

CONTENTS

4 | I AM LEAVING MYSELF OVER TO YOU (CONT.)

D'var Malchus / Likkutei Sichos Vol. 27, pg. 24-28

7 | A DAILY DOSE OF MOSHIACH & GEULA

Moshiach

11 | WHEN CAN YOU USE A CHABAD NIGGUN AT A WEDDING?

Letters of the Rebbe MH"M

12 | 770: THE REBBE'S 'DALED AMOS'

Thought / Rabbi Sholom Yaakov Chazan

18 | A GIFT FROM THE REBBE

Shlichus / D. Givati

22 | THE MYSTERY OF THE DOUGH WHICH DIDN'T HAVE TIME TO RISE

Pesach / Rabbi Yosef Karasik

26 | PUBLIC S'DARIM (CONT.)

Feature / Shneur Zalman Berger

32 | PUZZLED HINDUS PEELED TOMATOES, PREPARING FOR PESACH

Shlichus / Ro'i Elitzur

36 | THE REBBE'S SECRETARY RELATES

Feature / Interview of Rabbi Sholom Mendel Simpson by Rabbi S.Y. Chazan

42 | PUBLISHER'S FOREWORD TO 'I WILL WRITE IT IN THEIR HEARTS'

Feature / Rabbi Eliyahu Touger

48 | 'AM I NOT OBLIGATED TO FULFILL THE MITZVA OF HACHNASAS KALLA?'

Stories

52 | OLDTIME CHABAD WEDDINGS

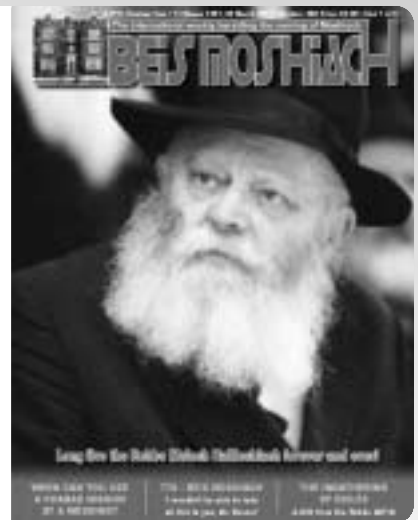
Feature

59 | CHASSIDISHE CHUTZPA

Shlichus / Rabbi Yaakov Shmuelevitz

Wishing all our readers a Pesach kosher v'sameiach!

The next issue will be printed iy"H for Beis Iyar, Parshas Tazria-Metzora



U.S.A.

744 Eastern Parkway
Brooklyn, NY 11213-3409
Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

ERETZ HA'KODESH

ת.ד. 102 פ"ר חב' ד' 72915
טלפון: 9607-290 (03)
פקס: 9607-289 (03)

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

HEBREW EDITOR:

Yaakov Chazan
editorH@beismoshiach.org

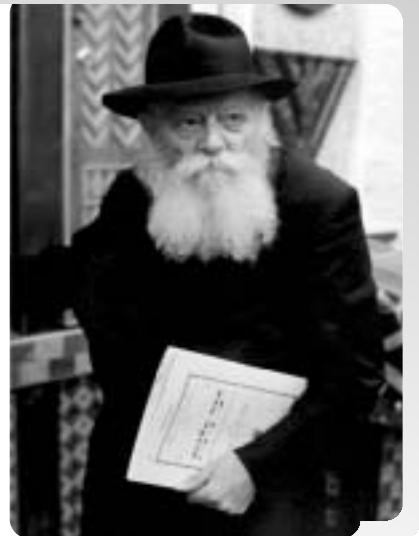
Beis Moshiah (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiah, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiah 744 Eastern Parkway, Brooklyn, NY 11213-3409.

Beis Moshiah is not responsible for the content of the advertisements.

© Copyright 2007 by Beis Moshiah, Inc

I AM LEAVING MYSELF OVER TO YOU

LIKKUTEI SICHOS VOL. 27, PG. 24-28
TRANSLATED BY BORUCH MERKUR



[Continued from last week]

6. Moreover:

It is known that the accomplishment of the Alter Rebbe with the teachings of Chabad Chassidus (especially after his redemption on the 19th of Kislev) is that he invested the concepts of the inner dimension of the Torah in intellectual terms (*CHaBaD* [the acronym for *Chochma* (wisdom), *Bina* (understanding), and *Daas* (knowledge)]), in a manner “that everyone, even those who are not purified” (“outside”), can understand with their human minds.

Nevertheless, Chassidus still had not achieved the same manner of comprehension as that of the **revealed dimension** of the Torah. Indeed, the human mind **on its own** could not achieve a complete comprehension of the inner dimension of the Torah. Rather, when a concept in the inner dimension of the Torah was explained to a person, it could merely be **appreciated**.

(For example, [this vague knowledge or mere appreciation of a concept is] like a teacher (a *rav*) who teaches a student a deep concept, one that surpasses the student’s ability to comprehend **on his own**. Even following the teacher’s explanation and the student’s assimilation of the teaching, the student cannot find his **own** words, etc., to explain the concept.)

This was the innovation of the Rebbe Rashab – that he brought the concepts of the inner dimension of the Torah down in such a way that their comprehension paralleled the comprehension of the **revealed dimension** of the Torah. Just as the revealed dimension of the Torah is “revealed” to the human mind in a manner that

one can toil in it as he would with material concerns, likewise the human mind could [now] exert itself on the inner dimension of the Torah.

(For example, [the Rebbe Rashab’s accomplishment with Chassidus is] like a teacher who brings down a deep concept to a student in a manner that the student can subsequently exert effort on it with his own mind, finding his own terms of expression for the concept and his own explanations how to communicate it.)

Indeed, in the Rebbe Rashab’s Chassidic discourses it is seen that the same concepts that are explained in the discourses of the leaders of Chabad who preceded him appear in his discourses with lengthy elucidation, etc. In addition, the delivery and development of the material is in a style that the human mind can assimilate (in its own terms of expression) and comprehend, in a manner resembling how the thought of the revealed dimension of the Torah is taken in.²⁵

The Rebbe Rashab was, therefore, precise in his wording, “the writings I am **leaving** with you,” insofar as this is one of the accomplishments of **his** writings – that human intellect can “**take**” them [assimilate and internalize them to be understood in one’s own terms], to the extent that it becomes “his Torah – it is called by his name.”

7. The following directive is derived from this discussion:

There are those who duly study the inner dimension of the Torah, yet they are fearful to ask a question when they fail to understand the material being learned. How can we ask a question on the inner dimension of the

Torah? [In the inner dimension of the Torah] “there is no quandary, etc.”! Ai, he doesn’t understand. It is enough that he keeps the faith that all that is stated in the inner dimension of the Torah is true [so he reasons].

The response to this approach is that the Rebbe Rashab opened up a pathway that enabled the words of Chassidus to be assimilated by means of the human mind in the manner of the revealed dimension of the Torah. That is to say, through in-depth study and in a manner of give and take, etc. Thus, when we fail to understand a concept, the phrase applies, “one who is bashful does not learn,”²⁶ and we must ask and etc.

Certainly, even when we do **not** understand a concept in Torah (including the revealed dimension of the Torah), there needs to be and there must be the willingness to precede acceptance to the understanding of the matter (*naaseh kodem l’nishma*). There can be no doubt, G-d forbid, in the truth of the matter.²⁷ On the other hand, one cannot fulfill his obligation of **understanding** Torah with **submissive** acceptance (*kabbalas ol*). Clearly **understanding** a matter means that one understands with **his own** mind how the difficulty is resolved (also with regard to the inner dimension of the Torah).

And learning the inner dimension of the Torah,

which has been revealed in these generations in the teachings of Chabad Chassidus, in a manner of **complete** understanding and comprehension (as it is

with regard to the comprehension of the revealed dimension of the Torah), is a preparation leading up to “that time,”²⁸ when “the Jewish people will be great sages, knowing esoteric matters and grasping knowledge of their Creator according to the capacity of man, as it is said,²⁹ ‘for the earth shall be full with the knowledge of G-d as water covers the ocean.’”

(From the address of 20 MarCheshvan 5746)

How can we ask a question on the inner dimension of the Torah? In the inner dimension of the Torah “there is no quandary, etc.”! Ai, he doesn’t understand. It is enough that he keeps the faith that all that is stated in the inner dimension of the Torah is true – so he reasons.

NOTES:

²⁵ Indeed, the saying of the early Chassidim is well known – that the Rebbe Rashab is “the **Rambam** of the teachings of Chassidus.” (*Likkutei Dibburim* Vol. 2, 296a. See *Seifer HaSichos* 5701, pg. 160).

²⁶ Pirkei Avos 2:5

²⁷ which is recognizable also in the manner and style with which he poses the question – that it should not entail any motion of haughtiness, G-d forbid, for he recognizes that the lack is only on **his own account**: “If it [the Torah] is empty – it is **from you**” (Yerushalmi Peia 1:1, Shviis 1:5).

²⁸ Rambam in the completion and sealing of his work [Mishneh Torah].

²⁹ Yeshayahu 11:9

Make a “Mivtzah Kashrus” in your own computer!

Introducing JNET-The world wide web without the world wide worry™

While The Internet can be a helpful tool for business, education and personal use it can also be a potentially dangerous one.

That's why J Net was created.

Using exclusive multi-tiered intelligent filtration, the J Net portal is probably the most effective consumer resource for eliminating material not conducive to our needs.

More than virtually foolproof, J .NET is also easy - both to install and use. Plus its available in both dialup and high speed DSL and backed by highly trained customer service experts that will solve your problems fast.

Most important, you can now get the JNET Advantage for only a bit more than non-filtered on line providers.

If you're ready for the world wide web without the world wide worry, you're ready for JNet.

✓ DIAL UP ✓ DSL ✓ Unlimited Access ✓ 24 Tech Support

✓ 4 Profiles per Account ✓ Web Mail

Call us toll free at 1-866-866-JNET (5638)

(mention code “770” for special ANASH Rate)



Kupas Rabbeinu

Lubavitch

קופת רבינו

תחת נשיאות כ"ק אדמו"ר מלך המשיח

(718) 756-3337 • P.O.B. 288 Brooklyn, New York 11225 • (718) 467-2500

B"H 16th of Adar, 5767

MO'OS CHITIM

To All Anash and Temimim שי

Sholom U'vrocho!

Throughout the years, during the Rebbe's Purim Farbrengen ("Thirty days before the Chag (Pesach)"), the Rebbe would customarily remind and urge everyone concerning the importance of contributing Tzedakah for "Mo'os Chitim."

It is well known that "Kupas Rabbeinu" endeavors to continue implementing all of the holy projects and activities which the Rebbe has established. Amongst these activities is the Rebbe's practice to extend financial aid to those families in need of their various Pesach necessities.

Accordingly, we are at this time urging and requesting each and every Anash member and Tomim שיחי to contribute generously to "Kupas Rabbeinu," in order to enable the administration to provide for these families and thus afford them with the opportunity to celebrate Pesach with contentment and joy.

Regarding this Mitzvah it is stated: "Whoever increases (in giving) is praiseworthy."

Unfortunately, the amount of families in need of this financial assistance is more than generally assumed. As such, the more generous your contribution to "Kupas Rabbeinu," the greater the number of families receiving assistance will be.

And since, with regard to all Mitzvahs we are instructed to act with Simcha and zest, it is all the more pertinent with regard to the aforementioned, as it is of paramount importance that the funds be received and distributed as soon as possible.

In the merit of Tzedakah which hastens the Geula, may we merit the true Geula Shlaimah, with the revelation of Melech HaMashiach - The Rebbe Nasi Doreinu, immediately, Mamash.

Chag HaPesach Kosher V'Sameach

Vaad Kupas Rabbeinu

P.S. 1) The traditional "Magvis Yud Shevat, Purim" can also be sent at this time, as well as all other Magvios.

2) All funds should be sent to the following address only; Donations are tax deductible

KUPAS RABBEINU
P.O. Box 288
BROOKLYN, N.Y. 11225

In Eretz haKodesh:
KEREN KUPAS ADMU"R
P.O. Box 1247
KIRYAT MALACHI – ISRAEL

A DAILY DOSE OF MOSHIACH & GEULA: 11-24 NISSAN

*Selected daily pearls of wisdom from the Rebbe MH"m
on Moshiach and the Redemption.*

COLLECTED AND ARRANGED BY RABBI PINCHAS MAMAN, SHLIACH, RISHON L'TZION, ERETZ YISROEL
TRANSLATED BY MICHOEL LEIB DOBRY

11 NISSAN – BIRTHDAY OF THE REBBE SHLITA MH"m: PUBLICIZING ABOUT THE PROPHET AND HIS PROPHECY

There is the instruction that we must publicize to all the people of the generation that G-d has chosen and appointed someone with free choice who is incomparably higher than the members of the generation, to be "your judge," "your advisor," and the prophet of the generation, who will provide instructions and give advice in relation to the avoda of the entire Jewish People and all the people of this generation in all matters of Torah and mitzvos, and in relation to overall daily life and conduct, including "(know Him) in all your ways" and "all of your deeds (will be for the sake of Heaven)" – until the main prophecy (not only as a sage and a judge, but as an absolute prophet), "Immediately to Redemption" and instantly "Here (Moshiach) comes."

(Shabbos Parshas Shoftim 5751)

12 NISSAN: THE AVODA THAT LEADS TO THE CULMINATION OF THE SOVEREIGNTY OF MOSHIACH

"And may he reign from sea to sea, and from the river to the ends of the land." (T'hilim 72:8)

It is forbidden for a person to close himself into his own four cubits and not think anything about the world around him, saying, "I've saved my soul," and he's in "Eden" (the place of G-dly revelation). Rather, he must be involved in the avoda (Divine service) with the "river," refining and purifying the whole world, "to the ends of the land."

Furthermore, it is this avoda that will lead to the culmination of Moshiach's sovereignty: "May he reign from sea to sea, and from the river to the ends of the land."

(Likutei Sichos, Parshas Balak 5751)

13 NISSAN – YAHRTZAIT OF THE TZEMACH TZEDEK: ETERNAL G-DLY REVELATION IN THE FUTURE TO COME

In the Future to Come, "when the world will be purified and will literally be a vessel for the light of G-d," it will be a "dwelling place" for G-d, at the level of a literal home. At the time of the G-dly revelation that took place at the Giving of the Torah, the world had not yet been purified. The world then was called "ushpizin la'G'vura" (guest to the Alm-ghty), i.e., similar only to a temporary lodging; not the real place of the guest.

In the Future to Come, the world itself (from its own aspect) will be refined and purified. Therefore, even the resulting revelation and elevation will be revealed and instilled in the world in an eternal manner, as is written (Zecharia 13:2), "I will make the spirit of impurity pass from the earth," and "He has concealed death forever" (Yeshayahu 25:8).

(Likutei Sichos, Vol. 11, p. 10; Ohr HaTorah Sukkos 5749, p. 1)

14 NISSAN – EREV PESACH: THE FUTURE REDEMPTION – LOFTIER THAN THE REDEMPTION FROM EGYPT

The Future Redemption will be much loftier than the redemption from Egypt, both in relation to the

redemption itself – i.e., the Future Redemption will be a complete redemption with no exile to follow, as opposed to the redemption of the Exodus from Egypt – and in relation to the revelations of the redemption, which will be far loftier than the revelations of the redemption of the Exodus from Egypt.

(Kuntres Rosh Chodesh Sivan 5751)

15 NISSAN – PESACH: IN THE FUTURE TO COME, G-D HOLDS EACH PERSON BY THE HAND AND REDEEMS HIM

On the night when the tenth plague, the Plague of the First Born, was carried out, G-d Himself in all His glory descended in order to strike the Egyptians and take the Jews out of Egypt. There are two reasons for this: a) it was an expression of His great love for the Jewish People (“He loves Yaakov”); b) only G-d Himself could descend into Egypt, the nakedness of the earth, the lowest and most abject level, where even an angel could not descend.

G-d will conduct himself in a similar fashion at the Complete Redemption, as in the words of the Prophet Yeshayahu (11:11-12): “And it shall come to pass that on that day, G-d shall continue to apply His hand a second time...and He shall gather the lost of Israel, and the scattered ones of Yehuda He shall gather from the four corners of the earth” – He literally takes each person by the hand from his place, as is written, “And you, the children of Israel, shall be gathered, one by one.”

(Likkutei Sichos, Vol. 36, p. 51; sicha, Teives 14, 5752)

16 NISSAN – 1ST DAY OF THE OMER: IN THE FUTURE TO COME, THE JEWISH PEOPLE WILL GO OUT WITH GREAT WEALTH

At the Exodus from Egypt, the Jewish People went out with very great wealth: “There was no Jew who did not have with him ninety excellent donkeys laden with silver and gold,” “all the silver and gold in the world” (B’choros 5b). The Jewish People received the great wealth from the spoil of Egypt and the spoil of the Sea.

At the Future Redemption, the Jewish People will also go out with great wealth, even when compared to the great wealth that was at the Exodus from Egypt. Also, as our Sages, of blessed memory, have said (P’sachim 119b), “Yosef concealed three treasures in Egypt, etc., and one is hidden for the righteous in the Future to Come.” This is not taken out of context, as the hidden treasure is (also) a treasure of material silver and gold.

(Kuntres Beis Adar 5752; sicha, Shabbos Parshas Truma 5752)

17 NISSAN – 2ND DAY OF THE OMER: KOS SHEL ELIAHU AND THE FUTURE REDEMPTION

There are a number of reasons for the custom to pour this cup:

The connection between the coming of Eliyahu HaNavi and his proclaiming the announcement of the Redemption.

This custom arouses Eliyahu HaNavi himself to come to the Pesach Seider, and even remain there forever.

This custom arouses and strengthens within us the faith and longing for the coming of Moshiach: “I will wait for him to come every day.”

This is particularly so in this generation, the final generation of Exile and the first of the Redemption, “Behold (Melech HaMoshiach) comes.”

(acc. to the Pesach Hagada)

At the Complete Redemption, G-d will literally take each person by the hand from his place, as is written, “And you, the children of Israel, shall be gathered, one by one.”

18 NISSAN – 3RD DAY OF THE OMER: ELIAHU HA’NAVI ANNOUNCES THE REDEMPTION

Eliyahu HaNavi refined his body to the point that when he departed from the world, even his body arose in a Heavenly storm.

Since then, all Jewish homes are privileged to host Eliyahu on the Seider night, and similarly Eliyahu is present at the fulfillment of the mitzva of circumcision. Though he does not actually appear in body, his spirit participates.

The announcement of the Redemption will also be through Eliyahu HaNavi, as is said, “Behold, I send Eliya[hu] HaNavi to you before

the coming of the great and awesome day of G-d.” However, he will literally come then in his body, which exists until today in the spiritual world, the world of Yetzira.

(Likkutei Sichos, Vol. 2, Appendix, 13 Shvat)

19 NISSAN – 4TH DAY OF THE OMER: ALL WILL BE REDEEMED AT THE FUTURE REDEMPTION

“If he were there, he would not have been redeemed.” (Pesach Hagada)

In connection with the category of “wicked,” it is known that not everyone was redeemed at the redemption from Egypt. There were those who didn’t want to go out from there; they stayed there, and died during the three days of darkness (the Plague of Darkness).

Such a thing will not occur at the Future Redemption. At this redemption, everyone will be revealed and not even one will remain in exile, even the type that did not want to go out from Egypt, and thus was not redeemed.

Furthermore, this is the answer to the wicked son: If he had been there – in Egypt – he would not have redeemed. But at our Future Redemption, he too will be redeemed.

(Likkutei Sichos, Parshas Bo 5752)

20 NISSAN – 5TH DAY OF THE OMER: MOSHIACH DANCE

The Rebbe Rayatz customarily danced “*Moshiach’s Tantz*” during the Seudas Moshiach.

There are two interpretations to the name “*Moshiach’s Tantz*”: 1) a dance related to the coming of Moshiach and the hastening of his arrival; 2) a dance in which Melech HaMoshiach himself participates in all his glory.

(sicha, Acharon Shel Pesach 5712 – bilti muga)

21 NISSAN – SHVII SHEL PESACH – 6TH DAY OF THE OMER: SEUDAS MOSHIACH ON THE LAST DAY OF PESACH

The Baal Shem Tov used to eat three festival meals on Acharon Shel Pesach, and the third meal (before the evening), was called Seudas Moshiach, because on this day the radiance of the light of Moshiach shines openly. Similarly, the Rebbe Rashab ordered that the pouring of four cups of wine be added, and then declared, “This is Moshiach’s Seuda.”

It can be said that according to nigleh, the reason for this custom is that the four cups on Pesach correspond to the four cups of punishment that G-d in the Future will pour upon the nations of the world, and in contrast, G-d in the Future will pour upon the Jewish People the four cups of consolation (Talmud Yerushalmi, Psachim, Ch. 10). Indeed, it is known that the Exodus from Egypt also opened the passage for the Future Redemption.

We can understand from this that the concept of the four cups on the **last day** of Pesach – at the **end** of the day, at **Seudas Moshiach** – is in order to arouse the revelation of the four cups of the Future...for the drinking of the four cups, draws down and hastens the revelation of the four cups of the Future.

(Likkutei Sichos, Vol. 4, p. 1299)

22 NISSAN – ACHARON SHEL PESACH (ISRU CHAG IN ERETZ YISROEL) – 7TH DAY OF THE OMER: SPLITTING THE SEA AND THE RIVER IN THE FUTURE TO COME

“G-d will dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams.” (Yeshayahu 11:15)

Even at the Future Redemption, there will be an event resembling the occurrence of the Parting of the Sea of Reeds. This refers to the “splitting of the river into streams,” through which many Jews are meant to arrive, as the seven streams signify the seven places where the Jewish People were exiled, and from where they will be redeemed at the True and Complete Redemption.

(Likkutei Sichos, Vol. 36, p. 55)

23 NISSAN (ISRU CHAG IN CHUTZ LA’ARETZ) – 8TH DAY OF THE OMER: PASSAGEWAY TO REDEMPTION – WITHOUT STOPPING ALONG THE WAY

Our generation will pass to eternal life (at the True and Complete Redemption) with no interruption in the meantime.

Furthermore, the aspect of “to dust you shall return” is fulfilled in the spiritual realm, through the nullification accomplished by “let my soul be as dust to all.”

(sicha, Shabbos Parshas Tazria-Metzora 5751)

24 NISSAN – 9TH DAY OF THE OMER: THE BIRTH PANGS OF MOSHIACH HAVE FINISHED – AN ACTUAL CONCEPT

In a reply received by the Zablitover Rebbe, shlita, the Rebbe MH”M shlita writes:

“According to the Mitteler Rebbe’s *Shaarei T’shuva*, the birth pangs of Moshiach have been completed, and this is the moment and time for good tidings. I will mention it at the *Tzion*.”

R. Moshe Lange said to the Rebbe shlita in the name of the Zablitover Rebbe that regarding the answer that he received previously from the Rebbe – that “the birth pangs of Moshiach have finished” – he requests that it should not just be in writing, but also in feeling.

The Rebbe shlita replied to him (in English): “This is not just a feeling, but reality!”

(Beis Chayeinu #125)

www.MoshiachForKids.com

Check it out!! Educational and Fun!!



LETTERS

WHEN CAN YOU USE A CHABAD NIGGUN AT A WEDDING?

Blessing and Greeting:

I am in receipt of your letter, and I hasten my reply as requested, and because time is of the essence in this case.

like

You write that you would/to use some of the published Nigunim of Chabad at your forthcoming marriage, and ask my opinion about it.

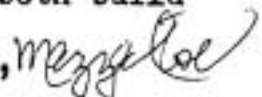
My reply is as follows: There could be an advantage, or otherwise, in using these Nigunim, depending on circumstances (a) or (b).

(a) If - as is expected of every Jewish girl and boy who are about to be married - the marriage is entered into with a firm resolution to establish a truly Jewish home, on the foundations of Torah and Mitzvoth, and, likewise of course, the preparations before the wedding are also as they should, with the observance of the laws and regulations of Taharas Hamishpocho (which an orthodox Rabbi has no doubt explained to you), and the Chuppah and Kiddushin is carried out by an orthodox Rabbi with orthodox witnesses, etc. - then the use of the Lubavitcher Nigunim would not only be appropriate, but also desirable and auspicious. For a Nigun is closely linked with the soul of its author and those who have used it on sacred occasions (which is also the reason for the above mentioned condition that everything connected with the wedding should be according to the Torah, since the Torah was their whole life and ideal).

(b) On the other hand, if, G-d forbid, there is a deficiency in the above condition from the viewpoint of the Torah and Shulchan Aruch, the inference is obvious. However, I do not wish to dwell on this, since I feel certain that, judging by your letter, everything is in accordance with the Torah and Shulchan Aruch, and, moreover, that there is a consistent effort to advance in all matters of Torah and Mitzvoth, in accordance with the principle that all things of holiness should be on the ascendancy, as also indicated by the message of the Chanukah lights which are kindled in increasing numbers.

On the basis of this firm belief, I extend to you and your Chosson my prayerful wishes that the marriage take place in a happy and auspicious hour, and that you should both build a Binyan adei ad.

With the blessing of Mazzaltov,



770: THE REBBE'S 'DALED AMOS'

BY RABBI SHOLOM YAAKOV CHAZAN

TRANSLATED BY MICHOEL LEIB DOBRY

*“Beis Chayeinu,” “Beis Moshiach,” “Beis Rabbeinu Sh’B’Bavel” – well known and familiar names for the “magnificent place” to which the entire Jewish People turns. However, there’s yet another name that appears back in the distance, far from the spotlights... * An in-depth look into the meaning behind the name “Daled Amos Shel Nasi Doreinu,” the essential quality revealed specifically in the “Daled amos,” and the Rebbe’s “hagbala atzmis,” even during the set time for davening in 770.*

When Mr. Shneur Zalman Shazar prepared to come to the Rebbe MH”M in the period shortly after his election to the presidency of the state of Israel, pressure was placed upon him from a variety of sources that it would be neither fitting nor respectful to his high office for him to come to the Rebbe. Instead, the Rebbe should depart from his usual custom and visit Mr. Shazar at his hotel.

Mr. Shazar did not agree, yet after continued pressure on the matter, he dared to ask the Rebbe MH”M if it would be fitting for him to come and

meet him at his hotel. The Rebbe replied that he would have to ask the Rebbe Rayatz, and when he returned from the Ohel, the Rebbe said, “We don’t travel from Lubavitch.”

As an obedient chassid, Mr. Shazar came to the Rebbe, and at the beginning of the visit, the Rebbe took him for a tour of 770. The Rebbe showed him all the various points of interest, among them the place near the Aron Kodesh, and told him, “This is where my teacher and father-in-law, the Rebbe Rayatz, davened.” At the conclusion of the tour, the Rebbe said, “I wouldn’t be able to take all

this to the hotel.”

Interesting, but when we take a deeper look at this story, it raises a point that demands an explanation: What did the Rebbe mean when he said, “I wouldn’t be able to take all this to the hotel”? Taking into consideration the difficulties that Mr. Shazar faced leading up to his visit with the Rebbe, since the Rebbe merely wanted to show him the place where the Rebbe Rayatz davened, it could have possibly simply to bring a photo album to the hotel. Perhaps a film could have illustrated the matter even better. So why did Mr. Shazar have to come to 770?

770 is unique in our times in that it was established as the permanent place of the leader of the generation. Thus, there is an essential connection between the Rebbe and 770. Indeed, the Rebbe spoke at length about the especial quality of 770 in his sichos. Let’s look for a moment at the names the Rebbe gave the building:

“**Beis Moshiach**” – the most familiar name today (see Kuntres Beis Rabbeinu Sh’B’Bavel), and an expression of our present era.

The name “**770**” itself, its main name, as is explained in numerous sichos (the 28th of Sivan 5751, the abovementioned kuntres, etc.) – an appropriate house number with the gematria “*faratza*” (you shall spread



forth).

“**Beis Chayeinu**” – of the entire Jewish People in every generation throughout the world (sicha, Shabbos Parshas Yisro 5752).

“**Beis Rabbeinu Sh’B’Bavel**” – the future location of the Beis HaMikdash, where the Third Beis HaMikdash will be revealed (Kuntres Beis Rabbeinu Sh’B’Bavel).

However, one of the less widespread expression is specifically one that appears in numerous sichos, even in the early years of the Rebbe’s leadership – “**Daled Amos Shel Nasi Doreinu**” (the Four Cubits of the Leader of our Generation).

Throughout his sichos, the Rebbe frequently speaks in fascinating terms about the special quality of the central Lubavitcher shul in Lubavitch, everything that is done there, and its effect and influence upon the world, stemming from its strength as the “*Daled Amos Shel Nasi Doreinu*,” the place where the Rebbe Rayatz spent the last ten years of his life in this physical world. What exactly is expressed by this concept and what is its meaning?

At first glance, the question arises: This name appears to detract from the place’s importance – Why is it only called “**Daled Amos Shel Nasi Doreinu**,” as opposed to simply “the place of the nasi”? The Rebbe often talks about the miraculous quality of this place, the shul where the Rebbe Rayatz davened for the final ten years of his life in this physical world. Yet, the concept of “*Daled amos*” seems to indicate something separate from the person himself. Apparently, 770 is the “*Daled amos*” of the nasi of the generation, and not the place of the nasi himself, as it were.

We have to understand what exactly is the meaning of the words “*Daled Amos Shel Nasi HaDor*,” even now after 5710, when the Rebbe Rayatz’s holy resting place is at the

Ohel.

The Rebbe explains in his *sichos* that the concept of “*Daled amos*” expresses something extremely lofty, even more lofty than the place of the person himself! This is in accordance with the saying in the Gemara: “A person’s *Daled amos* acquire for him in every instance.” The halachic meaning of this ruling is that when something is found near a person within a radius of four cubits, he acquires it even if he’s unaware of it.

Why did our Sages, of blessed memory, give so much strength to this form of acquisition, to the point that it can be done without the person’s knowledge?

The Rebbe MH”M explains in *On the Essence of Chassidus* that a person’s *Daled amos* reveal the “level of *yechida*” within him, the essence of the soul. This is a state of revelation that cannot be contained by the human body. Not only can a person’s inner strengths not serve as vessels for the indwelling of the *yechida*, but even the encompassing forces beyond him – symbolized by a person’s clothing and his home – cannot handle the level of *yechida*. Rather, it is expressed only in a person’s *Daled amos*, the most removed from him.

Since the *yechida* surpasses the limitations of the intellect, therefore, a person can acquire through it, through his *Daled amos*, even when he is unaware.

This essentially reveals the great value of gashmius: Even through his most inner strengths – the levels of *nefesh*, *ruach*, *neshama*, and *chaya* – a person cannot reveal and draw down the level of *yechida* into them. However, specifically when it comes to acquiring a physical object – naturally, something acquired to use for a holy purpose – it reveals the level of *yechida*.

Similarly, we find in connection with the laws of Shabbos how it is

forbidden for someone to walk on Shabbos when he is outside the “Shabbos boundaries.” However, even under such circumstances, it is permissible for him to walk within the four cubits around him – again because these are his “*Daled amos*” in which the level of *yechida* is revealed, coming into revelation especially on Shabbos. (See *Likkutei Sichos*, Vol. 15, p. 228)

The aforementioned provides a fascinating explanation how “*Daled amos*” is not an expression of a low level “outside the person,” but the very highest level – the very essence of the person! Thus, the expression, “*Daled Amos Shel Nasi Doreinu*,” suggests that 770 is literally the essence of the Rebbe!

At the conclusion of the tour of 770, the Rebbe said to Mr. Shazar, “I wouldn’t be able to take all this to the hotel.”

This matter is understood primarily according to the story brought in Zohar about Rabbi Shimon bar Yochai, who was privileged to have a regular visit from Eliyahu HaNavi. One day, Eliyahu did not come at the appointed time. Later, Eliyahu explained to him that he had to save R. Hamnuna Saba, and therefore he could not come.

Every child who has learned about Eliyahu’s custom to visit every *bris mila* will surely be surprised: How is it possible that Eliyahu can be present simultaneously at dozens and hundreds of *brissin*, yet he couldn’t come to these two *tzaddikim* at the same time?

Chassidus explains that Eliyahu

came to these *tzaddikim* – R. Hamnuna Saba and Rabbi Shimon bar Yochai – clothed in his body out of respect for them. By clothing himself in his body, which contained his entire essence, he could not be in two places at the same time. However, when Eliyahu HaNavi appears at a *bris mila*, these are merely sparks from his soul, spiritual revelations only, and therefore, he can exist and be revealed in many different places simultaneously.

In connection with our discussion, the meaning of the phrase, “*Daled Amos Shel Nasi HaDor*,” is that this is the place where the Rebbe Rayatz is literally found! It is not just a manifestation of some spiritual level but his entire essence and being, the level of his *yechida*.

Furthermore, the events of Yud Shvat 5710 did nothing to change his **regular** place, the place where his entire essence is in a **revealed** state, despite the fact that we do not see this with our own eyes and that his holy resting place is in the Ohel!

All this comes with even greater and redoubled emphasis regarding the Rebbe MH”M, who constantly reveals his essential connection to 770, to the point that he virtually never leaves 770! In fact, on Shmini Atzeres 5738, when the doctors asked the Rebbe to go to the hospital, the Rebbe explained to the doctors about the quality and holiness of his room, and that the recovery will take place specifically in 770.

This took particular expression after the passing of the righteous Rebbetzin Chaya Mushka, when the Rebbe established his home in his holy room, and for a certain time, he revealed that he was even considering selling the house on President Street!

Similarly, after the incident at the Ohel on Chaf-Zayin Adar Rishon 5752, the Rebbe said that he wanted to return to his holy room in 770, and not to the house on President



during davening the same as it is during yechidus.

During the period when the Rebbe would perform marriage ceremonies under the chuppa, his participation depended upon the couples agreeing to certain conditions set by the Rebbe. On one occasion, one of the chassanim delayed with his acceptance of the Rebbe's conditions until the day of the wedding itself. When he came to the Rebbe to inform him that he accepts the conditions and invites the Rebbe to perform the ceremony, the Rebbe replied that it was already too late. When the surprised chassan asked the Rebbe how it could be too late, as the chuppa was scheduled for that night in another several hours, the Rebbe answered: You're obviously referring to the one who comes with me, and it's too late...

When the Rebbe says that 770 is the "*Daled Amos Shel Nasi Doreini*" and the permanent location of the leader of the generation – i.e., the place where the Rebbe is **and reveals himself in his whole essence**, particularly after what the Rebbe says about the eternal life of the ninth generation (Shabbos Parshas Bo 5752) – our physical senses and perceptions don't changed one iota of the true reality established by the Rebbe.

This is in addition to what is explained in the sicha from Shabbos Parshas VaYikra 5747 (*Likkutei Sichos*, Vol. 32, from p. 23) about the importance and holiness of the **place** where the tzaddik carries out his holy avoda, as "holiness does not depart from its place," including the physical tools he used for his avoda, expressing **the eternal life of the tzaddik**, after his passing – even in the **physicality** of the world. Therefore, this is the place where we go into yechidus even after the tzaddik's passing – the *yechida* of the chassid connecting with the *yechida*

Street or the hospital!

"Tzaddikim are similar to their Creator." Just as the ways of spiritual revelation and influence from the Creator to the created is through the Holy Names – and in the language of the Midrash, "I am called according to My actions," and there is a difference between the name Havaya and the other holy names of G-d, between the revelation of the

Sh'china in the Beis HaMikdash, in Eretz Yisroel, and in Chutz LaAretz – by the same token, there is a difference between the different names the Rebbe gave 770. They are expressions of the various modes of revelation and influence of the leader of the generation. For the manner by which the Rebbe reveals himself on a regular weekday is not the same as on Simchas Torah during Hakafof, nor is the Rebbe's *hiskashrus* to a chassid

of the Rebbe.

The Rebbe explains in a sicha from Yud-Beis Tammuz 5710 (Sichos Kodesh, p. 111) about the quality of the four walls of the Rebbe Rayatz in 770, where he learned, davened, and accepted people in yechidus – **the place of the mahus (essential being)** of the Rebbe Rayatz. Therefore, every chassid, even one who lives elsewhere, must know that his main and permanent state is within these four walls!

(Once, during the Rebbe Rayatz's leadership, HaRav HaGaon R. Yitzchok HaKohen Hendel of Montreal arrived at 770. However, the Rebbe did not make any public appearances, and since Rabbi Hendel would not be privileged to hear any maamarim from the Rebbe Rayatz, he decided to travel back to Montreal. When the Rebbe Rayatz heard this, he said, "The time has come to take from the walls of 770!" In light of the Rebbe's explanation, these words have an even deeper meaning: the very fact that someone spends time in 770 enables him to receive influence from the essence of the Rebbe himself.)

These statements are even more pronounced insofar as the Rebbe established that 770 is **the permanent physical location** of the leader of the generation, and the central place from where "Torah came forth," the spreading of Yiddishkait and the wellsprings of chassidus outward to all corners of the earth until the coming of Moshiach Tzidkeinu (Kuntres Beis Rabbeinu Sh'B'Bavel, sicha – Shabbos Parshas Mishpatim 5752, etc.). The main importance of the holiness attached to "Beis Rabbeinu Sh'B'Bavel" as the primary place for the indwelling and revelation of the Sh'china is in **the building itself** (not as with the Beis HaMikdash in Yerushalayim, where the holiness is only in the place of the Mikdash and not in the building – see *Likkutei Sichos*, Vol. 36, note, p.

128). As the Rebbe clarified in connection with the expansion of the shul in 770 (sicha, Hoshana Rabba night 5749), the expansion in length, breadth, and height is only through the *baal ha'binyan* – the Rebbe himself, leader of the generation! – and no one else can be involved in any additions or changes!

In addition to all this, there is the fact that 770 is the "*Daled Amos Shel Nasi HaDor*," the place where the Rebbe is **and reveals himself in his**

*When the surprised
chassan asked the
Rebbe how it could be
too late, as the
chuppa was scheduled
for that night in
another several
hours, the Rebbe
answered: You're
obviously referring to
the one who comes
with me, and it's too
late...*

whole essence!

We now better understand the words of Melech HaMoshiach to Mr. Shazar: "I wouldn't be able to take all this to [you]." The revelation of the *yechida*, the essence and being of the nasi is specifically in 770. This essential hisgalus can be revealed nowhere else, and photos and films are surely no substitute for it.

At this point, we can proceed to an even higher level – davening with

the Rebbe. As with all of the powerful expressions about the especial qualities of 770, we find a unique expression on the subject of davening in the Rebbe's minyan – "*hagbala atzmis*" (a self-limitation).

The concept of "*hagbala atzmis*" that appears in chassidus refers to a situation where G-d limits Himself, as it were, within a specific physical existence, e.g., the mitzva of t'fillin or any other mitzva. Despite the fact that we're talking here about drawing down from His blessed essence and being, the G-dly light is drawn forth specifically through the actual precision in a physical object. That is, if the t'fillin are lacking *ch"v* even in the most minor detail, the mitzva is not fulfilled. G-d decided, as it were, that G-dly manifestations associated with each mitzva are drawn down in certain, specific ways. Therefore, we must do things exactly in that way, and in no other.

The Rebbe uses this concept in a sicha from Acharon Shel Pesach 5736 (*Likkutei Sichos*, Vol. 14, p. 323) in order to define the obligation to adhere to the yeshiva's study schedule. The Rebbeim limited themselves, as it were, within the time and framework of the yeshiva, and specifically by sticking to the schedule, literally down to the minute, the T'mimim merit an essential hiskashrus with the Rebbe, similar to the way G-d limits Himself within the mitzvos.

We also see in the clearest way possible the Rebbe MH"M's strictness regarding the time for davening, literally in a manner of "*hagbala atzmis*." The times for davening Mincha and Maariv in the Rebbe's minyanim are the regular times of davening for the T'mimim. Even on those occasions when the Rebbe davened privately in his room – e.g., during 5738, following the events that affected his health – even then he was strict about davening Mincha

and Maariv specifically at the set times when the T'mimim davened. Similarly, in relation to all the minyanim since 5748, we see how he literally fulfilled the concept of "hagbala atzmis," as the Rebbe seemingly limited his time of davening specifically to these times.

Furthermore, if according to the Rebbe, the *hiskashrus* of the T'mimim to the Rebbe is expressed by the yeshiva schedule, since the Rebbeim limited themselves in this, then surely the times for davening when the Rebbe himself participated in the minyan and limited himself to these specific times is one of the ways to have *hiskashrus* with the Rebbe.

The Rebbe's strictness regarding the time for davening does not necessarily apply only to those located nearby, in the Rebbe's *Daled amos*, but even those located far away have a special responsibility to daven at the set times of the Rebbe's minyanim. This is based on what the Rebbe said to Rabbi Yalles on the first day of Chol HaMoed Pesach 5741 in response to his question about why Shacharis in the Rebbe's minyan is at ten o'clock. The Rebbe gave as one of the reasons the fact that this was the time that the Rebbe Rayatz's minyan davened, and "since it has gone forth from the mouth of Rav Kahana...", therefore, he also davens at that hour. In other words, the time of davening is connected with the concept of *hiskashrus*.

It is also known that the Rebbe expressed his desire before numerous members of Anash that Chabad communities should set the time of davening Shacharis on Shabbos at ten o'clock, the time the minyan starts in 770!

The Rebbe also spoke about *hiskashrus* from scheduling various events according to the times set by the Rebbeim. Among them is setting the time for the seider on the second night of Pesach at nine in the evening, since this was the time that our Rebbeim made the seider, and out of a sense of *hiskashrus*, chassidim should also start at that hour! (sicha, the second night of Pesach 5711).

(In connection with the concept of *hiskashrus*, the Rebbe says that all physical and spiritual influences must go through the leader of the generation, therefore, matzos on Pesach should be bought through the institutions of our Rebbeim! (Igros Kodesh, Vol. 9, p. 23))

This discussion has even greater emphasis today, when we have yet to merit seeing our King, our Moshiach with our eyes of flesh.

There is the well-known parable from the Mittlerer Rebbe about a king who hid himself from his two sons in order to test the level of their *hiskashrus* to him. One of the sons searched for his father, and when he didn't find him, he became very sad. However, the second son did not give

up hope, and stubbornly continued to look in those places his father should be. He was certain that his father didn't go away and that he would eventually meet up with him. Thus, when his father revealed himself, he kissed his son with great affection for expressing his devotion to him.

Similarly today, we know with absolute certainty that nothing has changed in the life of the Rebbe MH"M, as he said about himself in his holy sichos (Shabbos Parshas Bo 5752). By stringently adhering to the times for davening as established by the Rebbe, we strengthen our *hiskashrus* to him, proclaiming our trust in his words and our request to see him openly!

Particularly regarding those who have the special privilege of spending time in the Rebbe's *Daled amos*, where he reveals himself in his very essence, there is an even greater need to try and be in "Beis Moshiach" – 770 as much as possible, and especially to participate in the Rebbe's minyanim.

In the merit of the strengthening of our *hiskashrus* to our King, our nasi, we should merit to behold the hisgalus of the Rebbe Melech HaMoshiach for all to see at the True and Complete Redemption, and we shall all proclaim together before him:

Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!

NA'LE BEIS RIVKA Kfar CHABAD

Is looking for the next year - 5768 - for **3 Chassidishe post-seminary girls to be shluchos** in an educational structure. **Criteria:** General organization; organizes activities, Farbrengens, etc.; understands and communicates in Hebrew; good with computers.

**To apply, please contact Rabbi Sholom Barshishat
habadfr@netvision.net.il 972.528.608.451**

B"H

A GIFT FROM THE REBBE

BY D. GIVATI

*They knew nothing about Torah and mitzvos, but it was a pleasure to speak to them. Our brains, which had been on standby, came to life. We felt that the new immigrants were a gift from the Rebbe to us. * A shlucha describes the change in focus in her shlichus, about preparing new immigrants from Russia for Pesach, and about a last minute Yud-Alef Nissan gift from the Rebbe.*

The year was 5751 or as the Rebbe put it, *Shnas Tinasei*. Upheavals were taking place around the globe, which made it clear that *hinei hinei Moshiach ba*, and the time for our redemption had arrived. The prophecies of Redemption were unfolding in the world on a daily basis. Miracles were routine. You didn't need special insight in order to understand what was going on.

One of the promises of Redemption that began taking place under our noses was the Ingathering of Exiles. In the most miraculous fashion the Iron Curtain fell. Before this happened, the Rebbe had asked to prepare for the coming of Jews from Russia by making a "Chabad city" and having employment ready for them.

So the exodus of the Jews from Russia and their arrival in Eretz Yisroel wasn't a complete surprise, but hundreds of thousands of new

immigrants? We hadn't anticipated that and we weren't ready, not organizationally, not economically, and not spiritually.

Our Chabad house is a homey and small one. It is physically small though we try to do all the Chabad activities as per the Rebbe's instructions: every holiday with its particular campaigns, Tzivos Hashem, day camp, and all the other mitvtzaim, each in its time and place.

Today, when a shadchan makes inquiries she asks, "Does he/she want to go on shlichus?" Shlichus has become an integral part of Chassidic life. This wasn't the case in the 60's and 70's. Very few families went on shlichus then. If someone went already, it was connected with a teaching position at a Chabad school in a bordering yishuv. That is impressive in itself but "going on shlichus" to a city or town without a Chabad school was unusual.

This was before Chabad houses blanketed the country. There were a few branches of Tzach spread out from the north of the country to the south, with Tel Aviv as the nerve center and where the central Tzach offices were located.

That was the state of shlichus-affairs when my husband and I married and decided to devote our lives to the Rebbe's inyanim, as we asked the Rebbe in our letters to him (and continue to ask): that we merit *oisfiren di heilike kavana* (that we merit to implement the holy intention) and be a source of nachas to the Rebbe.

Our shlichus is in a small town somewhere in Eretz Yisroel. Most of the people here are simple, hardworking types. Some of them still find it hard to express themselves in Ivrit despite the fifty plus years since they arrived from the Magreb region of North Africa. Although my husband and I come from a completely different background from these local Jews, we quickly got used to their language, customs, and foods and are considered part of the family.

To tell you the truth, the fact that we were sent to work with simple Jews makes our work much easier. People are interested in listening. They respond warmly to a Chassidishe story and their *emunas chachamim* (faith in the rabbis) is enormous.

It's a seemingly easy shlichus but sometimes I yearn for a challenging conversation, a conversation in which I

can use proofs from *Tanya*, from sichos of the Rebbe, and convince people. Not just having what I say accepted with bittul and kabbalas ol. Sometimes, I wish for some lively interactions after which you feel a bit of self-satisfaction.

So you'll understand my joy as the mass emigration from Russia began to flow into our town. Actually, the immigrants had never heard of our town before, and were even somewhat shocked by the size of the place and its backwardness. They were very disappointed and bitter when they saw there was no employment that matched their intellects and professions.

They may have been disappointed, but we were very happy. We finally had people to talk to, real conversations. Not just lectures, with people nodding in agreement. Intellectuals, academicians. They knew nothing about Torah and mitzvos, but it was a pleasure to speak to them. Our brains, which had been on standby, came to life. We felt that the new immigrants were a gift from the Rebbe to us.

Day by day our town filled up with more and more immigrant families. Empty buildings were renovated and repopulated after years of neglect. Our town began to flourish.

In order to help the immigrants, we had to restructure. By Divine Providence, a Chassidishe couple came to live not far from us so we had more manpower. We decided to first get acquainted with the immigrants. We went from building to building and apartment to apartment, making a list, writing down the addresses of every family, the number of family members, their names and other important details.

There were surprises. In many instances we discovered families with very familiar names. The adults spoke to us in a rich Yiddish and if we closed our eyes we could have thought we were in Kfar Chabad forty years earlier.

We found families with Chabad roots. We even found one Jewish woman, from the Rebbe's hometown, who remembered the Rebbe's father, Rabbi Levi Yitzchok, who had

officiated at her wedding. We met Jews from cities like Bobruisk and Homil. We felt that the book *Lubavitch V'Chayaleha* had come to life before our eyes. We took great pleasure with each visit, with every discovery of people who remembered Chassidic roots, with every Yiddish sentence mixed with Russian that was familiar to us from the Kfar. Gan Eden...

After compiling our lists which included who did not have a bris mila yet, who wanted a Jewish wedding, who did not have Jewish s'farim or mezuzos, etc., we began to distribute Shabbos candles every Friday to hundreds of families in various neighborhoods. The Chabad house became a packing facility for Neshek as women volunteered every week to make Neshek kits each week with candles and a brochure.

That's how we began working with the immigrants. We invited a few families for Shabbos each week, in turn, so that every family would have an opportunity to experience a Shabbos.



We set up two Ulpan classes for Judaism and provided assistance to the immigrants in every way we could. Every week we worked with a team that included our young children and the children of the other Chassidishe family who lived nearby. This was in addition to our daily routine with the old-time local population.

Every holiday we provided appropriate programming and most of the time the adults had tears in their eyes as they went back in time sixty-seventy years.

Somehow, with our limited budget, we had to fund the projects we had undertaken and it wasn't easy. Every holiday we took a deep breath and asked for a bracha, and after wondering how we would manage to raise the money we were ultimately able to write to the Rebbe that baruch Hashem, another holiday, another mitvza, had been successful.

Nissan. Until now, we were the lovely Chabadnikim who distributed tasty things. We always spoke about a beautiful Judaism. Now we had to talk to people who didn't know about Pesach, about the prohibition of eating chametz, and about the substitute that was so strange to them: matza. We had to get them acquainted with the round "cracker" which had nothing special to recommend it. We had no problem with the older Jews who still remembered matzos and the difficulty in obtaining them. What about the young people? What would they think?

One day, a grandmother from Bucharia came to me who seemed very perturbed. She asked to speak to me in the house, face to face. After she made sure nobody was eavesdropping, she began to talk and I couldn't believe my ears.

"I don't know who to speak to but I see that you are always helping and you are also a long time resident so maybe you are the right person..."

I couldn't imagine what she was getting at.

"I am very worried. We have a

holiday during this season and on this holiday we cannot eat bread and we only eat matzos that we bake by hand. Tell me, maybe you know whether such a thing exists in Israel? If so, how can we get them?"

I felt relieved and she looked at me a little skeptically.

"You have nothing to worry about," I reassured her. "In about another week the matzos will come to all the grocery stores in Eretz Yisroel. You will be able to cross the street and buy as many matzos as you need."

She looked at me, deciding whether I was being serious or not. I promised her I was quite serious. This is the land of the Jews and everybody eats matzos on Pesach. She was finally convinced. I

Until this day I can't forget that sinking feeling I had. In my naiveté I thought who wouldn't leave the house to celebrate the Rebbe's birthday?

suddenly found myself giving her a big hug and receiving a loud kiss in return!

We sat down to prepare for Pesach and concluded that we needed hundreds of kilograms of shmura matza. We had no idea how we could pay for it. We prepared lots of material in Russian about the laws of Pesach. We needed forms to sign people up for Mechiras Chametz and other forms so people could sign a pidyon nefesh to the Rebbe for Yud-Alef Nissan.

We really wanted the immigrants to personally thank the Rebbe for all his help, for their being able to leave Russia and helping them fulfill Torah and mitzvos as well as material aid. What day was more appropriate to say thank-you than the Rebbe's birthday?

What about the matzos? Ahem. This was a real problem. We had a few kilograms of matza to distribute which we gave to immigrants who were the closest to us. We also invited many families to join us for the seider, as many as our Chabad house could contain.

What about the hundreds of other immigrants? Who would bring them shmura matza? We had no solution as we had used up our budget some time ago and didn't know what else we could do.

Every year I start Pesach cleaning right after Purim. I take a pen and paper and write a schedule. Every day I spend a few hours cleaning and I write down the daily tasks. This way the work doesn't get overwhelming and there is enough time to take care of the daily work at the Chabad house.

There is one day though, to which I assign no jobs and that is the special day of Yud-Alef Nissan. That day is completely devoted to the Rebbe. In the morning there are mitvtzaim, and in the afternoon-evening there is a farbrengen and meal with the family.

That year we decided to celebrate lavishly. We did the usual mitvtzaim at the children's clubs where we told the children about the Rebbe, said the p'sukim, and gave out treats. We also wrote a pidyon nefesh with the teachers and of course we did the sale of chametz too. In the afternoon we had a family seuda, a festive family farbrengen. In the evening we went to Kfar Chabad to participate in the annual farbrengen in Beis Menachem.

One of the new immigrants who wanted to see Kfar Chabad, especially on a day like Yud-Alef Nissan, joined us. We arrived there dressed in Shabbos clothes. On the way I had pictured the women's section packed with women who were thankful for the break from their Pesach work to rise above their obsession with drawers and the oven.

I went up with my children to the women's section and noticed a strange

silence. There was one table in the corner with oranges, drinks and some other refreshments. The women's section was nearly empty. Until this day I can't forget that sinking feeling I had. In my naiveté I thought who wouldn't leave the house to celebrate the Rebbe's birthday? It didn't take special effort. All that was required was to take off your apron and go over to Beis Menachem in honor of the Rebbe!

My daughters enjoyed the empty room and were able to dance and play

but they soon grew bored. I decided to use the time to visit relatives who live not far from Beis Menachem. We had time to miss some speeches and then come back and hear the new niggun and watch the dancing.

We left the shul. The scent of spring in the Kfar is the best in the land. We felt Pesach from every corner. In my heart of hearts I was afraid that I had wasted this precious evening. Maybe I could have used the time to get more Pesach work done. Maybe my

oven would be finished if I wasn't so caught up with the innocent enthusiasm of a shlucha from a small town in Eretz Yisroel.

We knocked gently at the door. These were older people and maybe they were already asleep. No. We could see light through the shutters. I knocked. A minute or two and then the door opened. What a surprise! What are you doing here in the Kfar? Oh, right, it's Yud-Alef Nissan, wow, you came all the way here? With all the children? Amazing! Nu, that's shlichus, that's chinuch.

We have heard many similar sentiments over the years and to tell you the truth, I began to agree with every word. I blessed the Rebbe for allowing me to be his shlucha, and I added that I wouldn't exchange this for all the money in the world.

"Did you say money?" the lady of the house asked me. She knew that we worked with new immigrants. She also hosted families and used her knowledge of Russian to be mekarev the immigrants from nearby cities.

She told us about her dilemma. She and her friends had raised money to buy shmura matza to distribute, but they still hadn't found anybody who needed matzos to distribute! When I heard the amount she had, I made a quick calculation. It would be just enough to give all the families in our area. We called the bakery and yes, they were open. Yes, they had the amount and they could prepare it all by the end of the farbrengen in Beis Menachem.

All that night we worked on unpacking the packages of matzos, repacking them according to families, buildings, neighborhoods, and areas. The next day we and the children, the foot soldiers of the Rebbe, went out to distribute the matza that we got from him as a gift, in the merit of the Yud-Alef Nissan farbrengen.

How fortunate are we and how good is our lot. Shluchim of the Rebbe, Melech HaMoshiach!



THE MYSTERY OF THE DOUGH WHICH DIDN'T HAVE TIME TO RISE

BY RABBI YOSEF KARASIK, DISTRICT RAV BAT CHEFER – EMEK CHEFER

*Four days before Pesach, Hashem told the Jewish people to eat matza, so why do we say that we eat matza because the dough didn't have time to rise? Furthermore, the Jewish people were told to eat matzos before midnight the night of the 15th of Nissan, though the G-dly revelation was only at midnight, how does that fit? What is "rich matza" and what is "poor matza?" *All this and more in an article which gives us a fascinating look at Pesach from the perspective of Chazal, Kabbala, and Chabad Chassidus.*

WHY DO WE EAT MATZA?

Ask anyone why we eat matza on Pesach and he'll answer by quoting a verse in the Torah, "And they baked the dough...cakes of matzos, not chametz, because they were chased out of Egypt and could not tarry." In the Hagada it says, "This matza that we eat, why do we eat it? Because our ancestor's dough did not have

time to become chametz, for the King of all kings, Hashem, appeared to them and redeemed them."

However, if you examine the verses you see that four days before they left Egypt, on the 10th of Nissan, Hashem said to eat matzos on the night of Pesach, as it says, "On the fourteenth day of the month

in the evening, eat matzos." If so, it wasn't due to haste and lack of time that the dough did not rise but because Hashem said to eat matzos, and even if there was time for the dough to rise and become chametz, they had to eat matza!

Similarly, we need to understand the wording of the Hagada, which says, "This matza that we eat, why do we eat it? Because our ancestor's dough did not have time to become chametz for the King of all kings, Hashem appeared to them and redeemed them." They were commanded to eat matzos before midnight the night of the 15th of Nissan and the G-dly revelation was only at midnight, as it says, "and it was in the middle of the night and Hashem, etc.," so how do we understand this?

THEY ATE MATZOS TWICE

Some commentators explain it by saying that although the command was said four days before they left Egypt, the intention was, from the outset, on account of what would take place when they left Egypt.

Before the event happened, Hashem saw that their dough would not have a chance to rise, so He commanded them about it in advance.

Others explain that Hashem's command was to eat matza only that first night, but the Jewish people ate matza for seven days because their dough did not rise.

The Alter Rebbe explains things differently, saying that they ate matzos **twice**: the first time in the evening before midnight, because Hashem commanded, "eat it [the Pesach sacrifice] with matzo and maror," and the second time when they left Egypt, because their dough did not rise.

There were two types of matzos: the matzos that they ate because of the commandment were "rich matzos," made of flour, water or juice (or to be more precise, they were permitted to add juice but did not have to), and the matza they ate when they left Egypt was "poor

bread," made of only flour and water.

It is interesting to note that the commentary known as the Mordechai says that in the time of the Beis HaMikdash the Jewish people ate two types of matzos at the seider. First they ate "rich matzos" and afterwards ("when they were full") "poor bread" (with which they fulfilled the mitzva of eating matza). Apparently the reason was to commemorate the two types of matzos that our ancestors ate.

According to this, we need to understand the custom established for generations:

Since the mitzva for generations is to eat matzos Pesach night **before midnight**, why do we say in the Hagada that these matzos we are eating are **because our ancestors' dough did not rise**? The matzos they ate before midnight were not chametz because *that is how they made them*, whereas the matzos they

ate the next day were the ones that did not have a chance to rise!

ONE SMALL LETTER

There is one letter in the Torah, of the small letters of the 22 letters, the letter Vav, which solves the mystery of the two types of matzos which were eaten in Egypt (before midnight and when they left Egypt), and the reason that we associate our matzos with the matzos that they ate when they left Egypt and not with the matzos that they ate with the Paschal lamb in Egypt before midnight.

The word "matza" is written two ways in the Torah: sometimes it is written with a Vav and sometimes it is written without a Vav. The matza they ate in the evening is written without a Vav in the verse, "in the evening you shall eat matzos," and the matza they ate when they left Egypt is written with a Vav, "*ugos matzos.*"



The letter Vav is a connecting letter. Its shape, a vertical line, illustrates connection between above and below, between Hashem and the Jew:

The first matza was eaten in Egypt before midnight, before the G-dly revelation of that night. Therefore it is written in the Torah without a Vav. The matza eaten after Hashem revealed Himself is written with a connecting Vav, representing the revelation and connection between Hashem and the Jewish people.

MATZA – “THE TASTE OF GRAIN”

Our Sages say, “A baby does not know how to call his father and mother until he tastes the taste of grain.” When a baby eats grain, he is able to learn how to call his parents.

The Jewish people in Egypt were like a child who doesn’t know how to call his father, as our Sages say, the Jews in Egypt had sunk into the impurity of idol worship and lacked faith in Hashem. Therefore, Hashem commanded them to eat matza, which is made of grain, so they would know how to call their Father in heaven.

Indeed, as soon as they ate the matza, they merited the revelation of their Father in heaven. Therefore, the first matza that they ate before the G-dly revelation is written “matzos” without a Vav, without the revelation of G-d. The second matza which they ate after they experienced the G-dly revelation is written in the Torah with a Vav, signifying the experience of the revelation of G-dliness.

Why did Hashem command that they eat matza and not chametz (which is made of grain)? Because even though the ingredients are identical (flour and water), there is an essential difference between them. Chametz dough rises and

matza dough does not rise. Rising symbolizes arrogance (being “puffed up”) and flat dough symbolizes submission and humility, bittul and modesty.

Thus, the Jewish people were commanded to eat matza because in order to merit the G-dly revelation they needed to be humble: “The Divine Presence does not reside on the arrogant.”

In Egypt, despite being slaves, whose nature is to be submissive, they lacked submission to the truth, to Hashem. Eating matza and the spiritual power it contains, endowed them with bittul, submission to G-d, which is why afterwards they merited the G-dly revelation.

*The matzos that we
eat now, before
midnight, have the
elevated power of the
matzos they ate after
midnight.*

(The Zohar says that matza is the food of faith and the one who eats matza on Pesach strengthens his faith in G-d – faith without understanding, because understanding symbolizes arrogance: “I understand the truth of the matter, therefore, I am in favor of it.” Faith without understanding symbolizes man’s bittul to and faith in Hashem.)

This is the inner significance of the matza that was eaten which is described as “the dough of our ancestors not having enough time to rise until the King of all kings, Hashem appeared to them and redeemed them.” The simple meaning is that due to their haste,

there wasn’t enough time for the dough to become chametz, but according to the Chassidic understanding there is amazing spiritual depth here:

“It wasn’t able to rise” means it was not possible for it to become chametz because the revelation of G-d (and eating matza before midnight) made the Jews humble. As a result, their dough did not rise, because rising symbolizes pride; they were utterly humble in the face of the truth of G-d.

So the first matzos were eaten because Hashem told them to, whereas the second matzos were not commanded (they were eaten as unleavened bread only because of the fact that the dough did not rise):

The first matzos were eaten before the G-dly revelation, when the people were still full of pride and distant from Hashem. Therefore it was necessary to command them to eat it, i.e., to be submissive. They were told “guard the matzos,” to supervise the dough constantly so it would not rise.

However, the second matzos following the revelation did not necessitate a command and they were not told to guard them from rising, since the Jewish people were humble at this point.

THE WORD MATZA – OPPOSITE CONNOTATIONS

The word “matza” has two opposite meanings – 1) from the root meaning to “quarrel” (*matza*), 2) from the root meaning “connection” (*tzavsa*) – and these are the two types of matzos they ate:

The first matza – which was eaten before the G-dly revelation, before they were severed from the negative influence of the impurity of Egypt – was matza of contention, an inner battle between the Evil Inclination, which tries to distance a Jew from his submission to Hashem,

and the Good Inclination, which tries to draw him close and to submit to G-d.

The second matza – which was eaten after they had already eaten of the matza before midnight and after they had merited the G-dly revelation and had subdued their Evil Inclination – was matza of connection between a Jew and Hashem, since they achieved a level of humility before G-d. (Chassidus associates the first matza with “the lower level fear of G-d” and the second matza with “the higher level fear of G-d”).

THE MITZVA OF MATZA FOR GENERATIONS

In the Pesachs observed in the generations following the Exodus from Egypt, we read in the Hagada, “This matza that we eat, why do we eat it?” The question is, we have already experienced the G-dly revelation and the Giving of the Torah and fulfillment of mitzvos, so why do we need matza?

To elaborate on the question: We understand why the Jewish people in Egypt needed to eat matzos to strengthen their faith and bittul to Hashem because they were immersed in the impurity of Egypt, but today, after the Exodus and the Giving of the Torah, when all believe in Hashem, why do we still need to eat matza?

We respond to this question by saying, “Because our ancestor’s

dough did not have time to become chametz for the King of all kings, Hashem appeared to them and redeemed them.” In other words, the matzos that we eat now, before midnight, have the elevated power of the matzos they ate after midnight. Just as then, it was matzos with the letter Vav of connection to Hashem, now too, before midnight, our eating matza connects us to Hashem.

AN ADDED BENEFIT

Furthermore, the Rebbe adds that there is an advantage to the matzos that we eat now even over the matzos eaten then after midnight. Since we are celebrating Pesach after a year of toil in fulfilling Torah and mitzvos, we merit an even loftier G-dly revelation. In addition, the matza they ate then after midnight was because the dough did not rise and not because Hashem commanded it. Therefore, the matza was not “matza shel mitzva.” But today we have matza that we eat because of the mitzva.

WHY WAS THE MATZA IN EGYPT “RICH MATZA?”

The Rebbe gives an amazing explanation as to why the first matza eaten in Egypt, before midnight, was “rich matza.” After all, the point of matza is submission, which fits better with “poor bread,” matza made of only flour and water. Water is tasteless and it symbolizes faith without explanations and

understanding. Fruit juice represents the sweetness of understanding and not the bittul which is what matza is about!

In the future Redemption, a Jew will attain the level of G-dly understanding of “they will all know Me,” the level of sweet “fruit juices.” Due to the interconnection between the future Redemption and the Exodus from Egypt, they made the matza in Egypt “rich” as a foretaste of the future by adding fruit juice to the flour and water.

This is the secret to the name of Pesach, “Holiday of our Freedom,” because freedom and pride are opposites: The arrogant person is not free to do as he wants. He is bound by “what will people say, it’s not appropriate for me to dress this way, it’s not appropriate for me to live in a house like this, etc.” A humble person, who is not at the mercy of what people think, is truly free to do as he wants.

We have merited that Hashem has given us this incredible mitzva. The power to be free men and not be influenced by society is something we get from matzos mitzva. The Evil Inclination tries to make us forget our faith in Hashem and so Hashem gave us the mitzva of eating mitzva grain, which arouses our faith. From Pesach we have the power to be humble throughout the year.

Sources: Likkutei Torah Tzav, pg. 13;
Seifer HaMaamarim Meluket, vol. 3, 113;
Likkutei Sichos vol. 17, p. 81.



Crown Travel International

- Express service
- Fully Computerized

Get your tickets within minutes!
קח את הכרטיס שלך בתוך מספר דקות!

שירותי אקספרס •
המשרד ממוחשב •

331 Kingston Ave.
(2nd Flr) Brooklyn NY 11213

(718) 493-1111
Fax: (718) 493-4444

PUBLIC S'DARIM

BY SHNEUR ZALMAN BERGER

*The concept “all who are hungry come and eat,” took on new meaning when the Rebbe asked that public s’darim be made by rabbanim, shluchim, and activists, for all Jews wherever they live. * When did public s’darim begin? Who were the first shluchim who undertook this project? * A survey of the development of Chabad public s’darim with instructions from the Rebbe MH”M*
** Part 2 of 2*

[Continued from last week]

ITALY – NOT ONLY A TRANSIT POINT

1989 is when the mass aliya from the Soviet Union took place. In those days, before the direct flights from Moscow to Tel Aviv, thousands of immigrants had to spend Pesach in transit camps in Ladispoli, Italy. The shluchim Rabbi Yosef Tzvi Bisk, shliach in Ladispoli, and Rabbi Yitzchok Chazan, shliach in Rome, were the ones who organized the s’darim, which were attended by tens of thousands of Jews!

Rabbi Bisk and Rabbi Chazan didn’t get much rest in the weeks preceding Pesach. They turned to the official representatives of the American Joint Distribution committee for funding, publicized the s’darim among the immigrants, calculated the number of

participants, ordered huge quantities of matzos, wine and kosher food, rented huge halls and koshered kitchens, etc.

Many bachurim went there from the US in order to help arrange the s’darim. They relate:

“Our group arrived in Rome on Tuesday, 13 Nissan. We went from the airport to the home of Rabbi Chazan to get final instructions before going out to the field. I was amazed by how such a large and complicated operation had been organized down to the last detail.

“When Rabbi Chazan divided us into teams and sent each team to a different location, we saw how well-prepared he was. He had a list of the hotels and the huge movie theaters in which the s’darim would take place in Rome, as well as a detailed program about what would take place in Ladispoli.

“Surprisingly, although so much had to be done in advance, we had free time Erev Pesach. We got up and went to the hotel where the seider would take place. Dozens of Jews were waiting there, standing in groups and talking.

“As we approached, they became very excited. They were thrilled to see Jewish faces. We were quickly surrounded by about a hundred Jews, who listened to the laws of Pesach and the customs. This way, at least they were apprised of ‘coming attractions.’”

Thousands of participants were divided up among various locations in Rome and Ladispoli. In Ladispoli alone there were ten s’darim, organized by Rabbi Bisk with the help of his father, Rabbi Eliyahu Bisk, who came from Eretz Yisroel for this purpose, and with the help of Rabbi Sholom Dovber Friedman a”h, a distinguished activist in Milan, as well as other Chassidim and T’mimim. Two of the s’darim were for Jews who had just left Iran.

The T’mimim who had arrived just two days before the s’darim, did all they could to prepare the children and adults. They were gratified when dozens of children were able, later on, to recite Ma Nishtana. A large number of the participants wanted to provide a Jewish education for their children and a large group wrote letters to the Rebbe.

The following year, 5750/1990,

8500 Jews attended 13 public s'darim throughout Italy. The central seider took place in Ladispoli and was attended by 2500 people, and another 12 s'darim took place in areas close to Rome.

The Jews from the Soviet Union, who had just escaped the Iron Curtain and were celebrating Pesach in the traditional way, were very moved by it all.

In subsequent years, the s'darim for Russian Jews in Italy diminished, as direct flights to Eretz Yisroel became available.

THE CIS – 12 CONTAINERS FULL OF GOODIES

Public s'darim multiplied starting in 1990 when the Iron Curtain fell and tens of thousands of Jews throughout the former Soviet Union began getting acquainted with their Judaism. The s'darim in these countries have developed over the years into a mammoth operation, thanks to the Rebbe's shluchim.

That year, 5750, the ones who organized the s'darim were the people from Ezras Achim in New York along with the Logistic Center

in Zurich that was founded by Rabbi Levi Yitzchok Schmerling. About twelve containers of food were shipped from Switzerland to cities in Russia and the Ukraine packed with Jewish food for the s'darim, such as matzos, kosher wine, and kosher for Pesach food.

The large numbers of people who attend these public s'darim testify to the enormous thirst these Jews have for Judaism. In many places, larger crowds than expected showed up and the representatives of Ezras Achim managed with great difficulty. Hundreds of Jews, who were unable to enter the halls, crowded the windows, hoping at least to listen to the goings-on. The Jewish heart longed for Judaism, for a Jewish atmosphere, and for words of Torah.

The campaign of 5750 can be summed up with the following statistics:

*In Kiev, 700 people the first night and the same number the second night.

*In Bobruisk, 200 adults and 120 at a special seider for children.

*In Minsk, Moscow, and

Charkov – about 300 people in each city.

*600 people in Leningrad.

*In over fifty other cities, thousands of people attended s'darim!

All these s'darim made a marvelous impression and in certain places they were the start of ongoing activities with the local Jews.

* * *

Since 5750 much water has flowed in the Volga and Dnieper rivers and in recent years hundreds of public s'darim are organized in hundreds of cities throughout the CIS. Here is the story of two cities in which public s'darim were held in 5762/2002 – cosmopolitan Moscow and a distant town in Azerbaijan:

Seider night 5762, Moscow

The large crowd which began to enter the central hall of the Chabad shul Marina Roscha at nightfall, joined the davening. First, Rabbi Boruch Goren, representative of the Federation of Communities in Russia, read a telegram of blessing which was sent by the mayor of Moscow and other VIP's throughout Russia. Then Rabbi Berel Lazar, chief rabbi of Russia, spoke about the significance of the holiday.

Eleven public s'darim took place in Moscow with Rabbi Berel Lazar together with Rabbi Alexander Barda running a public seider for 300 mekuravim and friends of Marina Roscha. Another seider was held for about 100 English speaking Jews in Moscow on business. Another seider was held for about 300 Jewish students who regularly attended shiurim and programs throughout the year.

Rabbi Mordechai Weisberg, director of Marina Roscha, ran a public seider for about 80 Israelis



A seider in Rishkash, India

*We davened Mincha
and Maariv and
immediately began
the seider as the head
of the community
kept reminding us
that at any moment
the lights could go out
because of a power
break. We calmed
him by saying we
were the Rebbe's
shluchim and Hashem
would help that the
lights would stay on.*

in Ivrit. Another public seider took place for over 100 students and parents of the Achei T'mimim-Ohr Avner school. Rabbi Shlomo Ledayev held a seider for about 150 Bucharian Jews and Rabbi Shaya Deitsch held a seider together with Rabbi Avrohom Moshe Livschitz for 450 Jews.

About 50 talmidim of Tomchei T'mimim in Moscow had a seider with the mashpia Rabbi Zushe Garelik. Another 200 talmidim of the mesivta and talmidim of the Ohr Avner Chabad school who participated in a Pesach-camp sat down to a public seider that was held on the grounds of Camp Gan Yisroel in Moscow together with the staff of the camp.

120 girls of Machon Chaya Mushka sat with the principal Rabbi Avrohom Beckerman and his family for a seider in the school. In the Agudas Chassidei Chabad Shul –

Bolshoi Brunya, the rabbi of the shul, shliach Rabbi Yitzchok Kogan ran a public seider for about 400 Jews in Moscow.

Altogether, on the first night of Pesach, the shluchim in Moscow held 11 public s'darim.

Many more public s'darim were held in cities large and small, familiar and distant. Mendy Litzman describes his shlichus stint on Pesach 5764/2004 in the city of Ogoz in Azerbaijan:

"We arrived while it was still daytime so we were able to put t'fillin on with our guests and we also were able to prevent some bottles of vodka which are chametz, from being placed on the seider table. We davened Mincha and Maariv and immediately began the seider as the head of the community kept reminding us that at any moment the lights could go out because of a power break. We calmed him by saying we were the Rebbe's shluchim and Hashem would help that the lights would stay on.

"Every Jew in town sat around the table in shul. We explained to them about the mitzvos and customs of Pesach with all eyes

riveted upon us. The people cooperated marvelously by singing and rejoicing as we taught them Pesach songs.

"When we ate maror, we didn't feel bitter. We rejoiced over having found large quantities of lettuce at the last minute, enough for everyone.

"The evening ended, the community thanked us heartily and went home. A short while later the lights went out, but this time, not only did the interruption in service happen late at night but it was also brief so we were able to clean up the shul later that night."

20,000 PEOPLE AT 100 S'DARIM IN ERETZ YISROEL

The public s'darim got a boost in 5750 when 24 public s'darim were held by Chabad houses around the country. Some of them were for new immigrants who had just arrived from the Soviet Union. For them, it was the first time they were celebrating Pesach properly. The other s'darim were for the public at large and whoever wanted to experience Pesach in an authentic Chassidic atmosphere. Many of the participants expressed their interest in Torah classes and the other

DO YOU SPEAK RUSSIAN?

In the early years of the mass emigration to Eretz Yisroel from the CIS, an ad was placed urging Lubavitcher Chassidim who knew Russian to get involved in making public s'darim:

If you speak Russian, come and make a seider!

Chabad houses around the country are making dozens of public s'darim for new immigrants from Russia.

In order to make these s'darim properly, we urgently need Anash who speak Russian to welcome the immigrants and help them during the seider.

Since registration of immigrants for the public s'darim is so high, we call upon all Russia-speaking Lubavitchers to make the effort and come join a seider with immigrants. It will be joyous! A mitzva too! Freedom too! Also absorption! Also Ahavas Yisroel!



“Egyptian” seder in the Sinai

programs offered by Chabad houses.

The following year, the number of public s’darim more than doubled. 14,125 new immigrants, according to reports written at the time, participated in 79 s’darim organized by Chabad houses throughout the country. This was besides the s’darim organized by many Chabad affiliates not considered official Chabad houses.

Planning for that year, in which the number of new immigrants grew, began back in Teives at a conference of Chabad house directors. At a special session devoted to the topic of absorption, the need to plan public s’darim for immigrants in advance was stressed.

As Pesach approached, there was a Yom Iyun for directors of branches entirely dedicated to this subject and then there was a Yom Iyun for those organizing the s’darim to prepare them for the work of arranging a seder.

In the weeks preceding Pesach the Rebbe spoke about being concerned about the needy so they could celebrate Pesach properly.

The Rebbe’s encouragement provided the impetus to greatly expand the campaign.

In 5751, Rechovot led the way with the number of public s’darim – 8 s’darim, which were attended by 1500 people. Rabbi Mordechai Kastel, director of the Chabad house in Rechovot, tells of the preparations:

“We started to prepare the immigrants for the seder during the weeks leading up to Pesach (see box). We discovered an enormous thirst on the part of the immigrants to participate in a public seder, to listen and identify with the story of the exodus from Egypt. This thirst is what spurred us on to host 1500 immigrants.”

In order to organize a campaign like this, all the Chabad activists in Rechovot joined forces. The schools were also enlisted with their buildings transformed into festive halls where the s’darim took place. Rabbi Kastel describes how organized they were:

“We had different colored tickets for each hall. That’s how each family knew where to go. A *k’zayis*

of matza and maror were packed in bags ahead of time. A team of about fifty waiters, about half of them new immigrants, were hired.

“Erev Pesach, Rabbi M.M. Gluckowsky, rav of the Chabad community in Rechovot, briefed all the organizers of the s’darim and their assistants, stressing the key details that would make the s’darim a success according to halacha.”

Rabbi Kastel is obviously moved as he describes the scenes he saw:

“People cried like children. Wherever I looked I saw teary eyes. The immigrants were especially moved when the one leading the seder explained the ‘four sons’ to them and added the Rebbe’s explanation of the ‘fifth son.’ You could see how the immigrants identified with what was said.”

The high point was the eating of the afikoman. Someone in his eighties who sat and cried throughout the seder, got up and addressed the crowd in a tremulous voice, “Dear brothers, the last time I participated in a seder was when I was seven years old. I stole the afikoman but only now did I find it...”

“There were many touching moments at the public s’darim. Here is another example:

“Yasha Friedman was a 31-year-old man who participated in a public seder hosted by the Chabad house in Bat-Yam. He said, ‘I never participated in a Pesach seder before. In Russia we bought matza for Pesach at the factory and that was it. This is the first seder I’ve ever attended.

“My heart is especially drawn to the customs like the arrangement of the seder plate and the entire course of the seder. It is interesting to discover that in all the little things that are done, things which seemed to me at first glance – sorry

for the expression – to be foolish, when they are explained it is altogether different. Suddenly you discover that there is logic behind everything. Why do we place the shank-bone and egg, why do we drink four cups, why are there pillows on the chairs, etc.

‘As I sat at the seider I was filled with memories of Russia. When we ate the maror I think that the immigrants didn’t think that much about Egypt but about Russia.’”

After the seider, Rabbi Noam Dekel, director of the Chabad house in Yokne’am, expressed his feelings:

“Who did I envy as I sat with hundreds of immigrants at the public seider? I was very jealous of Eliyahu HaNavi. I also wanted to visit, as he does, the dozens of s’darim held by Chabad houses all over the country. If I was so moved by one seider, I could just imagine how pleased Eliyahu was when he saw thousands of immigrants sitting together and partaking of the Pesach seider.”

Over 100 s’darim, organized by

Chabad houses and other Chabad affiliated entities, which were attended by 20,000 people – that is the summary of the public s’darim of Pesach 5752.

RETURNING TO EGYPT

On the night of the seider, the Jewish people left Egypt and wandered for forty years until they arrived in the Promised Land. In our generation, there are many Jews who choose to make the opposite journey, leaving Eretz Yisroel for the Sinai desert.

Chabad hasn’t forgotten these Jews either and despite the difficulties entailed, some Chabad Chassidim went to the Sinai to hold a seider there. Ofer Karifur describes it:

“Many Israelis gathered in the shul structure. The women lit candles and the men began davening Mincha and then the holiday Maariv. Then everyone went to the large tent and sat around small tables for the first civilian seider in the Sinai desert. When the

Sinai was under Israeli rule, s’darim were held in the army camps. This was the first seider for Israeli tourists in the Sinai under Egyptian sovereignty.

“Israeli children were also present. They were given almonds for giving good answers. ‘This is the poor bread which our ancestors ate in Egypt’ – many smiled, for not only our ancestors ate matzos in Egypt but now they too were eating matzos on Egyptian territory. The communal recitation of Ma Nishtana swept everybody up into the joyous atmosphere.

“Suddenly Egyptian security personnel showed up including the commander of the eastern coast of the Sinai. About 200 policemen had been stationed on the roads leading to the area in order to ensure that nobody tried to attack the celebrating Jews. The seider lasted for hours and the participants enjoyed an uplifting holiday experience.”

Sources: the Rebbe's letters, B'Tzel HaChochma, Beis Moshich, Kfar Chabad

Raskin's
“if it grows we have it”

**Consistently
Superior**

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

335 Kingston Ave. Brooklyn NY 11213 * Tel: (718) 756-3888 756-2221 * Fax: 756-2440



Y.S. MOVING

**Professional
Reasonable
24 hour service
Boxes available upon request.**

Yossi

Tel: 718-467-0171

Cellular: 917-805-7757

PUZZLED HINDUS PEELED TOMATOES, PREPARING FOR PESACH

BY RO'I ELITZUR

Last year, Rabbi Ro'i Elitzur spent Pesach in the city of Rishikesh, India, alongside the shluchim, Rabbi Zohar Dovid and his wife. They were joined by other young men, who came to provide additional manpower. It seems that in India, the preparations for the seider are more difficult than the big night itself. However, in the spirit of the Exodus from Egypt, going out of one's limitations comes after a lot of hardship as well as some interesting stories...

This was not my first time in India. Six years earlier, I came as a tourist, and three years after that as a soldier of the Rebbe MH"M, as an assistant-shliach to Rabbi Zohar Dovid and wife, who opened the Chabad House in Rishikesh seven years ago.

Along with my wife and two children, age one and a half and six months, we landed in Delhi, and the very same night got on a jeep loaded with provisions headed for the small city located in northeast India, at the foot of the Himalayas.

PESACH IS ALIVE AND WELL

The 9th of Nissan, Friday
City Center, Rishikesh, Northern

India

One of the bachurim set out to invite any Israeli he encountered to join in the Shabbos services and meals at the Chabad House. It's not very difficult to identify Israelis from among the locals, who are generally short, thin, and very dark-skinned. They are mostly dressed in their traditional clothes (women in saris – a wraparound cloth six meters long and the men dress in Western attire), and seem to be swallowed up by the surrounding tumult of the streets filled with small stalls selling local goods, ancient rickshaws careening through the narrow streets accompanied by shrieking noises.

Amongst all this are masses of people and a few "sacred" cows wandering about undeterred.

The backpackers whom the bachur encountered were glad for the invitation and even offered to help with the cooking and Shabbos preparations.

The bachur experienced a strange encounter, when he heard a voice behind him ask in English, "Excuse me, are you Jewish."

He turned and answered, "Yes, I am a Jew," seeing that his questioner was a youth of 16, dressed in a traditional Sikh suit, with a turban covering his never-cut hair, wearing a blue school uniform and a sword with an elaborate crown on the handle (to protect others, he explained). The young man hurriedly explained:

"I am also Jewish. My mother is a Jewess and my father is a Sikh. I go to school here in northern India. They explained to us that one can be a Jew and a Sikh, because Judaism is 'not a way of life...'"

The Sikhs are a group that originated in the Far East, and its members can be found in all parts of the world. They are easily recognized by their turbans and full beards. During the 60's, the top guru arrive in the US to gain followers and a number of Jews fell in, including the mother of this boy. "My name is Harry Joe," he went on, "and my



Typical street in India with cow and rickshaw

grandmother told me that the closest Hebrew name to mine is Ariel. I have a funny memory of her preparing to read from the Torah on Saturday, and rewinding and forwarding the tape back and forth very fast.”

Harry Joe promised to come for the Shabbos meal at the Chabad House, if he could make it. His Jewish soul triumphed and he actually came. The Israelis were surprised to see a Sikh joining in the Shabbos services (politely staring into the siddur), and they were even more shocked to discover that he was Jewish.

Since he was 10 years old, he has spent nine months a year in school in India and the other three months with his family in America. The only Jewish holiday he ever heard of was Chanuka. He had never even heard of

Dunking utensils in the Ganges River



Shabbos.

Our conversation with him went on until late into the night and drove home for us the idea that the need to go from slavery to freedom is not something that was relevant only for those in the distant past.

INDIAN PESACH

In order to celebrate Pesach in India, you need a lot of advance planning and organization. This country is the proud antithesis of the cleanliness associated with this holiday, as it has one of the lowest standards of cleanliness and hygiene in the entire world. India is also characterized by a uniquely sedate calm and a maddening lack of punctuality, which relates not only to time, but also to following instructions and paying attention to detail (something that is critical to Pesach). It took quite some time until our Indian workers understood just how serious we were about every little detail (yes, you have to clean the rubber insulation of the refrigerator with a toothbrush and wash each egg separately).

When we first arrived on the 15th of Shvat, we brought matzos and wine. Other kosher for Passover products were not yet available in the stores in Israel. The plan was that they would be shipped later.

Long before Pesach, large numbers of Israelis poured into the city of Rishikesh, and each Shabbos, the number of participants at the meals grew from week to week. It was difficult to assess how many tourists there would be, but just to be sure, we brought out extra manpower from Eretz Yisroel, Rabbi Erez Cohen and his wife, and the Tamim Shneur Zalman Maidanchik, who through open miracles were able to bring an additional 100 kilos of matza, as well as meat and Pesach products, which helped us out immensely.

In a timely fashion, we purchased massive pots and the necessary



Communal cooking for the seider



New Aron Kodesh on its way to the Chabad House



The Moshiach campaign reaches India



"Grabbing" a few lines of *Tanya* between preparations

get hold of three small coolers for kiosks. I couldn't help but wonder how we would store salads for 400 people.

The winepress was in worse shape than a broken down rickshaw, and so for the first time in our lives, we were forced to crush the grapes with our feet. The campaign began during the day, away from the prying eyes of the locals to avoid concerns of *yayin nesech*, and only late into the night did we finish successfully boiling the wine. Baruch Hashem, there was no shortage of wine.

The pile of utensils that were "placed" on the floor continued to grow until the Indian workers realized that we were indeed serious about not using anything that fell on the floor. It's worth noting that relatively early on they stopped asking questions and even peeled tomatoes without batting an eye.

BROTHERS IN A FOREIGN LAND

The Beis Chabad could not hold the hundreds of people who signed up for the seider. We rented a large tent used for Indian weddings set up on a nearby wheat field that had already been harvested. The tent was arranged very nicely, and we had Indian waiters dressed in formal dress (with ties) to serve the assembled.

Before Kiddush, there was an electrical blackout, something that is a nightly occurrence here. We used the time to sing "V'Samachta B'Chagecha," which really got the crowd going. Apparently, our singing drew down "lofty revelations," because the lights came back on, and the seider continued with the full cooperation of the guests. We all read the Hagada and sang the songs in the text, as well as songs that seem to be part of the collective Jewish experience.

The joy and elevation of spirit really made us feel like we were 450 brothers reclining together at the seider – separated only by physical bodies.



The large tent set up for the seider

equipment to prepare meals for the 450 guests that we were anticipating for the seider. Many tourists came to help out with the frenzied preparations, which took place in a pleasant atmosphere, from sunrise

until sunrise, the next morning.

As mentioned, the atmosphere was pleasant despite the craziness that is India. A telling example of this is the fact that refrigerators are a rare item in that region. We only managed to

THE REBBE'S SECRETARY RELATES

INTERVIEW BY RABBI SHOLOM YAAKOV CHAZAN



SPECIAL CONNECTION WITH BEIS REBBE

When did your family's special connection with Beis Rebbe begin?

When the Rebbe Rayatz arrived in New York in 1929, he stayed in Boro Park in my father's home, R' Eliyahu Simpson a"h, whom he knew as a Tamim and chozer in Lubavitch.

Every night of yechidus, my father would sit in the room on the left at the end of the hall on the first floor of 770, in the room which is used today as the yichud room. The hall had a long bench where people sat and waited for yechidus. Before they went in, they went to my father so he could help them formulate their requests to the Rebbe.

*We are proud to present an exclusive interview with the Rebbe's secretary, Rabbi Sholom Mendel Simpson. * Rabbi Simpson was one of the Rebbe's first secretaries as soon as the Rebbe accepted the Chabad leadership. The Rebbe later granted him the privilege to sign the Rebbe's correspondence, appointed him over his personal archives and as a member of the administration of Merkos L'Inyonei Chinuch. * Rabbi Simpson is also the rav of a shul in Brighton Beach, Brooklyn, on the Rebbe's shlichus. * In this interview we focused on Rabbi Simpson's role as the Rebbe's secretary. Although Rabbi Simpson conceals more than he reveals, we managed to extract much interesting material and exclusive information.*

In 1940, my father was one of the people who worked feverishly to extricate the Rebbe Rayatz from the inferno of Europe. After the Rebbe Rayatz arrived on safe shores in the US, he asked my father to be the gabbai for yechidus. Later, the Rebbe appointed him to the committee for the Seifer Torah of Moshiach and he was also involved in publishing the monthly publication *HaKria V'HaK'dusha*.

Since in those days, most of the Chassidim were unable to understand the Rebbe because of his health, and my father was one of the few who understood him, most of the people wanted my father to come in to the yechidus with them. This way, he could repeat what the Rebbe had said to them.

My father didn't take a salary for any of the work he did for the

Rebbe. He said that since his financial state did not allow him to give the Rebbe *maamud* properly, he paid his *maamud* by working for the Rebbe.

How many times did you have yechidus with the Rebbe Rayatz?

I had yechidus for my bar mitzva. I stood very close to the Rebbe, and *baruch Hashem*, I was able to hear and understand the Rebbe's bracha. Other than that, my father was of the opinion that a bachur doesn't need to take up the Rebbe's precious time.

When I had questions, my father told me to write them. He brought my questions to the Rebbe and I received written responses. One of the questions was particularly interesting. In those days, a track for *Limudei Kodesh* only had been established in *Tomchei T'mimim* in New York. I learned in this track, but my mother really wanted me to at least learn proper English.

I asked the Rebbe and the answer was: In response to your question – study secular studies too and use it afterwards to be *mekarev* Jews to *Yiddishkait*. Of course, this was a personal answer and cannot be applied to others.

MEMORIES OF FARBRENGENS WITH THE REBBE RAYATZ

Did you participate in farbrengens of the Rebbe Rayatz?

Yes, and it was a special *z'chus* because not everybody was allowed to enter. The Rebbe Rayatz's farbrengens took place in the dining room of his apartment on the second floor of 770, and since it was small, it wasn't possible for everyone to attend. Only select Chassidim went in and the doors were closed behind them.

(There was someone who came from Brownsville every time the Rebbe farbrenged. He went up the steps to the Rebbe's apartment, and since he

wasn't allowed to enter, he stayed on the stairs. That's what happened, time after time. I once asked him why he kept coming when he wasn't able to get in. He said: Regarding Moshe Rabbeinu it says, "whoever sought G-d went to the Tent of Meeting," and Rashi says, "From here [we learn] that one who seeks out the countenance of a wise man it's like greeting the Divine Presence." I fulfill this just by coming here, even if I don't have the privilege of seeing the Rebbe.)

Chassidim as well as talmidim from the yeshiva, who were unable to enter, stood near the doors in the hope that the doors would open for a moment and they would be able to sneak in. The Rebbe Rayatz's son-in-law, later to be the Rebbe, wanted as many Chassidim as possible to participate in the farbrengen, and every so often he stood near the door and opened the doors with a smile, motioning to the Chassidim who waited near the door, to quickly slip in.

I had *protektzia* since I was a *ben-bayis* in the Rebbe's house. My mother, Rebbetzin Fruma Itta a"h, baked the challos for Shabbos for the Rebbe's household, and I brought them to the Rebbe's house. In those days, there was no store in Crown Heights that sold kosher products, and I would go to the East Side of Manhattan and bring kosher dairy products. I would also bring meat to the Rebbe's house. These errands gave me the position of *ben-bayis* and I was present at some of the Rebbe Rayatz's farbrengens at the end of his life.

I remember that at a Shavuot farbrengen, Rabbi Dovid Stockhammer a"h (the father-in-law of Rabbis Mordechai Mentlick and Moshe Pinchas Katz a"h) was present. He began to sing, "*Lama yomru ha'goyim*, etc.," and when he sang the part about the gentile's idols, "it has a nose and does not smell, it has eyes and does not see ... their gods are blind, their gods are deaf..." the Rebbe enjoyed it



*I always felt that
despite the kiruvim,
the Rebbe is the Rebbe
and the distance
between Chassid and
Rebbe is infinite.*

very much and laughed out loud.

STARTING OUT AT MERKOS L'INYONEI CHINUCH

**When did you begin working at
Merkos L'Inyonei Chinuch?**

I was still a bachur and was towards the end of completing my smicha. I worked a little bit in chinuch at the Talmud Torah in the shul where my brother-in-law, R' Mendel Feldman, was the rabbi. One day, Rabbi Chadakov a"h called me to his office and asked whether I could help out with the office work in Merkos' office.

I worked in the office on many things like shipping out *Talks and Tales* and other pamphlets, and selling and

disseminating the s'farim published by Kehos and Merkos L'Inyonei Chinuch. The Rebbe worked alone in his room, but from time to time he would come to our office to take the mail that had come for him, or the like. The secretary, Rabbi Kwint, took these opportunities to repeat an interesting d'var Torah he had heard to the Rebbe.

At the end of the *S'dei Chemed* series your name appears as one of the people involved in editing the indexes. Was this according to the Rebbe's instruction?

Yes. When the Rebbe arranged the series of s'farim *S'dei Chemed* to be printed by Kehos, he asked me to make an index for the s'farim. I worked on it with R' Yitzchok Posner a"h. Since the material was extensive, the work took nearly a year.

Since you had a connection with publishing the s'farim, perhaps you can tell us about the display of Kehos s'farim in the entranceway to 770?

The display case was placed in the entrance to 770 back in the 50's and I had the job of replacing the s'farim in it. Every few months I changed the



Rabbi Eliyahu Simpson a"h standing near the Rebbe at the farbrengen of Yud Shvat 5730.
Next to him is his son, Rabbi Sholom Mendel Simpson.

display and put in the new books that had been published by Kehos. The Rebbe liked this very much and once in a while he would stand and look at the new s'farim that were on display.

THE REBBE APPOINTED HIM AS SECRETARY

When did you begin working as the Rebbe's secretary?

At the beginning of 5712/1952, two years before I got married, after I had already been working for Merkos L'Inyonei Chinuch, the Rebbe asked me to work as his secretary.

"Your father is a *baal sod* (one who can keep things confidential)," and the Rebbe added with a smile, "and certainly you too will be a *baal sod*." I was very happy about this incredible privilege, and began to work with the Rebbe.

Where did you work?

The first year, I worked in the Rebbe's room with the Rebbe working at the yechidus desk while I worked in the left corner near the window,

opposite the door, where I had a small desk. I also used some of the shelves on the wall for my work.

I went to the Rebbe's room nearly every day for two or three hours. I tried to be immersed in my work and not disturb the Rebbe with my

PERSONAL NOTE

Over the years I've interviewed dozens of rabbanim, shluchim, and distinguished public figures for *Beis Moshiach*, and each of them made a certain impression on me. However, this interview with a loyal secretary of the Rebbe, one who was close to royalty for about fifty years, who served in senior positions in Lubavitch mosdos, was altogether different. He made a profound impact on me.

I sat facing a real Chassid, who, despite the closeness and trust that he enjoyed from the Rebbe, and despite his position, remains a modest person who speaks with everyone as an equal.

Rabbi Simpson keeps confidences, and even after he agreed to be interviewed for the first time since he began working for the Rebbe, in order to inspire Anash to strengthen their hiskashrus to the Rebbe and prepare the world for Moshiach, he still managed to conceal far more than he revealed.

Throughout the interview it was obvious that Rabbi Simpson was choosing his words carefully with the awareness that the Rebbe would see every word written in his name and being sure that at any moment he will be called in by the Rebbe, to continue his work.

S.Y.C.

presence. I heard, when my father was gabbai for the Rebbe Rayatz, that when he went with a group of people to yechidus in order to explain to them afterwards what the Rebbe said, he never looked at the Rebbe's desk so as not to see what he did not need to see. "My job was to listen to the Rebbe and to convey this afterwards, that's all," he said. I tried to copy my father and to concentrate only on the work that I had to do.

One time, I couldn't restrain myself and I glanced over at the Rebbe. The Rebbe was going through his correspondence and the sight that I beheld was amazing. The Rebbe took a letter in one hand and with his other hand he held a pencil and moved it incredibly quickly down the page. He then placed the letter in a pile of letters that he had read and went on to the next letter. I couldn't believe how quickly the Rebbe read.

Suddenly, the Rebbe looked up and when he saw me watching him he said, "Sholom Mendel, you do your work."

The first year, as I said, I worked in the yechidus room. The Rebbe didn't want the letters to leave his room and he preferred having all the work done there. Although these were the first years of the Rebbe's leadership, there were many letters every day. When the number grew, there was no choice but to move my work to the main office.

The work grew as the years passed. The phone didn't stop ringing and people were in and out at all hours of the day. The commotion in the secretaries' office did not enable me to concentrate on my work. I moved some of my work to the small archives room near the small zal in 770.

Later on I moved to a more spacious office on the third floor of 748 Eastern Parkway and things were more organized.

As the years passed, the Rebbe's impact on large groups in the Jewish world and l'havdil, the non-Jewish

world, grew and the number of letters grew accordingly. The Rebbe worked in his room until midnight and when he went home he took piles of letters and sichos for editing, which he worked on during the night. When the Rebbe returned in the morning, he brought responses to those letters.

Rabbi Kwint once asked the Rebbe why he didn't go on vacation. The Rebbe answered with a smile: If you find me someone to take over while I'm on vacation, I'll be able to go.

WRITING RESPONSES TO THE LETTERS

Some of your work entailed typing the Rebbe's responses. Tell us about that.

Whenever I had to enter the Rebbe's room, just knowing that shortly I would be standing in the presence of a man of G-d, was enough to set me trembling.

The Rebbe personally opened every letter he received. After the Rebbe wrote a response to each one, he gave me some of the responses for me to type. After I finished typing, I gave the Rebbe the letters and the Rebbe reviewed them, added to them and made corrections. He often gave me the letter to retype and when the letter was ready, the Rebbe signed it.

The letters the Rebbe dictated to the secretaries Rabbi Moshe Leib Rodstein and Rabbi Nissan Mindel a"h, were typed by them and then the Rebbe reviewed those letters. Often the Rebbe added handwritten additions to

these typed letters and when there were many additions, the letter was retyped and then given back to the Rebbe for his signature.

The letters were usually typed in triplicate with the original letter and copies given to the Rebbe. The original was sent to the correspondent and one copy was for the archives of the Rebbe's letters. If the Rebbe added a handwritten note, he would mark the additions on the copy in the archives too. When the corrections were made, the Rebbe gave two copies – one to be sent to the correspondent, the second to be put in the archives. The third copy, which did not have the Rebbe's additions and corrections, remained with the secretaries.

SPECIAL KIRUVIM FROM THE REBBE

Describe the Rebbe's relationship with the secretaries.

The Rebbe always inquired about personal matters, such as the welfare of the family and the children, etc. Along with the kiruv, he required that we be punctual and that everything be organized and efficient.

You mentioned that you began working for the Rebbe as a bachur. Did you have special instructions for your wedding?

Between my engagement and my wedding the Rebbe spoke to me on several occasions about the preparations for the wedding and even gave me specific instructions. But since the Rebbe did not indicate that these instructions were for public consumption, I don't think I should publicize them.

When I was engaged, the parents of my kalla went to Eretz Yisroel and my kalla remained alone in Crown Heights. The Rebbe met her on the street and stopped to say hello. The Rebbe asked her whether she missed her parents. This conveyed a tremendous feeling of closeness, like a father inquiring about his children.



The secretaries' room, on the left is Rabbi Sholom Mendel Simpson typing

Did this feeling of closeness interfere with your *hiskashrus* to the Rebbe?

Whenever I had to enter the Rebbe's room, just knowing that shortly I would be standing in the

presence of a man of G-d, was enough to set me trembling.

Entering the Rebbe's room for my work never became routine; each time it was special. I always felt that despite the *kiruvim*, the Rebbe is the Rebbe

and the distance between Chassid and Rebbe is infinite. In fact, the closer you are to the Rebbe, and see his greatness up close – and I saw awesome and amazing things which are impossible to describe – one's *hiskashrus* and *bittul* grow.

My father was a role model in this. I merely had to recall how he would act with the Rebbe Rayatz. My father's *hiskashrus*, being a Chassid of three Rebbeim, was with every fiber of his soul. He educated us not to make a move in life without first asking the Rebbe.

On *yechidus* nights, although my father went in to the Rebbe's room several times with people, he stood in fear and awe before entering each time and put on his *gartel* and entered as though it was the first time in his life. Whoever saw him standing behind the Rebbe as the Rebbe said a *maamer*, saw what *hiskashrus* and *bittul* he had. It was an amazingly lofty model of *hiskashrus*.

[To be continued be"H]

HECHT'S TRAVEL

1503 Union Street
Brooklyn N.Y. 11213
S. HECHT & Y. HECHT
(718) 773-1193
or 963-1072
FAX (718) 963-3440



Good news for Anash & Tmimim

As in the past, for over 50 years,
the Kalmanson family will have

Pesach wine

made by the same formula made for the Rebbe MH"M
with **ABSOLUTELY NO WATER OR SUGAR**

Due to the limited quantity, first come first served!

For orders call:

1-718-316-8138 or 1-718-773-3030

Van Service

15 passenger van for all your travel needs:
airports, pick ups, weddings, etc.
long distance trips, and light moving



718-756-5656

In E. YISROEL להסעות באה"ק
02-580-4085

שרות הסעות

שדה תעופה ◇

חתונות ◇

הובלות קטנות ◇

PUBLISHER'S FOREWORD TO 'I WILL WRITE IT IN THEIR HEARTS'

RABBI ELIYAHU TOUGER, SICHS IN ENGLISH

From Yud Shvat onward, the comprehensive dimension of the Rebbe's leadership emerged and blossomed into expression. As the letters proceed, we come to appreciate the transition of the Rebbe from being a person of developed individual qualities to a "head of the multitudes of Israel."

DEFINING THE INDEFINABLE

In one of the letters in this volume,¹ the Rebbe writes:

Many people seek to pinpoint and characterize the virtues and preeminence of each of the Rebbeim of *Chabad*, and in particular of the *Nasi* of our generation — my revered father-in-law, the Rebbe, *h.k.m.*² — in various terms: the paradigm of self-sacrifice, a *gaon*, a man of exemplary character traits, a *tzaddik*, an individual endowed with Divine inspiration, an individual accustomed to [performing] miracles, and so on....

Nevertheless, the essential point is missing.... That essential point is the fact that he is the *Nasi*, and the *Nasi* of *Chabad*.

For a *Nasi* by definition is referred to as³ the head of the multitudes of Israel; in relation to them he is the "head" and "brain";⁴ their nurture and life-force reach them through him; and by cleaving to him they are bound and united with their Source....

This [essential] quality [of a *Nasi*] has characterized the leadership of the *N'siim* of *Chabad* from the very beginning, from the Alter Rebbe up to and including my revered father-in-law, the Rebbe, *h.k.m.* They radiated both inward and encompassing influence — in Torah, in *avoda*, and in the practice of good deeds; and [they conveyed blessings, both] spiritual and material. Consequently, [the *N'siim* of *Chabad*] have been bound with all 613 organs of the soul and body of those who were connected with them.

Every single one of us must *know* — i.e., must think deeply and fix his thought on this — that [the Rebbe Rayatz] is indeed the *Nasi* and the head; from him and through him are directed all material and spiritual benefactions; and by being bound to him (in his letters he has taught us how this is accomplished) we are bound and united with the spiritual root, with the ultimate Supernal spiritual root.

The Rebbeim, the heads of the Jewish people, possess many superlative individual qualities. Beyond these qualities, however, there is a general quality, a dimension associated with the fact that a Rebbe is a collective soul who bonds the entire Jewish people to their Source above. This is what distinguishes him as a Rebbe, lifting him above other individuals who also possess great personal gifts. He is not just a great man or even a unique leader, he is a collective soul sent to this world with a mission.

FROM THE INDIVIDUAL TO THE COLLECTIVE

This volume begins with a letter from 3 Tishrei, 5710, and ends with a letter from 28 Av of that year. Now the Rebbe was always a Rebbe — his letters before Yud Shvat, 5710, in this and in previous volumes

bespeak his unique leadership qualities. But there's a difference between a potential and its realization. From Yud Shvat onward, the comprehensive dimension of the Rebbe's leadership emerged and blossomed into expression. As the letters proceed, we come to appreciate the transition of the Rebbe from being a person of developed individual qualities to a "head of the multitudes of Israel."

In characteristic humility, the Rebbe did not see this transition as his individual endeavor, but as part of his bond to the Rebbe Rayatz, as he writes:⁵

In general, every person, at all times and in every activity in which he is involved, is standing at a crossroads (at least with regard to his individual path)... This applies in particular at a time of general shock and to a person [charged with] a general responsibility and an activity of general [scope].

The meaning of the word *histalkus* [generally understood as "passing,"] is elevation to a higher spiritual plane. "The body is drawn after the head,"⁶ for they are bound together. [This also applies in a spiritual sense.] All of us who are bound to my revered father-in-law, the Rebbe, "the head of the multitudes of the Jewish people,"² are also obligated to ascend to a higher spiritual level and thus perform activities that were not relevant to them until the present time....

POINTING THE WAY FORWARD

Prior to Yud Shvat, the Rebbe stood at the helm of three organizations: Machne Israel, Merkos L'Inyonei Chinuch, and Kehot Publications, established by the Rebbe Rayatz for the purpose of spreading Jewish identity and observance. Over the course of time,

through the connection the Rebbe established with those involved in these organizations, there crystallized a core group of followers who revered his word.⁷ The content of the letters up until Yud Shvat reflects his stewardship of these organizations and the sage guidance and teachings he shared with these individuals.

From Yud Shvat on, the Rebbe wrote as "a head of the multitudes of Israel." His assumption of leadership was not accompanied by fanfare; on the contrary, in the period spanned here, he refused official acceptance



of the position of Rebbe.⁸ And yet, for individuals and for the community, he radiated leadership, not only inspiring and encouraging individuals, but initiating activities that proactively broke new ground both within and outside of the Lubavitch community.

From the first letter⁹ written after the passing of the Rebbe Rayatz and on, a different tone is reflected in his letters:

My revered father-in-law, the Rebbe, in one of his letters¹⁰ after the passing of his father [the Rebbe

Rashab], writes... concerning *tzaddikim*, who protect the world even after their passing: "Not only are they not separated from the flock whose shepherd they have been, but they lovingly present themselves before the footstool of the heavenly throne and take up their place before the splendor of the exalted and sublime G-d, in order to protect the people of Yeshurun (Israel)."

All of this is also true of my revered father-in-law, the Rebbe, *h.k.m.*

We, however, for our part, should maintain and strengthen our bond with him ever more intensely — by studying his *maamarim*, *sichos* and letters, and by thinking deeply upon the directives to be found in them, as well as upon the particular directives given to us. And then, we will proceed¹¹ "in the straight course that he has shown us, [following] his paths, and we will walk in his ways forevermore."

LIGHTING CANDLES RATHER THAN BEMOANING DARKNESS

Perhaps the area in which the Rebbe's proactive initiative stands out most prominently was the institution of *shlichus*. The Rebbe Rayatz pioneered the concept of *shlichus* during the ten years (1941-1950) that he spent in the U.S., but both conceptually and in practice, it was the Rebbe who made *shlichus* a primary thrust of Lubavitch activity. In so doing, he transformed Lubavitch into a driving force, active in all sectors of the international Jewish community.

These efforts began immediately after the *Shiva* period of mourning for the Rebbe Rayatz. While, to borrow the Rebbe's own wording,¹² "still baffled and shocked over the passing [of the Rebbe Rayatz]," he set out to ensure that "none of the efforts that were conducted under

[the Rebbe Rayatz's] leadership be weakened in any way, and that all those who are bound to him should strengthen and reinforce themselves in the fulfillment of their tasks with which he charged them, with greater strength and greater power."

With that intent, he turned to certain individuals and asked them to begin outreach work in different communities. As the Rebbe writes in a letter dated 20 Shvat, 5710, only ten days after the Rebbe Rayatz's *histalkus*:

One of the matters about which my revered father-in-law, the Rebbe, spoke to me in the days before his passing was the education of Jewish children in [North] Africa....

Since it has been decided to continue, with G-d's help, all the work that was conducted under the leadership of my revered father-in-law, the Rebbe, and to reinforce it with greater strength and greater power, for that is certainly his desire, I am notifying you about the above and asking you if you agree to accept this position. There is no doubt in my [mind] that you will accept it with great happiness.

The letters in this volume show how the Rebbe invested himself in the establishment of that *shlichus*, writing many letters to R. Michael Lipsker, the first of the *shluchim* to be sent to Morocco, R. Benyamin Gorodetzky, who oversaw the activities, and several of the Rabbis in the local communities there. Similarly, the volume contains letters encouraging a hesitant chassid to take up the mantle of *shlichus*¹³ and a letter to a *shliach* who had been sent out by the Rebbe Rayatz, advising him of the direction his efforts should take.¹⁴

ON A COSMIC STAGE

The Rebbe saw these outreach efforts as part of a greater Divine initiative. As he writes in a letter to

R. Michael Lipsker¹⁵ after the latter expressed his willingness to accept the *shlichus* in North Africa:

Look in the enclosed *kuntres* for Purim where my revered father-in-law, the Rebbe, writes:¹⁶

The king who is the chosen of the nation and the greatest of them... squanders all his cherished treasure-stores... those... that were collected generation after generation.... Moreover, the king casts away [concern for] his own life... and deals recklessly with his life.... The treasure-stores are opened... and all this is intended for the [ordinary] soldiers through whom the victory will actually come.

[With these words,] he gave all of us an allusion to what [later] transpired,¹⁷ and this serves as a general directive, [clarifying] the path for all of us to follow and giving a simple promise that "the cherished treasure-stores of precious riches that were gathered and collected for many years from generation to generation" have been opened for each one of us. For we are "the [ordinary] soldiers through whom the victory will actually come."

FROM THE MACROCOSM TO THE MICROCOSM

The emphasis on constructive activity also characterized the approach with which the Rebbe encouraged the chassidim as individuals to overcome the brokenness and bitterness which many felt after the passing of the Rebbe Rayatz. As he writes:¹⁸

My revered father-in-law, the Rebbe, instructed us that salvation will not come from sighing,¹⁹ and that despair, Heaven forbid, sadness, and weakness is not the path to take one out of his straits and difficulties and bring him to abundance and light.

Our way and goal is actual practice: thought, speech, and deed... "[going] deeper and deeper, [becoming] more truthful and even more truthful."

And he counsels "the elder members of the chassidic brotherhood".²⁰

Upon you... is incumbent [the responsibility] to strengthen... [all those in] your surroundings without thinking of one's own feelings, because every moment is important and the responsibility lies on your shoulders. Thus, there is no time for sighing; "One act [is better than a thousand sighs]."²¹

A BOND OF BLESSING

The Rebbe did not see these endeavors as the personal initiatives of the individuals who undertook them,²² but as a function of the bond chassidim shared with the Rebbe Rayatz. Over and over again, he would point to *hiskashrus* — maintaining and intensifying the bond with the Rebbe Rayatz — as the medium for every individual to continue to grow, proceed in his Divine service, and reach out to others, overcoming any challenges from within and without. To cite the Rebbe's words:²³

It is still difficult to write about the passing of my revered father-in-law, the Rebbe, but it is necessary for us to remember at all times the increased responsibility which this has placed upon every one of us. In particular, this applies to those who merited to have seen him many times, and those who merited that he saw them many times and thought about them many times.

This memory should call forth a strengthening of the spiritual powers these individuals possess with greater intensity.... We must always remember that we are the Rebbe's men and ask ourselves the questions: Is the Rebbe happy with

the manner in which I am conducting myself? Have I subjugated and transformed [my character] to the extent appropriate for the Rebbe's man?....

And on a more personal level, he writes:²⁴

With regard to your statements that you [feel you] are alone, etc. The Alter Rebbe explains²⁵ at length that the presence of a *tzaddik* is more cogently felt [even] in this world of deed [after his passing] than during his lifetime. It is merely necessary to follow in the paths that he showed to strengthen one's bonding. And then, as a natural consequence, you will not feel alone and the bitterness of heart that you write about will be removed, for you will be a medium for the blessings which my revered father-in-law, the Rebbe, conveyed to you [and] which G-d will fulfill in a complete manner.

FORGING A CONNECTION

The Rebbe did not only demand *hiskashrus* from the chassidim, he also taught them how to establish such bonds. As he writes, quoting a letter from the Rebbe Rayatz:²⁶

You ask, what does your bond with me consist of, since I do not know you by face.... True *hiskashrus* is attained by the study of the Torah. If you study my *maamarim* of *Chassidus*, read the *sichos*, associate with my friends (the members of the chassidic brotherhood²⁷ and the *T'mimim*²⁸) in their studies and in their *farbrengens*, and fulfill my request concerning the daily recital of *T'hillim*²⁹ and the observance of fixed times for Torah study — in this lies *hiskashrus*."

Continuously, the Rebbe would emphasize the importance of studying the teachings of the Rebbe Rayatz, both individually and communally, as a means of establishing pathways for his

blessing and influence to become manifest in this world.³⁰ And as a means of affirming the bond with the Rebbe Rayatz on a personal level, he repeatedly highlighted the importance of reciting the Rebbe Rayatz's *kapitle* of *T'hillim*.³¹

"THE SMALL ONE SHALL BECOME A THOUSAND"³² — MAKING OTHERS LEADERS

Leadership empowers, enabling a follower to surpass his own

The path of Chassidus which the Alter Rebbe founded produced the most awesome G-dly innovation: [that] the Rebbe is not alone and the chassidim are not alone." A chassid knows that precisely in the situations where he has no one to turn to, he can turn to his Rebbe.

individual potential. When a person identifies with the principles and goals of a true leader, he dedicates himself to the tasks necessary to make them manifest, without thinking of himself and his limitations. And as a consequence, he is not bound by them.

Following this motif, the Rebbe encouraged his followers to appreciate how something much larger than themselves can work through them and how they should

endeavor to make themselves mediums for these forces. As he writes:³³

We have seen concrete evidence of how my revered father-in-law, the Rebbe, draws down success to those standing on their watch, fulfilling the mission in which he charged them. It is merely necessary for them to make an effort and they will find prolific success.

NEVER ALONE

In one of his letters,³⁴ the Rebbe refers to the teaching of the Rebbe Rayatz:³⁵ "In previous eras, the Rebbe — the *Rosh Yeshiva* and *Gaon* — was alone and his students were alone. The path of *Chassidus* which the Alter Rebbe founded produced the most awesome G-dly innovation: [that] the Rebbe is not alone and the chassidim are not alone." A chassid knows that precisely in the situations where he has no one to turn to, he can turn to his Rebbe.

This option, the Rebbe writes,³⁴ applies to a greater degree after the Rebbe's passing than during his lifetime and thus he tells a chassid:³⁶

[In reply to] the question you raise: that now we cannot ask my revered father-in-law, the Rebbe, when there is doubt how to conduct oneself: If you will stand firm in your connection with him, without paying attention to the lures of the *yetzer* [*ha'ra*], and send the question to the gravesite of my revered father-in-law, the Rebbe, the Rebbe will find a way to answer you.

SEEING THE LARGER PICTURE

As in the previous volumes, this collection of letters spans a wide scope of subjects. People write to the Rebbe about health questions and business issues. Sages consult him about points of *Talmudic* and *halachic* scholarship; there are

explanations about deep points of chassidic thought and advice on Jewish communal affairs. Nevertheless, as mentioned at the outset, the unique dimension of a Rebbe is not that he expresses one — or even many qualities — in a superlative manner, but that he is a Rebbe, manifesting leadership that relates to the people as a collective, connecting them to their Source Above and enabling them to focus on their true purpose in life.

Coming in contact with such an individual — even in the written form — calls forth a higher level of awareness in each of us, asking us to be larger than ourselves. Instead of getting bogged down in the details of our day-to-day lives, we are able to see them all as elements leading to mankind's ultimate purpose, the establishment of a dwelling for G-d in this world. Enabling that purpose to be manifest becomes each individual's personal goal, and every element of his life is directed to that intent.

Once an individual is sparked by this motivation, he communicates it to others and ripples of change begin to spread. As more and more individuals are affected, the waves become larger. May this motif continue to spread until it encompasses all existence, enabling — as the Rebbe writes³⁷ quoting the Rebbe Rayatz:³⁸

every man and woman among you [to] serve as a lamp to light up the darkness of exile — in which you and we find ourselves — with the light of G-d, until He fulfills the promise conveyed through His holy prophets, and lets us hear the voice of the herald who will bring tidings of salvation.³⁹ “For⁴⁰ G-d has comforted His people,” and He will proceed before us to gather in our exiles and liberate us with an everlasting Redemption.

--Rosh Chodesh Kislev, 5767

NOTES:

1. Letter No. 635. Significantly, the letter is dated 3 Tammuz.
2. An acronym for the Hebrew phrase “*hareini kaparas mishkavo*,” “I am the atonement for his bier,” which is customary to add when referring to one's father or teacher in the first year after his passing (*Shulchan Aruch, Yoreh Deah* 240:9; 242:28). Whenever the Rebbe referred to the Rebbe Rayatz during this period, he would add this acronym.
3. See *Tanya*, ch. 2.
4. To elaborate on the analogy: The head contains the most elevated and developed of our human potentials. In it are lodged the brain and our sophisticated sensory organs. Over and above these individual qualities, however, the head functions in a general, all-encompassing manner, including the life-energy for all the limbs of the body and controlling and directing the activity of all those limbs (see *Likkutei Sichos*, Vol. IV, Rosh HaShana; see also Letter No. 530 in this volume.).
5. Letter No. 592.
6. See *Eruvin* 41a.
7. The Publisher's Forewords to the first four volumes of *I Will Write It in Their Hearts* contain much background material on the Rebbe's activities upon his arrival in the U.S., the institutions he headed, and the concept of writing letters to a Rebbe. Interested readers are invited to consult those texts.
8. See Letter No. 615.
9. Letter No. 558, written 18 Shvat, 5710.
10. Published in *Chachmei Yisroel* (N.Y., 5684 [1924]), p. 33, and later in the *Igros Kodesh* (Letters) of the Rebbe Rayatz, Vol. I, Letter 72.
11. *Igeres HaKodesh* of the Alter Rebbe, Epistle 27.
12. Letter 559.
13. See Letters No. 587 and 695.
14. Letter No. 692.
15. Letter No. 568.
16. *Seifer HaMaamarim* 5710, p. 131.
17. I.e., his passing.

18. Letter No. 560.
19. See the letter of the Rebbe Rayatz composed after the passing of his father, the Rebbe Rashab (*Igros Kodesh* of the Rebbe Rayatz, Vol. I, Letter No. 84). In a more general context, see Letters No. 264, 382, 466, in that source and subsequent volumes.
20. Letter No. 566.
21. See the *Igros Kodesh* of the Rebbe Rayatz, Vol. 2, Letters No. 382-383.
22. See the portion of Letter No. 592 cited above.
23. Letter No. 640.
24. Letter No. 654.
25. *Tanya, Igeres HaKodesh*, Epistle 27.
26. Letter No. 561, quoting the *Igros Kodesh* of the Rebbe Rayatz, Vol. V, Letter No. 1207.
27. In the original, *Anash*; an acronym for *anshei shlomeinu* (lit., “the men of our peace”).
28. I.e., the students of the *Tomchei T'mimim Lubavitch Yeshiva*.
29. When this letter was first written, the daily study cycles of *Chumash-Rashi* and *Tanya*, as instituted by the Rebbe Rayatz, were not yet publicized. See *Seifer HaMinhagim: The Book of Chabad-Lubavitch Customs* (in English translation: Kehot, N.Y., 1991), pp. 38-43.
30. See Letters No. 585, 614, 624, *et al.*
31. See Letters No. 644, 649, 652, *et al.*
32. *Yeshayahu* 60:22.
33. Letter No. 645.
34. Letter No. 577.
35. Cited in *HaYom Yom*, entry for 22 Iyar, and in *Seifer HaSichos* 5700, p. 111; see also *Igros Kodesh* of the Rebbe Rayatz, Vol. XIII, p. 273.
36. In a note appended to Letter No. 579.
37. Letter No. 613.
38. *Seifer HaMaamarim* 5709 [1949], p. 179; *Igros Kodesh* of the Rebbe Rayatz, Vol. X, Letter 3479].
39. Cf. *Yeshayahu* 52:7.
40. *Ibid.* 49:13.

‘AM I NOT OBLIGATED TO FULFILL THE MITZVA OF HACHNASAS KALLA?’

*A compilation of stories from R' Berel Chaskind, who was a mekurav of Beis Rebbe. * From a t'shura for the wedding of his great-grandson, Chanoch Henoeh Chaskind.*

APPOINTED BY THE REBBE RAYATZ

R' Berel was appointed by the Rebbe Rayatz as gabbai tz'daka. Every year, before Pesach, the Rebbe would call R' Berel and ask him to raise money for people for Pesach.

On his stationery (see photo) the Rebbe would write his name, the name of his Rebbetzin, and the tz'daka funds he had and how much money he was donating from each one, and R' Berel would go among Anash and get them to donate.

When he raised a large sum of money, usually several thousand dollars, R' Berel would submit the money along with a list of the donors

and the amount each had donated to the Rebbe. The Rebbe would then distribute the money as he saw fit.

THE REBBE'S CONFIDANTE

The Rebbe Rayatz would call R' Berel two or three times a week to take care of all sorts of things the Rebbe wanted him to keep confidential. For example, there was an incident with an old man who told the Rebbe about his woes and the Rebbe asked R' Berel to go to the man's house and see what was going on there. R' Berel went there and reported back to the Rebbe, and the Rebbe did whatever he did.

“THERE WAS NOTHING FOR HIM TO DO T'SHUVA FOR”

R' Berel told of a meal that he had attended at the Rebbe Rayatz in Tishrei of 5697 (1936). The Rebbe spoke about *bichlach*, booklets of Chassidus, that were handwritten by R' Moshe, the son of the Alter Rebbe, including some *hanachos* of maamarim that he had heard from his father.

Rashag, the Rebbe's son-in-law said, “They say that in the end, he [R' Moshe] did t'shuva.”

The Rebbe Rayatz was shaken by this and he said, “G-d forbid! There was nothing for him to do t'shuva for!” and he told the story of R' Moshe and how he ran away, etc.

ON THE BENCH IN BEIS MIDRASH

R' Berel repeated in the name of Rebbetzin Rivka that once, a poor man came to Lubavitch and stayed there for a few days. He slept on one of the benches in the beis midrash and had negel vasser prepared for himself nearby.



R' Berel Chaskind



This is the paper on which the Rebbe Rayatz wrote down how much he was giving for Maos Chittim in 1946. He gave it to R' Alter Dovber (Berel) Chaskind, who was appointed the gabbai tz'daka.

After a few days, he went to the Tzemach Tzedek and spoke to him for a while in yechidus. Then he left Lubavitch. A few weeks later, the Tzemach Tzedek told his daughter-in-law Rebbetzin Rivka that the man was R' Moshe the son of the Alter Rebbe.

AM I NOT OBLIGATED IN THE MITZVA OF HACHNASAS KALLA?

In the early years of the Rebbe Rayatz's sojourn in America, one of R' Berel's acquaintances who had learned with him in Lubavitch was getting ready to marry off his daughter. This Chassid lived in Eretz Yisroel and was very poor, so he had no money to make the wedding.

The Chassid R' Yochanon Gordon a"h, received a letter from another Chassid in Eretz Yisroel, asking him to raise money for their common friend. R' Yochanon's forte was not in fundraising, so he asked his good friend, R' Berel, who was the gabbai in 770 at the time, to do it.

He said to R' Berel, "You are the gabbai and are used to raising money for the shul, for seats, collecting

donations, etc. Please raise money for this too."

R' Berel did so and somehow the Rebbe Rayatz found out that he was collecting money for that Chassid whom the Rebbe knew in Lubavitch. The Rebbe called for R' Berel and said, "Why didn't you tell me that you were collecting money for that Chassid? Am I not obligated in the mitzva of Hachnasas Kalla, especially when this is a Jew who learned in Tomchei T'mimim in Lubavitch?"

The Rebbe took money out of his pocket and gave it to R' Berel and then took out a paper and wrote, "I am giving such and such for myself, such and such for the Rebbetzin, such and such from the funds," and gave it to R' Berel.

The end of the story was that R' Berel raised a nice sum of money and it was all done with no publicity. Nobody knew for whom and why the money was raised. The money was sent to that Chassid and he married off his daughter and today he has great-grandchildren from that daughter and maybe even great-great

grandchildren.

THE REBBETZIN SENT BACHURIM TO DAVEN FOR HIM

When R' Berel was a talmid in Yeshivas Tomchei T'mimim in Lubavitch, he was close with Rebbetzin Rivka, the mother of the Rebbe Rashab. R' Berel's son, R' Sholom, figures this was because he was the grandson of the gaon and Chassid R' Yosef Tumarkin z"l, who was very close with the Tzemach Tzedek and answered questions in halacha in his name.

When R' Berel was sick with pneumonia, the Rebbetzin organized a minyan of bachurim who davened for him at the gravesites of the Tzemach Tzedek and the Rebbe Maharash.

BEREL, YASHAR KO'ACH!

There was someone whom the Rebbe Rayatz asked to do something and the person decided to do things his own way. The Rebbe asked R' Berel to try and influence this man to do as the Rebbe wanted.

R' Berel went to him and spoke to him and led the conversation to the point that the man said, "It seems better to me to do it that way," referring to the Rebbe's way. When R' Berel reported back to the Rebbe, he said, "Berel, yashar ko'ach!"

SAVING A JEWISH GIRL FROM CONVERSION

In the *Morgan Journal*, a Jewish newspaper that used to be published in New York, there was an advice column. Readers would send in letters with questions and the paper would print responses.

A Jewish girl sent a letter, saying that since she didn't know anything about the Jewish religion and she had heard nice things about other religions, she was thinking of converting to Christianity. The editors responded that if she thought Christianity suited her and felt

The Rebbe called for R' Berel and said, "Why didn't you tell me that you were collecting money for that Chassid? Am I not obligated in the mitzva of Hachnasas Kalla, especially when this is a Jew who learned in Tomchei T'mimim in Lubavitch?"

attracted to it, she should convert, r"l.

The Rebbe Rayatz would daven Shacharis in his room every morning at ten o'clock because, on account of medical reasons, the preparations took a long time. One morning, before ten, the Rebbe called for R' Berel, who had apparently davened already. The Rebbe showed him the newspaper and told him to read the column.

R' Berel read it and then the Rebbe said, "Go to the editors and tell Dr. Mekler [who had edited the Rebbe's memoirs in Yiddish and had published them in his paper and had a connection with the Rebbe] that I asked him to give you the address of that girl."

R' Berel got the address and gave it to the Rebbe. The Rebbe sent someone to the girl's house and saved her from spiritual death.

LIVE SHIURIM ONLINE

Anywhere, Anytime !

CHITAS
INYONEI GEULA
& MOSHIACH

RAMBAM
SHIURIM IN LIKUTEI
SICHOS KODESH

חת"ת
עניני גאולה ומשיח
ומצ"ס
שיעורים בלקוטי
שיחות קודש

WWW.77OLIVE.COM



יח אדונינו מורנו ורבנו מלך המשיח לעולם ועד

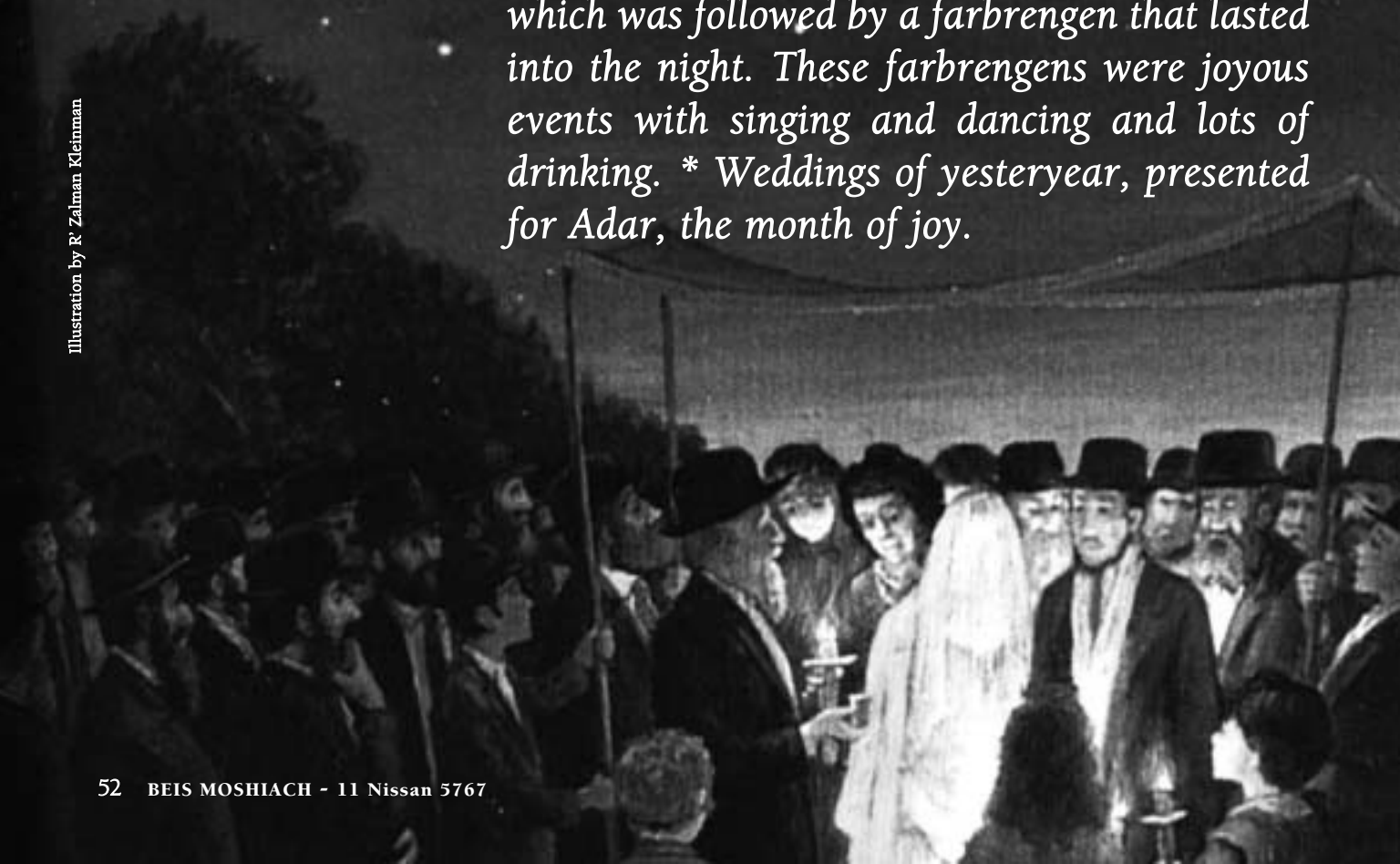
ב"ה

OLDTIME CHABAD WEDDINGS

BY SHNEUR ZALMAN BERGER

*Despite the Communist Revolution, World War II, refugee camps and rationing, when Chassidim made weddings fifty plus years ago, they knew how to rise above day-to-day hardships and truly rejoice. Chassidim didn't wait for an invitation in order to participate in a wedding. Whoever felt close, and all did, attended. Sometimes they sat down to the meal which was followed by a farbrengen that lasted into the night. These farbrengens were joyous events with singing and dancing and lots of drinking. * Weddings of yesteryear, presented for Adar, the month of joy.*

Illustration by R' Zalman Kleinman



“Mazal tov!”

“Mazal tov!”

A warm handshake, an envelope is passed along or a gift is a given, and there's a nice meal with at least three courses not including dessert plus coffee. The band plays and the people dance. They fulfilled their obligation by their very coming and by giving a gift. Soon they will discuss the atmosphere, the food and the band.

That may be a sharp summary of today's weddings, even of Anash, but there's a kernel of truth to it. It's today's style wedding. To a great extent we've lost the Chassidishe spirit of yesteryear.

For the participants of today's weddings, weddings are rated by how much room there is for dancing, the number of musicians in the band, and of course the singer. Many of us would find it difficult to describe a wedding without referring to these components which, as important as they are, are external factors.

Let's go back a bit, not much, just a little over fifty years ago, to the difficult times of the communist revolution, the Second World War, the refugee camps, and the days of limited means. Let's take a peek at weddings of the previous generations.

In those tough times most weddings did not take place in halls. There were no bands and each participant was a dancer and singer. Yet, there was unbounded joy. Chassidim didn't wait to be invited to a wedding. Whoever felt close – and they all did – was there.

Sometimes they sat down to the

*“My father begged
him not to confiscate
the pitas since he was
getting married and
this was all he had to
serve his guests.”*

meal and afterwards, to a Chassidishe farbrengen that lasted well into the night. This farbrengen took place amidst rejoicing, niggunim, dancing, and many l'chaims.

Many weddings in Russia took place in the dark days of persecution when a religious ceremony was illegal and dangerous and whoever participated was immediately placed in the crosshairs of the Evil Empire and catalogued as one of the “Schneersohns” who needed to be watched. That was in the best of circumstances.

This is what took place at one of the interrogations of Mrs. Sarah Rappaport a'h who was arrested for no crime at all. She was shown pictures of various Chassidim whom she knew and she insisted she didn't know them. She was asked, “Who was the rabbi who married you under the chuppa?”

Sarah cleverly replied, “How should I know? Our custom is that the bride's face is covered at the chuppa!”

Nevertheless, the danger didn't frighten the Chassidim who knew that the simcha of another Chassid is like the simcha of a very close relative. Sometimes these weddings were a cover for a deeper joy that could not be expressed externally because of the times.

This was the case when the Chassid, Rav Mordechai Shusterman a'h married his wife Henia Chasha on 9 Tamuz 1940. Yud-beis Tammuz fell during one of the Sheva Brachos and this was a good opportunity to meet, farbreng, dance, and rejoice. This is how the groom described the event which was engraved in his soul forever:

“The reception and chuppa were in the Marina Roscha shul. Anash in the shul participated in the wedding including Rav Yaakov Gourarie of



An underground Chabad wedding

Ramen, R' Shmaryahu Batumer (Sossonkin) who fled from Leningrad, and others. The wedding feast was in the home of the residents of Marina Roscha who had a large room (relatively speaking). Invitations were not sent and photos were not taken.

"Since Yud-beis Tamuz, the Chag Ha'Geula of the Rebbe Rayatz, fell during the Sheva Brachos, on the morning of Yud-beis, as I came to shul to daven, my uncle R' Zushe Paz said, 'Today we will come to your house to make Sheva Brachos.' I said, 'Uncle, we need ten men ...' and the situation was quite tense at that time. He said, 'And if there are eleven?'"

"My house was a twenty minute walk from the tram station. Towards evening, when I saw Anash coming from the tram, I immediately went to the store to buy mashke. More and more of Anash showed up!

"It was Yud-beis Tamuz and there was no place to farbreng due to the fear, and each one who went to shul and asked where the farbrengen would take place was told by my uncle to go to me. If the KGB came to visit we had an excuse, it was a wedding party.

"R' Nissan Nemenov, R' Ben-Tzion Shemtov, and R' Dovid Bravman came with a suitcase full of mashke and food because they knew they were going to a Yud-beis Tamuz farbrengen. The entire house and even the yard filled with Anash who came to participate in our Sheva Brachos. Among the people whom I remember were: R' Berel Kabilaker (may Hashem avenge his blood) who came with his son Sholom, Ben-Tzion Shemtov and his son Menachem Mendel, R' Yona Cohen (may Hashem avenge his blood), R' Shmuel Yitzchok Reitzes with his son Yosef, R' Eliyahu Chaim Roitblatt, and others.

"We all sat and farbrenged till

FROM 300 GUESTS TO A SMALL GROUP

In the difficult days under the communist regime, many weddings took place secretly in fear of unwanted "guests." When R' Shaul Friedman became of age to marry, he received a number of offers. He became engaged in the winter of 5698 to Baila Koznitzov. At the *tannaim* the joy was apparent on everybody's face – they were all from the Lubavitch community in Leningrad.

It was a great simcha because both the boy and the girl were from outstanding Chassidic families. The mechutanim had learned in Lubavitch under the Rebbe Rashab. The bride's father was R' Dovber Koznitzov (may Hashem avenge his blood), or as he was known, "Berel Shtzedriner," and he was a great Chassid and oved Hashem (servant of G-d).

The date of the wedding approached and one day before the wedding, preparations were at their height. 300 guests including family and Chassidim were invited to the wedding that was supposed to take place at the Friedman home. The groom's suit needed only minor adjustments and the groom, accompanied by his father, went to the tailor.

After walking for a few minutes they were suddenly stopped by the secret police and Shaul was taken to jail. His sister Chasia relates:

"My father returned home and said that Shaul'ke had been arrested! This was a shock for us and we all burst into tears. We were utterly beside ourselves in grief. The hours passed and Shaul'ke did not come back. It was evening and getting late and we worried about his fate.

"At that time, many Chassidim were arrested in the middle of the night or just like that, on the street, and were taken away. Sometimes the family would be informed of their whereabouts a long time later, and were told that their son had been exiled to Siberia for a long period of time or had even been shot on the spot. You can well imagine how terrified we were.

"Late at night we sat and pondered his fate and discussed whether to tell the bride's family about his arrest. 'If the wedding does not take place tomorrow, at least the bride shouldn't have to fast ...' we said.

"My father consulted with Rav Moshe Chaim Dubrawsky who said that we need to know that the Rebbe gives us the ability to think positively and therefore there was no need to tell the bride anything! What we felt that night is indescribable. We kept crying and praying that Shaul return safely even though we knew that a quick release was a fantasy, but the miracle happened!

"At six in the morning I heard light knocks on the window. I was very frightened. Then I heard Shaul'ke's voice and my heart skipped a beat. The tears of sadness quickly changed to tears of joy. I opened the door and Shaul walked in. He was quite discomposed and overwrought and he said that he had been interrogated for hours with threats and torture. They had tried to get information from him about his work on behalf of Judaism and about the Lubavitchers he knew but he didn't say a word. When the interrogators saw they would get nothing out of him, they released him.

The wedding took place that night, with not much more than a minyan of people. People were so frightened, not knowing what tomorrow would bring.

dawn. The main speaker was, as usual, the mashpia R' Nissan. At dawn R' Yona chased people away so they scattered individually, not to arouse suspicion. My gentile neighbor opposite my window worked for the NKVD.

"Each of the following nights, my uncle made sure to bring some Chassidim who davened at the shul to come and celebrate our Sheva Brachos."

R' Shusterman concludes his warm description as follows, "They gave us endless blessings for the rest of our lives."

The wedding of the mashpia R' Avrohom Maiyor (Drizin) and his wife Sarah was also more of a Chassidishe farbrengen, in no small part thanks to the mechutan, the mashpia R' Zalman Moshe HaYitzchaki.

The chuppa took place in Nevel on Friday afternoon, 10 Kislev 5686. "It was a special wedding," said the Chassidim years later. Heavy snow began to fall a few days before and the chuppa, which was going to be held in the yard of R' Zalman Moshe, was moved to the home of his mother who had a spacious brick house.

Right after the chuppa they davened mincha and kabbolas Shabbos and the celebrants went home afterwards. After the Shabbos meal they all returned to R' Zalman Moshe's home for the wedding feast which was combined with the Chag Ha'Geula of the Mittler Rebbe, 10 Kislev farbrengen.

"We never had a farbrengen like that in our lives," said those who attended it, apparently because of the "revelations" of R' Zalman Moshe.

If persecution and threats weren't enough to dampen joyous occasions, during World War II as the war raged and there was terrible starvation,



there was no spirit for weddings. Nevertheless, some weddings were held. It was hard to disconnect the occasion from the prevailing atmosphere but the participants tried to rejoice with the bride and groom.

This is how the wedding of R' Sholom Vilenkin and his wife Freida Mariasha, daughter of R' Chaim Elozor Garelik, took place. The wedding was on the eighth day of Chanuka 5702. Since the father of the groom was in jail, R' Lipa Shapiro, the brother-in-law, stood in for him. There was joy mingled with sadness. Each of them had relatives and acquaintances in the areas where battles were being fought and people were extremely worried. If that wasn't enough, the awful economic situation didn't contribute much to the great joy. The wedding meal

consisted of ten Uzbeki pitas, half a kilo of meat and a kilo of rice.

Mrs. Rivka Gorelik, the daughter of the young couple, describes that wedding as she heard it described by her elders:

"There was a famine during the war and bread was rationed. Each citizen had a ticket in exchange for which he could get a small daily bread ration. Whoever was caught with more than one ticket or whoever had a large quantity of bread, was severely punished.

"For the wedding my father, the chasan, somehow managed to get pitas and he walked with them in the street, hiding them behind his jacket as he rushed home. A local policeman stopped him and asked to

see his papers. Then the policeman decided to search him. He soon discovered the ten warm, fresh pitas.

"My father begged him not to confiscate the pitas since he was getting married and this was all he had to serve his guests. Miraculously, the man believed him, had pity on him, and let him go free.

"At the wedding feast, my grandfather, R' Chaim Elozor lit the Menorah. It wasn't the first night of Chanuka but due to the severe shortages of candles and oil he could barely manage to obtain one candle."

Many of the guests who came to the wedding were war refugees staying in the city. Although there wasn't much food and these were miserable and frightening times, everybody tried to rejoice and dance with a deep joy that was truly heartfelt. The dancing went on into the night even though most of the people did not know the groom.

A surprising and moving event took place at the wedding when it was discovered that one of the guests had recently met the groom's father and sisters. Due to the war and the enormous chaos that prevailed, they had lost track of the family and the groom was very worried. Now, at the wedding, he was suddenly informed that his family was alive and well.

R' Sholom Dovber Butman also remembers R' Yosef Vilenkin's wedding that took place in the winter of 5706. "I was eleven years old and I was amazed to see so many Chassidim sitting together. Chassidim didn't often congregate in great numbers due to the danger, and when they did, they did not take children along.

"The wedding took place amidst singing and joy (nobody needed a band) until late into the night. After many hours of rejoicing, R' Mendel Dubrawsky said a maamar Chassidus with all sitting around him."

After the war, hundreds of Chassidic families left Russia and went to DP camps in Peking, Germany and camps in France. The conditions in these camps were austere. Nevertheless, this didn't spoil the feeling of an extended family simcha. On the contrary, that which bound them together was stronger than ever.

Three weddings took place in Peking, that of R' Sholom Ber Laine a'h, R' Mottel Levin a'h, and R' Yechezkel Brod a'h. R' Brod was

These weddings lifted the spirits of the Chassidim who went to France after the travails of war, lacking everything, after many of their relatives had met untimely deaths. Each wedding became the personal simcha of each of Anash.

married without his parents being present and the one who took charge of the wedding was Mrs. Ida Menkin. In her good-heartedness she threw herself into the work of making as fine a wedding as possible under the circumstances. She devoted days and nights to this task.

The wedding took place in the hall of the yeshiva with the chuppa taking place after Maariv. The meal was served in the dining room of the bachurim. The area was dark and the bachurim got a barrel of kerosene

and lit it with a big torch. It could be seen from a distance so that it looked as though the entire camp was on fire. Someone called the firemen.

"We got married by the light of that fire," wrote R' Brod in his memoirs with great nostalgia.

R' Brod goes on to relate with mischievous Chassidic irony about the problem he had with his suit:

"It was a time of poverty and privation. I didn't have the money to buy a new suit. What did I do? Among the German residents were tailors who would renew old suits by turning the fabric inside-out. I gave my suit in and it cost me a total of three marks.

"Afterwards, R' Nissan Nemenov farbrenged about this story of turning my suit inside out, saying, 'See what a bachur is involved with ... renewing his suit ...' Here I was a chasan who needed something to wear to his wedding and the only thing I did was renew an old suit and R' Nissan brought this as an example of the vanity which a Chassidische bachur is involved in ..."

Among Lubavitcher families were many young boys and girls and since they all knew one another (no investigative committee was needed to find out about the other side), shidduchim were made quickly. Quite a few weddings were made in that period after the war.

Another reason for the many weddings was that in the five years of war hardly any marriages had taken place (who had the head for it?) and there were many young people who were of marriageable age. Not surprisingly then, in a year and a half more than forty couples married in the refugee camps in France.

These weddings lifted the spirits of the Chassidim who went to France after the travails of war, lacking

everything, after many of their relatives had met untimely deaths. Each wedding became the personal simcha of each of Anash.

Most of the weddings took place in the halls of the Joint Distribution Committee in those places where refugees stayed. Weddings generally lasted many hours, until dawn, since Anash didn't hurry home but sat and farbrenged merrily and with a lot of mashke.

One of the weddings was of R' Yehoshua Heschel Tzeitlin to his wife Rivka Aharonov. The wedding took place on 15 Shevat 1949 and it is described in the book, *Chassidim V'Anshei Emes*:

"The wedding meal took place in one of the halls where Anash congregated in Berzon, a suburb of Paris. All the great rabbonim and

mashpiim who were there took part in the wedding. At the end of the official meal, they sat down to a Chassidishe farbrengen. Among those farbrenging were: the mashpia R' Nissan Nemenov, R' Shneur Zalman Garelik, R' Shmaryahu Sossonkin, R' Avrohom Yitzchok Glazman, R' Mendel Dubrawsy and others. The rabbanim and mashpiim farbrenged and the young people listened. The farbrengen lasted until dawn."

Dozens of families that left Russia arrived in Eretz Yisroel. In 1949 seventy founding families settled in Safraya which is now Kfar Chabad. This is how a new Chabad center was built in Eretz Yisroel. This replaced the center in Tel Aviv.

The Chassidim brought with them not only their hardships, but also the warm Chassidishe

atmosphere, the feeling of family that had become a byword. When a wedding took place in Eretz Yisrael, all of Anash came from all over to attend it. Remember that in those days a Chabad wedding was a rare event that took place once a month or once every few months. Transportation was difficult and getting from place to place took a long time. Nevertheless, they all made the effort to attend.

When an event finally took place, it turned into a Chassidishe farbrengen with all that implied. These weddings were merely a reason for an extra-curricular farbrengen that lasted till dawn with no attention paid to the time.

This is what it was like at the wedding of R' Zushe Partisan (Wilimovsky) that took place in yeshivas Tomchei Tmimim in Lud on 20 Kislev 5713. These were difficult times and the economy was in terrible shape. It was a time of austerity and food was rationed with food coupons. As with family simchos, the Chabad women from Kfar Chabad and Lud arrived with the food.

Each person considered it obligatory to attend the wedding of someone who was already considered an important communal worker. At R' Zushe's wedding, rabbonim, mashpiim, and many askanim and Chassidim participated. The siddur kiddushin was done by Rabbi Shmaryahu Nachum Sossonkin a'h.

R' Zushe reported to the Rebbe about his wedding:

"With the help of Hashem the wedding took place in its proper time on 20 Kislev in Lud in the yeshiva, in a good and successful hour, an everlasting edifice with many guests, and with much glory and joy of life. Anash from Yerushalayim, Safraya, Tel Aviv, Lud etc. participated."



A year later the wedding of R' Zushe Rivkin and Naomi Ziegelbaum took place. The bride's family lived in Chadera and so most of the residents of the Kfar rode the Kfar's only truck, driven by R' Boruch Gopin. The truck was usually used for deliveries, but when necessary, it served as a bus. Benches were put inside and many Chassidim, as many as the truck could hold, packed inside.

Kfar Chabad had only been recently founded; its population was small and everybody knew one another. They were one family with one heart. The simcha of the young couple was their simcha.

Long before this day the parents began working on preparing the wedding meal. Of course this was done in people's kitchens with the neighbors helping prepare the food, as people used to do.

The groom R' Zushe had a number of blocks to walk between where the reception was held in the home of R' Yossel Shapiro to where the bride was at her parents' house. All the Chassidim accompanied him in a grand parade with lit candles and song. The residents of Chadera stood and gawked at the sight.

The dancing and simcha at this wedding reached the heavens. "The simcha at the wedding was genuine," recalls the bride's brother, R' Eliezer Ziegelbaum. "The participants drank l'chaim and danced with great joy until late at night.

"I remember that across the street was a movie theater and late at night, when the movie was over, dozens of kids came out and saw, to their amazement, bearded religious Jews dancing at a religious-Chassidic wedding. The boys soon joined in the dancing."

The wedding of R' Chanoch Glitzenstein and his wife Gitta Pariz took place in the bride's house in

Petach Tikva. Gitta once related:

"The wedding took place in the courtyard of our home in Petach Tikva which was decorated with lights. Money that maybe nowadays would be used on a caterer and a hall was spent on lots of mashke. The family prepared the meal by themselves. All the Chassidim, old and young, remained until dawn in order to farbreng with R' Avrohom Maiyor. I remember R' Avrohom who said some l'chaims and hugged the chasan firmly and didn't let him leave the farbrengen."

The mashpia R' Avrohom Meizlich looks nostalgic as he recalls the first weddings in Kfar Chabad:

"He had drunk a lot of mashke and he began to shout, 'Everybody must go to the Rebbe. Why don't you go to the Rebbe?'"

"The weddings back then had a special Chassidic-family flavor. The weddings took place in shul, with no band, no waiters, and no array of courses. The residents of the Kfar themselves prepared the meal.

"The mashke flowed like water and the meal turned into a farbrengen or more correctly, into many farbrengens with each group farbrenging around another Chassidic figure. The participants at the wedding felt like family and they farbrenged and danced till the wee hours of the night. I can picture the wedding of R' Yisrael Naparstek when the mashpiim R' Shlomo Chaim Kesselman and R' Avrohom Maiyor danced together with fervor

and everybody crowded around and clapped.

"This atmosphere waned as the weddings moved to halls in Tel Aviv."

R' Avrohom recently celebrated his fiftieth anniversary of his marriage to Esther, the daughter of Rav Yehoshua Lipkin, which took place at the end of Adar 5716 in the Babad hotel in Yerushalayim. "It was a wedding with authentic Chassidic chayus (liveliness).

"I brought a case of mashke and asked my brother-in-law to put one bottle on each table and when a bottle was emptied to replace it with another. The chevra took a lot of mashke and the Chassidishe joy burst forth. Groups sat and farbrenged with great chayus. At the dais sat distinguished rabbonim such as Rav Shlomo Yosef Zevin and Rabbi Shmaryahu Sossonkin alongside my father-in-law Rav Yehoshua Lipkin.

"One of the tmimim who had just returned from 770 went over to the dais. He had drunk a lot of mashke and he began to shout, 'Everybody must go to the Rebbe. Why don't you go to the Rebbe?'"

"You have to remember that very few people went at that time, and those sitting at the dais tried to excuse themselves. The bachur's reaction was, 'Whoever does not go to the Rebbe won't last the year.' Rabbi Sossonkin immediately censured him and said, 'They taught us that whoever comes from the Rebbe reviews a maamar and doesn't talk that way.' The bachur immediately reviewed a maamar that he had recently heard from the Rebbe, by heart.

"The farbrengen went on and on even though the management of the hotel urged the family and guests to leave. The guests ignored their importuning and it was nearly morning when the wedding-farbrengen ended."

CHASSIDISHE CHUTZPA

Part 9 in the series “Stories from the Chabad House”

BY RABBI YAAKOV SHMUELEVITZ, MENAHEL OF THE CHABAD HOUSE IN BEIT SHAAN

You can find the basis for this approach of Chassidic chutzpa in the Rebbe’s sichos. At a large weekday farbrengen, the Rebbe explained to thousands of Chassidim and guests how an ordinary person suddenly becomes a leader of many.



The first time I had to use “Chassidishe chutzpa” and take charge of an event without anyone asking me to do so, was at a bar mitzva celebration. This was 21 years ago, a few months after we began our shlichus in Beit Shaan.

One of the leading figures of the yishuv made the bar mitzva and all the Who’s Who of the yishuv attended, hundreds of people from various backgrounds. He wasn’t religious at all and as a result, the entire atmosphere at the bar mitzva was more “bar” than “mitzva.” Another problem was that I wasn’t invited to the celebration that took place in the middle of a hot summer at the municipal pool (which shows what sort of modesty and fear of heaven prevailed at this event).

I knew of the upcoming bar

mitzva, the most talked about event in the city, and I knew, as the Baal Shem Tov taught, that everything we see or hear has to teach us a lesson in our service of Hashem, that I had to be there. So what if I wasn’t invited? I had to bring a Chassidishe flavor. The only tools at my disposal were a tape with some Chassidishe songs and four bachurim from the Chabad yeshiva who were in Beit Shaan as part of Shaloh (released time) and the summer camps for children of Beit Shaan.

The five of us showed up (the guard didn’t know who was invited and who wasn’t) and I told the bachurim: You can’t come in just yet for obvious reasons, so for now, wait here on the side until I give you the signal to come and dance.

The event began with the formal

entry of the family and the boy into the hall, the ceremony of the thirteen candles (these are things shlichim know about but are not Chabad customs...), the boy’s speech and then, as the custom is, the DJ is supposed to put on some noisy music and everybody starts to dance.

At just that moment I took my tape out of my pocket, gave it to the DJ and said the dancing had to begin with some Chassidic songs and this was okay with the host! At that moment I also signaled to the bachurim to come in and I took the bar mitzva boy on my shoulders and the first Chassidic dance circle in Beit Shaan took place.

Most of the people were dumbfounded by the sudden change in the usual program but there were plenty of people who were religious

who realized what a rare opportunity this was and immediately joined in the dancing. Hundreds of men and women watched in astonishment at the religious revolution happily taking place before their very eyes. This went on for several minutes but the repercussions lasted for many years to come. And it paid off by granting the one who created the revolution familiarity and admiration among the hundreds and even thousands of residents of Beit Shaan who saw or heard about the event.

A few years later I happened to hear one of the leaders of the chareidim in town speak at an event about the Rebbe's approach of lighting "in the doorway of the home outside," meaning going to the secular "outside" and illuminating it there with the candle of a mitzva and the light of Torah. Apparently, he got caught up in his speech and gave an example of what the Rebbe meant from an event he had seen himself, how a young shliach, on his own, had come to a secular event and within minutes had managed to draw dozens of people into Chassidic dancing, thus chasing away the darkness with the help of simcha and the light of Chassidus.

Obviously, I didn't invent the approach. Many rabbis and shluchim used it before I did. I remember many years ago participating in a family event (a vort) which was attended by the shliach, Rabbi Leizer Tzeitlin. At the event elders of the community spoke and blessed the participants and then young Leizer got up, taking advantage of a moment of silence, and said loudly, "I have a custom that if I am not invited to speak, I invite myself!"

Everybody laughed but they also quieted down and let him say a sicha of the Rebbe that introduced a Chassidic component to the entire event.

You can find the basis for this approach of Chassidic chutzpa in the Rebbe's sichos. At a large weekday farbrengen, the Rebbe explained to thousands of Chassidim and guests how an ordinary person suddenly becomes a leader of many.

The Rebbe said it goes like this: First, a person needs to rule over himself. If he is successful in this



then, from heaven he is helped to raise a family and to be a leader and influence on his household. If he does this faithfully, and uses his powers of influence for the good, heaven helps and he is chosen to be a leader in a community, then of a city, until finally, if he is a good "ruler" and is a positive influence for justice and righteousness, then heaven helps and he is given authority and influence over a country and then over the entire world.

Obviously, the Rebbe was speaking about himself, King of Israel, in honor of all the leaders who came to the farbrengen, but there is actually a lesson and guidance here for all of us about how to achieve and even to have the ambition of ruling and influencing many people and using this power of influence for good.

As decades have passed on my shlichus, I have come across all sorts of rabbis, shluchim, and mashpiim. There are the low-key, modest ones who quietly show up wherever they are supposed to, sit in a corner, and wait to be invited to speak (I am not disparaging them, and sometimes I envy their successes which are derived from their authentic p'nimius).

Then there are the rabbis or shluchim who know how to get to where they need to go and head straight for the "Mizrach wall," and sit down there quite naturally. Everybody knows the rabbi-shliach has arrived and he needs to speak. I am not suggesting that anybody use this approach in Kfar Chabad or 770...but when on shlichus, there's no need to be shy! You have to use a bit of Chassidishe chutzpa to take charge of an event.

Did you ever see Rabbi Grossman of Migdal HaEmek enter a hall or a bar full of wild young kids? He doesn't walk in timidly and sit down unobtrusively. He heads straight for the dais or the nearest microphone and proudly says what he needs to say. All of us need to go to places where we can make an impact and take charge (in a fine way) and bring the Geula!