

"מרץ לעשי' בפועל"

HoRav Reb Dovid Raskin

לזכות חבר מערכת של גליון זה החתן הרה"ת **יוסף יצחק** וזוגתו מרת **שיינא** שיחיו **דענבורג** לרגל חתונתם יום ב' אדר שני ה'תשע"ד

Reb Dovid Raskin was born in the city of Bobroisk on Yud Beis Sivan, 5687, to his parents, Reb Yaakov Yosef and Droiza. Growing up in a period when Chassidim were severely oppressed under Communist rule, Reb Dovid endured a difficult childhood. When he was only twelve, his father was arrested and sentenced to one year of prison because of his efforts in strengthening Yiddishkeit.

Following his release, Reb Yaakov Yosef settled his family in Leningrad where he selflessly continued his holy work.

Reb Dovid's father became a prominent figure in the Chabad community of Leningrad and was from the leading ac-

tivists for Yiddishkeit in the city. He refused to send his children to the government schools and hired Reb Sholom Marozov to study with them and other children of Anash in his home.

The persecution followed them to Leningrad and many times Reb Yaakov Yosef was taken for questioning and interrogated for hours as to the activities of other Chassidim but despite the pressure, he never breathed a word regarding his peers.

WORLD WAR II

Reb Dovid celebrated his bar mitzvah under the shadow of war.

When the Nazis reached Leningrad,

they besieged the city and bombed the bridges traversing the numerous waterways surrounding it. All bridges were disabled besides for one, by which many made their frenzied escape.

One day in Elul of 5701 a neighbor entered the Raskin residence and announced that he had just received train tickets but, not wanting to leave his sons who were fighting on the Leningrad front, he had no use for them. He gave his tickets to the Raskin's who were both shocked and overjoyed; thousands of people waited at the station for days in the hope of receiving even one ticket and here tickets had miraculously appeared for the entire family.



They managed to board what would be the last train out of the city—immediately after crossing the one remaining bridge, the Nazis blew it up, and the final escape route was destroyed.

After fifteen days of hardship and wandering, the train arrived in Omsk, Siberia, just a few days ahead of Rosh Hashanah. The town was teeming with refugees and the city authorities were incapable of providing lodgings for the many more constantly streaming in. Thus the Raskin family was forced to spend over two weeks under the open sky.

From Omsk they continued on to Novosibirsk, eventually arriving on Chol Hamoed Sukkos in Alma Ata. Upon de-

scending from the train they learned that the city was closed to refugees, and they were forced to stay in the station for weeks, sleeping on the cold and wet floors, until somehow they managed to steal into the city where they met a handful of Anash families.

Even in far off Siberia the element of fear wasn't absent. A short while after settling down, both parents were arrested, leaving the children alone in their new and strange surroundings. His mother was released after two weeks while Reb Yakov Yosef sat in prison for a month and a half.

THE REBBE'S PARENTS

In 5704 Reb Yaakov Yosef was informed that the Rebbe's father, Rav Levi Yitzchak, was exiled in Chile, Kazakhstan, together with the Rebbe's mother, Rebbetzin Chana, and he immediately began efforts to obtain their release and to bring them to Alma Ata. His efforts met with success and towards the end of Nissan the Rebbe's parents arrived in Alma Ata.

The first thing Reb Yaakov Yosef did was secure a place of dwelling for the Rebbe's parents. He also arranged for doctors to care for the Rebbe's father who was very ill and weak after five years of bitter exile. The Raskin children in-



REB DOVID AND THREE OTHER BOCHURIM POSE FOR A PICTURE BEFORE SETTING OUT ON MERKOS SHLICHUS, IN THE EARLY 5710'S. CREDIT: LUBAVITCH ARCHIVES



THE REBBE IS MESADER KIDDUSHIN AT REB DOVID'S WEDDING.

cluding Reb Dovid visited often, taking turns assisting the Rebbe's father and attending to his needs.

Years later Reb Dovid related:

"During the weeks preceding the Histalkus on Chof Av, Anash made shifts to stay with the Rebbe's father and once I had the zechus to be by his side for an entire night. In the week prior to the histalkus he was very weak and a couple of times I actually helped him put on Tefillin. After I was done he would feel the knot of the Tefillin Shel Rosh making sure it was in its proper place."

Even after Reb Dovid arrived in New York he continued to visit Rebbetzin Chana in her home.

Throughout the years, Reb Dovid merited many a time the Rebbe's show of appreciation for the assistance he had lent the Rebbe's parents during those weeks in Alma Ata.

NEAR THE REBBE

With the conclusion of the war, the Raskin's managed to leave the U.S.S.R. and settle in the D.P. camp of Poking in Munich, Germany. On the way out of Russia they spent some time in Samar-kand where Reb Dovid learnt in Yeshiva. For the temimim in Samarkand the one and only wish was to see and be with the



REB DOVID IN HIS YOUNGER YEARS. CREDIT: LUBAVITCH ARCHIVES

Rebbe. At one point it became known to the bochurim that the Frierdiker Rebbe's address in New York was 770 Eastern Parkway and for consecutive nights they farbrenged, "We already know the Rebbe's address!"

After some time in Poking the Raskin family received the Frierdiker Rebbe's directive to emigrate to Eretz Yisrael. Reb Dovid didn't join his family and instead travelled to Paris to learn in Tomchei

Temimim with the goal of eventually travelling to the Frierdiker Rebbe in New York.

In the winter of 5710, five bochurim were chosen to be sent to New York. The group included Reb Dovid, Reb Shlomo Pevzner, Reb Sholom Marozov, Reb Doyber Yunik and Reb Gedalya Korf.

They travelled by ship and on the way a storm broke out, threatening to capsize the boat. The ship personnel told everyone to don their life jackets and be prepared to jump into the water. Reb Dovid remained in his cabin and didn't join the rest of the people waiting nervously on deck for he was certain that after receiving the Frierdiker Rebbe's bracha prior to the trip, no harm would befall him. Indeed, within a few hours the storm quieted down and then subsided entirely.

He arrived in New York on Zos Chanukah 5710. Being that he had already arranged his visa in France, Reb Dovid was able to pass through customs immediately, while the rest of his friends were held back on Ellis Island until their papers were issued.

That very day he entered into yechidus by the Frierdiker Rebbe and Reb Elye Simpson went in with him, as was customary then. During the yechidus Reb Dovid became completely flustered and

after leaving the room he was unable to recall what the Frieddiker Rebbe had told him. He turned to the Rebbe Nosi Doreinu and related his problem. The Rebbe immediately called Reb Elye who reported that the Frieddiker Rebbe had asked Reb Dovid about his father and the family and had given a brachah.

A month passed and Reb Dovid had another opportunity for a yechidus. The other four bochurim who were until then stuck on Ellis Island, finally arrived in 770 and they requested a yechidus.

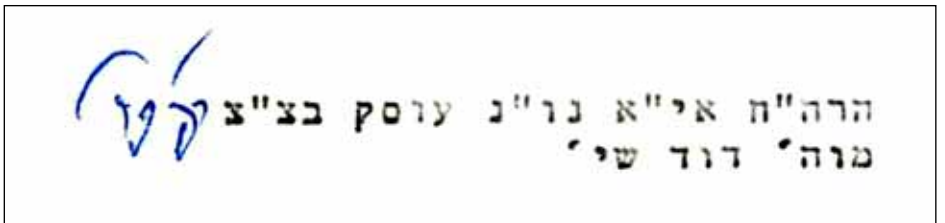
Reb Dovid later recalled:

"Although I had just been in yechidus

a month earlier, I nevertheless very much wanted to go in again, so I suggested that we enter as a group officially consisting of bochurim who had recently arrived from Paris, and in this way I would be included. Although Reb Moshe Leib Rodshtein, the Frieddiker Rebbe's secre-

tary, flatly refused and rebuked me for wanting to go into yechidus so soon after my previous one, I nevertheless insisted.

"My proposal was finally received and on Daled Shvat, just days before the histalkus on Yud Shvat, we entered the Frieddiker Rebbe's room for yechidus.



THE REBBE ADDS THE WORDS **ורב פעלים** AFTER REB DOVID'S NAME. CREDIT: VAAD HANOCHOS B'LAHAK

A Unique Yechidus

During the year following the histalkus of the Frieddiker Rebbe on Yud Shvat, the Rebbe refused to accept people for yechidus (although the Rebbe gave brachos and replied to queries of all kinds). There were however a few exceptions.

On Rosh Chodesh Tammuz, Reb Dovid entered the Rebbe's room to discuss the various peulos the bochurim had initiated following the Rebbe's Fabrenge on Beis Iyar. Upon entering, Reb Dovid said that in accordance with the Frieddiker Rebbe's words during his last yechidus with regard to receiving specific horaos, he was therefore asking the Rebbe for yechidus. The Rebbe consented and proceeded to answer Reb Dovid's various questions.

In keeping with the Rebbe's suggestion regarding his second yechidus with the Frieddiker Rebbe, Reb Dovid transcribed the entire yechidus and gave it in to the Rebbe with the hope that it would be edited.

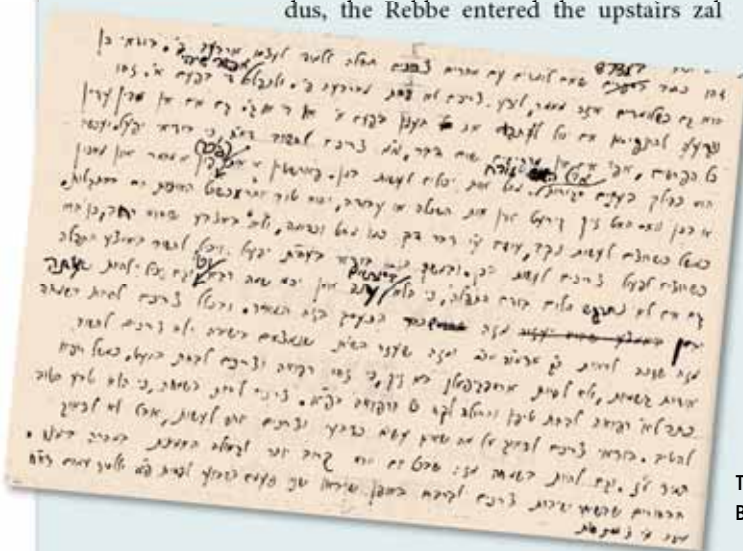
A few days passed and one night, during seder chassidus, the Rebbe entered the upstairs zal

where Reb Dovid was studying, and motioned for him to approach, whereupon the Rebbe handed him the transcribed yechidus, replete with annotations in the Rebbe's own handwriting.

Here is a transcript of the Yechidus:

ב"ה ר"ח תמוז תש"י

זהו כתוב במדרש שאם לומדים עם אחרים צריכים תחילה ללמוד לעצמו ארבעה פ'. בודאי כן הוא גם כשלומדים איזה מאמר, לידע. צריכים לא פחות מארבעה פ', ולתפלה אפשר שיהי' ד' בפעם א'. זהו נוגע להתפיסא אם יכול לתפוס את הענין בפעם א' או ב' או ג'. גם אם אין מבין עדיין כל הפרטים, אפי' אם אין מרגישים שום דבר, מ"מ, צריכים לחשוב דא"ח, כי בודאי יפעל. ועכשיו הוא כהולך בעינים סגורות אבל השמש זורח. מכל אות יכולים לעשות בכך. פארשטיין א אות (פרק) פון א מאמר און מאכין אבכין וואס האט זיך גירעט אין אות השכלה או עבודה, והוא טוב יותר מכשכל האתיות הם בהתגלות. כמשל כשרוצים לעשות נקב, עושים ע"י דבר דק כמו מחט וכדומה, ולא באצבע שהוא רחב, כן הוא כשרוצים לפעול צריכים לעשות בכך. ובמשך הזמן בעה"ת יפעל ויכול לחשוב באמצע התפלה גם אם לא נתרש כלום קודם התפלה, כי הלא בינתיים ענה אמן יהא שמה רבא וכו' וגם יכול להיות שעתה יבין מזה שכבר התעסק בזה המאמר. ובכלל צריכים להיות בשמחה מזה שזכה לראות כ"ק אדמו"ר הכ"מ ומזה שעזר השי"ת שנמצאים בישיבה ולא צריכים לחשוב אודות גשמיות, ולא להיות אראפגיפאלן בא זיך, כי זהו רפואה וצריכים לקחת במעט, כמשל רופא כתב לא' רפואה לקחת טיפול והחולה לקח כל הרפואה בפ"א. צריכים להיות בשמחה, כי הלא טבע הטוב להטיב. בודאי צריכים לדאוג על מה שאינן עושים כדבעי וצריכים יותר לעשות, אבל לא לדאוג תמיד ע"ז. וגם להיות בשמחה מזה שבכל יום הוא קרוב יותר לגאולה האמיתית במהרה בימינו. הבחורים שבשאר ישיבות צריכים לקרוב באופן שיבאו שני פעמים בשבוע לפחות פ"א וללמוד עמהם דא"ח



THE YECHIDUS THAT REB DOVID TRANSCRIBED. THE REBBE'S COMMENTS CAN BE SEEN INTERSPERSED THROUGHOUT.

brought for temimim and Anash. Prior to the farbrengen, the Rebbe called in Reb Dovid and gave him five dollars as participation for the farbrengen. This was the first farbrengen to take place during the weekday since the histalkus.

Recorded in a yoman from Pesach 5710 is the following:

When the Rebbe came downstairs [from the Frierdiker Rebbe's apartment] after the Seder, he noticed Dovid Raskin standing on the side. The Rebbe turned to him and exclaimed: "Where did you eat the Afikoman? You could have eaten the Afikoman where the [Frierdiker] Rebbe was making his Seder and instead you ate it [like] a balebos at home!"

Reb Dovid was from those chosen to learn in the Frierdiker Rebbe's yechidus room. He often observed the Rebbe enter the room and read panim before the Frierdiker Rebbe's desk. Sometimes the Rebbe would leave the panim on the desk and return a few hours later to retrieve them.

In the summer of 5710, a few days prior to Chof Av, the Rebbe requested Reb Dovid to record his memories of the Rebbe's father as well as any divrei torah he heard from him. The Rebbe added that during the visits with his mother Reb Dovid shouldn't discuss those days so as not to cause her undue distress.

Reb Dovid put into writing all that he remembered from the Rebbe's father including a ha'ora he had once heard from him on regarding the Alter Rebbe's statement in perek mem aleph of Tanya that before learning Torah one must intend for his study to be "lishma", similar to the intent one must have before writing a Sefer Torah or a get. The Rebbe's father explained that the two examples of the sefer torah and the get represent the two aspects of סוד מרע and עשה טוב which by extension encompasses the entire torah.

The Rebbe thanked Reb Dovid for his efforts and a few days later during the farbrengen on Chof Av the Rebbe elaborated on his father's explanation in Tan-ya at great length.



REB DOVID LEINS FOR THE REBBE. CREDIT: JEM/THE LIVING ARCHIVE



REB DOVID ADDRESSES A TZACH CONVENTION, TISHREI 5748. CREDIT: JEM/THE LIVING ARCHIVE



REB DOVID POSES ALONGSIDE THE LINEUP OF MIVTZA TANKS A SHORT TIME BEFORE THE PARADE WAS TO BEGIN.

THE REBBE'S BA'AL KOREH

Once, on a weekday, when it came time for krias hatora, there was no baal koreh. The Rebbe turned to Reb Dovid and said: "You surely know how to lein." From then on Reb Dovid served as the official baal koreh for the Rebbe during the weekday. In those days, before the Rebbe had officially accepted the nesi-us, Reb Dovid would call the Rebbe to an aliya by loudly calling "Yaamod" and then continuing in undertone "Adoneinu Moreinu V'rabeinu."

This changed on Shabbos Bereishis when the Rebbe was called up to Chosson Bereishis for the first time out loud with the title "Adoneinu Moreinu V'rabeinu."

HISKASHRUS

Reb Dovid once related that following the Rebbe's hora'a during the farbrengen of Shabbos B'reishis 5710 for every Chosid to be mekarev at least ten yidden until Yud Shvat, he regularly visited a crown heights store owner to convince him to start putting on tefillin. The Jew refused time and again until he finally threw Reb Dovid out of his store and told him never to return.

Reb Dovid, unsure of what he should do, presented his dilemma before the Rebbe. The Rebbe advised him to explain to the store owner that during a person's lifetime, his perspective and view on life changes every ten years or so. If a man is fifty or sixty years old, although he does not want to put on tefillin today, in ten years time he may change his perspective and regret all the years he refused to lay tefillin.

Reb Dovid dutifully returned to the store but upon entering, the store owner yelled at him to leave immediately. Reb



For consecutive
nights they
farbrenged, "We
already know
the Rebbe's
address!"

TOP: REB DOVID OVERSEES A SHIUR BEING GIVEN IN 770. CREDIT: JEM/THE LIING ARCHIVE.

BOTTOM: REB DOVID SPEAKS AT A GATHERING, WHILE ON A SHLICHUS IN ERETZ YISROEL IN 5734.

Dovid begged him to listen for just one minute but the man shouted that he wasn't interested. This continued on for a while until Reb Dovid insisted that he had something of great importance to give over from the Rebbe and the man agreed to hear him out.

After Reb Dovid finished his explanation, he noticed the

man soften considerably and after a few moments of thought he asked Reb Dovid to return the next day. Reb Dovid came back the next morning and the store owner put on tefillin.

Reb Dovid was also very active in carrying out the Rebbe's initiative for chassidim to visit various shuls and *chazer* Chassidus. This was despite the fact that the concept of temimim actively involved in hafatzas hayahadus and hafatzas hamaayanos was still a novelty. Until then the bochurim were used to hearing primarily about working on themselves and perfecting their own avodah. Reb Dovid served as a prime example for his fellow temimim that not only was it not contradictory; on the contrary, it enhanced one's personal avoda.

Reb Dovid would also learn Tanya by heart and would have his friends test him on every line he memorized.

During the Rebbe's farbrengen on Simchas Torah 5711, Reb Dovid began to cry bitterly and some tried to remove him from the farbrengen. The Rebbe prevented them from doing so, saying, "*Mir iz er nisht mevalbel, m'darf em nit tchepen* – He is not disturbing me; there is no need to touch him."

It is no wonder that in a letter to Reb Dovid's father, dated Chof Aleph Men-

achem-Av 5710, the Rebbe writes the following:

"I take this opportunity to express the great satisfaction and pleasure I derive from observing your son's conduct. May the brachos which the [Friediker] Rebbe bestowed and continues to bestow, be fulfilled in him and in the rest of your children."

HANHOLAS TOMCHEI TEMIMIM

Before his chassuna, Reb Dovid asked the Rebbe how the invitation should be worded. The Rebbe answered that it should be "b'lashon harav." It turned out to be the very first wedding invitation worded after the invitation the Friediker Rebbe penned for the Rebbe and Rebbetzin in 5689.

The Rebbe also told him to think about the Rebbe while standing under the chuppa.

In 5714 Reb Dovid was appointed to serve as a maggid shiur in the yeshiva on Bedford Avenue and a few years later he was added as an official member of the hanholo. In his position, Reb Dovid displayed profound sensitivity towards the personal needs of each individual bochur alongside firm and uncompromising expectations that they adhere to sedarim of the yeshiva.

Even later on, when Reb Dovid had taken on many more tasks, he would make sure to receive an update from the mashgiach regarding the shmiras hasedarim of every bochur.

Reb Leima Minkowitz relates:

"In 5716, when the Rebbe distributed Chanukah gelt to the bochurim who had kept sedarim, I wasn't present due to my state of health at the time. The Rebbe asked Reb Dovid where I was and he answered that I was at home in Brownsville. The Rebbe handed Reb Dovid a coin for me and without delay he took the next bus to Brownsville to personally present me with the Rebbe's Chanukah gelt."

Reb Dovid would strongly encourage the bochurim to spend time in 770. He once told a bochur "it's very important to think Chassidus before davening but it is

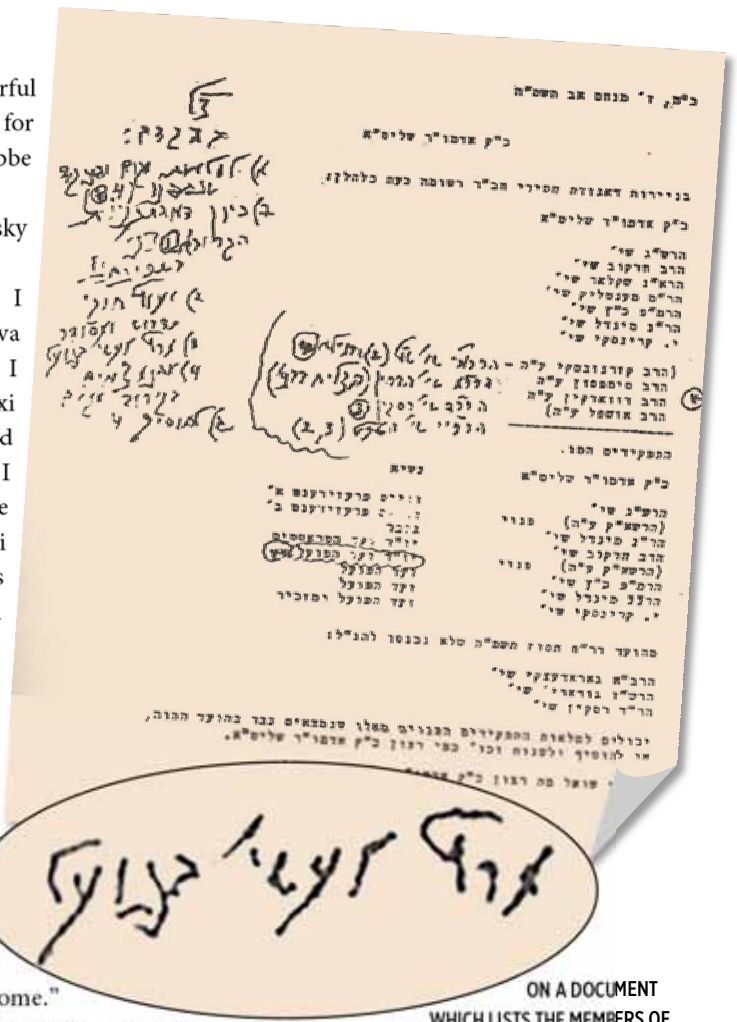
all the more powerful when done in 770, for that is where the Rebbe davens."

Reb Moshe Kotlarsky relates:

"During the time I studied at the yeshiva on Bedford Avenue, I once shared a taxi home with Reb Dovid after seder. I said that I was heading for home but I noticed the taxi was driving towards 770. When we pulled up in front of 770 Reb Dovid turned to me and said, "Come, we have arrived." Confused, I informed him that this was not quite where I lived.

"Reb Dovid replied, "You said you are heading home; 770 is your home."

Reb Dovid meant it with complete sincerity and in this manner he managed to ingrain within us, the young bochurim, the idea that 770 is truly our home and



ON A DOCUMENT WHICH LISTS THE MEMBERS OF THE BOARD OF AGUDAS CHASSIDIEI CHABAD, THE REBBE WROTE REB DOVID'S RASKIN NAME AND ADDED THESE THREE WORDS ABOUT HIM: מורץ לעשי'—DRIVEN TOWARD ACTION.



REB DOVID FARBRENGS TOGETHER WITH HIS TEACHER REB SHALOM MAROZOV. CREDIT: JEM/THE LIVING ARCHIVE

the place where we must spend as much time as possible.”

Reb Dovid farbrenged often with the bochurim. Each time he would begin with that day’s “Hayom Yom” and his farbrengens always revolved around the concept of *hiskashrus*.

On the first night of Pesach, the Rebbe would customarily visit the dining room where the bochurim made their Seder. The following is an excerpt of a yoman from 5737:

“Preparations were underway in the ‘Ufaratzta’ building in anticipation for the Rebbe’s visit. At nine o’clock the Rebbe arrived and, upon entering the hall, inspected everything, including each ka’aroh and every sign. The Rebbe then entered the kitchen and upon reaching the sink the Rebbe touched the filter on the faucet, turned to Reb Dovid Raskin and told him that from time to time the filter must be inspected for it was very possible for unwanted substances to get stuck in the holes.

“Following the Seder, Reb Dovid farbrenged on the inner meaning of the Rebbe’s words. He expounded on the concept of cheshbon hanefesh and the need for a chossid to inspect himself from time to time to be certain that unwanted ‘substances’ had not accumulated over time. Thus, Reb Dovid farbrenged without any lechaim (for it was after afikoman) into the wee hours of the morning.”

No one can forget Reb Dovid’s yearly farbrengen with Anash in the small upstairs zal in 770 on the night of Shvi’i Shel Pesach. His main nekuda he usually stressed was the concept of *iskafya* and how a Chossid must be careful not to be overly involved in material matters as it detracts from one’s *avoda ruchnis*.

No doubt, Reb Dovid was the very



The Rebbe himself was the one who chose the three chassidim, including Reb Dovid, which comprised this Vaad.

EACH YEAR BEFORE SUKKOS, REB DOVID PREPARED THE DALED MINIM FOR THE REBBETZIN. LATER ON HE DID SO FOR THE REBBE AS WELL.
CREDIT: JEM/THE LIVING ARCHIVE

nuch in the land.

Before he left, the Rebbe wrote a note in which Reb Dovid was directed to speak expansively with the Lubavitch askanim regarding “the peulos [of Tzach] globally, how to go about captivating youth the world over etc. and to also stress that the youth themselves are waiting for it.”

Reb Efroyim Wolf was asked by Rabbi Hodakov to arrange media coverage of the entire visit so that the desired impact should be made in Eretz Yisrael and around the world.

When Reb Dovid arrived, he sent out an urgent memo to various askanim, calling them to an asifa in the Tzach headquarters in Kfar Chabad. The short and terse message included the words the Rebbe relayed to him before his trip and a few words regarding the urgency of

the matter.

VAAD HAMASHPI'IM

In the year 5737 the Rebbe began a *shturem* regarding the role of *mashpi'im* and spoke about the obligation every community has in appointing its own *mashpi'im*.

Reb Dovid immediately took to the task of making *asifos* with the *mashpi'im* to discuss their responsibilities. In his *duchos* to the Rebbe from that period, Reb Dovid reported that the *mashpi'im* had begun to encourage Anash to set aside more time for *kvius ittim l'torah* and to reinforce their involvement in the Rebbe’s *Mivtzoim*. In addition the *mashpi'im* encouraged that by every *simcha* of Anash, the *baal hasimcha* should make sure a *sicha* of the Rebbe was given over.

HANHALAS AGU"CH

On Rosh Chodesh Tammuz of the year 5745, after it became known that *seforim* from the library were stolen, the Rebbe called seven *chassidim*, including

Reb Dovid, into his room and spoke with them regarding the necessary steps to be taken on the part of Agudas Chassidei Chabad in the matter.

Being that many of the original members of Agud'ch had passed on, the Rebbe instructed that new members should be added. When the Rebbe received the list of existing members alongside the names that were suggested as new members, the Rebbe chose four names and next to each one, wrote the rationale for why they were picked.

Of those chosen was Reb Dovid and next to his name, the Rebbe wrote: "Meretz b'asiya bepoel – Energy for concrete action."

Reb Dovid was truly a man of action. Often after the Rebbe's farbrengen, Reb Dovid would sit with his chavirim until the early hours of the morning to discuss how to best carry out in actual practice the many things the Rebbe had just spoken about.

His nephew, Reb Hirshel Raskin relates:

"On Sunday, Tes Vov Tammuz, 5747, a special farbrengen took place at the end of which the Rebbe instructed that everyone memorize a few lines from the end of the maamar "Seu Yideichem Kodesh," 5687.

"After the farbrengen, I went into my uncle Reb Dovid's room located on the left side of the upstairs corridor. I found him memorizing a few lines from the maamar and he asked me to test him. He then had me memorize those lines, saying that the Rebbe's instructions had to be carried out immediately."

A MAN OF MANY TASKS

In addition to the above mentioned positions, Reb Dovid filled many other roles as well.

Reb Dovid served as a member on the boards of both Merkos L'inyonei Chinuch and Machane Yisrael.

He served as the baal tokea during Elul for the Rebbe's minyan. He was also part of the Vaad Hamesader which made sure the Rebbe's farbrengens and tefillos were set up and took place in an orderly fashion. This job was quite a difficult one,



REB DOVID GIVING HIS PA"N TO THE REBBE ON EREV ROSH HASHONA.



REB DOVID DISTRIBUTES MASHKE THE REBBE HAD GIVEN HIM FOR THE TZACH CONVENTION.

especially during Tishrei when huge crowds of orchim thronged to 770. The Rebbe himself was the one who chose the three chassidim, including Reb Dovid, which comprised this Vaad.

In addition the Rebbe would give him the cake and wine from the farbrengen to distribute.

He was also zoche to be given the task of binding the daled minim for the Rebbeztzin. After the histalkus of the Rebbeztzin in 5748, the Rebbe instructed him to set up two sets of daled minim, one of them being for the Rebbe.

He would enter the Rebbe's room to

receive the daled minim upon which he would then head to the large sukka in the chatzer where, he would bind them together, all the while wearing his gartel.

Reb Dovid was also in charge of 'Tahalucha', when Anash and Temimim would visit other shuls on Yom Tov for the sake of bringing joy to Yidden and to chazzer Chassidus.

Despite Reb Dovid's many responsibilities, he took to his tasks with incredible energy.

A TRUE CHOSSID

Reb Dovid's entire life revolved around the Rebbe. In whatever the Rebbe was

koching at any given time Reb Dovid became totally involved in that thing. When the Rebbe initiated the Yud Beis Pesukim in the summer of 5736, Reb Dovid began to recite them every day after davening.

Once, during that period, Reb Dovid visited the home of Reb Gershon Ber Jacobson – editor of the *Algemeiner*

Journal – to discuss matters relating to hafatza and the like. When Reb Dovid arrived he was made to wait a bit as Reb Gershon Ber was busy with something. While waiting, Reb Dovid noticed a parrot sitting in a cage and asked the children in the house if they had taught the bird the Yud Beis Pesukim. When they said they hadn't, Reb Dovid sat and be-

gan to teach the parrot the Pesukim word for word!

Reb Dovid suffered terrible hardships during his lifetime but even throughout the hardest of times, he never lost himself and never complained. He passed away on Zayin Iyar, 5771, at the age of 84, following many years of illness. ■

Even In Pain

In a recent interview with Chassidisher Derher, Reb Shmuel Butman related the following:

I merited working in his presence for many years and I cannot recall even once throughout all those years when Reb Dovid excused himself from a meeting or some other responsibility with an excuse of not having eaten an entire day or not having slept an entire night, although that often was the case.

Few are aware of the great hardships and suffering Reb Dovid endured throughout his lifetime. Despite all he went through, never did a sigh escape his lips. Never did one hear him utter words of complaint. He always maintained a positive and upbeat composure, even during his last years when his illness overtook him.

One time, Reb Dovid notified me that he would be going to the hospital for an operation. I understood that he was hinting I should visit him following the surgery. I waited a couple of days and went to visit Reb Dovid. Upon entering the room I noticed him learning Rambam while lying in bed. This was a short while after the Rebbe had initiated the global study of Rambam on Acharon Shel Pesach 5744. I asked him how he was feeling and he characteristically answered that he felt completely fine.

Suddenly a doctor walked in and I got up to leave but Reb Dovid motioned for me to remain in the room. The doctor grimly notified Reb Dovid that he possessed a skin disease that could very well be fatal. Reb Dovid wasn't fazed in the least and immediately procured a pen and paper which he always had at the ready to be able to write a tzetel to the Rebbe at any given time, and asked the doctor to write down the name of the disease. Obviously he only needed it for one thing—to send it in to the Rebbe.

The next Shabbos farbrengen which Reb Dovid attended, the Rebbe said in middle of a sicha:

"Standing here by the farbrengen is a Tomim with all the maalos of a Tomim and on his face there is an expression of pain because soon he is due to have another

operation."

The Rebbe ended off that he has nothing to worry about especially because it is now the time of mincha which is a very special time.

I knew immediately that the Rebbe was referring to Reb Dovid. I also knew that Reb Dovid hadn't divulged to anybody the details of his ordeal. I glanced at Reb Dovid but he didn't show any emotion whatsoever.

In the end, Reb Dovid didn't even bother going to the hospital for his second scheduled procedure and the entire illness disappeared.

Rabbi Hodakov once remarked that Reb Dovid is the *Iyov* of our generation. It must be noted however that contrary to *Iyov* who cursed the day he was born, Reb Dovid never complained. This was due to his unshakeable faith in the Rebbe's brachos, as well as a powerful sense of connection to the Rebbe that allowed him to make peace with any situation.

Yehi Zichro Boruch.



REB DOVID AND REB SHMUEL BUTMAN DOING MIVTZA LULAV OUTSIDE THE UNITED NATIONS BUILDING IN MANHATTAN.