

Derher

A Chassidisher

א חסידישער דערהער



Behind THE SCENES

ה' טבת The story of



A Battle of Good vs. Evil

THE ALTER REBBE'S
FIGHT AGAINST
NAPOLEON

My early memories with the Rebbe

EXCLUSIVE
INTERVIEW
WITH RABBI
AHARON
GOLDSTEIN

NEW
COLUMN!

דור השביעי
What we're
all about



TEVES 5779
ISSUE 76 (153)
JANUARY 2019



4 TISHREI 5746, LEVI FREDIN VIA JEM 267728

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BEHIND
THE
SCENES



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

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Special Thanks to

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Printed by

The Print House

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A Chassidisher Derher (USPS #) is published monthly by A Chassidisher Derher

784 Eastern Pkwy. Ste 400 Brooklyn, NY 11213.

Subscription price \$71/year. Application to mail

Periodicals postage rates is pending at Brooklyn, NY.

POSTMASTER: Please send address changes to

A Chassidisher Derher, 784 Eastern Pkwy. Ste 400 Brooklyn, NY 11213.

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

Derher**Editorial**

Didan Notzach

The *possuk* says מאויבי תחכמי—you increase my wisdom through your enemies. When the Alter Rebbe was imprisoned, he used the charges brought against him as an indication of where improvements were needed.

Similarly, the fact that we found ourselves in a terrible situation, filled with uncertainties, must serve as an impetus and a lesson for growth.

The claim that was brought against us was: we are not active, and that the library of *seforim* and manuscripts is not being utilized for its intended purpose. Therefore, it is unclear whether these *seforim* and manuscripts should remain here, etc.

The question can be asked: How is this even possible? How can such a claim be made after we've accomplished so many wonders in the field of *hafotzas hama'ayanos*? Especially since the [Frierdiker] Rebbe arrived in the United States, the wellsprings of Chassidus have reached every corner of the outside; even permeating the *alef-beis* of Yiddishkeit with the vitality of Chassidus and bringing to the forefront its inherent connection with *pnimius haTorah* and *Atzmus u'Mehus*!

The only possible answer to this question is: We were put in this terrible situation by Hashem Himself, a divine mission to bring about exponential growth in all our efforts, even incomparable growth.

(Sicha said by the Rebbe on Hei Teves 5747,
hours after the verdict of Didan Notzach)

Marking the *yom tov* of Hei Teves this month, we once again celebrate the great eternal victory of “*didan notzach*.” In previous issues we extensively covered the story and spiritual meaning of the trial and victory (as well as in a special supplementary issue for Hei Teves 5777). In this issue, we again approach the trial from a different perspective, highlighting the Rebbe's involvement in the various aspects of the case.

Let us hope that we will be *zoche* to the ultimate *didan notzach*—the coming of Moshiach now.

The Editors
י"ד כסלו ה'תשע"ט



THE MOMENT OF GEULA

Shabbos Parshas Vayigash,
7 Teves 5752

Our generation has a unique advantage over previous generations when it comes to preparing for Moshiach. In previous generations, despite the power of the *tzaddikim* of the generations, there were external limitations; the nations of the world and their persecution of the *Yidden* did not always allow the *Yidden* to act independently as they would have wished.

In our generation, however, the impediments are gone; the nations of the world allow the *Yidden* freedom to do as they please. Therefore, it's in the hands of the *Yidden*, who can, and often do, grow and expand in the proper way. This is true in the United States, with a government of kindness that allows the *Yidden* to act as they see fit, as well as numerous other countries. Even in the countries that traditionally imposed limitations, these have been removed. Not only are the *Yidden* free to do as they please, the governments assist them in doing so!

What's more, the world is becoming increasingly fertile ground for the ideas of *Yiddishkeit*, Torah, and *mitzvos* and even non Jews are more receptive to the *sheva mitzvos bnei Noach*.

As my father-in-law, the Rebbe said, all the preparations for the *geula* have been completed. We need only draw down the *geula* into the physical world, in a revealed way.

WONDERS OF THE RAMBAM IN MITZRAYIM

Shabbos Parshas Shemos,
21 Teves 5752

The Rambam's *yom hilula*, which occurs this year on Erev Shabbos, must have a connection with the *parsha* we read on Shabbos Parshas Shemos.

Just like the *Yidden* in Parshas Shemos, the Rambam "came to *Mitzrayim*" quite literally and it was there that he accomplished a spiritual *geula* from the *galus* of the time (to the extent possible at the time), as well as enabling and preparing for the ultimate *geula*.

While living in *Mitzrayim*—Egypt, the Rambam compiled his magnum opus, *Mishneh Torah*. By compiling all of *Torah Shebe'el Peh*, the Rambam accomplished a *geula* from the darkness of the then *galus*, as the Rambam writes in the preface to the *sefer* that the reason he compiled it was to forestall the concealment and confusion which had become part of learning Torah. In the Rambam's words: "Those explanations, *halachos*, and responsa have become difficult in our days, and there are but a few who properly understand them. Therefore, I saw fit to compile the main points of all those writings, with clarity and brevity, until all of *Torah Shebe'el Peh* is



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לזכות
אנ"ש והשלוחים בכל אתר ואתר
להצלחה רבה ומופלגה
בכל עניינם בגו"ר
נדפס ע"י
הרה"ת ר' חיים וזוגתו מרת ביילא מינדל
בניהם ובנותיהם
מנחם מענדל, חי' מושקא, לוי יצחק,
חנה דינה, משה אליהו שיחיו
גרייזמאן

PREDATORY FISH

Shabbos Parshas Va'eira, 28 Teves 5752

understood by all.”

Indeed, the Rambam’s *sefer* became a guide for Yidden in all generations, beginning with the Yidden in *Mitzrayim* at the time and continuing with future generations, to the extent that many *seforim*, including Shulchan Aruch, are based on Mishneh Torah.

The Rambam accomplished that *yetzias Mitzrayim* can happen even “at night”—that Yidden can be redeemed even during *galus*. (Rebbi Yehuda Hanassi, too, accomplished a “*yetzias Mitzrayim* at night” by writing down the *Mishnayos*, so that the Torah should not be forgotten. Towards the very beginning of *Mishnayos*, Rebbi Yehuda Hanassi mentions, “We mention *yetzias Mitzrayim* at night.”)

The Rambam also prepared for the days of Moshiach. Mishneh Torah includes all of the *halachos*, even those that are only applicable when the *Beis Hamikdash* is standing. The Rambam also includes the *halachos* of the days of Moshiach; how we need to prepare ourselves, and what will happen when the complete and final *geula* comes.

Of all the foods prepared each week for Shabbos, one stands out: Fish. Eating fish is considered an obligation on Shabbos.¹ Of all the kosher creatures Hashem created, fish again stand out; while none of the kosher mammals or birds are predators, many predatory fish are kosher.

Fish cannot be affected by *ayin hara*, a trait which among the *shevatim* Yosef was blessed with, and the blessing continues for the “descendants of Yosef”—the *talmidim* and *shluchim* of the Yosef of our generation, my father-in-law, the Rebbe.

A predatory fish can also be likened to Benyamin, the “wolf which tears [its prey].” In *kedusha*, “tearing prey” refers to the *avoda* of purifying and elevating the sparks of *kedusha*, tearing them away from worldly matters and elevating them to holiness.

The fish for Shabbos is prepared on Erev Shabbos and this, too, is uniquely connected to the predatory fish, for Chazal tell us: “We add onto the time of Shabbos, both before and after. This is likened to a wolf, which *tears* at the front and back of its prey.”

Throughout the work-week, the *avoda* is to purify and elevate the mundane so that it, too, is elevated by the spirituality of Shabbos. That’s why preparing fish, which is connected to the “wolf which tears,” happens on Friday, while the fish is eaten on Shabbos itself, the time of rest which follows the *avoda*. **1**

1. Unlike other foods, one is obligated to eat fish on Shabbos even if doing so doesn’t contribute to one’s *oneg Shabbos* (unless it causes distress). See the Alter Rebbe’s Shulchan Aruch Orach Chaim 242; 2,7.



לעבן מיט'ן רבי'ן

לזכות

החתן הרה"ת ר' **מנחם מענדל** שיחי' **רפפורט**
והכלה המהוללה מרת **מושקא** תחי' **מאן**
לרגל חתונתם בשעטומ"צ
י"א טבת ה'תשע"ט

נדפס ע"י הוריהם

הרה"ת ר' **יוסף יצחק** וזוגתו מרת **מרים**
ומשפחתם שיחיו **רפפורט**
הרה"ת ר' **אברהם שמואל** וזוגתו מרת חי' **צפורה**
ומשפחתם שיחיו **מאן**



A First Yechidus

TEVES 5726



Rabbi Sholom Ber Wolpo was a member of the *kevtza* from Eretz Yisroel which came to study in 770 during the year 5726. The *bochurim* would go in to *yechidus* one time during their stay. In a detailed letter to his family in Eretz Yisroel, Reb Sholom Ber writes about his first *yechidus* and the occurrences of that week in 770.



THURSDAY NIGHT, 22 TEVES

I was given two options for when I could go into *yechidus* with the Rebbe. My first option was on Thursday, 14 Teves, and the second option was on the following Sunday, 17 Teves. At first I thought it best to go on the later date, which would give me ample time to prepare myself for the *yechidus*. But as the days wore on, I decided not to push off my *yechidus* any longer, and instead to grab the first opportunity I get. So I ended up having my *yechidus* on Thursday.

I am very happy with that decision, since there were only five *bochurim* who went in for *yechidus* that Thursday, whereas on Sunday many more *bochurim* went in causing it to be very late at night, and after fasting the entire day in preparation for *yechidus* it would have been very difficult to concentrate.

The day of my *yechidus* finally arrived and I felt absolutely elated. As the time for my *yechidus* drew near, I sat down to write my *tzetel*, as I wished to write it as close to my *yechidus* as possible. By that time I no longer had the presence of mind to learn anything. Although night had already fallen, I felt the pressing need to recite Tehillim as I stood next to the Rebbe's room waiting my turn.

I was the last of the *bochurim* in line for *yechidus*. When the person before me walked out of the Rebbe's room, my vision blurred from utter fear and confusion. I knocked on the Rebbe's door and entered the room. I mumbled "*Shehecheyanu*" and I

couldn't tell if the Rebbe answered "*Amen*." I came forward a few steps towards the Rebbe's desk, bent down and stretched out my hand to give the Rebbe my *tzetlach*, after which I took a few steps backward. The Rebbe put on his glasses and began to read the *tzetlach*. After he concluded reading each page, the Rebbe placed it on the table faced down. Whilst reading my *tzetel* the Rebbe nodded with his head a few times. During all this time only one thought filled my mind; that I am giving myself over completely to the Rebbe.

The Rebbe's face was white and held a very serious expression. The Rebbe looked entirely different than any other time I saw him. When I first came into the Rebbe's room, the Rebbe raised his eyes and looked at me and then (either wrote a line or) erased my name from the paper that the Rebbe had on his desk. From that point on, until he began to inquire about my family, the Rebbe didn't look at me at all. I was so taken over by emotion that when the Rebbe spoke to me I had to try with all my might to listen and pay attention to what he was saying.

When the Rebbe spoke about my learning, he spoke with great *koch*. The Rebbe then gave me various *brachos*, most of which I couldn't remember since I was so emotional at the time. When I left the Rebbe's room I was certain that I wouldn't remember a thing. But then I sat down to transcribe whatever I remembered, and every time I went over the *yechidus* and wrote it down I recalled more details. When I had the whole *yechidus* written down,¹ I gave it to the Rebbe to be *magiha* (as many other *bochurim* have done). I haven't yet received a reply but I hope I will in the near future.

When the person before me walked out of the Rebbe's room, my vision blurred from utter fear and confusion.

After I and four other *bochurim* from Eretz Yisroel had our *yechidus*, we farbrenged together with a few other *bochurim* from here. After that I went to the downstairs *zal*, said *krias shema she'al hamita*, and began to revisualize my *yechidus*; how I felt, how the Rebbe looked, and how he spoke to me, and I was filled with immense joy. The other *bochurim* came downstairs from the farbrengen and we began to dance. I was bursting with *simcha*, crying and dancing at the same time. Later on I again reviewed what the Rebbe told me and the *hora'os* the Rebbe gave me during the *yechidus*. Afterwards, we went back upstairs and continued to farbreng.

In the days following the *yechidus* I had difficulty keeping the instructions the Rebbe had given me during the *yechidus*, especially the Rebbe's instruction that I should constantly think words of Torah. This is something that I had an easier time with before the *yechidus*, but I guess this was meant to be a "new *avoda*" and I needed to put in new effort. The Rebbe also told me during the *yechidus* that I should learn the *piskei dinim* of the *sefer* "*Derech Hachaim*" authored by the "*Nesivos*" (*Hilchos Yomim Noraim* from *Derech Hachaim* is printed in the back of our *machzorim*).

There was a *bochur* who went in for *yechidus* on Sunday and felt very brokenhearted before the *yechidus*. He told me that the Rebbe gave him detailed answers to all of his questions. The Rebbe instructed him to learn the beginning of *perek memalef* of Tanya by heart, until the words, "*V'hinei Hashem nitzav alav... u'vochein klayos v'leiv*." The Rebbe told him that he must know that everything is dependant on his willpower and the proof is that when this *bochur* truly wanted something, he succeeded in achieving it. At the end of his *yechidus*, the Rebbe gave him a *bracha* that he should have *hatzlacha* in *avodas hatefilla*, at which point he understood that he needs to put effort into his davening...

A *Yid* from Russia arrived today, so the Rebbe's farbrengen this coming Shabbos will probably be very *freilech*. We hope there will be a farbrengen on each Shabbos of the next four weeks. (Shabbos

*You can't imagine how happy
I am to be here with the
Rebbe, and now after I went
in for yechidus the feeling is
entirely different.*





JEM 10437

In galus Mitzrayim, even when bnei Yisroel were in the depths of galus, their names, their essence, remained steadfast in its connection with Hashem.

Mevorchim, Shabbos Rosh Chodesh, and the Shabbosim before and after Yud Shevat).

The Rebbe hinted to one of the *bochurim* that we will be allowed to stay here at least until after Shavuos.² I hope that with Hashem's help, we will be able to stay for this coming Tishrei. You can't imagine how happy I am to be here with the Rebbe, and now after I went in for *yechidus* the feeling is entirely different. Sometimes Rabbi Hodakov comes out of the Rebbe's room and announces that the Rebbe will not come out for *Mincha*, which causes us to feel sad as we look forward all day to see the Rebbe's holy face. Especially as the Rebbe sometimes looks directly at certain *bochurim* (after davening), giving us tremendous *kochos* in *avodas Hashem*. One can clearly see how the look of the Rebbe has such a strong positive effect on a person.

WEDNESDAY, 25 TEVES

On Shabbos Mevorchim, the Rebbe farbrenged³ for three hours. In the first two *sichos* the Rebbe discussed the following question of the Gemara. The *possuk* in Shemos says "וימררו את חייהם בעבודה קשה, ובכל עבודה אשר עבדו בחומר ובלבנים, ובכל עבודה בשדה, את כל עבודתם אשר עבדו בהם בפרך—They embittered their lives with hard labor, with clay and with bricks and with all kinds of labor in the fields, all their work that they worked with them with back breaking labor." The *possuk* specifically mentions that *bnei Yisrael* worked with "clay and bricks," and then concludes by mentioning "all of their work." Why is it necessary to mention the "clay and bricks" specifically if it is included in the general term "all of their work?"

The Rebbe spoke at length in *nigleh* and explained an alternative way of learning the Gemara, unlike the conventional way. The Rebbe then asked, why indeed was the enslavement in *Mitzrayim* specifically with clay and bricks, and what is the lesson that we can learn from this? The Rebbe explained that the meaning of *chomer u'liveinim* in *avodas Hashem* is that we need to "horeve," to toil in learning and davening. That is why the Zohar says בחומר דא קל וחומר ובלבנים

דא ליבון הילכתא. (In the realm of learning Torah, "chomer-clay" refers to "kal vachomer"—in-depth study of Torah, and "levenim-bricks" refers to "libun hilchesa"—clarification of halacha.) Similarly in *avoda*, Hashem receives the greatest enjoyment from a Jew whose mind and heart are blocked and despite the difficulty he davens at length with contemplation.

The Rebbe then said the *maamar Veileh Shemos* followed by another two *sichos*. At the end of the farbrengen the Rebbe spoke about the Frierdiker Rebbe's directive, quoted from the Tzemach Tzedek, "Tracht gut vet zain gut—Think positive and it will be good." Since there are those who always ask for a source, the Rebbe said that this concept stems from the Zohar as well as from a Rashi in Parshas Shemos.⁴ The Rebbe expounded upon the Rashi, asking numerous questions, and basing the idea of "Tracht gut vet zain gut" on the Rashi.

The Rebbe spoke about how in *galus Mitzrayim* *bnei Yisroel* kept their Jewish names, "shelo shinu es shemam." Why is the Jewish name so important? It is because the name of a person is his very essence, etched in the depths of his soul. For this reason, even when a person has fainted and lost control of his external faculties, he can be revived through calling out his name, since his name awakens the essence of his being, which remained intact despite the damage caused to his external presence. So too, the essence of a Jew is bound with Hashem. For this reason, even when a Jew shows no interest in Yiddishkeit in his daily life, he will sacrifice his life when put to a test of faith. As the Alter Rebbe puts it, "A Jew never desires, nor is he able, to separate himself from Hashem." This fact was proven in *galus Mitzrayim*, that even when *bnei Yisroel* were in the depths of *galus*, their names, their essence, remained steadfast in its connection with Hashem.

Whilst saying this *sicha* the Rebbe cried until he could not continue. Everyone was completely shaken by the *sicha*. After the *maamar* the Rebbe became much more joyous. **1**

1. See the full transcript of the *yechidus* in Derher, Kislev 5778.

2. Although later on it was established that the *kevutza* would stay for an entire year, in the first few years the *bochurim* would stay for just a few months as they couldn't receive papers to remain for longer.

3. See the full farbrengen in Toras Menachem vol 45, p. 324.

4. "Vayira Moshe," Shemos 2:14. See the *biur* in Toras Menachem *ibid*, p. 340.

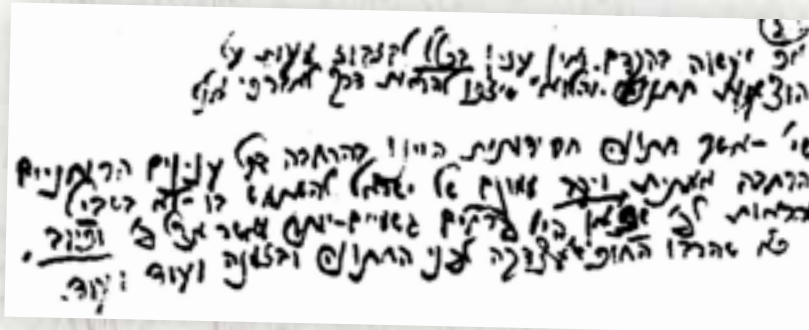


כתב יד קודש

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

A Chassidische Wedding

A response written in the Rebbe's *ksav yad kodesh* from Cheshvan 5731 about what's important for a Chassidische wedding (Igros Kodesh vol. 27, p. 11):



If so, you should have it [the wedding] as soon as possible. And in general, there is no point in splurging money to pay for a wedding. If only you would merit to [be the one who] shows the young people of *anash sheyichyu*—that a Chassidische wedding is done with abundance of all spiritual matters; a true abundance. The money of Jewish people is precious and not to be used merely to show off to so-and-so that here we had physical flowers, more than so-and-so, etc. Rather, [it should be used to show that] the *chossan* and *kallah* gave vast amounts of *tzedakah* before the wedding and at the time of [the wedding], etc. etc..

א"כ יעשוה בהקדם. ואין ענין בכלל לבזוז מעות על הוצאות חתונה. והלואי שיזכו להראות דרך לאברכי אנ"ש שי' - אשר חתונה חסידותית היינו בהרחבה בכל ענינים הרוחניים והרחבה אמיתית, ויקר ממזמם של ישראל להשתמש בו - לא בשביל להראות לפ' שכאן היו פרחים גשמיים - יותר מאשר אצל פ' וכיו"ב, כ"א שהרבו החו"כ שי' בצדקה לפני החתונה ובזמנה ועוד ועוד.

לעילוי נשמת
יעקב בן אייזיק ע"ה
גלב"ע ח' טבת ה'תשע"ז
תנ"צ'ב'ה'

נדפס ע"י בנו
הרה"ת ר' אלכסנדר
וזוגתו מרת חנה ומשפחתם שיחיו
קאלער



A BATTLE OF GOOD VS. EVIL

The Alter Rebbe's Fight Against Napoleon

"I hate him with thorough hatred," said the Alter Rebbe, "for he is the Satan who opposes good with every kind of evil. He is the ultimate *kelipa* and harsh judgment, the opposite of *chesed* and *tov*, he is only death and evil, and his whole life force is to do evil, like a leech."¹

These harsh words, frightening even 200 years later, especially coming from the mouth of the Alter Rebbe himself, were said about Napoleon Bonaparte, the French general who declared himself emperor of France and set out to conquer all of Europe.

What did Napoleon do to earn the wrath of the Alter Rebbe? Most Jewish leaders welcomed Napoleon and he was treated as a hero wherever he conquered. In France he granted full rights to the Jews. So what led the Alter Rebbe to hold him in such opposition?

SIGN OF MOSHIACH

As Napoleon was marching through Europe, it became clear that his final battle would be against the Russian Empire. Only Russia stood between him and his goal of being the first "Emperor of the World."

The French armies quickly conquered Poland, and stood at the border of Russia.

Among Russian Jews, a fierce debate was raging.

On one hand, life in Russia was no picnic. Jews did not have equal rights and many lived in crushing poverty. Napoleon was seen as a liberator, a welcome savior who would rescue the Jews from the Czar.

On the other hand, Napoleon was a ruthless dictator. He showed no mercy on the battlefield, even remarking once, "There is no smell sweeter than the corpses of enemy soldiers."

He believed only in himself and his ego knew no bounds. He declared that he stopped believing in G-d at 13 years old, and that "there cannot be a pope

and an emperor, there can only be an emperor."²

Yet precisely because of his *apirkorsus*, many tzaddikim of various Chassidic courts supported him.

They believed that he was the fulfillment of the Gemara³ that before Moshiach comes *apirkorsus* will spread. Let Napoleon win, they said; he will spread his non-belief, setting the stage for Moshiach. Then all the *tzaddikim* of the generation will band together to bring the Jews back to belief in Hashem and Moshiach will come.

So some leaders believed Napoleon was good while others knew he was evil but welcomed him anyway, believing this was a sign of Moshiach coming.

The Alter Rebbe was the only Jewish leader who was completely opposed to Napoleon. He said it was wrong to actively promote non-belief in Hashem just because it's a sign of Moshiach coming. He looked at Napoleon as a *gzeira min haShamayim*, which would eventually go away. But the longer he stuck around, the longer his evil effect would last.⁴

FONYEH GANEV

During the war, the Alter Rebbe once had a meeting with one of the other Rebbes who announced, "*Fonyeh* (referring to the Czar) *ganev*, *Fonyeh no'ef*, *Fonyeh rotzai'ach*." Fonyeh was a disparaging term for Russians in general and using it for the Czar was additionally insulting.

In other words: "Why are you supporting the Czar, isn't he a murderer just like Napoleon?"

The Alter rebbe answered in his unique tune: "*Fonyeh ganev*, *Fonyeh no'ef*, *Fonyeh rotzai'ach*, *ober er iz nisht*

ma'alim af Echod. True the Czar has his faults, but at least he is not against belief in Hashem."⁵

GOG U'MAGOG

Many Rebbes of that period said that the impending war between France and Russia was the war of *Gog U'Magog*, the final massive war that will herald Moshiach's arrival. And Napoleon had to win.

The following story highlights the extent of their support for Napoleon. Once, Reb Naftali of Ropshitz was by his Rebbe, Reb Mendel of Rimanov. The *beis midrash* of the Rimanover was full of fathers crying that their sons had been sent to the war to fight Napoleon. They begged Reb Mendel to give them a *bracha* that their sons should come home safely but the Rimanover wouldn't even allow them into his room.

Reb Naftoli couldn't contain himself and cried to his Rebbe, "These people are coming to you with broken hearts, at least listen to their cries!"

Reb Mendel answered, "Let them go to war; as long as Moshiach will come in the end."⁶

This was the attitude the Alter Rebbe was up against.

TWO OPPOSITES

The Alter Rebbe saw in the Czar and Napoleon total opposites.

In a fascinating letter, the Mittlerer Rebbe lays out the differences between them:

[Napoleon is] one who raises himself up to say, "It is all my strength and power," and removes any thought or belief in Hashem. Such a person, Hashem will cast down to complete downfall and humiliation, in order to show him that only Hashem has

"I hate him with thorough hatred," said the Alter Rebbe.

power. We clearly see that his downfall came because of his pride and ego, saying to Hashem “Leave me alone!” (Iyov 21:14).

It is known how he used to make fun of people who believed in Hashem. May he be uprooted and destroyed and leave no remnant.

True goodness, however, is the exact opposite of this. It comes together with humility and *bittul*, to believe that it is not one's own power and strength that gives him success. For even if one is extraordinarily successful, he doesn't take the credit for his success; on the contrary, it is clear as daylight to him that only Hashem decides the fate of wars. Therefore, he places his complete faith in Hashem to guide him on the proper path and one who lowers himself, Hashem raises him up.

This attitude is clearly seen by anyone who knows even a little bit about our master the Czar, may he be glorified, and his ministers and advisors. We all saw their humility and how greatly they trust in Hashem. Even now that he was victorious, he does not take credit for himself, rather he says that the victory came from Hashem. This is the victory of *chesed* and good becoming stronger, and automatically the enemy who is pure evil falls away completely without leaving even a vestige or a survivor.

The most important thing is what my father (the Alter Rebbe) used to say about the foundation of Jewish belief, that it only has a

Victory would go to the Rebbe who blew *shofar* first on Rosh Hashanah.

secure future under the rulership of our master the Czar, may he be glorified, for he believes in Hashem and appreciates those who serve G-d truthfully. As such, he wants to strengthen the Jewish faith and certainly does not want to uproot Jews from their faith at all.⁷

This attitude was not limited to the leaders. The Russian soldiers would all pray together before every battle, hundreds of thousands of men fell to their knees and prayed for a safe return.

Napoleon's army, on the other hand, never prayed, and there is no mention of any religious leader accompanying the French army. In fact, we know this from diaries of the French soldiers in which they mock the Russians' custom to pray.

The Czar Alexander firmly believed that Divine Providence led him to the moment where he would be the one to make peace in Europe. He was constantly surrounded by religious advisors.

When the war broke out, the Czar concluded his first speech to the whole army by saying, “You are protecting our faith, our homeland, and our freedom! G-d is against the enemy!”

The Russian commander-in-chief, Kotozov, would also motivate his troops with the announcement, “By our faith in G-d we will be victorious or die!” and “Soldiers of Russia, G-d is your general!”

Napoleon motivated his troops with visions of fame and glory. The Russians were fighting for G-d while the French fought for honor and selfishness.

The French religious leadership once announced a day of prayer for the army; Napoleon ordered them to “stop this nonsense.”

THE MARCH BEGINS

Exactly as the Alter Rebbe predicted, so it came to be. Napoleon should have stayed in Poland and ruled all of Western Europe, but his pride and ego pushed him east to invade Russia, against the advice of all his generals.

As Napoleon approached Minsk, the Alter Rebbe said he would rather choose death than life under him, and began preparations for a long and dangerous flight deep into Russia.

The whole family escaped Liadi toward the end of Av 5572, riding in 20 wagons, each pulled by two horses. For months they were one step ahead of the enemy, sometimes only a few miles away from the battlefield.

In every city they passed, the Alter Rebbe relayed vital information about the enemy to the Russian generals. They were so close to the battlefield that they were sometimes even able to count the number of cannons the French had, and correct knowledge of this could mean defeat or victory for the Russian army.

The conditions on the road were terrible. Many nights were spent on

MOSCOW, CIRCA MID 1800S.



the side of the road, sleeping in the woods in the bitter cold. Sometimes the Alter Rebbe would order the wagon drivers to drive on Shabbos, as it was a matter of life and death to stay ahead of the fighting.⁸

RACE TO BLOW

Rosh Hashanah came and the caravan found itself in the village of Teriza Zerka.

The French were coming closer and closer to Moscow and the situation looked dire.

It is told that one of the Alter Rebbe's main opponents over the Napoleon issue was the Maggid of Koznitz.⁹

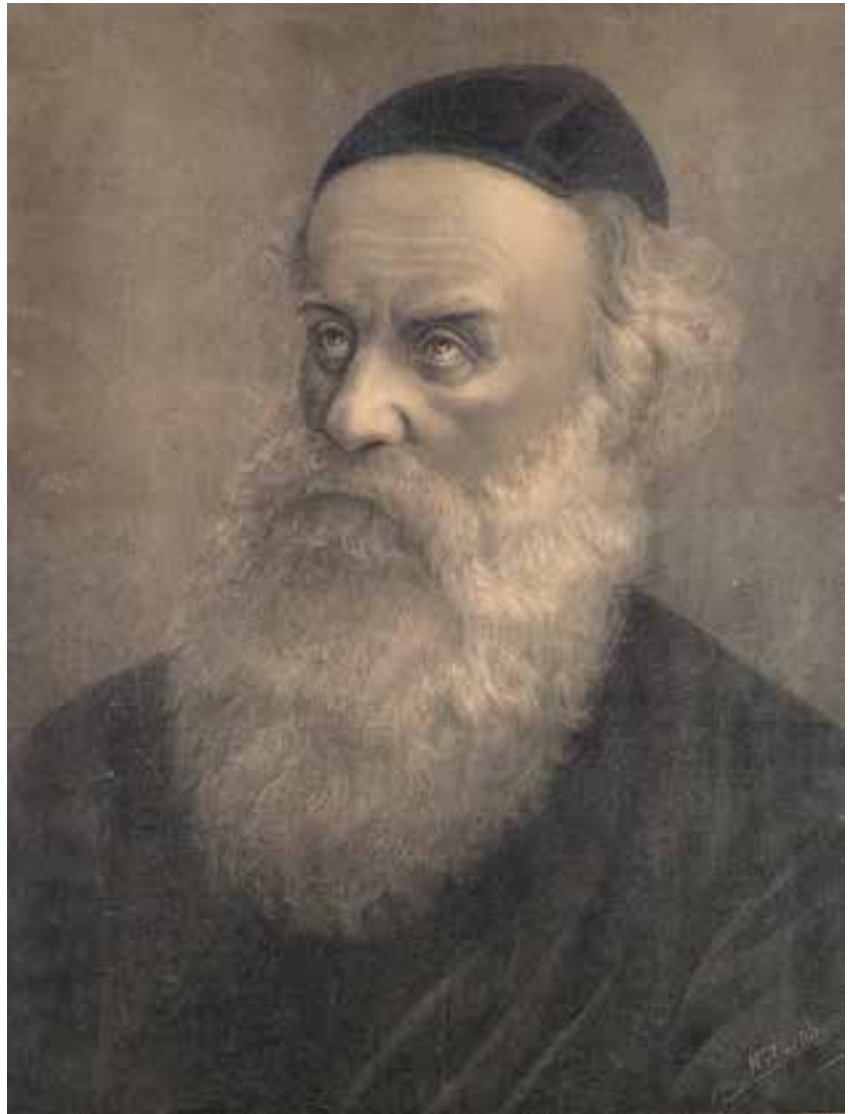
That Rosh Hashanah, these two *tzaddikim* knew that the fate of Russia rested in their hands. The battle would be fought by Napoleon and the Russian armies but the outcome would be determined in Heaven.

Victory would go to the Rebbe who blew *shofar* first on Rosh Hashanah.

The big day arrived and the Koznitzer Maggid woke up early in the morning. He rushed to the *mikveh* and immediately gathered together a *minyan*. They quickly davened *Shacharis*, and skipping all of the usual *hachanos* and *kavanos*, the Maggid lifted the *shofar* to his lips to blow.

But before he could blow, he suddenly lowered the *shofar*, sighed, and said "The *Litvak* (referring to the Alter Rebbe) was quicker, he won."

It turned out that the Alter Rebbe didn't even wait to daven. He simply blew *shofar* at dawn, well before davening, and then davened normally at the usual time and at the regular pace.¹⁰



A REPEAT OF THE KHMELNITSKY MASSACRE

On Rosh Hashanah morning, the Alter Rebbe called in the Mittlerer Rebbe and the Tzemach Tzedek. He said, "Today during davening I saw that there has been a change for the better and that we have won the war. Although the enemy will still take Moscow, he will have no respite. Relief

and deliverance will arise for us, so it was inscribed Above.

But the war was not yet over.

On Shabbos Shuva, the Alter Rebbe again called them in. He said that the Khmelnitzky Massacres of 5408 had only affected Poland and Ukraine, and Russia would now suffer the same; for although Napoleon would be defeated, his retreat back to France would be accompanied by death and



destruction, with him burning and destroying every village and city in his path.

Erev Yom Kippur, they arrived in Vladimir; the French army had just taken Moscow and the entire Russian Senate was passing through Vladimir in a great haste, escaping Moscow.

The Mittler Rebbe writes:

When I saw their rushing carriages, I ran to Father, heartbroken, and with tears in my eyes. I called him to the window, saying, "See, Father, the flight of the Senate. What about your promise that the enemy will suffer a debacle upon taking Moscow." Father came up to me, embraced me, and said these words stemming from the depth of his heart: "You see that I am now wearing *tefillin*, and I will not deceive you. I assure you by my very life that the enemy will not go beyond Moscow, but will soon turn back. He will not turn to Petersburg, but his aim will be to return home, and to find provisions en route through White Russia."¹¹

SPYING ON THE FRENCH

One of the *talmidim* in the "*cheder*" of the Alter Rebbe was a Chossid named Reb Moshe Meisels.

Reb Moshe, in addition to being a tremendous *lamdan* in *nigleh* and Chassidus, was also fluent in many languages, including French.

He not only spoke French but he also had many French friends, was a frequent visitor to France and, in general, was well versed in French culture.

When Napoleon began his campaign against Russia, Reb Moshe was naturally one of his supporters.

In Reb Moshe's hometown of Vilna, French officers and secret agents began arriving to prepare for the imminent invasion of Russia. Reb Moshe

welcomed them into his home, and quickly became friends with French officers stationed in Vilna.

All this changed the moment he found out that the Alter Rebbe was against Napoleon. Reb Moshe did not reveal to the French his change of heart. He remained friends with them and was a regular at the French military headquarters, but secretly he began feeding information to the Russian army.

One day, a Russian ammunition warehouse in a Vilna suburb suddenly blew up.

The attack took the Russians completely by surprise because no French soldiers had been seen in the area.

Worse still, did this mean that there was a French spy in the Russian army? If so, there were additional warehouses to be concerned about. If they didn't know how this one had exploded, they couldn't prepare for another possible attack.

Outside of the French, the only person who knew how it had been done was Reb Moshe.

Two French agents disguised as Russian peasants walked late at night through the neighborhood where the warehouse was. They were drunk, or more accurately, pretended to be drunk, and like any drunken peasants it wasn't long before they got into a fight.

The fight "happened" to be right in front of the weapons warehouse. While they were fighting, one of the "peasants" picked up a stone and threw it at his friend. His aim was off that day and the stone went right through a window of the warehouse.

The soldier guarding the warehouse swiftly pounced on them and proceeded to arrest them. They began to cry, explaining that they hadn't meant any harm, that it had been an accident, and that they're just two drunken peasants on the way home.

You're a Russian spy!

The one that threw the stone even offered to go right away and hire a glazier to install a new window, at his own expense.

The soldier agreed. A new window was installed that same night, and everyone went home.

The next day, the warehouse suddenly exploded. The Russians didn't realize that the new window was no ordinary glass. The installer, a French agent, had put glass that was partly a magnifying glass, and positioned it so that the sun would shine through the magnifying glass right onto a barrel of gunpowder. This lit the barrel on fire and blew up the whole building.

Nobody except the French knew how it had been done, besides for Reb Moshe. He also knew that they were planning on doing the same thing to the main warehouse in Vilna, which would not only be a huge loss for the Russians but could also destroy an entire neighborhood.

Reb Moshe alerted the Russians to the plan, and when two peasants started fighting outside that warehouse they were immediately arrested.

When the French finally invaded Russia, for a period of time Napoleon's headquarters was in Vilna. Reb Moshe was a frequent visitor to the great general.

It is told that many times Napoleon himself consulted with Reb Moshe about military strategy, not imagining for a second that he was talking to a Russian spy.

One time Reb Moshe was in a room with a group of French generals who were poring over maps, arguing over the best route to Moscow. This was vital information for the Russians to know and Reb Moshe was listening

carefully. Suddenly the door burst open and Napoleon himself rushed in. He began screaming at the generals and berating them for not yet deciding on a plan.

Napoleon went over to the map and started pointing at different roads that he thought they should take.

Suddenly, he noticed Reb Moshe standing off to the side and felt that Reb Moshe was showing too much interest in what was going on. He ran over to him, grabbed his hand, and looked him straight in his eyes.

Reb Moshe didn't move a muscle or show any emotion. Napoleon screamed, "You're a Russian spy!" and put his hand on Reb Moshe's heart to feel if it started beating faster from fear. Again, no reaction. Napoleon, satisfied that he was not a spy, left him and went back to the table.

Later on Reb Moshe explained that the "*aleph beis*" of Chassidus, the concept of *moach shalit al haleiv*, the mind maintaining control over the heart, saved him at that moment, and he was able to exercise complete control over his emotions.¹²

Besides for being a spy himself, Reb Moshe also organized a network of Chassidim to spy on the French army and report to the Russians.¹³

Another prominent Chossid who spied on the French was the Alter Rebbe's son, Reb Moshe. During the war he was arrested by the French occupiers for treason and sentenced to death. Not much is known about these activities except that the French army was defeated before the judgement could be carried out.¹⁴



In the Alter Rebbe's time, France represented an irreparable *kelipa*, threatening to contaminate her surroundings as well. Almost 200 years later, with the Rebbe's work, the country was completely transformed.

The Rebbe explained that the final *birur* (refinement) of France represents the *birur* of the entire world in preparation for the *geula*, in which we see two important components of a true *birur*. Firstly, that the *tachton*—the lower level which is being transformed—continues to exist in its unique form even after the *birur* is accomplished (instead of being completely obliterated and nullified). And secondly, its *birur* was implemented through *gilui ha'etzem*, which is expressed in the fact that the work there was accomplished, both in a revealed sense and a hidden way, through our Rabbeim.

This is exactly what will happen when Moshiach comes. As the *possuk* states, ועלו מושיעים בהר ציון—They will go up to *Har Eisav*, and show over there, in that very situation, that לה' המלוכה, that Hashem is king of the world.¹⁵

This truly is! יידן נצח!¹⁶ 1

1. Igros Kodesh Admur Haemtza'i page 237.
2. Hamasa Ha'acharon page 283.
3. Sotah *daf* 49.
4. Hamasa Ha'acharon page 78.
5. Hamasa Ha'acharon page 78.
6. Hamasa Ha'acharon page 73.
7. Hamasa Ha'acharon page 280.
8. Igros Kodesh Admur Ha'Emtza'i p. 242.
9. In some places this story is brought down with Reb Shlomo of Karlin as the Alter Rebbe's opponent. However, in a letter printed in Igros Kodesh vol. 15 p. 450, the Rebbe points out that Reb Shlomo of Karlin passed away many years before the war with Napoleon, and the protagonist is the Maggid of Koznitz.
10. Lubavitcher Rebbe's Zichronos—Yiddish, vol. 3 p. 2.
11. Igros Kodesh Admur Haemtza'i p. 243.
12. Hamasa Ha'acharon p. 82.
13. Reshimas Hayoman p. 339.
14. Hamasa Ha'acharon p. 59.
15. Ibid, P. 182-183.
16. See *The French Revolution*, Derher Shevat 5776.





כל השלוחים מתייעצים זה בזה



Rabbi Moshe Wilhelm

Portland, Oregon

”נשיא דורנו האמ
אויפגעטאן און
אנגעזאגט צו כל
אנשי ונשי הדור
אז מצוות הדור
איז אין דעם ענין
השליחות...”

“The Rebbe *nessi doreinu* established and mandated each and every man and woman in this generation that the ‘mitzvah of our generation’ is *shlichus*...”
(ש"פ וישלח תשמ"ז)

We merited to be sent as the Rebbe's shlichim to Portland, Oregon in the beginning of 5744, but before we talk about that, let's backtrack a few years.

A few months after our *chasuna*, we joined a group of couples who traveled to Melbourne, Australia to join a relatively new *kollel* that was set up there by Rabbi Yitzchak Dovid Groner. He requested that couples travel from New York to strengthen the *kollel*. We joined the *kollel* in middle of 5741 and after two years there, we were asked to remain a third year. We agreed, but for Tishrei 5744 we traveled to the Rebbe.

Although I was still officially enrolled in the *kollel* in Australia, I approached Rabbi Moshe Kotlarsky, who was dealing with a number of new places for shlichim (at the time these included Atlanta, GA, Burlington, VT and

Portland, OR), and asked him if anything was available. Finally, at the end of Cheshvan (I had remained longer in New York to finish studying *shechita*), Rabbi Kotlarsky called me, along with Rabbi Yitzchak Raskin and Rabbi Yossi New, and suggested that Portland would be a suitable place for me, while Burlington would be the right place for Rabbi Raskin and Atlanta for Rabbi New.

I was summoned to Rabbi Hodakov's office. Rabbi Hodakov confirmed that we would be going to Portland and that I should send in my letter to the Rebbe, asking for the Rebbe's *haskama* and *bracha*. In my letter, the Rebbe underlined the words I wrote that this is with permission of the *kollel* in Melbourne and that my wife agrees to the *shlichus*. The Rebbe also inquired “בטח אין בזה השגת גבול?” — Surely there is no encroaching on the boundaries [of other shlichim]?”

“When do you plan to leave?” Rabbi Hodakov asked. I told him that my third year in *kollel* would be up Pesach time, so we plan to return to Australia until then and move on *shlichus* after Pesach. Rabbi Hodakov didn't seem too happy with my answer. “Imagine a fire is burning,” he said. “When the fireman is called, he agrees to go extinguish the fire but tells the one whose house is burning that he will come in about six months.” It was clear that we were to move on *shlichus* as soon as possible. “But what will be with all our belongings that we left in Australia?” I asked. “Call the yeshiva there and ask them to send them to you,” he replied. (Our belongings were indeed shipped and we received them over a year later).

Less than a month later, at the beginning of Teves 5744, I set out on *shlichus*. My wife and two children joined me a month after that.

Seek Counsel

One big dilemma we had was regarding the *chinuch* of our children. During the first year we were in Portland, the Orthodox “Torah Umesorah” day school merged with the Reform and Conservative communities. The entire style of the school changed and the teachers hired for *limudei kodesh* were no longer *frum*. Another Jew in the community, who had his children in the school, but was disturbed by the drop in Yiddish values, approached us with an idea that my wife should teach our children and his children in the school building. He would work it out with the school so that there would be a second track option for those seeking a more religious education. I wrote an eight page letter to the Rebbe with all the details and options and asked the Rebbe how I should proceed. The Rebbe replied very soon after:

”מצב שכולל ריבוי פרטים, ועוד וגם זה עיקר, שכנראה כמה מהם
ישתנו בעתיד הקרוב, ולכן (1) יברר איזה אפשרויות מעשית יש בידם (2)

לזכות
שלוחי כ"ק אדמו"ר
למדינת אריזאנא, ובכל אתר ואתר
נדפס ע"י
הרה"ת ר' חיים שניאור זלמן
וזוגתו מרת צפורה חי' ומשפחתם שיחיו
לברטוב



כמובן חוות דעת רב שמותרת ע"פ שו"ע (אינן
בם הכשר לחינוך אסור ע"פ שו"ע) (3) יתיעץ
בידידים שלוחים שיח' וכי"ב שבמצב דומה
ובפרט אלה שהיו במצב דומה בעבר וכבר פעלו
וכן. אזכיר עה"צ.

This situation has many details, and most importantly, some of the details will likely change in the near future, therefore, 1) you should determine what **practical** options you have, 2) consult with a *rav* to determine if it is permissible according to Shulchan Aruch (that it will not be [seen as] a *hechsher* for an education that does not conform with Shulchan Aruch), 3) consult with fellow shluchim and others that are in similar situations, particularly those that dealt with this situation in past and have already worked it out, etc. I will mention you at the Ohel."

After discussing the issue with other shluchim in similar situations, and consulting with Rabbi Marlow who told us that it was a problem according to *halacha* to use the school's premises, we decided to open our own school. Although it was very close to the beginning of the school year, miraculously, several other children from the community joined and our school started to blossom.

About a year and a half later, we started looking to purchase a property for the school and we sent a letter to the Rebbe about this. The Rebbe wrote to us:

כל זה שייך לעסקנים יראי שמים ומבינים
All this - המצב על אתר בפרטיות. אעה"צ
should be discussed with activists
who are *yirei Shamayim* and who
understand the situation in your place.
I will mention this at the Ohel."

I spoke with my father-in-law, Reb Shmuel Dovid Raichik ע"ה and Rabbi Sholom Ber Levitin, both shluchim on the West Coast and who were familiar with our situation. We came to the conclusion that our best option would be to

find a house far away from the main Jewish community, so that we would not cause hard feelings to the staff of the other school. Beaverton is a suburb of Portland, approximately 20 minutes away. A lot of construction was happening there and a few Jewish families had recently moved there. We decided to establish the school in Beaverton.

When I wrote to the Rebbe that after speaking to יראי שמים, עסקנים, and מבינים, we came to the above conclusion, and that we are requesting the Rebbe's *bracha*, the Rebbe responded by underlining the words I wrote. At the end of the letter the Rebbe wrote "הרי כבר קבל עצה וכן יעשו" - You already received advice for this and that is how you should proceed."

We moved to Beaverton, where we established our school and other activities. At the time this was like moving to Mars.

Another interesting *hora'ah* we received about our school: At one point, we looked into renting space in a large building that also housed a non-Jewish school. When I wrote this to the Rebbe, the Rebbe replied:

"ובאם אפשרי כדאי להשתדל וביותר
שהכניסה והיציאה דהתלמידים שיחיו יה'
לרחוב אחר מאלה דהבית ספר דהנכרים.
אזכעה"צ.

If possible, it would be appropriate that the entry and departure of the students should be from a different street than that of the non-Jewish school. I will mention this at the Ohel."

The Same Shlichus

Let me share a beautiful answer that I received from the Rebbe on 13 Sivan 5749. This answer teaches us the importance of *achdus* and correspondence among shluchim. The Rebbe wrote:

"כל השלוחים מתייעצים זה בזה שהרי
בכולם בכללות אותה השליחות וכן ועם המל"ח
וכן יעשה גם הוא.

All shluchim consult with each other, because in a general sense they all have the same shlichus, etc. and also consult with the Merkos office. That's what you should do as well."

It was a few months after Gimmel Tammuz, and we were debating if we should build a new *mikveh* in a home near the main Jewish community (giving more people the opportunity to use it) or if it should be built in Beaverton (where all our other activities were based). As per the Rebbe's *hora'ah* that we should talk to Merkos L'inyonei Chinuch, I reached out to Rabbi Kotlarsky as a member of Merkos and asked him his advice. Together we decided to buy a property for the *mikveh* close to the main community. A short while later, we bought the *mikveh* along with two other properties near the main community.

For a number of years, the school remained in Beaverton and we struggled to figure out how we could move in to one of the new properties we had bought next to the *mikveh*. My wife traveled to New York for her father's *shloshim*, and while she was at the Ohel she wrote a letter asking the Rebbe how we should proceed. The answer came almost immediately. The following day, the other school held a meeting with us and asked if they could rent one of the properties. Seeing that others felt a school was an option in these properties, we looked back at one of the three spaces and after reassessing the situation, moved the entire school back to the main Jewish community. T



In previous issues, we covered many aspects of the seforim case: the timeline of events, the higher perspective that the Rebbe provided in the sichos and farbrengens of the time, the experience of the bochurim, and more.

In this article, we attempt to share a glimpse of the Rebbe's approach to the trial itself. As with all such matters, it is difficult to find the line delineating between the spiritual and the physical, but it is nonetheless fascinating to see how even the types of things that may have initially seemed to be more ruchniyusdik were borne out in court.

לזכות
החתן הרה"ת ר' ישראל ארי' לייב
והכלה המהוללה מרת נחמה שיחיו
שיימאן
לרגל חתונתם ז' כסלו ה'תשע"ט
נדפס ע"י משפחתם שיחיו



Behind THE SCENES

ה' טבת The story of



Why are you asking me?

After the identity of the person stealing the *seforim* from the library was discovered, the first step was to obtain a temporary restraining order, a legal ruling from a judge to prevent further *seforim* from being sold and to put them in safekeeping until there is a permanent resolution. Rabbi Krinsky arranged for the lawyer, Mr. Nathan Lewin, to do so and it was processed successfully. The *seforim* that were already in New Jersey were transferred to a secure warehouse for storage pending the outcome of the trial.

After he received the restraining order, Rabbi Krinsky told the Rebbe about the positive development. The Rebbe said to call the Rebbetzin and relay the good news.

Rabbi Krinsky later related¹: “Either then, or a few days later, I asked the Rebbe a question about the trial. The Rebbe said to me, ‘Why are you asking me?’

“The Rebbe continued: משה רבינו איז געווען א מנהיג ישראל, ער האט געדאגט פאר כלל ישראל. אבער פנחס האט געדארפט אפטאן וואס ער האט געדארפט אפטאן. *Moshe Rabbeinu was the leader of the Jewish people, and he took care of klal Yisroel. But Pinchas had to do what he had to do.*

“I understood the Rebbe’s message.

“Then the Rebbe told me something else: דו ביסט דאך א חסיד פון שווער. מסתמא געווען ביי אים אויף א ברכה, אפשר ביי די בר מצוה. ממילא וועט אלץ זיין בהצלחה... *You are a Chossid of my father-in-law [the Frierdiker Rebbe]. You were probably by him for a bracha, perhaps for your bar mitzvah. So everything will be successful.*

“I decided that, from then on, I would not tell the Rebbe anything about the trial, unless I really had to...”

As will be seen below, this would become a larger theme in the Rebbe’s approach to the trial: the Rebbe

provided the general vision for how to approach the trial while at the same time avoiding being involved in the intricate details of the case.

Focus on the letter

The temporary restraining order was just the first step in a protracted legal battle. Although the *seforim* were out of the possession of the thieves, the status of the entire library hung on the outcome of the ensuing trial—on

whether a non-Jewish judge would appreciate that the library was far from a mundane, personal inheritance.

The Rebbe strongly upheld the notion that the library was not a private asset. It was the public property of Chabad Lubavitch, owned by Agudas Chassidei Chabad of the United States and Canada.

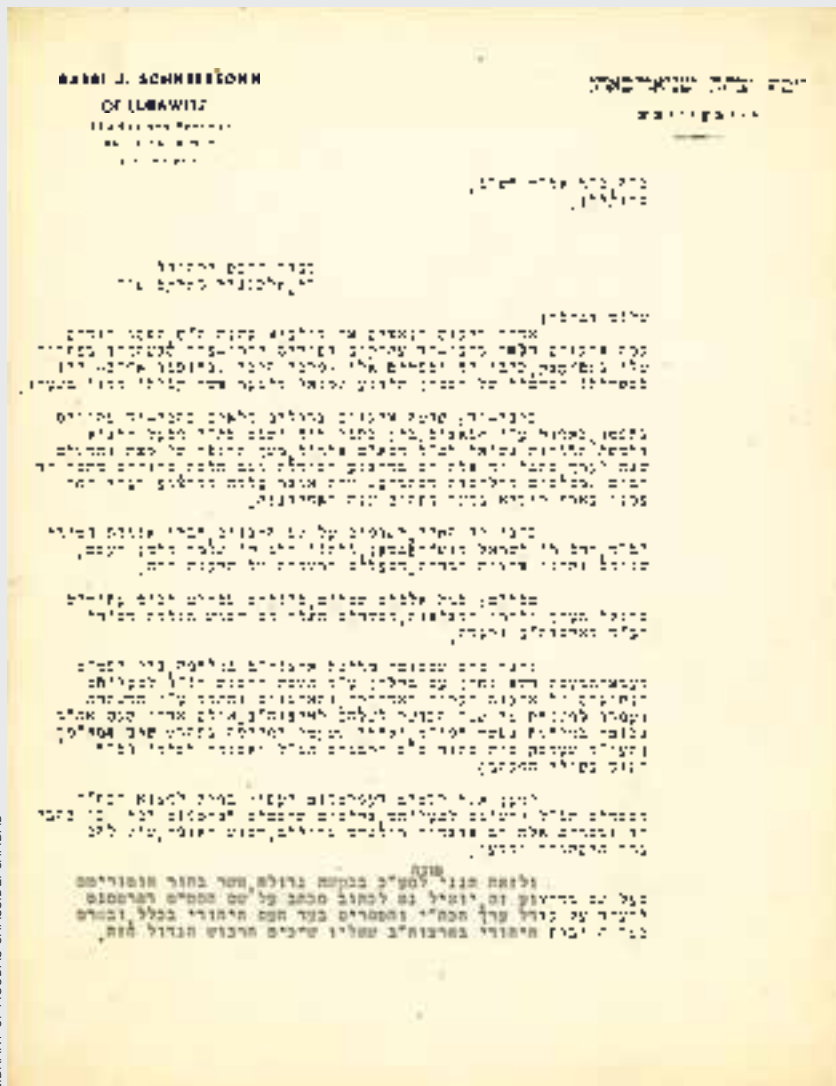
As a basis for this, the Rebbe pointed towards the unique characteristics of the library. The



ATTORNEY NAT LEWIN VISITS THE REBBE FOR DOLLARS, 4 TAMMUZ 5751.



RABBI BEREL LEVINE AND RABBI YITZCHOK WILHELM PORE OVER DOCUMENTS BEING USED IN THE COURT CASE OF THE SEFORIM.



THE LETTER FROM THE FRIEDIKER REBBE TO DR. ALEXANDER MARX, THAT STOOD AT THE CENTER OF THE COURT CASE.

library was home to many books on a wide range of topics, many of which were of no personal use to the Friediker Rebbe, and would—under normal circumstances—not find entry into the home of any observant Jew. The Rebbe explained that the Friediker Rebbe acquired them for the library so that it would also be a center of research for topics in general, not necessarily connected to Torah. The Friediker Rebbe wanted the very existence of the library to be something that would be a *kiddush Hashem*, and a *kiddush shem Lubavitch*, for the entire world, Yidden and—even—non-Jews.

These and many other facts point clearly towards the Rebbe's position: the library was clearly not the Friediker Rebbe's personal property. It was property of the movement designated for the use of the world at large.

As the preparations for the trial heated up, the Rebbe held a long *yechidus* with the lawyers in *gan eden hatachton*, during which he set out the plan for the trial. This took place on 4 Tishrei 5746.

Attorney Nathan Lewin related: "The Rebbe made it clear that it was the movement's property. His father-in-law, the Previous Rebbe, desired



DR. ALEXANDER MARX.

that it be preserved for the community, not to be viewed as personal property for anyone to do with as they please.

"He was of the opinion that the key document this case really should depend on was a letter the Previous Rebbe had written after he arrived in the United States, when he was trying to get the books brought from Europe to the United States. It was written to Professor Marx, the librarian of the Jewish Theological Seminary Library in New York. This letter stated that the library was a treasure of the Jewish people and belonged to Agudas Chassidei Chabad of the United States. The Rebbe said to us, 'The key document is the one which he wrote to Professor Marx.'"

Dr. Alexander Marx was an influential Jewish librarian in the United States after the war had ended. In the letter, the Friediker Rebbe asks Dr. Marx for assistance in locating the library that had been confiscated by the Nazis and bringing it to the United States.

The Friediker Rebbe states in the clearest of terms that the books are the property of Agudas Chassidei Chabad, concluding the letter with: "Therefore, I turn to you with a great request, that as a renowned authority on the subject, you should please

write a letter to the State Department to testify on the great value of these manuscripts and books for the Jewish people in general and particularly for the Jewish community of the United States to whom this great possession belongs...”

Rabbi Avraham Shemtov later related²: “At the time, it seemed very *hafshatadik* (a ‘spiritual’ and less ‘practical’ idea). There were a number of *yungeleit*—led by Rabbi Sholom Ber Levin—who had been digging up documents in preparation for the trial. (The very fact that they were able to find these documents can be considered part of the miracle—no one had known that these documents existed, certainly not in such quantity.) With tremendous energy, they put together documents upon documents in preparation for the trial. Our own lawyers were very impressed to see the tremendous resources we had provided for them.

“But the Rebbe pointed to that one, single letter [to Dr. Marx]. In the context of all these documents, this letter seemed somewhat *nebechdik*... It certainly didn’t seem to be a key point in the trial.

“[In fact] the Rebbe told the lawyers that it is very possible that preparing so many documents would take away from this letter. Not only was this letter the foundation for the entire trial—the key to a successful outcome—but preparing other evidence might even be harmful!”

“Ultimately,” Mr. Lewin says, “the decision of the judge, when it was rendered after the full trial, relied on that letter as proof of the fact that the Previous Rebbe had ‘held these books in trust’ for the community of Chabad.

“‘It does not make much sense,’ the judge wrote, ‘that a man of the character of the sixth Rebbe would, under the circumstances, mean something different than what he said—that the library was to be



6 CHESHVAN 5745, LEVI FREDIN VIA JEM 209344

delivered to plaintiff for the benefit of the community.”

In contrast to other arguments formulated by the lawyers (related to the nature of *maamed* and so on) that were struck down by the court, it was this argument that carried the day in the trial court and later in the appeals court.

“I confess,” Rabbi Avraham Shemtov says, “that it is very possible that if we had really listened to the

Rebbe’s words at the time—to the fullest extent—the trial wouldn’t have taken so long...

“The Rebbe proposed two approaches that seemed very difficult to apply at the same time. On one hand, the Rebbe said that the trial should be approached *al pi derech hateva*, within the natural order. The lawyers should handle the trial as they would any typical legal proceeding. The Rebbe even told us at one point

that we shouldn't try making the lawyers into Chassidim. Allow them to be lawyers. And this was one of the reasons that we couldn't insist that they disregard all the other documents and focus only on this letter.

"On the other hand, the Rebbe told one of the lawyers the following: איך וויל אז דו זאלסט טאן ווי ביי דיר לייגט זיך. און דו זאלסט נוצן דיין דעת. און איך וויל געווינען דיין דעת... *I want you to do as you understand, you should use your judgement. And I want to win over your judgement.*"

"After the long *yechidus*, the Rebbe went back into his room and the lawyers were preparing to leave. But then the Rebbe opened the door again and came out to say, דאס מוז זיין אלץ, מלובש אין טבע. *It must all be clothed in the natural order.*"

"Meaning, if they would feel they could only fulfill an instruction from the Rebbe by overriding their own judgement on the issue, they shouldn't do it—it must be done in the natural order."

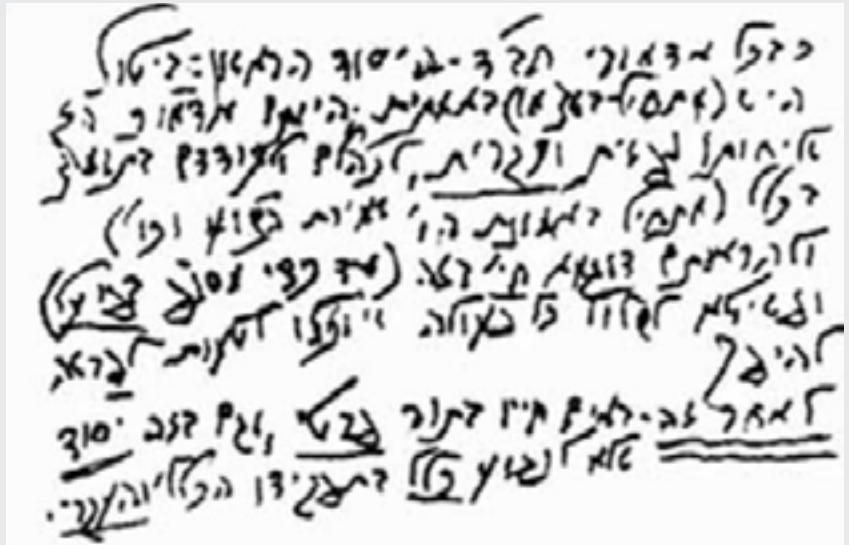
Why did he break in like a thief?

During the *yechidus*, the Rebbe emphasized another legal argument: if the person felt that he was legally entitled to the *seforim*, why had he stolen them in the darkness of night? He should have brought the case to a *din Torah* or to court! Being that the *seforim* had been stolen, the previous status quo should be restored: the *seforim* should be returned. Afterwards, he could go through the legal process of challenging their ownership.

This argument, too, was echoed by the judge in oral proceedings during the court case.

Such an argument is foolish!

Making their own case, the thief and his cohorts wished to claim that



TEXT IN THE REBBE'S HOLY HANDWRITING, WITH MATERIAL TO BE USED FOR MAKING THE CASE IN COURT.

the Frieddiker Rebbe only wrote that the *seforim* belonged to Agudas Chassidei Chabad as a tactic to help bring them out of war-torn Europe. In truth, they claimed, he never really meant that they belonged to the community. In other words, they intimated that the Frieddiker Rebbe was capable of saying one thing and meaning something else, *chas v'shalom*. The Rebbe decried this notion in the strongest possible terms, painfully protesting against the great *chilul Hashem* that comes along with making such a statement.

It seems that even their lawyers were having a hard time seeing the power of this argument.

Rabbi Yehuda Krinsky relates: "At one point, the Rebbe spoke with me at great length concerning some of the aspects of the court case. In addition to our conversation, the Rebbe also handed me a few pages of these points in his own holy handwriting (see *ksav yad kodesh*). Presumably, due to the importance of the subjects we discussed, the Rebbe chose not to rely only on my memory, so that everything would be clear."

"כבכל אדמו"רי חב"ד היסוד הראשון: ביטול היש (מתחיל בעצמו) באמיתית. היותו אדמו"ר

ה"ז שליחות נפשית ועיקרית, לנהלם ולעודדם בתומו"צ בכלל (מתחיל באמונת ה' שמירת השו"ע וכו') ולהראותם דוגמא ח' בזה (עד כדי מסירות נפש בפועל) ופשיטא לשלול כל פעולה שיוכלו לטעות לפרשם להיפך. לאחר זה באים חייו בתור פרטי וגם בזה יסוד שלא נוגע כלל בתפקידו הכללי והעיקרי..."

"הראי' העיקרית והשוללת כל הטענות שכנגד: מכתב המוריש רשמית דשייך לאגודת חסידי חב"ד. הקס"ד אולי כתב רק לפנים (היינו טיפשות) והאומר כך זהו חילול השם הכי גדול ועד כדי כך שהואומר כך (במזיד) צריך להיות ברמ"ח ר"ל. ובסגנון אחר (ועיקר): כל התעודות רשמיות, מכתבים וכו' כותבים מפורש דשייך לאגודת חסידי חב"ד - הטענות שכנגד הם דברים שבע"פ סתם.

"As with all Chabad Rebbes, the first foundation [of the Frieddiker Rebbe's life] is: truthfully nullifying one's own existence (starting with himself).

"As a Rebbe, it is his integral and primary mission to guide and strengthen [the Chassidim] in Torah and *mitzvos* in general (beginning with belief in Hashem, keeping [the laws of] Shulchan Aruch, etc.) and to show them a living example of this (even to the extent of actual *mesirus nefesh*).

"It is self-understood that a Rebbe must also withhold all actions that



YUD TES KISLEV 5746, YOSSIMELAMED VIA JEW 130080

may mistakenly imply the opposite [of the above].

“[Only] after [being Rebbe] comes his private life, and in this aspect as well, the foundation is not to interfere at all with his general and primary purpose.

“The primary proof which overcomes all the arguments of the opposition: the letter from the inheritor [the Frierdiker Rebbe] officially declares that [the library] belongs to Agudas Chassidei Chabad...

“To think that he wrote the letter only to deceive [the European governments] (is foolish), one who says so creates a great *chilul Hashem*. One who says this (intentionally) deserves excommunication, G-d forbid...

“In other words (and the main point): all the legal certificates, letters, etc., clearly express that [the *seforim*] belong to Agudas Chassidei Chabad—the opposing views are merely words transmitted orally [without any written proof].”

A settlement

When the thief refused to settle his claim in a *din Torah* before a *beis din*, some suggested that perhaps it would be better to compensate the thief with a sum of money, and settle the case that way. The Rebbe strongly negated this idea. When the Rebbe's brother-in-law, Rashag spoke to the Rebbe about it at one farbrengen, the Rebbe became very serious and answered loudly, moving his holy hands all the while: “It's not a fight against me! It's a fight against the Alter Rebbe, the Mittlerer Rebbe...” (The Rebbe specified all the Rebbeim.)

Later, on the morning of 13 Kislev 5746, a few days before the trial began, the Rebbe held a *yechidus* with the members of Agudas Chabad in his room. Realizing that retrieving the *seforim* would require a lengthy legal

process, some of the members of the delegation hoped for the possibility of a compromise. The Rebbe again responded very sharply and totally rejected the idea.

Those standing outside were able to hear the Rebbe's passionate response, although they could not make out the exact words. Later on it was told that the Rebbe had said:

"Vi kumt es aza min sevora?! How can you even entertain such an idea? Did you say Tehillim for this issue? Did you fast? Where is the mesirus nefesh of Chassidim?"

The Rebbe cited an example of another group that had declared a fast in relation to a certain matter. But here, it doesn't seem to be bothering anyone! [It should be noted that later on, when they wanted to declare a fast, the Rebbe said not to.]

The Rebbe also said, "You speak of settling for a compromise? It is a *milchama oif'n beinkel!* (a war against the "seat" i.e. the *nesius*)."

From outside, Chassidim could hear the Rebbe banging on the table with emotion, as he said, "טאפארן יצילוך ודא פלאח! בזעקיר יצילוך" [Actually do something! With your cries you will be saved!]

Should the Rebbetzin testify?

As the case was being prepared, the various parties were called upon to give testimony. Chassidim were hoping that the Rebbetzin would not need to give a deposition, as they tend to be very tiring. Rabbi Krinsky later related, "I said to the Rebbe that we might be able to arrange for the Rebbetzin not to be deposed. But the Rebbe told me that it would be better for the court case if the Rebbetzin, as the daughter of the Frierdiker Rebbe, *would* testify. In the end, she would do very well, with immense success."

The Rebbetzin sat at the table, regal and composed, surrounded

by the lawyers of Agudas Chassidei Chabad, the opposing side's lawyers, and a team of assistants. She was extremely precise; she did so well that the opposing attorneys were very frustrated.

At the end, one of them asked bluntly, "Mrs. Schneerson, in your opinion, tell us, who did the books belong to?"

The Rebbetzin replied, "The *seforim* belong to the Chassidim, because my father belonged to the Chassidim." Hearing this, the opposing lawyers threw down their pencils in frustration. Indeed, when the video footage of this exchange was played in the courtroom, the judge, who was known to never display his personal emotions during a trial, reacted with one word: "Remarkable."

Shortly after the *shiva* for the Rebbetzin in 5748, the Rebbe spoke of her contribution to the victory of the court case, pointing out that these words had a profound impact on the judge, persuading him to make the right decision. In a *sicha* on 2 Adar 5748 the Rebbe said:

"Regarding the story of Yud-Tes Kislev, the Alter Rebbe emphasized in his letter that his release was great and

wondrous in the eyes of the nations of the world... Similarly, the *niftes* [the Rebbetzin] responded in a manner that impressed even non-Jews, saying that her father, the [Frierdiker] Rebbe, along with all his *seforim*, belong to the Chassidim. This brought about that the non-Jews included it in their verdict as well..."

Testimony by Elie Wiesel

There are two types of witnesses in a court case: regular witnesses, whose task is to recount only what they know without offering their opinion or analysis, and expert witnesses, who are called upon to offer their analysis in matters that are within their field of expertise. During the Hei Teves trial, there were a number of expert witnesses who testified on various aspects of the case, including the nature of Chassidism, the idea of Rebbe, and so on. These included: Rabbi Immanuel Schochet from Toronto, Rabbi Ralbag of Agudas Harabbonim, and Dr. Louis Jacobs of London.

Mr. Elie Wiesel was also one of the witnesses. Years later, he recounted³ that he hadn't really wanted to testify



MR. ELIE WEISEL VISITS THE REBBE FOR LEKACH, EREV YOM KIPPUR 5750.



4 TISHREI 5746, LEVI FREIDIN VIA JEM 267728

in court, as he had never gotten involved in litigation. He only agreed after hearing that the Rebbe had asked that he testify, but he never understood why it was so important.

Several years later, he met Judge Sifton, who presided over the case. The judge told him that when he had heard that Elie Wiesel would be testifying for Lubavitch—and even more so once he heard his testimony—it helped him reach his decision. “It was only then,” Mr. Wiesel said, “that I understood why it was so important to the Rebbe that I testify.”

Shortly thereafter, Mr. Wiesel won the Nobel Peace Prize. In a long handwritten note (see image), in which the Rebbe asks Mr. Wiesel to utilize the opportunity to spread *sheva mitzvos b'nei Noach*, the Rebbe references his involvement in the trial, subtly hinting to the fact that it was the merit of his assistance that had brought about the Nobel Prize.

לכה"ל נתוסף רגש תודה עמוקה בעד השתתפותו ולבבית בהגנה על כת"י הקדושים וכו' דחב"ד והחסידים—זכות מיוחדת מן השמים, שכנראה היא גדולה עוד יותר מאשר אני בעצמי שיערתי—

...In addition to all of the above, there is the feeling of profound thanks for your heartfelt involvement in protecting the holy writings etc. of

Chabad and the Chassidim—a special merit from Heaven, which seems to be even greater than I myself had imagined...

Spiritual Tactics

The *seforim* case wasn't simply an issue of theft; at stake was a spiritual *kitrug* on the Rebbe's leadership (as the Rebbe himself said). There were a number of spiritual avenues that the Rebbe took in connection with the case.

The court case itself began on Yud-Tes Kislev 5746. While the trial endured, the Rebbe went to the Ohel every day, as opposed to the usual twice a month, the Rebbe's custom in those years. This meant that the Rebbe fasted most of the week!

(At one farbrengen, the Rebbe mentioned the fact that people were writing to him and asking him to watch his health and not fast [so often before going to the Ohel]. Instead, the Rebbe said, they should “scream *daloi golus! Ad mosai!*”)

From the Chassidim, however, the Rebbe demanded the opposite. Although in past generations it was customary to call for a fast-day when tragedy struck, in our time, the Rebbe explained, when people are physically weaker, we can certainly avert all harm

by way of *simcha*. Therefore, in a *sicha* on Chanukah, the Rebbe asked that joyous farbrengens be held throughout the remaining days of Chanukah. The increase in light and joy will dispel all the darkness and all those who stand in the way of *hafotzas hama'ayanos* will not be successful. The entire issue will then vanish without a trace!⁴

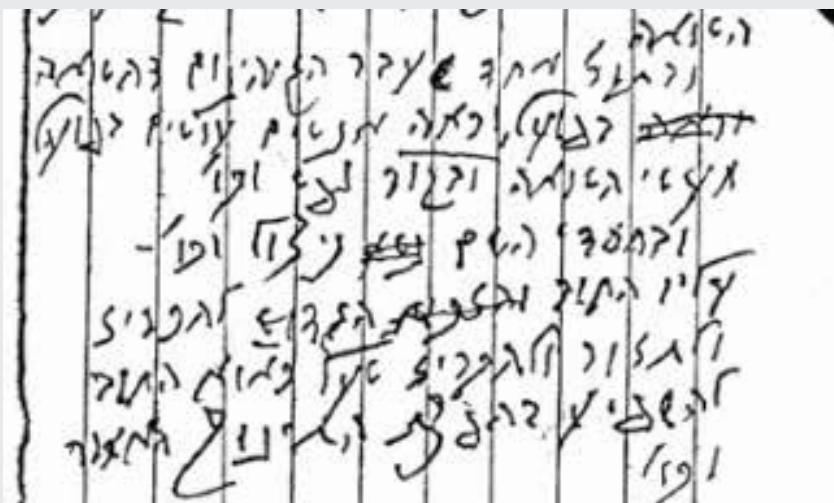
The Rebbe gave several other directives that should be done in the arena of *hafotzas hama'ayanos*:

- To increase the study of Chassidus.
- Anyone who has *bichelach* of Chassidus should send them in to the library to be published.
- The campaign to print Tanyas in every place should be continued. (It should be noted that shortly before the trial, the Rebbe said that a Tanya should be printed in the library itself.)

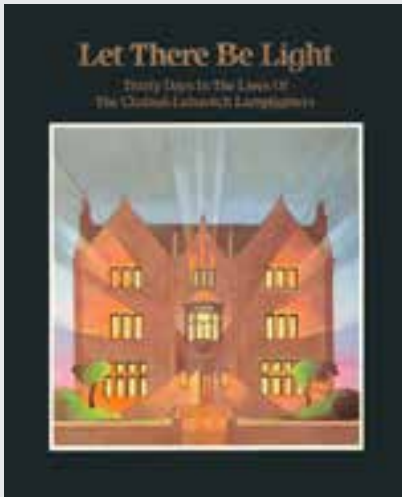
When the Chassidim heard the Rebbe's call for an outbreak of such joy with “*mesibos shel simcha*”—joyous gatherings and farbrengens, and observed how the Rebbe was leading the way in this regard, they quickly realized that the Rebbe was engaged in a real fight against evil and that he sought to bring about victory by pure and immense joy. Immediately, arrangements were made for a grand *hisvaadus Chassidim* to take place on Motzo'ei Shabbos, the night of Zos Chanukah, in 770.

Arrange Events

The next day, the Rebbe sent a message to the shlichim through Rabbi Groner. In continuation to the *sicha*—where he urged the Chassidim to increase in activities and in joy—the Rebbe said that every shliach should “make a *shturem* about the joy of Chanukah.” Specifically, the Rebbe said, large Chanukah events should be arranged for the final night of Chanukah, Zos Chanukah, which was Motzo'ei Shabbos. Mayors, *rabbonim*,



PART OF THE REBBE'S HANDWRITTEN NOTE TO MR. WEISEL UPON WINNING THE NOBEL PRIZE.



THE BOOK "LET THERE BE LIGHT", PUBLISHED AT THE BEHEST OF THE REBBE IN THE DAYS FOLLOWING CHANUKAH 5746.

and activists should be invited, and photographs should be taken in which it would be clear that these events had been arranged by Lubavitch. If Motzo'ei Shabbos wasn't possible, the events could be held on Sunday (and those who could do both should do so).

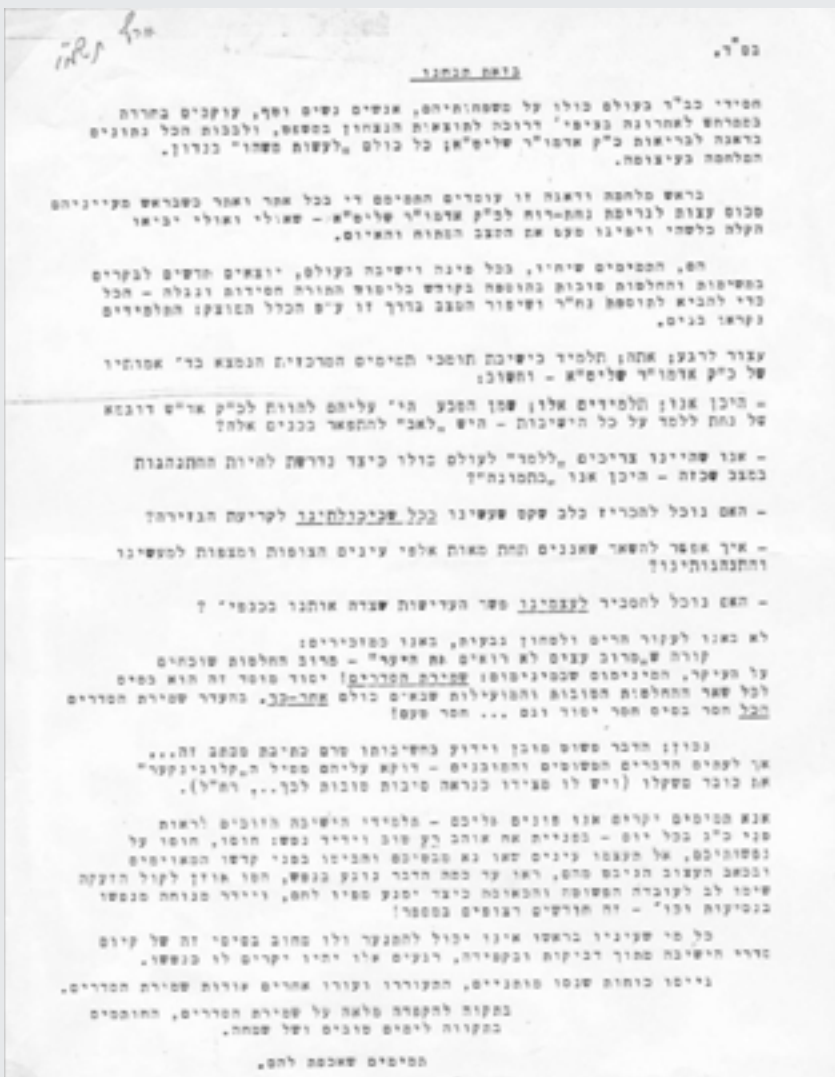
The activities should be arranged in an organized manner, the Rebbe said, and he would be sending \$300 to each shliach: \$100 for their work in the Kollel Tiferes Zekeinim u'Zekeinos, another \$100 for Tzivos Hashem, and another for the *Beis Chabad* (as he had said at the farbrengen).

"Gather people together who will immediately communicate this to the shluchim," the Rebbe concluded. "When I return from the Ohel, there should be a list of everyone that has been contacted."

That Shabbos, the seventh day of Chanukah, the Rebbe held a farbrengen. Towards the end of the farbrengen, the Rebbe announced a pleasant surprise: "Since we have called for more joyous farbrengens in the recent past, I will lead the charge on my own and hold another farbrengen tonight! Although arrangements have already been made for the *mashpi'im* to farbreng tonight, I am not freeing them from their obligation. They should farbreng tomorrow morning and throughout the day of Zos Chanukah."

During the Motzo'ei Shabbos farbrengen the Rebbe discussed the *kitrug* on the Alter Rebbe that brought about his imprisonment and concluded with the establishment of the *yom tov* of Yud-Tes Kislev.

Although a similar *kitrug* already arose and was dismissed during the



A LETTER CIRCULATED AMONGST THE BOCHURIM DATED WINDER 5746, URGING THEM TO TAKE UPON THEMSELVES HACHLOTOS TOVOS IN ORDER TO GIVE THE REBBE NACHAS RUACH, IN LIGHT OF THE MISHPAT.



lifetime of the Maggid, the Alter Rebbe's increase in teaching and spreading Chassidus prompted yet another *kitrug*. The lesson is clear, concluded the Rebbe. When we spread Chassidus, some people think it's too much. They say, "Enough! The world cannot handle this; you are destroying the world!" But the lesson we learn from the Alter Rebbe is that there is no reason to decrease our efforts in *hafotzas hama'ayanos*. On the contrary; we shall continually expand, more and more!

The direction of our response to the current allegations can be culled from the story of Yud-Tes Kislev as well:

Quoting a letter from the Alter Rebbe about the fallacy of the *misnagdim's* allegations against him, the Rebbe explained that although the actual claims were false, they had some roots in reality. The same is true in our situation, said the Rebbe. When we hear a claim that Chassidim are not active and not spreading Yiddishkeit as much as they should, the first thing to know is that this is utterly false! Ever since the first Yud-Tes Kislev,

we have been engaged in *hafotzas hama'ayanos*, and we have already accomplished wonders in this regard! Nevertheless, the mere fact that such an allegation can be conceived means that there is some truth involved.

Therefore, we must use this as a clear indication for us to do even more than we have done until now! From now on, more emphasis should be placed on establishing new *Batei Chabad*, both by expanding the existing centers, and establishing new ones as needed. After reiterating that the focus should be on the three activities—*kollel* for *zekeinim* and *zekeinos*, *Tzivos Hashem*, and *Batei Chabad*—the Rebbe went on to explain the importance of publicity, and how it was a powerful motivator for all matters of holiness. Therefore, the Rebbe said, every place should send in photographs of their activities in order for it to be published in beautiful book.

The next morning, as per the Rebbe's instructions, Chassidim gathered in 770 for a joyous farbrengen that lasted throughout the

day until the Rebbe returned from the Ohel in the evening. And then came another surprise. The Rebbe farbrenged again that night, Motzo'ei Zos Chanukah—the third farbrengen in a span of two days!

Throughout those three farbrengens, the Rebbe continued speaking about printing Chassidus that had until then been hidden away as precious treasures, and also encouraged the continued campaign of printing Tanyas throughout the world.

The activities of Chanukah that year were published in "Let There Be Light," a beautiful album-book chronicling the Chanukah events all over the world.

The following year, the Rebbe instructed Rabbi Krinsky to publish a sequel to the book, and the ensuing album was titled, "And There Was Light." **1**

1. Speech at Hei Teves farbrengen 5777.
2. Speech at Hei Teves farbrengen 5750.
3. In a conversation with Rabbi Boruch Oberlander.
4. *Sicha* fifth night of Chanukah 5746.



THE REBBE STANDS UP AND ENCOURAGES THE SINGING OF NYE ZHURITZI CHLOPTZI DURING THE FARBRENGEN OF 15 TAMMUZ 5746.

JEM 104472



לזכות הילדה
זעלדא רחל שתחי'
לרגל הולדתה ביום י"ז אלול ה'תשע"ח
ולזכות אחיה מאיר שלמה שיחי'
ואחותה חי' מושקא שתחי'
מינקאוויץ
נדפס ע"י
הוריהם הרה"ת מנחם מענדל
ורבקה שיחיו מינקאוויץ
שלוחי כ"ק אדמו"ר זי"ע
באילון, גורט קארוליינא

Let the World Know!

If publicizing one's efforts will further the goal of hafotzas hama'ayanos chutza, do it!

Yes, there is a mitzvah to publicize those who do a mitzvah—מצוה לפרסם עושי מצוה (Teshuvos HaRashba, cited as a ruling by the Rema in Shulchan Aruch).

Is this merely a means to encourage more people to do *mitzvos*?

In a perfect world, where fame and recognition have no sway on anyone, would there still be a point in publicizing good acts?

Or perhaps the only reason for it nowadays is due to the low spiritual standing of our generation?

Impossible, says the Rebbe.

If it's a "mitzvah" to publicize those who do a mitzvah, and this is a ruling in Shulchan Aruch, there must be value in the publicizing itself!

Furthermore, this ruling in Shulchan Aruch will be applicable even after Moshiach's arrival; a time when all these externalities will be utterly meaningless. Obviously this is not merely a tactic of "*chitzoniyyus*."¹

The value of being מפרסם עושי מצוה has many components. As we will explore in the following paragraphs, the Rebbe expounded on the reasons for this *halacha* many times over the years. To name a few:

- The nature of people in our time, especially in the United States, is that pomp and publicity add enthusiasm to an endeavor. It's only befitting that we utilize this natural characteristic to spread Yiddishkeit and Chassidus.
- Publicizing the people who do good things will encourage others to emulate their actions and keep the trend going further.
- Beyond all that, there is something inherently important about publicizing one who does a mitzvah, even in the "perfect world" where pomp and fame have little to no value (as mentioned).

WHATEVER WE CAN DO

It's interesting to note that this approach of the Rebbe seems to differ from the approach of Chassidim in previous generations. In the entry to Hayom Yom for 8 Tishrei, the Rebbe writes:

"הצנע לכת עם ה' אלקיך"—Walk discreetly with your G-d. One must take care not to be conspicuous or ostentatious in the slightest... We know that a number of the early Chassidim concealed their

true selves, and when discovered were sincerely distressed.”

In our time, however, the Rebbe asserted that we need to focus on whatever will get the job of spreading Yiddishkeit and *hafotzas hama'ayanos* done. As the Rebbe wrote to one Chossid:

“My opinion is based on the famous statement of Reb Hillel Paricher that everything he does is only in order to help him understand and connect with another *vort* of Chassidus. Likewise, in our time, the moments before Moshiach's arrival—whose coming is dependent on *hafotzas hama'ayanos*—it is incumbent upon each of us to do all we can in spreading those *ma'ayanos*. Especially for one who finds himself in a place where no one else is acting in this regard...”²

WHY?

It was Chanukah 5746, in the middle of the trial over the *seforim* at the Rebbe's library. The Rebbe made a special request that shluchim all over the world document and photograph their *pe'ulos* that Chanukah—especially those involving children and the elderly—and send them in to New York. With all these reports, a special album would be compiled and published for all to see.

Quoting the ruling of the Shulchan Aruch, the Rebbe explained that this project holds the advantage of “מצוה לפרסם עושה מצוה.”

The Rebbe explained:

This important ruling of the Shulchan Aruch is not an irrational *gzeira*. There is obvious reasoning behind it: Firstly, when we publicize about people doing *mitzvos*, this in turn inspires others to emulate and follow suit. Additionally, whether we like it or not, the nature of the world is that when one knows his deeds will become known to the public, the person himself is encouraged to do more and better.

As a matter of fact, we find precedent to this concept in Torah:

- When Yosef was captured by his brothers, Reuven stepped in and convinced them not to kill him. Instead, they placed him in a nearby pit.

- The Midrash tells us a fascinating thing:

- If Reuven would have known that the Torah would write about him “וישמע ראובן ויצילוהו מידם—And Reuven heard [their words] and he saved [Yosef] from their hands...” he would have actually completed the job and brought Yosef back to their father Yaakov.

Imagine: The great Reuven, the firstborn son of Yaakov, obviously did all he could to try and save Yosef. Nevertheless, Torah tells us that if he would have known that his deeds were being publicized by Hashem in the Torah, he would have tried harder and done even better.

True, there is something special about serving Hashem discreetly, as the *novi* says, “הצנוע לכת עם” —but the fact of the matter is that human nature doesn't respond well to that notion. Hashem has created us as such that publicizing our actions serves as an encouragement to do more and better.

Yes, we should try to work on ourselves to be more true to our work; to do things because it's the right thing, regardless of whether anyone will find out about it. But in the meantime, we need to do whatever it takes to get the work done, even if it means giving into this natural tendency.

The Rebbe asked that all these reports and photographs should be sent in by Asara B'Teves (including all activities done in Chabad Houses between Yud Kislev and Yud Teves), so the album will be ready in time for Yud Shevat.³

FOR THE OTHER

Essentially, the Rebbe's approach to the importance of publicizing those who do good things is in keeping with what the Rebbe teaches us on a constant basis:

What is being a Chossid all about?

Giving up of oneself for the good of another, even at the expense of one's own spiritual standing.⁴

Once, when speaking of the importance of giving *tzedakah* and doing so publicly so that people will know about it and emulate the gesture, the Rebbe explained:

There are those who have the means to give *tzedakah*, yet astonishingly, whenever there's an appeal for money, we never see their names mentioned there. When asked about this issue, these individuals tend to respond that “we do everything privately—הצנוע לכת.”

“When it comes to other things,” says the Rebbe, “people are very careful to get the proper honor and respect you deserve. They can only receive the *aliya* of *shlishi*, and must be seated at the eastern wall of the shul, because he's a ‘*mizrach Yid*.’ But when it comes to taking part in *hafotzas hama'ayanos*, all of a sudden they feel the need to be discreet!

“...On the contrary. If one wants to have this approach and wallow in their own ‘*mara shechora*’

(melancholy), they should do it in other areas of life. Not when it comes to *hafotzas hama'ayanos*!”⁵

Similarly, the Rebbe encouraged shlichim to gather together for *kinusim* and discuss what they are doing to strengthen the front of *hafotzas hama'ayanos*. “We know we’ve had tremendous accomplishments in this regard,” the Rebbe explained. “Nevertheless, Moshiach still hasn’t come. Obviously, there still is more to be done. Everyone should get together and come up with a plan on how to further our efforts.”

The Rebbe suggested that when we verbalize our *hachlatos* to other people and discuss them publicly, we become accountable and feel more compelled to actually do them.

The Rebbe concluded:

If some people think it’s better to do everything discreetly, in a manner of *הצנע לכת*, there are two answers to that:

A) It is highly questionable if taking that route is the proper path for our generation, when a great emphasis must be placed on *מצוה לפרסם עושי מצוה*—allowing others to learn about the good efforts and emulate them;

B) It is highly probable that this notion is being used merely as an excuse to do nothing...⁶

For those who are still afraid to publicize their actions for fear that it may bring about feelings of *yeshus*, the Rebbe added the famous story:

The Mittler Rebbe demanded of his Chassidim that en route home from the town of Lubavitch, they should make stops in towns and cities and review the words of Chassidus they had learned. When one of the Chassidim complained to the Mittler Rebbe that speaking Chassidus in public brings him to feelings of *yeshus*, the Mittler Rebbe replied: “א ציבעלע זאל פון דיר ווערן, אבער חסידות זאלסטו—חזרן—Even if you become like an onion, you should still speak Chassidus!”⁷

WHEN?

There are times however, when publicizing the people driving the efforts of activities may be discouraged.

The Rebbe once related that the Rebbe Rashab arranged a “*kol koreh*” (call to the public) signed by many leading *gedolim* of his day. When it came time for the Rebbe Rashab to sign on it, he placed his name lower down, not at the top. When asked why he wouldn’t sign at the top of the list when he was the driving force behind the project, the Rebbe

Rashab replied: “If placing my name at the top will have even a minorly negative effect on the results of the call, I don’t want to do it. The main thing is that our goal should be accomplished!”

A similar story also occurred with the Rebbe Maharash:

In the effort to combat the terrible pogroms and persecution that the Yidden in Russia were suffering at the time, the Rebbe Maharash himself was at the lead. But most of the Chassidim knew nothing about this. When the Rebbe Maharash realized that Chassidim were feeling dejected, thinking that he was not taking part in their efforts, the Rebbe Maharash called some of them into his room and showed them a letter—demonstrating that he was indeed deeply involved in the effort.



Similar stories occurred with all of our Rebbeim. Their main objective has always been to go about doing their *avoda* and make a *dira b'tachtonim*. Whether or not the public knew about their efforts was inconsequential. Especially if it would diminish (even slightly) the result of their efforts.

We Chassidim need to take a similar approach:

If the fact that your name is associated with a certain project will enhance the outcome—then it is well worthwhile. As the Rashba says, מצוה לפרסם עושי מצוה.

If you're in doubt as to whether or not it'll help, then you can assume that it won't do any harm.

But if attaching your name will diminish the results, don't do it! Orchestrate all the effort, but don't let anyone know who is doing it.

The *zechus* will be even greater in this instance.⁸

The main thing is to do whatever will further enhance our ultimate goal and bring the *ma'ayanos* of Chassidus further and further, until we will finally bring Moshiach, *b'karov mammosh!* T

1. Hisvaaduyos 5746 vol. 2, p. 256.

2. Igros Kodesh vol. 13, p. 219.

3. Hisvaaduyos 5746 vol. 2, p. 192.

4. See *For Another*, Darkei Hachassidus, Derher Shevat 5778. See also Toras Menachem vol. 11, p. 109.

5. Hisvaaduyos 5747 vol. 3, p. 254.

6. Hisvaaduyos 5748 vol. 4, p. 156.

7. Ibid. p. 165. See *Chassidus Reaches the Outside*—Darkei Hachassidus, Derher Adar I 5776 for further explanation of this story.

8. Toras Menachem vol. 11, p. 20.



לזכות
הרה"ת ר' אהרן יעקב
וזוגתו מרת אסתר פראדל שיחיו
גאלדשטיין
שלוחי כ"ק אדמו"ר, אן ארבער, מישיגן
נדפס ע"י בנם
הרה"ת ר' חיים אפרים
וזוגתו מרת ח' מושקא
ומשפחתם שיחיו
גאלדשטיין



A CHILD HOLDS
THE DOOR OPEN
AS THE REBBE
LEAVES 770,
CIRCA IYAR 5720.

RABBI PINNY LEW

EARLY MEMORIES WITH THE REBBE



GOLDSTEIN FAMILY

AHARON GOLDSTEIN SHORTLY
AFTER HIS BAR MITZVAH
WAITING ON LINE TO SHAKE THE
REBBE'S LULAV AND ESRÖG,
CHOL HAMOED SUKKOS 5722.

Rabbi Aharon Goldstein has served as the Rebbe's shliach to Ann Arbor, Michigan since 5735. During his childhood years in Crown Heights, he merited to spend countless hours in the Rebbe's presence, and is a veritable treasure chest of memories about the Rebbe and the early years in 770.

The staff of *A Chassidisher Derher* recently sat down with Rabbi Goldstein and he retold some of his stories.



RABBI YOSHI
GOLDSTEIN (LEFT)
WITH SOME OF HIS
CHILDREN.

EARLIEST MEMORIES

I was born in Providence, Rhode Island on 4 Tishrei 5709, where my parents, Rabbi Yosef and Mrs. Chana Goldstein, were sent by the Frierdiker Rebbe to teach in the local day school. Eventually we moved to New Haven, where my father worked as a *melamed* until 5714. Before my sixth birthday, we moved to New York.

My earliest memory of the Rebbe is from Lag Ba'omer 5713,¹ when we came from New Haven to participate in the Lag Ba'omer rally. In those years, Mesibos Shabbos rallies would take place at different times of the year; there was a big Sukkos party, a Lag Ba'omer rally, a Purim event, and so on.

The children would gather in the *shalash* [temporary structure that served as a makeshift shul in the courtyard of 770] and the Rebbe would join on the porch that once existed right next to his room. After the event, the kids would pass by the Rebbe while marching out to the street and the Rebbe would clap his hands to encourage the singing. (In later years when the porch no longer existed, the Rebbe would sometimes open the window shades to watch the children depart.)

The music at some of these rallies came from my father's accordion. Several times the Rebbe "reminded" my father about the accordion. Once during a farbrengen, there was lively singing but my father wasn't participating and the Rebbe motioned toward him in the form of someone playing an accordion, encouraging him to get involved. Another time, when the Rebbe came out to see off the guests after Tishrei 5722, my father was taking a video and the Rebbe again motioned about an accordion. We understood the Rebbe's intent to be, "It would be better to play music than to take videos."

My father enjoyed shooting videos and recording tapes. He felt that if something was of value it should be preserved and thanks to him we have recordings and videos of several farbrengens and events. (In those days, the Rebbe didn't officially approve of recordings. Only once did the Rebbe consent to the recording of a farbrengen; for the sake of *chazzara* on Yud-Beis Tammuz 5713.)

The first farbrengen I remember was also the Rebbe's first farbrengen in a hall—Yud-Tes Kislev 5714. The recording at that farbrengen was done by my father, and on



THE REBBE ENCOURAGES THE
CHILDREN ATTENDING A RALLY
AT 770, 18 TISHREI 5717.

RABBI YOSHI GOLDSTEIN PLAYING
HIS ACCORDION AT THE LAG
BA'OMER PICNIC IN PROSPECT PARK
FOLLOWING THE PARADE, 5716.



it you can hear him tell me, “*Are’le, zog l’chaim.*” The image during that farbrengen of the Rebbe sitting up there with all the older Chassidim surrounding him made a very big impression on me.

In general, my father trained us to have a special appreciation for the Rebbe. Everything in our lives revolved around the Rebbe. We have childhood recordings of us singing the new *niggunim* the Rebbe taught and reciting *Basi Legani* by heart. From my earliest years, my father invested a lot of effort in teaching us the *tayerkeit* of every *t’nua* and everything that has to do with the Rebbe.

LIVING NEAR THE REBBE

When we moved to New York from New Haven, my parents couldn’t find an available apartment in Crown Heights. After a full year of searching, my father noticed an advertisement in the *New York Times* for an apartment in 346 New York Avenue. It was a perfect fit, besides for one caveat: The Rebbe lived in that building. My father wasn’t sure if it would be appropriate for us to live there, so he wrote to the Rebbe and the Rebbe told him to take it.

We moved in during Elul 5715 and the Rebbe moved to 1304 President Street in Tammuz 5716, so we lived in the same building as the Rebbe for almost a full year. We lived two floors directly below the Rebbe; the Rebbe lived in 4D and we lived in 2D.

We would see the Rebbe and Rebbetzin often, in the lobby and on the street. My father would often point out to us when the Rebbe was leaving the building and we would run over to watch from the window. After he would cross the street, the Rebbe would turn around and wave towards the building. Presumably, he was waving to the Rebbetzin.

We would often ride our bicycles in the lobby, and when the Rebbe would come we would run to open the front door and the elevator. Sometimes the Rebbe would wave at us with a smile. There was one time that the Rebbe walked into the elevator right after my father, and they rode up together.

At the time, one of the *mashbakim* in the Rebbe’s home was Reb Yankel Holtzman. On his way down, he would sometimes stop at our place to grab a bite. My mother once gave him some *kichelach* and he liked them, so he offered to take a plate for the Rebbe and Rebbetzin. My mother did prepare a tray but when Reb Yankel brought it to the Rebbetzin, she said, “We don’t take food from private homes.” She thanked him, and had him return the plate.

My friend Reb Asher Zeilingold would do a delivery from Mermelstein’s to the Rebbe’s apartment each week, containing two pieces of chicken and kugel. He looked forward to these deliveries because the Rebbetzin would tip him with a quarter which was a very large amount at the time; the usual tip was a dime.

One week, no one answered the door. He was disappointed about the tip and left the order at the door. The next week, the Rebbetzin gave him a double tip and asked him not to leave the food at the door again. She said that the Rebbe didn’t eat the food that he brought the week before. As children, we didn’t understand



NEVER BEFORE PUBLISHED PHOTOS OF THE REBBE WALKING FROM HIS HOME TO 770, AS CAPTURED BY RABBI YOSSEI GOLDSTEIN.



THE REBBE VISITS CAMP GAN ISRAEL, SWAN LAKE, NY, 5720.

why but in yeshiva we discovered the *halachos* of *basar shenisalem min ha'ayin*,² and understood the story.

Reb Yaakov Moshe Friedman had a fish store for a short while and his son Manis Friedman (who is about two years older than me) would deliver fish to the Rebbe's house as well.

SPECIAL OCCASIONS

Being around 770 as a child gave me the opportunity to witness many momentous occasions. For example, I joined the Rebbe's visits to camp in 5717 and 5720. The Rebbe held a *farbrengen*; the first part was specially geared toward the children and the Rebbe gave each camper a *Mincha-Maariv*. Afterwards, the campers left and the Rebbe said a *maamar*.³

From time to time, we would go to the airport to greet or see off special guests. When the *shluchim* left to Eretz Yisroel in 5716,⁴ and later when the chartered planes would arrive from Eretz Yisroel, we would all go on buses to greet them and see them off.

When the first charter arrived from Eretz Yisroel in Elul 5720,⁵ the Rebbe said a *maamar* to greet them. That was a very special Tishrei. At the *farbrengens*, the Rebbe gave them a lot of recognition, asked them to start *niggunim* and so on. Many prominent individuals came then; Rabbi Gorelick, the *rav* of Kfar Chabad, Reb Shlomo Chaim Kesselman and Reb Chaim Shaul Brook. Each year, we would look forward to the guests coming for Tishrei.



LIBRARY OF AGUDAS CHASIDET CHABAD

THE GROUP OF TALMIDIM HASHLUCHIM EN ROUTE TO ERETZ YISROEL IN THE WAKE OF THE TERROR ATTACK IN Kfar CHABAD BOARD THE BUS TO THE AIRPORT, 5716.

MAARIV IN THE REBBE'S PRESENCE

Beginning in 5721, I began davening *Maariv* in the Rebbe's *minyan* every night (during *Mincha*-time we were in school). This went on for two-three years, until I began attending yeshiva late at night as well. Watching the Rebbe for all those years allowed us to discern many *hanhagos* he would do during davening.

The following are several *hanhagos* that I remember:

- When the Rebbe would come in, he would check to make sure the two ends of his *gartel* were even. He would also make sure the *gartel* was between the lower and higher buttons in the front and above the buttons in the back.
- At *Borchu*, the Rebbe would turn to face *mizrach*. When the *chazzan* would say "*Borchu*" the Rebbe would bow slightly and at "*es Hashem hamvorach*" he would bend over more.
- The Rebbe would cover his eyes for the *minyan's* "*Shema Yisroel*" even if he wasn't up to *Shema* yet.
- If the Rebbe was ahead of the *chazzan*, he would wait to recite "*ki heim chayenu...*" together with the *chazzan*.
- If he had not yet finished the entire *Shema* and the shul had already quieted down, the Rebbe would slightly turn toward the *chazzan*, hinting to him to continue on. It was always a big moral dilemma for the *chazzan*. What should you do? The Rebbe said to continue, but how could you go ahead of the Rebbe?



GOLDSTEIN FAMILY

- Before *Shmoneh Esreh*, the Rebbe would rise during “*Yehei shmei raba*.”⁶ He would start walking backwards at “*Teila*,” and begin *Shmoneh Esreh* right at the conclusion of *kaddish*.
- At the beginning of *Shmoneh Esreh*, the Rebbe would always look down to make sure his feet were aligned.
- Throughout *Shmoneh Esreh*, the Rebbe would be slightly bent over, and at “*Slach Lanu*” (during *Mincha*) he would bend a bit more. Before bowing for *Modim*, he would straighten up.
- During *nefilas apayim* in *Mincha*, the Rebbe would pull the sleeve of his *kapote* upwards with his fingers, so his forehead would be over the garment, not over his hand.
- During *kaddish* following *Aleinu*, the Rebbe would glance around the room.
- When he would open the door to leave, he would always hold onto it so that it wouldn’t swing into the wall. On Motzo’ei Shabbos, the Rebbe would open the door earlier so the crowd in the hallway would be able to hear *havdalah*.

GOLDSTEIN FAMILY



THE REBBE JOINS THE MINYAN FOR MAARIV IN THE UPSTAIRS ZAL.

REBBETZIN CHANA

In the years before the *histalkus* of the Rebbe’s mother, Rebbetzin Chana, the Rebbe would visit her each day in her apartment at 1418 President Street (where the yeshiva dormitory is today). We children would make an effort to be at the building to hold the heavy iron doors open for the Rebbe.

The Rebbe would go home from 770 each evening around 4:45, and at 6:30 he would walk down President Street to Rebbetzin Chana’s apartment, where he would remain for several minutes, until *Maariv* at 6:45-6:50. We would follow the Rebbe’s schedule so that we could be there on time. Sometimes on the cold winter days, we would come with shovels and remove the snow in front of the entrance.

We had the opportunity to see Rebbetzin Chana often. It was common to see her on Kingston Avenue speaking to people; she was very friendly, and she would sometimes sit on the bench outside her building and people would have the opportunity to approach her. She would also come to 770 on Yom Tov and some Shabbosim; after davening she would go into the Rebbe’s room for some time, and then the Rebbe would accompany her to the front door of 770. Other women would walk her home and the Rebbe would watch until she turned the corner.

On Yom Tov nights when the Rebbetzin Chana would join the meals in the Friediker Rebbe’s apartment, the Rebbe would afterwards walk her until her home. I fondly remember how one Pesach night, my brother and I held the door of her building open for them. The Rebbe’s mother looked at us and asked the Rebbe, “*Dos zenen di Goldsteins?*—Are these the Goldsteins?” The Rebbe said, “*Ye*,” with a smile.



REBBETZIN CHANA SPEAKS WITH A GROUP OF WOMEN ON THE STREETS OF CROWN HEIGHTS.

THE CODE WORD

I was very fortunate to be near the Rebbe for 20 years (from 5715 until 5735), and I almost never missed a farbrengen. Once the Rebbe announced the *ufaratzta* campaign on Yud-Beis Tammuz 5718, “*ufaratzta*” became the code word of those years. Any *peula* of *hafotzas hama’ayanos* (which would now be called “*mitzvot*”) was called an “*ufaratzta*.” For those studying in yeshiva, the Rebbe said, *ufaratzta* means to learn an extra hour, so we would come to 770 to learn for an hour each night.

Shlichus was in its infancy, and being a shliach was a big deal; there were only four or five of them in my childhood years. It took many years—until the *bochurim* a few years older than me got married—for shlichus to have larger numbers.

The crowd in 770 was very small in those days, and Shabbos farbrengens were held in the small *zal*. In the middle of the 5710s, they moved into the *shalash* courtyard area, and later the *shalash* was turned into a normal building.

Beforehand, the farbrengens would sometimes be held in bitter cold and the Rebbe would wear his coat over his shoulders (besides for during the *maamar*). Water would often leak from the canvas covering that served as a roof.

I vividly remember the first farbrengen in the new shul downstairs. It was Shabbos Chof Av 5720. I remember how the Rebbe looked all around, at the ceiling and the whole structure, very satisfied that there was finally an appropriate place for a shul.

THE CHILDREN’S TABLE

At all the farbrengens in those years, we had a special children’s table in the back of the room. We would stand on that table and say *lchaim* to the Rebbe.

Each Simchas Torah, our principal, Rabbi Mendel Tenenbaum, would bring a big box of *lekach* onto the Rebbe’s table at the daytime farbrengen. The Rebbe would take one piece for himself and then send the rest with Rabbi Tenenbaum to the children. The Rebbe would then ask us to sing a *niggun*.

One year, Reb Uriel Tzimmer⁷ introduced the *niggun* “*Ho’aderes vеха’emunah, tzu vemen... zeh Keili v’anveihu*.” From then on, the Rebbe would ask us children to sing this *niggun*, possibly because it incorporates the words *zeh Keili v’anveihu*, a quote from *shiras hayam* which has a special relation to children: the Gemara says that הם הכירוהו תחילה, the children were the first to recognize Hashem at the *yam suf*.

In 5719, something special took place after the farbrengen preceding *hakafos*. When leaving the farbrengen, instead of leaving the cake on the table, the Rebbe picked up the plate and walked out with it. Nobody understood why the Rebbe did so.

Now, we kids had a custom. At the conclusion of every farbrengen, as soon as the Rebbe would start “*Ki Vesimcha*,” we would race to *Gan Eden Hatachton*, and sing excitedly as the Rebbe returned to his room. The Rebbe would always encourage the singing with his hand.

This time, the Rebbe came up the stairs with the plate of cake and said that he would give it out to the children under *bar mitzvah* (he asked several children if they



CHILDREN GATHER NEAR THE REBBE’S ROOM AS THE REBBE ENTERS.

were *bar mitzvah* already). He began giving out big pieces, but seeing the multitude of kids, he switched to giving out half pieces, then quarter pieces, until everyone received and the plate was empty. It was like a kind father giving sweets out to his children; I remember that beautiful scene until today.

COME WARM UP

At one farbrengen in the summer of 5725, Reb Binyamin Gorodetzky wasn't feeling well and was not present. The Rebbe noticed that he wasn't in his usual place and asked his son Sholom Ber where his father was.

Sholom Ber replied, "*Farkilt*—he has a cold."

The Rebbe answered, "*Darfer ersht kumen, kumen un unvaremen zich*—that itself is the reason he should come; he should come and warm himself here."

THE REBBE'S NIGGUNIM

The Simchas Torah *niggunim* were a real highlight of the year.⁸ I was present when the Rebbe taught *Shamil*, the fast *Tzamah* and other *niggunim*. When the Rebbe would come down in the wee hours of Simchas Torah morning, we felt a different *yachas*. The Rebbe acted much more informally and we felt a closeness unusual to the rest of the year. The Rebbe would stand on a bench with a bottle and give out *mashke* to whoever took upon himself to study an additional *shiur* in Chassidus. Afterwards he would teach the *niggun*, sometimes with a short story.

The *ba'alei menagnim*—Reb Yoel Kahan, Rabbi Teleshevsky and others—would stand nearby and they would repeat it in front of the Rebbe until they got it right. The Rebbe would often correct them, and so on.

Shamil was very complicated, and it took a long time until they got it right. "*Stav Ya Pitu*" also took a while because of the Russian words. Most of the *ba'alei menagnim* understood Russian but we Americans were totally lost.

When he would give out *mashke*, the Rebbe wasn't happy when kids came by, because the *mashke* was on condition that one took on an addition *shiur* in Chassidus; this was obviously not for children. In 5724, several children took and the Rebbe was clearly upset. Already at the time, the Rebbe hinted that it would be the last year.

This turned out to be the case anyway, because the next year's Simchas Torah was shortly after Rebbetzin Chana's *histalkus*, and throughout the entire year the Rebbe cut back on several things because of the *aveilus*. That year the Rebbe also discontinued the *Simchas Beis Hasho'evah* farbrengen for *bochurim*, and when Yud-Tes Kislev came around (the first scheduled weekday farbrengen), there was doubt as to whether the Rebbe would farbreng. At the end, the Rebbe delivered a *siyum* during every weekday farbrengen that year, as if to serve as an additional reason for the farbrengen, allowing it to be held during *aveilus*.



CHILDREN LOOK ON AS THE REBBE BRINGS THE TORAH TO THE BIMA.

DERLEBEN PURIM

Reb Mendel Cunin (Reb Shlomo's grandfather) was a very *hartzige yid*. On Purim 5721, *Mincha* in the upstairs *zal* concluded and the Rebbe began to walk out. As the Rebbe was passing the *aron kodesh*, he told the Rebbe in his loud voice, (even in his old age) "*A groisen yashar koach vos ich hob gekent derleben mit der Rebbe Purim*—Thank you for the opportunity to celebrate this Purim with the Rebbe." The Rebbe immediately pointed to the *aron kodesh* and said that *brachos* come from the *Aibershter*.

PURIM STORIES

One very unique set of *farbrengens* that stick out in my mind are the Purim *farbrengens* each year. These were very *freiliche farbrengens* and there were often many "*gilui'im*."

I vividly remember the famous *farbrengen* of Purim 5718. I was nine years old at the time.

At the start of the *farbrengen*, the sound system wasn't working. (On the tape, you can hear the Rebbe say, "*Dos hot men gedarft bavorenen nechten*—this should have been dealt with yesterday." I adopted that rule at all my events; I always test the sound system beforehand.) My father had brought a recorder, which in those days was a big machine that also had a small microphone and speaker. As they worked on the system, they put my father's machine on the Rebbe's table and the Rebbe held the microphone until the regular system was repaired. On the recording, you'll notice that the Rebbe speaks very loudly; this was because the small speaker wasn't powerful enough to reach the entire hall.

During that *farbrengen*, the Rebbe spoke sharply to a teacher in Lubavitcher Yeshiva about sending his son away from Tomchei Temimim. The Rebbe was very upset about it.

At some point, I went off the "children's table" for a moment, and suddenly the kids called me back, "Come back quickly, look!" The Rebbe had turned his hat upside down on his head.

Purim 5721 also stands out. Towards the end of the *farbrengen*, the Rebbe asked to sing several *niggunim*, and then the Rebbe said to sing the famous *niggun* of Moroccan Yidden, "*Mipi Keil*." I don't remember any other *Mipi Keil* on that level; it was literally historical. They went through the entire *alef beis*, and when they finished, the Rebbe motioned to keep repeating the chorus, and stood up and danced for a very long time.



Purim 5726 was the famous farbrengen when the Rebbe said, “*Kol haposhet yad nosnim lo*,” and gave out *mashke* to everyone.⁹

I had a personal incident with the Rebbe after that farbrengen. The pushing inside was unbearable and many of us were unable to receive *l'chaim*. When the Rebbe came outside afterwards, he continued the distribution. He stood on the stairs outside of 770, and there was terrible pushing there as well.

Unfortunately, when the Rebbe poured *l'chaim* into my paper cup, everything poured out. I hadn't noticed that the bottom of the cup had broken in midst of all the pushing. I quickly got ahold of another cup, and when the Rebbe saw me come again, he said, “*Du hust shoin genumen*—you already received.”

I answered, “*Yene cup hot a loch*—that cup had a hole.”

“What is the point of giving again if the cup has a hole,” the Rebbe asked.

I answered, “this cup doesn't have a *loch*.”

Hearing that, the Rebbe poured me *mashke* again.

RABBI YOLLES' PUBLIC CONVERSATIONS

Rabbi Yolles, the chief rabbi of Philadelphia would visit the Rebbe on the first day of Chol Hamoed Pesach each year.¹⁰ Being a *kohen*, he would bring all his accumulated coins from *pidyon haben* ceremonies over the entire year.

He would arrive at 770 towards the end of davening (in the small *zal*) and would approach the Rebbe as davening concluded. The Rebbe would take the coins and share some words with him.

Needless to say, this was a rare opportunity to hear the Rebbe's conversation, and the *bochurim* would all push to get a good place near the Rebbe.

One year in the early 5720s the pushing began to get out of hand, and the Rebbe's table was being pushed back and forth. This began in the middle of davening, and it got worse during *Musaf*. When the Rebbe finished davening and Rabbi Yolles came over, the Rebbe turned around and said, “*Ich halt nisht fun di bilti-seder*—I don't agree with this disorderly conduct,” and motioned to Rabbi Yolles to follow him into his room.

From then on, after Rabbi Yolles's arrival, he would follow the Rebbe into his room, where the bulk of their conversation would take place.



RABBI YOSHI GOLDSTEIN,
HOLDING HIS 16MM CAMERA.

YECHIDUS

As children we went in to *yechidus* a number of times together with my parents. My father would usually have a *yechidus* before his birthday in Iyar and we would go in together as a family. I don't have too many memories from these *yechidusen* though. The Rebbe mostly spoke to my parents but here are a few moments I do recall:

On Simchas Torah 5715 the Rebbe spoke out against learning *limudei chol*. My parents immediately took me out of *limudei chol* at Lubavitcher Yeshiva on Bedford; we had a special *limudei kodesh* program in the afternoon for the kids who didn't attend *limudei chol*.

At the time, we knew that the Rebbe had spoken about not learning *limudei chol* until nine years old. When we were in *yechidus* before I turned nine, my parents asked the Rebbe if I should return to *limudei chol* and the Rebbe said to wait a year. The next year, the Rebbe said to wait another year. After 2-3 years, my parents got the hint.

During my *bar mitzvah yechidus*, my parents gave the Rebbe the invitation which said that the *aliyah* will be on Thursday and the party on Sunday. The Rebbe said that on the day of the *bar mitzvah* we should also do a celebration; one shouldn't push it off to another day.

In 5724, as we were leaving *yechidus* together, my younger brothers Sholom Ber and Yitzchok tried to make my brother Yisroel, who was two years old at the time, walk out backwards. The Rebbe noticed the somewhat comical scene; he smiled, and said to my father, "*Der tzad chinuch is noch drai*—education in this practice begins after age three."

My mother once asked the Rebbe for a *bracha* for an easier pregnancy. The Rebbe responded that she should remind herself that she is bringing down another Chossid into the world. (That was with my youngest brother Schneur Zalman.)

There was one time when my father was in *yechidus* and he told the Rebbe that Oholei Torah wanted him to become a *mashpia* there (he was the assistant principal of Beis Yaakov of Boro Park at the time). The Rebbe said that at Beis Yaakov, "you have a great *zechus* to give over to 2000 Yiddishe children a *vort* from the Alter Rebbe, the Mittlerer Rebbe..."—the Rebbe listed all of the Rebbeim, and after he listed the Frierdiker Rebbe, he paused and added, "the Tzemach Tzedek." The Rebbe added that if Beis Yaakov would find out that he's also teaching Chassidus it could jeopardize his position there, and to expect to keep both positions would be "too much."

On another occasion, my father had a *yechidus* together with the principal of Beis Yaakov, Rabbi Eherenrieck. Rabbi Eherenrieck asked the Rebbe how to go about teaching things in *seforim* that seem inappropriate for children; maybe these parts should be torn out of the books that are used in school. The Rebbe said not to tear out those parts because that will raise their curiosity to find out what those pages said.

Once in *yechidus* my father asked for a specific *bracha* to improve in something, and I remember the Rebbe saying, "*Lashon hora is nisht nor oif yenem, nor oichet oif zich*—the prohibition to speak *lashon hora* doesn't only apply to speaking about others. It is forbidden to speak *lashon hora* about yourself as well."

THE REBBE'S THANK YOU

After every farbrengen, as everyone knows, there was *chazzara*. Reb Yoel Kahan and others would review all the *sichos* and *maamarim* from memory.

Now, in the early years, Reb Yoel was in charge of all *chazzara* and *hanachos*. He would review the *sichos* and *maamarim* and he would also write them down; but beginning in 5720, there was no organized format to committing the *sichos* to writing and some farbrengens weren't written down at all.

Then the Rebbe began farbrenging every week in 5725. That year was amazing. The Rebbe farbrenged every single Shabbos, while until then the Rebbe



REB YOEL KAHAN LEADS THE CHAZZARA AFTER A FARBRENGEN.

only farbrenged once a month on Shabbos Mevorchim, and sometimes on a Shabbos of *yoma d'pagra*. Weekday farbrengens took place only six times a year; *Simchas Beis Hasho'eva*, Yud-Tes Kislev, Yud Shevat, Purim, Yud-Beis Tammuz and Chof Av.

As the years went on, the Rebbe began to farbreng more and more. By 5727-28, it became established that following a big weekday farbrengen, the Rebbe would hold a Shabbos farbrengen as well. In the early 5730s (possibly because of the hookups, which began in those years), the Rebbe began farbrenging more on weekdays as well (such as on Erev Rosh Hashanah, Yud-Gimmel Tishrei, Erev Shavuos, and other occasions).

In 5726, several *bochurim* were recruited to assist Reb Yoel. Leibel Shapiro, Sholom Ber Levitin and others would help him during *chazzara*, and Avremel Gerlitzky would write the *sichos* down. He typed it on stencil and they were called “Hanachos Hatmimim *bilti mugah*,” as opposed to Reb Yoel’s *hanachos*, which stated plainly, “*Hanacha bilti mugah*.”

When those *bochurim* got married, several *bochurim* in our class stepped in. In 5736, Dovid Feldman began putting out organized *hanachos* each week, and from then on the *hanachos* came out punctually.

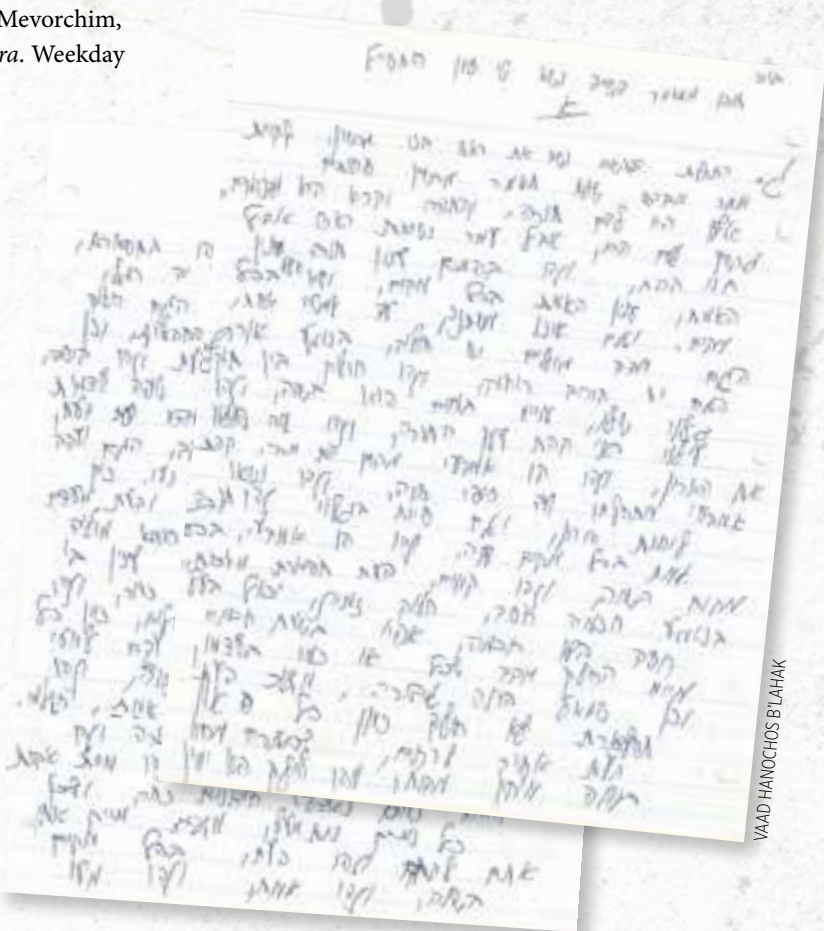
Now in general, I enjoy writing things down, and as a young *bochur* learning in Bedford and Dean, I began writing down notes of the *chazzara* Reb Yoel would give us in yeshiva after each farbrengen.

In 5727, I decided to become more serious about it. I made an effort to attend each *chazzara* in 770 and I would take proper notes. I did so for eight years consecutively (besides for when I was on Merkos Shlichus), until 5735 when I moved on shlichus to Ann Arbor, Michigan. I would take notes in shorthand, and then rewrite it into a more legible *hanacha*. After a few years, I bought myself a typewriter and began typing the *sichos* as well.

Being that I was writing up *sichos*, I felt that I had to have more clarity in them. I got more involved in understanding the *sichos*, and I would spend time with my “*chozrim*” friends, Rabbis Leibel Altein and Yossi Hecht who would help me review the material.

The period of time before we moved on shlichus was a low period in regards to *hanachos*. They weren’t printed very often at all and in the weeks prior to our *yechidus*, the Rebbe mentioned the problem several times at the farbrengens. “*M’shikt nisht arein di reshimos*—nobody is sending in the *hanachos*,” the Rebbe said.

I had binders of *hanachos* that I had written, so I mentioned them to Rabbi Groner. Being that I had written them for myself I wasn’t sure of their value, but he encouraged me to send them to the Rebbe nonetheless.



VAAD HANOCHOS BLAHAK

Now I needed to make copies of the sichos. Not too many people had copy machines in those days but I knew that the *moisad* F.R.E.E. had one, so I made a deal with Rabbi Hershel Okunov: I would make two copies of each farbrengen, one copy of the *hanachos* will go to the Rebbe, and one copy will go to his *moisad*.

I was about to bring them to *mazkirus*, but then I thought to myself that my *yechidus* was approaching and I would have the *zechus* to hand them to the Rebbe myself.

When we were waiting in 770 for the *yechidus*, I wasn't sure if Rabbi Groner would approve of me bringing them in to the Rebbe's room instead of sending them through *mazkirus*, so I tried hiding the binders. He saw me holding something and immediately understood but he didn't object.

In my *tzetel*, I explained what I was bringing. Upon entering *yechidus*, the Rebbe read the *tzetel* and asked, "*Host geshriben altz fun zikaron*—you wrote it all from memory?"

I answered that I took notes during Reb Yoel's *chazzara*.

"*Reb Yoel hot dos ibergekukt*—did Reb Yoel review it?"

I said, "No."

The Rebbe said, "*A gleiche zach, a gute zach, zicher tzu nutz kumen*—it's a positive thing, a good thing. It will surely come to use."

I was holding the binders, and I asked the Rebbe where to put them down. The Rebbe pointed to the corner of his desk.

The Rebbe thanked me several times for bringing the *hanachos*, the last time being as we were walking out.

Indeed, they came "*tzu nutz*," although I wrote them for my personal pleasure, it turns out that I preserved many *sichos* that weren't written by anyone else. Vaad Hanachos B'Lahak just revived a farbrengen from Shabbos Parshas Re'eh 5731, and several other farbrengens in the past, from the notes I wrote down.

May we be *zoche* to see the Rebbe again very soon and hear תורה חדשה מאתי תצא with the coming of Moshiach. **1**



GOLDSTEIN FAMILY

REB AHARON AS A BOCHUR
TYPING UP HIS HANOCHOS OF
THE REBBE'S FARBRENGENS
ON A TYPEWRITER.

1. See "The Lag Baomer Parades," *A Chassidisher Derher* Iyar 5774 pg. 12-14.
2. See Shulchan Aruch Yoreh Deah Siman Samech Gimmel.
3. See more in "In the Rebbe's Reshus," *A Chassidisher Derher* Av 5775 pg. 16.
4. See more in "Transforming Tragedy," *A Chassidisher Derher* Sivan 5774 pg. 32.
5. See more in "One Flight to Open the Floodgates," *A Chassidisher Derher* Elul 5774.
6. On Friday night, the Rebbe would stand up at "*ufros aleinu*."
7. See more in "Devoted Chossid, Man of the World," *A Chassidisher Derher* Sivan 5778 pg. 32.
8. See "The Rebbe's Niggunim," *A Chassidisher Derher* Tammuz 5776 pg. 50.
9. See "Stretch Out Your Hand," *A Chassidisher Derher* Adar 5778 pg. 6.
10. See more in "A Tradition of Old," *A Chassidisher Derher* Nissan 5775 pg. 74.



Investing Where It Counts

In the early years of Chassidus, parents of children who went to learn Chassidus would often sit *shiva*.

Tzvi's in-laws were no exception.

Tzvi was supported by his father-in-law and lived with him in town. Slowly, over time, he had become familiar with the teachings of Chassidus and felt that this was the path he would like to take. However, he was afraid of making his decision to travel to Liozna and learn with the Alter Rebbe public, for he knew that his family and the townspeople would not take it lightly. Eventually however, he did travel to the Alter Rebbe.

After sitting *shiva* and "mourning" the loss, his father-in-law, who was a reasonable man, decided that he would travel to Liozna himself and assess the situation. At present, his daughter was a veritable *aguna*; he reasoned that if indeed Tzvi had chosen a

good path to follow then he would let him return home. But if not, he would demand that he give his daughter a *get* and free her to marry again.

After spending some time in Liozna Tzvi's father-in-law realized he had been mistaken and encouraged Tzvi to return home. Tzvi, however, refused to do so because he was scared of the repercussions he would get from the family and townspeople.

Not sure how to proceed, he went to the Alter Rebbe and asked him to return his son-in-law.

The Alter Rebbe replied. "Am I holding him back? Take him if you want."

"He is afraid they will harm him."

"So make sure that they don't lay hands on him," concluded the Alter Rebbe.

"I now see," continued the man, "that my son-in-law has taken the proper path and the ways of the Chassidim are the right ones; however, I have one

matter that disturbs me. The Gemara says that a person should divide his daily Torah learning into three parts. A third in Mikra, a third in Mishna and the final third in Gemara. Now, if Chassidus is part of the first one then this should only be a third of the day, yet I have seen that my son-in-law spends two thirds of his time learning Chassidus and he learns Gemara for only one third."

"Tell me," the Alter Rebbe asked, "How much money is invested in the store you own to make a livelihood?"

"Two thousand ruble," the man answered.

"And how much of that is yours?"

"Only 500 of that sum belongs to me, the rest is from loans."

The Alter Rebbe continued: "You are transgressing the words of the Gemara. The Gemara states that a person should divide up his assets into three parts. One third in

business, the second in real estate and the third should be cash, available on hand. Not only haven't you divided your money accordingly, you've put all your money into one asset, and even taken out loans many times that amount for your store!"

The man replied, "This is indeed true and following that advice would be good, but in these days, even with all the many loans, business is still tough."

The Alter Rebbe then concluded his thought, "The same applies here. In the times of the Gemara, if someone followed that learning schedule they would become true G-d fearing individuals; now, however, things are different. Even if one were to invest a tremendous amount of time to learning Chassidus, it would only be through great difficulty that they would become true G-d fearing people..." ❶

(Reshimos Devarim vol. 1, p. 89)

What We're All About

Discovering Moshiach in every detail of the Rebbe's nesius.

Part 1: Introduction

The Rebbe's unique and multifaceted Torah continues to gush forth like an endless stream of refreshing water and the Rebbe's breathtaking impact on the world is only starting to be discovered. It can be felt in every area of Yiddishkeit and resonates in the halls of power and academia.

The more we learn the Rebbe's Torah and discover the diverse nature of the Rebbe's *askanus haklal*, it is important to remain focused on the essential factor that brings the seemingly disparate puzzle pieces together.

One need not be familiar with every *maamar* and *sicha* to know that the objective of the Rebbe's *nesius* is to bring Moshiach. In the *maamar* of *kabbalas hanesius*—"Basi LeGani" 5711—at the dawn of *dor hashvi'i*, the Rebbe set the standard for this new period in the history of *am Yisroel*:

"This is why כל השביעין חביבין—the seventh is cherished: it is he who draws down the Shechinah, in fact—the essence of the Shechinah. Moreover, he draws it down into this lowly world. This is what is demanded of each and every one of us of the seventh generation..."

"We are now very near the approaching footsteps of Moshiach; we are at the conclusion of this period and our spiritual task is to complete the process of drawing down the Shechinah—moreover, the essence of the Shechinah—specifically within our lowly world."

Is this something new?

Geula is the culmination of the combined efforts of every generation of *am Yisroel* since *matan Torah*. During the farbrengen of Shabbos Parshas Shemos 5752² the Rebbe revealed a fascinating lesson from a famous paragraph of the Haggada to explain how bringing Moshiach is in fact the very core of the function of every *nosi hador* in history.

It was a critical era in our history when, overnight, the yeshiva in Yavne was transformed. Rabban Gamliel was replaced as *nosi* by the 18-year-old Rabi Elazar ben Azarya, whose beard had miraculously sprouted white hairs. In a dramatic policy change, everyone was allowed to enter the *beis midrash* to join the Torah discussions of the *chachamim*. The entire *Masechta Eidiyos* is a partial record of the vast amount of Torah discussed on that day; every halachic complication raised that day was resolved.

The day Rabi Elazar ben Azarya accepted the *nesius* of *klal Yisroel* was so profoundly consequential that throughout *Torah Shebe'al Peh* it is referred to simply as "בו ביום—on that day."

On that historic day, Rabi Elazar ben Azarya taught Torah about the mitzvah of *krias shema*; specifically the obligation to recite the parsha of *tzitzis* (for the purpose of mentioning *yetzi'as Mitzrayim*) at night.



"I am like a man of 70 years old, yet I did not merit to identify the Torah source for the obligation to mention yetzias Mitzrayim at night, until Ben Zoma derived it from the possuk: '...that you may remember the day you left Mitzrayim all the days of your life.'

"The days of your life' teaches us the daytime obligation; the seemingly extra word 'all [the days of your life]' is meant to include the nights.

"The chachamim said: 'The days of your life' refers to this world; the seemingly extra word 'all [the days of your life]' is meant to include yemos haMoshiach—להביא לימות המשיח."

Simply put, according to the *chachamim*, (quoted by Rabi Elazar ben Azarya) we will continue to recite the *parsha* of *tzitzis* twice daily in *krias shema* and invoke the memory of *yetzi'as Mitzrayim* even after *Moshiach* comes.

Although this teaching is today one of the most familiar *mishnayos* in *Shas*, recited by all of *klal Yisroel* during the *seder*, it is puzzling that the new *nosi* chose to deal with this specific *halacha* on such a consequential day.

Certainly, the fact that Rabi Elazar ben Azarya taught this specific Torah on the day he became *nosi*, indicates that the message contained therein is relevant to his new *avoda* as *nosi hador*, which began on that day.

To explain the connection, the Rebbe delves into the inner dimension of *yetzi'as Mitzrayim* and *geula* according to *nigleh* and *Chassidus*, and concludes—by using a more literal translation of the word *להביא*—that the Mishna cites the words *לימות המשיח* to reveal the deeper purpose of mentioning *yetzi'as Mitzrayim* every day in the present era of *golus*: To bring the spirit of *yemos haMoshiach* into the current reality of *golus* and, through doing so, to bring about the imminent arrival of *yemos haMoshiach*.

On that day, Rabi Elazar ben Azarya articulated the primary function of every *nosi hador*: To uplift *Yidden* from their personal *golus*, empower them to imbue every aspect of life with the spirit of *Moshiach*, thereby ushering in the era of *yemos haMoshiach*!

If this was the goal all along, why is our generation so unique?

With the revelation of *Chassidus*, the concept of the *nosi hador* serving as the catalyst for making the *geula* a reality became much more apparent. *Moshiach* famously told the *Baal Shem Tov* that spreading the wellsprings of *Chassidus* is the ultimate preparation for *Moshiach's* arrival and every *nosi* after the *Baal Shem Tov* progressively revealed more *Chassidus*, reaching increasingly further frontiers.

This progression peaked with the advent of *dor hashvi'i*. In a letter dated 3 Nissan 5712, addressed to *Chassidim* in *Eretz Yisroel*, the Rebbe expresses in poignant terms the unparalleled expectation and opportunity of our generation.

"... We are the successors of *Chabad Chassidim* of all previous generations—up to the דור דעה of the Alter Rebbe's *Chassidim*. They paved the way for us and only the פכים קטנים—the smallest *birurim*—remain for us to complete. On the other hand, the obligation has been placed on our generation to complete these final *birurim* and thus bring about the revelation of *Moshiach* in our world.

"Even a brief meditation about this should cause one to be seized by trepidation and awe. All the wondrous concepts of *Moshiach* expressed by *Chazal* and explained in *Chassidus*—depend entirely on our *avoda*!

"... Every moment of our time is extremely precious and every minute wasted on meaningless discussions and excuses ... benefits no one."³

What We're All About

At every juncture this is front and center!

Carefully learning the *sichos* and *igros* in which the Rebbe makes reference to himself, it becomes clear that the common thread through every major *tekufa* by the Rebbe is the acute awareness of the necessity and urgency to bring Moshiach.

In a letter addressed to Israeli President Yitzchak Ben-Tzvi (Yud-Alef Nissan 5716) the Rebbe writes, **“From the day I started attending cheder, and even before that, my mind started to envision the future geula, the redemption of am Yisroel from this final golus.”**⁴

With the Rebbe’s arrival in America on Chof-Ches Sivan 5701, a new chapter in the work of Lubavitch to bring Moshiach began.⁵ As the Rebbe mentioned on Chol Hamoed Pesach 5748, **“I did not see this behavior (to demand the geula with urgency) by my father or my grandfather, and I myself did not do so before arriving in America...”**⁶

As mentioned above, when assuming the *nesius*, the Rebbe clearly outlined the mission of our generation—to cause the *Shechina* to dwell within our world—to bring Moshiach. This theme steadily developed throughout the years until the 5740s when the topic of Moshiach and the urgency to demand his imminent arrival intensified, to the point that the Rebbe directly addressed the seemingly sudden change in tone during the famous *farbrengen* of Purim 5747.

“...There were many farbrengens in the past in which Moshiach was discussed but never with such frequency. Especially the emphasis on the fact that every individual is obligated to do what they can to bring Moshiach.”

Explaining that this idea is not new and, in fact, there is a clear *psak din* of the Rambam⁷ that every person is obligated to appreciate that their one thought, speech or action can tip the scale and bring salvation for the entire world, the Rebbe then asked: **“Why the sudden change in the recent past?”**⁸

After the Rebbetzin’s *histalkus* on Chof-Beis Shvat 5748, and especially during the years 5751 and 5752, the Rebbe elevated the conversation about Moshiach to unprecedented levels. In the increasingly frequent *sichos*, the Rebbe strongly emphasized that the time is now. Every detail of reality was connected to the imminent *geula* and the urgency for every individual to prepare themselves for Moshiach’s arrival was pronounced as the singular mission of our generation.

“During yemos haMoshiach the true purpose of Torah and mitzvos will be revealed—the ultimate revelation of Elokus... We are therefore obligated to anticipate Moshiach’s arrival. Although we express this anticipation only several times a day, during Shemoneh Esreh, it must become constant and all-encompassing, since Moshiach is the essence of all avodas Hashem.

“For this reason, Yidden that are fully immersed in this anticipation find the Moshiach factor in every mitzvah and in every Yom Tov, because the ultimate and true revelation of this respective mitzvah or Yom Tov will only occur in yemos haMoshiach.”⁹

The Rebbe demanded that everyone start living and breathing a Moshiach reality even while still in the final moments of *golus*. The Rebbe *“shturemed”* about the importance of focusing on learning elements of Torah that are directly connected to Moshiach and *geula*, not only as a *segula* to bring Moshiach or as a preparation for the future, but mainly in order to allow ourselves to start experiencing the *geula* reality, now!¹⁰

Moshiach can be found in every detail

Although Moshiach is a constant theme throughout the Rebbe's *nesius*, there may be some areas of the Rebbe's Torah and influence that, on the surface, do not seem to be directly connected to the topic of *geula*. However, based on the above, it is clear that every element of the Rebbe's *nesius* is directly connected to Moshiach.

Not only are the Rebbe's teachings, *peulos* and *hora'os* a vehicle through which to **bring** Moshiach, they themselves are an expression of a *geula* reality.

On numerous occasions, the Rebbe explained how diverse topics such as the *Rashi sichos*, establishing *shiurim* for the elderly and emphasizing the urgent need for *chinuch al taharas hakodesh* are all, in their own ways, a reflection of the *geula* reality imminently at hand.

This new monthly column will focus on discovering the Moshiach factor in areas of the Rebbe's *nesius* where it may not always seem obvious on the surface.

With the hope that even before we can publish the next installment of this column, we will be *zoche* to the complete and ultimate *geula*, and hear *Torah chadasha* from Moshiach! **י**

1. Sefer Hamaamorim Melukat vol. 1 page 5.
2. Sefer Hasichos 5752, page 245.
3. Igros Kodesh vol. 5, p. 281.
4. Igros Kodesh vol. 12, p. 414.
5. It is interesting to note that the Rebbe wrote a *reshima* on the topic of *bias haMoshiach* (Reshimos #11) on the eve of his departure from Lisbon, Portugal on the Serpa Pinto to New York. See Derher "No Fish for the Ill," *Derher, Cheshvan 5777*. Upon the Rebbe's arrival, the Frierdiker Rebbe appointed him executive director of Machne Yisroel. One of the specific purposes of Machne Yisroel was to "publicize the truth that לאתער לגאולה - לאתער לתשובה—The sooner we do *teshuvah*, the sooner we will experience the ultimate redemption by Moshiach." See introduction to Kuntres Chof-Ches Sivan-Yovel Shanim, page 5 footnote 7. See "לאתער לתשובה לאתער לגאולה," *Derher, Adar 5775*.
6. Hisvaduyos 5748, vol. 3, p. 118.
7. Hilchos Teshuva 3:4.
8. Toras Menachem Hisvaduyos 5747 vol. 2 page 613. The Rebbe's answer to this question will be discussed in a future article.
9. Sefer Hasichos 5751 vol. 1, p. 204.
10. Sefer Hasichos 5751 vol. 2, p. 692.



דער רבי וועט געפינען א וועג...

נדפס ע"י ולזכות
משפחת קאטלער
יוסטאן, טעקסאס
להצלחה רבה ומופלגה
בגשמיות וברוחניות

Jewish Grandchildren

AS TOLD BY MR. MARK RICE (WILMETTE, IL)

My family and I have the pleasure of being part of the Chabad Wilmette community under the leadership of the Rebbe's shluchim, Rabbi and Mrs. Dovid Flinkenstein and Rabbi and Mrs. Moshe Teldon. During the month of Elul 5777 I had the opportunity to participate in a group trip to New York City for a day, to visit the Ohel, 770 and Crown Heights, as a preparation for Rosh Hashanah.

Rabbi Teldon, myself and three fellow community members caught an early morning flight to LaGuardia Airport and we hired an Uber to drive us to the Ohel, our first destination for the day.

During the trip, Rabbi Teldon shared with us interesting stories, anecdotes and lessons to prepare us for our visit to the Ohel, and he described the protocol of how one is to daven at such a holy place.

As we prepared to write our petitions, Rabbi Tuvia Teldon (Rabbi Moshe's father) joined us in the Welcome Center at the Ohel and shared with us some words of inspiration.

Personally, I was not raised Orthodox and was never tuned-in to such a spiritual reality. Although I was then on a continuous journey of strengthening my observance



of *mitzvos* and my Torah learning, I was skeptical as to the relevance this visit would have to me in a real way.

However, when Rabbi Tuvia Teldon said we should think long term and not hesitate to ask for big blessings, it got me thinking.

My wife and I are blessed with three sons and a daughter and despite our lack of full observance, our Jewish identity and sense of belonging is very important to us and central in our lives. My second son was dating a non-Jewish girl for seven years and I clearly sensed that this was having a negative effect on his Jewishness.

They were a perfect couple and the chances of them marrying seemed inevitable. The relationship had been going on for so long that she was practically a part of our family. My son was well aware of the fact that any potential children from such a marriage would not be Jewish and he was going through much inner turmoil about this.

I myself was torn about this. I wanted him to be happy, but on the other hand, his Jewishness was hanging in the balance and I felt he was drifting away.

Writing my note at the Ohel I asked for one thing: My son should have Jewish children.

We all entered the Ohel and said our prayers at our own pace. After reciting several chapters of Tehillim I placed my note at the Ohel and walked out.

Ten minutes later, as I was leaving the main entrance of the Welcome Center, I received a call from my wife. When I answered, I was shocked to hear her sobbing hysterically as if a terrible tragedy had occurred. I couldn't imagine what might have happened to warrant such an emotional outburst.

When she finally managed to say a few words, I felt a chill through my body.

Ten minutes earlier, the girlfriend had showed up at my son's front door and said, "It's over. We can't date any longer. I can't explain it and it is not one specific thing, but we cannot go ahead with this."

Out of the blue.

They had never fought during the previous seven years and the breakup came to him as a complete shock.

Obviously my son was crushed and as a result my whole family was distraught. As I stood just outside the Ohel hearing this unexpected turn of events, the flood of emotions I felt was overwhelming.

Understandably, I felt terrible for my son for having to undergo such a crushing emotional experience. But on the other hand, I was elated, relieved and truly thankful that my prayers had been answered instantaneously. The timing was surreal. My request was fulfilled at the very moment that I had placed my note at the Ohel.

It took some time for me and my family to properly digest what had occurred and my son needed several months to recuperate from the whole debacle. By now he is dating a Jewish girl and we all feel fortunate to have merited such a clear and open miracle from the Rebbe to ensure the Jewish continuity of our entire family.

I've heard many fascinating miracle stories about the Rebbe but always felt these were things that happened to others. I thank Hashem that I merited to experience such clear Divine intervention through my visit to the Ohel. **T**

YOUR STORY

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ניו



FAST DAYS

*In connection with Asara B'Teves, we present
this pictorial overview of the Rebbe on fast days.*



4 TISHREI 5748, LEVI FREIDIN VIA JEM 12903



3 TISHREI 5738, LEVI FREIDIN VIA JEM 2120

The Rebbe joins the *minyan* during *Shacharis*.

Before Chof-Beis Shevat 5748 the Rebbe generally did not daven *Shacharis* with the main *minyan*, but would join for *krias haTorah* on Mondays and Thursdays. On fast days, the Rebbe would also join for *selichos*, and remain until after the Torah was returned to the *aron* following *kriah*.

At *Mincha*, the Rebbe is called up
for the third *aliya*.



3 TISHREI 5749, LEVI FREIDIN VIA JEM 252554

Following the *kriah*, the Rebbe reads the *haftorah* of "דרשו ה' בהמצאן".

As these are the only *haftoros* not read on a Shabbos or Yom-Tov, they were able to be recorded and today give us the opportunity to hear and see how the Rebbe would recite the *haftorah*.



3 TISHREI 5742, LEVI FREIDIN VIA JEM 201726



3 TISHREI 5746, LEVI FREIDIN VIA JEM 267686



After the *haftarah*, the Rebbe would follow behind the *sefer Torah* as it is returned to the *aron kodesh*. The Rebbe would wait until the *aron kodesh* was closed before returning to his place.

3 TISHREI 5742, LEVI FREIDIN VIA JEM 201740



During a *sicha* on *leil Asara B'Teves* 5738,¹ the Rebbe reinstituted “*divrei kivushin*,” an age-old custom for a leader of a community to speak words of rebuke and inspiration following *Mincha* of a fast day. The next day, the Rebbe said a *sicha* after *Mincha* in the shul and thus began the practice of *divrei kivushin*.

The Rebbe said these *sichos* twice in 5739, and from *Taanis Esther* 5740 and on, he would do so on every fast day (besides for *Tisha B'Av*).²





3 TISHREI 5746, LEVI FREIDIN VIA JEM 26/630

Following the *sicha*, the Rebbe would distribute dollars for *tzedakah* to the assembled. In the earlier years, they were distributed via the *tankisten*, just as the Rebbe would do at the end of *farbrengens*. After Chof-Beis Shevat 5748, the Rebbe would personally distribute the dollars to each individual.

Maariv was scheduled earlier than usual,
approximately at the time that the fast ended.

Following *Maariv* the Rebbe leaves 770 for home.

1. Likutei Sichos vol. 20, p. 352.
2. With the exception of Tisha B'av *nidcheh* 5751.



Derher**Letters**

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

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



Shavuos Night in Lubavitch

Dear Editors,

Thank you very much for a wonderful, thought provoking publication. Each issue is better than the previous one.

In reference to your article in the Cheshvan issue about the *seder* with the Rebbe Rashab and how he would say a *maamar* Friday night, etc. ["Shabbos in Lubavitch", Issue 74 (151)]. Allow me to share an interesting anecdote:

I was once privileged to visit Reb Leizer Nannes at his home in Shikun Chabad, Yerushalayim, on the first night of Shavuos. His opening words were, "*In Lubavitch hot men kein Tikun kein mohl nit gezogt* – In Lubavitch, Tikun was never said." He then went on to explain, similar to what you wrote in your article. The Rebbe Rashab would say a *maamar* before *Maariv*. After *Maariv* the *bochurim* would spend the entire night *chazering* the *Maamar*. In the morning, before davening they would go into the Rashab's room, where they would *chazzer* the *Maamar* in front of him and he would correct them. There was simply no time to say Tikun.

With *brachos* for continued *hatzlacha* and may we be *zoche* to once again hear *maamarim* directly from the Rebbe, *b'guf gashmi*.

Asher Vaisfiche
Melville, NY

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Kollel Tiferes Z'keinim Levi Yitzkok

Dear Editors,

Thank you for your article about Kollel Tiferes Z'keinim Levi Yitzchak in the Av magazine ["Increasing Torah Learning in the Golden Age", Issue 71 (148)]. Let me share some details that were not included in the article:

The Rebbe, after announcing the opening of Kollel Tiferes Z'keinim Levi Yitzchok (named in honor of his father) on Chof Menachem Av 5740, stated that this project was the responsibility of the *gabbaim* to implement. My father-in-law, Reb Yehoshua Pinson, who was the Rebbe's *gabbai* for many years, asked the Rebbe permission to take charge. After receiving the Rebbe's הסכמה וברכה he arranged for the proper location on the Kingston Avenue side of 770.

Being very methodical, he asked Reb Sholom Marosow (*mashgiach* of Tomchei Tmimim 770) to give a *shiur*, and he requested of Reb Shmuel Melamed to underwrite the costs of the stipends and related expenses, which he did gladly (and has continued through today). And so it began to take shape. (Below is a picture of Kollel members in the early years.)

In addition to his considerable responsibility as *gabbai*, head of Colel Chabad, and member of Ezras Achim, in the evening, living in our home, he spent considerable time reviewing the Gemara that he would be teaching the following day. I asked him why was all this preparation necessary and

he replied that the משתתפים האבן גוטע קעפ און. (the participants have good heads and ask difficult questions). He devoted himself completely to the Rebbe's new *moisad* for many years, until his passing on Ches Tammuz 5761, יהי זכרו ברוך. On his *matzeiva* it is inscribed ניהל כולל תפארת זקנים לוי יצחק.

After his passing, for a brief period Reb Moshe Levertov continued giving the shiur, and then Reb Shlomo Holtzberg, a noted *talmid chacham*, took over the day to day administration and running of the Kollel, to this day. It is open on Sunday through Thursday from 11:00 AM until *Mincha* time (approximately 1:45 PM). About 15 members learn—in Yiddish—the Alter Rebbe's Shulchan Aruch, Rambam, Gemara, and the Rebbe's *sichos*, and the participants are encouraged to lead (in addition to Rabbi Holtzberg's *shiurim*). Each participant receives a monthly allocation of \$125.

More than seven *siyumei masechtos* have been made during this period and there is a wonderful, uplifting feeling one senses of these elderly Chassidim going back to *cheder*, as they come in daily to spend quality, invigorating time at Kolel Tiferes Zekeinim Levi Yitzchok. They eagerly look forward to these hours, for this activity adds months (and perhaps years) to their lives, directly benefiting from the Rebbe's vision of so many years ago.

Shmuel Light
Brooklyn, NY



Kinus Tzach 5731

Dear Editors,

In the Tishrei edition you wrote at length about Sukkos and Simchas Torah 5731 [“Transforming the Nations”, Issue 73 (150)]; the Rebbe's ongoing shutrem about הללו את ה' כל גוים in connection with the assembly happening then in the UN, and how the Rebbe chose ambassadors from amongst the Chassidim for various countries.

You write about the *kinus* of Tzach on the first day of Chol Hamoed: “Spurred by the Rebbe's words... it was decided that the *kinus* of Tzach... be an ‘International Kinus,’ with representatives from all over the world... Furthermore, the Rebbe told Rabbi Hodakov that each country's delegate was not only its representative, but its *baal habayis*!... The entire gathering was taken very seriously, and rumor had it that the Rebbe was very pleased with what transpired, as it was done with the Rebbe's *kochos*. There never had been a Kinus Tzach of the sort before and all the participants were greatly uplifted.”

In the process of preparing a book on my grandfather, Rabbi Dovid Raskin, a”h, devoted chairman of Tzach for over 50 years, I came across a recording of the above-mentioned *kinus*.

The recording, which is five and half hours long, is incredible and when listening to it, I came out with a new appreciation for the events of that special Sukkos in 5731.

During the *kinus*, tens of Chassidim and shluchim from around the globe spoke, each one of them mentioning the Rebbe's words the day before. Reb Sholom Ber Gordon a”h was the emcee of the *kinus*, and there were speeches by Rabbi Hodakov, Reb Bentzion Shemtov, Reb Binyomin Gorodetzky, Reb Yisroel Leibov, Reb Aizik Schwei, and many many others.

Here are a few highlights:

1. My grandfather began with the Rebbe's note to the *kinus*, that it should be בהצלחה רבה. He then went on to say that since all 14 million Yidden from the entire world are being represented by the “*baalei batim*” that the Rebbe appointed, we have the power here and now to fix big issues like *Mihu Yehudi* and other things by demanding them as representatives of the entire *klal Yisroel*.
2. Reb Yankel Katz from Chicago said that as of that day the UN assembly had not come out with anything against Eretz

Yisroel. This is because of the Rebbe's work to counter the assembly with the happenings here in 770.

3. When calling up Reb Yuda Kulasher who had just been let out of Russia a few days earlier, Rabbi Gordon announced that the שר of Russia sent us a special shliach for today's *kinus* (in connection with the Rebbe's words about the ע' שרים).
4. Rabbi Gordon then announced that although politicians and government representatives are usually afraid that they will soon be voted out and lose their positions, in this case the "*baalei batim*" were chosen by the true *baal habayis* and will therefore always remain "*baalei batim*," entrusted with fulfilling the Rebbe's *ratzon* with great *hatzlacha*.
5. My grandfather concluded the five and half hour *kinus* with an actual vote, asking everyone to put up their hands demanding that: No land should be given away from Eretz Yisroel to the Arabs. *Giyur* must be according to *halacha*. No one will leave Crown Heights and make it an unsafe place (as the Rebbe had spoken). And that Moshiach should come now!

These are just a few highlights of this historical *kinus*.

May we be *zoche* to the true כלל אתה' and transformation of the world and the coming of Moshiach now.

Bentzion Pearson
Brooklyn, NY



Reb Shmerel Gurary

Dear Editors,

In the article about Yom Kippur ["Yom Kippur with the Rebbe", Issue 73 (150 Tishrei 5779)], you quote Rabbi Sholom Duchman talking about the passing of Reb Shmerel Gurary moments before Kol Nidrei on Erev Yom Kippur 5745.

Let me share what I witnessed from my place at the front of 770, as a fifteen-year-old *bochur* at the time.

The previous year Erev Yom Kippur—5744—Reb Shmerel had taken out the *sefer Torah* and handed it to the Rebbe. Each year when taking the *sefer Torah* back from the Rebbe after Kol Nidrei, he would ask the Rebbe for a *bracha* that he should merit to have this *zechus* once again next year. This year as he turned to ask the Rebbe for his regular *bracha*, the Rebbe did not respond. He asked a second time and maybe even more than two times, but the Rebbe did not hear what he was saying. Shaken up, he was brought back to his place for the rest of davening.

The following year, Reb Shmerel arrived early at the *aron kodesh* for his yearly *chazakah*. Just a few minutes before Kol Nidrei was supposed to begin, he collapsed. The whole shul waited for quite a while as the doctors tried everything to revive him. The Rebbe stood all along at his place age watching the commotion, while people ran back and forth to the Rebbe asking for *brachos* and giving updates on Reb Shmerel's state. Sadly, after he was taken out of the shul, he was pronounced dead.

Thank you for your publication.

Chaim D.
Brooklyn, NY

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