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ELUL 5774
ISSUE 23 (100)



INFINITE Value
Temimim, the Rebbe's Treasure

מ'פארט
צום רבי'ן
CHARTER TO THE REBBE - TISHREI 5721

A CHASSIDISHER DERHER

ISSUE 23 (100) • ELUL 5774

בס"ד

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The Living Archive



Editorial

As the new zman begins in Yeshivos across the globe, it is our distinct pleasure to present this current Elul edition of the Derher.

The month of Elul bears great significance to us, Talmidei Tomchei Tmimim, marking the day our Yeshivah was founded and serving as a reminder of our ultimate task as Tmimim. Often during the Chai Elul farbrengens, the Rebbe spoke of the Rebbe Rashab's urging charge to the Tmimim and expounded upon the practical aspects of his words. In this spirit, we have included a collection of the Rebbe's words about the unique qualities of Tmimim in sichos and letters, carrying both the special zchus of bearing this title, along with high expectations from this elite faction.



The month of Elul also serves as a preparatory period to the auspicious month of Tishrei.

Being the head of the year, the Yomim Tovim of this month serve as a spiritual “nerve-center”, carrying chayus for the entire year.

With its being so significant a time, Chassidim throughout the generations made every effort to spend these precious moments in the presence of their Rabbeim, where the giluyim are most evident and accessible.

In keeping of this practice, the first chartered flight from Eretz Yisroel brought tens of Chassidim to spend Tishrei with the Rebbe fifty-four years ago, in 5721.

A detailed account of this story can be found here in this magazine, with the hope that our readers will be inspired to travel and spend Tishrei with the Rebbe on their own.



At this time we wish all of our readers much hatzlocha in this incoming year, and in the Rebbe's words (published in the Ksav Yad Kodesh in this edition):

ולכתיבה וחתימה טובה לכל אחד ואחד שליט"א

The Editors

Erev Rosh Chodesh Elul, 5774



ABOUT THE COVER:

Elul for Chassidim is a time when we prepare ourselves to spend Tishrei with the Rebbe. The articles on the subject in this issue highlights the atmosphere that pervades amongst Anash and Temimim at this time. The pictures on the cover depict the great joy of Chassidim traveling to the Rebbe in various years.



PHOTO: JEM/THE LIVING ARCHIVE / 104489

Moifsim in Chabad?

There is a fascinating story told by the Friediker Rebbe about Chai Elul, which the Rebbe recounted many times throughout the years:

On Shabbos Chai Elul, 5652, the Rebbe Rashab ascended to Gan Eden (still during his lifetime) along with his father, the Rebbe Maharash, where he heard seven “Toros” from the Baal Shem Tov.¹

In this sicha, the Rebbe expounds on the nature of this miraculous event, deriving an important lesson for each of us.²

Throughout the generations of Chabad, there has never been an emphasis on “*moifsim*”—supernatural events. True, all of our Rabbeim did indeed perform miracles, and more so in recent times; nevertheless, these occurrences were not publicized as in the times of the Baal Shem Tov. This attitude was in keeping the general approach of Chabad—not to suffice with heavenly inspiration, and assistance in our *avoda*, but rather to invest effort and reach the greatest heights on our own.

With that being said, it seems difficult to understand:

The story about the Rebbe Rashab ascending to Gan Eden during his lifetime on Shabbos Chai Elul, 5652, and hearing seven *Toros* from the Baal Shem Tov is a most wondrous and supernatural occurrence. Why then would we deviate from ordinary protocol and publicize such an event – nothing short of a *moifes*? This seems to be at odds with the very idea which Chabad stands for!

The answer lies in a deeper look at the day of Chai Elul:

Chai Elul marks the birthday of “*Shnei Ha’moros Hagedolim*”—the Baal Shem Tov and the Alter Rebbe—and therefore encapsulates the interconnection of *Chassidus Haklolis* with *Chassidus Chabad*.

The story highlights both of these points.

Firstly, the fact that the Rebbe Rashab heard *Toros* from the Baal Shem Tov in Gan Eden is a *moifes*—a heavenly revelation from above. Then, by expounding upon the *Toros* in his own words, the Rebbe Rashab translated this revelation into human intellect as well—the fundamental purpose of Chabad.

This is also true in the process of revealing and publicizing the story and content of these *Toros*:

When someone hears that the Baal Shem Tov taught these *Toros* in Gan Eden (in a supernatural course of events), they are inspired and their mood is uplifted. Only then is he exposed to the subject’s logical explanation, in the way of “Chabad.” Obviously, the preface about the “*moifes*” excites the individual emotionally, thereby deepening the effect of the *Toros*, bringing about the desired results in a much greater manner.

Parenthetically, this story also serves as an answer to the so-called “*Shpitz-Chabad*” who maintain that one need not be moved by *moifsim*, as Chabad never emphasized that point.

They further claim that supernatural occurrences don’t bear significance, for as the Baal Shem Tov taught, even nature itself is also supernatural; it’s only that our eyes grew accustomed to the patterns of

nature. But in truth, all of nature is really miraculous, so there is no reason to make a tumult out of a *moifes*.

The answer:

Firstly, when he is in desperate need of help in his own material matters, he begs for a miraculous salvation – a *nes*. He does not suffice merely with a natural resolution; somehow he suddenly knows to appreciate the superiority of a *moifes*...

Furthermore: Torah dictates that there is a difference between natural occurrences and miraculous events. According to Halacha, there are circumstances when one is required to make a *brocha* over a *nes*, and so on.

Hence, it is important that we take the story of the seven *Toros* to heart, realizing the supernatural aspect of it, and implement its meaning in our everyday *avodas Hashem*. D

1. Two of them are recorded in HaYom Yom, Chai Elul; from Sichas Shmini Atzeres, 5697. In 5752, marking 100 years from Shabbos Chai Elul 5652, a full Kuntres of the seven *Toros* and the Rebbe’s explanations on the subject was published by Vaad Hanachos B’lahak, called Kuntres Shivas HaToros. The full Kuntres was later published in newer prints of Kesser Shem Tov, Hosafos, Siman gimmel pg 501.

2. Adapted from selections of Sichas Shabbos Parshas Tavo, Chai Elul, 5747.

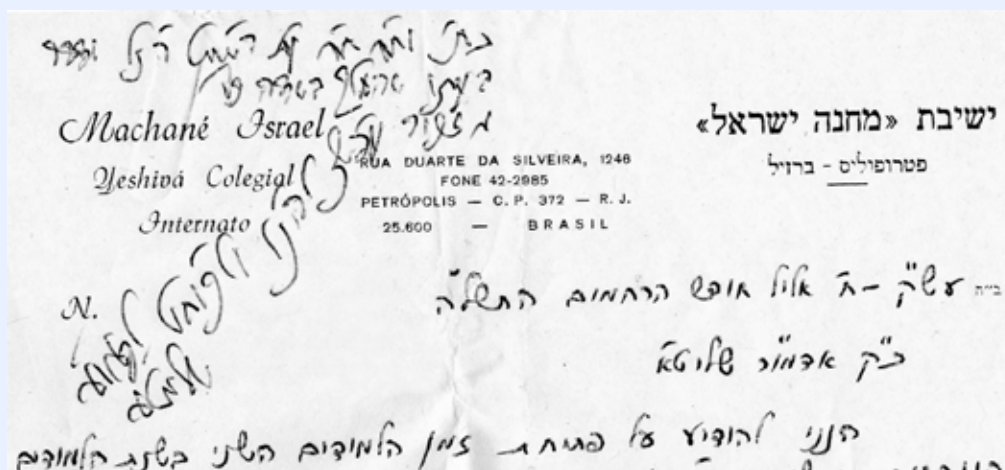


Good Beginnings

With the approach of the new Shnas Halimudim, we present the following answer from the Rebbe – in Ksav Yad Kodesh. This Ksav Yad is being publicized here for the first time – Pirsum Rishon –, through the efforts of Rabbi Chaim Shaul Bruk of Vaad Hanachos B'Lahak, whom we extend deep gratitude to.

This response was written to a du"ch submitted by the hanhala of Yeshivas Machane Yisroel, Petropolis, Brazil, in Elul, 5735. The du"ch included a report to the Rebbe on the past summer's successful program when the bochurim visited cities across Brazil to spread Yiddishkeit; a vision for the upcoming year; a report about bochurim that had just joined the Yeshivah for the new zman; and plans of the program for the upcoming month of Tishrei in Yeshivah. They concluded with a request for the Rebbe's brocha in their work.

The Rebbe replied:



[The report] was received; many thanks for these good news. It is an appropriate time; [the month of Elul when] the King is in the field, etc.

I will mention the said [request] at the Ohel, and for a ksiva vachasima tova for each and every one of them, shlit"a.

נת' ות"ח [=תשואות חן] ת"ח על בשו"ט [=בשורות טובות] הנ"ל ודבר בעתו שהמלך בשדה כו' אזכיר עה"צ [על הציון] להנ"ל ולכוח"ט [ולכתיבה וחתימה טובה] לכאו"א שליט"א

INFINITE Value

// The Tomim //

Bochurim; Tmimim; the Rebbe's most treasured. A notion apparent throughout the years was the special attention the Rebbe reserved for them, and the affectionate way he referred to them in his sichos. In honor of Tes-Vov Elul, the day Tomchei Tmimim was founded in 5657, we present a small selection of the unique qualities of Tmimim as depicted in the Rebbe's sichos and letters.

EVERLASTING EFFECT

Perhaps the earliest found reference from the Rebbe regarding the exceptional qualities of Tmimim is to be found in a letter that he wrote to the Frierdiker Rebbe in the year 5697, at a time when the Rebbe was intimately involved in the preparation of the journal "Hatomim." In it the Rebbe suggested that the following summer should see an outburst of Chabad publications:

...Being that this summer will mark forty years since the founding of Tomchei Tmimim, as well as ten years since the [Frierdiker] Rebbe's release from prison, it would be appropriate to commemorate these milestones in some way...

The Rebbe then suggested a series of *maamorim* to be published in this regard, and then added:

We have already discussed the idea of compiling a list of all Tmimim throughout the years; and it would

seem appropriate that this should finally be completed in connection with these milestones.

As an introduction [to the list], a letter from the [Frierdiker] Rebbe should be printed, addressed to all the former and present Talmidim [of Tomchei Tmimim], speaking of:

The immense spiritual powers which were and are invested into Tomchei Tmimim [by our Rabbeim], which in a heavenly sense, are everlasting and ongoing now as well. Thus, the imprint of the founder and builder [of Tomchei Tmimim] is evident on the work of his hands [i.e. the Talmidim] – although for the time being this may be concealed. Even when one is in exile (internally, or in the literal sense), the Torah of life and of the way of life will enliven him and assure that he is not lost, instead acting as a beacon of light and a source of life to his surroundings...¹



MY OWN

From the beginning of his *nesius* it was clear that the Rebbe provided special attention to the Bochurim. Perhaps this is most evident in the story told by the "Zhlobiner Rov", Reb Yerachmiel Biyominson (formerly a Rov in Zhlobin and later a Rosh Yeshivah in Tomchei Tmimim, Montreal):

Immediately after the histalkus of the Frierdiker Rebbe, Chassidim tried persuading the Rebbe to accept the nesius.

In the summer time of 5710, Reb Yerachmiel approached the Rebbe and said, "Regarding us – the older ones – fine; we are older, we'll figure out how to get by on our own. But what will be with the younger ones? How will they survive without a Rebbe?"

The Rebbe answered: פון די יונגע האב זיך קיין-מאל ניט אפגעזאגט; זיי האלט איך און "The younger ones I have never refused, I have always



THE REBBE SPEAKS TO BOCHURIM DURING A RALLY FOR CHILDREN ON 28 KISLEV, 5743.

JEM/THE LIVING ARCHIVE/140053

tended to them as my own and I will continue to do so!”²

Even before the Rebbe was willing to accept the *nesius* of the entirety of Lubavitch, it was the Bochurim that the Rebbe made sure to take care of.³



ELITE

It was a few months after the Frierdiker Rebbe’s *histalkus*, when the Rebbe held a *farbrengen* exclusively for Bochurim,⁴ on Beis Iyar, 5710. In this *sicha* the Rebbe singles out the bochorim as having a superior spiritual connection with the Rebbe:

Each one of you [the Tmimim] must know that you are obligated to repay the hashpo’a you receive from the Rebbe with your innermost kochos; your Chaya-Yechida...

True, all hashpa’os from the Nosi Hador are from his Chaya-Yechida... but the Talmidim are superior in the

fact that it remains intact even after they receive the hashpo’a; they are therefore obligated to reciprocate with their own Chaya-Yechida as well...⁵



The immense spiritual powers which were and are invested into Tomchei Tmimim [by our Rabbeim]... are everlasting and ongoing now as well

THE REBBE’S MOLD

In one instance, the Rebbe explained why specifically the bochor enjoys such an intimate relationship with the Rebbe. At the *farbrengen* of Acharon Shel Pesach, 5711, the Rebbe said that he would give wine to

the bochorim, but he first explained:

When dealing with a formless substance (“choimer bilti metzuyar”), one can recreate it into whatever he wishes, transforming its very being to the highest of orders...

...A Rebbe can change his Chossid’s very being, and elevate him to endless heights. But there is one requirement to be met in order for this to happen: the substance must not have a preconditioned form of its own.

Those who already took their own shape, bearing their own self-made image, can no longer be changed. Bochurim, however, have no form of their own. Thus, the Rebbe can elevate them infinitely; higher and higher.⁶



CHILDREN GET IT ALL

When speaking of a certain *minhag*, and why it was only revealed to the Tmimim, the Rebbe explained:



A BOCHUR RECEIVES TZEDAKA FROM THE REBBE DURING A RALLY FOR CHILDREN ON 21 ELUL, 5743.

We find several minhagim which, although they are applicable to the general public, were not publicized...

...Only the Tmimim were told about it, for they are the [Rebbeim's] children: and children are given everything...⁷



CHANGED FOREVER

Being a Tomim changes ones personality forever, whether they wish so or not. In the following letter, the Rebbe points out that someone who learned in Tomchei Tmimim will never be satisfied with himself without maximizing his potential in Yiddishkeit:

...The Torah says "You shall choose life"; but the person on his own must be the one to make this choice of his own free will.

However, it is said about all those who learned in Tomchei Tmimim, א חסידישע שטיקל ברויט גייט נישט פארלארן ח"ו – ("A Chassidishe piece of bread will never go to waste-be lost"). They are given added inspiration;

and they feel dejected when they don't act sufficiently. They're offered encouragement from time-to-time by way of heavenly indications; sometimes explicit ones...⁸



...Only the Tmimim were told about it; for they are the [Rabbeim's] children, and children are given everything

FIGHT TILL THE END

The charge of the Tmimim, as set-out by the Rebbe Rashab, is to fight the final battle of *galus* – מלחמת בית דוד – and bring Moshiach. The Rebbe repeated the Rebbe Rashab's *sicha* in this regard numerous times throughout the years, stressing its relevance especially in our day and age. The following are some fascinating words of the Rebbe at a Chai Elul farbrengen:

We find ourselves in the darkest moments of galus – the time of ikvisa de'meshicha; the world is covered in darkness. In such circumstances, it's hard to notice that we are actually getting closer to the geulah. In fact, there are even those who think that galus will still last many more years, rachmona l'tzlon...

...This is the shlichus of the students of Tomchei Tmimim; to save Klal Yisroel from the hands of those who disgrace the coming of Moshiach. In addition to their own firm belief in the coming of Moshiach, they also influence other Jews in their surroundings to believe in and await the coming of Moshiach.⁹



TMIMIM AT THE FRONT

In conclusion:

When the Rebbe asked of them to go out to distant cities, the Tmimim did not consult anyone... They knew that they are soldiers whose sole purpose is to fulfill their commander's word.

Hashem does not remain indebted to anyone. In reward for their unconditional devotion to the Rebbe, they saw success in their shlichus and brought the Rebbe much nachas, in addition to seeing success in their own personal matters as well...

... Very soon, with הקיצו ורגנו שוכני עפר – the Rebbe will lead us all, with these Tmimim who gave themselves over to him in the front, to greet Moshiach!¹⁰ D

1. Igros Kodesh Admur HaRayatz vol. 15 p. 307
2. Yemei Bereishis p. 228
3. See ibid. p. 149
4. Ibid. p. 140
5. Toras Menachem vol. 1 p. 40
6. Ibid. vol. 3 p. 47
7. Ibid. vol. 16 p. 236.
8. Igros Kodesh vol. 13 p. 199
9. Hisvaaduyos 5745 vol. 5 p. 2931
10. Toras Menachem vol. 22 p. 294



The Cost of Concentration

In honor of Chai Elul, which marks the birthdays of the Baal Shem Tov and the Alter Rebbe, and the beginning of the dissemination of Chassidus, we present the following story.

“We have no place to go and no way to make a livelihood” cried the crestfallen Yidden of Poland.

The government’s new round of decrees, banishing Yidden from the villages and countryside, dealt a harsh blow to the many Jews who leased inns, breweries and mills from the local landholders. With nowhere left to go, the Jewish refugees poured into the big cities by the thousands, in search of some food and shelter for their worn out spirits.

Hearing of this calamity, the Alter Rebbe immediately set out on the road, visiting Jewish communities throughout Poland and Lithuania to raise the large sums needed to feed and shelter the homeless, and to bribe the government ministers to alleviate the decrees.

Arriving in the town of Tulchin, he went to pay his respects to Reb Boruch, an einikel of the Baal Shem Tov.

“What brings you to this part of the country?” asked Reb Boruch with surprise.

The Alter Rebbe proceeded to explain the purpose of his journey.

“Fundraising for bribes?!” objected Rabbi Boruch. “Surely, the matter can be dealt with without recourse to such tactics. Perhaps instead you should teach the Yidden the meaning of *Echad* the way my holy Zeida would say it. Certainly that should suffice to thwart the decrees of our enemies!”

“On the contrary,” replied the Alter Rebbe. “It is your Zeida’s *Echad* that is the cause for this situation.

The Ater Rebbe explained.

“Three hundred years ago the Yidden were driven from Spain. They wandered from port to port and from land to land, but none of the kings of Europe would allow them to settle in their domains. Among the wandering Yidden, a handful had salvaged a considerable portion of their wealth, and they offered huge bribes to the local rulers in return for a safe haven; but each and every time they were cruelly turned away.

“Why did the rulers of Europe—whose appetite for silver and gold was legendary—refuse these profitable offers? Because this was but the earthly reflection of what was unfolding in the heavens. The *Sarim* who embody the spirit of these nations refused to host the Yidden in their domain. ‘We know these Yidden,’ complained the Malachim, ‘No sooner do they settle in a new place than they erect houses of study and Shul’s, where they learn Torah and proclaim the unity of Hashem. Soon the cry, *Shema Yisrael Hashem Elokeinu Hashem Echad*, will resound throughout our lands. And what will become of us? We shall disintegrate, as darkness gives way to light and folly is banished by wisdom. No, we’ll do without Jews.’

“But the Malach of Poland had a

different reaction. ‘I have nothing to fear from them,’ he proclaimed calmly, ‘On the contrary, I shall only profit from their presence. Yes, they’ll build study halls and learn Torah, but they’ll do so for their own selfish agenda. Yes, they’ll build Shul’s and scream out “*Echad*” but it will be their own piety that they are proclaiming, not the unity of Hashem. The flow of Chayus that was destined for Hashem’s chosen people will drain right out of their cracked vessels and into my own coffers.’

“The events here on earth followed Poland’s heavenly decision. The king of Poland had his tallest knight mount his horse and hold his lance aloft, and the Yidden amassed a pile of gold and silver that topped the tip of the raised lance. This accomplished, the Yidden were permitted to settle in Poland.

“For close to three hundred years this agreement was held in place. Then your Zeida came along and taught the true meaning of *Echad*. When the Malach of Poland learned of this he began to have second thoughts. ‘I agreed to accept the Yidden of the old *Echad*, not the new!’

“Well,” concluded the Alter Rebbe, “since we’re not about to give up the *Echad* your holy Zeida has taught us, we need to throw some more silver on the pile.” **D**

להביא לימות המשיח

KIDDUSH LEVANA

A Wedding Celebration

The Rebbe instructs: celebrate in the streets at the beginning of each month. Not a regular celebration, though; it is to be as joyful as a wedding – which is possibly the most powerful display of joy known to man. This, and only this, will bring the Geulah. Why celebrate? Why is this celebration carried out with the same joy as a wedding? And how can this be the only thing holding back the Geulah?

ONE LAST DEED

“Everything has already been done to bring Moshiach, yet he still is not here.”

During the early 5750’s, the Rebbe spoke repeatedly of Geulah, explaining that the time of Moshiach’s arrival is near and we need only to complete the final stages of *Dirah Betachtonim*, through strengthening ourselves in Torah and mitzvos. In particular, specific areas of Torah which discuss *Inyonei Geulah U’Moshiach* as well as specific mitzvos were singled out for their direct relationship to bringing about Geulah.

In this article, we focus on one such Mitzvah. In the Rebbes words “I have searched: what is it that is holding back the Geulah? It seems to be Kiddush Levana.”

But first, some background:¹

LUMINARIES ALIGNED

The relationship between Hashem and the Yidden is referred to as marriage. The Husband, Hashem, provides life and sustenance to his wife, the Jewish people. Unlike other nations, who do not have a personal relationship with the Provider of life and receive from Him only externally, Yidden share a close relationship with Hashem and are considered “family”,

being provided for accordingly. Ours is a close relationship in which He makes His innermost self available.

The tragedy of Galus is Hashem’s distancing himself from his people, hiding the shining “light” of His presence from its recipients. We, the Jewish people, wife of Hashem, are left alone in this cold, dark world to fend for ourselves - unable to return home, back to where we belong, to our Husband. We are compared to the moon not aligned with the sun, leaving it in a sorry state of darkness, unconnected to its source of light.

Surely, when Moshiach arrives, causing an end to the all-too-long separation of wife from Husband and we are finally reunited, making the marriage complete, we will be filled with happiness and joy. Would it not be fitting to celebrate the way marriage is celebrated, amidst great festivity and dancing?

As the moon shifts its position, realigning itself with the sun after its month-long separation, it fills us with a sense of hope. It reminds us that one day we too will reunite with our source of life. It symbolizes that from the very depths of darkness, light can be reignited even after days and weeks of separation. Indeed, a feeling of joy begins to fill our hearts,

as we picture in our minds the joys and pleasures of Geulah, of the long-awaited day of reunification of sun and moon, Husband and wife, Provider and provided for. Kiddush Levana, in Jewish tradition, is carried out amidst great celebration and dancing, paralleled only by the festivity of a wedding.

In terms of Chassidus the “moon” and “sun” are metaphors for “Z”a” and “Malchus” - “Havaya” and “Elokim”. The realignment of sun and moon, then, symbolizes the arrival of Moshiach, which is also referred to as the unification of Havaya and Elokim.

Another point: as the sun returns to its full glory, we are reminded of the return of Malchus Beis Dovid, which is compared to the moon. This also explains why the Kiddush Levana tefila contains the words “*Dovid Melech Yisroel Chay Vekayam* – Dovid king of Israel is alive and eternal,” in recognition of the return of the moon – the return of Malchus.

Kiddush Levana, then, is not merely a monthly ritual recognizing the renewal of the far-off moon. Rather, it is a paradigm shift, a reminder that our current state of loneliness is but a short-lived reality, and the day is near when sun and moon will be reunited, and when the moon – symbolizing kingship – will reach its full glory.

[From a different perspective: the moon’s cycle of growing and shrinking symbolizes the very nature of our Divine service.

In the view of Chassidus, the series of events in the history of our people are not at all random. Rather, our constant change of status; living at the very height



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THE REBBE LOOKS UP AT THE MOON DURING KIDDUSH LEVANA ON 11 TISHREI 5748.

of spiritual reality, only to be chased into Galus, struggling to keep the flame of Yiddishkeit alive, at times keeping the most basic Mitzvos is considered dangerous, and finally our future return to Eretz Yisroel are all part of a dramatic, predetermined plan, in which, specifically through the darkness of Galus, we can reach great spiritual heights with the *avodah* of Dirah Betachtonim – creating a dwelling place for Hashem in the lowest world.

Thus, as the size of the moon shrinks, only to return to its former glory and brightness, it is symbolic of the history - and Divine mission - of our people, shrinking periodically, only to return to our former state and even greater, through the *Avodah* of Dirah Betachtonim.]



THIS SEEMS TO BE IT!

On this note, the Rebbe determined that were one to make a *Cheshbon Hanefesh*, and think of what he can do to bring the Geulah, it should result in extra vigilance in performing of the Mitzvah of Kiddush Levana.

It was on Shabbos Parshas Noach 5752 when the Rebbe proclaimed that everything has already been done to bring the Geulah; nevertheless, said the

Rebbe, from the fact that the Geulah is not yet here, we can be sure that something additional must still be done in this regard. “As it seems,” the Rebbe continued, “the additional mitzvah should be vigilance in performing Kiddush Levana”.

Explaining the deep significance of this mitzvah and its special connection with the Geulah, the Rebbe instructed that from this point on, everyone should perform Kiddush Levana in the most celebratory manner, wearing Shabbos clothing and amidst great rejoicing to the point of dancing in the streets!

Some people may have not done so in the past for superficial reasons, such as the concern of what the Goyim will think – when seeing a Yid jumping in the streets, moving his hands, and mumbling something under his breath... In today’s day and age this is certainly not a concern!

MITZVAH ON THE MOON?

Interestingly, the Rebbe mentioned a halachic *shaalah* pertaining to Kiddush Levana: What does one do about Kiddush Levana when standing on the moon? Referring back to a *sicha* that was said on the sixth night of Sukkos, the Rebbe left this question unanswered, wishing that “This *shaalah* should remain as our only problem; all other issues will be sorted

out immediately, for we will go to Eretz Yisroel with Moshiach speedily!”²

FIND HIM!

The Rebbe added that performing this mitzvah with extra care should be done with the specific intention of hastening the Geulah. In the tefilah of Kiddush Levana, we quote the *possuk* “וּבִקְשׁוּ אֶת ה' אֱלֹהֵיהֶם וְאֵת מֶלֶכֶם” – “They [the Yidden] shall seek their G-d and their king Dovid,³” which according to the *meforshim*⁴ speaks of Moshiach, the descendant of Dovid Hamelech.

Following this *sicha*, Shluchim and Chabad communities across the globe arranged for major Kiddush Levana celebration events, and received encouraging answers from the Rebbe. When receiving a report from one such event in Detroit, Michigan, the Rebbe responded: וִיקוּיִם בִּכְאוּ”א שִׁיחִי וּבִקְשׁוּ אֶת ה' וְדוֹד מֶלֶכֶם וּמִצְאוּ – May it be fulfilled that they seek Hashem and Dovid their king – and may they actually find Him!

May it be *teikef umiyad mammosh!* **D**

1. The following is based largely on Sefer Hasichos 5752 vol. 1 p. 66

2. Sichos Kodosh 5752 vol. 1 p. 264; see also p. 158.

3. Hoshea 3:5

4. See Metzudos Dovid, ibid.



A MATTER OF TIME

In a conversation with A Chassidisher Derher Magazine, Rabbi Shalom Greenberg related the following story:

I was fortunate to become a Shliach of the Rebbe in the year 5758, to the city of Shanghai, China. While there had been Yidden who had lived in Shanghai over 150 years before, and it was also a place where many Yidden fleeing the war came through on the way to safety, nevertheless the Yiddisher kehilla was practically in shambles.

In fact, many bochurim from Yeshivas Tomchei Temimim ended up in Shanghai on their way to America. There, they resumed studies, and even printed numerous *sifrei Chassidus*.

Because of the rich Yiddishe community that Shanghai had, many elaborate Shuls and Mikvas had been built. With the demise of the Yiddishe community, all these buildings were repossessed by the government, leaving not a single active Shul when we arrived in Shanghai.

The Shlichus quickly grew in leaps

and bounds as we became the epicenter of Yiddishkeit in a place so devoid of it. Both locals and tourists were drawn to our *peulos*, looking to grow in their Yiddishkeit.

The location where our events would happen, was an entirely different story. Although we rented a number of nice locations through which to do our *peulos*, we were presented with a great obstacle. Because we were renting the premises, it was impossible for us to build a mikva.

Instead, anyone from Shanghai who wished to use the Mikva needed to fly to the nearest Mikva in Hong Kong, a two hour flight each way! This was a great hassle, and was putting a strain on our Shlichus.

I began doing research throughout the various surrounding neighborhoods for a befitting property. Soon enough I came across a property with a building which seemed just right. The setup and location

was especially attractive for our Beis Chabad.

Once we owned a property of our own we would be able to build a Mikva, in addition to having a permanent home for Chabad of Shanghai.

With time, the challenge grew stronger and we decided that although our funds were minimal, to begin a building fund, for this property.

Only one obstacle stood in the way:

The price of the building was \$1,800,000.00!

As the Rebbe's Shliach, I wrote a *tzetel* explaining the situation and the decision to begin a building fund, and faxed it to the Ohel.

A few months went by, and the only money in the building fund was the first \$50.00 that I myself had donated. I wondered whether we would be able to accomplish this giant goal.

In Elul of 5763 we were privileged to host a special guest during his visit to Shanghai. Mr. Mel Waxman, whom was a generous benefactor of the Lubavitch *mosdos* in Cleveland, Ohio spent a



RABBI SHOLOM GREENBERG



THE BUILDING THAT HOUSES CHABAD OF SHANGHAI AND A BEAUTIFUL MIKVA.

Shabbos in our Chabad House. During the Friday night meal he heard about our challenges and soon informed me that he would like to speak about it in Shul the next day.

During Davening that Shabbos morning, Mr. Waxman mounted the podium and spoke passionately about what the Rebbe's Shlichus around the world, and brought across firmly that having a permanent home for a Beis Chabad in Shanghai was vital.

As he finished up his remarks, he exclaimed: "I will match every dollar that is pledged from this community toward the building fund!"

A voice piped up from one of the congregants sitting there, asking Mr. Waxman up to how much he would match. Mr. Waxman answered that he would match the first \$100,000.00. To my delight, the congregant responded that he would give the first \$100,000.00 bringing us to a grand total of \$200,000.00!

The Rebbe's Brochos were clear. Totally out of the blue, we suddenly had a very substantial amount of money.

However, a large amount still remained to be fundraised. I was now especially driven to complete this goal. I began coordinating brochures and materials to publicize the campaign.

In anticipation of the Kinus Hashluchim, I resolved to come in a while earlier and reach out to businessman in America who do business in Shanghai.

I arrived in New York on a Thursday night and immediately went to the Ohel. I wrote out all that had transpired and explained the reason for my extended visit.

I asked the Rebbe for a Brocha that this dream should somehow become a reality. By the time I finished at the Ohel, Shabbos had already begun in China.

Over Shabbos I farbrenged with many of my fellow Shluchim, rejuvenating my spirits tremendously.

On Motzei Shabbos, I called my wife who had remained in Shanghai. To my surprise she began to tell me a shocking occurrence that I could never have foreseen.

On Friday afternoon in Shanghai, which was exactly the time I had been davening at the Rebbe's Ohel in New York where it was still Thursday night, she had received an unexpected phone call.

George Buchbot a wealthy business man from Hong Kong had reached out to us, wanting to donate something in memory of his father Reb Yisroel z"l. After having a conversation with my wife he decided that he is donating \$1,000,000.00 to our building fund!

I could not believe the words my ears were hearing! Aside from the fact that the sudden amount was something completely beyond what I had ever received, I barely knew this donor!

For him to suddenly reach out to us and make such a large contribution could only be attributed to the Rebbe's brochos, while davening at the Ohel.

Fundraising the remaining amounts became much easier, being that I had the main sum taken care of, and today Boruch Hashem we have a beautiful Beis Chabad that services the Yidden of Shanghai, China. **D**



AIR TRAVEL WAS COSTLY AND COMPLICATED.

Journeying across the world was far-fetched by all means. The year was 5721, but the passion of Chassidim who longed to be in the presence of the Rebbe transformed this barrier into a bridge.

Traveling to be with the Rebbe for Tishrei is embedded in the lives of Chassidim from their very beginning. The treacherous terrain of Eastern Europe was crossed year after year by scores of Chassidim within whom burned a deep desire to be with the Rebbe.

As Chassidim around the world prepare to travel to the Rebbe for Tishrei, we present you with the story of the very first Charter flight from Eretz Yisroel to New York for Tishrei, a pioneering feat that enabled over 100 Chassidim to spend Tishrei with the Rebbe.



JEM/THE LIVING ARCHIVE / 140578 RE

לזכות הילד מנחם מענדל שי'
לרגל הולדתו והכנסו בבריתו של אאע"ה
נדפס ע"י ולזכות הוריו
צבי גרשון וזוגתו דבורה לאה שיחיו פלברבאום

ONE FLIGHT TO OPEN THE FLOODGATES



תשרי תשכ"א



CHASSIDIM DANCE ON THE TARMAC AS THEY PREPARE TO TRAVEL TO THE REBBE FOR TISHREI 5738.

ONE FLIGHT TO OPEN THE FLOODGATES

oo oo oo oo oo oo oo oo

תשרי תשכ"א



(FROM LEFT TO RIGHT) REB AIZIK KARASIK, REB NOCHUM TREBNIK, REB LEIBEL KAHAN, AND REB YITZCHOK MENDEL LIS STAND OUTSIDE THE AMERICAN EMBASSY IN ERETZ YISROEL, WHERE THEY RECEIVED THE PAPERWORK NECESSARY FOR THE CHARTER.



A RECENT PICTURE OF REB YITZCHOK MENDEL LIS.

Four years had passed since Reb Yitzchok Mendel Lis a"h – a Lubavitcher Chossid residing in Kfar Chabad - had last seen the Rebbe. Being so physically distant from the Rebbe aroused a powerful desire to be in the Rebbe's presence once more; and although Tishrei 5721 was still many months away, that did not stop Reb Yitzchok Mendel from contemplating various propositions for travel to the Rebbe for Tishrei.

His previous journey had been by boat, stopping in numerous countries and spanned many days. The prices for traveling were also inhibitive, so he began to brainstorm for an alternative route; the idea of chartering an airplane from Eretz Yisroel to New York soon caught his attention.

He began to plan feverishly, realizing that this trip carried tremendous potential; at last, Chassidim would have a safe and efficient way to travel to the Rebbe! Hopefully, this idea would break through the obstacle that had long held back the majority of Chassidim from Eretz Yisroel from physically being in the Rebbe's *daled amos*...

DIFFICULTIES ABOUND

Reb Yitzchok Mendel realized that a lot of effort and risk stood in the way of bringing this project to fruition. In

addition to commissioning the plane and arranging the necessary government papers, every spot on the plane needed to be paid for in advance; and if the necessary amount was not guaranteed by a certain time, than all previous funds would be lost.

Many Chassidim were skeptical about the idea: it seemed far too farfetched to succeed. It also required every passenger to pay the equivalent of an average three month paycheck in Eretz Yisroel at the time !

In order to assure people that the trip would indeed come to fruition, Reb Yitzchok Mendel approached Reb Ephrayim Volf – Chairman of Agudas Chassidei Chabad in Eretz Yisroel and Menahel of Tomchei Temimim in Eretz Yisroel – and asked him to sign his name along with Reb Yitzchok Mendel's on the announcements. However, Reb Ephrayim was not very optimistic as to the projects' chances of success, and would not agree to allow his name to be used.

Reb Yitzchok Mendel next approached Horav Yisroel Leibov, the chairman of Tzeirei Agudas Chabad at the time, and asked him to lend his support to the project by allowing his name to be put on announcements. Horav Leibov, however, was also quite dubious that such an undertaking could succeed, and was not keen on signing. After much pleading

and cajoling, Horav Leibov agreed that in his next letter to the Rebbe he would mention the Charter flight, and if the Rebbe would respond affirmatively, he would then acquiesce.

A few days later, Horav Leibov received an answer from the Rebbe to his letter in which the Rebbe addressed all of the points he had mentioned in his letter, aside for what he had written about the charter. Horav Leibov took this as a sign that he shouldn't fulfill Reb Yitzchok Mendel's request.

FORGING FORWARD

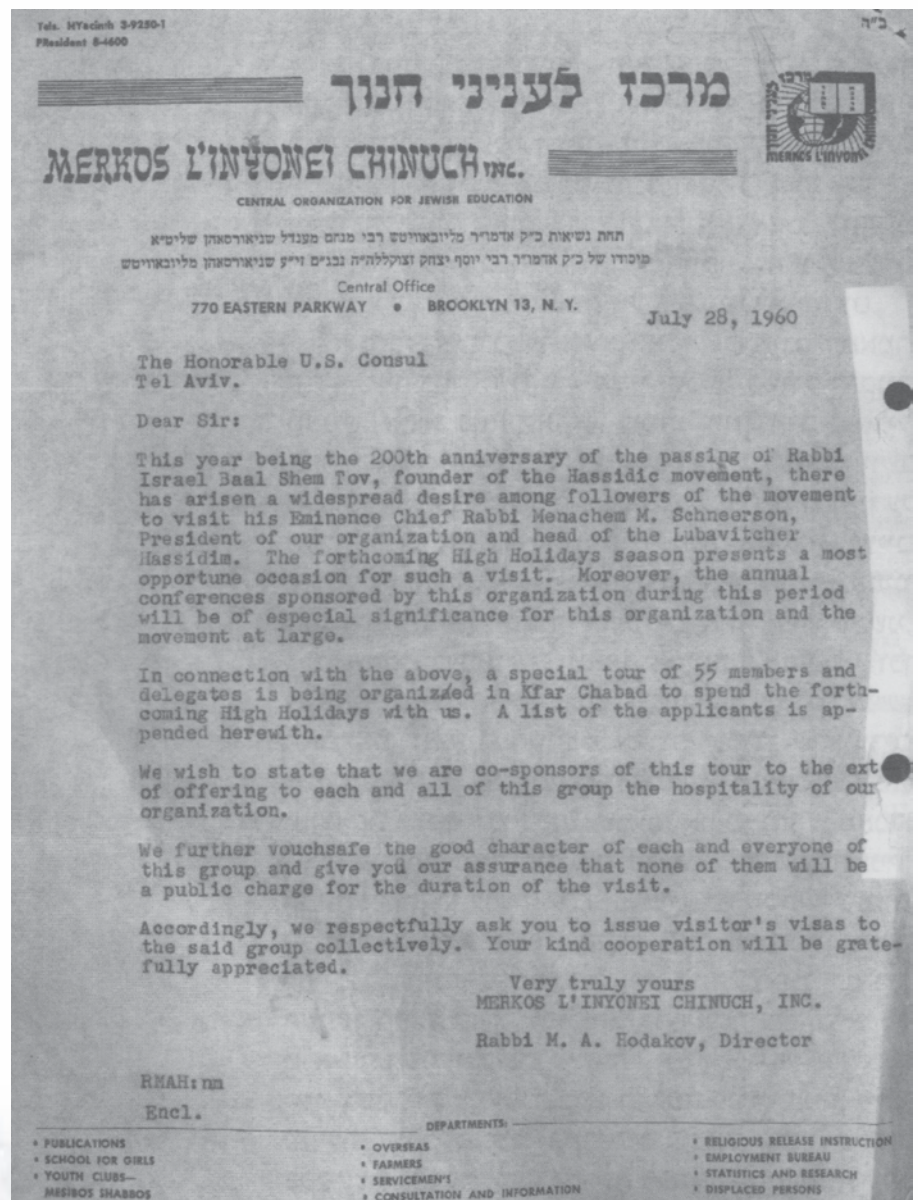
With no other choice, the idea was promoted amongst the Chassidim of Eretz Yisroel through ads in newspapers and hanging up signs signed in Reb Yitzchok Mendel's name.

At first, the reservations only trickled in, but Reb Yitzchok Mendel made sure to publicize every time he had reached a substantial number of new reservations, and pressure built up as people realized that it might soon be too late to join this pioneering endeavor.

Reb Yitzchok Mendel turned to El Al and requested to reserve the charter through their airline. The board of directors listened to his idea with skepticism; even amongst the wealthy and influential such a trip was farfetched, let alone amongst people like Reb Yitzchok Mendel with little financial backing.

One of the executives was a direct descendant of the Ohr Hachaim Hakadosh, Rabeinu Chaim ben Atar, and singlehandedly supported the idea. Through his work the arrangements for chartering the plane were able to be made.

The weeks that followed increasingly convinced the airline management that this flight would end up taking place, and in that spirit many fees were waived and they eased many of the difficulties. At one point Reb Yitzchok Mendel sent them a letter explaining that those traveling on the charter were ambassadors from Eretz Yisroel to visit the Nosi Hador, and



THE LETTER RABBI HODAKOV SENT TO THE US CONSUL IN ERETZ YISROEL, URGING HIM TO HELP THE CHARTER OBTAIN THE NECESSARY VISAS AND PAPERWORK.

consequently every one of the Chassidim traveling received a customized hand luggage with the logo of El Al, as would befit ambassadors of the country.

Navigating through the legalities and "red tape" in order to procure the necessary exit visas for the charter to travel to the USA also presented a great challenge.

Rabbi Chodakov sent telegrams to the American Embassy in Eretz Yisroel, requesting that they provide Reb Yitzchok Mendel with their assistance, and he also advised Reb Yitzchok Mendel to ask Rabbi Yosef Wineberg and Rabbi Dovid Hollander (who were

EVEN AMONGST THE WEALTHY AND INFLUENTIAL SUCH A TRIP WAS FARFETCHED. LET ALONE AMONGST PEOPLE LIKE REB YITZCHOK MENDEL...



1. REB MOSHE CHAIM ALPEROVITCH 2. REB CHAIM SHAUL BRUK 3. REB SHALOM DOVBER KESSELMAN 4. REB SHMEREL SASSONKIN 5. REB EFRAYIM VOLF 6. REB SHAUL BER ZISLIN AND REB AVROHOM PARIZ.

in Eretz Yisroel at the time) to help arrange things with the embassy. Their American citizenship could prove very advantageous in accomplishing this goal.

Later on, Rabbi Wineberg was *zoche* to receive a telegram from the Rebbe encouraging him help to Reb Yitzchok Mendel. The combined efforts bore fruit, and upon a visit to the US Consulate, Reb Yitzchok Mendel was notified that all papers had been approved!

Reb Yitzchok Mendel was filled with pride when he saw that the visas were labeled “Visa to visit Rabbi Schneerson of Lubavitch.” It was now abundantly clear that the Chassidim were traveling solely for the purpose of visiting the Rebbe and not for any other motives.

The technical details were now organized, and Reb Yitzchok Mendel now focused on filling up the flight in due time.

What he hadn’t foreseen was the drama that the hesitation of some Chassidim would cause.

A DEFINING DISTURBANCE

One day Reb Yitzchok Mendel received a message that the Rov of Kfar Chabad – Horav Shneur Zalman Gorelick, was summoning Reb Yitzchok Mendel to his house. Swiftly, he arrived at the Rov’s home where there was a group of individuals whose common bond was

that they all had bought tickets on the charter flight he was arranging.

Turning to the Rov, this group demanded that Reb Yitzchok Mendel dissolve the charter immediately and return their funds. They explained:

They had gotten wind that the monies they had paid were given directly to the airline. The policy of the airline was that they could only receive a refund in the event of a cancelation – if it was done 60 days prior to the flight. If cancelled 45 days before the flight they would lose ten percent of their money, and if cancelled seven days before the flight they were bound to lose all their money!

Thus, they reasoned with the Rov, the risks of the flight not being full and it being cancelled at the last minute were too great. It was imperative for the Rov to force Reb Yitzchok Mendel to abandon his foolhardy idea.

After hearing them out Reb Yitzchok Mendel responded:

“*Rabosai*, if it is your wish that I cancel the charter I will be glad to do so; however I beg you to bear the repercussions in mind: If we will not travel this time, then possibly we will never travel again! It is possible that individuals will travel every once in a while, but a group as large as this will be discouraged from ever going again.

ON EAGLES WINGS

Reb Michoel Halperin relates:

“As a young bochur learning in the Yeshiva in Lod, I pined for the time that I would be able to visit the Rebbe. A intense yearning to be in the Rebbe’s presence overtook me.

My chavrusa Reb Nachman Sudak a”h had already merited to visit the Rebbe in the year 5716, and this amplified my desire greatly.

At that point, I turned to my brother

Reb Tzvi Halperin to help me in this endeavor. He was living in Toronto at the time, and ran a Cheder for newly arrived Moroccan children. I asked that the next time he had a Yechidus regarding matters pertaining to the cheder, could he please ask reshuv and a brocha for me to visit the Rebbe.

He acquiesced to my request, and did so at his next Yechidus in the winter of 5720. Upon seeing this request, the Rebbe smiled and asked:

“ער האט שוין גענדיקט גאנץ תורת ארץ ישראל? ער וועט קומען, מיט נאך א סאך חסידים אויף כנפי נשרים”

“He has already finished [studying] the entire Torah of Eretz Yisroel? He will come with many other Chassidim on the ‘wings of an eagle.’”

The Rebbe’s foretelling words turned out to be the case very soon. I was privileged to join the 100 other Chassidim on the first charter to the Rebbe!”

ONE FLIGHT TO OPEN THE FLOODGATES

תשרי תשכ"א

IF WE WILL NOT
TRAVEL THIS TIME.
THEN POSSIBLY
WE WILL NEVER
TRAVEL!



ONE OF THE NEWSPAPER ADVERTISEMENTS REB YITZCHOK MENDEL MADE ABOUT THE CHARTER.

We have now the opportunity to accomplish a tremendous breakthrough regarding traveling to the Rebbe! I have no qualms about returning your money, but can you handle the guilty conscience that will haunt you forever because of this missed opportunity?!"

These firm and passionate words of Reb Yitzchok Mendel made a great impression upon the individuals gathered. They soon retracted their complaints, allowing the charter to move ahead!

After much arduous work, over sixty tickets had been reserved. With the date of the flight soon approaching, Reb Yitzchok Mendel now established a *vaad* consisting of three other venerable Chassidim: Reb Nachum Trebnik; Reb Aizik Karasik; and Reb Leibel Kahan. The support this new committee brought propelled the efforts to greater success and enabled that in due time the charter flight was sold out!

SOARING SPIRITS

The realization that the trip was actually going to happen created a palpable sense of excitement amongst the Chassidim: soon they would be seeing the Rebbe, many of them for the first time!

By Shabbos Mevorchim Elul, who would be traveling had already been clarified. Over the weeks that followed the Chassidim prepared themselves for the trip, with a combination of deep anxiousness and jubilant spirit, as if it were a Yomtov!

Those who weren't going on the trip looked on with yearning, wishing that they would too have merited to go.

The date of the trip was set for Sunday 26 Elul.

Following in the footsteps of Chassidim in days gone by, they searched for ways to ready themselves in all matters of *ruchniyus* before traveling to the Rebbe; but the excitement and anticipation reached a climax when a letter from the Rebbe arrived.

In a letter dated Rosh Chodesh Elul 5720, the Rebbe addresses the *vaad* which was coordinating the charter, and gave numerous *horaos* regarding the journey. The following is an excerpt from the letter:¹

ובאתי בזה בהצעה, בהקדמה - שהציאה מאה"ק ת"ו לחו"ל, הרי אפשרית היא, רק במקרים מיוחדים, ומהם, כדי להשתטח על קברי צדיקים, (ראה שדי חמד חלק אסיפת דינים בתחלתו, ובפאת השדה לשם). ובפרט בצדיק נשיא שהי'

ONE FLIGHT TO OPEN THE FLOODGATES

תשרי תשכ"א

קרוב אליו לומד תורתו ומתנהג ע"פ הוראותיו והדרכתו, או עכ"פ מקבל עליו לעשות כזה מוכא ולהבא.

ידועים דברי רבותינו נשיאינו, בענין התקשרות שהוא ע"י (כנ"ל) לימוד תורתו וקיום הדרכותיו ותקנותיו.

וידוע ומפורסם עד כמה מסר נפשו כ"ק מו"ח אדמו"ר נשיא ישראל על תורת החסידות בכלל ועל הפצתה באופן הכי רחב ולחוגים הכי שונים - מתוך אהבה, ובאותה "הלשון" שהם שומעים.

ולכן - על כל אחד ואחת שי' מהמשתתפים בנסיעה האמורה, להתחיל בהאמור בפועל קודם התחלת הנסיעה בפועל, כוונתי - להוספה בלימוד הדא"ח ובפרט בלימוד מאמרי בעל הציון.

Free translation:

... It's known that according to Halacha one is only allowed to leave Eretz Yisroel under certain circumstances, one of them being to visit the *kivrei Tzaddikim* (see *asifas dinim* at the beginning of *S'dei*

Chemed, and the *Peas Hasadeh* there). Particularly with a Tzadik, a Nosi, that one was close to, studied his Torah, and behaved according to his directives and guidance - or at the very least have resolved to do so from now on.

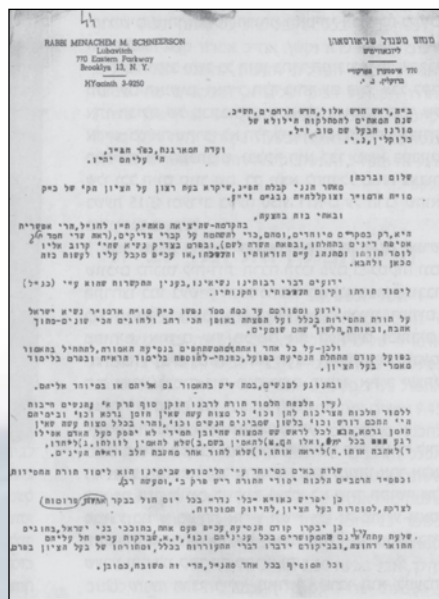
The words of *Rabboseinu Nesieinu* are well known: that Hiskashrus is achieved through the study of [the Rebbe's] Torah and following their directives and guidance.

Well known is the *mesirus nefesh* of the Friediker Rebbe *Nosi Yisroel* for Toras Hachassidus in general, and for its dissemination in the most widespread manner amongst all groups - with love, and in the language they understand.

Therefore - it is incumbent on every one of the individuals taking part in the above mentioned voyage, to begin [doing everything] mentioned, even before



REB YITZCHOK MENDEL POURS LECHAIM TO THE CHASSIDIM ON BOARD THE CHARTER.



THE LETTER THE REBBE SENT WITH HORAOS FOR THE CHARTER.



CHASSIDIM DANCE IN THE AIRPORT BEFORE TRAVELING TO THE REBBE FOR TISHREI.

A HISTORIC JOURNEY

בנוגע לתוכן העניין דעלי' לרגל בעבודה הרוחנית בנפש האדם - מבואר בלקו"ת שמשחרב ביהמ"ק הגם שאין אנו יכולים להשתחוות ("עיקר הראי' היא ההשתחוואה שהי' משתחוואה ויוצא"), עכ"פ נתפשטה קדושת הארה זו אפס קצחו במקדש מעט, "בית הכנסת ובית המדרש", ועאכו"כ - ביהכנ"ס וביהמ"ד מיוחדים, וע"ד - של כ"ק מו"ח אדמו"ר נשיא דורנו.

כן "עושים גם היום" - שכמה וכמה עשירות מיישראל מטלטלים את עצמם ("טלטולי גברא" וגם "טלטולי דאיתא") מביתם ומקומם, כדי לשהות במשך מועדי ודש תשרי בד' אמותיו של נשיא דורנו, מעין ודוגמת זכר לענין דעלי' לרגל בזמן שביהמ"ק הי' קיים.

(התוועדות תשמ"ז עמ' 465)



the trip actually begins. I am referring to additional study of Chassidus, particularly the Frierdiker Rebbe's Maamorim..."

The Rebbe continued in the letter to emphasize that the above messages pertained also to the woman participating with an equal measure.

At the conclusion of the letter the Rebbe enumerated a number of directives the Chassidim should do in the days before the flight, and others to be done on the flight itself.

Before the Flight:

- To set aside coins each morning before Davening for a Tzedaka that benefits or strengthens the *mosdos* of the Frierdiker Rebbe.
- Each individual should visit at least one visit to an individual who is not yet openly *mekushar* [to the Rebbe]. During these visits they should speak *divrei hisorerus*, and deliver words from the Torah of the Frierdiker Rebbe.
- One who adds in the above directives is praiseworthy.

During the Flight:

- The shiurim of Chumash, Tehillim and Tanya should be studied publicly as a group.

- A shiur in any portion of the Frierdiker Rebbe's Torah, based on the preference of the majority of the group, should be learned publicly.
- All individuals flying on the charter – even the airplane staff– should take part in these public shiurim.

TRAVELING TO THE REBBE

On the eve proceeding the trip, a *tzeischem l'shalom* was held in the main Shul of Kfar Chabad following S'lichos. A lively *farbrengen* continued throughout the night, its effect lasting till they were to leave to the airport on Sunday afternoon.

Three busses carried the passengers and wellwishers from Kfar Chabad to the airport, while many others used other modes of transportation. Few could bear to miss this turning point in the history of Lubavitcher Chassidim!

Despite attempts of the airport police to keep the masses at bay, the overpowering stream of Chassidim spread onto the tarmac, tears flowing from those who were traveling and those merely seeing them off.

The passengers were both young and old, and from many backgrounds, all with the same motive: to spend Tishrei in the

DESPITE ATTEMPTS OF THE AIRPORT POLICE TO KEEP THE MASSES AT BAY, THE OVERPOWERING STREAM OF CHASSIDIM SPREAD ONTO THE TARMAC...

Rebbe's presence. Here are the names of just a few of them:

Horav Shneur Zalman Gorelick – Rov of Kfar Chabad, Reb Chaim Shaul Bruk – The venerable Mashpiya, Horav Shmerel Sassonkin – Rov of Kehilas Chabad in Yerushalayim, Horav Nochum Trebnik – Rosh Yeshiva of Kfar Chabad, Reb Avrohom Pariz, and Reb Chaim Moshe Alperowitz.

Excitement filled the plane as the wheels lifted off the ground – מ'פארט צום רבי'ן!

Once they were safely in the air, Horav Eli Landau and Horav Shalom Eisenbach [bochurim at the time] addressed the group through the planes microphone, instructing them to open their Chumashim, Tehillims and Tanyas and prepare to learn in unison, as per the Rebbe's instructions.

Afterwards they learned the maamer of Mayim Rabim 5717 through a shiur that Reb Shalom Dovber Kesselman gave over the microphone, and the Frierdiker Rebbe's maamer of Bosi Legani was taught by Reb Boruch Pariz in his unique

and passionate way. Remembering the Rebbe's directive, they included the flight attendants and pilots by donning Tefillin with them.

Throughout the flight a *lebedike* farbrengen ensued, during which many of the elderly Chassidim recounted how they would travel to the Frierdiker Rebbe and the Rebbe Rashab many years before. Fondly, they recalled how such trips sometimes lasted weeks, vulnerable to the elements and to the whim of the wagon driver.

Lechaim was generously distributed amongst the passengers, pervading the plane with a lebedike atmosphere. Soon enough, the Chassidim erupted into a joyous dance, twirling in jubilant circles around the plane. If they hadn't noticed yet, it was clear to the airplane staff that this was not a typical flight...

When, the plane made a brief stop in Paris to refuel, a crowd of Chassidim could be seen standing at the gates of the airport, due to airport restrictions. Although unable to physically meet

A GROUP OF BOCHURIM IN THE AIRPORT, ON THE WAY TO NEW YORK TO SPEND TISHREI WITH THE REBBE.



each other, the French Chassidim enthusiastically sung “*eimosai kosi mar*,” as the contagious spirit of excitement spread to them.



JUBILANT SPIRITS OVERTAKE THE CHASSIDIM WHO ARE TRAVELING TO THE REBBE.

Shortly before the plane was set to depart from Paris, the Mashpiya Reb Nissen Nemanov arose to give a brocha in the name of all the Chassidim assembled, that the members of the charter should have a good trip both *b'ruchniyus* and *b'gashmiyus*.

BRIGHT HORIZONS

The hour was 7:15 am; at last they had arrived in Idlewild airport!²

After sorting out extensive complications which arose at the customs and border control³ they rushed into the welcoming arms of scores of Anash and Bochorim who had come to greet them. The crowd included six of the Shluchim that had previously visited Eretz Yisroel in 5716.⁴

The first of the passengers to emerge was Reb Avrohom Meizelish, who to his surprise was greeted by Rabbi Yehuda Krinsky with the words: Reb Avrohom, you were *zoche*!

Startled, Reb Avrohom asked him: “What have I been *zoche* to?”

Rabbi Krinsky explained that earlier that morning after S’lichos, the Rebbe had instructed him to travel to the airport to greet the charter. Furthermore, the Rebbe requested that he call the office of Mazkirus as soon as he arrived at the airport.

He did so immediately upon arriving, and he understood that the Rebbe was on the line! However it ended up being quite a while until the flight was released from customs. In the meantime the Rebbe remained on the line, waiting for the news that the flight had come through safely.

As soon as Reb Avrohom had entered the arrivals hall of the airport, Rabbi Krinsky immediately told the Rebbe that we had arrived and that the first one to emerge was Reb Avrohom Meizelish. The Rebbe answered “Yaasher Koach Gadol!”

CHATZROS KODSHEINU

The arrival of the Charter in New York brought with it an uplifting energy that pervaded around the Rebbe. The Rebbe’s face shone with a unique joy throughout the entire Tishrei; in fact the Rebbe mentioned the special group of guests many times throughout the Farbrengens that Tishrei.

Similar to a father which welcomes his children back home, the Rebbe seemed to be dedicating affection and care to the members of the charter. A glow of pleasure was apparent upon the Rebbe’s countenance throughout the entire Tishrei.

They were tired from an exhausting trip, but nothing could mar the excitement pent up within them to finally see the Rebbe!

They were delighted to spend their first moments with the Rebbe a short time after arriving, when the Rebbe entered the Shul on the first floor of 770 for a minyan for Krias Hatorah. Each one of them had the *zechus* of reciting *Hagomel* in the presence of the Rebbe.

ONE FLIGHT TO OPEN THE FLOODGATES

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תשרי תשכ"א

ONE FLIGHT TO OPEN THE FLOODGATES

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תשרי תשכ"א

Later that day, the members of the charter davened Mincha with the Rebbe's minyan. When Chazoras Hashatz had ended it was distinctly noticeable that the Rebbe was not saying Tachanun! Immediately the Chazzan launched into Kaddish, in the place of Tachanun.

It is told that in Lubavitch, when a large group of guests arrived in Lubavitch, both Chassidim and the Rebbe didn't recite Tachanun. It seemed that this was the case in the merit of the charter as well!

The events of the day continued to accelerate, when an announcement was made after Ma'ariv that the Rebbe would deliver a maamer at 9:30 that evening.

News spread like wildfire that the Rebbe was holding a special farbrengen because of the arrival of the guests and in connection with the third day of S'lichos⁵, and you can be sure it served to intensify the unique atmosphere of Chassidim visiting "Lubavitch."

WHEN CHAZORAS HASHATZ HAD ENDED IT WAS DISTINCTLY NOTICEABLE THAT THE REBBE WAS NOT SAYING TACHANUN!

The maamer began with the *dibur hamaschil* – "*Lecho omar libi*" and lasted around 40 minutes.⁶

YECHIDUS

The next night the Mazkirus informed the group that because so many guests had arrived, it wouldn't be possible for all of them to have Yechidus on the same night. Instead Reb Yitzchok Mendel would split them into two groups, and each group would have their Yechidusen on two separate nights – on vov and zayin Tishrei.

On the first night, the Rebbe began the first Yechidus at 8:00 in the evening and ended the last one at 4:30 the next morning, and on the second night ending at 9:00 in the morning – thirteen hours straight!

Reb Shlomo Mandanchik and Horav Shneur Zalman Gorelick each had Yechidusen that lasted about four hours long, during which the Rebbe spoke with them about the most detailed matters pertaining to Kfar Chabad.

Bystanders recall that Reb Chaim Shaul Bruk could not rest as he waited for his turn for Yechidus. Pacing up and down the zal, his face was red as he readied to enter the Rebbe's room. Similarly Reb Avrohom Pariz was visibly shaken as his turn for Yechidus arrived. As he touched the knob of the Rebbe's room, he immediately let go, crying out "I'm scared!"

These Chassidim exemplified how a Chossid prepares himself to enter the Rebbe's room.

When it came Reb Yitzchok Mendel's turn for Yechidus, he entered the Rebbe's room, when suddenly the Rebbe arose from his chair to greet him! With deep emotion Reb Yitzchok Mendel recited "*Boruch ato...shehechiyanu v'kiyemanu v'higiyanu lizman haze!*"

The Rebbe answered Amen and then said:

"הרב ליס, א גרויסע יישר כח פאר אייך, פאר דעם נחת רוח וואס איר האט געבראכט!"

"*Horav Lis, a great Yasher Koiach to you for the nachas ruach you have brought!*"

The Yechidus lasted about two hours, during which the Rebbe asked many details about the trip.

Reb Yitzchok Mendel received many horaos from the Rebbe during that Yechidus, in particular regarding the return trip.

MISSING THE OPPORTUNITY

Five of the distinguished members of the charter were privileged to be invited to the Rebbe's personal seudos throughout Tishrei. In middle of the seudah on Motzei Yom Kippur the Rebbe turned to them and said:

“Since it was publicized in the newspapers that five prominent Rabbonim have come here, it would be proper for them to agree to deliver a Psak that Moshiach should come, and then even outside Eretz Yisroel Yom Tov will be one day only, just as in Eretz Yisroel.

Startled, one of the Rabbonim replied: “Of what worth is our agreement, our Psak? The Rebbe needs to merely agree to it and surely Moshiach will arrive!”

The Rebbes face became very serious, and the Rebbe said: “You are casting doubt on the matter?”

Later on during the seduah on the first day of Sukkos, one of these Rabbonim posed a question to the Rebbe about how they were to behave on the second day of Yom Tov which was not kept in Eretz Yisroel.

The Rebbe responded: “Yom tov sheini shel goluyois?!... You had the choice of getting rid of the issue completely on Motzei Yom Kippur!...”

DEVOTED ATTENTION

On the day after Yom Kippur, Rabbi Hodakov notified Reb Leib Kahan (a member of the vaad), that the Rebbe had written out a note for the vaad. In it the Rebbe wished that they write out a detailed report of every part of the trip until now, and that they do so as soon as possible.

Immediately the four members of the vaad gathered and compiled a comprehensive duch about the charter. With it they submitted the many newspaper clippings in connection to it.

At the Rebbe’s request, over Sukkos the guests traveled to many of the surrounding areas, visiting the Yidden and bringing them regards from Eretz Yisroel.

Throughout Simchas Torah and Shabbos Bereishis the Rebbe continued to shower the members of the charter with special affection.

In fact, Reb Yitzchok Mendel was instructed by the Rebbe to split up the

pesukim of Ato Horeisa amongst all of the members of the charter.

During the Farbrengen of Shabbos Bereishis the Rebbe turned to Reb Yitzchok Mendel and asked publicly: “Horav Lis, what was the cost for each person to join the charter?” After making a quick calculation, Reb Yitzchok Mendel responded that it was around 1249 Liriot.

שם	כתובת	מס' תשלום	הערות
ר' יצחק מנדל	1234	1249	
ר' יחזקאל	5678	1249	
ר' שלום	9012	1249	
ר' אברהם	3456	1249	
ר' משה	7890	1249	
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OUR OBLIGATION

In a letter written by the Rebbe to Reb Moshe Shayevitch two years before the passing of the Friediker Rebbe (Igros Kodesh vol. 2 Igeres 304), the Rebbe emphasizes the responsibility we have to visit our Rebbe during Tishrei. In the letter the Rebbe discusses in depth how pertinent this is, even in Golus:

ב"ה, כ"ד תשרי תש"ח

כבוד הו"ח אי"א גו"נ וכו' מהור"מ שי' הכהן

שלום וברכה!

אמור אמרתי, אשר, כמו בכל שנה, יבוא הנה לימי השמע"צ ושמח"ת ונתראה ונשוחח יחד. וכנראה אשר סיבות מסיבות שונות עכבוהו ולא יכול להוציא לפועל נסיעה זו.

וחבל, וכמרז"ל (ר"ה טז, ב) חייב אדם להקביל פני רבו ברגל. וראה בכסף משנה ברמב"ם הל' ת"ת פ"ה ה"ז.

והנה אף שעתה מקילין בהג"ל, וכמה טעמים נאמרו בזה, הנה עוד אחת יש בזה.

והוא ע"פ הידוע הקושיא במה שאנו אומרים ואין אנו יכולים לעלות ולראות ולהשתחות בפניו, דבשלמא לעלות ולראות אי אפשר מפני היד כו' אבל ההשתחוואה אפשר להיות בכל מקום לפניו ית' כמו ואנחנו כורעים ומשתחוים כו' ולמה צריך לזה ביהמ"ק דוקא.

והתירוץ ע"ז הוא כי יש ב' בחינות בהשתחוואה: (א) השתחוואה חצונית שמשתחוה בגופו, או מדרגה נעלית יותר בהשתחוואה חצונית, שבמעשה בפועל, שזה תלוי בגופו, לא ימרוד במלך מלכי המלכים הקב"ה. (ב) השתחוואה פנימית שנעשה בבחי' ביטול רצונו מפני רצון הקב"ה שאין לו רצון וחפץ אחר כלל, וזהו השתחוואת הנפש. והשתחוואה זו היו מקבלים ישראל ע"י הראי' ברגל בביהמ"ק. ומשחרב ביהמ"ק הגם שאין אנו יכולים להשתחוות עכ"פ נתפשטה קדושת הארה זו אפס קצהו במקדש מעט ביהמ"ק וביהמ"ד והיינו בשעת התפלה (בלקו"ת פ' ברכה ד"ה מזמור שיר - הראשון - פ"ב בארוכה).

והנה רואין אנו במוחש, אשר לבוא למדרגת בטל רצונו שכלך וכל כחות נפשך בלי סיוע - קשה מאד: כי בהכירו ערך עצמו, לא ימצא טעם מספיק שיבטל רצון עצמו מכל וכל. ואדרבה, אם יתקרב לידי הכרה והחלטה שצריך הוא לבטל רצון עצמו, הרי איש שבא להחלטה כזו ה"ה ירא שמים במדרג' חשובה, וא"כ שוב אינו מובן למה אין לו לסמוך על החלטות שכלו ורצונו. והעצה היעוצה היא שיבקש עזר מאדם כזה שמודה הוא בו שעומד למעלה ממדרגתו הוא, ואין לו פניות ח"ו בענינים אלה, שאז בטח ישמע לפקודתו מה שיוהרה בדרכי עבודת ה'. והזמן המסוגל לזה הוא בשלש רגלים וע"ד דוגמא כמו שהי' בזמן שביהמ"ק הי' קיים. והאריכות בזה אך למותר.

ויהי רצון שימלא ע"י מכתבי כ"ק מו"ח אדמו"ר שליט"א, עכ"פ מה שאפשר להביא בכתובה ועד שיתראה אתו פא"פ.

החותם באיווי כט"ס

הרב מנחם שניאורסאהן
יו"ר ועד הפועל

The Shlichus took place with great success, and was covered widely in the local press.

SAYING FAREWELL

Two days before their stay would come to an end, Rabbi Hodakov informed the vaad that the Rebbe had instructed that four directives be given over to the members of the charter:

1. All those traveling in the charter should be careful to heed the law of both the USA and Eretz Yisroel
2. Those that received a Shlichus from the Rebbe during their time in New York should give a detailed duch about it to the Rebbe.
3. Those that wrote personal diaries of the trip give a copy to the Rebbe.
4. Before heading to the airport, all the travelers should bring their luggage to 770, and from 770 they should go as a group to the airport.

During their last nights in New York the guests were informed that the Rebbe would have a Yechidus with each of them that evening. Just like the previous Yechidus, they were split into two groups and had Yechidus on two separate nights.

Many of the guests noticed the sense of joy that was recognizable on the Rebbe's face, giving them great energy. After their Yechidus the Chassidim sat down to farbreng and review what the Rebbe had told them.

ONE FLIGHT TO OPEN THE FLOODGATES

∞ ∞ ∞ ∞ ∞ ∞ ∞ ∞

תשרי תשכ"א



THE REBBE SPEAKS TO REB LEIBEL KAHAN WHILE SEEING OFF THE GROUP OF CHASSIDIM WHO HAD FLOWN ON THE CHARTER. JEM/THE LIVING ARCHIVE / 102848

Following an additional Yechidus Klolis for the residents of Kfar Chabad on their final night in New York the Rebbe held a Farbrengen especially in honor of the Chassidim traveling back to Eretz Yisroel.

During the Farbrengen the Rebbe expounded on the words of chaza"ו: גדולה לגימה שמקרבת coming together now and saying Lechaim they could maintain a bond *b'pnimiyus* even though they would be separated from the Rebbe *b'gashmiyus*...


The Rebbe also said a maamer titled "*Al yipater adam meichaveiro ela mitoich d'var halocha*" highlighting the fact that Chassidim were taking leave of the Rebbe.

Before they departed from 770, the Rebbe himself came out of 770 and saw the guests dance whom subsequently boarded the busses to the airport. The expression of emotion on the Rebbe's face was visible to all.

A day earlier Rabbi Hodakov had announced that the Rebbe had instructed that everyone should escort the members of the charter to the airport! Scores of Anash and Bochorim streamed behind the busses to the airport, and gathered together inside the airport.

Shortly before the flight was to leave a small Tzeischem L'shalom was held in the airport, where Rabbis Mentlik and Yitzchok Dovid Groner addressed the crowd. Reb Yitzchok spoke passionately:

"We need to draw upon the energy we soaked in while being together with the Rebbe and share its warmth with people wherever your destination may be."

The Chassidim burst into dancing of "Tayere brider..." tears streaming down their face as they mounted the plane... In their hearts burned a deep desire, "*v'sechezena eineinu bshuvcha l'tziyon b'rachamim!*" 

1. Igros Kodesh vol. 19 Igeres 1112
2. This airport was renamed JFK Airport, and has since seen thousands of Chassidim on their way to visit *chatzros kodsheinu*.
3. The main complications was due to that they had brought lulavim with them, a plant from another country which is forbidden to be brought to the USA.
4. See A Chassidisher Derher magazine, Sivan 5774.
5. "Yom Gimmel D'slichos" is a day that was often marked by the Frierdiker Rebbe by a maamer. See the Sichs of 23 Elul 5751.
6. The next day, some of the elderly Chassidim who were part of the charter met with Rabbi Hodakov and asked him to relay a request to the Rebbe in their name to the Rebbe, if he could be magiah the Maamer so they could review it. Rabbi Hodakov promised that he would, but in the end the maamer was not checked over by the Rebbe at that time. Interestingly, thirty years later the Rebbe was magiah the maamer and it was published in the Kuntres Gimmel D'slichos 5749, Sefer Maamorim Melukat Tammuz-Elul, pg 281.
7. Referring to some individuals who had dozed off at the Rebbe's Farbrengen.

מ'פארט צום רבי'ן!

In continuation of the theme of the previous article, we present a collection of sichos and letters on the subject of traveling to the Rebbe for Tishrei.



THE REBBE GAZES AT A BOCHUR RECITING HAGOMEL AFTER ARRIVING
IN NEW YORK TO SPEND TISHREI WITH THE REBBE.
JEM/THE LIVING ARCHIVE / 20929

Tishrei is a month which serves as the “head” of the year. A large amount of Yomim Tovim and special days are concentrated in this month, just as the head carries the most important parts of the body.

Spending these days in the *daled amos* of the *Rosh B’nei Yisroel* – the head of Klal Yisroel – brings the power of these days to an entirely more elevated state.

For a Chossid to travel to the Rebbe at any time is a given, as the Rebbe explains in this sicha:¹

“The idea of a Chossid traveling to his Rebbe is something which is obviously understood, and therefore, every once in a while a Chossid will travel to his Rebbe, and this journey affects his *avoda* for the entire time period, until he next travels to the Rebbe.

However it is possible for one to have an unenthusiastic attitude toward traveling to see his Rebbe – “[similar to how Amalek] cooled you off on your way [to Eretz Yisroel from Mitzrayim],” and for this we need to battle Amalek. Not to allow the possibility of a frosty attitude even while enroute to visit the Rebbe.

Not only because it can lead to one descending to lower pitfalls, but also because being apathetic is in direct contradiction with the essence of a Yid [which exemplifies] fire.”

TIME AND SPACE

Making sure to spend Tishrei in a place with an elevated level of kedusha began in the days of the Beis Hamikdosh. Yidden would be *ole regel* from the furthest distances and spend these Yomim Tovim in Yerushalayim near *Beis Hashem*.

Today, a form of this kedusha is attainable in the *daled amos* of the Nosi

Hador. The Rebbe explains this point in the following sicha:²

“...This idea is further strengthened when one achieves – even in our times – something similar to *Aliya l’regel*: In Likkutei Torah it explains the idea of *Aliya l’regel* in one’s personal *avodas hanefesh*, and concludes that from the time of the destruction of the Beis Hamikdosh, although we cannot prostrate [ourselves in the Beis Hamikdosh] nevertheless an extension of this energy has spread to every *mikdash me’at* – the shuls and *botei medrash*, and particularly those of them that are unique, for example – [the shul and beis hamedrash] of the Frierdiker Rebbe Nosi Doreinu.

Indeed this is common practice today – that tens and tens of Yidden are on the move, leaving their homes and places of living, in order to spend the *Yomim Tovim* of Chodesh Tishrei in the *daled amos* of the Nosi Hador, very similar and as a remembrance to the idea of *Aliya l’regel* in the times of the Beis Hamikdosh.”

IN OUR DAYS

Throughout the generations, the peak of a chossid’s year was spending the month of Tishrei by his Rebbe. It seemed that not a single effort was withheld from making this trip possible. Days and sometimes weeks of travel, enormous sums of money, or whatever else it would take to complete the task was done without hesitation.

In 5708, just two years before the Histalkus of the Frierdiker Rebbe, the Rebbe expressed the incredible importance of spending Tishrei with the Rebbe in a letter addressed to a Chossid whom the Rebbe had hoped would have spent Tishrei by the Frierdiker Rebbe but didn’t:³



**...IT WAS
NO LONGER
CONSIDERED
A DREAM TO
FLY ACROSS
THE WORLD
TO SPEND
TISHREI WITH
THE REBBE.**

I thought that just as every year, you should come here to spend Shmini Atzeres and Simchas Torah, and we will see each other and have the opportunity to converse.

It seems that because of strange reasons you were held up and weren't able to actualize this journey.

It is a shame, in light of the words of Chazal "One is obligated to visit his teacher during the *regel*..." The most opportune time for this is during the *shalosh regalim* just as it was in the times of the Beis Hamikdosh. It is unnecessary to discuss this at length.

FLOCKING TO THE LIGHT

Chassidim understood that this was a time that should be spent in the Rebbe's *daled amos*. In the weeks and months before, Chassidim would make preparations for these trips, both in *ruchniyus* and *gashmiyus* matters.

During the month of Tishrei, the Rebbeim would spend many extra hours with

the Chassidim, attending many Tefilos, saying extra Maamorim and many other opportunities. There were many special *giluyim* during this month, which intensified its significance. What took place in the month of Tishrei served as source of rejuvenation, refreshing the *chayus* of Chassidim for the rest of the year.

This was especially true in Dor Hashvi'i. The most important month of the year for a Yid was filled with remarkable *gilyuim*. From Shabbos S'lichos through Shabbos Bereishis: Giving Panim, hearing the Rebbe's Tkios and Napoleon's march are just a few examples of moments that highlighted Tishrei with the Rebbe.

Often, even an average weekday in Tishrei was transformed through the Rebbe's liveliness and enthusiasm. The throngs of guests who streamed to be with the Rebbe increased from year to year.

SURGING OVER THE CHALLENGE

Today, thousands of Anash and Bochorim flock to the Rebbe's *daled amos*.



A few decades ago, however, this was not an easy task. Despite the burning desire of Chassidim in Eretz Yisroel, France, England, and other locations to spend Tishrei with the Rebbe, this was a virtual dream...

The cost of boarding a plane to NY was far beyond people's capabilities, while the many complications of travelling by boat made it, for the most part, not an option. Getting the applicable visas and entry papers didn't come easy either. While in the 5730's and 5740's hundreds and even thousands would come to spend Tishrei with the Rebbe, just twenty years earlier this was not the case. It was just a few lucky people who merited in turning their dream in to reality.

The story that has just been presented about the first chartered plane from Eretz Yisroel in 5721 was clearly a major breakthrough in regards to Chassidim traveling to the Rebbe for Tishrei.

One man by the name of Reb Yitzchak Mendel Lis was determined to come spend Tishrei with the Rebbe. He withstood all obstacles that stood in his

way, not allowing anything to stop him from making this charter flight happen.

Most people at the time never believed that such a thing could actually take place. But from that point onwards the numbers multiplied every year, turning the dream of flying across the world to spend Tishrei with the Rebbe a reality.

LIVING IN THE DARK

It is clear that a golden opportunity is given to each of us Chassidim by having the chance to spend Tishrei, while those that pass up this opportunity are most pitiful. In the Rebbe's words:⁴

"...There are those that haven't come [to the Rebbe for Tishrei], and instead remained in a "hole" and imagine as if they are sitting in the king's palace... And this is how they passed through the entire time of z'man simchoseinu.

The reason why such a situation (one dwelling in a hole and imagine he is in the king's palace) can exist – is because of the darkness of Golus. But what sway does the darkness of Golus have over people who are connected to the Nosi

**THIS TISHREI
WE HAVE
A GOLDEN
OPPORTUNITY
TO SPEND
TISHREI IN
THE REBBE'S
DALED AMOS...**



Hador, who has already publicized that the *avoda* has been completed, even the “polishing of the buttons?!”

It is thus understood the great compassion one needs to have on these individuals, and therefore a greater need to encourage them so that they shouldn't fall into a saddened state etc. On the contrary, this should bring them to [travel to the Rebbe] in a manner that is twofold stronger!”

The Rebbe would warmly encourage those who had traveled to be in *chatzros kodsheinu* for Tishrei, even for just part of it. Until 5741 each of the guests was privileged to have a private Yechidus with the Rebbe, and later on the Rebbe would hold a Yechidus Klolis especially for the Tishrei guests.

A WORTHWHILE VOYAGE

Often the Rebbe expressed appreciation to those who had come at a Tishrei farbrengen. Here is one example:⁵

Another thing which I have requested to be publicized in connection with the seventh of MarCheshvan: To extend a *Yaasher Koach* to all the guests *shlit*”a whom their *hergesh chassidi* has illuminated their path in a revealed way, bringing to real action, to fulfill the words of the posuk “*lech lecho meiartzecho*” in order to be in the *daled amos* (Shul and Beis Medrash) of the Nosi Hador, the Frierdiker Rebbe, during the time of Hakhel [during Sukkos], even for at least an hour, a day, and definitely those who were here during the entire Sukkos – particularly those who stayed until the seventh of MarCheshvan...

In preparation for the charter of 5721 the Rebbe gave many horaos regarding how the Chassidim should behave both in advance of their trip to *chatzros kodsheinu*, and during the trip. The Rebbe also did so in many later instances, when other groups of guests came to the Rebbe.


AN OBLIGATION TO OUR FATHER

”כשם שבא לראות כך בא ליראות” – Just as one comes to the Rebbe's *daled amos* to see and experience, one also comes in order to be seen by the Rebbe, and to bring him Nachas Ruach.

This was abundantly apparent each Tishrei when the guests would come, and is seen time and time again in the story of the Charter of 5721. When Tishrei came to a close and the Rebbe would watch the guests take leave, an unmistakably pained expression was clear on the Rebbe's face.

Just like a father who awaits the arrival of his children for a Yom Tov or a special occasion, the Nachas Ruach caused to the Rebbe when his children would spend Tishrei with him is indescribable. The emotion upon taking leave echoes the same message.

This is a beacon for the weeks that lie ahead. This Tishrei we have a golden opportunity to spend Tishrei in the Rebbe's *daled amos*, and bring this Nachas Ruach to the Rebbe. This is also a prime opportunity for us to gain a refreshed *chayus* in every aspect of the coming year.

May Hashem take us out of Golus, so that our *Aliya l'regel* this year be one during which we are able to behold the Rebbe *b'gashmiyus, v'hu yoilichenu koimemiyus l'artzeinu!* 

1. Toras Menachem Hisvaaduyois 5749 vol. 1 pg. 431
2. Toras Menachem Hisvaaduyois vol. 1 5747 pg. 465.
3. Igros Kodesh vol. 2 pg. 254.
4. Toras Menachem Hisvaaduyois 5748 vol. 1 pg. 439.
5. Toras Menachem Hisvaaduyois 5749 vol. 1 pg 429.

DEALING WITH LONELINESS PART II

In this year's Av edition of "A Chassidisher Derher" we presented a series of letters from the Rebbe discussing the importance of having a good "sevivah" and friends, and different ways to combat feelings of loneliness. We are pleased to present a second installment of letters by the Rebbe on this subject.

ACQUIRE A FRIEND

In response to your letter in which you write that you are presently learning in seminary but have not yet managed to become friends with the other students, as a result of which you feel alone and are not in the best of spirits etc.

In general, you should discuss with your teachers which of your fellow students do they think would be the wisest for you to befriend, and subsequently you should work on those ideas.

Regarding the feelings of loneliness and abandonment: you should reflect on the fact that no-one is perfect and complete, including yourself. Thus, you need not demand that your friends be perfect in every way, either.

Additionally, Chazal affirm to us that “Jewish women are beautiful”, and every one of them is considered a daughter of Sarah, Rivkah, Rachel and Leah; certainly, each of your classmates possess many qualities that you will come to recognize over the course of time, and your own virtues will increase through your friendships with them.

The more you will clarify the above mentioned point to yourself, the easier it will become for you to make new friends instead of being alone, as the Torah already tells us to “acquire a friend for yourself”.¹

JOIN CHASSIDISHE FARBRENGENS

Based on the *maamar Chazal* in connection with the pasuk of “hein keil kabir lo yimas” [Lit. “Behold Hashem is great and will not despise”, and is understood to mean that Hashem will not despise those who are great in number, i.e. a minyan], it’s surprising that you rely on your own strength and don’t take part in chassidishe farbrengens. The Mittlerer Rebbe said that even when confiding in just one friend, there are two *nefesh haelokiyos* against one *nefesh habehamis*; how much more is this true with a chassidishe farbrengen where the *Shechinah* rests, as by any gathering of ten Jews. If one is alone, and has no one who loves them deeply and is willing to rebuke them [when appropriate], but rather, the only support one gets is a friendly pat on the back and heaps of praise and idolization as is customary in this country -- then the consequences of such conduct are self evident.

May Hashem give you the merit to experience an immediate

increase in your study of Chassidus, enabling you to advance from strength to strength, as is the wish of the Rebbeim from anyone who merited to be in their daled amos.

With blessings.²

ONE IS MANY

Attached is the *kuntres* for this upcoming Pesach, and surely you’ll share it with the community, as well as the individual. My intent with “the individual” isn’t only to share it with yourself, as that is self-evident; but also for your fellow “individual,” since all our Rebbeim, and our own Rebbe, my father-in-law *ha”kam*, have taught us that one must toil with all of his strength and determination for the physical or spiritual benefit of even a single other person.

This instruction is quite logical, since who can know which individual will be the right one, or if all the others are as good as him.

Aside from the fact that every Jew is an entire world unto himself, it is written in the sicha printed in the *kuntres* (as quoted in the introduction) that “every individual is [considered like] an entire community, for he has the power to make a community and enliven a community.”

In other words, although amongst those whom you have an influence on, there might be an individual who is a “loner,” someone who stays to himself; that is only his nature before he worked on himself. Who knows how his situation might change in the near or more distant future, especially in light of the Yerushalmi which states that a resolution of Torah actually changes nature.

If you will be able to influence this individual, this loner, to move to “Rebbi’s area” [meaning: he will be a follower of the Rebbe], then the halacha will have to follow Rebbi’s [meaning the Rebbe’s] opinion, and this person will influence and enliven his entire environment; and the effort that you’ll have invested in him will bring positive results until the end of all time, [literally the end of the world, “olam”], which also means until it will bring the end of “he’elem”, Hashem’s concealment.³

THE FACTS REMAIN

... Regarding that which you wrote about feeling lonely, it is quite astonishing for me to hear that. Surely you have heard the

saying of my father-in-law, the [Friediker] Rebbe and leader of the Jewish people, “Chassidus has accomplished that we are not lonesome”. If this is true of the connection between a Rebbe and chasid (as explained over there at length), certainly it is true when discussing the relationship between two individuals in the same environment, and certainly it is also true concerning the connection of the Jewish people to Hashem.

This can be understood quite well according to the concept of *hashgacha pratis*, namely, that Hashem oversees each and every detail of life in all of its aspects; and Hashem’s supervision is synonymous with His blessing, considering that they are both rooted in Hashem’s perfect unity.

From the above it is understood in the practical sense, as well as in regards to your feelings and approach to life, that each and every person exists in a world (a highly diverse world, filled with different creatures from all four planes) that is influenced by Hashem and they affect Him (although obviously the respective influences are not at all similar); this being the case, they are created for and are filled with a purpose (at the very least potentially), and it is only dependant on them to bring this potential into fruition. This is a general approach by every Jew, whose function is to be Hashem’s “partner” in creation with respect to the aforementioned.

However, in your case the astonishment is many times greater, considering that divine providence has given you the merit to be involved in the field of educating Hashem’s children, Jewish children. Any influence or effect you have on them creates an everlasting spiritual, holy, good and beneficial “closeness” between you, one that is also helpful in this world.

Physical space has no bearing on this, nor is it able to be divided (which is why it is everlasting). In other words, when you sit in your room and you feel alone, and at the very same time, one of your students is reviewing a *shiur* that you gave or is making a *brocha* to Hashem as you taught her etc., this action increases “life” and “light” in the connection between you, to the degree that your *nefesh haelokis* surely feels it, since it is from your very essence, of which the real essence and innermost part of a person is their *nefesh haelokis*, which in reality also enlivens the animal soul.

I know that this is not always felt by all, since we are dealing with something that is invisible and intangible. This does not,

however, detract from the fact that the *nefesh haelokis* is able to affect one’s mind and even one’s *nefesh habehamis* in the above mentioned way through just a short contemplation. However, since a person is constantly in a state of flux, there are times when a special motivation is necessary. When one enters such a state [of feelings of loneliness etc.], the best advice would be to meet one of your students or at least to talk with someone about the students, classes etc; talking about something increases in the attention devoted to it and brings out the subject on a greater level.⁴

CHASSIDISHE NACHAS

This was written to a mother whose son apparently strayed off the proper path

In answer to your letter from Tuesday in which you write about your son, *shlit”a*:

...With respect to his daily schedule, you should try as hard as possible to arrange that he should learn *limudei kodesh* with a *chavrusa*. This is both to ensure that the study continues longer and isn’t as hard on him, and so that he shouldn’t be alone. In general, you should try to find him work amongst the most *frum* youth, either through arranging *mesibos shabbos* or through arranging a class of those younger than him to learn *limudei kodesh* with them, interspersed with stories of *yiras shamayim* and the like, which will encourage him to be a proper example, as well as decreasing in his solitary times. Surely it shouldn’t be too difficult to find such children, and it could even be from the students of a school who are free from after midday.

With a bracha for *chassidishe nachas* from your son and for good tidings in all the above.⁵ **D**

1. Igros Kodesh vol. 18 p. 323

2. Ibid. vol. 10 p. 411

3. Ibid. vol. 3 p. 267

4. Ibid. vol. 23 p. 359

5. Ibid. vol. 12 p. 335



BEHIND THE PICTURE

HANOCHAS EVEN HAPINAH

17 Elul 5748

Pictures courtesy of Jewish Educational Media



157572

In response to the Rebbe's call during Elul, 5748¹ to build, and purchase new facilities and enlarge already existing Jewish institutions, members of Agudas Chasidei Chabad felt that the time was right to expand the buildings of 784-788 Eastern Parkway adjacent to 770, thereby

extending and renovating the Rebbe's Shul. The project was mainly funded by the renowned philanthropist Mr. David Chase.²

As the Rebbe's house on President St. became the de-facto nerve center of

Lubavitch in the year 5748 following the passing of the Rebbetzin, *tefilllos* along with nearly everything else, were held there.

Rumors were circulating about a campaign for the expansion of 770, but

for the most part details of the initiative were widely unknown.

All that changed following mincha and a dollars distribution in the Rebbe's house on 17 Elul, when Mr. Chase approached the Rebbe and spoke about the plans for the expansion of 770; he proudly declared that a ground-breaking celebration was scheduled for later that same afternoon, and concluded by kindly requesting that the Rebbe participate. To everyone's surprise, the Rebbe conceded, however on his part, the Rebbe made a 'deal'³ with Mr. Chase; demanding that he, in turn, agree to deliver a few words at the event in his *mamme-lashon*, Yiddish. A delighted Mr. Chase readily accepted and, before leaving said "See you at 5:00!"

With slightly more than an hour to go, preparations quickly rose to their peak and a platform was soon erected for the Rebbe to stand on, right at the edge of the work site with a *shtender* and microphone; a makeshift banner, bearing the words "גדול יהי כבוד הבית הזה. לשנה" "גדול יהי כבוד הבית הזה. לשנה" was hung over the building behind.

Nearby, below the stage, some seating space was reserved for the elderly chassidim who would be in attendance, and live music was playing as well.

Bleachers were erected for the ever-swelling crowd who had come to behold this outstanding sight. Given the rare nature of the event, chassidim didn't know what to expect and a suspenseful excitement reigned.

At five o'clock precisely, the Rebbe's car appeared and parked at its usual place, upon exiting the car, the Rebbe walked directly towards the platform.

Interestingly, the Rebbe attended the ceremony wearing a silk *kapota*, which is traditionally reserved for Shabbos and Yom-tov.⁴

Over a brief sicha, the Rebbe expounded upon the importance of the current celebration, dwelling upon the English words used to describe it – Ground-Breaking, explaining them to mean the



bittul (break, nullify) which we ought to have, and not think that the building is the result of our own greatness, *chas vesholom*. Drawing parallels from the daily Chumash, which discussed building a *mizbe'ach*, and referring to the cornerstone which is traditionally set-in on such ceremonies, as the *even hashesiyah*, from which the whole world was nurtured. The Rebbe then turned to Mr. Chase to come through with his part of the commitment.

Chase began by saying – in English – that having witnessed the destruction of European Jewry and its shuls, never would he have even thought that one day he might himself be building a shul. In conclusion he said, "To all of you who listen to me, I can tell you in the truth that no one in my life had a greater and profound effect on me than our great rabbi whom we all love, Rabbi Schneerson. Rebbe, I know I promised you to speak in Yiddish, but what can

I do...I've nearly entirely forgotten this language; but one thing I'll say: Rebbe! *Ich hob dir lieb zayer zayer asach!* Next time we get together, I promise to speak a little more *mamme-loshon...*"

All the while the Rebbe's holy eyes were fixed on Chase, and when the latter concluded with this genuine expression of love, the Rebbe's face lit up with a broad smile, lasting quite a long time.

Shortly thereafter, the Rebbe descended the platform and walked towards the small cavity that had been dug earlier and was surrounded with a few shovels and a large stone. The Rebbe took hold of one shovel and moved some dust to the side. The Rebbe then bent down, and, refusing assistance, picked up the heavy rock and moved it into the cavity. After that, the

Rebbe again took the shovel and poured some dirt over the stone.

Members of *Mazkirus* and Rabbonim then followed suit, and symbolically shoveled some dirt unto the stone.

If it seemed that the wonders had just concluded, the Rebbe then walked towards a fence on the side of the yard and stopped. Quickly chasidim understood that the Rebbe was going to distribute dollars, and the shtender was brought for the Rebbe. At first the line formed incongruously and haphazardly, but soon order was restored and the crowd by the hundreds strode past to receive a dollar from the Rebbe.

The distribution continued for an hour and a quarter. Enthusiastically

encouraging the song of "*Samach T'samach*", the Rebbe left for home.

Ashrei ayin ro'asoh kol ayle! Fortunate is the eye that beheld the Nossi Hador personally laying the foundation for the *Teil Talpiyos* – **שכל פיות פונים בו!**⁵

1. Shabbos Parshas Shoftim, 7 Elul, 5748 (Sefer Hasichos vol. 2 p. 622)

2. See 'A Chassidisher Derher' Issue 19 (96) p. 28 and on, for a more exhaustive description of Mr. Chase's involvement with Lubavitch.

3. The Rebbe himself used this word!

4. See Hisvaaduyos 5748 Vol. 4 p. 304 for the Rebbe's explanation of his own doing so.

5. Mesechtas Brachos, daf 30, omud 1.



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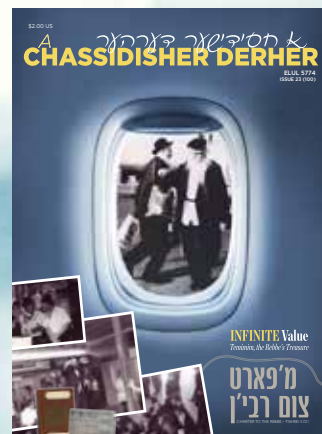
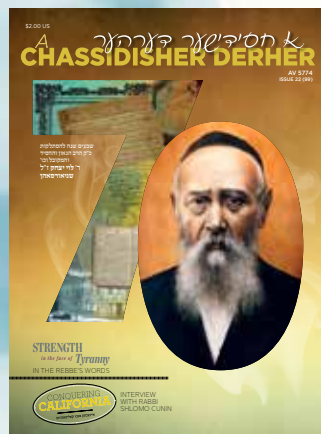
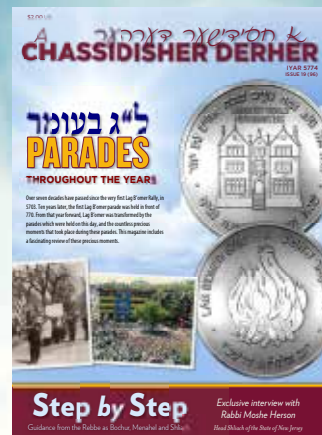
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נדפס לחיזוק ההתקשרות
לכ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

לזכות

החתן הרה"ת מאיר אבנר שי' קירשנבוים
והכלה מרת חי' מושקא תחי' גניביש
לרגל נישואיהם בשטומ"צ ביום ט"ו אלול ה'תשע"ד

לזכות

הרך הנולד שי' – ביום כ"ב מנחם-אב
שיגדל להיות חי"ל כרצו"ק ולנח"ר כ"ק אדמו"ר
נדפס ע"י הוריו
הרה"ת אהרן מאיר ותמר ומשפחתם שי' נמס

לעילוי נשמת
הו"ח אי"א רב פעלים תמים ואיש אמת
ר' ישעי' ארי' ב"ר מנשה ע"ה
טרייטעל
נפטר ליל ש"ק פ' וישלח
י"ג כסלו ה'תשע"ד

מוקדש לזכות
הרה"ת ר' לייביש משה וזוגתו מרת רינה
וילדיהם
קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא
שיחיו
גולדהירש

לזכות

החתן התמים הנעלה והמצויין, חבר מערכת של גליון זה
אהרן יחזקאל שי' וואגעל
והכלה מרת רחל תחי' שם טוב
לרגל נישואיהם בשטומ"צ ביום כ' אלול

לזכות

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יוסף מנחם שי' קאמען
והכלה מרת חנה תחי' טעלדאן
לרגל נישואיהם בשטומ"צ ביום ט"ו אלול



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