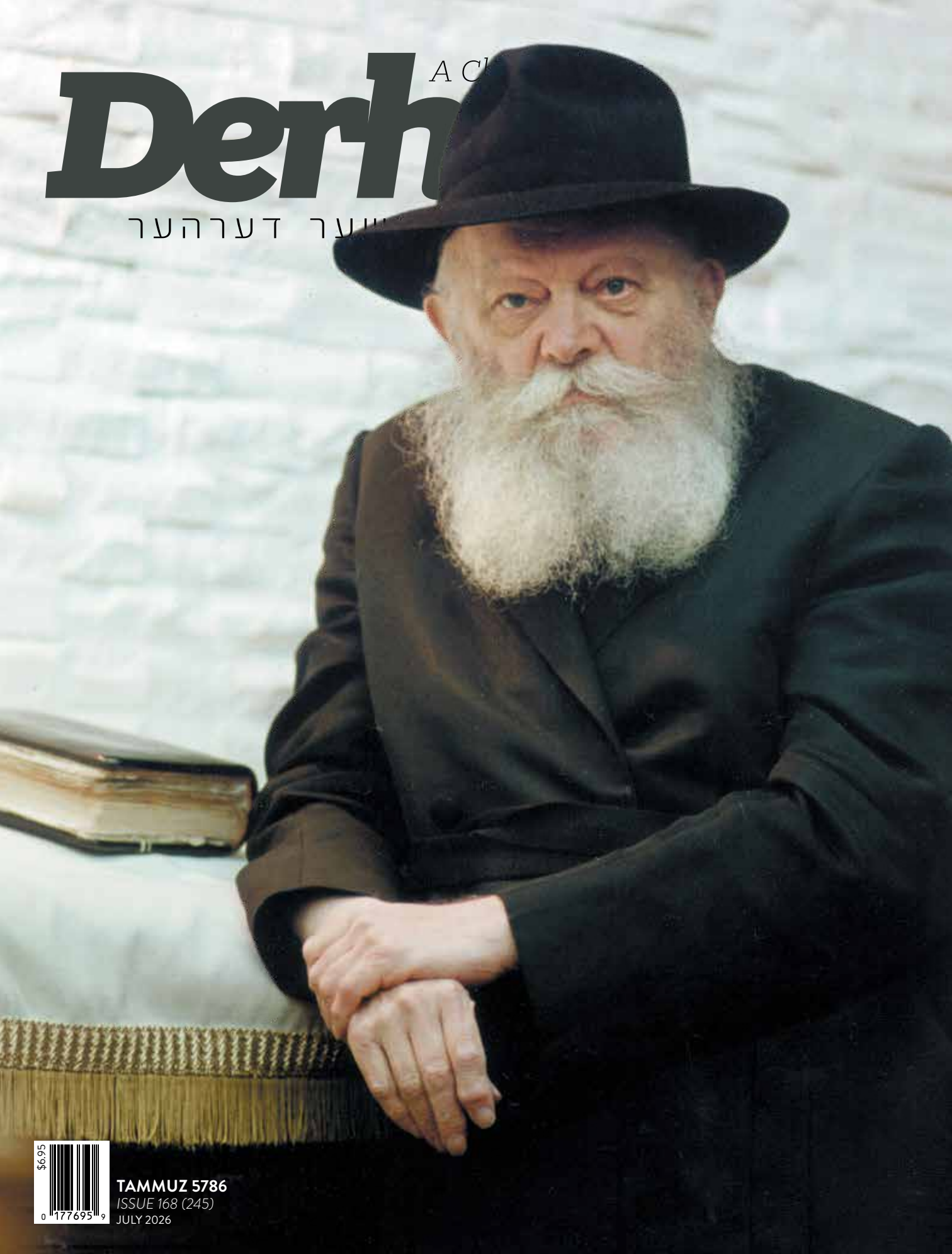


Derh

A CL

שנער דערהער



TAMMUZ 5786
ISSUE 168 (245)
JULY 2026

In This Issue

Tammuz 5786 / Issue 168 (245)



Before the Title:
The Farbrengens
Before the Nesius



Edifice of the Living
The Rebbe's vision of creating
770 in Kfar Chabad — and
its supernatural success.

- 6 **Yechezkel's Vision**
of the Merkava
Dvar Malchus
- 8 **On What Basis?**
Ksav Yad Kodesh
- 10 **Tammuz 5751**
Leben Mitten Rebbe'n

- 19 **Setting It Straight**
N'shei U'bnos Chabad
- 34 **Svoboden! — A**
Bochur's Encounter
with the Radatz
In the Footsteps of Chassidim

- 50 **Yud Gimmel**
Tammuz 5732
Step Inside
- 56 **Time to Report**
Der Rebbe Vet Gefinen a Veg
- 58 **Mivtza Ahavas Yisroel**
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 Michael 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

THE HEART OF THE MATTER

The number “32” is the *gematria* of the word “לב”—heart.

The heart is the nerve center of the body, containing the innermost *chayus* of the person. The Alter Rebbe explains that the health of the entire body is very much dependent on the heart: when the blood from the heart flows unobstructed to the rest of the body, each limb receives its right amount of *chayus*, ensuring that all the limbs remain in sync.

A *nossi* is compared to a heart, as the Rambam rules: “The king is the heart of the whole Jewish people...”

Just as the heart pumps *chayus* to all the limbs of the body, so does the *nossi* generate *chayus* to each and every Yid—providing both spiritual and physical vitality.

Therefore, standing as we are on the 32nd *yom hilula* of our *nossi*, it is a most appropriate time to emphasize our own *hiskashrus* to him—as the heart of the Jewish people.

(Yud Shevat 5742)

Gimmel Tammuz is upon us. Thirty-two difficult years of concealment have gone by. In the farbrengen cited above, the Rebbe points out that thirty-two years is indeed a very long time.

“The occurrences that happened over the last thirty-two years make them much greater than the amount of time they actually occupied,” the Rebbe explains. “The changes that the world has experienced over these thirty-two years—whether for the good or for the opposite—were vast and profound. Occurrences which, in generations passed, would have taken many more decades to take shape, have in our time all happened in only a short few years.

“Thus, it seems as though the distance between us and the time of the *histalkus* is so far...”

But as the Rebbe further explains, nothing could be further from the truth.

“With each passing year, the number of people joining us at this farbrengen marking the *yom hilula* only grows. This indicates that not only is the theme and ideas of the *yom hilula* quite relevant to us—they

actually become even more relevant with time.

“...The [Frierdiker] Rebbe’s whole life was about giving life to others; both spiritually and materially. The stories are well known; he dedicated himself to this mission to the point of actual *mesirus nefesh*!

“Moreover, he raised and nurtured a generation of *talmidim* who in turn would dedicate their own lives to the same mission: spreading Yiddishkeit—the true ‘life’—in their own surroundings, influencing others to do the same. This mission continues, and it is everlasting. The work he set in motion does not dampen; on the contrary—it is growing more and more with each passing year...”¹

This Gimmel Tammuz, let us take the Rebbe’s words to heart and use this opportunity to strengthen our connection with the Rebbe and our dedication to carrying out his *shlichus*.

We’ll conclude with the Rebbe’s words from Tammuz 5751, featured in the *Leben Mitten Rebbe’n* column of this issue:

As we are all Hashem’s precious children, He will certainly fulfill our prayer, hope, and wish that the *geulah* should come immediately. Especially considering that we are now on the Shabbos before the [Frierdiker] Rebbe’s birthday on Yud-Beis Tammuz...

...This is especially potent for those who merited seeing him during his physical lifetime. And even those who were born afterwards—they see him through “*mazlayhu chazi*” (their *neshama*’s sight), or they can look at other people who saw him.

But now that *nessi doreinu* already announced that we have concluded all the necessary *avoda*, including polishing the buttons, we are certainly all clean, pure, and beautiful, ready to see “the king in all his beauty,” with the coming of the *geulah*—**immediately!**²

The Editors
יא סיון ה'תשפ"ו

1. Hisvaaduyos 5742 vol. 2, pp. 780–2; 789–90.

2. R”D Shabbos Parshas Chukas 5751.

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 ברכת מזל 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 Chasadam...”

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

Derher Founders

PINI & SARY ALTHAUS

SHLOIME & CHAYA NELKEN

Derher Trail Blazers

ANONYMOUS

YOUR NAME HERE

YOUR NAME HERE

Derher Pioneers

SHULY &
SOOCHIE
EIZICOVICS

לעילוי נשמות
שרה מרים
בת אברהם

YOUR NAME
HERE

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	RABBI AVROHOM & MRS. RIVKAH HAZAN	YITZI & LEAH SPALTER
CHABAD OF IRVINE, CALIFORNIA	RABBI SHNEINI & MRS. DEVORAH KAPLAN	IN THE ZCHUS OF THE CHINUCH OF OUR CHILDREN
CHABAD LUBAVITCH OF MOSCOW	RABBI BEREL & MRS DEVORAH LEAH LEVERTOV	BORUCH & CHANIE WEINGARTEN
CHABAD OF OLYMPIA	MACHNE ISRAEL	RABBI URIEL & MRS. SHEVY VIGLER
לע"נ הרה"ח הרה"ת המשפיע ר' אברהם בן הרב דובער ע"ה (מאיאר) דרייזין	ALEX & ESTHER SHULMAN	ALAN & LORI ZEKELMAN

Friends of Derher

RABBI YOSSIE & MRS. TSALCHA CHANA AMAR	JOSH & ROBYN GOLDHIRSCH	DEDICATED IN HONOR OF THE CHILDREN OF THE SHLUCHIM	RABBI YISROEL & MRS. BROCHO DEVORAH LEAH SHMOTKIN
YOSSEL & CHAN BAUMGARTEN	SHIR CHABAD A MUSIC ALBUM CONTAINING 10 NIGGUNEI CHABAD, TO BE RELEASED SOON	CHESKY & BRACHA KLEIN	RABBI MENDEL & MRS. DEVORAH SHMOTKIN
RABBI YANKY & MRS. SHTERNIE BELL	RABBI LEVI & MRS. SHAINA GREENBERG	ELIEZER AND NICOLE KORNHAUSER	RABBI SHOLOM & MRS. FEIGEL TENENBAUM
AMIR & DINI BEN-ISHAY	RABBI MENDY & MRS. CHAYA GREENBERG	TYLER & JOHANNA KREMBERG	IN HONOR OF OUR TAYERE KINDERLACH, DEDICATED SHLUCHIM OF THE REBBE
RABBI YOSSIE & MRS. MUSHKY BENDET	RABBI YOSEF & MRS. ESTHER GREENBERG	RABBI LEIBEL & MRS. SHEINA KUDAN	RABBI YEHUDA & LEAH TEICHTAL - BERLIN
RABBI YISRAEL & MRS. SHULAMIS BENNISH	RABBI MOTTI & MRS. CHAYA GROSSBAUM	לע"נ יוסף שאול בן אהרון הלוי	RABBI DOVID & MRS. GOLDIE TIECHTEL
לעילוי נשמת מרת חנה לאה בת הרה"ת ר' שמעון ע"ה ברוך נלב"ע ז' טבת ה'תשע"א	ANONYMOUS	SHOLOM & CHERRY NEW	RABBI YITZCHOK & MRS. ESTHER TIECHTEL
CHABAD CENTRAL OF BOCA	RABBI CHAIM & MRS. CHANI HANOKA	CHAIM PEARLMUTTER	MENDEL & DEVORAH TREITEL IN HONOR OF THEIR CHILDREN
CHABAD OF WESTPORT	MRS. DEVORAH LEAH HIRSCH	ELI & MUSHKIE POSNER	RABBI CHEZKY & MRS. ROCHY VOGEL
CRAIN-MALING FOUNDATION	DAVID & SHOSHANA HOMAMI	AHARON & CHANA MIREL ROBINSON	LEVI & FRAIDY WEINGARTEN
לע"נ השלוחה הרבנית מרת מינדל בת ר' דוד ע"ה ז"ל	CHAIM & DORIT KAMMAN	AVROHOM & MINDEE SANDHAUS	RABBI ASHER & MRS. DEVORAH LEAH YARAS
SAMI & MARGIE DORNBUSCH	RABBI ALEXANDER & MRS. CHANIE KALLER	NOACH & SHAINDY SCHMAHL	
	OSHER & RIVKAH KARNOWSKY	RABBI SHMUEL & MRS. NECHAMA SLONIM	



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

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

ה תמוז

Yechezkel's Vision of the Merkava

COMPILED BY: RABBI MENDEL VOGEL

On the 5th of Tammuz of the year 3332 (ג'של"ב), Yechezkel, one of the only *nevi'im* to prophesy outside of Eretz Yisroel, beheld a vision of the *Merkava*, the Divine “Chariot” representing the spiritual infrastructure of creation (“Seder Hishtalshelus”).

The Haftorah of the first day of Shavuot is the vision of the *Merkava* as described by Yechezkel HaNavi¹—Hashem’s celestial “Chariot,” comprised of *malachim* and spiritual entities. This Haftorah was chosen because at Matan Torah Hashem descended upon Har Sinai, accompanied by the revelation of His *Merkava*.

At first glance, however, this choice requires explanation:

The Haftorah is meant to parallel the theme of the Torah reading as closely as possible. Accordingly, it would seem more fitting to read the *nevuah* of Chavakuk,² which explicitly describes the revelation at Har Sinai itself, rather than Yechezkel’s vision of the Divine

retinue that accompanied it.

Even if we assume that the revelation of the *Merkava* was a central element of Matan Torah—that Hashem revealed Himself in full glory together with His heavenly entourage—there is another *nevuah* that appears more suitable—the vision of the *Merkava* described by Yeshayahu.³ In Yeshayahu’s *nevuah*, the emphasis is on Hashem Himself: “I saw Hashem sitting on an exalted and supernal throne,” while the description of the *Merkava* and the *serafim* is brief and secondary.

This contrasts sharply with Yechezkel’s vision, in which the *Merkava* is described at length, while the revelation of Hashem Himself is conveyed less directly.

Evidently, then, there is something uniquely relevant



about the *Merkava* of Yechezkel that makes it particularly connected to the inner theme of Matan Torah.

The Gemara⁴ explains the difference between the visions of Yechezkel and Yeshayahu with a *mashal*: “What was seen by Yechezkel was also seen by Yeshayahu. Yechezkel is like a villager who beheld the king; Yeshayahu is like a city dweller who beheld the king.”

That is, though both *nevi'im* perceived the same Divine reality, the manner in which they related to it differed. A city dweller, accustomed to the king's presence and familiar with royal grandeur, is not impressed by the surrounding pomp and ceremony; his attention is focused solely on the king himself. The villager, by contrast, has never encountered the king. When he witnesses the splendor of the palace, the retinue, and the royal display, precisely these details awaken within him awe and appreciation of the king's greatness.

This distinction explains the difference between the two prophecies: Yeshayahu's spiritual stature was that of the “city dweller.” His *nevuah* centers on the direct vision of Hashem Himself, while the *Merkava* plays only a supporting role. Yechezkel, however, stood at the level of the “villager.” His primary vision was of the *Merka-va*—and by contemplating its structure, harmony, and majesty, he came to awareness of the greatness of the King who stands beyond it.

Accordingly, Yechezkel repeatedly emphasizes that what he sees is not the essence itself, but its “image”: “The image of their faces,” “the image of the *chayos*,” and similar expressions.⁵ An “image” implies a reflection rather than a thing itself—akin to seeing an object in a mirror. The vision reveals that everything below is but an image and reflection of a higher spiritual reality.

Yeshayahu, by contrast, did not speak in terms of images. His prophecy opens with a direct vision: “I saw Hashem...”

This distinction sheds light on the choice of Haftorah for Shavuot:

Matan Torah introduced a profound novelty: It en-

abled Yidden, through Torah and *mitzvos*, to cleave to Hashem and to reveal the Divine source and root within the physical world. From that point onward, the lower realms could serve as vessels and reflections of higher spiritual truths.

This is precisely the message embodied in the *Mer-kava* of Yechezkel. Its emphasis on images teaches that the physical and spiritual realities we encounter are reflections of far greater Divine realities above them, and that by engaging properly with these “images,” one can be led to an awareness of progressively higher levels, ultimately reaching the King Himself.

For this reason, the Haftorah of Shavuot is specifically the *Merkava* of Yechezkel: a vision that encapsulates the enduring effect of Matan Torah—the ability to perceive how the lower world mirrors the Divine and how it enables us to recognize and connect with Hashem Himself.

Takeaway:

Although with regards to “מעשה מרכבה” it states: “One may not expound [this topic] unless [he is] wise and understands [most matters] on his own,”⁶ with regard to the *pnimiyus* of Torah as it was revealed and explained by the Arizal, and later through the teachings of Chassidus—it is a mitzvah to study and spread these teachings. Through this, we can come to realize the true essence and source of everything that exists.

(Adapted from Likkutei Sichos vol. 33, p. 18)

1. Yechezkel 1:1–28, 3:12.

2. Chavakuk 3:3 ff.

3. Yeshayahu perek 6.

4. Chagiga 13b.

5. Yechezkel 1:5–13.

6. Chagiga 11b; Rambam Hilchos Yesodei HaTorah 2:12.



Compiled By: Rabbi Levi Greenberg (OH)

Written By: Rabbi Mendel Jacobs

On What Basis?

At farbrengens during the Three Weeks, the Rebbe often dedicated a *sicha* to discuss the Rambam's *Hilchos Beis Hachochim* about the structure of the Beis Hamikdash.

On Shabbos Parshas Matos-Masei 5742 (and at several farbrengens that summer¹), the Rebbe famously addressed a common error in the way the Menorah is depicted in drawings and replicas: The branches are often shown as semi-circular, when, based on the Rambam's drawing of the Menorah, the correct shape is diagonal.

After Shabbos, Rabbi Eliezer Zirkind wrote to the Rebbe, citing the *sefer "Maaseh Choshev"* by Rabbi Emanuel Chai Ricci (author of the Kabbalah *sefer "Mishnas Chassidim"*), where he contends that the branches of the Menorah were actually semi-circular.

In response, the Rebbe examines the argument of the *Maaseh Choshev* and offers his own view:²

בנוגע לצורת קני המנורה - ודעת בעהמ"ס מ"ח:

בעצמו כותב יסודותיו (1) אף שדעת רש"י באלכסון, (2) מדלא הזכיר הרמב"ם זה בחיבורו (וכן לא בברייתא דמלהמ"ש [=דמלאכת המשכן] ובש"ס) כתב בעל חכמת המשכן (מקובל וכו') שז"ה שיהיו "כמעט בעיגול" "והכי מסתברא" (שעי"ז דומים לגלגלי הרקיע. -

לאחרי שנמצא כתי"ק פיה"מ להרמב"ם ובו ציורו באלכסון ובפי' בנו עה"ת שהרמב"ם צייר "ביושר כו' לא בעיגול כמו שצייר אותה זולתו" בודאי כשבטל היסוד כו'.

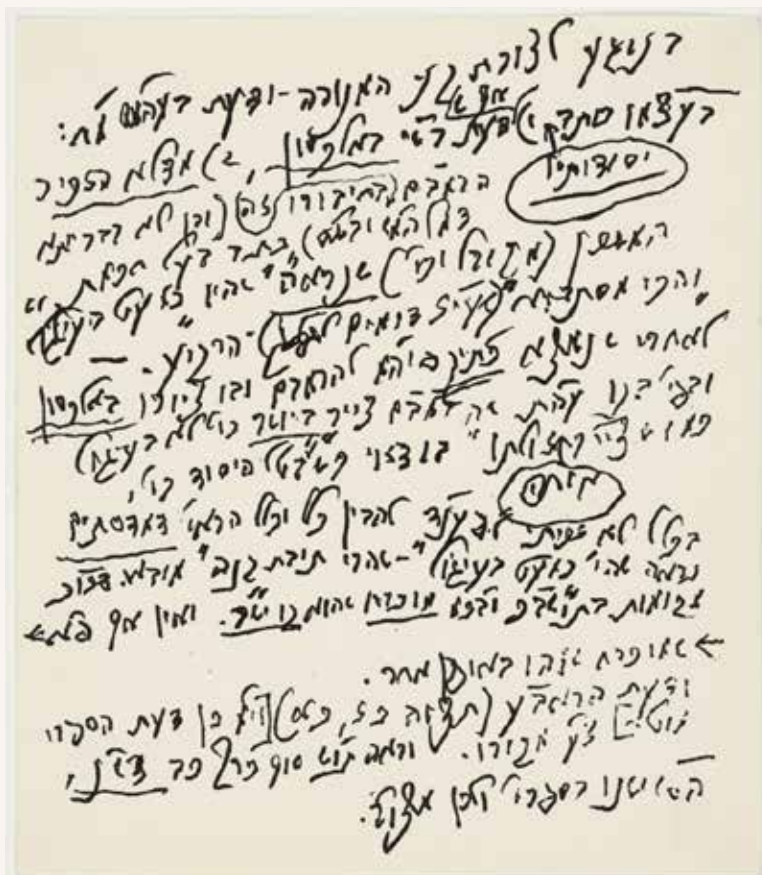
בכלל לא זכיתי לפענ"ד להבין כלל וכלל הראי' דמדסתים נראה שהי' "כמעט בעיגול" - שהרי תיבת "קנה" מובאה בכו"כ מקומות בתושב"כ ובכ"מ מוכרח שהוא קו ישר. ואין אף פ"א שמוכרח שזהו באופן אחר.

ודעת הראב"ע (תצוה כז, כא) [וי"מ כן דעת הספרי זוטא] צ"ע מקורו. וראה תו"ש סוף כרך כב דש"נ.

הס' ישנו בספר' ולכן מצו"ב.

Regarding the shape of the Menorah's branches—and the author of *Mishnas Chassidim's* opinion on the matter:

He [the author] himself wrote the **basis for his** [opinion]: 1) Although Rashi's opinion is that **they were diagonal**, 2) Being that the Rambam **does not mention** this [detail] in his work [Mishneh Torah] (and it is also not [mentioned] in the Braisa of Meleches Hamishkan, or in the Gemara), [he therefore quotes] the author of *Chochmas Hamishkan* ([who was a] Kabbalist etc.³) that **it would seem** that [the branches] were "almost circular" and that "this seems reasonable" (because this way they are shaped similar to the heavenly spheres[]).



[However,] once the Rambam's own **holy handwriting** was found in his commentary to the Mishnah where he draws [the branches] **diagonally**, and in his son's commentary to the Torah, [he specifies that his father,] the Rambam drew them "straight . . . not circular, as others drew it," it is obvious that when the foundation [for the *Maaseh Choshev's* view] is undone etc. [what follows from it is as well].

As a general note: In my humble opinion, I have not been able to understand his assertion whatsoever that since [the Rambam] **omits** [this detail], it therefore seems that the [branches] were "almost circular." The word [that Torah uses here for branch,] "*kaneh*," is found in many places throughout *Torah Shebiksav*. In multiple instances, [the context] **forces** [us to interpret it as] a **straight line**. There is not even one instance in which we are forced to understand it otherwise [as necessarily circular].

[As to] the opinion of Rabbeinu Avraham Ibn Ezra (Tetzaveh 27:21) [and some sources explain this as the meaning of Sifri Zuta] — [that the word "*yaaroch*" indicates that the lamps were arranged as a

semi-circle] the source of his assertion remains to be determined.

See *Torah Shleima*, end of vol. 22; where **sources are cited on this topic**.

The *sefer* is available at our library, and is therefore enclosed.⁴

This maaneh was published soon after it was written, with slight variations, in the hanachos of this farbrengen (see Hisvaaduyos 5742 vol. 4, pp. 1917–1918), as well as repeated by the Rebbe himself at the Shabbos Devarim farbrengen (ibid., pp. 1962–1965), and later included in the likkut referenced in fn. 1. T

1. Shabbos Parshas Devarim and Re'eh; later edited by the Rebbe and published in *Likkutei Sichos*, vol. 21, pp. 168–171.
2. Teshura Zirkind-Wolf 5775, p. 5. For more on this topic, see "The Real Menorah," Derher Kislev 5786.
3. I.e. his opinion is more in line with Kabbalah than the Rambam—a Halachist.
4. Rabbi Zirkind had sent his letter to the Rebbe along with a copy of the *Maaseh Choshev* for the Rebbe's reference, and the Rebbe tells him here that the library has the *sefer* as well, and is hence being returned to him.





© 2026 BY CHAIM BARUCH HALBERSTAM #74980

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

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



Summertime with the Rebbe

TAMMUZ 5751

As we transition into this summer month with the Rebbe, the anticipation of *geulah* is palpable in the air. Continuing our journey through the Year of Wonders—5751 with the Rebbe.

COMPILED BY: RABBI YANKY BELL

WRITTEN BY: RABBI MENDEL JACOBS

THE REBBE ENTERS
THE SHUL FOR
YECHIDUS KLOLIS,
14 TAMMUZ 5751.

Change is in the Air

On Shabbos Parshas Korach, 3 Tammuz, the Rebbe discussed the two miracles that occurred on this date: Yehoshua's stopping of the sun during the battle with the Emorim, and the Frierdiker Rebbe's release from prison to exile in Kostroma. It was retroactively discovered that this was actually the beginning of his complete redemption, since he was soon released from exile as well. However, he did not return to his home in Leningrad for fear of retaliation by the local authorities.

Interestingly, the Rebbe mentioned that there had been recent discussions about changing the city's name from Leningrad back to Petersburg. "This too is a result of the [Frierdiker] Rebbe's *geulah*," the Rebbe explained. "The name 'Petersburg' is in direct opposition to everything the Communists stand for. And yet, they are now considering retaking that name, just like they are reconsidering their whole opposition to Yiddishkeit..."

After this *sicha*, the Chassidim sang a joyous *niggun*, and the Rebbe gestured to Rabbi Binyomin Klein, whose son Levi had just finished *Sheva Brachos*, as if asking, "Where is your son?" When the Rebbe saw Levi, he told him to say *l'chaim* while encouraging the singing strongly.

After the next *sicha*, the Rebbe motioned to Rabbi Chaim Gutnick to say *l'chaim*. Then the Rebbe turned to Reb Yoel Kahn and said, "*Kahana mesayi kahana*" (one kohen helps other *kohanim*), instructing that he should fill Rabbi Gutnick's cup. Then the Rebbe turned to the crowd and said with a big smile, "There are more *kohanim* here; let them all say *l'chaim*!" With that, the Rebbe began waving his hands vigorously, encouraging the singing of

"*Shuva, Shuva.*"

Later in the farbrengen the Rebbe spoke about the weekly chapter of Pirkei Avos. "Although many people merely read the chapter as if it were part of davening," the Rebbe said, "at least one section or one Mishnah should be studied in greater depth." The Rebbe asked that those who were going out to speak in shuls ("*hakhalas kehillos*") should encourage their listeners to say the weekly Pirkei Avos and to study at least one Mishnah in depth.

Towards the end of the farbrengen, the Rebbe encouraged everyone to strengthen their commitment to studying the daily chapters of Rambam, citing the famous adage that "Rambam" is the *roshei teivos* of "*Revos mofsai b'eretz Mitzrayim*" (to increase My wonders in the land of Egypt). This indicates that there are many wonders and miracles within the "*meitzarim*," the boundaries of the world. Recently, the Rebbe said, there had been a severe earthquake in a faraway land. Certainly, the Jewish people who are in that country made the appropriate *bracha* of "*Oseh maaseh bereishis...*"

The Neshama Sees

On Shabbos Parshas Chukas, the crowd sang "*Zol shoin zein di geulah*" as the Rebbe began the farbrengen; the Rebbe addressed this in his first *sicha*. "This Shabbos is very much connected with the words of this song," the Rebbe said, explaining how Shabbos in general, and this Shabbos in particular, are connected with the theme of *geulah*.

When speaking of the upcoming Yom Tov of Yud-Beis Tammuz, the Rebbe mentioned that it is an especially potent day for those who merited to see the Frierdiker Rebbe in his physical lifetime. "Even those who were born afterward," the Rebbe continued, "see him through '*mazlayhu chazi*' (their *neshama*'s sight), or they can see other people who saw him..."

The Rebbe also spoke about the unbelievable wonders and miracles witnessed this year. "There are so many miracles that we can't even keep count anymore," the Rebbe said. "If you ask a Jew, 'What was the last miracle you experienced?' he won't even be able to answer you, because there are so many; they never stop!"

The Rebbe gave a number of practical instructions for the week ahead, including arranging farbrengens in honor of Yud-Beis and Yud-Gimmel Tammuz, increasing in the study of *nigleh* and Chassidus every day, and spreading Torah and Chassidus to others.

"The farbrengens must be carried out in an orderly



REB CHAIM GUTNICK (ON THE RIGHT) LOOKS ON AS REB YOEL KAHN SPEAKS AT A KINUS IN 770, 6 TAMMUZ 5751.



THE REBBE DELIVERS A SICHA ON THE FAST OF SHIVA ASAR B'TAMMUZ.

manner,” the Rebbe added, “in keeping with the known restrictions on saying only a small amount of *l’chaim*. There may be those of ‘*Shpitz Chabad*’ who think that this does not apply to them. But someone who is a true member of ‘*Shpitz Chabad*’ knows that it’s all about spreading the wellsprings of Chassidus and nothing else. This is what the Rabbeim established in a manner of ‘*Chuka chakakti, gezeira gazarti*’,—a statute to be followed, whether you understand it or not!”

Joy and Celebration

Shabbos Parshas Balak, 17 Tammuz, was an exceptionally joyous Shabbos. What would have been the fast of Shiva Asar B’Tammuz was pushed off until Sunday, and it seemed like the Rebbe made every effort to ensure that no sign of mourning would be seen.

At the afternoon farbrengen, the Rebbe said that postponing the fast and celebrating instead is reminiscent of what it will be like when Moshiach comes, when all the fast days will be transformed into *Yomim Tovim*.

“We are standing at a time,” said the Rebbe, “when Hashem shows us clear and open wonders. Witnessing ordinary miracles is not enough. We’ve recently seen how difficult it could be when trying to implement the study

of *inyonei geulah u’Moshiach* by many individuals—this is because they are not seeing the ‘*niflaos*’, the wonders; only the *nissim*...”

The Rebbe also discussed an interesting phenomenon unique to this year: Since it’s important to study the laws of Beis Habechira during the Three Weeks, does the time for this study start already on this Shabbos? On the one hand, it’s already the 17th of Tammuz. However, with the *fast* of the 17th of Tammuz postponed due to Shabbos, perhaps we should begin the study on the 18th.

Likewise, when it comes to the final day of the Three Weeks, on the 9th of Av, again the fast of Tisha B’Av will be postponed till after Shabbos. Should we continue studying the laws of Beis Habechira on Sunday as well, though it’s already the 10th of Av?

The Rebbe concluded that hopefully these questions will prove purely hypothetical, since Moshiach will come immediately and none of the laws of mourning will be observed in any form whatsoever!

With that, the crowd began singing “*Ki Elokim yoshi’a Tziyon...*” and the Rebbe stood up to dance at his place with tremendous joy.

At the end of the farbrengen the Rebbe once again repeated his practical instruction, that throughout the coming three weeks, everyone should study the laws of the Beis Hamikdash, with the hope that we will soon be able to fulfill them with the rebuilding of the third Beis Hamikdash.

Practical Takeaway

On the final Shabbos of the month, Parshas Pinchas, the Rebbe spoke about the famous adage, “*mach duh Eretz Yisroel*”—that every person should transform their own immediate surroundings into “Eretz Yisroel,” a place of holiness.

The Rebbe concluded with several practical instructions for the days ahead: That everyone should study the laws of building the Beis Hamikdash through the remainder of the Three Weeks; that *Siyumim* should be arranged on each day of the Nine Days, and that everyone should publicize the idea of “*mach duh Eretz Yisroel*” and influence others in this direction.

Dollars

SPEED

On Sunday, 4 Tammuz, the Rebbe was visited by Rabbi Yosef Gutnick of Melbourne, Australia. The Rebbe gave him a dollar, saying, “This is for finding gold,” and another dollar, saying, “This is for finding precious stones.”

Rabbi Gutnick asked the Rebbe for a *bracha* that he

should find them speedily, and the Rebbe said: “You’re a kohen [who does things with speed and alacrity], and you’re probably preparing to become a *Kohen Gadol*. Every Yid who belongs to the ‘kingdom of *kohanim*’ is supposed to be a *Kohen Gadol*!”

A DIFFERENT APPROACH

A woman approached the Rebbe and asked what to do about her son, who was behaving in a way that caused her much aggravation. She had tried discussing it with him, but so far it hadn’t helped at all.

The Rebbe replied: “Generally, in today’s world, when parents want to influence their children, the best way to go about it is not by the parents themselves speaking to the children, but by having friends of the child speak with them instead. If the parents themselves speak with their child, the child might feel like they’re being treated like a little kid. It is therefore best to find someone to discuss the matter with the child.”

KEEP UP THE GOOD WORK

The Rebbe was visited by attorney Nathan Lewin (who had successfully argued the *seforim* case in federal



© 2026 JEM. CHAIM BARUCH HALBERSTAM #77241

RABBI YOSEF GUTNICK RECEIVING A DOLLAR FROM THE REBBE, 4 TAMMUZ.

court on behalf of Lubavitch). The Rebbe smiled broadly and said, “It’s been a long time since we’ve last seen you! Unfortunately, I’ve been informed that you’ve been involved in some troubling issues; you’re trying to mitigate them. From now on, you should only have to deal with good matters.”

Mr. Lewin: “Everything we’ve accomplished until now was all with the Rebbe’s *brachos*.”

Rebbe: “But you’re still in middle of the process!”

Mr. Lewin: “Indeed, we are in middle of dealing with the case against Chanukah menorahs; the case is going up to the Supreme Court.”

Rebbe: “You’ve already succeeded in bringing light to many places in previous years. This coming year, if Moshiach hasn’t yet arrived *chas v’shalom*, you’ll complete the mission; you’ll erect many more menorahs.”

The Rebbe asked Mr. Lewin how his father was doing, and Mr. Lewin said his father was working on a book about Jewish history in Poland.

The Rebbe noted that there was a debate amongst activists whether to attempt to rebuild the Jewish community in Poland, or if it was better to convince all the Jews to move away from there.

“Your father was recently there on a visit,” the Rebbe said, “so he should be able to give good advice as to which direction to take in this matter... And about all the good things you’re doing; your name is ‘Nasan’ (giving); you should continue giving and giving [of your capabilities], and Hashem will not remain indebted to you...”

STAY PUT

A woman told the Rebbe that she was pregnant, and she hadn’t been feeling well, and the doctors wanted to operate because they thought there might be something wrong with the unborn baby. The Rebbe said that they should not operate during pregnancy.

“But the doctors think the baby may no longer be alive,” the woman explained.

The Rebbe said that there’s no way for them to know that at this stage. When in doubt, one shouldn’t make any bold moves. “It should calm you to know,” the Rebbe said, “that this is in line with the ruling of Shulchan Aruch.”

A JEWISH NAME

On Sunday, 11 Tammuz, Rabbi Gershon Grossbaum from Minnesota introduced Mr. Ken Boschwitz, son of former senator Rudy Boschwitz, to the Rebbe. Mr. Boschwitz was accompanied by his fiancée, and the two of them asked the Rebbe for a *bracha* for their upcoming



ATTORNEY NATHAN LEWIN VISITS THE REBBE, 4 TAMMUZ.



RABBI GROSSBAUM INTRODUCES MR. KEN BOSCHWITZ TO THE REBBE, 11 TAMMUZ.

marriage.

The Rebbe gave each of them an additional dollar to give to tzedakah on their wedding day. Then the Rebbe gave Ken another two dollars for his father, “May he have much success in all his activities...”

Rabbi Grossbaum told the Rebbe that Ken doesn’t yet have a Jewish name, and he’s asking the Rebbe to choose one for him. The Rebbe said, “He’s the one who will use the new name, not you. He needs to ask on his own!”

Ken asked the Rebbe to give him a Jewish name, and the Rebbe asked, “What is your English name?”

He said, “Ken,” and the Rebbe said: “You should choose a name with similar lettering in Hebrew. An example

of a name might be 'Kinyan' or something similar. May Hashem bless you to choose the correct name, and you'll have a correct life, with an everlasting edifice, built on the foundation of Torah and *mitzvos*."

NO EXTRADITION

Rabbi Eliezer Waldman, the Rosh Yeshiva in Kiryat Arba, told the Rebbe that there's an American couple who had been arrested in Kiryat Arba, and the American government wants them to be extradited to the US for trial.

The Rebbe said: "You must tell them [the US government] that this is contrary to a ruling in Shulchan Aruch. The American government takes these things into consideration; if you show them a clear source in Shulchan Aruch, they won't want to mix in with someone's religious proclivities."

Rabbi Waldman explained that the US and Israel have an extradition agreement, [so this approach might not work].

The Rebbe said: "But they [the couple] didn't know about it earlier, so it's not their fault. If you show them [the US government] a clear source, and you make photocopies of it, [you will have success]. You should also try to get the attorney Nathan Lewin involved... He deals with these types of issues, and he likes it when you show him a printed source, black-on-white..."

A cousin of Rabbi Waldman, Mr. Yosef Waldman of Crown Heights, passed as well, and the Rebbe asked, "Is he your driver? He used to be very involved in studying Rashi. Make sure to remind him about it..."

THEY DON'T KNOW

A woman came to the Rebbe and asked about another woman who was having health issues, but the doctors couldn't determine the exact cause.

"If they don't know what it is," the Rebbe said, "then it means that she doesn't need the help of the doctors. May she have a healthy life..."

GOOD MEMORY

On Sunday, 18 Tammuz, an individual told the Rebbe that he was the last person who merited being in *yechidus* with the Frierdiker Rebbe on Thursday night, 9 Shevat 5710.

The Rebbe said: "Hashem should help that you should always remember it. The most important thing is that this memory should impact you with regard to action—*hamaaseh hu ha'ikar*..."

THE MONEY WILL COME

Mrs. Chava Hecht came to the Rebbe with a group of staff members going to Camp Emunah, and the Rebbe gave them additional dollars to give to *tzedakah* at camp.

Then the Rebbe asked Mrs. Hecht: "How was the telethon? Was it successful?"

Mrs. Hecht responded with "Baruch Hashem," and the Rebbe said that "Baruch Hashem" is something we always say. But did a lot of money come in?

"There were many pledges," Mrs. Hecht said. "I hope that they will all come in now..."

The Rebbe smiled and said, "Most probably even more money [than anticipated] will come in..."

PRESSURE IS ON

An individual came to the Rebbe wearing a cast, and the Rebbe asked, "What is this, a new toy?"

The man explained that he had fallen.

"You had nothing better to do?" the Rebbe asked. "May Hashem help you to find better things to occupy yourself with."

"The doctors say that my blood pressure is too high," the man continued.

"Let it squeeze out all the undesirable things," the Rebbe replied.

NUTS

On Sunday, 25 Tammuz, the Rebbe was visited by the famous tailor, Mr. Hans, and his wife. The Rebbe told Mrs. Hans to be sure to thank her husband. "I wear his clothing," the Rebbe said, pointing at his *kapota*.



RABBI ELIEZER WALDMAN CONVERSES WITH THE REBBE AT 'DOLLARS', 11 TAMMUZ.

© 2026 JEM, LEVI FREIDIN #184072



THE REBBE ADDRESSES THE GUESTS
AT THE YECHIDUS KLOLIS.

A woman told the Rebbe that she had a dream in which the Rebbe was wrapped up in a *sefer Torah*. She told the Rebbe that the *Shechina* was upon him, and the Rebbe responded, “*Egozim, egozim*” (nuts, nuts). She asked the Rebbe what the meaning of this dream was, and the Rebbe said:

“Why did you have to ask me in a dream? I’m right here now, awake, and I’m telling you that you’ll be blessed in everything you need! Nuts are a metaphor for the Jewish people. A nut finds itself inside a shell, where you’ll find the nut and the seed, which can, in turn, grow many more trees. Similarly, the Jewish people have a *neschama*, which bears many, many fruits; tasty fruit...”

An individual came to the Rebbe, saying he specializes in making peace and wants to bring peace between Lubavitch and its opponents.

The Rebbe responded: “You don’t need to make peace with me; I am at peace with everyone, so you don’t have to worry about me. You can go deal with the others instead. May you have good news...”

STRONG IN GAZA

An individual told the Rebbe that he was working on settling Jewish people in the Gaza Strip (“Aza”) and building housing for them, and he’s asking for the Rebbe’s *bracha*.

The Rebbe said: “May it be with security and under complete [Jewish] control, without relinquishing any

portion of it, and with much success. The word ‘Aza’ means that we need to take the ‘strong’ and ‘bold’ approach. May you hear good news.”

As the man was about to leave, the Rebbe added: “But doing so in a peaceful and pleasant way is always better...”

Maanos

DON’T SUGARCOAT IT

A woman wrote to the Rebbe that her husband wants her to abort her child, and the Rebbe replied:

“It’s not an abortion; it’s **killing the fetus**, *Rachmana litzlan*. **Obviously**, neither the mother nor the father should even think about killing a fetus (and their own [child]!). Even if someone calls themselves secular, this does not permit them to be a murderer *Rachmana litzlan*, *Rachmana litzlan!* Even the Nazis, *yemach sh’mam*, didn’t kill their own children; only those of the Jewish people *Shlita*. I will mention this at the Ohel.”

REWARD FOR SHEVA MITZVOS

Rabbi Yitzchok Chazan, Shliach in Rome, Italy, asked the Rebbe for a *bracha* for a non-Jewish individual who was undergoing surgery, and the Rebbe wrote:

“The merit he accrued by spreading the Sheva Mitzvos B’nei Noach will stand him in good stead for all of the above, and he will be successful.”



THE REBBE ARRIVES AT THE OHEL, 29 TAMMUZ,
EREV ROSH CHODESH MENACHEM-AV.

TRIP FOR GOOD

The administration of Beis Chana girls' school in Tzfas asked the Rebbe for a *bracha* for their upcoming field trip, and the Rebbe replied:

"[Be sure to recite] Tefillas Haderech. Take along a tzedakah box, and get others to give tzedakah while on the trip. I will mention this at the Ohel."

YOU DID IT

A *bochur* wrote to the Rebbe that he had bought a pair of tefillin for a Yid whom he visits every Friday on *mivtzoim*, and for Yidden whom he had met in Russia while on *shlichus* there. He hoped that this would bring the Rebbe *nachas*. The Rebbe replied:

"You already brought [much *nachas*] etc. May you continue to share good news. I will mention this at the Ohel."

WHERE TO FIND A SHIDDUCH

A woman wrote to the Rebbe, saying she was having a hard time finding a shidduch in the Chabad community and asking whether she could look elsewhere. The Rebbe replied:

"If the suggested [boys] are *yirei shamayim* and have good *middos*."



DEPARTING FOR THE OHEL, 19 TAMMUZ.

A PLEASURE TO READ

Mrs. Cirel Lipsker wrote to the Rebbe about her visit with her daughter and son-in-law, the shluchim in Dnipropetrovsk, Ukraine (Rabbi and Mrs. Shmuel Kamenetzky), and described their extensive activities. The Rebbe replied:

"All of this was received; thank you very much. It came at a good time ("like cold water upon a weary soul";¹ etc.). The merit of all those taking part in this is great, etc. etc. I will mention [you] at the Ohel for a continuation of all of the above [activities]." **1**

1. Mishlei 25:25.

לזכות
החיילת בצבאות ה'
שטערנא שרה שתחי'
לרגל יום הולדתה ב' תמוז

נדפס ע"י הוריה
הרה"ת חיים אפרים וזוגתו
מר ח' מושקא שיחיו
גאלדשטיין

SETTING IT STRAIGHT

FOLLOWING, OR FORMING,
A HUSBAND'S INTENTIONS

Compiled By: Rabbi Levi Greenberg (OH)

Written By: Rabbi Shneur Itzinger

THE GIRL WHO SPOKE UP¹

The moment that turned the tide on decades of slavery. A literal light in the midst of the dark tunnel of oppression, when the shades had to come down to hide the future redeemer of the Jewish people, whose light shone from the cradle. The moment of Moshe Rabbeinu's birth, eighty years before he would stand at the head of his nation and lead them out of Egypt. This moment was brought about thanks to a young girl.

Moshe's sister Miriam, nicknamed Puah, earned this title due to her outspokenness, her "*chutzpa*" — *hofiah panim*. What act of *chutzpah* earned her not only this title, but the merit of being at the forefront of history?

Several months earlier, she had spoken up, voicing her opinion to the head of the Sanhedrin and leader of the generation, her father, Amram. When Pharaoh decreed that all newborn boys be thrown into the Nile, Amram saw no use in bearing children only to have them become fodder for the king's brutality. He divorced his wife, and the entirety of the Jewish people followed suit.

Five-year-old Miriam spoke up. A young child, addressing the *gadol hador*. "Your decree is worse than Pharaoh's!" she proclaimed. "Pharaoh has set his sights on the Jewish boys,

but you have taken it further than he—you target the girls as well!" Sharp, dramatic words, spoken to someone she was obligated to respect. Words that had to be said to ensure the survival of the Jewish people and their exodus from slavery to become Hashem's nation.

The little girl's passionate words hit their mark, and the rest is history. Moshe was born a short time afterward, and the light that shone on that Zayin Adar filled the home, and soon the entire world.



A woman's role as *akeres habayis* is not only to bring her husband's standards for the home into practice. Where necessary, she sets her husband, her family, and the entire household on the correct path. "Who is an *isha kesheira*, a worthy woman?" the Midrash asks. "*Osah retzon ba'alalah*" is the answer.² But what does that mean?

On the plain level, it means *following* her husband's will and bringing his vision for the home into reality. But the deeper meaning is to *create* his will. To set him on the right path when necessary.

Like Miriam showing the way to the nation's leader, a woman can, and should, speak up and show her husband the right path. *Osah retzon ba'alalah*—not only to follow his will, but to *shape* it. To remind him of what's right, and bring the home under her care back on track.

נשי
ובנות
חב"ד
N'SHEI
U'BNOS
CHABAD



© 2026 JEM #108302

DON'T FORGET TO BENTCH!³

“He sustains the entire world in His goodness, with grace, kindness, and mercy,” says a man finishing his lunch, thanking Hashem for the food He provides. Basic *pirush hamilos* of *birchas hamazon* tells us that Hashem is in charge. That He will always provide and sustain for you, as He does for billions of other creations. Comforting words, if you think about it.

But what if you don't stop to think? Or even if you did, but then the meditation on Hashem's kindness slips your mind. When you retire to bed at night, and worrisome thoughts creep in, do you still have the words of bentching in mind?

When the family's provider is tossing and turning, anxious over the *parnassa* he must earn to keep feeding his family, something has gone awry. A Jew should have *bitachon* in the *Zan Umfarnes lakol*, He who truly provides our life and sustenance, with our own efforts merely serving as a *keili* for His generosity. Clearly, the sleepless man is forgetting something; the words he himself said earlier that day, after eating, no longer guiding him.

To worry excessively is like a sickness, a departure from the healthy norm. Like an animal instinctively backs away from fire, a healthy Jew is, naturally, calm in the knowledge that he is in good hands.

THE REASSURING VOICE

Who will remind the provider that he is merely the “hands”, that the real Provider is truly in charge? Who can cure his illness of overthinking his responsibility, the unhealthy habit of forgetting about Hashem?

A faithful wife, a true “worthy woman”, is one who can fulfill this role. *Osah retzon ba'alalah*, she who creates her husband's will. With a few gentle words, she can help realign his thinking. Turning a few pages in the Siddur, she reminds him of the words he just said earlier that day, perhaps even more than once. *Hazan es ha'olam kulo*—He is taking care of you too.

Like an ill person does not always wish to be told “you are sick!”, the right words must be found here too. The husband also possesses a *yetzer tov*, and he, too, wants to return to his true self. His wife isn't introducing something new, but reminding him of what he already knows, helping

bring out what's already there. With gentle, peaceful words that preserve *shalom bayis*, she can successfully recreate his true desire, *osah retzon ba'alalah*.

If she hears something from a *rav*, knows that Moshe Rabbeinu gives certain guidance, or is aware of a *psak* in *Shulchan Aruch* to which her husband is acting contrary, she can and should speak up. True, the simple meaning of *osah retzon ba'alalah* is that she follows her husband's wishes, but when it goes against the instructions of Torah the deeper meaning comes into play: she must create his *ratzon* by reminding him of the truth. From ensuring their children

attend the right schools to reminding him who the true Provider is, the woman's role as the home's compass is an important part of her position as *akeres habayis*.

In doing so, a home for Hashem is built. The Beis Hamikdash served as Hashem's home, and it has since been replaced with *shuls* and *batei midrash*, where Hashem's Torah is learned and read in public. But the heart of every Jew is a *mikdash* as well, and that holy sanctuary needs the guiding presence of the wife and mother, fortifying the home and fulfilling *v'shachanti b'socham*. **1**

ADDITIONAL INSIGHT

- » When a man is preoccupied with chasing *mose-ros*—unnecessary luxuries—he can end up without the essentials, so distracted is he pursuing nicer furniture or more expensive curtains. When the wife reminds her husband what his priorities should be, that his *ruchniyus* and the *ruchniyus* of the home are essential rather than chasing another dollar, she can set him on the right path. At the very least, he may feel embarrassed and stop his futile pursuits. Then the home is blessed by Hashem, and the family is blessed with *parnassa*—with plenty left over for *Tzedaka*—and happiness for the husband, wife, and children. — *Adapted from a Sicha, Yud Shevat 5717*⁴
- » One of the roles of N'shei Chabad is to strengthen their husbands in daily Torah study. All too often, the husband is so caught up in earning a living that he forgets to learn Torah. Here, the woman's role comes into play, to encourage, and even de-

mand, that her husband set aside time to study Torah every single day—both *nigleh* and *Chassidus*. While this reminder will at times need to be verbal, simply spending time with her husband every day is itself a reminder. This, in turn, brings happiness to the entire family. — *Adapted from a letter of the Rebbe*⁵

- » On a simple level, *osah retzon ba'alalah* means that the woman follows her husband's lead, carrying out his wishes and steering the home according to his direction. Since she is at home more than he is, she needs to be ready and able to ensure his intentions are realized. But where necessary, the deeper meaning comes into play: to *create his will*, to gently remind him of what he truly wants. Every Yid already has a revealed desire to fulfill Hashem's wishes, and when that is the case, the simple meaning of *osah retzon ba'alalah* can naturally take over, the wife ensuring that his real will is fully expressed in the home. — *Adapted from a Sicha, Yud-Gimmel Tammuz 5722*⁶

1. Adapted from Yud-Alef Nissan 5732, *Toras Menachem* vol. 68, pp. 107–110; *Shemos Rabbah* 1:13; Sotah 12a. Newly discovered video of this Sicha available at link.jem.tv/Uhxc5Q.

2. *Tanna Devei Eliyahu Rabbah*, ch. 9.

3. Adapted from Purim 5743,

Hisvaaduyos 5743 vol. 2, pp. 1086–1088.

4. *Likkutei Sichos* vol. 2, pp. 526–528.

5. *Likkutei Sichos* vol. 9, pp. 308–309.

6. *Likkutei Sichos* vol. 4, p. 1069; *Toras Menachem* vol. 34, pp. 167–168.



READ:
THE TINSMITH'S
WISE WIFE



WATCH:
THE RIGHT
LIFESTYLE
CHOICE



BY: RABBI MENDY GREENBERG
(TWINSBURG, OH)



BEFORE — THE — TITLE

THE FARBRENGENS
BEFORE THE NESIUS



לזכות
החיילת בצבאות ה'
חי' מושקא תחי'
לרגל יום הולדתה י' תמוז

ולזכות אחותה
אסתר מרים תחי'

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

* Much of this article is based on
the research of Rabbi Levi Naki for
"Mishnah Rishona," Kovetz L'Chizuk
HaHiskashrus—Tishrei 5780 issue 3.

THE RIGA DISCOVERY

It was the first Tishrei after the Rebbe and Rebbetzin's wedding.

The Frierdiker Rebbe was in faraway America on an extended visit. Rashag, the Frierdiker Rebbe's eldest son-in-law, was accompanying him. For the Chassidim back in Riga, this meant that the senior member of Beis Harav was the Frierdiker Rebbe's new son-in-law, the Rebbe.

To most of them, the Rebbe was virtually unknown. The Rebbe had spent the two previous years—since leaving Russia—in Berlin. But as the closest representative of the Frierdiker Rebbe, the Chassidim hoped he would take the lead.

The expectation that the Rebbe would somehow assume the leadership role ended in disappointment. When the Gabbai Reb Elya Chaim Althaus asked the Rebbe to read the Maftir of Rosh Hashanah, or recite the *pessukim* before *tekios*, the Rebbe categorically refused. Despite the urging of all the Rebbetzins and the requests of the Chassidim, the Rebbe refused any *kibud* that was normally given to the Frierdiker Rebbe.

But then, something happened on Chol Hamoad Sukkos.

"One night," reported Reb Elya Chaim in a letter to the Frierdiker Rebbe, "for Simchas Beis Hashoevah, we—*anash*—gathered in the [Frierdiker] Rebbe's Sukkah, and Reb M"m *Shlit"a* sat with us. He said many wonderful

things, and it was a great delight for us all."

For the first time, the Rebbe had spoken publicly among Chassidim. The Rebbe had held a *farbrengen*.

It seems that this was a small gathering. But on the eve of Shmini Atzeres, a much larger *farbrengen* was prepared.

"Reb M"m *shlita* drank a lot, quietly and unassumingly. He spoke uninterruptedly for several hours—Chassidus blended with Chazal, Kabbalah, and *gematrios*, in the style he has received from his father. His words were a delight to the listeners, and everyone was very impressed.

"By the next day, news of his talks and his extraordinary gifts had spread throughout the city, and naturally, with embellishments—all positive ones. Whatever doubts and reservations had lingered were now swept aside, and people said to one another: 'Here—the Rebbe has indeed taken a son-in-law who is truly fitting for him.' Even the critics were compelled to admit it."

News of the phenomenon continued to spread, and an even larger crowd gathered the next day for the pre-*hakafos* *farbrengen* on Simchas Torah eve.

"He spoke for four hours straight!" Reb Elya Chaim reported. "Among those present were the Volshonok brothers and the Cheifetz-Wechsler brothers. Wechsler—the father of the younger Wechsler—is a quiet person like his son, and fancies himself as a sharp critic and intellectual. For the first time, he came to see for himself



REB ELYA CHAIM ALTHAUS.



THE BUILDING IN WHICH THE FRIERDIKER REBBE LIVED IN RIGA. THE APARTMENT WAS ON THE SECOND FLOOR.

what he had heard described in Berlin's Minyan about the greatness of the [Friediker] Rebbe's son-in-law. He remained with the Chassidim until two in the morning, and left amazed. He told me these words: 'I have never, in my entire life, seen or heard anything like it.'"

The next day, one hundred Chassidim and *balebatim* attended *hakafos* in the morning and the *farbrengen* in the afternoon.

"We sat down at four in the afternoon, and we *benched* at midnight. For the entire eight hours, Reb M" M didn't move from his place, and spoke warm words of inspiration for Torah and *avoda* throughout. He constantly mentioned the [Friediker] Rebbe's name with reverence, 'I heard from the Rebbe, *zol gezunt zein*...' 'the Rebbe *zol gezunt zein* says...' It was so beautiful to hear; how lucky I am to have merited it..."

"After Maariv, we all accompanied the *yungerman* upstairs to the *shviger*, [Rebbetzin Nechama Dina,] in the [Friediker] Rebbe's dining room, and went for a joyous dance around the table, like the Chassidim in old times."¹

While Reb Elya Chaim's letter has been well known for many years, it was recently discovered that the anti-religious newspaper *Nayer Freitik* published its own description as well, which was even picked up by other newspapers, including the following article that appeared in a newspaper in Lodz, Poland.

The headline read "A Student—A Rebbe," and reported that the new son-in-law had assumed the role of Rebbe for Yom Tov (the difference between 'farbrenging with Chassidim' and 'assuming the role of rebbe' was obviously a distinction too fine for them to appreciate):



AT THE END OF TISHREI 5690, THE LODZER TOGBLAT PUBLISHED THIS REPORT ABOUT THE REBBE LEADING THE 'TISH' IN PLACE OF THE FRIEDIKER REBBE.

"The *Riga Freitik* relates that when the Lubavitcher Rebbe traveled to America together with his son-in-law, the question arose among the Chassidim: Who will conduct *tish* in his place and say Chassidus, especially on the *yomim tovim*? The Rebbe told them not to fall into dejection—he would provide them with a substitute.

"The Lubavitcher indeed appointed his second young son-in-law, a charming black-bearded young man, to become 'rebbe' for the *yomim noraim*. This son-in-law, who has been living in Germany since his wedding and studying secular subjects—philosophy at Berlin University—came home for the *yomim tovim* and became 'rebbe.'

"This year too, the Chassidim filled the Lubavitcher *chatzer* on Weidendamm St., conducted a Simchas Beis Hashoeva, and celebrated exuberantly on Simchas Torah. The new 'rebbe' conducted *tish* and said Chassidus. He gushed with *vertlach*, just like the Lubavitcher [Rebbe] himself, and the community of Chassidim licked their fingers with delight. They danced and sang, and of course rejoiced."²

THE REBBE— THE NISTAR?

It is sometimes said that before the *nesius*, the Rebbe was a *nistar*, hidden from the public eye; that the Rebbe eschewed all public roles, and chose to remain unknown, in the privacy of his own *daled amos*.

However, a closer look at the Rebbe's early years reveals a very different picture. Even a brief perusal of collections like *Yemei Melech* and *Early Years* reveals an extensive amount of *farbrengens* and Torah teaching in public (and even *askanus*). Wherever the Rebbe's location—Berlin, Paris, Riga or Otwock—the Rebbe spoke publicly, *farbrenged*, and interacted with Chassidim on a regular basis.

The Rebbe did not 'socialize' in the common sense and indeed spent the vast majority of his time in private, but this was characteristic of the Rebbe's *hanhaga* in later years after assuming the *nesius* as well.

This was also true even earlier, in the Rebbe's hometown of Yekatrinoslav.

THE YUNGER RAV

The first known instance of the Rebbe speaking in public was at his Bar Mitzvah. In one of Rebbetzin Chana's diary entries, she writes, "His bar mitzvah—I think he probably still remembers what he said. I think it was two

drashos, in Nigleh and in Nistar.”

Rebbetzin Chana wasn’t in the room during the talks, but she writes that she saw everyone walking out amazed.

“I remember how the engineer Paley... who had a very good head and knew how to learn with *charifus*—came over to me and said, ‘It’s the first time in my life hearing such a thing—from a boy of that age...’”³

Naturally, we don’t have much information about the Rebbe’s young years as a *bochur*, but there is a remarkable document written several years later, when the Rebbe was just seventeen years old. Dated Chol Hamoed Sukkos 5680, the document says that the members of the “Old Pobritzna” shul in Yekatrinoslav (situated close to the Rebbe’s home) appointed “*ha’avrech haga’on hamuflag* (the young outstanding genius)” the Rebbe, to serve as *rav* of their shul.

The circumstances of the appointment are unclear, but it does not seem to have been made (as was common in those days) out of legal necessity. Yekatrinoslav locals explicitly recalled that the Rebbe was known as the *yunger rav*.⁴

Even more interesting—and significant—is testimony that appears in a submission by Rabbi Yaakov Menachem Mendel Sperlin to Sefer HaChassidim.⁵

He writes a description of his visit to Yekatrinoslav before Pesach 5684 (around the Rebbe’s 22nd birthday) and describes entering a shul and hearing the Rebbe deliver a *shiur*.

“One evening, I arrived in the Old Pyuravke⁶ shul, and I heard the Rebbe *Shlit’a* teaching a *shiur* in Brachos, on

the *agadah* about *techel*ta d’Rebbi Yonasan.⁷ Afterward, he delivered a *drush* on the topic, but I don’t remember the content of the *drush*.”⁸

THE SUKKOS TRADITION

That first Tishrei in Riga was an introduction to a small number of Chassidim; after all, with the Frierdiker Rebbe out of town, not many visitors came. But the following year, the Frierdiker Rebbe spent Tishrei in Riga, and a larger group of *orchim* were present. This time, the news spread once again: the Rebbe would hold a Simchas Beis Hashoevah farbrengen.

Reb Meir Blizinsky was a chossid from Poland visiting the Frierdiker Rebbe for Yom Tov. He later related:

“The Rebbe was very quiet and reserved, but the farbrengens were very *lebedik*, with a *shturem*. The Rebbe would inspire the Chassidim regarding the Frierdiker Rebbe’s *inyanim*, and would speak at length about the uniqueness of the date—weaving together all areas of Torah—all of Pardes, Chassidus and Kabbalah, with incredible *ge’onus*.

“During that Tishrei in Riga, word spread one night of Sukkos in the Rebbe’s *chatzer* that ‘*der eidem*’—the Rebbe—would farbreng in honor of Simchas Beis Hashoevah. The news spread quickly, and *Anash* and the *temimim* were all very excited. It was incredibly cold outside, yet the Rebbe sat for long hours and farbrenged. Everyone saw that he had a *peh mapik margaliyos*.”

This farbrengen has the unique distinction of being (to our knowledge) the first one recorded by the Rebbe himself in his *Reshimos* (*chovros* 115-7). Titled, “*Roshei Perokim. Chol Hamoed Sukkos 5691, Riga, in the hall of Tze’irei Agudas Yisrael*,” the *reshima* seems to be incomplete, but it includes several ‘*sichos*,’ on the deeper meaning of a sukkah, *daled minim*, and other Torah matters, including—as remembered by Reb Meir above—the importance of *hiskashrus* to the Rebbe.⁹

The next year, Tishrei was held in a different format once again. The Frierdiker Rebbe was already planning his move to Poland, and it was decided to spend all of Tishrei in Otwock. An entire hotel was rented for that purpose, and Chassidim came from all over Poland and nearby countries to participate. For many, it was the first time spending Tishrei with the Rebbe.

Reb Moshe Elya Gerlitzky was learning in Tomchei Temimim in Lodz. He and some thirty *bochurim* made their way to Otwock. On Chol Hamoed Sukkos, the news spread—the Rebbe was going to farbreng.

“The talk among the Chassidim,” he related, “was that



THE MEMBERS OF THE “OLD POBRITZNA” SHUL IN YEKATRINOSLAV APPOINT THE REBBE AS RAV OF THE SHUL.



TESHURA KOHN 5781

REB MOSHE ELYA GERLITZKY AS A YOUNG BOCHUR, CIRCA 5690.

‘we need to telephone everyone from the surrounding area to come,’ because the [Frierdiker] Rebbe instructed the Rebbe to farbreng. We all knew that it was the [Frierdiker] Rebbe’s directive, and we all prepared.

“In addition to us, the *bochurim* from Lodz, there were dozens of Chassidim who were visiting from Warsaw, alongside the local Chassidim from Otwock who filled up the place with their usual commotion. Nobody knew what to expect.

“The Ramash began with the Mishna, ‘Yehuda ben Teima says: Be bold as a leopard, swift as an eagle, quick as a deer and strong as a lion, to fulfill the will of your Father in Heaven.’ He farbrenged on this Mishna from 8:00 at night until 7:00 in the morning. He quoted Zohar, Kabbalah, Gemara, Mishnayos, Midrash, etc. etc., throughout the night. The crowd was astounded—*arois fun di keilim*. No one knew that he was so knowledgeable.

“Until then, people had treated him with *derech erez* because he was the Rebbe’s son-in-law, but now we had a whole new *derech erez*...”¹⁰

The Simchas Beis Hashoevah farbrengens became a tradition. It was held again the next year in Riga, and several more times over the following few years. Whenever the Rebbe and Rebbetzin spent Tishrei in the Frierdiker Rebbe’s presence (there were years when visa complications made this impossible), the Rebbe would hold these farbrengens with the Chassidim.

KEHOT PUBLICATION SOCIETY



THE REBBE’S RESHIMA CONTAINING THE IDEAS HE SPOKE OF AT THE SIMCHAS BEIS HASHOEVAH FARBRENGEN, 5692.

The content of these farbrengens form some of the longest *Reshimos*, and they also appear in conversations with the Frierdiker Rebbe, as well as in the Rebbe’s correspondence with his father, Harav Levi Yitzchak.

In later years as well, after arriving in the United States, the Simchas Beis Hashoevah farbrengens remained prominent. The Rebbe now farbrenged regularly every Shabbos Mevorchim, but on Chol Hamoed Sukkos, the Rebbe would hold a special farbrengen for *talmidim* of *yeshivos* throughout the New York area. The event would be advertised by Merkos L’Inyonei Chinuch in all the Jewish newspapers, and they would draw a large crowd of *bochurim* each year. These continued into the Rebbe’s *nesius*, until 5725.

A WIDER CIRCLE

During the years after his wedding in Europe, the Rebbe lived in Berlin and Paris. The following are some accounts from those locations:

BERLIN — THE NEW YOUNG MAN IN TOWN

Rabbi Kalman Steinhouse was ten years old when his father, the *rav* of a small shul, told him that a special guest would be attending the davening in their shul.

“One Shabbos, my father told me that an extraordinary personality was in the city. He said that the Rebbe had fled the terror of the Russians—the Bolsheviks—and was now in Berlin. That Shabbos morning, we were privileged to have the Rebbe join our *minyan* for davening.

“He looked like a young man in his thirties with a remarkable countenance; it was not easy at first to discern ‘who he really was.’

“For Seudah Shelishis, everyone was invited to the home of a Chassidishe Yid nearby, on Lützowstrasse. Perhaps he was even a Lubavitcher. I remember a strong sense of elevation. The Rebbe was honored with saying *divrei Torah*, and his words flowed for a long while. It was a very spiritual experience. After benching, Maariv, and Havdalah, everyone came forward to shake his hand and bid him *shalom* before parting.”¹¹

PARIS — A REBBE OF TWO SHULS

There were two small shuls in the Jewish quarter of Paris, known as the “*pletzel*,” where the Rebbe davened—at number 17 and number 25. “*Zibetzin*” was a *Nusach Ari* shul, and the other davened *nusach Sefard*. It seems that the Rebbe davened more often at ‘25,’ where he received less attention as the “son-in-law of the Rebbe.”

Over time, a small group gathered around the Rebbe, who became the *de facto rav* and spiritual guide of their shul.

The Rebbe never sat at *mizrach*; he had a place towards the back of the shul where he would sit regularly. But from

that location, on special occasions, the Rebbe would stand and address the crowd around him.

The Rebbe would also give a regular *shiur*, and on Shabbos too, during the weekly Shalosh Seudos, the Rebbe would address the crowd.

Rabbi Avraham Yehudah Zhloshinsky, who lived in Paris, recalled:

“It was shortly after my Bar Mitzvah, in 5697; we lived in a somewhat distant neighborhood, but once or twice a week we would travel to the shul on Rue de Rosa to hear the Rebbe give a *shiur* in Chassidus. I merited to be present on two or three occasions.

“I remember that he would also take an interest in people’s personal matters. Before and after the class, people would approach him and speak with him about private concerns—simply to benefit from his advice.”¹²

A number of these *sichos* are found in *Reshimos*. At the beginning of a *reshima* about Chanukah from 5696, the Rebbe notes, “partially [said] in the 17 shul.” On Sukkos of that year—the first Tishrei the Rebbe was not able to travel to Otwock—there is another *reshima* which was said, “*miktzaso b’veis hakneses*, partially in the shul.” There are two *reshimos* dated Beis Nissan, one from 5697 and another from 5700—and the second is also marked as having been said “*B’veis hakneses. Pariz.*” Presumably, these were said at gatherings marking the *yom hilula* of the Rebbe Rashab.

Reb Leibish Heber was a businessman in Paris who developed a close connection with the Rebbe and Rebbetzin and would regularly attend the Rebbe’s *shiur*, which took place on a Wednesday.

“One Wednesday,” his son related, “it was raining extremely hard, and my father called up the Rebbe and said he didn’t think anybody would show up... The Rebbe said he didn’t want to cause *bittul Torah*, and he was going to go anyway. If even one person shows up, it will be worthwhile.”

A while later, the rain let up, and Rabbi Heber grabbed his coat and ran to the shul.

“He arrived at the *shteibel*, and there was the Rebbe, learning with one person. When the Rebbe looked up and saw my father, he smiled and said, ‘*Ich hob takeh nisht gorem gevezn bitul Torah*, I indeed didn’t cause *bitul Torah*, and not only that—we were covering a *sugya* in the Gemara where a question was bothering me for a very long time, and in the course of giving the *shiur*, the answer came to me.’”¹³

One of the most remarkable descriptions from those years is the memory of several *mispallelim* at ‘25,’ about the Simchas Torah Hakafof the Rebbe led at their shul.

The Rebbe usually spent Simchas Torah near the Frierdiker Rebbe, but one year the Rebbe remained in Paris and led the *Hakafof* at their shul.

It was an unforgettable experience.

During the seventh *hakafah*, as they sang *Al hasela hoch*, the Rebbe kept the dancing going for three hours (!). The dancing circle kept changing, as people tired and left to rest for a few minutes; the only one who danced the entire time was the Rebbe himself.¹⁴

PARIS 5707 — THE REUNION

Seven years after leaving Paris to escape the Nazis, the Rebbe returned to greet his mother, Rebbetzin Chana, and accompany her back to the United States.¹⁵

This was a very different sort of presence.

In earlier years, the Rebbe didn’t draw attention to his status as the son-in-law of the Frierdiker Rebbe, and there were many who didn’t know about it at all, but Paris now hosted a large contingent of Lubavitcher Chassidim who had recently left Russia, and they were very excited to host “*dem Rebbe’s eidim*.” This was a very high-profile visit, and the Rebbe’s stature was on full display.

During the visit, the *gabbaim* of ‘25’ invited the Rebbe to return to the shul once again and deliver a talk.

When the Rebbe arrived, the shul was filled with people of all stripes—simpletons, *lomdim*, even some ‘*gute yidden*.’ This time, the Rebbe was led to an important *mizrach* seat where he davened Mincha, and afterward he addressed the audience.

Before beginning to speak, the Rebbe asked what *shiur* was normally learned at the time. They responded that they were learning a certain portion of *Ein Yaakov*. The



PRIMA HOTEL, BOULOGNE (SUBURB OF PARIS). THE REBBE ADDRESSES A GROUP OF CHASSIDIM WHO HAD RECENTLY ESCAPED FROM RUSSIA, LAG B'OMER 5707.

Rebbe took the *sefer*, glanced at it for a few moments, and then immediately began speaking on the passage they had been learning. The Rebbe spoke for over an hour—weaving together *aggadah*, *drush*, Kabbalah, and Chassidus—leaving the entire audience spellbound.

After Maariv, the *gabbaim* asked the Rebbe to speak once again. At first, the Rebbe declined, but after repeated requests, the Rebbe agreed, and again asked what they usually learned after Maariv. They answered that they usually learned *Hilchos Tefillin* in the Alter Rebbe’s Shulchan Aruch. The Rebbe looked at the segment they were up to and then spoke for about an hour on the topic.

When he finished, the *gabbaim* mentioned that they also studied Tanya, and were currently in Perek Mem-Aleph. The Rebbe began speaking again—concluding by tying together all three subjects: Ein Yaakov, Shulchan Aruch, and Tanya.

At the conclusion, the Rebbe cited the *possuk* about Yaakov and Eisav, where Yaakov tells Eisav that he could not accompany him because the sheep are not strong enough, and said (based on the explanation in Chassidus): “Yaakov—the Rebbe *der shver*—is ready for the *Geulah*. The only delay is because ‘*hatzon alos*, the flock is tender’... May each person merit to go out to greet Moshiach, *yederer mit zein rebbe’n un mir mit unzer Rebbe’n*, each with his own Rebbe and we with our Rebbe—”

The Rebbe paused for a few moments, choked up, and then finished, “*Bimheira biyameinu, Amen*.”¹⁶

AN UNMISTAKABLE PRESENCE

When the Rebbe arrived in America, the farbrengens with Chassidim quickly became regular occurrences.

The first farbrengen was after the Rebbe *benched gmel*, on the Thursday after his arrival.

A short time later, the *gabbai* of the shul at 770 asked the Frierdiker Rebbe to encourage the Rebbe to farbreng, and from then on, the Rebbe would farbreng every Shabbos Mevorchim.

One description of such a farbrengen, in fact, is printed in a *sicha* which is *mugah* by the Rebbe.

When Rabbi Yosef Greenberg was preparing *Yemei Bereishis* for print in the early 5750s, he came across a *sicha* about the lessons from chess which the Rebbe had said in 5708, when a famous chess player attended the farbrengen. He prepared a copy of the *sicha* for publication and submitted it to the Rebbe, and the Rebbe edited the transcript. The first footnote includes a description of the farbrengens during those years:

“As was customary in those years—beginning in 5702—on Shabbos Mevorchim, a kiddush would be held after davening for the *mispalelim*, and the Rebbe would sit at the head of the table and farbreng for some time.

“On this particular Shabbos, after Shacharis, the Rebbe entered his room. Meanwhile, the kiddush took place in the shul, and the congregation made kiddush and partook of refreshments.



ADAR 5706.

KEHOT PUBLICATION SOCIETY

“After a few minutes, the Rebbe returned—wearing his tallis—and sat at the head of the table for the farbrengen.

“Those present said ‘*l’chaim*,’ and the Rebbe instructed that a *niggun* be sung. Afterward, the farbrengen began. [The editor].”

IN THE PRESENCE OF GREATNESS

One of the remarkable aspects repeated in these descriptions is the reverence people felt during their encounters with the Rebbe.

The Rebbe never demanded honor; he was very warm to anyone who approached him; he did not even sit at the head of the table—at farbrengens in 770, the Rebbe would sit under the window (later turned into the door), among the Chassidim. Nevertheless, the Rebbe’s very presence commanded respect.

The American *bochurim* described having this feeling from the very first farbrengen after the Rebbe’s arrival on Chof Ches Sivan.

“The whole form and style of the farbrengen was awe-inspiring. The entire crowd sat *b’eimah uv’yir’ah* and listened to every word. For a few days, we walked around in a different state of mind, from the impression of the farbrengen.”¹⁷

Years earlier, a *Poishser* Bochor in Warsaw had the same experience.

“Toward the end of Elul, we learned that the Rebbe would be coming to the city for the month of Tishrei. Many of the *bochurim* knew very little about him and therefore did not know how to relate to him upon his arrival.

“The Rebbe arrived before Selichos. Rabbi Mordechai Mentlick, the rosh yeshiva, greeted him with a lighthearted remark, but the Rebbe’s expression was very serious, and he was in what the yeshiva referred to as ‘an Elul mood.’

“I remember that during those days I once went out into the street to buy something, and on my way back, I came face to face with the Rebbe. I kept walking, but as I drew close, the Rebbe glanced at me—and that look made me tremble with fear; my knees were literally knocking against each other. From that moment on, I decided that whenever I would see the Rebbe coming down the street, I would cross to the other side...”¹⁸

NAME BY NAME

At the end of the Rebbe’s visit to Paris in 5707, the Chassidim held a *tzeischem l’shalom* farbrengen for the Rebbe.

At first, it was a formal event attended by a large crowd, with the Rebbe addressing the assembled while standing. Later, as the audience trickled out, the Rebbe said, “Now it is a chassidishe farbrengen,” and farbrenged until morning.

As the night wore on, the Rebbe suddenly began to explain the meaning of people’s names. To Reb Isser Kluwgant, the Rebbe repeating a *maamar chazal* that mentioned איסר. The Rebbe connected the name of Reb Refoel Wilschansky with his work in the European “Lishkah.” The Rebbe continued doing it with others, and soon, people began to perk up and give their own names as well. The Rebbe continued in this vein for quite some time, and when time was running short, the Rebbe began to group some names together and give a general explanation for them all.

This was a feature of almost *all* the Rebbe’s farbrengens before the *nesius*. In Berlin, Paris, Riga, Poland—all the memoirs of the Rebbe’s farbrengens contain similar descriptions.

When someone new walked into 770 on a Shabbos Mevorchim afternoon, the Rebbe would often turn to him with a *shalom aleichem*, ask him his name, and interpret it—sometimes in connection with the parsha, sometimes in connection with his occupation, or sometimes in connection with a matter of *avodas Hashem*. When there was a *simcha* like an *ufruf*, the Rebbe would often expound on the names of the *baalei simcha*.

Interestingly, in the very first column of *Teshuvos Ubiurim* which the Rebbe published in *Kovetz Lubavitch*, the Rebbe addresses the concept of *midrash hasheimos* at length—although there it is in response to questions on a *sicha* of the Frierdiker Rebbe in which he did the same.

This is one unique aspect of the farbrengens that disappeared—almost entirely—during the Rebbe’s *nesius*. There were rare occasions when the Rebbe returned to this practice, but they disappeared as a regular feature of the farbrengens, from the very first farbrengen after the Frierdiker Rebbe’s *histalkus*, on Shabbos Parshas Yisro, Shabbos Mevorchim Adar 5710.

“IT WAS POURING TORAH”

One Acharon Shel Pesach in Paris, the *Tze’irei Agudas Yisrael* shul heard that the Lubavitcher Rebbe’s son-in-law was in town and invited him to speak.

The members of the shul were unsure how it would work out. Does he even know how to speak? They asked each other—they had no idea.



THE REBBE GREETES A CHASSAN (REB MOSHE RUBIN) AT HIS KABBALAS PONIM, ELUL 5707.



A SPREAD FROM THE REBBE’S RESHIMOS. ON THE RIGHT IS A TRANSCRIPT OF THE SICHA HE SAID AT A WEDDING ON 11 TAMMUZ 5704, AND TO THE LEFT IS A SICHA FROM A WEDDING ON 13 SIVAN 5706.

In the end—one attendee later related to Rabbi Yitzchak Dovid Groner—the Rebbe came and spoke for three hours straight (!) “*un hot zich gegosen noch-a-nand*, it was pouring” from all dimensions of the Torah. People couldn’t believe that such a persona was living quietly in their city.

The length of the Rebbe’s talk was also notable. Today, people have short attention spans, and a speech needs to include a steady supply of jokes and stories to hold the audience. In those days, people were more accustomed to listening to long *drashos*.

However, the Rebbe was still unique in that regard. One didn’t listen to the Rebbe to hear a “quick *vort*” or nice idea. Whenever asked to speak, the Rebbe would speak at great length.

At the yearly *siyum* of Mishnayos held by the Merkos L’Inyonei Chinuch, the Rebbe would deliver a lengthy *hadran*. One year, the address lasted four hours.¹⁹

This was true of other events as well, such as the weddings of the first *bochurim* in Tomchei Temimim.



SCENES OF THE EARLY PARADES AT 770, C. 5702–5703.



These weddings were among the first *Chassidishe chasunos* in America and offered opportunities to reach and inspire large audiences. On occasion, the Rebbe would be asked to speak, and he would do so at very great length—sometimes for over an hour—on themes related to strengthening Yiddishkeit.

Right before Chanukah 5704, the Rebbe spoke at the wedding of Rabbi Mordechai Altein. The *sicha* was recorded by the Rebbe in *Reshimos* and an account of the wedding was also published in *Kovetz Lubavitch*.

The Rebbe addressed the fact that the celebration was happening at the same time as the Jews of Europe were being decimated.

“Even though,” writes the Rebbe, “when Yidden overseas are held captive, and no rational way can be seen to save them all, this would seem to be a cause for despair—the very opposite of joy—still, one of the defining qualities of the Jewish people is that we make no room for despair. There is always hope, and we remain certain of our eternal survival.

“We see this as well in the story of Chanukah:

“The Jewish people were weak and few in the face of a mighty empire, and even from within, the movement of the *misvavanim* was steadily spreading. And yet Mattisyahu and his sons stood firm with absolute determination. In the end, they were the ones who prevailed, while the Greeks and the *misvavanim* left no trace behind.”

The description of the “*sheine Chassidishe chasunah*” in *Kovetz Lubavitch* soon followed:

“A powerful impression was made on the large crowd by the welcoming address of Harav Menachem Schneerson. He pointed out that because Jews have one G-d and one Torah, they are one unified people throughout their

dispersion, and the joy of one Jew strengthens the spirit of all others. Jews are distinguished by their strong sense of trust, and even in the most bitter times, they remain confident of ultimate victory.

“However, there must always be Jews who are devoted to Yiddishkeit with self-sacrifice, like Mattisyahu and his sons, and that Jewish children be safeguarded in their authentic Jewish identity, not assimilating among other nations, just as the small cruse of oil was preserved from the impure hands of the Greeks, and therefore was able to illuminate.

“Many *yeshiva bochurim* brought joy with *niggunim* and dancing, and the truly Yiddishe wedding celebration left a lasting and unforgettable impression on all.”²⁰

A NEW SENSE OF CONFIDENCE

The *bochurim* in 770 remembered those early farbrengens fondly.

The atmosphere in the United States at the time did not infuse them with confidence. They were looked at as strange and backward, missing out on “where the future is really going.”

It was the special farbrengens with the Rebbe, related Rabbi Hirshel Fogelman, that impressed upon them that Lubavitch wasn’t a small yeshiva and shul, but a movement that would conquer the entire world.

Rabbi Fogelman recalled a Purim parade that took place in 5703.

“The parade was held on Nostrand Avenue, and hundreds of children came. I was standing nearby when the Rebbe stepped up to speak to them. I remember how

deeply it affected me: I felt this was not just another speech, but words entering history. He spoke with such strength and clarity, with such seriousness. He spoke about Achashverosh and related themes, and about the role of Jewish children. Everyone there felt that this was something extraordinary.

“Once, the Rebbe said the following words at a farbrengen:

“*Der Rebbe hot ongehoiben mit mesibos shabbos, un fun mesibos shabbos vet men einnemen di gantze velt*, The Rebbe began with Mesibos Shabbos—and with Mesibos Shabbos we will take over the entire world.”²¹ ❶

1. *Ginzaya* vol. 2, pp. 569–70.

2. Information about this article and its translation are taken from “News Reports about the Rebbe in Riga and Vienna,” by Rabbi Shmuel Super, on Anash.org.

3. Reshimos Harabanis Chana, issue 33, pp. 8–9.

4. *Early Years* p. 114.

5. Sefer HaChassidim was a compilation of entry cards filled out by all Chassidim (and anyone who wanted to) with key details about their connection to Lubavitch. Some included extensive memoirs.

6. According to Rabbi Levi Greisman of *Early Years*, this is the same shul mentioned in the document.

7. Brachos 18a.

8. *Early Years* p. 157.

9. Choveres 15 ois 6.

10. Video, *Early Years* volume 1. *Toldos Chabad B'Polin* p. 139.

11. *Yemei Melech* vol. 1, p. 340.

12. *Yemei Melech* vol. 1, p. 463.

13. *Early Years Film Volume 2*.

14. *Yemei Melech* vol. 1, p. 463.

15. See “The Reunion,” Adar II 5782.

16. *Yemei Melech* vol. 3, p. 960.

17. Description of Rabbi Hirshel Fogelman and Rabbi Leibel Posner, in the 28 Sivan Teshurah of 5747. *Yemei Melech* vol. 2, p. 566.

18. *Kfar Chabad* issue 65, p. 11. *Yemei Melech* vol. 1, p. 397.

19. *Yemei Melech* vol. 2, p. 664.

20. *Mekadesh Yisrael* pp. 3–4.

21. Kovetz Chof Ches Sivan 5747 pp. 13–14.

22. The correct version is that the Alter Rebbe said, “Mitzvah B'Gadol.” See Reshimos Hayoman p. 106, Beis Iyar 5710 and Leil Simchas Torah 5711.

23. *Yemei Melech* vol. 2, p. 586.

A Yoman of the Ramash's Farbrengen

During Tishrei 5710, the last Tishrei before the Frierdiker Rebbe's *histalkus*, the Rebbe held the customary Simchas Beis Hashoevah with the *bochurim* under the auspices of Merkos L'Inyonei Chinuch. The next night, the Rebbe farbrenged again, this time with the close circle of *bochurim* from 770.

The following is the description of the farbrengen from the diary of Reb Eli Gross:

Fourth day of Chol HaMoed Sukkos, 20 Tishrei 5710

Tonight, Ramash farbrenged with us again. He said that since the previous night, he had needed to cite a *makor* for every point—even to the exact *daf*—he had not been able to say everything he wanted.

During the farbrengen, Ramash asked Reb Yisrael Jacobson, Hatomim Shusterman, and the *talmid* Chizkiyah Ganzburg to say *l'chaim*. A full cup of mashke was given to each of them, and they said *l'chaim*. Rabbi Aharon Kazarnovsky also drank with them.

Ramash drank mashke but did not eat anything...

Ramash related a story about the Alter Rebbe, prefacing it by noting that it had not been told in the days of the Tzemach Tzedek, since the *misnagdim* had used it to attack the Chassidim. However, in the time of the Rebbe Maharash, they were no longer particular about withholding it.

He said that once, on Yom Kippur before *Ne'ilah*, the Alter Rebbe put down his *machzor*, removed his *tallis*, and left them on the *shtender*. He left the shul, went to the edge of the town, entered the forest, chopped wood, and brought it to a woman who had just given birth. He lit a fire, cooked soup, and fed her. When the matter later became known, there was a great uproar, and they asked the Alter Rebbe, “*hayitochen!*” He replied, “There is no greater mitzvah than this.”²²

Rabbi Yisrael Jacobson (who tonight went a bit beyond his usual limits) enjoyed the story immensely. Afterward, he asked Ramash for permission to leave, as he was not feeling well, and Ramash agreed.

Ramash drank approximately a pint and a half of *mashke* and was a bit *b'simcha*.²³

Svoboden! — A Bochur's Encounter with the Radatz

By: Rabbi Mendy Greenberg (Twinsburg, OH)

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

One of the most revered Chassidim in earlier generations was the Radatz—HaRav Chaim¹ Dovid Tzvi Chein, the Rav of Chernigov. Among Chassidim, he was also known as “Dovid Hirshel Chernigover”—a nickname the Rebbe famously addressed (see the farbrengen of Parshas Vayeitzei 5743²).

The Radatz was a gaon in both nigleh and Chassidus, renowned for his avoda and his saintliness. People came to him for brachos, and stories of miracles circulated far beyond his city.

At the time of this story, the Radatz had been the chossid of three Rebbes—the Tzemach Tzedek, the Rebbe Maharash, and the Rebbe Rashab—all of whom held him in very high esteem. He would live into the nesius of the Frierdiker Rebbe as well.

More than one bochur from Tomchei Temimim later put pen to paper about encounters with the Radatz, having arrived in Chernigov under the shadow of the Russian military draft: the dreaded “priziv.”

In those years, few fears haunted a bochur like the draft, and no effort was spared to avoid it.

Chernigov offered a rare advantage.

According to Russian law, conscription was structured around the family: only a set portion of a household's sons could be taken, and a family with only one or two boys was protected. Once the young man appeared at the draft office

and proved his status, he was supposed to be exempt. In practice, however, when recruitment was tight, those protections were often ignored and the boys were drafted anyway.

Chernigov was an exception—there, the authorities generally honored the family exemptions and released those who were legally entitled to go free. Chernigov also had agents who—for a fee—would help one navigate his release.

Reb Nochum Shmaryahu (Shmerel) Sasonkin was studying in Lubavitch when his summons arrived. As one of only two brothers, he was eligible for an exemption, but he was told that in his hometown, even only sons were being drafted. The Rebbe Rashab therefore instructed him to go to Chernigov instead.

The following is his account.³



When I arrived at the train station in Chernigov in the early morning hours, I headed straight to the home of the rav, Reb Dovid Tzvi Chein.

The Rebbe Rashab held him in very high esteem; Chassidim called him “the Radatz.” His father, Reb Peretz Chein, had been among the great Chassidim of the Mittler Rebbe and had also served as the rav of Chernigov. The Radatz was renowned as an iluy in nigleh, and an oved and maskil in Chassidus. I once saw him in Lubavitch on Shabbos (wearing a shtreimel); when he reviewed the maamar he had heard that very day from the Rebbe Rashab, he

would add a single line of his own—and that line would be enough to illuminate and clarify the entire *maamar*.

When I entered and told him that I needed to present myself for the army draft—this was around Tammuz 5669—he did not respond; he just instructed the *shamash* of the Beis Din to summon a carriage.

He had not yet davened Shacharis, so I was certain he was going to the mikvah, but it was not long before he returned.

He told me that he had just come from someone “at whom it is forbidden to look.”

This was a man who had wanted to serve as a government doctor; since the wicked Czar Nicholas had barred Jews from government posts, he had been compelled to convert in order to receive the position.

The Radatz had just gone to this doctor with a request: “Since the *bochur* Sasonkin appears older than his actual age—having a long beard—he could, in accordance with the law, be freed from the army.” The doctor replied that he would have to see me personally. That same day, I went to the doctor, accompanied by the Radatz’s son Dovber, who was still a *bochur* at the time.

This doctor held the Radatz in special regard. His name was revered throughout the city as a holy man and a wonder-worker—not only among Jews, but even among non-Jews.

After I visited the doctor and he examined me, he said he could not assist me because my face appeared quite young. I left, hoping that a swift *yeshuah* would emerge from elsewhere.

When he finished davening, the Radatz came over to me, reached into his pocket, took out a full handful of coins, and placed them in my hand. When he saw that I hesitated to accept them, he said: “This money belongs to Tomchei Temimim. Since you’re here, Tomchei Temimim is here as well—I see no reason to send it somewhere else.” I accepted his words and took the money.

The Radatz never kept money for himself. If a visitor seemed to be in need, he would hand him whatever he had on him. And there was certainly no shortage of such people.

His home was open to all. His family members were very warm—anyone who entered that house felt at home. It is no wonder that there were always many guests there. For the same reason, they were always deeply in debt: his small monthly salary was never enough to cover his expenses.



'ZICHRONOSAI',
THE MEMOIR BY
REB NOCHUM
SHMARYAHU
SASONKIN.

The Radatz arranged lodging and meals for me at a location where I could sit and learn in peace, and I would come to see him frequently.

One Friday, the Radatz said to me: “Come—let’s go somewhere to *daven*, because here people keep coming in with questions and they don’t let me *daven*. Shalom Shlomo (his son-in-law)⁴ will manage with the people.”

He took me to a certain shul, where we went up to the *ezras noshim* and he put his *tallis* over his shoulder. He was in a light mood, and he said to me, “I am not satisfied with Lubavitch.”

Seeing the look of astonishment on my face, he explained what he meant:

“When I was a little boy—until the age of ten—my father, Reb Peretz, did not allow me even a taste of Chassidus. My whole world was Rashi and Ramban. Later, when I began to learn Chassidus, it made an overwhelming impression on me: this isn’t the same Yaakov! This isn’t the same Lavan!

“But in Lubavitch, they have begun learning Chassidus from a young age; that kind of impression will be missing...”

His words could be understood based on a *maamar* in Toras Shmuel:⁵

In Shacharis on Shabbos we say, “ועינינו מאירות כשמש, וכירח, ...our eyes shining like the sun and like the moon...” The Maggid of Mezritch asks: if our eyes shine like the sun, what do we add by saying they also shine like the moon? Compared to the sun, the moon’s light seems insignificant.

He explained that the moon has an advantage over the sun: it receives its light anew, again and again. Each time, it is fresh, which creates a new sense of delight. The sun, by contrast, shines steadily, in the same way all the time—so its light is constant, and “תענוג תמידי אינו תענוג, constant pleasure is no pleasure.”

Take the difference between a rich person and a poor person. When a poor person suddenly earns a hundred rubles, his joy is greater than a king’s pleasure from being a king, because for him it’s new. The rich person may have far more, but it doesn’t move him in the same way.

The same is true of the moon, whose entire light comes from the sun. Precisely *because* it receives that light as a gift each time, it feels a deeper sense of delight. That’s why we ask for both: the fullness of light of the sun, and the *taanug* represented in the moon.

This explains the Radatz’s point. In earlier generations, when Chassidus was encountered later in life, one felt the tremendous “light” of Chassidus. You felt the darkness you lived with until then, and you suddenly saw how Chassidus brings you into a whole new world. But when one grows up with Chassidus from early childhood, that surprise, that delight, can be lacking.

However, in our times—during the era of the Rebbe Rashab—when a cold wind began to blow even within the walls of the *batei midrash*, as secular schools were established and *apikursus* was becoming rampant—the spiritual danger was acute and it was no longer possible to wait. In order not to lose, *chas v’shalom*, both advantages, Lubavitch was compelled to educate its children in the light of Chassidus, which serves as a shield and protection against the dangers of *apikursus*. This is clearly evident in

the Chabad educational institutions in Eretz Yisroel and throughout the world.



Unbeknownst to Reb Shmerel, the authorities in Chernigov decided to change their protocol; some of the ‘exempted-class’ would be drafted after all. A raffle would be held at the priziv on the appointed day: the winners would be free to go home, while the losers would be taken into the army.

After spending the month of Tishrei with his parents, Reb Shmerel Sasonkin returned to Chernigov when the date of his appointment arrived.

I arrived in Chernigov early in the morning. I davened Shacharis, and then went to the Radatz’s home to let him know that I was going to the *priziv*—the place where I was to present myself to the army officials. He said that when I was about to go there, I should notify him. Since it was still early, I stayed in his home and waited.

When the time came, I approached his room to inform him, but as I came near the door, I saw it was closed, and he had already begun *davening*. I was at a complete loss. Time was of the essence; I had to leave immediately so that I would not be late for my appointment, especially since this involved military officials!

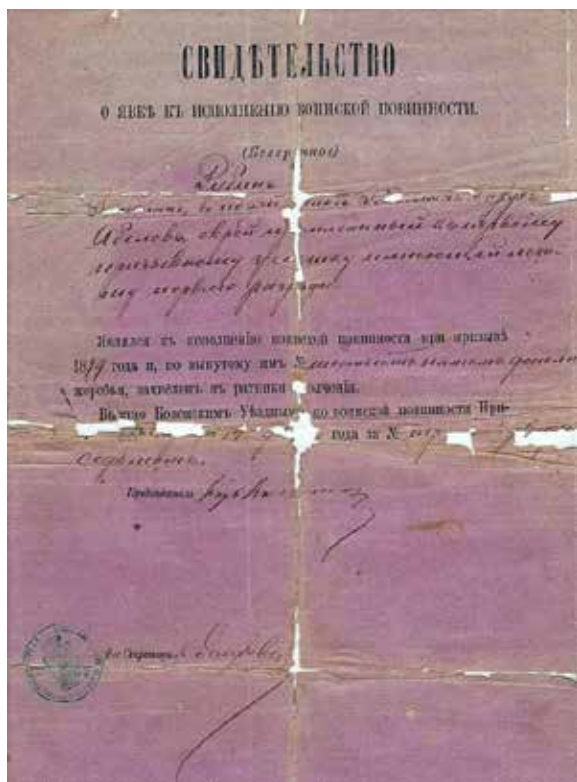
I waited another fifteen minutes; I was sure he would open the door, since he knew I was waiting for him. Another fifteen minutes passed, and then another similar



THE CITY OF CHERNIGOV CIRCA 5670.



THE RADATZ.



A CERTIFICATE OF APPEARANCE FOR MILITARY SERVICE THAT DOCUMENTS THE REGISTRATION OF A JEWISH YOUNG MAN FOR THE IMPERIAL RUSSIAN DRAFT. IT AFFIRMS THAT THE YOUNG MAN ARRIVED AT THE DISTRICT OFFICE AND, BY LOTTERY, WAS ASSIGNED TO THE MILITIA (RESERVES) RATHER THAN TO ACTIVE DUTY.



REB NOCHUM
SHMARYAHU
SASONKIN.

stretch of time, and I could hear him *davening* with *dveikus*.

I was in unbearable tension; how could I possibly explain my considerable delay to the authorities?! I decided I could not wait any longer and began to leave.

But when I reached the door, I stopped. I could not go on. I had promised him I would wait—and he’s no fool; he knows how serious the situation is. Yet the time kept slipping away, my situation was getting more and more desperate, and my knees began to shake. I was pacing the room, back and forth and back and forth. I was totally broken; I didn’t even know what world I was in. It is difficult to describe the state I was in at that time.

At last, the Radatz opened the door. He told me to take a Chumash Bereishis and say a few verses of *shnayim mikra v’echad targum*—and only then to set out.

I did as he said and started running. By then, it was already very late. While I was still on the way, I saw a messenger coming towards me from the *priziv*—and he

told me that I had been released!

He told me that when my name had been called—Sasonkin—someone had answered in my place, as if I were present. I was supposed to approach the ballot box and draw a slip for the lottery, so someone went in my stead, drew a slip, and handed it to the military officials.⁶ When they opened it and found the high number, everyone shouted: “*Svoboden!*”—Released!

I excitedly ran back to the Radatz to tell him the good news. The Radatz was overjoyed, and he brought out pastries and drinks to say “*l’chaim!*”



In general, Radatz was very warm to me; he took care of me like a father to a son. ①

1. See *Avnei Chein* p. 243 fn. 1.

2. *Toras Menachem* 5743 vol. 1, p. 543.

3. The selections here are culled from *Zichronosai*, p. 315 and on. A second account of a *bochur* can be found in *Zikaron Livnei Yisrael* p. 58, by Rabbi Yisrael Jacobson.

4. Reb Shalom Shlomo Schneerson was the younger brother of Harav Levi Yitzchak, the Rebbe’s father. He was the son-in-law of the Radatz and would later immigrate to Eretz Yisroel alongside him. At the time, he was living in his father-in-law’s home.

5. *Toras Shmuel* 5727, “Tiku BaChodesh Shofar,” p. 398.

6. It appears that he had hired agents on his behalf (as explained in the beginning of the article), and they had taken those actions in his absence.

By: Rabbi Sholom Posner

EDIFY *the* LIV

**The Rebbe's vision
of creating 770 in
Kfar Chabad—and its
supernatural success.**

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר

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

PRICE of WINING

A building united
with 770: *in mission,
name, and even
appearance.*¹

The Proposition

One Wednesday, Rosh Chodesh Tammuz 5745, seven individuals were summoned to the Rebbe's room for a meeting at 8:00 PM that evening. They were: Reb Binyomin Gorodetsky, Reb Dovid Raskin, Reb Chaim Mordechai Aizik Hodakov, Reb Mordechai Mentlick, Reb Moshe Pinchas Katz, Reb Nissen Mindel, and Reb Zalman Gurary. None were aware that the others had been invited, nor were they informed as to the meeting's purpose.

For half an hour they remained in the Rebbe's room, while the Rebbe briefed them on a new idea.

Only elements of this plan that were most relevant to them were spelled out, but the issue at hand was what would become the saga leading to Hei Teves. A theft from the library of the Frierdiker Rebbe, and the subsequent lawsuit to reclaim the stolen items, was soon to rock Lubavitch. In subsequent *sichos* and *farbrengens*, the Rebbe made it clear that the case being waged in the physical court was manifestation of a heavenly prosecution, and that spiritual strength was needed to overcome this battle.

This meeting was the first semi-public address from the Rebbe about the situation, and the Rebbe laid out the plan for victory on both fronts—physical and spiritual. The main points were:

The building of 770 is under the name of Agudas Chassidei Chabad. The entire building—all of its rooms and spaces—are for davening, learning Torah, and activities pertaining to *hafatzas hamaayanos chutza*—the mission of Agudas Chassidei Chabad.

The process of dividing an inheritance has never been employed on the belongings of the Frierdiker Rebbe. Subsequently, all that belongs to him—the *seforim*, *bichlach*, *kisvei yad*, and household items, etc. are part of his estate. This is especially so because “*Ma zaro bachaim af hu bachaim*,” (just as his children are alive, he too is alive) and therefore there will never be a division of the inheritance. This is certainly the holy will of the testator.

“If anyone were to contest any of this, [leading someone to want to] keep it quiet by purchasing back any *bichlach* or *kisvei yad* to give me as a gift—I do not want this under any circumstances and I will not accept it from them! I forbid anyone from doing so.”

The Rebbe wanted a center like 770 to exist in the holy land, “They should make a building in Kfar Chabad carrying the name of [the Frierdiker Rebbe]—Oholei Yosef Yitzchak Lubavitch—a place of Tefillah and Torah and for

hafatzas hamaayanos chutza. The necessary funds will be provided, Baruch Hashem I already have money for this.”

The Rebbe proposed that these invitees—as members of Agudas Chassidei Chabad and as Chassidim of the Frierdiker Rebbe—partner with the Rebbe in this project. Without fully understanding the broader context, they all accepted the offer.

Over the following weeks, the issue of the theft and the building initiative were both elaborated on and made



RABBI ZUSHE WOLF



THE LETTERING “BEIS AGUDAS CHASIDEI CHABAD - OHLEI YOSEF YITZCHAK LUBAVITCH” IS ADDED TO THE FACADE OF 770, 15 TAMMUZ 5745.

public; the *seforim* on 12 Tammuz, and the building at a *yechidus klolis* on 14 Tammuz. From the Rebbe's explanation, the picture unfolded of a building spiritually one with 770.

The Rebbe spoke of how the Frierdiker Rebbe, along with all of our Rabbeim, always longed to own a physical property in Eretz Yisroel. The Rebbe entrusted this mission to Kfar Chabad—the Rebbe's village—and declared that the necessary funds were at their disposal.

The Rebbe wanted it arranged immediately, on the auspicious day of 15 Tammuz, when *kayma sihara b'ashlamusa* (the moon is complete). In addition, it is the *histalkus* of the Or Hachaim Hakadosh who shared a special bond with the Baal Shem Tov and all future generations of Nesi'im—including the Frierdiker Rebbe.

Such an undertaking would understandably take more time, but the Rebbe wanted for at least a temporary home to be secured until a permanent structure could be built.

The name of this future building—along with 770 in Crown Heights—is Ohel Yosef Yitzchak Lubavitch. The Rebbe named it an Ohel—temporary residence—because the true home of the Frierdiker Rebbe is his Torah and Tefillah.

The Rebbe wanted Ohel Yosef Yitzchak to house the Kolel of Kfar Chabad as well as a state of the art library. In order to further elevate the status of 770's "twin," the Rebbe said he would send every *sefer* published by Kehot.

Further Instruction

The next day, Reb Menachem Lerer—chairman of Vaad Kfar Chabad—received a call from Rabbi Hodakov. He was informed that the Rebbe planned to farbreng that

night and would be adding further directives pertaining to Ohel Yosef Yitzchak. As such, he concluded, the committee should pay close attention.

Before the Rebbe's farbrengen began, around midnight in Kfar Chabad, the Vaad held a meeting. They included Rabbis Menachem Lerer, Shimon Bekerman, Elazar Gelbshtein, Menashe Chadad, Gershon Sudakevitch, Yosef Kok, and Moshe Lipsh. Joining them were Rabbis Mordechai Ashkenazi, Velvel Kesselman, and Yehudah Horowitz.

After reviewing the Rebbe's words from the *yechidus klolis* several times, they decided upon their first steps to actualize their mission. They determined that the best location for the temporary home of Ohel Yosef Yitzchak would be the now-defunct cafeteria of the girls' elementary school. After calling *Mazkirus* to confirm their decision, they also took responsibility for opening the building for its new purpose that coming day. They would ensure that the members of the Kolel would begin studying there immediately, and would place a sign declaring the building's new identity "Beis Agudas Chassidei Chabad—Ohel Yosef Yitzchak Lubavitch."

They then went to listen to the live broadcast of the Rebbe's farbrengen. One of the new directives was that together with the construction of Ohel Yosef Yitzchak, they should create a new neighborhood with beautiful and affordable housing, particularly for the *kolel yungeleit*. The Rebbe likewise called for affordable and ample housing in Crown Heights, in proximity to the original Ohel Yosef Yitzchak.

In that regard, *Mazkirus* informed the members of the Vaad that the Rebbe had inquired whether the



THE TEMPORARY HOME OF OHEL YOSEF YITZCHAK LUBAVITCH IN KFAR CHABAD.



ARCHITECT REB ARYEH YAKONT IN CONVERSATION WITH A WORKER DURING THE CONSTRUCTION OF 770—KFAR CHABAD.

RABBI ZUSHE WOLF

neighborhood “Tochelet” had been incorporated into Kfar Chabad, implying that this would make for a good home for Ohel Yosef Yitzchak and its new neighborhood.

At an early morning meeting following the farbrengen, they confirmed that Ohel Yosef Yitzchak would be built in Tochelet. They also decided that, in addition to hosting the Kolel, the temporary location of Ohel Yosef Yitzchak would host a farbrengen on Friday night.

A speedy cleanup made the cafeteria inhabitable, and a banner was placed over the entrance reading, “Beis Agudas Chassidei Chabad—Ohel Yosef Yitzchak Lubavitch.” A message was hastily sent to the members of the Kolel to inform them of their new headquarters. Despite the short notice, regular studying took place in the new Kolel. In addition to their regular studies, the Rebbe wanted them to learn specifically from the Frieddiker Rebbe’s Torah and the daily Rambam.

Inside and Out

As the work toward a permanent location for Ohel Yosef Yitzchak was just beginning, the committee received an amazing message from Rabbi Binyomin Klein. The Rebbe had shown him a photo of 770, stating that the building underway in Kfar Chabad should be a replica of 770! This first of its kind directive was a testament to the Rebbe’s vision for this building. Not only was it to share the purpose and ownership of 770, but everything about it, down to the physical appearance, was to match its sister building in Crown Heights.

However, the Rebbe did not clarify the extent to which he wanted the buildings to match. Was he referring to every room in the building, or only select areas, or perhaps only the external facade? When asked, the Rebbe replied that since this is a spiritual matter, it should be decided by both the Vaad Hagashmi and Vaad Haruchni of Kfar Chabad.

On Sunday morning, 25 Tammuz, they received this message and called a meeting for Tuesday with the Vaad Haruchni, consisting of respected *rabbanim* and *mashpiim*.

Different views were presented as to how to properly fulfill the Rebbe’s instruction regarding the design of the building. Most voted that the internal dimensions should match 770’s, but that it could be enlarged. However, not all agreed. Another factor to consider was that enlarging the structure would inevitably lead to changes in design.

Reb Berke Chein declared that while everyone should

share their opinion, the decision would ultimately be the Rebbe’s. The various views were written up and sent to the Rebbe for resolution. However, a response was not quick in coming. In the interim, they decided to consider enlarged designs, so long as it wouldn’t compromise the design of 770.

Architect

Awaiting further instructions from the Rebbe, the committee continued to forge ahead to actualize the mission placed upon them. The project was publicized, and several architects presented themselves for the job. The committee quickly ruled out most of the contestants, preferring to hire a Lubavitcher architect who could fully appreciate the value of this project. Little did they know how important this decision would become. It’s safe to assume that even an experienced architect would, at some point in the operation, throw in the towel. As we shall see, every brick laid on the building came with countless obstacles.

The list was narrowed down to two architects: Reb Aryeh Yakont and Reb Mordechai Garelik, but they couldn’t decide which of the two would have the *zechus* to manage the Rebbe’s project. Ultimately they chose both, giving them each full responsibility for the entire project. Their first task was to prepare plans for 1) the original 770 building 2) an enlarged to-scale model 3) a building

A Warm Reminiscence

Regarding the Rebbe’s instruction for Ohel Yosef Yitzchak in Kfar Chabad to be designed as a replica of 770, Rabbi Yitzchak Yehudah Yeruslovsky related:

The Rebbe had explained to Reb Binyomin Gorodetsky that the purpose of Ohel Yosef Yitzchak being identical to 770 is to make the experience of *Beis Chayenu* available to Chassidim in Eretz Yisroel. “When the time comes that people will wish to remember their moments in *yechidus* and it will no longer be possible, they will be able to enter the building in Kfar Chabad and remember these moments.”



LETTER FROM THE MINISTER OF AGRICULTURE, ARIK NEHEMKIN, APPROVING THE PROPERTY TO BE BUILT AS A CENTER FOR AGUDAS CHASSIDEI CHABAD IN Kfar CHABAD.

RABBI ZUSHE WOLF

Measurements

While legal work needed to be sorted out, proper plans needed to be drawn up as well, or no work could begin.

In order to ensure accurate measurement, the architects, M. Garelik and A. Yakont, made travel plans to NY to examine the measurements of 770. But the Rebbe advised against it, suggesting they search for a more cost-effective solution.

Fortunately, Reb Gershon Sudakevitch—a member of the committee who was exceptionally devoted to the building of Ohel Yosef Yitzchak—planned a trip to the Rebbe for the upcoming Tishrei. However, he lacked any architectural knowledge; his best bet would be to locate the original building plans for 770 in the NYC records.

Reb Gershon arrived at the offices and requested the files. To his dismay, the secretary informed him that the file for 770 Eastern Parkway had vanished!

Unmoved, he went to Reb Binyomin Klein to inform him of the setback and devise a new plan. The only option available was for Reb Gershon himself to attempt an accurate evaluation of 770.

Reb Gershon spent the late nights of Chol Hamoed Sukkos nonchalantly measuring 770. He returned home with the dimensions of 770's rooms, giving the architects enough information to prepare general plans. However, this was a very temporary solution. They would need to find a way to get more detailed information on the building.

In the meantime, building permits were finalized, and the cornerstone laying took place on 26 Teves with much ceremony. The Rebbe participated by sending a bottle of *mashke*. During the celebration, the committee

externally identical to 770, but with a different interior layout. They were entrusted with preparing a timeline for each of the plans as well, to be presented to the Rebbe.

Legality and Bureaucracy

Putting up a building in Eretz Yisroel is no simple matter. Physically preparing the land is not the issue; it would take only a few weeks. But procuring legal permission is entirely a different matter. Not only did they need building permits, but the location chosen to build Ohel Yosef Yitzchak was legally designated as agricultural land. The legal process of redesignating it could delay the project by years!

An easy solution was available; construction could begin while waiting for permission. But the Rebbe was clear in his instructions; he would not allow the slightest deviation from the law.

Miraculously, Reb Menachem Lerer—chairman of the Vaad—was able to get all the permits in record time. He reached out directly to the Minister of Agriculture—Arik Nehemkin, a very special individual who helped whenever he could.



YISRAEL MEIR ELINSON

RABBI MORDECHAI ASHKENAZI ADDRESSES THE CROWD AT THE GROUNDBREAKING CEREMONY IN Kfar CHABAD.

announced that within a year, all programs currently taking place in the temporary Ohel Yosef Yitzchak would be transferred to this magnificent building.

Soon, the committee finished vetting the nine contractors who presented themselves for the job of constructing the building frame. They chose the services of Dumar Contractors, who promised to complete the entire frame in time for Yud-Aleph Nissan—in just over three months.

The project was progressing smoothly, but they still

had not collected detailed information on the architectural design of 770. Beginning the construction without fully knowing what needs to be done could result in a terrible mishap. The Rebbe wanted the building up and running, and they could not afford any time-consuming mistakes.

Reb Mordechai Garelik proposed a solution: the Rebbe would not allow the committee to expand the budget to include the architects' trip to NY, but he could make the trip at his own expense. He purchased a ticket to New York for Yud Shevat, where he made use of his time and professional eye to take detailed measurements of 770. He recorded detailed information, down to the number of bricks, the size of the chandelier, and the depictions on the stained glass windows. He returned to Eretz Yisroel, armed with hundreds of pictures and countless measurements. This did not come easy: more than once, he was spotted in the freezing snow, tediously recording external measurements—yet he would not be deterred.

Who's Paying?

Construction commenced at a feverish pace. In addition to the building frame, the committee wanted the basement to also be completed by Yud-Aleph Nissan—hoping to begin using it as the permanent home of the Kotel.

In the early stages of construction, the Rebbe asked for a quote. However, the architects still had some major questions to iron out, including the question of sourcing tens of thousands of red bricks, which are hardly available in Eretz Yisroel.

They provided their best estimate which was 750,000 dollars. The Rebbe's response to this tremendous sum was that expenses should be spared wherever possible, but not at the expense of the building's quality.

The sum was indeed very large. Where would they get funding for such an enormous undertaking? The Rebbe had originally announced that he would cover the costs, but no one on the committee dreamed of taking him up on that offer.

They attempted to get government funding, but that fell through. They then solicited a certain individual in Kfar Chabad, a man of means. He seriously considered it, but wanted to first ask the Rebbe's opinion.

The Rebbe responded with puzzlement; there had been a clear announcement that the Rebbe himself would cover the costs. Why was the committee seeking other funding? Once they saw that the Rebbe was adamant about



RABBI ZUSHE WOLF

REB MORDECHAI GARELIK TAKING MEASUREMENTS
IN AND AROUND 770 IN NEW YORK.

covering the project, they ceased their searches. From then on, all bills were paid from Kupas Rabbeinu in Eretz Yisroel, managed by Reb Efroyim Wolff.

As construction progressed, the committee had to revisit the unresolved question of the building plan. For several months, they had been awaiting a response from the Rebbe as to how the interior should be designed. When no answer came, they wrote again. This time, the Rebbe clarified that he wanted the exterior to match 770; the internal design was left to their discretion based on the needs in Eretz Yisroel. The committee decided to design the ground floor as an exact replica of 770, but not the upper floors.

Throughout Eretz Yisroel, excitement mounted as the project rapidly advanced. It seemed certain that the Rebbe's vision would be realized in the near future. Sure enough, the entire frame and basement were completed on schedule by Yud-Aleph Nissan—a remarkable feat.

But the momentum soon died down. The most challenging stage of the mission was just beginning. Unforeseen obstacles now arose. The construction of Beis Agudas Chassidei Chabad was indefinitely frozen.

All In The Details

“Whoever designed 770,” remarked Reb Mordechai Garelik, “clearly invested a lot of heart and soul.” The building is filled with unique designs and intricate patterns. No one on the team had ever worked on a project like this before. They didn’t even know where the supplies could be obtained.

Maariv Report

“The new home of the Lubavitcher Rebbe is being established in Kfar Chabad,” blared a headline in the popular “Maariv” newspaper on 12 Teves 5746. “The Israel Land Administration has allotted 200 dunam of agricultural land for this purpose,” read the subheader.

When news of this article reached the Rebbe, he immediately sent a message to the committee of Kfar Chabad: “If it is correct that the government allotted this land for the Rebbe [personally], then all efforts should halt.” Reb Menachem Lerer quickly got written confirmation from Arik Nehemkin—the Minister of Agriculture—that the property was allocated for the purpose of building a center for Agudas Chassidei Chabad in Kfar Chabad. Only then did the work continue.

The building facade contains approximately 60,000 red bricks. Such bricks are rarely used in Israeli architecture and are difficult to find anywhere in the region. No manufacturer in Eretz Yisroel produced bricks in such quantities, yet importing them from Italy or Holland would add significant expense.

The windows posed an additional challenge. They feature stained glass designs—also uncommon in Eretz Yisroel. The window frames themselves are not ordinary. Each frame is a carefully sculpted cast-concrete work of art. Replicating them without access to the original molds was an especially delicate task.

These two issues were among the most formidable obstacles facing the project. The Vaad explored every possible avenue to find a solution, but they lacked both the materials and the experience needed for such specialized work.

The project might have continued indefinitely at its slow pace, but the Rebbe brought matters to a turning point.

2
יום ג', י"ב בטבת
תשמ"ז - 24.12.85
כאריב

ביתו החדש של הרבי מלובאוויץ

מוקם בכפר חב"ד

מינהל מקרקעי ישראל הפשיר
אתמול למטרה זו 200
דונם של אדמה חקלאית

מאת בירך נאח

על סמך הנחיותיו של יו"ר כפר חב"ד, מנחם
לרר, שהאדמו"ר מלובאוויץ הרב מנחם מנדל
שניאורסון, בן 88, עומד לעלות לישראל מניו-
יורק ולתתגורר כאן – הפשירה אתמול הודעתה
לשמוערת קרקע חקלאית במינהל מקרקעי ישראלי
אל 200 דונם חקלאית לבניית בית מדרשו ולגור
ריוס לאדמו"ר.

במדרש יו"ל השנה נתן הרבי מלובאוויץ הוראה בבר
נודות המסובלים לחסוריו בישראל לבנות את ביתו ביד
רץ המדרש וזה חולל באלוהים המעשים ליקום מנחת
רוב. על פי הוראת הרב, חכמו מנהלים וארכיטקטים
בית הדרוש לביתו של האדמו"ר מוקם ביוסליו גני-
יורם, המיועד של הרב שבעתו לעלות לישראל גור-
מל לאורגנות רבה בשרי חסידיו בכפר חב"ד וזה
מאמנים כי יחד עם הרב יעלו לארץ עוד אלף משפ
ות מחסידיו.

200 הדונמים החקלאים שהופשירו אתמול לבניית
נמצאים בכניסה לכפר חב"ד. מינהל מקרקעי ישראל
שמשל לחסידיו חב"ד את הקרקע ללא תמורה אישית
בניית מנחתו של למעלה מאלף שנה מיועד על סמך
תוכנית שהוגשה לו. המינהל מולל בית כנסת, חדר
סבלת חדרי התיירות, חדר תקשורת, חדר גבאי, סני
ריה וחדר מגורים לרבי. האקט המסבנת העלה כחצי
מיליון דולר.

מנחם לרר, יו"ר ועד מושב כפר חב"ד, סיגנ את
חצי חב"ד מני מנהל מקרקעי ישראל אשר ל-מעי"ב
כי מקורו שנתון שנה תחיש הבניה. אני מאמין
ומתפלל שאכן כך יהיה והרבי יעלה לארץ
במהרה"אשר.

THE REPORT IN 'MAARIV' ALLEGING
THAT THE BUILDING WAS FOR
THE REBBE'S PERSONAL USE.



At the Lag Ba'omer farbrengen, the Rebbe pushed for the building of Batei Chabad—especially those named for the Friediker Rebbe—and urged that they be completed by Yud-Beis Tammuz. The Rebbe specifically referred to Ohel Yosef Yitzchak in Kfar Chabad, remarking that “like *batlonim*,” they had begun the project but had become stuck halfway through.

Yet the Rebbe expressed confidence that the building could indeed be completed by Yud-Beis Tammuz—months earlier than they had originally planned! To help advance the effort, the Rebbe promised to send an additional sum of money.

Chassidim are accustomed to the Rebbe calling on them to push their limits. But for the people directly involved in the project, the request seemed literally impossible.

The following are excerpts from the minutes of the committee meeting held the following morning. Present were Reb Mordechai Garelik (architect), David Merari (contractor), and Edward Pardis (engineer), together with the members of the Kfar Chabad committee.

Menachem Lerer: We will leave this meeting with the decision that Beis Agudas Chassidei Chabad will be completed by Yud-Beis Tammuz. We must only determine how to make it happen.

Dovid Dumar: I do not see how it's possible for me to complete the building by that date!

Menachem Lerer: If the Rebbe Shlita said it, nothing will help. Everything must be done to ensure that the building will be finished by then.

Menachem Lerer: (Turning to R. Mordechai Garelik) Are all the working plans for the building ready?

Mordechai Garelik: Not all of the plans.

Menachem Lerner: The plans must be completed so that the work can move forward.

Edward: In my opinion, we must find larger work crews and put them all to work simultaneously. Then there will be a better chance of finishing.

David Dumar: My problem is not the internal division of the walls nor any other issue. The only problem is the laying of the bricks.

Gershon Sudakevitch: The bricks (first shipment) will Bez”H arrive already this coming Tuesday morning, and it will then be possible to begin.

Edward: We will get stuck by the window frames. It is doubtful that they will manage to cast all of them in time.

A discussion develops among the professionals regarding how the decision can be implemented.

Summary: The contractor will immediately begin searching for suitable workers for the brick construction. This coming Sunday, we will meet here in order to report on the progress.

The architects will provide working plans as the work progresses.

R. Mordechai Garelik will make an effort to be present at the worksite every day.

Overwhelmed by the determination of the Chassidim and their faith in the Rebbe, David Merari set out to begin the work. With a quiet chuckle, he drafted what he himself believed to be an impossible construction schedule to present to the Vaad.

“I had worked before at a fast and accelerated pace,” he later recalled, “but nothing even close to this. To me, it was obvious that even if we turned the whole world upside down, there was no way the building could be completed by 12 Tammuz.”

Building

Armed with the Rebbe’s strength, they all knew that the building would be up by Yud-Beis Tammuz. But an adequate receptacle needs to be made to manifest such a miraculous *bracha*. Defying the regular policies of responsible construction, they had tens of workers building on each side of the building, instead of working on one part at a time. They also arranged the shifts so that work was taking place at all hours of the day and night.

For the workers to build at all hours, someone responsible would need to be on call at all times. Reb Mordechai Garelik and Reb Gershon Sudakevitch took two months leave from work, spending all their time supervising and directing the construction. They briefly took a break once a day to quickly eat something, and once in a while shut their weary eyes. Their dedication knew no bounds.

The enthusiasm that consumed Reb Mordechai and Reb Gershon spread to everyone involved in the construction. From the providers of materials to the man wielding the hammer, all were caught up in the frenzy and excitement of this holy project. Consequently they invested all their energy to provide the greatest speed and quality.

Time was of the essence and there was no way that it could be wasted on importing bricks from Europe. A brick manufacturer in Ofakim agreed to call off any other projects and were dedicated solely on producing bricks for 770. Seeing the importance of this project, they took special care that the bricks match the tone and form of 770 bricks.

In a similar fashion, they devised a method to replicate the cement doorframe and window frames of 770 along with all of its intricate reliefs—possibly the greatest achievement of the entire project.

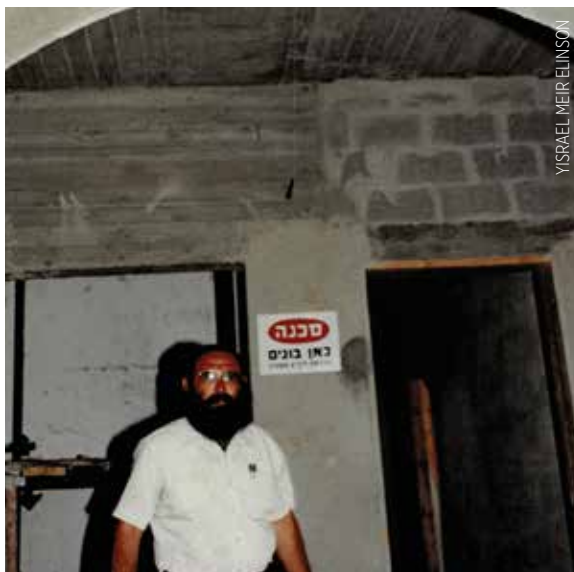
One of the ‘secular’ craftsmen who worked on the

Stained Glass Windows

Stained glass windows were not in high demand in Eretz Yisroel, but 770 is full of them. When shown pictures of the windows in 770, nearly every manufacturer turned down the job. They simply were not prepared for such an enormous order.

Even the one manufacturer willing to push their production level insisted that it would take at least six months. With no other options, Reb Mordechai Garelik began speaking to their *nesheama*. He explained that the Rebbe’s words are not to be taken lightly. If he expects something to be done by a certain time, we have the ability to carry it out, and must invest all of our energy to make it happen.

They agreed, but on the condition that they begin work immediately. Reb Mordechai needed to provide them with accurate measurements, but they had not yet cast the window frames. Hoping for the best, he estimated the window measurements and gave them to the manufacturer. Miraculously, the finished windows fit perfectly into place.



REB GERSHON SUDAKEVITCH AT THE CONSTRUCTION SITE.

cement casting remarked, “Despite our desire to remain reserved and not get carried away with excitement, something supernatural was going on! Such a job takes months, and here it was carried out at an unimaginable speed. Throughout the entire project, we saw that things were working out far better than usual. We saw it at every step, and got fired up.”

As it turned out, the accelerated pace of work only brought down the total costs. The workers were motivated to work fast, and there was no wasted labor.

The Grand Opening

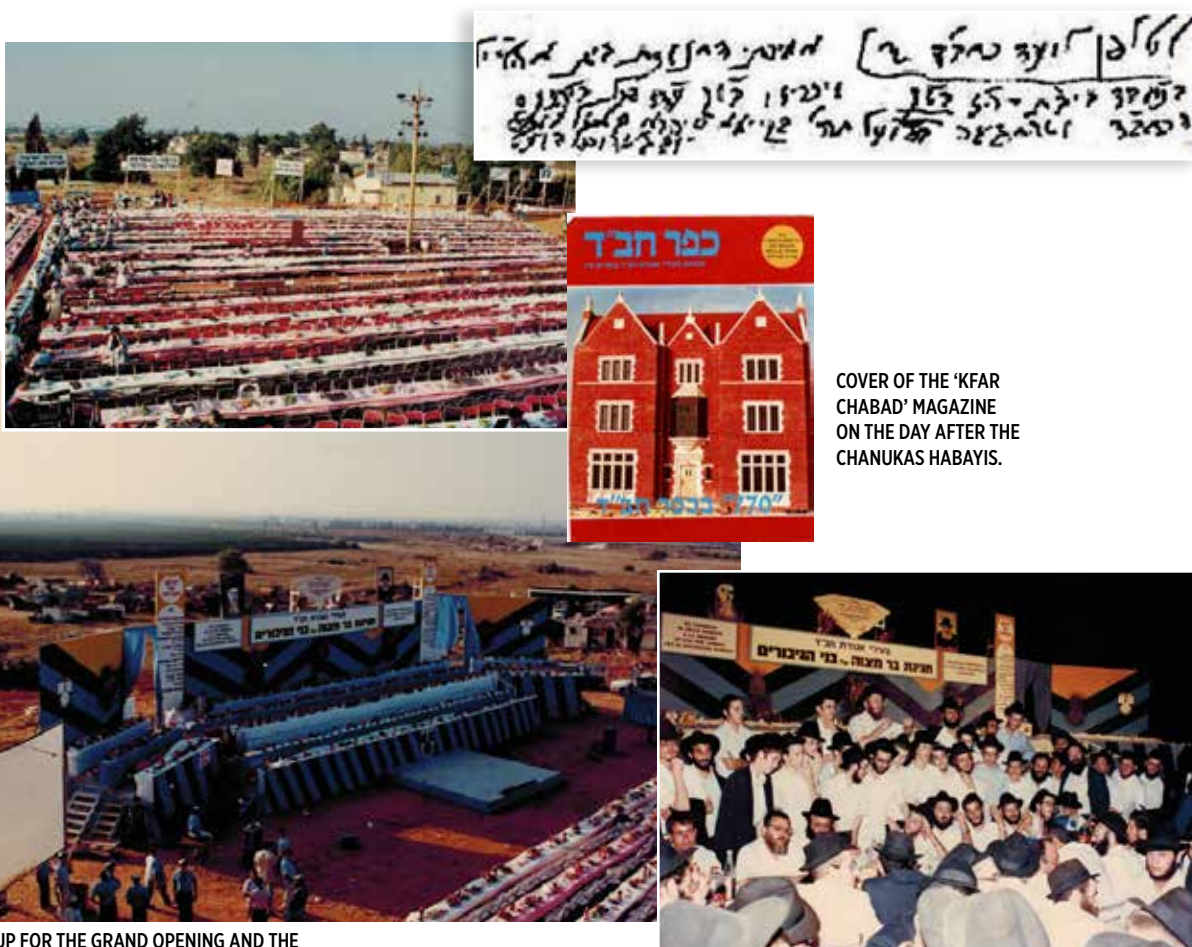
Kfar Chabad residents and workers alike watched with amazement as 770 took form before their eyes. A few weeks into Sivan it could already be seen that, with Hashem’s help, the project would be completed at the desired date of Yud-Beis Tammuz.

The committee began to plan for the *Chanukas Habayis* ceremony. Yud-Beis Tammuz fell out on Shabbos that year, so the event would need to be postponed. Kfar Chabad had another event scheduled for three days later—the annual Bar Mitzvah for orphans of IDF soldiers arranged by Tzach on 15 Tammuz. They asked the Rebbe if it would be worthwhile to combine the events. The Rebbe responded enthusiastically.

Thus it was decided that the Bar Mitzvah would be the first event held at Beis Agudas Chassidei Chabad and serve as its inauguration—bolstering the prestige of *both* events.

On Erev Shabbos 11 Tammuz, the Rebbe wrote a directive for *Mazkirus* to relay to the Kfar Chabad Committee to announce in all of the shuls:

לטלפן לועד כפר חב"ד שיחיו. אמירתי דחנוכת בית אהלי יוסף יצחק בכפר חב"ד ב"ב תמוז - הרי זה בשבת קודש, ויכריזו בשבת קודש על דבר זה בכל בתי הכנסת דכפר חב"ד, ושהחגיגה בפועל תהי בקיימא סיהרא באשלמותא יום ג' שהוכפל בו כי טוב.



COVER OF THE 'KFAR CHABAD' MAGAZINE ON THE DAY AFTER THE CHANUKAS HABAYIS.

THE SETUP FOR THE GRAND OPENING AND THE ANNUAL BAR MITZVAH CEREMONY FOR THE 'BNEI GIBORIM', ORPHANS OF FALLEN IDF SOLDIERS.

CHASSIDIM FARBRENG FOLLOWING THE FORMAL PROGRAM.

The message was that the Rebbe had originally stated for the *Chanukas Habayis* to take place on 12 Tammuz, which takes place this year on Shabbos. Therefore, announcements should be made about it on Shabbos, and the actual celebration will take place in the following week, on 15 Tammuz. The Rebbe also spoke about the project at the *yechidus klolis* on Monday night, making mention of the dedication ceremony to take place on the following day.

On Tuesday afternoon, the courtyard in front of the new 770 building was arranged with long rows of tables for the special celebration. Chassidim poured in from all over Eretz Yisroel, jamming the highway heading into Kfar Chabad from both directions.

Other tables were set up on the dais to seat *rabbanim*, politicians, and of course the Bar Mitzvah boys—with their mothers facing them at another table.

The crowd took their seats, while others stood at the sides and admired the magnificent building. The Bar Mitzvah boys took their places as the band joyfully played Napoleon's March. The program began with congratulations and admiration for the Bar Mitzvah boys, delivered by *rabbanim* and dignitaries.

The Sephardic Chief Rabbi, HaRav Mordechai Eliyahu, was honored with placing the mezuzah on the front door. Emotionally, he entered the lobby of 770 as he recalled his visit to the Rebbe at the original 770. He recited the *bracha*, *Likboa Mezuzah*, as well as *Shehecheyanu*, and affixed the mezuzah. The band begins playing “We Want Moshiach Now,” and Rav Eliyahu broke into a spirited dance with other Chassidim at the doorway.

As night fell, the lights were dimmed to focus everyone's attention on the screen playing a video of the Rebbe. The Rebbe's message is the theme of the evening: *Ahavas V'achdus Yisroel*.

The Bar Mitzvah boys were presented with a dollar from the Rebbe, and then hoisted onto shoulders with singing and dancing. Once the official program finished, fresh copies of a Tanya that was printed in front of the new 770 were taken out to be studied. Chassidim continued to sit outside for continued farbrengens.

As the last of the celebrants were heading home, the Rebbe began a farbrengen of his own at 770 Eastern Parkway.

Towards the end of the farbrengen, the Rebbe again mentioned the new building that was just dedicated in Kfar Chabad—in a grand and beautiful ceremony.²

Since then, this edifice has stood proudly in Kfar

Chabad proclaiming the vitality of the Frierdiker Rebbe and his mission. Where, to quote the Rebbe's words from the *yechidus* of 14 Tammuz 5746:

“Even the external appearance, down to the most minute details, replicates the home in which the Frierdiker Rebbe lived during the ten years where he completed his life in this world.

“More importantly, the soul of the building replicates 770, which is the *gematria* of ‘*Poratzta*’—to break forth. In this spirit, Ohel Yosef Yitzchak of Kfar Chabad serves as a beacon from which Torah, and the actions it includes, spreads out to the world “just as they spread from 770 in this country, city, and neighborhood.”

Most important is what shall come from this building:

“From this building, the Torah and teachings of the [Frierdiker] Rebbe will spread forth, and the *shlichus* which he placed on each and every one of us: to make a dwelling for Hashem in this lowly world...”³ 

1. The research for this article was collected largely from the booklet “Nachlas Nesi Hador.”

2. Hisvaaduyos 5746 vol. 4, p. 110.

3. Ibid., p. 76.

The Key:

Leading up to Yud-Beis Tammuz, the Vaad came up with the idea of presenting the Rebbe with a framed key to Beis Agudas Chassidei Chabad. They chose Reb Gershon Sudakevitch, who had been remarkably dedicated to the project throughout, as their representative.

The Rebbe discouraged this idea, advising again to cut down on costs. Instead, they planned to send it with the winner of the countrywide raffle of a ticket to the Rebbe—Reb Sholom Ber Garelik, brother of one of the architects.



THE KEY TO THE BUILDING THAT WAS PRESENTED TO THE REBBE.

By: Rabbi Shneur Itzinger

Step Inside

Farbrengen with the Rebbe — A Companion

A guide to the Farbrengen of
Yud Gimmel Tammuz 5732

לזכות הרה"ת ר' גד דוד
וזוגתו מרת שירה
בניהם ובנותיהם
הרה"ת ר' נתנאל חיים
וזוגתו מרת שיינא רבקה
רחל ובנם מנחם מענדל,
מרת נחמה אסתר ובעלה
הרה"ת ר' ישראל ובנם
מנחם מענדל סטאק,
חוה מזל ובעלה הרה"ת ר' שלום
דובער רייטפארט, מנחם מענדל,
נעמי חנה, משה אליהו שיחיו
סבג



Toras Menachem
vol. 69, pp. 25-79.



Sources

This guide is designed to help
you experience the farbrengen
on video or audio. Timestamps
correspond to the video of the
farbrengen, linked above.



Sicha 1: The Far-Reaching Geulah

The Frierdiker Rebbe himself wrote about the far-reaching impact of his geulah.

1. Ask Him Himself

[7:50]

- To mark a specific event in the past, to understand **what it is truly about**, and **how to celebrate it**,
- it is best to **ask the one to whom it happened**.
 - Especially when **commemorating the Frierdiker Rebbe's geulah from jail**:
 - **No one else is aware of the details** that took place in prison.
 - While details are known about after he left jail, and before he was arrested,
 - in jail itself, only his jailers were present—not reputable sources of information for how to celebrate.
- Understanding the pain helps us celebrate the *geulah*.
- Knowing about his interrogations makes the reason for the arrest clear.
- Even he himself, after his *geulah*, could not yet speak freely,
- so **the best source of information is his own letter**, which he wrote for the first anniversary.

2. The Fateful Letter

[12:10]

Where in the Frierdiker Rebbe's teachings should we look?

- Later explanations may relate only to their time.

IT MEANS YOU

The often-quoted teaching of the Baal Shem Tov, transmitted through the Frierdiker Rebbe, tells us that everything a person sees or hears should be viewed as a lesson from Heaven in *avodas Hashem*. The Rebbe once remarked that he had quoted this “foundational idea of Chassidus,” without exaggeration, a thousand times.

Here, the Rebbe cites it to show how the Frierdiker Rebbe's letter about the *geulah* serves as a lesson for all, even aside from the fact that it is a *michtav kloli* addressed to all.

Elsewhere in Likkutei Sichos, the Rebbe develops this idea further, showing how it is based in *nigleh*: the stories the Torah tells are meant to be analyzed and unpacked for lessons, just like the Torah's explicit teachings.²

Baruch Hashem, Sunday, 15th of Sivan 5688, Riga.

To our dear friends, *anash*, and all those to whom the Torah is dear, who study it and engage with it, wherever they may be, may Hashem grant you life...

It was not only I who Hashem redeemed on the 12th of Tammuz. Rather, the redemption also belongs to all who cherish our holy Torah, who observe the *mitzvos*, even those who are only called by the name “*Yisroel*” – Jew. For every Jew (regardless of his personal standing in the observance and fulfillment of the *mitzvos*) has a heart sincere with Hashem and His Torah.

ב"ה, א' ט"ו סיון, תרפ"ח, ריגא.
אל ידידינו אנ"ש ואל כל מחבבי תורה
לומדי ועוסקי בכל אתר ואתר, ה' עליהם
יחי...

לא אותי בלבד גאל הקב"ה ב"ב תמוז, כי
אם גם את כל מחבבי תורתנו הק', שומר
מצוה, וגם את אשר בשם ישראל יכונה, כי
כל איש ישראל (מבלי התחשב עם מצבו
הפרטי בשמירת וקיום המצוות) לבו תמים
עם ד' ותורתו.

Step
Inside

Farbrengen
with the Rebbe
— A Companion

- We therefore turn to the **public letter he wrote, addressing the message of his arrest and liberation**,¹
- and **requested it be printed**, showing its relevance for the future.
- It is a *nichtav kloli*, not sent to any individual or even group, but for all time,
- and thus a general message for anyone who wishes to understand the *geulah*'s message.
 - Every life occurrence should be examined for the **personal** message it contains,
 - as the Baal Shem Tov famously taught,
 - especially as this letter was addressed to *all*.

3.1 Not Just a Nickname

[15:27]

Even someone with minimal Yiddishkeit connection was included in the geulah.

The letter states:

- The *geulah* includes a) **those who cherish Torah**, b) **those who observe mitzvos**, and even c) those only **"called" Yisroel**.

Obviously, every word is precise, especially when it is written, and especially of a *nossi*. We will focus on the third expression: **"b'sheim Yisroel yechune"** — **merely called by the name Yisroel**.

- Although not in the category of cherishing Torah or fulfilling *mitzvos*, he was still "redeemed",
- meaning he has **the capacity to do what he must**,
- like those in the first two categories.

Why the term *"yechune"*?

- Another term for "called" or "titled" is *yikare* or *nikra*. Dikduk *seforim* explain:
- **Nikra** – called, is a **revealed name**, referring to a person's title **when the title is fitting**,
 - when one **lives in accordance** with it.
- **Kinui** – nicknamed, is a **hidden name**, translated from one's true name in another language.
 - The difference between *nikra* and *yechune* is also expressed in Halacha.

Hashem too has both types of names:

NOT JUST A FIGURE OF SPEECH

While the Frierdiker Rebbe's letter may seem to be simply describing the far-reaching impact of the *geulah*, the Rebbe shows how every word of a *nossi* must be read with precision.

In a single line, he outlines three distinct categories of Yidden—requiring us to understand what each one refers to. In many Yud Beis Tammuz Farbrengens, the Rebbe returns to this letter to uncover levels upon levels of meaning and lessons.

- **Nikra** — such as *Havayeh*, and *kinuyim* — less truly descriptive of Him, such as **Elokim** (which shares the *gematria* of *kinui*).
- Just as a *kinui* is a translation, not the essence,
- the Name *Elokim* is plural, unlike the other Names, in the singular, which reflect His *achdus*.
- *Elokim* represents Hashem, "translated" into the world, where His *achdus* is concealed.
 - The multitude of creations represents Hashem's strength.

Returning to *b'sheim Yisroel yechune*:

- A Jew may **claim that "Yisroel — Jew" does not reflect his essence**,
- **"I am an American, German, French — my Jewish identity is secondary**, a mere 'nickname'".
 - Or so advanced as to consider himself cosmopolitan, not limited to a specific identity.
 - Further, he is not bound to assist only his own people. (see section 3.2)
- He **also considers** his birth identity as a Jew, although he was not asked if he wants it — and "allows" himself the title Yisroel too.
- **Even such a person**, with such a minimal connection to Yiddishkeit, **was redeemed on Yud-Beis Tammuz**.

3.2 The Morality Complex

[27:35]

Why the b'sheim Yisroel yechune category needs special

mention.

- One who is *b'sheim Yisroel yechune* claims that it is **unjust to place one nation above another**.
 - Even the nation that raised him and shaped his thinking,
 - In whose case the moral thing to do would be to repay his own people.
 - He reverses his thinking, claiming that he must value all people equally.
- Cloaked in his false morality, it is **much harder to influence him**,
- yet the *geulah* reached him too.

4. Conclusion: Breaking the Walls

[29:53]

The geulah removes distinctions between Jews.

- An important step in *geulah* is **removing distinctions between Jews**.
- The fact that *mechab'vei Torah*, *shomrei mitzvah*, and *b'sheim Yisroel yechune* all were redeemed —
 - and are allowed to learn and teach Torah,
- — this **unity is itself a geulah**.
- The *yetzer tov* and *yetzer hara* can unite as well,
 - by the *yetzer hara* being transformed; the *yetzer tov* is part of Hashem and therefore unchangeable.
- The *b'sheim Yisroel yechune* should recognize that this is **his** celebration.
- All distinctions fall away, and each type of Jew can elevate himself to a higher level.

WHAT'S YOUR NAME?

In the *halachos* of writing a *get*, if a person is known by an additional name besides his name in *Lashon Hakodesh*, both names are recorded. If the second name is a translation or otherwise related to the Hebrew name, the wording used is *d'miskarei* — “called”; if it is an unrelated name, the term used is *hamechune* — “nicknamed”. (For example, Yehudah Leib would be written *Yehudah d'miskarei Leib*, since the names are connected.)³

THE “MIGHTY” “ONE”

The name *Havayah*, Hashem's true Name by which He is *nikra*, represents His unity — that only He truly exists, and all creations are *battel* before Him. The name *Elokim*, a *kinui*, represents Hashem's strength, describing how He brings a multiplicity of creations into being.

- A *yechune* becomes *nikra*, then *shomrei mitzvos* and *mechab'vei Torah*,
- and all Jews unite through one Torah, given by One Hashem, and we are one nation.
- Then all Jews go to the future *Geulah* together.

Sicha 2: Never Too Young

Power of the youth

1. Where to Start?

[40:35]

Who is first to read and implement the letter?

- As mentioned in the previous *sicha*, the Frierdiker Rebbe's letter is **addressed to all**,
 - urging us to reach all three types of Jews,

- and to do so joyfully.

However, **emphasis can be placed on some** over others:

- **The difficulty of implementing his words can vary.**
 - Although we are promised *yaga'ata umatzasa* —



Step
Inside

Farbrengen
with the Rebbe
— A Companion



- especially, as mentioned, the Baal Shem Tov taught that everything serves as a personal lesson,
- including teaching us how to make the world a *Dira B'Tachtonim* — Hashem's garden,
 - — so with effort, anyone can succeed.
- Since **time is of essence**,
- those who can more easily **take action** have a **greater responsibility**.

2. Fresh Blood

[44:00]

The youth should lead the way.

- An **older person** is already **set in his ways**,
- while **youth are more flexible** — open to change as a result of the *geulah*.
- Therefore, any young person should **take the letter to heart** even more.
 - True, youth, too, have already been shaped in some form,
 - but they are not yet independent.
 - Like a tree, it is easier to shape

while still growing.

The Rebbe elaborates more on the uniqueness of youth in the next Sicha.

3. Youth's Mission

[46:45]

How the youth should use their vigor.

- The youth must therefore **spread the message** of the letter,
- encouraging all types of Jews to reach a higher level, until becoming *mechab'vei Torah*.
- Regardless of one's previous conduct,
- heartfelt words, leading by example, with the vigor of youth, will be effective.
- Even one already on the highest level — *mechab'vei Torah* — has room to grow,
- as our connection to Hashem, who is Infinite, can always improve.
- “The youth will put the elders to shame,”
- though the elders will not take offense, and will join the youth in their efforts.⁴
- All Jews will be part of Tzivos Hashem, soldiers making Hashem's presence known in the world.

Sicha 3: Uncompromised

Youth want the truth. You can be young too.

1. The Third Quality

[56:35]

After beginning to explain the virtue of youth, the Rebbe expands on this idea.

The youth mentioned above refers **primarily to those young in years**; however, this does not exclude others, as we will explain:

The *maalos* of youth are:

- 1) Not yet set in their ways. 2) Possess more energy.
- **Most importantly:** 3) they are **not set on the idea of *pshara*** — compromise.
- Others compromise several times and get used to it.
 - What is negative about compromise?

- Just as *sheker* is the opposite of truth, *so is pshara*.
- Truth is singular; there is only one truth. Any deviation, even a compromise, is a *sheker*.
- Some are forced to compromise: *ein tza-dik ba'aretz*, no one is perfect.
- However, one should recognize that *pshara* is a *cheit* — a sin, and not convince oneself that he has done a mitzvah.
- It is natural that **once someone compromises a few times, he justifies it**.
- **But youth**, not yet deeply involved with the world,
- **can hold onto truth** as their guide (*kav hashani* — a thread running through everything), without compromise.

It is a mitzvah for a *beis din* to ask the litigants before a *din Torah* begins if they wish to proceed to the *din Torah* or pursue a compromise...A *beis din* accustomed to compromise is praiseworthy.

חושן משפט, י"ב:ב

מצוה לומר לבעלי דינים בתחלה הדין אתם רוצים או הפשרה אם רצו בפשרה עושים ביניהם פשרה... וכל ב"ד שעושה פשרה תמיד הרי זה משובח.

2. A Torah Compromise

[1:02:40]

A maamar hamusgar—*side point*.

- What about the *halacha* that a *beis din* should encourage compromise?
- Such a compromise is truthful according to Shulchan Aruch.
- When two litigants agree on a resolution, that is in accordance with Torah.

3. Never-Aging Youth

[1:03:50]

This virtue of youth is not dependent on age.

- Youth does not mean only **years on the passport**,
- but anyone with the **strength to fight for truth to prevail in the world**, in one's own life, and in the lives of others.

The rule is, *merubah midah tova* — goodness is stronger than negativity. Any quality that exists in the negative must exist even more strongly in the positive.

- When the Friediker Rebbe encouraged teaching children Torah,
- he always explained that even those who are older can be young and new to Yiddishkeit.
- If one can be **old in years but young in Torah knowledge** (a negative), certainly

one can be **old in years but young in fighting for truth** (a positive).

- Therefore, the mission of youth begins with the young-in-years but applies to everyone.
- Everyone can fight for truth and have the impact that youth can have.

4. Sing it Like You Mean It!

[1:06:52]

The Rebbe comments on the niggun sung after the previous sicha.

- After the previous *sicha*, I expected to stir the youth, and that the *nigun* would be sung with youthful vigor.
- It seems the words were not internalized, but as usual, will be studied and placed on the shelf,
- without realizing that I am speaking to the youth who are here.
- As mentioned, not only to the young in years, but to anyone with the energy to make a *dira b'tachtonim* and conquer the world with truth,
- which will lead us to the *Geulah*.

1. For the entire letter see source #1.

2. See sources #2–4.

3. Source #5.

4. See sources #6–7.

Step
Inside

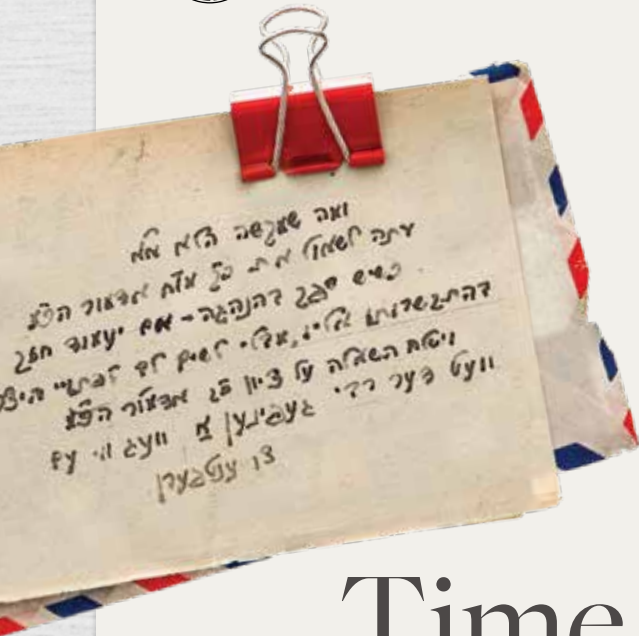
Farbrengen
with the Rebbe
— A Companion



Story

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר

נדפס ע"י ולזכות
הרה"ת ר' דוד בן שיינא
וזוגתו מרת פערל גאלדא בת
לאה ומשפחתם שיחי
טייטל
שמפיין, אילינוי



דער רבי וועט געפינען א וועג...

WRITTEN BY: RABBI LEVI GREENBERG (TX)

Time to Report



AS TOLD BY
SHMULY DAVIDOFF
(London, England)

On Shabbos Parshas Mishpatim-Shekalim, 27 Shevat 5783, Rabbi Sholom Ber Sudak was leading a farbrengen at the *anash* shul in London, known as Lubavitch House, and shared a story he had recently heard from Rabbi Yossi Shemtov, the shliach in Toledo, Ohio.

"I was at the Ohel for my birthday, and during the night I met Rabbi Yitzchok Teichtel, the Shliach in Nashville, Tennessee. I asked what brought him to the Ohel at this time, and he shared something that left a deep impression on me. He had come to the Ohel to write and deliver a detailed *Du"ch*, a report of his past month's activities.

"He then told me that the last time he went by the Rebbe for dollars, in Teves 5752, he was a bochur leading a group of high school students from the New Haven High School for a Shabbos at 770. Rabbi Groner mentioned to the Rebbe that he was the leader of the group, and the Rebbe gave him a dollar and said, "*Bracha V'hatzlacha*," blessing and success. Then, unexpectedly, the Rebbe handed him a second dollar, looked directly at him, and said, "*Besuros Tovos*," that he should share good news.

It was out of the ordinary for the Rebbe to speak to a bochur, and at the time he did not fully understand why the Rebbe told him this.

"About fifteen years before our meeting at the Ohel, he reflected more deeply on that moment and realized that perhaps the Rebbe's words of '*Besuros Tovos*' were not just a blessing but rather a directive; that he should actually report good news often, especially as a Shliach working for the Rebbe, and he made a firm resolution to do this. He started recording notes of his daily activities, and once a month, makes a special trip to the Ohel to present a detailed report of his shlichus over the past month, sharing the good news with the Rebbe.

"I was very inspired by Rabbi Teichtel's 'reporting routine,' and after some time, I developed a system for writing proper reports at regular intervals and sending them to the Ohel. Shortly afterward, a bochur reached out to me for a personal favor, and in appreciation, gave me a special gift.

"Thirty years earlier, I had sent the Rebbe a *Du"ch* in

the first envelope printed for the Chabad House in Toledo, with the logo, name, and address printed on the upper left side. On the envelope, the Rebbe made a line by the Chabad House name and wrote:

וכל המצו"ב - נת' ות"ח והזמ"ג

And all that was enclosed in this —> It was received, many thanks, and it is an auspicious time.

“Somehow this bochur had this envelope, and when he sent me a photo of it, I started shaking from emotion. I did not recall receiving this response at the time, and the fact that I was receiving this treasure days after committing to reporting consistently to the Rebbe felt like the Rebbe’s way of responding to my new resolution.”



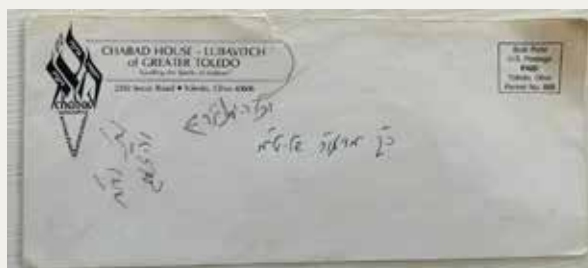
As Rabbi Sudak elaborated on this story and its message during the farbrengen, I felt compelled to do the same. In addition to my full-time occupation of running a dental practice and treating patients, I was running a Friday night *minyan* for teenage boys that wouldn’t normally come to shul, organizing Melave Malka kumzitz gatherings, and a Tefillin Club with hot chocolate for these boys on their way to school. In addition, I had committed myself, far beyond my capacity, to support struggling or newly starting shluchim. I was excited to report all this to the Rebbe, and I committed to writing weekly.

Days later, as I hurried down the street with a lot on my mind, I noticed one of my patients waving frantically to me from across the street. I tried to ignore him so as not to further delay my morning. But when he continued waving, I imagined it was some dental emergency, so I crossed the street to see what was going on.

To my absolute shock, this Litvisher Yid told me that he had recently been clearing his mother’s home when he came across two dollar bills she had received from the Rebbe many years earlier. She asked him to give them to whomever he felt would appreciate them.

“I immediately thought of you, Mr. Davidoff!” he said with excitement. “I know you will appreciate them, and I would like to give them to you.”

I couldn’t believe my ears. I expressed my deepest appreciation to him for thinking of me and for the generous gift. Sure enough, that Thursday, 2 Adar, he personally delivered the dollars to our dental surgery. As I held the precious dollars in my hands, I was overcome with emotion as tears welled up in my eyes. I felt that I just received these dollars from the Rebbe. Seeing my reaction, my patient said, “The Rebbe must have wanted



THE REBBE’S RESPONSE WRITTEN ON THE FIRST ENVELOPE PRINTED FOR THE CHABAD HOUSE IN TOLEDO.

you to have them. You were zoiche!”

In reality, this man knew many other Lubavitcher Chassidim and had a closer relationship with them than he did with me. The fact that he gave the dollars specifically to me was, for me, a clear sign from the Rebbe regarding my new resolution.

On Friday, 3 Adar 5783, I wrote my first *Du”ch* to the Rebbe.

Two years later, on 2 Sivan 5785, I was overcome with an inexplicable longing for the Rebbe. This was all I could think about during Shacharis. Where I would normally ask for personal needs, all I could ask for was to see the Rebbe. As I left Shul, I met this patient once again. Strangely enough, it was in the exact place we had met two years earlier, except this time he wasn’t across the street, but rather on my side of the road.

“Shmuly, do you remember commenting that one of the dollars looked new and the other looked old?” he said. “I found another dollar from the Rebbe in my mother’s house. I want you to have it.”

I had recently become lax in writing my weekly *Du”ch*, and with this third dollar, I felt like the Rebbe was reminding me to continue sending those reports.

This story is full of open miracles, but in truth, what moved me most was that these two experiences made me feel a deep sense of closeness and connection to the Rebbe. Although I was not zoiche to see the Rebbe before Gimmel Tammuz, it is clear to me that being involved in the Rebbe’s activities and consistently reporting on them is the best way to develop a deep, personal *hiskashrus*. **T**

YOUR STORY

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

BY: RABBI MENDEL JACOBS

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר

נדפס ע"י ולזכות
הרה"ת ר' רפאל דובער וזוגתו
מרת רבקה ומשפחתם שיחיו
גורביץ

FOUNDATION AND
CULMINATION

MIVTZA
AHAVAS
YISROEL

TAKING ACTION

THE TEN
MIVTZOIM
REVISITED





A major revolution was taking shape across the globe.

For two years, the Rebbe's *mivtzoim* had taken the world by storm. The most recent *mivtza*—Chinuch—ensured that thousands of Jewish children were enrolled in Torah-true summer programs. Inspiration of Yiddishkeit and Chassidus was in the air.

As the summer wound down, the Rebbe would launch a tenth *mivtza* which would not only be a culmination of all the others; it would serve as a foundation for them all:

Ahavas Yisroel.

It was Chai Elul 5736.

“Chai Elul,” the Rebbe explained, “infuses ‘chayus’, life, into the entire month of Elul. The month of Elul itself is already a ‘living’ month. Yet we are told that Chai Elul brings another level of life into it, like the concept of ‘*mechayeh hachaim*’—bringing life to the living.”

The Rebbe went on to explain that, halachically, the mitzvah of tzedakah is an example of “*mechayeh hachaim*”: by sustaining a poor person, one emulates Hashem's ways, giving life to the living.

Not only when giving tzedakah in the physical sense, but also when teaching Torah to another, especially when educating the young (“*chinuch*”), we give life to others and bring more life into the world.

Bringing it all down to action, the Rebbe called on everyone to strengthen their dedication to these three *mivtzoim*: Tzedakah, Torah, and Chinuch, which include within them all the rest of the *mivtzoim*:

Tzedakah: Helping another Yid do a mitzvah, which is what the *mivtzoim* are all about, is the greatest form of tzedakah.

Torah: Chazal tell us that studying Torah is great because it leads to action.

Chinuch: Is an all-inclusive *mivtza*, since all the *mivtzoim* are about educating fellow Jews, whether they are young in years or young in their Torah knowledge.

Therefore, by strengthening these three *mivtzoim*, we will also increase efforts in the rest: Tefillin, Mezuzah, Bayis Malei Sefarim, Neiros Shabbos Kodesh, Taharas Hamishpacha, and Kashrus.

Then the Rebbe added:

We find ourselves on the birthday of the Baal Shem Tov and the Alter Rebbe, and soon we will mark the birthday of Tzemach Tzedek (on 29 Elul)—all of whom, along with all of our Rabbeim, were dedicated to Ahavas Yisroel to the extent of *mesirus nefesh*.

It is therefore an appropriate time to add the most inclusive *mivtza* of all: **Mivtza Ahavas Yisroel.**

The objective of this *mivtza* is to proclaim and explain to every Yid that when the Torah says “*Ve’ahavta l’rei’acha kamocha*” (love your fellow as yourself), it applies to every single Jew in the world. You should feel that every fellow Jew is “*kamocha*”—just like you, because in essence we are all one.

When you explain this concept to another with care and concern, permeated with a true feeling of Ahavas Yisroel, then you will surely succeed in influencing your fellow Jew to have Ahavas Yisroel as well, and to spread it even further.

This in turn will awaken the love that Hashem has for us, His people—as the *possuk* says, “*Ahavti es’chem amar Hashem*,” and will manifest in tangible blessings to all the Jewish people, to be inscribed and sealed for a good and sweet new year.¹

What Do We Do?

A week and a half later, at the farbrengen of Erev Rosh Hashanah, the Rebbe addressed a question lingering on the minds of many:

“I was asked,” the Rebbe began, “what actions do Mivtza Ahavas Yisroel entail?”

The Rebbe continued that each of the previous nine *mivtzoim* had a clear definition and a clear call to action: Mivtza Tefillin is about helping other Yidden



FARBRENGEN, CHAI ELUL 5736.

© 2026 JEM. LEVI FREIDIN #203258

put on tefillin; Mivtza Tzedakah is about ensuring that every Jewish home has a tzedakah pushka, and so on.

When it comes to Mivtza Ahavas Yisroel, the act is less defined.

In truth, the Rebbe explained, Ahavas Yisroel is indeed a general mitzvah that includes all the others. In fact, it should encompass every part of our life; every thought, speech, and act in a person's life can be part of Ahavas Yisroel.

Nevertheless, since people were asking for a specific action item, the Rebbe suggested that every community shul should establish a “gemilas chessed” or “tzedakah” fund, and each member of the community should contribute to this fund as an act of Ahavas Yisroel.²

The Ten Mivtzoim

With the launch of Mivtza Ahavas Yisroel, the “**Ten Mivtzoim**” were now complete.

Shortly afterward, the Rebbe instructed to compile and publish a booklet collecting many of the teachings of the Rabbeim on Ahavas Yisroel—“*Kuntres Ahavas Yisroel*.”³

At a farbrengen six months later, the Rebbe instructed that the new *kuntres* should be distributed to all the newly appointed *mashpi'im* and *mashpious* of communities. “This will ensure that their influence and the effect it has will be permeated with Ahavas Yisroel,” the Rebbe explained.⁴

Klal Gadol

The mitzvah of Ahavas Yisroel is one of the foundations of Yiddishkeit. As Rabbi Akiva famously put it, “*Zeh klal gadol baTorah*—This mitzvah is a cardinal principle of the Torah.”

As with every other area in Torah, *toras haChassidus* greatly illuminates the mitzvah and places the spotlight on its importance.

Ahavas Yisroel is considered one of the founding principles of Chassidus as taught by the Baal Shem Tov. Countless entries in Hayom Yom attest to this fact.⁵

Chabad-Lubavitch, as established and led by our Rabbeim, is exemplary in making Ahavas Yisroel a hallmark of its teachings and activity.

“We don’t need any proof to demonstrate that the approach of Chabad and its shluchim is always with Ahavas Yisroel; with peace and pleasantness,” the Rebbe exclaimed. “This is the very essence of what Chabad and Lubavitch is all about! The name Lubavitch comes from the word ‘Lyuba,’ which means ‘love’ in the local language [Russian]...”⁶



THE KUNTRES PRINTED AND DISTRIBUTED AT THE REBBE'S BEHEST.

The Foundation

Immediately upon accepting the *nesius*, the Rebbe made it clear that all his work would be founded upon the principle of Ahavas Yisroel.

In a “statement” relayed at the farbrengen of Yud Shevat 5711, the Rebbe quoted the Frierdiker Rebbe that there are three loves: Love of Hashem, love of His Torah, and love of a fellow Jew. The three form one whole; you cannot separate one from the others. If someone loves Hashem but doesn’t love Hashem’s children, his love for Hashem is lacking. On the other hand, if someone has Ahavas Yisroel, he will eventually love Hashem as well!⁷

Later that evening, while delivering his first *maamar*, the Rebbe related stories demonstrating how each one of the Rabbeim was dedicated to Ahavas Yisroel with *mesirus nefesh*.

Throughout the years, the Rebbe mentioned countless times that the only reason the Jewish people were sent into *galus* was due to *sinas chinam*—baseless hatred. By replacing that with *ahavas chinam*—altruistic love for one another, we do away with the cause of *galus* and automatically bring *geulah*.

In recent years, the Rebbe brought this idea to a whole new level:

After so many generations of *avoda* throughout the centuries of *galus*, we have already completed all necessary rectification—including *sinas chinam*. We already find ourselves on the threshold of *geulah*.

The type of Ahavas Yisroel that we practice today is of a much higher caliber. It is a taste and precursor to the Ahavas Yisroel of Moshiach’s time, when the intrinsic oneness of the Jewish people is revealed.⁸

AN END, NOT A MEANS



An interview with **Rabbi Mendy Katz**

ALEPH Institute, Miami, FL

By: Rabbi Bentzion Pearson

Please tell us about your shlichus, how it started, and how your strong focus on Ahavas Yisroel came to be.

The story actually begins before I was a shliach.

In 5748, the Rebbe distributed the Rebbe Rashab's *Kuntres Heichaltzu*, stating that it was only for males over the age of 12 years and females over the age of 11. When I came by the Rebbe, even though I was 15 years old and wearing a hat and jacket, the Rebbe asked me, "Are you over 12?"

I understood this as an indication that what it says in *Heichaltzu* is quite important to me. The Rebbe Rashab speaks there about the importance of Ahavas Yisroel and avoiding the devastating consequences of *sinas chinam*.

Since then, I've been learning *Heichaltzu* regularly, and I study it with others whenever I have the opportunity. I try to learn the whole *Heichaltzu* every year around Chof Cheshvan. So the idea of Ahavas Yisroel has been ingrained in me by the Rebbe himself, through the *maamar Heichaltzu*.

Additionally, I had the *zechus* of being at the last farbrengen before Chof-Zayin Adar,

on Shabbos Parshas Vayakhel 5752.

It wasn't a given that I would be there because I was on shlichus in Boston that year. It so happened, *b'hashgacha pratis*, that I came to New York for that Shabbos and I heard the Rebbe speak. The farbrengen was all about Ahavas Yisroel. It was the last message that the Rebbe gave us before having a stroke.

There's nothing that embodies the Rebbe more than Ahavas Yisroel. Everything the Rebbe did throughout the years was a direct reflection of that fact.

The Rebbe cared about every single Yid; not just about their Yiddishkeit, but about their physical wellbeing. There are countless examples of instances in which the Rebbe helped individuals with their most basic needs, even when they were completely unaware of it.

And this is what the Rebbe wanted with establishing Chabad Houses all over the world. Like the Baal Shem Tov, the Rebbe wanted to ensure that, first and foremost, every Yid is taken care of *b'gashmiyus*. Then we also need to concern ourselves with their *ruchniyus*.



MIVTZA AHAVAS
YISROEL

**TAKING
ACTION**

THE TEN
MIVTZOIM
REVISITED

It's true that almost every time the Rebbe mentions the ten *mivtzoim*, he begins with Ahavas Yisroel. But over the years, I've come to understand that Ahavas Yisroel is much bigger than just the basis for the other *mivtzoim*; a reason to bring another Yid closer to Yiddishkeit. Ahavas Yisroel is an end in and of itself. Being there for another Jew, regardless of what the outcome may be.

Wow! Thank you for sharing such personal reflections. We understand that your shlichus today is closely connected to helping Yidden in distress. Would you be willing to share some of that with us?

Today, I work with the ALEPH institute, caring primarily for incarcerated Jews. At times, it feels like "*chessed shel emes*" (altruistic kindness), because there's no expectation of getting anything in return. In fact, in certain instances, it almost feels wrong to help. We may be dealing with people who have committed heinous crimes, who have caused irreparable damage to others.

But it's my shlichus to help them. Whether it's helping them with their Yiddishkeit, getting everything they need to observe and practice, or even helping protect them physically. It might be about protecting them from anti-Semitism or helping them with other basic needs.

We help them all. We don't judge them, we don't

ask them what they did to end up in their current situation. We won't necessarily help them get out of prison. But while they're in prison, we assist them in whatever ways we can.

I think this is the epitome of Ahavas Yisroel: helping someone when you don't even feel good about it. There's little satisfaction in helping someone who is rightfully incarcerated. Especially when these individuals don't even acknowledge what they've done wrong. They may even try to stab you in the back minutes later. But we still try to be there for every one of them.

Sometimes it entails putting ourselves in harm's way, or at least in an uncomfortable position, to help them. It means fighting with prison officials to allow us to help someone. Going through layers of red tape and bureaucracy. It takes a lot of time, a lot of effort, and often a lot of heartache.

Just recently, I went to see an inmate who is unfortunately completely out of his mind, and was having a terrible fight with the wardens. It was quite uncomfortable. I sat there for 25 minutes trying to reason with him, but to no avail.

Imagine: I'm sitting there trying to reason with this insane person, for what?

But I believe this is part of the shlichus that the Rebbe wants of us.

I visit these Yidden, put on tefillin with them, and try to uplift their spirits. This is Ahavas Yisroel.

Ahavas Yisroel is going above and beyond. Not when it's easy, not when it's fun, not when it feels good, not when you have something to gain. It's about being there for another Yid; no matter the circumstances.

Incredible! What gives you the drive and motivation to keep at this type of work every day? What you're describing sounds so difficult!

I go back to *Heichaltzu*. I study it on a regular basis, and it gives me the inspiration I need.

In addition to *Heichaltzu* I was *zocheh* to receive another special booklet from the Rebbe's holy hand: *Kuntres Ahavas Yisroel*, on Yud-Aleph Nissan 5749.

This *Kuntres* really delves deeply and gets into



RABBI MENDY KATZ AS A BOCHUR RECEIVING LEKACH FROM THE REBBE, 5751.

© 2026 JEM LEVI FREDIN #169500

the “weeds” and details of the mitzvah; the reasons behind it, and so on.

One of the ideas that I often come back to from that *Kuntres* is that when something bad happens to you, you can justify it because of your misdeeds. But when something happens to another, there’s no place for justification. You just have to be there for them and try to alleviate their pain as much as you can. You can never judge another person; you don’t know what they’re going through on the inside, what type of *yetzer hara* they’re up against, and the like.

The mitzvah of tzedakah is referred to as “*L’hachayos ruach shefalim*,” to give life to the downtrodden. The mitzvah of Ahavas Yisroel is not only about helping normal people. Sometimes it’s about helping someone who is not even ready to help themselves.

In today’s world, we unfortunately find this a lot. People battling various mental health illnesses or addictions to the point where all their friends and family members give up on them. It’s true, you often can’t help a drug addict, or a person with severe mental health issues. But you can still give them a smile, give them loving attention, see them for the human being they are.

Society neglects these people. We need to be there for them. This is what Ahavas Yisroel is all about!

It’s important to remember that the mitzvah of Ahavas Yisroel is a mitzvah in and of itself. Of course, putting on tefillin or learning Torah with a fellow Jew is a great expression of Ahavas Yisroel. But Ahavas Yisroel alone is a mitzvah! Make someone feel good. Smile at them. Be nice to another person. This is the greatest mitzvah in the Torah!

Every Chossid who learns Hayom Yom daily knows that there are—without exaggeration—dozens of entries about Ahavas Yisroel. All of them are pure gold. But there’s one entry that stands out to me all the time: 8 Menachem-Av, the day before Tisha B’Av. The Rebbe writes:

מפתגמי אאזמו"ר: וואס איז די פעולה פון חסידות און



RABBI MENDY KATZ AT WORK WITH JEWISH INMATES.

יראת שמים, אז עס פעלט דער עיקר - אהבת ישראל, און נאך גורם זיין חס-ושלום צער אל הזולת.

From my grandfather’s [the Rebbe Maharash] anecdotes: What good is Chassidus and *yiras shamayim*, if the main quality is lacking—Ahavas Yisroel—even to the extent of causing (*chas v’shalom*) anguish to another!

What is the point of learning Chassidus? What’s the point of davening *b’arichus*? What’s the point of being a Chassidisher Yid? What’s the point of the whole Chassidus and keeping



MITZVA AHAVAS
YISROEL

TAKING
ACTION

THE TEN
MITVZOIM
REVISITED

every word of Shulchan Aruch to the letter, if you don't have Ahavas Yisroel?!

What powerful words!

The basis of Yiddishkeit and Chassidus is Ahavas Yisroel. Loving a fellow Jew because he's Jewish. Not because he's potentially going to put on tefillin or do another mitzvah.

Can you explain to us how the mitzvah of Ahavas Yisroel has an effect on your personal life as a Chossid?

Absolutely. We often forget that the mitzvah of Ahavas Yisroel in and of itself is one of the Rebbe's ten *mitvzoim*.

So when you meet a Yid, and you didn't succeed in getting him to put on tefillin, but you shared a meaningful moment with him, you've just done something that the Rebbe wants from you as a Chossid!

Many times when I meet someone, and they don't want to put on tefillin, I'll ask them, "Can I give you a hug?" That moment of connection is a *mitvza* like all the other *mitvzoim*, and perhaps even greater.

Ahavas Yisroel stands out from all the *mitvzoim* because it was clearly so important to the Rebbe. The Rebbe spoke about Ahavas Yisroel more than almost anything. So definitely, if you do something the Rebbe wants you to do, you feel closer to the Rebbe.

And the same is true about living as a Jew in general. "*Ve'ahavta l'reacha kamocha*" is "*kol haTorah kula*," it's what all of Judaism is about. There's no mitzvah that brings us closer to Hashem than Ahavas Yisroel.

But as a general note: I don't think the Rebbe wants us to love another Yid because the Rebbe said so, because it's one of the Rebbe's *mitvzoim*. I think that's actually missing the point. We need to train ourselves *to truly love* every Yid.

In truth, the only way to be successful at any of the *mitvzoim* is by working on your Ahavas Yisroel. The Rebbe said countless times that "*Devarim hayotzim min halev nichnosim el halev*," if you approach another from a place of genuine care and concern for their well-being, your influence will have its effect. You need to really care about the other person.

Thank you so much for sharing all of that with us. Any final thoughts for our readers?

I'd like to share an interesting experience I had:

I once met a Jewish inmate in a California prison who was unfortunately involved with Jews for J. I had a lengthy discussion with him where we debated many topics, back and forth. Then, at the end, I left off by telling him, "You were born a Jew, and you're going to die a Jew."

I wasn't sure how he would take it, but he agreed with me. "Yes, I know," he said.

A Yid could be preaching to you about foreign religious ideas, but if you don't beat up on them or get upset, just share the *emmes* in the right way, it'll have an effect.

Ahavas Yisroel is the one and only approach.

We all need to work on it.

And with Hashem's help, our efforts will have the right effect.

1. Sichos Kodesh 5736 vol. 2, p. 682.

2. Sichos Kodesh *ibid.*, p. 731.

3. Cited in the footnotes of that year's Michtav Klali; Igros Kodesh vol. 31, p. 321.

4. Likkutei Sichos vol. 17, p. 493.

5. See for example: 3 Adar I, 28 Nissan, 5 Iyar, 8 Menachem-Av, and many more.

6. Shabbos Parshas Chayei Sara 5747; Sefer Hasichos 5747 vol. 1, p. 94; fn. 53.

7. Toras Menachem vol. 2, p. 210.

8. Shabbos Parshas Matos-Massei 5751; Sefer Hasichos 5751 vol. 2, p. 717.

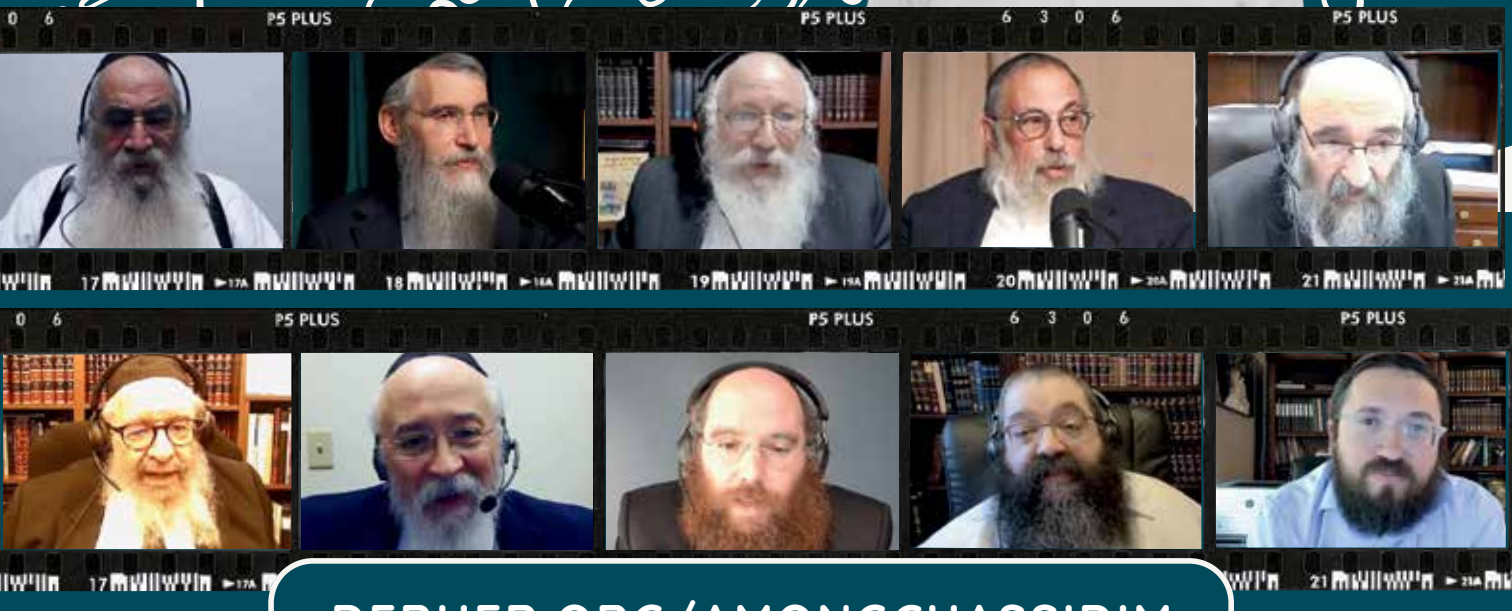


Among Chassidim

A PODCAST
BY **Derher**

WITH *Rabbi Yossi Kamman*

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



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

