

# HATMIMIM

THE BEIS MOSHIACH SUPPLEMENT FOR TALMIDEI HATMIMIM





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Chassidim waiting in "Gan Eden Ha'tachton" in preparation for entering into yechidus in the Rebbe's room, "Gan Eden Ha'elyon."

Painting by R' Zalman Kleinman

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Open Treasures for the  
Soldiers on the Ground



פּוֹתְחִין  
בְּדַבָּר  
מַלְכוּת

"TO WIN THE WAR ABOVE AND THE WAR BELOW "

Two letters of the Rebbe from Shevat 5722, referencing the 12th chapter of *Basi L'gani* which corresponds to this year. The first is a "michtav klali-prati" that was sent to several people with the same text:

By the Grace of G-d  
11th of Shevat, 5722  
Brooklyn, N.Y.

Greeting and blessing!

I approve receipt of your letter.

Standing on the morrow of the twelfth *Hilula* of my saintly father-in-law, the Rebbe *Nesi Yisrael* (leader of Israel)

May it be His will that — as per the beginning of the 12th chapter of *hemshech Basi L'Gani* that my father-in-law the Rebbe gave to study on his day of *histalkus* — the *Ohr Ein Sof* be revealed... and thereby also the Supernal treasure.

[That is,] the treasure of the King of Kings\* *HaKadosh Baruch Hu*, that which extends upward without bounds — the aspect\* [so high that] “no eye has seen it.”\* And which for the sake of winning the war,

— the war above - of *Kedusha* against *keli-pa*, and the war below – of the G-dly soul against the animal soul,

to smite the “firstborn of *Mitzrayim*,” [referring to] the force and might of the *meitzarim* and *gevulim* (=limits and boundaries), [as well as] the force and might of *kelipa* —

the treasure is opened and given through the officers who are appointed over the troops, the intent being [that it reach] the soldiers [on the ground].

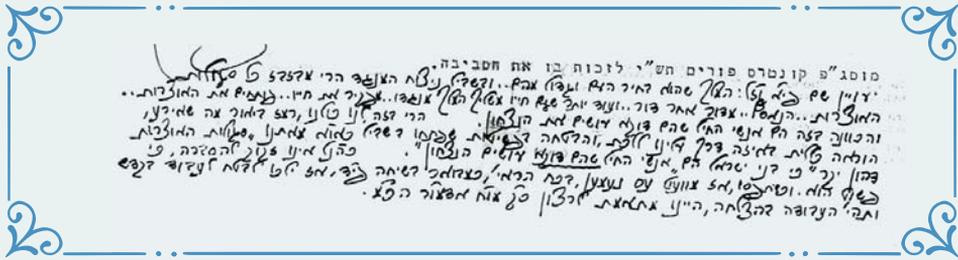
May all this be in [a manner] of visible and revealed goodness, as written “May Hashem open for you His good treasure” and as we request “Your good treasure open for us,”

and that this come down to reality, ultimately reaching concrete action which is the main thing — action done in its fullest measure in the way *you* [=each individual] ought to do it\* — in [the areas] of studying Torah (*Nigleh* and *Chassidus*), *Avodas Ha'tefilla* and performance of mitzvos.

With blessing for good tidings in all the aforementioned,

**Menachem Schneersohn**

ממנה"מ: ראה לקו"ת שה"ש יד, ד. היא הבחינה כו': ראה בכ"ז המשך הנ"ל פרק יז, יא. דעין לא ראתה: ראה סנהדרין (צט, א): ר"ל אמר כו'. וברש"י שם: עין לא ראתה - דאין קץ לדבר. ד"ה ואברהם זקן (ואילך) בהמשך ר"ה תרס"ו. כדבעי לי' למיעבד: כתובות סז, א.



A postscript of a letter of the Rebbe containing a section from chapter 11 of Basi L'Gani which begins to discuss the concept of Hashem's treasure

**"AN INFLUENCE OF LITERAL WEALTH FOR ALL JEWS"**

*This second letter was sent to the Gemach Shamrei Shabbos in honor of their annual Melave Malka on Motzaei Shabbos Parshas Mishpatim:*

By the Grace of G-d  
17th of Shevat, 5722  
Brooklyn, N.Y.

To the Shomrei Shabbos Free Loan Society of Brooklyn, N.Y.  
May G-d's [blessing] be upon you, may you live,  
Greeting and blessing!

I was pleased to receive your letter announcing the annual meeting and banquet-farbrenge of the Shomrei Shabbos Free Loan Society to take place on Motzaei Shabbos [of the week we read in the Torah the verse] "You shall loan money, and at the conclusion of the month of Shevat — the month of the *Hilula* (this year, the twelfth) of my saintly father-in-law, the Rebbe *Nesi Yisrael* (leader of Israel)

May it be His will that in accordance with the content of the twelfth chapter from the *hemshech* of the *maamar* of the *Hilula* — discussing the matter of the treasure from Above, a treasure of precious fortunes opened and delivered to Israel, the soldiers who do the will of Hashem — [you should receive] the good light in a visible and open manner, and to quote the request, "Your good treasure open for us" — the *Ohr Ein Sof* which has no bounds and no end.

May this soon be revealed also through an influence of literal wealth for all the People of Israel, and consequently, the concept of *Gemach* (=free loans) will apply [only] to the rich, as the words of our sages [that unlike *tzedaka*, charity, which is only to the poor, the mitzva to grant loans applies also to the rich].

Therefore, since the *Gemach* won't be related to the poverty of a fellow Jew, you will be able to work in this regard out of complete and true joy and gladness of heart.

With blessings of success in the holy work and for good tidings in all the aforementioned,

**M. Schneersohn**

P.S. To remark (and illuminate) concerning the report of this past year's activities: I am not at all pleased that there is a substantial sum (compared to your annual budget) remaining in the free loan fund. Even if [things were already in line with] the aforesaid that there are no poor in Israel, still, as remarked above free loans apply also for the rich. What is a substantial amount of cash doing in the coffers of a free loan society?

Please find attached my check with a participation in the free loan fund.

For many years, the Rebbe's farbrengens were closed to hundreds, even thousands of people who did not understand Yiddish > A small radio with an earphone changed everything – now they could sit at farbrengens and understand what the Rebbe was saying as it was simultaneously translated into their language > R' Moshe Kugel tells of how this development came about > Interview by Rabbi Sholom Yaakov Chazan

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*“To Hear the the Farbrengen in English/Hebrew/French, Get a Transistor”*

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# THE FARBRENGEN GADGET



P., a typical American fellow, became involved with Chabad at the beginning of the 70's. He attended shiurim at the Chabad house and enjoyed hearing the shliach's explanations about life and man's role in Creation. The shiurim were given in English, of course.

At one of the shiurim, the shliach said that he planned on going to the Rebbe in another month, for the big Yud-Tes Kislev farbrengen. When P. asked the shliach what a farbrengen is like, the shliach said that all his shiurim were based on the Rebbe's sichos that were said at farbrengens.

P., who always wondered where the shliach got all his original ideas from, decided that he had to go together with the shliach to the farbrengen in 770 so he could hear things directly from the source, from the Rebbe himself.

The shliach was happy to hear that his mekurav wanted to join him. They went together and the shliach described previous farbrengens with the Rebbe, the deep ideas, the niggunim, and even the difference between the niggun for a sicha and the niggun for a maamar. There was just one thing the shliach forgot to mention, and that was that all the fascinating ideas would be said by the Rebbe in Yiddish.

Since P.'s knowledge of Yiddish consisted of about only ten words, you can imagine how he felt during the farbrengen. He was excited to see the Rebbe, and the sight of the crowd of Chassidim listening avidly to the Rebbe was impressive, but when he realized that he wouldn't understand a word of the farbrengen, he felt terrible. He was right there, in the Rebbe's presence, yet he couldn't understand him.

B. is also an American, and he went through a similar process as P., though with one difference. He began to get involved with Chabad at the beginning of the 80's. When he heard from his shliach about the Rebbe's farbrengen and he wanted to go along, the shliach was happy to include him.

When they arrived in Crown Heights, an hour before the farbrengen, the two of them went to the kollel near 770, where B. got a little radio with an earpiece, for two dollars. When the farbrengen began, B. could hear the Rebbe with one ear, while with his other ear he was able to hear a simultaneous translation of the Rebbe's talks. When the farbrengen was over he thanked the shliach profusely for bringing him to the Rebbe's farbrengen.

This resulted in further progress in the fulfillment of mitzvos and the learning of Chassidus, and B. soon became a Chassid. He regularly attended the Rebbe's farbrengens on special occasions and he listened closely to what the Rebbe said, as it was translated.



When I saw the small black transistor on R' Moshe Kugel's desk I was moved, since it brought me back in time to the Rebbe's farbrengen where I would see mekuravim holding it, or old-time Chassidim who, for whatever reasons, did not know Yiddish. Now, as I saw the tiny earpiece and the larger transmitter, they looked forlorn there on the table, as though waiting for the complete hisgalus of the Rebbe MH" M, when, if it will be necessary, they will once again be used to translate the Rebbe's words into all possible languages.

I spoke to Moshe because he was the one who, with a small gadget, enabled hundreds of people to understand the Rebbe at farbrengens, thus bringing the Rebbe's message directly to hundreds and thousands of Chassidim and mekuravim.

### **Who came up with the idea of the simultaneous translations of the Rebbe's farbrengens?**

R' Dovid Leib Grossbaum. He initiated a number of big projects, such as the Vaad Sichos B'Anglis (Sichos in English). Since he wouldn't take this step without getting the Rebbe's approval, he wrote to the Rebbe about it. Days and weeks went by without a reply.

In the meantime, he spoke about it with a wealthy person, a mekurav of his brother, Zalman Aharon Grossbaum in Toronto. The person loved the idea and wrote to the Rebbe about it. Within a

short time he received this reply: "This is under the purview of the secretariat." We spoke to R' Leibel Groner and he said he thought the idea was wonderful.

### **How did you get involved?**

Since R' Dovid Leib knew me as someone who has a knack for technology, he told me about the idea so I could figure out a way of doing it. I told him I would go to the United Nations, where the tour guides' talks are transmitted wirelessly to small gadgets that every member of the group holds. I would check it out and see how we could copy the idea for the Rebbe's farbrengens.

I went to the UN and saw the machines and how they work, but after I called one manufacturer, I found out that it had two disadvantages: 1) it could only broadcast and receive at very short distances, 2) the cost of each one was \$150. That was

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R DOVID LEIB GROSSBAUM (RIGHT) WATCHING AS RADIOS WERE GIVEN OUT BEFORE FARBRENGENS





expensive in those days and since our plan was to have several hundred of them, it wasn't realistic for us, certainly not for bachurim in 770 who couldn't afford it.

I concluded that the simplest and cheapest way was to buy a radio transmitter that would broadcast on a set channel and to buy transistor radios that we would tune to the channel we were using. That way, we could broadcast a simultaneous translation.

The problem was that we didn't want the channel we would broadcast on to be received on just any transistor, because then people would come with regular transistor radios to 770. You could hear that over the speaker and not just with an earphone, and if the earphone would be detached from the radio, then the translator's voice would be audible to all and disturb the farbrengen.

Another problem with regular transistors was that people coming from the outside to hear the Rebbe's farbrengen, could decide to switch channels to hear the news, and we certainly couldn't allow that in 770.

So I looked for the technical means of broadcasting on radio waves that were beyond the usual range of ordinary transistors, but at the same time, would be close enough to the radio wave spectrum so I could manually change the transistors I would buy so only they could pick up the channels that we would broadcast. It was somewhat complicated, but I knew that with a little technical expertise it could be done.

I got my uncle, R' Yaakov Rubin of Boro Park involved. He is an electrical engineer and one of his employees engineered for us a radio transmitter that operated on a normal radio frequency that was beyond the range of ordinary transistor radios, and that enabled me to begin experimenting.

Since the radio transmitter we had constructed was not powerful enough to broadcast from one end of 770 to the other, I had to connect an antenna to it and extend it around the walls of 770. I became quite familiar with the upper part of the walls of 770.

After all my efforts, I saw that the transmitter was so weak that despite the wire all around 770, we would not be able to get a good frequency.

I didn't want to bother my uncle again and I began studying the field myself. So I learned about short wave radios which broadcast on very powerful waves, which for certain technical reasons are not used on ordinary radios. There are many fans of short wave radio that use it around the

world, and I was able to go to a store that caters to these hobbyists and to buy a good transmitter at a reasonable price.

After I bought the transmitter I had one more little obstacle – transforming the regular transmitter radios that cost about \$10 each, into short wave radios. After some attempts, I was able to do it.

### **Which was the first farbrengen simultaneously translated?**

We received the Rebbe's answer that the secretaries should decide, shortly before the Chai Elul 5747 farbrengen. Since we hadn't overcome all the technical problems yet, I decided not to wait until the radios would be ready but to begin translating in a more primitive way, through direct wire hookup.

Before the farbrengen, R' Dovid Leib arranged with all the men who had a permanent place on the first benches facing the dais, to vacate the bench for this experiment. Prior to the farbrengen, I ran a cord from the broadcasting room to those benches and I attached twenty plugs for headphones.

The first translators into English were R' Levi Wineberg and R' Alter Ben-Tzion Metzger. They sat in a small room in the library on the first floor of 770 and by using R' Chaim Boruch Halberstam's monitor and earphones from the broadcasting room, they were able to see and hear the farbrengen and to translate into English. The translation was transmitted via the headphones directly into the ears of dozens of mekuravim who sat on the first bench and heard the first simultaneous translation in Chabad.

The experiment was even more successful than we had hoped. The mekuravim, bachurim from Yeshivas

Tiferes Bachurim in Morristown, were thrilled to finally be able to understand the Rebbe. At later farbrengens, Erev Rosh Hashana and on 13 Tishrei, I had already prepared fifty headphone plugs, and of course, all were grabbed up.

Then came the night of Simchas Torah 5738 and because of the Rebbe's illness, there were no farbrengens. The Rebbe then began speaking from his room into a microphone and this was heard over the sound system in 770.

Since all the Chassidim were hearing the Rebbe over a loudspeaker, we decided to do the simultaneous translation over the sound system in the kollel building near 770. Hundreds of people crowded into that room during the broadcast, which only drove home to us how important it was to arrange a system whereby we could broadcast to hundreds of radios during the Rebbe's farbrengen in 770.

### **When did you first start giving out transistor radios?**

When we held the broadcasts in the kollel at the beginning of the winter 5738, we asked for a nominal sum and this money helped us buy the short wave radio and a few hundred transistor radios. Within a month I was able to transform about two hundred radios, and when we heard that the Rebbe was going to farbreng on Yud-Tes Kislev, we decided to inaugurate the wireless system.

250 Chassidim sat at the Yud- Tes Kislev farbrengen, Anash and mekuravim, holding transistor radios and with earphones in their ears, listening to the Rebbe and a translation of what he was saying. For many of them, this was the first time they were able to understand what the Rebbe was saying, then and there, at the farbrengen.



RABBI METZGER TRANSLATING AND MOSHE KUGEL (LEFT) OVERSEEING THE TECHNICAL SIDE OF THE PRODUCTION

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### **It was only translated into English?**

At first, we only translated into English. Then we got requests to translate into other languages. From the technical standpoint, we had to find another few frequencies and broadcast each language on a different frequency. We had to find translators for other languages. At the Yud Shevat 5738 farbrengen, we translated into English, Ivrit, and French.

### **Was it possible to switch from the Hebrew channel to the English channel?**

No. Since we didn't want people to play around with the radios in the middle of the farbrengen, we removed the dial that switches channels. On the radio set to the English language broadcast, you could not switch to Hebrew, or vice versa. We also

removed the built-in speaker so that if an earphone was removed from the radio, the voice of the translator would not be heard by everybody at the farbrengen. We removed all the options so that all you could do was turn the radio on and off.

### **What feedback did you get?**

Before one of the farbrengens we gave out a short questionnaire along with the earphones in which we asked the listeners to tell us what they thought. One of the things we wanted to know was whether people wanted a word for word translation or only the contents translated. Most people wanted a word for word translation, and that's what we did.

Back then, there already was a translation of the contents of the farbrengens, which was done by R' Manis Friedman. He translated all the major farbrengens that were broadcast on television. Since his translations were meant for people outside of Chabad, his translation was very loose. He explained the background of what the Rebbe was saying and didn't get into the details.

Our target audience was different. Most of them were Anash who did not know Yiddish, or mekuravim who also did not know Yiddish. They wanted to understand every word the Rebbe said.

We didn't get much feedback because after the initial excitement, it became routine and people simply showed up before the farbrengen, paid their two dollars (a token amount that we decided to take to cover expenses and also so that it wouldn't be taken lightly), took the radio, and then came back after the farbrengen to return it.

If it was a situation in which a shliach took a radio for a mekurav, he wanted to

rush back to the waiting mekurav and he didn't have time to tell us what the person thought.

One time, a shliach came with one of his mekuravim after the farbrengen began and no more radios were available. The mekurav saw a young boy walking around with a radio and he took out a hundred dollar bill and convinced the boy to give him the radio.

The best reaction we got was when we saw hundreds of people, on the screen, holding radios and listening. What could be better than that?

### **Who were the other translators?**

After the first English translator, R' Levi Wineberg, there were R' Alter Ben-Tzion Metzger, R' Yosef Yitzchok Rivkin, R' Avrohom Flint, and R' Aharon Chitrik. The translators into Hebrew were R' Dovid Olidort, R' Yisrael Zalmanov, and R' Sholom Dovber Levin. I didn't have a regular translator into French but each time a large group came from France, they arranged for someone to translate and I would set aside radios for them.

Sometimes we got groups from Brazil and they arranged for a translation into Portuguese. Sometimes it was Rebbetzin Esther Alperin a"h, the shlucha to Brazil. She did exceptionally well and even our regular translators were amazed by her translation.

Doing the translations was a shlichus that required a great sacrifice on the part of the translators, for they gave up the pleasure of personally participating in the farbrengen. They agreed to sit in a separate room and to watch the farbrengen on a monitor, to enable hundreds of people to enjoy the farbrengen.

### **Is a simultaneous translation more complicated than a regular translation?**

Of course. No comparison. In a regular translation, the translator has time to think. Sometimes, there are several ways of translating a particular word, and the translator thinks about which is best. In a simultaneous translation, he has to listen and translate without much time to think.

Because of the great difficulty in simultaneous translating, especially when translating deep material, like in the Rebbe's sichos when the translator has no idea what the Rebbe will say in the next sentence, even the best translators sometimes make mistakes. For this reason, we did not tape the translations so that people wouldn't take it afterwards and think this was a precise translation of what the Rebbe said.

Generally speaking though, we were very successful and the translations were accurate. I personally was always amazed by how the translators were able to follow what the Rebbe was saying and translate simultaneously.

At one of the Yud-Tes Kislev farbrengens, the Rebbe began to make a siyum on a tractate that is not usually learned in yeshivos, and the translators had a hard time translating material they were completely unfamiliar with. I brought them a Gemara as well as a Mishnayos Mevoeres. I was so impressed by how the translators were listening to the Rebbe while skimming the Gemara and translating simultaneously!

### **Where are the radios today?**

All the radios are in the basement. When the Rebbe is nisgaleh, if we still need translations, they are right here, ready to be used!

GOING INTO  
YECHIDUS  
THEN  
AND NOW...





**YECHIDUS:** one word which contains within it entire worlds of nefesh, ruach, and neshama and more.

**YECHIDUS:** a word which contains within it countless spiritual preparations saturated with trepidation and elevation.

**YECHIDUS:** a word which contains within it a moment or moments when the Chassid and his Rebbe are together - "The king and I alone."

**YECHIDUS:** a pure moment which contains within it the endless awe of a Chassid toward his Rebbe and the endless love of a Rebbe toward a Chassid.

**YECHIDUS:** a one-word concept which, to this today, decades later, causes Chassidim to tremble and perspire, to wax nostalgic and be filled with yearning.

**Today, over forty years after yechidus in the traditional sense came to an end, when a Chassid stood alone before the Rebbe and sought counsel and instruction in avodas Hashem or guidance on various matters, we asked some Chassidim to recall those lofty moments when they entered the Rebbe's room. We asked them to describe what the preparations were like and what they did after they left yechidus.**

## Panelists:

**Rabbi Moshe Orenstein** (*a"h*), Maggid Shiur and Mashpia in Yeshivas Chassidei Chabad in Tzfas

**Rabbi YY Wilshansky**, Rosh Yeshiva at Chassidei Chabad Lubavitch in Tzfas

**Rabbi MM Chaim Boruch Wolpo**, Shliach in Netanya

**Rabbi Moshe Chaim Levin**, Shliach in Brooklyn, NY

**Rabbi Dovid Nachshon**, director of Chabad Mitzva Tanks in Eretz Yisrael, director of Tzivos Hashem

**Rabbi Zushe Posner**, Mashpia

**Rabbi YY Kesselman**, Shliach in Johannesburg, South Africa



**Yechidus:** one word which contains within it entire worlds of nefesh, ruach, and neshama and more.

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when a Chassid stood alone before the Rebbe and sought counsel and instruction in avodas Hashem or guidance on various matters, we asked some Chassidim to recall those lofty moments when they entered the Rebbe's room. We asked them to describe what the preparations were like and what they did after they left yechidus.

## PREPARING FOR YECHIDUS

The first thing we wanted to know was what preparations for yechidus were like.

*"When a Chassid had yechidus, to reveal the flaws in his soul and to ask for counsel from his Rebbe in avodas Hashem, the preparations for this entailed purifying and sanctifying himself, making a thorough spiritual accounting, doing teshuva, leaving behind his daily mundanity and elevating himself to spiritual life."* This is how the Rebbe Rayatz describes it in one of his sichos.

**R' Nachshon:** It is known that one's first yechidus is "the picture" for one's whole life. The way one makes his preparations for yechidus is how the yechidus will go and that will be "the picture" of the rest of your life.

The mashpia, R' Shlomo Chaim Kesselman would demand that we work and prepare properly for the trip. A bachur had to ask himself: What does it mean to go to the Rebbe? Why am I going? What am I bringing? R' Shlomo Chaim would quote the verse, "*Im b'gapo yavo, b'gapo yeitzei*," i.e. if you enter without preparing, you will come out the way you went in.

The night before was literally like erev Yom Kippur. On the day of yechidus you were in another world. Your limbs literally

trembled. A veritable storm of the soul.

**R' Levin:** The day before yechidus, with the bedtime Shema, was already with the intent of entering for yechidus. Some did not sleep at all the night before; they learned or, at the most, slept on a bench in 770.

**R' Wilshansky:** Naturally, one's davening during the days before yechidus was different. The evening before having yechidus we would make a special trip to the mikva. We fasted the day of yechidus. Some ate something at the end of the day and some fasted until they came out of yechidus. Remember, sometimes people had yechidus at one-two in the morning.

**R' Orenstein:** When bachurim had yechidus at two-three in the morning, they were still fasting which is something mashpiim did not approve of, since this sometimes made them unable to properly absorb what the Rebbe was saying. But this Chassidische hergesh did not allow one to enter with a feeling of satiety.

**R' Levin:** Usually, the secretary would take bachurim who were fasting into consideration and have them go in before midnight.

**R' Wilshansky:** It was a special sight to see people standing in “*gan eden ha'tachton*” and waiting to enter the Rebbe's office. Each one stood there with the utmost gravity and said Tehillim. You could see how each one was undergoing



RABBI MOSHE CHAIM LEVIN

a special event in his life. People of all ages stood there: an older bachur, a younger bachur, old people, balabatim, etc. They all stood there with the same utter bittul. They tell about the mashpia, R' Nissan Nemenov who stood there and R' Leibel Groner told him he would be going in soon and R' Nissan asked that someone go in ahead of him because he was not yet ready. He continued standing there, shuckeling as was his way, until he completed Tehillim.

**R' Levin:** At that time, you had to bring a report from the hanhala of the yeshiva about your learning and conduct and this was attached to the personal letter one submitted to the Rebbe.

**R' Nachshon:** I came to the Rebbe for Pesach 5728/1968 and wanted yechidus. They told me that one's birthday is the day a bachur can go in and my birthday is 2 Av so I could only have yechidus in the month of Tammuz that precedes that.



RABBI YY KESSELMAN

Since I knew that yechidus demands great preparation, and it affects one's entire life, I wrote a letter to the Rebbe about two months before with three questions. One of them was, since I would be having a birthday in the summer and I wanted yechidus, although I planned on making the requisite preparations, knowing myself, I didn't think I'd be in a better state after the preparations so at least could I have yechidus on time so that I would not lose out on the preparations and on the birthday. My question was whether to have yechidus at the usual time or did the Rebbe think I should wait and try to make the proper preparations despite the fact that I was not too hopeful about them.

The next day, R' Chodakov called me over after davening and he told me that the Rebbe's response was to postpone and wait, that is, to make preparations and not have yechidus now. I had hoped the Rebbe

would make it easier for me but he didn't. Make the proper preparations and have yechidus based on what you manage to accomplish. I postponed yechidus for nearly half a year and had yechidus in Teves instead of Tammuz. That was my first yechidus.

**R' Kesselman:** There were bachurim who thought they weren't ready and postponed yechidus. Some postponed it for years and almost did not go in and there were those who did not go in at all. Our mashpia, R' Pinye Korf (and then R' Shloma Majeski) held that you must go in. They said, prepare as much as you can and you must have yechidus.

**R' Posner:** I went to R' Chodakov and told him that I want yechidus. He had his black notebook and he wrote something down and said "fine."

At that time, because of the location, people did not go to the mikva every day but the day of yechidus they went. This was during the afternoon break. The mikva was in Brownsville and you had to go by bus. When I got off the bus, I walked to the mikva. From the distance I could see someone's familiar walk with a hand in his coat pocket and the coat was open. As I drew closer I saw it was the Rebbe.

I immediately crossed the street until the Rebbe passed and then I continued on. The mikva was on a certain floor of the building and the woman said that the Lubavitcher Rebbe was there now and

he is a good man. Why? Because people usually paid 25 cents to enter the mikva and he gave \$2.

## ENTERING FOR YECHIDUS

Entering for yechidus was an unforgettable event.

*“When I entered the room of Kevod Kedushas - said R’ Gershon Dovber – a stream of tears burst forth from my eyes and it was as though my legs were placed in concrete with no ability to move them. When the gabbai, R’ Chaim Dovid, told me to approach the desk where the Rebbe was sitting, a tremor went through my entire body and my knees knocked together. When I approached the desk and the Rebbe asked me what have you done during the past ten*

*years since you were here, I cried” - this is what the Rebbe Rayatz relates from what he heard from the Chassid, R’ Gershon Ber. (HaTamim 8, p. 396).*

**R’ Wilshansky:** You see the Rebbe facing you and that’s all you see. You stand and tremble. This is actually the whole point. As much as you prepared, whether more or less, at that moment when you entered for yechidus, you became battul. You didn’t become battul? Then it’s like you weren’t there! You entered for yechidus in order to completely give yourself over.

**R’ Kesselman:** The mashpiim had two approaches. One was not to take up the Rebbe’s time but to go in, say you were born on whichever day and ask for a bracha for gashmiyus and ruchniyus.

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CHASSIDIM IN "GAN EDEN HATACHTON" PREPARING TO ENTER FOR YECHIDUS



People went in for a few seconds, received a bracha, and left. Another approach was you needed to write as many details about your life as possible, what state you were in, what you went through in thoughts, speech and action, what bothered you.

**R' Levin:** Usually, R' Groner would ask that you not write long letters, just the names and a few short things. Then you waited in the small zal and as your turn approached you moved into "*gan eden ha'tachton*" to continue waiting and then you entered the Rebbe's room.

For bachurim, yechidus took seconds, not minutes. So-and-so took forty seconds, so-and-so fifty seconds, a minute and a half. It was the time when one concentrated on remembering every single word that emerged from the Rebbe's mouth. After that, you needed to understand and learn from every word the Rebbe uttered.

Since people left the room backing out, R' Leibel would stand near the door and open it and as soon as one left, the next one went in. Sometimes, a person took more time and sometimes Leibel would open the door and see what was going on. If the Rebbe was speaking, he would close the door, but if the person was speaking, he would start to take him out. If the Rebbe indicated to him not to get involved, then the person remained and if the Rebbe did not react, Leibel would pull the person out and send in the next person on line.

**R' Wolpo:** Preparations took a long time and writing the letter also took hours. I wrote three pages and I knew I had to write the entire truth in them. Then you copied it in an organized, neat way.

Since I knew where I was going, I tried to "grab" whatever I could in order

to have what to take inside with me. I sat in a corner of the big zal downstairs and began reciting Igeres HaTeshuva, once and again. I remember someone coming over to me and saying, "You are in fact having yechidus today, but what happened to you?" In reality, you can't imagine what going into yechidus will be like.

At night, close to midnight, I knew I would be going in shortly and I went up to the small zal. There were only three people ahead of me and I thought, "In another few minutes you will be going into the inner sanctum and you're going like a young bachur, standing up pretty well." Beforehand, I had thought that when the moment would come I would not be able to stand from all the excitement and to my surprise, I was standing on my two feet. I said to myself that apparently this was how it was meant to be and that it was not necessary to "go out of the keilim." Another one came out and went in and I was near the door, the next in line.

He came out and now I had to go in. I felt (relatively) normal. I didn't have the feeling of "do you know where you are entering, a place of fiery coals" etc. I knocked on the door as Chassidim do before entering for yechidus and suddenly heard a huge noise, a bomb! As though a bomb had landed on me. I didn't know what it was but I had to go in, what difference did it make if there had been an explosion. I went in and heard another explosion and another one. I suddenly realized that these explosions were my heart beating. I had been sure I would enter for yechidus the way I stood near the door ...

My hat was tilted down, covering part of my face. The Rebbe sat there with a countenance that was literally terrifying and he held out his hand to receive the



RABBI YY WILSHANSKY

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pidyon nefesh. I felt I simply could not move. I pushed myself forward and said the *shehechyanu* bracha as was customary for the first yechidus. I said, “*asher kideshanu b’mitzvosav v’tzivanu,*” and didn’t know what I was supposed to say next. Then I realized and corrected myself and ended with the *shehechyanu* bracha and gave, with both hands, the p’n I had written.

The Rebbe went over it for some time, flipping the pages and looking it over, and I, with all of the directives they had educated me with, didn’t look at the Rebbe. I simply closed my eyes. The Rebbe began to respond and after the Rebbe finished all the brachos he was silent and I allowed myself to open my eyes. I saw that the Rebbe was looking at me, into my soul, with compassionate eyes, like he was anticipating that the instructions he had said would really be carried out by me.

**R’ Levin:** During yechidus, the Rebbe twice repeated this line with almost the

identical words, “Do and influence bachurim and especially those who left from behind the Iron Curtain and neighboring countries.” And there were many brachos and things that remained between me and the Rebbe. When the Rebbe gazed at me I understood the yechidus was over and I left.

**R’ Nachshon:** We are tmimim and the questions of tmimim aren’t questions of gashmiyus but of ruchniyus.

Before my first yechidus, I wrote a whole pile of pages because they told me that you need to write to the Rebbe about everything you went through from the time that you became aware. I wrote how I viewed my strong and weak points and my general situation and I went back in time over the years of my life and felt broken to pieces. I cried like a child.

When I went in, I handed the Rebbe the pages. He sat like this, leaning to the side, like actual royalty; it’s very hard to describe this beauty. He held the pages and the Rebbe’s face, oy the Rebbe’s face ... In the middle, he took his glasses, a pen, and made some marks. The Rebbe read close to sixteen pages extremely quickly. He moved his head quickly from line to line and page to page. In the middle, he suddenly coughed very powerfully and then began to speak about what related to avodas ha’tefilla, what to do, how to



RABBI DOVID NACHSHON

do it, how many times a week to daven at length, once, twice, etc.

## RECALLING THE YECHIDUS

Yechidus did not end when the Chassid left the Rebbe's room. Now he had to recall the details, contemplate the content of what was said, and internalize this event with all 248 [limbs] and 365 [sinews].

*“Visual recall in the present of what occurred to him in years gone by ... how it was in yechidus, his state of mind before and after yechidus – all this is real avoda, a mikva that purifies the befouled atmosphere of the present and at least washes the thick mud that accumulated on him, and there is in this a protestation of life in the present which brings the person to a change of his ways,”* said the Rebbe Rayatz. (Sefer HaSichos summer 5700, p. 351)

**R' Wilshansky:** My first yechidus was when I was a boy. I went with my father. The Rebbe asked me: What are you learning? I said I was learning Gemara “Hamafkid.” The Rebbe asked: What are the four shomrim? I said: shomer chinam, shomer sachar, shoel. I forgot the fourth. The Rebbe took out a dollar and asked: Who is your melamed? I said: R' Aharon Yosef (Blinitzky). The Rebbe said: I'll give the dollar now and when you get home, ask your melamed who the fourth shomer is.

When the yechidus ended [by the way, when the Rebbe ended the yechidus, you could see an indication from him that it was over], we began walking out backward and I suddenly remembered. I tried to tell my father that I remembered who the fourth shomer is but my father stopped me with his hand; we were leaving. Because when yechidus ends, you leave.

Eight or nine years later, when I was in yeshiva in Brunoy and R' Aharon Yosef was still there, I remembered that the Rebbe told me to ask the melamed and as far as I could remember, I had not met him since then because he no longer taught us. As a boy I did not go to ask him since I knew the answer; there was no reason to ask. But the Rebbe told me to ask in order to know. We were sitting there and he was learning Chumash with Rashi and I remembered and asked him, “R' Aharon Yosef, what are the four shomrim?”

He looked at me in astonishment and asked what I really wanted to know. I told him, "I really want to ask you who the four shomrim are." He asked again, "Why are you asking?" I insisted that he tell me and finally said, "The Rebbe told me to ask you and as far as I can remember, I never did, so I'm asking now." And he answered me.

At some point I came to the realization that the Rebbe had given me a lesson to learn from, namely that you need to ask the elders even those things that you know; when you aren't ashamed and you ask, then you do what needs to be done.

**R' Nachshon:** I don't know how long I was in for my first yechidus; 20 minutes or 17 minutes or 15 minutes. It was a long time. Sometimes we exaggerate since it seemed more than it actually was, but it really was a long time. The second yechidus [before returning to Eretz Yisrael at the end of the Kevutza year] was much shorter but still relatively long, four minutes. Apparently, we are made of denser and coarser material and it is harder to work on. For us, you have to work a lot more...

One of the things that I asked the Rebbe was whether I could come back to 770. I did not want to return to Eretz Yisrael. Being with the Rebbe was like being in another world, in Gan Eden, a different atmosphere. In yechidus, I asked the Rebbe for a bracha to return speedily to the United States. And I cried a lot. The Rebbe said: As far as your request to come here, may Hashem fulfill the requests of your heart for good, and your going up to Eretz Yisrael should be with joy. In other words, return happily to Eretz Yisrael despite the difficulty. I felt that the Rebbe was with me, in my innermost being with all the heart-brokenness.

During the year I made great efforts to return to 770 and before Pesach 5730 I was back with the Rebbe. However, after three months I had to extend my stay in the United States, and I wrote to the Rebbe that I didn't know what to do. Then R' Chodakov called for me and said: Don't you remember that on Shabbos the Rebbe said whoever accepts the yoke of malchus shomayim has the yoke of derech erez removed from him? If you get into things as you ought, there is nothing to worry about.

I really committed myself to becoming stronger and merited a four month extension. I stayed with the Rebbe until after Tishrei 5731 and during this time I had two more yechiduyos, one before my birthday on 26 Tammuz and one on the eve of 26 Tishrei 5731.

## AFTER YECHIDUS

*"From yechidus with the Rebbe, they would emerge a new creature with a healthy G-dly soul, a happy encouraged yetzer tov, a disassembled natural soul and a crushed yetzer ha'ra."* (Sefer HaSichos summer 5700 p. 61)

**R' Wilshansky:** When you left yechidus, the first thing you did was run to sit down somewhere quiet to write things down while they were still fresh in your mind as you tried to remember everything the Rebbe said to you.

You usually went in with two papers. On the first one, you wrote the p'n and the second was blank so that as soon as you left you would be able to write down what the Rebbe said. There were instances in which people mistakenly handed the Rebbe the blank paper and when they went out to write down what



RABBI M. CHAIM BORUCH WOLPO

the Rebbe said, they discovered the paper they had written on and yet, the Rebbe had answered in yechidus based on what was written on the note that had not been given to him.

**R' Kesselman:** In yeshiva there were always farbrengens to prepare for yechidus and a farbrengen after yechidus.

**R' Levin:** Often, upon coming out of yechidus, they would dance the special yechidus dance or would go and farbreng, bachurim, friends, all together.

## “YECHIDUS” TODAY TOO

R' Binyamin Klein, the Rebbe's secretary related that one time, R' Berel Junik, the Rebbe's aide, had yechidus with his family. Before they left, the Rebbe told him to come back with his family in ten years. A decade went by and he asked the Rebbe whether he should come with his family. It was 5746 and it had been a number of years already since private

audiences had been held. The Rebbe told him that they should all pass by together at “dollars” for that was yechidus at that time.

After the discontinuation of the traditional format for yechidus, a Chassid facing the Rebbe alone, as it was throughout the generations, the Rebbe expanded the concept of yechidus to include other times like the “yechidus klalis,” dollars, farbrengens, and even during mincha with the Rebbe [see sidebar].

**R' Wilshansky:** The Rebbe spoke on a number of occasions about the advantage of the yechidus klalis. As to the contrary, it is in a special place, with a tziibur etc. However, on the level of our simple feelings, we did not feel the awe and bittul as we did facing the Rebbe alone; nor the feeling of the Rebbe's closeness as when the Rebbe received us personally. Still and all, the Rebbe said it was like yechidus in every respect.

**R' Posner:** I don't know what “yechidus pratis” is. Chabadnikim know there is “yechidus pratis” and “yechidus klalis,” but I know there is yechidus, period!

Around the year 5742, some time after the Rebbe stopped “yechidus pratis,” I heard two people talking sadly about yechidus having been discontinued. I asked them, “Who gets to say what yechidus is, you, me, or the Rebbe? If the Rebbe says “yechidus klalis” is yechidus, then it's yechidus! But we are used to

the old, familiar style yechidus and it's hard for us to accept something new. Why then should you complain about the older Chassidim who had a hard time accepting the Rebbe's new style of leadership? You're the same way yourselves!"

They protested and said, "It's not the same thing."

I said, "Of course, because that's you and that's them."

**R' Levin:** Despite the changes the Rebbe instituted, I think that it is worth emphasizing what was felt during the time people had yechidus pratis. Even if intellectually you are able to accept the advantage of "yechidus klalis" or "at the farbrengen," hergesh says you can't replace what we had at yechidus pratis with something else.

**R' Kesselman:** The mashpia, R' Yitzchok Springer, would repeatedly tell us what the Rebbe said, that mincha is also yechidus. Another time the Rebbe explicitly said that the farbrengen is also yechidus.

In those days, a bachur had yechidus just once a year, for his birthday. One could say this was not enough. A bachur who goes through inner battles had to speak to the Rebbe more often. One could write to the Rebbe whenever he had a specific question, but in yechidus there was a sense that you were going to the Rebbe and sharing with him, pouring out your heart so he would help you do what you needed to do.

This is the idea of yechidus at mincha. We would go to 770 to daven in the Rebbe's

## ALTERNATE YECHIDUS

"We heard from Reb Yitzchok Springer, even back in the 70's, that the Rebbe said that one can enter for yechidus during the davening of mincha with the Rebbe."



Urgent: P.S. It is a wonder **most great**, his writing that there is not currently "yechidus" for each and every person **individually** – as it seems that he does not know (or it did not reach/touch him – see Likutei Torah beg. Parshas Shemini) what was spoken, **and a number of times**, about the **great** advantage of the yechidus klalis and in the shul and beis medrash etc.

(Handwritten response of the Rebbe)

He was answered on all his questions, and what usefulness is there for him to ask them again?! And every farbrengen that takes place now is like a form of yechidus – **for the one who wants this.**

(Handwritten response of the Rebbe)

minyan. When the Rebbe entered, we would watch him. Even when the Rebbe looked in the siddur or stood for Shemone Esrei, you were watching him out of the corner of your eye. The Rebbe came in to daven from *gan eden ha'tachtan* to the hallway and in your mind you pictured yourself going in for yechidus and telling him what was bothering you. This would take as much time as it took, and often, by the end of mincha, you felt that the Rebbe had read and heard you and he knew what you did and didn't do, what was going on with you, what the yeridos and aliyos were etc. I think it was part of the development of the bond between Chassid and Rebbe.



RABBI MOSHE ORENSTEIN

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When you had yechidus in the Rebbe's room it was a sort of Rosh Hashana of yechiduyos but at mincha too, for example, it was sort of a "mini" yechidus. At farbrengens too, in the presence of thousands, there were times that the Rebbe said things that were seemingly addressed to everyone but you felt that the Rebbe meant you.

**R' Wilshansky:** Yechidus wasn't just the actual entering of *gan eden ha'elyon*. The idea of yechidus is one that takes place in thought, like the story in which the mashpia, R' Mendel, wrote to the Rebbe in his thoughts in Russia and a telegram was sent to his wife who was in London which said, "The pidyon nefesh was received."

I don't recall the exact source but in one of the early years of the nesius, the Rebbe said that when you sit and learn a maamar, it's yechidus.

At the beginning of the nesius, the Rebbe said that the Rebbe Rayatz could

find ways of providing answers to every Chassid wherever he is at. This is true of the Rebbe too. The Rebbe finds ways of answering everyone and to those who want yechidus the Rebbe says, as it were, did you prepare? Then you have merited to enter and receive answers to all your questions.

**R' Orenstein:** A tamim who really wants yechidus with the Rebbe nowadays, can take a maamar of the Rebbe and delve into it. It's very important to have a time when he is completely disconnected from the world, i.e. the telephone is turned off and he is alone with himself, with the Rebbe, with Hashem, with the Chassidus, and learns it as it applies to him, and only after that can he send a p'n to the Rebbe.

Of course, during those years when it was possible to enter the Rebbe's room, it was an amazing and lofty situation in which you personally handed your note to the Rebbe and the Rebbe took it and read it and responded. At the same time, Hashem doesn't allow for Chassidim to be lacking anything. The Rebbe says that the world can never interfere with G-dliness and if someone wants to come close to Hashem, then it is not possible that, due to side causes of a worldly nature, he will be prevented from doing so. All this depends on to what degree you work on yourself. You can't have someone who is not serious about his avodas Hashem wanting to enter for yechidus just like

that, as he is. Entering for yechidus needs to be with the same feeling as though you are standing alone, facing the Rebbe, and the Rebbe is looking at you with his holy eyes and you wonder where you can bury yourself as you are so ashamed.

So the proper preparation for yechidus today too is by connecting to the Rebbe in all seriousness: saying Tehillim, disconnecting from all things of this world, picturing that you are alone with the Rebbe, and then he will experience what it's like to have nothing else in his world. If a person prepares properly then he will merit to be with the Rebbe. Yes, today too.

**R' Wilshansky:** When you want to have yechidus, you need to take time to prepare, to sit and seriously learn a maamar, to daven as you ought, to write a note and picture that you are entering for yechidus. When it is done this way, there is no doubt that this is an aspect of yechidus. The Rebbe is not limited in how he can receive us. He can receive us in a way of "yechidus klalis" or yechidus in a farbrengen or yechidus in his room as it was in the beginning or yechidus at dollars, during those seconds that the person passed by the Rebbe and the Rebbe pierced him with a look that went through and through.



RABBI ZUSHE POSNER

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**R' Nachshon:** If a Chassid wants yechidus today, he is likely to encounter the following question: What have you done in order to enter for yechidus? Where are you holding in your kabbolas pnei Moshiach? If you want to be mine, then be involved in my things! You want to be with me, united with me, mekushar to me? The Rebbe said that Moshiach is the only shlichus. "With this he comes to the king." What is "coming to the king" - yechidus! It's not simple; it's an internal soulful avoda.



There are no more appropriate words with which to end this subject then with what the Rebbe Rayatz said that his father, the Rebbe Rashab, once said, "*In the niggun following yechidus one felt the joy of the soul of the Chassid from the directives he received in yechidus that would bring him an effect in his avoda*" (Sefer HaSichos 5706).



לשנת דורנו  
FROM

משיח צדקינו  
TO

The Chabad Rebbeim always had another role besides leading their flock. A text-based presentation from the Rebbe's teachings about the unique role of a Chabad Rebbe in leading Klal Yisrael out of galus.

Presented by Levi Liberow

## Introduction

Mr. Yitzchak Ben Zvi was elected as Israel's second president in the year 5712 (1952). In 5716 (1956) the Rebbe sent him a copy of the newly published *chiddushim* of the Tzemach Tzedek on Bava Metzia. Ben Zvi sent a letter to the Rebbe thanking him for this gift and the Rebbe responded with a letter which was concluded by a now-famous postscript:

**From the day I went to *cheder*, and even earlier, a vision of the future Redemption began to form in my imagination.**

Why was the Rebbe writing to the Israeli president of his childhood visions? The postscript begins with the Rebbe excusing himself for not addressing the president with title "*nasi*" — the modern-Hebrew word equivalent to president.

**As part of this bright future and as part of this Redemption will be a "*nasi*, which means a king." Not merely a *nasi* of a tribe but such who "no one is above him but G-d Almighty" (Horayos 11a). That is why it is so difficult for me to use this title with [a leader of] the Jewish people at a time ... when the Jews "are anguished, suppressed etc."**

*Igros Kodesh Vol. 12, letter nu. 4226*

While the Rebbe had trouble to use the term "*nasi*" a title for an Israeli President, the Rebbe used this term thousands of times literally, (1) when he referred to the Rebbeim and especially when speaking of the Friediker Rebbe. Just listen to a re-

cording of any farbrengen and you'll hear the phrase "*der Rebbe der Nasi*", *der Rebbe der shver Nesi doreinu*" or just plainly "*Nesi Doreinu*"...

Reading the Rebbe's explanation as to why he feels uncomfortable to use this term for a leader of the State of Israel, while saying and writing it numerous times about the Rebbeim leads to the logical conclusion that the Rebbeim are an integral "*part of this bright future*. As part of this Redemption will be a '*nasi*;' Simply put: "*Nasi*" equals "*Moshiach*."

And yet, while this is a logical conclusion anyone can reach on his own, the Rebbe made it a point to "draw the lines" for us, at times with careful illusions and at times (especially in the years of *nun-aleph* and *nun-beis*) openly and explicitly.

In the following pages we will present selections from the Rebbe's sichos on the matter of Chassidim viewing the Rebbe as Moshiach, and we will attempt to bring clarity to this topic — which because of an internal debate on how to present it to the world — has become taboo to some.

The discussion on how this should be presented is important, yet it is a matter of *askanus* which naturally has many true solutions. However, what a Chassid is to believe is not a matter of opinion — it is laid out clearly and openly in *Toras Emes* and we must view it through that prism, and that prism only.

## Part 1: A Talmid sees his Rebbe as "Moshiach Sheb'dor"

It was a prevailing custom among Chassidim and students (already in the times of the Gemara, see Sanhedrin 98b) to identify their Rebbe as the "would be" Moshiach if Hashem decided the time is right.

Unlike Eliyahu Hanavi who is a specific person who already lived in this world and is promised to return to herald the arrival of Moshiach, Moshiach himself isn't a specific person (see part 5 of this article), rather a "job description" of a great man who will, in his first phase of action, restore Torah, mitzvos and the Jewish people to their previous glory, and in his second phase of leadership bring peace, justice, harmony and Divine purpose to the rest of humanity.

This is an idea that is known as the "*Moshiach sheb'dor*" — the potential Moshiach of the generation. This concept is mentioned in many places, including the well known Sdei Chemed the Rebbe cited several times:

In every generation there must be one who is worthy [to be Moshiach] in case the Jews are meritorious. If they do not merit, he will be like all other [deceased] Tzaddikim with no difference. When one passes on, there must be another in that generation who is worthy [to replace him], like the Gemara says in Kiddushin (72a) "And the sun rises, and the sun sets"...

ולריך להיות בכל דור הא' הראוי אם יזכו הוא יהי' השליח ע"י אל"י ואם לא יזכו יהי' כשאר הדיקים בלא הפרש ובמת ר"ל אחד ז"ל אחר בדר במקומו שהי' ראוי ע"ד דאמרו בקידושין ע"ב אחר השמש ובא השמש כו' יעו"ש ובדרך הזה הי' משוער אללם בכל דור מי הוא ולכן אחר החורבן בית שני הי' מנחם עובדא הנ"ל ואחר אחרים ימיו הי' רביט הקדוש ולכן בדורו אמרו וידעו שהוא המוכן ואחרי מות רבי הי' מי שדיבר עם ריב"ל בסנהדרין ואחריו בימיו רב נחמן הי' ר"צ וכן הוא בכל דור ודור ז"ל אחד מוכשר שמא יזכו (ועפ"י כתבו ג"כ תלמידי האר"י ז"ל שבימיו הי' האר"י ז"ל) וכ"ז הוא פשוט ובוה כל דברי חז"ל קיימים ולפי שיש עוד אופן בזכות

In every generation, people would make assumptions who the potential Moshiach of their time is; after the churban it was Menachem from the aforementioned tale, after his passing it was Rabbeinu HaKadosh, ... following Rabbi – it was the man who spoke to Rabbi Yehoshua Ben Levi [Sanhedrin 98b], following him – it was Rav Nachman. And so it is in every single generation that there must be a fitting individual who in case the Jews will be meritorious (based on this, the Arizal's students wrote that he was Moshiach of his time); all this is obvious.

- Sdei Chemed, sec. Pe'at Ha'sadeh, order of aleph, Klal 70 (p. 193)

Any Tzaddik who is descended from Dovid Hamelech can, theoretically speaking, assume this position at any given time and become the Moshiach by accomplishing certain things. Therefore, as a corollary of a strong and realistic belief that Moshiach can come any day, Chassidim of *all* the Rebbeim — and this was a common phenomenon among *talmidim* and Chassidim of other groups as well, not necessarily Chassidim — pointed to their Rebbe as the one that may *become* Moshiach (there is also a booklet on this topic that was published by Rabbi Y.Y. Keler in 5752 – *Kuntres Moshiach Sheb'chol Dor* compiling many sources on this matter). It has never gone beyond this point, and therefore, after that Rebbe was *nistalek* and a new Rebbe took lead, *he* was the one that was looked upon as the potential Moshiach.

To be clear: it's not a belief that the Rebbe *is* Moshiach, rather it is an *assumption* (as the Sdei Chemed writes: "בכל דור הי' משוער אצלם") that this Tzaddik *can* be Moshiach if Hashem will send him and a hope that he *will* be Moshiach.

In the Sicha of Parshas Tazria-Metzora 5751, after first bringing the above mentioned Gemara (in Sanhedrin) the Rebbe says:

And we (Chassidim) follow their example (in regard to [identifying] *Rabboseinu Neseinu*, in particular my sainted father-in-law, the Rebbe *Nesi Doreinu*) [as Moshiaich]: Yosef is his name, as it is written “The L-rd will continue [*Yosif*] to apply His hand a second time, etc., and He shall gather the lost of Israel, etc.” Yitzchak is his name, as it is written, “Then our mouths will be filled with laughter [*sechok*]”.

ואנן (חסידים) נעני' אבתרייהו (בנוגע לרבותינו נשיאינו, ובפרט כ"ק מו"ה אדמו"ר נשיא דורנו) - יוסף שמו, שנאמר, "יוסף אדניי שנית ידו גו' ואסף נדחי ישראל גו'", יצחק שמו, שנאמר, "או ימלא שחוק פינו".

*Sefer HaSichos 5751 Vol. 2, seif 8, pp 497 fn 67*

Before we move on, we should clarify that all this is something which isn't based on Chassidus or Kabbalah; it is a halachic conclusion that is based on Shas and poskim.

But the role of Moshiaich from the viewpoint of Chassidus and Kabbalah is much more than that. Based on the famous letter of the Baal Shem Tov in which he reports that Moshiaich told him he will come “*l'ch'sheyafutzu maayonosecha chutza* — when your wellsprings (Toras HaChassidus) will be spread outward,” it becomes clear that Chassidus isn't just a way to enhance Yiddishkeit; the coming of Moshiaich *depends* on it! And so, when the Rebbe seeks to understand what the *essence* of Chassidus is he turns to the *outcome* of Chassidus — the coming of Moshiaich — for clarification: Moshiaich will possess the soul of *Yechida* and so too Chassidus is *Yechida*.

## Part 2. The Nasi Hador is the Moshiaich Sheb'dor

In that kuntres, the Rebbe speaks primarily of Chassidus as the *Yechida* of Torah, however, the teachings of Chassidus themselves are brought to us by a Rebbe, a *Nasi*, who serves as a “front man” whose task is to bring that concept into the reality of the world.

This is where we move up a step in identifying *Moshiaich Sheb'dor* not as any Tzaddik, but specifically as the Tzaddik who is responsible for the dissemination of *Toras HaChassidus*. This where the idea of *Nasi Hador* comes in.

The *Nasi Ha'dor* is the “Moshe of the generation” — a concept which deserves an exposition of its own and is beyond the scope of this essay. Suffice to say that in Kabbala and Chassidus, this Tzaddik is the one who possesses the *Yechida Haklalis* — a Neshama that includes within it the souls of all Jews.

At first glance, *Nasi Ha'dor* and *Moshiaich Sheb'dor* seem to each be a stand-alone concept. But understanding them on deeper level leads one to logically understand that they are in fact synonymous.

Another derivative of this is that the *Moshiaich sheb'dor* is not simply someone who is available to bring the Geula if need be and can be an anonymous figure until the time arrives, rather he is a person who is already serving in a position of Jewish leadership during galus (see more on this in Part 5).



This idea which was for many years considered a *hergesh* —an “unofficial” idea that since forever (at least since the time of the Arizal) has circulated among Chassidim — was expounded on by the Rebbe himself in words that leave no place for doubt:

In the sicha of Simchas Torah 5746 the Rebbe said:

When we carry through the *shlichus* of *Nesi Doreinu* in actuality, then one becomes in actuality “a *shliach* of a person is just like him” — the *meshaleach* (the *Nasi Ha’dor*, my father-in-law the Rebbe) being the “Moshiach of the generation” with all the meanings that the term carries, including “Moshiach” in the sense of “anointed,” “chosen” and “leader,” as well as Moshiach literally.

This is since the *Nasi* in every generation is the Moshe of the generation, and Moshe is the first as well as final redeemer and is the “*Yechida Ha’klalis*” of the generation, *Yechida* being the level of *Moshiach Tzidkeinu* as explained in the *Kisvei HaArizal*.

נאכמער: בשעת מ'פירט דורך די שליחות פון נשיא דורנו בפועל, ווערט דאך דאן בפועל „שלוחו של אדם כמוהו“ ממש<sup>23</sup>, כמותו פון דעם משלח, וואָס דער משלח (נשיא הדור, דער רבי דער שווער) איז דער „משיח שבדור“, מיט אלע פירושים שבדבר, כולל דעם פירוש פון משיח מלשון „משוח“ און נבחר און נשיא, און „משיח“ כפשוטו — היות אַז דער נשיא שבכל דור איז דער משה שבכל דור<sup>24</sup>, וואָס משה איז גואל ראשון הוא גואל אחרון<sup>25</sup> (משיח), און איז די יחידה הכללית פון דעם דור<sup>26</sup>, וואָס די בחינה פון יחידה איז די דרגא פון משיח צדקנו, כמבואר אין כתבי האריז׳ל<sup>27</sup>.

*Likkutei Sichos Vol. 29 pp. 358 (gematria Moshiach!), seif 3*

The Rebbe went on further to explain it in that sicha (it is also recommended to read the *bilti mugah* form of the sicha), but we will quote this idea as it appears in another place, in the famous *Kuntres Beis Rabbeinu sheb’Bavel*, where the Rebbe presents it in “*nigleh- halacha*” terminology:

“Rabbeinu,” the *Nasi Ha’dor*, is also the Moshiach of the generation, like Moshe (the first *Nasi*) of whom it is taught, “The first redeemer is the final redeemer.”

This accords with the well-known teaching that in every generation “there is a righteous individual who is worthy of being the redeemer, and when the time comes, Hashem will reveal Himself to him and will send him...” It is logical to assume that this is the *Nasi Ha’dor*. Indeed, regarding Rabbi Yehuda HaNasi [known also as Rabbeinu HaKadosh] the Gemara explicitly states: “Rav said, ‘If he is among the living, he is Rabbeinu HaKadosh.’” In other words, “If Moshiach is from the ranks of the living, he is certainly Rabbeinu HaKadosh,” the *Nasi Ha’dor*.

„רבינו“, נשיא הדור, הוא גם המשיח (גואלן של ישראל) שבדור<sup>53</sup>, כמו משה רבינו (הנשיא הראשון), „גואל ראשון הוא גואל אחרון“<sup>54</sup>, כידוע<sup>55</sup> שבכל דור ישנו „א“ הראוי מצדקתו להיות גואל, ולכשיגיע הזמן יגלה אליו השי״ת ו- ישלחו כו״, ומסתבר לומר שהוא נשיא הדור, כמפורש בגמרא<sup>56</sup> בנוגע לרבי יהודה הנשיא: „אמר רב<sup>57</sup> אי מן חייא הוא כגון רבינו הקדוש“, „אם משיח מאותן שחיין עכשיו ודאי היינו רבינו הקדוש“, הנשיא שבדור<sup>58</sup>.

*Kuntres Beis Rabbeinu Sheb’Bavel, seif 5*

### Part 3. The Nasi Ha'dor - Nasi of Chabad Chassidus

What's further important here, is that the Rebbe makes the connection between the *Nasi Ha'dor* and the leader of Chabad Chassidus:

“...The true and complete Redemption, which will be brought about by Moshiach, the *Nasi Ha'dor*. Furthermore — and this is an essential point — he is the *Nasi of Toras HaChassidus*, and it is the dissemination of Chassidus outward that brings Moshiach.

*ibid, seif 5*

In footnote 78, the Rebbe adds:

Note that the teachings of Chassidus represent the *Yechida* of Torah (see *Kuntres Inyana Shel Toras HaChassidus*), which is connected with the *Yechida Ha'klalis* of the Jewish people — i.e., the soul of Moshiach.

In an earlier footnote referenced here (#53), the Rebbe writes:

Note that a spark of Moshiach exists within every Jew . . . Since “the *Nasi* is everything” — i.e., he comprises all the individual sparks of Moshiach, his soul is perforce the *Yechida Ha'klalis*; hence, he is the Moshiach of the generation.”

האמיתית והשלימה ע"י משיח צדקנו, נשיא הדור, שהוא המשיח (גואלן של ישראל) שבדור (כנ"ל ס"ה), ועוד וג"ז עיקר, שהוא הנשיא דתורת החסידות<sup>78</sup>, אשר, ע"י הפצתה חוצה, „יפוצו מעינור“ תיך חוצה“, עד לחוצה שאין חוצה ממנו, בכל קצוי תבל) פועלים ביאת מלכא משיחא<sup>79</sup>.

78) להעיר, שתורת החסידות היא בחי' היחידה שבתורה (ראה קונטרס ענינה של תורת החסידות), הקשורה עם בחי' היחידה שבש"ס, נשמתו של משיח צדקנו (כנ"ל הערה 53).

53) להעיר, שבכא"א משיח צדקנו יש ניצוץ משיח ב. (ועוד). וכיון ש, הנשיא הוא הכל, שכולל כל הניצוצות דמשיח שבכא"א משיח, בחי' היחידה הפרטית, נמצא, שנשמתו היא בחי' היחידה הכללית, נשמתו של משיח, ולכן הוא המשיח שבדור.

Before we move on, we should note that using this “method” of identifying the *Moshiach Sheb'dor* with the *Nasi of Toras HaChassidus*, brings it up a notch from “it was assumed” to a level of “knowledge,” for the simple reason that the role of *Nasi Ha'dor* is not something “assumed,” rather it is a position that can be established for certain, hence the *Moshiach Sheb'dor* correlation also becomes certain. Namely, that if Moshiach will come in our time it will be him for sure.

This is alluded to in the Rebbe's reference to the *Sdei Chemed* in footnote 58 of the *Kuntres*, **the underlines appear in the original**:

See *Sdei Chemed*: “In this manner, they would evaluate, in every generation, who is [the Moshiach] of the generation]... Rabbeinu HaKadosh...in his generation they said and they knew that he was the designated one...so too, in every generation there must be one who is worthy of this, in case the [generation] is deserving [of Redemption]. Likewise, the disciples of the Arizal wrote that in his generation he was the one.” *Sdei Chemed* concludes, “All of this is obvious.”]

58) ראה שד"ח שם: „בדרך הוה ה' משוער אצלם בכל דור מי הוא . . . רבינו הקדוש . . . בדור אמרו וידעו שהוא המוכן . . . וכן הוא בכל דור ודור צ"ל אחד מוכשר שמה יזכר, ועפ"ז כתבו ג"כ תלמידי האר"י ז"ל שבימיו ה' האר"י ז"ל, ומסיים „וכ"ז הוא פשוט“.

## Part 4. The Moshiach of the Generation was Revealed

As we described earlier, the requirement to expect Moshiach's arrival at all times requires that there be a potential redeemer to do so when the time is right. The Chasam Sofer describes what will happen when the time is right:

“The very day that the Beis HaMikdash was destroyed, was born one who, by virtue of his righteousness, is fit to be the redeemer. At the proper time, Hashem will reveal Himself to him and send him, and then will dwell upon him the spirit of Moshiach which is hidden and concealed above until his coming.”

כן יהי איה הגואל האמתי וציון שחצו צמחיק עמי סלד א' סרואי  
בלדקו להיזה גואל ולכסיעו סזוק יגלה אליו סקיה ויעלמו וזו יערס  
עליו רוח של עשיה סעזון וגזו לעעלס עד זוא וכלעד מליס צמאל  
אזר שנעשק צלס עליו רוח מועלס ורוח סקדקס אזר מלפניס לז  
סבניס צמלמו ק ס' גואל סרלסן וכן יהי גואל האמתי וסלדיק  
סזס צמלמו אזר ידע ונעסססס כי רצו כנזס וכזס וזו וזו  
זכיס עיעיס עליסס רוח של עשיה גס כי סס רלוי לכך אזל סדור לז  
ס' רלוי אולס כסיעו איה יגלה אזר ס' כמו למסס צקס ויעלמו  
זו ויערלל לזד אז למלך א' כמו למססס לזער שלס עמי:

*Shaalos U'Teshuvos Chasam Sofer – Choshen Mishpat 6: 98 (pp. 33)*

When we learn the Rebbe's sichos of the years 5748-5752, we realize that this is something that has actually occurred.

Before 5750 (1990), the Rebbe announced that the year will be a “שנת ניסים — a year of miracles,” and that we reached a “high-time” regarding the closeness of Moshiach. That year was indeed miraculous as we witnessed entire evil regimes coming down with almost no blood shed, the one with the greatest bearing on the Jewish people was the collapse of the Soviet Union, which *de-facto* ended the state of Jews being under *gezeiras ha'malchus* (see sicha of Parshas Balak 5751, *seif* 7 fn 81).

The Rebbe called the following year (תנש"א) a year of - אראנו נפלאות - “I will *show* you wonders,” promising even greater miracles. What happened that year was the Persian Gulf War which ended up being indeed miraculous. Beyond just miraculous, the Rebbe declared repeatedly that it's the fulfillment of the Medrash (Yalkut Shimoni *remez* 499) describing what will happen in “*the year in which Moshiach will be revealed.*”

These were the Rebbe's words on Shabbos Parshas Naso 5751:

“The year began with the “wonders” which were actually seen and revealed to the eyes of the whole world (in addition to those which will be seen in the future, “I will show you”). These wonders fulfilled the words of the Yalkut Shimoni: “In the year in which King Moshiach will be revealed” ...From that time on (particularly in the month of Nissan, the month of Redemption) we are already standing at the time “When the King Moshiach comes ... and proclaims to Israel, ‘Humble ones, the time for your Redemption has arrived!’”

מצרים אראנו נפלאות<sup>142</sup> - מתחיל  
מה „נפלאות” שכבר ראו (נוסף על אלה  
שיראו בעתיד, „אראנו”) בפועל ובגלוי  
לעיני כל העמים בשנה זו, שבהם נתקיימו  
דברי הילקוט שמעוני<sup>143</sup>: „שנה שמלך  
בשבילכם . . הגיע זמן גאולתכם”, ומאז  
(ובפרט בחודש ניסן, חודש הגאולה)  
עומדים כבר „בשעה שמלך המשיח בא  
(„הנה זה בא”) . . ומשמיע להם לישראל  
ואומר ענוים הגיע זמן גאולתכם.”

*Sefer HaSichos 5751 Vol. 2 seif 13, pp 595*

The Rebbe called the following year “נפלאות בה – a year embedded with wonders.” What happened that year was that, if anyone had any doubts as to what the Rebbe meant when he identified the previous year as the one in which Moshiach was revealed, i.e. perhaps it was still in the spiritual realm, the Rebbe made it very clear:

“Based on what is famously known that “in every generation there is an individual ... qualified to be the Moshiach for Israel,” — ...“and when the time arrives, Hashem will reveal himself to him and send him,” Then now, according to the announcement of my sainted father-in-law, the Rebbe *Nesi Doreinu*, that everything has been concluded, it's understood that “send now the one You will eventually send,” has begun to be fulfilled in the form of the shlichus of my sainted father-in-law the Rebbe”

און דאָס איז: ע"פ הידוע אַז „בכל דור ודור נולד א' מזרע יהודה שהוא ראוי להיות משיח לישראל”<sup>105</sup>, „א' הראוי מצדקתו להיות גואל וכשיגיע הזמן יגלה אליו השי"ת וישלחו כו”<sup>106</sup>, וע"פ הודעת כ"ק מו"ח אדמו"ר נשיא דורנו, דער איינציגער שליח שבדורנו, דער איינציגער משיח שבדורנו, אַז מ'האָט שוין אַלץ פאַרענדיקט – איז פאַרשטאַנדיק אַז ס'הויבט זיך אָן מקויים ווערן דער „שלח נא ביד תשלח”, די שליחות פון כ"ק מו"ח אדמו"ר. און

*Sefer HaSichos 5752 Vol. 1, seif 13, pp 111*

In another sicha from that year, the Rebbe elaborated on how we can already observe the impact of Moshiach on the world, primarily in the areas of greater world peace and global security due to international cooperation in this generation and referenced a *psak din* of Rabbonim regarding there being a “*b'chezkas Moshiach*” in our time:

...There was also the *psak din* of rabbis and halachic authorities that the time of Redemption has arrived — “a king from the house of David will arise” [who we may] “presume (*b'chezkas*) to be Moshiach,” ultimately reaching the time when of “he is certainly Moshiach (*b'vadai*).”

לקבלת פני משיח צדקנו, וכן הפס"ד של הרבנים ומורי-הוראה בישראל שהגיע זמן הגאולה, „יעמוד מלך מבית דוד וכו' בחזקת שהוא משיח” ועד להמעמד ומצב „הרי זה משיח בודאי” – פס"ד „מ. סיני”, שנמשך וחדר גם בגדלי העולם,

*Sefer HaSichos 5752 Vol. 2, Parshas Mishpatim, seif 6, pp 368*

## Part 5. What About after Gimmel Tammuz?

In the light of all the above, how are we to approach Gimmel Tammuz 5754? How does this event impact the Rebbe’s words about the “revelation of Moshiach”?

As Chassidim, we have firm *emunah* in the Rebbe’s words which are *divrei nevuah* and don’t doubt that even a hair of his words won’t fall to the ground. It is, however, eye-opening to see how *Toras Emes* doesn’t leave us without answers. This “perplexing” situation, when after the *hisgalus* of Moshiach the Rebbe’s physical presence is concealed from us, is also addressed and defined in halacha.

[To be clear, Chassidim believe that the Rebbe, as *Nasi Ha'dor* remains alive *b'guf v'nefesh* even though our eyes of flesh may see otherwise, in the spirit of “*Yaakov Avinu lo mes*” (Taanis 5b) and numerous sources in *Nigleh* and Chassidus that support this.

We bring this aspect about Moshiach as an aid to help those who still seek to reconcile the *emunah* in Moshiach with what is seen *b'eini basar*.]

To preface: There exist numerous sources in Chazal, Rishonim and Achronim that show that Moshiach can come from the resurrected.

In halacha as well (as paskened in Rambam, Hilchos Melachim 11:1), this option isn't ruled out completely. Despite that, Moshiach cannot be just *any* Tzaddik who has passed away. In an interesting footnote and *hagaha* to the sicha of Tzaria-Metzora 5751, the Rebbe dealt with this subject. At that farbrengen the Rebbe remarked that:

Moshiach is an individual present in the world during the time of exile and in the location of the exile. He is in an "exiled" state of being, as he himself suffers from the afflictions of the exile. This is evident from what the Gemara continues: "Rav said: if he, Moshiach, is from the living, he is like our holy Rabbi Yehuda HaNasi." ... following the ruling of Rambam, that "A king will arise from the house of David."

שמשיח נמצא בעולם בזמן ומקום הגלות, ובמצב של גלות, שסובל תחלואי הגלות [כהמשך הגמרא<sup>65</sup> „אמר רב אי מן חייא הוא כגון רבינו הקדוש“, „אם משיח מאותן שחייין עכשיו“<sup>66</sup> ודאי היינו רבינו הקדוש<sup>67</sup>, דסובל תחלואים וחסיד גמור

*Sefer HaSichos 5751 Vol. 2, , seif 8, pp 496*

In the *hanocho* (transcript) that was submitted to the Rebbe for *hagaha*, footnote 66 (referencing from the words "if he is from the living") read:

65 וע"פ פס"ד הרמב"ם (ה' מלכים ספ"א) "ואם יעמוד מלך מבית דוד כו" – בהמכה וי"ו. *לומר שהוא "מאותן שחייין עכשיו".*

According to the Rambam's ruling (Hilchos Melachim end of Chapter 11) "If a king will arise from the house of David" — we are induced to say that Moshiach is "from the living now"

The Rebbe changed a few words and the footnote thus read:

According to the Rambam's ruling (Hilchos Melachim end of Chapter 11) "If a king will arise from the house of David" — it means that he is already a king.

What does "already a king" mean and how is it different from "from the living now"?

In a sicha discussing the prophecy that "Dovid my servant will be king over them forever," (Yechezkel 37, 24-25) the Rebbe comments that:

It seems that we must say that Dovid HaMel-ech himself is not Melech HaMoshiach who will be a "Nasi over them forever," because the commencement of Melech HaMoshiach's work will be *before* the Geula as explained in the Rambam, and certainly before *techiyas ha'mei-sim* (even of the Tzaddikim who will arise immediately, as Chazal say "Moshe and Aharon will be with us" [to address various question relating to the Beis HaMikdash].

6) ולכאורה עכ"ל שאין דוד המלך בעצמו מלך המשיח שיהי'. נשיא להם לעולם, שהרי תחילת פעולת מלך המשיח תהי' קודם הגאולה, כמבואר ברמב"ם (ה' מלכים פ"א ה"ד), ובודאי קודם תחיית המתים (גם דצדיקים הקמים מיד, כמ' חז"ל (יומא ה, כ) משה יאהרן עמנו).

*Likkutei Sichos Vol. 35 pp. 206, fn 6*

In other words, Dovid HaMelech or the Rambam cannot be Moshiach unless they spend some time leading the Jewish people *before* the Geula. But in theory, if the *leadership* of that “king from the house of Dovid” continues, despite his revealed life being interrupted, he can resurrect and continue to be Moshiach.

In such a case, we can read into the Rambam a situation in which Moshiach is “already a king” but prior to his ultimate revelation is not “from the living now...”



To apply this to our situation:

On the one hand, the Rebbe's presence in a physical way is concealed from our eyes, and is not as we were accustomed to traditionally “having” a Rebbe. On the other hand, the Rebbe's leadership, on the practical level (besides for the spiritual level which cannot be measured) is continuing without the Rebbe's physical presence before us in a way we can hear and see.

We have, in the Rebbe's teachings, all the answers to today's challenges, and we need to be able to apply them to our situation with the assistance of Rabbonim and Mashpiim, but the clues are there.

Dealing with technology, for example, isn't something we can find addressed in a direct way in the Alter Rebbe's teachings, but is in the Rebbe's teachings... This is one of many examples that show how this generation is being led by the Rebbe!

This isn't a novel concept;

Chazal ask about that which it is written of Shimshon Ha'gibor that he led the Jewish people for forty years, although he led them only for twenty years physically. They explain (Yerushalmi Sotah 1:8) that

the Pelishtim were afraid of him twenty years after his death as they were afraid of him during his lifetime. (see Sichos Kodesh 5730 Vol 1, pp 415 how the Rebbe applies this to the nesius of the Rebbeim).

This is indeed a *chiddush*, but it clearly has quite a convincing line of thought behind it, as well as quite clearly stated by the Rebbe regarding his father-in-law.

Some have suggested that this can be hinted in the Rambam's words describing when a Moshiach has failed:

*“If he has been **unsuccessful** or **has been murdered**, then he [isn't Moshiach, rather] like one of the other proper kings of the house of Dovid who have passed on.”*

What invalidates a *b'chezkas Moshiach* from his presumptive Moshiach role is a lack of success, of which one very striking example is murder by enemies, but a “natural” death, although usually also a sign of being unsuccessful, isn't a definite sign! Shimshon Ha'gibor's death, for example, didn't diminish his effect, it only intensified it!

Even if we understand Gimmel Tamuz as it appears to us on a physical level, it doesn't mean that the Rebbe's leadership left and in no way affects the “revelation of Moshiach” the Rebbe spoke about in 5751.



*Yehi ratzon* that as we approach the 120<sup>th</sup> birthday of the Rebbe *Melech Ha-Moshiach*, this entire discussion should be *l'halacha v'lo l'maaseh* -- as we will celebrate this auspicious day with the Rebbe seeing the Rebbe *b'inei basar* after the final hisgalus of the Rebbe as *Moshiach b'vadai, teikef umiy'ad mama'sh!*

***Special thanks to my dear brother Yossi for his help in preparing this article for print***

# THE SECOND REVOLUTION

100 YEARS SINCE TOMC



The founding of Tomchei Tmimim by the Rebbe Rashab was a revolution in the Jewish world. When a Poland dominated by countless courts of Chassidische Rebbeim was introduced to this new type of Yeshiva founded by the Frierdiker Rebbe, it sent shockwaves through the country and was met with considerable hardships > Presented by Shenur Z. Berger

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# THE TOMCHEI TMIMIM IN POLAND

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One hundred years have passed since a small Tanya shiur turned into a huge network of yeshivos that made their mark on the history of Polish Jewry. It all began with a secret Tanya shiur with a group of yeshiva students in Warsaw who were not Lubavitch. This led to the spreading of the wellsprings throughout Poland and neighboring countries. Hundreds of yeshiva bachurim from non-Chabad homes went to learn in Chabad yeshivos that opened one after the other in Poland, Lithuania and Latvia.

They say that the greatest development happens specifically under difficult conditions. That's the way it was on Chanuka, Purim and Pesach when they rose up against us to destroy us so that the Jewish people flourished and celebrated.

This is precisely how the Chabad community in Poland began. It started after the migration of Jews from Russia as part of the decree of the expulsion from Moscow 130 years ago, at the start of 5650/1890. The Rebbe Rashab fought on many fronts to prevent the expulsion of Jews from Moscow. Some of the Chabad families who were expelled were allowed to move to Poland and they settled in Warsaw. This was the nucleus from which sprouted the large Chabad community among Polish Jewry.

In the early years, the Chabad community was small and had a small shul at 30 Franciszkanska Street. A decade later, another Chabad shul opened at 8 Djika Street which bespoke the expansion of the community. The Chassid R' Zalman Shmotkin bought a courtyard and building at 32 Muranowska Street and designated part of it for another Chabad shul.

## THE TANYA CLASS THAT STARTED IT ALL

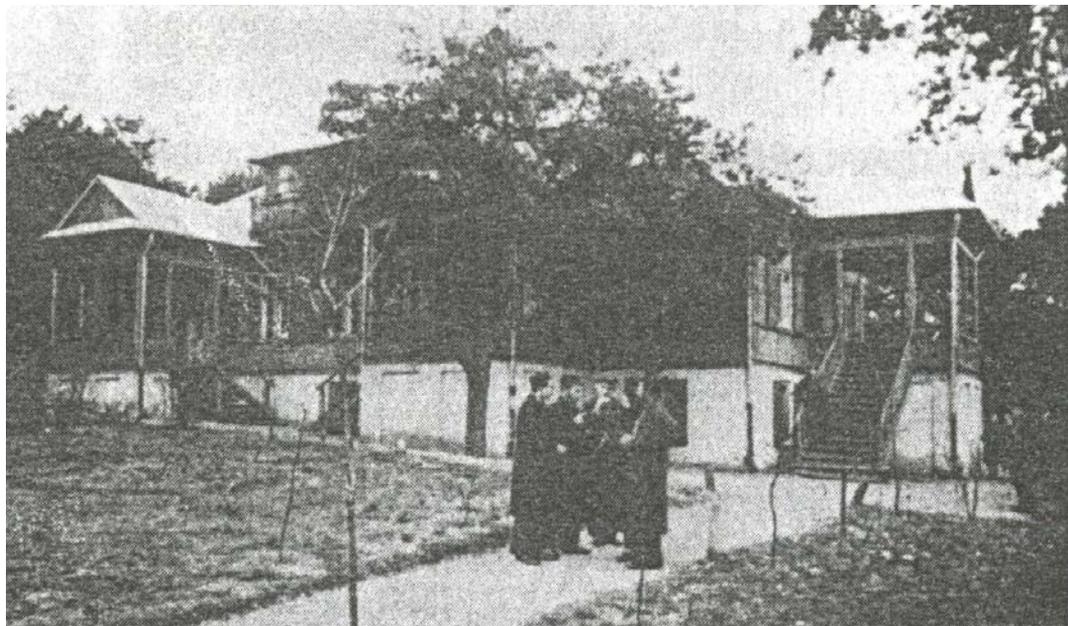
The Chabad community grew slowly and had no schools. Nevertheless, the pioneer, R' Berel Moshe Shmotkin, one of the first Chabad Chassidim in Warsaw and pillar of the community, began to spread the wellsprings through shiurim that he gave to non-Lubavitcher yeshiva students. He began giving Tanya classes to the talmidim of Yeshivas Mesilas Yesharim at 5 Gensha Street.

The hanhala of the yeshiva found out about it and were not pleased. The roshei yeshiva warned the students that if they continued to attend the shiur, they would have to leave the yeshiva.

One of the talmidim, Rabbi Meir Blizinsky, later wrote:

“Despite being so young, I had many questions that gave me no rest. Although I searched in sefarim, I did not find satisfying answers. My soul was literally wounded from bewilderment and befuddlement. I remember it as though it happened now, how after hearing a maamar and the conclusion of the first six chapters of Tanya, I felt healed. Many of the questions that plagued me fell away. Naturally, I developed a strong soul connection to the Tanya and that dear Jew, R' Shmotkin.”

The shiur went on until Pesach 5681 when the rosh yeshiva, who was a Misnaged, announced that the shiur would not continue after Yom Tov. The talmidim were upset. They had enjoyed the learning and now their spiritual enjoyment would be ending. Some of the talmidim objected, expressing their firm desire to continue learning Tanya but the rosh yeshiva was insistent, saying he



YESHIVAS TOMCHEI TMIMIM IN OTVOTZK

was the one who decided on the yeshiva curriculum and anyone who disagreed could leave the yeshiva.

There was a great turmoil in the yeshiva. Most of the talmidim made their peace with this decree and agreed to stop attending the shiurim but twelve talmidim, including R' Meir, were very upset. They decided to tell R' Shmotkin about the rosh yeshiva's decree and their determination to continue learning Tanya no matter what.

R' Shmotkin, hearing the news, gave his usual smile and said, "We'll open our own yeshiva." He told the talmidim that after Pesach they would learn in the Chabad shul at 30 Franciszkanska Street and he would take care of all their needs.

## **NISSAN 5681 – THE YESHIVA OPENS**

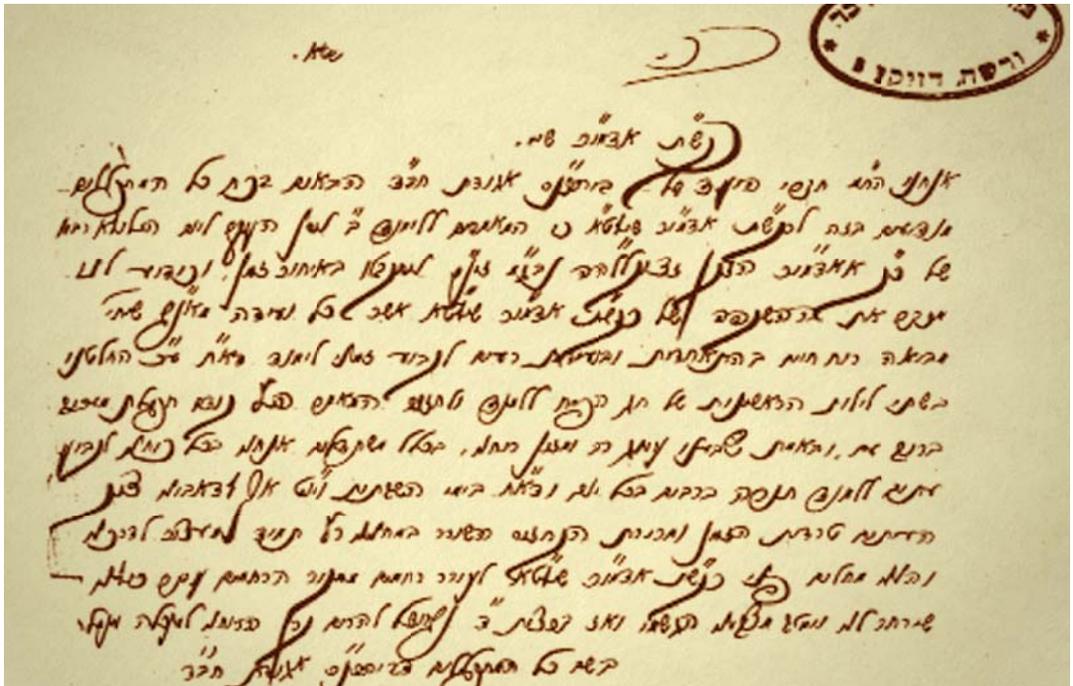
After Pesach 5681/1921, 100 years ago, the twelve students showed up in

the Chabad shul and that is how Yeshivas Tomchei Tmimim in Warsaw came to be. It was the first Chabad yeshiva to break outside of the walls of the Iron Curtain because until then, all branches of Tomchei Tmimim were in the Soviet Union.

Out of the first twelve students, R' Meir remembers nearly all of them: Yaakov Goldberg, Moshe Mordechai Greenspan (of Ostrovtza), Yitzchak Fishman, Efraim Eliezer Perkel, Shlomo Tzilich, Kalman Kalmanson, Yaakov Krikerman, Yaakov Yitzchok Shapiro plus another three. Only R' Meir survived; the others were killed in the Holocaust, may Hashem avenge their blood.

R' Meir wrote of the historic importance and breakthrough of this Chabad yeshiva in Poland in his memoirs:

"The history of Tomchei Tmimim yeshivos in Poland is actually the history of the spreading of Chabad Chassidus in Poland. As is known, Chabad operated



THOSE WHO DAVENED IN THE CHABAD SHUL ON DJIKA STREET WROTE TO THE REBBE RAYATZ

since its founding by the Alter Rebbe in various European countries (its center in Russia) and Eretz Yisrael while other streams of Chassidus prevailed in Poland.

“As a result of Russian Jews emigrating to Poland, shuls were founded for Chabad Chassidim in Poland and they were the basis for the forming of a yeshiva. Once the yeshiva was founded, Chabad Chassidus began to spread among Polish Jews.”

(R' Meir himself had a wonderous story with the Rebbe Rayatz in connection to his move to Tomchei Tmimim which was published under the name *He will die in 2 Days* in Beis Moshiach issue #1292.)

With the founding of the yeshiva, a committee of Chabad Chassidim in Warsaw was formed led by Rabbi Shraga Feivish Zalmanov and Rabbi Shneur Zalman Shmotkin. The first step was to

inform the Rebbe Rayatz who lived in Rostov at the time and obtain his consent and blessing. Due to World War I, mail service between Poland and Russia was completely cut off. It took effort until the committee was able to send an emissary to cross the border and let the Rebbe know about the yeshiva.

The Rebbe Rayatz reacted with amazement and delight and spoke about it for days with great joy. He said that with Hashem's help the institution would grow and flourish and spread a great light in the world. He sent a letter of blessing with encouragement about founding the yeshiva.

## DEVELOPMENT DESPITE OPPOSITION

The schedule for the yeshiva in Poland was the same as that for tmimim in

yeshivos in Russia: Chassidus, Nigleh and Chassidus again at the end of the day.

When the yeshiva was founded, the new students studied *maseches* Shabbos. Before davening, the mashpia, Rabbi Boruch Friedman Hy”d, taught them Likkutei Torah. In the evening they learned Tanya with Rabbi Berel Moshe Shmotkin.

The families of the founding students were unhappy that their sons had switched to the Chabad yeshiva. The boys endured strong opposition on the part of their families. The distance in mentality between Chabad Chassidus and the Chassiduyos in Poland resulted in many Polish Jews having no idea what Chabad is about. Many of them had negative preconceived ideas about Chabad.

The opposition was also prevalent among the more learned Polish Chassidim, based on the notion that Chabad is an excessive revelation of the secrets of the Torah and it says (Mishlei 25;2) “*kevod Elokim haster davar*,” the honor of G-d is in hidden matters. Polish Chassidus expressed opposition on principle against learning Chassidus for it wasn’t proper for the simple man to learn Toras HaNistar which was like Kabbalah. Not everyone is deserving; only those who filled their bellies with Shas and Poskim, they maintained.

The opposition was all the greater when it came to learning Chassidus with bachurim before marriage, and in public no less. Despite the familial opposition, the Polish bachurim continued showing up to yeshiva and delved into Nigleh and Chassidus.

R’ Meir described the special Chassidic atmosphere in the shul from the perspective of a “fresh” tamim:

“Since we learned in a shul, we were involved with and received *hashpa’a* from the people who frequented the shul. Prominent bachurim who learned in Lubavitch lived in Warsaw including R’ Feivel Zalmanov who was one of the ‘yoshvim’ (Heb, lit. sitters, i.e. those that ‘sat’ and learned after marriage near the Rebbe before going out to work – or in Yiddish - *zitzers*) in Lubavitch before the founding of Tomchei Tmimim and even learned as a bachur with the Rebbe Rayatz. R’ Feivel had a sharp mind and on Shabbos he davened at length. There was also R’ Zalman Shmotkin who was among the outstanding bachurim in Lubavitch. He was a true ‘tamim’ in all his deeds.

In addition to them, some of the balabatim were also from Lubavitch, the kind who davened at length on Shabbos and were Chassidic models for the talmidim of the yeshiva.

“We spent the summer of 5681 in this atmosphere. We spent the Yomim Tovim with the balabatim but on Succos we spent all the nights in the succas of either R’ Feivel or R’ Zalman.”

Only 11 years later, in 5692, was the mechina (preparatory academy) of the yeshiva founded. At first it was in the shul at 8 Djika Street, in the area of the Jewish ghetto.

The yeshiva grew over the years and the number of talmidim reached 300! Needless to say, most of them did not come from Lubavitcher homes which caused great irritation on the part of other Chassidic courts in Poland.

Due to the expansion of the yeshiva, they had to move in 5685 to a more spacious building at 7 Malewska Street. It was a three-story building with a large yard around it.

In the coming years, the yeshiva moved from Warsaw to Otvotzk, a suburb of Warsaw, and over time became the central yeshiva while its “older sister” in Russia split into divisions and existed underground. Also, while the yeshiva in Russia went underground and existed in secret apartments because of the persecution of the NKVD, the new yeshiva in Poland stood tall with great pride. The building contained a Beis Medrash, classrooms, sleeping areas, etc.

The spiritual side was also a source of Chassidic pride: A lineup of roshei yeshiva, maggidai shiur and renowned mashpiim taught there, venerable Chassidic personalities who shared their spiritual treasures.

## **SPREADING THE WELLSPRINGS IN WARSAW**

Aside from learning Nigleh and Chassidus, the talmidim also spread the wellsprings of Chassidus. As mentioned, other Chassidic courts were not thrilled with the “invasion” of Chabad Chassidim in Poland, which is why even *hafatza* had to be done cleverly and quietly.

The Rebbe spoke about this in a farbrengen that took place on Shabbos parshas Shemini 5712:

“The bachurim in Warsaw who began spreading the Chassidic booklets of the Rebbe, my father-in-law, among talmidim in yeshivos, at first would do so without the ‘daf ha’shaar’ (cover page), so they wouldn’t know it’s a maamar Chassidus and would learn it, thinking it was mussar or the like. When they learned it and liked it, then the secret could be disclosed to

them that it was a maamar Chassidus!” (Toras Menachem, vol. 5, p. 179-180)

In 5692, the Rebbe Rayatz appointed Rabbi Yehuda Eber as rosh yeshiva and also as the one responsible for arranging Tanya classes in shuls. R’ Eber appointed a special person for this job, a young man by the name of R’ Moshe Chaim who began doing this vigorously.

In the winter of 5692, R’ Eber reported to the Rebbe Rayatz about the *hafatzas ha’maayanos* in Warsaw:

.....

**Over the years, the yeshiva expanded until the building was too small to contain all the talmidim. The yeshiva then split, with the older bachurim moving to learn in Otvotzk and the younger ones staying to learn in Warsaw.**

.....

“From the work of R’ Moshe Chaim, he went to the Beis Medrash at 8 Agnes with Tanyas and kuntreisim. He began talking to them in general about learning Chassidus until they asked him to teach them Tanya every day and he agreed. When he learns there are about 40 and more participants.

“He also went to Yeshivas Sochotchov, ‘Beis Avrohom,’ and asked that he be allowed to teach Tanya for pay ... It was agreed that he would teach Tanya every

day for the young ones from 2:30 until 3:00, for five gold coins a week. Tomorrow, G-d willing, the learning will begin and they promised to buy Tanyas. He plans on going in this way to other yeshivos.”

In this report and other reports, R' Eber writes in detail about the Tanya classes given by R' Moshe Chaim that took place in the Chabad shuls on Djika and Franciszkanka streets for non-Chabad talmidim as well as in other yeshivos, etc.

## **POLAND FULL OF BRANCHES OF TOMCHEI TMIMIM**

Over the years, the yeshiva expanded until the building was too small to contain all the talmidim. The yeshiva then split, with the older bachurim moving to learn in Otvotzk and the younger ones staying to learn in Warsaw. At the same time, Tomchei Tmimim yeshivos were opened in other Polish cities where even younger talmidim learned. The branches opened in: Lodz, Chelm, Pieczenow, Chmelnik, Otvotzk, Raczyn, Kalushin, Lentshna and Stopnitz. New branches opened in nearby Lithuania and Latvia. Another yeshiva in the spirit of Chabad was founded in the ghetto in Radom.

As mentioned, hundreds of bachurim from other Chassidic courts switched to learn in Tomchei Tmimim yeshivos. Here is the beginning of a list of talmidim in the yeshiva in Warsaw from the year 5685, which notes which Chassidus the father of the talmid belonged to. (On the original list there are many additional details about each student; Here we only brought the Chassidic affiliation.)

1)Avrohom Zalman Gurevitch – Lubavitch. 2)Avrohom Zushe Ziskind

– Novominsk. 3)Shmuel Zalmanov [Lubavitch]. 4)Kalman Blumenson – Novominsk. 5)Meir Sholom Blizinsky – Porisov. 6)Yaakov Yitzchok Shapiro – Sokolov. 7)Yosef Goldstein – Ostrovtsa. 8) Yitzchok Duber Bauman – Ger. 9)Moshe Shlomo Volichevsky – Kielce. 10)Shmuel Gurewitz – Ulami [perhaps a play on the word “oilamishe” meaning generic religious or generic Chassidic - SZB]

As mentioned, this is the beginning of a long list from which we see that most of the talmidim came from non-Chabad homes, but after a few years in yeshiva during which they received heaping portions of the ways and teachings of Chassidus Chabad; many of them became Chabad Chassidim.

## **TREMENDOUS SATISFACTION AND NACHAS FOR THE REBBE**

The Rebbe Rayatz left Russia in 5688 and he spent part of the following years in Poland where he could encounter, up close, the youthful and blessed fruits of the yeshiva that his father founded.

On his first visit to Warsaw, the Rebbe Rayatz went to visit the Chabad yeshiva for the first time. First, the Rebbe went to the office and inquired about the work in the office, the accounting books, the letters that came in and went out, and who were the supporters of the yeshiva. He even examined the records of the students who attended in the past and those who were there then. Then he asked for the roshei yeshiva, mashgichim and mashpiim to be brought to him, each on his own. As one who ran a yeshiva for many years, the Rebbe questioned each member of the staff about the manner of his work

in chinuch and the times that he taught and the number of his students and their status in learning and comportment.

The talmidim in the first division were seated in a semi-circle with the Rosh Yeshiva at the head who lectured on the sugya being learned. Then came the awaited moment and the Rebbe entered in all his glory. The talmidim rose in respect and the Rebbe motioned that they should continue learning without interruption. The Rebbe looked at each of the students and asked the Rosh Yeshiva to show him the best students.

As the Rebbe left the room, all the students rose again and the Rebbe showered them with heartfelt blessings. Thus the Rebbe went from one division to another until he arrived at the large Beis Medrash. At that time, the room was full of hundreds of students engaged in analytical study. They all sat at tables on this side and that side. The Rebbe went here and there, stood on the eastern side and faced the students. He looked at them wide-eyed and his face shone with manifest nachas. When he went over afterward to the head mashgiach, he said three words that expressed the enormity of the nachas and satisfaction that he felt, “*rechush atzmi yafeh*” (a nice “essential” acquisition).

The Rebbe then went upstairs to the dormitory, going from room to room from beginning to end. It seemed that the physical conditions were not satisfactory to him for he said, “They deserve far more.”

He went downstairs to where the kitchen and dining room were and before leaving he said the *shehechyanu* blessing and those with him responded “amen.” “This is an everlasting edifice,” said the

Rebbe, “except that is in *pnimiyus* (on an inner level) and may Hashem help that it also be in *chitzoniyus* (on an outward level).” At this point he expressed his gratitude to all helpers and supporters and bequeathed them with blessings of his holy ancestors, materially and spiritually.

The visit lasted many hours and upon his return he said to one of Anash that he was greatly nourished from the sight of the holy yeshiva. “You don’t know what you did,” said the Rebbe and with the following words he encapsulated the intensity of his feelings, “I was the ‘acting dean’ of Tomchei Tmimim. If I would have submitted an operation like this to my father, I would have received a medal of excellence.”

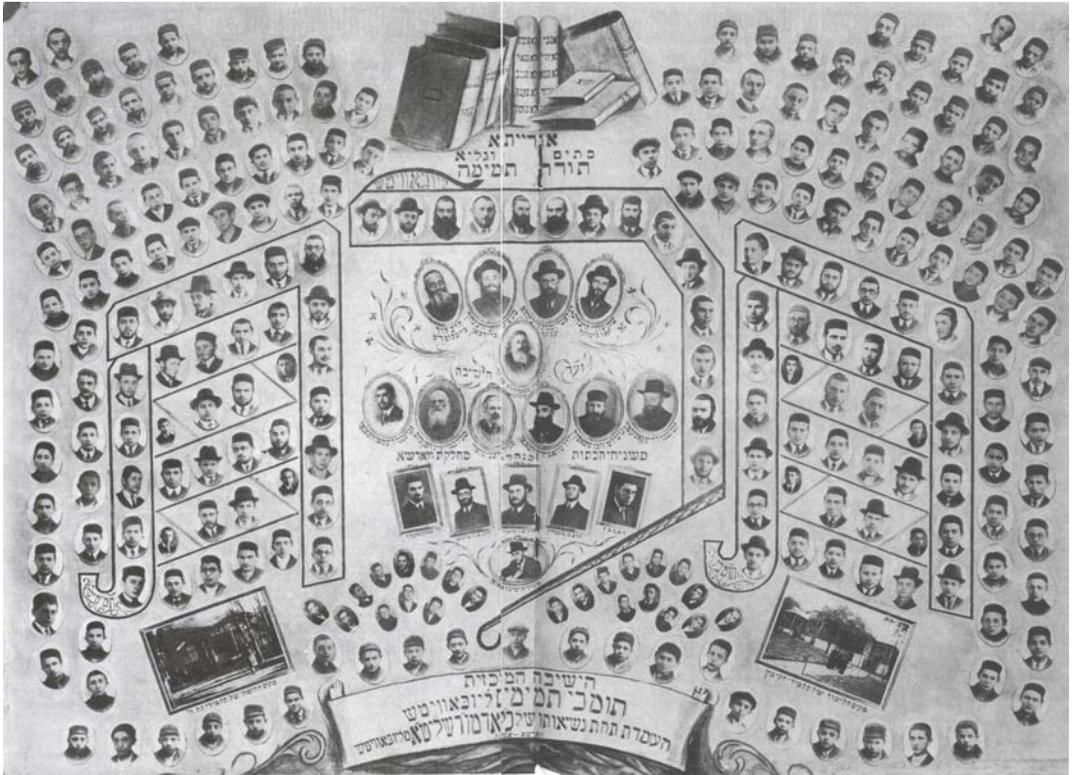
## MORE THAN 1500 STUDENTS

During World War II, *HaPardes*, which was published in New York, published a list of yeshivos that existed on the eve of the Holocaust in Poland, Lithuania and Latvia (and the Holy Land). The list shows that in the Chabad yeshivas in these countries, more than 1500 students learned:

Otvotzk 450, Warsaw 250, Chelm 100, Lentchna 75, Paczinow 50, Vilna 75, Kalushin 50, Glubaka 60, Levonys 80, Dankera 100, Yerushalayim 75, Tel Aviv 80, Sum Total: 1595

## GERRER CHASSIDIM HELP THE LUBAVITCHER YESHIVA

Graduates of the yeshiva who became Chabad Chassidim married and started Chabad communities in Poland. One of



STUDENTS AND STAFF OF YESHIVA TOMCHEI TMIMIM IN POLAND

those communities was in Lodz where there were ten Chabad families. Since a Chabad community had been started, a yeshiva was also founded which attracted the youth of the city. For 15 years, hundreds of tmimim learned there. The rosh yeshiva was the gaon and Chassid, Rabbi Menachem Mendel Rosenmutter, one of the iluyim of Tomchei Tmimim in Lubavitch.

At first, the yeshiva was in the local shul. In 5690, the yeshiva moved to a more spacious place at 14 Pomorska Street, thanks to a donation of the wealthy R' Elchanan Steinschneider, may Hashem avenge his blood, a young Gerrer Chassid who was a successful contractor. He regularly donated to the Lubavitch

community and to appeals that the Rebbe Rayatz made before Pesach.

The place he donated to the yeshiva was part of a residential building where about fifty families lived, including many Gerrer Chassidim who willingly helped the talmidim of the yeshiva.

The yeshiva had about 100 talmidim who learned Nigleh and Chassidus. Along with the rosh yeshiva there were Rabbi Noach Yitzchok Mordkowsky and Rabbi Chaim Dovid Glazman. Rabbi Dovber Yitzchok Schneerson was the mashpia.

The Rebbe Rayatz was very supportive of the yeshiva and even sent money to the yeshiva as well as donors. The bachurim often traveled to the Rebbe Rayatz to hear Chassidus from him.

## BRANCH OF TOMCHEI TMIMIM UNDER NAZI OCCUPATION

With the outbreak of World War II, Poland was in complete chaos and anarchy. As a result, educational institutions ceased operations. Nevertheless, Chabad Chassidim did not give up.

Radom was already under Nazi rule when the yeshiva was founded by a special committee led by Meir Hendel, a resident there who, until the war began, had learned in Tomchei Tmimim in Otvotzk. Among the committee members were R' Shmuel Margolis, the bachur Itche Glickler, Hy'd, and the bachur Koppel Weissman, Hy'd, all three graduates of Yeshivas Chachmei Lublin, which was one of the premier yeshivos in Poland. The members of the vaad collected a group of bnei yeshivos whose places of learning had been closed and who had no place to learn. They began learning in one of the houses of the wealthy R' Yechiel Baum, Hy'd. This is how a branch of Tomchei Tmimim opened under Nazi occupation.

The four members of the vaad did not make do with the status quo and decided to attract many talmidim of all groups to the yeshiva, including talmidim of other yeshivos that had been closed during the war. They advertised in Radom and its environs about the yeshiva and arranged *teg* with householders in the city. The talmidim were happy with the new learning framework that had been established which enabled them to continue learning despite the terrible situation they were in. Many of them were exposed to Chassidus for the first time.

The diligence of the older bachurim was seen in that instead of going to the

families who had invited them to eat their meals with them, they sent the younger talmidim to bring the food to them. In exchange, they would learn a daf Gemara with them. The yeshiva got a big boost after the Joint opened a central kitchen near the yeshiva and served a hot meal once a day to the talmidim of the yeshiva.

The quality level of the learning and the nourishing food, which was a tremendous thing for the starving youth during the war, attracted many talmidim to the yeshiva.

Despite people's apprehensions, the Germans who already controlled Radom did not interfere with the yeshiva. It once happened that German soldiers went to the yeshiva and took pictures of talmidim sitting in one of the classrooms and diligently learning.

About 150 talmidim who learned in the yeshiva were divided into divisions and classrooms based on age and level. In addition to the staff of the yeshiva which included the four members of the vaad, they brought from Otvotzk the mashpia, R' Boruch Friedman, H'yd, who served as mashpia and also gave shiurim in Chassidus. The Chassid R' Berel Garfinkel (Kurenitzer), Hy'd, was brought to Radom as the mashgiach. These latter two went to the yeshiva when the yeshiva in Otvotzk was closed following the Nazi conquest.

Word of the flourishing yeshiva, despite Nazi occupation, reached the Rebbe Rayatz. He wrote to Rabbi Yosef Wineberg:

"I was pleased by the good news from the excellent student, Mr. Meir Hendel. May Hashem help him and his workers and all those who assist him. Write to him with regards and blessing to him and all the talmidim and that he should be



TOMCHEI TMIMIM IN PIECZENOW

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a role model for his fellow brothers that they should engage in work with good students.” (Igros Admor Rayatz vol. 6, p. 66).

During the winter of 5701, the accursed Nazis concentrated the Jews of Radom and surrounding towns in two ghettos. In the small one were about 10,000 Jews and in the large one about 40,000. The large ghetto was in the center of the city and the small one in a suburb called Glinice.

The new situation did not deter the tamim Meir Hendel; on the contrary, it led to his making two Chabad yeshivos, one in each ghetto! Although the talmidim suffered difficult living conditions like the rest of the Jews, the staff continued to work and encourage the talmidim to learn Nigleh and Chassidus. The talmidim continued to immerse their hardships in the sea of Torah and learning.

Tragically, most of the tmimim in Radom perished in the Holocaust. With the outbreak of war, learning ceased in all yeshivos and sadly, the majority of talmidim and staff, ruchni and gashmi, were murdered al kiddush Hashem.

## THOSE WHO SURVIVED

The network of yeshivos Tomchei Tmimim in Poland, Lithuania and Latvia collapsed during the Holocaust. Most Chabad Chassidim and tmimim perished. Only a small number of tmimim managed to cross the border into other countries and after much effort were able to get away from Nazi occupied areas and were saved. Many of them established fine Chabad families after the war and until today their descendants continue in their path, including rabbanim and shluchim around the world.



BOOK REVIEW



# THE RISHONIM ON MOSHIACH

Long before the Rebbe issued **the call to study about Moshiach**, our great medieval luminaries, the holy Rishonim, **had written fundamental works on Moshiach** > We bring here the story of several of these books (and even series) written by **R' Saadia Gaon, the Rambam, the Ramban, and R' Yitzchok Abarbanel.**

The following is a brief review of the bibliography of early writings on Moshiach and Geula, written by the Rishonim. Although “all the sefarim are full of this,” and if we wanted to survey everything our Torah greats wrote on the topic we would need many thick volumes and could hardly suffice with a quick review in a periodical still, we will examine the unique phenomenon of sefarim and letters which deal solely with the subject of the Geula. We will try to touch on each sefer and its history, the circumstances which led to the writing of the sefer, the impact the sefer had, and its contribution to the Toras HaGeula.

## GEULA WORKS FOR THE GENERAL PUBLIC

When examining the writings of gedolei Yisrael on inyanei Moshiach and Geula, we can see how specifically within the darkness, the Toras HaGeula shines forth. The suffering of exile that led some of the nation to despair, G-d forbid, of the Geula, is what led gedolei Yisrael to publish their works and to illuminate the subject of Geula; what are the clear sources in the Torah for the coming of Moshiach, the order of events when he comes, and the main question, when he will come.

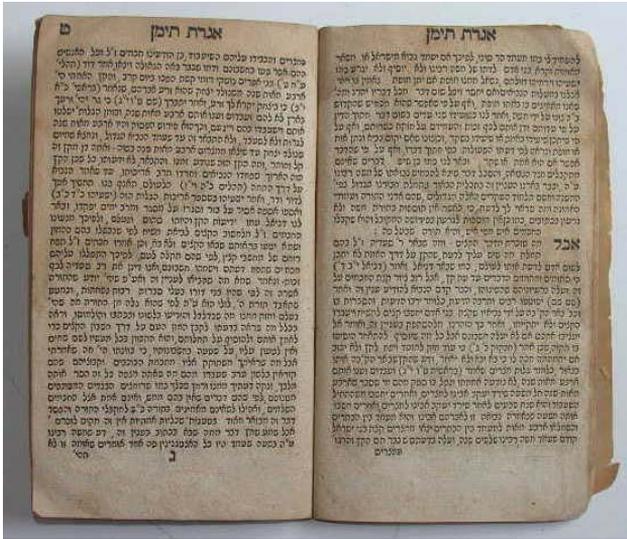
The earliest sefarim on the topic of Moshiach were written by Rabbi Saadya Gaon, one of the famous Geonim in Bavel who served as rosh yeshiva in Sura. R' Saadya Gaon, R'SG for short, wrote many works on all areas of Torah and halacha, and he fought many battles to set Jewish practice on a firm foundation and to strengthen emuna in the principles of our religion. Two works, small in size but large in content, that he devoted to inyanei

Geula, were called *HaPedus v'haPurkan*, *HaTechiya v'haPedus*.

Also in his *Emunos v'Deios*, R'SG devoted the last three essays to the topic of Geula - “the seventh essay – on the resurrection of the dead; the eighth essay – on the final Geula; the ninth essay – on reward and punishment.” In fact, there is a novel aspect to the sefarim that we mentioned that, from their style, it seems they were meant for the masses to slake their thirsty souls with word of the imminent salvation. As he put it, “I wrote them so that I would abolish and remove the doubts from the hearts of the upright.” A blatant example is seen in his *HaTechiya v'haPedus* which is divided into ten questions and answers, which lay out nicely, even for someone not proficient in Torah knowledge, all the details of the resurrection of the dead.

In the works of R'SG you see the importance he ascribes to the Jewish people doing *teshuva* which will lead to the hastening of the Geula and its coming with kindness and mercy without sorrows and suffering. R'SG explains that all of the harsh forecasts made about Moshiach ben Yosef, the terrible travails described in scripture, and the difficult wars he will wage, can be entirely prevented. When Yisrael does *teshuva*, Moshiach ben Dovid will come immediately while Moshiach ben Yosef will execute his mission only in terms of paving the way for him, beautifying the deeds of Yisrael before the coming of Moshiach ben Dovid.

In order to strengthen the faith, R'SG revealed a *keitz* even though “he knew that the Torah forbids this” - as the Rambam writes, due to the severe situation and the “corrupt ideas” that developed because of the darkness of galus.



IGGERES TEIMAN - EPISTLE TO YEMEN

## LETTER OF CONSOLATION AND A DARING SUGGESTION

“To the souls in despair from the sorrows of galut and in pain over the distancing of the predictions and the lengthy unrequited anticipation not befitting the chosen ones.” This is how Rabbeinu Maimon describes, in his introduction to *Iggeres HaNechama*, the reason that led him to write this letter.

Rabbeinu Maimon the dayan, father of Rambam, sought to dwell in peace in the face of the decrees of the Christians and priests in Spain, and went into exile to Fez in Morocco. Tragically, he encountered there the rise of the terrible Almohad dynasty, the Muslim regime in Morocco, which decreed that the Jews of Morocco must convert to Islam. Many of the Jews, who could no longer bear the suffering of the decrees and expulsions, outwardly accepted Islam. However, as the years passed and the hardships only grew worse, many of them began to sit on the fence

and question the truth of the Jewish faith.

Rabbeinu Maimon rose to the occasion and wrote *Iggeres HaNechama* to strengthen the emuna and bitachon in the Jewish people being the chosen nation and that the Geula will come and raise up the Jewish people above all the nations until they reach complete tranquility. The letter deals at length with the loftiness of Moshe Rabbeinu, master of all the prophets, and how there is nobody who comes close to his greatness and holiness. Then he explains the chapter of Tehillim, “*Tefilla l’Moshe Ish ha’Elokim*,” about Moshe prophesying about the Geula.

The end of the letter describes the uplifted state of the Jewish people in the Geula and touches a little upon the differences in the various phases of the Geula. An interesting and original idea appears at the end of the letter: to adopt the custom of the author of the letter and to read “*Tefilla l’Moshe*” every day before “*Boruch She’omar*” - “if people knew what was hidden within it, and what principles Hashem concealed within it which strengthen the faith and clarify the belief, they would establish it as a decree like Kerias Shema.”

## THE CLASSIC “EPISTLE TO YEMEN”

As if the many tzaros of the Jews of Yemen from the outside, i.e. the Muslim rulers, weren’t enough, a false Moshiach appeared from among them who aroused

tremendous yearning to return to Tziyon with the Geula Shleima. Rabbi Yaakov the son of R' Nesanel Beirav Fayyumi, one of the great rabbanim of the Jewish community in Yemen, wrote a letter to the Rambam in which he asked about the reason for the suffering of the Jewish communities in Yemen which suffered harsh pogroms and forced conversion decrees, as well as about the appearance of the false Moshiach, who led the people astray.

In a unique and well elaborated letter written in Jewish Arabic, the Rambam explained how to differentiate between Moshiach and a charlatan, and addressed the matter of identifying a prophet and proving that he is a true prophet. He also encouraged them and pointed at the superiority of the Jewish religion as opposed to Islam and Christianity, with clear explanations that make a mockery of the arguments of those proselytizing for Islam.

As we mentioned earlier, the intensity of the exile and the tzaros are what led gedolei Yisrael to reveal secrets of the Geula and Moshiach; and we merited the "Iggeres Teiman" from the "Great Eagle," the Rambam, in which he described Moshiach in detail, the way he would be revealed and the splendor of his kingship before all. The uniqueness of the letter is expressed also in the style, as the Rebbe put it (Shabbos parshas Shemini 5742), "We see the great passion and emotion in the Rambam's style in the letter."

Another unique aspect to the letter can be seen by what the Rambam writes in the introduction, "And now, my brothers, it is essential for you all to give attention and consideration to that which I am going to point out to you.

You should impress it upon the minds of your women and children, so that their faith which may be enfeebled and impaired may be strengthened, and that they be reestablished in an unceasing belief. May the Lord deliver us and you from religious doubt!" In other words, the Rambam addressed the letter to women and children so that they too would be strengthened in their faith with the full force of this letter.

Unlike the dry technical description that appears in the Yad HaChazaka where he describes Moshiach as one who compels all Israel to follow in the way of the Torah, and even needs to wage the wars of Hashem until he is successful and victorious, in the Iggeres Teiman the revelation of Moshiach is imbued with a miraculous dimension:

"The Moshiach is not a person concerning whom it may be predicted that he will be the son of so and so, or of the family of so and so. On the contrary he will be unknown before his coming, but he will prove by means of miracles and wonders that he is the true Moshiach ... What the great powers are, which all the prophets from Moshe to Malachi ascribe to the Moshiach, may be inferred from various statements in the twenty-four books of Scripture. The most significant of them all is the fact that the mere report of his advent will strike terror in the hearts of all the kings of the earth, and their kingdoms will fall; neither will they be able to war or revolt against him. They will neither defame nor calumniate him, for the miracles he will perform will frighten them into complete silence."

[The explanation as to how this does not contradict the psak of the Rambam in Hilchos Melachim in the Yad HaChazaka,

can be seen in the sicha of Shabbos parshas Shemini 5742.]

The Rambam in his letter expresses wonder about R' Yaakov, the rav of the Jews of Yemen, regarding the very question about the false Moshiach: "I am not surprised at him or at his followers, for I have no doubt that he is mad... but I am astonished that you, a Torah scholar who has studied the works of the Sages, do you not know, my brother, that the Moshiach is a very eminent prophet, more illustrious than all the prophets after Moshe?"

It's interesting that while the Rambam sharply criticizes calculating *kitzim*, in the Iggeres he brings his own *keitz* for the year 4570 (when prophecy will return to the Jewish people as a harbinger to the coming of Moshiach)! He brings this *keitz* as "a great and wondrous tradition which I received from my father who received it from his father and father's father," and ends with, "This is more accurate than any calculation said as a *keitz*, and [the reason for] our saying that it is true after we were admonished against, and strictly prohibited from revealing it, is lest it seem too distant in the eyes of the people..."

We see the Rebbe's reference to the significance of the *keitz* in Iggeres Teiman in a response that he wrote to someone who sent him a pilpul in the Rambam and claimed that the Rambam meant to hint that he himself was Moshiach:

**All of the above was received and thanks. Also to point out from Iggeres Teiman of the Rambam about his tradition regarding the return of prophecy "and it is the harbinger to Moshiach" - 4,970 (five years after his passing) - "and this is the most accurate *keitz*" - based on this [it being a *keitz*] it is referring to "in its time," "and I will**

**hasten it" would need to be before that. Also, he traced his ancestry to Rabeinu HaKadosh who was a descendant of Dovid HaMelech *olov ha'shalom*.**

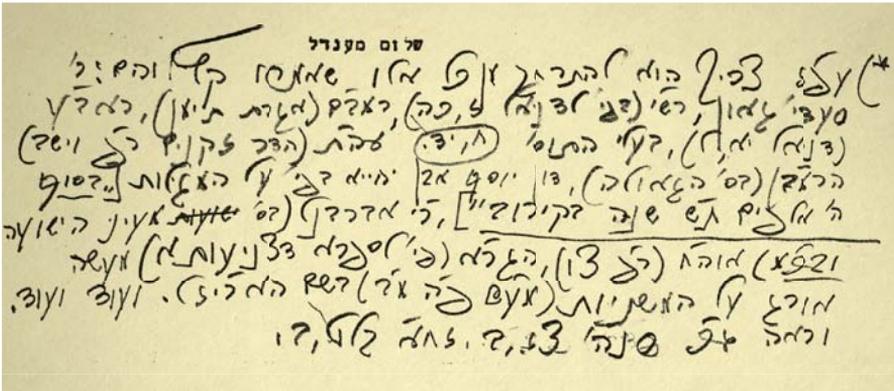
The Rambam's chiddush in Iggeres Teiman, that prophecy will return to Israel before Moshiach comes was explained at length by the Rebbe in several edited sichos including the famous sicha of Shabbos parshas Shoftim 5751. This wording in the Rambam provides the basis for the Rebbe establishing that there is prophecy in our time.

The Rambam wrote another letter on inyanei Geula (referred to in English as *Treatise on Resurrection*). Its purpose was to explain his view on resurrection of the dead, to resolve the questions raised and the errors made in understanding what he wrote in the Yad HaChazaka, which led some to think that G-d forbid the Rambam did not believe in resurrection of the dead. The Rambam devoted an entire letter to clarifying his position in a comprehensive and elaborate manner.

## **THOSE OF MEAGER UNDERSTANDING AND INTELLECT WILL REVEAL THE KEITZ?**

"We are compelled to gird our loins to fortify our strength greatly, so as to know how to speak timely words for the faint of the exile on the matter of the Geula." This is what Rabbeinu Moshe ben Nachman (Ramban, 1194-1270) wrote at the beginning of his Sefer HaGeula. Similarly to Rambam, who waged the battle of Toras HaGeula in the face of the false beliefs of Islam, Ramban set out to defend the foundations of Jewish belief

## THE REBBE RAYATZ IS IN GOOD COMPANY



The Rebbe wrote a list of gedolei Yisrael who agitated about the keitz of the Geula and the coming of Moshiach in response to his secretary, Rabbi Sholom Mendel Simpson, who wrote about someone who moved away from Lubavitch because of the Rebbe Rayatz's commotion, "Alter l'Geula," and the involvement in the writing of a Sefer Torah shel Moshiach:

"Based on this, he needs to distance himself from all those who said a keitz who are: Rabboi Saadaya Gaon, Rashi (in his commentary on Daniel 7:25, 8:14), Rambam (Iggeres Teiman), Rabbi Avrohom ibn Ezra (Daniel 11:30), the Baalei Tosafos on the Torah (Hadar Zekeinim beginning of Vayeishev), Ramban (Sefer HaGeula), Don Yosef ibn Yachya in his commentary on Megillos [at the end of 5,600 years approximately], Rabbi Yitzchok Abarbanel (Maayanei Ha'Yeshua and in several places), Ohr Ha'Chaim (beginning of parshas Tzav), the Gra (commentary to Safra d'Tzniusa), Maaseh Oreg on Mishnayos (Maaser Sheini ch 5 mishna 2) in the name of the Arizal. And more and more.

Also see Sanhedrin 97b, Zohar vol. 1 139b."

in salvation against the distortions of the Christians in Spanish lands.

Ramban's sefer deals primarily with laying out the sources for Geula in the Written Torah. Ramban elaborates on explaining the prophecies of Yeshaya and Daniel and proves that there is no basis to the claim of the Christians that these prophecies were already fulfilled

in the time of Bayis Sheini. At the end of his sefer he touches on the question that preoccupies every Jew, when will Moshiach come, and discusses the *keitz* alluded to in the book of Daniel.

The Ramban asks, if gedolei Yisrael in earlier generations erred in making calculations, how can we, "lowly of stature and ability and lesser knowledge and

intellect,” be able to divine the secret of the *keitz*? The answer: Hashem wanted to conceal the *keitz*. However, since we are close to the *keitz* of the galus and the redemption of the Jewish people, perhaps the decree about concealing the *keitz* no longer exists and, on the contrary, we must try and understand when our anointed one will come and redeem us with the complete Geula.

It is interesting to note that at the farbrengen of parshas Balak 5716, when the Rebbe explained the Rambam in the Igeres Teiman about prophecy returning to Israel, he notes that indeed the date for the return of prophecy in 4876 is very close to the period in which **Ramban** lived, and he in fact merited ruach ha’kodesh and “he is one of the only kabbalists that we rely on.”

## OF THE DAVIDIC DYNASTY

One of the giants of our people who wrote a series of sefarim that offers a comprehensive perspective on the topics of Geula and Moshiach is Rabbi Yitzchok ben Yehuda Abarbanel (1437-1508). He lived during the Expulsion from Spain, experienced the harsh events of galus and felt the pain of the Jewish people in their suffering and sorrows. He held the view that belief in the coming of Moshiach is the key to bolstering the faith in general and breathing hope into the hearts of those who are oppressed. For this reason he wrote a series of sefarim called *Migdol Yeshuos* which is divided into three sefarim:

In his *Maayanei HaYeshuah*, he goes on at length about Sefer Daniel and Daniel’s prophecies of Geula. In his *Mashmia Yeshuah*, he moves on to explain the

prophecies in the other sections of Tanach that “indicate the absolute reality of the future Geula.” In *Yeshuos Meshicho*, he explains the statements of Chazal in the Gemara and Medrashim about the Geula. Like Ramban, R’ Yitzchok Abarbanel also dedicates space in his works to refute the nonsensical claims of Christianity and proves with ironclad proofs how what Hashem said through His prophets has yet to come true before the complete Geula.

Like the Gemara in Shabbos, “Rebbi who descended from Dovid HaMelech seeks out and expounds upon the merit of Dovid,” Rabbi Yitzchok’s emphasis on inyanei Geula and Moshiach takes on greater significance in light of the fact that his lineage traced back to malchus Beis Dovid.

In his clear style, spiced with numerous pesukim and citations from Chazal, he explains why he published his last sefer, *Yeshuos Meshicho*:

“Said Yitzchok Abarbanel, *k’nega nir’eh li ba’bayis* (like a lesion has appeared to me in the house), Beis Yisrael (the house of Israel),” and Rabbi Yitzchok describes the questions and doubts of our nation - “Why hasn’t Ben Yishai come? Why has he been delayed?”

R’ Yitzchok did not only wage war against Christians but also against some gedolei Yisrael who thought that the prognostications of the prophets had been fulfilled in Bayis Sheini. These Jewish sages thought that the belief in the coming of Moshiach is not based on Scripture but rather as a tradition that we have from the Rishonim. R’ Yitzchok strongly negates this view and says about these sages, “On Mount Zion the desolate have gone out foxes ... rebels against light and shepherds of fools.” He calls their views, “slanderers

of prophecy,” and describes their errors at length and in colorful prose.

## THE WORLD IS FULL OF TALK OF MOSHIACH

The Rambam writes in the Laws of Kings 11:4, “All the deeds of Yeishua of Nazareth and that Ishmaelite who arose after him will only serve to prepare the way for Mashiach’s coming and the improvement of the entire world, motivating the nations to serve God together ... How will this come about? The entire world has already become filled with talk of Moshiach ...”

Along those lines, we can say that it was these two counterfeit religions that was the decisive impetus to bring the topic of Geula in Torah to light. It was the arguments of the apostates that compelled the Torah greats to set the record straight, and explain the lofty level of Melech HaMoshiach and the true essence of Geula, so that in fact “the entire world has already become filled with talk of Moshiach.”

Also, through the following generations, we can see how the exile darkness brings the revelation of the light of Moshiach. A clear example can be seen in the generation of the Rebbe Rashab. When the Poalei Tziyon movement tried to poison the minds of the Jewish people in describing the Geula as a process that man accomplishes rather than a revelation



TITLE PAGE OF IGGERES HA'NECHAMA (AND NETZACH YISRAEL OF THE MAHARAL)

from Above, this resulted in the sicha “All Who Go Out to the War of Beis Dovid,” and the letter that explains the order of the revelation of Moshiach at length and his spiritual stature according to Nigleh and Chassidus.

Until our generation, the “last generation of galus and the first generation of Geula” where, on the one hand, darkness covers the earth. On the other hand, we have merited that Nasi Doreinu Moshiach Tzidkeinu “has been revealed full force” in his maamarim and Likutei Sichos, with wondrous explanations about what Moshiach and Geula are about. In the final moment of galus, there remains only for us to march with our heads erect along the “straight path” which he taught us, i.e. learning Geula and Moshiach and may we immediately merit to hear wonders of his teachings, “a new Torah will go forth from Me.”

A selection of **short  
miracle stories** of the  
Rebbe told by **Rabbi  
Shneur Zalman  
Wilschanski**,  
rosh yeshivas  
Tomchei Tmimim  
Lubavitch in  
Morristown,  
New Jersey



**WHY DID THE REBBE  
TELL THE MORRISTOWN  
BOCHUR TO BECOME  
A PHYSICIAN'S ASSISTANT?**

## ALL WILL PASS BEFORE YOU

There was a *yechidus* on Isru Chag Simchas Torah 5719 (1958), and among the dozens of Chassidim who had a *yechidus* that night was a woman visiting the Rebbe for the first time. Before the *yechidus* she wrote a note with all the names of her family members, and when she stood before the Rebbe she handed him the note, anticipating a *bracha*.

The Rebbe glanced at the note and remarked, “You forgot to mention one of your children.” Before she could recall who she left out, the Rebbe continued, “You forgot Yosef Yitzchok,” and the Rebbe took a pencil and wrote Yosef Yitzchok’s name in the right spot among his sisters and brothers.

## WHAT A GAON!

They relate that when the Rebbe first came to the U.S., someone went to Rebbetzin Nechama Dina and described her son-in-law as a *gaon*. The Rebbetzin smiled and said, “*You say he’s a gaon? My husband says he’s a gaon!*”



I heard an amazing story from Rabbi Shalom Spalter, of Tomchei Tmimim in Morristown, which happened with his grandfather, Rabbi Mordechai Gershon Spalter, *z”l*, who was known as the Dayan from Sunik.

Rabbi Spalter was a great *talmid chacham*. The *gaon*, Rabbi Dov Berish Wiedenfeld, the *av beis din* of Tchebin and *rosh yeshiva* of Yeshivas Kochav Yaakov, testified as follows in an approbation to a *sefer* that Rabbi Spalter had written.

Rabbi Wiedenfeld wrote: “I knew the *rav ha’mechaber* (author) back when everything was still in its proper place [referring to Europe before WWII] and then, too, he was considered a *gadol* in Torah and *yirah*.”

Rabbi Wiedenfeld once wrote a pamphlet on the topic of foreknowledge and free choice, explaining why Hashem’s foreknowledge doesn’t negate free choice. After writing the pamphlet, he decided to send it to two *gedolei ha’dor* whom he considered knowledgeable in deep topics such as this - the Lubavitcher Rebbe and the Satmar Rebbe. He asked them to give their opinion and to comment on what he had written.

Within a short time he received an answer from the Satmar Rebbe which highly praised his work. However, he did not get a response from the Lubavitcher Rebbe, which bothered him.

Some time later he had a *yechidus* with the Rebbe, and he used this opportunity to ask the Rebbe why he hadn’t responded to the work he had sent him.

The Rebbe said, “I didn’t see the *kuntres*. It didn’t come to me. Please send it to me and I’ll look it over.”

“I have a copy here in my pocket,” he said, and gave the Rebbe the *kuntres*, thinking the Rebbe would read it later and then make his comments.

The Rebbe took the *kuntres*, flipped through it from beginning to end, and said, “*S’iz a guter inyan*” (it’s a good thing).

The *rav*, who knew it was impossible to skim such a deep *inyan*, thought the Rebbe was just commenting in passing. Since he wanted the Rebbe’s opinion on it, he said, “*Ich ken efshar betten az der*

*Rebbe zol geben a haskama oif dem inyan?*  
(Can I ask for the Rebbe's approbation?)

Said the Rebbe: "*Vos meint ir, ich varf zich mit verter?*" (What do you think - I'm just throwing words around? I already said it's a good *inyan*!)

Hearing this sharp rejoinder, the *rav* tried to explain himself and said, "I meant... that the Rebbe should respond to the subject matter... and perhaps comment on it."

The Rebbe put the *kuntres* down on the desk, looked at the *rav* and began quoting paragraphs from the *kuntres* by heart according to the order of the pages, commenting on every single *inyan*!

When he left the *yechidus*, the *rav* described this in awe and amazement, declaring that if he hadn't seen it himself - even if he had heard it from the most reliable person - he wouldn't believe it. "It's just not possible that by flipping through the pages, a human being can grasp these deep *inyanim* with such depth and sharpness, to the point that he could quote them by heart and comment on them."

## THERE ARE NO SECRETS

A *baal teshuva* from Miami, who came with his family for their first visit to the Rebbe, wrote a note before his *yechidus* that turned into a lengthy missive. Before the *yechidus*, Rabbi Groner told him it was customary to write a brief note. The man took out the *megillah* he had prepared and showed it to Rabbi Groner.

Rabbi Groner took the *megillah* from him and said it could not be brought into the Rebbe. He said that he would take the long note into the secretaries' room, and at the *yechidus* he should give the Rebbe a short note.

The man got angry and tried to argue with him, but when he saw he had no choice, he wrote a note with only his family members' names on it. This is what he brought into the Rebbe.

After the *yechidus* he went to the office and asked Rabbi Groner whether he had given the long letter to the Rebbe. When Rabbi Groner said he hadn't, the man said in amazement: "The Rebbe blessed me, and included in his *bracha* all the details I had written about in the long letter!"

I heard all about it the next day when he was still in shock over the G-dly revelation he had witnessed.

## CHECK AGAIN

A Belzer Chassid who had a *yechidus* with the Rebbe asked for a *bracha* for a *refuah shleima* for some medical problems he had. Suddenly the Rebbe asked him, "Do you have a prescription?" The Chassid was surprised and said he did not. The Rebbe asked him again, "Do you have a prescription?" and again the Chassid said he did not. The Rebbe asked him a third time, and finally the Rebbe asked him to check his pocket. The Chassid put his hand in his pocket and pulled out a prescription he had gotten from the doctor a short time before.

When he left the *yechidus*, he said in amazement to those waiting outside that he knew for certain that he did not have a prescription before the *yechidus*, and that finding the prescription in his pocket was an open miracle.

## WHAT WAS IT FOR?

A bachur who completed his studies in Morristown wrote to the Rebbe that he



RABBI MOSHE WOLFSON AT DOLLARS WITH THE REBBE

wanted to study medicine and become a physician's assistant. He emphasized in his letter that this would cost a lot of money and that it took four years.

The bachur received the Rebbe's positive answer. An excellent student, within two and a half years he finished his studies and successfully passed all his tests.

One day he found out that the Department of Health in the United States decided to cut the medical budget and had done away with the role of physician's assistant. His world came crashing down. The bachur's first thought was: why did the Rebbe agree that I enter this profession?

Some time later the bachur went to Atlanta, Georgia. He was struck by a virus so severe that it attacked vital systems of his body. The hospital he was in was in the heart of a non-Jewish neighborhood, and the doctors there decided he would make a good guinea pig. They gave him

various injections that had nothing to do with his condition.

Since he was well versed in medicine, he began yelling that they shouldn't be giving him those injections, and they should be trying other ones. The doctors realized they couldn't fool around with him. The bachur later said, "The medical knowledge I acquired, thanks to the Rebbe, saved my life."

## JUDAISM & CHOCOLATE

Four-year-old Yossi refused to wear a *yarmulka*. All attempts to get him to wear one failed. In despair, his parents wrote to the Rebbe about their strange problem and asked for the Rebbe's advice and *bracha*.

They quickly received a reply. "Check and see whether the boy eats a certain brand of chocolate without a *hechsher*."

The parents investigated the matter and discovered that Yossi was eating this choc-

olate at a friend's house. From then on, his parents were particular about which candies their children ate. At the same time, the child stopped his opposition to wearing a *yarmulka*.

## JUST THE RIGHT AMOUNT

For many years, the Rebbe would send *shemura matza* to certain *rabbanim* who lived in Eretz Yisrael, including Rabbi Aryeh Levine (*A Tzaddik in Our Time*) in Yerushalayim. The Rebbe sent the *matzos* with Rabbi Ezriel Zelig Slonim, *a'h*.

One year, when R' Slonim came to the Rebbe for the *matzos*, as he always did, the Rebbe gave him a certain amount for each *rav*, but did not give any for Reb Aryeh. R' Slonim was surprised. He dared to ask the Rebbe for *matza* for R' Levine, as though perhaps the Rebbe had overlooked him. The Rebbe did not react, but added *matza*.

When R' Slonim arrived in Eretz Yisrael he was shocked to discover that Reb Aryeh had passed away.

## FULFILL YOUR OBLIGATION WITH A VERSE

Rabbi Moshe Wolfson, *menahel ruchni* of Yeshiva Torah Vodaath relates:

“A few years ago I had a certain problem that caused me much heartache. I decided to tell the Rebbe, and when I went for dollars, I told the Rebbe my problem. The Rebbe said: May you fulfill your obligation by saying the *pasuk* “*Lev nishbar*

*v'nidkeh, Elokim lo sivzeh*” (Hashem will not despise a broken heart).

“I was astounded to hear this. Only I knew that in recent nights, before going to sleep, I spent a great deal of time on that *pasuk* in *Kerias Shema Al Ha'mitta*.

## AH FREILICHEN CHANUKA ON YUD-TESE KISLEV!?

“This happened in Kislev 5750, when I learned in Yeshivas Karlin-Stolin in Boro Park,” begins Avrohom Chaim Silver. “I decided to go to the Rebbe for Yud-Tese Kislev. On Sunday, I stood in line for dol-

.....  
**Benny and I were walking on a busy New York street when Benny crossed without looking and was hit by a car. It was a terrible sight to behold.**  
.....

lars along with my friend, Benny Amar.

“When I passed by the Rebbe, I received a dollar along with a ‘*bracha v'hatzlacha rabba*.’ The Rebbe gave Benny this *bracha*: ‘*Ah freilichen Chanuka*,’ and gave him a long look.

“We were very surprised and wondered why the Rebbe varied from the usual *bracha* and why he was wishing a *freilichen Chanuka* when it was only the 19th of Kislev. Nobody could explain it.

“That week, Benny and I were walking on a busy New York street when Benny crossed without looking and was hit by a car. It was a terrible sight to behold. Benny lay there in the middle of the street, his head to one side, his hat, *yarmulka*, and glasses strewn about him. I stood on the sidewalk, rooted to my spot and thinking the worst.

“To my amazement, Benny got up, put on his *yarmulka*, hat, and glasses, and motioned to me to continue walking with him to *shul*! The shocked driver hurried over to Benny and offered to drive him to the hospital, but Benny demurred. “I feel fine, thank G-d. I’m not going to the hospital just for some little pains in my leg,” he said.

“But the driver didn’t give up. He insisted that Benny get into the car and drive with him to the hospital. I joined them. Suddenly I recalled the Rebbe’s *bracha* from the beginning of the week. What would have happened if... What kind of Chanuka would it have been?

“The examination at the hospital confirmed Benny’s initial thinking that aside from a few scratches, he was fine.”

## THE CURE BEFORE THE FALL

A Chassid who told the Rebbe about the birth of his son, and asked for a *bracha* for his other children, did not receive an answer. Three years went by. Out of the blue, a letter from the Rebbe arrived. The Rebbe blessed the parents for the birth of the child as well as for the *upsherin*, and then mysteriously ended the letter with “*refuah shleima*.”

The next day the miracle occurred: The child fell out of the fourth story window,

yet the medics who arrived on the scene were amazed to see the child get up and walk around as though nothing had happened.

## HAPPY CHANUKA IN TISHREI

On Erev Yom Kippur, thousands of people passed by the Rebbe to receive *lekach*. The Rebbe wished each person a *shana tova u’mesuka*, but to one woman, the Rebbe said, “*Chanuka sameiach*.”

“I couldn’t have heard it correctly,” thought the woman.

Three months passed. On Chanuka, the woman realized that she *had* heard the Rebbe correctly. The woman had a heart attack on Chanuka and she had to undergo open-heart surgery without delay. As she lay in the recovery room, the woman remembered the Rebbe’s *bracha*.

## AN EARLIER FLIGHT

“Rebbe, I am going to Eretz Yisrael next Wednesday and I request your *bracha*,” said a woman in line for dollars. The Rebbe gave the woman a dollar “*l’bracha v’hatzlacha*,” and added, “You will certainly give this dollar for *tz’daka* on Tuesday in Eretz Yisroel.”

The woman left in a turmoil, for she had told the Rebbe she was leaving on Wednesday. The next day she was told that one of the airlines was offering inexpensive tickets on sale to Eretz Yisrael. The woman bought a ticket for Monday night, and on Tuesday afternoon she landed safely in Eretz Yisrael.

*From a teshura given at his son’s wedding*

# לזכות

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

קרומבי



# לזכות

תלמידי התמימים בכל רחבי תבל

לחיזוק ההתקשרות

לכ"ק אדמו"ר מלך המשיח