

HATOMIM



יחי אדוננו מורנו ודבינו מלך המשיח לעולם ועד ■ NISAN 5781 ■ KOVETZ 3



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Presented by Rabbi Dovid M. M. Baruch



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About The Cover

This Kos Shel Eliyhau was designed by the famous artist Michel Schwartz. It was made of silver and gold with the entire piyut of “Eliyhau Hanavi” inscribed on the cylinder of the cup in Michel’s signature calligraphy style.

After a prototype was designed to be used for mass production, Michel’s brother, Moshe Schwartz, as per Michel’s request, took the cup to show the Rebbe.

Later, Michel learned that the Rebbe brought the Kos Shel Eliyhau into his holy room and kept it there near him ever since upon the table fashioned by the Rebbe Maharash.

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Why are Minhagim so Important?



פּוֹתְחִין
בְּדַבָּר
מִלְכוּת

*A compilation of sichos of the Rebbe Melech HaMoshiach
regarding the importance of observing “Minhag Yisrael — Torah”*

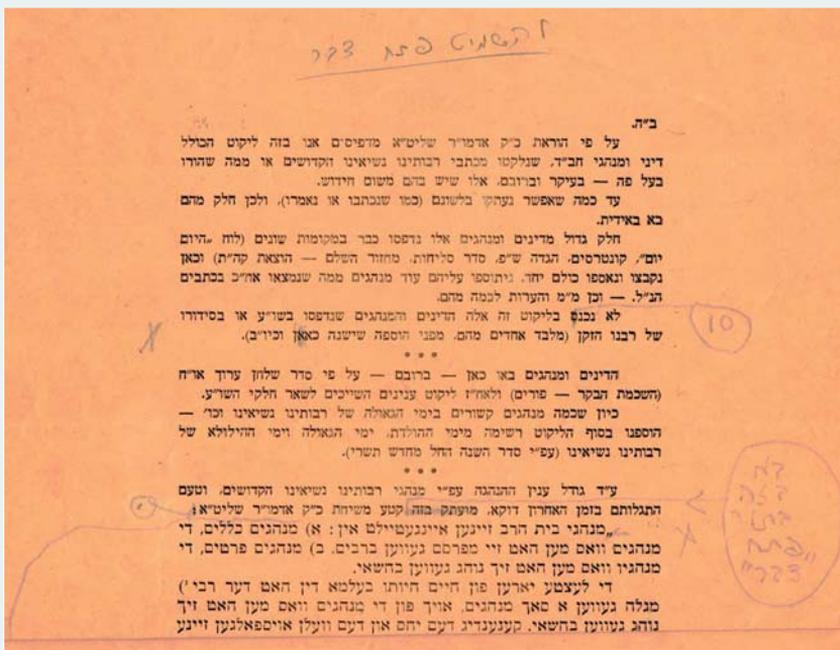
The Rebbe’s Introduction to Sefer HaMinhagim

The customs of the Rebbeim are of two kinds: (a) those which were made known publicly, and (b) those which were privately observed.

During the latter years of his life in this world, the [Previous] Rebbe revealed numerous customs to public knowledge, including many that until then had been observed privately. Now the [Previous] Rebbe was aware of the attitude with which his words would be received; he knew how eager his listeners were to implement them, and how widely these words would be disseminated. It is thus clear that the above practice was not simply a case of “teaching and being rewarded [for a mere academic exercise]” (Sotah 44a.), but a practical directive. This means that after a certain degree of preparation, all those who have come to hear of these customs should begin to practice them. Moreover, keeping in mind the great principle of the Torah, **וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ** — “Love your neighbor as yourself” (Vayikra 19:18), one should pass on word of these customs to those who are as yet unaware of them, so that they in turn should follow them.

The [Previous] Rebbe once said in the name of the Alter Rebbe, the founder of *Chabad* Chassidism, that the teachings of *Chassidus* in general are not intended for a specific group or class of Jews, but are relevant to all. The same applies to the customs and spiritual lifestyle of *Chassidus*. It is indeed common knowledge that one not ought to grasp at supplementary optional observances (*hidurim*) which are not in keeping with one’s own general standards. Moreover, there is sometimes a risk that one will regard the embellishment as if it were the nucleus of the *mitzvah*, which in turn will not be given its rightful attention. Nevertheless, with regard to those practices which have been revealed, and which an individual has heard about, it is well-nigh certain that since all things happen by Divine Providence, the issue at hand is a heavenly instruction, and has relevance to him. (Needless to say, the aforementioned word of caution must still be borne in mind.)

The argument that since one is not yet perfect in lesser details he is therefore not yet ripe for higher observances, has



In this facsimile of the introduction to *Sefer HaMinhagim*, we can see the Rebbe Melech HaMoshiach's hagahos on the sicha of Yud Daled Kislev 5714 (a translation of which appears here) which was originally incorporated into the introduction to the book. One of the hagahos is the Rebbe's instruction to omit the sicha from the preface and publish it as a separate introduction.

been answered in a letter written by the Rebbe Rashab (see *mavo* to *Kuntres Uma'ayon*, p. 22). This argument recalls the charge [leveled by Hashem against Dovid HaMelech], **סמוך לפלטיין** — “You have not yet conquered the territory adjoining your own palace!” (Sifri on Parshas Eikev, sec. 51, Tosafos, Avodah Zarah 21a).

The answer of the Rebbe Rashab recalls the response [of Yeshayahu to Chizkiyahu], **בהדי כבשי** — “What concern of yours are the mysteries of Hashem?” (Berachos

10a) That is to say, that whenever an opportunity [for divine service] presents itself one ought to act upon it. For were these circumstances not relevant to him, heaven would never have engineered them. And this applies especially to matters which the [Previous] Rebbe disclosed and disseminated to the wider public.

(From the Rebbe shlita's sicha on Shabbos Parshas Vayishlach, 14 Kislev, 5714; Likkutei Sichos, Vol. 13, p. 522; published as the introduction to Sefer HaMinhagim, translated by Rabbi Uri Kaploun)

ON THE WHEREABOUTS OF THE "BILTI MUGAH" LIKKUTEI SICHOS



In the article about the Likkutei Sichos (Hatomim #2), it was mentioned that in the year 5735, the Rebbe stopped being *magiha* the Likkutei Sichos for a year, but they came out nonetheless under Kehos with an indication of *Bilti Mugah*.

Where can one find these sichos today? It would be very interesting to learn them.

Avremi Greenberg
Morristown, NJ

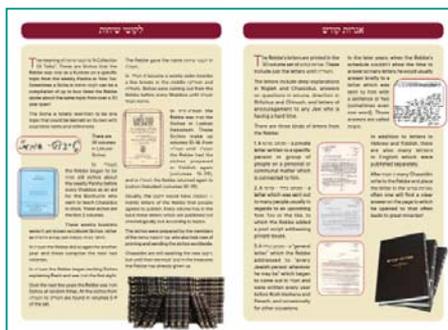


Hatomim responds:

Dear Avremi,

After checking with members of the Va'ad L'Hafotzas Sichos, it is our understanding that (at least) the vast majority of these *Likkutim* were in later opportunities (once the Rebbe resumed the *hagaha* of the sichos) edited by the Rebbe and subsequently published in the following volumes of the Likkutei Sichos. We hope that this answers your inquiry.

CORRECTIONS ABOUT THE REBBE'S MAAMARIM



In Hatomim #1 (Tishrei 5781), there were some inaccuracies regarding the Rebbe's maamarim in the *Navigating the Sea of the Rebbe's Torah* (p. 21):

The article said that “When the Rebbe says a maamar, everyone stands. The maamar is said with a special tune.”

While I believe this was true of all the *previous* Rebbeims maamarim, our Rebbe (as early as 5714) began a practice called “*Maamar ke'in sicha*” (lit. “a maamar said as a sicha”) which was exactly that: the Rebbe said the maamar without a *niggun* *hachana*, without the usual maamar tune, with his eyes open, etc. Only the *content* was that of a maamar (usually the Rebbe began — slightly into the *sicha* — with saying a *passuk* as a *dibbur hamashchil*). Only the *Rashag* would stand at that maamar when it was said at a *farbrengen*.

When the *hanocho* was made after the *farbrengen*, this “*sicha*” would appear as a maamar in the maamar “*layout*.” Though I didn’t count, a large part (most, in fact.

especially in the later years) of the Rebbe's maamarim were of the *second* kind...

Secondly, you wrote that the Rebbe was *magiha* maamorim until תשנ"ב. This too is not correct. At the beginning of the year תשנ"ג (before Simchas Torah and before Rosh Chodesh Kislev), two more maamarim were published that the Rebbe looked over (in the words of the "*Pesach Devar*": *היו למראה עיניו הקדושות*) and instructed to publish as *mugah*. Before Shavuot that year, a maamar the Rebbe began to be *magiha* some years before but didn't finish was found, and this maamar too — with the Rebbe's approval — was published as *mugah*.

Yasher Koach for the wonderful kovtzim!

Yisroel Shimanovich
תות"ל המרכזית - 770 בית משיח

◦

RABBI YOSEF BER SOLOVEITCHIK AND KUNTRES INYANA SHE'L TORAS HACHASSIDUS



I read with great interest Rabbi Asaf Fromer's overview of the Rebbe's landmark

Kuntres Inyana shel Toras HaChassidus and I look forward to reading more such content.

While on the topic, I'd recommend also reading Rabbi Heschel Greenberg's excellent article (which appeared in Beis Moshiach some time ago -- in issue #1194) about this kuntres which he helped translate into English and how it reflects and the longtime belief of Chassidim that the Rebbe is Moshiach.

There is one short and powerful story (and lesson) he writes there that I wish to share:

I remember hearing that the Rebbe's physician, Dr. Resnick, was conversing with the Rebbe about the newly published book, *On the Essence of Chassidus*. The doctor remarked that it contained very little text while the rest were copious footnotes. The Rebbe's insightful and powerful response was that all of Chassidus was essentially that: "one nekudah, one core point; the rest is footnote."

Some people, myself included, like to see everything fit together neatly. We sometimes feel unsatisfied when we see a puzzle that is incomplete. Although each piece of the puzzle may look nice; we still crave to see the whole puzzle solved and the entire picture appear. To get to the core of a teaching that unifies all of the particulars makes the teaching that much more effective intellectually. And when our understanding is complete it will prove to be more inspiring, as well.

In addition, I'd also like to share the following story about the kuntres which I found quite fascinating and I'm sure others will find fascinating as well:

In the same year that the Rebbe published his *Kuntres Inyana Shel Toras HaChassidus*, one of his secretaries — Rabbi Yehuda Krinsky — was planning a trip to visit family in Boston. When he notified the Rebbe about the upcoming trip, the Rebbe instructed him that while there, he should visit **Rabbi Yosef Ber Soloveitchik** (who lived in Boston) and present him with “some of the recent publications.”

Rabbi Krinsky took along with him *Sefer HaArachim* vol. 1 which was then hot off the press and when in Boston, he visited Rabbi Soloveitchik and presented the book to him.

Standing at his desk, Rabbi Soloveitchik skimmed through the book quite uninterested. But his facial expression changed when reached the back pages where the *kuntres* was printed, surprised at the fact that it only appears at the book’s end.

He sat down, prepared for an interesting read and for the next half-hour he read the entire *kuntres* in-depth. After closing the *sefer* he remarked, “*Ah sheinem sefer, ober es kumt nit tzum kuntres* — the book is nice, but not as nice as the *kuntres*...”

What happened next was heard and related by Rabbi Nachman Schapiro:

The following Friday, Rabbi Soloveitchik phoned his son-in-law, Rabbi Professor Yitzchak (Isidor) Twersky and asked him “What are you doing tonight?” That meant that he should take a nap, because his father-in-law wants to learn with him into the night...

When Rabbi Twersky came over later that Friday night, he and his father-in-law

studied the *kuntres* all night long, and not only once... They kept “mulling” it over all Shabbos. Rabbi Soloveitchik was so profoundly impressed with the *kuntres*, that Rabbi Twersky later said that he had never in his life seen his *shver* so excited!

After Shabbos — for the first and only time in his life — Rabbi Twersky sat down and wrote a letter to the Rebbe. The gist of the letter was a suggestion that the Rebbe put everything aside and dedicate himself to explain how the dimensions of *pshat*, *remez*, *drush* and *sod* of every mitzvah of the 613 mitzvos of the Torah are enhanced and enlivened by Chassidus (as the Rebbe treats “*Modeh Ani*” in the *kuntres*). “With this,” Rabbi Twersky concluded, “*vet der Rebbe einnemen di velt* — the Rebbe will conquer the world!”

Shortly thereafter, the Rebbe (apparently through Rabbi Binyamin Klein) released a short response to Rabbi Twersky’s offer: “*אין הזמן ג והמ”ג* which means — *אין הזמן גרמא והמבין יבין* - “time doesn’t allow for this and he who understands will understand.”

When Rabbi Twersky told his *shver* about this, an interesting exchange ensued:

“My *shver* asked me if the period was positioned after the *הזמן ג* or after the *יבין והמבין*?” “What’s the *nafka mina* (the difference) where the period was placed?” I asked.

My *shver* responded: “It changes the whole meaning! If the period is *after* the *הזמן ג*, it means that the Rebbe is saying he doesn’t have the time, but whoever understands how to apply this concept to all other ideas in Torah can do it alone.

If, however, the period is at the end of the **יבין והמבין**, it reads as one sentence: “Time doesn’t allow and whoever understands why, understands.”

“A heated debate began about the placement of the period. I felt that the period belongs in the middle, and that everyone can use this formula and apply it themselves. My shver disagreed: ‘*Misnaged einer!* — You *misnaged*,’ he told me [in fact, Rabbi Twersky was of Chassidishe lineage, while Rabbi Soloveitchik came from a prominent “*misnagdishe*” family...], ‘do you think anyone other than the Rebbe can do this?!’”



I’d like to end with responding to a “myth” I heard many times, namely that the *kuntres* is hard to understand and is not for beginners. While I can understand why people would say this, I think it’s only true of its second part (starting from *ois* 9). Generally, the concepts can be explained also to children and there are several “simplified” versions around today, so it’s a shame to hold this amazing treasure back from beginners.

Once again, beautiful job with this publication and may you go **מחיל אל חיל** until in the *zechus* of this tremendous *hafotzas hama’ayanos* **יראה אלקים בציון**!

Rabbi M. Chaimson
Chicago, IL

Hatomim Responds:

We appreciate your input and many thanks for the story. Rabbi Fromer’s overview happens to have an amazing

continuation. Both parts, with many more footnotes than those we published in the English, can be read in their original in the Hebrew edition of *Hatomim*, vols. 38 and 39. Both are available on *RebbeDrive* under the “publications” tab.

CHASSIDISHE NIGGUNIM



Rabbi Sholom Jacobson’s explanation on the importance of listening only to Chassidishe niggunim was a real eye opener for me. Growing up I always heard of this and was told that this is what a Chassidisher bachur is expected to do, but I always felt that it’s some kind of *kana’us*. Only after reading this was I able to appreciate the concept and while I still struggle with this matter, I feel a lot more confident about it.

Yasher Koach!

Mendy Gurevitch
Crown Heights

THE
HALACHIC
HISTORY
OF 

Today, the chumrah to refrain from eating wetted matza is commonplace, especially among chassidim. In the following essay, we will trace back this chumrah all the way back to the times of the Rishonim and explain the unique approach taken by the Alter Rebbe in his Teshuvos and how it differs from the chumrah mentioned in earlier sources.

Presented by Rabbi
Dovid M. M. Baruch

“GEBBROKETS”



RABBI DOVID MENACHEM MENDEL BARUCH ◦

We are all familiar with the famous words of the Arizal that, “Whoever is careful [to avoid] a modicum of chometz on Pesach is guaranteed that he will not sin the entire year.” He also added (as cited in ShuT Admor HaZaken #6) that one needs to “be stringent with all of the stringencies on Pesach.” In fact, Pesach is especially characterized by this practice to be as stringent as possible in order to distance oneself from the prohibition of chometz.

One of the most famous areas to be stringent in, which is a standard custom by Chassidim, is the well known stringency of “gebrochts,” to not allow matza to come into contact with water on Pesach.

One of the most famous responsa that deals with the reasons for the prohibition, is the teshuva of the Alter Rebbe in his published teshuvos, chapter 6, where he spells out the principles for the prohibition based on the words of the Rishonim and Acharonim.

In this article, we will attempt to address this teshuva in detail, and will begin with a review of the development of the custom over the generations.

SOAKING MATZA IN WATER – THE GEMARA

The custom to prohibit eating gebrochts on Pesach is adhered to in many communities and especially among Anash, Chabad Chassidim. However, based on the law as cited in the Gemara, not only is there no source for the prohibition, there is a clear source to

permit the consumption of matza soaked in water.

The Gemara says (Pesachim 39b): Our Sages taught, these are the things that do not become chometz; that which is baked and that which is cooked. The Gemara asks how it is possible to cook flour and water, as it will become chometz in the pot before it is fully cooked. The Gemara cites the answer of Rav Pupa: It means to say the baked that was then cooked. Rashi explains, “Meaning to say, that which is baked, even if he cooks it after baking, does not become chometz.”

The Gemara there (41a) goes even further and says that one fulfills the obligation of eating matza with a loaf that was soaked, but not cooked even if it did not dissolve. And this is the halacha as brought in the Rambam and the Alter Rebbe’s Shulchan Aruch, “A person fulfills his obligation with matza that was soaked in water after its baking.” Obviously, if one can fulfill his obligation with it, this matza is not forbidden to eat out of a concern for chometz.

These sources deal with whole matza, but what about “matza meal” that was ground up after baking?

The Alter Rebbe writes (Shulchan Aruch 463:3): Baked matza that he then ground up - it is permitted to cook its “flour” and to make out of it whatever he wants. Even in a place where there are servants that are dismissive of prohibitions, we are not concerned that if they see that we are permitting making cooked dishes out of “matza flour” that

they will go so far as to permit themselves to make cooked dishes out of wheat flour.

How did servants get into this picture, to the point that we have to negate the concern that they become confused?

Looking at the source of this halacha in the Gemara clears up the question. The Gemara there (40b) recounts that: Rav Papi permitted the bakers of the house of the Exilarch (Reish Galusa) to cure (i.e. harden) the new clay pots by cooking “matza flour” (according to the commentary of the Rosh and Rif) in them. Rava there expressed his surprise, “Is there anyone who permits this in a place where servants are present?” The Gemara then brings a different oral tradition that Rava himself cured pots by cooking “matza flour.”

Again, we see clearly that Rav Papi and Rava (according to the second version) permitted full-fledged gebrochts on Pesach, and Rava personally cooked it up himself, without being concerned about servants that might learn from this to permit the use of regular wheat flour. The Beis Yosef writes that even though in the first version cited in the Gemara, Rava protested against this practice, still the final ruling of the halacha is like the second version.

THE CUSTOM TO BE STRINGENT

Although the law as cited in the Gemara is that there is no problem with gebrochts, Jews have adopted the practice to be stringent and avoid eating it. Reasons for this practice can already be found as early as in the writings of the Rishonim.

Among Chassidim, the origins of the custom trace back to the period of the



leadership of the Mezritcher Maggid. As cited in the name of Reb Menachem Mendel of Vitebsk (Horodok), this custom was not practiced by the Baal Shem Tov and only began in the times of the Mezritcher Maggid. As we shall see, this was not just an issue of timing, but resulted from a significant change in how matzos were baked, which raised the level of concern and led to the dissemination of this custom.

IN THE WRITINGS OF THE RISHONIM

We find a number of reasons cited for this custom:

The Maharam Chalava derives from the story cited above, in which Rava (in the first version) prohibited cooking gebrochts in a place where there are servants around, that we should also prohibit this in any place where there are people around who are likely to make a mistake and permit the usage of regular flour in water. He also adds that this would apply to places where there are little children around who are involved in the cooking. This addition of the Maharam makes it far more practical for our times, when we have more little children around than servants.

Another source from the time of the Rishonim that does not limit the prohibition to places where there are servants (or children) around is the Ravva who writes that although it does not become chometz and is permitted there are those who are stringent so as to avoid mistakes (of switching regular flour for matza meal), “and it is a *chumra* of a *baal nefesh*.”

However, his grandfather, the Ravan writes, “Baked matza that he cooked like the dish called... and also the dish of farfel for children, does not become chometz and is permitted... However, it is not good to make farfel so as not to also make it from flour, and it is good to prohibit it for this reason.”

THE FRIED FISH SCANDAL

This concern about mixing up matza meal and flour actually came to pass in

a story cited by the Knesses HaGedola: I heard in my childhood that one time the wife of a Torah scholar was frying fish in oil in a frying pan. The custom was then that when frying fish they coated it with flour so that it would not stick to the pan. And since this is not permitted on Pesach, the woman in question took baked matza and ground it very fine until it became like flour and she used this to coat the fish.

At that time, the neighbor came in and saw this woman coating the fish with this “flour” and she thought it was actual flour. The next day, they brought her fish to fry and she coated them with actual flour. Meanwhile, her husband came in and saw his wife coating fish in flour and he scolded her. To which she responded that this is what the wife of the Chacham did yesterday, so why are you screaming at me?

The husband was seized by a great fear and he ran to the house of the Chacham and asked the wife of the Chacham if what his wife told him was true. She told him *chas v’sholom*, and that it was baked matza. The matter was heard by the wise men of the city and they decreed that they should no longer do this because of *maris ayin*, and that is the custom to this day, that we do not do this because of *maris ayin*.

The Pri Chadash cites the above, but he argues against the conclusion and he writes, “And I say that it is all permitted by law, and it is not for us to issue decrees on our own. And so what if one woman made a mistake in halacha.”

CHOMETZ CONCERNS

In the writings of the Rishonim and earliest Acharonim, we only encountered reasons to prohibit the use of finely ground “matza flour” out of concern that



chometz wheat kernels, by kneading the flour into a dough it becomes a mixture of “wet in wet” and it all becomes *battul* and permissible before Pesach.

However, if we were to bake the matzos on Peach itself, if we define the flour mixture (before the water is added) as “dry in dry” the actual physical forbidden flour never became *battul* to the extent of “not in the world at all,” then when Yom Tov begins and the rule that even the smallest amount of chometz (a *mashehu*) is forbidden goes into effect, the forbidden flour will awaken and render the matzos as forbidden. Although the ruling in halacha is that we treat finely ground flour as “wet in wet” (since the mixture is such that no individual piece is distinguishable), the Alter Rebbe writes that “every *baal nefesh* will be stringent upon himself *l’chatchila*” (to be concerned for the view that mixed flour even if it’s all ground and mixed before Pesach is categorized as “dry in dry”).

THE CONCERN OF THE “OLAS SHABBOS”

Based on these introductions, we can understand what the Olas Shabbos writes on these words of the Bach, taking them one step further, “Also, one who is concerned for this stringency should not make any cooked dish out of matzos on Pesach, because how is this different than baking. And those who are particular that the baking be before Pesach and on Pesach they make cooked dishes out of matzos, there is no sense to their words.”

The Magen Avrohom expresses his wonder about these words of the Olas Shabbos, since they were baked before Pesach and were turned into a mixture of “wet in wet” when made into a dough, there is nothing here to “awaken.” Also, if we remain concerned for a modicum of chometz even after they were baked, how can we eat matza on Pesach altogether?

However, the Pri Megadim writes at length to explain the position of the

Olas Shabbos. He argues that although the baked matza itself is permitted to eat, since it adds flavor to the dish when cooked there is a concern that perhaps the hidden chometz flour in the matza will “return and awaken.” (This reasoning would only apply to cooking and the Pri Megadim agrees that there would be no reason to prohibit soaking matza in cold water).

THE VIEW OF THE ALTER REBBE

The two concerns/reasons mentioned to this point; 1) not to cook on Pesach with ground up matza (“matza flour”) because others may confuse it with regular flour; 2) not to cook on Pesach whole or ground up matza because there may be a drop of forbidden flour that got mixed into the original mixture and became *battul* and through cooking will be “awakened,” do not raise any problems with just making the matza wet.

As far as the first concern, we already cited the ruling of the Alter Rebbe that we are not concerned about the wayward servants and “it is permitted to cook its ‘flour’ and to make out of it whatever he wants.” Regarding the second concern, the very fact that the Alter Rebbe does not make mention of it at all in his responsum to explain the stringency of *gebrokts* would seem to indicate that he accepts the view of the Magen Avrohom and sees no reason to be concerned for the argument of the Olas Shabbos.

As is well known, the reason given by the Alter Rebbe to be stringent is based on the concern that perhaps there remained some flour on the matza that never mixed into the dough and baked, and when this flour now comes into contact with

water it can become chometz. However, as we shall see, this concern for the flour becoming chometz is no simple matter.

The rule is that the only flour that can become chometz through coming into contact with water is regular flour that was not baked before. However, roasted flour, which was baked in an oven – and we know with a certainty that it fully baked properly – can never become chometz.

The issues that we need to address can be broken down into three questions:

1- Can we rely on roasted flour that it was fully baked properly?

2- If we find flour on a matza can we treat it as roasted flour?

3- Why now would we begin to be concerned that there is flour remaining on the matza?

The Gemara in Pesachim (39b) says: Mar Zutra says, a person should not harden a cooked dish with “kimcha d’avishuna” since perhaps it will not cook properly and will become chometz. This means that Mar Zutra prohibits one from adding “kimcha d’avishuna” to a cooked dish in order to thicken it and make it more solid. Regarding what exactly is “kimcha d’avishuna,” there are two views in the Rishonim.

1) The Rambam rules (and this seems to be the view of Rashi) that this is referring to kernels of wheat that were roasted (baked) in an oven and then afterward ground into flour. Despite the rule that something that was already baked can never become chometz, the concern is that perhaps the heat of the oven did not bake all of the wheat properly, and when this wheat is turned into flour it might still be able to become chometz. That is



why Mar Zutra prohibits using this flour for cooking.

According to this view, if a person places already ground flour into an oven and bakes it, it would be permissible l'chatchila to cook with this flour.

2) Rabeinu Yerucham and the SmaK explain that this Gemara is referring to roasted flour, meaning that he placed already ground flour into the oven to bake, yet we are still concerned that this flour did not bake properly, and therefore, if it were to come into contact with water it can still become chometz.

However, all agree that when grinding already baked matza into "flour" there is no concern about cooking it with water as in the story with Rava cited earlier.

So what is the halacha regarding roasted flour? Can we rely that it was fully baked or not (question #1)?

The Shulchan Aruch does not rule directly on this question (even though in his work Beis Yosef he cites both views). He does rule on cooking with flour made from roasted wheat kernels (forbidden) and cooking with flour made from already baked matza (permitted), so what about cooking with flour itself that was roasted?

The Acharonim (Chok Yaakov, Pri Chodosh) assume that the position of the Shulchan Aruch is to prohibit eating a cooked dish that contains roasted flour as per the view of Rabeinu Yerucham and the SmaK, and that this is the ruling we should follow, although one may derive benefit from it or save it until after Pesach. This is how the Alter Rebbe rules as well.

So what about flour on matza? Do we treat that the same way that we treat roasted flour (question #2)?

Until now we only discussed plain flour that was placed into an oven to

bake. However, when it comes to flour on an actual matza, even if we were to assume that there actually is any flour it would be a tiny amount. Were Rabeinu Yerucham and the SmaK talking about even a minuscule amount of flour or only about large amounts?

Regarding this question there is a debate among the Acharonim; Maharashdam is of the opinion that one should be particular even about a small amount of flour, but the Pri Chodosh argues and states categorically that they were only discussing a large amount of fine flour “since even baking does not have the power to spread through all of it, but here where the flour is a little bit and the loaf is fully baked in a second, it is obvious to me that it is permitted according to all opinions.”

The bottom line is that if we accept the concern of the Maharashdam, one should be stringent even regarding the tiny amount of flour found on a matza that perhaps it was not properly baked, and is liable to become chometz upon coming into contact with water.

After we have addressed the halachic issues, we now need to address the factual issue:

Is there flour on our matzos? And if there is, why was no concern about this ever mentioned in earlier generations (question #3)?

The Alter Rebbe explains in his teshuva that this concern was generated when they began speeding up the time for kneading and rolling the dough, which was not the practice earlier. The basic halacha as cited in the Shulchan Aruch is that if one is busy kneading the dough and does not leave it sitting even for a second, “even if he is dealing with it the entire day, it does

not become chometz.” This means that according to the strict letter of the law, there is no concern of becoming chometz even if more than eighteen minutes passed from when the flour came into contact with the water to the baking, as long as it is being handled throughout.

However, in later generations they began to be particular to speed up the time for baking the matzos, as the Rema writes that “one should be stringent to hurry the matter of making matzos, because there is the concern that all of the lapses will add up to the measure of a *mil* (i.e. eighteen minutes).” The Rema does not specify an amount of time beyond saying to hurry. However, in the Chayei Adam he writes that “it is our custom today for the woman who kneads the dough to wash her hands and the utensils that they knead in after they made in them two or three batches of dough, such that there not be from the beginning of the kneading more than the measure of a *mil*.”

As a result of this new practice of speeding the process, we got to the concern of gebrochts, as the Alter Rebbe explains: **In earlier generations, they would spend a long time on the kneading and rolling until it was kneaded well. This was until about twenty years ago or more, that this caution spread among Yisrael Kedoshim, to speed up the kneading very very much and they do not knead very very well, and therefore there is some flour to be found on the matzos made from such a hard dough, as can be seen tangibly by those who are truly painstaking.** This assertion about flour on the matzos repeats itself throughout the teshuva in very strong terms.

What we see from this is that the concern for flour on the matzos only began in the period that directly preceded

when the Alter Rebbe wrote the teshuva, which explains why this never came up in the writings of the earlier halachic authorities.

Bottom line: Our practice of refraining from any matza that came into contact with water is built on three foundations:

The view of the SMAK and Rabeinu Yerucham regarding roasted flour that perhaps it was not properly baked, and will become chometz when it comes into contact with water.

The view of the Maharashdam (and Magen Avrohom) that there is no difference between large amounts and small amounts of flour, and the concern that it did not bake properly applies in all cases.

There is a very real concern that there is flour remaining on the matzos due to the speedy kneading to baking process.

THE CUSTOM IN PRACTICE

The Alter Rebbe concludes his teshuva by saying that one should not protest against those who are lenient “since they have what to rely on, and mainly the view of Rashi and the Rambam. However, according to what the Arizal writes to be stringent in all of the stringencies on Pesach, obviously one should be stringent like the Rashdam.”

In the descriptions of the practice of our Rebbeim, we see that this something to be extremely particular about:

The Rebbe Rayatz recounts (Sefer HaSichos 5700): My father (the Rebbe Rashab) did not eat the “shmura” with

fish and meat, out of concern for gebrochts, only with wine.

Otzar Minhagei Chabad (Nissan p. 45) about the custom of the Rebbe Rayatz: His matzos – during the eating are always covered with a cloth.

HaMelech B’Mesibo (vol 2, p. 112): The Rebbe Rashab did not use a fork for eating

.....

What we see from this is that the concern for flour on the matzos only began in the period that directly preceded when the Alter Rebbe wrote the teshuva, which explains why this never came up in the writings of the earlier halachic authorities.

.....

on the Yom Tov of Pesach, because of the difficulty of cleaning between the tines of the fork. There were years that he only used a spoon for eating, and there was a towel on his shoulder, and after each time that he put the spoon in his mouth he would wipe it with the towel. The Rebbe Rayatz did use a fork on Pesach. The Rebbe shlita also had the practice to use a fork on Pesach.

In the Haggada of the Rebbe, in the note on “Shulchan Oreich” it says, “we are very careful about matza sheruya... therefore the matzos on the table are



covered, as maybe water will fall on them. Before pouring water or drinks that have water mixed into them, we check the cup or plate that there not be any matza crumbs in them. By *mayim emtzaim* and *mayim acharonim* one should not pass his hands over his lips. (The same applies for all seven days of Pesach, except for Acharon shel Pesach when we are particular to soak [the matza in liquid].)”

GEBROKTS AND GEULA

The Alter Rebbe writes in his teshuva regarding the practice on Acharon shel Pesach that “one who is lenient because of Simchas Yom Tov does not lose out.” Although this sounds like a leniency, our Rebbeim were actually particular to wet the matza with water on Acharon shel Pesach (which exists only outside of Eretz Yisrael).

In Likutei Sichos (vol 22, p. 30) the Rebbe explains the reason for this conduct at length, in that chometz represents all that is evil and impure, and since at Yetzias Mitzrayim the evil was not yet fully refined that is why chometz became prohibited. In the Future Redemption however, when there will no longer be any existence of evil and impurity, we will be above such concerns and the extreme caution with them. Even more so, at that time the evil itself will be transformed into good, so what is now cause for concern will then be good and holiness and something that will assist in avodas Hashem with joy.

Since Acharon shel Pesach is connected to Geula we have the custom to eat gebrokts, as this expresses the illumination of the impending Geula in the world, may we see it happen soon. ■

KITNIYOS OR GEBROKTS – WHICH IS WORSE?

The reasons for the custom of prohibiting the consumption of kitniyos and the custom of prohibiting matza sheruya have some similarities and some differences.

Similar to grain: Both prohibitions cite the similarity to grain as a reason to refrain. The Alter Rebbe writes regarding kitniyos, “There has been an increase in ignoramuses who are not versed in [the laws of] *issur* and *heter*, and if they will see that people are eating cooked dishes on Pesach [comprised] of types of kitniyos they will err to permit also cooked dishes [comprised] of types of grain.” Regarding sheruya, at least as it relates to cooking with matza meal (“flour”), there are those who prohibited it out of the concern that people will err and permit the use of regular grain flour.

However, whereas the concern about kitniyos gained traction and the custom spread among the Ashkenazic communities, this concern about matza meal did not become widespread.

Concern of chometz: As we saw from the Alter Rebbe, the basis for this concern is that perhaps some dry flour that did not get kneaded into the dough did not bake properly and is therefore liable to become chometz. Similarly, regarding kitniyos, the Hagahos Maimoniyos writes, “Also there are times that grains become mixed in with them and it is impossible to pick them out fully,” indicating that there is a concern that maybe there are kernels of grain mixed in and when cooked will become chometz.

[It is interesting to note that although the Mishna Berura cites this as his first reason for the custom of refraining from eating kitniyos, the Alter Rebbe does not make mention of it at all. Only in a later halacha, when discussing those plant products that are permissible to eat does he mention that care is needed in picking them out and that one who avoids eating them due to this concern (that he might not pick out the possibly mixed in grains fully) should be blessed. This would seem to indicate that this concern is not a reason for the prohibition of kitniyos, as it can be avoided if carefully sifted.]

Widespread acceptance of the prohibition: The prohibition of kitniyos dates back further and encompasses all of the Ashkenazic communities that follow the rulings of the Rema who prohibited their consumption. In contrast, the prohibition of gebrochts that developed in Mezritch, is primarily practiced in Chassidic communities.

The fact that the custom of refraining from kitniyos encompasses all Ashkenazic communities also has halachic ramifications, i.e. since this is a custom that has become widespread it is very difficult to cancel it. There is a well known teshuva of the Tzemach Tzedek (Orach Chaim #56), where he is very doubtful about whether it can even be permitted in a *shaas hadchak* (circumstance of hardship). He concludes there that in order to be lenient on the impoverished in a *shaas hadchak*, we can be lenient as far as producing oil from kitniyos, if they are

first placed in a hot oven and roasted and then scalded in boiling water, since in such a manner even grains do not become chometz by the strict letter of the law.

The bottom line being that the main problem that adds severity to the prohibition of kitniyos is that it is a custom where a prohibition has become widely accepted, as the Tzemach Tzedek writes. Whereas the main problem that adds severity to the prohibition of gebrochts is the concern for real chometz d'oraysa, which does not exist with kitniyos.

There is a difference of opinion among contemporary Chabad rabbis about a situation where there is a choice to feed little children food made with kitniyos or gebrochts, which is more preferable to avoid. The key issue is which is more severe, concern for a possible issur d'oraysa or a custom whose prohibition has become widespread.

In regards to this dilemma it is worth noting that as far as being stringent with children, there are two different statements from the Rebbe. The Rebbe is quoted in the early years as saying, "One should not give machine matza even to children. One can be lenient as far as giving them matza shruya or to concede on other similar hiddurim, but not machine matza. The inyan of matza is 'emuna' and that needs to be ingrained already from childhood."

In a footnote in Hisvaaduyos 5748 (vol 3, p. 111, fn #258) it is written, "One should be stringent in the matter of matza shruya even as it relates to

young children, because from the aspect of chinuch they also need to be careful with [ingesting] matza shruya."

[The simple resolution for these seemingly conflicting statements is that in general it is proper to be stringent with gebrochts for children, but when it comes to the question of machine matza versus gebrochts, gebrochts is preferable.]

As to our original question, if forced to choose between kitniyos or

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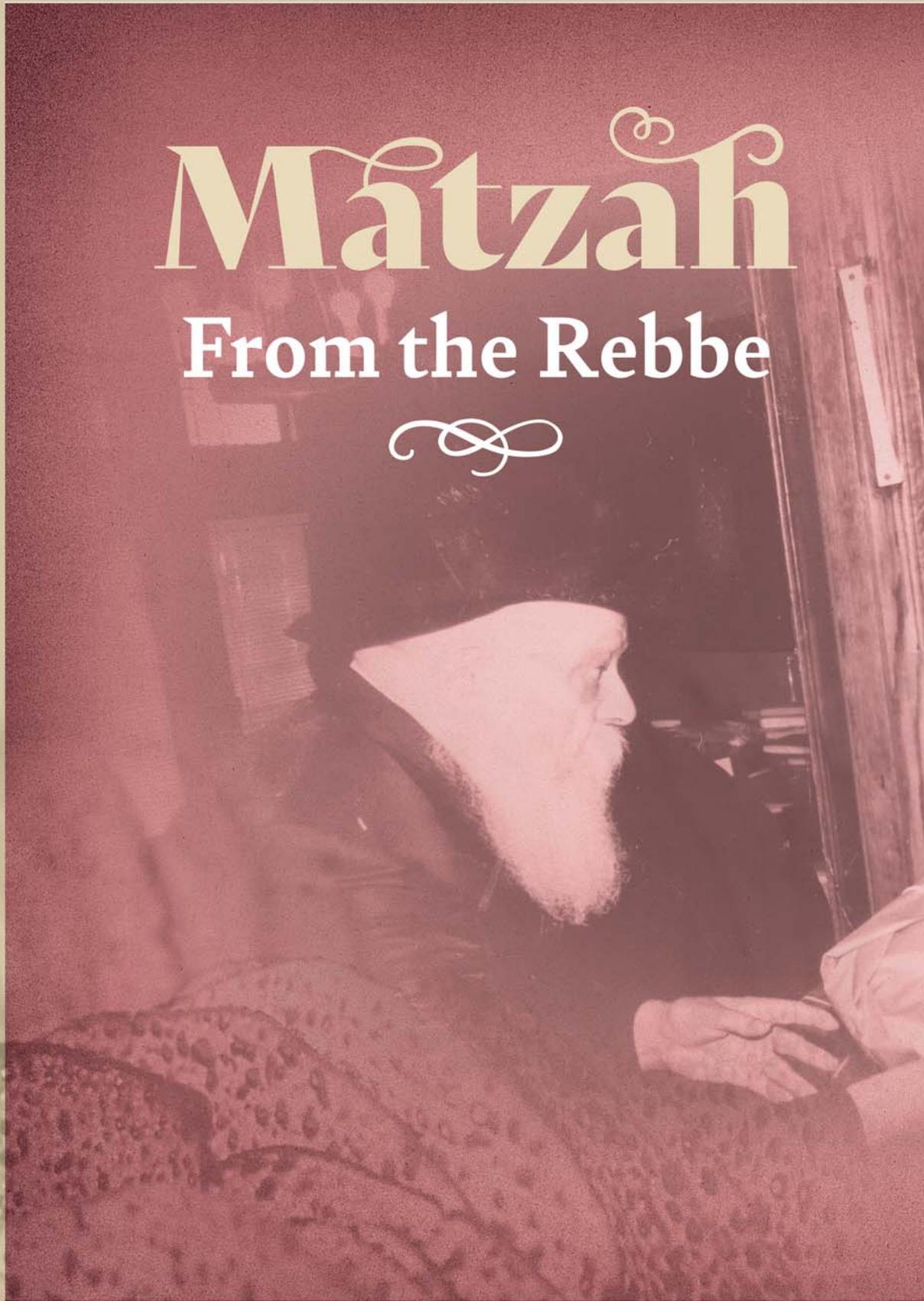
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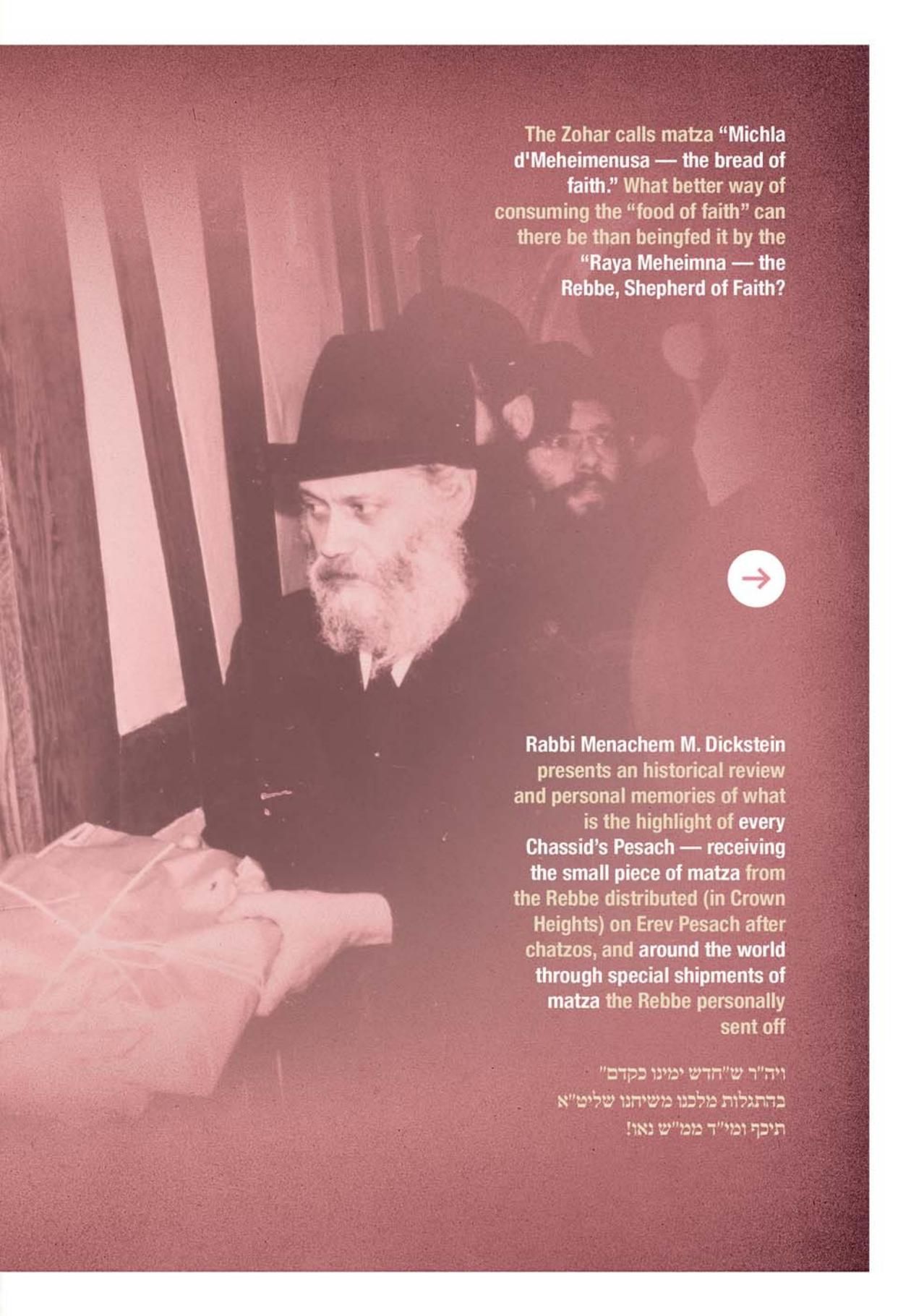
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gebrochts for a little child, the late Rabbi Ashkenazi of Kfar Chabad ruled that it is preferable to be lenient with kitniyos than with gebrochts (also for chinuch reasons). However, other Chabad rabbis ruled the opposite way that it is preferable to be lenient with gebrochts rather than kitniyos.

Matzah

From the Rebbe





The Zohar calls matza “Michla d’Meheimenusa — the bread of faith.” What better way of consuming the “food of faith” can there be than being fed it by the “Raya Meheimna — the Rebbe, Shepherd of Faith?”



Rabbi Menachem M. Dickstein presents an historical review and personal memories of what is the highlight of every Chassid’s Pesach — receiving the small piece of matza from the Rebbe distributed (in Crown Heights) on Erev Pesach after chatzos, and around the world through special shipments of matza the Rebbe personally sent off

ויה"ר ש"חדש ימינו כקדם"
בהתגלות מלכנו משיחנו שליט"א
תיכף ומי"ד מומ"ש נאו!

One of my special memories from childhood in the eighties and the beginning of the nineties was seeing my father sitting like a king at the head of the table, surrounded by the entire family and our regular guests as well as new ones, everyone dressed up for the festive holiday; the whole scene expressing freedom and royalty.

The most awaited moment of that magical evening was at the end of Maggid when my father would say in an emotional voice that this year too, we had received matza from the Rebbe and every person would receive a small piece.

After the brachos, my father gave out the required amount of matza for the mitzva and added a small piece of precious matza we had received from the Rebbe.

This matza had undergone a long journey until we were able to eat it. We knew that although the Rebbe was not involved in the baking, he himself separated “challa” from it. It was carefully wrapped for the trip to Eretz Yisrael under his watchful gaze and packed into special boxes. As it left 770, as the Rebbe followed the boxes with his gaze until the car that took them disappeared at the end of the street.

After the matza crossed the Atlantic, it arrived in Kfar Chabad. The one responsible for distributing the matza to the Rebbe’s shluchim was the Rebbe’s partisan, Rav Zushe Wilyamovsky. R’ Zushe would travel all over the country, to Chabad strongholds and places where a few Lubavitcher Chassidim lived, as well as to a list of individuals whom the Rebbe instructed should receive matza.

R’ Zushe considered distributing the matza as holy work. Based on a prepared list, he would make his rounds to contact

people in every area and, while wearing his sirtuk and gartel, would give matza to the rav or shliach along with the list for that area. Those individuals would distribute the matza to the rest of the community. The Chassidim ate the matza the night of the seder. Some left a little for the Seudas Moshiah.

It should be noted that even on the last Pesach of his life, about half a year before he died, R’ Zushe made the trip, distributing the matza as usual. He brought three matzos to R’ Shmuel Chefer, dean of Beis Rivkah as he did every year. R’ Shmuel asked, “Why did you exert yourself? I could have come to you.”

R’ Zushe said, “This is a shlichus from the Rebbe and I want to do it myself.”

My father told me that the matzos designated for distribution among the small Chabad community in Beer Sheva of those days, were received by Rabbi Yosef Simcha Ginsberg, rav of Omer and he gave out pieces of matza to all the shluchim, Anash, and mekuravim. Each one usually received a piece of matza but some received a whole matza such as Rabbi Yechezkel Sofer who was rav at the University of Beer Sheva, Professor Yirmiyahu Branover, and others.

My uncle, Rabbi Kalman Druk, who served as shliach in Moshav Brosh at the end of the seventies and the beginning of the eighties, said that in those days, the Lubavitchers on the yishuv numbered fewer than the fingers of one hand. Still, on erev Pesach, R’ Wilyamovsky would come to the moshav with his perpetual smile and give them the matzos designated for them by the Rebbe. That is how the Druk, Kleinman, Maatuf and Segal families got to eat a piece of matza sent to them by the Rebbe, holy matza.



THE REBBE WATCHING AS THE PACKAGES OF MATZOS ARE SENT TO ERETZ YISRAEL.

Since then, every year, while eating the matzas mitzva on seder night, I cannot help but recall that small piece from the Rebbe. In my heart I feel a small pinch - another year has gone by in which we did not receive matza from the Rebbe to be able to eat when performing the Torah mitzva at the seder.

This memory, I am sure, is not just my own but of every Chabad Chassid aged thirty and above (more or less) which carries with it the atmosphere of holiness and elevation while eating the Rebbe's matza at the seder and the pain over the temporary lack thereof.

RABBI CHANZIN DISTRIBUTES MATZOS

"I still remember the event in which we got matzos from the Rebbe with reverence

and tremendous excitement," said R' Meir Ziegelbaum of Petach Tikva and now of Miami.

"Ever year, seder night was an exciting time for me. We arrived in shul with me feeling an elevated sense of the holiday spirit, and it seemed that it was not just me but everyone felt this way. The one in charge of giving out the matzos was Rabbi Dovid Chanzin, the Chabad rav of Petach Tikva. After the davening he would stand near his lectern on the east side of the shul and everyone passed by in a line and he gave each family a piece of matza. Light shone from his face that shone like an angel, in a way that we, the regulars, were not accustomed to seeing. I imagine that it was because of the joy of the holiday and also because of the privilege he felt in being able to carry out this special mission from the Rebbe.



RABBI YEKUSIEL RAPP A'H WITH THE MATZA SHIPMENT

“For someone who had a large family or said he had many guests for the seder, he would add more as he saw fit but never by too much. This measured distribution increased the feeling of the special value of these matzos.

“We would return from shul gently holding the matza in holy reverence so it wouldn't fall or break. On the way, I would pester my father and ask him, ‘What does it mean that it is the Rebbe's matza?’ I tried to understand. ‘Does the Rebbe bake it? Did he actually touch it?’ My father explained that the Rebbe drew the water for the matzos, appointed those who baked it and separated the ‘challa.’ He gave his blessing on the matzos and then sent it to all the Chassidim. Part of my excitement as a child was imagining how this matza was on the plane ...

“When we arrived home, one of the members of Rabbi Boruch Shmuel

Heisherik's [he was a tremendous talmid chacham who lived nearby, was a mekurav of Chabad and taught in Beis Rivkah for many years.] family was already waiting for us. He also wanted matza for his family.

“The matza was given out by my father with the first k'zayis of the mitzva. Each person received a piece that was two to three square centimeters and it was eaten with an awesome feeling of excitement. I felt that this was something holy and I would chew the Rebbe's piece very slowly, imagining the Rebbe's face from the pictures that I knew, thinking how he touched this very matza that was I eating, and thinking of all the requests that I wished would be fulfilled because this was an auspicious time. It was a very special experience.

“I remember that I would look out of the corner of my eye at my father to see

his serious face and try to discern whether my father was having lofty intentions as he ate the Rebbe's matza. His demeanor was always very serious at that time."

THE YOUNG BOY DESIGNATED AS AN "ASKAN"

Rabbi Yitzchok Lifsh is the director of a Chabad House in Tzfas. He is involved in a wide range of activities, foremost among them signing up Torah personalities on the psak din that the Rebbe is Moshiach. Over the years, the psak din was signed by hundreds of gedolei Yisrael from all groups.

R' Lifsh told me the following story shortly after he arrived home after being in 770:

"I celebrated my bar mitzva in Tammuz 5733 with the traditional party. The money I made in bar mitzva gifts I set aside in coordination with my parents for something I had dreamed about for many years – going to the Rebbe for Tishrei which was also a Hakhel year.

"Tickets for me and my father were purchased and we were set to go during the days between Yom Kippur and Succos. It seemed as though my dream would be easily fulfilled, however, history tells a different story.

"On the holy day of Yom Kippur, at two in the afternoon, a war broke out. The Egyptians and Syrians jointly attacked the Jews who were fasting and davening. The situation in Eretz Yisrael was terrible.

THE MATZA THAT DID NOT ARRIVE

There are many stories, including miracle stories, about matzos from the Rebbe that reached their destination at the right time or place and brought salvation to one who needed it.

There were stories that testified to the Rebbe's open ruach ha'kodesh. The following story is one of many:

At the beginning of Nissan every year, Rabbi Ezriel Zelig Slonim would receive matza from the Rebbe to distribute to some rabbanim and important people in Yerushalayim including Rabbi Aryeh Levin who was known as "rav of the prisoners."

For Pesach 5729, R' Slonim received the matzos but there was none for R' Levin. He asked the Rebbe, "Every year, the Rebbe gives for R' Aryeh." The Rebbe did not respond.

Unexpectedly, on 9 Nissan of that year, R' Aryeh passed away. He no longer needed a k'zayis of matza ...

Civilian planes were quickly mobilized for military transports and an airborne weapons train began to be organized from the U.S. to Israel. The airport in Lud became a military zone and civilian flights were almost completely canceled.

"Fortunately, our flight was merged together with another flight, and that is how I squeezed in together with my father onto an overcrowded plane. Our spirits were low and this is how we flew to the Rebbe for Succos on one of the few civilian flights that left the country after war began.

“On Hoshana Raba the Rebbe gave out lekach to those who did not receive a piece on erev Yom Kippur. My father and I stood on the long line. When it was my turn I asked for a bracha for the Mesibos Shabbos that I organized every Shabbos. The Rebbe wanted to hear the request again and then gave me another two pieces of cake while blessing me with a ‘*gemar chasima tova.*’

“After Tishrei, we returned home. The way things went back then was the Rebbe shared in the travel expenses of the Chassidim. This was not given directly but would arrive several weeks later via the secretaries to Rabbi Efraim Wolf, principal of the yeshiva in Lud; he was in charge of the Rebbe’s funds in Eretz Yisrael. R’ Wolf was very exacting in the distribution of the money, as a trusted representative of the Rebbe should be.

“That is how it was in 5734 too. With an order from above, the Rebbe’s participation in the travel costs was different than usual. A ‘regular’ Chassid who flew to the Rebbe was given 180 liras while a Chassidishe askan received 900 liras.

“My father went to R’ Wolf’s office to get the stipend from the Rebbe and was very surprised. On one check, which was in his name, the amount was that designated for a regular Chassid. On the other check, which was for me, it was made out for the amount given to an askan.

“My father pointed this out to R’ Wolf, thinking it was a mistake that he gave a bar mitzva boy an amount given to askanim who worked for years establishing Chabad mosdos etc. R’ Wolf made it clear to him in his typical forthright way that the Rebbe did not make mistakes and this is what he was told ‘from above’ to allot me.

“The months went by and it was erev Pesach. As every year, a shipment of matzos came from New York which the Rebbe sent for the Chassidim in Eretz Yisrael. The distribution of these matzos was done festively and with great ceremony as is befitting matzos that came from the Rebbe.

.....

The matza was given out by my father with the first k’zayis of the mitzva. Each person received a piece that was two to three square centimeters and it was eaten with an awesome feeling of excitement.

.....

“The matzos would come to the old shul of the Kfar (where Beis Menachem is now) and the members of the vaad ha’ruchni would sit in a row and give out the matzos with great seriousness. Rabbi Nachum Trebnik led the vaad; he was one of the heads of the yeshiva gedola. Next to him sat R’ Berke Chein, R’ Isaac Karasik, and R’ Zushe Wilyamovsky. Everyone from the Kfar as well as Chabad Chassidim from all over the country would come to get a piece of matza from the Rebbe.

“Every head of a family would be given pieces of matza for the members of his family. Rabbanim and askanim would get a whole matza. The members of the committee had to decide whether



THE MATZOS THAT THE REBBE SENT TO THE RESIDENTS OF ERETZ YISRAEL IN 5750

a Chassid was in the category of an askan or not.

“When it was my turn, I stood before the committee and asked for a whole matza, as an askan deserves. I remember it till today, how the members of the committee looked at me, amused, dismissing what I said. It was the chairman of the vaad and the most senior member, R’ Trebnik, who treated me seriously and asked me to explain my bizarre request. I was a young bachur who had just, three quarters of a year ago, celebrated my bar mitzva. Why did I think I deserved a whole matza?”

“I got up my courage and told them the story about the check I got from the Rebbe in an amount designated for askanim. I claimed that this title was given to me by the Rebbe and therefore, I ought to be given a whole matza which is what every askan got.

“R’ Trebnik and the others listened closely and after confirming what I had

said they decided I was right. They gave me a matza that was a little chipped so it wasn’t halachically whole but it was a full matza and not a piece.”

R’ LEIBEL’S DISTRIBUTION

In Bnei Brak too, pieces of matza from the Rebbe were distributed. From my friend R’ Boruch Zohar I heard firsthand about the matzos that were given out in the town where he grew up. Despite the many years that passed since then, he was excited in the retelling as though the events had recently occurred.

The one in charge of distributing matzos was Rabbi Yechiel Michel Yehuda Leib (Leibel) Zalmanov, one of the founders of the Chabad community in Bnei Brak.

Every year, after a festive maariv and Hallel on the night of Pesach, R’ Leibel

MATZA FROM THE REBBE – FOR HISKASHRUS

As for the importance of eating matza from the Rebbe we see this in the following letter where the Rebbe explains that one of the ways to connect to the Rebbe is by eating matza that comes from him.

It should be noted that in these letters it is talking about matza that was sold by the “Lishka” in Paris that was established by the Rebbe Rayatz; all the more so for matza that was sent personally by the Rebbe as described in the article:

...It is understood that all the hashpaos to the mekusharim and Chassidim need to be connected somehow with their Nasi etc. From this we are compelled to conclude that in our generation which merited that the Rebbe, my father-in-law, is its leader and shepherd, all matters need to be connected in some way with him; all the more so should this be so with Anash and the tmimim and their households. And all the more so that this needs to be in matters associated with Torah and mitzvos, especially in general matters relating to them and specifically in matters associated with emuna and as it is written, “and they believed in Hashem and Moshe His servant.” The Mechilta says that whoever believes in the faithful shepherd is like one who believes in the One who spoke and the world came into being.

Therefore, I was very surprised when I found out that specifically with the “food of faith” [matza] some of Anash

chose to get it elsewhere when it was possible to get it through the Lishka founded by the Rebbe, my father-in-law; the activities of a tzaddik are everlasting and therefore, now too this is his lishka (bureau).

Surely there are various excuses and maybe even powerful excuses that maybe it was expensive or not baked so well or there was a falling out between that seller and Anash or, as others said, that it is only for their household and not for themselves (as though one can differentiate between the emuna of a gadol b’Yisrael and a katan b’Yisrael, especially regarding the Chag Ha’Matzos which is the aspect of *katnus Abba* and the analogy is of a baby who eats grain) but after all this, it is a wonder in my eyes, is it worth risking another matter of connection with the Rebbe, my father-in-law... and to get shmura matza, “food of faith” from somewhere else? (Igros Kodesh, 8 Iyar 5714)

I received your pidyon nefesh about your daughter ... and as you asked, I will mention her for a speedy recovery and complete recovery and I await good news. Try to provide for her and get her to eat four zeisim of “food of healing,” (which is also) “food of faith” - emuna (which is the aspect of “foot,” the aspect of “daughter”) in Hashem and Moshe His servant and his extension in every single generation, the Rebbe, my father-in-law, which was baked specifically by his lishka. (Igros Kodesh, 24 Iyar 5714)

would stand near the chazan in the Chabad shul on Rechov HaRav Kook and excitedly announce that matza from the Rebbe would be distributed. He reassured the crowd that there was enough for everyone and there was no need to push.

The distribution took place quickly with R' Zalmanov taking out small baggies from his pocket in each of which he had put a piece of matza. In addition to the regulars at the shul there were also Lubavitcher Chassidim who davened in other places around the city, the most prominent being Rabbi Eliyahu Landau and Rabbi Shmuel Chefer, along with Chassidim from other Chassidic groups who had a "chazaka" of many years of receiving a piece of the Rebbe's matza for the seder.

The matza that my father got he would hold all the way home with great excitement. When we entered the house he would place the baggie on the ke'ara. We would eat the little, though holy, piece together with the k'zeisim of the afikoman so that, with this piece, we concluded the eating of the seder night.

Every year before eating the afikoman, I reminisce and tell my children about this experience of "eating the Rebbe's matza" and conclude the description with the hope that next year we will merit to celebrate Pesach with the Rebbe in the third Beis HaMikdash in Yerushalayim with the true and complete Geula. ■

DETAILED REPORT

In a letter that Rabbi Efraim Wolf sent on 4 Nissan 5731 to the Rebbe's head secretary, Rabbi Chodakov, he summed up all the details having to do with the matza distribution in Eretz Yisrael. This is what he wrote:

Pursuant to our phone conversation: You conveyed that the shmura matza will be sent by plane, flight 200, a direct flight and Shlomo Rainitz is the one who will bring it (the flight was delayed and did not arrive until the evening because of the weather). Then, R' Simcha Gorodetzky, R' Ezriel Zelig Slonim and R' Yitzchok Mendel Liss, who are official shluchim, will take the matzos. They will give it to the vaad ruchni and they have instructions about this. The order is:

Rainitz, who is the "technical shliach" brings the matzos. R' Simcha Gorodetzky and R' Yitzchok Mendel Liss will receive it and pass it on. Rainitz should get one shmura for his efforts. The distribution to individuals: 3 shmura matzos for our friend [Shazar], 1 shmura for R' Ezriel Zelig Slonim, 1 shmura for R' Shlomo Yosef Zevin.

Through Slonim they will give to R' Gershon Chein, R' Shlomo Yosef Zevin, and Mrs. Mishkovsky [the poet Zelda, the Rebbe's cousin] and pieces of matza to the sons-in-law of R' Zelig Slonim. All the rest, half-and-half between Kfar Chabad and Nachalat Har Chabad and this will be distributed by the vaad ruchni. The division of half-and-half is exact and not based on proportionality [of population size]. To our friend [Shazar] the matzos should be brought by a special delegation of: R' Ezriel Zelig Slonim and R' Shlomo Maidanchek and if the two of them like, they can take whoever they want with them.

דרכי החסידות

WHY DO
YOU NEED
TO LEARN
A MAAMAR

30 TIMES
OVER?



Short stories and anecdotes from
Rabboseinu Nesieinu and Chassidim
about the importance of “Chazoras
Dach — studying and repeating
maamorim by heart and how it
should be done.

Heard and recorded by Rabbi
Sholom Dovber hakohen Reichman



TURNING THE PAGES OF LIKUTEI TORAH

R' Nachum Goldschmid related that at a farbrengen of the Rebbe Rayatz in Poland, one of the people closest to the Rebbe went over with a cup of l'chaim and asked for a bracha for his cigarette business. The Rebbe ignored his request.

After the next sicha, he asked again and once again, the Rebbe ignored him. (He may even have tried a third time.). Afterward, the Rebbe disclosed that the time had been a special one and it wasn't a time for gashmius but for ruchnius. "Enough riffing the cigarette papers; we need to riffle the pages of Likutei Torah. If people knew how much Ahava and Yirah lie between the lines of Likutei Torah, they would approach it entirely differently."

BEGINNING THE DAY WITH TANYA

Rabbi Shmuel Levitin said what the Rebbe Rashab told him in yechidus, that you need to start the day with half an hour of learning Tanya by heart. "*Reishis arisoseichem ... tarimu*" (the first portion of your dough you shall separate) – that when rising from his bed (*ariso*) a person should learn the choicest part of Torah, the words and letters of Torah.

"GUT GUT MIT DI OSIYOS"

The Chassid R' Aharon Yosef Blinitzky heard from the Rebbe Rayatz in yechidus, that when you want to review a maamar by heart, you need to know it very well with the "osiyos," but when you actually give it over it is unnecessary to think of

which words to say; you can review it in your own words.

A NIGLEH'DIKE SICHA – CHASSIDUS

Once, one of the tmimim in yeshiva approached the mashpia, R' Mendel Futerfas and asked him whether a sicha of the Rebbe in Nigleh is Chassidus. R' Mendel answered, "Yes!" but when he asked whether he could learn it during Chassidus seder, he was told no, because "in seder Chassidus you learn what is **openly** Chassidus."

KABBALISTIC REFERENCES IN CHASSIDUS

Rabbi Yaakov Landau once said to the Rebbe Rashab, about a maamar that he [the Rebbe Rashab] said on a certain Shabbos, that it was hard. When the Rebbe asked him what was hard about it, R' Yaakov said there were many "osiyos" of Kabbala.

The Rebbe said, "Why is it so important to you [to know and understand] the "osiyos" of Kabbala?"

A DAVENED-WITH MAAMAR

The Chassid and shadar R' Yitzchok Horowitz (R' Itche Masmid, may Hashem avenge his blood) would say that before reviewing a maamar in public you need to daven with it (it should be a "*durchgedavente maamar*").

SIX HOURS OF DAVENING

I heard from R' Nachum Rabinowitz that for a period of time my great-uncle R' Alter Simchovitz did not work in Yeshivas Toras Emes and he would review a maamar every Shabbos in the Chabad shul in Meah Shearim. R' Alter would spend a long time on his davening at that time, up to six hours or so. When they asked him about the unusual length he said he first had to live and daven with the maamar that he would be reviewing.

SLEEPING BEFORE REVIEWING CHASSIDUS?

The Rebbe Rayatz once reproved the mashpia, R' Shlomo Chaim Kesselman in yechidus saying: Since I know I will be saying Chassidus on Shabbos, from Wednesday and on I cannot go to sleep and yet I heard it said about you that even on Shabbos before reviewing Chassidus you lie down for a rest?!

THE “B’CHEIN” AFTER LEARNING A MAAMAR THIRTY TIMES

The Chassid R' Chaim Dovber Chein told me that he heard from the shochet of his town (Nevel), R' Chaim Dovid Laine, that he himself heard from the Rebbe Maharash that in order to understand what is said in a maamar, you need to learn it at least three times and in order to derive a “b’chein” in avoda, you need to learn it thirty times.

EXPLANATIONS OF CHASSIDUS REVEAL THE “MOVEMENTS” OF THE SOUL

The Chassid R' Asher Grossman of Nikolayev once went to Lubavitch and saw an old Chassid standing and singing a niggun. When the Chassid was finished and he could talk to him, he went over with a “shalom aleichem” and asked him, “Are you R' Ber Masayev?”

He said, “Yes.”

R' Asher then said, that even though he had never seen the man, he instantly recognized him because from the explanations in Chassidus that were said in his name he saw his way of thinking and the “movements” of his soul and they fit very well with the “movements” of the niggun that he sang.

AN INSTRUCTION FROM THE UPPER REALM

R' Mendel Futerfas related what the Rebbe Rayatz said in those early years that his hands and feet tremble for eight hours and then his father comes from the upper realm and tells him, “Review maamar x.” Otherwise, it could be “haskala” and “avoda” but Jews won't live from it (or, another version: baalei teshuva won't result from it).

SAYING CHASSIDUS WITH KOSHER MOCHIN

The Chassid R' Refael Nachman Kahan grew up in Warsaw and was known by the nickname “Folye Varshaver.” He told about the trips of the Rebbe Rayatz on holy

missions via Warsaw where he stayed in his (R' Kahan's) father's home (R' Boruch Sholom). The few Chabad Chassidim who lived there would farbreng with the Rebbe Rayatz "the Rebbe's son," and would want to hear Chassidus from him.

The Rebbe Rayatz would say to them that just as in order to have kosher children, the parents need to conduct themselves with kashrus, so too, in order to attain true Ahava and Yirah, you need to have a Rebbe that "gives birth" to kosher Ahava and Yirah from his mochin (mind powers).

One time, he agreed to say a point of Chassidus and he addressed them with a demand for Ahava and Yirah, "What do you think, that Ahava is a bear and Yirah is a bear? Ahava and Yirah are simple things. When you do a mitzva with energy and pleasure, that is Ahava; and when you are afraid to sin, that is Yirah."

"SAYING" OR "REPEATING" CHASSIDUS

In 5753, I spoke at length with the old Chassid, R' Eliezer Nannes about his memories when he learned in Lubavitch. I asked him about a certain incident that he spoke about, "Did you say Chassidus?"

He jumped up and said, "What, I should say Chassidus? The *Rebbe* says; I only repeated."

IT IS EASIER TO THINK CHASSIDUS

The Chassid and oveid, R' Chaim Moshe Alperowitz (about whom R' Mendel said he can be called the beinoni

of Tanya) was a true oveid to whom it was obvious that you guard your thought, speech and actions.

He worked at very hard physical labor at the Dead Sea Works. Due to his great devotion and faithfulness he received a promotion to a respectable position with a much higher salary. He preferred to return to the hard labor he did until then, saying when he did physical work his mind was not preoccupied with the work and he was able to think and meditate in Chassidus.

THINKING CHASSIDUS BETWEEN SHECHITAS

R' Chaim Moshe Alperowitz once said to R' Yehuda Leib Zalmanov who was a shochet for many years, that he needed to think Chassidus as much as he could, not while he shechted, so as not to invalidate the shechita, but between chickens.

CHASSIDUS WHILE SLEEPING

In R' Chaim Moshe Alperowitz' final years, one heard him sometimes mumbling Chassidus in his sleep.

PROFICIENCY IN MAAMARIM

I heard from R' YY Gurary of Detroit that R' Mendel Futerfas once came to his city and in a farbrengen he said that the Rebbe told him in yechidus to demand of the tmimim that each of them should be proficient in at least two maamarim in the style of avoda or three maamarim in the style of haskala.

R' Mendel farbrenged about this saying that the chiddush is that three



haskala maamarim are enough and more is not required in order to master an understanding of Chassidus. What is more obvious is that two maamarim of avoda are sufficient with which to be inspired in Avodas Hashem.

WHAT ELSE IS THERE TO TALK ABOUT

The old Chassid, R' Mendel Morosov, said in a farbrengen that where he lived in Stary-Russia there was a small group of Chassidim who davened with Misnagdim in the same shul. The Chassid R' Chaim Boruch Duchman would review Chassidus every Shabbos. One time, one of the Misnagdim who was a big scholar (the cousin or nephew of the gaon, R' Abba Dovid, son-in-law of the Rogotchover) commented: "I already know all the maamarim by heart. The topics discussed in Chassidus are all comprised of a handful of topics and those are the things always spoken about. It's just that sometimes you start from akudim, nekudim, and berudim and

move on to tohu and tikkun and then to soveiv and memalei, and another time the order is different."

The Chassid, R' Yisrael Neveler, known for his cleverness, said, "I will answer you twofold. First, all gentiles in Russia are accustomed to calling every Jew "Avrasha," i.e. they do not discern the unique quality in every individual Jew. So too, your understanding of Chassidus is like a goy, without discerning the unique quality in every maamar. Second, those are the only topics that can be spoken about."

NEGATING YESHUS FROM THE KNOWLEDGE OF CHASSIDUS

R' Mendel Futerfas once told about a tamim whom he urged to learn the first twelve chapters of Tanya and when he finished and knew them well, the bachur asked him, "What is my avoda now?"

R' Mendel answered, "Your avoda now is not to be arrogant about what you know." ■

"If you have no priority, you know that I have a priority

My Priority is Crown Heights"



Rabbi Shimon Neubort shares moments from his private Yechiduyos

By way of introduction it should rightly be pointed out that marvelous things in avodas Hashem can be derived from private audiences. However, it is important to remember that sometimes, some of the things are not meant for the public and were meant solely for the person who asked. This is something the Rebbe said on a number of occasions that "an answer to one is not an instruction to

someone else"; "Since, most of the time, it depends on the life of the individual, his personality, etc." And, "The way one asks, one is answered."

WHAT ABOUT LEARNING CHASSIDUS?

The first yechidus I had was a Monday night, 27 Shevat 5724, before midnight:

In response to my question, whether to leave the yeshiva I am learning in now (not a Chabad yeshiva) and to transfer to Tomchei Tmimim, the Rebbe answered no. He said I should continue learning in the yeshiva I was learning in until now.

I asked for a bracha for success in my learning Nigleh.

The Rebbe gave a bracha for success and then asked, “And what about learning Chassidus?”

I said, “Every day I learn the shiur Chitas in Tanya.”

The Rebbe said, “Chitas is like alef-beis and it is not serious learning that can be called ‘learning Chassidus,’ and you should also learn maamarim of our Rebbeim.

I said I would try to find time to learn maamarim of the Rebbeim.

The Rebbe mentioned the Gemara (Gittin 57a): Just as a deer’s skin cannot contain its flesh, so too, Eretz Yisrael, when it is settled, stretches; and when it is not settled shrinks.

The Rebbe asked: How is Eretz Yisrael different than other lands? Because of its holiness the area expands according to the need of its inhabitants. This is also true for time for learning Torah. Although time is short, still, because of the holiness of Torah, time expands as needed.



In the middle of the yechidus, the Rebbe put on his glasses and looked at the pidyon nefesh for a while. Then he removed the glasses and said to me, “You are not an American ...”

(At the time, I did not understand since I was born in the United States and lived

here the entire time. But afterward, when I became a full-fledged Chabad Chassid, I understood that the Rebbe meant to say: You are not a (modern) American and therefore, your place is in Lubavitch.)



As for my question about a shidduch, the Rebbe answered that I could start to think about it and said it’s not like you think about a shidduch today and are already standing under the chuppa tomorrow. Therefore, I could start to think about it and the right match should come in the right time.

(I actually became engaged three years later.)

.....

In the middle of the yechidus, the Rebbe put on his glasses and looked at the pidyon nefesh for a while. Then he removed the glasses and said to me, “You are not an American ...”

.....

QUANTITY OR QUALITY

In the private audience that I had in Av 5725, I asked about learning Chassidus, whether I should learn many maamarim but more superficially, or learn one maamar in depth.

The Rebbe approved the first way.

SPREADING YIDDISHKEIT IN THE BRONX

In the private audience I had on Isru Chag 5727, after midnight (the yechidus before I married), the Rebbe asked about the work I do and that the kalla did and blessed us with success in this.

Likewise, he asked why we had chosen to live in the Bronx. When I said it was because of my job, he blessed us again and added: But the main thing is to spread Yiddishkeit in the Bronx.

ACHEI TMIMIM IN THE BRONX

In the private audience that I had with my wife in Elul 5732, we reported to the Rebbe that our work conditions had changed and there was no longer any reason to remain in the Bronx but the Rebbe did not say anything one way or the other (so too, on other occasions when we asked this question).

We said the time had come for our son to start school. We suggested several schools where we could send him and asked the Rebbe which one to choose.

The Rebbe said: Send him to Achei Tmimim in the Bronx (even though this was not among the schools we had suggested).



I asked some questions that I had about mivtza tefillin, how to approach people, the right way to convince them to put on tefillin, etc. and to all these questions the Rebbe said to ask a rav.

In the end, I said that since there was an irreligious Jew who came to shul (to say

Kaddish for a relative) and by the time I took off my Rashi tefillin in order to give it to him, he already left, could I give him the Rabeinu Tam tefillin with which to say the Shema?

The Rebbe said again that I should ask a rav.

(Right after the yechidus I went to my rav at the time, Rabbi Yisroel Jacobson and asked him all these questions. About the Jew in shul he said I could not put Rabeinu Tam tefillin on with him. It would be very good if someone donated a pair of Rashi tefillin. Not long after, someone did actually donate a used pair of Rashi tefillin and after I had them checked, I began using them with that man every day.)

THIS WAY YOU CAN BE CLOSER TO ME

In a private audience Monday night, erev Rosh Chodesh Nissan 5733, my wife again presented (at the end of the yechidus) the reasons we had for leaving the Bronx.

The Rebbe asked: Where do you want to live?

My wife suggested a few neighborhoods under consideration.

The Rebbe asked: Do any of them have priority?

My wife said no; it was mainly not to remain in the Bronx.

The Rebbe said (in English): You have no priority. You know that I have a priority. My priority is Crown Heights.

Then he added (in Yiddish): This way you can be closer to me. ■

אריינגיין ווי אַ תמים



Moments from private Yechiduyos shared by **Reb Mottel Chein** a"h,

DID RABBI MENTLICK TEST YOU?

The first time I went to the Rebbe was 6 Shevat 5718. After a few weeks I had yechidus.

The Rebbe asked: Did Rabbi Mentlick [Rosh Yeshiva in 770] test you yet?

I answered: Not yet.

Rebbe: Go to him and say, in my name or not in my name, that he should test you, and you will come in as a tamim.

WHAT NEEDS TO BE LEARNED AS A TAMIM?

A year later, on my birthday, 8 Cheshvan (5719) I had yechidus again. It

CONT. ON P. 49

עם א"ס עין
אכזר שבת
יום חצות!



IN SHEVET 5750,

the Rebbe Melech HaMoshiach declared our period as “the most final ketz” in which begins the **“first generation of Geulah, the Dor Ha’Asiri”**.

Rabbi Sender Wilschansky, shliach and Rosh Yeshiva in Milan, Italy explains this statement in light of other statements defining our time as

“EREV SHABBOS AFTER CHATZOS”



THE “NINTH GENERATION” AND THE “TENTH GENERATION”

“The avodas ha’birirum has been completed.” “This year (5751) is the year that Melech HaMoshiach is revealed.” “The time for your redemption has arrived.” These are some of the historic announcements that our generation heard from the Rebbe who declared it “the last generation of exile and the first generation of Geula.”

These and many other announcements testified to a new era, “zman ha’Geula.”

I would like to try to provide some reasons as to why the time we are in, which can’t be categorized any more precisely than the way it was put by the Nasi Ha’Dor himself, is “a new era in the nesius.”

We will begin by examining extraordinary things that were said in the sicha of Va’eira 5750, very close to the end of forty years of the nesius: “The main revelation of pnimiyus ha’Torah started in the time of the Arizal ... and it has continued to grow through our Rebbeim, our Nesiim from generation to generation until the eighth Nasi, the Rebbe, my father-in-law, Nasi Doreinu ... as the ninth Nasi of the ninth generation (from the Baal Shem Tov), the last generation of galus and the first generation of Geula – the tenth generation.”

From a careful reading of the wording above, “the ninth generation (from the Baal Shem Tov), the last generation of galus and the first generation of Geula – the tenth generation,” we learn that this division into two generations, the ninth and the tenth, are actually 1) the

last generation of galus and 2) the first generation of Geula. That is to say that in our times a new generation began, the first generation of Geula, the tenth generation.

This would seem to require some additional explanation.

Further on, the Rebbe adds a description of the uniqueness of this era and says, “Already in the times of the Gemara all endpoints had ended as well as the endpoints said by the greats of the generations after that ... and all the more so, when a most special, auspicious time for Geula comes, “in the fortieth year in the twelfth month,” the very final preparation and the last endpoint of all ...”

What is this keitz and why is it the last of all?

“WE ARE EREV SHABBOS PAST MIDDAY”

(expression the Rebbe used starting from 5711)

Perhaps we can explain it by prefacing it with an additional special quality of the era defined in that sicha, “the quality of the year 5750 ... which, based on what was said earlier regarding the calculation of the year 5500 of the sixth millenium, it turns out that the year 5750 is Friday at midday or the third hour after midday, very close to the start of Shabbos (“the day that is all Shabbos”).”

The explanation is, our Sages tell us that “the world exists for six thousand years,” corresponding to the six days of creation. The connection between them is clear when considering that “a day of Hashem is a thousand years,” and as it says in Tehillim, “for a thousand years are in Your eyes like yesterday, which passed



...” Therefore, every thousand years are actually one day of creation, with the seventh day, Shabbos. “Shabbos and rest, everlasting.” The commentaries on Torah (beginning of Bereishis) demonstrate this by comparing the way Hashem ran the world during each millennium and how it corresponds to a day of creation.

In light of this division of the “six thousand years” into days, gedolei Yisrael divided each day into hours. There is a difference of opinion among the commentators: the Ohr HaChaim HaKadosh (beginning of Tzav) maintains that the division should span an entire day, i.e. twenty-four hours. Radal [Rabbi Dovid Luria-Friedman of Karlin] (in his commentary to Pirkei D’Rabi Eliezer) maintains that the division is only into daytime hours and not nighttime hours.

Our Rebbeim acknowledged these calculations of hours and connected them to the revelation of the teachings

of Chassidus, which provides a taste of the Geula, and which began mainly in the year 5500 as a foretaste of (the spiritual significance of) the “shor ha’bor and livyasan” of “the everlasting Shabbos.”

In general, the calculation of hours aligns with that of the Ohr HaChaim, i.e. the year 5500 is the start of the morning of the sixth day as understood from the maamar, “V’Es Ha’Elef” of the Alter Rebbe, and in even more detail in the amazing “reshima” from Yud-Tes Kislev 5663 (printed at the end of Sefer HaMaamarim 5663) and in many sichos of the Rebbe.

In light of all that, in the aforementioned sicha of Va’Eira, the Rebbe speaks of the special quality of the year 5750 which is, according to the Ohr HaChaim’s calculation, midday (and according to Radal, the start of the last quarter of the day).

This would seem to provide us with a perspective on where the keitz comes in here because surely an auspicious time for this would be midday of erev Shabbos kodesh, when we already actually begin certain matters of Shabbos – thus it is a time of “keitz l’Geula.”

THE SEVENTH HOUR

However, in order to stress that it is the last keitz and to explain the idea of the ninth and tenth generation, perhaps we can add an explanation regarding hours by examining the essential significance of the hour that began then (according to the Ohr HaChaim), the seventh hour.

By way of introduction:

The Abarbanel, in his *Cheshbon HaSha'os*, connects this with what is explained in the Gemara (Sanhedrin 38b) regarding the process of the creation of Adam on the sixth day of creation: “Rabbi Yochanan ben Chanina says, the day consisted of twelve hours. In the first hour the dust was collected, the second hour a form was made, the third hour his limbs were extended, the fourth hour a neshama was thrown into him, the fifth hour he stood up, the sixth hour he created names, the seventh hour he was matched with Chava, the eighth hour two went up on the bed and four descended, etc.”

In other words, the timing in the sixth millennium corresponds to the hours of the sixth day of creation and based on this he wants to explain that the fourth hour (using the same calculation as Radal who lived centuries later), when a neshama was thrown into Adam, corresponds to the birth of Moshiach, i.e. the year 5250 (1489/90) which was in the period that he lived.

Based on this, perhaps we can say that the hour of Geula is the seventh hour, when “he was matched with Chava” meaning marriage, which fits with Yemos HaMoshiach about which the Medrash says (Shemos Rabba 15:31), “This world is the betrothal period as it says, “and I will betroth you to Me forever,” but the marriage will take place in Yemos HaMoshiach, as it says (Yeshaya 54:5), “For your Master is your Maker.”

The seventh hour, according to the Ohr HaChaim is exactly 5750! And this is the time for the Geula, “*di hechste tzait tzu di Geula.*” Therefore, it is most assuredly the keitz, and the final one at that!

“FORTY YEARS I QUARRELED WITH A GENERATION”

If this is correct, then we can understand why there is a new “generation” here. In general, a generation is forty years as it says, “For forty years I quarreled with a generation,” and when forty years passed, by default there is a new generation. Especially as each “hour” of a millennium is about forty years ($1000 \div 24 = 41.666$) and therefore, after forty years a new “hour” began, a new generation. This is particularly the case when it is the beginning of the seventh hour which is the time of the Geula.

[See the sicha of Tzav 5750 where it connects the fortieth year to “for forty years I quarreled with a generation.”]

Based on this, it is understandable why the “ninth generation” is called “the final generation of galus,” and the “tenth” is called “the first generation of Geula,” for this corresponds to the seventh hour which is the time of the Geula.

So clearly the most apt description for this time is that of a “new era in the nesius” for it is indeed a new era, a new and special generation and time.

This time is called “the time of your redemption,” the time of the Geula and this includes “the year when Melech HaMoshiach is revealed,” and it is the time when “we have completed the avoda of birurim” (an announcement first made in 5750).

THE SOUND OF THE DOVE: “THE TIME FOR YOUR REDEMPTION HAS ARRIVED”

In connection with what was written above, it is worth citing another calculation which fits with what we said, based on the teachings of the Gra. This was written up and explained at length by Rabbi Isser Zalman Weisberg and summarized here:

We know from a number of places in the teachings of the Rebbe, that he cited the words of the Gra about the importance of learning pnimiyus ha’Torah, as through this, even those who don’t feel part of the ways of Chassidus are strengthened in this study. So too here, if only by what is said here, a broader demographic will become stronger in preparing themselves and their households to welcome Moshiach.

In *Safra d’Tzniusa* (ch. 5) it says, “[The] six thousand years hang upon the six first [days].” These words are the source for everything the commentators of the Torah explained about the connection between the six days of creation and the six thousand years, as cited earlier.

As the Gra writes in his commentary there, based on the Gemara Sanhedrin

which describes what happened hour by hour on the sixth day of creation, we can know the “year of the Geula **exactly**.”

What does he mean about knowing the exact year when every hour is about forty years? Perhaps it refers to a year when the final keitz begins which is the seventh hour, as explained at length above.

.....

In general, a generation is forty years as it says, “For forty years I quarreled with a generation,” and when forty years passed, by default there is a new generation. Especially as each “hour” of a millennium is about forty years ($1000 \div 24 = 41.666$) and therefore, after forty years a new “hour” began, a new generation.

.....

It is worth noting that in his introduction to the aforementioned commentary of the Gra, Reb Chaim of Volozhin writes that “it is known that Yaakov Avinu knew the keitz and even wanted to reveal it to his children, it is just that he understood that this wasn’t the time for it (as the Rebbe explains at length in *Likutei Sichos* vol 20 on *Vayechi* – that he himself knew the keitz but understood that he was not allowed to reveal it), and perhaps these are some of the secrets that were revealed by Yaakov Avinu.” ■

was a Tuesday night and regarding what I had written, that 8 Cheshvan is my birthday, the Rebbe asked: Your birthday is on Wednesday or Thursday?

(I did not understand the question since I had written that my birthday is on 8 Cheshvan. I did not answer and the yechidus continued. Three years later, my father [R' Berke] came to 770 for Rosh Hashana 5722. When he heard about this, my father said that my birthday is not on the eighth but is 10 Cheshvan. I understood then, why the Rebbe asked whether my birthday is on Wednesday or Thursday [night, i.e. when it was already 10 Cheshvan]).

I asked: In continuation of the first yechidus, what do I need to learn as a tamim?

The Rebbe answered: Learn by heart the first six chapters of Tanya and the introduction and the first four chapters of Mishnayos in Seder Kodshim though, instead of the fourth chapter, you can learn

the fifth chapter of “Eizehu mekoman.” Since you say this chapter every day, it will be easier to learn it. And chapter 41 of Tanya from the beginning until the top of the second page. And the maamar, “V’Hodarta Pnei Zakein” from Likutei Torah.

THEY WON'T CATCH ON

My father was still in Russia and had the opportunity of leaving if he would submit a request, but since he was a “wanted man” and hid from the government for years, I asked the Rebbe how he should submit it (should he write his real name or not, etc.).

The Rebbe answered: Say the truth (and he made a dismissive, downward motion with his arm) and they won't catch on. And even if they do, one can come up with some answer but (and he made another dismissive downward motion with his arm) they won't catch on. ■

A RARE PICTURE OF BACHURIM WAITING ON LINE FOR YESCHIDUS



Minhagim Are Not Peripheral!

Presented by Rabbi Zalman Goldberg



QUESTION:

I've noticed that **while Pesach has many halachos**, there is a great emphasis on minhagim **and even family traditions**. This is true not only on Pesach, **in Lubavitch we make a big deal** about minhagim and treat them almost like binding halachos. **Is there a reason we give so much attention** to what seems to be peripheral to actual halacha?



Pesach is definitely the “head of the year” when it comes to observing minhagim-Jewish customs. In general, there are many customs which are observed by myriads of communities in every aspect of Jewish life. Other minhagim are kept by certain sects of Yidden. Still more minhagim are passed down in families from generation to generation.

Pesach also gives us an important perspective on *how* to view and approach fulfillment of these customs. All of them must be observed when, where, and to whom they are applicable, but they can sometimes seem burdensome, so what should the appropriate approach be?

We can appreciate the value of minhagim by first explaining a seeming peculiarity in the Mah Nishtana. The order of the Four Questions according to Nusach Chabad (also brought down in the Mishna in the Yerushalmi, many Rishonim, many Mekubalim, and the first printed Hagada) has as the first question, the question about dipping twice during the Seder, (the karpas in the salt water and the maror-bitter herbs in the charoses) followed by the question of why we eat only Matza on Pesach. The third question is about why we eat Maror, and finally the fourth question is about why we lean.

Whether we look at the level of importance, or if we consider in what order the child notices the changes of the night of the Seder, the order of the questions should be different. According to the hierarchy of importance, the questions about Matzo and Maror should certainly precede the question of dipping, for they are Biblical and Rabbinical commandments respectively, while the dipping of Karpas and Maror is merely a custom. Furthermore, even the question

of why we lean should come before the question of dipping karpas and maror, for the leaning is a sign of freedom, which is the theme of the Yom Tov we are then celebrating.

From a child’s perspective, he has only seen the leaning during Kiddush before dipping the karpas, so at least the question of why we lean should be first! Alternatively, the *main* dipping



Not only are all of these customs not burdensome, they are actually the greatest thing we can do to bolster and strengthen our Yiddishkeit



is the maror which follows the matza, so then surely the question about the dipping should be last, for the child will be surprised about the dipping only after the matza is eaten and the maror has been introduced.

The common denominator between all these considerations is the logical perspective on what is most important: Biblical, Rabbinical etc., or what the correct order of Seder proceedings is.

To answer these questions we will take a different stance, and that is to reflect on what is most impressionable to a child, thus causing it to be the first question he asks.

That which catches the child’s attention and influences the child most is the Minhag. There are many aspects in Yiddishkeit. There are Biblical commandments

and Rabbinic commandments. These mitzvos are actions which we do, but are not necessarily a way of life. The Torah instructs us to do certain things (and abstain from doing others), but these actions can remain isolated, with little influence on the level of holiness in our lives.

Jewish customs, on the other hand, if heeded, dictate how much devotion to the fulfillment of Torah and mitzvos we will have. This is why the Jewish customs make a very strong impression on a child because they not only teach rituals, but rather they imbue a child with a sense of holiness, a feeling that he is surrounded by an ambience of Yiddishkeit. It's possible to observe all of the Torah and Rabbinic commandments and not feel any affinity for Yiddishkeit, or any separation from goyishe influences.

Yiddishe customs separate us from the coarseness of the world and elevate us to a stronger connection to Hashem corresponding to authentic bitachon material. As we have explained many times, bitachon at its essence is an unshakeable connection to Hashem where materialism is transparent and the only real existence is Hashem and His Will. Among the many ways to accomplish this, one is through meticulous compliance with the minhagim which are not just more rituals than we already have Biblically etc. They represent the pure devotion and dedication of a Yid to Hashem, beyond what He has already required us to do.

This is why the first of the Four Questions that the child asks is about the dippings (מטבילין), because of the powerful effect it has on the one observing them.

This is also why we should cherish our minhagim. Especially when it comes

to Pesach, when some have myriads of minhagim and hiddurim, one may feel burdened, "Why do we do this custom? It's so limiting! Just because our ancestors conducted themselves as such does it mean that we need to do the same? The variety of food is very limited, koshering and covering **huge** amounts of kitchen space is so challenging, and preparation of food is at times quite complicated."

The truth is that not only are all of these customs not burdensome, they are actually the greatest thing we can do to bolster and strengthen our Yiddishkeit and to improve our approach to fulfilling Torah and mitzvos.

It is told of a Ruzhiner Chassid who was in the process of moving to North America and who came to his Rebbe to receive a bracha before leaving. His Rebbe said, "If you make sure to be scrupulous in your observance of minhagim (in addition to the rest of Torah and mitzvos), I guarantee that you will merit many generations of Torah observant offspring."

This he did, and the guarantee was fulfilled as well. This was no coincidence, for a child who grows up in a home where an atmosphere of G-dliness reigns (as a result of doing Yiddishe minhagim), will indeed continue to affect many generations to come. For each descendant will be positively affected by the minhagim being observed in the home where s/he is raised.

Rabbi Zalman Goldberg is a well sought after speaker and lecturer on Chassidic thought. His writings and recordings on the topic of Bitachon can be accessed at <http://www.gotbitachon.com>. You can also receive his one minute daily Bitachon clip by sending a WhatsApp to 347.546.4402 with the word "Bitachon."

“Jewish Children Will Grow as Jewish Children...”

At the farbrengen of Yud Shevat 5721 (which took place on Motzei Shabbos Shira), the Rebbe *Melech HaMoshiach* related the following story heard from the Frieddiker Rebbe:

“My great-grandfather, the Tzemach Tzedek, once recounted that as a little boy he heard from his grandfather, the Alter Rebbe, that when he was a little boy *his* great-grandfather, the learned R' Moshe Posner, told him that *his* father's great-grandfather, the *Maharal* of Prague, established the following custom. In the week preceding the Shabbos on which Parshas Beshalach was to be read, he would instruct all the *melamdin* and parents of little children to bring them to the courtyard of his *shul* on *Shabbos Shira*. There, the *Maharal* would direct the teachers to tell them all about *Krias Yam Suf* – how the birds chirped and pranced as Moshe and all the people, men and women, sang the Song that begins *Az Yashir*, and how the children plucked fruit from the trees that miraculously grew in the sea and fed the birds that were singing and dancing. To recall this, the children in the courtyard would then be given kasha, buckwheat, to scatter for the poultry and the birds. Finally, after blessing the children, the *Maharal* would bless their parents that they should bring them up to the study of Torah, to chuppah, and to the performance of good deeds.”

After the story, the Rebbe remarked:

“Saying stories without learning any lesson is not a Jewish way. The purpose of relating the tale must have a goal of goodness and *kedusha*. How much more

so is this true with a tory related by a *Nasi b'Yisrael*.

... The Rebbe obviously published this story not just to tell us how a great Jew acted 400 years ago, but because it contains a lesson for all generations:

...The main gist of the story is how the *Maharal* — a preeminent scholar of Torah — put aside all the deep Torah insights he was writing and dedicated himself to strengthen a *minhag Yisrael*, a Jewish custom, by encouraging Jewish children to perform this custom with the same zest as it was done at the time of *Krias Yam Suf*.

...The lesson is that despite there being, ostensibly, higher and more precious aspects of Torah study, the main goal of it all is *v'shinantam l'vanecha* — teaching it to the children (both literally and fugitively — students).

What must we teach them? Not only the primary aspects of Torah and mitzvos; not only things clearly appearing in the written and oral Torah, but even *minhagim* — and even those not even about people, but about *birds!* This would be done on Shabbos, when a Jew should strive to be involved only in holiness. Still, the *Maharal* gave some of his precious time so that children feed kasha to birds with excitement! The reason was that he wanted to stress to them how important it is to follow our customs and to be happy about keeping our *minhagim*.

When we do so, we receive the Divine blessing that our Jewish children will grow up the way Jewish children ought to grow up.

דברי ימי התמימים

THE REBBE
WALKED
PAST ME,
POINTED 
AND ASKED:

DID  I
MAKE IT?

Rabbi Shalom Dovber Gurkov, Rosh Yeshivas Beis Sholom in Postville, Iowa shares fascinating firsthand memories of his personal “**Yetzias Mitzrayim**” from Soviet Russia and “**Mattan Torah**” when coming to the Rebbe.



ESCAPING RUSSIA

In 5707, a group of Anash (which included my family) prepared to escape Russia. Part of the escape plan entailed getting a large sum of money to use for documents and travel tickets.

One day, my family got information from a friend who worked in a government office that the planned time for the escape was no good since there were many dangers in traveling at this time. The dilemma was great since, on the one hand, we did not want to take the risk of an unsuccessful journey. On the other hand, the situation in Russia was intolerable. Anash decided to form a beis din of twenty-three, for *dinei nefashos*.

The *din Torah* was held in one of the secret gathering places and they began to discuss the matter until one *dayan* got up and said, “All agree that remaining here is *pikuach nefesh* while traveling is possibly *pikuach nefesh* for it is possible that what the friend said isn’t true. Therefore, we need to *pasken* that the trip must go on.”

All the *dayanim* liked what he said and unanimously decided that the trip should be made. At the end of the journey, after many travails we arrived in Paris.

A THOUGHT OF THE REBBE

When we arrived in Paris they told us: When the Rebbe was in Paris the Chassidim asked him whether the Rebbe Rayatz knows who they are. By way of response, the Rebbe said, “Do you think that the Rebbe does not think of you? I will tell you a story. When the Rebbe [Rayatz] had a heart attack, the doctors did not allow anyone to go in to see him.

Therefore, they stood near his room the entire time. Among other things they did, the doctors would go in every day to give medicine to the Rebbe.

“One day, when the doctors went in, they saw that the Rebbe Rayatz’s head was leaning on his hand on the table and he seemed to have fainted. They immediately began talking to him but he did not respond. The doctors quickly went downstairs to call me [the Rebbe *shlita*]. When I went upstairs I went into the room and then came out and said that everything was fine and told the doctors there was nothing to worry about and I took responsibility.

.....

When we arrived in Paris they told us: When the Rebbe was in Paris the Chassidim asked him whether the Rebbe Rayatz knows who they are. By way of response, the Rebbe said, “Do you think that the Rebbe does not think of you?”

.....

“Afterward, I went back in to see what the Rebbe [Rayatz] is doing and saw that he was saying “Az Yashir” again and again. Then he suddenly said, ‘Ah, *boruch Hashem*, they went through.’”

The Rebbe said that this story occurred at exactly the same time that they crossed the border and the Rebbe Rayatz was saying “Az Yashir!” The Rebbe concluded,

“You see that the Rebbe, my father-in-law thinks about you.”

That was the train that we were on!

“SITTING IN THE HOUSE OF HASHEM ALL THE DAYS OF MY LIFE”

When I was a bachur, we lived in London and I learned in Manchester (together with Avremel and Yisraelik Shemtov, Berel Futerfas, and some other bachurim (some of them Lubavitchers and the rest not Chabad Chassidim)).

Toward the end of the school year of 5713, we were sitting together (Avremel, me and others) and we said one to another, “What are we doing here? We need to go and learn at the Rebbe!” We immediately wrote a letter to the Rebbe and Avremel signed on behalf of all the Chabad bachurim and we sent the letter to the Rebbe.

When the school year was over, each of us went home. When I returned to yeshiva in Elul 5713, I found out that Avremel and Berel had gone to the Rebbe! I immediately called my father and told him I wanted to go to the Rebbe and did not want to remain alone without friends. My father told me that this was not possible and I had to stay. And that’s what I did.

Afterward, my father told me that when we asked the Rebbe whether we could come, the Rebbe answered the hanhala of the yeshiva that they should decide who could go and who could not go but it should not be in the Rebbe’s name. What happened was the hanhala gave permission to the Shemtov brothers to go and wanted me to stay in yeshiva.

TRIP TO AMERICA

At the end of the school year of 5714, I wrote a letter to the Rebbe saying I wanted to come and learn near the Rebbe. On 18 Elul I received a response from the Rebbe that I should come for Tishrei and then I should go and learn in the yeshiva in Montreal (at the time, I did not know what Montreal is and where it was; I just knew where the Rebbe is).

At that time, problems and delays were made for people wanting to enter the United States and in order to avoid these problems you had to purchase a round-trip ticket to prove that the trip was for a limited time and that you would not remain there. Since I only had money for a one-way ticket, that is what I bought. When I arrived in America (by ship) it was a miracle that they did not give me any problems.

When I got out, I saw my brother waiting along with my friends Berel Futerfas and Avremel Shemtov and some other bachurim. Naturally, we were happy to see one another. They told me that a few days before I arrived, the Rebbe asked R’ Leibel Groner to ask my brother whether he knows that I am coming. When my brother said yes, the Rebbe he said he should go to the port to meet me.

THE TRIP TO MONTREAL

As I mentioned, I had only a one-way ticket that got me into the U.S. and this gave me permission to stay for one month only. Being that this was the case, I didn’t know what to do. I went to R’ Chodakov and said that the Rebbe told me to go to Montreal and how should I travel. R’ Chodakov asked the Rebbe who said I



should go with Rabbi Kramer. All this was before Shabbos Bereishis.

When I inquired as to when R' Kramer planned on leaving, I discovered he was leaving before Shabbos Bereishis. I did not want to miss the Rebbe's farbrengen but I had no choice and went with him. In Montreal too, I was not allowed to stay for long since I needed a visa which, of course, I did not have.

When we arrived at the Canadian border, the border agent asked me why I wanted to enter. I said that I wanted to visit the yeshiva and see whether I wanted to learn there. The agent asked what would happen if I wanted to remain at the yeshiva. I said, I would stay and he miraculously let me enter.

“THE KING BROUGHT ME INTO HIS CHAMBERS”

Yud Shevat was approaching and I wanted to go to the Rebbe but I did not

have the requisite papers. I hoped my luck would shine and I would succeed in slipping through the border. When I got on the train the agent immediately noticed that I did not have the necessary papers and I had to get off and unfortunately I had to stay in Montreal.

Before getting off the train, I wrote a note to the Rebbe, describing my situation and the fact that I wanted to come. I gave the note to my friend Berel Mochkin (who had papers) so he could give it to the Rebbe. Then, I got off the train and went home.

When Berel went to 770, he gave my note to R' Groner to give to the Rebbe. When R' Groner submitted the note, as the Rebbe read it he said, “Let him come.” The Rebbe said I should not come alone but with other people.

When I got the news I was very happy. Since the Rebbe said I should come with other people, I went with the balabatim (who traveled a day after the bachurim).

When we got to the border they said nothing to me and let me enter. I happily continued traveling with the balabatim.

I arrived in 770 at 8:30 in the morning. Half an hour later the Rebbe arrived at 770 from his home. In the corridor stood a group of bachurim including myself. When the Rebbe walked in, as he walked he pointed at me and at the bachurim and asked whether he [Gurkov] had arrived and R' Groner said yes.

NO TRICKS

I wrote the Rebbe a letter for 12 Tammuz. I wrote that I still had not obtained documents but I wanted to come. When the Rebbe read the letter he said, "Too many tricks," and I did not go.

A few years later on Pesach I wanted to go to the Rebbe but I still did not have the paperwork. When I wrote to the Rebbe for my birthday, I wrote that I wanted to come for Pesach. The Rebbe's response was, "May Hashem fulfill the requests of your heart for good." Afterward, I showed the letter to my friend Berel Mochkin who became excited and exclaimed, "You will definitely get the papers!" A few days before Pesach I got a passport and papers in the mail.

I went to the Rebbe after bedikas chometz. Before I went, some balabatim, who regularly received matzos from the Rebbe, asked me to get the matzos for them. Then I should send the matzos by express mail so they could eat it on the second night of Pesach.

When I passed by the Rebbe I said that I would be taking matzos for those balabatim (and stated their names). The Rebbe said to me, "Did you get papers without difficulty?"

WATCHING HIM

When I was a bachur in 770, the mashgiach, Rabbi Chaim Meir Bukiet tested me. In the middle of the test, I noticed that the Rebbe was standing in the hallway and listening. When the Rebbe noticed us looking at him, he went back to his office.

SPECIAL ENDEARMENT

On special days in the calendar in the early years, the Rebbe would go up to the Rebbe Rayatz's apartment before the farbrengen where he would farbreng for a short time. On 12 Tammuz one year I and other bachurim stood in the living room of the Rebbe's Rayatz's apartment.

In the middle of the farbrengen, the Rebbe said l'chaim to each one of us. This expression of closeness sent such a special feeling through my heart that is indescribable.

At the end of the farbrengen, dessert was served to the people at the table. The Rebbe took a utensil and cut the dessert into pieces for the number of bachurim present. Then he left the (cut) dessert on the table. After the Rebbe went to his office, we went over and each of us took a piece, which gave a feeling of special endearment from the Rebbe.

WITH THE POWER OF TORAH

I got married in Montreal on 9 Sivan. I had yechidus the night before the wedding (on Isru Chag). I told the Rebbe that I would not mind getting the Rebbe's siddur the next afternoon and then flying immediately to Montreal. The Rebbe said

it was not appropriate for a chassan to arrive and go straight to the chuppa.

The Rebbe said: Go by train and farbrenge on the train. There is an inyan of chassan-mol.

Since I did not know what a chassan-mol is, I asked the Rebbe. He said to ask others. As for the siddur, he said: “I am going to maariv early (usually, on a yechidus night, the Rebbe went to maariv at midnight) and then I will give you the siddur.” And that is what happened.

I asked the Rebbe about saying “v’al cheit” (because Tachanun is not said after Shavuos until the thirteenth of Sivan) and the Rebbe said to ask rabbanim and they would probably permit me to say it.

It was hard for me to fast when I was a youngster, and especially to speak loudly. In yechidus I told the Rebbe it would be hard for me to review a maamar at the reception (because of my fasting). The Rebbe said: So just say half the maamar. I had the nerve to say that it was not customary for us to stop in the middle of a maamar to which the Rebbe said: We are now coming from Mattan Torah. With the strength of the Torah you will be able to review the entire maamar.

There were people from other groups who attended the reception. There were about 120 people. I reviewed the maamar and not only did my voice not hurt but everyone present heard me clearly.

YASHAR KOACH FROM THE REBBE

In the early years, when the farbrengens took place in various halls in Crown Heights, the Rebbe would say “yashar koach” at the end of a farbrengen to the

owner of the hall. The owner, who was a black fellow, would wait until the end of the farbrengen to get the Rebbe’s yashar koach!

MEMORIES FROM LUBAVITCH

At one of the meals in the apartment of the Rebbe Rayatz, on Pesach 5715, R’ Ezriel Zelig Slonim was present. The Rebbe asked him to relate memories of Lubavitch.

.....

When we returned to 770 we began dancing outside. We suddenly saw the window of the Rebbe’s room open and the Rebbe standing there and motioning that we should come inside.

.....

R’ Ezriel did not feel comfortable speaking in front of the Rebbe. The Rebbe said to him, “Say that they used a fork and spoon,” in other words, say simple things. R’ Ezriel said that when he was in Lubavitch he heard that the Tzemach Tzedek did not use a fork on Pesach.

Then he said that the Rebbe Rashab said on Rashi’s commentary on parshas Tzav which refers to a communal *asham*, “If I were not afraid I would erase this Rashi.” When the Rebbe heard this he said



Th Rebbe encouraging the singing from the window of his room, Simchas Beis Hashoeiva 5717

in wonder, “That’s what he said? Many commentaries speak about this Rashi.”

In the meantime, they served the soup and the Rebbe took a spoon of soup and while lifting it he stopped and said again, “That’s what he said?”

L’CHATCHILA ARIBER!

On the first day of Rosh Hashana 5717, before shacharis, the Rebbe sent someone to check (because it was raining) whether the gate to the Botanic Gardens was open. In the afternoon after mincha, the Rebbe went on a parade march to the Gardens to do tashlich even though it was raining hard. The Rebbe held the siddur in such a way that it would not get wet and everyone followed the Rebbe.

When they reached the Gardens the gate was locked. The Rebbe gave the

siddur to someone and began to climb. Someone tried to help the Rebbe and the Rebbe gave him a strong look. Someone else brought a garbage pail so the Rebbe could climb by standing on it and the Rebbe ignored him. The fence near the gate was higher than the fence around the park and still, the Rebbe climbed the high fence (others climbed the lower fence). The Rebbe tried to go over the fence but apparently did not succeed. The Rebbe took a step back and then grasped the fence and jumped over it. Then everyone jumped, following the Rebbe.

At that tashlich there was an old Chassid whose pants tore in the climbing. He exclaimed, “I will keep these pants forever to remember this!” To exit the park after tashlich, they went through the revolving door (that only allows egress) and not over the fence.

THE REBBE'S GENERAL L'CHAIM

When we returned to 770 we began dancing outside. We suddenly saw the window of the Rebbe's room open and the Rebbe standing there and motioning that we should come inside. At first we thought that the Rebbe wanted us to dance inside (and not in the rain) but when we went in, we heard that the Rebbe wants to give out l'chaim.

The Rebbe came out and alluded to the story with the Alter Rebbe about there being no concern of not feeling well or catching a cold etc. The Rebbe said he would give out something gashmi to everyone so they wouldn't get sick and since it would soon be sunset and there was no time, the Rebbe said l'chaim once for everyone and even for those who did not manage to get some before sunset it would be considered as though they got (i.e. they too would not get sick).

Since I did not hear what the Rebbe said (that he would say l'chaim once for everyone), when I went over to get l'chaim

(which was wine) from the Rebbe I said l'chaim (as is usually done with "kos shel bracha") and the Rebbe did not respond. I said it again and the Rebbe said: I said a general l'chaim for everyone individually.

Naturally, nobody got sick. Not only that but some seniors who had suffered a while from a cold, got better.

THE LOWER WATERS CRY

When the secretary R' Moshe Leib Rodstein went over to get l'chaim the Rebbe touched his hat which, amazingly, was dry. R' Moshe said he went to tashlich along with everyone but he had gone home and changed his hat. The Rebbe gave him l'chaim.

There was someone who did not go to tashlich but wanted to get l'chaim. To do so, he stood for a while in the rain and after his hat got a little wet he went over to get l'chaim. The Rebbe looked at him and said: "The lower waters cry we want..." and did not give him l'chaim. ■



THE EVENTS OF 13 IYAR 5712

On 13 Iyar 5712, R' Benzion Shemtov of England received a telegram from the Rebbe. Since R' Shemtov wasn't in town that day, the telegram was delivered to the home of Rabbi Yitzchok Dubov. I remember that it said in the telegram, "My brother in Liverpool died." Then the Rebbe wrote that Anash in England should make the necessary arrangements, the tahara and funeral etc. and the Rebbe would pay the expenses.

In the meantime, R' Shemtov came back to town and he got involved in this. First, a gathering was held of rabbanim in Manchester and the rabbanim Shemtov, Dubov and Segal were present.

They told us bachurim about the passing and it was decided that the bachurim would go and do the tahara. We were happy to help.

There were six people who went to do the tahara: R' Dubov, R' Shemtov, myself, my brother Shmuel Dovid, Avremel Shemtov, Berel Futefas. We went to Liverpool which is not far from Manchester, together with R' Shemtov.

When we arrived in Liverpool, we did the tahara. We heard that the rav of the city had spoken with R' Yisrael Aryeh Leib shortly before the latter's passing in the hospital, for two hours. This rav was unwilling to repeat the content of the conversation with anyone but the Rebbe, not even his family.

I don't want to go into detail but I will say it was hard for me to do the tahara. As we did the tahara, one of the members of the chevra kaddisha, who was not a Lubavitcher, showed us what to do and we followed his instructions. After the tahara,

R' Shemtov said that he thought the water had not touched one of the hands and we had to do the tahara again but someone from the chevra kadisha said that he saw that the water had touched. R' Dubov agreed with the chevra kadisha and R' Shemtov accepted this.

Then R' Shemtov spoke with the Rebbe on the phone. The Rebbe asked whether the tahara had been done properly and whether the chevra kadisha there could be relied upon. R' Shemtov said that the tahara had been done properly and they could be relied upon. The following Tishrei, when R' Shemtov had yechidus, the Rebbe asked him about the tahara and again, R' Shemtov said it was done properly.

When R' Shemtov told us this story, he said: Apparently, the Rebbe wanted to rectify up above, what we missed in the tahara.

After the tahara, the funeral was held in Liverpool. Then we brought the aron to Manchester with a hearse. The only one who went in the car was R' Shemtov. The car arrived in London on erev Shabbos. The aron was placed in my family's home because there was a shul of Anash in the same building and we arranged for constant shemira until the aron was taken to the ship.

When we drove with the aron to the ship, a large funeral was held and all of Anash accompanied the aron until the ship. Then the aron was transported to Marseilles. There, Anash from Paris held a funeral too and accompanied the aron to the ship that took the aron to Petra. From Petra the aron was taken (via ship) to Eretz Yisrael where the final funeral was held and he was buried in Tzfas.

לזכות

הת' מנחם מענדל, חיה מושקא,
חנה, שיינא ושניאור זלמן

קרומבי



In Memory of

Harav HaChassid Rabbi **Tzvi Hersh**
Ben Harav HaChassid Rabbi **Ben Tzion**
27 Elul

Moras Mrs **Rivka**
Bas HaRav HaChassid Rabbi **Tzvi**
29 Tammuz

By her children
HaTomim Rabbi **Shmuel** and
HaTomim Rabbi **Yaakov Mordchai**

Spritzer