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A *וואס און וואס* CHASSIDISHER DERHER

EXPANDED EDITION

ISSUE 10 (85)

TAMMUZ 5773

**LIKE AN
ONLY
CHILD**

- REB YOEL KAHAN
ON HISKASHRUS
TODAY

ניעט ניעט

ניקאווא

THE ANTHEM OF RUSSIAN JEWRY

*Conquering
Minnesota!*

**EXCLUSIVE INTERVIEW WITH
RABBI MOSHE FELLER**

ON HIS EARLY YEARS IN 770 AND ON SHLICHUS

A אגודת חסידים CHASSIDISHER DERHER

EXPANDED EDITION

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TAMMUZ 5773

CREDITS

בס"ד

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3 A WORD FROM THE EDITORS

4 3 TAMMUZ

Our Urim V'Tumim

6 DEM REBBE'NS A MENTCH

The "Tractorist"

13 KSAV YAD KODESH

The Time is Now

14 LIKE AN ONLY CHILD

Reb Yoel Kahan on Hiskashrus Today

18 IGROS KODESH

The Missing Source

20 CONQUERING MINNESOTA

Exclusive Interview with Rabbi Moshe Feller

30 THE SEARCH FOR A HOME

And Our Role in its Construction

33 "WE WILL SEE THE REBBE AGAIN!"

A Story

34 SHAAREI NEGINA

Defiance and Hope: Nyet Nyet Nikavoh

40 MOSHIACH U'GEULAH

Educating about Moshiach

42 A CHASSIDISHER MAISE

Honey in Exchange for a Sting

45 FARBRENGEN WITH THE REBBE

20 Av 5745

48 BEHIND THE PICTURE

The Telling Picture

It is with great pleasure that we present our readership with this 10th expanded edition of “A Chassidisher Derher”.

Gimmel Tammuz is upon us. Naturally, when this time of year comes around, we as Chassidim shudder to the thought of how many years have already gone by in this thick *Galus*.

There is a well-known *moshul* brought in Chassidus¹ of a father who hides himself from his son in order to test his faithfulness to him. If the son is foolish, we are told, he fails to realize that the father only hides himself in a superficial manner and perceives the ordeal as a real tragedy. After crying a bit in devastation, he gives up hope and does not even attempt to find his father at all.

A wise son, however, understands that his father’s hiding is merely an act in order to arouse the his love for his father. As such, the wise son does not despair. He’ll continually search for his father, tracing his father’s steps and following the paths he would take, until they are finally reunited, and their love for one-another increases immeasurably.

In an incredible *Sicha*² expounding upon this metaphor, the Rebbe adds that the searching, in and of itself, is already a taste of *Geulah*.

What can be more telling for Chassidim who find themselves in times as ours? It remains up to us to hold steadfast in our *Hiskashrus* to the Rebbe, despite the darkness prevailing around us, tracing the steps of *our* father and following the paths with which we can best find him.

The Rebbe once related³ that while in prison, the Frierdiker Rebbe was able to envision his father’s holy face, and that filled him with the necessary strength he needed to cope with the hardships he had to endure at the time. The Rebbe concluded: “The [Frierdiker] Rebbe is giving us clear advice as what to do when we find ourselves lost in ‘prison’ i.e. in a tough state; connect ourselves with the Rebbe by envisioning his holy face... Those who never saw the Rebbe can do so by looking at his picture and learning from the Torah he taught.”

We can be certain, then, that one of the primary “paths” on our “search” (i.e. our attempt to hold steadfast in our *Hiskashrus*) is by looking at the Rebbe’s picture.

Today, with so many recorded videos of the Rebbe, this idea is more accessible than ever.

It is for this reason that you will find amongst the collection of interesting and informative essays in this edition, a write up about the newly released Farbrengen of **Chof Av, 5745**. It is our sincerest hope that this will assist and encourage our readership to watch and truly appreciate this true treasure. It’s important that we remember that there is absolutely NOTHING that can replace participating in a viewing of the Rebbe’s Farbrengen, learning Torah directly from the Rebbe himself, and reliving (to an extent) what it meant to stand in his holy presence.

Additionally, you will read (as always) Sichos, letters, and stories of our Rebbeim and their Chassidim, encapsulating the boundless connection between them at all times. We hope that these will inspire the readers to act on this as well.

The Rebbe often referred to the month of Tammuz as “*Chodesh HaGeulah*” (commemorating the Frierdiker Rebbe’s release from prison on Yud Beis – Yud Gimmel Tammuz). Let us hope that indeed this year it will be the month when we’ll finally experience the ultimate *Geulah*; we will be reunited with the Rebbe, and he will take us out of *Galus*, ***Teikef Umiyad Mammosh!***

A Gezuntzen Zumner,
A Chassidisher Derher
 Erev Rosh Chodesh Tammuz, 5773

1. המשך תרס"ו ד"ה השמים מספרים בתחלתו

2. שיחת ט"ו בשבט תשל"ט; שיחות קודש תשל"ט ח"ב עמ' לה

3. שיחת ל"ג בעומר השי"ת; תו"מ ח"א עמ' 67

Our Urim V'Tumim

In each generation, the Yidden are granted a shepherd who guides them through their trials and triumphs. And so, a world which is suddenly left without a Nossi b'gashmiyus begs the question, "From where can such a generation receive its direction and guidance?"

A Nossi is to Bnei Yisroel as the head is to the body. The head manages, processes and governs each of our bodily functions and determines how we feel and act. In a similar fashion, Hashem, in creating the world, established that every generation have its own Nossi, through which all the world's *hashpaos* would be conveyed. It is for that reason that so many turn to the Nossi when they are lacking vital needs.

[This idea was uniquely demonstrated in the times of Moshe Rabbeinu¹ where even the Yidden's staples – the water from the rock, the *Man* and the *Slav* – were provided through Moshe.]

So, in keeping with the design of creation, how can there be a situation in which we no longer have the Nossi physically with us?

While no answer can satisfy the tremendous loss we suffer when our Nossi leaves us *b'gashmiyus*, we can achieve some understanding through considering a similar experience – our Neshoma's descent into the world.

Each Neshoma is sent to this world with a divine shlichus to complete. But, in order for the Neshoma to combat the distractions of *Olam Hazei*, Hashem invests Himself within the Torah, imparting guidance and in-

struction, and conveying His vision for the world. Thus, through learning the Torah and fulfilling its Mitzvos, a Yid can feel Hashem's presence in every aspect of his life.

And similarly, the Nesiei Yisroel ensured that their guidance be available to their *mekusharim* even once they are no longer together *b'gashmiyus*. As the Midrash teaches us, "צדיקים דומים לבוראם" (Tzaddikim emulate their creator²); just like Hashem establishes a tangible presence in the world through Torah, so too, these Tzaddikim invested their being into their own Chidushim and Biurim in Torah.

A Nossi lives with absolute Mesiras Nefesh, all the while communicating Torah to his generation. When one studies his Torah, he connects to him directly – even once the Nossi leaves this world *b'gashmiyus*, he can still give strength and direction through the Torah he has shared.

In the end of Sefer Devorim³, right before his passing, Moshe Rabbeinu addresses Hashem with a passionate plea that He appoint a new Nossi to lead B'nei Yisroel. From here Rashi teaches that when a Tzaddik is about to leave this world, he occupies himself solely with ensuring that his *dor* will continue to be guided even after he passes.⁴

The Rebbe Rashab expressed this idea right before his

¹This article is adapted from the Sichos of Acharon Shel Pesach 5717 and Yud Bes Tamuz 5711.



צריכים לדעת המציאות

“איך גיי אין הימעל און די כתבים לאז איך אייך”.

This expression demonstrates two extremes:

Because a Nossi selflessly gives himself over to his dor, he will only ‘go to heaven’ to ensure that the supernal courts bestow blessings upon his people.

However, in order to maintain a gashmiyuslike presence among his *mekusharim*, the Nossi invests his being in the Seforim and *Kesovim* he leaves with his Chassidim.

As the darkness of Galus continues to strengthen, we have a wealth of printed volumes of the Rebbe’s Torah. In every language⁶, and in every format of printed word, it is possible to bask in the Rebbe’s warm glow.

In the forty four years we merited the Rebbe’s Nesius b’gashmiyus the Rebbe was moser nefesh to convey the d’var Hashem to us through countless Sichos, Maamorim, Igros and more.

Today we have the power to tap into the Rebbe’s life-line through learning his Torah. Modern Technology allows us to even re-live a Farbrengen of the Rebbe or other precious moments by viewing the thousands of videos available.

This perhaps is the only antidote for the painful condition we are in. Let us resolve to substantially increase our involvement in learning the Rebbe’s Torah and watching videos of the Rebbe, in order to elevate our every moment with the Rebbe’s presence. ■

1. The Midrash explains that Moshe Rabbeinu and the Nossi of the final dor of golus share the same Neshoma and therefore the same characteristics. Therefore the last Nossi before Geulah will be the conduit for even the minutest of Klal Yisroel’s needs just as Moshe Rabbeinu was to the Yidden in the Midbar. See Toras Menachem vol. 1 page 128 for further explanation.

2. See Bereishis Rabo, Perek 7 Possuk 8. Rus Rabo Perek 4 Possuk 3.

3. Parshas Pinchos, Perek 27 Posuk 16.

4. Ibid. See Rashi there.

5. See Igros Kodesh of the Rebbe Rashab, page 113.

6. To better understand this point see Toras Menachem vol. 17 page 95.

שואלים קושיא: לשם מה ה' צריך להיות ענין ההסתלקות דכ"ק מו"ח אדמו"ר - ה' לנו יהודי שהראה נסים בגלוי, וא"כ, היו יכולים להמשיך ולסיים יחד עמו את מספר השנים שנותרו עד ביאת המשיח?!

- תירוץ על קושיא זו, אין לי.

אבל, צריכים לדעת עכ"פ שהמציאות היא ש"צדיקא דאתפטור אשתכח בכולהו עלמין יתיר מבחיוהי", "היינו שגם בזה העולם המעשה... אשתכח יתיר" (כמבואר באגה"ק), ובמילא, גם עכשיו ישנם הכחות של הרבי לצאת ולקרב את הזולת לתורה, לתורת החסידות, ולא רק לתורת החסידות הכללית שענינה אמונה, אלא גם לתורת חסידות חב"ד.

אלא מאי, ישנם שוטים ששואלים קושיות... אזי העצה היעוצה לא להקשיב ולא לשים לב אליהם ולא להתפעל מהם.

ובסגנון האמור לעיל - שבימות יהושע בן נון, לאחר הסתלקות משה, יש צורך בחומה שמקיפה ושומרת מפני הענינים הבלתי-רצויים שמבחוץ שיכולים לבלבל ולהפריע כו'; וביחד עם זה, לא להסתגר בתוך העיר המוקפת חומה, אלא אדרבה, לצאת מן העיר כדי לקרב גם את אלה הנמצאים בשדה, להכניסם אל העיר המוקפת חומה זו תורה...

(משיחת שמחת בית השואבה תשי"א)

The “Tractorist”

PORTRAIT OF A TRUE SOLDIER IN THE REBBE'S ARMY

Fifty five years ago, a young man sporting a tee-shirt and a pair of khaki shorts showed up to the large ‘zal’ of the Lubavitch Yeshiva in Lod and asked to be accepted into the yeshiva. A few months later he had already made his first trip to 770 where he merited unique and special attention from the Rebbe, including the privilege of being allowed to enter the Rebbe’s room when he wished. A short while later, the Rebbe charged him with a special shlichus: to work as a “tractorist” in Chaifa.

Thus, began a most unique and fruitful shlichus, through which the shliach-tractorist inspired thousands of individuals and families of baalei teshuva, long before anyone had ever heard of the ‘baal teshuva movement’.

Reb Reuven Dunin was born on Yud Zayin Teves, 5694, in Eretz Yisroel. His father descended from a family of Chassidim but was himself a misnaged.

Reuven grew up in an era infused with the spirit of rebuilding the land and at quite a young age, being swept up in the wave patriotic fervor and idealism, he left his parents home to make his contribution. Over the years his commitment to Yiddishkeit gradually weakened until finally he left it completely. For nearly ten years he worked with heavy machinery, driving a tractor, and made a good living.

But at twenty-three, he began to feel emptiness in his routine. His inspiration had dried up and his idealistic fervor had faded. He felt that he was missing something; that somewhere out there, there existed another way of living that was more fulfilling.

One time, while Reuven was visiting his parents, his

younger brother announced that he had left the Ponevezh Yeshiva to begin learning in Yeshivas Tomchei Temimim in Kfar Chabad. He gave Reuven a page of Chassidus and urged him to read it. Taking the paper and beginning to read, Reuven soon found himself engrossed in the words. Although he had never heard of “Ein Sof” and “Yesh Meayin” before and didn’t quite understand them, he nevertheless felt that these words spoke the truth.

Still, he was not entirely convinced. He returned to his work and continued on as usual but something inside had changed. With time he worked up enough courage and curiosity to investigate the Yeshiva world, but the first few Yeshivas that he went to, left him feeling disillusioned. Finally, he decided to try out the Chabad Yeshiva in Lod.

Sporting a pair of khaki shorts, he arrived at the Ye-



REB REUVEN DUNIN, KNOWN SIMPLY AS “THE TRACTORIST”.
5694-5762.

shiva and asked to see the director. The mashpia, Reb Shlomo Chaim Kesselman, stared at him hesitantly but after Reuven insisted that he would dedicate himself to do everything the mashpia would say, he accepted him.

He threw himself into his learning with incredible energy, as if to make up for everything he had missed out on in the last ten years, making great progress. Within a short time, he was considered a proper Tomim

in every sense of the word.

IN 770

A few months later, Reb Reuven decided that it was time to travel to New York and see the Rebbe. He would later relate, “I felt that the momentum I had when I first arrived was fading and because I had heard so much about the Rebbe – the Rebbe’s sichos, the Rebbe’s horaos etc. – I figured that going to the Rebbe would reinvigor-



REB REUVEN, SEATED FOURTH FROM LEFT, FARBREING IN HIS YOUNGER YEARS. CREDITS: LUBAVITCH ARCHIVES.

SPORTING A PAIR OF KHAKE SHORTS, HE ARRIVED AT THE YESHIVA AND ASKED TO SEE THE DIRECTOR



ate my inspiration.”

In those days, travelling to the Rebbe was fraught with various difficulties: the Israeli government didn’t usually allow army reservists – especially bochurim – to leave the country, in fear that they wouldn’t return. And aside

from that, the tickets were quite steep. So, Reb Reuven returned to his tractor until he saved up enough money to afford a ticket, and eventually obtained consent from the government to travel. The bochurim in the Yeshiva accompanied him to the airport where they sang and danced until he boarded the plane; they made such a *shturem* that an official had to beg them to stop!

When he arrived in New York on Friday, a relative was waiting to take him to Williamsburg for Shabbos but Reb Reuven insisted on seeing the Rebbe that same day and so they drove to 770. When he entered 770 for the first time, he was surprised to see that no one was there, and certainly not the Rebbe. Someone finally entered and when he asked to see the Rebbe, he was told to return for Shacharis on Shabbos.

The next morning he walked from Williamsburg to 770 and saw the Rebbe by Shacharis for the first time.

Later he described the experience:

“It took place upstairs in what was then known as the ‘big zal’. There was enough room for everyone and there was no need for pushing. I stood amongst the crowd and watched the Rebbe’s every move. I still remember the first impression the Rebbe made on me. He sat like a king, alone by the table, and wrapped in his tallis. His demeanor was one of such nobility and sanctity that I was not able to look away from him the entire davening, and a few times his eyes actually met mine. I later felt that this behavior was inappropriate, because in a yechidus that I merited much later, the Rebbe used the concept of machshavos zaros during davening as an analogy for what we were discussing. The Rebbe smiled as he said this to me and I felt that he was referring to those moments when I stood like a ‘golem’ and stared at him during davening.”

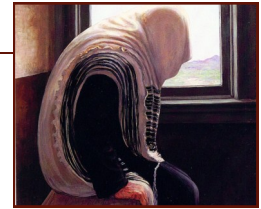
After his first Shabbos in 770, he received a room in the dormitory and became part of the yeshiva. Invigorated, he threw himself into learning and could always be found in zal with his seforim.

FIRST YECHIDUS

After a month had passed, he entered into his first yechidus.

He later recounted:

“The Rebbe asked me if I knew anything about heavy machinery and, in my foolishness, I panicked. Reb Shlomo Chaim had once explained to me that what one mer-



its hearing in his first yechidus plays a significant role throughout his entire life and so I was alarmed at the thought that I would spend the rest of my life as an engineer or on a tractor!

"I don't remember if I answered but suddenly the Rebbe asked me why I had entered into yechidus and I burst into tears. The Rebbe asked why I was crying and I answered that I had only come to New York to be by the Rebbe and to learn in the yeshiva. The Rebbe stopped and studied me, and finally said: "Since you have transferred all your affairs to kedusha, you should sit here and learn for a few months time and afterwards we will see."

"I felt that the Rebbe could peer into a person's soul and know all before it was spoken and I was consumed with a burning desire to tell the Rebbe everything about myself. I did so and when I finished I asked the Rebbe for a way to do teshuvah. The Rebbe's reply was that first I must immerse myself in Torah and Mitzvos b'simcha and only afterwards, we would discuss teshuvah (Over the years, from time to time, I would remind the Rebbe in yechidus about his promise that he would speak to me about teshuvah. During the farbrengen of Vov Tishrei, 5742, the Rebbe did indeed explain the concept of teshuvah and I felt the Rebbe's words were directed to me.)

A SPECIAL CONNECTION

"During that period in 5718 I would enter the Rebbe's room whenever I desired. I don't think anybody knew about it then. The notion of mazkirus didn't exist by me; not that I ignored it, but rather I simply had no idea there was such a thing at all. It was highly unusual for anyone to enter the Rebbe's room whenever he so wished, but to me it was natural. I felt that if the Rebbe was everything for me then there was no problem to approach him at anytime.

"After Maariv upstairs I would watch the Rebbe go to his room. If the Rebbe left his door slightly open I considered it to be my cue that I could go in. I waited for everyone to leave and then I would go downstairs and use the inner staircase going up to gan eden hatachton. I would knock on the door and enter the Rebbe's room."

Reb Reuven had been a chossid for less than a year but the Rebbe cared for him like a child. Towards the end of one yechidus the Rebbe told him to hurry to the

dining room in time for supper. The Rebbe asked him, "Will you eat?" He said yes. The Rebbe then said "I will be sure to ask you what you have eaten." Reb Reuven hurried to supper and ate as much as he could. In the meantime the Rebbe went to visit his mother, Rebbetzin Chana, and on the way back, met Reb Reuven on the side walk in front of 770. The Rebbe turned to him and asked "Nu, you ate?" He nodded. "What did you eat?" Reb Reuven began listing each food and the exact amount that he had eaten. The Rebbe smiled broadly and said, "If you say so, it is probably true."



That last statement meant so much to him that he could not contain himself. "Rebbe, to you I will never lie!"

The Rebbe then ascended the steps and entered 770 with a wide smile spread across his face.

On another occasion, the Rebbe told Reb Reuven that he must take a walk outside for fifteen to thirty minutes every day. So the next day after lunch, instead of walking

straight back to 770, he made a detour and walked around a few blocks. On the way back to 770 he saw the Rebbe returning from visiting his mother. Reb Yisroel Duchman was walking behind the Rebbe and, being of very broad build, he provided good cover for Reb Reuven to watch the Rebbe from the back. Suddenly the



THE REBBE SMILED BROADLY AND SAID, “IF YOU SAY SO, IT IS PROBABLY TRUE.”

Rebbe turned around and smiled in his direction. Reb Yisroel jerked back and upon seeing Reb Reuven he exclaimed “Hey Dunin, to me the Rebbe doesn’t smile....”

In general, Reb Reuven would see the Rebbe very often, and in unusual times as well – like when the zal was empty or early Shabbos morning etc. Most times when they would see each other the Rebbe would smile, but not every time. Once on Shabbos Nachamu, Reb Reuven entered the Rebbe’s room and the Rebbe spoke to him about Tisha B’av and cried profusely.

A UNIQUE SHLICHUS

After Channukah, 5719, and after half a year in the Rebbe’s presence, it was time for Reb Reuven to return to Eretz Yisroel. The Rebbe told him in yechidus that it had come time for him to go to a place where the Rebbe

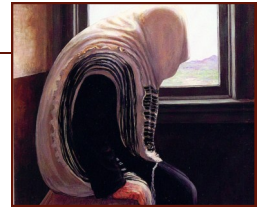
is not physically present and to work according to the Rebbe’s directives – and the Rebbe made a movement with his hand towards Eretz Yisroel. The Rebbe then gave him his mission: He was to live and work on heavy machinery in an area where many people would see him.

The Rebbe understood that the task he was giving was especially hard for him; he saw the Rebbe daily and in the hours that he didn’t, he imagined the Rebbe standing by him. He didn’t have anything else in the world except for the Rebbe. He also feared that if he left the Rebbe’s presence, he would not be able to live the way a chossid should. The Rebbe calmed him and said that a Rebbe stays with his Chassidim, even in negative situations. The Rebbe encouraged him and said the following words: “Have no fear. Go, for I am with you.”

These words infused Reb Reuven with the strength he needed to fulfill the task the Rebbe gave him. Still, leaving the Rebbe was very hard. A few days later when he and two other bochurim got into the car that would take them to the airport, the Rebbe stood on the steps of 770 and watched the car pull away. Reb Reuven looked out the back window and when he could no longer see the Rebbe, he burst into tears....

As earlier said, Reb Reuven returned to Eretz Yisroel with one directive – to live and find a job as a tractorist in a very public area. Finding such a job wasn’t easy, but after much effort he landed a job at a quarry in Chaifa, near a very busy intersection. The work was very hard and if not for the knowledge that thousands of people driving to and from work every day would see him, and that this was exactly what the Rebbe had intended, he would have left the job early on.

Understandably, the sight of a bearded Chassidic Jew on a tractor made an incredible impression on all who saw him. Soon, he became a known figure in the streets of Chaifa and people would stop him in the street or on the train and throw him comments, such as “good job” or “keep up the good work”. In this way he was able to reach many people who otherwise would never talk to a religious Jew, and he managed to bring hundreds of Jews to the Rebbe and to Lubavitch. In fact, still as a bochur, when he had thoughts of moving out of Chaifa, the Rebbe told him that because he already has a ‘son’ and ‘grandson’ in Chaifa he is obligated to remain in the city. By ‘son’ the Rebbe was referring to Reb Yosef Marton



from Kfar Chabad who Reb Reuven was *mekarev* to Chassidus and by 'grandson' the Rebbe was referring to Reb Ephraim Levin who was *niskarev* through another *mekurav* of his.

UFARATZTA

Two years following his return to Eretz Yisroel, Reb Reuven married into the famous Sonnenfeld family from Yerushalayim. His father-in-law wanted him to live nearby in Yerushalayim, but Reb Reuven wanted to remain in the irreligious sector of Chaifa as per the Rebbe's wishes.

Half a year after his chassunah, Reb Reuven travelled to New York with his wife. It had been almost three years since he had left 770 and he felt he couldn't continue without seeing the Rebbe again. Upon entering yechidus, he handed the Rebbe the keys to the new apartment he had recently moved into. The Rebbe took the keys, deposited them in the drawer of the desk and said: "If so, I am the baal habayis."

When they returned to Chaifa, they immediately sent the deed of the house to the Rebbe but the Rebbe sent it back with a letter explaining that it wasn't the papers that would define the ownership, rather, it would depend on whether the general behavior in the house is befitting for the one who owns it.

Over the years, Reb Reuven received countless *horaos* from the Rebbe concerning every move he made. He travelled often to the Rebbe and merited highly unusual *kiruvim* from the Rebbe in yechidus. One time, upon entering the room for yechidus, the Rebbe greeted him with a big smile and exclaimed, "Quick, Reb Reuven, tell me something joyful." Reb Reuven was stunned. Not knowing what to reply he simply said, "Everything should be exactly the way the Rebbe wills it." The Rebbe responded, "It should be much more. How much does the Rebbe demand already?"

On another occasion the Rebbe asked him in yechidus if he had purchased any gifts to bring back for his family. He answered that he didn't buy anything because he did not have enough money. The Rebbe removed 300 dollars from his drawer and handed it to him, instructing him to approach Rabbi Leibel Groner and have him ask his wife for help in purchasing appropriate gifts for the entire family.



REB REUVEN ACCOMPANYING REB DOVID RASKIN ON HIS SHLICHUS TO ERETZ YISROEL IN THE SUMMER OF 5733.



BEIS CHABAD

Although he worked on the tractor up to ten hours a day, Reb Reuven worked tirelessly for Hafatzas Hayahadus and Hafatzas Hamayanos. At night, after returning from a long day of work, he would begin his 'ufaratzta' activities. His house was open, and people, young and old, would walk right in off the street. Groups from Hashomer Hatzair and other youth organizations would

HE HAD A VERY UNIQUE WAY OF EXPRESSING HIS THOUGHTS AND IDEAS, AND PEOPLE FELT THAT HE TRULY MEANT EVERY WORD HE SAID

come visit him, many of them eventually becoming Chassidim and raising Lubavitcher families. The list of people and families, who were brought closer to yiddishkeit and Lubavitch in his z'chus, is endless.

Reb Reuven once recounted: "One night I schlepped home with me a group from the anti-religious league. I became very close to many of them and one in particular, Reb Ephraim Lev, became a chossid, and he and his family moved to Kfar Chabad. When visiting their home years later in Kfar Chabad, Reb Ephraim and his wife confided in me that they had become religious not because of the things I had told them, but rather because I had showed up at their house in Chaifa one time driving my tractor. I was accustomed to spending my work breaks visiting different friends and acquaintances and apparently I had visited them once as well."

After many years he stopped working on the tractor and dedicated his time solely to Hafatzas Hayahadus. He remained in Chaifa and opened a Beis Chabad where he continued to bring people closer to Yiddishkeit and

Chassidus. He had a very unique way of expressing his thoughts and ideas, and people felt that he truly meant every word he said. He was often very blunt and direct, but his words came purely from his heart and therefore entered the hearts of those who heard them.

At one point, Reb Reuven felt that he wasn't properly fulfilling the Rebbe's expectations. The next time he was in yechidus, he told the Rebbe that he didn't feel that he was acting the way the Rebbe wanted him to. He requested that if he was truly conducting himself properly, the Rebbe should give him something special to take back home with him to Eretz Yisroel. The Rebbe gave each child an extra coin and to Reb Reuven, he handed a Tanya and a Siddur to put in "his house in Chaifa". When he told the Rebbe again that he feels he is working on behalf of himself, the Rebbe told him that all his affairs belong to the Rebbe and that if he will fulfill his mission with joy then that will help the Rebbe as well, until it will be "שמחה פורץ גדר עד הענין דיעלה לפניו הפורץ"! "דא מלכא משיחא"!

Which brings us to another story:

On one of his first visits, Reb Reuven met the Rebbe outside 770 and inquired as to when the Rebbe will come to Eretz Yisroel. The Rebbe answered that he will come with Moshiach Tzidkeinu. Reb Reuven then asked if the Rebbe will come to Chaifa as well and the Rebbe answered that *im yirtzeh Hashem* he will come to Chaifa as well. The Rebbe then paused for a moment and said "It could very well be tomorrow."

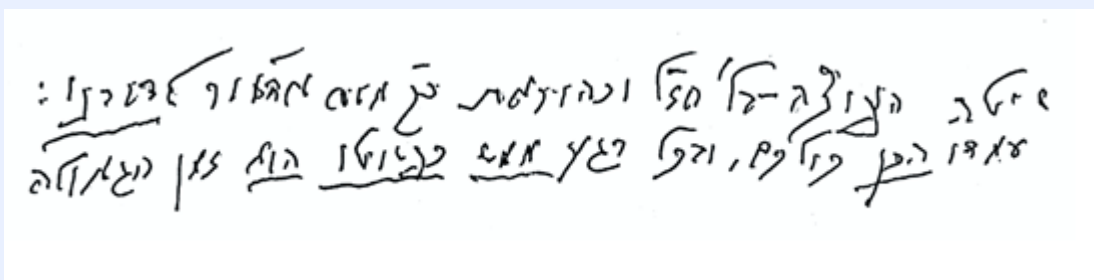
When Reb Reuven returned to Chaifa, he decided that when the Rebbe does indeed come to Chaifa, he will want to pay a visit to "his house," so he made a special chair just for the Rebbe to sit on. One of his *mekuravim* who worked in expensive furniture built a special chair that looked very similar to the one the Rebbe used in 770. And until today the chair remains in the house, waiting...

Reb Reuven passed away on Yud Aleph Av 5762 leaving thousands of people from a wide range of backgrounds feeling orphaned. He was a shining example of what it means for a chossid to live every moment of one's life, totally dedicated to the Rebbe and his *horaos*. Reb Reuven showed that even when a chossid may be far from his Rebbe in distance, nevertheless in mind, heart and soul he can be very close. ■



The Time is Now

The following manuscript in the Rebbe's holy handwriting urgently emphasizes the assignment of our generation, especially in these last moments of Galus.



The common method [of going about issues] – [borrowing] Chazal's terminology, as is my father-in-law, the [Friediker] Rebbe's instruction to our generation:

Stand all prepared, for every given moment is literally, in the fullest sense, the time for the *Geulah*.

שיטה הנפוצה - בלשון חז"ל וכהוראת כ"ק מו"ח אדמו"ר לדורנו¹:
עמדו הכן כולכם, ובכל רגע ממש כפשוטו הוא זמן הגאולה

(1) היום יום - ט"ו טבת, ובכ"מ

במענה על מכתבו מט"ו לחדש תמוז.
נבהלתי שאין מזכיר אף מלה אחת אודות ימי הגאולה י"ב וי"ג תמוז, שבודאי התועדו ובשעת מעשה עכ"פ התעוררו ובמילא הרי יש מה להמשיך על כל ימות השנה, והאומנם בשביל זה היתה כל המס"נ במדינתנו לפנים, והנסים גלויים שהיו עד שבאו למקומם עתה, בשביל שיהיו מושקעים בהדאגה איך להשיג הנצרך לפרנסתו ופרנסת ב"ב באופן שלא ישאר מקום בראש לרושם מחגיגת ימי גאולת כ"ק מו"ח אדמו"ר וגאולתנו ופדות נפשנו לאחר שעברו מ"ח שעות...
(אג"ק כ"ק אדמו"ר חי"א עמ' רנט)

במענה
על
מכתבו





Like an only Child

As we approach Gimmel Tammuz we bring the following words spoken by the Rebbe's Choizer, Reb Yoel Kahn, at the Kinnus Hatmimim Ha'olami, 5771, with which he reminds today's Bochorim of the privilege of being the Rebbe's Chassidim, and encourages them to live up to the faith he has in us, especially in our present trying times.

"I HAVE ALREADY SIGNED IT..."

I would like to begin with a story. I have told this story many times before and I'm certain that many of the Bochorim remember hearing it in the past, but I'll repeat it nonetheless.

In the later years, when the Rebbe no longer held *Yechidus* with individual people (rather only dollars), a group of *Chassanim* once passed by the Rebbe to receive his *Brocha* before their respective weddings. To each of them, the Rebbe handed a dollar and offered the usual

"Brocha V'hatzlocha," but then suddenly, the Rebbe singled out one particular *Chosson* and asked him, "Did you receive my letter in honor of your wedding? I have already signed it."

One of the bystanders observing the scene took note of this strange incident and, unable to contain his curiosity, was determined to reach the bottom of the story. Why did the Rebbe single out that *Chosson* specifically, more so than the others in the group?

Approaching the *Chosson*, he asked if he knew the reason behind the Rebbe's

behavior, to which the *Chosson* replied with a story.

A few weeks earlier, a number of *Bochorim* had sat together in conversation, discussing the letters the Rebbe would send to each of *Anash* in honor of their *Simchos*. Generally speaking, each of the letters bore the same content – a few sentences of blessings for the occasion – and only the name of the person to whom the letter was addressed and the date varied between letters. Finally, at the end of each letter, the Rebbe would personally place his holy signature.

Consequently, there were different opinions among the *Bochorim* as to what extent the Rebbe actually involved himself in each particular letter.

Some *Bochorim* expressed the opinion that by placing his holy signature on the paper, the Rebbe undoubtedly involved himself personally in each letter.

[Just think for a moment about any decent and honest person who gives his word to someone else (albeit by way of writing and signing a letter); if he is a sincere person, he obviously means the words he is saying, and the more sincere the person is, the more meaningful and genuine his words will be. Thus, when we are talking about the Rebbe, we can say



with certainty that he genuinely bestows his blessing with each and every letter he sends out.]

However, since the same *Brocha* is needed for each *Chosson*, he therefore sends a near identical letter, which in no way diminishes the Rebbe's personalized attention within the letter.

Other *Bochurim* suggested that since each letter's content was near identical, it was a stretch to believe that the Rebbe actually conveyed a *Brocha* from the depth of his *Neshoma* with each letter. Nevertheless, they believed that at least some thought and a personal *Brocha* was put into each letter.

One *Bochur* was skeptical and argued with both opinions. He believed that the Rebbe merely signed the pile of letters on his desk without giving them much

thought at all, after which the *Mazkirim* would mail them out. "Who says that the Rebbe even sees which name is written at the top of the letter?" he had contended.

"I was the one who foolishly suggested the third view," the *Chosson* said, concluded his tale. "It seems that the Rebbe went out of his way to single me out and reassure me that he had personally signed the letter."

I personally heard this account from that curious bystander who took the initiative in finding out the details of the story.

Years later, after Gimmel Tammuz, I repeated this story at a *Farbrengen*, adding that I had heard it from someone with a trustworthy reputation, and I could therefore be certain of the story's authenticity.

After the *Farbrengen*, a *Yungerman* approached me.

"You say that you know the story is accurate because you heard it from a trustworthy individual? Let me tell you, that foolish *Chosson* was me! Needless to say, today I regret ever having entertained such foolishness in the first place."

There are a number of interesting points to discuss from this story.

Firstly, we can be certain the first group of *Bochurim* had the right idea; the Rebbe obviously invests his entire being into each *Brocha* he conveys.

But there is a deeper idea that we discern from the story – just how precious every *Bochur* is to the Rebbe. That foolish *Chosson* must have been



האהבה התקועה ומסותרת בלבם... למסור נפשו לה'... והוא כאשר ישים אל לבו מ"ש הכתו' כמים הפנים לפנים..."

After presenting various methods in the preceding Perokim of how one can arouse a true *ahava* to the *Aibershter*, the Alter Rebbe begins this *Perek* with what he refers to as the "simple and straightforward path" to arousing an *ahava* that will invigorate one's *Neshoma*, to the extent that one will be prepared to even give his life away for Hashem. This is achieved through contemplating the meaning of "כמים הפנים לפנים" - the love that Hashem has for us, which will influence a similar feeling from the *Yid* in return.

We must think about the care and concern that the Rebbe has for us, even today. When one goes to the Ohel (or faxes a letter to the Rebbe), it should not be perceived merely as a 'ceremonial performance', doing something just because this is what Chassidim do.

Rather, pause for a moment and give it some thought; you are now going in to the Rebbe, to the one about whom we are told "אנכי עומד בין ה' ובניכם", the one who connects us with the *Aibershter*. And as we pointed out earlier, not only is he there for *Klal Yisroel* as a whole, but he also stands there for each and every one of us individually.

The Rebbe personally takes interest in the wellbeing of all his Chassidim. When someone comes to the Ohel and requests the Rebbe's *brocha* for something that is troubling him, the Rebbe is concerned about it, and he does all that is in his ability to help and bring about salvation. And on the other hand, when one returns to the Ohel later to notify that all is well, the Rebbe is very pleased.

A CHILD'S CRY

The Frieddiker Rebbe writes in a letter: "א יתום קלאגט, א קינד וויינט" (roughly translated: an orphan grieves; a child cries).

An orphan unfortunately has no one to turn to; hence, left with no other alternative, he grieves about his situation.

such a *Shoite* to actually believe that the Rebbe doesn't even read the letters he is signing. Nevertheless, the Rebbe went out of his way to clearly demonstrate to him that even *he* deserves and receives the Rebbe's individual attention, giving him the "ladder" to climb up and out of his foolishness.

LIKE AN ONLY-CHILD

This idea is rooted in the Baal Shem Tov's famous saying that every *Yid* is as dear to the *Aibershter* like an only child born to parents in old age.

We may wonder how this is actually possible. After all, you can't call every *Yid* an only child when there are millions of *Yidden*. How can you consider each one to be an only child, when in reality they are not the only one?

The point is (and without delving too deeply into it): since Hashem is unlimited, He is of infinite capacity to love each and every *Yid* boundlessly, as if each individual were indeed an only child.

We, as mere mortals, cannot negotiate such a concept: when we are entirely invested in one thing, we are incapable of

involving ourselves (to the same extent) in another thing. Hashem on the other hand, is obviously not limited by any restrictions, and is able to love every single *Yid* as though he were an only child.

In a similar vein, the *Tzaddik* about which we are told "אנכי עומד בין ה' ובניכם", the one who serves us as a *רועה נאמן*, has the ability to devote himself entirely to every *Yid*, and especially to those who consider themselves his Chassidim.

THE REBBE'S CARE CONTINUES

In light of this story it is important for us to realize, understand and appreciate that, in this regard, nothing has changed since Gimmel Tammuz. Every one of us must know that there is someone who thinks about us, cares for us, and is concerned for our wellbeing.

We are always talking about strengthening our *Hiskashrus* to the Rebbe; one way to do so is to contemplate the Rebbe's deep connection to each of us.

In Tanya (*Perek Mem-Vov*) the Alter Rebbe writes:

"יש דרך ישר לפני איש... לעורר ולהאיר אור



But a child who has a father doesn't grieve hopelessly – he cries to his father for help.

It cannot be emphasized enough; each of us must understand that we have a father. The Rebbe is our father and is concerned about each of us personally. True, the Rebbe is involved with and helps everyone in the world, and works towards bringing Moshiach, ensuring a *Dira B'tachtonim*, and so on and so forth, but at the same time, he is concerned about each of us individually and attends to us as a father would to his child, and he believes in our capabilities that we will not let him down.

At the same time, this obligates us to constantly stay true to our mission. We are not free to roam around as we see fit; we have a job to fulfill and we are trusted to carry it through.

PRECIOUS TREASURES AT OUR DISPOSAL

One more point:

In the famous “*Hemshech Bosi L'gani*” from the Frierdiker Rebbe, a *moshul* is brought of a king who possesses treasures full of diamonds and precious stones. Some of these stones will never be touched, even in the direst of circumstances. Yet all of them, in one way or another, serve a purpose of some sort. For example, the pearls and diamonds placed in the king's crown, although they would never be removed and used for any other purpose, nevertheless, they enhance the crown's beauty and symbolize the majesty of his kingdom.

But then there is that special treasure that is kept in hiding. Not only is it not used to serve any specific purpose, it is never even seen by anyone. Yet, at a time of war, when the king is in need to be victorious, he will freely expend even these most precious treasures (“*bizbuz ha'otzros*”) in order to win the war.

The war in our instance is “מלחמת בית”

“דוד” - the struggle to bring the *Geulah*. And for us to win the war, the deepest and loftiest parts of Torah have been given so freely to us.

None of our preceding Rabbeim printed so much Chassidus as our Rebbe did, availing it to the world at large. The Rebbe himself, in his own *Ma'amorim* and *Sichos*, brought the deepest concepts in Chassidus to unprecedented levels of clarity and accessibility. And all of this was given to us so that we will be capable of keeping up the fight on *Galus* and finishing off these last moments.

It is in our hands. We know that the final Didan Notzach is about to happen, it's up to us to make it happen even quicker. By doing our part, by delving into the words of Chassidus the Rebbe gave us, and of course, by spreading them out to the “*chutzah*”, we will hasten the *Geulah* and the Rebbe will take us out of *Galus*, *Teikef Umiyad Mammosh!* ■

As mentioned, the Rebbe's care and concern for each and every Chossid was apparent throughout the years.

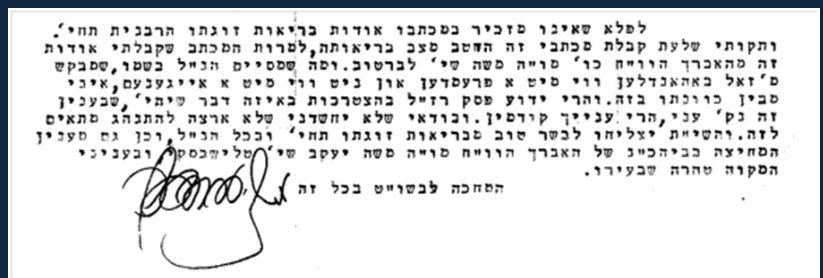
In the following letter, the Rebbe debunks an ill-advised theory maintained by some Chassidim that the Rebbe (or the Rabbeim in general) would faster give a Brocha and perform a miraculous salvation for an “outsider” (i.e. not a Lubavitcher Chossid), than with a Chossid:

I was surprised that you don't mention anything in your letter about the health of your wife שתי. I hope that by the time you receive this letter, her situation will have already improved, despite the letter I received from Rav Moshe Levertov in this regard.

Regarding that which he writes in your name, that “This case should be handled as we would with an ‘outsider’ as opposed to the way we would deal with ‘one of our own’; I fail to understand the meaning of this.

There is a well-known ruling by *Chazal* with regard to [the way we treat] the needs of another individual: “עניי” “עירך קודמין”—the poor (i.e. needy) of your own city take precedence [to receive your assistance]. You certainly would not suspect me of being unwilling to act in accordance with this...

ענייך קודמין



(From a letter to Reb Sholom Posner, 5714)

The Missing Source

WHY WAS THE TZEMACH TZEDEK LEFT OUT?

On Yud Tes Kislev, 5709, the Rebbe sent two letters to his Chossid, Reb Sholom Posner of Chicago, regarding a sefer published by a Rov in his city.

In the first letter, the Rebbe noted that it would have been appropriate for this Rov to mention particular points from the Tzemach Tzedek's sifrei halacha with regard to several of his teshuvos. The Rebbe added that he noticed that he republishes his seforim often, so he would have the opportunity to include these omissions.

"Nonetheless," the Rebbe concluded, "I don't wish to write him directly as I am not familiar with him and his approach. Therefore, I'm addressing another letter – also directed to you – as though it were a response to a question you posed. I rely on your wisdom to work out the matter in a fitting and appropriate manner."

The following is an adaptation of the Rebbe's second letter.

Regarding¹ the *seforim* of Rabbi A. B. Silverberg of your city, I have only seen one of them, his sefer *Shaalos U'Teshuvos Mishnas Binyomin*. While reviewing the sefer, I was pleasantly satisfied to see such a book published in such a time and place as ours. To borrow the wording used by my revered father-in-law, the Rebbe *Shlita*, in his preface to *Kuntres Eitz HaChayim*² (in reference to another country, but the message is indeed the same):

"Young men who are described with the titles of

Geonim and intellectual giants, with trimmed beards and clipped *pei-yos*, enter into learned discussion regarding a deep *sugya* in *Gemara*, [with the intent of] arriving at a lenient *psak* regarding every matter that is a *Mitzvah*, leaving [the Torah] exposed and bare, like a *guf* without a *Neshoma*. [Furthermore,] they have the nerve and *chutzpah* to challenge the *shitos* of the *Geonim* and to knock the *issurim* [established] by the *Rishonim*."

Instead, a sefer was printed here that reinforces the *minhagim* of our ancestors without giving extra support



RABBI SHOLOM POSNER, SECOND FROM LEFT, AT A GROUND-BREAKING CEREMONY. CREDITS: LUBAVITCH ARCHIVES

to *kocha d'heteira* – the power of leniency (which can restrict straightforward *seichel*, and thus hampers the delivery of genuine *psak halacha*).

[See the original letter, where the Rebbe goes on to mention one specific example from the *sefer* where the *mechaber* was not as strongly opposed to a leniency, as he should have been. The Rebbe then continues:]

What amazed me, however, was that when looking at his *sefer*, I saw that the *mechaber* brings from *Acharonim* and yet later *Acharonim*, but he is very careful not to quote the Alter Rebbe or Tzemach Tzedek or their *p'sakim*.

Indeed, see the *Rema* (in *Orach Chaim*) and *Nesivos HaMishpat* (sec. 28) with regard to the strength of Torah works that have spread throughout *Yiddishe kehilos* all over. We know that an error with regard to the “*Nosei Keilim*” commentaries on the Shulchan Aruch’s page – is considered just as an error regarding a statement of the *Mishnah*; a “*to’eh b’dvar mishnah*”. This concept is also alluded to in the Alter Rebbe’s *Hilchos Talmud Torah*, in the beginning of the second *perek*.

At the outset, I judged the author *l’kaf zechus*, thinking that perhaps he didn’t see these *seforim* or know of them. (See the Shaloh’s *pirush* on the *posuk*, “I sinned because I did not know.”³) Then, however, I saw that he quotes the *S’dai Chemed*, which, indeed, cites the *p’sakim* of the Alter Rebbe and the Tzemach Tzedek in several places.

[The Rebbe proceeds to quote several examples where it would have been most appropriate for the *mechaber* to have referred to the Tzemach Tzedek’s *Teshuvos*. Then the Rebbe concludes his letter as follows:]

I conclude with *brochos* for the *Chag Hageulah* of *Yud Tes Kislev*, the day when, in 5559, the *avodah* of spreading the wellsprings of *Chassidus* began. From that time onward, it only increased. In these days, *Moshiach*’s promise to the Baal Shem Tov will certainly be fulfilled and *Moshiach* will actually come and redeem us in the most literal sense, in the *Geulah Ha’Amitis V’HaShleima*. ■

1. What follows isn’t a word-for-word translation of the Rebbe’s letter, but we have remained faithful to the structure and *toichen* of the original as much as possible. Additions in brackets, as well as some added translation, have been added for the reader’s benefit, as well as to keep the general flow of the letter. Both letters appear in *Igros Kodesh* Vol. 3, pg. 21 and on.

2. The actual *Kuntres* was written by the Rebbe Rashab, while its preface was written by the Frierdiker Rebbe.

3. The *Shaloh* there asks, “If Bilaam didn’t know that the *malach* was standing there, what then was his *aveirah*?” And he thus explains: “A person is held responsible for what he should have known.”

*Conquering
Minnesota!*

Sensitivity And Shlichus



Exclusive Interview
With

Rabbi Moshe Feller
Head Shliach to Minnesota

While the world reeled from the after-effects of a deadly holocaust, the Rebbe revived the spirits of Jewish people around the world in revolutionary ways. Some were touched by the Rebbe through his Shluchim, yet, there were a handful of lucky individuals who merited unparalleled attention in all respects. Rabbi Moshe Feller — today a senior Shliach in Minnesota — was privileged to receive the Rebbe's care in a most personal manner.

The Chassidisher Derher is happy to present an exclusive interview with **Rabbi Moshe Feller**, providing a glimpse into the cherished bond he shared with the Rebbe.



Chassidisher Derher: Thank you Rabbi Feller for taking off your busy schedule for this interview, it means a tremendous amount to our readership.

Can you describe your first encounter with Lubavitch, and how that changed your life?

Rabbi Feller: In order to best answer your question I will tell you a bit about my childhood.

I was born and raised in Minneapolis, Minnesota, in the 1940's. My parents were Orthodox but not connected with a particular Chassidus. In fact, my parents were one of the few observant Jewish people living in Minnesota at that time. When I grew into my teens, my parents sent me to learn in Yeshivas Torah V'daas in New York.

In the summer of 1955, I returned home for summer vacation. One day, I was standing outside my house, and I was astounded to see two Yeshiva Bochurim strolling down the street. You must understand that you could count on one hand the amount of religious people in Minnesota at the time, let alone Yeshiva Bochurim!

I hastily approached them and introduced myself as a Yeshiva student, and asked them which Yeshiva they were from. The two Bochurim were Rabbi Mendel Shemtov a"h and yiblich"t Rabbi Yehuda Krinsky. They explained that they were from the Lubavitcher Yeshiva in Brooklyn and they were sent by the Rebbe to bring Yiddishkeit to the Jews in this area. They carried briefcases with seforim to sell to those they would meet. I actually recall that I bought the book 'Lubavitch Rebbe's Memoirs' on the spot.

I was blown away! I was very impressed by the mission these Bochurim personified, and I decided to help them for the few days they were in my area.



During the coming Sukkos, my brother-in-law and I decided to visit the various Chassidic courts that were located in Crown Heights at the time. Bobov was closed for the night, so our next stop was Lubavitch. When I entered 770 I was greeted by Reb Yudel Krinsky who I had met the previous summer. Reb Yudel schmoozed with me, and then asked me if I wanted to learn Chassidus with him.

My first reaction was: "What is Chassidus?"

He explained to me that Chassidus teaches us about our relationship with Hashem, and makes it more meaningful.

This got me. I told him he could meet me at my sister's house on Motzei Shabbos. True to his word, he showed up

at my sister's home that Motzei Shabbos and began to teach me Tanya – a tradition that would continue for nine months!

I found Chassidus intriguing. It answered so many questions I had about the world, and what our role is. As I grew to have a deeper perspective on the world, it got me thinking about how much the folks back home in Minnesota could gain from the wellsprings of Torah if they were only given to drink from it – they simply didn't know better.

As the summer drew close, I was once again going to travel home for vacation. During one of our final study sessions, Reb Yudel addressed me with the following question: "How would you like to meet the Lubavitcher Rebbe?"

I responded that I would be glad to, however, I had heard it could take months in order to receive an opportunity. Reb Yudel told me not to worry; he would take care of getting me

a Yechidus before I left to Minnesota, but on the condition that I first attended a Farbrengen of the Rebbe.

So it came to be. I merited my first Farbrengen with the Rebbe on 12 Tamuz 1956.

The first thing that struck me was that the Rebbe spoke with a microphone! At the time, there were other Chassidic Rebbe's who would speak to their followers in hushed tones, whilst surrounded thickly by their Chassidim, making it nearly impossible to hear a word. The Rebbe stood out by using the new technology to make the words of Torah easily audible to all.

One Sicha stood out to me in particular. In preparing for the season of Merkos Shlichus, the Rebbe recounted a story of an elderly man who was standing

by his window in a American town, when he caught sight of two young Bochorim wearing the Chassidish levush with tzitzes trailing behind. He is suddenly reminded of his Zaide who used to dress quite similarly, and of his forgotten Yiddishkeit. These thoughts, darting through his mind, compel him to begin slowly returning to Yiddishkeit.

replied that they must stay in Minnesota, so as to not totally diminish the amount of Frumme Yidden there.

At the conclusion of the Yechidus, I began to back out of the room when unexpectedly the Rebbe called me back in. The Rebbe asked me:

ווי וואלט געווען אויב דו וואלסט מיטגעפארען
מיט די בחורים וואס גייען אין דיין ארט אויף מרכז

the nine months a child learns Torah with a Malach in his mother's womb, however, it is without a doubt that this Yechidus was my moment of birth as a Lubavitcher Chossid.

CD: Did you begin learning in 770 at this point?

RF: Although this caused a major turnaround in my life, and I gained

Can you imagine the thrill of chaperoning a group of 100 Yidden to the Rebbe?

The Rebbe concluded that these Bochorim accomplished the highest form of Tzedakah, for the giver and receiver are not aware of each other, yet one has transformed the others life.

The Rebbe's words reverberated deep within me, and it occurred to me that I would love to go on Merkos Shlichus, and take a part in reconnecting Yidden with their heritage. But this could not happen because, not having learned in a Lubavitcher Yeshiva, I didn't qualify, and it bothered me greatly.

The following Sunday evening, I entered the Rebbe's room for Yechidus. I spoke to the Rebbe for seven minutes regarding a number of questions I had prepared. One of them was on behalf of my parents, who were wondering if they should move to New York to be part of a greater Jewish community. The Rebbe



RABBI FELLER STANDS BESIDE SENATOR BOSCHWITZ AS HE SPEAKS WITH THE REBBE DURING THE FARBRENGEN OF 20 AV 5745.

שליחות?

[What would be if you would travel along with the Bochorim who are traveling to your area on Merkos Shlichus?]

And then, as if he had read my mind at the Farbrengen the week before, the Rebbe continued with a glowing smile:

דו וילסט דאך גייען?...

[Didn't you want to go...?]

The Rebbe then instructed me that I should go home and join the Bochorim when they arrive in my area. I should continue with them to their next stops (Ontario, Dakotas, Nebraska and St. Louis) and then return home for the rest of my summer vacation.

Perhaps the nine months I learned Chassidus with Reb Yudel represented

tremendously from spending a few weeks on Merkos Shlichus with Reb Leibel Raskin a"h and yiblich"t Reb Yossel Rosenfeld, I still continued in Torah V'daas.

Despite not being a Lubavitcher Yeshiva, they were quite supportive of me. They allowed me to give a weekly shiur of Chassidus to the Bochorim in Yeshiva, and they even agreed to host the local 'Mitvoch Sha'a' in their building.

I finally gathered the courage to switch over to 770 in 5718. I continued learning there until I got married in 5722.

CD: Did you interact with the Rebbe often during your time at 770?

RF: Throughout my time in 770 I was privileged to receive guidance from the Rebbe regarding the projects I was



involved in, and my private life. I will share with you some of the instances which stand out in my mind.

Almost immediately upon my arrival in 770 the Rebbe directed that I become one of the seven *kanim* of nigleh².

In middle of 5718, just a few months after I began learning in 770, Reb Yudel suddenly entered the Zal searching frantically for me. He relayed to me that the Rebbe had sent me a note which I was to read right away. Shocked, I opened the note, which had been penned on the back of an envelope. The Rebbe's words read as follows:

מען דארף ווערען א למדן כפשוטו.

"One must become a Lamdan – in the simplest sense of the word."

The Rebbe's unequivocal desire from

The year 5720 marked 200 years since the passing of the Baal Shem Tov. The Rebbe emphasized this greatly throughout the year, in fact he even visited Gan Yisroel that summer in honor of it. I decided to submit an article on this topic titled "The Rebbe and The Baal Shem Tov" to the Jewish Press newspaper.

Before I sent it to the editor, I gathered my courage and sent it in to the Rebbe requesting that he give his approval. The Rebbe edited three details in the article, which allowed me to glean profound insights into the Rebbe's attention to even the smallest details.

1. In the article I spoke of how the Baal Shem Tov introduced the notion of Hashgocha Protis, translating the term as Divine Providence. The Rebbe inserted the word personal, thus the phrase read: Divine Personal Providence.

2. I quoted a thought the Rebbe had taught regarding the name Yisroel. The Rebbe had explained that a name is a conduit through which a person receives his Chayus. Therefore should someone faint we can shout his name into his ear and it will boost his spirit. Similarly, in the years prior to the Baal Shem Tov the Jew-

ish people were in a dazed state. Hashem so-to-speak shouted B'nei Yisroel's name into their ear through sending them a man by the name of Yisroel Baal Shem Tov to waken and inspire them.

The Rebbe crossed out the word shout and instead inscribed in English: Whisper.

3. Many Jews say a Brocho of La'asok B'torah [lit.to toil in Torah] each day. I explained that the message this implies is that our attitude to Torah be like our attitude to business affairs. The Rebbe penned two words; at least.

The editorial board of Jewish Press enjoyed the article to the extent that they requested I write a column for an entire year! What stunned me was, that each week when I sent in the article for review, the Rebbe would take from his precious time to revise and perfect it.

When my column came to an end the Rebbe told me:
זייער א גלייכע זאך אויב דו וואלסט געמאכט פון דיין
מאמרים א חוברת

It would be proper if you would compile a book of the articles you wrote.

Can there be a greater pleasure than having the Rebbe's Hagahos in one's own words?! ■

me as a Bochur was clear. My role was to grow in learning. I make a point of sharing this story time and time again, especially because the Rebbe wrote the *Hora'a* in third person, seemingly alluding that this is a lesson for everyone.

My absolute greatest highlight came in 5720. Being that it was 200 years from the passing of the Baal Shem Tov, the central board of Hillel had declared this to be part of their theme that year. They contacted Mazkirus asking if they could bring representatives from the 10 most prestigious campuses in USA to see the Rebbe. The Rebbe agreed to see them and preparations began.

The Mazkirus turned to me and asked if I could give the visiting group an introduction to the Rebbe and then to guide them through the Yechidus. I was ecstatic! Can you imagine the thrill of chaperoning a group of 100 Yidden to the Rebbe?

Approximately 100 students attended the introduction, and then squeezed into the Rebbe's room for the Yechidus. Boys on one side, girls on the other, while the Hillel director and I stood in middle.

The Rebbe turned to me and asked: Perhaps we should bring in chairs?

The Hillel director replied: Rebbe, they are young!

To which the Rebbe smiled and replied: I too am young!

The Rebbe then addressed the students, first in Yiddish and afterward in English. The students had an opportunity to ask the Rebbe any question they wanted to, and the Rebbe's insights were incredible.

CD: When did you find out you would be going to Minnesota on the Rebbe's Shlichus?

RF: Interestingly enough, as Bochur I went on Merkos Shlichus to Central America multiple times, and I thought that eventually I would become the



It's without a doubt that this Yechidus was my moment of birth as a Lubavitcher Chossid.

Rebbe's Shliach to Mexico. However, soon after my engagement I realized this was not going to happen.

I got engaged to my wife Mindy (nee Lew) at the end of 5721. Tragically, my mother passed away shortly after my engagement. Not long after, my father came to visit the Rebbe. While in Yechidus, my father asked the Rebbe if he could move to New York. After all, his two children resided in New York and now he was alone in Minnesota.

The Rebbe responded to my father that it was vital that he stay in Minnesota in order to ensure that there remains a presence of Frum Jews there. Then the Rebbe concluded:

מען וועט שיקען משה צו מיניסוטה!

"We'll send Moshe to Minnesota!"

Well, there was no clearer *Hora'a* than that. I realized that this was the Rebbe's desire from me and I began setting things in motion that I should be able to fulfill the Rebbe's Shlichus as soon after my marriage as possible.

We received instructions from the Merkos office that we would be the fourth division of Merkos to be opened by Shluchim in USA. Therefore, we would initially be paid through Rabbi Hodakov, and also would report back to him on a steady basis.

My chasuna took place on 14 Kislev 5722. Exactly a month later on 13 Teves 5722, my wife and I had a parting Yechidus leading up to our imminent departure to Shlichus. The Yechidus lasted over half an hour!

CD: Can you share with us what the Rebbe spoke with you during this Yechidus?

RF: The Rebbe taught us several lessons in this Yechidus, some of them very personal. I am not able to share

everything, but here are a few things I will repeat.

During the first part of the Yechidus the Rebbe seemed quite relaxed, and even sat back a bit into his chair, however in the second half of the Yechidus the Rebbe became very serious.

At the beginning of the Yechidus the Rebbe spoke primarily to my wife. The Rebbe told her that since she had majored in Math in college, she should

make sure to get involved in the Math department at the University of Minnesota.

[As I will explain later, because of the Rebbe's foresight to encourage my wife to get involved in the Math department at the University, we were able to reach Professor Paul Rosenblum, who is now a Chossid of the Rebbe.]

The Rebbe then turned to me and asked me which Seforim of Halacha I

had. I responded that I had a Tur, Shulchan Aruch, Rambam etc. The Rebbe replied that I should buy the set of seforim titled; Shearim Hametzuyanin B'halacha. The Rebbe then commented on this:

ער איז זייער מיקל אבער אז ער זאגט א חומרא
קען מען אויף עם פארלאזען...

He is very lenient, but when he rules stringently we can rely on him...

I asked the Rebbe if there were certain Mitzvos or projects I should begin with.

In the spring of 5727 the Rebbe introduced Mivtza Tfillin, and subsequently revealed how this played a central roll in the victory of the six-day-war. But as the time of war quickly faded, so did some Chassidim's excitement in the propagation of this Mivtza.

During Cheshvan of 5728 I received a message from the Rebbe through Rabbi Hodakov that all Shluchim were to increase their efforts in the area of Mivtza Tfillin.

Just a short while thereafter, I was invited to give the keynote address at the conference of Bnei Brith Youth of the Midwest region. 450 teenage boys and girls were expected. I jumped at the opportunity to share the Torah's light and wisdom with these young Jews.

On the morning before the conference I was perusing the schedule and realized there was no prayer service of any kind throughout the entire conference!

With the Rebbe's words fresh in mind, I decided that it was incumbent upon me to ensure that the boys put on Tfillin and a service would be held for the girls. Considering the obvious lack of sensitivity to Jewish practice, I imagined it would be difficult for me to make this happen.

After a few moments in deep thought, I gathered my courage and told the conference organizer that I wanted a slot at 8:30 am to put on Tfillin with the boys, as well as a service for the girls. To my surprise and delight, the organizers agreed to my request immediately!

I rushed to inform the Rebbe of this development, and that I hadn't the faintest clue how I would obtain sufficient pairs of Tfillin so that all 200 boys can put on Tfillin!

I called Shmuel Spritzer (a Bochur whom had come to Minnesota for Merkos Shlichus previously) and told him to visit every sofer in the New York radius and buy every pair of Tfillin he could get his hands on.

A few minutes later I received a response from the Rebbe:

מבצע תפלין יוצא מן הכלל ישלמו מכאן

"Out-of-the-ordinary Mivtza Tfillin will be funded from here"

Meanwhile, Shmuel Spritzer sprang into action and purchased 138 pairs of Tfillin for \$18.00 a pair! He traveled to Minnesota to join me at the conference. I wrapped the Tfillin with the Bnei Brith Director on the stage while all the boys followed suit from their places in the auditorium. Shmuel ran around fixing and helping, ensuring everyone did it properly.

When we had finished I was almost drunk with joy. I couldn't wait to tell the Rebbe about what had transpired. I ran home and called Rabbi Hodakov, and began to tell him the details.

Suddenly I heard the Rebbe's voice on the line. My jaw dropped as the Rebbe questioned:

"און וואס וועט זיין מארגען??"

"What will be tomorrow??"

I replied:

"איך וויל נישט איבערציען דעם שטריקעל..."

"I don't want to go out of line..." [In ruining future prospects with B'nei Brith]

The Rebbe's reply was straightforward:

"דא איז נישט שייך איבערציען דעם שטריקעל"

"Going out of line has no bearing in this scenario."

The Rebbe then asked if there had been journalists or press present. I replied that there had not. The Rebbe directed that we should make sure to do this again the next morning with press and TV presence, and we should light the Menorah as well (since it was in middle of Chanukah). The Rebbe concluded that an offer should be made publicly, that any of the boys who wished to begin putting on

The Rebbe answered me that this was something that every place and time differs in, and I would have to make my own decision once I have settled in Minnesota. However, the Rebbe said, the one rule is:

מען דארף זיין פלעקסיבעל!

One must be flexible!

I understood from this that the Rebbe was teaching us we should not be overbearing, rather we must appreciate

the realities of the people we are being *Mekarev* and then decide in which way it is best to reach them.

After this Yechidus, and once I had been on Shlichus for a few months, the Rebbe responded to me in a very similar fashion.

I had been learning with a particular professor who was slowly being *niskarev* to Yiddisheit. I had a deep desire to introduce him to the Mitzvah of Taharas

Hamishpocha. However, I was unsure, so I wrote in to the Rebbe inquiring whether this professor was ready for this mitzvah.

The Rebbe's response read as follows:

מוכן ועומד מהר סיני. אלא באופן דיפלומטי.

"He has been ready [for this mitzvah] since [being commanded on] Har Sinai. Rather [it should be approached] in a diplomatic manner."

I believe the lesson the Rebbe was trying to teach me is self-understood.

> > >

Tfillin each day should notify me [Rabbi Feller] and the Rebbe would pay for half the cost!

My work was cut out for me. I returned to the conference hall and sought out the Bnei Brith regional director named Ralph. I relayed the Rebbe's directive that we have a repeat of the 'Tfillin Service' tomorrow morning with a Menorah lighting and news coverage.

I nervously awaited his response. However it was quick in coming: "Rabbi, that's a great idea!"

Gaining confidence, I told him of the Rebbe's commitment to cover half the costs of anyone who wanted to buy a pair of Tfillin. Listening closely, Ralph chimed in: B'nei Brith will cover an additional quarter of the price!

The following morning we laid Tfillin in a grand ceremony, covered by dozens of news stations. The pictures of the revolutionary event made headlines in every circle of journalism, both Jewish and non-Jewish.

At the conclusion of the event I anxiously contacted Rabbi Hodakov hoping to give the Rebbe Nachas Ruach. My phone rang two minutes later with the Rebbe's response.

"ת"ת ת"ח ת"ח על הבשורה טובה!"

Many, many, many thanks for the good news!

Needless to say, I was ecstatic at the response I received.

The conference had ended on Thursday, and I had planned on flying to New York the next morning with my family to be with the Rebbe for Shabbos. On Friday morning we were horrified to learn our flights had been canceled due to a snowstorm, and the flight option available would be stopping in Milwaukee and would arrive in New York 20 minutes before Shkia.

I called the Rebbe's office and yet again the Rebbe picked up the line. The Rebbe asked me what I would do if I came late? I replied that I would walk from the airport. The Rebbe persisted and asked – being that my wife was pregnant at the time – what about your wife? I replied that we would walk together.

We went ahead and took the flight to Milwaukee. As soon as we had arrived we heard our names being paged. We went to the help desk and they told us a telegram was waiting for us. Boy was I blown away when I saw that the telegram was coming from the Rebbe! The Rebbe instructed that we ensure that a police escort be available should we need to walk from the airport in New York.

Thankfully, the flight attendants were very accommodating and let us sit in first class so we would be able to exit right away. They also paged a taxi to be waiting for us on the runway so we would be able to speed to Crown Heights without delay.

Although I couldn't imagine we would be this lucky, we arrived in Crown Heights four minutes before shkia giving us the chance to light the Menorah before Shabbos. The moment we arrived, Shmuel Spritzer, who had been traveling with us, sprinted to 770 to relay a message to the Rebbe that we had arrived safely.

He entered the lobby of 770 just as the Rebbe was returning from Mincha. The Rebbe turned to him and asked if Feller had arrived? After replying in the affirmative the Rebbe asked:

"עס איז געוון א פוליס עסקארט?"

"Was there a police escort?"

Without waiting for a response, the Rebbe dismissed the question with a wave of the hand.

Apparently the Rebbe was well aware of what had taken place. ■

CD: Can you share some anecdotes and Horaos you received in the beginning of your Shlichus?

RF: The only clear cut directive I received from the Rebbe about a certain aspect I should focus on, was to open a day camp for children. This was one of the first Chabad day camps in the USA!

One particular family that sent their children to our day camp developed a deep connection with us, and over time, they began observing many Mitzvos. A short while later they were blessed with the birth of a baby boy, and they decided that they would hold a Bris for him.

During the Bris, as the baby was lying on the Sandek's lap, the baby suddenly turned blue and stopped breathing!

Frightened, the mother began giving CPR, but to no avail. An ambulance was quickly summoned and took the child to the Hospital. I quickly ran to call the Rebbe's office and told Rabbi Hodakov of the urgent matter.

Moments later I received the Rebbe's reply:

"כנראה לא שמרו טהרת המשפחה. עכ"פ יחליטו מכאן ולהבא, אזכיר על הציון."

"It seems that they have not kept the laws of Taharas Hamishpocha. At least they should agree to do so from now forward, and I will mention it at the Ohel of the Frierdiker Rebbe."

I ran back to the Hospital and informed her of the Rebbe's reply. She stared at me incredulously; how could he have known? She assured me that she would keep it properly from then on. A short while later, the baby experienced a sudden turn for the better and eventually healed completely.

A few years after I had moved to S. Paul my son was born. I had heard that the Rebbe often



encouraged giving a name after the Frierdiker Rebbe or the Tzemach Tzedek. Initially I was going to give after the Frierdiker Rebbe, however I realized that my father's name is Yosef and he was still alive and it would be disrespectful to give him the name Yosef. I called Rabbi Hodakov to ask his opinion. He began to say that perhaps we could name him just Yitzchok when suddenly I heard the Rebbe's voice on the line.

[One must understand that it was

almost unheard of for the Rebbe to speak on the phone. As it turns out, I personally merited hearing the Rebbe's voice on the telephone a number of times.]

The Rebbe said:

"קענסט דאך געבען נאכן צמח צדק?!"

"Can't you name the boy after the Tzemach Tzedek?"

Without missing a beat, I replied that that is what we would definitely do. Indeed, our son is named Menachem Mendel sharing the name with our beloved Rebbe.

CD: It is mesmerizing listening to you depict the Rebbe's deep personal interest in your every activity. Can you recount one of your most memorable moments at the Rebbe's Farbrengens?

RF: As a result of my activities with Bnei Brith [see sidebar] I was subsequently invited to be a scholar-in-residence at the International Bnei Brith Ten Day Retreat that summer, near New York.

After receiving the Rebbe's Brocho I agreed to join. Throughout my time there, I developed a core group of guys who endeavored to learn with me at

every free moment. I

made arrangements to leave one evening in order to attend the Yud Beis Tammuz Farbrengen.

When my "Talmidim" found out my plans, they pestered me for explanations. What is a Farbrengen? Why must you travel? Can't you Farbreng here?

I found myself in a challenging predicament. How could I justify visiting the Rebbe when it would entail leaving behind these youngsters thirsting for Chassidus?

I had no choice but to stay, and, in fact, we Farbrenged late into the night,

discussing fundamentals of Chassidus and the geula of Yud Beis Tammuz.

The retreat continued until the nineteenth of Tammuz whereupon I traveled to New York. I entered 770 only to be notified by Rabbi Binyomin Klein that the Rebbe wanted to see Rabbi Shlomo Cunin, Rabbi Yitzchok Dovid Groner and myself! I hurried off to get my Kapote and returned to the Rebbe's room.

Rabbi Klein was waiting for me and informed me that we would have to wait to see the Rebbe because the Rebbe had decided to hold a surprise Farbrengen at one in the afternoon!

Due to the short notice, 770 was quite empty when the Rebbe entered a short while later for the Farbrengen. The small group of Shluchim, Chassidim and Bochorim who had gathered listened closely as the Rebbe spoke of that year being 75 years from the Frieddiker Rebbe's Bar Mitzvah.

The Rebbe explained that when the Frieddiker Rebbe had his Bar Mitzvah, seven days of festivities ensued, similar to Sheva Brochos. But because the fast of 17 Tammuz interrupted the celebrations, and 18 Tammuz was Shabbos, the Rebbe Rashab said a Maamer on Sunday.

In that spirit the Rebbe recited a Maamer with the same Dibur Hamaschil as the one the Rebbe Rashab had recited that same day 75 years prior – *Vchozakto Vhoyisa Lo'ish*.³

The Farbrengen lasted just over an hour, and the Rebbe then returned to his room. I then entered for my Yechidus.

Although I had not had any Tzettel prepared to give the Rebbe, and I hadn't written to the Rebbe the entire time I was at the retreat, the Rebbe exclaimed:

“היות דו האסט זיך איינגעהאלטען פון קומען דא
”ב תמוז האב איך פאר דיר פארענדעקט דער
מאמר...”

“Because you held yourself from coming here for Yud Beis Tammuz I ended the



A few minutes later I received a response from the Rebbe: “Out-of-the-ordinary Mivtza Tfillin will be funded from here”.

Maamer [today] particularly for you...”

Wow. I was simply blown away. I hadn't even informed the Rebbe about my decision not to come, and yet the Rebbe had transformed the challenge into an opportunity!

CD: Rabbi Feller, is there a particular story or message you would like to end off with?

RF: As I mentioned, the Rebbe instructed my wife to get involved in the math department at University of Minnesota. That led us to meet an elite professor named Paul Rosenblum. I began building a kesher with him

through weekly learning sessions.

After a long period of time I felt it was time for him to meet the Rebbe, because I felt I could inspire him no further. I contacted Rabbi Leibel Groner in order to arrange a Yechidus,

however, he was adamant that there wasn't a slot available for months. I was really frustrated because I felt that time was of the essence with this “big catch” of a professor I had.

I wrote to the Rebbe about my dilemma. The Rebbe's timeless response read as follows:

“אינו ענין איינליגען וועלטען מיר צו זען. אלא

להמשיכו להתוועדות.”

“There is no need to move worlds in order to see me [in Yechidus]. Rather it is proper to bring him to a Farbrengen [with the Rebbe].”

Although shortly afterward we were received by the Rebbe, I felt the Rebbe's reply contained subtle messages for the time we would find ourselves in where we no longer may enter the Rebbe's room for Yechidus, but we can yet achieve an equal bond with the Rebbe through involving ourselves in the Rebbe's Farbrengens.

In today's day we have thousands of pages of the Rebbe talks and the availability of countless videos of the Rebbe's Farbrengens. Let us utilize these channels to strengthen our kesher with the Rebbe, which will ultimately herald the imminent arrival of Moshiach! ■

1. This refers to an hour on Wednesday when Jewish public school children have the opportunity to leave and learn about Yiddishkeit in another facility. Rabbi Feller took charge of the group in his area, teaching them each week in a room in Yeshiva Torah V'daas.

2. The Rebbe instituted a system of kanim amongst the Bochorim studying in 770. Corresponding to the branches of the Menorah, seven Bochorim would place special emphasis on the study of Nigla, while seven others did so for Chassidus. On a scheduled rotation these individuals would have to give over a shiur on their respective topics, and learn for an additional hour.

3. It is now printed in Sefer Maamorim Melukat Tammuz-Elul page 103.

THE SEARCH FOR A HOME

AND OUR ROLE IN ITS CONSTRUCTION

WHY IS THE BELIEF IN MOSHIACH, AND EXPECTING HIS IMMEDIATE ARRIVAL, SO CENTRAL IN *EMUNAS* *YISROEL*?

Throughout the width and breadth of the Rebbe's Torah, nearly every sicha concludes with the prayer and wish that Moshiach arrive immediately, and usher in the *Geulah Ho'amitis Vehashleima*. One can hardly learn even one single sicha or maamar without repeatedly chancing upon the topic Moshiach.

It can be safely stated then, that in *Yiddishkeit* in general, and in *Toras Hachasidus* in particular, the subject of Moshiach and Geulah is awarded a very prestigious place. Indeed long before the advent of chassidus, the Rambam already established the 13 most fundamental and basic axioms of *Yiddishkeit*, and saw fit to include among them the faith that "I await his coming every single day".

What, then, does believing in

Moshiach precisely entail, and why is it crucial to await his arrival every day?

In order to go forward, perhaps we must first go back a little.

One of the leading novelties that *Toras Hachasidus* introduced, is a fresh new approach to the entire motive of creation.

To be sure, there already were several schools of thought before the establishment of chassidus, each with its own explanation for the purpose of creation, nevertheless the Baal Shem Tov, and more elaborately the Alter Rebbe, revealed yet a new revolutionary avenue.

The cardinal principle is based on the famous words נתאוהו הקב"ה להיות לו ית' דירה בתחתונים which originate in a Midrash. In simple words, what induced Hashem to create heaven and earth, myriads of stars, billions of human beings, and animals of all forms and types, was the desire for a dwelling place.

But here the question begs to be asked: Is the infinite and all-encompassing G-d lacking a home to have to create this world? Is He not found everywhere at any rate?

We can understand this by means of an illustration: A king appears to his subjects in several different places and venues – and for each occasion there is a specific attire which he wears to match the mode of the event. There are royal mantles and clothes which the king wears at formal ceremonies, or to meet with the most important dignitaries, and other-more simple- garments which the king will use to appear before the masses, and many others yet, each to fit the needs of the different occasions. There is however one place where the king is not bound by the requirements of any situation, he's not in the public eye to need to appear as is suitable for the beholder: this place is his home. At home the king is at ease, he

isn't restricted by any rules, can dress as he pleases, and 'be comfortable'.

Hashem too is indeed invested in all the worlds, in every moment of time and every inch of space. In each of them however, He adapts, as it were, to the particular setting He occupies.

With the creation of the world, Hashem was looking for something entirely different; He wanted that this world be His **home** – not a place where He must appear sporadically, cloaked in

of them, since the 'effect' of fulfilling a mitzvah is the revelation of Hashem on earth, and the combination of all the mitzvos together, is the revelation of Hashem on every plane. But it is foremost the accomplishment of the purpose of creation in its entirety.

PREVIOUS GEULOS VS. FUTURE GEULAH

As mentioned above, the Geulah which will be ushered in with the coming of Moshiach will be a *geulah ho'amitis*

was a temporary geulah which was prone to being ended once more.

[In this context, 'temporary' isn't merely a quantitative measure to define the length of the geulah, in days or years, rather it describes the 'quality' of the geulah as well, as will be explained below. Indeed even had *geulas mitzrayim* lasted forever it would still fall in the category of 'temporary', for the purification and elevation it had brought to the world wasn't entire, even in its very first moment, since even then it didn't rule out the possibility that golus could once again dominate.]

What renders the upcoming geulah, the complete and true –and therefore final – geulah, is the unique characteristic that with it, the presence of kelipos which are the source of golus, will be perfectly eliminated, taking with them the possibility of golus.

WHAT IS GEULAH?

Before we attempt to define the concept of Geulah, an important disclaimer is in order:

For centuries, and even in our very own time, the idea of the coming of Moshiach has been misconstrued to mean the beginning of a utopian time, when there will be no death nor suffering, and life will be happy and prosperous. While this might even be true, it must be emphasized that those are all consequences of a larger revolution, which in its wake will also bring universal peace and harmony, but the authentic definition of geulah is far larger and broader than merely this.

Back to us:

The most basic understanding is that it is a *gilluy* or of *elokus*, which with its shine, brings goodness into the world. The many gilluyim which effected all the previous geulos, were limited revelations stemming from outer, less intimate levels of elokus – levels which in virtue of their lowliness recognize the existence of a third party other than Hashem, and must actively deal with it on its terms. The outcome too therefore was limited and by definition could not elevate the world

WHAT INDUCED HASHEM TO CREATE HEAVEN AND EARTH, MYRIADS OF STARS, BILLIONS OF HUMAN BEINGS, AND ANIMALS OF ALL FORMS AND TYPES, WAS THE DESIRE FOR A DWELLING PLACE

one garment over another, rather as He truly is, as it were.

The process of the formation of this 'residence' began at the very first moment of creation, however it wasn't until *Matan Torah* that He supplied us with the tools for construction. At Har Sinai, began the long process of the construction of a *dirah lo yisborach*. The two Batei Mikdashos, and other important moments in our history, represent milestones in the construction, but it won't be until the Geulah that the building is entire and ready to host within its walls its Divine creator.

Based on the above we can say that the notion of the Geulah is composed of several different factors: it is, as many understand it to be, the reward for the fulfillment of thousands of years of Torah and Mitzvos; it is also the natural result

vehashleima – the [only] true and complete geulah.

The truth however is, that there have been a number of Geulos before, starting with *geulas mitzrayim*; what, then, differentiates the geulah which will be speedily in our days, from its predecessors?

Chassidus explains that although there were indeed previous instances of geulah, (which in some measure have paved the way even for the final and complete one) they differ radically from the ultimate geulah:

In all previous geulos, the notion of a potential golus to follow them, was not entirely ruled out, the liberation from both physical and spiritual bondage that was effected wasn't thorough to the extent of completely eradicating the problem from its source. In all cases it

to a higher place than its own source.

Whereas the gilluy which will bring about the ultimate geulah is a revelation of Hashem's innermost and absolute core – *Atzmus Umahuss*. This deepest level of Hashem's identity doesn't recognize any other party to exist as an independent entity, therefore when it reveals itself it superimposes everything else, and penetrates with its truth every aspect of creation.

shatters, or lets the inspiration pass, at a loss as to how to contain it.

The converse type of gilluy, is when the materialistic existence **on its own terms**, is inspired to draw close to elokus, and is therefore able to contain the subsequent revelation. This type of process anticipated the construction of the second Beis Hamikdosh, when Koresh, a gentile king, was inspired, out of his own volition, to ordain the building. The

to the physical world. Revelation defined the degree of what was being revealed.

But not with Moshiach. He will change all the rules. In his times, *Atzmus Umahuss*, which “cannot be described in any letter nor sign” – i.e. which cannot be revealed, will indeed come begilluy, yet it will not be at the expense of its purity, as was the case of regular gilluyim thus far.

From its vantage point, spiritual truth will finally run parallel with the world,



Another point which highlights the last geulah, is the way it will permeate the world, and how the world from its own vantage point will absorb it.

Many maamorim in chassidus explain how there are two general paths through which elokus impacts the world, each with its own respective virtues and flaws.

Similar to *yetzias mitzrayim*, when Hashem crushed the Egyptians, and lifted the Jews from under their hand, there are occasions when the spiritual truth, which is diametrically opposed to the physical truth, forces its presence over the world. The advantage of this is that the gilluy is delivered in its full glory, as it says, “A maidservant by the sea saw what prophets did not see”. The revelation is pure and of the highest levels. The shortcoming is, that since the stage isn't set, the world in its own limited and finite tools isn't prepared for such awesome divine contact, it either

obvious problem here is the fact that originating in finite creatures, the gilluy elokus, is very much limited to their paradigm.

Based on the above we discover that the geulah that will soon be, will paradoxically drive together the highest revelations from above, without sacrificing the ability of the recipients to contain it. It will carry the advantages of being humanly inspired, yet divinely produced.

All the gilluyim that have taken place throughout the thousands of years of golus, were mere displays of levels of elokus, which were ‘low’ enough that they could be revealed and seen. It was the very flaw of not being in the highest realms, that proved to serve to their advantage, thus enabling them to be absorbed by creation. Whereas any levels higher than them, could not possibly be contracted (mis'tzamzem) and delivered

and take over its every particle, and from below too, the world will have become a befitting vessel to contain and reveal its own true identity – notwithstanding its limitations as a created being.

WHAT'S IN IT FOR ME?

The natural question that may arise at this point is: why must one bear this in mind, and how does it affect the practical performance of Torah and Mitzvos?

The message is that when one is aware of the deep impact his every thought, speech and action can have on the world, it bestows upon him a redoubled sense of responsibility, and even more importantly, it infuses more *chayus* and excitement into the study of Torah and the performance of mitzvos, for as the Rambam says “His next action can tilt his personal scale, and that of the entire world, for good,” bringing Moshiach immediately! ■

IS THE INFINITE AND ALL- ENCOMPASSING G-D LACKING A HOME TO HAVE TO CREATE THIS WORLD?

“WE WILL SEE THE REBBE AGAIN!”

**THE FOLLOWING STORY POWERFULLY CAPTURES
THE NOTION THAT WHEN CHASSIDIM STAY TRUE
TO THE REBBE’S WORDS AND HOLD THEIR FAITH
IN THE TRUTHFULNESS OF HIS BLESSING, THEY
WILL MERIT TO SEE IT BEAR FRUIT.**

Reb Folleh Kahn once recounted:

Following his release from prison on Yud Beis Tammuz 5687, the Frieddiker Rebbe resided for a short period of time in a small village near Moscow named Malachovka.

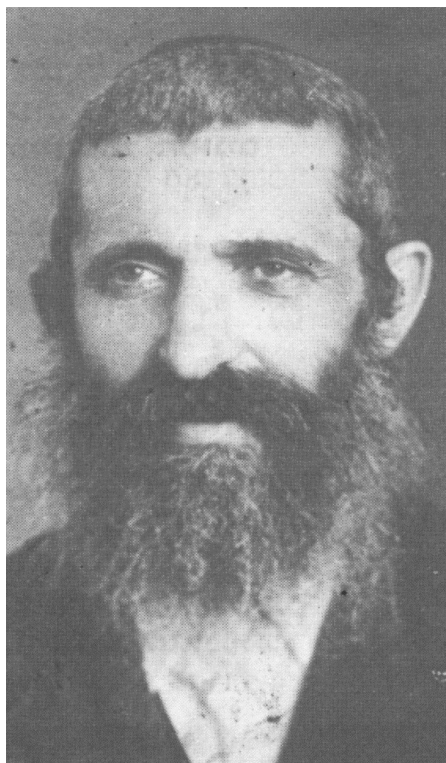
At some point during Elul, he returned to Leningrad and in the days leading up to the month of Tishrei, large crowds of chassidim arrived in the city to spend the festive month in the presence of the Rebbe.

This year, Tishrei by the Rebbe was not going to be like any other. After Tishrei, the Frieddiker Rebbe was going to Poland, leaving behind Russia for good and so, many Chassidim felt that this might be the last time they will ever see the Rebbe.

The Chassidim were crushed and broken as they sang from the very depths of their hearts: “*az der aybershter vet geben gezunt un leben....* Hashem will grant us with health and life, so that we may be with our Rebbe....”

During the farbrengen on Simchas Torah, the Frieddiker Rebbe gave his firm assurance:

My departure is merely from one place to another – limited to the realm of ‘place’. We must meet again, we will meet again. May Hashem grant that in the meantime, until then, there should be abundant goodness and much success,



REB REFOEL (FOLLEH) KAHAN
5657-5748

each according to his needs. Everyone individually must strengthen and maintain within themselves an inner Hiskashrus. And if you will fulfill that for which I have become a messenger to convey to you, then that for which I have been guaranteed will be fulfilled as well – to see you all again in the near future.

The Frieddiker Rebbe then gave

detailed and specific instructions to the mashgichim and Temimim of Tomchei Temimim.

The Rebbe’s holy words encouraged the Chassidim greatly and infused them with joy and hope. Nevertheless, there were a few who rejected this attitude. They were worried that in the absence of ever seeing the Frieddiker Rebbe, a crisis could take place among the Chassidim and so, in the spirit of “preceding the cure before the sickness”, they gathered everybody together and tried explaining that the Rebbes’ words were meant only as a wish while the actual fulfillment will take place in a spiritual sense, etc.

Their words were received by many without argument and the previous excitement was clouded with a deep sense of total despair. But a small group of young Chassidim continued to insist heatedly: We are simple people who understand things in their simple meaning and if the Rebbe promised us that we will see him again, then his words will be actualized!

Reb Folleh, who was counted among this group, finished with the following:

“The facts speak for themselves; all those who clung to the Rebbes’ promise, did eventually merit to meet with him again *b’gashmiyus*.” ■

Defiance and Hope

Nyet Nyet Nikavoh

"ניע בא'יסיא ניקאווא, איניווערו ניקאווא, טאלקא באגא אדנאווא"

"I fear no one, and I believe in no one, except for the One Hashem"

"ניעט ניעט ניקאווא, קראמיע באגא אדנאווא!"

"There is no one besides Hashem Echod!"

Harav HaChossid R' Michoel Dvorkin was born in Teves, in the year 5526, to his parents Reb Chaim Yitzchok and Leah Mechalya. His parents stemmed from a lineage of Kopuster Chassidim and he would visit the Kopuster Rebbe, known as the "Magen Avos," the son of the Maharil and grandson of the Tzemach Tzedek.

FROM KOPUST TO LUBAVITCH

When the Kopuster Rebbe passed away, his son did not take over the position of Rebbe. Because of this, Reb Michoel's father, Reb Chaim, turned to him and said, "I see that you won't be able to live without a Rebbe; I suggest that you go to Lubavitch, to the Rebbe Rashab, and we in the meantime will discuss the future of Kopust."

This is how Reb Michoel came to be a Chabad Chossid.

In his later years Reb Michoel moved to Eretz Yisroel, but in the beginning of the year 5707, he moved again, this time to New York, to be near the Frieddiker Rebbe. On Erev Shavuos, 5709, Reb Michoel passed away.

MUSICAL PRECISION

Reb Michoel was well known for being a tremendous Baal Menagen, and the Rabbe'im relied on him on many occasions for his meticulous knowledge of niggunim.

Indeed, when it came to Reb Michel Zlotshiver's Niggun, the Rebbe Rashab chose to use the nusach which Reb Michoel claimed to be the true nusach.¹ The Rebbe also used his nusach when singing this niggun.

[Parenthetically, Reb Y. Y. Eidelman relates that someone once went in for Yechidus with the Rebbe and played a tape on which Reb Michoel had recorded two Niggunim. The Rebbe kept the tape in his drawer for several years and, in 5738, when *Nichoach* put out tape #15, the Rebbe instructed that these two Niggunim be included.]

Reb Michoel was also a gifted violinist and even





played occasionally at farbrengens in front of the Frierdiker Rebbe. In his memoirs, Reb Mendel Deitch A"H relates one such occasion:



REB MICHOEL DVORKIN

"One night, during Chol Hamoed Sukkos, someone hosted many Chassidim for a farbrengen and, after the farbrengen, everyone went to participate in the Rebbe Rashab's farbrengen. My grandfather, Reb Yekusiel Deitch Z"L, was delayed and we arrived at the farbrengen towards the end, but we still caught a glimpse of the Rebbe Rashab sitting on the platform in the middle of the room. All the rest of the tables

and chairs in the room were dilapidated... and in a corner of the room, across from the Rebbe, Reb Michoel Dvorkin was playing a Niggun on his violin. I don't recall which niggun it was, but the scene left a strong impression on me.

As we left the farbrengen and walked the streets of Lubavitch, even the night's darkness and gloominess was unable to dim the way we felt having just seen all that..."

The Rebbe's mother, Rebbetzin Chana, said that Reb Michoel Dvorkin was among the many Chassidim who visited their home in Yekkaterineslav in celebration of the Rebbe's wedding in Warsaw, and he played the Alter Rebbe's Niggun, the Daled Bovos, on his violin. The Rebbetzin described how his playing the niggun moved everybody present and they felt as though were standing by the Rebbe's actual Chuppah across the border.

Reb Michoel's davening was also very *hartzig*, and on more than one occasion when he davened from the amud, he would suddenly break down in tears!

A NIGGUN FOR THE FOREST

When Reb Michoel first came to Lubavitch he became

very close with Reb Michoel 'Der Alter' who made a tremendous impact on him and shaped him into a Chassidisher bochur. When he returned home, he joined in his father's forestry business, and while working in the forest, he would sing: "Nyet Nyet Nikavoh."

Reb Michoel began to sing this niggun often. In the following excerpt, the Frierdiker Rebbe relates how the niggun came to be heard by the Rebbe Rashab:

"Several members of *anash*, including Reb Michoel Dvorkin, were once at a Simchas Beis HaShoeiva farbrengen in my Sukkah in Rostov (sometime between the years of 5677 and 5680).

"WE SAT AND SPOKE FOR THREE OR FOUR HOURS OF THE FARBRENGEN AND IT DIDN'T DAWN ON ANYONE TO SING THAT NIGGUN?"

Without prior notification, my revered father, the Rebbe Rashab, decided to visit me in the sukkah. In order to get to the sukkah, which stood in the yard, the Rebbe would have to pass through the front foyer. Suddenly, at the same time as the Rebbe was arriving, Reb Michoel jumped up and ran to the foyer and began to sing and dance to the niggun, "Nyet Nyet Nikavo, Kromyeh Bogah Adnavoh." As he danced, he went red with passion, and he danced *mamash* with all his energy. He was completely oblivious to the fact that the Rebbe Rashab was standing nearby, waiting to enter the sukkah. The Rebbe Rashab, however, not wanting to disturb Reb Michoel, waited quietly until he stopped dancing. And when Reb Michoel finally opened his eyes and noticed the Rebbe waiting, he ran from the sukkah.

The Rebbe Rashab said, "This niggun of Reb Michoel comes from the forest. Not from Zohar, not from Eitz Chaim, but from the forest." The Rebbe went on to ex-

plain at great length the idea of אורות דתוהו בכלים דתיקון explaining that the niggun of “Nyet Nyet” is the אין עוד מלבדו of עולם התוהו, being that it came from the forest, from the wilderness. [Elsewhere, the Rebbe Rashab called this niggun “א. תוהו דיקער ניגון.”]

When Reb Michoel heard that the Rebbe Rashab was standing the entire time, listening and watching him sing and dance, he began hitting himself on the head from the overwhelming excitement.”

Years later, in 5707, the Frierdiker Rebbe said: “Thanks to Reb Michoel, we were zoche to hear several hours of Chassidus from the Rebbe Rashab.” The Frierdiker Rebbe then asked Reb Michoel if he remembered the niggun, to which Reb Michoel replied: “That was not a niggun, it was *hisboninus*!”

The Frierdiker Rebbe noted, “This was Hisboninus in

a way of *Hafshata* (complete removal), and in general, the avodah of Reb Michoel does not require any explaining.”

However, regarding the Niggun itself, it seems that it only really became known when R’ Michoel began singing it after hearing about the Frierdiker Rebbe’s release from prison on Yud Beis Tammuz 5687.

Remarkably, as soon as Reb Michoel heard about the Rebbe’s being sent to Golus Kastroma, he immediately went there, set up a cheder, and gathered children in order to learn Torah with them. And when he heard the news of the Rebbe’s release he broke out in “Nyet Nyet Nikavoh...!”

At the Farbrengen of Yud Beis Tammuz 5725, the Rebbe related:

“At the time of the original Yud Beis Tammuz, the





system was that the Frierdiker Rebbe was supposed to register on Tuesday, which was Yud Beis that year. When the Rebbe arrived at the office along with Reb Eli Chaim Althoiz, they realized that it was some kind of secular “holiday” and the offices were all closed. Only one official was in, in order to maintain the crucial matters, “dizhurne” in Russian. This official told the Rebbe that a notice had arrived from Moscow that he was being released, but being that all the offices were closed he would have to return the next day, Yud Gimmel Tammuz, to receive the official papers.

“The events which followed have already been told, how the Rebbe then had to calm Reb Eli Chaim and help him recover from the shock of the good news. By the time they returned from the office the news had already reached the community and Reb Michoel was already waiting for them when they arrived at the Rebbe’s lodging, the home of the Shoichet in Kostroma. Reb Michoel had with him a *fleshel* of mashke and, in his trademark excitement, began dancing around the house singing a niggun with the words of “Ein Od Milvado.”

“In Russian, the words translate as, “Nyet Nyet Nikavoh, Kromyeh” – and then the Aibershter’s name, “Adnavoh,” which he sang, obviously, using the Aibershter’s name in Russian.

[Later on, Chassidim clarified that according to poskim – as well as the Alter Rebbe – we avoid using Hashem’s name even in foreign languages. Therefore the words were altered to “Kromi nivoh,” meaning “besides for Him.”]

“And so he danced around the house for some time.

“Now, since there are those present who are familiar with the words, let us sing the Niggun and those who don’t know the words will learn them. And being that this is a niggun of “Ein Od Milvado,” we are being mekayem, in honor of Yud Beis Tammuz, drawing down Yichud Hashem not only into kedusha but into material things as well, until all the nations of the world will finally see the oneness of Hashem with the coming of Moshiach Tzidkeinu.”

It should be noted that since this was the first time the Rebbe ever asked for this niggun to be sung, very few Chassidim knew it. And certainly not very many Chassidim present at the time remembered Yud Beis Tammuz, which occurred more than 40 years earlier.

It took quite some asking around before someone who

could sing the Niggun was finally found. And when he began to sing, the Rebbe said, “Nu a little bit lebbedig! Are you on vacation?”

A BELOVED NIGGUN

The Rebbe showed a special liking for this niggun. On many occasions, towards the end of farbrengens or after Mincha, the Rebbe would start this niggun, especially in the years between 5738-5740, and again in the later years. The Rebbe would also sing this niggun whenever the topic of conversation turned to Russian Jewry.

CONNECTION WITH YUD BEIS TAMMUZ

At the farbrengen of Parshas Chukas, Yud Beis Tammuz, “*Shnas Tismach*” (5748), the Rebbe explained how

EVEN THE NIGHT’S DARKNESS AND GLOOMINESS WAS UNABLE TO DIM THE WAY WE FELT HAVING JUST SEEN ALL THAT...

the Niggun “Nyet Nyet Nikavoh” has a unique relevance to the Yom Tov of Yud Beis, Yud Gimmel Tammuz:

“As mentioned, when news spread that the Frierdiker Rebbe had been released from prison, one particular chossid (Reb Michoel Dvorkin) sang and danced to the niggun “Nyet Nyet Nikavoh, Kromeh Yevoh Adnavoh.”

“It can be explained as follows:

“Each Golus stems from the original Golus – the Tzimtzum HaRishon – which preceded creation. Hashem’s great light “decended” from level to level, through many contractions and concealments, until finally a world was created [“Olam” stemming from the word “Helem” – concealment], a world in which spirituality is hidden behind the veil of materiality and evil seems to reign supreme.

“However, in each and every part of this material

world lies a small element of Hashem, exiled into the lowest of low places. In Geulah, physical matter will recognize the hidden spark of G-dliness within it, and realize that there is nothing else in this world other than Hashem.

“This is the idea of “Ein Od Milvado” – for the physical world in general, and more specifically the human body, Nefesh Hachiyonis and Nefesh HaBehamis, to recognize that their true existence is Kol Kulo Elokus.

“Now, it can be said that since the entire world was created for the sake of Bnei Yisroel and through the Geulah of Yud Beis Tammuz the truth was revealed to all Yidden that we have an inherent connection with Hashem, this lends the capacity for the universal Geulah through which the entire world will recognize its connection with Hashem.

“And the reason why the Geulah of Yud Beis Tammuz specifically has that connection with this Niggun, is because we stand in the last generation of Golus. All we need to still do is complete the last forms of avodah of bringing Moshiach, and every accomplishment is accredited to those who complete it. Therefore it is us, our generation who is assigned the task of revealing to the world the truth about Hashem’s existence in all creation, thereby transforming this lowly world into a proper dwelling place for Hashem. And Hashem, like one who dwells in a house, will dwell here in our world with His entire being, with the completion of the spreading of “Mayonosecha Chutzah,” bringing about the “Asi Mar – Da Malka Meshicha!”

On Yud Beis Tammuz, 5745, the Rebbe said at the farbrengen:

“Let’s sing the Niggun connected to Yud Beis Tammuz, which is sung in the language of the land where the Geulah took place. Through continuing to sing it in that language, demonstrating the idea of his’hapcha, may we cause that the building we are in and everything related to it, rise up and travel to Eretz Yisroel together with Moshiach.”

The Rebbe then started the niggun “Nyet Nyet Nikavoh.”

DOES IT NEED A REMINDER?!

At the Farbrengen of Parshas Matos Masey, 5740, the Rebbe said:

“Someone wrote to me asking why the Niggun of “Nyet Nyet Nikavoh” hadn’t been sung at the Yud Beis Tammuz farbrengen as it traditionally is. My question is

does there really need to be a reminder to sing it after so many years of singing it at these farbrengens?

“We sat and spoke for three or four hours of the farbrengen and it didn’t dawn on anyone to sing that niggun? If so, it would seem to me, that even if the Olam had been reminded, there would be no point...”

WHEN HE HEARD THE NEWS OF THE REBBE’S RELEASE HE BROKE OUT IN “NYET NYET NIKAVOH...!”

WHAT IS THE AVODAH OF THE NIGGUN?

On Chof Tes Elul, 5741, the Rebbe concluded the Sichah with Brachos, as was customary.

“May this year be one of Geulah, and we should all be speedily taken out of the general Golus and merit very soon to greet Moshiach Tzidkeinu. All of us; men, women, and children, and even the smallest of children will go together to Eretz Yisreol, “The land that Hashem looks upon, from the beginning of the year until the end of the year. And within Eretz Yisroel itself we shall merit to go to the third Beis Hamikdosh, which will be built by Moshiach. There, all Jews will gather, men, women and children, all with proper health, proper spirit and enthusiasm.

“And in response to all those who raise doubts – that for all practical purposes this all seems far fetched – the response is already well known, inferred from the words of a Niggun in Russian, the words “Nyet Nyet Nikavoh!”

“And may it be Hashem’s will that very soon we will all see the fulfillment of those words, “from the beginning of the year...””

The Rebbe then started the niggun “Nyet Nyet Nikavoh.”



THE NATIONAL ANTHEM

At the farbrengen of Parshas Haazinu, 5749, the Rebbe referred to this Niggun as the anthem of Russian Jewry and encouraged all the Russian Jews that had just recently arrived to sing the Niggun in connection with their recent Geulah from behind the iron curtain.

“SHIRA HAASIRIS”

On Simchas Torah of that same year, the Rebbe said:

“Regarding the Shira Haasiris, which we will learn in the time of Moshiach, we don’t know yet which Niggun it will be but one thing is certain, it will be a Niggun expressing the joy of the unique new times of the final Geulah.”

The Rebbe then began the niggun of “Nyet Nyet,” and began dancing joyfully for a period of time.

ON THE THRESHOLD OF THE REBBE’S HOME

On Purim, 5726, when the Rebbe announced “anyone who requests shall receive,” he stood distributing mashke to all the guests for several hours. The crowd waited in long lines and, upon reaching the Rebbe’s home, began singing “Nyet Nyet Nikavoh.” Hearing their singing, the Rebbe stopped and turned around to face the crowd,

and fervently encouraged the continued singing of the Niggun.

CONNECTED TO THE REBBETZIN?

The Rebbetzin Chaya Mushka once told over on Yud Beis Tammuz, that when her father, the Frierdiker Rebbe, was released from prison, the Rebbetzin could not hold back from singing and dancing in front of her father, to the niggun “Nyet Nyet Nikavoh.”

However, after Chof Beis Shvat, when the timeline of the Rebbetzin’s life was being proofread by the Rebbe in order to be inserted into the Hayom Yom, the Rebbe crossed out the line, “When news of the release arrived, the Rebbetzin broke out in song and dance with “Nyet Nyet Nikavoh.” ■

The niggun can be heard, together with the intro of “Nye Bayusya,” on Nichoach Tape #10 Track #7.

The traditional nusach can be found on Tape #11 Track #10.

1. As was printed in the “Chassidisher Derher” of Nissan, תשע”ג.

Educating about Moshiach

Q. Young children are unfamiliar with the deeper teachings of the Torah, and thus cannot adequately understand the idea of Geulah. In which way, therefore, should we educate children about the coming of Moshiach?

A. The word Chinuch typically conjures images of a parent or an educator teaching children.

We are the children of Hashem and we can look at Him as the ultimate model of a Mechanech, beginning with the birth and infancy of Bnei Yisroel as a nation.

On the first Pesach, in the year 2448, we were chosen as Hashem's people from among the other nations; that Pesach became known as "*Leidas am Yisroel*" [birth of am Yisroel] and the beginning of our Chinuch. [The ensuing forty days, in which the Yidden spent journeying to Har Sinai, preparing for Matan Torah, represent the second phase of our early Chinuch.]

The Yom-Tov of Pesach that we celebrate today is therefore centered on the Mitzva of "*V'higadita L'bincha*" ("You should impart it to your children"), and the Sedorim play a key role in this process of Chinuch –

teaching the children about the Geulah from Mitzrayim.

Step after step, the Seder aims at inspiring the children's curiosity and encouraging their participation. The Haggadah focuses on the child's need to ask questions

(the Mah Nishtana) and then presents answers that are relative to each child (the four sons). Similarly, many of the night's Minhogim are simply to ensure the children don't doze, and even just to teach etiquette to the children.¹

The entire Pesach (even after the two Sedorim), is centrally themed around

**WE ARE THE CHILDREN OF
HASHEM AND WE CAN LOOK
AT HIM AS THE ULTIMATE
MODEL OF A MECHANECH**

Chinuch.

[Unlike Sukkos, which has two separate Yomim Tovim (the first days and the latter days of Shmini Atzeres and Simchas Torah), the eight days of Pesach are one uninterrupted Yom Tov – to the extent that if one forgets to make a Shehechyanu during the first days he can compensate by saying it on Shvii shel Pesach.

This illustrates how the message of Chinuch carries over from the beginning of Pesach until its conclusion.]

During Shvii shel Pesach we read from the Torah about the Yidden's miraculous passage through the Yam



עצת המומחה

Suf, in which the Torah vividly describes the wonders that took place. The following day, Acharon shel Pesach, focuses on the ultimate Geulah with the coming of Moshiach, and the day's Haftorah depicts the miracles that will occur then. The Rebbeim stressed the theme of Geulah on the last day of Pesach by holding a Seudas Moshiach (and instructing Chassidim to do so as well), in which the day's spiritual messages would be manifested through eating and drinking.²

Hence, Pesach is structured as though it were a curriculum: in the seder we visit the suffering of Golus Mitzrayim and then see hope with Hashem's commitment to redeem B'nei Yisroel, ending with praising Hashem for the miracles that accompanied the birth of our nation. Shvii shel Pesach is then dedicated to the miracles of Krias Yam Suf and the conclusion of Geulas Mitzrayim. And only then does Pesach lead into its final day, which focuses on the Geula Ho'asida.

This structure demonstrates Torah's perspective of how we should educate children regarding Moshiach – in order for a child to truly internalize the reality of Moshiach we must first familiarize him with past Geulos of our people. Once a child comprehends the suffering his forefathers endured, and how Hashem liberated Klal Yisroel in an extraordinary manner, he is then able to understand that such a Geula can happen imminently.³ ■

1. This point is referring to the numerous times throughout the seder we are instructed to cover/uncover the Matzos and even to remove them from the table.

2. Seudas Moshiach shares a special bond with Bochorim, because the Rebbe Rashab initially established the minhag of drinking arba kosos at Seudas Moshiach for the Bochorim of Tomechei Temimim. The Rebbe Rashab explained that Temimim are the true "Chayolei Beis Dovid" which will wage a battle against those who are upholding the Geulah. See more in the Sichas of Simchas Torah 5661.

3. This explanation is primarily adapted from Sichas Acharon shel Pesach 5747.

בטח שמעה ע"ד מענה כ"ק מו"ח
אדמו"ר זצוקללה"ה נבג"מ זי"ע
לאחד, שלאחר ששאל אצלו במסחר
שלו מסחר העצים וקבל מענה מכ"ק
מו"ח אדמו"ר וסיים המענה בהצעה
בנוגע לקיום מצות מעשיות בהידור
וכו', והשואל התחיל להשתמט
באמתלאות שונות, כיון שלא רצה
להשיב פני כ"ק מו"ח אדמו"ר ריקם,
ואמר לו כ"ק מו"ח אדמו"ר, ראה זה
פלא, בודאי גם לדעתך הנני מומחה
גדול יותר בעניני יהדות תורה ומצות
מאשר במסחר עצים, ובפרט שידוע
לכל שלעניני תומ"צ ואורח חיים
ישראלי הקדשתי כמה מימי שנות
חיי, ובזה התעסקו אבותי ואבות
אבותי, כל משך ימי חייהם, ובכל זה
פשוט הוא בעיניך לשאול אצלי
בהנוגע למסחר עצים ותיכף ומיד
קבלת עצה שלי, ע"מ להביאה בפועל,
ודוקא בהנוגע לאותו הענין שבזה
הנני לדעתך מומחה גדול ומומחה בן
מומחה, הרי לא זה בלבד שלא שאלת
אותי אתה במקצוע זה, אלא שגם
לאחר שאמרתי לך הוראה ברורה
ובהסברה שזהו טובתך האמיתית, לא
רק ברוחניות אלא גם בגשמיות,
פשוט בעיניך שאין אתה מקבלת ורק
שמחפש אתה ביטויים מנומסים איך
להשתמט מכל הדבר.

הנמשל מכל האמור בטח מובן ואין
צורך להאריך בו...

(י"ט סין תשט"ז)

Honey in Exchange for a Sting

Reb Sender ben Hirsh was the great grandfather of Rebbetzin Rivka, wife of the Rebbe Maharash, and a chossid of the Alter Rebbe.

Reb Hirsh had been one of the town dignitaries of Shklov, in the early days of the Alter Rebbe's leadership. When the Alter Rebbe visited Shklov for the first time on a matter of public affairs, being a very wealthy businessman, he gave the Alter Rebbe an enormous sum of money to use for the public benefit.

When the Alter Rebbe visited Shklov a second time, Reb Hirsh put his son, Reb Sender, at his disposal with the express stipulation that he would teach him an approach to studying Gemara in depth.

REB SENDER BECOMES A CHOSSID

He was good by his inborn nature, but once he became one of the Alter Rebbe's followers and he attached himself to the great chassidim, he held the time very precious, studying Torah by night as well as by day. His davening too was very pleasing, and he would pray at length. His middos now became very different. Hashem's blessing was also manifest in his business dealings, and he earned huge profits.

Reb Sender was a zealous chossid; i.e., he would frequently debate with the giants among the Misnagdim. No one could keep up with him in these debates, for he possessed an outstanding intellect and presented wondrous logical arguments and explanations.

Most of all, he was completely dedicated to the true essence of unadulterated Chassidus. Thus, his personality traits were free of any sort of blemish.

NO REASON FOR SORROW

Reb Sender died while he was still a young man. During the mourning period, the Alter Rebbe arrived in Shklov. He told Reb Hirsh that although he was mourning his son because of his great love for him, in truth there was no reason for it. The Alter Rebbe then explained:

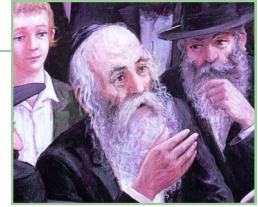
"Consider a person who has an only son who is very dear to him, and for some reason it becomes imperative for the son to travel to a very distant country. Suppose that the father knows in his heart that the son's situation there is very good, and the only problem is that he (the father) is unable to see him.

"Since the father loves the son so much, he need not worry about his son. On the contrary - he ought to have great pleasure from the good situation in which the son now finds himself.

The same thing now applies to you: you should know that your son is in a very good situation. Seeing him in such levushim is something I never imagined!"

[The Alter Rebbe had seen Reb Sender's Neshoma in Gan Eden, attired in the spiritual garments derived from his avodah in this world. The glory of this sight amazed him, for he had not anticipated that Reb Sender was worthy of such levushim. Thus, he now reassured Reb Hirsh that he need not mourn his son, who was now in an excellent situation.]

Reb Hirsh requested that those present tell him something about Reb Sender's conduct. They told him a few stories. He then begged to be told more, until finally they told him the story about the informer.



THE TEA BUSINESS

At first, Reb Sender had been in the same business as his father Reb Hirsh, and they both traveled abroad together to the city of Leipzig, which was a common thing to do in those days. While they were there, it was suggested to Reb Sender that they expand their business by dealing in an additional line of goods. He purchased a consignment of tea, with the stipulation that the seller (who was in the city of Minsk or Shklov) would bear liability for the tea. The seller supplied the goods under the agreed conditions, but he neglected to pay the local taxes.

Under the agreement, the buyer, Reb Sender, would have to pay the seller a substantial sum of money, i.e. a large percentage of the sale price, at the time that the transaction was made, while still at the market in Leipzig. And so it was done; being very wealthy, he paid him the money as agreed. The seller carried out his part of the sale and delivered the goods at the specified time. Reb Sender earned a huge profit from this transaction and he distributed much charity. He continued doing business in this manner for several years.

THE PLOT

At that time, one of the wealthy Misnagdim who lived in Shklov also went into the same business, and thus encroached upon Reb Sender's rights. But Reb Sender paid no attention to this and he rebuked those who wished to fan the flames of controversy and make it a public affair. Their rationale was that the Misnagdim were constantly spreading out into businesses that the Chassidim had formerly engaged in and profited from, and thus they were encroaching upon all the Chassidim.

He (Reb Sender) opposed such plans, saying that it was within Hashem's power to help them all. Thus, when the Misnaged also went into the tea business, there were some who complained aloud about it, wishing to promote hatred against him. But Reb Sender admonished them, and the affair was forgotten. Nevertheless, Hashem's salvation and blessing in Reb Sender's business affairs grew steadily, in wondrous fashion.

One of the aforementioned Misnagdim was very wealthy and he hated Chassidim in general, and Reb Sender and family in particular. He envied Reb Sender's

success. Now certain rabbonim among the Misnagdim had issued a decree some time earlier that the property (and the blood) of the Chassidim was free for the taking. Based on this, the Misnaged felt free to denounce Reb Sender and the goods that were to be delivered to him.

This man laid plans to carry out his evil designs. He was an esteemed citizen of Shklov, but a Misnaged, and

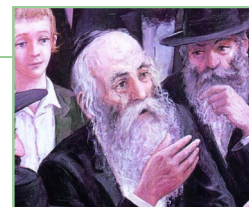
WHEN HE WAS INFORMED THAT REB SENDER WAS COMING TO VISIT HIM HE COULD FIND NO COMFORT, AND HIS FACIAL FEATURES VISIBLY CHANGED

he was among those who outwardly honored Reb Sender but maintained hatred in his heart. Nevertheless, he could not find the daring to denounce Reb Sender.

Furthermore, though it was Reb Sender whom the scoundrel wished to harm, Reb Sender had bought the merchandise with the stipulation that the seller would bear all liability until the goods were delivered. Therefore, the Misnaged devised the scheme of denouncing the seller just as he was transporting the goods across the border to Reb Sender. Thus, without denouncing Reb Sender himself, he would cause Reb Sender to bear the loss, for the goods would now be Reb Sender's property.

THE TRAP IS LAID

And so it came to pass. Naively, Reb Sender traveled to Leipzig that year too, and purchased a consignment of tea as was his custom. Knowing nothing of what was about to happen, he paid a large sum in advance, as he had been doing from the very start of that business. Meanwhile, the rumor spread that a complaint had been



lodged against Reb Sender's goods, that all his money was lost, and that he himself might be indicted and found guilty. He was greatly distressed and fearful because of this.

Two or three days later the seller's agents transported the merchandise to Reb Sender. These were the same people who delivered the goods every year. Being completely unaware of the plan, they transported the goods as usual. Reb Sender and his father Reb Hirsh agreed to keep the delivery a secret, and they requested the carriers also to refrain from making it public knowledge.

Reb Hirsh and Reb Sender paid the men the balance due, as they always did, but the whole matter was kept secret. A few days later it became known that the rumor was true, and that a complaint had indeed been lodged at the border against a large consignment of tea.

The local residents then began to question Reb Sender and his father Reb Hirsh to find out whether they had suffered any loss. They denied having purchased or received any goods. In fact, they sold none of the merchandise until much later, long after the regular season for trading such goods. Having been stored in a hidden place, the tea became stale and could only be sold for a very low price. That year, they lost all the profits from that business. But not a single person was aware of it besides Reb Sender and his father Reb Hirsh.

THE WHEEL OF FORTUNE

Meanwhile, the informer lost his entire fortune and became a pauper (may G-d preserve us). The wealthy citizens of Shklov - Reb Sender and Reb Hirsh among them - now had to aid and support him by collecting among themselves a sum sufficient to enable him to carry out some business and trade. From that time on, his situation steadily deteriorated (may G-d have mercy) and everything went badly for him. Success had become a stranger to him and he lacked even the necessities of life.

In the end he became sick and was confined to bed. People took great pity on him and his family, and the townsfolk donated whatever they needed. But only a few

special individuals were aware that he was the informer who had wished to harm Reb Sender. In truth, he had succeeded, for after that Reb Sender never again engaged in that business. Nevertheless, because of their good natures and the good character traits that controlled all the deeds of these precious individuals, they made every effort to keep this fact a secret.

During that period - while the informer was sick in bed - the time came to arrange a match for his daughter. But because of their great poverty, they could not even think of such a thing. One day, Reb Sender came to visit him. This was the custom among the Chassidim and Misnagdim: they tried to achieve some sort of reconciliation on both sides. Now Reb Sender, because of his good nature and kind heart, used to visit the sick (may G-d have mercy), and do other personal charitable acts. And so, he also visited this patient.

THE MYSTERIOUS PACKAGE

When he was informed that Reb Sender was coming to visit him he could find no comfort, and his facial features visibly changed. When Reb Sender entered, it was evident that the patient was trying to begin speaking with him. But Reb Sender in his wisdom began to comfort him, saying that Hashem's salvation comes in the blink of an eye, and that he would yet see much joy from his children. His gentle speech and great wisdom and the words of comfort that came from his refined heart made their way into the patient's heart and comforted him. He repented his deeds, and so they became reconciled.

After Reb Sender left the patient's home, a packet of money was discovered under the cushion upon which the patient lay. The sum was five hundred rubles for the dowry of the patient's daughter. But only a few select individuals were aware of this.

Upon hearing this story the Alter Rebbe exclaimed, "Now I understand it. Such levushim I never expected to see...!" ■

From Toldos Admur Maharash. By Sichos in English.

פארברענגען

FARBRENGEN

כ' אב תשמ"ה

In time for Gimmel Tammuz, JEM has produced a new recorded Farbrengen with the Rebbe – **Chof Av, 5745**, forty-first Yohrtzeit of the Rebbe's illustrious father, HaRav Levi Yitzchok ז"ע.

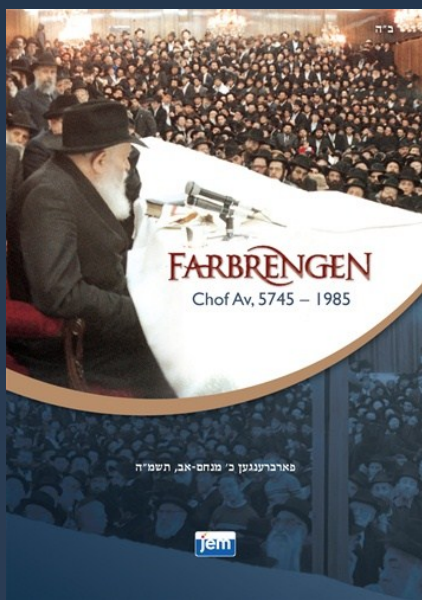
This special production includes several beautiful *Sichos* in which the Rebbe expounds upon the life and trying times of his father, and the fact that it was shortened due to the persecution he endured for keeping the flame of *Yiddishkeit* ablaze in the direst of circumstances – calling upon us today to live by the lessons we can learn from his bold behavior.

There was also a special welcome for the children of **Camp Gan Yisroel** who were present at the Farbrengen, during one of the *Sichos* which the Rebbe dedicated exclusively in their honor.

Following this the children themselves made a presentation.

It is only appropriate that on a day holding such significance to us Chassidim as Gimmel Tammuz, each and every one of us will make the effort to participate in one of the viewings of the Farbrengen and rejuvenate our *Hiskashrus* in a most real manner, with the sincere hope that we will soon merit to stand once again and say L'chaim to the Rebbe at his Farbrengen, may it be **Teikef Umiyad, Mammosh!**

The following article will highlight some of the subjects and events at this Chof-Av Farbrengen, in an attempt to assist our readership in gaining a feel for this most precious opportunity.



TRUE MESIRUS NEFESH

The Rebbe opened the Farbrengen explaining that although this day marks a more private affair, we nonetheless gather the public together to commemorate it. Considering the fact that the one who's *Yohrtzeit* we mark lived a life of true *Mesirus Nefesh* for strengthening *Yiddishkeit* for the entire community, eventually paying for it with his very life.

Speaking with great emotion, the Rebbe extolled the concept of *Mesirus Nefesh*. Being that it is the greatest level which one can reach, it has the ability to bring the Neshomah to the highest of heights.

FULL GLASSES!

While the Chassidim sang at the end of this Sichah, Rabbi Pinchos Hirschprung of Montreal approached the Rebbe to say *L'chaim*. The Rebbe smiled broadly and commented, quoting the Halacha that כלי שרת מקדשין מלאין, that he must fill the cup till the top! The Rebbe then waited until he did so and wished him "*L'chaim ve'livrocha*".

TO THE WORLD

In the second Sichah, the Rebbe continued:

"Notwithstanding all the above-mentioned virtues brought about by the passing of *Tzaddikim*, the work we can accomplish here on earth while our souls are in our bodies is even greater yet. Connecting the above with the obligation

we have as Jews to impact the nations of the world to live by the *Sheva Mitzvos B'nei Noach*."

The Rebbe made special mention of those who have influence on governments, calling upon them to utilize their capability in this regard. It should be noted that present at this Farbrengen was the US senator Mr. Rudolph (Rudy) Boschwitz from Minnesota. Mr. Boschwitz was born to a Jewish family and was instrumental in assisting many Chabad causes throughout the years. (See sidebar).

At the conclusion of this Sichah, Mr. Boschwitz approached the Rebbe along with Rabbi Moshe Feller of Minnesota and conversed for a short while.



THE REBBE'S FARBRENGENS

*The following is a description about the Rebbe's Farbrengens in general, as spoken by the Rebbe's choizer, **Reb Yoel Kahn**. It should be noted that although participating in a viewing of a recorded Farbrengen obviously does not come close in any way to actually being there, nevertheless, to some extent, we can relive these moments by watching them on the videos as well:*

If one wishes to describe the atmosphere around the Rebbe, the best place to begin would be the Rebbe's Farbrengens.

The Farbrengen was the primary opportunity given to the broader public to see and hear the Rebbe as he communicated with his Chassidim, to listen to the Torah he taught in both *Nigleh* and *Nistar*, and to be elevated to higher realms, where these topics he spoke of became alive.

The Rebbe's Farbrengens can be divided into several categories:

Firstly, there is the Torah taught by the Rebbe during the Farbrengen. The Rebbe would elucidate the deepest concepts in every area of Torah, connecting them to each other, and illuminating them with utmost clarity. One single Farbrengen was able to contain a profound, innovative "*Hadran*" on one of the *Mesichtos* in *Shas*, a deep and lengthy *Ma'amor Chassidus*, an in-depth discussion on a few words of *Rashi* on *Chumash*, and much, much more.

But above the "academic" side of the Farbrengens, there was something about them that went far beyond ordinary Torah-teaching and innovative "*Lomdus*".

The Farbrengen was not a *Shiur*. It was an experience that emanat-

ed a sense of inspiration; elevating the participants to "live higher" for the moment.

In his special way, the Rebbe used unique expressions in naming the exceptional qualities of the Yidden, the Torah and their inseparable bond with Hashem.

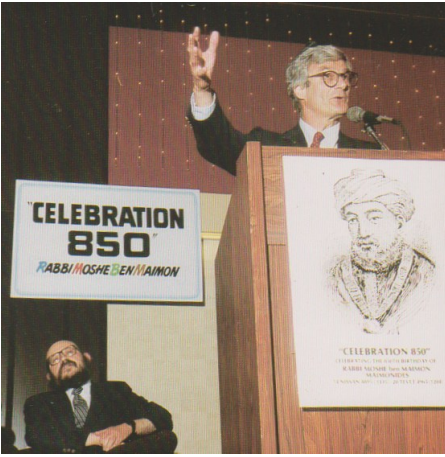
The Rebbe's exceptional style, his tone of voice, his facial expressions, the *Niggunim* in between the *Sichos*, and everything else about the Farbrengen simply brought us up to another world entirely.

This aspect of the Farbrengen is much more difficult to properly describe. The feelings that prevailed amongst the participants during those precious hours just cannot be put into words...

There were also times when we unmistakably witnessed the Rebbe as he conducted "heavenly affairs"; where it was clear to us that supernatural events were unfolding before our eyes.

Another point, no less important, that stood out at the Rebbe's Farbrengens, was the observable care and concern the Rebbe held for *Klal Yisroel* as a whole, and each and every *Yid* individually. The Rebbe dedicated many of his *Sichos* to discuss current events related to the Jewish community around the world, always voicing his strong stand on העם, והארץ. Additionally, it was at the Farbrengens where the Rebbe relentlessly called upon his Chassidim to go out into the world and take posts on *Shlichus*, reaching their far-most fellow *Yidden* in every corner of the world.

All of these incredible components and much more, made up the Rebbe's Farbrengens... ■



SENATOR BOSCHWITZ ADDRESSES THE SIYUM HARAMBAM IN MINNESOTA. THE REBBE THANKED HIM FOR HIS PARTICIPATION AT THIS CHOF-AV FARBRENGEN. (SEE PG. 23)

RESTLESS CHILDREN!

Present at this Farbrengen, as mentioned, were the children of Camp Gan Israel. The Rebbe showered them with attention and dedicated the third *Sicha* in their honor, speaking of the special qualities that children possess in their quest to ever grow more and more. In conclusion, the Rebbe instructed that the children say L'chaim (adding that their counselors should help them in obtaining the cups of wine) and sing a joyous *Niggun*.

Bottles of wine were quickly passed around, as the campers began the *Niggun* "Wake up Yidden". The Rebbe encouraged their singing immensely, turning to all sides and waving his hands towards the children.

NEWLY PUBLISHED SEFER

The entire Farbrengen is filled with pearls and precious moments, joyous and heartfelt *Niggunim*, and so much more.

We'll suffice with noting just one interesting incident which took place at the end of the Farbrengen. The Rebbe retrieved a blue-colored *Sefer* that was situated on his table and said: "I would like to extend a 'Yasher Koach' to those involved in reprinting my father's *Sefer* of comments on *Zohar*, finishing in time to bring it to this Chof-Av Farbrengen..." The Rebbe then went on to expound upon the first *Ha'ora* in the *Sefer - Lekutei Levi Yitzchok*. ■



Ever since meeting Rabbi Feller in the early 5730's, Senator Rudy Boschwitz became tremendously instrumental in assisting the activities of Chabad both in his area and beyond. He helped Lubavitch of Minnesota fundraise large sums of money as well as offering practical help to get through the red tape of bureaucracy whenever needed.

In the early 5740's, during the time when the Rebbe was storming against the 'Churban' of family planning and spoke fervently that Jewish families must have many children, the Rebbe requested that it be inscribed into congressional law that a notion of "zero population growth" be considered unconstitutional.

Senator Boschwitz was a rising political star and Lubavitch reached out to him, asking him to help propel this mission to fruition. Senator Boschwitz agreed to underwrite the bill, and began making the necessary arrangements.

However, he faced great opposition particularly from the Jewish liberal left-leaning members of congress. One woman in a senior government position challenged him in a public letter, claiming that he was making political decisions based on an outdated antiquated Rabbi.

His response came in the form of a speech on the floor of congress. "A Rabbi who has seen a third of his generation go up in smoke, has every right to demand such a bill".

After much intense labor, he succeeded in having the bill passed and signed into law.

In the ensuing years, he continued to aid Lubavitch at every turn.

In 5745, Rabbi Feller planned to hold a grand first Siyum HoRambam with dignitaries and distinguished individuals. Senator Boschwitz helped facilitate the preparations, both financially and logistically.

At this Farbrengen of Chof-Av, Senator Boschwitz visited the Rebbe for the first time, after years of actively supporting the Rebbe's campaigns. He was given a seat on the dais, and then had a chance to approach the Rebbe.

Rabbi Feller listened in closely to hear how the Rebbe would address the man whom had been a pioneering force amongst supporters of Chabad.

However the Rebbe turned to Senator Boschwitz, and zeroed in on one thing in particular:

The Rebbe turned to him with a warm smile and exclaimed: "Thank you very much for the Siyum HoRambam! Rabbi Feller told me about it..."

To the Rebbe, Siyum HoRambam was of utmost importance despite the overwhelming concerns of the many other things going on.

The Rebbe: Thank you very much for [your participation in] the Siyum of the Rambam. I heard from Rabbi Feller [the Rebbe pointed in his direction] that it was very successful. And certainly you will influence many people around you.

Mr. Boschwitz: I hope so...

The Rebbe: ...Then and also now. Everyone will rave about your speech and about your participation, and I hope that this will add to your appetite to do all these things, many times more.

Mr. Boschwitz: Which you just spoke about [constantly growing]. I enjoy very much being here, Rebbe.

The Rebbe: I hope it will be a good beginning; that you are not satisfied by one.

Mr. Boschwitz: [Nodding] you look very well [the Rebbe nods]. You seem to go from strength to strength and I trust that will continue.

The Rebbe: Same to you; but not only to continue, but add to it many times more.

Mr. Boschwitz: Thank you Rebbe; thank you very much. L'chaim.

After the two of them walked away, the Rebbe turned to Rabbi Feller and pointed at him with a big smile, motioning that he too should say L'chaim. ■

The Telling Picture

As mentioned in the previous article, the Rebbe spoke very emphatically of his father's ultimate Mesirus Nefesh. In this spirit, it would seem appropriate to retell the following story of the two extant photographs we have of Rav Levi Yitzchok, which serve as testimony to the suffering he endured during his painful exile.

In the year 5712, the Rebbe's mother, Rebbetzin Chana, once summoned Reb Dovid Raskin and requested a favor: she had in her possession a photograph of her late husband, and she wished to doctor it up a bit. Reb Dovid responded that Reb Moshe Groner dealt with photographs and would possibly be able to assist her.

The next day, Reb Dovid and Reb Moshe arrived at her apartment. The Rebbetzin showed them the picture that she had; it only contained half a face (it was torn down the middle), and was full of cracks and smudges. She asked Reb Moshe if he would be able to make anything of it, to which he responded that he knew of a studio in Manhattan where the photo could be properly completed.

The Rebbetzin thanked him, adding that this was the only photo she had, so he ought to be careful with it, and try to do as best a job he could.

Two weeks later, Reb Moshe returned with the altered photograph. The Rebbetzin pointed out a few corrections and Reb Moshe had them inserted. Seeing the photo again, the Rebbetzin added a few more corrections, and only upon Reb Moshe's third return to her apart-

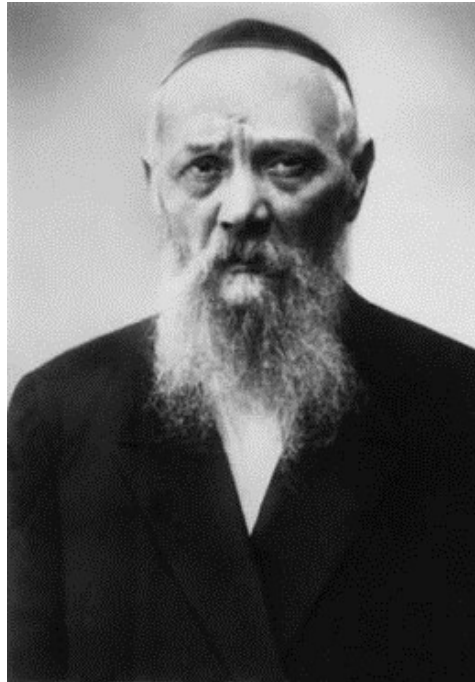
ment was she satisfied, and said, "This is how he looked two weeks before he passed away".

She then requested of Reb Moshe to produce four copies of the photo; one for herself, another for her son - the Rebbe, another for Reb Moshe himself, and one more for Reb Dovid.

During the Rebbe's next visit in his mother's home, Reb Moshe and Reb Dovid stood nearby in hiding. When the Rebbetzin handed the photograph to the Rebbe, he asked her, "Who is this?" and she replied "This is your father!"

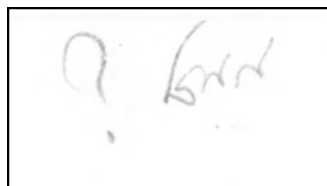
Seeing how different his father's appearance had become after enduring the hardships of exile, the Rebbe began to tremble in disbelief and placed the picture face-down on top of a nearby dresser.

Years later, in 5730, when Kehos printed the first volume of *Lekutei Levi Yitzchok*, the Rebbe wished to have the picture appear at the beginning of the *Sefer*. When the *Mazkir*, Rabbi Groner asked the Rebbe where they would obtain a copy of it, the Rebbe responded that he had one at home, but he wouldn't have time to locate it now. "I believe your brother Moshe has one as well", the



RIGHT: PHOTO OF THE REBBE'S FATHER, REB LEVI YITZCHOK, FOLLOWING HIS ARREST IN 5699. LEFT: HIS PICTURE FIVE YEARS LATER, THE SUMMER OF 5704 IN ALMA-ATA, A SHORT WHILE BEFORE HIS PASSING.

BELOW: THE REBBE'S HANDWRITTEN REMARK UPON SEEING HIS FATHER'S PHOTO FROM 5704: אאז"ל? "אבי אדוני ז"ל?" (IS THIS MY FATHER Z"L?) I.E. WAS THIS THE EXTENT OF HIS SUFFERING...?



Rebbe said. "You can get it from him."

Reb Moshe brought his copy of the picture to the Rebbe and it remained on the Rebbe's desk for

one night, after which the Rebbe gave it over to be used for the printing of the *Sefer*.

A NEW LOOK

In 5751, after the fall of the Communist Regime of the USSR, many new files containing documents pertaining to Lubavitch became accessible, among them also the file regarding the arrest of the Rebbe's father, Rav Levi Yitzchok. It was there that a new photograph was found as well, taken shortly after his arrest when he looked much younger and in better health.

Although the newly found photograph was undoubt-

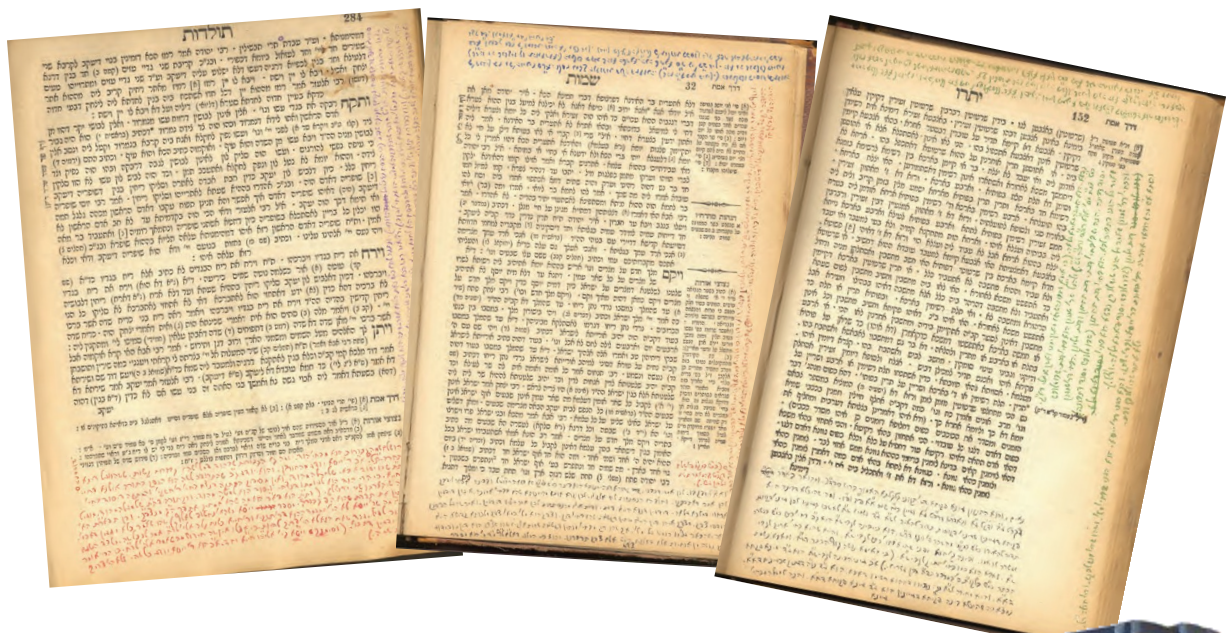
edly nicer than the one that was available until then, Lubavitch refrained from publishing it, due to some flaws in it that rendered it inappropriate for publishing.

When the members of Vaad Hanochos Be'LaHak prepared to publish the second volume of "Toras Menachem – Tiferes Levi Yitzchok" (a compilation of the Rebbe's *Sichos* explaining his father's *Ha'oros* on *Zohar*), it was decided that the newly found picture should be placed at the beginning of the *Sefer*. They located a professional artist in Manhattan who would be able to doctor the photo and make it fit for publishing, and they hoped that the Rebbe would agree with their idea.

After they produced the proper picture, they sent it in to the Rebbe with the *Mazkir*, Rabbi Krinsky, along with a letter explaining their idea and asking the Rebbe's permission to go ahead with it.

When the Rebbe saw the restored photo, he asked Rabbi Krinsky "Can this remain with me?" Rabbi Krinsky explained that they needed to have the photo back

BEHIND THE PICTURE



ABOVE: WHEN RAV LEVI YITZCHOK FINALLY RECEIVED A FEW PRECIOUS SEFORIM, HE WROTE HIS BIURIM ON THEIR MARGINS, WITH HOMEMADE INK CAREFULLY PREPARED BY REBBETZIN CHANA; HENCE, EACH BATCH OF INK HAD IT'S OWN DISTINCT COLOR AND TEXTURE. UPON DISCOVERY THEY WERE PRINTED AS "LEKKUTEI LEVI YITZCHOK".

RIGHT: THE THREE VOLUME SET "TORAS MENACHEM - TIFERES LEVI YITZCHOK", A COMPILATION OF THE REBBE'S SICHO'S EXPLAINING HIS FATHER'S HA'OROS ON ZOHAR. IT WAS IN VOLUME 2 (SHEMOS) OF THIS SET, THAT THE REBBE INSTRUCTED TO PUBLISH BOTH PICTURES OF RAV LEVI YITZCHOK.



for printing (to point out any copy of the photo cost an immense amount of money). The Rebbe responded "Can it stay with me at least over-night?"

The next day, the Rebbe went to the Ohel. While in the car on the way, the Rebbe wrote a response to the letter of the members of LaHak. The Rebbe suggested that they publish both photographs, and point out that one was taken before Rav Levi Yitzchok suffered in his years-long exile, and the other was taken afterwards, which can give us a bit of understanding as to what he had undergone.

Indeed, that is what was done and in the introduction to the *Sefer*, they wrote:

At this time, we are publishing for the first time a photograph of Rav Levi Yitzchok depicting his holy face at the time when he was taken to prison (in Nissan of 5699), **before** enduring the terrible suffering of prison and exile for a lengthy period of time, which weakened and deteriorated his health (to the point that he passed away in exile). This is apparent by noticing the difference between this photograph and the already published

one, taken while he was in exile in Chili, where his face is hardly recognizable.

Observing the difference between these two pictures helps us appreciate the true greatness of Rav Levi Yitzchok: even while in exile in Chili, pained under the worst of conditions, his genius wellsprings of wisdom flowed nonetheless, which he jotted down on the margins of the *Seforim* which he had with him at the time, eventually being published in the set of "Lekutei Levi Yitzchok". ■

Sponsored by a loving Chossid of the Rebbe

<p>לזכות החתן הת' רפאל דובער שי' גורביץ וב"ג תחי' לרגל נישואיהם בשטומ"צ ביום ה' תמוז שיבנו בית בישראל בנין עדי עד על יסודי התורה והמצוה כפי שהם מוארים במאור שבתורה זוהי תורת החסידות כברכת כ"ק אדמו"ר נדפס ע"י חבריו שי'</p>	<p>לזכות ידידנו הנעלה המסור ונתון לענייני כ"ק אדמו"ר ממייסדי גליון ה"חסידישער דערהער" הת' יעקב קאפל שי' חייטאן וב"ג תחי' לרגל נישואיהם בשטומ"צ ביום י"א תמוז ה'תשע"ג יה"ר מהשי"ת שיזכו לבנות בית בישראל בנין עדי עד על יסוד התורה והמצוה כפי שהם מוארים במאור שבתורה זוהי תורת החסידות – בחיים מאושרים בכל נדפס ע"י ידידיו חברי המערכת</p>
<p>לעילוי נשמות הנגיד רודף צדקה וחסד הרה"ח ר' ישכר דוב בהרה"ח ר' יונה ז"ל נפטר כ"ז אייר, ה'תשע"א זוגתו מרת מרים ב"ר אלתר מרדכי ע"ה נפטרה ראש חודש שבט, ה'תשע"א ת.נ.צ.ב.ה.</p>	<p>Dedicated in honor of Yom HaHilula – Gimmel Tammuz By Gittel, Esther, Chaim and Rivka Friedman</p>
<p>לעילוי נשמות הר"ר שלום ב"ר יואל ז"ל נפטר יו"ד שבט, ה'תשל"א זוגתו מרת ציפורה ב"ר אברהם ע"ה נפטרה כ"ב תשרי, ליל שמיני עצרת ה'תש"ע לפידות ת.נ.צ.ב.ה.</p>	<p>נדפס על ידי ולזכות הרה"ח ר' משה אהרן צבי וזוגתו מרת העניא רבקה רות שיחיו ולזכות בניהם ובתם שלום אליעזר, מנחם מענדל, יונה מרדכי וחנה פערל שיחיו ווייס שערמאן אוקס, קאליפורניא</p>

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לכ"ק אדמו"ר זי"ע
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