

A Chassidisher **Derher**

א חסידישער דערהער

Stop The Enemy!

THE SPIRITUAL BATTLE OF
THE YOM KIPPUR WAR

Released Time

RESCUING JEWISH AMERICAN YOUTH,
ONE HOUR A WEEK

Relive A Tishrei

MEMORIES AND
EXPERIENCES
WITH RABBI
YISROEL
GLITZENSTEIN



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Fresh Daily

בכל יום יהיו בעיניך
חדשים ממש!



Among the tremendous variety of concepts and ideas in the Rebbe's Torah, there are certain themes that continuously come to the fore and seem to be mentioned constantly. Even when left unsaid, they form an animating force throughout the Rebbe's *sichos* and *maamarim*.

In this series, we will be examining “core concepts” of the Rebbe's Torah. Each month we will delve into one of these topics based on a range of sources, with the goal of gaining clarity in key points of the Rebbe's approach and *hashkafa*—allowing us to look at things a bit more through the Rebbe's lens.

Nothing Old Under the Sun

In the Rebbe's presence, Shabbosim didn't just happen; they were *lived* and *experienced*. Every Shabbos and Yom Tov was another, different, occasion, each Yom Tov with a certain mood

and atmosphere. The Rebbe breathed life into us.

When the Rebbe farbrenged on a Yom Tov, it wasn't just another opportunity to farbreng and inspire Yidden about *general* themes of Torah and mitzvos—rather he would uplift the Chassidim to experience the reality of the Yom Tov, to relive the occasion, to discover the message that *this* time has for us. When the Rebbe *chazzered* the vort of the Baal Shem Tov that everything in the world is *hashgacha pratis*—which he did at nearly every farbrengen—it was always with new *chayus* and energy, as if he was saying it for the first time. Every Shabbos has a unique message it is telling us *now*.

Regular, mundane, boring—these are all terms which do not exist in the Rebbe's lexicon. “בכל יום יהיו בעיניך חדשים.” “Every day, you should view the [mitzvos] as new,” the Rebbe would always quote from the Midrash (and Rashi) and he truly demonstrated

what it meant. Being by the Rebbe, Chassidim experienced what it meant that Yiddishkeit is *alive*, that even the simplest things are always *fresh*—that Torah is constantly new.

This is an underlying theme throughout the Rebbe's Torah: In order for *avodas Hashem* to be fulfilled with energy and effort it *must* be treated as new.¹ In fact, the Rebbe says, even *mesiras nefesh*—whereby a Yid dedicates his very essence to Hashem—must never be allowed to become old, and must constantly be done in a renewed way.²

On many occasions, the Rebbe also addressed the central paradox therein.

A Real Life Lived

Like Hashem, Yiddishkeit is eternal and never-changing. Many of the mitzvos are done on a regular and even daily basis. How can we be expected to do the same thing every day—and treat it as new?

לזכות
 החיילת בצבאות ה'
 טובה מלכה תחיל'
 נולדה כ"ז אייר ה'תש"פ
 ולזכות הוריה
 הרה"ת ר' רפאל מרדכי
 וזוגתו מרת מנוחה הינדא רייזל
 ומשפחתם שיחיו
 סיגלשטיין
 נדפס ע"י זקיניה
 ר' מנחם שלום וזוגתו מרת שושנה יפה
 ומשפחתם שיחיו סיגלשטיין



For example: The first time you give tzedakah, you might be in awe of the sheer greatness of being chosen as Hashem's personal shliach to give life to this person. But as you do it day after day, year after year—is it really possible to feel like it's new?³

This is even harder to understand when it comes to celebrating events of the past, like Yomim Tovim, for they would seem to become less and less relevant as each year passes. How can we truly be as excited for Purim as the Yidden were when they were saved from annihilation? Can we *really* be expected to feel like we left Mitzrayim *this year*? In fact, every year that passes would seem to make the events of the past less and less relevant to us, as our memory of it continues to fade. Is it really fair to expect us to experience them as *new*?⁴

~

Ordinary things become monotonous over time—but one never gets bored of a miracle.

Torah and mitzvos are a miracle. The fact that every time one fulfills a mitzvah he is *literally* drawing *Atzmu u'Mehus Himself* into the world—is a miracle.⁵ The fact that Hashem Himself sets aside *the entire universe* to come to your bedside each morning

and observe how you are waking up—it makes no sense in any type of logic. What greater miracle is there than that?⁶

The fact that these things happen every day doesn't take away from their miraculousness—every day it is a tremendous miracle!⁷

The Rebbe offers a vivid example from our daily lives: As human beings, we have been eating and drinking on a constant basis from the day we were born, and will continue to do so until we pass. Someone could ask the same question: You've eaten yesterday, and the day before that, going back years and years—so why are you *excited* to eat today?! Aren't you bored of it?!

This obviously isn't a question: Our bodies need constant physical

nourishment, and without it we will be hungry! Who cares what happened yesterday?

This applies even more so to our *neshama*, which is our primary source of life: It needs constant spiritual nourishment and it will starve without it. We may or may not *feel* this need—but just like a sick person who feels no hunger can still be malnourished and *must* eat; if we don't feel our spiritual hunger we are spiritually sick, and we are starving for nourishment. When we fulfill Torah and mitzvos, we are filling this need anew.

And this is what Torah expects from us: *Every day [Torah] should be in your eyes like new.*

This is accomplished by thinking about and visualizing⁸ the significance

Like?

There are different stages in this *avoda*: When the Rebbe quoted the words of Chazal that "every day the Torah should be new," he would often say, "...they should be **like** new, and even **literally** new." This is because there are different sources in Rashi and Midrash for the directive that we should regard the Torah as new; in one source it says that it should be *כחדשה*, *like new*¹² while in other places it says it should be *חדשים*, without any qualifications.¹³ The Rebbe explains that one begins with viewing Torah and mitzvos *as if* they were new, but the ultimate goal is to view them as literally new.

of what you are doing: You've given tzedakah thousands and thousands of times before—but when you give today, it should be with energy and vitality as if you are doing it for the first time! You've never missed a day of saying *Modeh Ani* but when you say it today, it should be with an entirely new *shturem!*⁹ You should *need* Torah and mitzvos just like you *need* your food—so that you're crazy about Torah and mitzvos, ^{באהבתה ישגה תמיד!}¹⁰

In fact, as time goes on, we can appreciate it *even more*, so that it is *even fresher* for us.

The Rebbe connects this to appreciating life itself: Every day Hashem renews our *neshama* and gives us fresh energy, and as time goes on, we can *appreciate* this gift on a deeper and more profound level. As days turn into years, we become younger and younger, as every day is experienced with *more* freshness and *more* energy and *more geshmak*.¹¹

Hashem Does Not Age

When we look a bit deeper, Torah and mitzvos *cannot* get old.

Even the simplest person understands that Hashem is not confined to the limitations of time: He obviously hasn't been getting older

What's New?

In a *yechidus* with Mr. Motti Eden, the Rebbe encouraged him to utilize his status as a journalist for the radio network *Kol Yisrael* to speak about topics of Yiddishkeit. “Let's say someone wants to hear the news from Washington. First he hears about Parshas Pinchas, how Pinchas's zealotry brought down Hashem's *bracha* to the Jewish nation for all generations. He doesn't have a choice but to listen, since he's waiting to hear what's happening in Washington...”

Mr. Eden responded, “There's a problem, *kvod harav*. Not everything can be made into news...”

The Rebbe replied, “The living Torah teaches us that the words of Torah must be ‘new’ every day, as new as on the day they were given; meaning that when you announce on Tuesday of Parshas Pinchas that ‘there is news’ [and speak about the *parsha*]—you are stating the truth, for that is what the true Torah tells us: that *Shema Yisrael Hashem Elokeinu Hashem Echad* is a new thing every day.

over the past thousands of years; He is eternal and fundamentally above the realm of time.

By the same token, it is impossible to say that the Torah has gotten old. The Torah and mitzvos are just as new now as they were the moment the Torah was given with thunder and lightning. Every single day, Hashem is *commanding us anew* to fulfill His Torah and mitzvos.¹⁴

Although we, as people, are limited to the confines of time, we have the ability to tap into deeper layers of the *neshama* and experience Torah and mitzvos as they truly are—perfectly new.¹⁵

The same is true when it comes to the celebration of events that occurred in our history. Purim happened 2,375 years ago, not a year less and not a

year more—yet it is just as relevant today as it was then.

This is because we aren't only celebrating an event of the past; we are celebrating something new that is happening *now*—on a spiritual level. The Rebbe would often quote the Megillah which says ^{הימים האלה נזכרים ונועשים}, these days will be remembered and fulfilled. Chassidus explains that when we *truly* remember them, when we truly re-experience them—then they truly happen again.¹⁶

The Yomim Tovim of this year aren't only *as great* as they were the first time—they are even greater: On Rosh Hashanah every year the world is filled with a completely new light from Hashem, and therefore all the Yomim Tovim of the year are on an utterly new level.¹⁷

Furthermore—we are *building* upon the years gone by. If the world has

already received the Torah thousands of times, then this year builds upon that and is even greater!¹⁸ Thus, we celebrate every Yom Tov with an entirely new *shturem*, with an entirely new *shehechyanu*—for something new is indeed occurring.¹⁹

The Rebbe would often say that in order to assist us in feeling and experiencing this freshness of Yiddishkeit, we should find the element that is completely new and unique, even in the simple sense. For example, at Shabbos farbrengens, the Rebbe would often highlight the unique *kvius*—calendar set-up—of that year. The fact that Rosh Chodesh Cheshvan occurs this year on Tuesday and Wednesday, while in a different year it can occur on Sunday and Monday is a unique phenomenon. The way it coincides with the parsha in Chumash and other aspects of the calendar serve as a specific lesson, unique to our *avodas Hashem*, at this time.

1. See e.g. Toras Menachem 5728 p. 108.
2. Toras Menachem 5731 p. 263
3. Toras Menachem 5744 vol. 4 p. 2154.
4. Toras Menachem 5742 vol. 2 p. 945.
5. Maamar *Chazon Yeshayahu* 5730.
6. Toras Menachem 5742 vol. 3 p. 1368.
7. Toras Menachem 5742 vol. 3 p. 1368.

8. Chazon Yeshayahu 5730.
9. Toras Menachem 5744 vol. 4 p. 2154
10. Toras Menachem 5727 ___ p. 404
11. Toras Menachem 5748 vol. 3 p. 364
12. Rashi and Sifri Vaeschanan 6,6
13. Rashi and Tanchuma, Yisro 19,1; Rashi and Sifri Eikev 11,13; Rashi and Tanchuma Ki Savo 26,16.
14. Toras Menachem 5744 vol. 4 p. 2154
15. Tziyon Bemishpat 5735
16. See e.g. Toras Menachem 5742 vol. 2 p. 945
17. Tanya Iggeres Hakodesh siman 14; Toras Menachem 5727 p. 112.
18. Toras Menachem 5748 vol. 3 p. 368
19. Toras Menachem 5748 vol. 3 p. 366

I Give You the City

Regarding those who went to faraway cities: In the beginning, it was much more difficult than it is today... Yet today there isn't the same *mesiras nefesh*, because it has gotten old. I don't want to say that people are getting sick of it, but they don't have the same energy as in the past. ...We must make it חדשים, new... Every person should imagine that the Rebbe is calling you into his room—like in the years of 5701* and 5702*—and telling you: I am giving you this city with all of its children. Turn them into Chassidim.

By doing this, all the difficulties will vanish and you will be successful.
(*Toras Menachem* vol. 14, p. 139)

Been There!

The *nevuah* of Yechezkel Ben Buzi was said by the river of *Kvar*, which symbolizes how the *yetzer hara* cools a person off with “*kvar*, already:”

When he hears an amazing idea in Chassidus, instead of listening and *derhering* the novelty of the concept, he says “Eh! *Kvar*, I've heard this before!” [But the truth is that] if you would have truly heard it last time, you would appreciate the *chiddush* this time!

(*Shabbos Parshas Toldos* 5751)



IEM 201925

“Asking for a Friend”

*How the Rebbe Saved
a Child from Abortion*

Summer, 5750*.

A message was left on the voicemail of Yeshivas Tomchei Temimim in Kfar Chabad; a name: Sarah, and a phone number.

Rabbi Tuvia Bolton, one of the heads of Ohr Tmimim, an arm of Tomchei Temimim, called the number the woman had left, believing she had called by mistake. But she had the right number. “My name is Sarah and I’m calling for my friend Zahava, the mother of several children, who is pregnant now,” the woman replied. “But she has financial difficulties and familial pressure, and she wants to have an abortion. The only way she will be convinced out of it is if the Rebbe personally speaks to her over the phone and tells her that everything will be ok.”

“Would I perhaps be able to speak to Zahava; perhaps calm her down?” Rabbi Bolton inquired. “That’s not possible,” Sarah replied. “We’ve tried everything and she insists that the only way she’s willing to keep the baby is if the Rebbe personally speaks to her.”

Left with no choice, Rabbi Bolton sent a fax to the Rebbe, describing the situation, and adding that they had attempted to find someone else who’d be able to influence Zahava out of having an abortion, but she demanded that the Rebbe speak to her.

In a matter of mere hours, Rabbi Bolton received a response faxed from the Rebbe:

האומנם חיפשו ולא מצאו מי שישפיע עלי'
אזכיר עה"צ

“Did they indeed search and not find someone who could influence her[?] I will mention it at the Ohel.”

An additional response the Rebbe sent read,
הפלה ר"ל ה"ז הריגה ר"ל דהעובר
אזכיר עה"צ.

“Abortion, G-d forbid, is murder, G-d forbid, of the unborn child.

I will mention it at the Ohel.”¹

Rabbi Bolton quickly contacted the woman who had called, and told her what the Rebbe had responded. From the other end of the line, sobs burst forth.

“There is no Sarah; Zahava is really me,” she said. “And now that I see the Rebbe’s *ruach hakodesh*, I will do what the Rebbe wants. But I’m asking for a *bracha* for the child.”

Rabbi Bolton sent another fax to the Rebbe, saying that Zahava would not have an abortion, and that she wants a *bracha* for *parnassa*.

Again, he received a reply from the Rebbe:
ואמחז"ל המקיים נפש אחת מישראל כאילו קיים עולם מלא.
אזכיר עה"צ שקיימה כנ"ל עולם מלא. ותבש"ט.

“Chazal² tell us that one who saves a life is considered to have saved an entire world.

I will mention her at the Ohel that she has saved an entire world. May she share good news.”³ ①

1. From *Teshuvos Umaanos of Fax-A-Sicha* vol. 3.
2. Sanhedrin 4, 5.
3. Printed in part in *Beis Chayeinu*, end of Tammuz 5750. Additional details were provided to *Derher* by Rabbi Tuvia Bolton.