

# *A Chassidisher* **Derher**

א חסידישער דערהער



## ***Pioneer on Campus***

INTERVIEW WITH  
RABBI NOSSON GURARY

## ***A Memorable Farewell***

THE REBBE'S PARTING OF  
THE GUESTS AFTER TISHREI

# **Colel Chabad**

THE REBBEIM'S TZEDAKA



CHESHVAN 5778  
ISSUE 62 (139)



JEM 194244



JEM 271474



4

**Rain of Blessings**  
DVAR MALCHUS

5

**The way to Celebrate**  
KSAV YAD KODESH

6

**Chassidus for All**  
LEBEN MITTEN REBBEN -  
MAR-CHESHVAN 5751

12

**Maggid of Mezritch**  
TIMELINE

14

**Colel Chabad**  
THE REBBEIM'S TZEDAKA

27

**בכל דרכיך דעהו**  
DARKEI HACHASSIDUS

30

**The Shepherd  
in the Pit**  
A CHASSIDISHE MAISE

32

**Is Hafatzas  
Hamaayanos Only  
for Chabad?**  
YECHIDUS

34

**Pioneer on Campus**  
INTERVIEW WITH RABBI  
NOSSON GURARY

46

**Yidden or Beis  
Hamikdash?**  
MOSHIACH

48

**Yechidus**  
8 FACTS

50

**You Won!**  
DER REBBE VET GEFINEN A VEG

52

**A Memorable  
Farewell**  
MOMENTS



## About the Cover:

The Colel Chabad Pushka has been a staple of every Lubavitch home for generations. In this issue we explore the unique history of this precious organization, from its founding by the Alter Rebbe, through its leadership by the Rebbe today.

A Chassidisher Derher is honored to feature unique and historic photos from Jewish Educational Media's Living Archive photo collection. The Living Archive is a project to preserve, and provide access to the video, audio, and photographic recordings of the Rebbe. These photos are copyright by JEM and are available at [TheLivingArchive.org](http://TheLivingArchive.org)



A Chassidisher Derher Magazine is a publication geared toward bochurim, published and copyrighted by **Vaad Talmidei Hatmimim Haolomi**. All articles in this publication are original content by the staff of A Chassidisher Derher.

## Vaad Talmidei Hatmimim

Rabbi Tzvi Altein

## Director

Rabbi Yossi Kamman

## Editor in Chief

Rabbi Mendel Jacobs

## Editors

Rabbi Shalom Laine

Rabbi Eliezer Zalmanov

Rabbi Moshe Zaklikovsky

## Advisory Committee

Rabbi Mendel Alperowitz

Rabbi David Olidort

## Design

Rabbi Mendy Weg

## Printed by

The Print House

## Photo Credits

Colel Chabad Archives

Jewish Educational Media

Library of Agudas Chasidei Chabad

Rabbi Pinny Lew

Dubov Family

Gurary Family

Raskin Family Archives

## Special Thanks to

Rabbi Chaim Shaul Brook

Rabbi Avraham Gurary

Rabbi Zalman Duchman

Rabbi Nissan Dovid Dubov

Rabbi Mendel Gourarie

Rabbi Shmuel Lubecki

Rabbi Michael Seligson

Rabbi Elkanah Shmotkin

Reproduction of any portion of this magazine is not permissible without express permission from the copyright holders, unless for the use of brief quotations in reviews and similar venues.

## Submit your questions and comments:

(718) 305 6859, [Feedback@Derher.org](mailto:Feedback@Derher.org)

To subscribe, order a copy, or access back issues visit us at [www.Derher.org](http://www.Derher.org)

נא לשמור על קדושת הגליון.

# Derher**Editorial**

The month of Cheshvan marks a new beginning, and the onset of a new and unique mission.

True, we have just completed the festive month of Tishrei with all its special days. We certainly reached the highest levels possible and accomplished things we never had before—beginning with Rosh Hashanah, continuing with Sukkos, Simchas Torah, and Shabbos Bereishis. Each of these were marked and celebrated with their special *avoda*.

But now that the month of Cheshvan is here, the *avoda* begins in an entirely new fashion. No matter how high we reached in Tishrei, we can still reach even higher in this new month.

And what is the *avoda*?

Spreading Yiddishkeit and *hafatzas hamaayanos*—spreading the *mitvzoim*.

*(Shabbos Parshas Noach 5741)*

As we embark on a month of “new” *avoda*, we hope that the insights and stories of this magazine will inspire you along the way.

A highlight in this issue is an exclusive interview with the veteran shliach Rabbi Nosson Gurary, detailing the wealth of *kiruvim* he received from the Rebbe, intimately guiding his every step of life. It serves as a firm reminder of the care and concern that the Rebbe extends to each and every Chossid.

As the Rebbe promised Rabbi Gurary, “You are doing my father-in-law the Rebbe’s work—he is with you, and we are also together...”

By strengthening our commitment to doing the Rebbe’s work, each and every one of us can also feel the Rebbe’s presence in our lives. Until we will finally complete our *avoda* and bring the *geula*, *teikef umiyad mamosh!*

**The Editors**

שלחי תשרי, ה'תשע"ח



לע"נ  
הרה"ת ר' רפאל משה הכהן ע"ה  
שפערלין  
נלב"ע י"א מר-חשוון ה'תשנ"ה  
ת"צ'ב'ה'  
נדפס ע"י משפחתו שיחיו

PHOTO: JEM/THELIVING ARCHIVE / 10489

# RAIN OF BLESSING

The month of Cheshvan is characterized by rain. The name *Mar Cheshvan* refers to the dripping of rain, and the Gemara refers to Rosh Chodesh Cheshvan as “the beginning of the rain season.”

On Shemini Atzeres we daven that Hashem should give us “rain of *brocha*”—for blessing, life, and sustenance. We need to specify that we request rain of *brocha* because it’s possible to have the opposite type of rain, namely flooding, which causes destruction. [In fact, the greatest flood ever (the *mabul*) began in the month of Cheshvan.]

The truth is that even the *mabul* had positive results, as anything purely negative wouldn’t be mentioned in the Torah. It rained for 40 days straight, corresponding to the 40 *se’ah* of water needed to make a *mikvah*. Flooding the world cleansed it from its impurities. (In Yechezkel,<sup>1</sup> Hashem refers to Yerushalayim as “the unpurified land” because it

was not affected by the *mabul*.)

Not only did the *mabul* repair the damage wrought by those who were around at the time, it elevated the world and made it greater than before. The Alter Rebbe compares the water of the flood to the “overwhelming waters” of financial strain. “[Even] the tremendous waters cannot extinguish the [flame of Yidden’s] love [of Hashem, nor of his reciprocal love for us].”<sup>2</sup> On the contrary, we attain a greater love of Hashem when challenged. Precisely because of the pressure of monetary worries, we reach even higher.

This is analogous to the difference between *tzaddikim* and *ba’alei teshuvah*. The *tzaddik* never sinned even inadvertently, and certainly not intentionally. The *ba’al teshuvah* is motivated by his past wrongdoings to make sure to go to the other extreme, attaining a level that is even higher than that of a *tzaddik*.

Based on the parallel that the Alter

Rebbe draws between the *mabul* and economic hardship, the flood must have had an overall positive effect on the world. This change is demonstrated in the rainbow appearing for the first time only after the *mabul*. Until then, the clouds were too thick to allow direct sunlight to light up the world. Once the flood purified the world, even the clouds were “refined,” to the point that sunlight shone through.

Additionally, until the *mabul*, it was forbidden to eat meat. Refining meat is more difficult than vegetables, and it was therefore beyond the reach of the people of that time. Through the flood and its effect on the world, the world was cleansed enough that we can elevate the meat through eating it with the right intentions. **T**

(Adapted from *sichas Shabbos Parshas Bereishis* 5725)

1. 22:24.

2. Shir Hashirim 8:7.



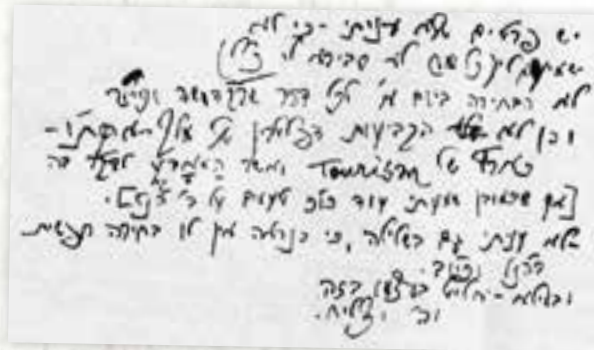


## כתב יד קודש

לזכות  
הרה"ת ר' לוי יצחק  
ומרת אסתר ביילא  
ומשפחתם שיחיו  
חאנאוויטש

# The Way to Celebrate

Part of a response the Rebbe wrote to the question of whether it's appropriate to celebrate a bar mitzvah in Eretz Yisroel a few days after the actual birthday:



There are some details [of the issue] to which I have not responded, because I am not fond (**at all**) of the fact that:

[Many people] choose Sunday as the day for holy matters and the like. Also, [I'm not fond of] designating the King's Palace—Eretz Yisrael—as a land for tourism and a fashionable place to visit.

[Though I have obviously heard many more explanations for these two phenomena.]

[On the other hand]—I have also not responded in the negative, because as it seems, you don't have full control over the above issues and the like.

Therefore, you should decide on your own.

May Hashem grant [you] success.

(Igros Kodesh vol. 26, p. 348)

יש פרטים שלא ענית - כי לא שמיעא לי  
(כלומר לא סבירא לי כלל)

לא הבחירה ביום א' לכל דבר שבקדושה וכיו"ב  
וכן לא הקביעות דפלטריין של מלך - אהקת"ו -  
כארץ של tourism ואשר המאדע לבקר בה  
[אף שכמובן שמעתי עוד כו"כ טעמים על ב'  
הנ"ל].

- לא ענית גם בשלילה, כי כנראה אין לו בחירה  
חפשית בהנ"ל וכיו"ב.

ובמילא - יחליט בעצמו בזה  
וה' יצליח.



לעבן מיט'ן רבין

לזכות  
החתן הרה"ת ר' יוסף יצחק  
והכלה המהוללה מרת בתיה שיחיו  
קארעלבאך  
לרגל נישואיהם כ"ח תשרי ה'תשע"ח  
נדפס ע"י הוריהם  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת שרה נחמה שיחיו  
פעוונזנער



24 CHESHVAN 5751, YOSSIE MELAMED VIA JEM 117917

# Chassidus for All

MAR-CHESHVAN 5751



On Chof Cheshvan 5751, the Rebbe distributed *Kuntres Eitz Hachayim*, which was written by the Rebbe Rashab. At the Shabbos farbrengen two days later, the Rebbe expounded on the content of the *kuntres*, explaining that all of the concepts discussed in it, as well as the Rebbe Rashab's intention in the founding of Tomchei Temimim, are everlasting and relevant today just as they were then.

The Rebbe added that in order to emphasize this point, and being that *b'hashgacha pratis*, a new *maamar* of the Rebbe Rashab was recently

discovered, it will now be printed, and that he will also distribute a copy to everyone.

On Monday, 25 Cheshvan, the Rebbe distributed the *maamar* ח' תרע"ח - אנכי מגן לך - to thousands of men, women, and children. The date signed on the preface to the *kuntres* was "Chof Mar-Cheshvan 5751."

Presented here is an account of the goings-on in the Rebbe's presence in that time period, including the fourth annual Kinus Hashluchim Ha'olami, which took place later that week.



## SUNDAY, 23 CHESHVAN

Upon exiting the shul after *Shacharis*, the Rebbe glanced at the poster announcing the upcoming *seudas hoda'ah* in honor of Rosh Chodesh Kislev.

Sunday “dollars” took place as usual. Following are excerpts of some of the encounters with the Rebbe during the *chaluka*.

The Rebbe told an individual who requested a *brocha* for a *shidduch*: **“The Gemara states that before Moshiach’s arrival, all *shidduchim* must be taken care of. It should be with much success.”**

Upon receiving a dollar, one individual said: “Rebbe, I have an urgent request; my wife is critically ill after undergoing several unsuccessful surgeries.”

The Rebbe handed him an additional dollar, and said: **“This you should give to *tzedaka* for her, and this,”** the Rebbe continued, handing an additional dollar, **“is for you to see to it that the *mezuzos* in her room are checked.”**

The Rebbe then inquired as to whether the woman was in the hospital or at home. When the man answered that she is in the hospital, the Rebbe said: **“You should bring her a *mezusa*, and place it on her nightstand. The doctors allow this. [May we hear] good tidings, and much success.”**

One woman informed the Rebbe that after many years of not having children, she began assisting Chabad in spreading Yiddishkeit, and nine months later she gave birth to a child on the Rebbe’s birthday, Yud-Aleph Nissan. The Rebbe responded: **“Hashem should bless him to go from strength to strength, exceeding what I do...”**

Upon hearing this, the woman responded: “The Rebbe is doing plenty good...”

After another woman requested a *brocha* for her son’s *shidduch*, the Rebbe *bentched* her, and then told her husband: **“*Shidduchim* are connected more with the father—so is stated in Gemara.”<sup>1</sup>**

Dollars ended close to three o’clock, enabling *Mincha* to take place at its usual time, 3:15. As the Rebbe was leaving after *Mincha*, he smilingly motioned to someone leaning on a crutch to get rid of it.

*“Hashem should bless him to go from strength to strength, exceeding what I do...”*

After *Mincha* it was learned that the distribution of the *maamar* (that the Rebbe mentioned at the Shabbos farbrengen) was postponed for another day.

## MONDAY, 24 CHESHVAN

The Rebbe left for the Ohel at 1:50, returning at 6:40. Following *Mincha* and *Maariv*, the Rebbe began distributing the *maamar* of the Rebbe Rashab, אנכי מגן לך - תרע"ח.

The *chaluka* concluded at 10:10 p.m. Before leaving, the Rebbe inserted one *kuntres* into his *siddur*. On his way out of the shul, the Rebbe handed *kuntreisim* to several additional individuals who had not received it earlier.



DOLLARS, 23 CHESHVAN 5751.



YOSSI MELAMED VIA JEM

THE REBBE DISTRIBUTES THE MAAMAR תרע"ח - אגני מגן לך, 24 CHESHVAN 5751.

## TUESDAY, 25 CHESHVAN

Upon the Rebbe's entry to today's *tefillos*, the crowd enthusiastically sang "*Didan Notzach*." (Four years earlier, this day marked the victory of the second appeal in the *seforim* case, leading to their return to 770 on Beis Kislev.)

Prior to *Mincha*, which took place at 3:15, two *chassanim* waited in *Gan Eden Hatachton* to receive the Rebbe's *siddur*. Upon exiting his room, the Rebbe asked, "**Whose wedding will be taking place first?**" One of them answered that both are set to take place on the same day. To that the Rebbe asked: "**At the same time?**" The two didn't have an





exact answer for the Rebbe, so he asked further: “Are either of you a Kohen or a Levi?” to which they responded in the negative. The Rebbe then asked the one standing closer to him for his name. After he responded with his surname, the Rebbe asked what his first name is. To that he answered “Shmuel.” The Rebbe then turned to the other

*chosson*, who immediately articulated his name: “Chaim Shaul.” The Rebbe nodded while repeating the name “Chaim Shaul,” and handed him the *siddur* (due to his being earlier in the Aleph-Beis). The Rebbe *bentched* him “אויסבעטן אלע גוטע זאכן, זאל” (“You should successfully request all good things; may it be in a good and auspicious hour”), and handed him a nickel for *tzedaka*. The Rebbe then turned to the second *chosson*, *bentched* him in the same fashion, and handed him a nickel for *tzedaka*.<sup>2</sup>

#### THURSDAY, 27 CHESHVAN

Hundreds of shluchim arrived this morning from scores of locales worldwide. American shluchim came from the West Coast, the East Coast, and everywhere in between. They came from England, France, Russia, Ukraine, Eastern Europe, South Africa, Northern Africa, and even faraway Australia, to name several. Last, but not least, shluchim arrived from all over Eretz Yisroel—from Metula in the north, to Eilat in the south.

Excitement is in the air, as shluchim lovingly embrace for the first time in months. More and more shluchim arrived throughout the day, streaming in on Friday as well.

The Rebbe traveled to the Ohel at 1:40, returning at 6:15. A *siyum haRambam* on *Sefer Hamada* then commenced. Many of the shluchim, returning from the opening session of the Kinus Hashluchim, which took place today, joined the *chassidisher farbrengen* that followed the *siyum*.

*They came from England,  
France, Russia, Ukraine,  
Eastern Europe, South  
Africa, Northern Africa, and  
even faraway Australia, to  
name several.*

#### EREV SHABBOS, 28 CHESHVAN

Before going to *Mincha*, the Rebbe gave *tzedaka* to one particular child (although many more were gathered). Upon returning from *Mincha*, the Rebbe handed *tzedaka* to the same youngster. Several *chasanim* received the Rebbe’s *siddur* to daven with before *Mincha*.



HUNDREDS OF SHLUCHIM AND BAALEI BATIM ARRIVE FOR THE KINUS HASHLUCHIM, 5751.

As Shabbos set in, the large *zal* was packed to capacity with people, many of them shluchim who had arrived for the Kinus. Upon entering the shul for *Kabbalas Shabbos*, the Rebbe energetically encouraged the singing with a firm wave of his hand. A distinct pleasure is noticeable on the Rebbe's face upon observing the *shluchim*.

During *Lecha Dodi*, sung to the tune of Napoleon's March, the Rebbe further encouraged the singing with great enthusiasm, to which the large crowd responded in kind. When returning to his room following *Kabbalas Shabbos*, the Rebbe slowed his pace and encouraged the singing of the many children assembled in 770's foyer.

#### SHABBOS PARSHAS TOLDOS, SHABBOS MEVORCHIM KISLEV

The Rebbe entered the shul for Tehillim at 8:30, and remained standing the entire time. The Rebbe was up to *kapitel* 140 when the *chazzan* finished

Tehillim. The Rebbe then went to his room and returned for *Shacharis* at 10:35.

At *Musaf*, *Sim Shalom* was sung, as usual, to the tune of *Uveyom Simchaschem*. The Rebbe vigorously encouraged the singing, and the crowd repeated the tune three times.

If the pushing was felt during davening, it reached its peak at the *farbrengen*. In addition to the usual locals and *bochurim*, over a thousand shluchim were intermingled with the crowd, thirsting to hear the Rebbe's every word.

As the Chassidim sang the Rosh Chodesh Kislev Niggun, the Rebbe entered the *farbrengen*. After the Rebbe made *kiddush*, they resumed singing the same *niggun*. The hall was filled wall-to-wall, and the assembled were in high spirits. The Rebbe smilingly motioned to a *yungerman* to stop pushing, and observed, with a serious expression on his face, those who were forced out of their spots due to the heavy pushing.



The Rebbe began speaking about the inner meaning of a *kiyus* עולמי—a worldwide gathering—and discussed the *avodas hashlichus* of every Yid in general, and the shluchim in particular, continuing in this vein in the subsequent *sichos*. The Rebbe continued that throughout this long *galus*, *Bnei Yisroel* already completed their general *shlichus*, and the only thing remaining is to demand “עד?מתי?” To illustrate the fact that the world was completely transformed for the better and is ready for the *geulah*, the Rebbe cited the fact that the very government that once imprisoned the Frieddiker Rebbe is now actively helping to relocate children from Chernobyl to Kfar Chabad.<sup>3</sup>

There were also *biurim* on the weekly *parsha*, and on the significance of this year’s *kvius*. An exceptional cheerfulness was evident on the Rebbe’s face throughout the *farbrengen*, and the *sichos* were said in an especially loud tone, with intricately detailed explanation.

Following the first *sicha*, the Chassidim began singing Napoleon’s March, with the Rebbe’s spirited encouragement. During the singing, the Rebbe motioned to Rabbi Dovid Nachshon and his friend, Avi Taub, to say *l’chaim*. The Rebbe also motioned for Rabbi Yosef Gutnick to say *l’chaim* on a large cup, encouraging him with both hands.

In the next *sichos*, the Rebbe pointed out the importance of the Kinus in that it unites shluchim of all types and stripes, and all kinds of locations worldwide. The Rebbe continued that the Kinus should be eternalized with a special book containing photos of the shluchim and their families, adding that after a proper proposal was presented, the printing costs would be covered.<sup>4</sup>

Following the second *sicha*, the crowd sang a *niggun* to the words “יחי אדוננו מורינו ורבינו,” and after the third, they sang the Simchas Torah *niggun*. The Rebbe encouraged the singing in an extraordinary fashion, first with one hand, then the other, and then both together. The crowd rose to their feet in song, jumping and clapping enthusiastically.

During the fourth *sicha*, the Rebbe said that those who handed in *mashke* before Shabbos should come up to announce their events, as usual. Over fifty(!) bottles were given out. The Rebbe poured a bit from each bottle into his *becher* until it was full, after which he requested the glass cup, into which he poured the *becher*’s contents. This was done with all the bottles. The *chaluka* then began; at first the Rebbe poured from the cup into one of

*The very government  
that once imprisoned  
the Frieddiker Rebbe now  
actively helped in relocating  
children from Chernobyl to  
Kfar Chabad*

the bottles, and then into the person’s cup. Once the cup emptied, the Rebbe poured from his *becher* into the bottles. When that too was close to empty, he poured from the bottles into people’s cups. The Rebbe then handed an entire bottle to each person.

When Rabbi Dovid Nachshon approached, the Rebbe asked him to call his friend Avi Taub, and waited to pour for him as well. The Rebbe *bentched* each person with “הצלחה רבה.” One of the final people to receive was Reb Meir Harlig, the organizer of the Rosh Chodesh Kislev *farbrengen*, who invited the assembled to the 13th annual *farbrengen* and *seudas hoda’ah* in honor of Rosh Chodesh Kislev.

At the *chaluka*’s end, and following the announcements, the Rebbe began singing his father’s *niggun*, shaking his head to the (start) of the tune. The Rebbe then reminded the crowd about saying a *brocha acharona*, after which *Mincha* took place. The *farbrengen* concluded at 4:05. Scores of people stayed for *chazara*.

During *Mincha*, the Rebbe vigorously encouraged the singing of *Sim Shalom*. *Maariv* took place at 5:20 in the big *zal*, which was unusual for such occasions, as the Rebbe would usually daven *Maariv* on Motzaei Shabbos in the small *zal*, even during Tishrei.

Following *havdala*, one of the shluchim present proclaimed “יחי אדוננו מורינו ורבינו” three times, which was repeated by the crowd. The assembled then broke out in joyous song as the Rebbe left the *zal* while energetically encouraging the singing.

And it didn’t stop there; the dancing only intensified with time, and a few hours later, Chassidim gathered in 770 for the large Rosh Chodesh Kislev *farbrengen*. **1**

1. *Kiddushin* 29a.

2. For more on this, see *Moments Before: the Rebbe’s Siddur to Chassanim*, Derher, Adar I 5776.

3. For more on this saga, and the Rebbe’s involvement, see [chabad.org/3377542](http://chabad.org/3377542).

4. For more on this, see *Sefer Hashluchim: A Family Album*, Derher, Tammuz 5774. See also Derher, Kislev 5775, p. 45.



# The Maggid of Mezritch

## ה'ת"ס

The Maggid was born to his parents, Reb Avrohom and Chava, around the year 5460. The exact date of his birth is unknown.

He was born to an illustrious family whose lineage was traced to Reb Yochanan Hasandlar—a direct descendant of Dovid Hamelech.<sup>1</sup>

## תק"ב

The Baal Shem Tov sends a letter to the Maggid encouraging him to travel to Mezhibuzh despite his previous opposition. The Maggid meets the Baal Shem Tov shortly thereafter.<sup>3</sup>

## תק"כ

The Baal Shem Tov signs a document bequeathing all of his *seforim* and manuscripts to the Maggid.

On the first day of Shavuot the Baal Shem Tov is appointed *nosi* of the *chevraya kadisha*.

## תק"ט

The Baal Shem Tov writes a letter to Reb Yaakov Yosef of Polnaah about the Maggid, expressing confidence that the Maggid will ultimately become his *talmid*.<sup>2</sup>

## תק"ח

The Maggid co-signs a letter with the Baal Shem Tov in defense of *Toras haChassidus* and *darkei haChassidim*.<sup>4</sup>

## תקכ"א

On the second day of Shavuot, one day after the first *yahrtzeit* of the Baal Shem Tov, Reb Tzvi passes on the *nesius* of the *chevraya kadisha* to the Maggid. The Maggid delivers a Torah on the *possuk* "ומר איהם" <sup>5</sup> "ומעשרים כאשר יר"י האופן בחור האופן

לע"נ

ר' מנחם מענדל ע"ה בן ר' אברהם ע"ה

גליק

נלב"ע כ"ח תמוז ה'תשע"ז

נדפס ע"י

משפחתו שיחיו

The Alter Rebbe travels to Mezritch for the first time.<sup>6</sup>

תקכ"ה

Under the Maggid's leadership, the teachings of Chassidus are disseminated to many provinces that had not yet been reached. Centers of Chassidus are established in Lubavitch, led by Reb Yissachar Ber; Karlin, led by Reb Aharon, and Horodok, led by Reb Menachem Mendel.<sup>7</sup>

תקכ"ו

The Maggid instructs the Alter Rebbe to undertake the monumental task of authoring a new Shulchan Aruch.<sup>8</sup>

תקכ"ז

The *talmidim* of Reb Avraham of Kalisk behaved in a frenzied and brazen manner causing the *misnagdim* to organize a strong opposition to the Chassidim. The Maggid is very disturbed with the developments and Reb Avraham changes his path of instruction.<sup>9</sup>

תקכ"ב

A public debate is arranged in Shklov. The Alter Rebbe and Reb Avraham of Kalisk represent Chassidus.

On 19 Kislev the Maggid is *nistalek*. His holy Ohel is in the city of Anipoli.<sup>11</sup>

תקכ"ג

The *misnagdim* announce a *cherem* on the *talmidei ha'Maggid*. The *chevruta kadisha* convenes in Rovno and announces a counter *cherem*. The Maggid is dismayed by this, saying: "Know that by the action taken you have forfeited your head. However, at the same time you have gained that from now on, whenever there will be a conflict between the Chassidim and the *misnagdim*, the Chassidim will prevail."<sup>10</sup> Shortly thereafter, the Maggid relocates to Anipoli.

*More details of the information provided in this timeline have been published in English in "The Great Maggid" by Kehot publications.*

1. Sippurei Chassidim. The *megillas hayuchsin* (lineage document) was lost in a fire.  
2. Hatomim vol. 1, p. 344. Note on dates: the Rebbe writes that it's possible that the dates found in the *Geniza Chersontis*, where much of this information originates, are not necessarily accurate. See Igros Kodesh vol. 9, p. 31.

3. Hatomim vol. 1, p. 120-121.  
4. Hatomim vol. 2, p. 452.  
5. Hatomim vol. 1, p. 140.  
6. Shulchan Aruch ADH"Z, Hakdomas Bnei Hamechaber.  
7. Hatomim vol. 1, p. 141-2.

8. Shulchan Aruch ADH"Z, Hakdomas Bnei Hamechaber.  
9. Hatomim vol. 1, p. 156.  
10. Sefer Hatoldos, Harav Hamaggid, p. 84.  
11. Hayom Yom, 19 Kislev.







לזכות  
החתן הרה"ת ר' צמח דוד שיחי' פעלער  
והכלה המהוללה מרת חי' מושקא תחי' ווינער  
לרגל חתונתם בשעטומ"צ  
ג' חשוון ה'תשע"ח  
נדפס ע"י הוריהם  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת נחמה דינה שיחיו  
פעלער



# Colel Chabad



The central tzedaka of Chabad  
and the Rabbeim's relentless  
call for its support



THE JEWISH QUARTER OF TVERYA, CIRCA 5617 (תרי"ז).

# The Journey

The story of Colel Chabad begins in the year 5537 (תקל"ז), five years after the passing of the Maggid of Mezritch.<sup>1</sup>

The Maggid's students, led by the Alter Rebbe and Reb Mendel Horodoker, were relentlessly hounded by the *misnagdim*. They and their *talmidim* were subject to endless persecution at every twist and turn, until Reb Mendel Horodoker finally decided that he, accompanied by a group of Chassidim, would journey to Eretz Yisrael, where they would be free to serve Hashem to their heart's content. The Alter Rebbe decided to join as well.

They embarked on their journey in Adar, and slowly made their way towards Turkey, where they would embark on ships for the remainder of the voyage.

Upon reaching Mohyliv near the Turkish border, the plans changed. Not wanting to leave the Chassidim behind without a leader, Reb Mendel Horodoker begged the Alter Rebbe to remain behind and take responsibility for the Chassidim of White Russia. For a few weeks, the group remained in limbo, while Reb Mendel Horodoker and the Alter

Rebbe closeted themselves in a room in intense discussion. After a few weeks of deliberation, the Alter Rebbe ultimately acquiesced, and returned to his hometown of Liozna.<sup>2</sup>

The rest of the group continued on their journey and reached Eretz Yisrael after half a year on the road. The journey was a harrowing one; one of the ships sunk and there were numerous casualties. Meanwhile, many poor people attached themselves to the group to avail themselves of their resources.

Reaching their destination, Reb Mendel Horodoker and the Chassidim realized that their funds had been depleted, and taking the economic situation of Eretz Yisrael into account, they understood that the Jews of the Holy Land would not be able to support them.

An alternative needed to be found.

## The Colel

Reb Mendel decided to send one of the most prominent Chassidim back to Russia to raise awareness of their plight and to champion the cause of the Yidden in Eretz Yisrael. Reb Yisroel Polotzker was selected to make the arduous trip back.

In his letters to the Chassidim in Russia,<sup>3</sup> Reb Mendel appointed three individuals to lead the Chassidim and to oversee the collection of

funds: The Alter Rebbe, Reb Yisroel Polotzker, and Reb Yissachar Ber of Lubavitch. After a few years, Reb Yisroel Polotzker passed away and Reb Yissachar Ber accepted the Alter Rebbe's leadership. When Reb Mendel Horodoker passed away in Eretz Yisrael in 5548 (תקמ"ח), the Alter Rebbe became the undisputed leader of all of the Chassidim and *nossi* of the Colel.

The system for collecting funds was as follows:

Every Chossid had a *tzedaka pushka* in his home, and would donate a specific amount each week. With the approach of Yom Tov (and later, each week), the Chossid would transfer the *pushka's* contents to the local *memuneh*, who would hold onto the funds until the arrival of the chief *gabbai*, Reb Yaakov of Smilian, or one of his assistants, at some point during the winter.

By the time Pesach would arrive, all of the funds would have been gathered in Liozna, and a special messenger would leave for Eretz Yisrael shortly after Yom Tov with the money. The duration of the trip could easily be a few months; after the Russo-Turkish war broke out, the messenger would take a longer, more roundabout route through Trieste in Italy, and the trip would sometimes last until Rosh Chodesh Cheshvan.

This system continued with impeccable order for over 30 years. Each year, the Alter Rebbe would pen a letter to the Chassidim extolling the virtues of supporting the Yidden of Eretz Yisrael, and the Chassidim would happily contribute towards the noble cause.

The Alter Rebbe would also write detailed instructions, often adding new rules and *takanos* to the existing format. One constant issue was the lure of using the collected funds for *gemilas chessed* loans. Chassidim in those days were not wealthy, and

The Alter Rebbe forbade any such usage. The money was to be held under lock and key; it was exclusively for the poor of Eretz Yisrael, and under no circumstances was it to be touched for anything else, no matter how noble the cause.



A LIST OF FAMILIES THAT RECEIVED A GRANT FROM THE ENDOWMENT ESTABLISHED BY SIR MOSES MONTEFIORE, 5671 (תרע"א).



A LETTER FROM THE ALTER REBBE URGING TO GIVE TO COLEL CHABAD, DATED 5551 (תקנ"א).

many often looked for ways to borrow money for various business ventures or even basic needs. The vast sums of money sitting untouched in the home of the *memuneh* seemed to be a perfect opportunity; they began to become a source of loans, and the loans often remained unpaid. Eventually, the Alter Rebbe forbade any such usage.

The money was to be held under lock and key; it was exclusively for the poor of Eretz Yisrael, and under no circumstances was it to be touched for anything else, no matter how noble the cause.<sup>4</sup>

The organization was extremely vast and complex; donations would be collected from places as distant as

Poland, and the money often had to be sent surreptitiously due to the Russo-Turkish conflict, yet the Alter Rebbe managed the vast operation with striking precision.

When the Alter Rebbe was arrested, much of the case surrounded the Colel. The funds being sent to Eretz Yisrael were claimed by the *misnagdim* as money being sent to the Turkish Empire, as part of the Alter Rebbe's purported efforts to overthrow the Czar.

## Changes

In the last ten years before the Alter Rebbe's *histalkus*, the organization concentrated on a smaller area due to Reb Avraham Kalisker's disagreement with the Alter Rebbe over the *shita* of Toras Chabad.<sup>5</sup> As a result, a competing organization was created by his supporters in Poland, while the Alter Rebbe continued to maintain the system in White Russia.

Everything changed with Napoleon's invasion of Russia in 5572 (תקע"ב). Huge swathes of land were utterly destroyed by the fighting, and countless Jews lost their homes, livelihoods, and, *r"l*, their lives. In the midst of all this mayhem, no collection was possible.





LIST OF FAMILIES WHO RECEIVED MA'OS CHITIM IN 5669 (תרס"ט).

Then, in the middle of the war, the Alter Rebbe was *nistalek*, and the Mittler Rebbe accepted the *nesius*.

## The Mittler Rebbe

The Yidden were only beginning to settle down after the war when another calamity struck. The Czar banished all Jews from the countryside and confined them to the cities of a limited area. Hundreds of thousands lost their livelihoods.<sup>6</sup>

With the new situation, the Mittler Rebbe—in addition to his activities of alleviating the *gezeiros*—sought to reinvigorate the Colel. Letters were sent to all the Chassidim reminding them of the Alter Rebbe's dedication to this cause, along with several new directives:

Each Chossid was to affix a *pushka* to the wall near the dining room table, and before each meal, he and all his family members were to put *tzedaka* into it. Guests, too, should be invited to donate according to their capabilities.<sup>7</sup>

The Mittler Rebbe set specific amounts for each Chossid: High income—3 rubles per year; middle income—1.5 rubles per year; and low income—1/4 to 1/2 ruble per year.<sup>8</sup>

Two other important developments can be found in the letters of the Mittler Rebbe:

- The Colel took on the name Colel Chabad;<sup>9</sup> the previous name had been “Tzedakas Eretz Yisrael” with some variations.
- The Colel became synonymous with Tzedakas Reb Meir Ba'al Haness, to which many Jews had customarily donated.<sup>10</sup> The Mittler Rebbe connected these funds to Colel Chabad.<sup>11</sup>

Besides for focusing on the value of supporting the Yidden in Eretz Yisrael, the Mittler Rebbe also emphasized the fact that this matter was so close to the Alter Rebbe's heart. “I have come,” he writes, “to awaken the hearts of those dedicated with love to my father, the Rebbe...Knowing that his true will was to fortify the communities of the Holy Land...Therefore, I call to my beloved to take on this cause in a manner that they can afford...”

## The Tzemach Tzedek

Under the leadership of the Tzemach Tzedek, Colel Chabad continued its regular activities. The Tzemach Tzedek would bring all of the funds to Lubavitch and from there send them off to Eretz Yisrael, with detailed instructions as to how much should be given to each person. He was assisted by the Alter Rebbe's son, Reb Chaim Avraham, and the Mittler Rebbe's son, Reb Menachem Nochum.

In his letters,<sup>12</sup> the Tzemach Tzedek encourages Chassidim to donate to the *pushkas* constantly, and to fill in the missing amounts each month, so that they don't “fall into debt” at the end of the year. He also instructs that responsible individuals be appointed to oversee the collection in each city.

Some years later, a *vaad* based in Rogatchov was established to oversee the collection and report back to the Tzemach Tzedek in Lubavitch. This *vaad* continued to function for many years.

After the Tzemach Tzedek's *histalkus*, most of his sons became Rebbes in different cities. The Chassidim in Eretz Yisrael wrote to the Tzemach Tzedek's children, beseeching them to continue the activities of the Tzemach Tzedek and to ensure that they continue receiving their sustenance. One known letter<sup>13</sup> is from the Rishon Letziyon of Yerushalayim, Harav Chaim Dovid Chazan; in a long, beautiful letter, he describes the value and influence of Colel Chabad and conveys his hope that the work will continue.

During these years, the situation of the Yidden in Russia deteriorated further; state-sponsored pogroms were incited in many cities, and millions of Yidden fled the country. Throughout all this time, Colel Chabad continued to function.

## Umbrella Organizations

With time, Colel Chabad became more than just a *tzedaka* organization. The Colel was the umbrella organization of all Chabad institutions in Eretz Yisrael, with the *hanhala* of the Colel being the most prominent members and leaders of the Chabad community.

During the *nesius* of the Mittler Rebbe, many Chabad Chassidim traveled to Eretz Yisrael and settled there, establishing the *yishuv* of



AN APPEAL LETTER FOR MATANOS LA'EYVONIM AND KIMCHA D'PISCHA ON BEHALF OF COLEL CHABAD, CIRCA 5690 (ת"צ).

Each Chossid was to affix a *pushka* to the wall near the dining table, and before each meal, he and all his family members were to put *tzedaka* into it. Guests, too, should be invited to donate according to their capabilities

Chabad in Chevron. The Mittlerer Rebbe's daughter, Rebbetzin Menucha Rochel, and her husband, Reb Yaakov Culi Slonim, joined the community during the *nesius* of the Tzemach

Tzedek, and she became famous for her miracles and sage advice.

The Chevron community remained the center of Chabad activities in Eretz Yisrael for many years, and it served as the base for the Colel and

many other institutions. During the *nesius* of the Rebbe Rashab, some Chabad Chassidim began to settle in Yerushalayim, but the Rebbe Rashab took pains to ensure that Chevron remained the bastion of Chassidus Chabad in Eretz Yisrael. In fact, when he sent *bochurim* from Lubavitch to establish Yeshivas Toras Emes, it was with the express instruction that they do so in Chevron, and the building purchased to house the *yeshiva* was the personal property of the Rebbe Rashab.<sup>14</sup>

In those years, a discussion took place as to the nature of the Colel. Some leaders of the Colel in Eretz Yisrael were of the opinion that it was to assist anyone living in Eretz Yisrael, regardless of occupation. The result of this outlook was that assistance was even provided for individuals who educated their children in the anti-religious schools. In his letters, the Rebbe Rashab vehemently objected. "The Colel was founded to support those who are involved in Torah and *avoda* in the Holy Land...not G-d forbid to support those who seek to destroy Yiddishkeit in Hashem's land..."<sup>15</sup>

When the Friediker Rebbe was asked to become the *nossi* of the Colel after the Rebbe Rashab's *histalkus*, he agreed to do so only after they straightened out a number of issues that had prevented the Colel from functioning properly.<sup>16</sup> In the end, the Friediker Rebbe only agreed to become the official *nossi* after visiting the Colel during his visit to Eretz Yisrael in 5689 (תרפ"ט) and seeing the improvements from up close.<sup>17</sup>

The work of the Colel continued. The Friediker Rebbe asked that the Colel look after the spiritual well-being of its members, especially the youth. They should be tested in their learning from time to time; those who excel should be rewarded, and those who don't should be reprimanded (but

under no circumstances should money be withheld). The Frierdiker Rebbe requested that the older members should also be drawn into *shiurim* and Torah learning.

One of the last letters of the Frierdiker Rebbe before his *histalkus* was about supporting the Colel,<sup>18</sup> as was one of the first letters penned by the Rebbe after officially accepting the *nesius* on Yud Shevat 5711.<sup>19</sup> [See sidebar.]

During the early years of the Rebbe's *nesius*, Colel Chabad continued its regular activities. With the dispatch of shluchim throughout the world, the Colel was able to

expand its reach, as many shluchim served as *gabbaim* of the Colel in their respective countries.

In the Rebbe's *Igros* from before the *nesius*, we see that the Rebbe would send donations to Colel Chabad each year for Chof Av in honor of his father's *yahrtzeit*, and they would organize Torah learning in his memory.<sup>20</sup>

The Rebbe often personally directed people to donate to Tzedakas Reb Meir Baal Haness, specifically before candle lighting each Erev Shabbos and Yom Tov, explaining that it would serve as a conduit for blessings for all sorts

of issues —infertility,<sup>21</sup> healthy pregnancy,<sup>22</sup> good health,<sup>23</sup> bad dreams,<sup>24</sup> *shalom bayis*,<sup>25</sup> and more.

Often, when individuals would send money to the Rebbe to distribute as he saw fit, the Rebbe would send a considerable portion to the Colel. When someone wrote to the Rebbe that he had held a fundraiser for the Colel, the Rebbe's response was a *personal* thank you for doing something so close to his heart, adding, "...the mitzvah alone is enough of a merit."<sup>26</sup>

The Rebbe writes,<sup>27</sup> "It is incumbent upon each and every man and woman, a custom to be upheld in every place and at all times... to have a shofar (*pushka*)<sup>28</sup> of Reb Meir Baal Haness–Colel Chabad in their homes." In fact, the only *pushka* the Rebbe kept on his desk was for Colel Chabad.

Throughout the following years, the Rebbe continued to guide the *hanhala* of Colel Chabad, appointing new directors<sup>29</sup> when the previous ones passed on, and strongly encouraging their work. However, the Rebbe had bigger plans...

### The Rebbe's first letter about Colel Chabad

To our good friends, *anash* wherever they may be, *sheyichyu*.

Colel Chabad, which was founded by the Alter Rebbe and established with *mesirus nefesh*, and continued by the Rabbeim...is currently in dire straits.

The following are the words of the Frierdiker Rebbe...on the Yud-Tes Kislev before his *histalkus*.

"Every single individual of *anash* must always remember that the support of Tzedakas Reb Meir Baal Haness is a personal obligation, incumbent on every man and woman, at every time and every place, for generations. The Rabbeim's blessings are upon all those who support this holy cause, which is set forever and ever."

These words are surely etched into the hearts of *anash*, and this is merely an attempt to encourage all those who may not yet have a *pushka* of Reb Meir Baal Haness in their homes...

The merit of this *tzedaka* can invoke Hashem's kindness, with blessings for them and their entire households, for all their needs, physical and spiritual.

With blessings for the material and spiritual,  
[the Rebbe's signature].



AN ANNOUNCEMENT FROM SIVAN 5695 (תשנ"ה) LISTING THE NEWLY ELECTED DIRECTORS OF THE COLEL.





# Time for Growth

At the conclusion of the farbrengen of Yud-Tes Kislev 5736 (תשל"ו), the Rebbe announced a new initiative.<sup>30</sup> Twenty shlichim were to be sent to Eretz Yisrael—ten of them would settle in Tzfas and ten in Yerushalayim—to study Torah and engage in doing mitzvos. The list was open; the Rebbe said whoever wanted to join could sign up with the *mazkirus*.

Of course, many *bochurim* and *yungeleit* pounced on the opportunity, and a select group was chosen from the many applicants.

Among the group of *bochurim* chosen for this unique shlichus were Rabbis Sholom Duchman and Avraham Baruch Pewzner. The group left to Eretz Yisrael on 11 Shevat of that year, and after about two years of fulfilling their shlichus, some of the *bochurim* returned to New York for a short while to prepare for their weddings.

The rest of the story as told by Rabbi Sholom Duchman:

Those were the days after the Rebbe's heart attack in 5738 (תשל"ח),

when the Rebbe wasn't receiving people for regular private *yeichidus*. On the Tuesday before my wedding, the Rebbe held a group *yeichidus* at the door of his room for all of the *chassanim* and *kallots* who were getting married in the coming weeks (see image on pg. 23). Each person had a chance to pass by the Rebbe, hand him a *tzetzl*, and receive a short *bracha*.

When my turn came, the Rebbe asked me "*Vos tustu doh*—what are you doing here?"

I was confused, because I had received the Rebbe's express permission to come to America; what did the Rebbe mean?

For a moment I thought the Rebbe meant I shouldn't be staying in the same city as my *kallah*, as per *minhag Chabad*, so I began saying that I planned to be in Morristown until my wedding, but the Rebbe said no:

"*M'hot doch upgeredt*, we made up that you would enter *yeichidus* separately." When the Rebbe saw that I didn't understand, he told me to speak to *mazkirus*.

I approached Rabbi Hodakov, who informed me that the Rebbe wanted to give me a specific mission, and I should notify him if my *kallah* and I were prepared to accept it. We both

When my turn came, the Rebbe asked me "*Vos tustu doh*—what are you doing here?" I was confused; I had received the Rebbe's express permission to come to America; what did the Rebbe mean?

immediately agreed, and a few days later I was told to prepare for the *yeichidus*.

It was the Friday morning before my wedding, at 11:20 a.m. The Rebbe came into Gan Eden Hatachton holding two Tanyas, and began speaking to Rabbi Avraham Baruch Pewzner and I for approximately five minutes.



COLEL CHABAD'S FIRST SOUP KITCHEN, YERUSHALAYIM.



THE COLEL CHABAD SOUP KITCHEN IN TZFAS, ONE OF THE MANY THEY OPERATE THROUGHOUT ERETZ YISRAEL.



THE COLEL CHABAD PUSHKA ON THE REBBE'S DESK.



The Rebbe spoke about the importance of Colel Chabad as an institution founded by the Rabbeim, and asked that we get involved in the institution, especially in the fundraising aspect of it. I had never merited such a *yechidus*, so I was obviously quite overwhelmed and it was difficult to pay attention to what the Rebbe was saying. When he concluded, he asked us, “*Hot ir farshtanen*—did you understand?”

I was so bewildered that I hadn’t understood. Looking at our faces and expressions, the Rebbe said, “*Es kukt ois az nisht altz*—it seems that you didn’t understand everything.”

The Rebbe continued, “*Al kol ponim*, in any case, discuss it between yourselves, and if something is unclear, Rabbi Hodakov will clarify it for you.”

The Rebbe then asked each of us when our weddings would be taking place. All in all, it was an incredibly warm *yechidus*, the likes of which we had never experienced before. The Rebbe handed us the Tanyas, and the *yechidus* was over.

Upon returning to Eretz Yisrael with our wives, we both got very involved in the Colel. The next year, 5739, I came back to New York for Pesach, and on the Monday after Yom Tov (the last day of Pesach was on Thursday) my wife and I entered *yechidus*.

The Rebbe spoke about our work in Colel Chabad, and told me in no uncertain terms that he was very disappointed. Colel Chabad, the Rebbe said, is an institution that the Alter Rebbe founded and that each of the Rabbeim was involved with, and although it has a lot of potential, very little was being done. The institution was at a standstill. He had sent us to help turn things around, but nothing seemed to have been accomplished.

After making his point clear, the Rebbe asked me how long we planned



THE YECHIDUS FOR CHASSANIM AND KALLOS AT THE DOOR OF THE REBBE’S ROOM, EVE OF 12 SHEVAT 5738 (תשל"ח).



to stay in the U.S., and I replied, “One week.” The Rebbe said that if that is the case, I have a full week during which I could draw up a plan, and if we will get a campaign off the ground before Shabbos, he will even mention it at the Motzaei Shabbos farbrengen!

The Rebbe concluded the *yechidus* on a special note. He said that if someone toils and puts his head into something, it is bound to be successful. How much more so with regards to an institution established by the Alter Rebbe and headed by each of the Rabbeim; if I would invest

the proper effort, I would surely be successful.

I worked intensively throughout the next three days, and on Friday I sent a letter to the Rebbe describing everything that had been done. The answer I received was not what I had expected (see *ksav yad kodesh*):

לא נזכר כלל מהנעשה בכ"ז קודם—היחידות—you didn’t write about what you did *before* the *yechidus*.”

The *yechidus* had taken place three days after Yom Tov; a day of *yechidus* wasn’t much of a day at all, so there had only been two days for me to work, and needless to say, I



hadn't accomplished much. Since I had nothing to write, I decided that it would be better not to write anything.

After Shabbos I sent another report with a few questions, but the Rebbe replied "עדיין לא קיבלתי מענה מהנעשה כאן"—I have not yet received an answer about your work here [in New York] before the *yechidus*." I had no choice; I wrote about the few things I had accomplished during those few days, and then I received my answers.

## To Work

We quickly got to work. We conducted fundraisers, sent mailings, and within a short period of time, we merited to see huge success. Colel Chabad grew by leaps and bounds. In a few instances the Rebbe had pointed to the other Colels that provided for the poor of Eretz Yisraela nd asked why Colel Chabad doesn't learn from their fundraising tactics. Over the

years that followed, Colel Chabad was so reinvigorated that it grew into a mammoth organization that vastly surpassed any other *tzedaka* in Eretz Yisrael.

At the outset, I had planned to run Colel Chabad from Eretz Yisrael. However, when we searched for an administrator who could run things on the ground in America, the Rebbe rejected all the names we suggested. I asked Rabbi Hodakov what to do, and he advised me to ask the Rebbe for permission to remain in the United States and fundraise for the Colel from there. I did so, and I received the Rebbe's *bracha* for the move.

Throughout the years, the Rebbe led us through every step of the way. Every brochure and every decision was sent to the Rebbe for his approval, and we often received detailed instructions on how to proceed [see sidebar]. We were *zocheh* to receive detailed

Throughout the years, the Rebbe led us through every step of the way. Every brochure and every decision was sent to the Rebbe for his approval, and we often received detailed instructions on how to proceed.

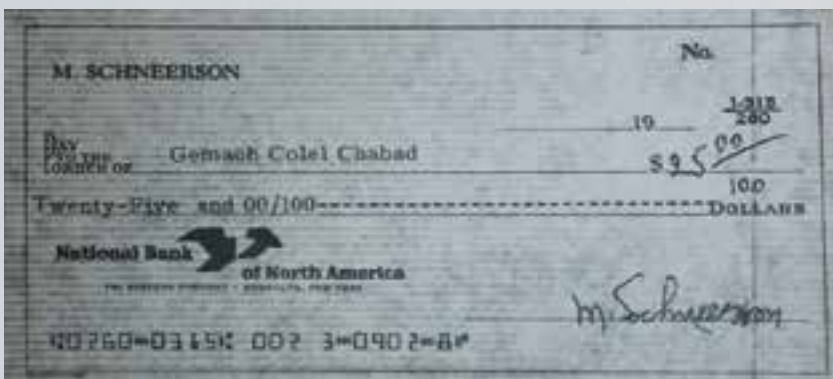
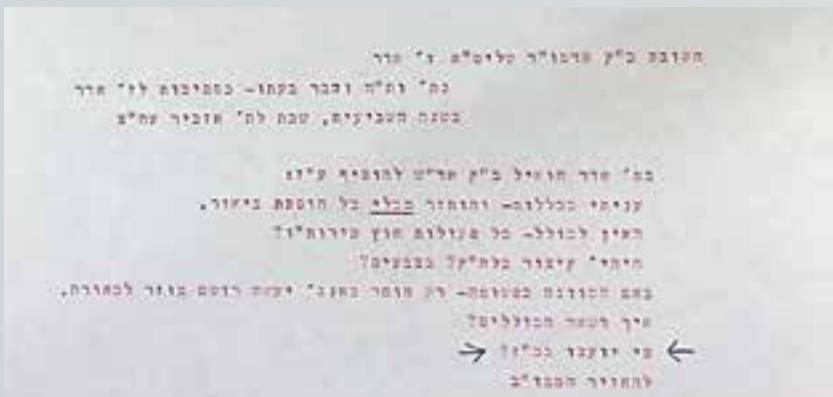
answers as often as two or three times a week for over ten years all the way through 5752.

In addition, the Rebbe himself would constantly send money to the Colel. Often, before leaving to the Ohel, sometimes two or three times a week, the Rebbe would send a check for \$100 and ask to receive a receipt before he left his room. The *pushka* in the Rebbe's house was also filled very often and the Rebbe would send its contents to Colel Chabad.

The first time we sent out a mailing, we forgot to remove the Rebbe's name from the donor list, so the Rebbe received our regular appeal. We received an envelope with a donation. This occurred a few times. Once, the Rebbe actually received two envelopes due to an error in our system, and he sent back two donations.

## To Connect

When we had asked the Rebbe who should be the administrator, part of the Rebbe's response had been about the job description. The Rebbe wrote that



A PERSONAL CHECK FROM THE REBBE TO COLEL CHABAD.

## The Rebbe's instructions to Colel Chabad

Throughout our work, the Rebbe guided us in every way possible. Whenever we wrote to the Rebbe, we received clear and illuminating answers [most of which are beyond the scope of this article]; and from time to time, sharp criticism.

Here are a few examples:

- A few months after opening our New York office, I rented a location with five rooms to accommodate two secretaries, myself, a partner, and some additional staff. The Rebbe sent us a few sharp *maanos*, instructing us to inquire how many rooms and how many workers Merkos L'inyonei Chinuch or Beis Rivkah had before taking on unnecessary expenses. The Rebbe also indicated that salaries were too high, and ultimately we began paying the workers by the hour, which proved to be much more efficient.
- Once, I sent the Rebbe a black and white brochure we had designed, and the Rebbe immediately responded (see image) that it should be in color, and should contain a Hebrew translation as well.
- In that same first brochure, our designer felt that “200 years of charity in Jerusalem” was more enticing than “200 years of charity in the Holy Land.” The Rebbe commented, “האין לכולל כל פעולות—does the Colel not have activities outside of Yerushalayim as well?”

for Chassidim in Crown Heights, and a gala dinner in Manhattan for the *baalei batim*. Each year, the Rebbe would give us a bottle of *mashke* at the farbrengen for the *melaveh malka*, and send two letters for the occasions; one in Yiddish for the *melaveh malka*, and the other in English for the gala.

When speaking about the Colel at farbrengens, letters, and in his correspondence with us, the Rebbe emphasized time and again the massive potential of the Rabbeim's *brachos*, which need only be tapped into. Colel Chabad is the only institution that has merited to be supported by every single one of the Rabbeim, from the Alter Rebbe to our day.

The Rebbe's *brachos* are seen clearly at every step of the way. This is true not only of Colel Chabad, but of any *mosad* founded by the Rabbeim, and every institution that follows in the Rebbe's ways. With just a small effort on our part, vast potential can be revealed.

With the Rebbe's *brachos* and guidance, Colel Chabad has become a world class operation. It operates 23 soup kitchens throughout the country that serve about 3,000 fresh, hot meals a day, and deliver meals to the homebound and elderly in 45 cities. It also runs a large dry goods and food distribution program that serves tens of thousands of needy homes all over Eretz Yisrael, second only to the IDF in national food distribution.

This all, in addition to not-for-profit grocery stores; six dental clinics (plus two mobile ones); two wedding halls for needy families; a *yeshiva* for Russian boys in Migdal Ha'emek; a *gemach* for *chassanim* and *kallots*; the only multiple sclerosis center/hostel in Israel (with 35 full time residents); a *chevras Tehillim*; *machon bar mitzvah*; a young orphans early intervention program; and a safe-house in Tzfas for children from dysfunctional homes.



RABBI SHOLOM DUCHMAN SPEAKS WITH THE REBBE AT A MACHNE ISRAEL DEVELOPMENT FUND YECHIDUS, 23 ADAR 5750 (תש"נ).

part of the *menahel's* role was to reach out to those “who are not *shpitz Chabad* and connect them with the Colel.”

This directive has guided Colel Chabad to this very day. Instead of remaining a small *pushka* organization sustained only by Chabad families, Colel Chabad's mission is to reach

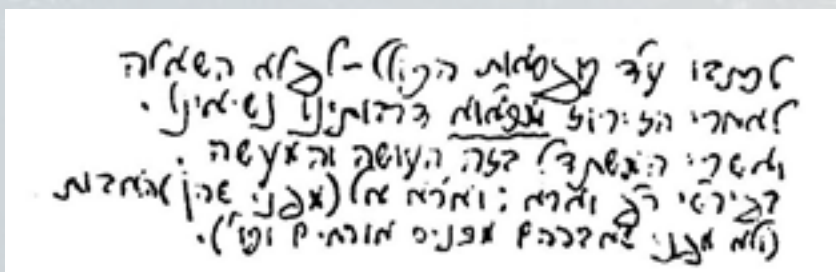
out to Yidden of all denominations, even those quite distant from Torah and mitzvos, and to serve as their connection to Yiddishkeit.

On this note, we would always conduct two separate evenings here in New York (aside from other events all over the world); a *melaveh malka*





A RECENT COLEL CHABAD DINNER AT THE NYC HILTON, WITH OVER 1000 IN ATTENDANCE.



HANDWRITTEN RESPONSE FROM THE REBBE TO REB YITZCHOK DUBOV ABOUT THE IMPORTANCE OF COLEL CHABAD:

לכתבו ע"ד קפסאות הכולל-לפלא השאלה לאחר הזירוז מכא"א דרבותינו נשיאנו. ואשרי המשתדל  
בזה העושה והמעשה.  
בפרש"י ר"פ וארא: וארא אל (מפני שהן) האבות (ולא מפני שאברהם מכניס אורחים וכו').

## Because They Were the Avos

In a letter to the Rebbe, the elder Chossid Reb Yitzchok Dubov once asked about supporting Colel Chabad. (Presumably about the nature of the *mosad* and why it takes precedence over other *mosdos*.)

The Rebbe replied (see *ksav yad kodesh*):

"I'm surprised by your question, after every one of the Rabbeim encouraged supporting this cause...

"See Rashi's commentary in the beginning of Parshas Va'eira.

וארא אל (מפני שהן) האבות (ולא מפני שאברהם מכניס אורחים וכו').

[The *possuk* says] "And I revealed myself to [Avraham, Yitzchok, and Yaakov]." Rashi adds, "To the *avos*;" [implying: Hashem revealed Himself to them] because they were the *avos*, not because Avraham was hospitable.<sup>31</sup>

The Rebbe's message is clear: With all the humanitarian and social work that the Colel can accomplish, its main merit is the *avos*; the fact that it was founded and headed by *rabboseinu nesi'einu*. T

1. Much of the information for this article was culled from Toldos Chabad B'Eretz Hakodesh, by Rabbi Shalom Ber Levin.

2. Beis Rebbe, 7b.

3. Likkutei Amarim, letter 5.

4. Igros Kodesh Admur Hazaken, Igeres 1.
5. Reb Avraham Kalisker, who led the Chassidim in Eretz Yisrael after the passing of Reb Mendel Horodoker, felt that the Alter Rebbe's method of spreading Chassidus to the masses was contrary to the will of the Maggid. The Alter Rebbe responded to his claims at length.
6. See the introduction to Igros Kodesh Admur Ha'emtzai by Rabbi Shalom Ber Levin, p. 28.
7. Igros Kodesh Admur Ha'emtzai, Igeres 21.
8. Ibid. Igeres 35.
9. Ibid., p. 320, p. 326.
10. Tzedakas Reb Meir Baal Haness (also known as "Kupas RaMBaHN") is a *tzedaka* that was founded between the years 5002-5005 (תק"ב-תק"ה) to fund the rebuilding of Tveryah (where Reb Meir is buried), later becoming a means of support for the whole Eretz Yisrael. Reb Meir is known as a miracle worker (see *Avodah Zarah* 18b), and Yidden throughout the world would donate towards this cause in times of trouble, asking for salvation in his merit. The Baal Shem Tov encouraged this *minhag* (See Kesser Torah vol. 2, p. 52b).
11. Igros Kodesh Admur Ha'emtzai, Igeres 21.
12. Igros Kodesh Admur Hatzemach Tzedek, Igeres 20.
13. Yagdil Torah NY, *choveres* 66, p. 115.
14. Igros Kodesh Admur HaRashab vol. 2, Igeres 198.
15. Ibid. vol. 1, Igeres 118.
16. Igros Kodesh Admur HaRayatz vol. 1, Igeres 107.
17. Ibid. vol. 2, Igeres 455.
18. Ibid. vol. 10, Igeres 3,678.
19. Purim Katan 5711. Igros Kodesh vol. 4, p. 177.
20. Igros Kodesh vol. 2, p. 46, p. 371.
21. Ibid. vol. 6, p. 60.
22. Ibid. p. 104.
23. Ibid. vol. 5, p. 314.
24. Ibid. p. 49.
25. Ibid. p. 81.
26. Ibid. vol. 18, Igeres 364.
27. Ibid. vol. 4, p. 177.
28. The term shofar was often used by the Rabbeim in reference to Colel Chabad *pushkas*. A shofar has a similar makeup to a *pushka*; it is narrow on one side and wide on the other. Hence the usage of the term.
29. See Igros Kodesh vol. 27, p. 241.
30. Sichos Kodesh 5736 vol. 1, p. 272.
31. Igros Kodesh vol. 23, p. 344. See explanation in Likkutei Sichos vol. 3, p. 860.





מוקדש לזכות כ"ק אדמו"ר נשיא דורנו  
ולזכרון הרבנית הצדקנית נ"ע זי"ע  
בקשר עם ימי הילולא  
כ' מנחם אב - וא"ו תשרי  
ימי הסתלקותם של כ"ק הגאון החסיד  
והמקובל מוהר"ר לוי יצחק  
והרבנית הצדקנית מרת חנה  
זצוקלה"ה נבג"מ זי"ע  
שניאורסאהן  
נדפס ע"י החיילים בצבאות ה'  
חנה בת חי' מושקא  
לוי בן חי' מושקא



# Everything. Always.

בכל דרכיך דעהו

בכל דרכיך דעהו, האדם השם לבו ודעתו על כל  
הנעשה עמו ומסביב לו, רואה הוא אלקות במוחש,  
וכמו שאמר אדמו"ר האמצעי ביתרון הבעלי עסקים  
על היושבי אהל בענין ראיית אלקות במוחש,  
עבודת התשובה הבאה מראיית השגחה פרטית.

"In all your ways, know Him." A person who sets his  
heart and mind to observe all that happens to him  
and around him will tangibly perceive *Elokus*. As the  
Mitteler Rebbe pointed out, businesspeople have  
an advantage over secluded scholars, in that the  
former can witness actual manifestations of *Elokus*.  
This form of *avodas hateshuva* comes from one's  
perceiving *hashgacha pratit*.

(Hayom Yom 7 Tishrei)

## The Basics

It would seem like an ordinary *possuk* in Mishlei  
– "בכל דרכיך דעהו—in all your ways, know Him  
[Hashem]."

But the Gemara tells us otherwise:

"Bar Kappara taught: Which is a small *parsha*  
upon which all the fundamentals of Torah are  
based? בכל דרכיך דעהו והוא ישר אורחותיך—in all your  
ways know Him and He will direct your paths."<sup>1</sup>

The Alter Rebbe quotes this *possuk* as a *halacha*  
in Shulchan Aruch:

"When doing work or conducting business, one  
should only do so with the intention of meeting his  
bodily needs so he'll be able to serve Hashem. As it  
says, בכל דרכיך דעהו."



CHRIS PARYPA PHOTOGRAPHY / SHUTTERSTOCK.COM

On numerous occasions, the Rebbe explained that the deeper meaning of the *possuk* is not only that one must do all his actions with the intention that they will assist him in serving Hashem, but that even his mundane actions on their own are part of *avodas Hashem*.

Chassidus explains that the way to accomplish this is by letting the *neshamah* shine and not paying attention to the *guf*. Realizing that the *gashmiyus* of this world is only a medium to reveal *Elokus* and is therefore of little significance in and of itself.<sup>2</sup>

To illustrate this point, the Rebbe relates a story of the Alter Rebbe:

There was once a distinguished guest visiting the Alter Rebbe in his home. In his honor, all the members of the Alter Rebbe's household wished to

participate in preparing the meal, so they divided the various jobs amongst themselves besides for one: they forgot to determine who would salt the food. So each person added a portion of salt. One can imagine how the food turned out...

At mealtime, the guest took one taste of the food and immediately moved his plate aside. Noticing this, the Alter Rebbe asked, "Why aren't you eating?" The guest explained that the food was too salty. The Alter Rebbe replied, "When I was in Mezritch, I trained myself not to feel any taste of food at all!"

The Rebbe concludes the story explaining that although we are certainly not on such an exalted level as the Alter Rebbe, we too can practice something similar. If we realize that everything we do in this world is part of our *avodah*, we'll be so preoccupied



with *Elokus* that we won't have time to feel the *gashmiyus* of things.<sup>3</sup>

## ALL THE TIME

I received your letter dated 21 Menachem-Av, and I was pleased to read that in general you are satisfied with your lot. However, you immediately play down the notion by writing that this is only because I instructed you to be happy!

I hope that very soon you will learn to be happy because Hashem has commanded you, “עבדו את ה'—serve Hashem with joy.” And serving Hashem is not only while you're actually performing a mitzvah, but [all the time], as the *possuk* says, “בכל דרכיך דעהו.”

(Igros Kodesh vol. 4, p. 477)

As for the practical applications of this *avodah*:

Firstly, as cited in Hayom Yom, we are supposed to try and see Hashem's work of *hashgacha pratis* in all our everyday affairs.

Also, the Rebbe often quoted the Baal Shem Tov's statement that every single thing a Yid sees or hears must serve as a lesson in *avodas Hashem*.<sup>4</sup>

In this spirit the Rebbe derived many lessons in *avodas Hashem* from various professions, even from a chess champion!<sup>5</sup>

In another interesting instance, the Rebbe explained how someone can use his occupation as a lawyer to serve Hashem:

“The meaning of בכל דרכיך דעהו is not only that we do things with the *intention* of being able to serve Hashem. More so, our every act in and of itself can be a method of serving Hashem.

“If someone is trained in a certain trade *b'hashgacha pratis*, he can use that very trade for *kedushah*. For example, someone who earns a living as a lawyer is in a position that calls for him to constantly try and defend people. This is a trait that can be used for *ahavas Yisroel*—finding the good in every Yid.”<sup>6</sup>

But perhaps more than anything else, the Rebbe used this *possuk* to encourage people to be happy and serve Hashem with joy. “We are told to serve Hashem with joy,” the Rebbe often wrote in letters, “and

serving Hashem in every single moment of the day, as the *possuk* says, “בכל דרכיך דעהו.”

## WHAT IS MY JOB?

You write in your letter that you have difficulty finding answers to your questions. And more generally [you ask]: what is my job in this world?

Your first issue can be resolved by the second one:

A person's job in *olam hazeh* is, as the Mishnah states: אני נבראתי לשמש את קוני—I was created to serve my Master. The way to do it is, as the Rambam and the Shulchan Aruch rule, by fulfilling בכל דרכיך דעהו, as detailed there.

Searching for answers to questions has no place in this way of thinking.

(Igros Kodesh vol. 13, p. 185)

## Never-Ending Growth

The *avodah* of בכל דרכיך דעהו is a constant challenge, to be integrated at every moment of our lives. As the Rambam writes, “One who follows this path is ultimately serving Hashem constantly. His thoughts are always focused on filling his basic needs so his body will always be able to serve Hashem. Even while sleeping, if he sleeps with the intent of resting his mind and body lest he take ill and be unable to serve Hashem, then even his sleep is a way of serving Hashem...”<sup>7</sup>

But the Rebbe takes this one step further.

When it comes to the *avodah* of בכל דרכיך דעהו—there is always room for growth. For no created being is perfect; yet, on the other hand, the One Whom we're trying to know (“דעהו”) is unlimited and infinite. We must always reach higher and higher.<sup>8</sup> ①

1. *Brachos* 63a.

2. See Hemshech Te'arav, Naso 5674; Sichas Chol Hamoed Sukkos 5713 (Toras Menachem vol. 7, p. 25).

3. Likkutei Sichos vol. 10, p. 105.

4. See *To the Last Detail—Darkei HaChassidus* Derher 53 (130) Shevat 5777.

5. Yemei Bereishis, p. 338.

6. Sichas Acharon Shel Pesach 5714 (Toras Menachem vol. 11, p. 223).

7. Hilchos Dei'os 3:3.

8. Igros Kodesh vol. 14, p. 364.





# The Shepherd in the Pit

Reb Dov was a dedicated Chossid who lived in Romania and from time to time would make the journey to Lubavitch to be with his Rebbe, the Tzemach Tzedek.

On his way home from one such journey, he passed through a large city in which the rav was a celebrated Chossid who had merited to be with the Mittler Rebbe and Alter Rebbe, in addition to being a great *talmid chacham* and *gaon*.

Reb Dov really wanted to meet this rav, but the rav was very weak and wouldn't see people on a regular basis. After sharing his desire with some others, it was recommended to him that he attend the *seuda shlishis* where the rav would say Chassidus or relate some stories.

By the time Reb Dov arrived, the room was already very full and he

couldn't get a good place, and because the rav spoke in a low tone, Reb Dov stood there unable to hear a word. One thing he did notice was that as the rav was relating a story, tears were pouring down his face and those who could hear listened intently with great emotion.

On Motzaei Shabbos, Reb Dov managed to get in and see the rav, and they struck up a conversation. He told the rav that he lived in Romania and had been traveling to Lubavitch. The rav was very excited about this and took an immediate liking to this younger Chossid.

What impressed him so much, as well as many other great people of that time, was the devotion and commitment of these Chassidim to their Rebbe who lived far away, yet with self-sacrifice would make

the long, arduous, and often dangerous trip.

Reb Dov decided that here was a chance to hear something directly from the rav, so he mentioned that he was a bit upset that he had missed the story that was related earlier that day, and he would really like to hear it.

Out of his fondness for Reb Dov, the rav repeated the entire story again in all its detail.

The scene was typical; a group of Chassidim sitting together farbrenging and discussing the *maamar* they had recently heard from the Tzemach Tzedek.

The animated conversation was briefly interrupted by the appearance of the Rebbe's *gabbai*. Without making much of a commotion he whispered some words into the ears of one of the Chassidim, who then

quickly got up and followed him out the room.

Over the next few days this Chossid was nowhere to be seen, so when he reappeared, his fellow Chassidim realized he had been sent on a holy mission and they wanted to hear the details.

Heeding their request, he agreed to share with them the amazing events that had transpired. And so he began his tale:

When I went into the Tzemach Tzedek's room he instructed me to travel to a certain town that was controlled by a notoriously evil and Jew hating *poritz*. He told me to give this *poritz* a message directly, "Tell him that the Rebbe said it is time to do *teshuva*," and then leave immediately.

I was very shaken when I heard the details of my mission, and I said to the

לזכות  
החתן הרה"ת ר' שניאור זלמן גאנזבורג  
והכלה המהוללה מרת ליבא רחל שפאלטר  
לרגל חתונתם בשעטומ"צ  
יו"ד חשוון ה'תשע"ז  
נדפס ע"י הוריהם  
הרה"ת ר' יוסף יצחק וזוגתו מרת ביילא  
ומשפחתם שיחיו  
גאנזבורג

## THE ANIMATED CONVERSATION WAS BRIEFLY INTERRUPTED BY THE APPEARANCE OF THE REBBE'S GABBAI

Rebbe, “It’s a tremendous *mesiras nefesh* to go into his mansion; he has armed guards and vicious dogs all over. No Jew has ever stepped foot in there. Even if the guards don’t instantly kill me, the *poritz* will end my life for the audacity of stepping foot in his home and lecturing him!”

In response to my concerns, the Rebbe pronounced a holy name and said that I should think about this with great concentration and this, he assured me, would bless me with a safe return.

I followed the directions exactly and delivered the message directly to the *poritz* without being stopped or questioned by a single guard.

I gave over my short but powerful message and waited to see what would happen next.

The *poritz* stirred as if waking up from a deep sleep and nodded his head as if saying, “Yes, yes I heard what you said.”

I immediately made my way out of his estate and realized the miracle that not a hair on my body had been harmed. As I left the area I also forgot the holy name that had been taught to me.

Just a few days later, the *poritz* was reported missing from his estate. His family and friends searched fruitlessly for him, and the Jews sighed a deep breath of relief as their years of suffering under his harsh hand came to a sudden end.

With this the Chossid concluded the amazing mission he had been sent on by the Tzemach Tzedek.

But the story didn’t end there.

A short while later, a strange looking man made his appearance in Lubavitch. His clothes were torn and disheveled, his hair long and wild, and he didn’t utter an intelligible word to anyone. He sat day and night learning and davening, usually in the

midst of fasting, completely devoted to his own *avoda*.

Most didn’t know who he was or where he came from, but some had an idea. “This is the evil *poritz*,” was the rumor that began making its way from ear to ear.

Those individuals who knew the full story and were amazed to hear about the miracles that their Rebbe had orchestrated had a burning question on their mind. After mustering the courage they approached the Tzemach Tzedek and asked:

“If you have the power to take a complete *rasha* and transform him with full *teshuva*, why do we have to constantly struggle and fight to improve ourselves daily?”

The Tzemach Tzedek answered them with an analogy:

A shepherd of a large flock will take his sheep to graze, and because the landscape is so large the different sheep spread out over the vast area—some up



the mountain, some attempt the deep slopes, and some feed near the water. When it is time to bring them back, the shepherd can’t possibly run after each and every one—he would tire himself out very quickly. To gather them he will blow a horn or throw something in their direction and each one will make its way over to him.

However, the sheep that fall into ditches and are stuck require the shepherd to personally go inside the pit and carry them out on his shoulder.

The explanation of this is clearly understood... **T**

(Adapted from *Pninei Hakesser* vol. 3, p. 444)



# IS HAFATZAS HAMAAYANOS ONLY FOR CHABAD?

This yechidus was with two talmidim from non-Chabad Yeshivos.  
It took place on Thursday night, 5 Adar II, 5727.

The Rebbe read their *tzetl* asking for *brachos* and said, “May Hashem fulfill your hearts’ desires spiritually and materially.”

The Rebbe then asked, “How are you keeping up in *nigleh* and Chassidus? And what’s with *hafatzas hamaayanos*?”

One of the *bochurim* responded, “I try.” He then gave a *tzetl* to the Rebbe, asking five questions:

1) What is the Rebbe’s opinion regarding the belief that the return to Eretz Yisrael is the beginning of the *geulah* (אתחלתא דגאולה), regarding the elections there, and is it permissible to hold a government position there?

2) Why do Chassidim daven late?

3) [What is the Rebbe’s opinion] regarding going to college?

4) Why are the other *chassidishe* groups not active in *hafatzas hamaayanos*?

5) What’s the reason for having a beard?

The Rebbe looked at the *tzetl* and said, “There are five questions here, corresponding to the Chamisha Chumshei Torah. On each individual question, a *sefer* could be written.”

The Rebbe then said, “With regards to Eretz Yisrael, the answer is simple: the Rambam says clearly that the way we will know that Moshiach has arrived will be when there is a Yid who is G-d-fearing, fluent in Torah, who will influence all Yidden to learn Torah and keep the mitzvos. It won’t be like today; if there will be a Yid who will not want to put on

*tefillin*, or build a *sukka*, Moshiach will compel him to do it. [Even] then, it could still be in doubt whether Moshiach is already here. Afterwards, we will build the *Beis Hamikdash*, and even then, it will still be in doubt whether Moshiach is already here. Afterwards, he will gather the exiles, and then everyone will know that it’s the beginning of the *geulah*.”

“...Regarding holding a post [in the government]; if it doesn’t have to do with governing, such as a street cleaner, etc., it doesn’t matter. But if he [the appointee] has an opinion [that bears weight], it’s contrary to the Shulchan Aruch. And even if he’s a *shliach* of two million Yidden, ‘there is no *shliach* for a sin,’ unless he protests against everything they [the government] say. If not, it’s contrary to the Shulchan Aruch and one is demonstrating that the *geulah* has not yet begun [by holding such a post]. If, however, it’s done in order to spread *Yiddishkeit*, and to receive favors from them, it’s not a problem. But it is not permitted to be a minister, etc. without good reason.

“Regarding voting, it is not a problem, even though there are varying opinions in that, because it can be of benefit to Yidden.

“Regarding davening late, *krias Shema* is indeed recited earlier, but *tefillah*, whose time is until the end of the fourth hour, is recited later, because the Rambam rules, and the Alter Rebbe quotes it in Shulchan Aruch, that without *kavana*, one’s *tefilla* is invalid. (He doesn’t mean mere *peirush hamilos* [word for word translation]—regarding which there is a disagreement, and most hold that it’s not



לזכות  
 החייל בצבאות ה'  
 אלחנן שיח'  
 לרגל יום הולדתו השלישית  
 שמיני עצרת ה'תשע"ח  
 ולרגל ה'אפשרניש'  
 כ"ה תשרי ה'תשע"ח  
 נדפס ע"י הוריו  
 הרה"ת ר' יואל וזוגתו מרת ריקל שיחיו  
 ניו



necessary; rather, he [the Alter Rebbe] means the general intention, such as 'know before Whom you are standing.') So what would be the purpose of davening early if during [davening] he will be thinking about business, or about his grocery, or about his shoemaker business; he will anyhow need to daven again.

"Regarding college, there is the saying of *Chazal*, "ודברת בם—You shall speak of **them**" and not idle words, and not secular wisdom,' but if it's for a profession [it's permitted]. Just like there's a shoemaker and a tailor and a businessman, there can also be a profession [of being] a lawyer. So if one is going to college only for that reason, and the learning itself there is secondary to the profession, and one's intention in going is so that they will have an easier job, then it's not a problem.

"If one is going so that they will be more a part of society and have culture and know about Shakespeare, Einstein, etc., and be able to respond in every discussion, no matter what it is, then that is *bittul Torah* and it's forbidden to go. Not so, as abovementioned, for a profession, and specifically when it's just for that. But if it's for that [—a profession], and in the meantime, one is also thinking about the other things, then one need not go.

"A *frum* woman with a *sheitel* came to speak with me—and her husband has a beard, and her son goes to high school. I asked her what they are thinking of doing when he finishes high school. She answered me that he will go to college—one must be a *mentch*. I asked her, 'And what would be the problem if he would be a *gaon*, and will be knowledgeable in *Shas* and *poskim*?' She answered (and the Rebbe laughed), 'He will indeed be a *gaon*, but he won't be a *mentch*, and he won't know when Shakespeare was born.' I asked her, 'Do you know when Rava was born?' She told me that she did not know. So I asked her, 'And do you know when Julius Caesar was born?' She answered, 'I never met him.'

"If it's for such a theme; to be able to be a *mentch*, and a part of society, and to be able to answer every question—going [to college] is forbidden.

"Regarding why other Chassidim are not active in *hafatzas hamaayanos*. Firstly, one should ask them directly (and I don't want to slight them). But simply, we can say about this that the Maggid had many students, and every student took the Maggid's Torah in a different form. The Alter Rebbe took it in a form of expansion (הרחבה) and spreading (הפצה); whereas the other students didn't take it in a form of expansion—they took it in a form of depth, but not in a form of expansion. Since the students of the Maggid didn't take it in a form of spreading, the later generations [their students] can't spread it [either].

"It's like the difference between one who learns Gemara with Rashi—he learns the *pshat* [simple meaning] of the Gemara. Even though it's with depth, it's still *pshat*. On the other hand, Tosfos asks a question and gives an answer in a broader form (הרחבה). Both Rashi and Tosfos were able to learn Gemara well.

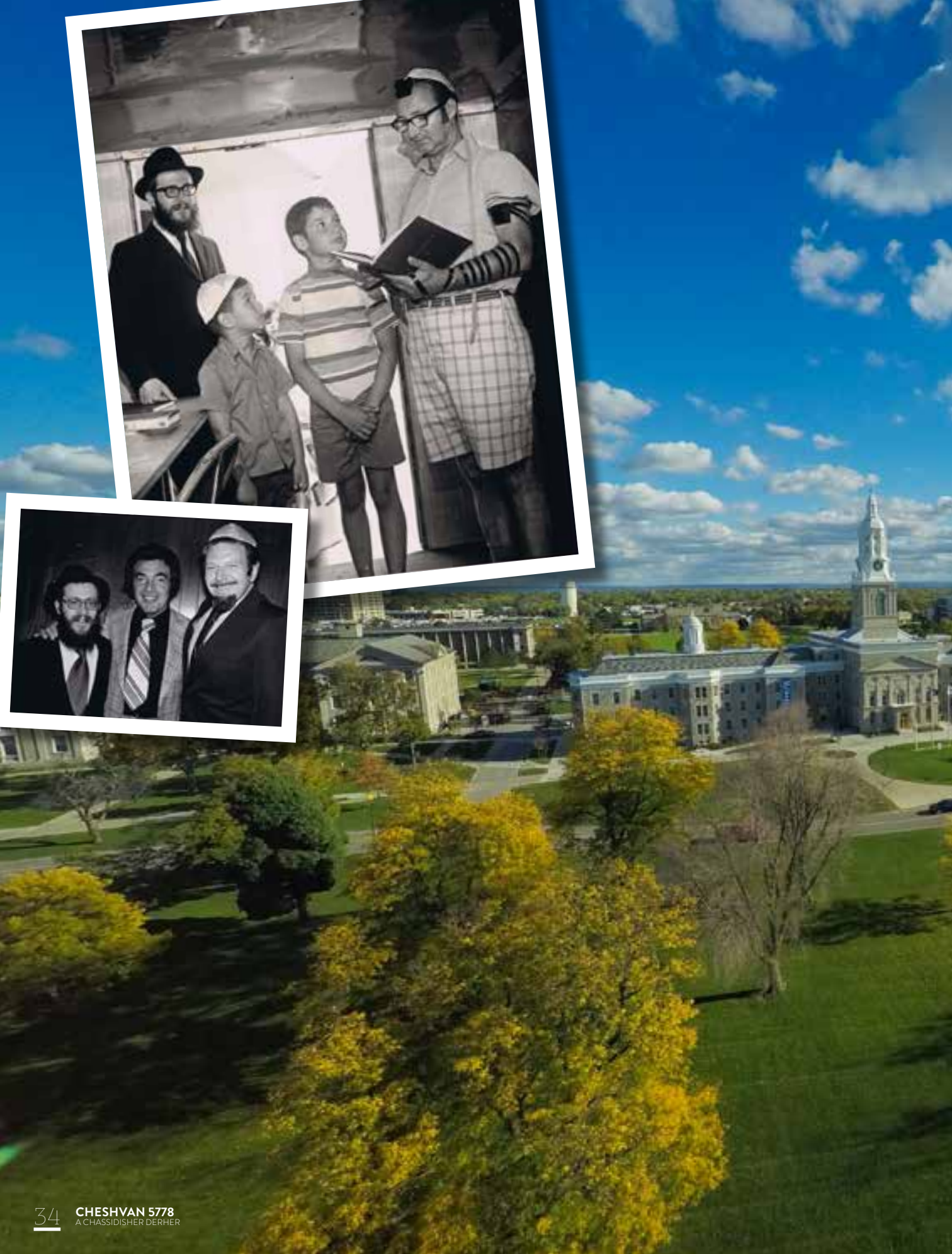
"Regarding the reason for growing a beard, there's a *machlokes* of *Rishonim* about this, and there are *Rishonim* who hold that one must wear a beard. The Tzemach Tzedek rules that way according to *halacha*.

"According to Kabbalah, it's connected with the ג"—the 13 strands of the celestial beard—and it draws down the 13 *middos harachamim*. Additionally, the Tzemach Tzedek says that the 13 words of the *possuk* 'Vehu *Rachum*' correspond to the 13 *middos harachamim*."

The *bochur* asked if cutting one's beard is allowed for business purposes. The Rebbe answered, "If so, there would be no way of drawing the line."

The *bochur* asked, "Why are there many *Litvishe* who don't have a beard?" The Rebbe answered, "Either they hold like other *Rishonim* or they hold that they don't need the 13 *middos harachamim*. We, however, know that we need 'Hashem, the merciful G-d, etc.' [So] we need a to have a beard."

The Rebbe concluded with a *brocha*. T





לזכות  
הת' יוסף שיחי'  
לרגל הגיעו לעול מצוות  
י"ט אב ה'תשע"ז  
נדפס ע"י הוריו  
הרה"ת ר' לוי יצחק  
וזוגתו מרת שרה שיחיו שם טוב  
זקניו  
הרה"ת ר' ישראל וזוגתו מרת שרה  
מינדל שיחיו שם טוב  
דר. משה וזוגתו מרים שיחיו פעלדמאן



# PIONEER ON CAMPUS



*Interview with Rabbi Nosson Gurary.*



**R**abbi Nosson Gurary has the distinction of being among the first shluchim of the Rebbe, and a pioneer shliach on campus. His shlichus began in the late 5720s, at the height of the hippy-era, and many of the tactics and traditions still in use by shluchim today started in his Chabad House. Going back even earlier, Rabbi Gurary merited tremendous *kiruvim* from the Rebbe as a young child. His father was Rabbi Zalman Gurary, a prominent Chossid who was very close to *beis harav*, and he grew up in the *daled amos* of 770. As a *bochur* in the early years of the *nesius*, he received close guidance from the Rebbe in *avodas Hashem*, and in all areas of his life.

In the following interview, Rabbi Gurary shares a unique glimpse of life in 770 and on shlichus.

## Childhood

I was born in New York in 5706. The Frierdiker Rebbe sent letters in honor of my birth and *upshernish*. My father must have brought me to the Frierdiker Rebbe as a young child, but I was too young to remember. One of my earliest memories is of the Frierdiker Rebbe's *histalkus* on Yud Shevat 5710; everyone was crying, and my father sent us home to tell my mother what had happened.

I spent much of my childhood in 770, and I merited to have many interactions with the Rebbe. One time, when I was a little boy, I was playing

near the front door of 770, when suddenly two *bochurim* ran over to me and asked me if I was under five years old. Apparently, the Rebbe had said at the farbrengen that any child under five should come and say *l'chaim*. I said yes, and the next thing I knew I was being carried through the window of the *zal* into the farbrengen and placed in front of the Rebbe. Someone gave me a cup to say *l'chaim*.

My grandfather was the Kopischnitzer Rebbe, and the custom in his court was that when saying *l'chaim* one would shake his hand, to "give *sholom*." So at this particular

farbrengen, I put out my hand to the Rebbe. The Rebbe smiled very broadly—he knew exactly where it was coming from—and he gave me his hand.

My father, of course, reprimanded me and said that we don't shake the Rebbe's hand. The following Shabbos, when the Rebbe was nodding "Good Shabbos" to people as he was exiting shul after *Mussaf* (as was his custom), he offered me his hand. However, by now I knew not to give the Rebbe my hand, so I didn't—instead I held my hands firmly behind my back. Again, the Rebbe smiled broadly—he had already understood everything that had happened...

The Rebbe was *mekarev* me on other occasions as well. One time as a young child, when I went by the Rebbe to receive matzah before Pesach, the Rebbe asked me whether I knew the "*fir kashyos*." I said yes, and then he asked me whether I knew the answers. Again, I answered in the affirmative. If so, the Rebbe asked me, why are you asking the questions...? I answered that it was a mitzvah to do so.

Another interesting story that occurred when I was a child was when I came to the Rebbe for *lekach*. The idea of *lekach* is to "*bet lekach*"—to "ask" for the *lekach*—and the Rebbe



RABBI GURARY AS A YOUNG BOY.



THE REBBE AND THE KOPISCHNITZER REBBE IN CONVERSATION AT A CHASUNA, 14 ADAR 5711.

**However, by now I knew not to give the Rebbe my hand, so I didn't—instead I held my hands firmly behind my back. Again, the Rebbe smiled broadly—he had already understood everything that had happened...**

wanted me to verbalize “*Ich bet lekach*,” so when I came by, the Rebbe prompted me, “Can I help you? What would you like?”

I said “I would like *lekach*.” The Rebbe asked, “From whom?” “From the Rebbe,” I replied. He then gave me a piece. That was something to remember.

The Rebbe always kept tabs on me. My birthday is on Shushan Purim, and many times at the Purim farbrengen (the eve of Shushan Purim) the Rebbe would call out my name and tell me to say *l'chaim*; this was from a very young age. Once, the Rebbe said that I should say *l'chaim*, adding that in the Megillah it says עד חצי המלכות ויגותן לך, which is connected to my name, Nossan.

I don't recall the specific dates and times, as this goes back to my very early childhood, but I also remember how when the Rebbe would speak to individuals at the farbrengens, he would sometimes pull down their hat. I'm not sure what it meant, exactly—maybe that person was wearing his hat like a wise-guy... One time, on Purim, when the theme is *venahapoch hu*, the Rebbe put his brim up, and it remained that way for the rest of the farbrengen, including during the *maamar*.



RABBI GURARY IN HIS TEENS.

## Bar Mitzvah

As I approached the age of bar mitzvah, I received many specific directives from the Rebbe. One major question was which arm to put the tefillin on, because I write with my left hand, but my right hand is the stronger one. This is a *machlokes* between the Alter Rebbe and the Tzemach Tzedek; the Alter Rebbe says to put the tefillin on the right arm, and the Tzemach Tzedek says to put it on the left. The Rebbe said to ask the *ziknei anash*, the elders of *anash*. My father asked Reb Shmuel Levitin, and he went to ask the Rebbe. When he came out, Reb Shmuel said that I should put them on my left arm, like the opinion of the Tzemach Tzedek.

Incidentally, years earlier my father had asked the Rebbe whether he should train me to write with my right hand, as was common practice in those years, instead of the left, and the Rebbe told him not to do so because it's not healthy.

My bar mitzvah was on Shushan Purim, and my *hanachas tefillin* was scheduled to be on 15 Shevat (since it was a leap year). The Rebbe said that being that it's so close to Yud Shevat, I should begin putting on tefillin a little earlier—without a *brocha*—on

Tes Shevat, and with a *brocha* on Yud Shevat.

A few weeks after my bar mitzvah, I was standing near the Rebbe's room when he had returned from drawing *mayim shelanu* on the eve of Erev Pesach. (*Mayim shelanu* happened twice a year: a few weeks before Pesach for matzos being sent to Eretz Yisrael, and the night before Erev Pesach for the Rebbe's own matzos.) When the Rebbe saw me standing near his room, he said, “You just became bar mitzvah—*gei loif*, go run to draw *mayim shalenu*!”

It should be noted that after the Rebbe drew *mayim shalenu* and poured it into the jar, the jar was closed, and Rabbi Mentlik would stand there like a policeman to make sure no one else would pour. Here I came, a young bar mitzvah *bochur*—the jar was bigger than me!—saying that I need to take *mayim shelanu*. Rabbi Mentlik looked at me as if I was from Mars—you've got to be kidding me!—until I finally told him that the Rebbe had sent me and he had to open it.

## Yechidus

One of the most special experiences for a *bochur* was to go into *yechidus* for his birthday. I had the *zechus* to go into *yechidus* every year, from when I was ten years old (together with my father). The crowd was obviously much smaller then, and it was clearly evident how the Rebbe was utterly devoted to each and every one of us. It was so obvious how the Rebbe knows you through and through: he knows your *techunos hanefesh*, he knows your issues—he just knows you; it was unbelievable! So whenever you went into *yechidus* or wrote letters, you really felt like you were writing to your father. The Rebbe cares about you; he remembers what he told you last time, and he wants to make sure you remember. You didn't need *emunah* to feel this way, you saw it so clearly.

In fact, many times the Rebbe would continue elaborating on something at a farbrengen that he had begun telling a *bochur* in a *yechidus*, and only that *bochur* would realize what the Rebbe was referring to. This is something that I myself experienced.

After a *yechidus*, often one wasn't sure whether he had heard and remembered every word that the Rebbe told him. So you would write a *hanacha* of the *yechidus* as you understood it, and the Rebbe would check it over—adding a few words or deleting a piece, fixing something, and so on. Think about it: It was so important to the Rebbe that a young *bochur* should understand exactly what he said that not only did he answer all their questions in *yechidus*, he reviewed the *hanachos* later on as well!

One year when I was still a *bochur*, I went to the Rebbe for *yechidus* for my birthday. The Rebbe stood up and gave me a Tanya printed in Australia and said, “May the words ‘*Ki karov eilecha hadavar meod*’ be fulfilled for you.”

Any *bochur*, even the young *bochurim*, could write questions to the Rebbe in *avodas Hashem* anytime during the year, and he would answer them. I would write to the Rebbe very often, and he would write answers on the page. The Rebbe was very sensitive to the feelings of the person, and whenever it was a private matter, he would tear off the part that was personal so that the *mazkirus* wouldn't see it when they showed you the answer.

The Rebbe kept tabs on whether you had received the answer or not. After the *mazkirus* showed you the Rebbe's answer—you weren't allowed to take the answer, only read it and copy it—they would put it in another box that went back to the Rebbe. So the Rebbe always kept track of whether you had received the answer. Sometimes the Rebbe would write to



RABBI NOSSON GURARY HANDS THE REBBE A PILE OF PANIM, 29 ELUL 5747, EREV ROSH HASHANAH.

YOSSI MELAMED VIA JEM 131373

**Many times, the Rebbe continued elaborating on something at a farbrengen that he had begun telling a *bochur* in a *yechidus*, and only that *bochur* would realize what the Rebbe was referring to.**

me “I know that you got my answer...” The Rebbe spent so much time with the Chassidim, and was so busy, and yet—it was important for him to know if you had received his answer. These things just go to demonstrate how much the Rebbe loves his Chassidim, how he cares for every *bochur*... The Rebbe's love for his Chassidim is beyond anything we can imagine.

### The Rebbe's Loring Guidance

One time, when I was 16 years old, I wrote a question shortly before Lag Ba'omer, and I received the answer on Lag Ba'omer itself. At the beginning of the *tzetl*, the Rebbe wrote the date “Lag Ba'omer,” underlined it twice, and then went on to quote a Zohar word for word, noting the page for reference (it was a Zohar about *simcha*). On such a holy day as Lag Ba'omer, the Rebbe took the time to answer the question of a young kid down on his level, and he didn't simply reference

the Zohar for me—he wrote out the entire piece for my benefit! The Rebbe showed unbelievable devotion to each and every individual.

I had chest pains as a younger *bochur*, which was unusual for someone that age. I wrote to the Rebbe about it, and he replied that I should go to a doctor who would calm me down. So I went to Dr. Seligson, and, if I remember correctly, he said that I should eat grapefruit. It was a *rebbe'she* thing...

Many years later, I had these pains in my chest again, and I went to another doctor who informed me that there was an issue that needed to be corrected. I wrote to the Rebbe about what had transpired. The Rebbe replied: “I told you once to go to a doctor who will calm you down. If you went to a doctor who did not calm you down—he's not the right doctor!”

The miracle of all this is that there really *is* something wrong, and the



only reason I'm still around until this very day is because the Rebbe made this issue into nothing!

The Rebbe guided me on major issues as well as small. One time, I wrote to the Rebbe that everything I was doing was with *pnijos*, ulterior motives. The Rebbe told me that being that this simply isn't true—there are times that you do things without any ulterior motives—you should know that the *yetzer hara* is only trying to bother you, and you should say to your *yetzer hara* that you don't have time to spend with him, since the issue is *b'sheker yesodo*, it is fundamentally false. Especially, the Rebbe added,

because *mitoch shelo lishma ba lishma*, a person must continue doing Torah and mitzvos even with ulterior motives and eventually his motives will be pure.

The Rebbe even gave me *hadracha* on things like my schedule. I once wrote to the Rebbe that I was exhausted from staying up all night on Thursday night and then coming to *seider* the following morning. The Rebbe noted the Tanya in Iggeres Hateshuvah, where it says that a person who does something that hurts the health of the body is considered a *chotei* [a sinner], and that I should therefore not stay up anymore.

Another time I wrote to the Rebbe that (because I was so tired) I would take a nap on Friday afternoon. The Rebbe said that he had never heard of such a behavior, and *אולי שייר למקובלים*, perhaps *mekubalim* do so... He didn't like this idea of sleeping during the day.

The Rebbe always encouraged *dibbuk chaveirim*, that I should speak things over with my friends, and he also always told me that the Rabbeim gave the *mashpi'im* a special *nesinas koach* to help the *bochurim*; so when you go to them, you should know that they have a special power to assist you.

## Yechidus

During my *yechidus'n* throughout the years, I merited to receive the Rebbe's guidance on many matters of *avodas Hashem*, many of which are basic principles of Chassidus and have practical application for today as well.

## True Bitachon

I once asked the Rebbe the following question about *bitachon*: Chassidus explains that even when a person experiences *yissurim* and suffering, *Rachamana litzlan*, he must know that they are hidden kindnesses from Hashem, because the suffering cleanses the *neshamah*. If even negative things are considered good, I asked, how can a person have trust in Hashem that everything *will* be good? What does *bitachon* mean in this context?

There are some *mefarshim* who answer that this is exactly what *bitachon* is—trusting that everything Hashem does will be good, whether it feels that way or not. But the Rebbe gave a different, very powerful answer. *Bitachon* means that we know that Hashem is *etzem hatov*, the essence of good, and based on Hashem's infinite kindness, we have trust in Him that He will give us good *gashmi*, a type of good that we, too, experience as good. And regarding the cleansing that a person may need, Hashem is a *kol yachol*, He is omnipotent, and He can find a way to cleanse a person without suffering.

This is a very novel approach to *bitachon*—trusting that everything will be good *even on a physical plane*. (See Likkutei Sichos vol. 36 Shemos, 1.)

## Hashem Always Answers

On another occasion, I asked the Rebbe a question in Tanya. The Alter Rebbe writes in Iggeres Hateshuvah *perek Yud-Aleph* that when we complete each *brocha* in *Shemone Esrei*, "*Boruch ata Hashem chanun hamarbeh lisloach*," and so on, we are thanking Hashem for fulfilling our request that we just made. The Alter Rebbe proves from this that there is no doubt that Hashem will definitely fulfill our requests, because if there had been any sort of doubt in the matter, we wouldn't be allowed to make a *brocha*.

Most *mefarshim* learn differently: we're not *thanking* Hashem for fulfilling our request, we are *praising* Hashem (in a general way) that he is the "gracious One, Who pardons abundantly," and so on. In fact, the Alter Rebbe himself, in Shulchan Aruch, says differently. He says that sometimes a person's requests are answered and sometimes they aren't. But in Iggeres Hateshuvah, the Alter Rebbe says we are thanking Him for fulfilling our requests—that as soon as you turn to Hashem, He immediately answers you! It's mind boggling! I asked the Rebbe: What is the Alter Rebbe's proof that we are thanking Hashem and not simply praising Him? The Rebbe answered that it is from the fact that the *brocha* comes *immediately* after the request. If we were praising Hashem in a general way, there should have been a break between the request and the *brocha*, with *pesukim* and so on (or the *brocha* could have been before the request). The fact that it comes immediately after the request proves that it is thanks.

## Hiskashrus

On another occasion I asked the Rebbe about *hiskashrus*. The Rebbe answered: די אמת'טע התקשרות, און די פרייליכסטע התקשרות איז צו זיין א למדן אמיתי אין נגלה דתורה און א למדן אמיתי אין פנימיות התורה. The Rebbe used three expressions: the truest *hiskashrus*, the best *hiskashrus*, and the most joyful *hiskashrus* is to be a true *lamdan* in *nigleh*, and a true *lamdan* in Chassidus.

## Focusing During Davening

Once, I wrote to the Rebbe that I was having a difficult time focusing during davening, and all kinds of thoughts would enter my mind. The Rebbe wrote out a portion of Tanya in *perek Chof-Ches*, where the Alter Rebbe says that if a person is having a difficult time dismissing these thoughts from his mind during davening, he should “humble his spirit before Hashem and cry to Him in his mind to have compassion upon him in His abundant mercies, as a father who takes pity on his children.”

The Alter Rebbe concludes “ולמענו יעשה—and for His sake He will do it.” The Rebbe said that *yesh lomar* there are two ways to explain these final words.

One way to read it is that it's part of the *tefilla*, that a person is davening for Hashem to have compassion on him and help him “for His [Hashem's] sake.” But, the Rebbe added, it could also be said that it's a *havtacha*, a guarantee: the Alter Rebbe is guaranteeing that if you daven to Hashem and ask Him for help, He will help you, “He *will* do it for His sake.”

What I took from this was that the Rebbe was relating to the difficulties of a 15/16-year-old *bochur*, and truly assisting me. The Rebbe wasn't saying, “it's no big deal,” or “it happens to everybody,” or “don't worry about it”; rather, a person must strain himself to focus on his davening and think about what he's saying. If he is trying hard and still having difficulties, it's a problem, and he must daven to Hashem for help. But, the Rebbe is adding, the Alter Rebbe guarantees that if you ask for help, Hashem *will* help you.

## Chassidus before Davening

The Rebbe told me that before davening I should think over a *se'if* of Chassidus that I had learned recently—but it should be *freiliche machashavos* (joyous thoughts), I should think over *inyanim* in Chassidus that lead to *simcha*.

## Carry On!

I have many memories from my years as a *bochur* in 770, but one special farbrengen that sticks out in my mind was early on in the *shalash* (the temporary structure built in the courtyard), on Shabbos Parshas Noach 5728. Present at the farbrengen was a shliach who had gone to a very difficult place and had experienced various hardships, including financial issues and challenges in the work itself. He was having great difficulty dealing with the situation and had therefore returned from the shlichus.

That Shabbos, the Rebbe said a *Rashi sicha* about “*ach Noach*”—while in the *teiva* Noach was “groaning and spitting blood because of the burden [of caring for] the cattle and the beasts.” The *sicha* was later published in Likkutei Sichos,<sup>1</sup> but at the farbrengen it was much more pointed



RABBI NOSSON GURARY WITH HIS FATHER RABBI ZALMAN GURARY.

than the way it was printed, and it seemed that the Rebbe was speaking to this person (though he didn't mention anyone by name).

The Rebbe said, “You are like Noach—the entire world is going through a *mabul*, a flood, and you are among the very few who merited to

be saved on the *teiva*; you are on the Rebbe's shlichus. And despite the fact that you have the merit to be on the boat in the middle of this great flood, you are groaning and complaining!” I can never forget how the Rebbe said, “*Du hust a kupveitik? Nem an*

SIVAN 5746, LEVI FREIDIN VIA JEM 27/490

## I can never forget how the Rebbe said, “*Du hust a kupveitik? Nem an aspirin!—You have a headache? Take an aspirin!*”

*aspirin!*—You have a headache? Take an aspirin!”

This is so important for shlichim even today—when a person is on shlichus, there will be difficulties. This person to whom the Rebbe was speaking truly experienced hardships—his pay wasn’t nearly adequate, he was having great difficulties communicating with his students, and so many more *nisyonos*! But in the Rebbe’s eyes, no matter where you are sent and no matter how hard it is—it’s such a *zechus* that you should be dancing! And if it’s hard? *Nem an aspirin*—take an aspirin and continue your work!

### Marriage and Shlichus

When I was a *chosson*, I went into *yechidus* and asked the Rebbe what I should do for *teshuva* before my wedding. The Rebbe began to laugh out loud, and said that the greatest *teshuva* for me would be if I would be *b’simcha*, explaining that *teshuva* means to change from one extreme to another, and being that *simcha* is against my nature, it would be the best preparation for my wedding.

After *kollel*, my wife, a”h, and I wrote to the Rebbe that we wished to go on shlichus wherever the Rebbe would send us. The first proposal from Rabbi Hodakov was to go to Finland, to which I immediately agreed—although I knew nothing whatsoever about Finland—but it fell through for some reason. I didn’t ask any questions. The next idea was Greece, but that didn’t work out either.

Then a few people from Buffalo asked for a shliach to deal with the college, which was going through a particularly volatile period. There were violent protests against the Vietnam

War—there were even bombs going off at the university—and the hippy-drug culture was very popular. Since many students attending Buffalo University were Jewish, and they were getting caught up in different religions, some people from the community asked for a shliach to help them.

I was assigned this shlichus.

Before I left, I went into *yechidus* with my wife and child (as was the custom in those early days). Before we went in, I wrote to the Rebbe asking two questions that I felt would be very relevant: My first question was what I should answer if students ask

me about the Jewish opinion on the Vietnam War. This was *the* topic of the day—there were *mamesh* riots!—and I felt that I needed to have something to answer. The Rebbe’s response: You should answer them that the issues are so complex that you cannot give an opinion on it.

My next question was what I should answer when they ask me about the difference between a Jew and a non-Jew. Again, this was the hippy times, and everything was an issue—are we equal? Are we not equal?

The Rebbe answered: You should say that it’s like building a house; you need all kinds of people—a builder, a plumber, a painter—and it is important for every person to fulfill their assigned role. The question is not who is better and who is worse;



IN CONVERSATION WITH A STUDENT.





A SUKKA MOBILE ON CAMPUS.

they are all equally important. But you must know your role, and if each person will not carry out their specific assignment, the building will never be completed.

This answer turned out to be very helpful, as it really was a burning topic at the time. Literally the first time I walked onto campus, I approached a student, a hippy-looking boy, and asked him if he was Jewish. He became so incensed at the very question, which implied a difference between Jews and non-Jews, that he ganged up with a few people and surrounded me, and declared that if not for his respect for his father he would punch me in the nose.

After such a response, I began wondering if this whole campus is for me. Will I be able to handle it? When you walked through the Student Union, everyone was rioting and demonstrating, raising their fists at each other and shouting. There were also many different religions going on—this was one was drumming, this one was burning incense. It was a very hot time on campus; it's hard to describe...

But I forced myself to realize that this was my shlichus, and it turned out that it was a very good time for Yiddishkeit, because so many people

were searching. If they had the opportunity to hear what Judaism was all about, they really went for it.

### Taking Over Campus

I set up a table in the Union, but I wanted to ensure that I would be noticed amid everything else going on. So I got a record player and blasted Nichoach, and set-up a big picture of the Alter Rebbe—the one with the words of Tanya written on it—to give it an interesting, “mystical” look. I also had a shofar and other funny-looking objects. This really attracted attention, especially the music; everyone was turning around, “*What* in the world is going on?” But everything seemed accepted in those days. So I decided to use a trick and put up huge signs in the Union: POT for sale, and in small words “Put On Tefillin”; LSD, and in small words “Let's Start Davening.” This had the intended effect to get people's attention.

People would come over, or I would call them over, and we would talk, put on tefillin, and so on. One of the most powerful tools was that if someone looked Jewish, instead of asking them *if* they were Jewish, I would ask “What's your Jewish name?” There were many different types of responses—some were angry: “How

**He became so incensed at the very question, that he ganged up with a few people and surrounded me, and declared that if not for his respect for his father he would punch me in the nose.**

did you know I was Jewish?” or “I forgot my name”—but once I found out their Jewish names, I would always address them by it. I would even call the guys from eastern religions—who called themselves by all types of interesting names—by their Hebrew names, no matter how they looked or how they were dressed. And that was an extremely powerful way to get to their core.

Of course, there were many students who tried avoiding me, too, and I must have caused many accidents from students walking into walls while trying to avoid the table. But there wasn't a student who didn't know us—our table was front and center. Additionally, I would constantly go to the dorms and knock on doors. I was very visible (in spite of my diminutive physical size). So they were either for me or against me, but there wasn't a student who didn't know about the Chabad House.

You cannot imagine how it was then. Universities today are as quiet as cemeteries compared to those days. People were frequently dying from drug overdose. It was quite common for a student to say “Oh, this guy died from drugs last night”—it was vastly different from the way it is today.

It should be pointed out, though, that most of the students were more knowledgeable of their Jewish roots and traditions than they are today—

they went to some type of *talmud Torah*, and they knew *something*.

But there were other challenges then. Women's liberation was a strong movement, and many women resented the *mechitza* or wouldn't even step into shul. There was no indifference when it came to these issues. In those days, everyone was *into* something—they were anti-something or pro-something, but they were very *passionate*.

The most important activity on campus was the meals. Once students came to the meals, we could start talking to them and build a connection. As far as davening was concerned, I would daven at the *amud* as if I had a congregation of hundreds of people, even if there was only one

student there. I did my thing, davening the real way, and people really got into it, participating in the singing and so on. Most of the people grew up in temples where davening was not a serious matter, and it was the first time in their lives that they experienced something genuine, the "real McCoy." They saw people invested in davening, they saw people who actually believe in G-d, and many hippies became *baalei teshuva* a result.

## Horaos / Credited Courses

Over the years, I received various *horaos* from the Rebbe on a wide variety of issues. In my first couple of years on shlichus, a corporation offered that Chabad should sponsor a bingo event, offering me a very

substantial financial incentive. The bingo tournaments didn't even have to take place in the Chabad House; it was simply the name. The type of money that this corporation was offering was tremendous—it would take me ten years to fundraise such a sum, while what they were proposing would endure for only a few months. I wrote to the Rebbe detailing the proposal. The Rebbe answered "לא מיט א גרויסן אלף (lit.: no with a large Aleph), NO!"

Another thing the Rebbe told me in the first years was that when people ask me *shaalos* in *halacha*, I should answer them myself and not send them to anyone else; I should be the *rav*. If I don't know something, the Rebbe added, there are telephones today and I could ask *rabbonim*. But I should be the one to answer all the *shaalos*.

Then there was a seemingly very strange *hora'a* from the Rebbe—through Rabbi Hodakov— regarding my work on campus: "Do not teach on campus unless the class is credited."

This seemingly didn't make any sense, a *Baal'shemseke hora'a*: What's wrong with teaching Torah without credits? But through this *hora'a*, the Rebbe made a miracle that they allowed me to teach an accredited course in the university—it was an utter miracle *l'maala miderech hateva*. In my very first semester, I taught three courses on Judaic studies, more than most professors!

There are many advantages to this over a regular class: it's a set program where students must attend one class after another, they are tested on their knowledge, and they have to take it seriously. It's a tremendous way to teach the students that there is an *Aibershtet*. The Rebbe had a great *chavivus* for shlichim teaching accredited courses, and the success of the accredited courses in Buffalo were completely beyond the natural. Eventually all the shlichim

## The Essential Point

The Rebbe constantly showed us care and concern, guiding our every step. A year after moving to Buffalo, during the days of *selichos*, the Rebbe gave the *mazkirus* two *machzorim* to be given to me and my wife, *a"h*.

In the first year after I went on shlichus, when I went into *yechidus*, the Rebbe gave me a tremendous *brocha* that I should make a *dira batachtonim* in the city of Buffalo and all the surrounding cities. But, the Rebbe concluded, די נקודה הפנימית פון אלץ איז חסידישע נחת פון די קינדער, the essential point of everything is to have Chassidishe *nachas* from your children.



RABBI GURARY DELIVERING AN ACCREDITED COURSE AT THE UNIVERSITY.



THE BRIDGE CONNECTING THE CAMPUS TO THE CHABAD HOUSE, PAID FOR BY THE UNIVERSITY.



who worked under me also taught accredited courses, and I went on to teach in the law school.

The Rebbe valued these courses very much, and later on the Rebbe told another shliach to find out from me how to get his courses credited. Years later, I wrote to the Rebbe how I was sort of feeling down about my work in Buffalo. The Rebbe asked me how it can be that I don't realize that כמה אלפי ישראל נתקברו לתורה ומצוות על ידי הקורסים שלו—how many thousands of Yidden were brought to Torah and mitzvos through these accredited courses.

## Miracles with Locations

For the first few years, we worked out of a Chabad House located quite far from the campus. One Shabbos there was a fire, and the entire Chabad House was burnt to the ground.

*Boruch Hashem* everyone was saved. The Rebbe told us the *vort* from the Rabbeim that נאך א שריפה ווערט מען רייך—after a fire one becomes rich, and then he added כדאי לסמוך עליהם גם, שלא בשעת הדחק, the Rabbeim can be depended on even when one is not “cramped in a corner...”

Subsequently, we miraculously found a new location, a much bigger place and much closer to the campus, and we were able to build a new Chabad House. There was only one problem: there was a creek with no bridge between the university and the Chabad House. So one nice morning

## The Rebbe asked me how it can be that I don't realize how many thousands of Yidden were brought to Torah and mitzvos through these accredited courses.

we found a Jewish engineer who built a floating “pontoon bridge” for us, and the students were able to get to the Chabad House.

This was right before Rosh Hashanah. Before Yom Kippur, someone was canoeing down this creek—which never usually happened—and he couldn't pass due to the bridge. He reported the violation to every place he could—the conservation department, the navy, and whoever else. Suddenly the entire city was on wheels. The headline in the newspapers was “Chabad went one bridge too far.” The university got involved and came up with a whole litany of issues: you're building a bridge from a state university to a religious institution, and you're blocking the waterway so people can't canoe! We received all types of violation notices.

The first thing we did was order a bigger bridge. I rushed the company to

ensure it would be ready for the next Rosh Hashanah. Any time they asked for payment, I would tell them there's no time to discuss money—just bring the bridge!

This entire process was very intimidating: the bridge company was always on my back for the money, and every month the interest was going up—but I was in touch with the Rebbe all the time, and the Rebbe's *mofes* was transformative—*is'hapcha chashocha l'nehora*.

They brought the new steel bridge, and then they gave me the final bill. I said, “I don't build bridges! This should go to the university!” After pulling some big connections, the university paid for the bridge! Not only that, the university built a pavement and made an official sign: Chabad House University Bridge.

This is something that only the Rebbe's miracles can achieve.

When one does the Rebbe's work sincerely, miracles abound. The Rebbe once told my father that all the success he had in business was in the *zechus* of the help he was giving me.

## The Fellerbucks Foundation

In addition to my work on campus in Buffalo, I was involved with the *pegisha*, the “Encounter with Chabad,” where students from all over the country came to New York to spend a Shabbos with the Rebbe. During the *pegisha*, I would give a speech



to the girls—not only those from Buffalo—to try getting them to attend Rabbi Feller’s Beis Chana Institute in Minnesota, which was run by Rabbi Manis Friedman. One time, in the earlier years, I got up on a chair in front of the students and told a story about a man—Mr. Fefferbucks—who had passed away and had left an endowment to sponsor any student who would go from this Shabbos directly to Minnesota. Everything would be paid for, including the tickets, but they must go directly to Minnesota. I don’t know how I had the guts to do this, but that’s what happened.

I got them very enthused, and suddenly many, many girls were taking up the offer. I didn’t know where I

would get the money to pay for all of them, since in reality there was no Mr. Fefferbucks! Where would I get the money?

I wrote to the Rebbe and told him the whole story. The next thing I knew, Rabbi Klein came out and told me that the Rebbe would cover the cost of all the tickets. This continued for several years. As far as the students were concerned, this “Fefferbucks Foundation” was sponsoring trips to Minnesota. In truth the Rebbe was covering the costs. A tremendous amount of *baalei teshuva* came out of this program.

### Life on Shlichus

It’s a very difficult thing to spend your life on campus; to spend your

Shabbosim and Yomim Tovim walking up and down the dorms and the unions, in an atmosphere where most people don’t care or even know about Yiddishkeit, trying to be *mekarev* them, all while you remember how Shabbos and Yom Tov was by the Rebbe. I literally spent my life walking in the dorms and sitting in the unions and bars; I went through very difficult times. This was before the era of mobile phones and internet.

At one point I wrote to the Rebbe that sometimes I get lonely on shlichus, especially on Yomim Tovim; I was all by myself for so many years. The Rebbe said, “Being that you’re doing the work of the Rebbe *der shver*, he is with you, and we are also together.”

The dividends are incredible. All over the world, there are now a tremendous number of *baalei teshuva* from the Rebbe’s *brachos* for our work on campus and especially the courses.

Even today I’m still finding out about more and more *doros*:

I once received a letter from a woman who had been in college in Buffalo. She wrote to me that as a student she had taken my course on Jewish mysticism together with her *goyishe* boyfriend. I spoke extensively about intermarriage, and how it’s like pairing half an apple with half an orange, and so on. At the time, she couldn’t separate from him, but after a while she came to the realization that it had been a mistake and she left him. She became a *baalas teshuva* and went on to marry a Lubavitcher *baal teshuva*, and they built a beautiful family together. She enclosed pictures of her family, and wrote, “This is all due to the courses.” There are hundreds and hundreds of families like this, and I find out more stories on a constant basis.

Thank you Rebbe. **1**

1. Vol. 5, p. 47.

**I got up on a chair in front of the students and told them story about a man—Mr. Fefferbucks—who had passed away and left an endowment to sponsor any student who would go from this Shabbos directly to Minnesota.**



A “PGISHA IM CHABAD” PROGRAM, 5725.



# Yidden or Beis Hamikdash?

When Moshiach comes, explains the Rebbe's father, Rav Levi Yitzchok, the *Beis Hamikdash* will first be built, and then there will be *kibbutz galuyos*—the exiles will be gathered. This order of events is also described in the Rambam's *Sefer Hayad* according to *halachah*<sup>1</sup>: “*Melech HaMoshiach* will build the *Beis Hamikdash*... and gather the dispersed of Yisroel.”

There are Midrashim, however, that teach the opposite order: that first will be *kibbutz galuyos* and then the building of the *Beis Hamikdash*: “Yerushalayim will not be [re]built until the exiles are gathered in.”<sup>2</sup>

At first glance, it would seem more ideal for *kibbutz galuyos* to happen before the *Beis Hamikdash* is rebuilt than the other way around, because if the Yidden are gathered first, it'll be built in the most complete way possible—by all of the Yidden, who will all be in Eretz Yisrael. On the other hand, if the *Beis Hamikdash* is built first, then the *kibbutz galuyos* will take place on a higher level—with the power of the illumination and revelation of the third *Beis Hamikdash* (like a large torch, to which all the sparks are attracted on their own).

Since the Zohar says that the *Beis Hamikdash* will be built before *kibbutz galuyos* (and that is indeed the *halacha*), it turns out that we are (so-to-speak) forgoing the advantage that the *Beis Hamikdash* would have had if it were to be built when the Yidden were already dwelling in Eretz Yisrael, in order that the Yidden themselves “gain” the advantage of coming after the building of the *Beis Hamikdash*.

The greatness of the Yidden, even compared to the building of the *Beis Hamikdash*, is thus emphasized.

An additional explanation regarding these two opinions:

We know that whenever there is a *machlokes*, we apply the rule of “אלו ואלו דברי אלקים חיים”—[Both] these and those are the words of the living G-d.” The question is: How is it

possible to apply this rule regarding practical action, how can both be true when we **must** act according to one opinion or the other? In our instance, either the *Beis Hamikdash* or *kibbutz galuyos* must come first!

The explanation is that even though the actual deed needs to be done in a particular order, both opinions can and must be fulfilled spiritually in a person's *avoda*. We must learn a lesson from the order in which the building of the *Beis Hamikdash* comes before *kibbutz galuyos* (as the Zohar holds and the Rambam rules), and together with this, a lesson must also be learned from the order in which *kibbutz galuyos* happens before the building of the *Beis Hamikdash*.

*Kibbutz galuyos* is a reference to the completeness of the Yidden themselves, while the building of the *Beis Hamikdash* is a reference to the completeness of (not only the Yidden but also) the entire world, because light goes out to the entire world from the *Beis Hamikdash*. The world is completed by the *Beis Hamikdash* to such an extent that the physical things in the world become a dwelling place for Hashem.

In every Yid's *avodah*:

*Kibbutz galuyos* refers to the completeness of the person himself—he gathers all of the sparks of the *nefesh*, which had been dispersed. While the building of the *Beis Hamikdash* refers to the completeness that the person brings about in the world around him.

It would seem that according to the principle that one's self should take precedence over others, *kibbutz galuyos*—the completeness of Yidden—should have to be first, and afterwards there could be the building of the *Beis Hamikdash*—the completeness of the world.

Nevertheless, the Zohar's opinion is that the *Beis Hamikdash* must first

be built and then there will be *kibbutz galuyos* (and the Rambam rules the same way). Because our *avoda* in the final generations must be in a way of “grab and eat, grab and drink.”<sup>3</sup> This means not to wait for one's own completeness, but to have an effect outside of oneself, in any way that becomes available.

However, we must still incorporate a lesson from the other opinion as well—that *kibbutz galuyos* happens before the building of the *Beis Hamikdash*:

Within affecting one's fellow, there are two parts: 1) Affecting one's fellow to bring him **personal** completeness, which is like *kibbutz galuyos*, and so too affecting one's share in the world in order to make his share of the world complete. 2) Affecting one's fellow or one's share in the world (not so much to complete that particular thing, but) as a portion of bringing about the completeness of the entire world, making it a dwelling place for Hashem, which is what building the *Beis Hamikdash* is about.

The opinion that *kibbutz galuyos* comes first teaches us that even one's work with one's fellow and with the world (building the *Beis Hamikdash* first) should be in done in a manner of *kibbutz galuyos*; i.e. the main intention should be to bring about the individual completeness in whatever specific thing the person is involved in. This will automatically add to the effect on the world at large, which causes the *avoda* of each person in his fulfillment of his *shlichus* to be accomplished with joy and good heart, and in the most complete way possible. **1**

(Based on *Toras Menachem - Tiferes Levi Yitzchok Bereishis*, p. 139)

1. Yad Hachazakah, Hilchos Melachim Perek 11.

2. Midrash Tanchuma 58:11.

3. *Eiruvin* 54a.

*The world is completed by the Beis Hamikdash to such an extent that the physical things in the world become a dwelling place for Hashem.*



# eight facts YECHIDUS

When Reb Berel Junik, who was a *bochur* at the time, went into *yechidus* and put his *tzetel* on the table, the Rebbe pointed out that, "It is better to put a *pan* directly into the hand..."

It is important to remember that although a *yechidus* was an opportunity to talk to the Rebbe directly; nevertheless, it was customary to write a note—a *tzetel*—before going in. The discussion would generally be focused around the written note and *brachos* were given accordingly.

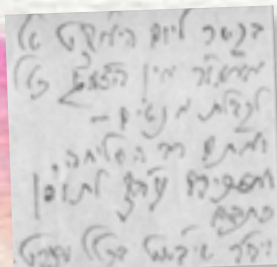


Throughout the earlier years of the *nesius*, the Rebbe would generally receive people for *yechidus* three nights a week. Later this was changed to two nights a week.

However, there were some exceptions.

On the days leading up to Yud Shevat, the entire month of Elul, and a period of time preceding a *yahrtzeit*, the Rebbe refrained from holding *yechidus*.

This "rule" can be seen in a number of letters from the Rebbe to people who requested *yechidus* during those times. In a response sent by the Rebbe to an individual requesting a *yechidus* for Chof Av, the Rebbe writes, "It is not an appropriate time [for *yechidus*] and I extend my apologies. I will remember them at the Ohel regarding what has been asked..."



בקשר ליום היאצ"ט של אאמו"ר אין הזמ"ג כלל  
לקבלת אנשים - ואתם רב הסליחה. ואזכירם  
עה"צ לתוכן כתבם  
ויה"ר שיבש"ט בכלל ובפרט.

Privacy and confidentiality is a key component in the correspondence between Rebbe and Chossid. As an iron clad rule, the Rebbe writes, "I never divulge information that is discussed in this room..."

On occasion, contents of a discussion were made public, but the Rebbe made it clear that this was because the other individual had already made his or her opinion widely known.



At the conclusion of a *yechidus*, the Rebbe would typically give money as *shliach*

*mitzvah gelt* to be used

for *tzedaka* by the recipient. This would often be in the currency of the country to which the individual was traveling; English pound, Israeli shekel, etc.

Rabbi Binyomin Klein, a member of the Rebbe's secretariat described the system:

"The Rebbe had two drawers in his desk; one was big and the other was smaller. In the big one there was a box with four pairs of tefillin and in the other one were coins and bills of currencies from around the world. When someone would come for *yechidus* and give the Rebbe foreign money, he would keep some of it in the drawer and give it out to others when necessary."







CHASSIDIM WAIT IN GAN EDEN HATACHTON TO BE ADMITTED TO YECHIDUS.

לזכות  
החייל בצבאות ה'  
ישראל שיחי'  
לרגל יום הולדתו  
י"ז חשוון  
נדפס ע"י הוריו  
הרה"ת ר' יעקב וזוגתו מרת חי' מושקא  
סטמבלר



Were children allowed into *yechidus*?

Of course children went into *yechidus*. There are many beautiful accounts of the many interactions

the Rebbe had with young boys and girls. However, they would always accompany their parents and not go in alone.

After a *bochur* reached bar mitzvah he would go in on his own.

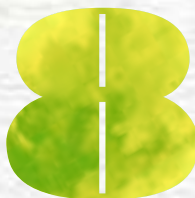
When Rabbi Yitzchok Meir Gurary went into *yechidus* for his fourteenth birthday, his father accompanied him. When they came inside the Rebbe asked why he had come with his father and said that he should come in by himself.



Many of the practices by which Chassidim would conduct themselves before and during a *yechidus* were taught by the Rebbe himself.

During the years 5701-5710, after the Rebbe arrived in the United States, he educated the Chassidim on how to behave before and during a *yechidus* with the Frierdiker Rebbe.

Before going in for one of the last *yechidus* the Frierdiker Rebbe received, the Rebbe taught a group of newly arrived *bochurim* how to properly go into *yechidus*—practices followed by Chassidim for years to come.



Before formally accepting the *nesius*, both the Rebbe and the Rebbe Rashab refrained from doing certain things that were known to be done by a Rebbe.

The Rebbe Rashab said *maamarim* but didn't allow anyone to see him for *yechidus*. The Rebbe held *yechidus*, albeit reluctantly, but didn't say any *maamarim*.



When President Zalman Shazar made known his decision to personally visit

the Rebbe in 770, there were those in Israel who opposed this and claimed it belittled the dignity of his position. They felt it would be more appropriate for the Rebbe to visit Shazar in his Manhattan hotel and not vice-versa.

Despite this, he made the historic trip in person.

In recognition of this, the Rebbe offered him a tour of the ground floor of 770. When reaching his room, the Rebbe pointed to his desk and said, "In this room, so many tears were shed, and from this room the Jews of Russia are helped." Then the Rebbe concluded, "Could I have brought all this along with me to your hotel in Manhattan?"

- 1 | Yemei Bereishis, p. 159.
- 2 | Handwritten response by the Rebbe; Kovetz HaYechidus, Vaad Hatmimim 5771.
- 3 | Interview with Rabbi Klein, *ibid*.
- 4 | Maaneh Melech, p. 58 .

- 5 | Interview with Rabbi Gurary, Derher Iyar 5775.
- 6 | Yemei Bereishis, p. 55.
- 7 | Sefer Beis Chayeinu, p. 186.
- 8 | See Likutei Diburim vol. 1, p. 287.



# דער רבי וועט געפינען א וועג...

לזכות  
הרה"ת ר' נועם שמעון הכהן  
וזוגתו מרת כוכבה  
ומשפחתם שיחיו  
כהן

## You Won!

AS TOLD BY RABBI MICHOEL AND MRS. CHANA SORAH DANOW (LEEDS, ENGLAND)

Our son Yisroel Aryeh Leib (Leibel) has a global developmental delay and is behind in many areas of his development. For elementary school (five years) he attended the local Lubavitch school, but as he reached high school age we realized that it would be best for him to attend a special needs school that would best accommodate and enhance his development. The closest *frum* Jewish special needs school to our home is Temimei Lev, located 45 miles away in Manchester, England.

In England, the government provides all the funding for special needs education—tuition and transportation to the “closest appropriate school no matter the distance.” After explaining Leibel’s unique situation to the education authorities, we requested that he be transferred to the special needs school of our choice and that he should be able to travel each day in a taxi together with an assistant ensuring his safety. The costs were very high, but we hoped for the best.

Shortly before Pesach, the authorities approved our request and Leibel would be able to travel to Manchester each day to attend Temimei Lev without a problem. We were relieved and grateful for the smooth and quick resolution to this challenge.

However, during the summer we were notified that while the government would pay for Leibel’s tuition for a special needs school, they could not justify the expensive transportation to Manchester, since there was what they deemed an appropriate school only five miles from our home. Our protests that Leibel needed to be in a Jewish, *frum* school fell on deaf ears. Organizing the transportation on our own was impossible and we were at a complete loss.

I immediately flew from England on a special trip to New York to go to the Ohel, and I poured out my heart to the Rebbe. “This is your child. Please help us provide Leibel with the *chinuch* that you want him to have.” I returned home that very day.



If one is dissatisfied with the decision of the education authorities, they can present their case to a tribunal. We contacted a legal advisor and started working on preparing our case for the tribunal, which was set for 12 Cheshvan. We needed to prove that in a non-Jewish school, Leibel would not be in a mode to be educated and it would be detrimental to his development.

Shortly before Rosh Hashanah, our legal advisor suggested that we hire an educational psychologist to write up an assessment proving that Leibel was not fit to attend the nearby school. It was very difficult to find a psychologist willing to prepare such a report within the timeframe we needed and it would be very expensive as well. The situation seemed hopeless and we started feeling desperate.

On Simchas Torah, a *frum* couple from London needed to be in Leeds and we hosted them for the three-day Yom Tov. The woman is a speech therapist and over Yom Tov she learned of our upcoming tribunal. She offered to prepare an assessment, which she accomplished in just several hours!

On 12 Cheshvan, we arrived for the tribunal and I noticed that the seating was prearranged with name cards. My husband's placard was between two women. Inconspicuously, I tried to rearrange the placards in a way that my husband would not need to sit between them, but the judge noticed and said that the seating was meant to be in a specific order.

"I'm sorry, but my husband cannot sit between two women," I said.

"Because of your religion?" the judge asked. "No problem. Sit wherever works for you."

From that point onward, the entire tribunal felt like a *Baalshem'ske maaseh*. The judge shot down every argument presented by the education authorities. "If his father has complications sitting in this courtroom, you expect to accommodate this boy's religious needs on a daily basis?!"

The judge wanted the authorities to accept a compromise we had presented: the government should pay a third of the transportation costs to us and we would arrange Leibel's transportation on our own, but they refused.

At the end of the hearing, the judge announced that the verdict would be ready within two weeks. We realized that Chof Cheshvan would occur within this two-week timeframe and this filled us with a strong sense of hope and excitement. In our family, this Chassidisher Yom Tov has special meaning.

During Tishrei 5751, my sister Leah and her husband, Rabbi Alexander Namdar, merited to be present at the *yechidus* of the Machane Yisrael Development Fund. She told the Rebbe that, *b'ezras Hashem*, they were expecting *besuros tovos* (the birth of a child) at the end of Cheshvan ("sof Cheshvan"). The Rebbe responded, "Chof Cheshvan? Surely you know that Chof Cheshvan is a *chassidisher* day.<sup>1</sup> You

should utilize the time until then and on that day itself in a *chassidishe* way. Chassidus says one needs to be happy *b'gashmiyus*. You will be happy and we will hear good tidings."


Their child was born on 26 Cheshvan and the Rebbe's message about Chof Cheshvan remained a mystery for them.

Shortly thereafter, they moved on *shlichus* to Sweden and we joined them several years later to open a Jewish school in Gothenburg. After some years, the government closed the school since it did not have the minimum amount of 20 students required by Swedish law. We argued that the school served the special needs of a specific group of children and that size should not be a factor.

After losing the initial court case, we appealed to the Supreme Court and the trial date was set for Chof Cheshvan. Now we understood the meaning of the Rebbe's message to the Namdars in Tishrei 5751, and we looked forward to the court case with much *simchah*. After a fascinating hearing, the judge ruled in favor of the school.

Several years later, in 5767, we moved to Leeds to accommodate Leibel's educational needs. We faced considerable challenges securing the necessary government funding to accommodate his education and development at the local Lubavitch school. To our amazement, the tribunal was set for Chof Cheshvan! On the eve of Chof Cheshvan, the education department offered to give us whatever we wanted as long as we dropped the case.

With all this in mind, the fact that Chof Cheshvan was within the two-week timeframe for a verdict regarding Leibel's high school education made us confident of a positive outcome.

Throughout the day of Chof Cheshvan, my phone was not receiving emails for technical reasons and I was very busy preparing an event for that evening. Later that evening, as I checked my emails on the computer, I finally saw the message that I had received 12 hours earlier containing these two words: You Won! 



1. The Rebbe Rashab was born on 20 Cheshvan, 5621.

## YOUR STORY

Share your story with A Chassidisher Derher by emailing [stories@derher.org](mailto:stories@derher.org).



נדפס לזכות  
ר' יצחק בנימין  
וזוגתו מרת ח' רחל שיחיו  
קאמען  
לאות הוקרה על ההכנסת אורחים  
וביתם הפתוח לרווחה  
נדפס ע"י  
הרה"ת ר' צבי הירש  
וזוגתו מרת חנה רחל שיחיו  
נאוואק  
CHABAD ON CAMPUS - ROHR CENTER  
FOR JEWISH LIFE AT WASHINGTON  
UNIVERSITY IN S. LOUIS

## “כי בשמחה תצאו...” **A MEMORABLE FAREWELL**

The month of Tishrei saw an ever growing crowd of guests coming to be in the presence of the Rebbe during these special days. But as the month came to a close, it was time for “ויעקב הלך לדרכו,” the return back home, infused with new inspiration and energy to unpack for the upcoming year’s *avoda*.

In 5721 the very first chartered group from Eretz Yisrael visited the Rebbe for Tishrei. One of the *hora'os* the Rebbe directed to this first group was that before leaving, all the visitors and their families should bring their luggage to 770, and the bus taking them to the airport should leave from there.





ROSH CHODESH CHESHVAN 5736, LEVI FREDIN VIA JEM 143277



ROSH CHODESH CHESHVAN 5736, LEVI FREDIN VIA JEM 143272

As the guests arrived at the courtyard of 770, the Rebbe came out to personally see them off, joyously encouraging the singing and dancing. The actualization of this ambitious endeavor to visit the Rebbe along with the uplifting experiences of the weeks prior, brought these Chassidim to total elation.

Yet, this moment was bittersweet. The reality of having to leave the Rebbe's presence is painful. For many, this Tishrei was their first opportunity to see the Rebbe, and who knew when they would have their next opportunity? The Rebbe was also visibly emotional, with a pained look at having to see his children leave, as the Rebbe often quoted the words of the Midrash<sup>1</sup> “קשה עלי פרידתכם—you parting is difficult for me.”

The Rebbe remained outside, watching the Chassidim board the buses and take leave for the airport. The Rebbe didn't return to his room until the buses were out of sight.

This began the tradition of the Rebbe seeing off the guests, continuing until 5738.

1. Bamidbar Rabbah Pinchas 25.



5722-5723, G SCHUSTERMAN VIA JEM 30305

# Derher**Letters**

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to [feedback@derher.org](mailto:feedback@derher.org).

Submissions may be slightly modified by our editorial staff before publishing.



## The Fire in the Vaad

Dear Editors,

Thank you for the very informative articles about Likkutei Sichos [“The Written Torah,” part 1, Issue 58 (135) Tammuz 5777; part 2, Issue 60 (137) Elul 5777]. As someone who once worked in the Vaad L’hafotzas Sichos, preparing the dedications on the weekly *sichos* and mailing them out after they were printed, the article brought back some great memories.

However, there were a few key points that were not included in the article, which I would like to add.

Besides the people who were mentioned in the article as individuals who took part in preparing the *hagahos*, there was also Reb Meilach Zwiebel, a”h, who would review the *tochen* and make sure that everything the *manichim* wrote was correct, before submitting it to the Rebbe for *hagaha*, and Reb Heishke Dubravsky, a”h, who would review the style (as pointed out by Rabbi Leibel Schapiro in his letter to the editor last month (Issue 61 (138) Tishrei 5778)). I heard that the Rebbe once said “אזאך וואס דובראבסקי האט” – something that Dubravsky prepares is ready for print.” Reb Heishke Gansburg was also involved in reviewing the *sichos*.

Another amazing point is that the Rebbe would keep the *likkut* in his *siddur*

throughout the week. This just shows how important it was to the Rebbe.

When comparing the *chelek Tes Vov-Yud Tes* and *Chof-Chof Daled*, one will notice something interesting: While the former group contains five *sichos* on every *parshah*, the latter contains only three. The only reason they are relatively the same size (page-wise) is that *chelek Chof-Chof Daled* have extensive *hosafos*. This is the unknown story behind the difference:

It all began in the early winter of 5743. *Chelek Yud-Tes* of Likkutei Sichos (containing the *likkutim* on *Devarim* from 5736-5740) had just returned from the printer, and it was sent in to the Rebbe together with a short note. A few hours later, it was returned with an answer. On the top of the letter, the Rebbe gave them effusive thanks for the *sefer*. “*Niskabel v’tach vechulu*—I received, many thanks, etcetera.” Then, at the bottom of the letter, the Rebbe added another line: מוכרח שהחלק דבראשית שלאח”ז יו”ל בפועל בשבועות שלו תשמ”ג. וההקדם בזה גופא ישובח —It is **imperative** that the next volume of *Bereishis* should be actually published in **its weeks, in 5743** [i.e., during the weeks when *Chumash Bereishis* is studied]. And the earlier in **this [timeframe] itself** the better. Surely they will report good news.”

With only six weeks until Shabbos Vayechi, this seemed like an impossible feat.



There was also another issue: Only two years of *likkutim* (5741-5742) had been published since the last volume, and if they wouldn't wait at least until the end of the present round of *likkutim* (5743), the *sefer* would only have two *sichos* on the remaining *parshiyos* of *Bereishis*.

In response to a letter from the *vaad*, the Rebbe said that they could wait until Erev Shabbos Parshas Vayigash so that there would be three *sichos* per *parshah* (including the ones from this year).

Working inconceivably beyond all limits, the *sefer* was completed at the given due date. Additionally, the Rebbe was *magiah* the *likkut* for Parshas Vayechi a week early so that each *parshah* would have three *sichos*.

The beautiful *sefarim* were ready to be given to the Rebbe for Shabbos Parshas Vayigash. With the Rebbe's *kochos*, the impossible had happened. (It is interesting to note this was the only time a *likkut* was printed in a *sefer* before the Shabbos it was prepared for—the *sefer* was published with the *likkut* for Parshas Vayechi, before Shabbos Parshas Vayigash.)

On Wednesday night of the week of *Shemos*, a terrible fire broke out in the printing house of the Vaad in 788 Eastern Parkway. By the time the firefighters managed to put out the fire, everything was ash and completely destroyed. I remember that the only thing that remained unburned was the sheets of the Likkutei Sichos for that week that were lying on top of the printing machines. Even the sides of the sheets were black from the fire, but the words remained untouched.

Many of us felt that the Rebbe's urge to print a whole new *sefer* in such a short time was very much connected to what transpired that following week.

This was one of many times that the Rebbe rushed the printing of certain *sefarim* by the Vaad. The Vaad was also given the job by the Rebbe of publishing many other *sifrei Chassidus* on behalf of Kehos. One example is Kesser Shem Tov, as mentioned in this article. See the story with the Tanya printed within less than a day, on Erev Yom Kippur 5739, as told by Rabbi Sholom Jacobson in the "Tanya to the World" article [Derher Adar II 5776].

**Rabbi Yitzchok Tenenbaum**  
Brooklyn, NY



## Moroccan Refugees in Marseille

Dear Editors,

In continuation of the article about the various shlichus'n that the Rebbe sent me on, including the shlichus to Brunoy that I went on as a *bochur* in 5722 ["The Desert Blooms" Issue 56 (133) Sivan 5777], I was recently reading about the Rebbe's work in France from the *sefer Nesiei Chabad b'Tzorfes*, and was reminded of an important mission I was sent on during my stay in France, which I missed in the interview with the Derher.

Between Purim and Pesach of 5722, Rabbi Binyomin Gorodetzky, who led the "Lishka" (and was based in Paris), called me and told me he has a shlichus for me. Although he didn't say it clearly, everyone knew that when Rabbi Gorodetzky tells someone that he has a specific job for them, it is probably coming from the Rebbe.

At that time, many Moroccan Jews were making *aliya* from Morocco to Eretz Yisrael and they were being put up in a refugee camp in Marseille on the way. Rabbi Gorodetzky told me to take another *bochur* from the *yeshiva* who speaks French, and travel by train to Marseille. He gave me two big boxes of matzah to take along, and told me that we

should distribute it in the refugee camp as matzah from the Rebbe.

He also sent with me 1000 little papers (known today as business cards) with information about Tzach in Eretz Yisroel. The cards read “Tzeirei Agudas Chabad, Rechov Harav Kuk 16, Tel Aviv. Menahel: Harav Yisroel Leibov,” and a telephone number. Being that various political groups were trying to portray the idea to the Moroccans that Chabad is non-existent in Eretz Yisrael, we should give out these cards to ensure that they get the assistance they need from Lubavitch when they arrive in Eretz Yisroel.

When I got back from Paris to Brunoy, I found a *bochur* from Algeria in the *yeshiva* and together we took a train down to Marseille, exactly as Rabbi Gorodetzky had instructed. We arrived late at night, and the next morning at 10:00 a.m. we headed to the refugee camp. The camp was very large, with three or four shuls and hundreds of Moroccan Jews attending each one. We went to all the shuls and gave over words of Torah in Hebrew and in French. We gave out the matzos from the Rebbe and also the papers to those who showed interest.

At about four or five p.m., someone from the *Sochnut* (Jewish Agency for Israel) approached us; “What are you doing here?” he asked. “We came to give out matzos,” we replied. He took one of the papers, and when he saw the Chabad address, he sent us away. Luckily, by then we had given out 800 of the papers and we only had 200 left. The next morning we returned to Brunoy and I gave a full report of our activities to Rabbi Gorodetzky.

When I came back to the Rebbe for Rosh Hashanah 5723, I was greeted by Reb Yisroel Leibov. Those who knew Rabbi Leibov will remember that he was a big

“*baal regesh*” (passionate person). Reb Yisroel, who was about forty years older than me, hugged me. “Shimon, you have no idea what you did,” he said. “Tens of Moroccan Jews called us upon their arrival in Eretz Yisrael.”

**Rabbi Shimon Lazaroff**  
Houston, Texas



## Menachem-Av Magazine

Dear Editors,

Thank you for the Menachem-Av edition of the Derher. The content was great and I gave a *shiur* on the story told by Reb Yoel Kahn on Rav Levi Yitzchok's interpretation of the first  *mishna*  in  *Maseches Brachos*  [“Broad Perception & Meticulous Precision,” Issue 59 (136) Menachem-Av 5777].

There was a member of our shul who was sitting  *shiva*  for his sister and was saying  *Kaddish*  in shul. He often had to stop in the midst of his  *Kaddish*  as he was crying and was a little embarrassed. I showed him the section of this month's issue that describes the Rebbe and the Frierdiker Rebbe both crying during the  *Kaddish*  for Rav Levi Yitzchok (on Rosh Hashanah 5705) [“Leben Mitten Rebbe'n,” Issue 59 (136) Menachem-Av 5777], and he was comforted by this.

I cannot begin to tell you the amazing effect that your publication has had on my life and on those I can influence. If I had the means to support a weekly version, I would do so and consider it an honor to be able to support this publication.

May we not need the  *nechama*  of Av.

**Tzvi Morantz**  
Fort Lauderdale, Florida