no. 110 (Erev Shabbat, Parashat Ki Savo, 15 Elul 5756), "Nitzotzei Rebbe" column.
5. Introduction to *Kuntres Acharon Betziruf Marei Mekomos, Likutei Peirushim veShinui Nuschaos*.
6. *Igros Kodesh* letter 10,912: vol. 28, p. 328.



Among Chassidim

A PODCAST
BY **Derher**



WITH 
**Rabbi Yossi
Kamman**

WITH NEW EPISODES DROPPING WEEKLY, THIS PODCAST CAPTURES THE **VIBRANCY AND VITALITY OF DOR HASHVI'!** THROUGH IMMERSIVE, **HEART-TO-HEART DISCUSSIONS ON MEANINGFUL TOPICS**, SHARED IN RAW, UNEDITED CONVERSATIONS.

[DERHER.ORG/AMONGCHASSIDIM](https://derher.org/amongchassidim)

   @amongchassidim

STREAMING NOW ON

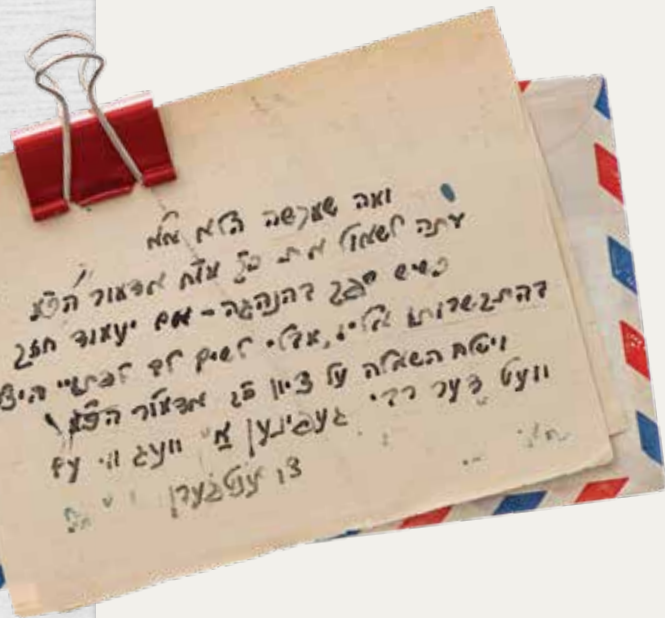




Story

לזכות החתן הרה"ת ר' לוי
והכלה המהוללה מרת חנה
לאה שיחיו טייכטל
לרגל חתונתם ח' אדר - אור
ליום הבהיר ט' אדר ה'תשפ"ו

נדפס ע"י משפחתם שיחיו



דער רבי וועט געפינען א וועג...

WRITTEN BY: RABBI LEVI GREENBERG (TX)

The Rebbe Was Thinking of Us



AS TOLD BY
MR. DAVE ENGEL
(Teaneck, NJ)

I was born and raised in Queens, NY, in a family with chassidische roots and customs, and my father always learned chassidische *seforim*. There was an emphasis on “living as a chossid” in the home, and we would share many stories of *tzaddikim* at our Shabbos table.

During the winter of 5773, my father experienced a very difficult business episode and was greatly inspired by an English sefer of the Rebbe’s teachings. I was in my

early twenties at the time and had joined my father’s business to some extent, and he shared with me how transformative the Rebbe’s insights had been for him. This inspired me to start learning about the Rebbe and Chabad Chassidus in general, and I started visiting the Rebbe’s Ohel from time to time.

It was during this time that I was introduced to Lavi Greenspan, a very special Yid who sadly became blind

at 24. Instead of living in complete darkness, he chose to live a life of tremendous *emuna* and *simcha*, which is absolutely contagious. It is hard to imagine how it's often the ones who have every right to complain who end up finding the strength to always stay positive. I offered Lavi rides to and from Maariv in the evenings or to his weekly *shiurim*, and we became fast friends. Occasionally, Lavi would request that I drive him to visit the *kevarim* of great rabbis in the New York area.

On Monday morning, 29 Adar II 5774, Lavi asked me to accompany him to the Ohel that day. I was excited to do so, as I had not been to the Ohel for a while, and since it was the first time Lavi had asked to go, I imagined it would be a special trip. I rearranged my work schedule, and we agreed to meet after Mincha at around 2:00 p.m.

My anticipation turned to frustration when Lavi did not show up at our prearranged meeting spot and did not answer my phone calls. When I tracked him down close to an hour later, he apologized, saying that he had been extra tired and had needed to take a short nap, but by then it was too late to visit the Ohel that day. Although I was a bit disappointed about the wasted afternoon, we rescheduled to go to the Ohel the next day, Tuesday, Rosh Chodesh Nissan, at the same time.

The next day's trip also started a bit later than scheduled, and we ran into unexpected traffic. Although I usually would not mind the extra time with Lavi, that afternoon I was more pressed for time because I was scheduled to meet a shidduch that evening for the first time, and I certainly did not want to be late or reschedule.

We finally arrived at the Ohel around 3:15 p.m. We spent some time davening and reciting Tehillim, and although every visit to the Ohel is special, that afternoon did not feel particularly remarkable. After dropping off Lavi at his house, I hurried home to get ready and headed out to Manhattan to pick up Erica from her apartment.

When she entered the car, I greeted her and asked,

“How was your day?”

“My day was great! I actually had the chance to go to Ohel of the Lubavitcher Rebbe earlier,” Erica said.

My jaw dropped.

Although every Yid should come to the Ohel, I was completely unaware that she had any connection to Lubavitch, and I was flabbergasted to hear her say that. When I asked her what compelled her to visit the Ohel that day, Erica said that she had recently committed to start going every Rosh Chodesh, as it always left her inspired and uplifted.

“What time were you at the Ohel today?” I asked.

“Right after I finished work. I arrived there around 3:15 p.m.”

We were both awed by the amazing *hashgacha pratis*, and we had been at the Ohel at precisely the same time, which certainly got our relationship off to an auspicious start. Baruch Hashem, we dated for a few months, got married shortly thereafter, and we are now the proud parents of five wonderful children, *kein yirbu*.

From the beginning of our marriage, we always had a photo of the Rebbe in our home, and over time, we have grown in our connection to the Rebbe, to Chabad Chassidus and its *minhagim*. As I learned more about the Rebbe and reflected more on the tremendous *hashgacha pratis* that my wife and I were present at the Ohel at the same time, just hours before we met for the first time, I now appreciate that the Rebbe was thinking of us on that day, and provided us the blessing of building a *Bayis Ne'eman B'Yisroel*. And for that, I am eternally grateful. **T**

YOUR STORY

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



BY: RABBI MENDEL JACOBS




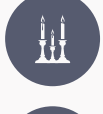



לע"נ הרה"ח הרה"ת ר' אברהם
יעקב ב"ר חיים מרדכי ע"ה נלב"ע
כ"ה תשרי ה'תשנ"ו ולע"נ זוגתו
האשה החשובה מרת פריידא ראצא
בת הרב יחיאל אפרים פישל ע"ה
נלב"ע ט"ז אדר-שני ה'תשע"ו
ת'נצ'ב'ה'

נדפס ע"י בנם
הרה"ת ר' משה מאיר שמואל זוגתו
מרת רבקה לאה ומשפחתם שיחיו
גלוקאווסקי

REAL LIGHT

Mivtza Neiros
Shabbos
Kodesh V'Yom
Tov ("Neshek")

TAKING ACTION

- 
- 
- 
- 
- 
- 
- 
- 
- 
- 

THE TEN
MIVTZOIM
REVISITED



MIVTZA NESHEK

TAKING ACTION

THE TEN MIVTZOIM REVISITED

A Small Candle

This story occurred with a young girl, five or six years old. While attending her local non-religious school in Israel, she was told by another girl that it's important to light Shabbos candles every week to usher in the holy Shabbos.

“Even though we’re so young,” the girl explained, “we can take part in this mitzvah (for *chinuch* purposes), and do this special deed that Hashem wants us to do.”

The girl came home and told her mother what she had learned, but her mother didn't want to hear of it. In truth, it was not the mother's fault; she was raised in surroundings quite foreign to Torah and *mitzvos*, so her reaction was only natural.

“If I, as the mother of the house, am not doing this, then you shouldn't either,” was the mother's response.

But the little girl wouldn't let up. She threw a tantrum and began crying: “Why do you care if I do this? I already have a candlestick and a candle to light. I have a brochure with the proper blessing. All I'm asking is for permission to light the candle!”

Eventually, the mother gave in. The young girl lit the candle in the proper manner, and she was ecstatic. She placed the candlestick on the dining room table and lit her candle excitedly with the *bracha*. Then she went around the whole house, telling everyone they weren't allowed to touch the candle, shake the table, or even blow near it.

The mother and father saw that allowing their daughter to light a small candle was no big deal, so when next Friday came around, they let her do it once again, this time without a fight. But the little girl still exuded the same joy and enthusiasm for the mitzvah, and her radiance eventually began to spread to the other members of the family.

A few weeks later, the mother told her husband that it seemed inappropriate to have the television blaring in the background while their daughter's holy Shabbos

candle was lit. When the phone rang, she didn't feel right about picking it up.

One thing led to another, and over time, the mother decided she, too, wanted to light Shabbos candles. Once she lit her own candle, she couldn't bring herself to turn on the oven. And why should they eat cold food on Shabbos? So she started making cholent too.

The story ended with the entire household transformed. They began keeping Shabbos fully and took on other *mitzvos* as well.

All because of the light of a young girl's small Shabbos candle...¹

Tangible Results

Why bother helping another person do a single mitzvah when you don't know what they're going to do the next day, whether the mitzvah will have a positive effect on them or not?

This question, often asked about the value of the *mivtzoim*, has been addressed many times by the Rebbe (also cited in previous installments of this column).

Of course, every mitzvah has infinite value in and of itself—it connects a Yid with Hashem, and that connection is unbreakable and everlasting.²

Additionally, the Mishnah teaches that “*Mitzvah gorreres mitzvah*”—one mitzvah leads to another, bringing a person to do many more.

But there are some *mitzvos* whose effects can be seen immediately. We don't need to prove their value with theological insight; the positive change is right there in front of our eyes!

Lighting Shabbos candles is one of those *mitzvos*. “Young girls who have reached the age of *chinuch* should light Shabbos candles,” the Rebbe once said. “And even if you're not sure whether or not they've reached that stage, if a young girl has a chance to increase the light in her home, to the point where anyone who walks into the house (even a non-Jew) will immediately appreciate the light, why would we pass up such an opportunity?”

“...The positive effect on the world is created automatically. The physical light of the Shabbos candle is recognizable right away; regardless of the age of the girl who lit the candle...”³

The spiritual results are also not long in coming, as seen in the story above. In this vein, the Rebbe writes in a letter:

“One of the most effective ways to bring [other women and girls] to the illuminated path [of Torah] is by encouraging them to light Shabbos and Yom Tov candles. One mitzvah will lead to another, and this will bring them to do even more *mitzvos*, which are compared to candles (*‘ner mitzvah’*).

“This is one of the good and beautiful aspects of light—even physical light—that from one small flame burning atop one candle, countless other candles can be ignited. Not only that, but even if a person lights only one candle in a corner of a room, they can provide light for all the people in the area. As Chazal say, ‘a candle for one is a candle for one hundred’...”⁴

All *mitzvos* are compared to candles. “*Ner mitzvah v’Torah ohr*”—a mitzvah is a candle, and the Torah is light, the *possuk* says.

But the mitzvah of lighting Shabbos candles is unique in the fact that the light of this mitzvah manifests as actual light that even the physical eye can see.

Moreover, Hashem rewards each mitzvah in accordance with the act. In the merit of lighting Shabbos candles, Hashem sends much light to illuminate the home, and fills our lives with shining *mazal*.⁵

Now is the Time

When introducing the *mitvza*, the Rebbe explained that although in many Jewish homes of previous generations it was enough for only the mother to light Shabbos candles, times have changed.

“In our time,” the Rebbe declared, “the darkness of the world around us has gotten so strong and dense, it is especially important that every Jewish girl light Shabbos candles, even in communities where this custom has not yet been practiced...”

Another reason the Rebbe gave for the change in conduct also had to do with the changing times:

The Gemara tells us that in the merit of a woman's

lighting Shabbos candles, her children will grow up to be (or marry) *talmidei chachamim*. In previous generations, it was the parents who chose a shidduch for their children, so the extra *zechus* in this regard was mostly needed by the mother. Nowadays, however, when children largely choose their own partner for marriage, it's the daughter herself who needs that *zechus*. Lighting Shabbos candles on her own will ensure that she herself will marry a *talmid chacham*, and that the Torah's light will shine brightly in her home.⁶

To those who asked: Where is the source in Torah for a young girl to light Shabbos candles? The Rebbe explained:

Not only is there a clear source in the Torah, we actually have Torah-based precedent for this practice!

The Torah tells us that when Yitzchok met Rivka Imeinu, he first brought her “to the tent of his mother Sarah,” and only then “he took her and she became his wife.”⁷

Rashi explains that when he took her to his mother's tent, he noticed that all the miracles that occurred for his mother returned with the arrival of Rivka, including that her Shabbos candles burned throughout the entire week.

Now, Rivka was only three years old when she married Yitzchok. From the sequence of the *possuk*, it's clear that she was lighting Shabbos candles before she was married.

The clear implication is that even a girl before the age of bas mitzvah, and even before she is married, can and should light Shabbos candles!⁸

To a girl who wrote to the Rebbe that she was hesitant to start lighting Shabbos candles, since her family's longstanding *minhag* was not to light before marriage, the Rebbe replied:

“The *minhag* of the women in your family going back many, many generations was not to read newspapers, not to learn secular studies at all, not to put on makeup, and more. Are you meticulous about carrying on those *minhagim* as well? Or at least not to openly act contrary to those *minhagim*?”

“If [the world has] increased many elements of darkness, it is obvious that we must increase points of light.”⁹

LIGHT IN THE DARKEST PLACES



Interview with
Mrs. Rivkah Belinow,
S. Denis, France

A Neshek Baby

People often ask me how my special interest in Mivtza Neshek began. The truth is, I recently realized that I picked it up right at the time of birth—quite literally. I was born on 17 Elul 5734, just days before the Rebbe launched the *mivtza* on 24 Elul.

As a young girl, it was always a very special moment for me to watch my mother light Shabbos candles, and it made a deep and lasting impression. As I got older, however, I didn't engage much in Mivtza Neshek, aside from occasional *mivtzoim* trips in high school.

This changed after I moved on shlichus 28 years ago to S.-Denis, a suburb of Paris.

Many of the locals here are from Sephardic countries, and they're very familiar with the mitzvah. I didn't have to explain the basic concept to them, but I was able to encourage many of the local women here to light Shabbos candles by emphasizing the mitzvah's importance. Shabbos candles are unique in that they bring light (quite literally), harmony, and love to one's surroundings. They emphasize the power of Jewish women to bring that extra light into the world. People are very touched by this message, and want to be a part of it.



MIVTZA NESHEK

TAKING
ACTION

THE TEN
MIVTZOIM
REVISITED

When I go out on *mivtzoim* on Friday mornings to the more touristy areas of Paris, I encounter many Jewish women who are less familiar with the mitzvah. Then I have the opportunity to introduce it to them.

I've found that beautifully packaging the candlestick gives it much more appeal. People are eager to take it and learn about what it is. So I put it in a nice, small bag, together with a flower and sometimes a headscarf (or some other type of swag), and the women really love it.

If you present yourself with confidence and believe in the power of what you're doing, people will pick up on that and respond in kind. Remember that we're going out with the power that the Rebbe gives us; we have nothing to be ashamed about. We are here to spread Hashem's light around the world. What could be better than that?

Lighting Up the Darkest Places

In addition, we've seen the power of Mivtza Neshek many times throughout the years of our shlichus. One of the local girls here in our community came from a non-frum home and grew up to be completely frum, married with children, and a beautiful Jewish home. She recently told me that one of the things that touched her most from being around us and in our Chabad house was hearing us talk about Shabbos, and watching the women light Shabbos candles. It left an indelible impression and spurred further growth in Yiddishkeit as she got older.

Some stories:

In recent years, my involvement in Mivtza Neshek took on a new sense of urgency, and it has brought broad and far-reaching results.

About ten years ago there was a devastating terrorist attack in Paris with more than 130 casualties, *Rachmana litzlan*. As it turned out, one of the terrorists lived in our area and



THE WRITING IN CHALK GIVES THE TIME FOR LIGHTING IN S. DENIS.

when he was arrested, they closed off the main street in our neighborhood. Understandably, it was a very difficult time for the Jewish community in Paris, and especially for our neighborhood.

At around that time, my sister-in-law started a trend called "Let's Chalk Shabbat," where people around the world chucked candle-lighting times on sidewalks and streets, encouraging women to light Shabbos candles.

We had a conference call with many shluchos from around the world, and I spoke about the idea; it was taken up by many of them. It was a beautiful initiative.

Honestly, I was pretty scared to do it right

here in my neighborhood, afraid of drawing attention. But I knew that I'm a shlucha of the Rebbe and it's my job to bring light even to the darkest places. So I mustered the courage and wrote the candlelighting times on the wall, adding a message in English and French with the word "Peace," and in Hebrew with the word "Shalom." I also added a drawing of two bigger candles and one smaller one, as per the Rebbe's instructions.

It was a beautiful response to the tragedy and a way to bring true light in a dark time.

On a more positive note:

At my daughter's bas mitzvah celebration, we presented a video about Neshek, depicting many Jewish women throughout history lighting candles and emphasizing the importance of continuing this golden chain.

Several girls in our community said that they wanted to do a similar thing at their own bas mitzvahs, and the effects were wide-ranging.

A Call To Action

Fast forward a few years, and we found ourselves reeling from the occurrences of Simchas Torah 5784 (October 7).

Immediately after the attacks, we organized a large gathering of everyone in our area, and the mayor was very happy to join us and show solidarity.

Given the event's spontaneity, it was less formal than usual. I also had the opportunity to share a few words, speaking about the mitzvah of lighting Shabbos candles as a way to increase light in the world. The acronym for the mitzvah is "Neshek," which means weaponry—indicating that this is the way to fight off the darkness.

After that, my husband decided to start a new *shiur* every Thursday for our community, in the merit of the Jewish hostages. So I decided to join the *shiur*, do *Hafrashas Challah* with all the women in attendance,

and also encourage more people to light Shabbos candles.

My father, who owns a Judaica store in Crown Heights (Merkaz Stam), provided us with beautiful candlesticks, and I would give one to a participant each week. All of this added much excitement and enthusiasm for all the women participating.

Then, things took on an unexpected turn.

About a year and a half ago, I was in Eretz Yisroel for Shavuot, and I met with the mother of Rom Braslavski, one of the hostages. Understandably, she was quite shaken and going through a difficult time.

At the end of my visit, I gifted her with a beautiful candlestick fashioned by one of the special-needs children in our community.

I don't even know how I had the guts to say this, but I told her: "I hope your son comes back alive, and until he comes, you should light this candlestick. With Hashem's help, we will all be together soon with Moshiach."

The mother was incredibly grateful for our gift and support, and she happily agreed to light it each week.

I kept in touch with this mother and spoke with her quite often. On Erev Yom Kippur, she called me and asked me if I could continue to publicize her son's story and have people daven for him.

I was also introduced to another mother of a hostage named Sasha Trufanov.

When we got back to France, we continued to daven for them and actually held Challah-baking events in their *zechus*.

From then on, each week in our Torah text message, we added the names of these two hostages and asked all the women to have them in mind while lighting. I also posted reminders on social media, along with photos of women lighting candles, and I added the names of the hostages. It was an ongoing and far-reaching effort.



MITZVA NESHEK

TAKING ACTION

THE TEN MITZVOIM REVISITED

Seeing the Light

As it so happened, *b'hashgacha pratis*, our family had to be in Eretz Yisroel this past Sukkos, and we were there when the hostages were released. I was in B'nei Barak when I heard that they were coming out, so I decided to take the trip out to Hostage Square and be there for them.

I took a few bags of candles with me, and I was on my way.

Without me even realizing it, the first woman who approached me at Hostage Square was a reporter from Chadashot 13, which is a non-frum TV station in Eretz Yisroel.

I proudly told her that I'm a shlucha of the Rebbe in France, and how we've been praying for the hostages and lighting candles in their honor every week. She was very touched. Of course, I asked her if she'd like

to do a mitzvah, and she said, "For sure!" I offered her a candlestick, but she told me she already lights one each week (as it turns out, she is already connected with another local shlucha). She was pleased to shake the Lulav with me.

Regretfully, I only had a few bags of candlesticks with me, and I ran out right away. Everyone was in such an uplifted mood; they all would have agreed to light candles! But I was able to *bentch* Lulav with many women, and it was a wonderful moment.

Anyone who I spoke to was highly impressed to hear how our community all the way in France was davening and lighting candles for the hostages throughout their entire captivity. They didn't realize that Jews in the diaspora felt for them and followed them so closely.

In my mind, I was thinking back to a few years earlier, when I visited Eretz Yisroel and



FORMER HOSTAGE ROM BRASLAVSKI SHORTLY BEFORE HE WAS TAKEN CAPTIVE TO GAZA.



FORMER HOSTAGE SASHA TRUFANOV PUTTING ON TEFILLIN JUST AFTER BEING RELEASED FROM CAPTIVITY IN GAZA.

attempted to go out on *mitvzoim* in Tel Aviv. I remember being disappointed that there was very little interest from the people there at the time.

But now, only a few years later, there was so much interest in Yiddishkeit; it was palpable everywhere.

I ended up learning after the hostages were released that the only fellow hostage whom Rom Braslavski saw while in Gaza was Sasha Trufanov. What an incredible *hashgacha pratis!* Rom had taught Sasha to say Shema Yisrael and Modeh Ani while in captivity and he uplifted his spirits.

The power of lighting Shabbos candles was apparent throughout this whole story.

When I came home, we continued our weekly Shabbos candles campaign, this time for the *geulah shleima!*

Try It!

Everyone can and must get involved and help our fellow Jewish women with this precious mitzvah. People are so receptive to it; we have nothing to be ashamed of.

Sometimes it's hard for me too. I deliberate: should I approach them, or not? It's all talk of the *yetzer hara*. When you gather the courage and ask the other person about Shabbos candles, they smile and are so happy to be a part of it.

Always have candlesticks with you, whether at home, when you go out, or at your office or place of business. Make sure it's packaged nicely and you'll see that people will respond well.

Also, on a personal level, since my children reached shidduchim age, I've undertaken (along with many classmates of mine from Beis Rivkah) to light Shabbos candles ten minutes earlier. In addition to the many brachos it brings, it's also changed the dynamics of coming into Shabbos in a very positive way.

On a communal level, we've seen many *brachos* in our lives due to this mitzvah, as well as the other special mitzvos of women.

I'm thinking about a Challah bake that we did in our Chabad house, and during *hafrashas challah* I had two women standing next to me. One of them needed a shidduch for her daughter, and the other was hoping to get married herself. Boruch Hashem, both were engaged within a year.

Another time during *hafrashas challah*, we davened for a young woman in our community who had been married for several years and did not yet have children. Boruch Hashem, she is expecting her first baby very soon!

The power of Jewish women and the *mitzvos* associated with them should not be underestimated.

Let's hope that by bringing more and more light into the world with our Shabbos candles, we will finally do away with all the darkness of *galus* and see the light of the *geulah*.

May it be now!

1. 6 Tishrei 5736. Sichos Kodesh 5736 vol. 1, p. 25.
2. Tanya ch. 25.
3. 13 Tishrei 5744; Hisvaaduyos 5744 vol. 1, p. 162.
4. 24 Kislev 5735; Igros Kodesh vol. 30, p. 62.
5. Letter 6 Tishrei 5745; Likkutei Sichos vol. 29, p. 489.
6. Shabbos Parshas Haazinu 5735; Likkutei Sichos vol. 18, p. 146.
7. Bereishis 24:67.
8. Likkutei Sichos vol. 15, p. 168. See "*Ah Lichtigen Shturem—The Story of Mivtza Neshek*," Derher Tishrei 5775.
9. Likkutei Sichos vol. 21, p. 382.



MIVTZA NESHEK

TAKING
ACTION

THE TEN
MIVTZOIM
REVISITED