

A Chassidisher **Derher**

א חסידישער דערהער

ON THE FRONT LINES THE FOUNDING OF TZIVOS HASHEM



**Reb Mendel
Futerfas**

A LEGEND IN HIS LIFETIME

**A Heavenly
Farbrengen**

PURIM 5713



ADAR 5777
ISSUE 54 (131)

Derher**Contents**

ADAR 5777 ISSUE 54 (131)



Cover Photo Credits:

Lag B'omer 5743, JEM 235096

28 Kislev 5743, Yossi Melamed via JEM 130334

- 04** **No Way to Hide**
DVAR MALCHUS
- 06** **Heavenly Affairs**
YOMAN - PURIM 5713
- 14** **Follow the Seder**
KSAV YAD KODESH
- 15** **Our Part**
27 ADAR
- 16** **Reb Mendel Futerfas**
A LEGEND IN HIS LIFETIME
- 28** **Days of Meaning**
ADAR
- 30** **The Atom Bomb**
THE WORLD REVISITED
- 34** **It's Not About Me - Bitul**
DARKEI HACHASSIDUS

Derher**Editorial**

“Every country has an army tasked primarily with protecting its citizens and the homeland. But from time to time the soldiers are given a ‘special mission’ to fortify the land and strengthen its standing, according to the needs of a particular point in time.

“Hashem’s army as well is tasked with a general mission: studying Torah and meticulously observing mitzvos. But certain times call for focus on additional ‘special missions.’

“The ‘special mission’ of our time is, like you [the children] have just proclaimed: ‘We want Moshiach now!’ This is the primary focus of our generation, especially in recent years, and more specifically this year: to bring Moshiach now, *teikef umiyad!*” (*Sicha* to Tzivos Hashem, first light of Chanukah 5741).

This is how the Rebbe laid out the goal when founding Tzivos Hashem. And in ensuing years, the mission grew all the more urgent.

A major theme often addressed by the Rebbe to the soldiers of Tzivos Hashem was the fact that even a “small” child can affect and change the entire world for good. (See *sichas Purim Katan* 5741, et. al.) The one who actually carries out the work is of little significance; what matters most is that he comes with the infinite power of the Creator, manifest in Torah and mitzvos.

Recent discoveries demonstrate that one need not be a nuclear scientist to affect change in the entire world, the Rebbe explains. Merely pressing the right button can quite literally transform the whole world. The stature of the person pressing the button is of little consequence.

This is just one of the many lessons the Rebbe teaches us from the development of atomic weaponry—read more about it in this month’s “World Revisited” column.

In this issue you’ll also read the story of the Rebbe founding Tzivos Hashem 36 years ago, and much more.

38 **On the Front Lines**
THE FOUNDING OF TZIVOS HASHEM

54 **Moshiach Will Come Only When...**
MOSHIACH U'GEULAH

56 **Who will be the Tenth?**
A CHASSIDISHER MAISE

58 **A Snowy Feel**
A STORY

60 **Megillah Reading**
MOMENTS

63 **Derher Letters**

16

38



A Chassidisher Derher Magazine is a publication geared toward Bochorim, published and copyrighted by **Vaad Talmidei Hatmimim Haolomi**. All articles in this publication are original content by the staff of A Chassidisher Derher.

Vaad Talmidei Hatmimim
Rabbi Tzvi Altein

Director
Rabbi Yossi Kamman

Editor in Chief
Rabbi Mendel Jacobs

Editors
Rabbi Eliezer Zalmanov
Rabbi Moshe Zaklikovsky

Advisory Committee
Rabbi Mendel Alperowitz
Rabbi David Olidort

Design
Rabbi Mendy Weg

Photo Credits
Jewish Educational Media
Vaad Hanochos Blahak
Rabbi Pinny Lew

Special Thanks to
Rabbi Chaim Shaul Brook
Rabbi Mendel Gourarie
Rabbi Shmuel Lubecki
Rabbi Michael Seligson
Rabbi Elkanah Shmotkin

Printed by
The Print House

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

Submit your questions and comments:
Call: (970) 680 3370 | Email: Feedback@Derher.org

To subscribe, order a copy, or access back issues visit us at www.Derher.org
נא לשמור על קדושת הגליון.

Wishing all our readers a *freilichen* Purim; may we merit the fulfillment of the *possuk* in the Megillah ליהודים היתה אורה ושמחה וששון ויקר Megillah — for the Jews there was light and joy, gladness and prestige.

As Purim falls out on a Sunday this year, the Rebbe points out that we will quote this *possuk* in *havdalah* on Purim night, with the additional line of כן תהי לנו — so let it be with us!

The Editors

עש"ק פ' יתרו, יום ההילולא כ"ב שבט, ה'תשע"ז

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





NO WAY TO HIDE

Dramatic story during the Frierdiker Rebbe's imprisonment teaches a lesson in anti-semitism

One Purim the Frierdiker Rebbe related that when reading the Megillah he is reminded of the following story:

When he was arrested and taken to the Shpalerka prison in the summer of 5687 (תרפ"ז), he made a point to demonstrate vigor and stamina, no matter the price.

The Frierdiker Rebbe was brought to the interrogation room, where four interrogators were waiting for him: Two of them were not Jewish, and the others were Nachmanson and Lulev, the same two Jews that had initially come to arrest him. Although only two of the interrogators were Jewish, the Frierdiker Rebbe intentionally spoke only in Yiddish.

As he entered the room, without even giving the interrogators a chance to speak, the Frierdiker Rebbe declared in wonderment, "This is

the first time that I enter a room and people don't stand up for me!"

Shocked by the 'brazen outburst,' the interrogators shouted, "Have you any idea where you are?"

The Frierdiker Rebbe replied "I certainly know where I am; I find myself in a place that is exempt from having a *mezuzah*. Much like a horse's stable which is also exempt from the obligation of *mezuzah*!"

Then the interrogators asked the Frierdiker Rebbe for his name and other basic information, but before allowing them to continue with the list of questions, the Frierdiker Rebbe interrupted them and said, "I would like to tell you a story..."

The infuriated interrogators screamed, "Just answer the questions we ask you, no more!" The Frierdiker Rebbe replied, "When I tell a story

even *misnagdim* listen!" and without giving them a chance to retort, he went on to tell the following tale:

"My great-grandfather, the Tzemach Tzedek, was once asked a question by a *maskil-apikores*—an 'enlightened atheist.'

"...The *maskil* asked the Tzemach Tzedek, 'Why is it that when the Megillah tells of Mordechai's message to Hasach to notify Esther of Haman's nefarious decree, the word "בִּיהוּדִים" (Jews) is spelled with two *yuds*, whereas in a later *possuk* of the Megillah, describing the Jews' deliverance, "לִיהוּדִים הִיטָה אֹרֶה"—And for the Jews there was light," the word בִּיהוּדִים is spelled with one *yud*?'"

"The Tzemach Tzedek replied: 'The two *yuds* correspond to the *yetzer tov* and the *yetzer hara*, both of whom contain "*eser kochos hanefesh*"—the ten qualities of the soul. Haman's decree was not directed specifically against those Jews who feared Hashem and followed their *yetzer tov*; he sought



PHOTO: JEW/THE LIVING ARCHIVE / 10489

לזכות
הרה"ת ר' שלום מרדכי הלוי
בן רבקה שיחי' רובאשקין
שיזכה לגאולה שלימה ולטוב הנראה
והנגלה בקרוב ממש
נדפס ע"י
הרה"ת ר' ארי' יצחק הכהן בן ח'י' גולדא
וזוגתו מרת ראשא רוזא בת שטערנא
שרה
ומשפחתם שיחי'



also to destroy those who followed their *yetzer hara*.'

"The *maskil* then asked: 'Why is it that in a later *possuk*, "And the Jews in Shushan gathered," we once again find a spelling of two *yuds*?'"

"The Tzemach Tzedek replied: 'This is because the Jews in Shushan, being in the center of all the events, perceived and were profoundly influenced by both the danger and the miracle of Purim, so much so that even non-observant Jews returned to Hashem.' The Tzemach Tzedek concluded: 'The same is true of you; when you will suffer greatly, then you, too, will change greatly.'

"So it was; shortly thereafter the *maskil* fell ill for three months, after which he was completely transformed to a new man, and he became a *yarei Shamayim*."

The Friediker Rebbe concluded his story by telling his interrogators, "The same will happen with you, for when you will experience suffering, you will then be transformed and you will witness the great revealed miracles that will take place!"

This tale serves as a refutation for those Jews who believe that by concealing their Jewish identity and behaving like gentiles they will spare themselves of anti-semitism and all that goes along with it. After all, these Jews act and look just like their non-Jewish neighbors so why would anyone be inclined to discriminate?

The word "*baYehudim*" is therefore spelled with two *yuds* to teach us that Haman's decree to eradicate the Jews did not differentiate between those Jews who practiced their Judaism openly and those Jews who tried to assimilate and blend in with the non-Jewish crowd. Both the Jews who followed their *yetzer tov* (the first *yud*) as well as the Jews who followed their *yetzer hara* (the second *yud*) were persecuted equally.

This is because "Esav hates Yaakov." Even when the Jew attempts to conceal his Jewish identity, and is convinced that he succeeded in deceiving his gentile neighbors, his actions don't go unnoticed by the "Eisavs" of the world. As we've seen in the most recent events [of the Holocaust], even the offspring of generations of assimilated

Jews were singled out for persecution. To the contrary, the fact that the Jew attempts to hide his identity is all the more cause for Esav to hate him.

Why indeed do the nations have baseless hatred for the Jewish people? It is because the Jewish people are essentially apart from the other nations. Hashem has made it known to the world that he has chosen *b'nei Yisrael* to be His people, and no one could ever deny it.

The nations know that the Jews are different, and they therefore despise the Jews. Even when one thinks that he has left the fold of Judaism for generations, it is as Torah tells us, "Even though he has sinned, he is a Jew."

This is the lesson to be learned from Purim: Never should a Jew be ashamed of his Judaism and attempt to conceal it, for it'll always be noticeable even before seeing his passport or even his face... So just let it shine. Let the *nekudas hayahadus*, the innermost point of the *neschama* be ablaze and active, having effect on all our actions throughout the year. **T**

(Based on *sichas Purim* 5720)



לזכות
הרה"ת ר' שאול אליעזר
וזוגתו מרת ציפה שרה מנוחה
ומשפחתם
מנחם מענדל, שושנה מרים, ישראל,
שמואל, ושניאור זלמן שיחיו
וורטהיימר



PURIM 5713, JEM 286621

Heavenly Affairs

PURIM 5713



Purim 5713 was the third annual Purim farbrengen with the Rebbe, taking place just over two years after the Rebbe's acceptance of the *nesius*. The Purim farbrengen throughout the years was known for its many unique *giluyim* and this one was no different. It is especially remembered for the story of "Hoorá" with the events surrounding it, and it being the first time the Rebbe said two *maamarim* at a farbrengen.

This account is based off the diaries of Reb Yoel Kahn, Reb Sholom Feldman and others, and the hanacha of this farbrengen in Toras Menachem.

PRACTICE OVER THEORY

The Rebbe came down to the *chatzer* [the driveway area next to 770, formally known as the *shalash*, today the western part of the large shul at 770] at 9:00 p.m. for the Purim farbrengen. First, the Rebbe asked whether at least 10 people had washed, and then he washed himself. Shortly after

he entered, the *hachanah niggun* to the *maamar* was sung, and the Rebbe said a *maamar* on the *possuk* in the Megillah “*Vayehi omein.*”

Following the *maamar*, the Rebbe explained the advantage of the *mesiras nefesh* of Yidden in the Purim story over that of *matan Torah*. The Rebbe then went on to talk about the importance of practical deeds.

At the end of the *sicha*, the Rebbe said: “As we discussed about the advantage of practice over abstract, this is especially true regarding joy and saying *l’chaim*. Everyone should take advantage of this opportunity (אריינכאפן) today.”

The Rebbe encouraged everyone to say *l’chaim* and even poured the *meshke* himself for many people. The Rebbe then asked that the *bochurim* should sing a joyful *niggun* and “display your abilities” not just in singing but in joy.

During the *niggun*, one of the senior Chassidim approached the Rebbe and mentioned that since Purim is an auspicious time for the downfall of Yidden’s enemies, and many Yidden behind the Iron Curtain are suffering greatly right now, he requests a *bracha* for their salvation.

ANNUAL APPEAL

The Rebbe then explained the importance of the annual *magbis*:

“The Rebbe Rashab would collect money during farbrengens three times a year: Simchas Torah, Yud-Tes Kislev and Purim. Simchas Torah was for Tomchei Temimim, Purim for a special fund of which the monies raised would be used for causes at the Rebbe Rashab’s discretion (*mosdos*, grants to individuals, etc.) and Yud-Tes Kislev was for both funds. Being that these projects still exist and the money is needed more than ever, everyone gathered here should take part.

“When taking part in a cause, especially one that the Rebbe Rashab determined as an auspicious opportunity, it brings extra *brachos* and success, and one can come to the Rebbe Rashab and request that he draw down all the *brachos* into the world, clearly and visibly good.”

THE AMALEK OF TODAY

Following this, the Rebbe spoke about the central role of Esther in the *nes* of Purim and the



THE REBBE LISTENS TO THE MEGILLAH READING ON PURIM MORNING, 5713.

lesson from it regarding the effect Jewish mothers have, especially in matters of education.

The Rebbe concluded the *sicha* saying:

“The Frierdiker Rebbe writes that even today there are the schemes of Haman, the Amalek of each generation.

“The protection from this is through Jewish women educating their children *al taharas hakodesh*, without compromising on standards and without making calculations about the child finding a job when he grows up, by ensuring that the child learns the local language and graduates from college (or at the very least, high school). The mother needs to be aware that Hashem is going to provide everything needed in *gashmiyus*; she must provide the *ruchniyus* needs of the child.

“During the *gezeirah* of Purim, the children didn’t learn Persian, nor were they taught how



PURIM 5773, JEM 286626

to work politically to abolish the decree; they weren't even told the weight of the problem. Mordechai simply told them, "Young Jewish children, you must learn Torah!" He then taught them *hilchos kemitzah* [the handful taken from a *korban minchah*]*—not even practical halachos that they needed for day-to-day life, like tefillin, etc.*

"Today too, especially in America, Yiddishe mothers must know that they shouldn't worry about *gashmiyusdike tachlis* of their children, afraid that they will grow up as '*batlanim*' with no chance in life, and an embarrassment to

"During the gezeirah of Purim, the children didn't learn Persian, nor were they taught how to work politically to abolish the decree; they weren't even told the weight of the problem. Mordechai simply told them, "Young Jewish children, you must learn Torah!"

all around them. They must ensure that the children grow up to follow the way of Torah and mitzvos, and this will draw down success and salvation to the children, their homes, and the homes of all Yidden."

"SAY L'CHAIM"

The assembled sang and danced for a while, after which the Rebbe announced:

"Purim requires singing and dancing, but singing and dancing is not enough. In addition there is a *mitzvah* 'לבסומי בפורי'—to be intoxicated on Purim."

"There are those who are *yotze* the *mitzvah* by going to sleep—they drink minimal amounts of wine and then immediately go to sleep. This extra wine helps them sleep better.

"Chassidim though have the *seder* that we say *l'chaim*, thus quieting the *nefesh habehamis*, and waking up the *nefesh ha'elokis*, bringing it to the state where it cannot distinguish between ברוך מרדכי and ארור המן.

"In America, it is customary to bid by raising one's hand. Therefore, those who want to take part in *simcha*, raise your right hands. Those who want to be *yotze* through sleep, raise



your left hands. This isn't a joke—in Shulchan Aruch it says one can be *yotze* with sleep.”

During the *niggunim*, the Rebbe turned to a number of people and told them to say *l'chaim*.

”Say *l'chaim* on a full cup, just as in the Beis *Hamikdash*, containers had to be full in order to sanctify their contents,” the Rebbe said to one man.

The Rebbe blessed one individual who had traveled from Chicago that he should become a *gevir*, and when that happens, he should give half his wealth to Kupas Rabbeinu (the fund from which the Rebbeim would give monies to various causes; see *sicha* quoted above).

Reb Pinchas Levitin was told to say *l'chaim* “*k'minhag pariz*” (according to the “Paris” standards).

Reb Yechezkel Brod said *l'chaim* on behalf of the Chassidim in Russia. He reported that in the last letter from Russia, they wrote that all correspondence should stop. The Rebbe responded by quoting the story of when Yidden were sent into *galus Bavel*, Hashem offered the *novi* Yirmeyah that the Yidden can either be connected to Him through Yirmeyah (and Yirmeyah will go with them into *galus*) or to have a direct connection with Hashem themselves. The *novi* replied that

it's better that the Yidden are able to connect to Hashem themselves. [Similarly, although seemingly the Russian Chassidim's inability to correspond is a disadvantage, it also means that they have a unique ability to speak to Hashem directly.]

The Rebbe then asked that “Ani Ma'amin” be sung.

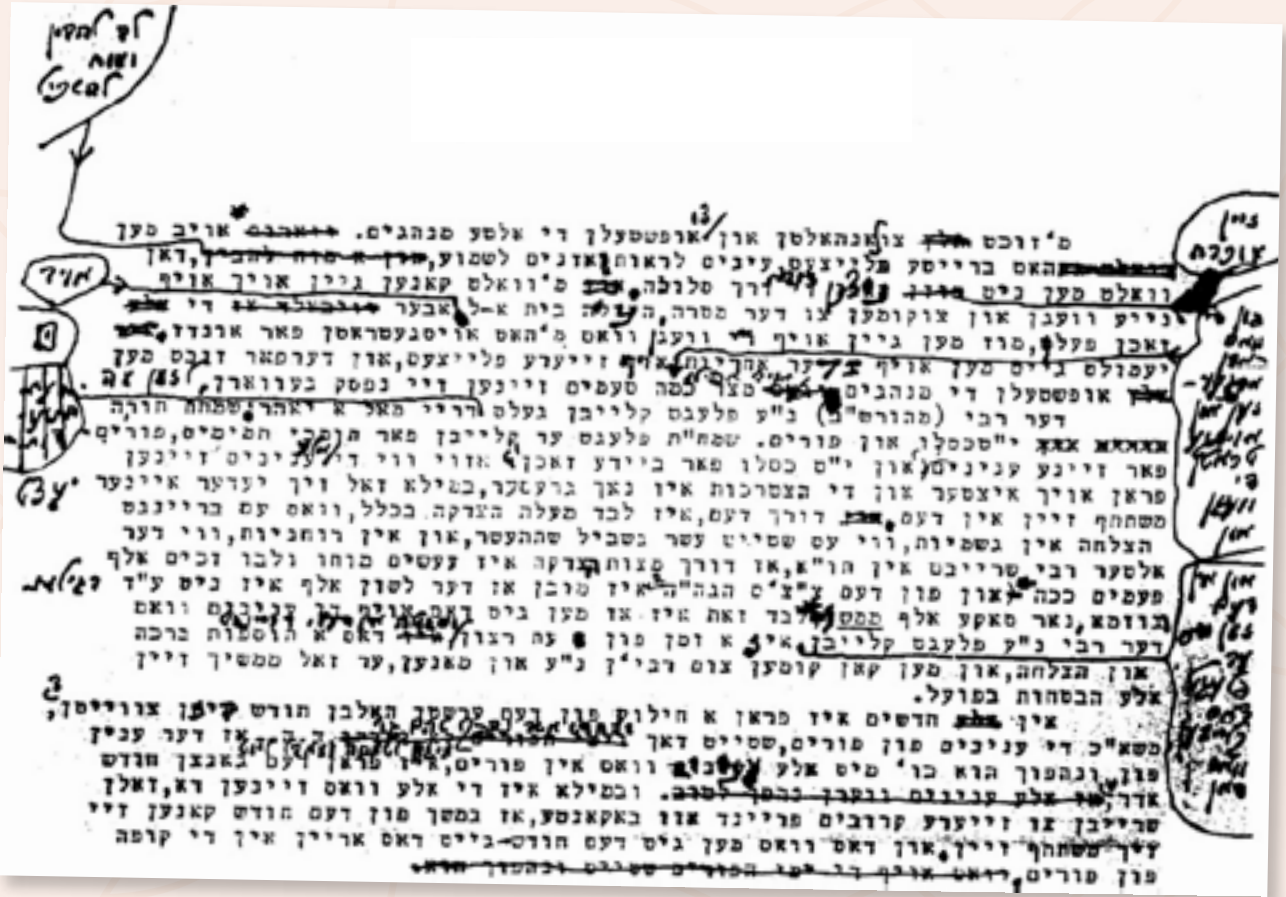
When a *bochur* asked for a *bracha* because he was drafted to the army, the Rebbe replied that when he returns he will no doubt join a *chassidische farbrengen*.

Chassidim though have the seder that we say l'chaim, thus quieting the nefesh habehamis, and waking up the nefesh ha'elokis, bringing it to the state where it cannot distinguish between ארוור המן and ברוך מרדכי.

LEARN CHASSIDUS AND BRING MOSHIACH

The Rebbe spoke to one individual, encouraging him to learn Chassidus. The man replied that he





THE REBBE'S HAGAHOS ON ONE OF THE SICHOS, PURIM 5713.

has no knack in it, nor does he see the gain to be had from Chassidus. The Rebbe explained using the example of a train: The passenger doesn't necessarily understand all of the underlying mechanics that cause the train to move. Nevertheless, when he needs to travel, he gets on the train. Regardless of whether he understands or not, it brings him to his destination. Similarly, Chassidus raises a person up from the lowest depths to the greatest heights, even if he doesn't immediately know how.

In the *sichos* that followed, the Rebbe went on to explain the importance of learning Chassidus, and why it is so necessary today:

“When Hashem tells a person (through so-and-so), in תשי”ג, ‘Here, I am showing you my great beauty and giving you the secret-of-secrets, the king’s crown (i.e. Chassidus),’ there can be no greater rebellion against Him than not paying attention to the revelations of Chassidus.”

After the *sicha*, the Rebbe said to sing the *niggun* “Kol Baya’ar.”

HOO-RAH

At around 4:00 a.m., the Rebbe’s face grew very solemn, and he told the following story:

“After the revolution that ousted the Czar of Russia, the Rebbe Rashab instructed the Chassidim to partake in the government elections. Following his Rebbe’s heed, one of the Chassidim, though fully immersed in Torah with no interest in world news nor knowledge of the political situation around him, went to the polling station to cast his vote. Obviously, as before doing any other action mandated by the Rebbe, he first went to the *mikveh* and put on his *gartel*. After following his friends’ instructions on the procedure of voting, the Chossid saw that nearby there was a group of people excitedly cheering “Hoo-rah!” Assuming this was part of the process, he joined them in their cheers, “Hoo-rah! Hoo-rah! Hoo-rah!” (In Hebrew הוּא-רַע—he is bad...)”

As the Rebbe described the Chossid's actions, there was a big smile on his face, holding both hands together in a triangle position mimicking the cheer.

As the Rebbe described the Chossid's actions, there was a big smile on his face, holding both hands together in a triangle position mimicking the cheer. The Rebbe then turned to his right side and said over the whole story, then to his left and repeated it a third time, each time using the hand motions of the cheers.

Realizing that something deeper than what meets the eye was going on, everyone at the farbrengen stood up and shouted "Hoo-rah! Hoo-rah! Hoo-rah!" (See sidebar.)

Then, the Rebbe's face once again took on a serious look as he leaned on his arm for a few seconds, and then immediately started saying a *maamar* starting with the words "Al Kein Kar'u."

This was the first time in the Rebbe's *nesius* that he said two *maamarim* in one farbrengen, and it took everyone by great surprise.

After the *maamar*, the Rebbe said they should sing the "Shalosh Tenu'os," then "Daled Bavos" and "Nye Zuritzi Chloptzi."

The Rebbe ended the farbrengen with a short *sicha* and a *bracha* to the assembled:

"Hashem should grant each of us, our families, and all Yidden, the *zechus* to reach the level where the concept of *galus* has no place, and we will automatically have the true and final *geulah*, speedily in our days!"

The Rebbe led the bentching with a cup of wine, and instructed Rabbi Hodakov to say "Ve'al Hanisim" aloud. After bentching, the Rebbe gave out *kos shel bracha*, and at the end of the distribution, the Rebbe asked Rabbi Hodakov to submit to him a summary of the *sichos*.

The farbrengen ended at around 5:00 a.m. Just before leaving, the Rebbe wished everyone "Gut yom tov. We shall meet again at the next *chassidische* farbrengen, as soon as possible." **T**



FROM 770 TO THE SOVIET UNION

Two months before this farbrengen, on a blustery Thursday evening (21 Teves 5713) the Rebbe published a new *maamar* of the Frierdiker Rebbe, titled אין הקב"ה בא בטרוניא עם ברייתו — Hashem Doesn't Act Overbearingly with His Creations, which was said in 5685 (תרפ"ה). Although in the early years of his *nesius* the Rebbe frequently published the Frierdiker Rebbe's *maamarim*, they were generally for special occasions and *chassidische yomim tovim*. This time it was remarkable in being unremarkable—an apparently regular day without any specific reason. The *maamar* discusses the greatness of *mesiras nefesh*, and that if we, in *galus*, are given such a challenge that means we have the energy to withstand the pressure.

At the farbrengen on the following Shabbos, 23 Teves, the Rebbe extolled the sacrifice of the Yidden living in Stalinist Russia for the great effort they expend on keeping mitzvos, despite the dangers to livelihood and life itself.

A few days later, on Tuesday, 26 Teves, the Russian government officially announced that it had “uncovered” a plot by a cell of terrorist-doctors, who planned to poison several key members of the Communist Party. Most of the group were, they claimed, part of the Jewish International Bourgeois organisation, known as the “Joint,” with some assistance from British Intelligence. The investigation still in process. Of the nine people accused of being involved, six were Jewish.

Thus, the infamous Doctors' Plot—a modern-day blood libel—was launched. Throughout the USSR, and especially in educational, military and medical groups, people were warned to beware of “enemies of the State.” Those more involved in politics, as well as other doctors who personally knew the “terrorists,” realized that this was all a fabrication, one of Stalin's political machinations.

The masses believed all the lies they were fed by the media, and many Yidden were fired from their jobs by their Russian managers. This knee-jerk reaction was especially apparent in the scientific, higher education, and obviously, medical, fields. Anti-semitism was rampant on the streets as in workplaces. Yidden in many places were afraid to even be seen in public.

It was fairly obvious that they would be found guilty and put to death, and it seemed likely that

(state-sponsored) pogroms would break out throughout Russia, much as they had in the time of the Czars.

On 16 Adar, two days after the eventful Purim farbrengen, the Soviet radio station of Moscow had a dramatic announcement: Two days earlier Stalin had become ill and fallen into a coma. The next day the truth was announced—Stalin was dead.

Yidden throughout Russia breathed a huge sigh of relief. With Stalin's death, the scheme was dead too.

The Rebbe never explained what exactly was the meaning of the story he told at the farbrengen, nor the reason for the hand motions, cheers and additional *maamarim*, however, Chassidim speculated that the Rebbe's actions and the events taking place in Russia at the time were surely connected.

Thirty eight years later, in 5751, when this *maamar* of “*Al Kein Kar'u*” was edited by the Rebbe and prepared for publication, the editors added, as always, an introduction to the *maamar*. As with the *maamarim* themselves, this was reviewed and edited as the Rebbe saw fit to publish.

In this introduction, they wrote:

“לקראת ימי הפורים הבאים עלינו לטובה, הננו מוציאים לאור את המאמר דיבור המתחיל 'על כן קראו לימים האלה פורים', שאמר כ"ק אדמו"ר שליט"א בהתוועדות פורים תשי"ג, המאמר השני שנאמר בהתוועדות דפורים בשנה ה'היא, שאמירתו הייתה קשורה, כנראה, עם המאורעות שאירעו בתקופה ההיא עד למפלגתו של המושל דמדינה ההיא שהיה צורר ישראל, כפי שהבינו בשעתו מהסיפור שסיפר כ"ק אדמו"ר שליט"א - כהקדמה ובסמיכות לאמירת מאמר זה - ע"ד הוראת כ"ק אדמו"ר (מהורש"ב) נ"ע בתקופת המהפיכה לאחר מפלתו של הקיסר”.

“As Purim approaches, we publish the *maamar* beginning “*Al Kein Kar'u Layamim Ho'aleh Purim*,” which the Rebbe said at the farbrengen of Purim 5713—the second *maamar* said at the Purim farbrengen that year. It was said, apparently, in connection with the events that happened at that time [leading up] to the downfall of the leader of That Country, an enemy of Yidden, as was understood then from the story the Rebbe told as an introduction to this *maamar*, regarding the Rebbe Rashab's instructions at the time of the downfall of the Czar.”

The Rebbe approved this introduction, thus acknowledging the speculations of Chassidim at the time.



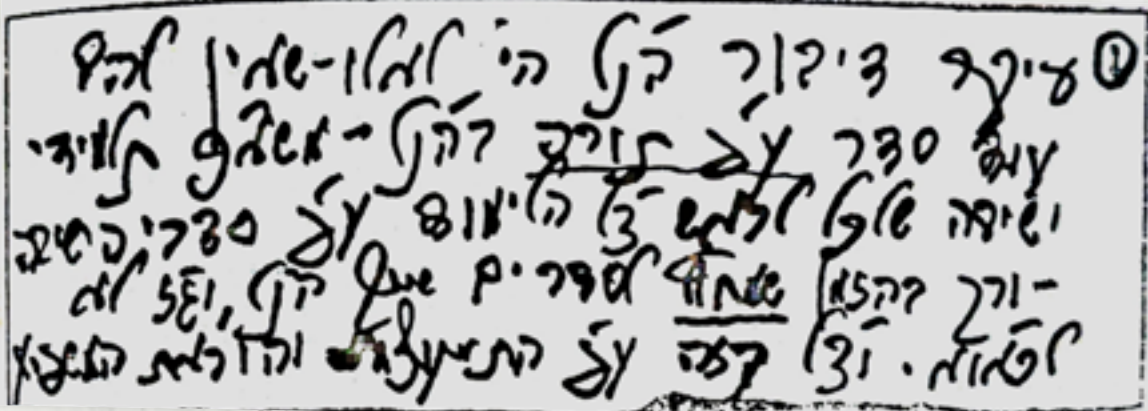
כתב יד קודש

לזכות
 מרת רחל שתחי'
 בת הרב יצחק אלחנן הלוי הי"ד
 לזיון
 לרגל יום הולדתה ביום כ"ד אדר
 נדפס ע"י בנה
 הרה"ת ר' יוסף יצחק הלוי
 וזוגתו מרת דינה ומשפחתם שיחיו
 לזיון

Follow the Seder

At the farbrengen of Simchas Torah 5726, the Rebbe instructed that every person must have a set time to study *Mikra, Mishnah, Gemara, Halacha, Midrash, Chassidus, Kabbalah*, and so on (see *Toras Menachem* vol. 45 p. 150).

The following response was written to a *bochur* in this regard:



The main focus of those words [spoken at the farbrengen] was towards those who do not yet have a systematic method of study in all these subjects **according to Torah**. This excludes *talmidei yeshiva*, who are primarily expected to study according to the *seder* in yeshiva. Only in their **own time** is the abovementioned study applicable; and even then, it is not applicable to everyone. One must seek counsel from his *meshpia* in this matter.

(*Igros Kodesh* vol. 24 p. 7)

עיקר דיבור הנ"ל הי' לאלו - שאין להם עוד סדר ע"פ תורה בהנ"ל - משא"כ תלמידי ישיבה שלכל לראש צ"ל הלימוד ע"פ סדרי הישיבה ורק בהזמן שמחוץ לסדרים שייך הנ"ל, וג"ז לא לכאור"א. וצ"ל בזה ע"פ התייעצות והוראת המשפיע.

OUR PART

Studying the Rebbe's Torah

This month, on Chof-Zayin Adar, Chassidim are reminded of the devastating occurrence that took place 25 years ago, on Chof-Zayin Adar I 5752, after which we no longer had the *zechus* to hear the Rebbe's holy words as he related to us *dvar Hashem*.

A few weeks earlier, a week before Yud Shevat 5752, the Rebbe said a heartfelt *sicha*, in which he addressed this very issue, speaking about the Frierdiker Rebbe.

The Rebbe called on Chassidim to study the Frierdiker Rebbe's Torah in a manner that would "compensate" (so-to-speak) for the lack that the Frierdiker Rebbe's physical ailment imposed. Much like Moshe Rabbeinu, whose brother Aharon was tasked with being his interpreter:



Just as our three forefathers differed in their styles and their work, similarly, we find differences between the Rabbeim; some of them emphasized an *avodah* of *simcha*, while others focused on the other two schools of *avodah*.

Regarding the [Frierdiker] Rebbe, we find that his *avodah* was specifically in a manner of *simcha*.

His joy is all the more marvelous, keeping in mind that he suffered from physical ailments, and some of those ailments impacted his spiritual matters as well.

The story was told many times, that his doctor protested:

How could it be?

He is the one who speaks of spreading Yiddishkeit and Torah; it is therefore self-understood that first and foremost, he needs to have the capacities to be active in spreading Torah and Yiddishkeit far and wide. This includes having full control over his power of speech; not only should he have capabilities similar to others, he should even have abilities *beyond* the average person as well.

Nevertheless, we find the exact opposite: his physical ailments impacted his power of speech, including the capability to deliver *maamarim*; he was prevented from doing those things that he seemingly should have been capable of.

We find a similar claim regarding Moshe Rabbeinu:

When he was told to speak to Pharaoh and lead the Yidden out of Egypt, he said,

"Please send whom You would send," explaining that "I am of closed lips; how will Pharaoh listen to me," when even the Yidden themselves don't "listen to me."

The complaint is very similar to the issue of the [Frierdiker] Rebbe, with his speech impediment, which blocked him from saying *maamarim*, etc.

And we find that it is a valid complaint!

For as soon as Moshe voiced the issue, Hashem answered him and told him that "your brother Aharon will be your interpreter;" he will fill in as Moshe's mouth.

A Jew has to take a lesson from everything, and the lesson here is as follows:

Everyone should take upon themselves to study from his teachings, in order to substitute for what he was unable to accomplish, for he was not given an 'Aharon' to be his interpreter, and the main thing is, that is should be done happily, in the spirit of the [Frierdiker] Rebbe. 1

לזכות החתן
הרה"ת ר' אריה לייב שיחי' לבנר
והכלה המהוללה
מרת אריאלה ליבא שתחי' סיגלשטיין
לרגל חתונתם ביום ל' אדר ה'תשע"ז
נתרם ע"י הוריהם ר' מנחם שלום
וזוגתו מרת שושנה יפה
סיגלשטיין



Reb Mendel Futerfas

a living legend

"Accomplished and energetic, among the foremost mekusharim to our Rebbeim, who goes in their ways, in the holy path."

This is just one of the incredible things the Rebbe said about the renowned Chossid, Reb Mendel Futerfas.

Already early on in his lifetime, Reb Mendel became a legend. For his tireless work on behalf of the Chassidim in Russia, for his zestful personality, full of energy and life, and for his boundless dedication to the Rebbe and darkei hachassidus.

Vastly different than many other elder Chassidim, Reb Mendel didn't learn in the golden days of Tomchei Temimim; yet his colorful life story, as a bochur, businessman, mashpia or inmate, is an inspiration to anyone who comes its way.



3 TISHREI 5746, LEVI FREIDIN VIA JEM 216589

Early Years

Reb Mendel Futerfas was born in 5667, in Pleshnitz, near Minsk, White Russia. His father passed away before his birth; at the *bris*, he was named after his own father.

The young orphan was brought up in the home of his grandmother Rochel Leah, who was a well-known Chassidische matriarch. Rochel Leah was also a childhood friend of Rebbetzin Shterna Sarah, the wife of the Rebbe Rashab, and whenever she visited Lubavitch, she stayed at the Rebbe Rashab's home. When she visited in 5675, she brought along eight year old Mendel, and the young child merited to be received for *yechidus*, where the Rebbe Rashab blessed him to be “*an ehrlicher Yid*, a pious Jew, with long life.” [Years later, as Reb Mendel languished in Siberian labor camps, his firm belief in the Rebbe Rashab's *bracha* gave him the strength to carry on.]

This visit became a yearly custom; the last time Reb Mendel merited to see the Rebbe Rashab was when he was thirteen years old, over Tishrei 5680, half a year before the Rebbe Rashab's *histalkus*.

A few months later, Reb Mendel left home to learn in the underground yeshiva in Kremenchug; when the secret operation was exposed, his wanderings began, spending time in the yeshivos of Kharkov, Vitebsk, and Nevel. During his years in yeshiva, Reb Mendel studied with a number of legendary *mashpi'im*; Reb Yechezkel (“*Chatche*”) Feigin and Reb Itche *der Masmid* among others. However, his closest relationship was with the *mashpia* Reb Zalman Moshe Hayitzchaki. A deep bond developed between the two; Reb Mendel never missed a *shiur* or a *farbrengen*, and Reb Zalman Moshe took special notice and care for his *talmid*, raising him—in his unique manner—to live

Reb Mendel was known to ‘come down hard’ on people that would try to slip away from a farbrengen, even if they were going with good intentions.

up to the ideals of a *bochur* in Tomchei Temimim.

The distinct style of Reb Zalman Moshe was characteristic of Reb Mendel as well. Always lively and vivacious, Reb Mendel always had a passion for a Chassidisher *farbrengen*. Reb Mendel was known to ‘come down hard’ on people that would try to slip away from a *farbrengen*, even if they were going with the excuse of learning or davening.

Reb Mendel would often extol on the virtues of a Chassidische *farbrengen*. He would relate that once a Schneersohn relative attended a *farbrengen* of the Rebbe Rashab, and, in the height of his inspiration, asked the Rebbe Rashab for a *tikkun*.

The Rebbe Rashab told him, that whenever the Chassidim in his town gather for a *farbrengen*, he should make sure that he is present. That would be his *tikkun*.

The yeshiva in Nevel was discovered, and the wanderings

continued. Reb Mendel joined the yeshiva in Yekatrinoslav, but this time not as a student, but as a *mashpia*, at the age of twenty three. He spent a short while there, but once again the Communists caught up with them, and after a short period of time in Odessa, Reb Mendel returned home to Kharkov where he began to receive marriage offers.

Somehow, he managed to send a query to the Friediker Rebbe in Poland, and he received instructions to look into one specific offer, from the *shtetl* Karalevitz.

Reb Mendel traveled to that family's home, and on Shabbos afternoon a *kiddush* was held. Reb Mendel didn't restrain himself from *farbrenging* with the Chassidim gathered in the home, and late Motzei Shabbos, he found himself lying under the table. From his low perch, he overheard the prospective father-in-law tell his wife, “It is clear that this is a real Chassidisher *bochur*—look how he

In the Merit of a Farbrengen

Reb Berkeh Chein related that he once came to visit Reb Mendel when his young son Sholom Ber had fallen deathly ill. The parents were extremely anxious; a few of their children had already passed on, and they were desperately hoping for a miracle.

Arriving at Reb Mendel's home, the doctor turned to him and asked him to leave, saying that “the child has only a short time to live.” Reb Berkeh went outside, and walked behind a window, when he heard Reb Mendel davening to the *Aibershter*.

A shiver went down Reb Berkeh's spine. Reb Mendel was saying, “*Ribono Shel Olam*, have mercy on my child. Not in the merit of my Torah learning; it has not been adequate. Nor because of my davening; it hasn't been as it should have. Spare my son in the merit that I have never left in the midst of a Chassidische *farbrengen*...”



REB MENDEL JOINS THE MITZVAH MOBILE ON A MIVTZOIM RUN ON THE STREETS OF LONDON.

was ready to farbreng no matter the circumstance; we need to do whatever it takes to make sure he ‘closes’ the *shidduch* with us.”

In the summer of 5693, the wedding took place, and a new chapter in Reb Mendel’s life began.

With Heart, Soul, and Wallet

The state of the yeshivos was dire; the cost of upkeeping the clandestine operation along with supporting the families of those Chassidim who had been incarcerated was prohibitive, and the organizers saw in Reb Mendel the confidence, ingenuity, and perseverance that it would take to do the job. He was chosen to be one of those responsible to procure the much needed funds.

The yeshiva *bochur* now became a businessman. A perceptive person by nature, Reb Mendel was very successful in his business dealings, and brought in vast amounts of profit. Although very large sums of money passed through his hands, he did not

keep one ruble for himself, and every last penny was delivered to support Tomchei Temimim.

That night, Reb Mendel tossed and turned; “the bochurim are starving for bread, and I’m burying gold coins?”

Once, a partner convinced him to put away a few gold coins just in case circumstances would take a turn for the worse, and Reb Mendel acquiesced and buried a few coins in his yard.

That night, Reb Mendel tossed and turned. “The *bochurim* are starving for bread, and I’m burying gold coins?”

He dug up the money, passed it on to the appropriate individual, and only then returned to sleep for what was left of the night.

A Russian Thug and a Rod

“It was Yud-Tes Kislev 5702,” Reb Mendel related. “A thick snowfall covered the city. I was walking down the street when I suddenly noticed a gang of thugs armed with rods and bars, beating my good friend Yankel Gansberg, who had no means of protection and no path to escape.

“Being young and strong, I ran over and wrested a bar from one of the beasts. With my new weapon I knocked down one assailant, then another, and in the ensuing chaos Reb Yankel managed to escape, and I ran and hid in a large pile of snow.

“The gang searched for me high and low; they were intent on paying me back for my ‘insolence.’ But Boruch Hashem; I managed to save Reb Yankel’s life...”

Different colors

A few years passed and new dangers arose. In the beginning of 5700, the Nazis invaded Russia, and streams of refugees fled east, into the depths of Russia’s Asian territories. Thousands of Yidden reached Samarkand, among them many Lubavitcher Chassidim. When Reb Mendel arrived there, he once again saw a dire need; this time for *chadarim* for young children. Together with Reb Yonah Kahn (“Poltaver”), he set up a network of *chadarim* and yeshivos which withstood the strains of wartime and lasted until 5705, when a new project called to Reb Mendel.

The war had ended and the Soviet and Polish governments reached an

agreement; all of the refugees who had fled Poland into Russian territory would be permitted to return to their homeland, provided that they can present proof of their Polish citizenship.

Chassidim saw this as a golden opportunity to escape the accursed land. Immediately, a committee was set up to organize and direct a wide spread operation of forgery. False Polish passports were needed, and vast amounts of money were required in order to fund this undercover campaign. Here again, Reb Mendel was one of the leaders, and he

threw himself into the new project wholeheartedly.

The project was extremely risky; being caught meant facing accusations of counter-revolutionary activities—one of the worst offences in the Soviet Union, carrying a sentence of capital punishment.

Nevertheless, Reb Mendel didn't slow down; for a long time, he worked tirelessly in the border city of Lvov to facilitate the exit of thousands of Chassidim posing as Polish citizens.

When the operation began to drag on, some of the organizers used passports to save themselves, joining the 'eshalons' (trains) leaving Russia,

but Reb Mendel would not hear of it. He placed his wife and children on a train, but declared that he would not leave until the last Chossid would find his way out of the country.

Ultimately, the operation was brought to a close; the various passageways were blocked, passports were no longer procurable, and then the arrests began. One after another, Chassidim involved in the operation were picked up by the NKVD, and Reb Mendel understood that his days as a free man were numbered. Pulling together a few last passports, he boarded a train together with a few more Chassidim, and anticipated the move over the border.

Alas, it was not to be. Armed guards burst into the cabin, and dragged the Chassidim to a starkly different destination.

Hauled into prison cells, a bitter period of interrogations began. Reb Mendel's interrogations, accompanied by its fair share of torture, lasted for three full months. Throughout the entire period, Reb Mendel held his cool, and never revealed any incriminating evidence that would harm other Chassidim. In the spirit of his trademark *gaon Yaakov*, he refused to acknowledge the authority of his interrogators, and spoke only when he deemed appropriate. He held fast to his story: He told the interrogators that everything he did was so that he would be able to see the Rebbe; he cannot live without the Rebbe. Had the Rebbe been in Russia and he would be outside, he would have invested the same efforts to enter Russia as well.

This explanation didn't appeal to the NKVD. On Erev Lag Baomer 5707, Reb Mendel was sentenced to eight years of hard labor in Siberia; he was slated for 'reeducation.'

Reb Mendel related:

"During the three months of the interrogations, my mind was very

Lessons from the Czar's Soldiers

Years later, in his farbrengens with *bochurim*, Reb Mendel would expound on the different types of *mesiras nefesh* that a person could attain.

The highest level, he said, we can learn from a story of the Czar's soldiers.

The Czar once needed to cross a river and no bridge was in sight. Without thinking twice, the soldiers began to jump into the water, creating a human bridge upon which the Czar passed.

Reb Mendel noted that the real *mesiras nefesh* was from the first soldiers, those who reached the bottom of the river. They would not even merit that the Czar step on them; their names would not be remembered, and they would not be commended for their sacrifice. That is true *mesiras nefesh*.

Another lesson which Reb Mendel would learn from the Czar's soldiers, was about *ahavas Yisrael*.

Part of the troop of the famed and feared Cossacks, were their fearsome horses. For a horse to be accepted into the Cossacks' ranks, it would be taken for a swim through a raging river. Surviving the swim was not enough. The horses that would, upon reaching the shore, turn around and swim back to help other flailing horses, they would be taken into the Cossacks' ranks.

From among many lessons Reb Mendel would take from this story, one was a favorite. When a Jew reaches a certain level in *avodas Hashem*, his mission is then to turn around, search for someone who is flailing in the river, and assist him to reach that level as well.

Reb Mendel used to quip that the reason that the modern day *seder hayeshiva* is shorter than the *seder* customary in Lubavitch, is so that *bochurim* could spend the extra three hours to do *hafatzas hamaayanos* within the walls of the yeshiva.



DELIVERING A SHIUR FOR THE BOCHURIM IN KFAR CHABAD.

unsettled. On the day that I received my sentence, I was brought back to my cell, and I was finally able to evaluate my situation with a settled mind. I remembered that the Frierdiker Rebbe had once said that all those who are situated in Russia and in prison, when they will think about him, he will think about them.

“I stood in the corner of the cell, closed my eyes, and imagined that I was standing in *yechidus* before the Frierdiker Rebbe, or at least sending him a letter describing my plight.

“Years later I found out, that on that same day, the Frierdiker Rebbe sent a telegram to my family in London, which said that “the *pan* was received.”

Siberia

Arriving in Siberia, Reb Mendel was resolute; Shabbos would be held sacred, come what may. Once again, he didn't try excuses and tricks; he outspokenly declared to the camp commander that on Shabbos, he does not work. The response he received was resolute as well; the commander was not about to accept this threat to his authority, and made it very clear that there will be no such behavior in his domain. But Reb Mendel proved that he would be unyielding; he told the commander that he could kill him, but Shabbos he does not desecrate. Astonishingly, his demand was fulfilled, and he was not required to work on the holy day...

Kashrus was another aspect which demanded self-sacrifice, and unlike Shabbos, it tested Reb Mendel on a constant basis. There were moments when he felt that he would expire of hunger, but never did he allow *treifos* to enter his mouth.

Reb Mendel once related a conversation which he held with himself. A barrel of fish had arrived in the camp at a moment when his legs were bloated of hunger and he felt that he would not be able to hold out much longer. He inspected the barrel, and happily discovered that the fish were kosher. He was about to help himself to a portion, when he noticed that the lining of the barrel was shiny; it seemed that it may have been smeared with non-kosher oil...

Here began a *pilpul*: on one hand, the fish are kosher, so why should he worry about the oil. On the other hand, oil is a *davar hamaamid*, which affects the *kashrus* of all the contents of a pot, and the fish might

“I stood in the corner of the cell, closed my eyes, and imagined that I was standing in Yechidus before the Frierdiker Rebbe...”



THE REBBE'S LETTER TO REB MENDEL AND HIS WIFE UPON THE OCCASION OF THEIR SON'S MARRIAGE. HE IS ADDRESSED AS "FROM THE FOREMOST OF MEKUSHARIM TO OUR RABBEIM" AND A HOST OF OTHER TITLES.

therefore be *treif*. On the other hand, it was a question of *pikuach nefesh*—all other considerations should be rendered naught.

Then he remembered the *vort* of the Alter Rebbe (stated when he was incarcerated in Petersburg): it is better to remain clean of *treifos*, even at the price of one's *olam habah*. With that thought in mind, he decided that he would not touch the unclean fish.

“But then my *yetzer hara* came with a *taaneh*: you Mendel, are a *chitzon*, not a *pnimi*; to fulfill the ideals of the Alter Rebbe, one must be a *pnimi*...

“But that *taaneh* ruined the chances of the *yetzer hara*. I realized, that here I have a chance to use out even my *chitzon* side to fulfill the directive of the Alter Rebbe...”

Confined and oppressed, it was impossible to keep most of the mitzvos, let alone Chassidic customs. In fact, the nature of being in such a state can cause one to forget about

these ideals entirely. Not so Reb Mendel; whenever he noticed an opportunity, he did not allow it to pass by him.

For some time, Reb Mendel also managed to put on tefillin every day. He had smuggled in a small pair, and each day on the way to work, his gentile comrades would surround him and protect him from the guard's view. This custom came to an end when it was forty degrees below zero, and the strap of the tefillin froze and snapped.

A New Rebbe

From time to time, Reb Mendel would be interrogated by his jailers, often to check up on their reeducation project. One time, the interrogator had a new piece of information which knew would dampen the spirits of his determined prisoner. He told him that his Rebbe had passed on, and added that his son-in-law had become the Rebbe. [During his first *yechidus*

with the Rebbe, the Rebbe asked him when he had found out about the *histalkus*, and he related the story. The Rebbe then asked him what words the interrogator used to tell him the news; Reb Mendel replied that he is incapable of verbalizing such coarse language...]

A few years later, Reb Mendel received a beacon of light from his new Rebbe. The *maamar* “*Lo S’hiye Mishakela 5712*” was smuggled to him by Chassidim in Russia; the surprise of a *maamar Chassidus* brought him new life and hope for better days.

Chernovitz

After eight long years, Reb Mendel was released from prison and allowed to return home. With no family in the country, Reb Mendel settled in Chernovitz, where he lived close to his friend Reb Moshe Vishedsky. On his way to Chernovitz, he stopped off in Moscow for a few days. Reb Moshe



EREV ROSH HASHANAH 5749, LEVI FREIDIN via JEM 223477

Katzanelenboigen related that he met Reb Mendel in Moscow, and to his surprise, Reb Mendel had asked him to raise money for him. Reb Moshe was surprised to hear such a request from a person like Reb Mendel, but soon enough he understood. He raised a considerable sum, and when Reb Mendel received it, he said,

“Nu, Boruch Hashem now we will be able to open a Cheder in Chernovitz...”

A few days after he arrived in Chernovitz, he also began planning a *mehudardiker mikveh*, which was missing in the city at the time. Resting after a lengthy prison sentence was evidently not on his mind.

In his new setting, Reb Mendel settled into his new schedule. Each morning he would daven with the earliest *minyán* in town, not before he finished reciting the entire Tehillim.

Then, at eight o'clock in the morning, he would show up at the Vishedsky home, where he would learn Tanya with Reb Moshe for two hours. They would cover only a few lines each day, as they would constantly be referencing other *maamarim*.

Then Reb Mendel would continue to the house of Reb Chaim Zalman

Kozliner for a few hours of Gemara learning, and then he would head home together with Reb Moshe Vishedsky's son Michel, a young *bochur* at the time. They would eat lunch and learn together for two hours, and then Reb Mendel would spend a few hours focusing on his work for the community, after which he would return to his home and spend another two hours learning with Michel, and then a hour and a half with another Chossid, and then he would recite *krias shema* and gather strength for another day.

Reb Michel Vishedsky relates:

“I once found Reb Mendel in a spirited mood. I asked him what the occasion was, and he told me as follows.

“He had dreamt a dream from which he concluded that his end was near. Understandably, he had been feeling down with that in mind, when suddenly, somehow, a letter from the Rebbe had arrived.

“In the letter, the Rebbe asked how a Jew can despair, especially when he has a *bracha* from the Rebbe for long life, and especially when they will see each other very soon.

“Reb Mendel told me that he hadn't dared to write to the Rebbe, but the

Rebbe had read his thoughts and sent him an uplifting message in his hardest moments.”

Reb Mendel lived in Chernovitz for four years and he missed his family terribly. But more than anything else, he wanted to travel to the Rebbe. Since the day he had heard from his interrogators that there was a new Rebbe, he wanted to go see him, and when the Rebbe sent him his first Rosh Hashanah greeting, signed “*Dyedushka*” (Grandfather) in Russian, his wish grew into intense yearning.

He tried to obtain an exit permit to leave the country, but after a few failed attempts, he wrote to the Rebbe, and with the Rebbe's approval, he moved to Samarkand.

Samarkand

In this distant Asian city, one of the last underground yeshivos in the Soviet Union remained active. Reb Mendel arrived right after Reb Berkeh Chein had left Samarkand, and he took his place as the ‘senior *mashpia*’ of the Chassidim in the city.

Rabbi Hillel Zaltzman relates, that when they first experienced a *farbrengen* with Reb Mendel, they were very surprised.

“We were all accustomed to Reb Berkeh Chein's style, who would always urge us to improve in our commitment to Chassidus through *hisbonenus* in davening, and being meticulous in everything we see, hear and say. Every *farbrengen* with Reb Berkeh was intense and left us introspective, even embittered, reminded as we were how much we still had to work on ourselves.

“Reb Mendel's *farbrengen*, by contrast, was full of Chassidic sayings, tales and allegories, each with its own lesson. His *farbrengens* were full of joy and enthusiasm. It took us a while to get used to Reb Mendel's style and to learn that all of his witticisms and



LEVI FREIDIN via JEM 287938

REB MENDEL ADDRESSES THE ANNUAL YUD-TES KISLEV FARBRENGEN 5734 IN Kfar Chabad, with former President Zalman Shazar in attendance.

He Doesn't Make Cheshbonos!

During the farbrengen of Yud Shevat 5722, the Rebbe said:

“There is a Jew sitting in Russia, and for a number of years, his family has been in the free world, but he is left there alone. He has a full beard, and if he wishes, he could sit a whole day by himself and learn.

“This would also be in accordance with Shulchan Aruch. Being active in spreading Yiddishkeit is fraught with danger...

“He can also decide to pray to Hashem that the good people win.

“But he didn't choose any of those choices. He decided to be active. In what is he active? In building *mikvaos*...

“His wife is not with him, and he will have no personal benefit from a woman's *mikveh*. He simply knows that if he is in a location without a *mikveh*, it is surely *b'hashgacha pratis*, and whether he will benefit or not, he must do his part in bringing Moshiach one step closer.

“Doing this work is at the risk of his life. It means collecting funds—something that brings publicity. Then he needs to publicize that there is a *mikveh*; otherwise of what use is it?

“Nevertheless he does not think about any *cheshbonos*. He knows one thing only; that he must move forward, and bring the world one step closer to Moshiach.”

stories were replete with Chassidus and *avodas Hashem*.”

Meanwhile, Reb Mendel returned to his efforts to obtain an exit visa, and this time, other activists, and even the Rebbe himself were involved.

An activist in England heard that the British Prime Minister was traveling to Russia to meet the Premier, Nikita Khrushchev. With the Rebbe's permission, the Prime Minister was requested to intervene on Reb Mendel's behalf, on the basis of family-reunification. The official policy of the Soviet Union was that they permitted family-reunification, so the Premier wasn't able to refuse, and in the beginning of Cheshvan 5724, Reb Mendel received his visa.

One month later, Reb Mendel's plane touched down in England, where he was reunited with his family after so many years of painful separation. But there was no time to rest. He immediately applied for a visa to the United States so that he would be able to come to the Rebbe.

With the help of a few activists in London, the right strings were pulled, and Reb Mendel arrived in New York for Yud-Tes Kislev. The wish of fifteen years had finally been fulfilled.

The sight of Reb Mendel standing in Gan Eden Hatachton awaiting his first *yechidus* with the Rebbe was itself a learning experience. Mothers pointed out to their children, saying, “Look how a Chossid prepares himself before going into the Rebbe.”

During that first *yechidus*, the Rebbe asked Reb Mendel in detail about his life in Russia. The Rebbe also instructed him regarding his new life, and focused specifically on arranging *brissin* for Russian Jews (this was something that remained close to Reb Mendel for the rest of his life).

Life in the free world

Settling in England, Reb Mendel went into the textile business. But this was secondary to his primary focus—spreading Yiddishkeit and Chassidus,

and helping Yidden wherever they may be.

He began traveling from shul to shul throughout London and the surrounding cities, organizing *shiurei Chassidus* for young and old. He also began fundraising for the Yidden whom he had left behind; before leaving, he promised them that he would do everything within his power to help them, and he didn't let them down. He traveled extensively, bringing with him the story of the plight of the Jews behind the Iron Curtain.

Reb Mendel would go about his travels in the manner of the *shadars* of the Rabbeim; arriving in a city, he would immediately look into what the city was missing, and would conduct *fabrengens* and *shiurim* with the locals. These *farbrengens* themselves were the magnet which drew potential donors to him, and encouraged them to help him in his cause.

Every time Reb Mendel would find himself in the company of Yidden who were not yet observant, he would use the opportunity to do *mitvzoim*. His English was practically non-existent, and his usual suggestion was, “I Jew, you Jew; I tefillin, you tefillin.” But the language barrier notwithstanding, the Jew would usually be cajoled into cooperating. “Words that come from the heart, enter the heart.”

Even as an elderly man in Eretz Yisrael when he suffered from severe foot issues and walking was very difficult for him, Reb Mendel made herculean efforts to go on *mitvzoim*. When people would ask him why he went to such lengths, he would tell them that it is for two reasons:

“First of all, by doing the Rebbe's *mitvzoim*, one connects with the Rebbe himself; how can I forgo this opportunity? Second of all, in Siberia I missed many days of tefillin. Now I have to make them up.”

“It took us a while to get used to Reb Mendel’s style and to learn that all of his witticisms and stories were replete with Chassidus and avodas Hashem.”

Each year, Reb Mendel would travel to the Rebbe for Tishrei. This trip as well, was accompanied by trips before and after to fundraise for various causes, as well as *mitvzoim* throughout.

When he would be in 770, a natural place to find Reb Mendel was next to the *chozrim*, at the conclusion of every farbrengen. While the majority of the crowd would leave 770 after the farbrengen, Reb Mendel would always, without fail, take his place next to Reb Yoel Kahan, who, together with a group of *chozrim* would repeat the Rebbe’s entire farbrengen. He would remain there until he was sure that he understood every single *sicha* clearly.

One More Move

In 5731, the legendary *mashpia* of Tomchei Temimim in Kfar Chabad, Reb Shlomo Chaim Kesselman passed away. A short time later, Reb Efraim Wolf asked the Rebbe in *yechidus* who should be appointed in his place, and the Rebbe chose Reb Mendel Futerfas.

A short time later, Reb Mendel was by the Rebbe for Yud-Beis Tammuz, and in *yechidus* the Rebbe instructed him to go to Eretz Yisrael, visit the *mekomos hakedoshim*, and *oisbetin aleh gutteh zachen*, ask for all good things, and that in a year’s time, they will talk about settling down permanently. During that same *yechidus*, the Rebbe spoke to him at length about the value of the *bochurim* in Tomchei Temimim, extolling their virtues. Reb Mendel

began to suspect that the Rebbe planned on appointing him to be the *mashpia* in Kfar Chabad.

Meanwhile, Reb Mendel and his wife traveled to the Holy Land, visited the various sites, and at the end of Av, they returned to their home in England.

Sometime later, Reb Mendel’s family was struck by tragedy.

Reb Mendel’s daughter and son-in-law and their family were driving from a summer home when they were involved in a terrible car accident. The windows burst and all of the passengers flew out. With open miracles, almost everyone survived safely, with one exception; Reb Mendel’s daughter perished on impact.

Reb Mendel was no stranger to hardship or tragedy. Two of his children had died as infants, and another two daughters had passed on in the war years in Samarkand.

Another tragedy seemed to be too difficult to bear.

Reb Mendel often said that he then understood what the Rebbe had been referring to, when he said that he should *bet ois aleh gutteh zachen*, and perhaps that had helped his son-in-law and grandchildren survive, and that thought helped him carry on through such difficult times.

New Post

The next Yud-Beis Tammuz, Reb Mendel was by the Rebbe once again, and this time the Rebbe spoke to him clearly about his appointment. Reb Mendel protested; many years in business and fundraising had dulled his capacity as a *mashpia*, he claimed; how would he be able to counsel *bochurim*?

The Rebbe told him that the *Aibershter* will help him, and he will find the right words at the right moment.

The soldier that he was, Reb Mendel returned to London and immediately began preparing for his move to Eretz Yisrael, where he arrived for the first *zeman* on Rosh Chodesh Elul.

During his first farbrengens in Kfar Chabad, Reb Mendel drew large crowds, and he demanded from them, in his passionate and compelling fashion, that come Tishrei, a Chossid must be by the Rebbe. Hearing this theme again and again, his message had an immediate effect, and for that Tishrei, a large group of Chassidim made their way to New York together with their new *mashpia*.

From that year on, Reb Mendel’s schedule was as follows. After beginning the *zeman* of Elul with



9 TISHREI 5737, LEVI FREIDIN via JEM 20-4500



REB MENDEL IN CONVERSATION WITH REB ZALMAN GURARY IN 770, VOV TISHREI 5736.

the *bochurim*, he would travel to raise funds in Europe, and for Rosh Hashanah he would continue to New York. After the Yomim Tovim, he would travel around the United States together with Reb Shmuel Dovid Raichik, and after Yud-Tes Kislev in New York he would return to *Eretz Yisrael* for the remainder of the year.

The Mashpia

In his new position as *mashpia*, Reb Mendel energetically began to raise a generation of *bochurim* to be the Rebbe's soldiers. In his *farbrengens*, he demanded of the *bochurim* non-stop to be totally devoted to the Rebbe's activities, and to dedicate themselves entirely to the Rebbe.

His *farbrengens* were always packed; his engaging and exciting manner was an automatic magnet which drew *bochurim* and *yungeleit*, Chassidim and non-Chassidim. Everyone was sure that they would leave the *farbrengen* uplifted, excited, with new insight and depth in their *avodas Hashem*.

One of Reb Mendel's favorite themes was talking about the need to learn Chassidus and connect to the Rebbe. When *misnagdim* would complain that he is not deferential to their rabbanim, he was quick to retort that his ideals were actually quite factually based. He knew very well what happened to those who study Torah, but fail to 'hold on to the Rebbe's *kliamke*'—with the advent

Hearing this theme again and again, his message had an immediate effect.

of Communism there were many such individuals, and unfortunately, nothing has remained of them.

One of the most recurring themes of the *farbrengens* would be the need for *hiskashrus* to the Rebbe; first of all through traveling to the Rebbe and going on *mitzvoim*, and just as importantly, through learning the Rebbe's Torah.

Reb Mendel would relate that when his own *mashpia*, Reb Zalman Moshe was a young man, the Rebbe Rashab asked him why he had ceased attending the *shiurim* of Reb Shmuel Gronem, the *mashpia* of his town.

Reb Zalman Moshe replied that "he doesn't teach the Rebbe's *maamarim*"—Reb Shmuel would teach the *maamarim* that he had heard from his Rebbe, the Rebbe Maharash. A short time later, a message came from Lubavitch; Reb Zalman Moshe's *seder* in Chassidus should not be disturbed.

Reb Mendel's *farbrengens* were famous for his witty anecdotes and compelling stories about his life in Russia and in the Siberian gulag. Always taking a lesson in *avodas*

The Maggid's chevraya

Reb Mendel related what he had once heard from Reb Dovid Horodoker:

Reb Dovid had asked, "Who is part of the 'Maggid's *chevraya*'? Someone who wakes up early on Shabbos morning, learns Chassidus for hours, davens *barichus*, eats just a little bit and then goes back to learn Chassidus? No! he is not part of the 'Maggid's *chevraya*.'"

Reb Mendel said that for many years he wondered about the meaning of Reb Dovid's statement. If such a person is not from the 'Maggid's *chevraya*,' then who is?

But then, a fellow Chossid in London explained it to him, Reb Mendel said. A Chossid who wakes up early on Shabbos morning and walks a long way to *chazer* the Rebbe's *sicha* in a distant shul; then walks to the other end of the city to do the same in another shul—he is part of the 'Maggid's *chevraya*...'

Hashem, some of his tales are told over by Jews from all walks of life.

Warmth from the Czar

After Gimmel Tammuz, many Chassidim bemoaned the sorry state to Reb Mendel; “What will be, how can we go on?”

Reb Mendel would remind them of a story about a soldier in the Czar’s army; appointed to guard duty in the worst temperatures, the soldier nearly froze to death. After being nursed back to health, his comrades thought he would be commended for his faithful service. To their surprise, the commander ordered that he be flogged. The commander explained that the mere thought that he was representing the Czar should have warmed him.

Same here in our situation, Reb Mendel would tell them. The mere thought that the Rebbe didn’t leave his flock, and continues leading them just as before, should ‘warm their frozen bones’ and reinforce their faith that they will see the Rebbe very soon.

As Tishrei approached, Reb Mendel began preparing for his usual trip to the Rebbe for Yom Tov. He stopped off in London to visit his son Sholom Ber, and while there, he fell ill, and the doctors ordered him to remain. Over the following months his health deteriorated, and on 4 Tammuz 5755, Reb Mendel passed away.

The entry in *Hayom Yom* for 4 Tammuz reads:

“חסיד אחד או תלמיד אחד כאשר נותן לבו דעתו ונפשו על התורה וחיזוקה, פועל ישועות

בעיר גדולה בכל עניני העיר, והוא בדרך מלמעלה מדרך הטבע בזכות אבות העולם.”
“One single Chossid or *talmid* who devotes his heart, mind, and soul to strengthening Torah can accomplish wonders in a large city, in all that city’s affairs - in a manner that transcends the natural order, by the merit of the “Fathers of the World” [i.e. the Rabbeim].”

A worthy tribute to a true Chossid who sacrificed his life spreading Yiddishkeit and helping fellow Jews in the worst of times, continuing on in the free world as a staunch soldier of the Rebbe. 🕒

(Much of the information in this article is based on the sefer “Reb Mendel” published by Eshel—Kfar Chabad)



DEEP INTO A CHASSIDISHER FARBRENGEN IN THE SMALL ZAL OF 770, REB MENDEL AND REB DOVID RASKIN EMBRACE.



JEW 2705

THE FRIERDIKER REBBE IS ESCORTED OFF THE SHIP ONTO U.S. SOIL.

לזכות יום הולדתם
של ילדינו שי' בחודש אדר
הת' מנחם מענדל בן שרה כ"ו אדר
הת' מאיר בן שרה כ"א אדר-שני
חיענא בת שרה כ"א אדר-שני
נדפס ע"י הוריהם שיחיו



HISTORICAL HIGHLIGHTS

The Rebbe draws lessons from occurrences on dates in Jewish history:

8 ADAR

First Day of Yehoshua's Leadership

The first day on which Yehoshua led the Jewish nation as *nosi* was 8 Adar. Although Moshe Rabbeinu was *nistalek* on the preceding day, Shabbos, Zayin Adar, it was still called “שבת של דיווגי” — Shabbos of the pair — Moshe was the *nosi* at the beginning of the day, and Yehoshua at its end.

Moshe is compared to the sun, while Yehoshua is compared to the moon; Yehoshua was a *talmid* and *mekabel* of Moshe.

At a farbrengen the Rebbe elaborated on this, teaching a powerful lesson in *hiskashrus*:

“There are times when a person must use his own intellect; his own reasoning. ‘Moshe’ has passed on, and now we are on our own.

“It’s not like it once was, when *nesi doreinu* would take him by the hand and shout into his ear (אין) שרייט אים אריין איין) how he should conduct himself in every detail, and the person would just have to use his hands and feet to carry out his tasks.

“One might feel justified in saying: In days bygone, when he heard all of the specific *horaos* from *nesi doreinu*, he did his *avoda* properly. But now, he doesn’t hear the voice of *nesi doreinu*! So he remains stationary, not knowing what to do; as if the person is nothing without his Rebbe!

“One might have expected that without the guidance of his teacher, Yehoshua wouldn’t know what to do. The date of 8 Adar shows us that this was not the case; Yehoshua, standing on his own feet, continued with his *avoda* in the fullest sense, using his own intellect.

“In essence this is what shlichus is all about. The shliach is sent far away (מעבר לים), where he does not receive guidance on every aspect of his conduct. The shliach must be able to use his own intellect in order to be able to use the Rebbe’s general *horaos* as guidance for his every step. If he makes an effort, he will succeed in correctly acting in accordance with the position of *nesi doreinu*.

“When one is first sent out on shlichus, *nesi doreinu* — the *meshaleiach* — provides him with general *horaos*, and gives him a *bracha* for success, and the empowerment [to fulfill his shlichus]. When it comes to fulfilling the shlichus, however, for matters where he has not received the specific *horaos*, he must use his own intellect, based on the general *horaos* that he did receive.

“Hashem only asks of us to do things that are within our capabilities, so it is clear that along with this directive we are given the power to fulfill it in the fullest sense.

“How, indeed, can one fulfill the shlichus while relying on oneself, without any specific *horaos* from *nesi doreinu*?

That is a good question.

“The answer is that when there is effort, there will be success, as Gemara Megillah tells us, if one says, ‘I have tried but not found [success],’ do not believe him.

“The fact that we say, “Do not believe him,” tells us that even faith would not support such a thing. Logically, it is clear that “I have tried and not found [success]” is untrue, and even when it comes to faith, where “A fool will believe anything.” Still, one who says, “I have tried and not found [success]” is not believed.”

(*Shabbos Parshas Vayikra 5741. Sichos Kodesh 5741 vol 2, pgs 636-641.*)



THE ATOM BOMB



It was the summer of 5705 (1945), the final stages of WWII. On 27 Menachem Av (August 6) a US Air Force plane dropped the most lethal weapon known to humanity on the Japanese city Hiroshima. Three days later, a second atom bomb was dropped on Nagasaki. The devastation was gruesome and severe. 129,000 people were killed by the blasts, and the resulting firestorms caused many more casualties. Days later, the Japanese accepted the terms of an unconditional surrender, bringing an end to the worst world war in human history.

The American use of nuclear weapons to end the war revealed the top secret war of discovery that had been fought between the Germans and the Americans. Scientists on both sides had been working tirelessly to develop the atom bomb. As the dust of war began to settle, nations that had fought side by side competed with each other to develop their own nuclear arsenals. A new world order had been set, one in which nuclear nations hold the true power.

Since then global and domestic events revolved around nuclear power. Alliances and treaties were based on it. At times, the world teetered on the brink of World War III as a result of the nuclear standoff between the United States and the Soviet Union. It has come to define the world we live in.

Obviously, nuclear weapons pose a serious threat to society with potential destruction of epic proportions; use of such capabilities should ideally be avoided at all costs.

In fact, the Rebbe pointed to the decision for nonproliferation of nuclear weapons as the fulfillment of the *nevuah* “וכתתו חרבותם לאתים”—swords shall be beaten into plowshares; a sign of Moshiach’s imminent arrival.¹

Nevertheless, over the years the Rebbe pointed to the discovery of nuclear power as a source of profound lessons in *avodas Hashem*.

QUALITY ABOVE QUANTITY

Following the devastation of the Holocaust, many frum yidden and Chassidim ended up rebuilding their lives in cities that had an extremely small number of likeminded Yidden. Many felt isolated and helpless. At the Purim farbrengen of 5711 (the first weekday farbrengen after Yud Shvat 5711) the Rebbe proclaimed that these situations are a powerful mandate.

A common challenge to living a Torah lifestyle is twofold. A) *B’nei Yisrael* are a minority within humanity, and even within the Jewish community the numbers of those that live according to Shulchan Aruch are quite low. Is it possible for our way of life to withstand the pressures of the majority? B) Even if we can preserve what we have, how can it be expected that we encourage others to join our ranks?

On a more personal level, even a *frum Yid* dedicates the vast majority of his time to mundane matters of eating, drinking, sleeping and making a living. The time invested in *kedusha* is a mere pittance in comparison. Is

לזכות
החייל בצבאות ה'
ישראל זאב שיחי'
לרגל הולדתו ביום ט"ז חשוון ה'תשע"ז
נדפס ע"י הוריו
הרה"ת ר' איסר וזוגתו מרת ח' מושקא
ומשפחתם שיחיו
ניו



it practical to believe that *kedusha* should permeate his entire being?

The recent scientific breakthroughs in atomic research provide the answer to this dilemma. Previously it was believed that quantity determines quality and in order to effect major change one needed access to huge amounts of resources. Atomic research revealed that even a single atom contains astronomic amounts of quality—as long as its fullest potential is utilized.

In order to tap into the awesome energy of the atom, it needs to be split. This represents the idea of *bittul*—breaking of the ego. The way to unleash your hidden power is through exercising the power of *mesirus nefesh* (the ultimate self-nullification) inherent in every Yid.

The success of Avraham Avinu clearly illustrates this point. אחד היה אברהם—He was one single person sharing the knowledge of Hashem to the entire world. Despite the immense challenges he encountered, he conquered the entire world.

This is a clear lesson and mandate for every Chossid. One single Chossid

in a city or a community has the power and responsibility to transform the Yidden he is in contact with. Not only to ensure that they do not become weaker in their commitment to Yiddishkeit, but also to bring them all closer to the light of Chassidus and *darkei haChassidus*!²

THE COUNTER-BALANCE TO THE COLD WAR

The early 5740s saw an increase in tensions between the US and the USSR. These years came to be known as the Second Cold War. The two nations engaged in an arms race that horrified many and created a reality of uncertainty in the world of international diplomacy. On Yud Shevat 5746 the Rebbe addressed this global state of affairs and how it relates to the content of the maamar Bossi Legani.

The primary theme of the *hemshech* is that this world is the beautiful garden of Hashem; a place where the *Shechinah* is meant to be revealed in its infinite glory. However, the frightening state of affairs in today's world make it difficult to comprehend how this very same space can become a *dira*

betachtoinim. The world's superpowers are currently engaged in a historic struggle of epic proportions that can result in global devastation.

To counterbalance this historically troubling reality, Hashem caused a transformational scientific discovery to occur just prior to the onset of the Cold War. Nuclear weapons are designed in a way that one single person can press one button and cause tremendous damage to millions of people thousands of miles away. The development of this technology caused a paradigm shift in humanity. Whereas in the past it was believed that to effect global change one would need access to large amounts of weaponry and man-power, it is now clear that one single person can cause a revolution. If this is the case with regard to destruction, then it is surely the case regarding positivity.

This is a clear *halacha* in the Rambam's *Mishneh Torah*³: *One is obligated to view himself and the world as equally balanced. Doing one mitzvah tips the scales and brings salvation to the entire world.* Whereas a Yid has absolute *emunah* in the truth of this



halacha—today this reality is proven by scientific discovery and can be appreciated even by the skeptics!

Notwithstanding the fact that mighty nations are creating an environment of chaos—change for the good is within the capacity of every individual!⁴

THE POWER OF ACTION

The idea of encouraging Yidden to do a single mitzvah regardless of their current commitment to Yiddishkeit was initially questioned by many. The following is a response to this skepticism.

One does not need to be a nuclear scientist to operate a nuclear bomb. Following instructions and pressing the right buttons in the proper sequence has the power to change the world. This is a major cause for concern, were these weapons to fall into the hands of unbalanced people bent on causing destruction to the

world. This dynamic is definitely true with regard to ability of man to cause good in the world.

This is a fascinating illustration of the advantage of *naaseh* over *nishma*. By *matan Torah* the standard was set for all of humanity. It all boils down to action. Intellectual appreciation is secondary and unnecessary to get the job done.⁵

LESSONS IN EDUCATION

Mr. Julius Stulman was a prominent businessman, philanthropist and thinker. During the 5700s he developed a strong connection with the Rebbe and there was a fascinating correspondence between them. In a letter dated 8 Tishrei 5709 the Rebbe acknowledged with appreciation his effusive praise for the work of Merkos L'Inyonei Chinuch (of which the Rebbe was chairman) and responded to a beautiful analogy he wrote about the atom bomb and the energy it released.⁶

Among the main issues faced by the scientists involved in attempting to split the atom—issues upon which the success of the endeavor was dependent—were the following:

- Chain reaction—that, in a desirable context, one should be able to ensure that the first parts of the atom that are split should explode several other atoms, which would in turn explode a greater number of atoms, etc. In other words, that the energy should continuously grow.

- Where unwanted, it had to be possible to ensure that the number of atoms being affected should continually decrease.

- The outlay (both in energy and money) that was invested in splitting the atom had to be smaller than the return from the energy that would be freed as a result. This was because the goal of all the research in this area was not for theoretical purposes, but rather practical applications to improve the quality of life. The lesson is self-understood.⁷

Editor's note: Although not clearly spelled out in the letter, we will present several lessons regarding education.

- The purpose of education is that the student should be inspired to the point of teaching others.
- It is necessary to ensure that the knowledge imparted to the student be used in the proper direction. Furthermore, it is important to take the proper steps ensuring that the student is able to counter negative influences in the future. (As the Rebbe often spoke of “preventive medicine.”)
- True education leads to concrete and practical results that benefit society and the world. Compared to the effort expended, the results will be so much greater. **T**

1. See Sicha Shabbos parshas Mishpatim 5752; Sefer Hasichos 5752 p. 364

2. Sicha Purim 5711; Toras Menachem vol. 2 p. 313. See also Igros Kodesh vol. 8 p. 168.

3. Hilchos Teshuvah 3:4

4. Sicha Yud Shevat 5746; Hisvaaduyos 5746 vol. 2 p. 454

5. Ibid. p. 458

6. The translation of this letter is from “Mind Over Matter”

7. Igros Kodesh vol. 3 p. 1



It's Not About Me

ביטול

אחד מהעילויים המפורסמים בעל כשרון גדול ועמקן נפלא בא לליאזנא ושקד בלימוד החסידות, ובגודל כשרונותיו רכש לו במשך זמן קצר ידיעה גדולה ורחבה בתורת החסידות.

ביחידות הראשונה שנכנס לרבינו הזקן שאל: רבי מה חסר לי? ויענה רבינו הזקן: אין חסר לך מאומה, כי ירא אלקים אתה ולמדן, רק צריך אתה להוציא את החמץ שהוא הישות וגסות הרוח, ולהכניס מצה שהוא ביטול...

A brilliant and renowned scholar, exceptionally gifted and remarkably profound in his studies, came to Lyozna and threw himself into the study of Chassidus. With his powerful intellectual propensity he amassed—within a short time—a great and broad knowledge in Chassidus.

At his first *yechidus* with the Alter Rebbe, he asked: "Rebbe, what do I lack?"

The Rebbe replied: "You lack nothing, for you are a *yarei shamayim* and a *lamdan*. You do need, however, to rid yourself of the *chametz*—which is awareness of self, and arrogance—and to bring in *matzah*, which is *bittul*...

(היום יום כז תמוז)

לזכות החיילת בצבאות ה'
חנה בת מושקא
 לרפואה שלימה וקרובה
 בכל אבריה וגידיה
 נדפס ע"י
 הרה"ת ר' יוסף יצחק
 וזוגתו מרת שטערנא שרה
 ומשפחתם שיחיו
 לו



There is No “I”

One of the founding teachings of *toras haChassidus* is serving Hashem with *bittul*. Chassidus translates the *possuk* “אין עוד מלבדו” to mean there is actually no true existence other than Hashem. In order to properly serve Hashem, one must understand and feel this concept well. The Alter Rebbe writes in Tanya, “אין הקב”ה שורה אלא על דבר, אין הקב”ה שורה אלא על דבר”—Hashem’s presence will only rest on something that is *bottul* to Him.

Explaining the mitzvah of *achdus Hashem*, the Tzemach Tzedek sums it up: “לא לומר אני, אלא לעשות”—One should not say “I” (אני), rather one should transform the “אני” into “אין” (nothing); there is no “I.”¹

“BITTUL GOES”

The Friediker Rebbe once related that a group of Chassidim were walking in the street and were asked by a Russian police officer, “*Kta idiot?*” (“Who goes there?”) One of the Chassidim instantaneously responded, “*Bittul idiot!*” (“*Bittul* goes!”)

The Rebbe repeated this story tens of times, each time emphasizing another nuance.

These Chassidim were coming back from a *farbrenge* where the subject of *bittul* to *Elokus* was discussed. The words had an effect on this particular Chossid to the extent that he truly felt that he was *bottul*. So when the officer asked him who he was, he was afraid to tell a lie; he had to say the truth as

he felt it. And at that moment, he really felt *bottul* to *Elokus*.

This story also teaches us that the world is ready to accept our message in spreading *Elokus*. Even back in Russia, when it was hard, a Chossid was able to clearly state that he is *bottul* to Hashem and have his words accepted by a police officer. Nowadays, when we live in the free world, our words will certainly be well-received.

(Sichos Yud-Tes Kislev 5698;
 Yud-Tes Kislev 5716; Shabbos Korach 5751)

Get to the Root

Chassidus looks at the concept of “*yeshus*,” feeling oneself as an independent and important entity, as a serious problem that needs adequate treatment.

Like any sickness, the best way to do away with it is by getting to the root of the problem.

In spiritual ailment as well: merely acting, speaking, and thinking as if one is *bottul* will not take away the problem of feeling oneself as a *metzius*. The way to do it is by contemplating and understanding the greatness of Hashem, how He constantly creates everything, and drawing the conclusion that nothing else really exists. In doing so, a person will eventually begin to realize that he indeed is not a real *metzius* and he’ll live everyday in that manner.

The story is told about the Chossid Reb Chaim Moshe Alperovich, who was once sitting at a *farbrenge* where the topic of discussion was avoiding “*blitos*”—i.e. doing holy things in a manner that stands out and brings *yeshus*. Some participants at the *farbrenge* suggested that a person needs to

work on himself to do the right thing only because it's the right thing to do; not because others will see what he's doing.

Reb Chaim Moshe interrupted and said: "I think the way to deal with this is to set oneself a bit higher (שטעלן זיך א ביסעלע העכער)."

Then he explained:

A person might be concerned and avoid davening *be'arichus* in the shul, for fear that others might see him, so instead he davens at home. But he has not actually taken care of the problem at all. The problem of *blitos* is not the actual fact that others see him; the problem is that the davener feels himself too much. He feels good about himself that he's doing something so noble. If he'll go home and hide, he'll still feel the same way.

Why, for example, when someone puts on tefillin is he not concerned that people will see him? It's because he knows that he's merely doing something he has to do, something that everyone else also does, and there's nothing extraordinarily noble about it. If a person would realize that his davening is just something that needs to be done and stop thinking so much about himself, about the fact that he is so special for doing this, he won't have the problem of *blitos*.

That's why, Reb Chaim Moshe concluded, the best way to deal with it is to set oneself a bit higher. Instead of being engrossed in yourself, think about the davening and about Whom you are davening to. Forget about your own little pettiness.

What's the worth of a Dime?

On this note, there is a story told by Reb Yoel Kahn:

"In the earlier years of the Rebbe's *nesius*, the Rebbe used to walk home from 770 each night accompanied by Rabbi Hodakov. On nights when the Rebbe received people for *yechidus*, Rabbi Hodakov waited in his office until the Rebbe was finished and then he would accompany the Rebbe home.

"One day, Rabbi Hodakov summoned me and said that last night while he walked home with the Rebbe, the Rebbe related a conversation he had with an individual in *yechidus*. Seeing this conversation as an important lesson pertinent for the general public, the Rebbe wanted me to transcribe it and the Rebbe would edit it so others hear about it as well.

"The conversation was as follows:

"This individual had complained to the Rebbe that every time he does something good, he feels caught up in the personal gain he has from it.

"The Rebbe replied with a *meshal*: A person is involved in a business deal that can potentially bring in a million dollars. On the side, he'll also gain an additional ten cents. Obviously, the only thing occupying his mind is the gain of one million dollars; the dime in the story is irrelevant.

"The same is true in *avodas Hashem*. When a person learns Chassidus and understands the true value of a mitzvah, how it connects the Yid with Hashem—he will automatically think less of the personal gain or other ulterior motives. If one understands what it means for a finite being to connect with the infinite Creator, everything else becomes insignificant."²

Chassidim used a famous *meshal* to bring out this point very well:

There was once an argument between the sun and the wind, which one is more powerful. The wind, in attempt to display its strength, began blowing mercilessly hoping to make a man walking on the street take off his coat. Feeling the cold wind, the man only tightened his coat and closed all the buttons. The wind blew even harder, but the man kept on tightening his coat as much as he could. Seeing the results, the wind finally submitted to defeat and waited to see what the sun could do.

As soon as the sun began shining, the man slowly unbuttoned his coat. As the sun's rays grew stronger, the man took off his coat completely.

The same could be said about ridding oneself of *yeshus*:

Battling the feelings of *yeshus* and actively taking them on could embolden them and make them stronger. But once a person is illuminated with the light and warmth of Chassidus, and he truly begins to understand that everything in the world is of no real value—including his own existence—he will automatically think less about himself and more about what is expected of him.

The Rebbe often quoted the words of the Rambam in *hilchos mikva'os* that one needs to *toivel* in the נ"י הדעת הטהור—fully immerse in the purifying waters of Torah. Chassidus explains that טבילה has the same letters as the word הביטל. When immersing in the

mikveh, a person must be fully covered by the water. If even a small portion of his body is sticking out, his immersion is invalid. The same applies to the study of Chassidus: one needs to learn so much, both in quantity and in quality (i.e. the learning should be in-depth) until his entire being is “covered” by the words of Chassidus. Automatically, the silly *yeshus* of his *nefesh habehamis* is done away with.

RETURN TO DUST

The Gemara says that before *techiyas hameisim*, the body of each and every person will have to turn into dust, fulfilling the words of the *possuk* “עפר אתה ואל עפר תשוב”—you are made of dust and you shall return to dust.

Nevertheless, the Rebbe often stated that we will all merit the *geulah* now, as *נשמות בגופים*—our souls still within our bodies.

The fact that each person must first return to dust, the Rebbe explained, can be accomplished through the *avodah* of *bittul*, with which we are likened to dust.

(*Shabbos parshas Bo 5748*)

What’s In it For Me?

“You are needed to illuminate your environment with Torah and *avodah shebivlev* (davening). *Parnassa* and what you need—that, Hashem must provide for you. You do what you must, and Hashem will do what He must...”

This famous *vort* of the Alter Rebbe is quoted in *Hayom Yom* (5 Tammuz) and perhaps serves as a basis for so much of what the Rebbe teaches us about our mission in the world. We are taught to think not about ourselves and what we need and want, but about what is expected of us and what we are needed for in this world.

The Mishnah says *אני (לא) נבראתי (אלא) לשמש*—I was (only) created to serve my Master (Hashem). We are here for one purpose, and one purpose only: to do what Hashem expects of us. There is no time to think and get caught up about ourselves. This is the true *bittul* that the Rebbe spoke about and taught us so many times, ingraining it in this generation.

Reb Yoel Kahn relates that he once had a discussion with an elder Chossid who bemoaned the fact that today’s Chassidim are not like those of previous generations.

“Do you recall such dedication to doing the Rebbe’s will and fulfilling his *shlichus* in previous generations, the likes of which we see today?” Reb Yoel asked. “Chassidus is all about revealing Hashem’s oneness in the world. Do you ever recall a time when so many people were ready to put their own comfort on the side and dedicate their lives to fulfilling this mission—*ליתקן עולם במלכות שד-י*?”

The Chossid agreed with Reb Yoel that this phenomenon is unprecedented and added in his own personal story: The Frierdiker Rebbe had once asked him to do a small *shlichus*, and the Chossid asked, “Rebbe, what will I gain from this?” Hearing his response, the Frierdiker Rebbe changed the subject and did not ask him about the *shlichus* anymore. “Today,” concluded the Chossid, “if our Rebbe would ask me to do a *shlichus*, I would be embarrassed to speak that way!”

In other words: one generation ago, this man’s *yeshus* was so alert that he didn’t see anything wrong with questioning a *shlichus* given to him by the Frierdiker Rebbe. Nowadays, once the Rebbe educated a generation on the importance of totally submitting yourself to fulfilling Hashem’s Will, his *yeshus* was somewhat subdued and his focus would not have been on what his personal gain would be. Though he still may not have completely listened to the Rebbe, at least he realized and saw it embarrassing to say so explicitly.

But the proper approach would be, obviously, to let this *bittul* translate into action and actually listen to the Rebbe (not merely feeling the guilt of not doing it). For that to happen, we need to study more *maamarim* and *sichos* of the Rebbe; think about their content, and let the words take effect on us.

With that, we will truly dedicate ourselves to the *shlichus* happily and wholeheartedly, not allowing our *yeshus* to stand in the way.³ **T**


1. *Derech Mitzvosecha* p. 62a

2. See *Toras Menachem* vol. 15 p. 203

3. Many of the ideas in this article are based on B’Darkei HaChassidim by Reb Yoel Kahn, pp. 150-155; 188-190

תשמ"א-פונה בקריאה לילדי/ילדות ישראל שלפני גיל בר/בת
מצוה להתאגד ב"צבאות השם" (בסיסמת: "ווי וואנט משיח נאו")...

In 5741: the Rebbe calls on all Jewish boys and girls
under the age of Bar/Bas Mitzvah to join together in
"Tzivos Hashem," with the motto "We want Moshiach Now."
(Introduction to Hayom Yom)



ON THE FRONT LINES

THE FOUNDING OF TZIVOS HASHEM

LAG BOMER 5743, JEM 235096



לע"ו
הרה"ח הרה"ת ר' אברהם יעקב
ב"ר חיים מרדכי ע"ה
נלב"ע כ"ה תשרי ה'תשנ"ו
ולע"נ זוגתו האשה החשובה
מרת פריידא ראצא
בת הרב יחיאל אפרים פישל ע"ה
נלב"ע ט"ז אדר-שני ה'תשע"ו
נדפס ע"י בנם
הרה"ת ר' משה מאיר שמואל וזוגתו
רבקה לאה ומשפחתם שי'
גלוצאווסקי



Special thanks to Rabbis Yerachmiel Benjaminson,
Yosef Katzman, Mendel Kotlarsky, Yosef
Lebenhartz, Naftoli Rot and Rapahel Tenenhaus,
for their assistance with this article.

On Shabbos Mevorchim Iyar 5736, the Rebbe established *mivtza chinuch*—an international initiative focussed (primarily) on children’s education. Over the summer of 5736 and throughout the following year, Chassidim from all over the world threw themselves into the *mivtza*, visiting hundreds of schools and homes and reaching tens of thousands of children. It was during this time that the Rebbe selected the Twelve Pesukim and began holding periodical rallies for children. (For a comprehensive article on *mivtza chinuch*, see Derher 44 (121), Iyar 5776.)

A few years later, at a surprise farbrengen on Erev Rosh Chodesh Nissan 5740, the Rebbe announced a new *mivtza* for children, with a new emphasis: The time had come for the fulfillment of “*Veheishiv lev avos al banim—al yedei banim*” (“The hearts of fathers will be turned back [to Hashem] through their children”)—to reach the parents through their children’s encouragement. The Rebbe laid out a program beginning with preparation for Pesach, only two weeks away.

It started with the famous “matzah ball contest,” reaching more than fifty-thousand children, and continued with Lag B’omer, with over twenty-thousand people participating in the largest Lag B’omer parade to date. It was before Shavuot that year that the Rebbe announced the initiative for every child to be in shul for *asseret hadibros*, and during the summer, rallies were frequently held. (To read about *mivtza veheishiv lev avos* at length, see Derher 20 (97), Sivan 5774.)

On Shabbos parshas Ki Savo, at the very end of 5740—right before the beginning of *shnas hakhel*, 5741—the Rebbe requested that three rallies/*hakhels* of children

should be arranged over the following few weeks: before Rosh Hashanah, during Asseret Yemei Teshuva, and during Chol Hamoed. The Rebbe requested that they take place throughout the world, and specifically at the Kossel, Mearas Hamachpela and Kever Rochel.¹

THESE RALLIES WERE HELD IN 770 AS WELL, AND FOR THE FINAL ONE, ON CHOL HAMOED SUKKOS 5741, THE REBBE HIMSELF JOINED. THAT IS WHERE OUR STORY BEGINS.



YOSSI MELAMED via JEM 12-4858



A FLYER ENCOURAGING CHILDREN TO JOIN THE PESACH CAMPAIGN BY TZIVOS HASHEM IN ERETZ YISROEL, CIRCA 5741.

BUILDING AN ARMY

“The boys sat in the front of the Hall, and the girls at the rear...Rabbi J. J. Hecht was in charge. A couple of clowns were jumping and scampering about amongst the children. One of them, with a white face (painted), a long red nose (false) and a big bushy beard (not false) approached me - he wanted to borrow a Gartel (black belt) with which to daven Mincha. There was also a band in attendance.”

This is how Reb Zalmon Jaffe describes the first Tzivos Hashem rally in his yearly “My Encounter with the Rebbe” pamphlet.

At the beginning of the rally, Rabbi Moshe Bogomilsky read a letter that the Rebbe had addressed to “All Jewish children of pre-bar/bas mitzvah age,” in honor of the rallies being held around the world.

In it, the Rebbe elaborated on the theme of *hakhel*, explaining that it

also applied in modern times, and among other things, he proposed the following: “It would be a good idea for those who can participate more often in such gatherings, to form a ...unit, under the same name everywhere “Tzivos Hashem”—“G-d’s Army”, to which every Jew already belongs from childhood, all the better to carry out the Divine order: “Fill the earth and master it”—mastering all that is around him/her by filling the environment with true light, the light of Torah and mitzvos, so that everyone will see and know that the whole world is G-d’s.

This marked the first time the Rebbe used the term Tzivos Hashem. At that early stage, it may have seemed to be just another *hakhel*-initiative, but as we will later see, this was far from the case.

“Then the Rebbe arrived amidst great excitement,” Reb Zalmon

continues. “Film photographers rushed forward dragging their heavy equipment and long trailing wires. The Rebbe halted for a few moments, whilst he handed over money for Tzedoka to various children. He then marched forward towards the platform to the tune of “Vesomachto”. The Rebbe set a terrific pace when he arrived on the platform. (I ceased clapping my hands, much sooner than the Rebbe did).

“[In general, during] children’s services, Utzu Aitzo is sung, and repeated many many times, with very much fervour and energy. In fact, from this time onwards until after Shabbos Beraishis, which this year occurred on the day immediately following Simchas Torah, the Rebbe made a point of ensuring that the Utzu Aitzo sentence was sung loudly and vigorously after every service.



THE REBBE SAYS A SICHA TO THE CHILDREN DURING A TZIVOS HASHEM RALLY, 28 KISLEV 5743.

“One man outclassed and surpassed everyone with his forceful clapping, dynamic energy, vigorous vitality and vibrant intensity. This was Our Revered and Beloved Rebbe, Shlita”

the *yetzer hara* and not-Yiddishkeit. Every child is a soldier—always on duty, alert to the new missions—with Hashem as his “commander in chief”.

On a practical level, the Rebbe gave several instructions, including:

- Every child should encourage as many children as possible to join Tzivos Hashem, in keeping with the mitzvah “*Véahavta lereacha kamocha.*”
- The booklet of the Twelve Pesukim (originally published in 5736) should be reprinted on special paper, before the next rally on Chanukah. In the back of the booklet, the children should write down the names of the children whom they had influenced to join², and when they turn it in on Chanukah, they will receive prizes.
- These instructions should be relayed to the children throughout the world, in all languages, and the booklet should be published in the language of each country.

After the *sichos*, the Rebbe gave the *madrichim* copies of the letter from Chol Hamoed translated into English to distribute to the children, together with coins—one dime for tzedakah and another one for personal use.



LEVI FREIDIN via JEM, 207814

RECITATION OF THE 12 PESUKIM AT A TZIVOS HASHEM RALLY, 18 TISHREI 5743.

“The next item was the recital of the Twelve Torah sayings. J.J. commented that we had visitors and guests from all over the world—just like a mixed up United Nations. He was therefore choosing representatives from different countries to recite these twelve verses.

“The Rebbe then addressed the children in Yiddish. After speaking

for about seven or eight minutes, the Rebbe paused for a slight intermission whilst Rabbi J.J. translated what the Rebbe had said, into English.”

During the *sichos*, the Rebbe explained the significance of the newfound Tzivos Hashem: every Yid, and especially every child, is in the army of Hashem to fight the *milchemes Hashem* [the war of Hashem] against

Mr. Jaffe concludes his description of the event:

“The excitement was terrific. The Rebbe had been concentrating his efforts on the youngsters, the new recruits to Tzivos Hashem—G-d’s Army. Hundreds of these young boys had pushed and squeezed themselves right to the front. When the Rebbe entered and ascended to the platform they all sang lustily and heartily, but they were really screaming and screeching, clapping; hands and jumping.

“One man outclassed and surpassed everyone with his forceful clapping, dynamic energy, vigorous vitality and vibrant intensity. This was Our Revered and Beloved Rebbe, Shlita.”

CELEBRATING WITH THE SOLDIERS

Throughout the previous year, during the *mitvza* of *veheishiv lev avos*, in addition to directing his Chassidim and others to reach out to children, the Rebbe himself had shown them tremendous *kiruvim*. This came to a climax on Shemini Atzeres and Simchas Torah, a few days after the establishment of Tzivos Hashem.

During the *hakafos* of Shemini Atzeres, as the fifth *hakafa* was coming up, the Rebbe asked that the children should be honored with this *hakafa*; their teachers would go with them and hold the *sifrei Torah*.

Pandemonium erupted; nothing like this had ever happened before. Hundreds of children from all corners of the huge, packed room needed to get to the middle, to the place of *hakafos*, and, in true 770 fashion, they were handed from person to person over the heads of the crowd. The ages ranged from toddlers to youngsters right before bar mitzva, but everyone made it to the middle one way or another.

Each of the teachers took a *sefer Torah*, and the Rebbe took one as well [this was highly unusual as throughout the years the Rebbe’s custom was to participate in only the first and seventh *hakafos*]. The Rebbe instructed that the *niggun* “*Utzu Eitza*” be sung; with one hand he held the *sefer Torah*, and with the other he encouraged the tremendous singing, dancing in the circle together with the immense crowd of children.

The Rebbe asked that the children should be honored with this *hakafa*; their teachers would go with them and hold the *sifrei Torah*. Pandemonium erupted; nothing like this had ever happened before in true 770 fashion, they were handed from person to person over the heads of the crowd.

On his way back to the front, the Rebbe said that the *sefer Torah shel Moshiach* should be brought “by a strong person” up to the women’s section so the girls could kiss it; the *hakafos* would wait until it returned.

The following night, on Simchas Torah, there was another *hakafa* for children; only this time it was on a much larger scale, since all parents in Crown Heights had made sure to bring their children.

In order to get a picture of what happened that night, it is necessary to

have a mental image of 770: the *bima* was in the middle of the shul, and around the *bima* there was an empty space for the *hakafos*, with tables set up around it to hold off the crowd; this was known as “the *ches*.” All along the way from the *hakafos* area to the Rebbe’s place, tables were set up to leave a pathway for the Rebbe.

As the children were passed to the middle, for the fifth *hakafa* as per the Rebbe’s instruction, the *hakafos* area filled up entirely, packed with children, and more kept on pouring in. They were placed on the tables surrounding the *hakafos* area, and when that filled up, they were left behind the tables among the crowd.

The *vaad hamesader* tried making some sort of *sefer*, but they were utterly unsuccessful. It was simply impossible.

Twenty minutes passed, and finally, the Rebbe took the *sefer Torah* and walked to the *hakafos* place. But upon arriving at the entranceway into the *ches*, the Rebbe had to stop. The way in was completely packed with people, with no room for anyone to move. One of the *mazkirim* tried making space, but he couldn’t. When he saw that, the Rebbe started making a *sefer* himself, and personally told people to clear out certain areas for the children.

Although it was still packed inside the *hakafos* area, the Rebbe began the *hakafa*, and started singing “*Utzu Eitza*.” The children all around him—and the entire crowd—burst into song, as the Rebbe held the *sefer Torah* with one hand and encouraged the singing with the other. Every so often, he lowered the *sefer Torah* to a child to allow him to kiss it.

The Rebbe danced in the circle, keeping close to the outer tables, motioning every so often to the children to let him pass. After the *hakafa* was over, the Rebbe again instructed that the *sefer Torah shel Moshiach* be sent upstairs. Upon

returning his *sefer Torah* and sitting down, the Rebbe began “*Vesamachta*.” He spoke briefly with some of the children gathered around, giving a few of them some wine for *l’chaim*, and even shook some of their hands “*gut yom tov*.”

At the end of the evening, close to 3:00 a.m., the Rebbe told Rabbi Avrohom Shemtov to lead the singing of *Aleinu* “like in Gan Yisroel.” The children sang “*Utzu Eitzza*” and “*Chayalei Adonenu*,” and chanted “We Want Moshiach Now,” with the Rebbe encouraging them all along. Before he left, the Rebbe waved both hands to the crowd, wishing them “*gut yom tov!*” three times.

EDUCATING THE ARMY

During *kos shel bracha* after Simchas Torah, the Rebbe gave Rabbi Yaakov Yehuda Hecht a bottle of *mashke* “for Tzivos Hashem.” When Rabbi Hecht asked what the *mashke* was for, the Rebbe told him to arrange a big children’s rally for the following Wednesday, as a conclusion of Tishrei. The Rebbe added that they should make sure to bring a band, and before *mincha* to sing Napoleon’s March—“for that is the proper way to begin the education of an army.”

The Rebbe also sent a message to Rabbi Hecht asking that a special *niggun* be prepared to serve as the Tzivos hashem anthem.

At this rally—the first official Tzivos Hashem get together—the Rebbe continued elaborating on various themes of Tzivos Hashem, and spoke a *sicha* in Russian directed to the Russian children present, also addressing the state of the Yidden in Russia.

A SLOW START THEN A SPEEDY REVERSAL

Following the Rebbe’s call, *bochurim* and *yungeleit* got involved in various activities for children, but

WE WANT MOSHIACH NOW

After the singing of Napoleon’s March and davening *mincha* with the Rebbe, Rabbi Hecht took the microphone and addressed the children:

“We want to tell the Rebbe the words of the new song we are singing about Moshiach. So I’m just going to read them: ‘Am Yisroel, have no fear, Moshiach will be here this year. We want Moshiach now, we don’t want to wait.’”

The Rebbe smiled broadly, revealing his immense *nachas* at the children’s initiative.

As soon as Rabbi Hecht finished his introduction, the music began playing and the children raised their voices in song. Immediately, the Rebbe’s face turned serious, as he began to clap slowly in encouragement. At each round in the *niggun*, the Rebbe’s clapping grew stronger and faster; within minutes, all the the children had risen from their seats, singing with all their heart, captivated by the Rebbe’s energetic clapping.

Later on, the Rebbe often started this song himself, and in *sichos* the following months, he defended the lyrics from various complaints and even elaborated on the significance of certain words.

(For more on this special song, see Derher 5 (62) Tishrei 5773, “We Want Moshiach Now!”)

“Who is losing out from this? The children! Because they didn’t have these booklets which would motivate them to get out there and recruit more children for Tzivos Hashem!”

there wasn’t a real concentrated effort, as befitting a *mitvza* of this magnitude. A few weeks later, on Shabbos Parshas Toldos, the Rebbe spoke a very sharp *sicha* about the lack of activities, and bemoaned the fact that, in the five weeks that had passed, the Yud Beis Pesukim booklets had not yet been re-printed.

“Who is suffering from this? The children! Because they didn’t have these booklets which would motivate them to get out there and recruit more children for Tzivos Hashem! The children should make a ‘*bund*,’ overthrow their generals, and do what needs to be done!”

This *sicha*, unusual in its length and tone, came as a bombshell. That Motzei Shabbos, *bochurim* working

for Tzach immediately published the booklets of the Yud Beis Pesukim, and also began working on an emblem. However, in order for the project to run properly, someone needed to take the project upon themselves.

A big meeting was called with the directors of the major *mosdos* of Lubavitch: Tzach [Lubavitch Youth Organization], NCFJE, Beis Rivka, and others, coordinated in conjunction with Rabbi Hodakov. About ten or fifteen *mosdos* were represented.

The first order of business was to appoint a director to manage the new *mosad*; Rabbi Yerachmiel Benjaminson was chosen.

Rabbi Benjaminson, together with Rabbi Sholom Ber Baumgarten, Rabbi Yosef Katzman and a group

of dedicated *bochurim* and *yungeleit* involved, were given the ‘Tzach’ building, located on Kingston and President, to work from.

They immediately began working on a number of fronts: developing the ranks of the army and a system of prizes, printing ID cards and badges, and establishing the Moshiach Times magazine³; the Rebbe was involved at every stage of the process.

The first mailing was scheduled for Chanukah—only a few weeks later—and they had prepared a package to send to all the children, which included an ID card, a wallet, a Twelve Pesukim booklet, and a letter addressed to the children.

During the previous *mitvza* of *veheishiv lev avos*, and throughout the first couple of months of Tzivos Hashem, many thousands of names had been gathered.

When it came time for the first mailing, on Chanukah, it was all done by hand. “For a week straight we didn’t sleep,” Rabbi Benjaminson says. “Labels had to be typed up by hand; the magazines needed to be printed, collated, and stapled; then the labels had to be put on the magazines; and finally everything needed to be taken to the post office. On the last night, we had fifty volunteers working the entire night to get it out.”

At the rally that took place on Chanukah, the Rebbe *benched* the children, saying, “Every private [regular soldier] should become an officer; every sergeant and officer should become a general; and every general should become a general with many stars, without limitations...”

The staff of Tzivos Hashem developed the concept of ranks and gave it in for approval, and the Rebbe edited it as well. The Rebbe showed immense interest in the ranks, and many times asked children what their ranks were.

⟨ INCLUDING GIRLS ⟩

In the *sichos*, the Rebbe emphasized that girls have an equal part in Tzivos Hashem. During one of the rallies, one of the themes of the *sicha* was that it must be immediately visible that a child is part of Tzivos Hashem—a boy wears his tzitzis and a girl declares ‘Shema Yisrael!’ When Rabbi Hecht was translating it into English, the Rebbe told him to add that a girl shows her Judaism by wearing modest clothing as befits her.

For the front cover of the magazine for Chanukah, the artist Michel Schwartz sketched a row of boys holding hands on the top of the page, and a row of girls on the bottom, with the words “Ahavas Yisroel.”

Rabbi Benjaminson relates:

“A certain *askan* strenuously objected to having boys and girls on the same cover. We argued that there was no choice: if only boys were featured on the cover, it would look like a boys’ magazine; and the same was true vice versa.

“Finally, the *askan* proposed sending it to the Rebbe. Within ten or fifteen minutes—which was how fast the Rebbe usually answered the questions relating to Tzivos Hashem at the time—we had our answer. The Rebbe made one edit—instead of “Ahavas Yisroel” it should say “*Ve’ahavta l’reiacha kamocho*”—and made a check mark.

“The issue was laid to rest, for now. For the Purim magazine, the artist drew a boy and girl dressed up in costumes, looking in different directions.

“Again, we submitted it to the Rebbe. Ten minutes later it came back with a check mark.

“On Pesach, the front cover only had room for one child, and the artist drew a boy. But when we sent it to the Rebbe for approval, in a stark departure from the previous times, no answer was forthcoming. One day passed, then another and another, and time was running out to get out the magazine before Pesach.

“I contacted Rabbi Groner for help, and explained the situation. He said, ‘Let me see what I can do.’ Half an hour later, he called back and told me to come over to see the very short answer: גם נערה—also a girl.



28 KISLEV 5743, YOSSIE MELAMED via JEM 150356

The Rebbe benched the children, saying, "Every private [regular soldier] should become an officer; every sergeant and officer should become a general; and every general should become a general with many stars, without limitations."

The Rebbe had also said that the soldiers who excelled should receive prizes, so the staff of Tzivos Hashem began sending out gifts to every child who went up in rank. As the operation grew, they eventually began sending out tens of thousands of prizes a month, specially manufactured in China for this purpose.

Throughout the following year, the Rebbe's involvement with children continued in an unprecedented

< A RAISE >

"One time," Rabbi Benjaminson relates, "I received a phone call at twelve o'clock at night from Rabbi Groner. A child had just been in a car accident and was in terrible condition, and the Rebbe's instructions were that his rank in Tzivos Hashem should be raised, and that this would help him achieve a speedy recovery.

"I immediately went into the office, took out his index card, and moved him up in rank, and *boruch Hashem*, he recovered."



THE REBBE RETURNS A SALUTE TO A SOLDIER IN TZIVOS HASHEM.

fashion, including additional personal interactions and many rallies and *sichos*.

Children began gathering near the Rebbe's place during *farbrengens*, and he would shower them with special attention, often asking them to begin "We Want Moshiach Now." At one of the Shabbos *farbrengens* during that period, a certain *Chossid* whose *makom kavua* was in that area tried kicking them out. The Rebbe said to him, "They are Tzivos Hashem, whereas you are a regular citizen. How can you tell them what to do!?"

INTERNATIONAL FORCE

Since the Rebbe announced the establishment of Tzivos Hashem, Chabad in Eretz Yisroel had also undergone a revolution. Rabbi Yosef Levenhartz, who directed Tzivos Hashem in Eretz Yisroel for many years, relates:

"Many rallies were held all over Eretz Yisroel for Chanukah and other occasions, attended by thousands of children. Schools from all across the spectrum participated in the Tzivos Hashem programming, using the curriculums, etc. Thousands of Israeli



religious and non-religious children knew that they were part of an army, lead by the great general—the Rebbe in New York.”

In Eretz Yisroel, Tzivos Hashem also established the Chidon Hamitzvos, a competition where children studied the Rambam’s Sefer Hamitzvos and the finalists participated in an international event, from which the Rebbe derived much *nachas*.

During the same time period, shluchim across the globe went door to door, school to school recruiting thousands of children and sending their names to Tzivos Hashem

headquarters, joining them in the children’s army of Hashem.

UNITED THROUGH TORAH

During the farbrengen of Yud-Alef Nissan that year, the Rebbe announced the *mitvza ois b’sefar Torah*.

For the past few months, the Rebbe said, he had constantly been speaking “with a *shturem*” about uniting all Jewish children throughout the world under a common banner—Tzivos Hashem, and a common goal—to spread Yiddishkeit in their homes, their surroundings, and beyond.

In order to help them achieve true unity, he was now proposing to write a *sefer Torah* solely for children, boys and girls, before bar and bas mitzva; every child getting their own letter.

Mitvza ois b’sefar Torah became the focus of the second half of the year’s farbrengens, serving as the next step in the Rebbe’s activities for children. (For more on this *mitvza*, see Derher 39 (116) Teves 5776, “Letter by Letter, Unite the Children.”)

〈 CHEDER 〉 TZIVOS HASHEM

The children should make a “Cheder Tzivos Hashem” of their own personal rooms, a place where the *Shechinah* resides; in the words of the *possuk*, “ושכנתי בתוכם—I will dwell among them.”

This should be apparent by posting a sign that reads “Cheder Tzivos Hashem,” so that immediately upon entering the room the child will see it and remember that he’s a member of Hashem’s army. So when the *yetzer hara* tries to argue, “Why must you be so diligent about learning Torah, you’re only a small child who cannot fully comprehend these concepts?” the child will immediately retort: “What difference does my level of comprehension make? As soon as I was born and received my Jewish name, I was instantly enlisted in Tzivos Hashem (for a boy, at the time of his bris, and for a girl even earlier)!”

The main thing in the army is to follow orders; the level of comprehension is of no consequence!

(*Shabbos parshas Mattos-Massei 5747*)



WHY THE ‘ARMY’?

Upon analysis, Tzivos Hashem is a *mitvza* entirely unique to *dor hashvi'i*. Almost every other *mitvza* that the Rebbe initiated was—on the surface—a simple mitzvah: put on tefillin with someone; affix a mezuzah; light Shabbos candles. With Tzivos Hashem, though, the Rebbe had designed an entire system of children’s programming, complete with emblems, ranks and uniforms. Why was this all necessary?

In a letter to a rof from New York, the Rebbe gave a fascinating overview of the deeper intent and strategy involved.

“...In [your letter],” the Rebbe writes, “after kindly paying tribute to the work of the Lubavitch movement, you express your reservations about the ‘Tzivos HaShem’ Campaign, on the grounds that it is based ‘on the glorification of the military and an aggrandizement of arms, wars and battlefields.’”

After pointing out that Tzivos Hashem is a title from the Torah, and that although Torah does not glorify militarism or war, it also does not shy away from it, the Rebbe said that much caution had been used in this area. “Careful consideration was given to using a minimum of military trappings, and only such as would be consistent with the spirit of the Torah.

For example, ‘spying missions,’ which you mention in your letter as one of your objections, was categorically excluded.”

But, the Rebbe writes, a question remains: “Since the term ‘Tzivos Hashem’ would seem to some people to smack of ‘militarism,’ what were the overriding reasons that outweighed such reservations, as you expressed in your letter? Could not the same results be achieved through other means or other methods?”

“This brings us to the core of the problem.

“As an educator, you know that children need motivation, but that is only one aspect of the problem. The most important aspect, in my opinion, in this day and age, is the lack of *kabbalas ol*, not only of *ol malchus Shamayim*, but also general submission to authority...”

“...Since, as mentioned, the root of the problem is the lack of *kabbalas ol*, I thought long and hard about finding a way of inducing an American boy to get used to the idea of subordination to a higher authority, despite all the influence to the contrary.

“I came to the conclusion that there was no other way than trying to effect a basic change in the boy’s nature, through a system of discipline and obedience to rules which he can be induced to get accustomed

‘...I thought long and hard about finding a way of inducing an American boy to get used to the idea of subordination to a higher authority, despite all the influence to the contrary.’”

to. Moreover, for this method to be effective, it would be necessary that it should be freely and readily accepted, without coercion...

“...Thus, a ‘pilot’ Tzivos Hashem was instituted. It immediately proved great success in getting the children to do good things in keeping with the motto *v’ahavta l’reacha kamocho*, coupled with love and obedience to the ‘Commander-in-Chief’ of Tzivos Hashem, namely Hashem Elokei HaTzeva’os.

“The Tzivos Hashem campaign has a further reward, though not widely applicable to Jewish children attending Hebrew schools...Children that might be inclined to aggressiveness and hence easy candidates for street gangs, and the like, would have a positive outlet by diverting their energy in the right direction...

“...Our experience with Tzivos Hashem—wherever the ideas has been implemented in the U.S.A. and Canada, Eretz Yisroel and in many parts of the world—has completely convinced us of its most successful positive results, with no negative side-effects whatever. I can only hope that it would be adopted in other sectors, outside of Lubavitch, in growing numbers.

“I trust that the above lines will not only put to rest all your

“HAREINI MEKABEL” AND “ACH TZADDIKIM”

At the Farbrengen of Yud Tes Kislev 5744, the Rebbe spoke about the importance of Yidden including the Pessukim “*Hareini Mekabel*” and “*Ach Tzaddikim*” in Davening. The day before the next scheduled rally—on Chanukah—the staff of Tzivos Hashem received a message from the Rebbe; at the rally the next day, the children should be given a sticker with the Pessukim on them, a Tzivos Hashem emblem and an empty space to add their names and addresses.

“Thirty years ago was nothing like today,” Rabbi Yosef Katzman says. “To do such a thing was mind boggling. We were up the entire night printing, sticking, and cutting. We continued working through the morning, and when the rally began, we still hadn’t finished. I remember running into the rally and giving the stickers to the ones in charge.

Rabbi Benjaminson relates: “After the rally was over, Rabbi Groner called me over and told me that the Rebbe had said the following [in translation from Yiddish]: “When I asked them to make the stickers, I imagined how it would look. I didn’t think that it would look so beautiful.” The Rebbe was very happy when he said this.

Later on, it was discovered that the Rebbe had placed the sticker into his own *siddur*.

apprehensions concerning Tzivos Hashem, but will also place you in the company of the many prominent educators and spiritual leaders who have enthusiastically acclaimed the Tzivos Hashem operation as uniquely successful in attaining its desirable goal.”

THE REBBE’S ARMY

The far-reaching effects of Tzivos Hashem can be felt throughout the Jewish world until today. In addition to the actual program itself, it brought an entirely new focus on children and their needs, with Tzivos Hashem pioneering many children’s activities which today are taken for granted, including the Jewish fairs and expositions. The Hachai publishing house, and more, are also a result of this.



LEVI FREIDIN via JEM 9782

THE REBBE ENCOURAGES THE SINGING AT A TZIVOS HASHEM RALLY, 18 TISHREI 5747.



LEVI FREDIN via JEM 206794

CHILDREN STAND NEARBY AS THE REBBE DAVENS AT THE AMUD, VOV TISHREI 5743.

But more than anything else, the Rebbe personally built an army from the ground up, an army that educated hundreds of thousands—even millions—of children to fight Hashem's war into adulthood, without shirking from challenges.

The Rebbe continued talking about Tzivos Hashem—and addressing rallies—throughout the years, and the amount of hours and energy he invested in this cannot be estimated.

Although, as the Rebbe noted many times, the content of the *sichos* to children is equally applicable to adults, the style is like nothing else. The Rebbe spoke to the children in their language, from their *world*, describing in detail their childish but very real challenges, and encouraging them to overcome them. The Rebbe vividly described the arguments of the *yetzer hara* at these ages—whether jealousy, selfishness, laziness, etc.—and provided strategies to prevail. Perhaps

even more importantly, the Rebbe relayed an attitude: that a soldier does not give in to fear or peer pressure; that with true effort, challenges can always be overcome; that every soldier has a responsibility to others.

Every child has the opportunity to join the army and participate in the programming, and to influence other children, whether frum or not, to join as well.


Parents, too, have the opportunity and obligation to sign up their



C. B. HALBERSTAM via JEM 10157

THE GENERALS OF TZIVOS HASHEM LEAD THE PROCESSION AT THE LAG B'OMER PARADE, 5750.

1. Sichos Kodesh 5740 vol 3 p. 994-995
2. In 5736, the Rebbe gave a similar *horaah*, asking that the children fill in the names of the children they influenced to study the *pesukim* on an additional empty page (see above mentioned article).
3. This project was later given over to Rabbi Dovid Pape. The Rebbe edited dozens of the covers throughout the years, and showed tremendous interest in the magazine; this subject is too broad for this forum and will be the subject of a future article iy”h.
4. Chol Hamoed Sukkos 5741; Sichos Kodesh vol. 1 p. 179
5. Ibid.
6. 20 Shevat 5741; Sichos Kodesh vol 2 p. 327-328
7. Yud Tes Kislev 5742, sicha 4
8. Chol Hamoed Sukkos 5741; Sichos Kodesh vol. 1 p. 180
9. Chanukah 5741; Sichos Kodesh 5741 vol 1 p. 629
10. 28 Tishrei 5741; Sichos Kodesh 5741 vol 1 p. 314
11. Chanukah 5741; Sichos Kodesh 5741 vol 1 p. 628
12. Chanukah 5741; Sichos Kodesh 5741 vol 1 p. 630
13. 15 B'Shevat 5741 Sichos Kodesh vol 2 p. 260
14. 20 Shevat 5741; Sichos Kodesh vol 2 p. 330

children, and to explain to them their special mission as soldiers, how the Rebbe invested so much time and effort in establishing this special program for them, addressing them on countless occasions. The children should be reminded that in addition to Tzivos Hashems’s critical importance in education (see above), every child that joins, and especially those that rise in the ranks, is participating in the Rebbe’s program, and he surely derives much *nachas*. 

SIGN UP
NOW!

www.TzivosHashem.org/kids/THSignUp.asp

AT RALLIES OVER THE MONTHS FOLLOWING THE ESTABLISHMENT OF TZIVOS HASHEM, THE REBBE ELABORATED ON THE UNIQUE HIERARCHY AND SET-UP OF THE ARMY OF HASHEM.



LAG B'OMER 5750, LEVI FREIDIN via JEM 241906

A NEW LEXICON WAS INTRODUCED TO DESCRIBE THE WAR ON THE YETZER HARA:

- **THE COMMANDER IN CHIEF:** HASHEM.
- **THE BOOK OF ORDERS:** THE TORAH.
- **THE ORDER OF THE DAY:** THE LESSON IN TORAH SPECIFICALLY FOR THIS TIME, OFTEN FROM THE DAILY *SHIUR* CHUMASH.
- **SPECIAL MISSION:** A SPECIAL SHLICHUS OR MITZVAH.
- **MILITARY PARADE:** A RALLY FOR STRENGTHENING TORAH AND MITZVOS AND GIVING PRIZES TO THOSE WHO EXCELLED. THESE SHOULD INCLUDE ELEMENTS OF TORAH, AVODAH, AND *GEMILUS CHASSADIM*, THROUGH RECITING THE TWELVE PESUKIM, DAVENING A *TEFILLA*, AND GIVING COINS TO TZEDAKAH.

THE REBBE ALSO SET DOWN SEVERAL BASIC PRINCIPLES FOR EACH SOLDIER IN THE ARMY:

LOVE YOUR FELLOW AS YOURSELF:

ENCOURAGE AS MANY CHILDREN AS POSSIBLE TO JOIN.

YAGAATA U'MATZASA:

WITH PROPER EFFORT EVERY CHILD WILL SURELY SUCCEED IN THE WAR AGAINST THE *YETZER HARA*.

UTZU EITZA VESUFAR/ MIPI OLELIM VEYONKIM:

THE CHILDREN ARE THE ONES WHO WILL FOIL THE EVIL DESIGNS OF OUR ENEMIES.

WE WANT MOSHIACH NOW:

EVERY CHILD MUST BE INFUSED WITH THE YEARNING FOR MOSHIACH.

THE REBBE EXPLAINED THAT TZIVOS HASHEM MUST WAGE WAR LIKE A REGULAR ARMY, AND THAT, IN FACT, THE REASON THAT HASHEM MADE PHYSICAL ARMIES IN A SPECIFIC WAY WAS IN ORDER TO TEACH US HOW HASHEM'S ARMY MUST FUNCTION. AT THE SAME TIME, THE REBBE POINTED OUT SOME DIFFERENCES BETWEEN THEM.

1. One of the fundamental principles of an army is that it is very serious; it may be exciting, but it's not a game. So too, the children in Tzivos Hashem must know that this army is no child's play. Hashem mobilized this army and depends on the soldiers to win His war.⁴
2. Another military principle is that orders are obeyed without question. When a child knows that there is an order from his Commander-in-Chief, Hashem, he must have *kabbalas ol* and follow it whether he understands the reasoning or not.⁵
3. A soldier never forgets that he is on a mission. A child must always remember that he is on a mission from Hashem, and he must utilize everything he does and everywhere he goes to further this objective.⁶
4. If a person underwent true military training, it will be evident in everything he does—the way they walk down the street, the way they eat, and even the way they sleep. So too, it must always be evident on the child that he is part of Hashem's army.⁷
5. In the military, a soldier may never drop a mission, even if he's ready to accept the punishment for doing so, because everything he does has an effect on the army as a whole, and his decision will harm everyone. So too, a child must know that his actions affect the Yidden as a whole, and if he does something wrong, it may bring danger to the entire Jewish nation.⁸
6. In the effort of securing the homeland, the military often has specific missions and goals, and new soldiers are recruited to help complete them. The mission of this generation—the past few years in particular—is to bring Moshiach. Therefore, although all the Torah and mitzvos that have been done throughout the past generations have an everlasting effect, which

means that, by now, the army is huge, still new children are needed to join the ranks of Tzivos Hashem, in order to complete the mission in the quickest way possible.⁹

7. The army provides all of its soldiers' needs—food, drink, clothing, and housing. So, too, when the children fight the war against the *yetzer hara*, Hashem will provide them and their parents with everything they need: health, happiness, strength, food and drink, and a bright home. This will enable them to achieve victory even faster and better.¹⁰
8. **Difference:** In an army, as time passes and the challenges change, the weaponry and tactics must be updated as well. In Tzivos Hashem, however, Hashem gave us a type of weapon—Torah and mitzvos—that is effective in every single situation, in all generations.¹¹
9. **Difference:** One of the biggest differences: in the military, wars are won through fighting. In Tzivos Hashem, we wage our wars with light, through illuminating ourselves and our surroundings with the light of Torah and mitzvos.¹²
10. **Difference:** In an ordinary army, women are not included. However, this is a war commanded by Hashem, a *milchemes mitzvah*, in which women and girls must participate, even a *kallah* from under her *chupa*. Furthermore, by *matan Torah*, the women were put *before* the men. Therefore, girls must realize their responsibility not only as soldiers on their own, but as the trailblazers for the boys.¹³
11. **Difference:** In the military, the Commander-in-Chief is far away from the ordinary soldier. But Hashem—our Commander-in-Chief—stands by every single child as he fights the *yetzer hara* and assists him, giving him the strength to conquer the entire world.¹⁴

NOW!





Moshiach will come Only when...

For generations we have hoped, prayed, and yearned for the coming of Moshiach. The Gemara in Sanhedrin sets forth various preconditions for the coming of Moshiach.

What are we to make of all these conditions? Are they to be taken literally? How are these teachings meant to help us in our *avodah* to bring Moshiach?

The Rebbe addressed this Gemara on various occasions, and explained the meaning of these enigmatic conditions.

“אין בן דוד בא עד שיתבקש דג לחולה ולא ימצא”
“[Moshiach] Ben-David will not come until fish is sought out for an ill person, and yet none is found.”¹

The Gemara states that Moshiach will come in a generation that is either entirely righteous, or entirely transgressors. The Jewish nation will either be on an exalted spiritual level, and thus be deserving Moshiach, or on a very low spiritual level, and thus at a point where there is no choice but for Moshiach to come.

It thus follows that we can explain the precondition of “until there are no fish for the ill” to be referring to either one of these two situations.

In an undeserving generation, the Jewish nation as a whole is on a very low spiritual level. The “sickly” person is one who has transgressed, and is therefore spiritually ill. In order to recover from his spiritual illness he must do *teshuvah*, which is why fish is being sought out for him.

Why does he need a fish to do *teshuvah*?

The transgression, which is the source of spiritual illness, is only possible when one has lost sight of the fact that *Elokus* is his true life source. A fish lives within—and is totally surrounded by—its life source, and is thus the spiritual representation of constant awareness of one’s source. When the sick person eats the fish, it brings this spiritual awareness to him, and helps him attain *teshuvah*.

However, in this generation there is no fish to be found, meaning, there is no way to reach this level of *bittul* and connection to *Elokus*. This is an indication that the generation is indeed on the lowest possible spiritual level, and there is no choice but for Moshiach to come.

These circumstances can also refer to a much more positive situation in a generation that is deserving of Moshiach: The person who is ill is in truth on a very high spiritual level. He has attained the 49 *shaarei binah* (degrees of understanding G-dliness). His sickness is caused by his deep yearning for the 50th *shaar* (the deepest level of understanding).

לע"נ
הרה"ת ר' חיים ע"ה ניו
גלב"ע י"ב שבט ה'תשע"ו
נדפס ע"י משפחתו
בוקה ראטון, פלורידה

However in order to attain this level of understanding, he needs to reach a much deeper level of *bittul*. Fish must be sought out in order to heal him.

Why does he need the fish?

As we mentioned, the fish is a spiritual representation of awareness and *bittul* to one's source.

The meaning of the Gemara—"fish cannot be found"—is that the level of *bittul* of the fish is not deep enough for our sick person. He has reached as far as a creation possibly can.

A generation where the Jewish nation is on such an exalted spiritual level that they are ill because of their longing for divine revelation, is deserving that Moshiach should come.²

“אין בן דוד בא עד שתתהפך כל המלכות למינות”

“[Moshiach] Ben-David will not come until all the nations have turned to heresy”³

The Gemara bases this teaching on a *halacha* regarding *tzaraas*: if *tzaraas* is limited to one area [i.e. some of the nations of the world are heretics] then it is a sign of impurity. However, if the *tzaraas* spreads to the entire body [i.e. all the nations of the world have turned to heresy], it is no longer a sign of impurity, and the person is pure.

This condition can be interpreted in one of two ways, corresponding to the aforementioned two possibilities with regard to the situation of the Yidden in the generation before Moshiach.

1. All the nations of the world are heretics, thus the situation is so grave that there is no choice but to bring Moshiach.

This corresponds to the situation in which the Jewish nation is entirely undeserving and thus there is no choice but for Moshiach must come.

2. The world has become refined to such a degree that the truth of the Torah is clear to all. Therefore it will

be obvious that any government whose mandate doesn't stem from Hashem's rulership, is considered heresy

This corresponds to the situation in which the Jewish nation is indeed on an exalted spiritual level and the generation is deserving of Moshiach.⁴

“אין בן דוד בא אלא בהיסח הדעת”

“[Moshiach] Ben-David will come only when we divert our minds from it [Moshiach]”⁵

Are we really supposed to stop thinking about Moshiach? We are told that we must await his coming every day; how then can we be expected to divert our minds from Moshiach?

Every Jew wants Moshiach to come. Every Jew yearns for Moshiach in order to experience true redemption. When one is in a very tough situation, be it physically or spiritually, he feels an acute desire and need for redemption, both for himself and for the entire Jewish nation.

When the Gemara tells us that for Moshiach to come we must divert our minds from it, the term “*hesech hadaas*” is used—literally meaning “removal of *daas*.” The word *daas* means “knowledge,” and also means connection. *Daas* thus refers specifically to knowledge as it relates to the person who knows it. *Daas* is knowledge as it pertains to “me.”

The Gemara is telling us that we need to want and yearn for Moshiach, but we need to want it for the right reasons. Our desire for Moshiach's coming should not be from a place of *daas*—for reasons that relate to ourselves. Rather, we should want Moshiach because we desire the fulfillment of Hashem's Will for a *dira b'tachtonim*.

“אין בן דוד בא אלא .. עד שתכלה פרוטה מן הכיס”

“[Moshiach] Ben-David will not come until there isn't a penny in the wallet”⁷

At first glance this Gemara seems to be describing a very negative

situation, in which the poverty is so great that there is no choice but for Moshiach to come.

The Rebbe explains that this is in fact referring to a positive situation in which the Jewish nation is fulfilling mitzvos (specifically *tzedakah*) joyfully and on a very lofty level, and is thus deserving of Moshiach's arrival.

There is the mitzvah of *tzedakah* according to *halacha* with various requirements, and then there are extra measures of generosity that go beyond the letter of the law. No one would imagine that one is required to give *tzedakah* until one has no more money.

What the Gemara is describing here is one who gives *tzedakah* until there isn't a penny left in his own pocket. He goes above and beyond logic in his performance of this important mitzvah.

This approach of giving *tzedakah*, although not required, will warrant the coming of Moshiach even if we are as of yet undeserving.⁸

While at face value these conditions seem to be describing very negative situations that will precede the coming of Moshiach, the Rebbe shows us that they can also be describing positive situations as well.

May we be *zoche* to the coming of Moshiach with the fulfillment of these conditions in the most positive way, *b'mheira b'yameinu mammosh!* **1**

1. Sanhedrin 98a
2. Adapted from Reshimos choveres 11 (for a more in depth look at this Reshima see “No fish for the ill,” Derher Cheshvan 5777).
3. Sanhedrin 97a
4. Adapted from Lekutei Sichos vol. 32 Tazria (1)
5. Sanhedrin 97a.
6. Adapted from the sicha of Shabbos parshas Eikev, 20 Av 5713
7. Sanhedrin 97a
8. Adapted from the sicha of Yud Shevat 5725



Who will be the tenth?

LOOKING AROUND THE ROOM THEY ALL NOTICED THAT INDEED THEY WERE SHORT; THERE WERE ONLY NINE MEN WHICH MEANS THEY WERE MISSING JUST ONE.

With an excited smile painted across his face, Asher¹ ran outside to greet the holy Baal Shem Tov. “Finally,” he said to himself, “there may be hope for me!”

Asher had long prayed for salvation; not a financial one but one that runs at the core of every human. He had been married for many years now and had still not been blessed with an offspring; he was childless.

The Baal Shem Tov asked Asher if it would be okay if he stayed over in his home for Shabbos.

“Possible? I humbly request that you do.”

“Will you have a *minyán*?” asked the Baal Shem Tov.

After a quick count they realized that they were only nine men, and so Asher replied that he wasn’t sure, but the Baal Shem Tov said confidently, “There will be a *minyán*!”

Still sitting in the wagon, he ordered the driver to keep driving right into the entrance-room of the house. As the servant reached the doorway, he realized that the door frame was quite short and the wagon would not fit through, so he pulled the reins and the horses came to a complete stop.

The Baal Shem Tov immediately asked him, “Why did you stop?”

Without any further deliberations, the servant guided the horses through the doorway and lo and behold the entire lintel and building raised up allowing them to go on smoothly.

This incredible miracle was visible to all and to Asher this was yet another indication that a miracle was on its way, “I will surely be helped,” he said to himself once again.

As midday arrived, the handful of men gathered to daven *mincha* with the

Baal Shem Tov, as was his custom to daven *mincha* as close as possible to midday on Erev Shabbos.

The Baal Shem Tov then proclaimed, “I knew there would be a *minyán*.” This statement stirred up a small commotion as everyone began whispering and murmuring. Looking around the room they all noticed that indeed they were short; there were only nine men which means they were missing just one.

At that point, a wild thought entered Asher’s mind and he spoke up. “Across the river there is a small village where there is a Jew who has been sick for ten years. He is completely handicapped and cannot move his hands and feet. His tongue has no strength and his food is poured directly down his throat. Could this possibly be the person the Baal Shem Tov has in mind?”

COULD THIS POSSIBLY BE THE PERSON THE BAAL SHEM TOV HAS IN MIND?

The Baal Shem Tov told him to go and fetch the sickly man and he gave his walking stick to assist. A short while later, Asher returned empty handed. The man didn't move or budge.

The Baal Shem Tov then removed his hat from his head and handed it to Asher. "Take my hat and put it on his head," he said, "and give him my stick as well."

Sure enough, a few minutes passed by, and what an incredible sight it was; a man who was bedridden for

ten years was now walking on his own two feet. With the *minyán* now complete, they were able to daven *mincha*, while everyone pondered over the two incredible miracles they had just witnessed.²

These incidents didn't pass over Asher and he felt that this was a momentous occasion to ask the *tzaddik* for his own personal *bracha*. When they sat down to eat, he said to the Baal Shem Tov, "I am already a middle aged man and have still not merited to have children, I

will soon grow old and not be able to have a family. What will my purpose be?"

The Baal Shem Tov then told him the words he so desperately wanted to hear, "You will have children!" He lived day by day waiting for these words to be fulfilled.

He didn't merit having children with his first wife, and when he turned sixty years old she tragically passed away. But Asher remarried and ultimately had two children with his second wife, bringing

the *tzaddik's* *bracha* to fruition.³ **T**

(*Shivchei HaBaal Shem Tov*)

1. The name doesn't appear in the original and was added here for the sake of clarity.

2. The man lived on in good health for another ten years. People went back to the scene of the doorway that lifted up and they said that even twenty years later, it never went back to its original position. It remained in its miraculous, elevated lopsided position from then on.

3. The person who related the story concludes that he isn't sure if they had one set of twins or the two children were born separately.





דער רבי וועט געפינען א וועג...

לזכות השלוחה הצעירה
חנה שתחיל
לרגל הגיעה לגיל יב שנה היא
עונת בת מצוה ביום
ח' שבט תשע"ז
יה"ר שתגדלה להיות ראוי'
לשם בת חב"ד כברכתו ורצונו של
כ"ק אדמו"ר זי"ע ולנחת רוחו
נדפס ע"י הוריה
הרה"ת ר' אברהם יהודה הלוי
וזוגתו מרת דבורה לאה שיחיו
סאסקינד
נובוי, מישיגין

A Snowy Feel

AS TOLD BY RABBI YITZI STEINER (MINNEAPOLIS, MINNESOTA)

When my wife and I got married a few years ago, it was clear to us that we would be going out on shlichus. While we had nothing immediate waiting for us, we began searching and asking around about different places and different options.

One of the places we looked into was University of Minnesota, which had a sizable Jewish population. That fact was a bit surprising to me. If there were so many Jews on campus, why hadn't any shliach moved there yet, I wondered.

I did a bit of research;

It seemed that this campus had never merited a shliach for a number of reasons, including the terribly cold winters



that are visited upon Minnesota each year. Not too many people have been willing to move to such a harsh climate.

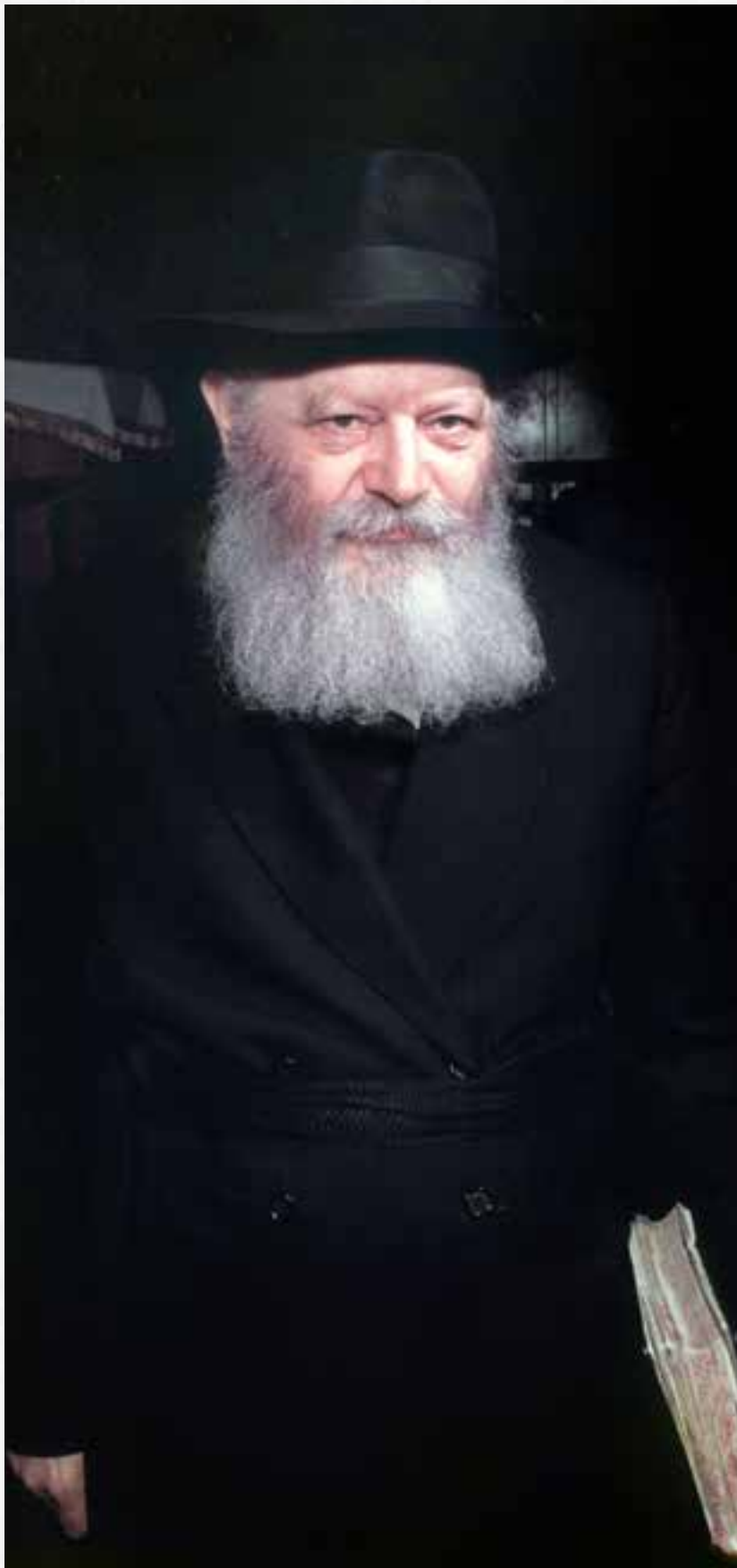
I was far from convinced that this was a perfect idea for me and my family. In addition to the bitter cold, the Jewish population, while significant, was still not large compared to some other schools that had shluchim, and I wasn't sure if the campus would be able to sustain a full time shliach. How would I support the *mosad*? What if we weren't successful? Many doubts and questions nagged at me.

However, looking at our options, this campus definitely seemed to be the best choice. With hopeful hearts we decided to take it on, all the while thinking about the many issues and problems that can come up over there. With all the excitement, I couldn't stop dwelling on my doubt about the choice.

We went to the Ohel to tell the Rebbe about our decision, and to ask the Rebbe for his permission and *brachos* to become his shluchim.

On our way back to Crown Heights, I received an email from Chabad on Campus. A student from the University of Minnesota had emailed them, *asking them to send a shliach to his campus*.

That message immediately uplifted my spirits, and we proceeded with the move. Like all new endeavors, "all beginnings are harsh;" it took a few years for our activities to have a strong foundation, but I knew the whole time that with the Rebbe's *bracha*, we would be successful, and Boruch Hashem, we have been witness to tremendous growth; countless Jewish students have found a home away from home, and who knows how far the effect will reach. ❶



YOUR STORY

Share your story with
A Chassidisher Derher by emailing
derherstories@gmail.com.



לזכות
הרה"ת ר' יוסף יצחק
וזוגתו מרת נחמה
ומשפחתם שיחיו
הארליג

MEGILLAH READING

Purim 5729

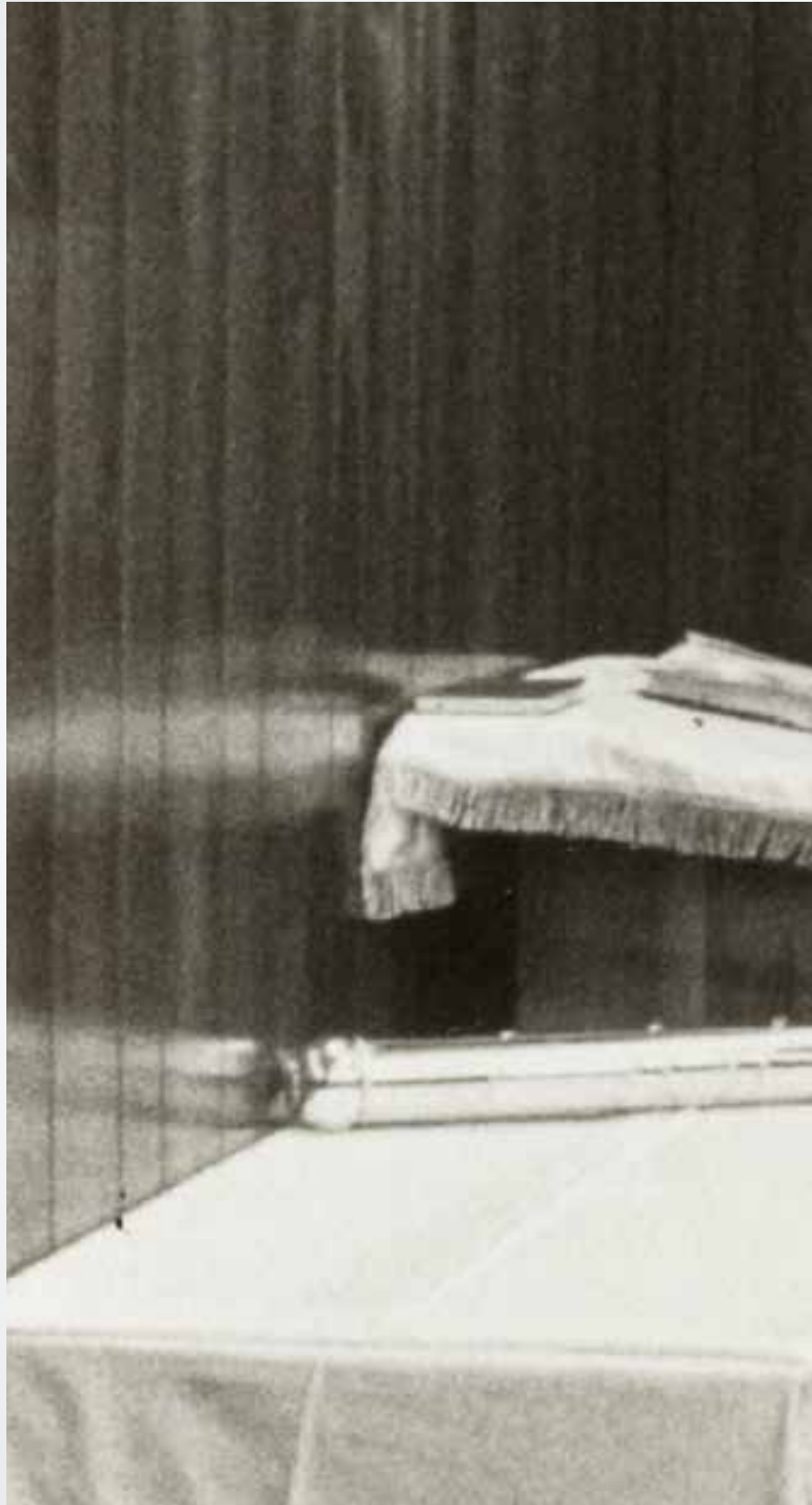
One of the few times throughout the year when one could see the Rebbe wearing his tallis and tefillin was Purim morning, as the Rebbe wouldn't ordinarily daven *shacharis* publicly on weekdays until years later.

Something unique about these pictures is that this year (5729) the Megillah that the Rebbe used at night is not the same as the one he used for the day reading.

Until then the Rebbe used an old worn-out Megillah, stored in a black carton case. But that year, Reb Getzel Rubashkin gave the Rebbe, as a gift, a new beautifully written Megillah with an exquisite silver case.¹ The Rebbe didn't use the newly gifted Megillah at night, because he wanted to pay for the gift, and didn't want to use it until the money reached Reb Getzel.

This was the Megillah that the Rebbe used from that point on.

1. See *No Simple Gift* Derher Magazine 29 (106), Adar 5775 for the complete recount of Reb Getzel's gift.





JEM 287563



JEM 287335



JEM 287329

Derher**Letters**

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

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



“As though I was there”

Dear Editors,

Each year, Hei Teves takes on new and deeper meaning. The story opens up. The implications become more real.

But nothing has made it as real as reading the interview in the Hei Teves Derher supplement, “A Challenging Time, An Eternal Victory.” It’s no longer a series of events. Not just history. It’s now almost as though I was there as the Rebbe opened up his *neshama*, *chaya*, *yechida* and let it pour out to the Chassidim.

That is something I had not understood before—that *kiruv* and that *keshar amitz*. And that’s the *ikar*.

Tzvi Freeman
Los Angeles, California



Move to Crown Heights

Dear Editors,

Thank you for your wonderful publication. Our family sits around the table every Shabbos afternoon between *mincha* and *maariv* and we take turns reading aloud portions from the monthly Derher.

1. Regarding your fascinating article on *sefarim* [“Redefining the Home” Derher

52 (129)], you quoted from the Rebbe in 5748 about how to use the *sefarim* until they’re worn out. There is also a *sicha* from Yud-Tes Kislev 5733 (*sicha* 8), where the Rebbe explains that the beauty of one’s home is having *sefarim*, however the *sefarim* themselves should be torn from frequent use. The Rebbe mentioned this several times throughout the years as indicated in the article.

2. Regarding the article about Crown Heights [“Crown Heights” Derher 50 (127)] -

My Zaide R’ Dovid Zanvil Schultz a”h came from a prominent Gerer family. After surviving the Holocaust he lived in the East New York section of Brooklyn.

As the neighborhood began to deteriorate he wanted to move to Boro Park as many of his friends had. His father-in-law (my *elter zaide* Hachossid R’ Aaron Moshe Bobriosky) suggested that he ask the Rebbe before moving. The Rebbe told my *zaide* that it is for his and his family’s benefit to move to Crown Heights. My *zaide* was disappointed to say the least, and his friends were bewildered as his decision to move to Crown Heights at a time that everyone was leaving. My *zaide* would tell them, “*Vos zol ich ton der Rebbe hut geheisen...*” (What can I do? The Rebbe instructed me as such!)

Ultimately, after my parents moved to Worcester on shlichus they had a place to stay in Crown Heights. And as I spent my years as a *bochur* learning in Crown Heights, it was at my grandparents' home in Crown Heights that I stayed, and my siblings have lived there as well. *Ad hayom* our family continues to reap the benefits of the Rebbe's incredible vision, *ruach hakodesh* and *ahavas Yisroel*.

Laibel Blotner
Mesa, Arizona

”

Magnot and Bar Lev Defense Lines

Dear Editors,

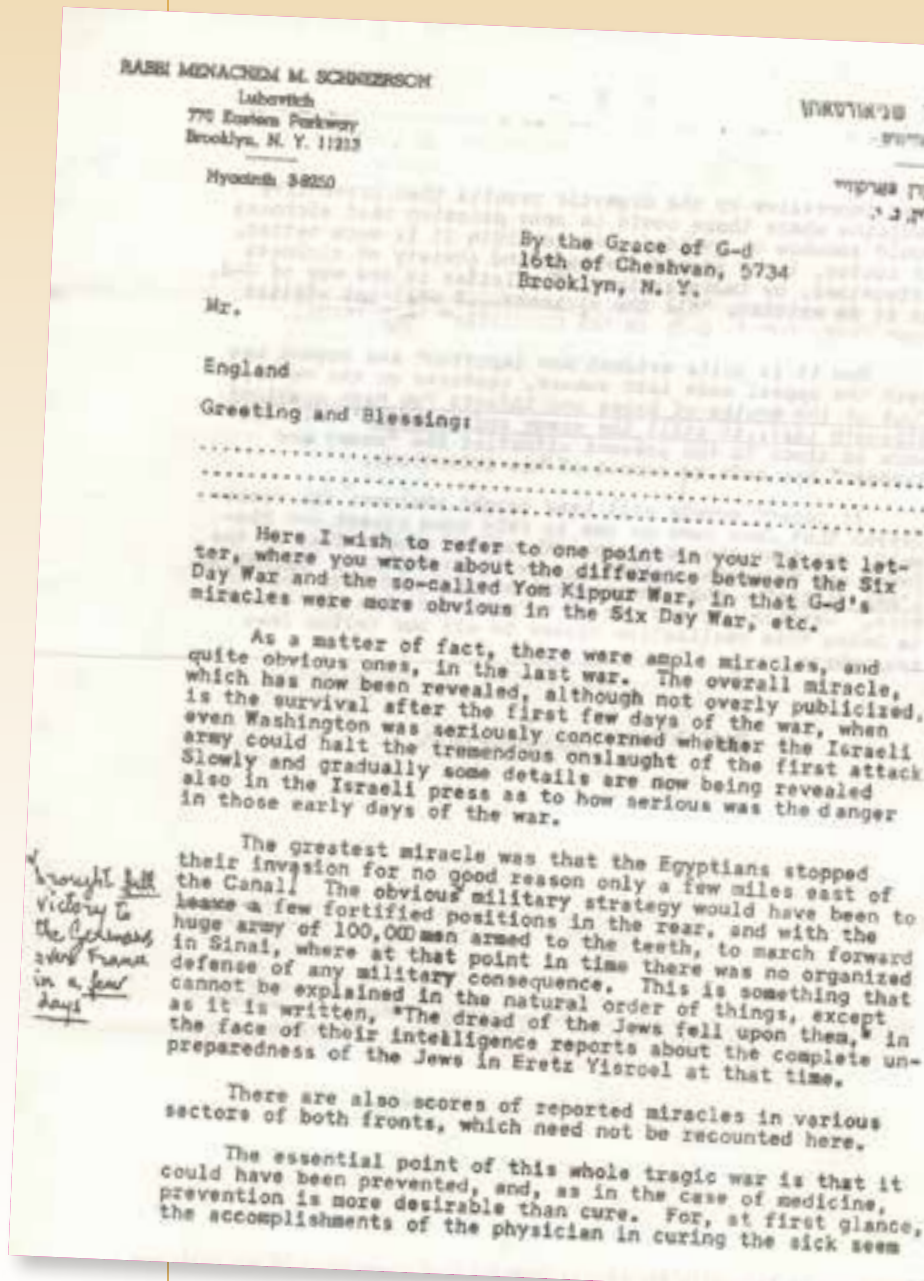
The column “The World Revisited” of the Teves Derher discussed the Rebbe's *sichos* regarding the Magnot and Bar Lev defense lines [“Battle of France” Derher 52 (129)].

On Shabbos Parshas Toldos 5734 (which fell out 29 Cheshvan) the Rebbe provided the response to those who “are asking, why we haven't seen miracles in the Yom Kippur War like we saw during the Six Day War.” The Rebbe explained the great miracle that, after breaching the Bar Lev Line, the Egyptians stopped, despite the fact that there was nothing holding them back from *chas v'shalom* proceeding to Tel Aviv and Yerushalayim.

As it turns out, it seems the Rebbe is actually discussing a correspondence he had with a Jew

from England two weeks earlier, on 16 Cheshvan. A draft of this letter with the Rebbe's handwritten corrections was printed in the Horvitz-Borenstein *teshura*.

The Rebbe writes: “Here I wish to refer to one point in your latest letter, where you wrote about the difference between the Six Day War and the so-called Yom Kippur War, in that G-d's miracles were more obvious in the Six Day War, etc.



“As a matter of fact, there were ample miracles, and quite obvious ones... The greatest miracle was that the Egyptians stopped their invasion for no good reason only a few miles east of the Canal! The obvious military strategy would have been to encircle the few fortified positions in the rear, and with the huge army of 100,000 men armed to the teeth, to march forward in Sinai, where at that point in time there was no organized defense of any military consequence. This is something that cannot be explained in the natural order of things, except as it is written, ‘The dread of the Jews fell upon them,’ in the face of their intelligence reports about the complete unpreparedness of the Jews in Eretz Yisroel at that time.

“There are also scores of reported miracles in various sectors of both fronts [presumably referring to Egypt and Syria -L.S.], which need not be recounted here.”

On the draft prepared by the *mazkir*, the letter stated “The obvious military strategy would have been to leave a few fortified positions in the rear.” The

Rebbe erased the word “leave” and wrote instead “encircle the.” The exclamation point at the end of the sentence “The greatest miracle... east of the canal” was also added by the Rebbe, instead of the regular period.

The Rebbe also added a line in his holy handwriting, on the side of the word “obvious”:

“Brought full victory to the Germans over France in a few days.”

It seems that the Rebbe added this line for the *mazkir* to elaborate on in the second draft of the letter. This is the same example that the Rebbe used in the *sicha* two weeks later as mentioned in the article.

Reading the original *sicha*, you can find additional common points between this letter and the part of the *sicha* that wasn't printed in the Derher.

Levi Shemtov
Tomchei Tmimim Lubavitch
Hamerkozis - NY

