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# A חסידישער דערער CHASSIDISHER DERHER

TISHREI 5775  
ISSUE 24 (101)

A CANDLE  
OF HER OWN  
"א ליכטיקען  
שטורעם"

FORTY YEARS OF  
MIUTZAH NESHEK

Pidyon Nefesh

Regenerating the Connection



# A *אגודת חסידים* CHASSIDISHER DERHER

ISSUE 24 (101) • TISHREI 5774 5

בט"ד

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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](http://TheLivingArchive.org).



The Living Archive



# Editorial

**T**he month of Tishrei, beginning with Rosh Hashanah brings along so many Yomim Tovim, diverse in content and in message.

The call for teshuvah at the start of the month resonates within each and every one of us, charging us with the task to rectify our misdeeds and purify ourselves once again.

As Chassidim, and especially Tmimim, we are never left on our own. In a letter addressed to the bochurim of Yeshivas Tomchei Tmimim in Montreal, the Rebbe spells out what teshuvah means for a Tomim: attaining wholesomeness in Torah and mitzvos, as they are illuminated by Toras HaChassidus. The Rebbe concludes: "Assisting us in achieving a complete teshuvah, in a manner of *b'chol me'odecha*, [more than our usual capabilities] we have a Rebbe, who has the ability to uproot [our misdeeds] from their very core, by searching out and finding [the ability] within ourselves..." (Igros Kodesh vol. 1 p.)

In this spirit, we once again attempt to provide a chockfull magazine with timely messages from the Rebbe's Torah, alongside stories and anecdotes, in the hope that this will assist our readers in involving themselves in the Rebbe's *inyonim*, utilizing the extra availabilities of this special month to reconnect with our lifeline, *ilana d'chayei*.

Most notably, we have dedicated a considerable portion of this magazine to mark forty years since the Rebbe's call to brighten the world with the light of Neiros Shabbos Kodesh, detailing the story of the launch and execution of this unprecedented Mivtza, the far-reach of which is truly remarkable, as the Rebbe himself recounted at several fabrengens.

**A**s this month comes upon us each year, we are reminded ever again of the scores of precious moments Chassidim enjoyed in the presence of the Rebbe

throughout the years, experiencing true *giluy elokus*, whether during the mystifying moments of *tekias shofar*, the exuberant dancing at Napoleon's March, or the electrifying atmosphere of *hakofos* with the Rebbe on Simchas Torah.

In a *michtav kloli* for Pesach, 5713, the Rebbe writes:

ידוע ענין הזכרון והמדמה והמצייר, אשר פועל הוא בנפש האדם הזוכר ומדמה רגש ומצב רוח דומה, פחות או יותר, למצב רוח בו נמצא, הוא או אדם כדוגמתו, בעת המאורע עצמו. וככל אשר יגדל תוקף כחות נפשו וממשלתם על הגוף, הקשור ואסור בזמן ומקום, כן יתקרב יותר ויותר מצב נפשו בעת הזכרון - להמצב בעת המאורע.

"The power of memory, imagination, and envisioning is such, that it brings the soul of the thinker to a frame of mind and feeling, more or less similar to the one he or someone like him felt at the time this event took place. The stronger his inner capabilities reign over his body, which is confined by time and place, the closer his mood will reach the setting of the [desired] event..."

With this idea in mind, we have presented a wide-ranging collection of Chassidim's experiences with the Rebbe during the Yomim Tovim of this special month. Following up with the popular "*Be'chatzros Kodsheinu*" column presented in the past Tammuz edition, we have once again interviewed four individuals who shared their own personal recollections with us, for the benefit of our readership. The interviews pertaining to Rosh Hashanah can be found herein, while the remainder have been published in a supplementary magazine in honor of **Vov Tishrei – 50 years**.

It is our sincere hope that this will assist our readers to relive and reconnect with those moments with the Rebbe, ultimately strengthening our connection with the Rebbe and all the Rebbe's *inyonim*, until we will be reunited with the Rebbe with the *geulah shleima*, may it be *teikef umiyad Mammosh*.

בברכת כתיבה וחתימה טובה לשנה טובה ומתוקה;

**The Editors**  
25 Elul, 5774



**COMING SOON!**

SPECIAL VOV TISHREI SUPPLEMENT MAGAZINE





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## Dance in the Streets!

Throughout the years, the Rebbe encouraged the celebration of Simchas Beis Hashoeiva on Sukkos in vast measures. In the earlier years, the Rebbe himself conducted the farbrengens, delivering lengthy sichos and singing joyous niggunim with the crowd.

Things took a major turn in 5741, when the Rebbe initiated the custom of delivering a sicha on each night of Sukkos. In these talks, the Rebbe expounded upon the theme of the Ushpizin of the day, and also encouraged everyone to celebrate the Simcha with joy and dancing in the streets!

The following excerpt presented is from a sicha on Shabbos Parshas Ha'azinu - 13 Tishrei 5752, in which the Rebbe speaks in preparation for the upcoming Yom Tov of Sukkos, focusing on the great joy contained within these festive days. The Rebbe explains how this happiness also relates to our imminent welcoming of Moshiach Tzidkeinu, and stresses that we should not keep our happiness to ourselves, but rather share it with every Jew that we possibly can. (Sichos Kodesh 5752 vol. 1 p. 97)

### Sharing the Joy

...It is important to bear in mind the need to help other Jews take part in the joy of Yom-Tov, especially in the special festivities of Simchas Beis Hashoevah. This pertains most importantly to nearby locales that can be visited on Yom-Tov itself, and also to places further afield that can be reached on Chol-Hamoed. In addition to helping them with their celebrations, they should be helped to fulfill the mitzvah of the “daled minim.”

(If the local Jews don't own their own set of “daled minim,” they should be given a set after the shluchim to those places return home. This will enable them to continue to fulfill the mitzvah, and as per *minhag* Chabad it would be best if the set that they're given has extra *hadassim*

- at least another three, equal to the minimum three required by Halacha.)

Those who visit these Jews should also encourage them about following Torah and Mitzvos in their daily lives, coupled with the knowledge that Hashem implores and begs every single Jew to follow Torah and Mitzvos, as the *posuk* says “אם בחוקותי תלכו” “If you will follow my commandments”, and our *Chachamim* tell us “אין אם אלא” “לשון תחנונים” “the word ‘if’ implies supplication”.

### Brochos upon Brochos

The Torah tells us that as a result of following this path Hashem promises “ונתתי גשמיכם בעתם”, “I will give rain in the proper time”, as well as the many other *brochos* that follow in the *parsha*.

This also includes the ultimate *brocha* of “ואולך אתכם קוממיות”, “and I will make you stand upright and proud,” which will happen when Moshiach arrives.

Women should also take part in these trips, in order to encourage the local women in their celebrations. Children should be brought along as well, since they too must be taught the importance of “הפצת היהדות והמעיינות חוצה”.

### Moshiach Is On His Way

This year there is an additional, extremely important point: The celebration of Simchas Beis Hashoevah this year should be with even greater liveliness, since we are celebrating and dancing to greet Moshiach Tzidkeinu!

Needless to say, *chas ve'shalom* that someone should be embarrassed to

dance in public or in the streets in front of the entire world, to greet Moshiach Tzidkeinu. Even if an onlooker will ask “What’s the big celebration about?”, they just need to simply respond: “don’t you know that all the newspapers have printed that Moshiach has already arrived, and that he’s on his way to take every one of us to our holy land, to *Yerushalayim Ir Hakodesh* and to the Beis Hamikdash, where we’re going to continue to celebrate in the best possible manner?!”

This is the spirit that should be the driving force behind all the Simchas Beis Hashoevah festivities – to bring the happy news that Moshiach Tzidkeinu is coming and will take us all to continue celebrating in the third Beis Hamikdash.

### What’s the Point?

Since we are so sure that Moshiach Tzidkeinu is coming and taking the entire Jewish nation out of golus to celebrate Simchas Beis Hashoevah in the third Beis Hamikdash, why are we talking about and preparing for Simchas Beis Hashoevah in golus, all over the world?

The Frierdiker Rebbe was once asked a similar question: How can it be that on the one hand he announced “לא לתר לא לתר לגאולה”, “Immediate teshuvah and thereby immediate geulah,” as well as “עמדו הכן כולכם”, “everyone should stand ready [to greet

Moshiach]”, while on the other hand he sends shluchim to establish schools, yeshivos etc. both in the USA and in other countries – something that certainly doesn’t happen overnight? It takes time [to coordinate all these activities], by which time Moshiach will have arrived?

### Multiple Tasks

The answer that the Frierdiker Rebbe gave was that this is how the Jewish people (in accordance with the directives of the *gedolei and nesiei yisroel*) have behaved throughout the generations: While having complete faith and anticipation in Moshiach’s coming every day, they invested time and energy in long term goals to strengthen Torah and Mitzvos. This conduct is based on the Jewish people’s behavior in the desert, where even for an extremely short encampment, they would build the Mishkan with all of its sections, just as if they were preparing for an extended stay.

It is the same in our situation as well: we must prepare for Simchas Beis Hashoevah celebrations in every place around the globe, while at the very same time anticipating Moshiach’s immediate arrival, whereupon we will observe Simchas Beis Hashoevah in the third Beis Hamikdash.

This anticipation is now so much greater, since there have been so many

accomplishments in spreading Torah, Yiddishkeit and Chassidus to the world through the shluchim of the Rebbe. This has brought the twin concepts of geulah hinted in the Frierdiker Rebbe’s name, Yosef Yitzchak, meaning an addition (Yosef) in joy (Yitzchak), so much closer, through the true joy that we’ll experience when Moshiach redeems us speedily in our days.

(Especially since a beautiful album was just printed of the shluchim, shluchos, and their families with gold lettering etc. – like all things in kedusha that are done in order to honor Hashem, they must be done as beautifully as possible just like was done in the *Mishkan* – and may they be blessed, and be an example for emulation by all)...

...Most importantly, may it be Hashem’s will that even before Sukkos we will celebrate the true, complete geulah through the coming of Moshiach, with our *Nosi* at our head, together with the shluchim and all those who helped spread Torah, Yiddishkeit, and Chassidus, as well as the entire Jewish people, as the *posuk* says “בנערנו ובזקנינו גו’ בבנינו” “With our youth and with our elders etc. with our sons and with our daughters,” and we will continue with the festivities of Simchas Beis Hashoevah with the greatest joy in the third Beis Hamikdash... **D**



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# לעבן מיט'ן רבי'ן

## SIMCHAS TORAH WITH THE REBBE

The month of Tishrei in the Rebbe's presence was always an uplifting and invigorating experience, but Tishrei of 5752 was truly extraordinary. Many can recall the scores of occurrences that transpired which went well beyond the ordinary *Tishrei* "structure". It was as though the Rebbe was energizing more and more into the *Chassidim*, being in the open more than usual, and infusing

them with many additional Heavenly revelations.

The climax of it all was on Simchas Torah, beginning with the surprise *Sicha* on the night of Shmini Atzeres filled with detailed *brochos* for the upcoming year. The powerful, unprecedented encouragement to the *Chassidim's* singing and a very joyous pre-*Hakofos Farbrenge*n on the night of Simchas Torah, are just a few of the many, many phenomenal instances of that year, a number of which are documented in the following composition.

In preparing this essay for print, we spoke with individuals who were present at the time, so that they could each share their personal memories. Many of them recounted miraculous instances of people

who approached the Rebbe on his way to *Hakofos* requesting a blessing, and the resulting Heavenly salvations granted them.

Others recalled with great emotion that while standing near the Rebbe on Simchas Torah that year, they noticed that the Rebbe did not look to be in perfect health. Nevertheless, the Rebbe danced and celebrated with utmost vibrancy, infusing the air with an unparalleled liveliness, and compelling all those present to join along with him. The *Chassidim* were well aware of the fact that the Rebbe was literally showering them with spiritual energy, despite any costs...

As it turned out, this would be the last Simchas Torah before the Rebbe's stroke in Adar I, 5752. As *Chassidim*, we are



THE FESTIVE KOS SHEL BROCHO OF  
MOTZEI SIMCHAS TORAH 5752.  
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# נפלאות בכל

certain beyond any shadow of a doubt that the Rebbe continues to pour *brochos* and *Kochos* on his special day of Simchas Torah, especially to those who've come to spend the *Yom Tov* in his holy presence. Though we no longer have the privilege to witness these great *giluyim*, the Rebbe's inexorable connection to us, and ours to him, remains steadfast today as ever before.

Simchas Torah was the time when the Rebbe stepped out of the boundary of conformity, and gave special attention to those who made the effort to be there at that auspicious time. Today – years since that glorious and majestic Simchas Torah – is no different.

To better illustrate this point, let us recount the following episode:

In between the *Sichos* at *Farbrengens*, *Chassidim* would raise their cups of *Lechayim* to the Rebbe, and the Rebbe would nod his head towards each of them and answer “*Lechayim Ve’livrocha*”. It so happened, that one particular *Bochur* often raised his cup, but for some unknown reason, he never received a response; as if the Rebbe did not notice him.

Feeling rather dejected, the *Bochur* shared his anguish with his father, who in turn wrote to the Rebbe on his son's behalf asking if he had possibly done something wrong for which he was unworthy of receiving the Rebbe's blessing. The Rebbe replied, “I glanced at him on Simchas Torah and it did not result in anything practical!” *I.e.* the

Rebbe's mere glance towards him on Simchas Torah should have served to strengthen the *Bochur* and empower him to change himself for the better. (See also the Rebbe's response in his holy handwriting about being “here” on Simchas Torah).

It is anticipated that the following composition will inspire its readers to strengthen their *hiskashrus* to the Rebbe in these auspicious days, and make every possible effort to be with the Rebbe on Simchas Torah.

Let us hope that in this merit, *Hashem* will have mercy upon us and grant that we finally be able see the Rebbe once again, and dance *Hakofos* with him yet this year, *teikef umiyad Mamosh!*



*The following is not a complete documentation of all the occurrences of this Yom Tov, merely a few highlights of some of the major events. For a more complete story, it is advisable to read the yomanim of this period, specifically the new sefer "Yimei Brocha", and the Rebbe's sichos as they have been published in the seforim.*

### **Hosha'ana Rabba Morning**

This morning, large multitudes of additional guests swarmed into 770 to spend the upcoming *Yom Tov* of Simchas Torah with the Rebbe. Their appearance serves as a timely reminder as to what we are about to experience in the Rebbe's

court, and significantly adds to the festive atmosphere.

### **Lekach and Dollars**

The distribution of *Lekach* took place near the Rebbe's room (as opposed to the *Sukka*, where it was generally held in previous years). Following that distribution, the Rebbe also handed out dollars, as he would on an ordinary Sunday. *Mincha* was *davened* in the small *Zal* upstairs, as the big *Shul* was closed to the public, due to the vast preparations for tonight's *Hakofos*.

### **Shmini Atzeres Night**

At 6:15 in the evening, the doors of the *Shul* were opened for all, and thousands of *Chassidim* stormed in and hurried to grab a good spot, which would best enable them to observe the Rebbe in these most precious moments.

The platform upon which the Rebbe *davened* throughout the year was raised significantly - double its usual height - and at its end a ramp was placed leading

to the center of the *Shul*, where the Rebbe would dance during the first and seventh *Hakofos*. Situated there was an additional platform, also reaching relatively high, allowing for maximized visibility to all sides of the *Shul*.

At approximately 7:15, the Rebbe entered the *Shul* for *Maariv*. Upon reaching his place at the top of the heightened platform, the Rebbe placed his *Siddur* on the *shtender* and turned to face the crowd, vigorously waving both of his hands to their song (tune of "*Ksiva Vachsima Tova*"). The Rebbe's unusual radiance and display of extraordinary rejoicing was an exciting preface to the upcoming two-day period of boundless joy we were no doubt about to experience.

After *Maariv*, the *Gabbai*, Reb Y. Pinson, announced the time for *Hakofos* (9:00), adding that in the meanwhile, those who wish may make *Kiddush* in the *Sukka* outside, and concluded with a hearty "*Gut Yom Tov!*"



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## Unexpected *Sicha* – “Make *Kiddush!*”

Hearing this, the Rebbe turned around with a very broad smile on his face, and suddenly began to say a surprise *Sicha!* (An unprecedented occurrence, owing to the particular character of this year). Referring to the *Gabbei's* announcement that all are able to make *Kiddush*, the Rebbe said that considering the unique status attributed to the *Gabbei* in various *Seforim*, his words are in fact an indication that all *must* make *Kiddush!* Furthermore, this will assist in drawing down blessings for the entire year, including the blessings that begin with each letter of the *Aleph-Beis*.

At this point, the Rebbe went on to state blessings which began with each letter of the *Aleph-Beis*, articulating many of them at great length. Upon reaching the letter *Pei*, the Rebbe said, “May it be a year of *P'dus* (redemption) and especially with regard to the ability of reciting words of *Torah B'Peh* (with the mouth)...”

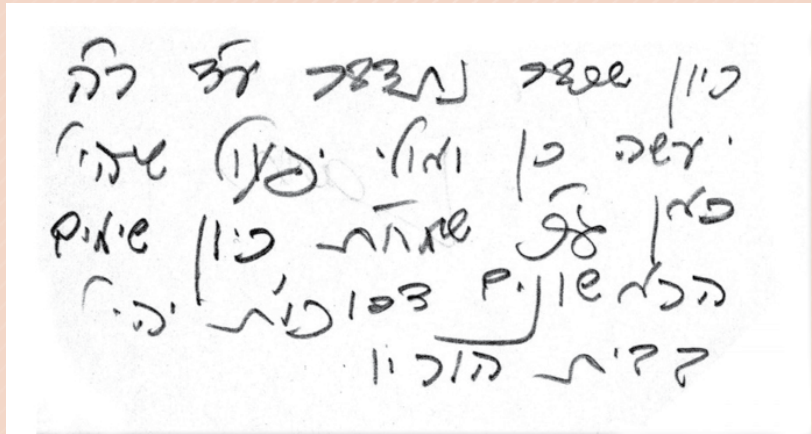
At the *Sicha's* conclusion, the Rebbe began his father's *Hakofof Niggun*, and made his way back upstairs to his room.

In addition to the magnificent scene of the Rebbe addressing his Chassidim from the elevated platform, the crowd was staggered by the Rebbe's recitation of a *Sicha* at this unpredicted time, and electrified by its content of remarkable blessings. The unexpected *Sicha* served as somewhat of an overture to the series of unprecedented revelations we were to witness from the Rebbe during this Simchas Torah, unmatched in previous years. The Rebbe had also spoken in a very loud tone, enabling even those standing in the furthest corners of the overcrowded *Shul* to clearly hear his every word.

It was at that moment that the Chassidim realized the Rebbe was showering them with exceptionally profound measures of exuberance and infusing them with an added sense of joy and celebration, and they responded to his call accordingly. One can only imagine what sort of

## “שיהי' כאן ג"כ שמח"ת...”

A text of the Rebbe's response in his holy handwriting to a Bochor who wrote that for Rosh Hashonah and Yom Kippur he will remain in Yeshivah (i. e. near the Rebbe), and for Sukkos he plans to be at home:



“כיון שכבר נתדבר ע"ד [על-דבר] ר"ה [ראש-השנה] יעשה כן ואולי יפעול שיהי' כאן ג"כ שמח"ת [גם כן שמחת-תורה], כיון שימים הראשונים דסוכות יהי' בבית הוריו.”  
“Since you already have come to a conclusion regarding Rosh Hashonoh, you should do so [as you have decided]. Perhaps you can accord to be here for Simchas Torah as well, since for the first days of Sukkos you will be at your parents' home.”

celebration followed the Rebbe's exit of the *Shul*...

“CONSIDERING THE UNIQUE STATUS ATTRIBUTED TO THE GABBAI IN VARIOUS SEFORIM, HIS WORDS ARE IN FACT AN INDICATION THAT ALL MUST MAKE KIDDUSH!”

The Chassidim then left to carry out the Rebbe's instruction and make *Kiddush* in one of the *Sukkot* in the area, hurrying straight back so as not to lose their place. Others reviewed and discussed the Rebbe's words they had just heard, being filled in on those they may have missed by friends who were closer to the Rebbe's

place. All in all, everyone had come to the conclusion that this year's celebration was going to be something altogether different than that of previous years. The Rebbe had already initiated a sense of joy greater than anyone had anticipated...

### *Shmini Atzeres Hakofos*

At 9:00, the Rebbe entered the *Shul* for *Hakofof* while encouraging the singing of “*Shuva*”. After reaching his place, the Rebbe turned towards the crowd and indicated that they repeat the wordless stanza over and over, numerous times.

Special note must be made of the Rebbe's encouragement for the singing of this year's *Niggun* on the Rebbe's *Kapitel*, “*Shuva*”. The Rebbe's exceptional fondness of this *Niggun* throughout the year is well-known and was always displayed by the strong waving of his hands, but during this Simchas Torah the encouragement of “*Shuva*” was taken to a whole new level!

In the midst of the singing, the Rebbe turned to his left where a number of elderly *Chassidim* were standing and motioned with his fingers to whistle, at which point the song was suddenly drowned out by the sound of immense whistling all across the *Shul*.

### **Ata Horeisa**

When the time came for the recitation of “*Ata Horeisa*”, the *Gabbai*, Reb Z. Katz, announced the names of those being honored to lead with the recitation of each *Possuk*, and honored the Rebbe with the first and final *Possuk* of each cycle, as always.

At the conclusion of each cycle, the Rebbe began a lively *Niggun*, waving and encouraging the *Chassidim* to continue on joyously. The *Niggun* chosen after the first cycle was the Rebbe’s father’s *Hakofos Niggun*, during which the Rebbe indicated to repeat its central stanza more than ten times consecutively! After the second and third cycles, the Rebbe began the tune of “*Zol shoin zein...*”

THE REBBE BEGAN HIS FATHER’S HAKOFOS NIGGUN, TURNING FROM SIDE TO SIDE AND SWAYING THE SEFER TORAH IN ALL DIRECTIONS, AND INDICATED TO REPEAT THE FAMOUS STANZA NEARLY TWENTY TIMES!

When the singing subsided, the crowd centralized towards the middle of the *Shul* where they expected the Rebbe to make his way to lead the first *Hakofah*. Instead, the Rebbe recited the *Possuk* of “*Ve’hoya zar’acho*” three times from his place at the front of the *Shul*, and everyone repeated after him. All eyes immediately turned back towards the Rebbe, as he began again to sing his father’s *Hakofos Niggun*, waving both his hands at once, stirring up the crowd like wildfire.

While the *Sifrei Torah* were being removed from the *Aron* and carried toward the center of the *Shul*, the Rebbe began to sing “*Uforatzta*” and strongly encouraged the *Chassidim*.

### **The Rebbe’s Hakofah**

Rabbi Y. Gutnick was honored with handing the Rebbe the *Sefer Torah* before the first *Hakofah*. The Rebbe recited the *Pesukim* at his place in the front of the *Shul*, after which he moved to the center platform. While walking, numerous individuals approached the Rebbe from either side and requested his blessing for their private affairs. Others attempted to push through the throngs, just to have the privilege of kissing the Rebbe’s *Sefer Torah*. The resulting commotion and turmoil caused the Rebbe’s walk up to the center of the *Shul* to take considerably longer than usual.

The center platform was comprised of the regular *Bima* used for *Krias Hatorah*, with an additional platform on top of it. After making one circle around the first level while reciting the words of the first *Hakofa*, the Rebbe ascended to the higher level where he was to perform the remainder of the *Hakofah*. Upon reaching the top, the Rebbe began his

father’s *Hakofos Niggun*, turning from side to side and swaying the *Sefer Torah* in all directions, and indicated to repeat the famous stanza nearly twenty times!

The following is true regarding all of the Rebbe’s *Hakofos* throughout this *Yom Tov*; the first and seventh *Hakofah* on Shmini Atzeres and Simchas Torah nights, and the *Hakofos* during Simchas Torah day:

When the Rebbe turned around to all sides with his small *Sefer Torah* in hand, there was a very unique look in his eyes. *Chassidim* who were present at the time recall how each and every one felt as if the Rebbe was looking straight at him. The feeling at that moment is absolutely

beyond the scope of any words...

On the way back to his place, the Rebbe again blessed many individuals who had approached him and requested his blessing.

The ensuing *Hakofos* were led by distinguished figures who were present, *Mazkirim*, *Rabbonim*, and groups of guests. The Rebbe stood at his place throughout and encouraged the singing intensely, with a rather stern look on his face. Some of the *Niggunim* sung were the regular *Hakofos Niggun*, “*Ve’chol Karnei Resho’im*”, “*Shuva*”, and “*Yiddelach Shreit*”. Often during the singing, the Rebbe turned to his left towards the elderly *Chassidim* and showed them signs of encouragement.

As is the annual custom, the third *Hakofah* was given to all the guests from *Eretz Yisroel*, and those who could get through, would make their way to the center for it. This year however, was different. Before the *Hakofah* began, the Rebbe turned to one of the *Rabbonim* from *Eretz Yisroel* and motioned for him to head over to the center of the *Shul*. From the Rebbe’s look, the crowd understood that he would be waiting until all the guests actually arrived at the *Hakofah* before it could begin. From every side of the *Shul*, guests poured into the center and participated in their *Hakofah* in an orderly fashion. When they headed back to their places at the *Hakofah*’s conclusion, the crowd sang “*Al Hasela*” and the Rebbe waved his hand toward each of the guests as they passed by.

### **The Seventh Hakofah**

After being handed the *Sefer Torah*, the Rebbe again made his way to the center of the *Shul* for the seventh *Hakofah*. His face shone with extraordinary radiance as he bestowed his blessings upon anybody who just would ask. Upon reaching the top of the platform, the Rebbe motioned to the crowd to begin a *Niggun*, whereupon the regular *Hakofos Niggun* was sung. During this singing, the Rebbe’s movements were similar to that of the first *Hakofah*, turning to all sides and waving the *Sefer Torah*.



After a few moments, the Rebbe slowed down and the singing abated somewhat. It seemed as though the *Hakofah* was over when suddenly the Rebbe began to sing “*Uforatzta*” which lasted for a few minutes. Then the Rebbe began “*Nyet, Nyet*”, while making intense movements and dancing swiftly.

After witnessing such immense revelations from the Rebbe and living through the experiences of the night, the Chassidim were on an absolute high! As the Rebbe made his way back to his place following the seventh *Hakofah*, the crowd chanted out loud “*Yechi Adoneinu Moreinu Verabeinu!*” It would be fair to speculate that it was a cry from the depths of the heart of each and every *Chossid*. An expression of gratitude to *Hashem* for giving us the Rebbe, for the rare privilege of being in his holy presence in these awesome moments, and for being granted such a genuine and pure *Giluy Elokus*...

Upon the conclusion of the singing of “*Aleinu*”, “*Al tira*”, and “*Ach tzaddikim*”, the Rebbe turned towards the crowd, exclaimed “*Gut Yom Tov!*” three times, and began his father’s *Hakofos Niggun*, encouraging the singing on all sides on his way out.

The Chassidim remained in the *Shul* for many long hours, jubilantly rejoicing in song and dance; a simply natural result of the incredible *Hakofos* that took place with the Rebbe on this night. Circles of dancers formed across the entire *Shul*, some holding *Sifrei Torah*, others without. Oblivious to the accumulated sweat over their faces and their own physical exhaustion, they danced with joyous hearts and uplifted spirits, long after their feet could hardly carry them... Who could possibly consider such petty matters when the heart overflows with the joy of this *Simchas Torah*!

### Shmini Atzeres Day

Following *Mussaf*, many Chassidim sat down to *farbreng* with one another in an attempt to internalize and better appreciate the immense forces of spiritual



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energy they had been showered with over the past twenty-four hours, and to prepare themselves for the additional dose that was yet to come. Yet time was very limited as everyone had to hurry to head out on *Tahaluchah* in the late afternoon.

### Tahaluchah

At 5 o'clock in the afternoon, large groups of *Chassidim* made their way on *Tahaluchah* to bring the joy of *Yom Tov* to fellow *Yidden* across the entire New York metropolitan area. No distance is too great, and *Bochurim* walked as far as Brighton Beach and Queens in order to visit local *Shuls* there. As such, only a small crowd awaited the Rebbe upon his arrival for *Mincha* at 6:00. Nevertheless, the Rebbe encouraged the singing.

### Simchas Torah Night

The relatively small crowd that was present during *Maariv* felt unable to adequately respond to the Rebbe’s arousal of excitement. Before leaving the *Shul*, the Rebbe began his father’s *Hakofos Niggun* and encouraged the singing as if

the *Shul* was crowded from wall to wall.

Preparations for the *Farbrengen* then began. The *Shul* still maintained the setup for *Hakofos*, more than that of an average *Farbrengen*, while the *Tahaluchah* goes slowly returned to 770 and the *Shul* gradually filled up.

### Farbrengen

At a few minutes past 9:00, the Rebbe entered the *Shul* for the *Farbrengen*. After making *Kiddush* on his own, the Rebbe instructed that someone make *Kiddush* for the entire crowd.

The Rebbe commenced the *Farbrengen* with a blessing that “as we are now coming from the days of *Sukkos*, may we immediately merit to sit in the *Sukkah* constructed of the skin of the *Levyoson*”, and then instructed everyone to say “*Lechayim*”.

While carrying out the directive, the crowd began to sing “*Zol shoin zein di Geulah...*”. For a few minutes time, the Rebbe only nodded his head slightly with the *Niggun*, but then suddenly began waving both his hands swiftly in



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the air. A few seconds later, the Rebbe stood up on his feet, continuing to wave his hands vigorously for more than five minutes straight! While standing, the Rebbe instructed the Chassidim to whistle; it seemed as though the walls of 770 quivered as a result of the piercing whistles.

Even after sitting down at his place, the Rebbe continued encouraging the singing and answered “*Lechayim*” to all.

At the conclusion of the first *Sicha*, during which the Rebbe expounded upon the specialty of Jewish children and their connection to the final *Geulah* in their being referred to as “*Meshicho*” (my anointed ones), the Rebbe instructed that all the children present say “*Lechayim*”.

While the children said “*Lechayim*”, the crowd sang “*Shuva*” and the Rebbe turned to many children individually, requesting that all those under the age of Bar Mitzvah say “*Lechayim*”.

Continuing on in the next *Sicha*, the Rebbe instructed that all the educators of the children join their pupils in saying “*Lechayim*” and in singing a *Niggun* attributed to *Tzivos Hashem*. The famous song of “We want Moshiach now” was then sung.

After the third *Sicha*, the Rebbe asked Rabbi Groner whether all the groups had returned yet from *Tahaluchah*, to which he answered that they hadn’t.

### “*Uforatzta!*”

Opening the large pages containing all the *Pesukim* of “*Ata Horeisa*” that were near his place on the table, the Rebbe began to offer explanations on each of the *Pesukim* individually through the fourth and fifth *Sichos*, and then concluded with the recitation of “*Ve’hoya zar’acha*” three times aloud with its special tune. By that time, the *Shul* had already filled up completely, as all the groups had returned from *Tahaluchah*. The Rebbe, however, chanted the *Pesukim* in a very high tone, thus enabling everyone throughout the entire room to hear his voice quite well.

When the crowd finished repeating the *Possuk* after the third time, the Rebbe broke out in the song of “*Uforatzta*” and encouraged the singing immensely, motioning again (for the second time during this *Farbrengen*) to whistle!

After the *Niggun*, the Rebbe inquired again as to whether all of the groups that had gone on *Tahaluchah* had returned yet, and this time was answered affirmatively. At that point, the Rebbe

reminded everyone about reciting the *Brocha Acharona* and asked that the *Gabbai* say a few words regarding the time and preparations for *Hakofos*, and so on.

When the *Gabbai*, Reb S. Pinson, was about to begin his announcement, the Rebbe smiled at him and told him to stand up on a bench, and then on a table adding that he must wear a *Streimel* while carrying out his duties...

The *Gabbai* followed the Rebbe’s instructions and made his announcement, notifying the public of the grand Kiddush being held outside and of the *Hakofos* ceremony to follow, with an utmost joy- beyond any conceivable boundaries! Hearing this, the Rebbe gave a broad smile.

After reciting a *Brocha Acharona*, the Rebbe began his father’s *Niggun* and left the *Shul* while encouraging the singing.

### *Hakofos*

The crowd left the *Shul* to allow the organizers to arrange the benches and bleachers as needed, and after approximately an hour and a quarter, at 12:45, the Rebbe reentered the *Shul* for *Hakofos*, encouraging the singing of a joyous *Niggun*.



All the *Pesukim* of the first cycle as well as the first and last *Pesukim* of the remaining two cycles were led by the Rebbe. After each of the three cycles, the Rebbe began a lively *Niggun* and encouraged the singing by waving his hands vigorously in the air to all directions. The surging rise in festive atmosphere in 770 and the epic intensity of celebration could hardly be recounted in description... All those present felt fortunate to have been able to bear witness to such a sight.

The *Hakofos* themselves ran more or less identically to those of the preceding night, with the only exception being that while on his way to the center of the *Shul* to dance the first and seventh *Hakofah*, those approaching the Rebbe seeking his blessings brought shots of "*Lechayim*" with them to say "*Lechayim*" with the Rebbe.

At the top of the platform, the Rebbe began his father's *Niggun* and made full circles to face the crowd on each side of the *Shul*, lifting up the *Sefer Torah* in an incredible manner.

The joy in 770 grew stronger and stronger with each of the seven *Hakofos*, culminating with the Rebbe's *Hakofah*, in absolutely exhilarating elation.

The crowd of Chassidim was clearly uplifted by the scenes of the evening. On the Rebbe's way back to the front of the *Shul* after the seventh *Hakofah*, a cry of "*Yechi adoneinu moreinu ve'rabeinu*" once again spontaneously sprung out in unison from the hearts of all. After a few moments, the chants morphed into the song of "*Harebbe Shlita*", and the Rebbe waved his hands during the singing of the wordless stanza.

"*Aleinu*", "*Al tira*", and "*Ach tzaddikim*" were sung with their traditional tunes, and before leaving the *Shul*, the Rebbe began his father's *Niggun*. As he passed the throngs of overjoyed Chassidim, he turned his radiant countenance to each area, including those high atop the bleachers, and encouraged their singing with a broad smile on his face.

Still thoroughly invigorated by the electrifying atmosphere of celebration, the Chassidim danced the night away in circles throughout the entire *Shul*. Night shined like day in 770 and even after the sun actually rose, the dancing continued until 8:00 in the morning. Yet somehow, when it was time for *Shacharis* at 10:00, the *Shul* was completely packed once more.

### Simchas Torah Morning

After *Shacharis*, when it came time for *Hakofos*, the Rebbe suddenly began to sing his father's *Niggun*.

“CONSIDERING THE UNIQUE STATUS ATTRIBUTED TO THE GABBAI IN VARIOUS SEFORIM, HIS WORDS ARE IN FACT AN INDICATION THAT ALL MUST MAKE KIDDUSH!”

Similar to the preceding night, the Rebbe was honored to lead in the recitation of all the *Pesukim* of the first cycle of "*Ata Horeisa*", and the first and last *Pesukim* of the remaining two cycles. After each of the cycles, the Rebbe began a joyous *Niggun* and encouraged the singing vigorously, waving one hand in the air, and holding onto his *Tallis* with the other.

After reaching the top of the platform in the center of the *Shul* and performing the customary three-and-a-half *Hakofos*, the Rebbe began his father's *Niggun* and danced vibrantly. The length of today's *Hakofos* was relatively short, time-wise, but the intense joy it contained exceeded anyone's imagination.

### "HaRebbe Shlita..."

While the *Sefer Torah* was brought out for *Krias Hatorah*, the crowd sang the traditional song of "*HaRebbe Shlita*". Never before had anyone seen such


a display of encouragement from the Rebbe to the singing of this song. The Rebbe waved his hand to the right and then to the left. On his holy face one was able to observe what appeared to be a potent infusion of energy. The repeated stanza at the end seemed to continue on forever...

Then came one of the most dramatic and moving moments of the whole *Yom Tov*, when the Rebbe was called up to the Torah for *Chassan Bereshis* by his full holy name, along with the *Friediker* Rebbe. The *Baal Korei*, Reb M. Schusterman, could hardly choke back his tears while reciting the "*Reshus*" (as it is referred to).

*Maftir* was recited by Reb M. Futerfas, while the Rebbe stood nearby at the Bima. Reb Mendel knew about this in advance, as he had undergone a similar experience the previous year, so he had a few "*Lechayims*" before taking his *Aliya*, in order to ease the tenseness he would inevitably feel...

As the *Sifrei Torah* were returned to the *Aron*, the crowd sang "*Sisu ve'simchu be'Simchas Torah...*" and the Rebbe followed closely behind en route to his place at the front of the *Shul*, all the while encouraging their singing. Gradually, the words "*Be'Simchas Torah*" were substituted with "*Be'simchas ha'geulah*".

Indeed, one can only imagine that the Rebbe's joy and celebration throughout this forty-eight hour period, and his extracting of the same from each and every one in his presence, offers us a veritable glimpse of what the true *Simchas Ha'geulah* will actually look like...

May we experience it immediately, Now! Amen! 

While we cannot begin to comprehend the depth and meaning of the Rebbe's conduct, it's worthy to note, that later on that year, on 27 Adar I, the Rebbe suffered a stroke, after which he was no longer able to verbally recite *Sichos*. Perhaps it was for this reason that the Rebbe specified a *brocha* particularly in this regard...



# Pidyon Nefesh



*Regenerating the Connection*



לזכות

הילדה בצבאות ה' זעלדא רחל תחי'  
בת הרה"ת ר' שמואל וזוגתו חיל' מושקא שיחיו גרינברג  
לרגל יום הולדתה ביום כ' אב ה'תשע"ה  
ע"י הרה"ת ר' צבי יוסף וזוגתו שפאלטר



”והנה מהענינים המסייעים בעבודה בכלל ובעבודת  
התקשרות ראש השנה עם שאר ימות השנה בפרט  
היא ההתקשרות עם ראש אלפי ישראל...”

*“One of the avenues that helps us in”  
our avoda in general, and especially in  
connecting Rosh Hashanah with the  
ensuing days of the year, is hiskashrus  
“...with the head of the Jewish people*

These words were written by the Rebbe as an introduction to  
the *Kuntres* published for Rosh Hashanah 5711, following  
a lengthy explanation on what the *avoda* of Rosh Hashanah  
entails (see *Ksav Yad Kodesh* and full transcript).<sup>1</sup>



## A TIME FOR HISKASHRUS

Indeed, Rosh Hashanah is a time when Chassidim focus on *hiskashrus* with our Rabbeim.

In the course of the *ma'amor* on Rosh Hashanah, the Rebbe specifically mentioned each of the Rabbeim, and during the *farbrengen*, a *niggun* of each Rebbe was sung.

The Rebbe once explained<sup>5</sup> the reasoning behind this custom, based on a story told by the Frierdiker Rebbe how his father, the Rebbe Rashab was sure to mention something from each of the preceding Rabbeim on Rosh Hashanah.

Because mentioning the Rabbeim, an act of *hiskashrus*, assists us in our everyday *avoda* of Torah and *mitzvos*, especially in the *avoda* of Rosh Hashanah, as we shall soon explain.

## PANIM

Each year on Erev Rosh Hashanah, the Rebbe stood at the door of his room and received *panim* from thousands of Chassidim and guests, blessing them each with a “*Ksiva vachasima tova, le’shana tova umesuka...*”

Even before the Rebbe officially accepted the *nesius* in 5711, he received *panim* from Chassidim on Erev Rosh Hashanah.

Leading up to Tishrei, 5739, after the Rebbe suffered a heart attack on Shemini Atzeres 5738, the Rebbe announced that he would begin receiving *panim* during the week before Rosh Hashanah, starting with the third day of *selichos*. In the *sicha* the Rebbe said about this at the *farbrengen* of Chai Elul, he added that on Erev Rosh Hashanah itself, only those who had just arrived then were to come by and give their *pan*.

In the years that followed, the Rebbe began receiving *panim* even earlier, on the Motzoei Shabbos after the first recital of *selichos*, or even during the week before that.

Clearly, the *pan* of Erev Rosh Hashanah was different than an ordinary letter



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written to the Rebbe throughout the year. This was the only time throughout the year that the Rebbe personally received the *pan* from each and every individual

**These *panim* were brought by the Rebbe later that day to the Ohel, and many of them would be carried into *shul* on Rosh Hashanah morning and placed on the *bima* when the Rebbe blew the *shofar***

with his holy hand.<sup>6</sup> These *panim* were brought by the Rebbe later that day to the Ohel, and many of them would be carried into *shul* on Rosh Hashanah morning and placed on the *bima* when the Rebbe blew the *shofar*.

From the Chassidim’s view as well, the *pan* of Erev Rosh Hashanah was held in a different, higher caliber. In fact, many Chassidim who refrained from writing to the Rebbe throughout the year (either so as not to take up of the Rebbe’s time or out of “*Yiras ha’roimimus*” – a spiritual fear of “getting to close” to the Rebbe, so-to-speak) would nevertheless write a *pan* on Erev Rosh Hashanah.

An interesting fact noted in a letter by the Frierdiker Rebbe’s *mazkir*, Reb Yechezkiel (Chatche) Feigin:

In the year 5693, the Frierdiker Rebbe resided in Riga (after having left the Soviet Union five years earlier). Reb Chatche writes of the many piles of letters arriving at the Frierdiker Rebbe’s address during the month of Tishrei, adding: “[The letters are] mainly from Russia; for throughout the year they are afraid [of the Soviet government and refrain from writing] but this month, they all send a *pan*”.<sup>7</sup>

It seems that Rosh Hashanah is a very special time for a Chossid to reconnect with the Rebbe, to the extent that even those behind the Iron Curtain refused to

forgo this opportunity and endangered themselves to send in a *pan*. But what is it about this time of year that stimulates renewed *hiskashrus*? How is the *pan* of Erev Rosh Hashanah different than *pidyonos* submitted throughout the year? What lies behind it all?

## THE HEAD OF THE YEAR

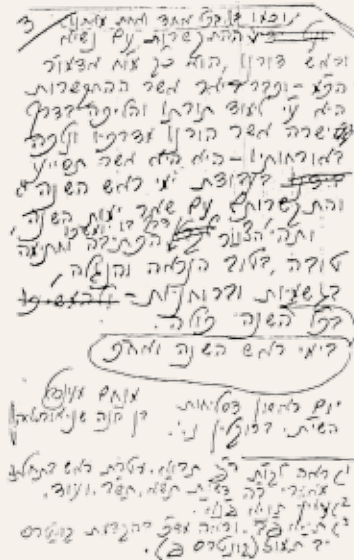
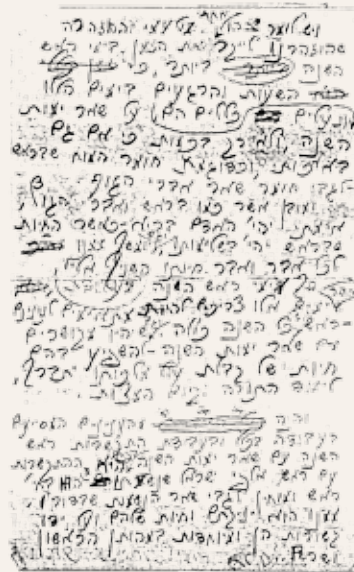
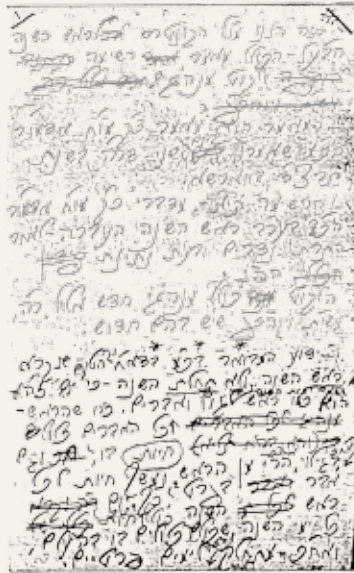
To understand this, we must first understand the inner significance of Rosh Hashanah.

In the above-quoted letter from the Rebbe, he brings the well-known explanation, mentioned many times in *Chassidus*<sup>8</sup>, why the name of the day is “ראש השנה” (the head of the year), not “תחילת השנה” (the beginning of the year).

Just as the life-force for each and every limb of the body is rooted in the brain in the head from where it controls and directs them on a daily basis, so too, does the “head” of the year contain in it the life-force of the entire year. The life for the entire year is incorporated in the forty-eight hours of Rosh Hashanah. Each and every specific day of the year is included in those precious moments of the *Yom Tov*.

This is why the *Rabbeim* instructed us to meticulously and properly utilize every single moment of Rosh Hashanah with reciting *Tehillim*, *davening*, going out on *mitzvot* and helping fellow *Yidden* with the *mitzvos* of the day, and so on. For each minute on Rosh Hashanah is not merely another, ordinary minute; in reality, each minute holds many thousands of minutes in it, and it is a crucial part of the entire upcoming year.

Surely, the head must be healthy in order to sustain a healthy body. In addition, it is imperative that the head maintain a good connection to the rest of the body, in order that the *chayus* drawn from it will do the job well. The same is true about Rosh Hashanah: It is of utmost importance that one has a “healthy” Rosh Hashanah that will offer each day of the entire year what it truly needs; namely – *Kabbolas ol Malchus Shomayim* and *Yiras*



ב”ה

...ידוע המבואר בכ”מ בדא”ח<sup>1</sup> הטעם שנקרא ראש השנה ולא תחלת השנה - כי יום זה לגבי שאר ימות השנה הוא כמו ראש לגבי גוף ואברים. כמו שהראש - חיות כל האברים כלול בו, וגם אח”כ בגילוי, הרי מן הראש נמשך חיות לכל אבר בפרט<sup>2</sup>, כך יום ראש השנה כולל בתוכו חיות כל ימי השנה, שכולם כלולים בו בהעלם, ואח”כ מתחלק בגילוי לימים פריטים.

ויש לומר שזהו אחד מטעמי האזהרה שהזהירו לייקר את הזמן בימי ראש השנה ביותר, כי השעות והרגעים בימים האלו כלליים הם, ונעלים על שאר ימות השנה, ולא רק בכמות כי אם גם באיכות וכדוגמת חומר המוח שבראש - לגבי חומר שאר אברי הגוף.

ומובן אשר כמו בראש ואברי הגוף, אימתי יהי האדם בריא - כאשר החיות שבראש יהי בשלימותו, וגם יומשך ממנו לכל אבר ואבר חיותו השייך אליו,

כך הוא עבודת ימי ראש השנה, אשר ימים אלו צריכים להיות מתאימים לענינם - ראש של כל השנה כולה. וגם שיהיו מקושרים עם שאר ימות השנה - להשפיע בהם חיות של קבלת על מלכותו יתברך, לימוד התורה וקיום המצוות.

\*\*\*

והנה מהענינים המסייעים בעבודה בכלל ובעבודת התקשרות ראש השנה עם שאר ימות השנה בפרט היא ההתקשרות עם ראש אלפי ישראל שנשמתו<sup>3</sup> היא בחי’ ראש ומוחין לגבי שאר הנשמות שבדורו, ממנו הוא יניקתם וחיות שלהם ועל ידו קשורות הן ומיוחדות במהותן הראשון ושרשם.

וכמו כן בכל אחד ואחת מאתנו ההתקשרות עם נשיא וראש דורנו, הוא כ”ק מו”ח אדמו”ר הכ”מ - וכבר ביאר אשר ההתקשרות היא ע”י לימוד תורתו והליכה בדרך ישרה אשר הורנו מדרכיו ונלכה באורחותיו - היא היא אשר תסייע בעבודת ימי ראש השנה והתקשרותם עם שאר ימות השנה.

ותהי’ הצנור דרך בו יומשכו הכתיבה וחתימה טובה, בטוב הנראה והנגלה, בגשמיות וברוחניות - בימי ראש השנה ואח”כ בכל השנה כולה.

### מנחם מענדל בן חנה שניאורסאהן

יום ראשון דסליחות, השי”ת. ברוקלין, ג. י.

1. ראה לקו”ת ר”פ תבוא. עטרת ראש בתחלתו. מאמרי ר”ה דשנת תש”א, תש”ב, ועוד.
2. עיין תניא פנ”א.
3. תניא פ”ב. וראה מש”כ בהקדמת קונטרס יב תמוז (קונטרס פ).



*Shomayim*, to fulfill Hashem's will and carry out *Torah* and *mitzvos* properly.

## HEAD OF SHONAH AND HEAD OF NEFESH

Chassidus teaches<sup>9</sup> that the whole of *Seder Hishtalshelus* can be categorized into three dimensions: *Olam* (space) *Shanah* (time), and *Nefesh* (soul).<sup>10</sup>

Each of these three categories has its head: The head of *Olam* is the *Beis Hamikdash*; the head of *Shanah* is, of course, Rosh Hashanah, and the head of *Nefesh* is the *Nassi Hador*, the Rebbe. Each category derives its *chayus* from its head. In *Tanya* (*perek* Beis), the Alter Rebbe explains at length how the *chayus* of each *neshamah* must come through the "*Roshei alfei Yisroel*" the "*Neshamah klolis*" of the generation.

Furthermore: we are told that each of these heads of categories are connected with one-another. By strengthening our connection to the head of *Nefesh*, the Rebbe, we are in turn strengthening our head of the year as well, ensuring that

we have a healthy year, physically and spiritually.

**“The letters are mainly from Russia; for throughout the year they are afraid and refrain from writing but this month, they all send a pan...”**

## REVEALING THE ETZEM HANESHAMAH

In addition, Rosh Hashanah is a time when we renew our absolute commitment to Hashem; not only by doing his *mitzvos*, but by accepting Him as our King and giving our *very selves* over to Him. This is done by revealing the *Etzem Haneshamah* which is always

one with Hashem. The revelation of the *Etzem Haneshamah* is brought about by connecting to the *Nassi*, as explained in Chassidus at length, and particularly in the Rebbe's *sichos*<sup>11</sup>.

This is why Chassidim throughout the generations have made extra effort to be in the Rebbe's presence during Rosh Hashanah, where our connection to the *Nassi* is tangible and felt in a greater and more real manner than in any other time. True, there are many auspicious times throughout the year to be with the Rebbe, and it's beneficial to be with the Rebbe whenever possible, but Rosh Hashanah will always claim prime significance in that regard.

## PIDYON NEFESH

Perhaps this is why the *panim* written to the Rebbe before Rosh Hashanah is of a different caliber than those of the rest of the year. With this *pan*, the Chossid regenerates his *hiskashrus* with the *Rosh B'nei Yisroel*, in preparation for the *Rosh* of the *Shanah*.



CHASSIDIM STAND ON LINE FOR PANI" M EREV ROSH HASHANAH 5749 AS 770 IS UNDER CONSTRUCTION.

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“*tekios*” – the preparation for, and blowing of, the *shofar* on Rosh Hashanah – was an awe-inspiring moment for the *Chassidim* present. They often watched as the Rebbe cried audibly from under his *tallis*, as it sheltered the bags of *panim* underneath. Also the method with which the Rebbe arranged the *shofros* was clearly mystical and appeared to be an orchestration of heavenly affairs. The *Chassidim* could only observe that all that is written in *Chassidus* regarding “*Binyan Hamalchus*” etc. is all undoubtedly being performed with the Rebbe’s actions. We, simple people, can only hope to have the privilege of being present at the time...

In conclusion, let us quote the words of the Rebbe Rashab in a *sicha*:

”ווי איז דאס ניט א איד ראש השנה אין ליובאוויטש; וואו דען זשע אנדערש?!“

(Roughly translated: “How can it be that a Yid is not in Lubavitch for Rosh Hashanah; where else then?!”) <sup>13</sup> **D**

JEM/THE LIVING ARCHIVE / 114506

1. This introduction also appears in *Igros Kodesh* vol. 3 p. 468
2. מאמרי ר"ה דשנת תש"א, תש"ב, ועוד עטרת ראש בתחלתו.
3. עיין תניא פנ"א
4. תניא פ"ב. וראה מש"כ בהקדמת קונטרס יב תמוז (קונטרס פ)
5. *Sichas Rosh Hashanah*, 5746; *Hisvaaduyos* 5746 vol. 1 p. 28
6. It should be noted that during *yechidus* as well, *Chassidim* personally handed *panim* to the Rebbe. Nevertheless, it could be said that the only time the Rebbe received *panim* with no other “framework” attached to it was on Erev Rosh Hashanah
7. *Otzar Minhagei Chabad Elul-Tishrei* p. 42
8. לקוטי תורה ר"פ תבא; עטרת ראש בתחילתו; ועוד
9. The following explanation was heard from the Rebbe’s *choizer*, the *maspia* Reb Yoel Kahn
10. Their *roshei teivos* are hinted to in the *possuk* “והר סיני עשן כולו” – *Shmos* 19:18
11. ראה בארוכה בשיחת ש"פ בשלח תשמ"ח (סה"ש תשמ"ח ח"א עמ' 230), ובכ"מ
12. *Shabbos Chol Hamoed Sukkos*, 5711; *Toras Menachem* vol. 2 p. 31
13. *Sefer Hasichos Toras Shalom* p. 188

## PRAYERS OF THE HEAD

Another important point to remember about the *pan* of Erev Rosh Hashanah:

The Rebbe once explained<sup>12</sup> the reason why *Chassidim* give a *pan* to the Rebbe requesting their own needs, rather than davening to Hashem on their own, based on an idea found in the writings of the *Chassam Sofer*.

He writes: It is permissible to ask another Yid to daven on your behalf, for all Yidden comprise one, large body. Hence, when one Yid davens for another, it is not as if he is sending his prayers to Hashem through an intermediary, for in essence, they are both one.

All the more so, adds the Rebbe, when you are sending your requests through

the “head” of this large body – the *Rosh B’nei Yisroel*. The head feels the pain of each and every limb of the body, and his prayers are superior and more effective in bringing about the desired result.

This is another reason for sending a *pan* to the Rebbe ahead of Rosh Hashanah. At the time when Hashem judges each and every one of us, inscribing our fate for the forthcoming year, there is no better time to connect with the head of the Jewish people, asking him to employ his davening on our behalf.

**A**s mentioned, these *panim* were brought with the Rebbe into the shul and held near him during “*tekios*” on Rosh Hashanah morning. The Rebbe’s



# OVERCOMING OBSTACLES

## SUCCESS IN TORAH STUDY

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*The following are a number of letters written by the Rebbe to bochurim from various yeshivos, in response to queries regarding overcoming hardships, both personal as well as those presented by the environment, that stand in the way of devoting oneself to learning Torah diligently.*

## DETERMINATION

*In this letter the Rebbe encourages a bochur who was feeling downcast from his perceived lack of ability in learning. The Rebbe provides some concrete ideas on how to rise above such worries, and instead focusing on continuing to grow and learn.*

In answer to your letter dated the fifteenth of Shevat, the Rosh Hashanah for trees, which also has a bearing on people, as the *posuk* says “כִּי הָאָדָם עֵץ הַשָּׂדֶה” – “A man is like a tree in the field.” A person has certain areas within himself which are like a tree. Just as a tree grows from a seed to a sapling and from a sapling to maturity, in these areas as well one is supposed to build on the education they received when they were younger; not to change the actual substance of these activities, but simply to make them grow.

In your letter you bemoan the fact that your intellectual capabilities are not on par with those of your friends in yeshiva, causing you to feel downcast and dejected, and this brings you to the question: what is the ultimate purpose?

The story of Rabbi Akiva (Avos Dirabbi Nosson 6) is well-known: he started to learn Torah at forty years of age. The push that ultimately gave him the impetus to take such a drastic step was when he saw that small drops of water were steadily dropping on a rock, and had eventually worn a hole in it, as the *posuk* says (Iyov 14:19) “אֲבָנִים שֶׁחָקוּ מֵיִם” (“Stones which the water eroded”). He eventually became the leader and teacher of the entire Jewish people, with thousands and tens of thousands of pupils. In fact, *Chachamim* tell us (Sanhedrin 86a) “סתם משנה תוספת כו' וכולי אליבא דרבי עקיבא” “[The author of] an anonymous Mishnah is... and all are taught according to the views of Rabbi Akiva”.

Although it is certainly true that Rabbi Akiva is incomparably loftier than any one of us, the Torah however, is not a story book ח"ו; in fact, the very word “Torah” is related to the word for teaching – “hora'ah”. It most certainly contains a life-lesson for all those who are commanded to study it.

It may appear that one's study of Torah is analogous to water falling upon a stone that leaves no visible mark; but the above story teaches us that nevertheless, through determination, diligence, and disregard of the *yetzer hora's* beguilements, the greatest heights can be achieved. Surely, you can apply this to your own situation.

In the future, you should redirect your focus from the assessment of your own intellectual capabilities to diligent

learning of our Torah, which is a “Toras Chayim” (a Torah of life), and specifically learning together with friends – “*Dibuk Chaveirim*”. This will almost certainly help with the headaches that you get while learning as well.

Ask your Rosh Yeshiva to help find the right *chavrusa* for you, and when you will learn with joy, you will eventually have joyous tidings to share as well regarding your learning.

It would be worthwhile to check your tefillin, and you should say a few *kapitlach Tehillim* every weekday after davening, preferably according to the monthly quota.<sup>1</sup>



## DISCIPLINE

*In this letter the Rebbe addresses a student in a yeshiva that lacked a framework and staff, causing him to lose direction as well as purpose. The Rebbe encourages him to move beyond what his environment lacks, using instead the powers that Hashem has provided him with, to overcome any hardships in his path. The Rebbe also stresses the indispensability of studying Chassidus and davening.*

In response to your letter dated 3 Teves, describing the yeshiva that you currently attend, you write that the yeshiva lacks a *mashgiach* to guide the *bochurim*, as a result of which you lack direction and fulfillment, and have no enjoyment in learning, etc.

As is well-known, our *Chachamim* tell us that the *Yetzer Hora* is highly skilled in his profession; he approaches every individual in a tailor-made, personal fashion.

One of the *Yetzer Hora's* foremost tactics is propelling the feeling of despair. To paraphrase, “I have no enjoyment nor diligence, and I do not see the way forward; consequently there is no purpose in trying to accomplish that which is extremely difficult or well-nigh impossible”.

The *Chachamim* tell us “בראתי יצה"ר בראתי לו תורה תכלין” – “[Hashem says] I have created the *Yetzer Hora*, and I have created Torah as the remedy”. The holy Torah is a “תורת חיים”, a Torah that addresses life in all its aspects, even the most physical and coarse. The Torah informs us about these persuasions of the *Yetzer Hora* so a person will know who their source is, and what is their cause.

In truth, these arguments are without basis since Hashem does not demand from his creations that which they cannot accomplish. Hashem assists the person to overcome his *Yetzer Hora*, as well as to even overcome his negative environment. If



one only desires, and puts effort into it, the *Tanna Dvei Eliyahu* tells us that his actions can reach even those of Avraham, Yitzchok, and Yaakov.

This is especially pertinent when referring to a young man from *Yerushalayim Ir Hakodesh*, who also dwells “in the tents of Torah”. If there is no *mashgiach*, that should only serve to awaken within you a desire to become your own “*mashgiach*”. (You should make a point to push yourself, and go beyond that which comes naturally; since a person’s self-love tends to conceal their own deficiencies from themselves, as you surely know.)

However, Hashem’s help is always needed, particularly in our generation of “*Ikvisa demshicha*”, when thick darkness prevails over the Earth. It is therefore imperative to learn *P’nimius haTorah* every day, since it is the “tree of life” (Zohar Hakadosh 3:124b, Iggeres Hakodesh siman 26), and gives no place for “*Sitra achara*” or anything that defies Hashem’s will. Davening is vital as well; not just davening in purity [by going to mikvah], but also giving a coin to tzedakah beforehand and thinking introspectively into the concepts explained in Chassidus that you will have learned. You should also recite the daily Tehillim as divided according to the monthly cycle.

All this will bring about the fulfillment of the beginning and focal point of davening; namely, the *brocha* of “החונן לאדם דעת”, “He who grants man *daas* (understanding)”, through which a person can differentiate between light and darkness...

May Hashem grant you the merit, that in addition to the three uniform daily studies instituted by the [Friediker] Rebbe in Chumash, Tehillim and Tanya, you will also set up a regular time to study Chassidus, from who’s “tree of life” you will receive additional vitality in learning *Nigleh*, and exemplary fulfillment of the mitzvos in your daily life.

With blessings.<sup>2</sup>



## PREFERENCE

*Lack of diligence in the past should not stop someone from turning over a new leaf; studying is made easier by focusing on the subject that is the most motivating at the time.*

Regarding what you wrote about your lack of diligence in the study of *Nigleh*; it is well known how meticulous our Rebbeim were about applying oneself to learning *Nigleh D’Torah*. Our *Chachomim* have taught us that “one who claims that he has toiled, yet not succeeded, is not to be believed”. Consequently, if

you only truly desire it, it is certainly within your ability to try and succeed.

Obviously, due to the interruption that you had in these studies, it will be hard in the beginning. It will get easier with time, however, provided that you invest the required effort according to your capability.

The same applies to the study of Chassidus, which surely can be improved further as well. With the permission of your teacher and *Mashpia*, you should divide your time set aside for reviewing the material in a way that won’t require you to learn the same subject for too long a time at once. Rather, you should alternate between topics of study, which will - at least in the beginning - perpetuate your desire to learn. As is known that our *Chachomim* have said, “A person should always study the area of Torah which appeals to him most”<sup>3</sup>



## GUIDANCE

*Nigleh and Chassidus are both equally important parts of the yeshiva seder, and neither supersedes the other. Outside of seder it is important to focus on the most relevant topic, followed by that which one finds interesting; consulting with a mashpia is crucial:*

...Regarding the subject of how to divide one’s energy between the studies of *Nigleh* and *Chassidus*:

It is obviously understood that one must, first and foremost, follow the *seder* that his Yeshiva has established for each respective subject.

Concerning how to use one’s time outside of the *seder hayeshivah*:

In addition to the study of Chitas, and the required study of relevant Halachos, it depends on what appeals to him and interests him most (at the time). This is especially true when the study is in-depth...

...P.S. What was written above - despite the detail - is only a general strategy. For more individualized advice one should consult his *Mashpia*, who will guide him according to the traditions which have been passed down by the *Mashpi'im* of *Tomchei Tmimim* throughout the generations.<sup>4</sup> **D**

1. Igros Kodesh vol. 14 p. 398

2. Ibid. vol. 10 p. 244

3. Ibid. vol. 9 p. 61

4. Ibid. vol. 20 p. 53

# MY CHERISHED SON

*The following story was related by Rabbi Ze'ev Kaplan, the director of the Talmud Torah in Nachlas Har Chabad, in an interview with A Chassidisher Derher:*



We came to 770 for a year of *Kevutzah\** in 5747. During this time period, the middle of the 5740's, Lubavitch grew exponentially from the early days of the Rebbe's *nesius*. There were hundreds of shluchim around the world. Thousands of Chassidim crowded 770 every year for Tishrei and the Yomim Tovim. In addition, because of the great influx of people, private *yechidus* had already ended. Due to these reasons, it was easy for me to feel as if the special connection the Rebbe had with each individual had been lost in the crowd.

As a young bochur I found it much harder to connect with the Rebbe on a personal level when passing by the Rebbe for dollars or Kos Shel Brocha. The elder Chassidim in 770 spoke of the special individual attention the Rebbe showered on them, and shared the many personal stories that they merited to experience

as bochurim with the Rebbe. Listening enviously to the Chassidim, I, along with some of my fellow bochurim, sometimes felt irrationally, *"Is it possible that today the Rebbe could know us as well as the bochurim in the early years? Chabad is so big now, and there are thousands of people crowded in 770 all the time. Can it be that the Rebbe notices all the young bochurim at davening and farbrengens?"* The *mashpi'im* at 770 assured us that without question the Rebbe recognizes each and every person. Not only does the Rebbe know each person, they explained, but the Rebbe cares about every bochur's personal life, situation, concerns, and progress.

Fast-forward twenty-four years. I was sitting in the tent at the Ohel, reflecting on my current situation. I was facing a major crossroad in my life, and the decision I made would have irreversible





effects. As these thoughts raced through my mind, I wrote down the different options I was faced with. Deviating from my usual practice, I added a line to my *pan*: I would like to receive a sign from the Rebbe that whatever decision is made, the Rebbe will be with me, supporting me.

I left the Ohel and traveled directly to 770 to daven mincha. While in the Zal, I met Rabbi Chaim Shaul Brook. “I’m so happy I bumped into you, I’ve been looking for you!”, exclaimed Rabbi Brook. Asking for my email, Rabbi Brook continued, “I found something important for you.”

Rabbi Chaim Shaul Brook, the director of Va’ad Hanachos B’Lahak, continuously looks for *kisvei*

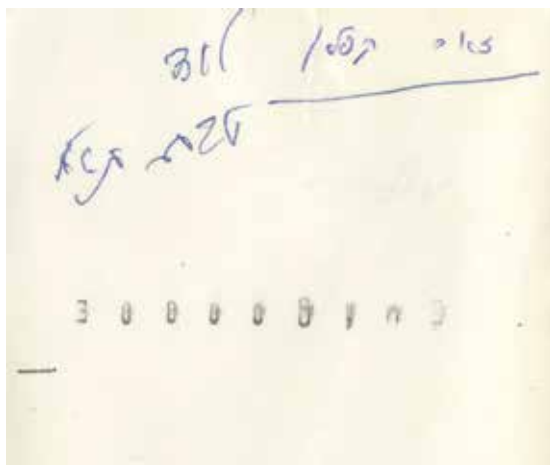
*yad*, originals of the Rebbe’s writings and notes on farbrengens and sichos that were not published and forgotten. A few years ago Rabbi Brook began to sift through the Rebbe’s library. Rabbi Brook hoped that between the many seforim he would find some “*hanachos*”, that for various reasons had never been printed. In fact, between the shelves and shelves of seforim, many sichos with the Rebbe’s

corrections were found and finally published. Among these sichos, Rabbi Brook also found many other items.

When I opened my email later on, I found myself looking at a picture of myself as a young child in Lod. My father had sent this picture to the Rebbe in the year 5740. My father had written above the picture “Zeev Kaplan,” and the Rebbe had added in his holy handwriting “לוד טבת תש”מ”. Rabbi Brook expounded in the email that the tear in the picture is a sign that the Rebbe had taken the picture to the Ohel, and had then brought it back to the library.

I trembled as I realized that more than 30 years ago, before I even knew of the existence of this photo, the Rebbe had already taken my picture to the Ohel and cherished it. Now, on the very day that I stood before the Rebbe at the Ohel and asked for a sign, *b’hashgacha pratit*, Rabbi Brook approached me with this amazing find. This was a clear indication to me of the great connection that the Rebbe has with each chossid; the feeling of concern and worry of a father.

This was a very strong lesson for me. As a bochur, I believed wholeheartedly that the Rebbe cared about my life and is concerned about my well-being. However, I did not merit any special stories or connections with the Rebbe. I never truly understood and related to the exceptionally unique relationship the Rebbe has with each and every chossid. Now, many years after *gimmel tammuz*, when we are unfortunately not *zoche* to see and hear the Rebbe, I felt the Rebbe telling me, “You are my Chassid; and I care about you, today and always.” **D**



RABBI ZE'EV KAPLAN AS A CHILD. THE REBBE ADDED “לוד טבת תש”מ”

FORTY YEARS

FORTY YEARS AGO, THE REBBE CALLED UPON CHASSIDIM TO BRING THE SPECIAL MITZVAH OF NEIROS SHABBOS KODESH TO EVERY JEWISH WOMAN AND GIRL ACROSS THE GLOBE. IN A SWEEPING CAMPAIGN OVER THE ENSUING FORTY YEARS, MILLIONS OF SMALL FLAMES HAVE ACCUMULATED INTO A ONE GIANT TORCH, SLOWLY DISPELLING THE DARKNESS OF GOLUS AND USHERING IN THE GREAT LIGHT OF THE GEULAH.

A CHASSIDISHER DERHER MET WITH THE LEADING FIGURES WHO TOOK CHARGE OF THE CAMPAIGN THROUGHOUT THE YEARS, AND THEY SHED MUCH VALUABLE INFORMATION WITH US, SUPPLYING SOME NEVER BEFORE SEEN MANUSCRIPTS AND DOCUMENTS RELATED TO THIS ACCOUNT.

# A CANDLE OF HER OWN

THE STORY OF MIUTZA NESHEK



# ”א ליכטיקען שטורעם“

*Dedicated by*

**The Shul of Bal Harbour Community**  
To achieve a “Chassidisher Derher” this year.



**EREV PESACH 5735.** As the Jewish community was feverishly preparing for the onset of Yom-Tov, Lubavitchers around the world were focusing on something else entirely. On the previous night, the Rebbe called a group of activist for an unexpected *yechidus* and launched an urgent campaign which was to last until the moment Yom Tov began; a total of just one day. In an interview with *A Chassidisher Derher*, Mrs. Esther Sternberg, who was present at this *yechidus* relates what transpired:

“It was the afternoon of *bedikas chometz*, and I was with my children in a local eatery as not to bring *chometz* into the house, when one of Rabbi Groner’s sons burst through the door, giving me a message that I should be at “770” in fifteen minutes. I asked him why, but he didn’t know.

“I quickly made my way to 770 and was directed by Rabbi Klein to wait in Gan Eden Hatachton. ‘The Rebbe wants to see you.’ In Gan Eden Hatachton I saw Reb Yosef Wineberg standing in one corner and Reb Dovid Raskin in the other. Both were wearing a *gartel*. I was utterly puzzled at what this was all about. Suddenly Reb Yaakov Yehuda Hecht walked in, he too was wearing a *gartel*! It struck me that they were preparing for a *yechidus*.

“After ten minutes of waiting, the Rebbe walked in followed by Rabbis Hodakov and Groner, nodded at us, and continued into his room. We were then summoned into the Rebbe’s room. I was in total shock at this unexpected *yechidus*!

“The Rebbe began by saying that in truth he should have made ‘*a lichtiger farbrengen*’ to generate ‘*a lichtigen shturem*’ about Neiros Shabbos Kodesh, for this year Pesach falls out Wednesday and Thursday night, followed immediately by Shabbos, giving women a chance to light the candles three nights in a row. The Rebbe explained that it would be halachically questionable to hold a *farbrengen* as it may prevent people from doing *bedikas chometz*, so therefore he is giving it over to us to implement this *Lichtigen Shturem*.

“The Rebbe instructed us to do it with great *harchava*; a sweeping campaign, not to spare any expense and not hesitate to exploit any means to reach people. The Rebbe instructed to use radio, television, the newspapers etc.

“I then understood what we were all doing there: Rabbi Hecht was there since he hosted a radio show; Rabbi Wineberg delivered the Tanya *shiurim* on the radio; Rabbi Raskin headed Tzach and would be able to mobilize the Mitzvah Tanks and the bochurim; and I was there due to my role in Mivtza Neshek.

“We were all very shocked. It was Erev Pesach, we were all extremely busy, but the Rebbe wanted an extensive far-reaching campaign. Knowing that he gave us a challenging task, the Rebbe initialed



THE MATCHBOOK THE REBBE INITIALED FOR THOSE PRESENT AT THE UNEXPECTED YECHIDUS EREV PESACH 5735.





# IT STRUCK ME THAT THEY WERE PREPARING FOR A YECHIDUS.

matchbooks printed with the words “נרות שבת קודש - י"א ניסן” (these were given to the Rebbe as a gift sometime earlier). We each approached the Rebbe by age order, and the Rebbe gave us each a matchbook, thanked us and gave us a *brocho* for much success.”

Thus, Mivtza Neshek burst forward with a new wave of energy.

To properly appreciate this remarkable event, we must go back half a year earlier, when the Rebbe launched a brand new *mivtza*, *Mivtza Neiros Shabbos Kodesh v'Yom Tov*.

## A MIVTZA IS BORN

Wednesday, 24 Elul 5734. Tishrei was in the air in “770,” as myriads of guests were arriving daily to spend the festive month with the Rebbe.

That day a *sicha* for N’shei Ubnos Chabad<sup>2</sup> was scheduled to take place, when the Rebbe would speak exclusively for women and girls, as he would several times a year. The Rebbe first spoke on Achdus Yisroel and the woman’s role in



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influencing her home, but then the Rebbe went on to speak of the deteriorating moral state of the world, how the world is deteriorating into darkness, and the need to illuminate our surroundings.

The Rebbe suggested a simple solution: ensure that all women, girls before their marriage, and even children before *bas mitzvah*, light Shabbos and Yom-Tov candles.<sup>3</sup>



With this, *Mivtza Neiros Shabbos Kodesh V'yom Tov* was born.

(The term NESHEK (abbreviation for *Neiros Shabbos Kodesh* and Hebrew for weapon) was only coined later that year<sup>4</sup>. For practical purposes, we will henceforth refer to the mivtza throughout this article as “Neshek,” though it may not have been introduced yet at the specified time).

The next day, Thursday, 25 Elul, while the Rebbe was at the *Ohel*, rumors spread that there may be a *farbrengen* that night, an unusual occurrence. Chassidim were elated upon hearing later that night that indeed the Rebbe would *farbreng!* The *shul* filled quickly with the ever-growing number of guests, eager to join this unexpected *farbrengen*. In explaining the reason for the impromptu *farbrengen*, the Rebbe mentioned that it was to discuss the newly founded *mivtza*. Additionally, it would be an opportune time to welcome the new arrival of guests.

In addressing the current world situation, the Rebbe said, “No one knows what may be in a half-hour or in an hour and people walk around worried about what tomorrow may bring. They are forgetting that ‘לא ינוח ולא ישן שומר’ ‘ישראל!’” The solution is the light of a young girl’s candle, a special power bestowed upon her by the Aibershter to literally illuminate the world (spiritually, and as a result also) physically. The Rebbe called upon Chassidim to immediately reach out to women and girls to light the Shabbos candles. The call of Neshek must reach even the most remote corners

of the globe so young Jewish girls the world over will insist that their parents provide them with candles for lighting before Shabbos. This is why, the Rebbe explained, this is not being spoken of on Shabbos (when a *Farbrengen* would routinely be held), in order that results be achieved already before Shabbos.

The Rebbe concluded: “*Yehi ratzon* that all the small flames (ליכטעלאך) should merge into a large torch, and from a torch

## DON'T WAIT

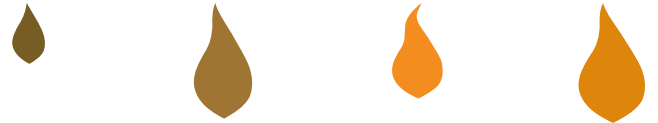
Though the Rebbe’s call, for Jewish girls well before Bas Mitzvah to light Shabbos candles, first began on 24 Elul 5734, we present here one exceptional occasion where the Rebbe instructed a young girl to begin lighting Shabbos candles a year and a half before the Mivtza was launched.

Reb Shlomo Besser relates:

In Adar 5733, I visited the Rebbe for a Yechidus in honor of my birthday. At the end of my *pan*, I wrote that my oldest daughter will be celebrating her fifth birthday on Yud Alef Nissan.

After the Rebbe finished reading my *pan*, I mustered up enough courage and asked: Is there any significance in me taking on a *Hiddur Mitzva* in honor of her birthday, or maybe we should wait until her Bas Mitzvah, and then she will take upon herself to add in good deeds?





The Rebbe looked at me and said: “If you wouldn’t have asked, then I wouldn’t have mentioned anything. But since you asked me, I advise that from now on she should start lighting Shabbos candles”.

Struck by emotion from this special response, I was thinking of how I could introduce this new *minhag* into my house. Straight away the Rebbe said “if this *minhag* will effect *sholom bayis*, then consider it as if I didn’t say anything”. The Rebbe continued to ask however, that I explain to my wife that these candles will add extra light and holiness in the house, and added that he researched and found that in several Chasidic courts, in addition to “*Beis Harav*”, girls have customarily lit Shabbos candles before their marriage.

At the end of the Yechidus, the Rebbe discussed the question of if a girl should recite a *Shehechyanu* the first time she fulfills a Mitzvah, and concluded that in my daughter’s case this would not be a problem, as the first time she will light candles after her birthday will be on Pesach (when *Shehechyanu* is recited regardless).

into a large fire which will burn down the remainder of *golus* [and as the *posuk* says] “And Hashem will be for you an everlasting light”<sup>5</sup>.

The Rebbe issued an urgent call; Jewish women and girls needed to hear about the Shabbos candles with results before tomorrow evening!

Following the launch of the *mivtza*, the Rebbe instructed Rabbi Groner to reach out to N’shei Chabad. Mrs. Sternberg recounts:

“Reb Groner requested of me to work on an advertisement for the Morgan Journal, telling me of the Rebbe’s directive to have the advertisement published already before Yom-Tov. He contacted me, as I was actively involved with N’shei Ubnos Chabad. Of course we prepared the advertisement and it appeared in the newspaper before Rosh Hashanah.”

This was her first of a lifetime endeavor as head of Mivtza Neshek.

## ADDED FORCE

Over the following days and weeks, the Rebbe spoke of the *mivtza* time and time again, speaking with great fervor about this new initiative, constantly adding new details and insight.

On Shabbos Nitzavim, 27 Elul, the Rebbe mentioned the Mivtza Neshek once again, mentioning that lighting the Yom Tov candles of Rosh Hashanah presents a unique opportunity for those that have never lit them before, as it



# THE REBBE UNEXPECTEDLY AND UNCHARACTERISTICALLY BEGAN A SICHA.

can unquestionably be said with a *Shecheyanu* (since this *brocha* is recited on Yom Yov regardless).<sup>6</sup> The Rebbe then gave cake to Reb Yosef Wineberg to be distributed to the women involved in the new *mitvza*.

During the Rosh Hashanah *farbrengen*, Neshek was once again in the spotlight. The Rebbe explained why only now we are focusing on Neshek, and its addition to the general education of girls.

After *havdalah*, as the Rebbe stood up for the commencement of Kos Shel Brocho, the Rebbe unexpectedly and uncharacteristically began a *sicha*. Speaking with closed eyes, the Rebbe said that any woman, throughout the entire world, which will accept this mitzvah upon themselves henceforth, will receive from *mazkirus* two dimes – one as a shliach to give to *tzedaka* (as the *minhag* is to give *tzedaka* before lighting the Shabbos candles), and one for her to use to her heart's desire. With this announcement, the festive Kos Shel Brocho began.

Immediately, Jewish communities throughout the world heard of the Rebbe's announcement. Many women were influenced to utilize the opportunity and accept upon themselves the *mitvza*.

Mrs. Sternberg told us of the efforts in the New York area:

“Since I was contacted regarding the advertisements, Rabbi Hodakov requested of me to arrange the distribution of the dimes. On Friday, there was a non-stop stream of teachers and Rabbis of communities coming to my home to receive the dimes. I asked them to leave me with the names of the women and girls so I can give them in to the Rebbe.

“On Erev Yom Kippur when I went by for *lekach*<sup>7</sup>, the Rebbe asked me if there were any remaining dimes, to which I answered that there were few left. Pulling out a handful of coins from his pocket, the Rebbe told me that if we would need more I should turn to *mazkirus*.

“Indeed, *mazkirus* replenished the ongoing distribution of dimes.”

However in Eretz Yisroel, they continued this practice for many years, giving ten *Agurot* to all women which accepted the Mitzvah. The Rebbe instructed that the funds for these coins come from Kupas Rabbeinu, a special fund of Machne Israel used for the Rebbe's *inyonim*.

## ANOTHER SURPRISE FARBRENGEN!

Though there was much excitement over the new *mitvza*, it had yet to make big waves with even further reach.

After Sukkos, the Rebbe's Mazkirus turned to Mrs. Sternberg requesting a report of the activities of the *mitvza*.





## A NEW ELEMENT

The *farbrengen* of Vov Tishrei 5735 is known as an amazing and heavenly Farbrengen, with the Rebbe addressing the story of Miryam bas Bilgah, crying profusely during the Sicha (See Derher Magazine issue 12 (Tishrei 5774) for a recount of that Sicha). The Rebbe learned from this story: if a young Jewish girl was able to have a negative affect, not just on her entire family, but on her family's entire *Mishmor*, how much more so will the positive affect a Jewish girl lighting Shabbos candles be on her entire family, community and the entire world!

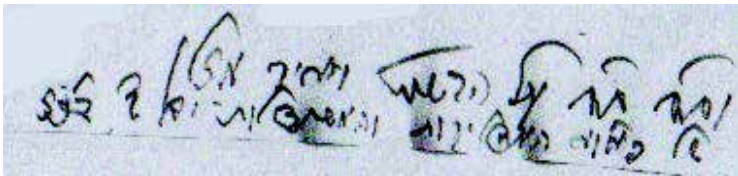
During this Farbrengen, the topic of Neshek was addressed at great length, spanning through three of the Sichos. The Rebbe also responded to several questions asked about Mivtza Neshek.

The Rebbe then added a new element to the Mivtza:

“When a girl is told that just as she has her own candle, she will have her own Pushka as well, to give *tzedaka* before *bentching licht*, just as her mother does – and it is near her candle and Pushka that her father, brothers, and those who learn in Kolel and Yeshiva who are big scholars, will eat Seudas Shabbos and sing Zemiros – this will have a lasting impression on her *Chinuch*, lifting her beyond our expectations! For children, a feeling as this will have a deep impression (איינגעקריצט) upon her entire life!”



ON A REPORT OF MIVTZA NESHEK THE REBBE RESPONDED:



ות"ח ת"ח על הבשו"ט ויאיר מזלן של כאו"א המדליקות והמשתדלות-ים שי' בכ"ז

Many thanks on the good news. May the Mazal shine of all those that light and are part of this endeavor Sheyichyu.

tonight, to discuss Mivtza Neshek. And since a Melave Malka for men was already announced for 10 o'clock tonight, we will make the *farbrengen* earlier, approximately 8:30-8:45. We will then speak some words, and hopefully this will jolt everyone (א שאקל טאן) for the *mivtza*."

"I was honestly embarrassed to write to the Rebbe," Mrs. Sternberg recalls. "I knew that the Rebbe wanted more to be done. I was hesitant to write the report. But after another reminder from Mazkirus, I finally sat down to write up a report. I submitted to Mazkirus on Friday afternoon, 25 Tishrei, and shortly after I arrived home Rabbi Groner telephoned me with the following answer from the Rebbe:

ות"ח ת"ח על הבשו"ט אודות הדלקת נרות שבת שהגיע אלי כמה רגעים לפני זמן הדלקת נרות.

"Many thanks for the good report about Hadlokas Neiros Shabbos, which I received moments before the time of hadlokas neiros.

"From then on, every Friday I would write a report to the Rebbe of that week's activities. I merited to many responses from the Rebbe through the years."

The next day, 26 Tishrei, at the Shabbos Bereishis *farbrengen*, the Rebbe made a surprising announcement:<sup>8</sup>

"Before one embarks on an endeavor one must study the subject to be properly prepared (as is the *minhag* before one marries). Therefore we will do something exceptional tonight: We will make a special *farbrengen* for women

The news spread like wildfire, and droves of women could be seen heading to "770" for the second *sicha* specifically for them in one month! The Rebbe spoke of the *mivtza*, explaining the benefits of Neiros Shabbos Kodesh. The added light, the Rebbe explained, is a necessity especially these days when the world is becoming "madder and darker," and Jewish homes are being ensnared in the world's new ideas. It is the Divine light of a Jewish girl's candle that combats these new threats.

This *sicha* would become the primary source for Mivtza Neshek, subsequently being reviewed by the Rebbe and published at the very beginning of Likkutei Sichos vol. 9, a highly unusual occurrence.

It was clear that the Rebbe wanted more done, and indeed over the ensuing months, Mivtza Neshek soared to great heights, with an immense surge in public awareness.

## A NOVEL MIVTZA

The launching of this *mivtza* was met with much excitement by Chasidim; fueled by the Rebbe's constant encouragement for more to be done. Yet, some groups of *frum* Jews displayed





The following are the Rebbe's corrections to a press release prepared about the Mivtza. Where they had written: "even young girls from the age of three" – the Rebbe added "לערך" – approximately.

Where they had written "every Friday night", the Rebbe corrected it with "eve?"

The Sabbath day has always been a central, fundamental theme in the Jewish home for all members of the family. But it is the Jewish woman who has the honor and privilege of ushering in the Sabbath on Friday night by lighting the Sabbath candles.

The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, has launched a massive world-wide campaign ~~that~~ urging all Jewish women, and even young girls from the age of three, to kindle the Sabbath candles at the proper time, about eighteen minutes before sunset.

Sabbath candles brighten the home, bring peace and harmony and deepen the family relationship.

Every Friday night, ~~the Jewish mother and daughter should fulfill their blessed obligation to light the Sabbath candles.~~

Do so this evening. This should be done no later than \_\_\_\_\_.

1) לערך  
2) ערב?

an icy reaction to this fiery initiative. Mainly they opposed the Rebbe's call for every girl, from the youngest age of comprehension, to begin lighting the candles. Conventional practice was for a woman to begin lighting Shabbos candles after her marriage. The Rebbe even called on Jewish girls to recite the *brocha* when they lit their candle. The Rebbe insisted that the custom of unmarried women and girls lighting Shabbos candles was quite prevalent in previous generations; a *minhag* that was somehow forgotten, and this was just call to Jewish communities to reinstate this precious custom.

Reaching out to the *frum* community was a new twist unique to this *mivtza*, as most of the Rebbe's *mivtzoim* mainly





# IN EFFECT; THE LEGENDARY NESHEK CANDLEHOLDER WAS ESSENTIALLY DESIGNED BY THE REBBE HIMSELF!

targeted non-observant Jews. For this reason, the organizers had to conceive of new methods of reaching the masses in the most effective form possible.

Mivtza Neshek was truly a novel *mivtza*, forging new ground in *Hafotzas Hayahadus* and reinstating a forgotten *minhag*.

## THE CANDLESTICKS

“N’shei Chabad began brainstorming different approaches of how to reach the masses,” shares Mrs. Sternberg. “One day I received a call from Rabbi Rubin who wanted to encourage the 90 girls in his school to begin lighting the Shabbos

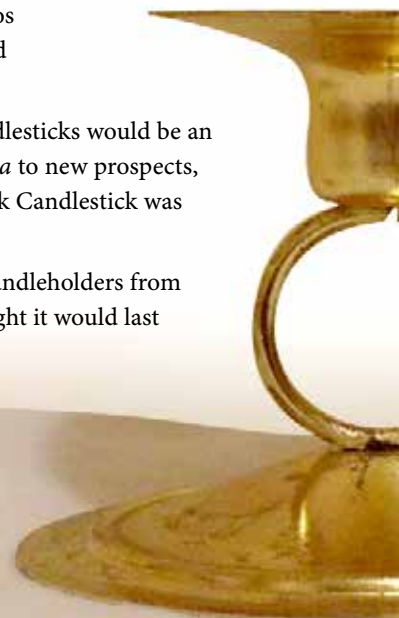
candles. His idea was to promote the campaign by giving each girl a candlestick, and he asked for our help in obtaining them. He suggested that while he could obtain his own candlesticks, he felt it would have much impact if it came directly from Lubavitch.

“The problem was that we weren’t distributing candlesticks as part of the *mivtza*. We nevertheless didn’t turn him down, and we supplied him with 100 candlesticks, complete with stickers displaying the candle-lighting time for that Friday. Naturally, my weekly report to the Rebbe included this detail.

“The following week he called me again, asking for an additional 100 candlesticks! I was shocked; he only had 90 girls in his school, why would he need more? Rabbi Rubin explained that his students were so excited with candle lighting that they spoke to their friends about lighting Shabbos candles too, and now the girls need candlesticks for their friends!

“We realized that distributing candlesticks would be an effective way of bringing the *mivtza* to new prospects, and with that the legendary Neshek Candlestick was first introduced.

“Straightaway, we ordered 2,000 candleholders from a company in California. We thought it would last for many







weeks, but it was used up quite quickly. At this point we already had secured, through Reb Dovid Raskin A”H, a special deal for 10,000 candlesticks through a manufacturer named Mr. Teddy Kuperstein. He created for us a new design which would suit our needs, but he insisted on a tall and thin prototype, saying that this was the modern look. We weren’t too happy with the model, but he was insisting that this would be the best product.”

The Rebbe also requested of them that they add a sticker to the candlestick, upon which the receiver can write their name, thereby personalizing the mitzvah.

When they submitted the sample candlestick and sticker to the Rebbe, the Rebbe commented on both items:

Regarding the candlestick, the Rebbe said, since its construction was slender and thus unstable, it wouldn’t be safe for use. Regarding the sticker, the Rebbe instructed to add an illustration of *challah* and a *becher* on the sticker.

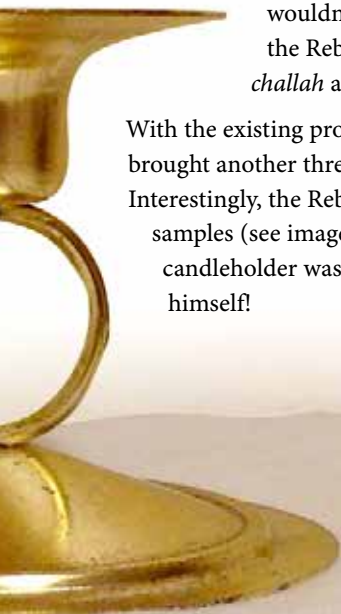
With the existing prototype candleholder rejected, they brought another three samples to the Rebbe to choose from. Interestingly, the Rebbe chose separate parts from those samples (see images). In effect: the legendary Neshek candleholder was essentially designed by the Rebbe himself!

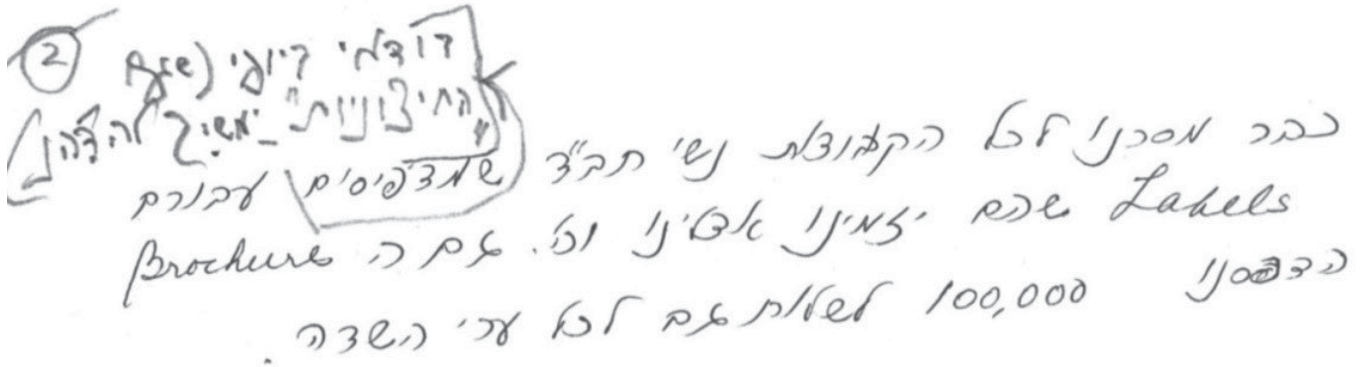
Until today, it is this exact design which is used for Mivtza Neshek.

Mrs. Sternberg told us another few episodes on the Rebbe’s involvement on the type of candlestick:



THE THREE CANDLESTICKS BROUGHT TO THE REBBE TO CHOOSE FROM FOR MIVTZA NESHEK.





“At one point<sup>9</sup> we ran out of our standard candlesticks and we urgently needed to replenish, and after considering other options, we found glass candlesticks for a good price. After a full night of negotiating with the company and securing the candlesticks, we wrote to the Rebbe about the last minute crunch and the temporary resolution, but the Rebbe said we shouldn’t do it, for the glass may shatter if it gets too hot.

“Another episode: There was a certain man whose daughter embraced *yiddishkeit* as a result of Neiros Shabbos, and he subsequently became a friend of Lubavitch and supporter of the *mitvza*. One day he approached me and offered to get candlesticks from a friend of his in Israel which manufactures small candlesticks. He additionally offered to pay for half of the expenses! We were ecstatic with the proposal, but when we mentioned it to the Rebbe, the Rebbe didn’t approve. He said the candlestick is too low and it is dangerous.”

## THE BROCHURE

Once the candlestick campaign was underway, the idea arose to prepare a pamphlet to go along with it. The very first brochure produced was thoroughly edited and reedited by the Rebbe, making sure that every detail was perfect. Throughout the years, more promotional material was made, all under the Rebbe’s constant guidance.

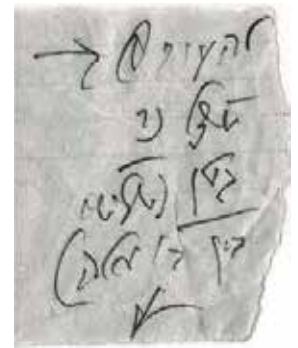
Throughout the years, there were many different *horaos* from the Rebbe regarding these promotional brochures and flyers. Below are a few of them:

- On a report that Mrs. Sternberg wrote to the Rebbe of her printing labels and brochures, the Rebbe circled the word “printing” and wrote (see Ksav Yad):

בודאי ביופי (שגם “החיצוניות” ימשיך להדה"נ)

Certainly beautifully (so that the “esthetics” too will draw one to Hadlokas Neiros)

- The Rebbe also instructed that a note be prominently added stating that if one couldn’t light the candles in its specified time, it’s better not to light them at all, as it is contrary to the holiness of Shabbos. He gave an analogy of one that goes to greet and honor a queen from a distant land, when at the same moment she acts against her will. Whenever speaking of Neshek, the Rebbe wanted the above to be mentioned.
- At one point a bumper-sticker was produced to advertise the *mitvza*, stating “Jewish mothers and daughters, light



THE REBBE’S HANDWRITTEN INSTRUCTION ABOUT THE BUMPER STICKER, AND THE CORRECTED VERSION WITH AN ADDED THIRD SMALLER CANDLE.







THE BOOKLET PREPARED FOR THE NSHEI CHABAD CONVENTION 5740. RIGHT, THE POSTCARD INCLUDING A THIRD CANDLE AS PER THE REBBE'S INSTRUCTION.

Shabbos candles!” including an artwork of two candles. Mrs. Sternberg shares that since they didn’t receive the Rebbe’s consent they didn’t print it. However more than a year later the Rebbe answered (see Ksav Yad):

להעיר שצ"ל נר קטן (שלישי בין ב' אלה)

*There should be a (third) smaller candle (between these two)* [the Rebbe then made an arrow to the artwork, see Ksav Yad].

The third smaller candle was to symbolize the candle of a young child. After correcting the artwork, the bumperstickers were printed.

- Rabbi Moshe Feller, Head Shliach of the state of Minnesota relates: We were privileged to host the Nshei u’bnos Chabad convention of 5740 in Minnesota. On the cover of the journal we published for the convention, we featured a color photograph depicting two Shabbos candle sticks lit in the snow, characterizing Yiddishkeit in Minnesota’s frozen terrain. After the convention we proudly submitted the journal to the Rebbe with our report. Imagine our shock and the disappointment we felt in ourselves when the Rebbe’s only comment was “I have stated many times that when depicting a candle lighting scene, a third candle should always be present”. We immediately had the scene reproduced with three candlesticks and sent it out as a postcard to all those who received the journal.

- On an image of a mother helping her daughter light the Shabbos candles, the Rebbe instructed that the mother’s two candles should not be lit, pointing out that the girl must light first, in case she needs her mother’s assistance.

## THE CAMPAIGN HITS THE STREETS!

Soon school visitation program was developed to publicize the campaign. When the Rebbe was notified that presenters will visit schools and personally speak about Neshek and distribute the packets to the girls, the Rebbe strongly encouraged this plan, adding that this will also be a “זכות לנוסעות” -- a merit to those traveling to visit the schools.

Within a few short years, more than a million-and-a-half candlesticks and brochures had been distributed! There was constant feedback and requests coming to the Neshek office (Mrs. Sternberg’s home), and the Rebbe always demanded that more and more be done.

Throughout the first few months, the Rebbe spoke very often about this *mitvza*, in public and in private. Often, when a young girl would come with her family to *yechidus*, the Rebbe would ask her if she lights Shabbos candles. (It should be noted that in the later years, during “dollars,” the Rebbe often did the same).



A MATCHBOOK  
PREPARED AS PART OF  
MIVTZA NESHEK.

In early winter 5735  
the Merkos Linyonei

Chinuch received an interesting

request from Yeshivas Rabbi Yitzchak Elchanan in  
New York (a division of Yeshiva University). As they were  
preparing a scholarly journal, and they wanted to include  
a chapter on the newly launched Mivtza Neshek and were  
seeking assistance in obtaining the Rebbe's *sichos* on the  
topic for publication.

Mrs. Sternberg relates: "I enlisted the help of Reb Shmuel  
Greisman, who was still *bochur* at "770," to compile and type  
up the Rebbe's *sichos* on the topic. By then there were quite  
a few *sichos*, and they were published in the journal. This  
helped raise much awareness of the *mivtza* specifically in the  
religious communities, especially as it wasn't coming directly  
from Lubavitch."

"In Israel, Reb Yisroel Glitsenstein (then a *bochur*) was  
feverishly working on ways to spread the word to all Jewish  
women. Once, while on the phone with Rabbi Hodakov,  
he reported that they had manufactured two million  
matchbooks with an advertisement for Neshek printed on it.  
Suddenly he heard the Rebbe's voice astonishingly ask "two  
million?!"

"The Rebbe then asked through Rabbi Hodakov how they  
plan on distributing so many matchbooks, to which Reb  
Yisroel answered that they will be sold in stores throughout  
Eretz Yisroel.

"Mrs. Raizel Estulin from Israel, who visited a local hospital  
every week and tried to encourage women to begin lighting

candles, once asked the Rebbe in *yechidus*, what can  
she tell those women don't readily agree and sometimes  
even laugh her off.

The Rebbe answered: "The next time you meet a woman  
which doesn't agree, tell her that you are performing my  
*shlichus*".

Once, Mrs. Esther Weinberg notified the Rebbe that she  
wasn't feeling well. The Rebbe answered her to involve herself  
in Mivtza Neshek, and that should help her feel better.

## BSUROS TOVOS

"I once wrote that we gave out 'many' candlesticks," recounts  
Mrs. Sternberg, "to which the Rebbe answered 'how much is  
many'? From then on, I began writing each week the specific  
amount of candlesticks distributed.

"I would also send to the Rebbe any feedback or letters  
that I received from those reached through the *mivtza*. The  
Rebbe had great pleasure from seeing these, and eventually  
instructed me to publish a book (see below).

"Once, it was during the month of Elul, and I decided that  
I didn't want to bother the Rebbe so often with these trivial  
episodes, since the Rebbe is surely busy now preparing for  
Rosh Hashanah. I decided I would only write once every  
three weeks instead of every week. When the three weeks  
were almost up, I received a phone call from Reb Binyomin  
Klein: 'The Rebbe wants me to remind you that it's been  
almost three weeks since the last *duch* from Mivtza Neshek'.  
It amazed me that with all the Rebbe had going on, especially





THE FARBRENGEN OF VOV TISHREI 5736, WHERE THE REBBE SPOKE AT LENGTH OF THE RESULTS OF MITZVA NESHEK.

## א קליינע ליכטעלע

אז די מוטער און דער פאטער וכו' האבן דערזען אז ס'איז ניט קיין געוואלד, איז אויף דעם פרייטיק לאחרי זה האט מען איר געלאזן אנצינדן אן קיינע שטורעמס, אבער זי האט עס געטאן מיט דער זעלבער פייערליכקייט און הארציקייט, און דאס האט אויכעט משפיע געווען אויף שאר בני הבית.

אז ס'איז דורכגעגאנגען א פאר שבתים, האט דער מוטער געזאגט צו דער פאטער (צי דער פאטער צום מוטער) אז ס'האט עפעס קיין ארט ניט צו אנשטעלן די טעלעוויזשאן בשעת די קליינע מיידעלע גייט ארום און זינגט אז דאס איז א הייליקער שבת און די ליכט ברענט נאך, איז כל זמן די ליכט ברענט אויפן טיש קאן ער בא זיך ניט פועל'ן צו אנשטעלן דעם טעלעוויזשאן. דערנאך איז געווען א טעלעפאן איז די מוטער ניט געגאנגען ענטפערן.

דערנאך האט זיך די מוטער ארומגעקוקט האט זי זיך באטראכט אז ס'זעט עפעס אויס מאדנע: בשעת עס גייט אריין א שכל'טע צי א פריינט זעט מען אז ס'ברענט איין ליכטל, און די קליינע טאכטער אירע איז מלא שמחה וואס זי האט אנגעצונדן א שבת'דיקע ליכט און טענה'ט אז דאס איז א נר קדוש און א יום קדוש וכו', און זי גייט ארום אין א וואכעדיקער קליידל? ס'האט עפעס קיין ארט ניט.

האט זי זיך מיישב געווען אז יהי מה - זי וועט אויך אנהויבן צינדן ליכט.

אז זי האט אנגעהויבן צינדן ליכט האט זי דערנאך ביי זיך ניט געקענט פועל'ן אנצינדן דעם פייער אין אויוון: זי האט ערשט אנגעצונדן א נר של שבת קודש, און האט געזאגט א ברכה אז דאס איז שבת קודש, איז וואס הייסט אז נאך דערויף וועט זי גיין ארויסנעמען די וועטשערע און דערביי אנצינדן צי פארלעשן וכו',

מ'קאן דאך אבער ניט עסן סתם אזוי קיין קאלטע, האט מען אנגעהויבן מאכן טשאלנט, און אז מ'האט אנגעהויבן מאכן טשאלנט האט דאס שוין געהאט א ווירקונג אויף דער מארגענ'דיקער סעודה אויכעט...

און אזוי האט זיך איבערגעשטעלט די גאנצע הויז!

פון וואס האט זיך דאס גענומען? פון א נר של שבת וואס די מיידעלע האט אנגעצונדן, טאקע מצד חינוך, אבער דערפון איז ארויס ניט נאר דער חינוך פון דעד קליינער מיידעלע (אז בשעת זי וועט ווערן בת-מצוה וועט זי מקיים זיין די מצוה בשלימותה), נאר דורך דערויף האט זי מחנך געווען דער גאנצער הויז!

(התוועדות ו' תשרי תשל"ו)

די משפחה האט א קליינע מיידעלע פון פינף-זעקס יאר וואס איז געגאנגען אין ביה"ס - ניט קיין "דת"י" - אין ארה"ק, און דארט איז געקומען א צווייטע מיידעלע און האט דערציילט אז ס'איז דא א מצוה פון הדלקת נרות שבת קודש, און אעפ"י וואס די וואס האט איר דערציילט איז נאך פאר בת-מצוה, עאכט"כ די צו וועמען זי האט דאס דערציילט (וואס זיי זיינען נאך פינף-זעקס יאר אדער נאך אינגער), אעפ"כ קאנען זיי אויך (מצד ענין החינוך) מצד שליחות של הקב"ה מקיים זיין אט די מצוה און זאגן אט די ברכה, און אויב זיי ווילן - געבן נאך א פרוטה לצדקה, און דורכדעם וועט זי אריינפירן דעם טאג פון שבת.

בשעת זי איז געקומען אהיים און האט עס דערציילט דער מוטער, האט די מוטער געזאגט אז זי ווייס ניט פון די גאנצע זאך, [ווארום זי איז אוסגעוואקסן אין א מקום וואו ס'איז געווען תנוקות שנשבו בין העכו"ם כו'] און וואו איז עס געהערט געווארן אז די עקרת הבית די מוטער וועט דאס ניט טאן און די קליינע מיידעלע וועט-איר לערנען, איינפירן נייע סדרים אין הויז?

דער דרך פון קטנים און קטנות איז דאך (ווי עס שטייט אין חסידות) אז תיכף ומיד ווערט ער אויפגערעגט און ס'איז ניט שייך צו זאגן - אן קיינע הגבלות, האט זי אנגעהויבן וויינען, און זי האט געבעטן - וואס ארט דאס דער מוטער? זי בעט בא איר קיין זאך ניט - מערניט ווי דער רשיון אז זי זאל דאס קאנען טאן, ווארום א לייכטער האט מען איר געגעבן, און זי ווייס די ברכה, [דארטן דארף מען דאך ניט לערנען די שפראך, ווארום דאס איז דאך זייער שפראך מקטנותם].

בשעת זי האט געמאכט א געוואלד, און מיט בכיות, האט די מוטער געזאגט אז זי זאל אויפהערן וויינען און טאן וואס זי וויל און איר - די מוטער - לאזן צורוען.

איז זי געווארן בשמחה גדולה ביותר, און אזוי ווי מ'האט איר אנגעזאגט ווען די צייט איז אויף צו אנצינדן די נרות שבת קודש און זי האט געהאט אן אייגענעם לייכטער מיט אן אייגענעם ליכטל, האט זי אוועקגעשטעלט דעם ליכטל אויף דעם שולחן וואו מ'האט געגעסן, האט אליין אנגעצונדן און געמאכט אליין די ברכה, איז זי געווען ביי זיך לעילא ולעילא. און אזוי ווי מ'האט איר אנגעזאגט אז שבת טאר מען דאס ניט רירן און ניט פירן און ניט שאקלען וכו' איז זי ארומגעגאנגען און האט אנגעזאגט דער גאנצער הויז אז מ'זאל ניט טשעפען די ליכט, און אז מ'זאל ניט בלאזן אויף איר וכו'.



RABBI SCHNEUR ZALMAN GURARY DISTRIBUTES MASHKE FROM THE REBBE TO THE PARTICIPANTS OF THE MELAVE MALKA BENEFITING MIVTZA NESHEK.



JEW/THE LIVING ARCHIVE / 6792

“TWELVE HOURS HAVE PASSED WITHOUT A REPORT”. RABBI SCHNEUR ZALMAN GURARY GOES BY FOR SUNDAY DOLLARS.



DR. IRA WEISS ADDRESSES A MELAVE MALKA BENEFITING MIVTZA NESHEK.

in such a busy month, the Rebbe still remembered that I had not written.

“So I wrote the *duch*, and concluded by apologizing for taking up the Rebbe’s time, and that’s why I have not written these past few weeks. Shortly thereafter I received an answer:

איך עולה בדעתה שהיא לוקחת את הזמן, והרי מדובר בעניין שמביא פירות  
עד סוף כל הדורות!

*How did it occur to you that you are taking up my time? After all, we are dealing with something that has repercussions for all of eternity!*

“Another very interesting episode: The morning after the first *melave malka* fundraiser we organized, Rabbi Hodakov called me asking for a report, saying that the Rebbe requested a report before leaving to the Ohel.

“Years later, after one of the *melava malkas*, I decided to forgo writing a report immediately, and instead report to the Rebbe about it the next day by ‘dollars’. The next day when my father, Reb Schneur Zalman Gurary, went by for dollars, the Rebbe first asked him how the event went. Then the Rebbe asked him with a warm smile ‘already twelve hours have passed, and I still have not received a report’.”

## “א ליכטיקען שטורעם!”

After the select group had the impromptu *yechidus* with the Rebbe (see *beginning of this article*), they implemented an immediate plan of action.

Rabbis Hecht and Wineberg assumed the responsibility to create a radio segment about the campaign for their respective radio shows. Rabbi Raskin took charge of mobilizing the *bochurim* to go out on *mivtzoim* Erev Pesach with added vigor. And Mrs. Sternberg agreed to spend the day of *erev Yom-Tov* overseeing advertisement and activity for the campaign, the day which is certainly the busiest for a Jewish mother!

In the midst of a whirlwind of activity, Rabbi Hodakov telephoned Mrs. Sternberg with an idea: Many families traveled out to the country to celebrate Pesach in a hotel, and it would be an opportune place to further the campaign’s reach.

Immediately a group of *bochurim* were mobilized to head upstate, equipped with candlesticks and candles. Indeed,



these efforts bore fruit, as the entire supply of candlesticks were exhausted by mid-day.



Not leaving any stone unturned, a helicopter with a banner in tow announcing candle lighting times was spotted flying throughout the greater New York area, reminding Jewish mothers and girls to light the Yom Tov candles. Additionally, a TV station arrived in Crown Heights to film a Lubavitcher family prepare for the Yom Tov, with the program focusing on the Yom Tov candles. By the afternoon, the program was aired live. Yet another of the activities of the campaign.

With just hours left to Yom-Tov, one would have imagined the day's campaigning had come to a successful close. But the group entrusted by the Rebbe to see this שטורעם to fruition knew that the Rebbe wanted more done.

IN A DUCH DATED SHEVAT 5735, THE REBBE UNDERLINED TWICE WHERE MRS. STERNBERG WROTE THAT IN THE PAST WEEK OVER 6000 CANDLEHOLDERS HAVE BEEN DISTRIBUTED.

The Rebbe then wrote:

כהנ"ל נת' ות"ח (כולל על גודל הנח"ד וכו'). אזכיר עה"צ להוספה בהמבצע ובהתוצאות והפירות.

The above was received, and many thanks (including the great pleasure etc.). I will mention this at the [Friediker Rebbe's] Tziyon for added [Brochos] for the Mivtza and its results.





New York Jews traditionally leaned towards the Democratic Party. Within no time, the organizers secured a list of the Democratic Party members, and a team of women tackled the list, calling each Jewish-sounding name, reminding them to light the Yom-Tov candles.

Indeed, by the time Yom-Tov was ushered in, a bright storm had been generated of unprecedented proportions.

## SUMMER CAMPAIGN

As the summer months were approaching, the *mitvza* coordinators knew that with the close of schools for vacation they would have to shift focus. A feverish campaign was set in motion, reaching out to families in bungalow colonies and girls in summer camps.

In the weekly report to the Rebbe, Mrs. Sternberg wrote of the “strong campaign in the country,” and immediately, the Rebbe sent out 250 dollars, in the form of five, ten, twenty, and fifty-dollar bills, as a personal participation in the campaign. On Yud Beis Tammuz an event was held where the bills were sold for a respectable sum, raising much needed funding for the summer campaign, catalyzing the campaign to new heights, reaching out to thousands of women and girls over the summer months.

A few days earlier, on 9 Tammuz, Rabbi Hodakov told Mrs. Sternberg that the Rebbe wants the candlestick which would be given out next, to be on display on the Rebbe’s table during the Yud Beis Tammuz *farbrengen*.



THE GOLD-PLATED CANDLESTICK PRESENTED TO THE REBBE ON 12 TAMMUZ 5735. NOTE THE NUMBER ENGRAVED ON THE CANDLESTICK, 245,001.



“We felt it wouldn’t be proper to put the standard copper candlestick on the Rebbe’s table,” Mrs. Sternberg says, “so we manufactured a gold-plated candlestick. Since we had a count of the candlesticks already distributed during through the campaign, we decided to engrave that number on this candlestick.

“Consequently, that Friday there was a strong push to distribute as many candlesticks as possible, in order that the one presented to the Rebbe will bear the highest number possible.”

Until the last moment, candlesticks were distributed at a rapid pace, and just moments before the *Farbrengen* the number 245,001 was engraved on the Rebbe’s candlestick, a grand total reflecting the great success of *Mivtza Neshek*. Following the *farbrengen*, the Rebbe took the candlestick.

## THE NEW YORK TIMES

A few years after the *Mivtza*’s launch, at the yearly *sicha* to N’shei U’bnos Chabad, the Rebbe spoke of the *mivtza* with great emphasis. Upon exiting the *shul* after the *sicha*, the Rebbe stopped to speak with Mrs. Sternberg. The Rebbe instructed her to “see to it that a prominent advertisement be printed in the New York Times for the correct candle lighting times.”

Indeed, an advertisement was immediately organized for the New York Times along with other leading newspapers. Eventually, a weekly advertisement ran on the bottom of the first page of the New York Times every Friday (the only advertisement to run on the front page!) stating the candle lighting times in the New York area, and leaving a number to call for other locations. With this small but prominent advertisement, virtually the entire world was reading about the *mitzvah* entrusted to Jewish women and girls to illuminate the world.

## ANNUAL MELAVE MALKA

As the activities of *Neshek* grew by leaps and bounds, so did their budget. For this cause, an annual *Melave Malka* was arranged. The Rebbe would give a bottle of *mashke* to Reb Zalman Gurary to distribute to the assembled, and always requested a report of its success.

## “A CANDLE OF MY OWN”

In winter 5737 after giving to the Rebbe a weekly report with the feedback and letters that have arrived, Mrs. Sternberg received a note from the Rebbe, adding a new element to the *mivtza*:

כדאי הי' להדפיס קובץ מכ' [תבים] כאלו (מכמה ב"ס) אחדים מכל סוג  
(בדתיות) ופוטוסטאט ממקצתם. בצירוף תמונות. וכי. ובהידור

*It would be ideal to publish a booklet of letters such as these (from many schools), several from each level (of observance)*



## LIGHTING UP THE FUTURE

In celebrating the new millennium in the secular year 2000, the New York Times marked the historic day by featuring a fictional front page, presuming what may be the front-page news in the year 2100.

The imagined front-page reported of robots demanding equality, of politicians misusing weather controlling satellites, and of sports games not yet played. But there, on the bottom right corner, was a small advertisement notifying Jewish women and girls of the candle lighting time in the New York area, instructing to “tap here” for times for other locations.

Mrs. Sternberg was pleasantly surprised to see this advertisement, as she had not paid for such an impressive ad! Upon contacting the management of the New York Times, she was told that a chosen group of the Times staff met to discuss this fictional front page. Everyone had a different opinion as to what to report about. But all in the room agreed on one thing: While no one can truly know what may be making world news in 2100, all agreed that Jewish women and girls will still be lighting the Shabbos candles on Friday eve.

Indeed, the Rebbe’s wish to have an advertisement in the New York Times, and that it be “prominently displayed,” could not have been fulfilled any better!

*with images of some of the letters, together with photos etc. The book should be well-designed.*

Additionally, the Rebbe instructed that they run a writing contest with prizes and incentives, urging Jewish girls to write

of their experiences and reactions to lighting their own Shabbos candle.

Immediately Jewish schools around the world were contacted, notifying them of the writing contest. Within no time, a steady flow of letters arrived from around the world, and at the Rebbe’s behest, a panel of reviewers examined all the letters, for only the best letters would be chosen for print.

As with all of Mivtza Neshek’s programs, the Rebbe was very involved in all aspects throughout the entire publishing of the book. The Rebbe additionally instructed that letters in foreign languages be printed in their original form with a translation.

Some time around Purim, the organizers received a note from the Rebbe:

אולי לערוך התחרות בזה מה טוב שיוכלו לחלקו בהקדם - ע"כ פנים לא  
יאחר מערב שבת הגדול שהוא ערב חג הפסח. אעה"צ

*Perhaps a competition should be arranged Ideally in a way*





# VIRTUALLY THE ENTIRE WORLD WAS READING ABOUT THE MITZVAH ENTRUSTED TO JEWISH WOMEN AND GIRLS

*that it can distributed as soon as possible – no later than Erev Shabbos Hagadol, which is [also] Erev Pesach [this year]. I will mention this at the Ohel.*

The competition to generate more and more submissions from girls around the world intensified. The workload was hectic: closing the competition, choosing the best submissions, and having the book designed and published – all in one month’s time...!

Indeed, the book “A Candle of My Own” was published in time for Shabbos Hagadol, and the book was a great success, achieving much popularity.

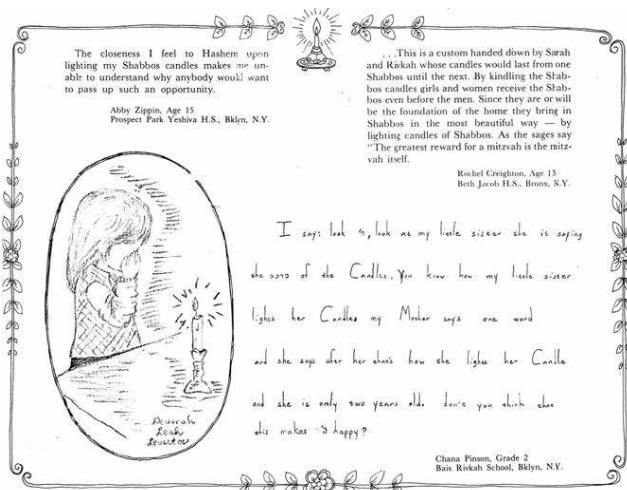
Approximately two years later, in summer 5739, Mrs. Sternberg unexpectedly received a surprising note from the Rebbe:

איה חוברת השניה דמאמרי הבנות שתחיו, עכ"פ הפצתו לא יאוחר מערב ר"ה הבעל"ט

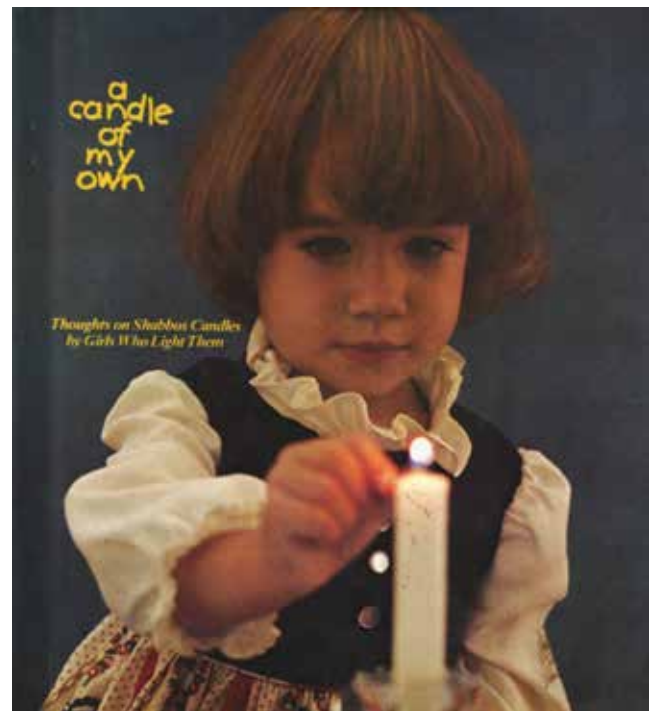
*Where is the second booklet of the essays of the girls shetichyu? Its distribution should be no later than Rosh Hashana?*

Mrs. Sternberg understood that this time it would have to be even better, more beautiful, and further reaching.

“Regarding certain questions we had, the Rebbe instructed us to consult with professionals in the publishing field,” Mrs.



A PAGE FROM THE FIRST BOOK “A CANDLE OF MY OWN”. THE BOOK INCLUDED THE ORIGINAL HANDWRITTEN LETTER FROM THE GIRLS, AS WELL AS ARTWORK.



THE SECOND VOLUME OF “A CANDLE OF MY OWN”. AS PER THE REBBE’S INSTRUCTION, THE COVER PORTRAYS A GIRL LIGHTING THE SHABBOS CANDLES.



ARTWORK BY YOUNG GIRLS SENT AS PART OF THE COMPETITION FOR THE BOOK.

Sternberg relates. In fact, the album was even more beautiful and stellar, with thousands of girls joining the contest.

“One of our art consultants suggested that the cover depict a girl gazing at the lit Shabbos candle in wonder, as if asking ‘what are these candles?’ and the book will offer the answer. When this idea was suggested to the Rebbe, the Rebbe answered, emphatically, that our mission is *action*, not to *wonder*. We thus went with a picture of a girl lighting the candles. From then on, we were careful in all our publications to have a picture of women and girls lighting the candles, rather than looking at lit candles.”

## GREAT Z'CHUS

Within no time, remarkable results were attained. The Rebbe recounted some of these results at farbrengens, explaining how, from one small flame of a young girl, the entire family was transformed into one which respected the holiness of Shabbos by not listening to the radio or TV while the flames were lit, and eventually came to observe the entire Shabbos. And once G-d was being recognized one day of the week,



# THE REBBE ANSWERED THAT OUR MISSION IS ACTION, NOT TO WONDER.

how could one ignore Him the other six? Hence, an entire family became Shomer Torah and Mitzvos thanks to the flame of a young girl. (See sidebar for the Sicha of 6 Tishrei 5736, where the Rebbe speaks in great length of the positive results of Mivtza Neshek.)

As the activities of Mivtza Neshek grew by leaps and bounds, the Rebbe consistently expressed his satisfaction and appreciation of those that partake in this extraordinary campaign. Mrs. Sternberg would regularly receive responses to her reports, expressing the Rebbe's great satisfaction with the headway made in the campaign.

On one occasion, after speaking of the torpid development with the Mikva under construction, the Rebbe instructed to announce the time and location of that night's Melave Malka for Mivtza Neshek, which in contrast to the Mikva campaign, was being performed with great energy. The Rebbe added however, that considering the great importance of Neshek, even more should be accomplished.<sup>10</sup>

During the distribution of dollars to ‘Tankisten’ at the end of farbrengens (a practice started just days before the launch of Mivtza Neshek), the Rebbe would also include women, encouraging them to join forces in the Mivtzoim, specifically Mivtza Neshek. Interestingly, the first time the Rebbe announced that he would also pass along dollars to women, on Zos Chanukah 5735, it was Mrs. Sternberg's nine year old daughter who was brought in to bring the dollars to the women.



The farbrengen of Rosh Chodesh Iyar, 5735 was on a Thursday night. Towards the end of the farbrengen, the Rebbe announced that three dollars will be handed out to all women present; one for themselves, one for Tzedaka, and a third to be passed on to a woman who would accept to light Shabbos candles the next day.

The Rebbe stressed however, that the Shlichus of the third dollar applied only until the following evening, the onset of Shabbos, and any dollar not distributed by then must be returned to Mazkirus.

The next morning, Rabbi Hodakov telephoned Mrs. Sternberg asking if there were any dollars remaining from the packets passed along for the women. Upon answering in the affirmative, Rabbi Hodakov instructed her in the Rebbe's name that six dollars should be brought to Mazkirus, and the remainder to the students of Bais Rivkah who were not present at last night's Farbrengen. Those students should go on Mivtzoim today and any additional dollars should be passed out to the students of Machon Chana with the same conditions. Any dollars which still remained should be given to others involved with the Mivtza.

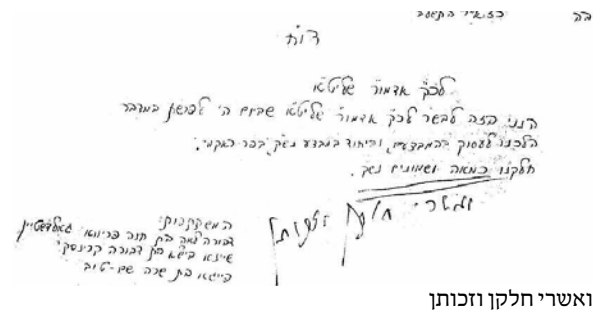
Rabbi Hodakov concluded by reiterating the Rebbe's stipulation: Any dollar not given to a woman or girl accepting upon herself the Mitzvah, must be immediately returned to Mazkirus.

Not surprisingly, that Friday saw a great boost in women and girls hitting the streets of New York, influencing scores of

women and girls to accept upon themselves the Mitzvah, and presenting them each with a dollar from the Rebbe.

## GREAT ZCHUS

In a report dated 27 Iyar 5735, three girls notified the Rebbe that they went on *mivtzoim* in Far Rockaway, and distributed some 180 Neshek kits. The Rebbe double underlined the number "180" and wrote (see Ksav Yad Kodesh):



*Fortunate is their portion and their merit*

## PROJECT 470

In 5748 the annual Mivtza Neshek Melave Malka was scheduled towards the end of Shevat. Following the passing of Rebbetzin Chaya Mushka on 22 Shevat 5748, the





coordinators were hesitant to hold the event during such a painful period for Chassidim and the Rebbe in particular. Nevertheless, it was ultimately decided that the Melave Malka will go on as planned with even more publicity, as well as the establishment of a new fund in honor of the Rebbetzin.

The day the Rebbe got up from *shiva*, Rosh Chodesh Adar, Mrs. Sternberg along with her father, Rabbi Schneur Zalman Gurary, were called to the Rebbe's house to meet with the Rebbe in the study after Shacharis. Mrs. Sternberg recalls:

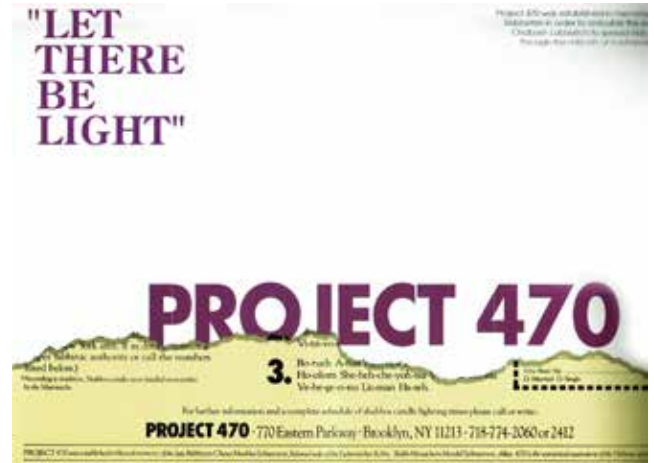
“Although my father had been by the Rebbe on countless occasions, this time he was shaking. He assumed the Rebbe would ask him about what had occurred during those last moments before the histalkus, and he knew he would be unable to face the Rebbe and talk of such a painful matter.

“I carefully assisted my father into the Rebbe's study where the Rebbe sat holding the invitation to the Melave Malka, which he then motioned for me to take. He then said that as we had established this new fund in honor of the “נפטרת” (the Rebbe used the word “נפטרת” without saying the Rebbetzin's name), and as he was unable to send his blessings, he wants to give us 470 dollars, the numerical value of the Rebbetzin's name, as his personal contribution to the fund, and an additional dollar as a bonus contribution for added success.

“The Rebbe then went on to bless us, showering us with a torrent of blessings, so many that neither I nor my father remembered everything the Rebbe said, as we were so

startled. But I do remember the Rebbe said: יאיר מזלן, their Mazal should shine, of all those that help you in this campaign, ויאיר מזלן of those active in the campaign (i.e. those that go out on the streets influencing others to light the candles), ויאיר מזלן and of those that start to light as a result of this campaign.





“The Rebbe said so many more Brochos, but we were completely numb and it was well beyond something we were able to walk away from remembering in full detail. Yet we were extremely excited about this special Yechidus, and so we decided to add an additional push to the campaign.

“And with that ‘Project 470’ began, established in memory of the Rebbetzin. Many more women and girls started lighting as a direct result of this expanded campaign.”

## IN CONCLUSION

Due to the efforts of Mivtza Neshek, hundreds of thousands, if not millions of women and girls began lighting the Shabbos candles. As a result of Mivtza Neshek, millions of tiny flames were kindled, dispelling the world of its darkness while further filling it with light. It is thanks to Mivtza Neshek that the world continues to be brightened every week, as additional mothers and daughters take to their weekly G-d-given mission to illuminate His world.

Forty years later, Mivtza Neshek continues to grow, with millions of candlesticks and brochures having been distributed throughout the years. However, as the Rebbe said<sup>11</sup>, considering the immense value of the Mitzvah, whatever was done was not enough, and more must be done.

On the fortieth anniversary of this principal Mivtza, let us all intensify our efforts in introducing the beauty of the Shabbos candles to more and more homes, until we will be zoche, in the words of the Rebbe:

“*Yehi Ratzon* that all the small flames (ליכטעלאך) should join to form a large torch, and from a torch a large fire, which will burn down the remainder of Golus, [and as the Possuk says] “and Hashem will be for you an everlasting light”<sup>12</sup> D

1. See Derher Magazine, Nissan 5774
2. Referred to in the earlier years as the Sicha to Ladies Auxiliary of Tomchei Tmimim and Beis Rivkah.
3. Sichos Kodesh 5734 vol. 2 p. 437.
4. The Rebbe recognized the term *Neshe*<sup>k</sup> in a Sicha Shabbos Mevarchim Shevat, Parshas Vaera, saying that this was the name accepted in Eretz Yisroel for the Mivtza (Sichos Kodesh 5735 vol. 1 p. 320).
5. Sichos Kodesh 5734 vol. 2 p. 448.
6. Ibid p. 469.
7. While the Rebbe distributed *lekach* for men Erev Yom Kippur and to women on Hoshana Rabbah, Mrs. Sternberg was from the only ones that also received on Erev Yom Kippur.
8. Sichos Kodesh 5735 vol. 1 p. 125.
9. During the campaign of Erev Pesach, 5735.
10. Shabbos Parshas Vayeshev, Mevorchim Hachodesh Teves, 5743 (Hisvaaduyos 5743 vol. 2 p. 702).
11. Ibid.
12. Sichos Kodesh 5734 vol. 2 p. 448.



# QUELLING THE

As noted, there were those that questioned to the Mivtza at first. After all, lighting Shabbos candles at such a young age, especially with a *brocha*, was largely unheard of. How could the Rebbe so candidly declare, they asked, that this was a custom befitting for all Jewish girls? The Rebbe addressed these objections, referring to them as ‘predictable concerns’ (“חששות הידועות”), clarifying why there was no problem with this practice. Furthermore, he explained the importance and special meaning of young girls lighting candles. Presented here is a synopsis of the key explanations the Rebbe gave regarding this initiative, and how he answered the questions that people had.

The main issue the Rebbe addressed was: how could we change the *minhag* that only married women light Shabbos candles when it is a *minhag* that has been accepted by virtually everyone? Isn't there a famous rule in Torah that one shouldn't change the *minhag* of his ancestors (“אל” (תשנו מנהג אבותיכם)?

This seemed to be one of the biggest *ta'anos* on the Mivtza, especially since the Mivtza was directed not only as an

aspect of *kiruv*, but to *frumme* families as well. On several occasions the Rebbe addressed this issue.<sup>2</sup>

One of the main examples the Rebbe used was the fact that until a few decades ago *frumme* girls didn't go to school. At that time there was no concept as a religious girl's education in the classroom. It was only when a righteous woman (אשה צדקנית) in Poland<sup>3</sup> initiated this with the explanation that in this day and age girls too need a proper school education. She said that we can't rely solely on the premise that their mothers and grandmothers will teach them. Though many Gedolei Yisroel objected to this at the time for a number of valid reasons<sup>4</sup>, nevertheless today we see the positive results of this initiative. In fact, it is in the merit of this endeavor that tens of thousands of *frumme* families exist today. Now everyone agrees that this change was proper and necessary. From this the Rebbe derived that when a new darkness surfaces we must add a new light, at times in a form never explored before.

Regarding Mivtza Neshek, the Rebbe explained<sup>5</sup>: in past generations when the

world was purer and Jewish homes were not exposed to undesirable influences (“פרעמדע געדאנקן”), one or two candles were enough. Today however, the world is darker and madder, and unfortunately Jewish homes are exposed to this, therefore, there is a need for additional light.

## NO NEWS

In one of Mrs. Sternberg's earlier Duchos about Mivtza Neshek, she mentioned that she heard from her mother Mrs. Chava Gurary (a daughter of the Kapischenitzer Rebbe) that in her father's home the custom was for all girls to light Shabbos candles, even from the youngest of ages.

The Rebbe answered her (see Ksav Yad):

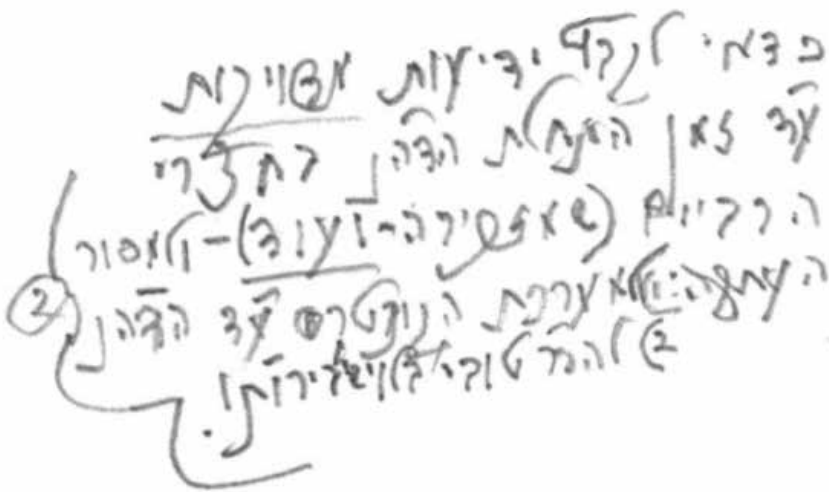
כדאי לקבץ ידיעות מדויקות ע"ד זמן התחלת הדה"נ בחצרי הרביים (שמזכירה - ועוד) - ולמסור העתקה: 1) למערכת הקונטרס ע"ד הדה"נ, 2) להר"ר טובי' בלוי שי' בירות"ו.

*It would be commendable to compile precise information on the age [when girls] began lighting Shabbos candles in the Chassidic courts (that you mentioned, and additional ones), and provide it to:*





# QUARRIES



1) the editorial board of the treatise on *Hadlokas Neiros*. 2) To Rabbi Tuva Blau of Yerushalayim.

Mrs. Sternberg began researching the various customs kept in the homes of different Rabbonim and Chasidic courts. She discovered that many of them, including the Belzer, Bobover<sup>6</sup>, and others, practiced this Minhag of young girls lighting candles.

With this research in hand, the Rebbe explained that this is not a new *minhag* as many *kehillos* had this practice in the past.

At the Farbrengen of Zos Chanukah 5735, the Rebbe mentioned the fact that research has concluded that many *kehillos* of all types (Chasidic, non-Chasidic and Litvish) would practice this *minhag* in previous generations. One example of the Polish communities is the house of the Sefas Emes (whose *seforim* are accepted among all different Yeshivos, both Chasidic and non-Chasidic), where girls would light Shabbos candles before Bas Mitzvah. In a number of Galician communities, including Belz, Bobov and so on, young girls would light candles. Also in Lithuanian communities, the

Oruch Hashulchan says that this was the custom in Brisk (where everything was done in precise conformity with concrete sources in *Nigleh*); the offspring of both the Volozziner and Reb Chaim Brisker lit candles with a *brocha* before Bas Mitzvah (and continue this practice to this day in Eretz Yisroel and abroad). The same thing applied in quite a few German *kehillos* too.

The Rebbe suggested that the reason why this *minhag* was interrupted may be due to the different periods of war when candles were very scarce and costly, and it was rather difficult to obtain paraffin (as it was commonly used for weapons). Another reason was that perhaps there was danger for Yidden to keep this Mitzvah openly, as lighting more than one candle may reveal that they were for Judaic purposes. Even if the candles would not be discovered, they may have been scared that their young girls wouldn't hold themselves from telling other people, thereby letting the word out. Once things were back to normal, there wasn't a strong enough התעוררות to resume this *minhag* because of the rampant disorder (בלבול העולם).



The Rebbe said further, that were people to investigate, they may very likely find that their grandmothers and great-grandmothers also lit candles before they were Bas Mitzvah.

In the beginning of Kislev 5735, the Rebbe instructed Mazkirus that they should recruit the *yungeleit* learning in the Kotel to study the laws of Shabbos Candles and print a booklet detailing the various laws and customs regarding young girls lighting candles. The booklet, קונטרס נרות שבת קודש, published at the beginning of Shvat 5735, included a list of the various Jewish circles where it was accepted that girls light candles before their marriage. The Rebbe gave a number of Horaos regarding the booklet, instructing that it be sent to Rabbonim and girls' schools. A number of copies were given to Mazkirus, and the Rebbe sent them out personally to a number of Rabbonim who wrote to him regarding the new Mivtza.

## NON-EXCLUSIVE

Another question that the Rebbe addressed was the fact that the Alter

On 22 Cheshvan 5735, Harav Krieger (a Rov from the Poilisher community) had *yechidus* with the Rebbe. Among the things spoken about was Mivtza Neshek, and the fact that various Chasidic courts kept the *minhag* of young girls lighting candles. The Rebbe told him an amazing lesson from that week's *parsha*:<sup>9</sup> Rivkah lit Shabbos candles at the young age of three as we find in the *parsha* that when Yitzchok brought Rivkah back to his mother's tent, Rashi explains that he observed she was like his mother, Sarah. One of her similarities was that her candles held a special power, remaining alight for a full week (מערב שבת לערב שבת). This took place even before she married. Despite the fact that Avrohom lit his own Shabbos candles after Sara's passing (because he lived alone), still, it was the candles of this three year-old girl that had this long lasting attribute to them! Avrohom was a Tzadik of 140 years old and yet it was only Rivkah who merited this special zchus. The Rebbe explained, that even a young girl *today* has this *Koach*, in a spiritual sense.

Rebbe himself writes about the idea of multiple candles being lit several household members, but seems to dismiss it. This is derived from the words of the Mishna "הדליקו את הנר – the candle should be lit" in a singular form. Therefore, the Alter Rebbe learns, that only one candle per house should be lit. The Rebbe explained why this wasn't a problem, and addressed it very clearly<sup>7</sup>:

"No matter how many questions one may ask a Chabad'nik, none would be greater than to question what the Alter Rebbe writes, not as an analysis, but as a Psak Din!

"But, there is no greater proof [to uphold this *minhag*] than the fact that

the actual practice in the homes of our Rebbeim was that young girls lit Shabbos Candles, with the intention that this be widely known and accepted, thereby illuminating all places."

Some people were not satisfied by this, and asked further: perhaps this was a special custom exclusively for *Beis Harav*? How do we know that this is applicable to the public?

In a *Yechidus* with Rabbi Moshe Halbershtam (a Rov in the Eidah Hacharedis) on 6 Adar 5735, the Rebbe explained that in the Friediker Rebbe's house there was a young girl who would often visit and spend time there. The Friediker Rebbe once asked if a candle stick was prepared for her. From here it is



# IT IS IN THE MERIT OF THIS ENDEAVOR THAT TENS OF THOUSANDS OF FRUMME FAMILIES EXIST TODAY.

understood that the custom is applicable to all.<sup>8</sup>

## A BROCHA OF HER OWN

Another issue addressed by the farbrengen of Yud tes Kislev 5735: was that many people felt that for young girls making a *brocha* is an unnecessary *brocha* (ברכה שאינה צריכה). Even if one feels that their daughter is obligated to recite a *brocha*, let the mother make her *brocha* first, and the daughter will be included in her *brocha*. Why is the daughter required to recite her own *brocha*?

The Rebbe gave a number of answers to this. First, a practical one: once a mother lights her candles, she would not be able to assist her daughter in lighting hers. Rather, a mother should first assist the child, and only afterwards light her own candles. Hence, the daughter must make her own *brocha*, as she won't be hearing it from her mother.

Secondly, a halachic answer: including someone in a *brocha* is only affective if both the one making the *brocha*, and the one being included, whole heartedly

want to include and be included. If however, one of them isn't happy about this inclusion, the listener won't be included. Take for example a situation where the mother feels that the daughter should be making her own *brocha*, but because the husband is of the opinion that the daughter shouldn't, the mother includes her. In this case we don't have the mother's full consent, and therefore the daughter isn't properly included. Similarly, if the daughter wants to make her own *brocha*, and the mother doesn't allow it, then we don't have the daughter's full consent, and she is not included. Therefore, the best solution would be that they both make their own *brochos*.

Then the Rebbe added an additional argument:

“There were hundreds of homes where the mothers didn't light Shabbos candles רחמנא ליצולן, and since their young daughters have begun lighting, the mothers followed suit.

“We told the daughter to begin lighting, and to try to influence her mother that she should light too. Now that she indeed did influence her mother – should

we take the opportunity to recite the *brocha* away from her? That would be catastrophic (א דבר מבהיל)!” **D**

1. Farbrengen of 19 Kislev 5735.
2. See Farbrengen of Rosh Hashana, Vov Tishrei and Yud Tes Kislev 5735.
3. Sarah Schenirer, originally from Krakow, established the Beis Yaakov school network in 5678; quite a revolutionary, and even controversial concept at the time. Although the Chofetz Chaim and the Gerer Rebbe agreed with the initiative, many other Gedolei Yisroel, especially from Hungary and Galicia had strong objections.
4. One being “כל כבודה בת מלך פנימה”; it's not fitting for a Jewish girl to wander and travel, rather she should occupy herself at home. Going to school and mingling with others may seem contradictory to this.
5. Farbrengen of Motzei Shabbos Breishis 5735.
6. Where until just a few decades before, they would light with girls of even 1 day old.
7. Farbrengen Zos Chanukah 5735.
8. Mikdash melech, vol 4, page 399.
9. Parshas Chayei Sarah. The Rebbe spoke about this two days earlier, at the Chof Cheshvan farbrengen. The Rebbe said that this was one of the reasons why he's farbrenging specifically today and not waiting until Shabbos, in order to give over this amazing lesson in good time, so that already by this Shabbos more people will take on this “*minhag tov*”. This was the first time the Rebbe farbrenged on Chof Cheshvan when it fell out during the week.

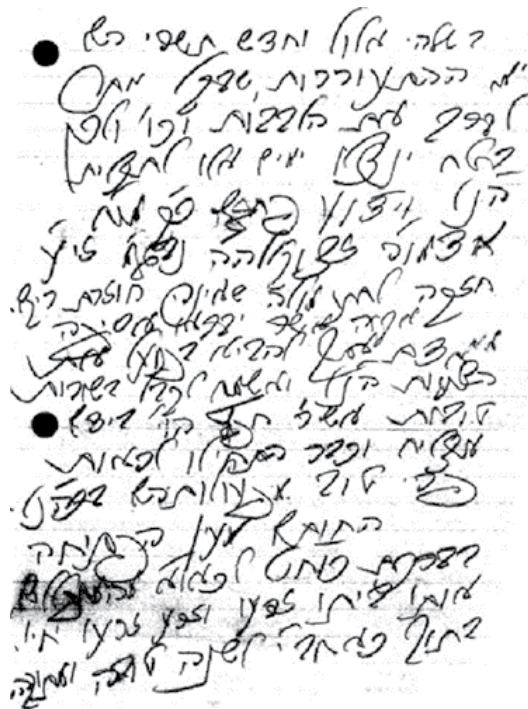




# Employ the Inspiration

The following Yad Kodesh is – as it seems – a draft of a letter written by the Rebbe to the members of a shul, calling upon them to utilize the special Yom-Tov-packed month of Tishrei for increased activities spreading Ksav Yiddishkeit:

בשלהי אלול וחדש תשרי הם ימי  
ההתעוררות, שבקל יותר לקרב את הלבבות  
וכו'  
ולכן בטח ינצלו ימים אלו לתכלית הנ"ל  
וידוע פתגם כ"ק מו"ח אדמו"ר זצוקללה"ה  
נבג"מ זי"ע חזקה לתעמולה שאינה חוזרת  
ריקם.  
מקוה אשר יקראו אסיפה מיוחדת אין  
להביא בפועל את הצעות הנ"ל, ואשמח  
לקבל בשורות טובות אשר חפץ הוי' בידם  
מצליח וכבר התחילו לראות פרי טוב  
מפעולותיהם בכהנ"ל.  
החותם מעין הפתיחה בברכת כוח"ט  
לכאו"א מהמתפללים, אותו ביתו זרעו וזרע  
זרעו יחיו, בתוך כאחב"י לשנה טובה



The end of the month of Elul and the month of Tishrei are days of [spiritual] awakening, when it is easier to [inspire people and] bring [their] hearts closer [to Yiddishkeit] etc.

Hence, they will certainly utilize these days for the aforementioned purpose. The statement by my father-in-law, the [Friediker] Rebbe is well-known: We can rest assured that any wide-ranging effort is never fruitless.

I hope that they will organize a special meeting to decide on ways to bring the above proposals into reality. It would gladden me to receive the good news that Hashem's Will is thriving in their hands, and that they have already seen good results from these activities.

To conclude on the same theme with which I began, I give my blessing to each and every one of the congregants, along with their families, children and grandchildren, amongst all the Jewish people, for a Ksiva vachasima tova, le'shona tova umisuka.



*Part I:*  
**ROSH HASHANAH**

# בחצרות קדשנו

**TISHREI MOMENTS**  
WITH THE REBBE







## MEMORIES OF ROSH HASHONAH WITH THE REBBE

### My First Experience

I spent Rosh Hashonah with the Rebbe each year from 5741 through 5747. After that, I went out on *Shlichus* and I came to New York only for Sukkos and Simchas Torah.

The first time I was *zoche* to spend Tishrei with the Rebbe in 5741, I was a 17-year-old Bochor learning in Brunoy.

From Pesach time already, we began saving up money to travel to New York for Tishrei. The flight cost approximately 170 pounds, a rather large sum of money in those days, especially for a bochor.

As the years went on, we would try to be in New York already for the Shabbos before Rosh Hashonah, while the atmosphere of Tishrei formulated. The Rebbe would farbreng on this Shabbos, it being a Shabbos Mevorchim (it was often also “Shabbos Slichos”), and a certain seriousness could be observed on the Rebbe’s face, something which was not noticeable during the rest of the year.

Tzemach Tzedek. The first time I remember seeing the Rebbe was at this Farbrengen. I had just landed in New York and I arrived at 770 in the midst of the farbrengen.

The Rebbe was looking around at the crowd and responding “Lechaim” to the Chassidim. When my eyes met the Rebbe’s eyes, the Rebbe stopped for a split second, looking in my direction. My memories from this Farbrengen are quite vivid.

Generally speaking, the first time one spent a Tishrei with the Rebbe, it was difficult to catch all the goings-on. It could have taken several more Tishreis to learn where to be and when, standing in the best positions to watch the Rebbe’s conduct. The second Tishrei would be a better experience than the first, and perhaps by the third Tishrei you knew what exactly to do. When I came in 5740, I got myself a place near the Rebbe for *Tekios*, but then I was slowly shoved out. I wasn’t able to see the Rebbe, although I could hear pretty well.

### Erev Rosh Hashonah

Erev Rosh Hashonah with the Rebbe was quite a busy day. *Slichos* were recited at 7:00 in the morning, and in order to keep up with the busy schedule of the day, one needed to go to Mikva beforehand. Immediately following *Slichos* we recited *Hatoras Nedorim*; this way we would be in line for *Panim* straight after *Shacharis*. After davening a group of Rabbonim would assemble on the *bima* or next to it for the Rebbe to do his own *Hatoras Nedorim*.

After *Shacharis* and *Hatoras Nedorim*, the Rebbe would stand at the door of his room and receive *Panim*. There was always a long line stretching out from the side door of 770 down Eastern Parkway. This was a very serious time, as the Rebbe would stand with his lips moving softly and almost complete silence reigned in *Gan Eden Hatchton*.

After receiving all the *Panim*, the Rebbe went to the Ohel. It wasn’t easy to be at the Ohel while the Rebbe was there, as the Rebbe went with a police escort and would jump the red lights, so it was impossible to follow the Rebbe’s car and make it there at the right time. In one instance, however, in 5746, I was at the Ohel when the Rebbe arrived.



In those years the Rebbe would also farbreng on the night of Erev Rosh Hashonah, as it was the birthday of the

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I watched very carefully and noticed that as soon as the Rebbe entered, he started reciting *Maane Lashon*. After a few minutes, the Rebbe stopped and stood totally still. The Rebbe remained a long time reading all the *Panim*.

### Rosh Hashonah

The night of Rosh Hashonah near the Rebbe was very quiet, and there was tension in the air as the Rebbe would come in and go up onto his *bima* and begin reciting *Tehillim*. (I should point out that this *bima* later became a permanent fixture in 770, from Tishrei 5750, but in earlier years it was built before Tishri and taken away afterwards.)

The davening itself was fairly short. After *Maariv*, the Rebbe wished “Gut Yom Tov” to the crowd, and exited the Shul. Everyone went home for *Seudas Yom Tov* knowing that an action-packed day awaited them the next morning...

Now, there were several “hot spots” in 770 that served as good positions to see the Rebbe during *Tekios*. The best place, in my opinion, was to be in front of the *bima*, where there was a direct front view of the Rebbe. You wouldn’t necessarily see exactly what the Rebbe was doing with the handkerchiefs and the *shofros*, but otherwise you witnessed almost everything, and you were also able to hear the Rebbe’s voice very clearly.

To hold a place in front of the *bima* was no easy task. A large portion of the space in between the *bima* and the *aron hakodesh* was occupied with benches where people purchased seats, leaving the empty space in front of the *bima* fairly small. I remember how the Gabbai, Reb Shia Pinson, would go about before *Shacharis* dismissing all the bochurim from the benches. There were some pathways from the *bima* to the *aron hakodesh* in between the benches, and many bochurim were able to position themselves there. Hence, when the Rebbe would walk to his place and back, the people on the benches were pushed back excessively, as the *bochurim* jumped up to make place for the Rebbe.

Once you had a place to call your own, you often found the same people standing next to you each year. If they weren’t there, they would send a “*shliach*” to stand there in their stead, who would announce for whom he was filling in. The place didn’t necessarily exist in actuality... It could have existed in people’s minds... I knew that I was number five from the middle of the *bima*.

If you wanted to hold your place successfully, you were sure to be there as early as 7:30 AM to let your neighbors know. Coming later than 8:00 was not a good idea... You were always dressed in your worst hat and jacket, because the pushing was simply crazy.

By 9:00, you were totally stuck in your place, measuring who is in front of you and who is at your side. This was the position you would stay glued to for the next three to four hours or so.

### The Rebbe’s Tekios

The Rebbe entered the shul to a *niggun*, as the crowd split to allow the Rebbe through to his *bima*. Standing still during *Shacharis* was no easy task either, as swaying ensued from side to side and the pushing intensified. Just turning around to see the Rebbe took a lot of work.



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As *Krias Hatorah* was about to start, the Gabbi, Reb Moshe Pinchas Katz, would make an announcement, asking the crowd to remain quiet and orderly. He would always end off by urging that “מ’זאל ויסן וואו מ’שטייט און פאר וועמען מ’שטייט” – “All should remember where they stand, and in front of whom they stand...”

When the Rebbe was called up for *Maftir*, he came down with his Siddur and the *shofros*. Reb Leibel Groner followed behind with the brown paper bags tied up with strings. We didn’t know what was in those bags, though everyone assumed that they held the *Panim* from Erev Rosh Hashonah.

Often, the Rebbe cried while reciting this *Haftorah*, as his holy face shone with extraordinary brightness. From my place, I could hear the Rebbe’s *Haftorah* very clearly. My



memories vary from year to year, but it was always in a very soft tone.

Then there was an electrifying rustle, changing the whole atmosphere around 770; *tekios* were approaching...

The bags were placed on the *bima*, and then the Rebbe made a whole *seder* with the *shofros*. The Rebbe would wrap them with the various handkerchiefs and move them around in a mystifying fashion, changing their positions and wrapping them this way or the other. At times, this could go on for quite a while. All the while, the Rebbe was wearing a handkerchief around his neck, and on the second day of Rosh Hashonah we could usually see that he was wearing a new shirt as well (for the *Shehecheyanu*).

Then the Rebbe drew his *Tallis* over his head and covered himself and the *shofros Panim* etc. completely. What went on under there, no one can know.

After a while, the Rebbe removed the *tallis* and began reciting "*Min hameitzar*" with a very special tune, piercing through the whole shul. This was something very special... We often took note of the way the Rebbe said the *pesukim*, stressing various words.

After reciting the *pesukim*, the Rebbe once again pulled the *tallis* over his head and leaned over the *bima*. The *tallis* would be spread wide all across the *bima*, covering the brown bags as well. The crowd would heave one way or another as everyone strained to see what was going on, all without a sound uttered.

Then the Rebbe stood straight holding the *Tallis* on both sides across his holy eyes and began the *brocha*, always with the same unique *nusach*, sometimes crying during the recital. An almighty "AMEN" boomed around the whole room in response. Once again, total silence prevailed as the Rebbe recited "*Shehecheyanu*" to the same tune.

Standing next to the Rebbe was the "*Makri*", Reb Mendel Tenenbaum, who pointed along in the Siddur. In between the *brochos* and the actual *tekios*, the Rebbe repositioned the *shofros* in various ways which no one understood.

There was a specific *shofar* which the Rebbe tended to use through most of the years, a small *shofar* which I believe belonged to the Tzemach Tzedek. The Rebbe would spend a minute positioning the *shofar* in his mouth, always on the right side. Then he would look towards the *Makri* and begin blowing.



The *tekios* were never loud and blasting, always soft. They were quite long, but careful and ponderous. There were times when the Rebbe would reposition the *shofar* to make the *tekios* easier.

The Rebbe's blowing had something special to it, something very beautiful. To watch the Rebbe during *tekios* was not merely hearing the Rebbe blow a nice sound. One stood there and watched the *heilige ponim* of the Rebbe shine, with the *shofar* to his lips, being *mamlich* the *Aibershter*... It was something extraordinary and absolutely unforgettable. We felt like we were on a completely different planet! All the pushing and shoving and *shvitzing* were completely forgotten about; everyone was so intent on watching the Rebbe's *tekios* and uplifted by them.

In between the three sets of *tekios*, the Rebbe put his *tallis* over his head, covering himself for a short while. The *shvorim* were slow and carefully blown, with a very short sound added on at the end. The *teruos* were also slow, and very often contained many extra sounds. I remember one year how the Rebbe blew over forty sounds for one *teruah!*

All throughout, a certain "divine" feeling was prevailed in the air. We could sense that the Rebbe was in a totally different world and orchestrating things about which we have no inkling... It seemed as if no one else was there on the *bima* as the Rebbe stood and cried during and in between the *tekios*. Oy! To see this all over again...

The two days of Rosh Hashonah would often vary. Although on the first day the *tekios* may have gone quite smooth, on the second day the *tekios* could have been full of *bechiyos*.

### Tekios Ending

Soon after the Rebbe finished blowing the *shofar*, he called out the *possuk* of "*Ashrei ho'om*". By the time the Rebbe reached the finishing words of "*torum karneinu*" the crowds went loose, because now there was no longer reason to stand in front of the *bima*, as the awesome scene of *tekios* came to a close. The Rebbe then handed a *shofar* to Reb Mendel Tenenbaum (for *tekios m'umad* during *Mussaf*), turned around, and made his way down from the left-hand side of the *bima*.

As soon as the Rebbe started walking up the *shvil*, I would use the opportunity to zoom up closely behind, to be near the Rebbe during *Mussaf*.

After the Rebbe got back up to the top of his *bima*, he would turn all the way around, looking across the entire shul (observing the *minhag* of "*hachzoras ponim*" – allowing the crowd to catch a glimpse of the face of the *tokeia*). The

Rebbe's face was very serious as he looked around. As a side note, I recall that the look on the Rebbe's face varied at different points during the *tefillos*. When the Rebbe exited the shul after davening, there was a very soft and gentle look on the Rebbe's face, but after *tekios* he was quite serious.

During *Shmoneh Esrei* of *Mussaf* people watched to see when he paused, so they could signal the Gabbai, who would then give a bang on the *bima* for *tekios m'umad*.

During *Birkas Kohanim* the Rebbe came down from his *bima* to the left-hand corner where a special *shtender* stood for the Rebbe, and the Kohanim (as many as possible) would climb up on to the *bima*. When they come down, the Rebbe nodded to as many of them as possible, acknowledging their *brochos*. After davening, the Rebbe left the Shul to a *niggun*.

Many of us spent most of the day off on Mivtzoim. Later in the day, the Rebbe came out to the *chotzer* for *Tashlich*.

The second night and day of Rosh Hashana were fairly similar to the first, only that the Rebbe recited Kaddish on the second day (for Rebbetzin Sheina), so he would come to the *bima* for *Maftir* just before the end of *Shvi'i* to say Kaddish near the Sefer Torah.

### Farbrengen

The afternoon farbrengen on the second day of Rosh Hashanah was the first ease in the tension that reigned over the past forty-eight hours. These farbrengens had a very *ruchniyus'dike* touch to them, and they were never too long.

All the Rabbeim's *niggunim* were sung, as the Rebbe appeared to be in a strong *d'veikus*. At its conclusion, the Rebbe *bentched* and distributed *Kos shel Brocha*. I would usually go by for that *Kos shel Brocha*, rather than the distribution following Simchas Torah.

Scanning through the memories of my years with the Rebbe during Tishrei, I recall that each year we observed varying expressions from the Rebbe. I remember, for instance, how the year 5741, being a *Hakhel* year, saw a very strong *freilichkeit*. Even as the Rebbe entered the shul on an ordinary day for a davening, he would often turn around and make strong movements with his hands to a *freilicher niggun* (the *niggun* that would later carry the words of "*Ksiva vachasima tova...*")

At the conclusion of my first Tishrei with the Rebbe, I merited having my own *yechidus* with the Rebbe: quite an incredible experience, but perhaps we'll leave that for another time. **D**



# The Fire of Simchas Torah

*The following story was told by Reb Pinchas Reizis of Shklov and recounted to Reb Nochum, the son of the Mittlerer Rebbe.*

## Cold Devoured

The year 5547, related Reb Pinchas, suffered a terrible winter. In Liozna, the first snow of the season fell during *Chol Hamoed Sukkos*. We had to wear fur coats and warm shoes in order to sit in the *Sukkah*, and often had to shovel the snow off the *schach* prior to eating.

Shmini Atzeres fell out that year on Shabbos, and since snow fell the entire night, the [Alter] Rebbe directed us to tell the Goy “Kumza” that we needed to eat in the *sukkah*, and as long as snow is covering the *Sukkah*, it is forbidden to eat there. Kumza thereby removed the snow from the *schach*, enabling the Rebbe to make Kiddush and eat the Seudas Yom Tov.

Most of the Chassidim who came to Liozna for Shmini Atzeres and Simchas Torah, arrived with terrible colds, and many partially frostbitten.

On Friday, Hoshana Rabba, I entered the Rebbe’s Room to submit the fulfillment of a *shlichus* he had given me. At that time, I took the opportunity to inform the Rebbe of the large number of Chassidim who had arrived ill with flues and colds, and that many of them had come down with dangerously high fevers.

The Rebbe then leaned his holy head on his hands for some time in a state of *d’veikus*. When he finally opened his eyes, he said with his well-known tune:

“Regarding Torah, the Torah says ‘*Eish das lamo!*’ (A fiery Torah he gave to them). As today is Simchas Torah, everyone should be brought to *Hakafos* and ‘*Eish* will consume *Eish*’, the fire of Simchas Torah will devour the fire of the cold”.

## Disbelief

In Liozna there lived two elderly Yidden who were *Misnagdim*. Although they had a deep reverence and admiration for the Rebbe, they were very opposed to Chassidus. The first one was named Reb Eizik Mechadesh, and the second was Reb Naftoli Zahir.

Reb Eizik had a nephew named R’ Moshe Uptzuger who was a Chossid of the Rebbe. For Simchas Torah that year R’ Moshe arrived in Liozna with two of his sons and his son-in-law, as guests of his uncle Reb Eizik.

Reb Moshe Uptzuger was an elderly and very frail individual, and the journey and bitter cold had harmed him most dreadfully. He lay ill with a burning fever,

and his sons and son-in-law had been badly affected as well. Avrohom the Doctor said that while the *yungeleit* will hopefully recover, with HaShem’s help, from their poor condition and return to good health, Reb Moshe had a far less promising prognosis. In addition to being old and weak, he has a very high fever, feels as though his sides are being poked and as such, his chance of survival was doubtful.

Reb Eizik was terribly distraught and argued that such rash actions – coming to the Rebbe in such a state – was not only a bad idea, but in fact a *Mitzva habo’ B’aveirah*.

On Shmini Atzeres after Maariv, I went around with Efraim Michel of Shklov, Chaim Eliyahu of Dubrovna, and a few more *yungeleit* to all of the inns and motels to help bring all of the sick Chassidim to the shul for Hakafos, so that they may warm up and be healed by the “*Eish das lamo!*” of Torah.

Although the Rebbe’s words were by then well known to all (as I had immediately, upon leaving the Rebbe’s Room, gone into the *Zal* and relayed what the Rebbe had said regarding the sick Chassidim), nevertheless, when we



## “‘Eish’ will consume ‘Eish’, the fire of Simchas Torah will devour the fire of the cold...”

arrived at the lodgings of the Chassidim they all insisted that I repeat the Rebbe’s remarks word for word.

What a delight it was to witness the great joy that the Rebbe’s words brought to all of the quarters of the ill Chassidim. Even the *baalei-batim* and young children were thrilled and inspired by the Rebbe’s statement, and everyone was certain that all of the sick people would recover, *B’zras HaShem*.

That night, the weather was frightful. Yet even the snow, rain, bone chilling wind, and mud filled streets failed to deter the sick and ailing from coming to Shul. While some were able to walk with a bit of support, many others were not able to move on their own at all and we were forced to carry them.

### Sincere Emunah

When we arrived at the house of Reb Eizik, we found him arguing with the children of Reb Moshe. They insisted that the *yungeleit* be asked to come help them get to the Rebbe’s *Hakafos*, and to transport their father there as well. Reb Eizik on the other hand, argued that it was just too dangerous for them to leave the house, and that attempting to even

move their father was absolutely out of the question. Not only was Reb Moshe suffering from a terrible fever, he was not even conscious of his surroundings. Avrohom the Doctor’s opinion could not be ignored, Reb Eizik maintained. Someone that critically ill must not be taken outside as just one small wind would be enough to finish him off, *chas ve’sholom*

When Chaim Eliyahu of Dubrovna, myself, and a few others entered the house of Reb Eizik, the sons of Reb Moshe began shouting with joy:

“Boruch Hashem, we and our father are saved!”

Reb Eizik – on his part – was shouting:

“Murderers, Killers, your actions are against the holy Torah!”

As I approached Reb Moshe and saw him laying like a block of wood, blue and black with closed eyes and a burning fever, I was overcome with freight and a feeling of helplessness.

“What do you say?” yelled Reb Eizik. “They want to take this critically sick person to shul for *Hakafos*! Even regarding the time of the Beis Hamikdosh in Yerushalayim, the *Gemara* in *Chagiga* clearly states that one who is

ill is exempt from *aliya l’regel*. If you will take Reb Moshe outside it will be true murder!”

At the same time, Reb Moshe’s children argued that if the Rebbe said that this is the cure, they believe with complete faith that by being brought to the *Hakafos* he will be healed.

I must admit that at the time I did not know what to say; I was truly confused. On one hand, I heard the arguments of Reb Eizik and saw how Reb Moshe was burning with fever. On the other hand, I heard the words of his children, full of pure and unwavering *emunah* in the Rebbe. It was they, those simple men, who demonstrated definitively the truest *emunas tzadikkim* and absolute self-sacrifice.

With each moment, I became more and more impressed by the devout *emunah* displayed by Reb Moshe’s children. To this day, I remember the shame I felt welling up inside. So great was its affect on me that I decided I must go in for *yechidus* at the first possible opportunity to discuss this with the Rebbe.

I thought to myself: “Pinye, the son of the great Reb Henoah, student of the

I became more and more impressed by the devout emunah displayed by Reb Moshe's children. To this day, I remember the shame I felt welling up inside...

greatest *geonim* of Shklov, and a Chossid for over seven years nevertheless, is still obedient to his natural feelings and understandings. Yet these *yungeleit*, who come to the Rebbe out of *kabolas ol* and do not even understand the Rebbe's Torah, are able to express such sincere *emunah* of the *Nefesh Elohis*... be ashamed, Pinye, before the simple Chassidisher tailor and merchant!"

I was so lost in thought, that I did not realize what was going on around me until Chaim Eliyahu shoved mesaying that Avrohom the Doctor proclaimed these to be Reb Moshe's last hours, *rachmona l'tzlon*.

Before having a chance to think, I heard Boruch yelling at his father Reb Moshe:

"Father! The Rebbe sent messengers to bring you to *Hakafos*! Father, wake up! We must go the *Hakafos* with the Rebbe!"

In Reb Moshe's room, a great tumult broke out. When I walked in, I saw him lying with his eyes open and a happy countenance, waiting to be brought to the Rebbe's *Hakafos*.

Chaim Eliyahu hurriedly called in a few more Chassidim who then helped dress Reb Moshe in warm clothes. On his own he could not move a limb, so the *yungeleit* put him on their hands and carried him to Shul.

The stifling heat of the packed shul overwhelmed me as we entered. Part of the ailing crowd sat leaning on their hands while some did not even have the strength to do that and were just lying quietly. Many coughed constantly, and there were those whose groans were just heartbreaking.

The worst case was Reb Yaakov Yeshaya of Chotimsk, a sixty year old Chossid, *talmid chacham* and *baal avoda*, and a generous *baal tzedaka* well known for his hospitality. While Avrohom the Doctor claimed that he would recover, he was currently lying like a lump of clay, burning up with fever. It was truly an awful sight to behold.

### Beis Din's Verdict

The *seder* of Shemini Atzeres with the Rebbe was as follows: In the early afternoon the Rebbe would daven *Mincha* with a small *minyán* near his room, in *Gan Eden Hatachton*. Immediately after *Mincha*, one began to feel the atmosphere of excitement and joy that surrounded the Rebbe.

In the evening, the Rebbe would say Torah for an exclusive group of Chassidim and guests, and a few hours later would daven *Maariv* and then dance *Hakafos* – known as "*Yechidus Hakafos*"

- with a select group of *talmidim* and guests.

The Rebbe himself would say all of the *pesukim* of *Atah Hareisa*, head the procession around the *bima*, and say all of the *pizmonim* and *pesukim* of *Hakafos*.

For every *Hakafa*, the Rebbe would walk almost a full circle move the Torah from his right shoulder to his left, put his right hand on the shoulder of one of the *mekuravim*, and go out in a dance.

During these *Hakafos*, one felt as if he truly saw *Elohis*. Each one felt as if he was standing in the Beis Hamikdash and every second of it was precious. During each and every moment one was able to reach extremely high levels in Torah, *avoda*, and *teshuva*.

When the *Yechidus Hakafos* concluded, the Rebbe made *kiddush* in the *sukkah*, and immediately entered the big *Beis Hamedrash* for *Hakafos*.

That year, something special took place. When the Rebbe entered the *sukkah* to make *kiddush*, he called for Reb Michoel Aharon of Vitebsk, Reb Shabsi Meir of Beshenkovitz and Reb Yaakov of Smilian. When the three of them came into the *sukkah*, the Rebbe said to Reb Michoel Aharon, "You're a Kohen"; to Reb Shabsi Meir, "You're a Levi"; and to Reb Yaakov, "You're a Yisroel".





## According to the medical textbooks, they were beyond any prospect for recovery and their salvation was an indubitable miracle

“I need a *beis din* of three in which a Kohen, Levi, and Yisroel will be present, and I have chosen the three of you.

“Listen to *kiddush*, answer amen after all of the *brachos*, and have in mind all of the *kavanos* that I am currently thinking”.

Before beginning, the Rebbe ordered a large amount of wine to be brought.

The Rebbe recited *kiddush*, and poured the leftovers into one of the wine bottles. He then told the *beis din* whom he’d appointed for the special mission of healing, to take the wine, mix it into the other bottles, and distribute it to all of the sick and ill, and this will bring them a *refuah sheleima*. He also added that they should announce in the women’s section that any woman who has not borne children or had suffered miscarriages, should drink from the wine as well.

Immediately it became known that all those who tasted the leftover wine of the Rebbe’s *kiddush* would be cured from all sickness, and all the woman who could not give birth would find salvation.

When the *beis din* entered the *Beis Hamedrash*, a hush fell over all those assembled. Everyone understood that they were the “*Beis Din Tzedek*”; that the Rebbe had chosen them and made them messengers of healing and salvation.

We all looked upon them with awe and reverence.

The *beis din*, together with the Chassidim appointed to assist them, stepped up onto the *bima*, and Reb Yaakov of Smilian – the Yisroel – repeated what the Rebbe said, word-for-word.

When he finished, he stated:

“What I have told you until now, were the words as we heard them from the Rebbe; now I would like to add some words of my own regarding the current situation. It is well known, that in order for a *brocha* to be fulfilled, the one being blessed must fulfill the following two conditions: Firstly, he must have complete faith that the *brocha* will be fulfilled, beyond any shadow of a doubt. Secondly, he must be completely devoted and dedicated to fulfill the Rebbe’s will”.

Although everyone had heard what Reb Yaakov said, it was nevertheless decided that Reb Michael Aharon, the Kohen – who had a powerful voice – would repeat everything that Reb Yaakov said, and as soon as he finished, the distribution began.

### Wonders!

When the Rebbe arrived for *Hakafos*, a palpable silence immediately filled

the room. One could hear a pin-drop. The Rebbe recited the first *possuk* “*Atah horeisa*” as well as the final *possuk* “*Ki mitziyon*”, and participated in the first and seventh *Hakafos*.

The next day, everyone spoke of the wondrous miracle that occurred. Avrohom the Doctor claimed that for the elderly patients this was true *techiyas hameisim*. According to the medical textbooks, they were beyond any prospect for recovery and their salvation was an indubitable miracle.

The recovery of Reb Moshe prompted Reb Eizik to become a Chossid.

“That simple *emunas chachomim*” he said, “which I saw by my nephews amazed me. Had I not seen it with my own eyes, I would have never believed it”.

Reb Eizik was by nature a diligent learner and deep thinker. Every Torah that the Rebbe would say publicly would be reviewed a number of times by Reb Eizik, and he would inquire about anything that was beyond his comprehension until he became proficient in it. **D**

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*This story is based on  
Likkutei Diburim vol. 2 likkut 14*

# להביא לימות המשיח

## TASTE THE FUTURE

*The World Steps Closer*

### Telephones don't seem particularly mystical, so why was their invention predicted in Zohar, and what can they tell us about Moshiach?<sup>1</sup>

The scene of lambs living peacefully with wolves with candy bearing trees in the background is a familiar one. We see it whenever we picture the world after Moshiach comes. It isn't even such a stretch of the imagination. After all, we know what lambs look like, and we know what wolves look like, now all we have to do is put them together.

Everything we have been told about *le'osid lovoi* can be imagined today. Look at a picture of someone who has passed away. Can you imagine him or her alive? Of course you can. This begs the question: will there be indescribable aspects of *yemos hamoshiach* that we can't even begin to envision?

Yes.

Let's take a painting for example. Those with a discerning eye can tell just by looking at a painting, not only which artist painted it, but even what the painter's character and personality is like. With enough background information; we can read a story and know who the author is, eat a delicious meal and identify the chef, and recognize the architect when we walk amidst his beautiful buildings.

What about the Master Craftsman, Hashem? Does the world tell us anything about its Creator? Can our eyes perceive that everything was created by Hashem?

Some people can. Tzadikim see things differently than we do. The Maggid was once looking at a silver cup, and he remarked that the craftsman who made it was blind in one eye.<sup>2</sup> He saw in the cup the spiritual source of the engraver. Before he passed away, the Alter Rebbe said that he no longer sees the physical world, only the *Elokus* which is creating it.<sup>3</sup> We also can recognize *Elokus* from our surroundings. We see the big wide world, however, by learning Chassidus we can understand, at least a little bit, how and why the world came to be.

For us however, this is limited. Though you can appreciate a painting for its beauty, you don't actually physically see the artist. Rather, you know who the artist is. So too when we learn Chassidus; we can understand it to the best of our ability, but nothing is actually visible. However, when Moshiach comes, in addition to *Elokus* being understood on a whole new level, it will also be physically visible; something we can't even describe, let alone imagine.

### MOSHIACH TODAY

In the last hours before Moshiach comes we are getting a taste of all the changes that will be. The Rebbe would frequently point to current events as evidence that Hashem is already starting to fulfill the promises of the future redemption. Mass exodus from Russia,<sup>4</sup> countries purposely destroying their own weapons;<sup>5</sup> these events all point to Moshiach's imminent arrival. So it follows, that the closer we get to Moshiach's arrival, the more we should recognize how every physical object expresses *Elokus*.

It says in the Zohar<sup>6</sup>: in the sixth century of the sixth millennium, the gates of the upper wisdom and the wellsprings of the lower wisdom will open, and the world will be prepared

to enter the seventh millennium (*yemos hamoshiach*).

*Meforshim* explain, "gates of upper wisdom" refers to Torah, and "wellsprings of lower wisdom" refers to worldly knowledge.<sup>7</sup> Looking back, we can clearly see in those millennia an expansion in both: the Baal Shem Tov revealed *Toras Hachassidus*, and there began a new era in scientific knowledge.

The first part of the Zohar is understood, as Chassidus is a preview of the new perception we will have *le'osid lovoi*. But let us consider the second half. How do advances in science and technology help get the world ready for Moshiach?



The Rebbe offers three different explanations:

1) Until recently, hearing or seeing anything outside of your immediate surroundings was unfathomable. Someone who suggested that what you say here can be heard somewhere else would be laughed at and passed off as a lunatic. So they couldn't even imagine the עין רואה עין שומעת, the Eye which sees and the Ear which hears everything. To them, 'ודהנה ה' גיצב עליך', that Hashem is always watching us, was purely a matter of faith with no basis in reality. Now that telephones and radios were invented, we indeed can hear and see things that are happening at the other side of the world, and even in space! The all-seeing Eye and the all-hearing Ear are now much more tangible, just a small leap from what we have now.

2) Modern technology can directly contribute to the spread of G-dliness. When a shiur is broadcast over the radio it is actively spreading chassidus. The radio itself is preparing the world for Moshiach.<sup>8</sup>

3) The fundamental teaching of Chassidus is that everything is one. The world looks like it's comprised of many different parts, while in reality they are all part of the Oneness of Hashem. This is a deep concept, and is explained at length in many *maamorim*.

### WEEKDAY FARBRENGEN

Interestingly, the Rebbe points out that in recent years many farbrengens are specifically arranged during the weekdays, a time when it is permissible to use methods of technology that transmit the words of Chassidus and its call to action to the far corners of the world. This further

displays the concept of “*V'rau kol bossor*” in tangible reality as well.

### CHANUKAH LIVE!

The year 5750 marked forty years of the Rebbe's *nesius*. , Therefore, Chabad-Lubavitch arranged the first intercontinental Chanukah event, linking together public Chanukah celebrations with audio and video connection. This gave millions of people across the globe the chance to hear and see the Rebbe.

In subsequent years the Chanukah Live event continued to be a huge success attended by many people around the world. At the Chanukah Live event of 5752<sup>9</sup> the Rebbe elucidated an amazing point in a sicha. The Rebbe said that the Chanukah Live program itself brings out the oneness of creation in a very evident manner. Before the discovery of satellite technology it was hard to believe that the whole of creation is essentially one. But now, with the fact that so many different people, even in the farthest corners of the Earth, hear and see the same Torah message from the privacy of their own homes makes the idea more palatable.

Indeed, the Chanukah Live event signifies a major step towards the final *geulah*, as the Rebbe's holy presence and *Divrei Elokim Chayim* instantaneously permeated so many remote locations across the globe.

From all of the above we can clearly see how science itself is preparing the world for Moshiach. More and more, scientists are discovering how all the different elements of *gashmiyus* are all constructed from the same properties, only that they are arranged a little differently.<sup>10</sup> In particular, the theories of

Albert Einstein have shown that there is complete oneness, even in the physical world.<sup>11</sup>

As we come closer to the day when וראו 'כל בשר' our eyes will see the words of Hashem,<sup>12</sup> even secular knowledge is revealing how all that we see is a reflection of the דבר ה', the words of Hashem which are creating it.

May we soon merit to receive the *Torah Chadosh* of Moshiach, speedily in our days. **D**

1. Based on Likutei Sichos vol. 15, parshas noach, sicha 2.
2. Shaar hoemuna of the Miteler Rebbe p. 48, 2; see also Likutei Sichos vol. 29 p. 23.
3. Toras Menachem vol. 4 p. 258.
4. Sefer Hasichos 5751 vol. 1 p. 284.
5. Sefer Hasichos 5752 vol. 2 p. 362.
6. Vol. 1. p. 117, 1.
7. Sefer Ashmoras Haboker on Zohar.
8. This is deeper than answer 1. There, the technology was only being used as an example; by thinking of a telephone we can understand Hashem. Here the technology itself is participating in bringing Moshiach.
9. Sichos Kodesh 5752 vol. 2 p. 440.
10. Here again, the level of preparation is greater than answer 2. Science is not just enabling us to spread chassidus more, with technology being used as a tool. It shows how physical existence itself screams out G-dliness, similarly to what will be Le'osid Lovoi.
11. The Rebbe is quick to point out that this in no way constitutes an endorsement of studying secular subjects, and consultation with a mashpia is vital before embarking on this dangerous path.
12. See Likutei Sichos in note 2, that there are two points in this: it will be visible how all existence is dependent on its creator; in everything we will see *the specific* Dvar Hashem which is creating it.





## BEHIND THE PICTURE

# GATHERING IN THE SUKKAH

19 Tishrei 5737

*Pictures courtesy of Jewish Educational Media*

The inception of the famed “Released Time Program” (RTP) can be uniquely credited with touching the lives of tens of thousands of Jewish children learning in the public school system throughout New York City. These were children who for the most part were unexposed to Yiddishkeit. The Rebbe displayed an extreme fondness for the program, going as far as to make it the only task a bochur could be excused from *sefer* for!

Occasionally, regular children’s rallies included participants from the “*Mitvoch-Sho’oh*”<sup>1</sup> during which the kids had the *zechus* to see the Rebbe.

In one instance, however, on 19 Tishrei 5737, the third day of Chol Hamoed Sukkos, a gathering would be solely dedicated to the RTP participants. There were many outstanding *giluyim* that

the Chassidim were *zoche* to witness during that extraordinary occasion. This included seeing the Rebbe washing for challah for the gathering; something usually only done by *farbrengens*. Furthermore, in 5730 the Rebbe discontinued the practice of holding *farbrengens* in the Sukkah due to extreme pushing in the crowd, and unsafe conditions. On this occasion however, the Rebbe ordered the rally to be held there.

### THE ANNOUNCEMENT

On Sunday, the second day of Sukkos 5737, the Rebbe summoned Rabbi Yaakov Hecht to his room, and told him that he intended to hold a *farbrengen* for the children of RTP in the Sukkah on the upcoming Wednesday.<sup>2</sup> The Rebbe said that he intended on washing for challah, and would distribute *kos shel brocho* after *birkas hamazon*.

The announcement caught the chassidim by surprise and was welcomed with joy and excitement.

Rabbi Hecht drafted several tentative schedules for the event, however each one was rejected by the Rebbe. In the end, the Rebbe handwrote the entire program *biksav yad kodshoi*, and gave it to the organizers on the following day! (see inset)

Due to limited space the Rebbe enumerated exactly who should be present for the *farbrengen*, and made it abundantly clear that only those explicitly mentioned should attend.

Those mentioned were: all the members of *mazkirus*, Rabbi Yaakov Hecht, Rabbi Mordechai Mentlik, Rabbi Berel Junik, and all card-holding staff members of the RTP.



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## THE FARBRENGEN

At 3:15pm when the Rebbe appeared in the main shul for *mincha* the RTP children were already in attendance. Following *mincha* the children were lead to the large Sukkah in the courtyard between 770 and the library of Agudas Chasidei Chabad. As per the Rebbe's instructions, the boys had their farbrengen first, while the girls and their counselors watched from the small zal.

At 4:15pm the Rebbe walked in the Sukkah and seated himself at the far end facing the street. The Rebbe (and a minyan of men) washed and made *hamotzi*. The Rebbe instructed the bochorim to distribute the *lekach* that had been designated beforehand.<sup>3</sup>

All the children recited the *brocho* of *mezonos* out loud, and the boys added *layshev basukah* as well. Shortly thereafter, fruits and drinks were distributed and the children recited the appropriate *brochos* out loud together. During this time the Rebbe said lechaim to the children who drank their soda. The *nigun* "Atoh Vechartonu" was sung followed by a brief *sicha*, which Rabbi Hecht translated into English for the children.



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This concluded the exceptional farbrengen for children from the Released Time Program. Before leaving each child was given a copy of the booklet called 'Tishrei', along with a *michtav kloli* from the Rebbe that had recently been published.

The program in its entirety ran for an hour and a half with impeccable punctuality.

Indeed the Rebbe himself expressed his satisfaction to Rabbi Hodakov saying that the orderly fashion of the farbrengen was *Berov Pe'er Vohodor!* **D**

After the *sicha* the twelve *pesukim* were recited, and the Rebbe repeated each word along with the children.

After the *nigun* of "Utzu Aytzah", the Rebbe again delivered a *sicha* (with translation by Rabbi Hecht).

After the second *sicha* the children sang "Hoshiah es Amecha" three times. The Rebbe then said *birkas hamazon*, and gave all the counselors bottles with wine from *kos shel brocha* as well as two dimes

to be handed to each child. The Rebbe explained that one of the coins they were to keep as a gift and use as they pleased, and the other (or another coin of the same value) was to be given to *tzedakah*.

The children made a *brocha* on grape juice, and said *lechaim* to the Rebbe.

After reciting *brocha acharona*, the boys exited the Sukkah making room for the girls, who received *lekach* and grape juice to say *lechaim* to the Rebbe.

1. Another name of the Released Time Program, earned by the fact that the programs took place for one hour on Wednesday afternoons. More about the Released Time program appears in the album "Shaloh", published by Kehos.

2. Presumably this was part of the 'Shnas Hachinuch' the Rebbe had declared in Nissan 5736. See *Sichos Kodesh* 5736 Vol. 2 p. 118

3. As it was being distributed, the Rebbe exclaimed 'Far zich oych!' indicating that he too should be given a piece.



# THE REBBE'S INSTRUCTIONS FOR THE PROGRAM

(FREE TRANSLATION)

## The program for the farbrengen of Simchas beis Hasho'evah with the students:

Each group [shall sit] with its counselors [nearby].  
(The girls [should do the same] in the [adjacent] shul).  
When all that has been taken care of, they shall notify me.  
Netilas Yodaim [of the Rebbe] after hamotzi (of the minyan).  
Mezonos and Layshev baSukkah of the children.

Nigun of Atoh Vechartonu

Sicha and translation

Nigun of Vesomachto

Sicha and translation

12 Pesukim, Nigun of Utzu Aytzah

Nigun of Hoshiah es Amecha (three times)

Bentching [of the Rebbe]

The counselors will get from me: 1) From kos shel brocha  
(from the bottles) and distribute to their groups  
also 2) envelopes with dimes, and distribute them  
two dimes per child  
(also to the girls).

Brocha acharona [of the children]

If there is sufficient time and it will not disturb the schedule at all – after the exit  
Of the boys, the girls will enter the sukkah, say the brocha mezonos

Layshev baSukkah etc.

If it is unclear [whether it can be arranged for the girls to come in after the boys] – better not to.

If possible, distribute to each child the pamphlet with the 12 pesukim,  
The 'Tishrei' pamphlet.

## התכנית להתועדות שמחת בית השואבה עם התלמידים [שי']

כל קבוצה ומדריכה אצלה – (הקבוצות בכיהכנס"ס [בבית הכנסת])  
כשיוסדר כ"ז ידיעוני.

נט"י [נטילת ידיים] לאחרי המוציא (דהמנין).

ברכת במ"מ [בורא מיני מזונות] ולישב בסוכה דהת' שי'

ניגון אתה בחרתנו

שיחה, תרגום

ניגון ושמחת בחגיד

שיחה, תרגום

י"ב פסוקים. ניגון עוצו עצה ותופר

ניגון הושיעה א"ע [=את עמך] [ג"פ] [=ג' פעמים]

ברכהמ"ז [ברכת המזון]

המדריכים יקחו אצלי 1) מכוס של ברכה

(מהבקבוקים) ויחלקו לקבוצתם

כן 2) מעטפות שבכא"א [=שבכל אחד ואחד] דיימס ויחלקון

לכא"א 2 דיימס

(גם להבנות).

ברכה אחרונה.

באם די זמן ולא יתבלבל הסדר כלל – לאחר שיצאו

הבנים יכנסו הבנות לסוכה, ברכות במ"מ ולישב

בסוכה וכו'.

באם ספק – לא כדאי.

באם אפשר ליתן לכא"א החוברת די"ב פסוקים,

חוברת תשרי.

# מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

לזכות  
הרה"ת ר' לייביש משה וזוגתו מרת רינה  
וילדיהם  
קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא  
שיחיו  
גולדהירש

לעילוי נשמת  
הו"ח אי"א רב פעלים תמים ואיש אמת  
ר' ישעי' ארי' ב"ר מנשה ע"ה  
טרייטעל  
נפטר ליל ש"ק פ' וישלח

לזכות  
תלמידי התמימים בכל קצווי תבל  
לכתובה וחתומה טובה  
ולחיזוק התקשרותם  
לכ"ק אדמו"ר זי"ע  
ע"י  
הרוצה בעילום שמו

לזכות  
החתן התמים ר' דוד יוסף הכהן שי' כ"ץ  
והכלה מרת חנה בריינדל תחי' סילווער  
לרגל נישואיהם בשטומ"צ בט תשרי תשע"ה  
ע"י הוריהם  
הרה"ת אברהם וזוגתו סילווער  
הרה"ת אהרון מרדכי וזוגתו כ"ץ

לזכות  
מנחם מענדל בן ר' דוד  
אסתר חנה מושקא בן ר' אברהם משה דוד  
אהרון ברוך בן ר' מנחם מענדל  
חיים לוי יצחק בן ר' מנחם מענדל  
ישעיהו בער בן ר' מנחם מענדל  
פייגא טאובה בת ר' מנחם מענדל  
לחיזוק ההתקשרותם לכ"ק אדמו"ר זי"ע  
ולשפע בגשמיות וברוחניות בטוב בנראה והנגלה

לזכות  
החתן התמים דוד משה שי' חזן  
והכלה מרת מושקא תחי' גרינולד  
לרגל נישואיהם בשטומ"צ  
ביום י"ב תשרי ה'תשע"ה



A Chassidisher Derher • Vaad Talmidei Hatmimim • 770 Eastern Parkway Brooklyn, NY 11213

