

## SHAVUOS EDITION

# אזכרה

## לעבן מיטן רבין

### Shavuos 5731

Excerpts from the diaries of Reb Zalmon Jaffe

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#### קבלה בלב

שבועות דארף יעדערער נעמען אויף זיך בקבלה בנדר ובבל שלם און ניט בלי נדר וקבלה בלב. עס איז זייער שווער צוזאגן א קבלה בנדר, ווייל עס קען נאך זיין, - ווי מ'זאגט אויפ'ן לשון פון די היגע מדינה -

"טראבעל", אבער עס דארף זיין מיט א קביעות אין נפש און מיט א מסיירה און נתינה אנצוהאלטען דעם דבר נוסף אין תורה הן אין לימוד פאר זיך אליין און הן אין אוועקגעבן זיך צו לערנען מיט אנדערע און החזקת התורה, מאכען אנדערע לערנען.

(ספר השיחות תש"ד, ע' 129)

מוקדש לחיזוק  
ההתקשרות לכ"ק  
אדמו"ר זי"ע



נדבת  
השליח ר' לוי שם-טוב  
ומשפחתו שי' - וועסט  
בלומפילד, משיגן

השייכות בין מ"ת למשה רבינו דוד המלך  
ובהעשר ט:ט' ג' הענינים (במ"ת) -  
"תחתונים"

יעלו לעליונים", "עליונים ירדו לתחתונים"  
(שמו"ר פ"ב, ג), וחיבור יחד

(לקו"ח ש"ח)

#### Journeying to the Rebbe

On the Wednesday before Shavuos, 2 Sivan 5731 (26 May 1971), we arrived at London Airport from where we were to depart to New York.

After our long trip, we finally arrived at 770 at 5:15 in the afternoon. The place was almost deserted, with one exception: our dear Rebbe was in his office working.

We decided to wait and greet the Rebbe with Shalom Aleichem, and an hour later we had our opportunity. The Rebbe emerged from his office at 6:15 and saw us standing at the door, but before we could say a word, he had wished us Shalom Aleichem with a glorious smile that lit up his whole face and the whole room. What a wonderful smile our Rebbe has!

Turning to me the Rebbe asked, "How is business? You must have closed the business already for Yom Tov. Do you have any deigoz (worries)?"

"The Rebbe once gave me a brocha that I should only have Lubavitcher deigoz. I am now glad to say that, thank G-d, I have plenty of those, but boruch Hashem not any others."

I then asked Rabbi Chodakov if it would be possible to see the Rebbe before Shavuos, as I usually had the merit of a short yechidus upon arrival. Rabbi Chodakov replied that normally I would arrive from England earlier before Yom Tov, and as the Rebbe was extremely busy and under great pressure, the Rebbe would see me after kabolas haTorah. He added that if the Rebbe wanted me, "he knows your address."

I was a little disappointed because I wanted to make arrangements to sing in shul on Shabbos and Yom Tov. I therefore wrote a letter to the Rebbe asking if I may sing "hu Elokeinu," "ho'aderes veho'emuna," and "kailee atoh". I also enclosed the second volume of my diary (of the previous year).

#### A Belzer Mincha

That evening the Rebbe did not return from the ohel until a quarter to nine. It seemed to be already dark, but Rabbi Chodakov pointed out that this was the time of a "Belzer mincha."

Maariv was at 9:10, but at 10:30 when I left 770, the Rebbe was still there; he had not yet been home and was still fasting!

#### Singing in the Shul

On Shavuos night we were informed that the Rebbe would not continue his usual practice of saying

a Maamer at 3.30am, so, officially, no one had any excuse for being late for the Rebbe's shacharis.

The next morning, before we commenced shacharis, I approached the chazan, informing him that we would be singing "ho'aderes veho'emuna."

Soon enough the moment arrived. The Rebbe was leaning against his shtender with his arms folded and was seemingly engrossed in a sefer. The chazan was waiting, and, turning around, looked questioningly at me. I took a deep breath and a deep plunge.

The first two lines I sang alone, amid complete silence. The Rebbe was still not responding and he was studying his sefer, his body slightly inclined away from us all. It seemed that I had made a bad blunder, yet in spite of the Rebbe's seemingly cold shoulder, I concluded to the last verse with a number of men joining me in the singing.

Later in the davening I also sang "kailee atoh."

Once again, the Rebbe seemed to show his disapproval by not reacting to the singing, and, as a result, so did the congregation.

#### Yechidus

After Yom Tov, my wife, Roselyn, and I, were privileged to enter our first yechidus. About fifteen minutes into the conversation, I complained that the Rebbe had not yet asked me his usual question of how I had enjoyed Yom Tov.

The Rebbe stopped and asked, "So how did you enjoy Yom Tov?"

"It was terrible," I replied.

"I had a terrible time doing all that singing by myself. A person was moser nefesh (self-sacrificed) for something, and he was literally on the floor, and all that was required was for the Rebbe to raise his little finger, to raise an eyebrow, or nod his head, and this fellow would be lifted to great heights. Why did the Rebbe not help me in my distress when I sang in shul?"

The Rebbe answered me quite sternly. He said he considered it a "groser avleh" (big offense) for me to even ask, and he was deeply offended by my asking by letter whether I should sing or not. (I felt relieved to notice that little twinkle in the Rebbe's eyes.)

"Indeed, it is a glaiche zach (appropriate) to sing in shul," the Rebbe continued. "We sang last year and in the previous years."

The Rebbe added that he was putting it down in his book that we must sing every year, “un far aibick” (and for always).

The yechidus continued and we moved onto other topics.

I informed the Rebbe that for two consecutive years we had applied for a grant from the Salford City Council to extend the building of Lubavitch House in Manchester. The figure arranged was £20,000. The first year, the grant was rejected by the ministry in London because of a shortage of money. The following year the new Government had decentralized all these matters, and so this time the Salford Council refused the grant for the same reason.

The Rebbe responded that we should therefore apply for double that amount, which is £40,000. To my mind this was too ambitious and had no real foundation or reasoning. Our original figure of £20,000 was arrived at by careful calculation of the site area and extra people we anticipated to join our Youth Club. £20,000 seemed to be the limit!

I recalled after a certain experience I once had, I had told the Rebbe that a person should always do what the Rebbe tells him, no matter how far-fetched it seems to be. So, I now added, “I believe it is important to do what the Rebbe says.”

The Rebbe nodded in agreement and said, “So do I.”

We therefore formally applied for the £40,000 grant, and I am delighted to say that at this time of writing, February 1972, we have been officially given a grant of 75% of the £40,000!

[In my office I have a very remarkable list of the many people whom the Rebbe has helped with advice and brochos.

Friends of mine, a couple who had been married for eight years without being blessed with children, now have a lovely family of two boys and two girls. Another couple, after seven years of childless marriage has also been blessed with a family.

Practical advice on medical cases and advice and instructions regarding shidduchim are being given constantly by the Rebbe to the extreme benefit and amazement of the recipients. Unfortunately, the Rebbe only hears from most of these people when he is needed to help solve their problems. They sometimes do not even pay the Rebbe the courtesy of informing him when these matters have reached their successful conclusion.]

The Rebbe then asked whether our son Avrohom gave a sermon every Shabbos in shul and whether he spoke well, to which I replied that he spoke nearly every Shabbos and, if he prepared it, he did speak well.

The Rebbe began to emphasize the importance of preparation. (I suppose, then, that the Rebbe himself does prepare his material when he has to speak for six or seven hours at a time. I once asked the Rebbetzin about this but, although agreeing with me, she admitted that she had never actually seen the Rebbe do his preparation.)

Qualifying his argument, the Rebbe related a story about his father-in-law, of blessed memory:

He was once traveling and stopped over Shabbos at a strange town. In the shul he was called up for maftir and haftorah, to which he responded that he would accept this mitzvah only if he could retire into an anteroom and look over the haftorah first - this, in spite of the fact that he had read the maftir every week for twenty years.

It was thus a definite ruling that no person should perform a public service, whether preaching or laying and so forth, unless he had prepared it!

We then discussed various aspects of Lubavitch work in Manchester.

Roselyn and I were with the Rebbe at this yechidus for over two-and-a-half hour, ending at 3:50 in the morning. We discussed mostly Manchester’s communal issues, and in particular the Lubavitch community there.

### **Shabbos Nosso Farbrengen**

On Shabbos, Sivan 12 (June 5), the farbrengen was most enjoyable. The previous week the Rebbe had given as a moshel that the darkest place in a room was directly under the lamp. (Affirming what I always say; that the people in 770 are too near the Rebbe to appreciate his terrific greatness. We from afar can appreciate the Rebbe much more.)

The Rebbe was in good form. I cannot think of any famous conductor who could get the same spontaneous reaction from his musicians as the Rebbe does from his cast audience – and with a barely perceptible movement of his hand. The sheer ecstasy, the jumping and dancing whilst roaring the niggun when the Rebbe waved his arms, was unbelievable. When the Rebbe actually stood up and danced and urged on everybody to sing, well that scene is beyond any description!

The Rebbe handed to Mr. Katch (of London) and me a bottle of vodka each to distribute at this farbrengen, but warned us that there should be “no competition between London and Manchester.”

At one point during a sicha, the Rebbe paused a little to allow a fellow to finish yawning. The Rebbe is always considerate. He also remarked that a few people were sleeping and he did not want to awaken them!

### **Two Visits with the Rebbetzin**

We were again privileged and honored to be guests at our dear Rebbetzin at the Rebbe and Rebbetzin’s home on President Street. We spent over two and half-hours with the Rebbetzin – the Rebbe was generally not at home during those visits, being hard at work in 770.

The Rebbetzin seems to gain in stature and charm every year. She receives regular letters from our daughter-in-law, Susan. She said, “Susan is a very wonderful, wonderful girl.”

I told the Rebbetzin how disappointed I was that the Rebbe had discontinued having his Yom Tov meals with his chassidim. I missed those “private and homely gatherings.” On the other hand though, I was extremely delighted for the Rebbetzin’s sake: after all

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### **“In the Right Time”**

My brother Moshe, who lives in Israel, once asked Israeli President Shazar why the Rebbe doesn’t come visit, especially being that there were thousands of Lubavitch chassidim living in Israel, as well as many chabad yeshivas and schools.

Shazar replied, “Moshe, the Rebbe is a much more clever man than you or I and he will come in his own time.”

The Rebbe also remarked to my brother Moshe recently, “Don’t you realize that my heart aches just to daven even a small mincha at the kosel.”

# Mivtza ROSH ALFEI YISROEL

## Understanding Our Hiskashrus

Rabbi Chaim Tzvi Schwartz was not a Chabad Chossid. Grandchild to Munkacher chassidim he lived in Brazil. One day-he began his tale-I received a call from the parents of one of the children in my school, requesting a meeting. While this was a fairly common request, the anxiety in the voices on the phone told me that this was no simple matter. I invited them to meet with me in my home that evening.

"This does not concern our son," began the father, after they had settled in my study, "who is doing wonderfully in your school, but our eldest daughter, who grew up here before you came. As you know, we are not very observant, but it is important to us that our children should retain their identity as Jews. This is why we send our son to you, despite the fact that your school is considerably more 'religious' than ourselves.

"To get to the point, our daughter has informed us that she has fallen in love with a non-Jew and that they intend to marry. We have tried everything to dissuade her, but our arguments, appeals, threats and tears have all been to no avail. She now refuses to discuss the matter with us at all and has moved out of our home. Rabbi! You are our only hope! Perhaps you can reach her, perhaps you can impress upon her the gravity of the betrayal against her people, her parents and her own identity in what she intends to do!"

"Would she agree to meet with me?" I asked.

"If she knew that we had spoken to you, she'd refuse."

"Then I'll go speak to her on my own."

I took her address from her parents and rang her bell that very evening. She was visibly annoyed to learn of my mission, but too well-mannered not to invite me in. We ended up speaking for several hours. She listened politely and promised to consider everything I said, but I came away with the feeling that I had had little effect on her decision.

For several days I pondered the matter, trying to think of what might possibly be done to prevent the loss of a Jewish soul. Then I thought of my last resort -- the Rebbe. I called the Rebbe's secretary, Rabbi Hodakov, related to him the entire affair, and asked for the Rebbe's advice as to what might be done. A few minutes later the phone rang. "The Rebbe says to tell the young woman," said Rabbi Hodakov, "that there is a Jew in Brooklyn who cannot sleep at night because she intends to marry a non-Jew." The unexpected reply confused me, and I failed to understand what Rabbi Hodakov was saying. "Who is this Jew?" I blurted out.

Then I heard the Rebbe's voice on the other extension: "His name is Mendel Schneerson."

I slowly returned the receiver to its cradle, more confused than ever. Could I possibly do what the Rebbe suggested? Why, she'll

slam the door in my face! After agonizing all night, I decided to carry out the Rebbe's instructions to the letter. After all, the fate of a Jewish soul was at stake, and what did I have to lose, except for my pride?

Early the next morning I was at her door. "Listen," she said before I could utter a word, "whom I marry is my own affair, and no else's. I respect rabbis and men of faith, so I heard you out when I should have shown you the door. Please go away and stop bothering me."

"There is one more thing I need to say to you," said I.

"Then say it, and go."

"There is a Jew in Brooklyn who cannot sleep at night because you intend to marry a non-Jew." "That's what you came to tell me?!" she said, incredulous, and proceeded to close the door. Midway she stopped. "Who is this Jew?"

"A great Jewish leader, Rabbi Menachem Mendel Schneerson, known as the Lubavitcher Rebbe," I replied. "The Rebbe is greatly concerned about the material and spiritual well-being of every Jew, and agonizes over every soul that is lost to its people."

"What does he look like? Do you have a picture of him?"

"I should have a picture somewhere. I'll go and get it for you."

To my surprise, she didn't object, and indicated assent with a mute nod. I rushed home and nearly turned the house upside down in search of a photograph of the Rebbe. I finally found a photo in a desk drawer and hurried back to the young woman's apartment.

One look at the Rebbe's likeness and her face turned

pale.

"Yes, it's him," she whispered.

"All week long," she explained, "this man has been appearing in my dreams and imploring me not to abandon my people. I told myself that I was conjuring up an image of a Jewish sage and putting those words in his mouth as a reaction to what you and my parents have been saying to me. But no, it was no conjecture. I have never met this man in my life, seen a picture of him, or even heard of him. But this is he-this is the man I have been seeing in my dreams..."

♦

We have heard many times about the Rebbe's personal care for each and every one of his Chassidim. How many stories have we heard about the Rebbe's concern for each bochur in Yeshiva?! And most of us have probably learned something on this fundamental topic, be it a Sicha, letter etc. But for some reason these ideas are not clear, they remain in a 'makifdike' form.

Every year as Gimmel Tammuz approaches, our focus shifts inwards to a core aspect of our lives as Chassidim; our Hiskashrus.

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ראש  
אלפי  
ישראל

# PRIVATE SHAVUOS OR COMMUNAL SHAVUOS?

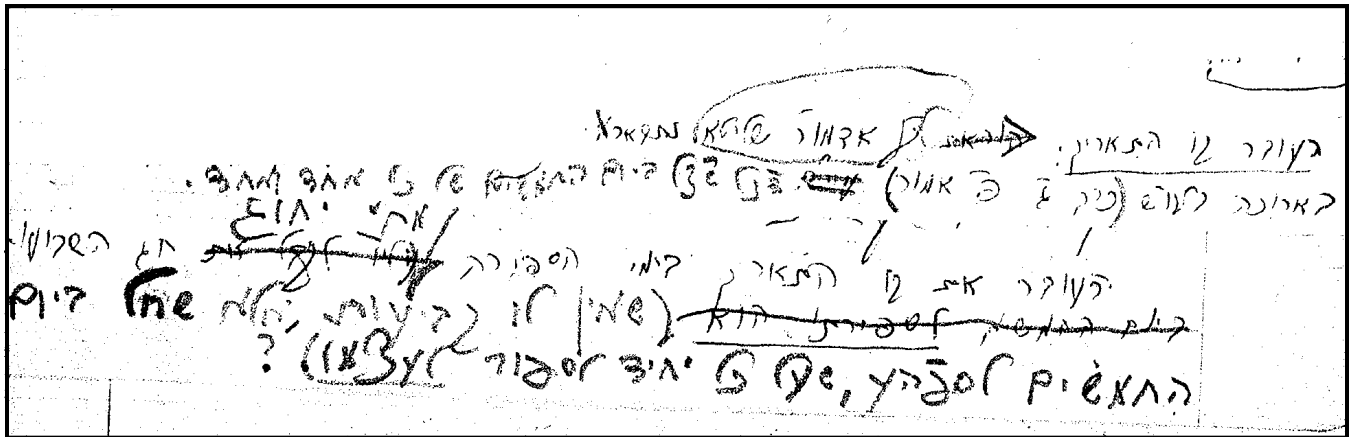
*A Ksav Yad*

פרסום  
ראשון

*In the previous edition of the Derher we brought at length the Halachik discussion surrounding one who crosses the International Date Line during sefirah. From the Rebbe's letters it seems clear that one should observe Shavuos according to his own counting, but one should avoid the situation. But what does it say in Sefer Haminhogim?*

*The Rebbe avoids paskening the halacha himself, rather he changes the lashon to more of a question and answer. [Possibly so that people don't do so L'chatchila.]*

*We now present you for **the very first time**, the note submitted to the Rebbe by Rabbi Leibel Groner (who was working on Sefer Haminhogim) and the Rebbe's response in his holy handwriting:*



A picture of the original note given to the Rebbe in the summer of 5726, and the Rebbe's response in his own holy handwriting

**Rabbi Groner wrote:** One who crosses the dateline during Sefirah should accept Shavuos on the fiftieth day of his Sefirah, [i.e. the sefira of] the one who crossed the dateline. The Rebbe's instruction about this is explained at length in Likkutei Sichos volume 3, Parshas Emor, see there.

**The Rebbe made the following comments and corrections:** One who crosses the dateline during Sefirah, when should he celebrate Shavuos (for it [Shavuos] has no set date but rather falls out on the fiftieth day of the Omer, which each individual counts for himself)?

One who crosses the dateline, the Rebbe [crossing out the word Horoahs] explains at length in Likkutei Sichos (volume 3, Parshas Emor) [crossing out the words 'Ayin Shom'] that it seems [to the Rebbe] that it needs to be on the fiftieth day of each individual.

The Rebbe also circled the words "אדמו"ר שליט"א indicating that they should be removed.

לייבל

העובר את קו התעריך בימי הספירה עליו לקבל את חג השבועות ביום החמישים לספירתו הוא  
העובר קו התעריך הוראת כ"ק אדמו"ר שליט"א נתבארה בארוכה בלקו"ש כרך ג' פ' אמור עיי"ש

הרבי

מתי יחוג  
העובר את קו התעריך בימי הספירה עליו לקבל את חג השבועות ביום החמישים לספירתו הוא  
(שאינו לו קביעות, אלא שחל ביום החמישים לספירה"ע, שעל כל יחיד לספור לעצמו) ?  
העובר קו התעריך הוראת כ"ק אדמו"ר שליט"א נתבארה בארוכה בלקו"ש (כרך ג' פ' אמור) עיי"ש  
דנ"ל שצ"ל ביום החמישים של כל אחד ואחד.

## אימתי קאתי מר? לכשיפוצו מעינותיך חוצה

Such powerful words that we heard over and over, and perhaps are the slogan behind the very avodah demanded of us in this generation – Dor HaShvii. They demand from us to reach out further and further, not leaving a single Yiddishe Neshoma unaffected.

### The Authentication of a Famous Story

The words of this niggun are from the well known story of when the Baal Shem Tov asked Moshiach when he is coming, and Moshiach's response, "when the wellsprings [of Chassidus] are spread to the 'outside'."

This story was written in the letters of the Baal Shem Tov and printed in the sefer of one of his greatest students, Reb Yosef of Polnah, known as the 'Ben Poras Yosef'.

The Rebbe writes in a letter that "there is no greater proof than this," in assuring the authenticity of the story.

### The Tune's Origin

Responding to an inquiry into the tune's background, the Rebbe writes that the niggun is "Yerushalmi in origin, while the identity of its composer is unclear." He further adds that a few people, who got inspired by the meaning of the words, sung them in this tune.

It is quite clear, thus, that there exists no special significance between the words and the tune. In fact, the Rebbe continues in the aforementioned letter that "should a G-D fearing Menagen compose a tune that will better impress the soul and lead to thorough reflection on the idea of 'spreading out the wellsprings', his version can be accepted."

### Officially acquiring the niggun

During the Simchas Torah farbrengen of 5719, the Rebbe instructed the guests from Eretz Yisroel to sing one of their own niggunim. They then sang the niggun eimosei, and when they finished, the Rebbe turned to Reb Shmuel Zalmanov and told him to 'acquire' the niggun by making a change to it; something that would transform it from the way it was, and to then include it in Sefer Hanigunim.

1) Largely based on a letter from Igros Kodesh vol. 19

(Continued from page 3)

Although it is one of the foundations of Chabad and Chassidic life, it is not oft discussed much less explored.

We find ourselves asking, "how can I connect myself to the Rebbe?". This question could be more effectively answered if we knew clearly to "whom we are connecting", what exactly is a Rebbe's role in my life?

Being able to answer these questions will make your Hiskashrus more real, a reality that you can live with. Although the connection between a Rebbe and his Chossid is a private matter, it is a very important part of the Chossid's life. To try to go through the motions of Hiskashrus without guidance or understanding is to be foundering in the dark when the light switch is just waiting in the corner.

### A NEW MIVTZA

To address this the Vaad Talmidei Hatmimim has launched a new Mivtza in preparation for Gimmel Tammuz. Aptly called "Rosh Alfei Yisroel", this Mivtza focuses on a few basic building blocks that make-up the foundation of Hiskashrus and cast light on the connection a Rebbe has to his Chasidim.

It is crucial for every bocher to become fluent in these sichos. To be a Chossid without knowing why, or what it means to have a Rebbe, is to be missing a main aspect of Chassidus.

The sichos in the mivtza were specifically chosen by a group of Mashpiim, including Rabbi Yoel Kahn, to explain these ideas.

This is not a regular mivtza. Some mivtzas focus mainly on the seder aspect, some will combine a learning program with a list of hachlatos to do, Mikva, Chitas, Rambam etc. This mivtza is mainly aimed at providing you with a clear understanding of the concepts involved.

### WHAT THE MIVTZA WILL TEACH YOU

The Mivtza is split into four parts to explore four topics about a Rebbe and the connection he has to his chassidim. Firstly, we discuss the concept of a Rebbe acting as both a leader and a Nosi. His connection to the nation includes certain responsibilities and he fulfills a very specific purpose as the heart of the Jewish nation.

We then speak about the Nosi as the Neshama Kholis and the neshama-connection between the Rebbe and the Chossid.

The third section focuses on the Mesiras Nefesh a Nosi has for Yidden and how he will even do something that will hurt himself for the sake of a Yid. And the fourth section examines the care and worry the Rebbe has for each Yid, both as a part of the whole and as a unique individual.

Each of these topics has two sichos, taken from Likkutei Sichos, as well as a hakdama before each topic and a summary after each sicha.

In addition to the sichos of the Mivtza we have included a section in the back that discusses the need for Hiskashrus and ways to connect to our Rebbe.

Although the mivtza has a range of prizes, the truth is that such a mivtza should be a motivation for itself, the reward for the learning is the knowledge itself. At the end of four weeks you will have a deeper understanding of the relationship between a Rebbe and a Chossid, a greater appreciation for the Rebbe's Mesiras Nefesh and insight into the unique connection that is Hiskashrus.



# SHAVUOS IN LUBAVITCH

## MEMORIES OF A BOCHUR

*"In Chabad communities throughout the world today, Shavuos is a time of happiness. Families gather together in rejoicing and commemorating Hashem's giving of the Torah at Har Sinai.*

*In Lubavitch of old, however, there was no time for rejoicing; the air was filled with a feeling of earnestness. The two days of Shavuos were exhaustive, as the Chassidim would thoroughly revise the three Maamorim the Rebbe Rashab would say."*

It is with these words that Reb Yudel Chitrik begins his description of Shavuos in Lubavitch, as a bochur in the year 5674.

*Shavuos that particular year was on a Sunday and Monday. As by every Yom Tov, the younger Bochurim would observe and survey the behavior of many great Chassidim who would travel to be by the Rebbe.*

*Generally though, the Shavuos guests were different than those of other yomim tovim; Rabbis and Shochtim, and others who held leadership positions in their communities would specifically come to Lubavitch on Shavuos.*

*From among all those that came, there were three Chassidim who left a unique impression on me.*

*The first was HaChossid Hamekubol Reb Levi Yitzchok Schneerson (the Rebbe's father). He would sit in the main zal surrounded by groups of Bochurim who would crowd around to hear his stories. One of those stories was about his participation in the Rebbe's Yom Tov seudah:*

*"Three questions had been put forward in the Shavuos Maamer, and I presented the Rebbe Rashab with a possible explanation, according to the order in which the questions had been asked. The Rebbe Rashab replied that he had not thought of it."*

*The second was Reb Itche Der Masmid. I was impressed by both his regal attire and his Avodah. He wore a hat made of velvet as*

*opposed to the silk hat most Chassidim would wear, his Kapota was made in the Polish style and not like the Sirtuk worn in White Russia. But above all was his davening: by the time he finished Shacharis it was already Mincha Ketanoh!*

*The third visitor who impacted me was Reb Asher Grossman of Nikolayev. He would also dress with his own distinct style, wearing a Kopata typical of those from Poland. He would also wear sandals and white stockings to cover his feet, and not boots which were worn by many other Chassidim.*

*On Shabbos, Erev Shavuos, after mincha had concluded, we prepared to hear a Maamor from the Rebbe. Bochurim began arranging the tables into a "shlus-mem" (a box shape), the hollow middle serving as a place for the Rebbe to sit. The surrounded the barrier of tables, just as the Yidden surrounded Har Sinai; it would be a while until the Rebbe would arrive, and we sang different niggunim while we were waiting.*

*During the Maamor, the Friediker Rebbe would stand directly opposite his father watching his every motion, accepting it with complete Kabbolas Ol and a P'nimiyus.*

*The light in the main hall streamed from two large lanterns, which were filled with gas. Being that Erev Shavuos was on Shabbos, Reb Mendel the Shamash had to wait until after nightfall to fill them up and hang them in the room. It was still in the middle of the Maamor when he finally did so.*

*Suddenly the Rebbe Rashab stopped saying the Maamor and got up to leave. No one knew the reason for this, nothing like this had ever happened before.*

*Chassidim later speculated that perhaps the hall had lit up too suddenly, and this had bothered the Rebbe's eyes. However, no one can really be sure.*

## תהלוכה

### An overview

The year 5715 marks the birth of what has now become the famed "Tahalucha".

We present you with an overview of "Tahalucha" from its very inception. This will bring you to appreciate the fondness the Rebbe had for it.

#### "I'm jealous of them"

The air was jubilant; Bochurim and Yungerleit would leave Crown Heights in song and walk to different Jewish neighborhoods in the area. There they spread out to numerous Shuls and say over some Chassidus. After all of the groups retuned, they went in together to Gan Eden Hatachton and begin to sing joyously. Rabbi Hadokov then went in to inform the Rebbe that

the groups had all retuned safely and the Rebbe would respond with a Brocho for the participants. One time, the Rebbe heard the crowd singing "Hup Kozzak" and blessed them that they should merit to speedily "Hup" (dance) to the Geula!

Many times during the Farbrengen that followed, the Rebbe would dedicate a Sich'a to those who went on Tahalucha, explaining the great advantages in it, and asking them to say L'chaim. The Rebbe once added, "I'm only saying L'chaim with them because I'm jealous of them for what they did!"

#### Seeing off the "troops"

As the years went on, the Rebbe showed his special affection for Tahalucha goers by personally going out after Mincha to see off the participants. As soon as all the groups were ready to leave, the Rebbe came out on the steps. Everyone would begin to sing Napoleon's March and the Rebbe vigorously encouraged the singing until the last participant was out of sight.

Once, after the Rebbe returned from seeing off the Tahalucha, the Rebbe saw an elderly Chossid in the Shul who had not participated. The Rebbe approached him and asked, "Why don't you go on Tahalucha?"

#### A special Sich'a

In the later years the Rebbe started a new custom. After the participants returned, they would sing very loudly outside 770. The Rebbe then came out and encouraged their singing while scanning the crowd with his eyes.



those years, she finally had her husband with her for Yom Tov. It must have been a real mesiras nefesh (self sacrifice) for her all those years, all alone without her husband (her Rebbe) at her table.

The time passed very quickly, but we had the pleasure of visiting the Rebbetzin again for another hour or so before we left for home.

Just before Shabbos, there was a knock on the downstairs door of our apartment. When I opened the door, Mr. Halbershtam stood waiting with a parcel. It was a Shabbos gift from the Rebbetzin, a lovely cream cake. It looked delicious and as sweet as our dear Rebbetzin. It was very gratifying to be reminded that someone was thinking of us. It really made our Shabbos perfect.

### **Shabbos Farbrengen**

On Shabbos Parshas Behaaloscho, Sivan 19 (June 12), we were again fortunate to have a farbrengen.

At a farbrengen during this visit, the Rebbe said that in England, the leader of Her Majesty's Opposition in Parliament actually received a large salary for opposing the government. "We have an Englishman here who can confirm this," the Rebbe said in a loud voice and looking at me.

### **Kinus HaTorah**

The following day, Sivan 20 (June 13), was the kinus hatorah. Rabbi Mentelik had again informed me that he expected me to address the yeshiva boys as, at the Rebbe's instigation, I had done so for the past five years. I could not think of a reasonably good excuse for not speaking this time. (Except the usual one, that I cannot see how I fit in with all the roshei yeshivos and great talmidei chachomim (Torah scholars) who give such interesting pilpulim and droshos.) Still, the boys always seem to appreciate my little funny stories, and my speech certainly gives them a little light relief from the "heavy stuff."

When I did speak, I enumerated to them quite a long list of men who were doing the Rebbe's work all over the world and who, only a short time ago, were studying in 770, "just like you are doing today."

This was uforatzto in the true sense of the word. Thank G-d, every year scores of students were leaving Brooklyn with their families and

spreading Chassidus everywhere.

I concluded with the hope, which I always express, that the students will never be tzorrus chassidim, but will write regularly to our Rebbe, always including good news.

### **Farewell Yechidus**

The day for our departure had now arrived. I had told the Rebbe that we would be leaving from 770 at about 6:20PM. The Rebbe graciously honored us by permitting us to see him to say farewell at 6:00PM.

Just a few minutes to six, Rabbi Chodakov phoned the Rebbe and told him that we were already waiting to see him. The Rebbe replied that the appointment was for 6:00PM, and it is only three minutes to six now, but in any case, we could now come along.

During this yechidus we again discussed communal matters, and again the Rebbe asked about various people in Manchester and even in Israel. The Rebbe thanked me for traveling to Israel at his behest, for my nephew's wedding. The Rebbe has "spies" in Jerusalem, who informed him that I had fulfilled my shlichus and made everyone freilach at the wedding and at the sheva brochos of the following days.

The Rebbe had heard that at a recent concert in England, a Jewish opera star had sung a piece which the Rebbe considered to be not in good taste. "Ah, yes," I said, "but he wore a yarmulke."

"The Pope – I havdil – wears one too," retorted the Rebbe.

Roselyn then said to the Rebbe that we have, thank G-d, spoken to the Rebbe on this trip a total of nearly three hours. We have discussed everything and everyone, but we have not asked for a brocha for ourselves, and we would like a brocha for health, parnosos, and so forth, for us and for our children and grandchildren.

The Rebbe answered, "iber dem kop" (over the head), and at the same time raised his hand over his head, showing us literally what he meant.

This was a nice brocha and a nice gesture, and with full and happy hearts, we took leave of our dear Rebbe.

We knew that as usual, we would, please G-d, be back here again in no time.

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In 5751, in the middle of the singing, the Rebbe motioned to the crowd that he wanted to say a Sicha. The Rebbe then spoke about the Yom Tov, amongst other topics.

### **Awaiting each individual**

One time, after some of the groups returned, they began to sing loudly in front of the library (where the Rebbe was staying for Yom Tov). The Rebbe sent out a message asking them if all of the groups had returned. Upon hearing that **all** the groups had not yet returned, the Rebbe did not come out. A little while later, some more groups returned and they also began to sing loudly. This time the Rebbe came out and encouraged their singing. Afterwards, someone told the Rebbe that not all of the participants had returned, and the Rebbe said that he would make up for the omission during the Farbrengen.

### **No one is too great!**

The next day, during the second Sicha of the Farbrengen, the Rebbe spoke a lot about the great privilege of all those who had participated in the Tahalucha. The Rebbe added that there are those who think they are smart and try to get off easy by going to a Shul that's close by, so that they'll be able to come home and eat a good Yom Tov meal. "Oy Vavoy" to their smartness! If only they would use it out for good and holy things. The Rebbe also reprimanded those people who think that they're too important and it would be below their dignity to participate in the Tahalucha. The Rebbe concluded that those who did participate should say L'chaim joyfully and with a big Shturem, and since "joy breaks boundaries," they will break through the thoughts of those people.

The Chassidim began to sing Napoleon's march and the Rebbe encouraged them with extraordinary enthusiasm.

### **A gesture of appreciation**

In 5738, the Rebbe told the Chassidim that all those who would speak in the Shuls would receive a Kuntres (Likkut Pirushim in Tanya). The Rebbe instructed that they be given to the Rav or leader of the Shul, out of appreciation for allowing them to speak. The Rebbe concluded, "No one is to return to Crown Heights with their Kuntres in hand!"

To finish, we bring one final incident, which once again shows the personal concern the Rebbe felt for everyone who went on Tahalucha.

One time, during the meal on the second night of Shavuot, the Rebbe looked at the clock and asked, "How long does it take to get here from Boro Park? Why have they not yet returned?"

# Hashgacha Pratis – השגחה פרטית

## Q&A

### Part 1

*In connection to the Baal Shem Tov's yahrtzeit on the second day of Shevuos, we bring you a discussion on Hashgacha Pratis and the Baal Shem Tov's chiddush on it.*

Just how much is Hashem involved in the world?

It is a question that has plagued scholars of every culture, a question that has burdened many great Rishonim and Achronim, and a question that has captured the imagination of man throughout history.

#### Complex vs. Novel

The computer is one of the most complex machines you will ever see. Invented less than fifty years ago, the computer was built by thousands of people spanning the decades of time and arrays of space. Surprisingly, no one person on the planet knows the computer in its entirety. Each programmer catches a glimpse of the realm he or she is in. When I asked a computer programmer if he was afraid of losing his job, this was in the middle of the recession, he told me he wasn't afraid at all. "It's not worth it for the company," he told me "because it would take a new programmer six months just to learn the program". It would take six months to learn just one program. The computer itself, with its myriads of programs, and possible applications is exponentially more vast and complex.

And yet you don't think of a computer as this huge mystery. While you might get excited about a new type of corkscrew, or other simple gadget, you barely blink at the power of a computer. The reason for this phenomenon is simple: Most of us were born in the age of computers, and are just plain used to it.

The same happens with ideas: an idea, as revolutionary, transformational, and exciting as it really is, will lose its power if it stays around for long enough - unless a concentrated effort is made to keep it fresh and novel.

The Baal Shem Tov came out with a revolutionary idea, that every single thing in the world is b'Hashgacha Pratis. We all know that, but do really know what it means? Do we realize how it affects our everyday life? In the following article, I will attempt to explain its definition, its chiddush over other understandings of Hashgacha Pratis before it, and to elaborate a bit on its implications.

#### What is Hashgacha Pratis?

Hashgacha Pratis refers to Hashem's involvement in the world. But first we must understand the concept of Y'dias Hashem, Hashem's knowledge of the world. The Rambam explains that by definition, Hashem is perfect, and therefore must not be missing anything, and because "it is probable to say that not knowing something would be an imperfection," it follows that "[and] nothing is hidden from Him." On this, more or less all Rishonim and Achronim agree.

#### Levels of involvement

How much does Hashem get involved? Here it gets complicated. It is not as fundamental as the idea that Hashem knows everything. He is perfect so he obviously knows everything, but who told you that he chooses to get involved? Even if he does,

on what level is that involvement?

We must first preface with one important premise: when we say that Hashem is mashgiach on yidden, that means that the events that happen to them are supervised and directed by Hashem. That does not affect their decisions in any way. In their decisions, Yidden have absolute free will. When we say that דצ"ה [דומם צומח חי] have hashgacha pratis, this means that Hashem directs everything about them, they do not have free will. To say that they do not have hashgacha pratis does not mean that they have free will - rather they are left up to the randomness of nature. Randomness of nature means that Hashem allows a freewheeling of nature according to the rules of physics, without being involved.

The Rishonim generally agree on two aspects: that Yidden that keep Torah and Mitzvos, and are connected with Hashem, have hashgacha; and that there is definitely *not* hashgacha pratis on everything else - that being the Baal Shemtov's opinion. On everything in between, they argue.

Here is the split up according to the Rambam:

Hashem watches over Tzadikim (Yidden that are connected with Hashem), meaning that every minute event that happens to them is according to their actions. The more a person is connected with Hashem, the more Hashem watches over their life and the less their world is random.

Yidden that are not connected to Hashem, Goyim, and all other beings in this world do not have hashgacha pratis. Hashem is only involved with each general species, whether or not they should go extinct and the like, but he is not involved with each little occurrence.

The world was created for Yidden to do mitzvos, and therefore the general sum of the world's events happen for these Yidden, and hence Hashem is involved in the world's more general events. But, as far as the little things going on, the leaves fluttering to the ground, the way each one falls and turns - that is absolutely random.

*To be continued...*



## ללימוד הרמב"ם

פרק ז.	פרק ו - ח	ד' בסיון	ו
פרק ח.	הל' נערה בתולה פרק א - ג	ה' בסיון	שק
פרק ט.	הל' סוטה פרק א - ג	ו' בסיון	א
פרק י.	פרק ד. ספר קדושה הל' איסורי ביאה פרק א - ב	ז' בסיון	ב
הל' ציצית... בפרקים אלו. פרק א.	פרק ג - ה	ח' בסיון	ג
פרק ב.	פרק ו - ח	ט' בסיון	ד
פרק ג.	פרק ט - יא	י' בסיון	ה

