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A א חסיד'ער פאר דער CHASSIDISHER DERHER

TAMMUZ 5774
ISSUE 21 (98)

מדי שנה בשנה ווערט ער, נאך מער לעבעדיקער,
און נאך מער שטארקער, און נאך מער אקטיוו...
—ט"ו תמוז תשמ"ה

A CHASSIDISHER DERHER

ISSUE 21 (98) • TAMMUZ 5774

בס"ד



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מוקדש

לחיווך ההתקשרות

לב"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

ולזכות

שלוחי ב"ק אדמו"ר בכל קצוויי תבל

להצלחה רבה במילוי שליחותו הקדושה

נדפס ע"י

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Behind the Picture



Editorial

TWENTY AND COUNTING

“There was only one *Shofet* of the Jewish people”, explains the Rebbe, “whom the Torah refers to by Hashem’s name. In fact, throughout the entire world, everyone knew him by this name. The reason being: each leader of the Jewish people had their special qualities, and areas where they excelled over their predecessors. This particular *Shofet* was unique in that wherever he went, Hashem’s presence shined through him.

True, this trait could be attributed to every Jewish leader, and for that matter, to every single Jew; each and every one of us is charged with the responsibility of bringing Hashem’s light into the world. Nevertheless, there are those who do it in a less apparent manner, while there was one who accomplished this so obviously, to the extent that it emanated from his very name. This was Shimshon. The *Gemora* tells us that Shimshon’s name comes from the word ‘*Shemesh*’ – the sun. Hashem is referred to as ‘*Shemesh*’, as the *possuk* states “כי שמש ומגן הוי’ אלקים”.

Then the Rebbe quotes the famous words of the *Yerushalmi* about the leadership of Shimshon:

“One *possuk* tells us he led the Jewish people for twenty years, while another tells us he led for forty years. This teaches us that the Philistines were afraid of him for an additional twenty years after his passing just as they were during his lifetime.”

Then the Rebbe goes on with a powerful point:

“We have a rule that ‘*maalin bakodesh*’ – in holiness, we only ascend. Thus, we cannot ascertain that for the first twenty years after his passing Shimshon’s leadership continued, following which it stopped, *chas ve’sholom*.

Regarding the leadership of Shimshon this question doesn’t bother us, for there was another leader to fill his position, so his leadership terminated and the next *Shofet* began his reign.

However, when we talk about a *Nossi* who is irreplaceable – *מי יתן לנו תמורתו*, it is understood that even after twenty years, ‘*maalin bakodesh*’ – his leadership only gets stronger and on a higher level...”

Those were the words of the Rebbe at a farbrengen held twenty years after the Friediker Rebbe’s *histalkus* (Sichos Kodosh 5730 vol. 1 p. 413-416).

HERE AND NOW

Today, as we stand just before Gimmel Tammuz, twenty

years since 5754, these words are resoundingly apparent.

The Rebbe’s *nesius* continues before our eyes and the Rebbe’s presence is indisputably felt throughout the world.

What else can account for an entire generation of *bochurim*, almost all of whom never saw the Rebbe, yet they live with the Rebbe, his Torah, and his wishes on a daily basis? In fact, many of those who, as *bochurim* spent years near the Rebbe in 770, attest to the fact that the *hiskashrus* of their children today is stronger and more sincere than that of their own.

What else can account for the Rebbe’s army of Shluchim growing by leaps and bounds, bringing the Rebbe and his Torah to more and more Yidden each and every year?

What else can account for the Rebbe’s message being carried in capacities no one would ever have dreamed of, as the most secular and non-Jewish news outlets speak of a quest to disseminate the Rebbe’s message, touching the lives of millions of people (perhaps more)?

There is only one feasible, satisfying answer:

הוא בחיים!

The Rebbe is with us now more than ever, and will continue to lead us till the coming of Moshiach.

THREE-FOLD FOCUS

As we prepared this issue for print, we spoke with two prominent *mashpi'im*, Reb Yoel Kahan and Reb Shlomo Zarchi, about what sort of message to convey to our readership, the *bochurim* who were born after Gimmel Tammuz.

Amongst other things, Reb Yoel told us an interesting anecdote, very much applicable in our times:

When the Friediker Rebbe left Russia in 5688, he left behind many Chassidim who would not see him physically for years to come. During those dark and difficult times, Chassidim held steadfast in their *hiskashrus* with great *mesirus nefesh*, constantly reassuring themselves that the (Friediker) Rebbe was truly with them; thinking about them and davening for their wellbeing.

In order to gather the necessary strength to cope with the hardships of everyday life, Chassidim drew inspiration, as Chassidim always do, from their chassidishe farbrengens together.



What was the nature of these farbrengens; which subjects were discussed? We can categorize their talk roughly into three sections: the past, the present, and the future.

The past: They reminded one-another of the time they spent with the Rebbe, vividly recounting the farbrengens, the davenings, the yechidusen, and so on. With these memories they revitalized themselves and drew strength to carry on.

The present: They constantly reminded one-another that the Rebbe is still very much connected to them; thinking about them, davening for them, and concerning himself with all their needs.

The future: They never ceased to believe that the day would come when they would see the Rebbe again. Each Le'chaim was accompanied with the wish “*az m'zol zeh dem Rebb'n*” – we will be reunited with the Rebbe very soon.

In this spirit, we have attempted to compile a wide array of articles, illuminating each of these three areas.

Focusing on the years *bochurim* enjoyed while physically in the Rebbe's presence, we interviewed five Chassidim, asking them to share with our readers some of those most precious moments they experienced as *bochurim*. Needless to say, we don't categorize this section as “past” *chas ve'sholom*, as these stories and *zichronos* are very much relevant to us today; they

are the very lifeline of each and every Chossid.

Shifting to the present, we included various articles about how we live as Chassidim today, keeping our *hiskashrus* aflame even during the short time being while we don't see the Rebbe physically. Most notably: We have included a collection of the Rebbe's words about going to the Ohel, as well as an overview of a video recorded Farbrengen with the Rebbe – Yud Beis Tammuz, 5745; two of the most vital methods of *hiskashrus* in our times.

Additionally, we present the abovementioned conversation with the *mashpi'im*, advising *bochurim* as to how to truly live with the Rebbe in our present day.

Never losing sight of the ultimate goal, we also focus on the wish and conviction of each and every one of us Chassidim: זעהן זיך מיט'ן רבין. And as the Rebbe concludes the *sicha* quoted earlier:

“Although *techiyas hameisim* will only occur forty years after the ingathering of the exiles (“*kibbutz galuyos*”), nevertheless, select individuals will arise earlier, as understood from the *Gemora* about Moshe and Aharon, and the *Ispashtusa D'Moshe*, the leaders of each generation;

והקיצו ורגנו שוכני עפר והוא בתוכם, ויבנה בית המקדש במקומו
ויקבץ נדחי ישראל – והוא משיח ודאי, בעגלא דידן בקרוב ממש!
(Ibid. p. 416)

The Editors

Yom Habohir Chof-Ches Sivan, 5774



Marching Forward

In connection with Gimmel Tammuz, we felt it appropriate to quote the following selected excerpts of the Rebbe's first maamor, Bosi Legani – Yud Shevat, 5711, reminding us of our special mission in Dor Hashvi'i and the ultimate assurance that we will be reunited with the Rebbe speedily.

Raza"l say: "כל השביעין חביבין" - "all those who are seventh are cherished". They don't say "כל החביבין שביעין" - "all those who are cherished are seventh". This indicates that the seventh's primary *maala* is the fact that he is seventh. In other words: the seventh is cherished not because of [something he did by] his own choice, desire, or *avoda*, but because he is seventh. This is something he was born into.

Nevertheless, the fact remains that "כל השביעין חביבין", and it was for this reason that Moshe was privileged to have the Torah given through him.

The [Frierdiker] Rebbe explained (soon after arriving in America), that even while we say כל השביעין חביבין, the special quality of the first one [Avraham Avinu] is apparent. For the fact that the *shvi'i* is the seventh indicates that he is the seventh in a direct line from the first one.

The [Frierdiker] Rebbe went on to

explain, that the special quality of Avraham Avinu was attained through his *avoda*, and that his *avoda* was with *mesirus nefesh*...

...He knew that his main *avoda* was spreading *Elokus*. As it says in the *possuk*, "He proclaimed there the Name of Hashem, G-d of the world". As Raza"l explain, "Do not read 'Vayikra' – 'he [merely] proclaimed,' but 'Vayakri' – 'he made others proclaim'". His *avoda* was that the other person should also proclaim Hashem's name, and if, in the course of this *avoda*, *mesirus nefesh* was called for, he could supply that too.

Avraham's *avoda* and *mesirus nefesh* were so great, that the fact that Moshe was privileged to have the Torah given through him, was because he was the seventh - the seventh to the first. This is why it says in Midrash, "Hashem told Moshe (referring to Avraham), 'Do not stand in the place of the greats'..."

...This, then, is why the seventh is so

cherished, because it is he who draws down the Shechinah; moreover, he draws down the *Ikar Shechinah*; and even more so, he draws it down into this lowly world.

It is this that is demanded of each and every one of us of the seventh generation - וכל השביעין חביבין:

Although the fact that we are in the seventh generation is not the result of our own choosing and not the result of our own *avoda*. In certain ways, this that we are in the seventh generation is perhaps contrary to our will. Nevertheless, כל השביעין חביבין. We are now in the time of עיקבתא דמשיחא, and near the end of עיקבתא דמשיחא. Our *Avoda* is to complete the process of drawing down the Shechinah - moreover, the essence of the Shechinah - and specifically into this lowly world.

FILLING THE VOID

The *inyan* of צדיקא דאתפטר, the passing of a *tzaddik*, is in order that "אסתלק יקרא"



PHOTO: JEM/THE LIVING ARCHIVE

“דקוב”ה בכולהו עלמין - that there be a tremendous degree of revelation of the glory of Hashem throughout all the worlds.

Although there have already been considerable העלמות והסתרים, and there have also been many questions and inexplicable occurrences, nevertheless, all this did not suffice. In order for there to be “אסתלק יקרא דקוב”ה בכולהו עלמין”, there had to be סילוקן של צדיקים, *histalkus* of Tzadikim, which is something that is not only as harsh as the destruction [of the Beis HaMikdash], but more so.

And the ultimate objective of all of this is “אסתלק יקרא דקוב”ה” - that there be a tremendous degree of revelation of the glory of Hashem.

This is demanded of each of us: To know that we find ourselves in *Dor Hashvi'i*, and that the entire *maala* of the seventh is that he is seventh to the first. The conduct of the first was that he sought nothing for himself, not even *mesirus nefesh*. For he knew that his whole existence was for the sake of “proclaiming there the Name of Hashem, G-d of the world.”

This kind of *avoda* resembles that of Avraham: arriving in places where no-one knew anything of *Elokus*; no-one knew anything of Yiddishkeit; no-one even knew of the Alef Beis - and while

there setting oneself completely aside and proclaiming Hashem's Name...

ENERGIZING OUR SHLICHUS

Although there exists no man who has the boldness to say, “I will serve like our Avraham Avinu,” nevertheless, some small measure of this *avoda* can -- and must -- be performed by each and every one of us.

This kind of *avoda* resembles that of Avraham:
arriving in places where no-one knew anything
of *Elokus*; no-one knew anything of Yiddishkeit;
no-one even knew of the Alef Beis

And the power to do so has been granted to us through the conduct of the first [of the Rebbe'im], and from him onwards, up to and including the conduct displayed by the [Frierdiker] Rebbe. They have paved the way and granted us the necessary powers [that we may follow in their footsteps]. This in itself indicates the dearness of the seventh generation - so much power has been given and revealed for our sakes...

...The [Frierdiker] Rebbe, who “bore

our ailments and carried our pains”, who was “anguished by our sins and ground down by our transgressions”, - just as he saw us in our affliction, so will he speedily in our days and rapidly in our times, redeem the sheep of his flock simultaneously both from the spiritual and physical exile, and uplift us to [a state where we will be suffused with] rays of light...

...All the above is accomplished through the *histalkus* of *tzaddikim*, which is even harsher than the destruction of the Beis HaMikdash.

Since we have already experienced all these things, everything now depends only on us -- the seventh generation - *Dor Hashvi'i*.

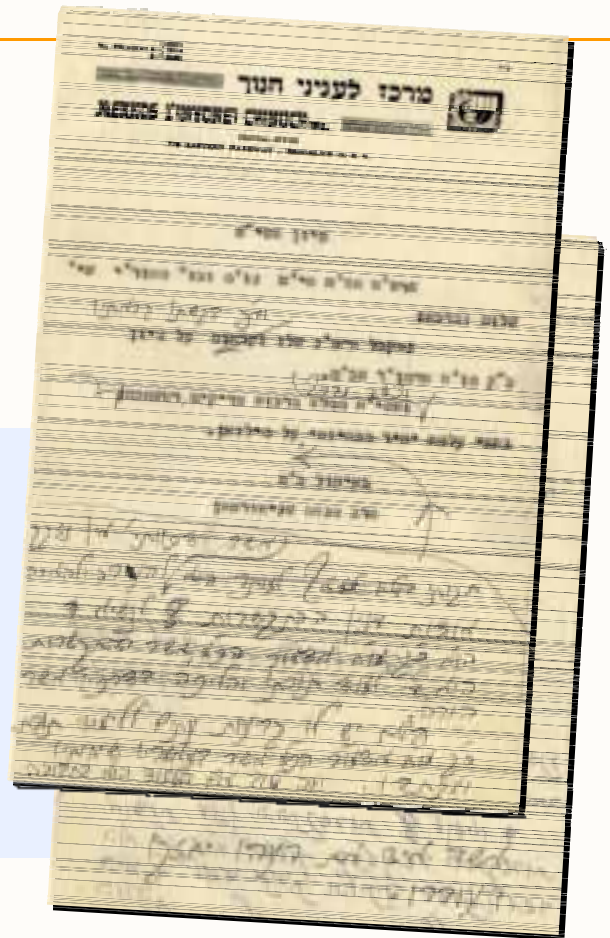
May we be privileged to see and meet with the Rebbe here is this world, in a *guf, le'mato me'asora tfochim, ve'hu*

An Obvious Objective

Presented here is a unique letter from the Rebbe, reassuring Chassidim that asking the Rebbe to daven on one's behalf is even more effective after the histalkus. The Rebbe then goes on to say that the importance of hiskashrus shouldn't require any convincing, and should be readily apparent. As far as how to achieve this hiskashrus, the Rebbe says exactly how to do so.

Published here in Pirsum Rishon is the original ksav yad of the letter, along with the Rebbe's final corrections on the second draft. Interestingly, in the original version the Rebbe writes that hiskashrus should be obvious to "someone of your stature", in the second draft the Rebbe crossed out that word, implying that it applies to everyone, regardless of stature.

We thank Vaad Hanachos Belaha"K for providing us with the original ksav yad.



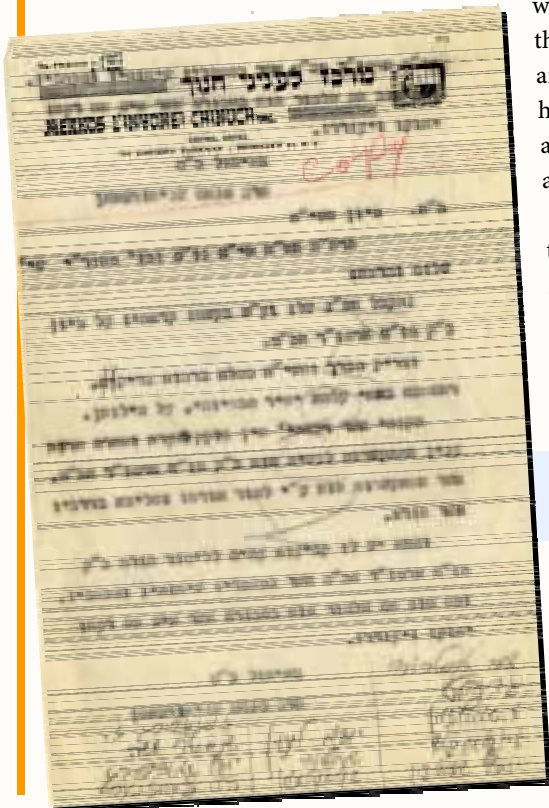
Greetings and blessings:

Your pa"n was received, and upon your request, I read it at the gravesite of my Father-In-Law, the [Frierdiker] Rebbe.

A tzadik blesses and Hashem fulfills the blessings of a tzaddik – who is present in this world more so than during his lifetime – in their entirety. I hope that you don't require any prompting or explanations regarding hiskashrus to the Nossi, the Rebbe, which is accomplished through studying his teachings, and following in the ways that he taught. Surely you have scheduled times for studying the Torah of my Father-In-Law; his maamorim, sichos, and letters. It is even better if this studying is with a group where everyone can strengthen and encourage each other.

שלום וברכה: נתקבל הפ"נ שלו וע"פ בקשתו קראתי על ציון כ"ק מו"ח אדמו"ר הכ"מ. וצדיק מברך והשי"ת ממלא ברכות צדיק, דאשתכח בהאי יתיר מבחיהי, על מילואן. תקותי אשר אין נזקק להערה והארה אדות ענין ההתקשרות לנשיא הוא כ"ק מו"ח אדמו"ר הכ"מ, אשר ההתקשרות הוא ע"י למוד תורתו והליכה בדרכיו אשר הורה. ובטח יש לו קביעות עתים ללימוד תורת כ"ק מו"ח אדמו"ר הכ"מ אשר במאמרי שיחותיו ומכתביו. ומה טוב אם הלמוד הוא בחבורה אשר איש את רעהו יחזקו ויעוררו.

On the bottom of the second draft the Rebbe wrote three columns of names, indicating which Chassidim the letter should be sent to.



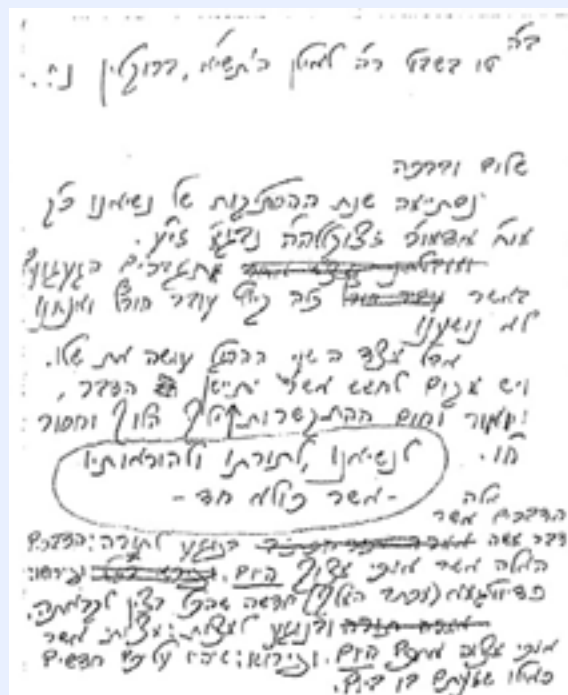
גאנזבורג ז.	יודא לעוין	משה אקסלרדא
שוסטר משה	שעכטער	גרינהוט
יוסף גאלדבערג	קעסעלמאן	מ. שאולזאן
הלל פעוונזנער		מינקאוויטש
		יוסף שמוטקין

Don't Get Used To It



On Tu B'shvat 5711, just four days after the historic Farbrengen of Yud Alef Shvat, the Rebbe began penning this heartfelt letter expressing his feelings upon reaching this painful milestone. Just as Torah and Mitzvos, the Rebbe writes, must always remain as though they were just given, so too must our feelings of yearning and Hiskashrus never become stale and habitual, rather they must constantly grow and mature.

The letter, which was apparently intended for all the Chassidim, was never completed and sent. Many years later, the handwritten draft by the Rebbe was found and printed in the sefer 'Yemei Bereishis'. Here is the original letter, along with a free translation.



Greetings and Blessings

The year of mourning after the passing of our Nossi, the [Frierdiker] Rebbe, has concluded.

The longing intensifies, as summer is over, winter is passing, and we have not yet seen salvation.

On the other hand, one may become accustomed to the situation. There is room for concern that our feelings will become stale, and the vibrancy and passion in the *hiskashrus* with our Nossi, his teachings, and his instructions – which are all just different aspects of one entity – will gradually fade, G-d forbid.

These are the words that Moshe spoke regarding the Torah: “These words which I am commanding you **today**.” Chaza”l explain: like a fresh proclamation from the king to which all eagerly run. And regarding Mitzvos: “My Mitzvos that I command you **today**.” And Chaza”l explain: that they should be fresh, as if you just heard them today.

ב"ה, ט"ו בשבט ר"ה לאילן ה'תשי"א, ברוקלין,

נ"י.

שלום וברכה

נסתיימה שנת ההסתלקות של נשיאנו כ"ק מו"ח אדמו"ר זצוקלה"ה נבג"מ זי"ע.

מתגברים הגעגועים באשר כלה קייץ עובר חורף ואנחנו לא נושענו.

אבל מצד השני ההרגל עושה את שלו. ויש

מקום לחשש אשר יתיישן הדבר, ואור וחום ההתקשרות לנשיאנו, לתורתו ולהוראותיו – אשר כולא חד – ילך הלוך וחסור ח"ו.

אלה הדברים אשר דבר משה בנוגע לתורה:

הדברים האלה אשר אנכי מצוך היום, ופירוש:

כדיוטגמא (מכתב המלך) חדשה שהכל רצין לקראתה. ובנוגע למצות: מצותי אשר אנכי מצוה אתכם היום, ופירוש: שיהיו עליכם חדשים כאילו שמעתם בו ביום.



עצמאות

***Every Chossid** has his “moment” with the Rebbe. For one, it may have been a surprise farbrengen, for another it may have been a brocha he received by dollars, while for yet another it may have been an ordinary mincha with the Rebbe. True, each one may have spent years in the Rebbe’s presence, but that special moment captured them most, awakening the depth of their neshoma. And it’s that (at times very brief) moment that they’ll draw upon when in need of inspiration.*

With that in mind, we approached five Chassidim requesting that they share with us such “moments”. Since each of them was a bochur in a different period of the Rebbe’s nesius, their moments span across many, many years, but the gist of things is always the same: reflecting on the time they were bochurim in the Rebbe’s presence, a time and place in their lives where the Rebbe and the Rebbe’s inyonim were the very heart of life itself.

Shared especially for the bochurim today, with the hope that very soon we will each be zoiche to have our own moments as well, when we’ll be reunited with the Rebbe.

שבע

CHASSIDIM SHARE UNIQUE MOMENTS WITH THE REBBE THAT THEY WITNESSED AS BOCHURIM IN 770.

Rabbi Moshe Lazar

Rabbi Yitzchok Meir Gurary

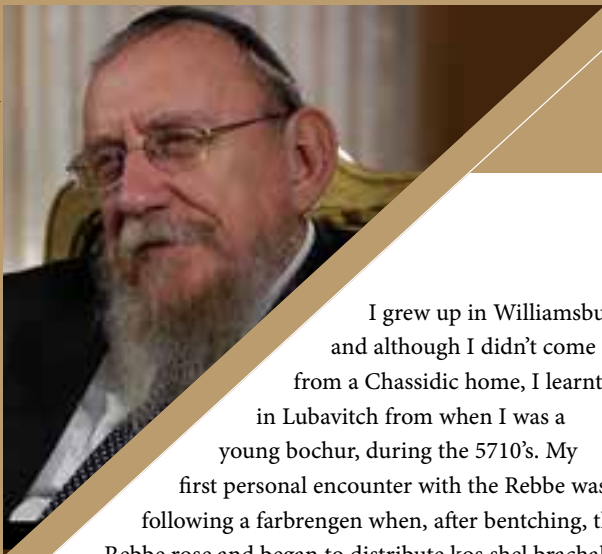
Rabbi Yisroel Glitzenstein

Rabbi Hershel Spalter

Rabbi Mendel Kaplan



מוקדש לזכות
החתן הרה"ת ר' אליעזר שמחה שיחי' סולומן
והכלה המהוללה מרת חנה מזל שתחי' פלברמן
לרגל חתונתם ביום כ"ד סיון תשע"ד



Rabbi Moshe Lazar

5716

FULL APPRECIATION

I grew up in Williamsburg and although I didn't come from a Chassidic home, I learnt in Lubavitch from when I was a young bochur, during the 5710's. My first personal encounter with the Rebbe was following a farbrengen when, after bentching, the Rebbe rose and began to distribute kos shel brachah, something which was quite unusual even in those days.

To each person that passed, the Rebbe said a few short words directed to that particular individual. When it came my turn the Rebbe poured some wine into my cup and said a few pointed words that were very personal.

These few words led me to a remarkable realization. From the way the Rebbe had spoken to me and from what he had said, it became clear that he really knew me and truly cared for me, like a father. I don't only mean in the spiritual sense of the word, but also in a simple down-to-earth way. As time went on I came to realize this relationship more and more. It wasn't just with me but with all the bochurim; if we had the smallest of problems or any doubts we immediately wrote it down and sent it in, and the Rebbe answered each of our little questions. It was precisely the Rebbe, and the attention he showed us, that cultivated this kind of bond.

There is one particular episode that stands out in my mind that encapsulates this relationship. In those days the benches of 770 consisted more or less of what the bochurim had managed to build and were therefore not very sturdy. At times during a farbrengen, which in those years took place in the shalash (courtyard) of 770, a couple of benches would collapse. Being a bit of a handyman, I was often approached after the farbrengen by Rabbi Mentlik with a request to repair them.

One time I went down to the shalash with my saw, hammer and nails, removed my hat and jacket and began working.

All of a sudden, as I was standing immersed in my work, the curtain hanging by the entrance of the shalash was pulled aside and the Rebbe was standing there! Needless to say I was terrified. It was freezing outside and as I looked up at the Rebbe, he asked me with a big smile "Why are you not wearing your jacket?"

Gan Yisroel

In the beginning of 5716 my friend, Reb Yosef Weinbaum, and I decided that we wanted to establish a Jewish summer camp. The reason for this was because there were many public school children who were attending various Jewish camps during the summer and nobody was making sure that they continued their Jewish education in a yeshiva environment. I wrote in to the Rebbe about our idea and the Rebbe answered that until Pesach I shouldn't give it any thought and instead immerse myself in learning.

After Pesach I again wrote in to the Rebbe who answered that we should arrange for someone older to assume the main responsibilities. We recruited Reb Kehos Weiss and after informing the Rebbe, we were called into yechidus. Upon entering, the Rebbe turned to me with a serious expression and asked "Why do we need a camp?" Hearing the question, I felt like I was about to faint. For six months I had envisioned this project and here it seemed as if the Rebbe was saying "what do we even need it for..."

Noticing that I had paled, the Rebbe suggested that we leave the room and reenter when I was feeling better. Outside, in gan eden hatachton, I asked Reb Kehos what I should tell the Rebbe. He wisely suggested that it could be that the Rebbe simply wanted to hear my point of view and my motivation in establishing the camp. We went back in and the Rebbe repeated his previous question to which I replied that the objective was to educate Jewish children in an atmosphere that was twenty four hours Yiddishkeit and that the ultimate goal was to convince them to attend a yeshiva after the summer. The Rebbe agreed to the proposal and on the second day of Shavuot he dedicated a part of the farbrengen to speak about the new camp.

A while before camp was to begin the Rebbe visited the grounds in Ellenville, NY.



THE REBBE ENCOURAGES THE SINGING OF THE CHILDREN DURING A FARBRENGEN IN GAN YISROEL, ON 15 TAMMUZ 5717.

A year later, in 5717, the Rebbe visited the new campsite located in Swan Lake. This time the Rebbe's visit took place while camp was in session and held a farbrengen in the camp shul. Following the farbrengen, the Rebbe turned to me and requested to be shown around the grounds, similar to the year before.

After the Rebbe finished inspecting the campsite, he turned to me and said, "*Ich hob nit forgeshtelt aza min reichum* – I did not imagine such luxury."

I realized something amazing: Here was the Rebbe, leader

of klal yisrael, bearing the responsibilities and worries of the entire Jewish nation, and yet he felt it was important to show appreciation for what we had done.

The Rebbe said of the Frierdiker Rebbe that he never remained a 'baal chov'. The same is true with the Rebbe, even in the sense of showing chassidim, and making them feel his appreciation and pleasure for the peulos they do. As chassidim, it is our duty to do all we can for the Rebbe and the Rebbe does not remain a 'baal chov', as he continues to shower us with the strength to continue in our avodas hakodesh. **D**

PHOTO: JEM/MY ENCOUNTER



Rabbi Yitzchok Meir Gurary 5723-4

TWO ASTONISHING MAAMORIM

Having the good fortune to grow up in Crown Heights, some of my earliest memories are from 770. As a young child, in the 5700's before the Rebbe's nesius, I had the z'chus of davening at the same table as the Rebbe. After graduating from Bedford and Dean in 5715, my class moved to 770 for a year. It was quite out of the ordinary for such young bochurim to spend a year in 770 but we were compelled to do so because Reb Mordechai Mentlik had moved from Bedford and Dean to the yeshiva in 770, so we followed him there. I subsequently learned in Montreal, and very often I came in for yomim tovim and yoma d'pagra such as Yud Shvat and Yud Tes Kislev.

After five years in Montreal I returned to learn in 770 in the years 5723-24. In my years it was clear to us that the Rebbe was personally involved in every aspect of our life—physical and spiritual. We were always writing to the Rebbe and we received answers to our issues and questions. There is no question that the Rebbe knew each and every bochur on a personal level. Every morning the Rebbe would come into 770 and on the way to his room, he would glance through the door of the zal and scan the faces of the bochurim. The Rebbe knew exactly who was present and who wasn't.

I was certainly very aware of this. On two separate occasions the Rebbe called out my name by farbrengen and told me to say lechaim. On one occasion I had been standing next to a man who had noticed that during the niggunim, between

the sichos, the Rebbe was frequently calling over various chassidim by name, giving them l'chaim and some mezonos. The man turned to me and exclaimed "What must I do to merit such a thing?!" Before I could utter a word, I was stunned to hear the Rebbe call upon me by name and told me to say l'chaim!

The second time was shortly after I had written to the Rebbe on the day after Yom Kippur regarding a certain question I had. The Rebbe answered "I spoke about this upstairs by the seudah last night and I saw you there [in those years on motzaei Yom Kippur the Rebbe would have a special seudah upstairs in the Frierdiker Rebbe's apartment, which chassidim and bochurim attended]."

One of the things that made my time in 770 so special was the fact that Chof Daled Teves, 5723-24, marked 150 years since the histalkus of the Alter Rebbe, famously known as שנת הק"ץ. Beginning on Chai Elul 5722, the Rebbe urged the chassidim to make the necessary preparations, which included a chaluka of the entire Tanya, the Alter Rebbe's Shulchan Aruch and an increase in Tzedakah—the latter applying to both men and women.

In 5723 Chof Daled Teves fell out on a Sunday and most chassidim figured that the Rebbe would farbreng on Shabbos (which was anyways Shabbos Mevorchim), as it was highly unusual for a farbrengen to occur on Motzaei Shabbos, besides for Yud Tes Kislev or Yud Shvat. The entire Shabbos farbrengen lasted only two hours and everyone wondered if

this was really all that would transpire in connection with the upcoming auspicious day. Indeed, the Rebbe farbrenged on Motzei Shabbos and Sunday.

A few minutes after Havdalah the news spread that a farbrengen would be taking place at 10:25 that night. Shabbos had ended quite early and there was ample time to call Chassidim from outside the neighborhood.

Upon entering the farbrengen at precisely 10:25, the Rebbe appeared different than usual. The Rebbe remained very serious throughout the farbrengen and seemed very pale, hardly encouraging any of the niggunim. The Rebbe's expression certainly lent the farbrengen an otherworldly atmosphere.

The Rebbe opened with a sicha that lasted only 35 seconds. Then the Rebbe instructed to sing "Avinu Malkeinu" followed by the "Daled Bavos". At 10:30—the exact time of the histalkus of the Alter Rebbe, recorded by the Tzemach Tzedek—the Rebbe began a maamor to the utter surprise of everyone present, lasting only three minutes. The Rebbe basically repeated word for word a maamor of the Alter Rebbe, a practice that continued throughout the following year, as we shall soon see.

The entire farbrengen lasted for about two hours and left its participants in an otherworldly trance.

On Sunday night, the Rebbe held another farbrengen at 11:45. A more detailed description of these farbrengens can be found in *A Chassidisher Derher Expanded Edition*, Issue 7 (Shvat 5773).

It is interesting to note that in addition to the Rebbe's instructions by the next day's farbrengen to sing all ten niggunim of the Alter Rebbe, the Rebbe also instructed, between both farbrengens, to sing all of the Rebbe's niggunim (the first eight that had been introduced so far).

The events of Shnas Haka'n continued to unfold over the course of the following year. If there is one episode from this special year that stands out in my mind, it would be the following:

It was Motzaei Yom Kippur, 5724. We were privileged to attend the Seudah that was held in the Frierdiker Rebbe's apartment, which the Rebbe took part in. Afterwards we would come downstairs and a small chassidishe farbrengen would ensue at which we would make a chazarah on all that the Rebbe had said upstairs during the seudah. That year was no exception: after the seudah ended, we came down and prepared a small farbrengen.

At about 11:00 p.m., the Rebbe suddenly appeared from his room. I was standing near the elevator talking with Reb Osher Zeilingold when the Rebbe brushed by. The Rebbe turned left into the narrow hallway and made a right into the door leading to the "Cheder Sheini." From there, the Rebbe entered into the small Shul.

Present in the shul were close to two minyanim of people, most of who had come from the seudah upstairs.

The Rebbe had a handkerchief ("Tichel") on his left hand—something the Rebbe applied only when saying a Maamor.

The Rebbe sat down on the bench, and drew the tablecloth closer, even though there was leftover herring, mashke and cups strewn across the table cloth.

Then the Rebbe began to say a Maamor Chassidus!

Berke Volf soon peeked inside and when he saw what was happening, he ran into the Mazkirus office to alert Rabbi Chodakov, who, while waiting for the Rebbe to go home, was then talking with Reb Shlomo Madanchik. Madanchik told Rabbi Chodakov that it's "Berke's Maasos," and they shouldn't pay any attention. At some point, Rabbi Chodakov said that one could never know, and they caught the second half of the Maamor.

In the meantime, Reb Sholom Yisroel Chodakov ran to his locker to get his small tape recorder, and so about half of that Maamor is recorded.

The Maamor was a Maamor from the Alter Rebbe, and it certainly had something to do with "Shnas Hakan" and the heavenly happenings of that year. **D**





Rabbi Yisroel Glitzenstein 5736

MIRACULOUS STEPS

Growing up in Eretz Yisrael, it was every child's fervent wish to be zoche to come to New York and see the Rebbe. As bochurim in yeshiva ketana and later in yeshiva gedolah, we learned the Rebbe's sichos intensively, went on mitvzoim with a shturem and made sure the Rebbe's *michtovim kloliyim* were publicized. Although we were geographically far from 770, our hearts and minds were constantly there.

Nevertheless, nothing could ever replace being in the Rebbe's physical presence. The live audio hookups of the Rebbe's farbrengens, beginning on Yud Shvat, 5730, only intensified our longing to be there ourselves.

It was in 5732 (Shnas Hashivim) that I finally came to 770. I arrived right before Yud Aleph Nissan. The next two and half years were years spent in Gan Eden. The life of a bochur in 770 revolved completely around the Rebbe. Nothing else in the world existed.

As long as the Rebbe was in 770, we never left, even if it meant staying up full nights when the Rebbe would receive people for yechidus. On one occasion the Rebbe had finished receiving people for yechidus in the early hours of the morning and as usual I was standing under the magnet together with a friend, waiting for the Rebbe to go home. The Rebbe emerged from Gan Eden Hatachton and walked out the front door of 770. The door had already closed when the Rebbe suddenly turned, pulled open the door, and favored us with a piercing glance. A moment later the Rebbe was gone. You could well imagine we made every effort to be by seder chassidus the next morning...

On Shabbos, both Friday night and Shabbos day, a couple of us bochurim would accompany the Rebbe home, following behind at a distance. On a Shabbos when there was no farbrengen, the Rebbe would go home at three-thirty. Once, it was pouring heavily outside and when the Rebbe came to the doorway of 770 he looked around and, noticing the rain, he lifted his coat collar and began walking home. On Shabbos the Rebbe customarily walked slower than usual and this time was no different. I followed behind, together with another bochur, and when we came near the Rebbe's house we watched the Rebbe climb the steps from afar. We

saw the Rebbetzin open both of the front doors for the Rebbe. The Rebbe entered and through the glass doors we noticed the Rebbe shaking off the rain in the front hallway. Suddenly the Rebbe and the Rebbetzin both turned and looked at us for a few seconds that seemed to last an eternity. I will never forget that moment....

There's a Simchas Torah evening that remains vivid in my mind until this very day. I had been part of a group of ten bochurim that had gone on Tahalucha. We returned to 770 in middle of the Rebbe's Farbrengen and hastily parted ways, each grabbing their own "place" in 770. We spread out throughout 770 and immediately concentrated our focus on the Rebbe's Sichah. When the sichah ended, 770 resounded with a niggun, and the

Rebbe began saying lechaim. To our surprise the Rebbe motioned to all ten of us consecutively, scanning the entire room until each one of us had said lechaim to the Rebbe!

After Tishrei 5736, I was sent back to Eretz Yisrael to open a Beis Chabad in Eilat. A few months later I became engaged and naturally I decided to spend my last few months as a bochur by the Rebbe. By the Yud Aleph Nissan farbrengen that year I was zoche to present the Rebbe with the key to the city of Eilat.

That year, although Lag B'Omer did not fall out on a Sunday, a large parade nonetheless took place in honor of Shnas Hachinuch (see A Chassidisher Derher - expanded edition, Nissan 5773).

Following the parade, us bochurim quickly dismantled the large bima that had been built for the Rebbe, so that when

PHOTO: JEM/THE LIVING ARCHIVE



THE REBBE EXITS 770 WHILE CARRYING A NEWLY PUBLISHED VOLUME OF LIKKUTEI SICHOS.

the Rebbe would leave 770 for the Ohel there would be a proper pathway to walk through. In the process, I received a blow that left a large wound in my right foot. I was temporarily taken care of and soon forgot about it.

A few weeks later on Shavuot, which fell out on Friday and Shabbos, my foot turned red and began to swell. By the time I had returned from Tahalucha I was walking with great difficulty and the next morning I was practically unable to walk at all. The pain was unbearable.

On Motzaei Shavuot, after receiving *kos shel bracha*, I was sped straight to the hospital and after a cursory check-up I was told that I had a very serious infection which could easily spread to the rest of my body and that I was to remain in the hospital for a week with my foot in an elevated position.

The “slight” problem was that the second day of Shavuot had been my *oifruf*. I was meant to receive the Rebbe’s *siddur* from his holy hand the next day and the wedding was to take place in Eretz Yisrael on Thursday...

I told the doctors that I was leaving the hospital. They were furious but, after I signed a form declaring that I was taking full responsibility for my own welfare, I returned to 770.

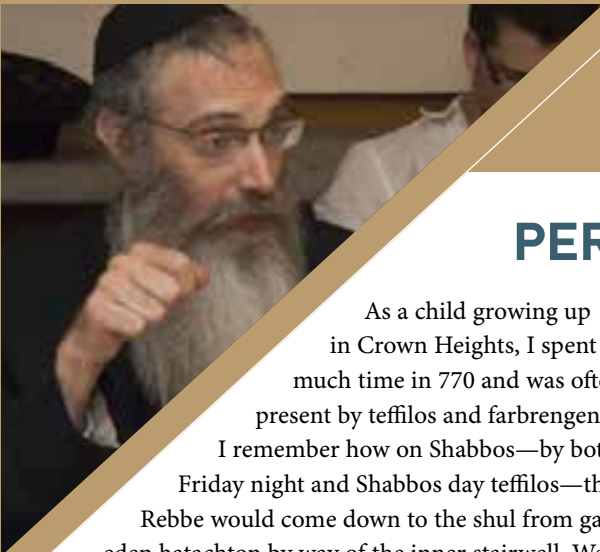
The following night I went into *yechidus*, barely managing to enter the room on my own two feet. Before even looking at

my *tzetel* the Rebbe looked at me and asked: “Before leaving the hospital, the doctors had told you to lie with your foot elevated or lowered? Maybe you should not be walking on it altogether...”

I replied that the doctors had advised me to lie with my foot elevated and that I had seen Dr. Seligson who gave me an injection. The Rebbe replied: “Being that we are people who don’t conduct themselves miraculously, everything therefore must be done according to the laws of nature. Go again tomorrow to Dr. Seligson and he will tell you what you must do until your trip and afterwards. It will pass,” the Rebbe concluded with a smile.

The next morning I approached Dr. Seligson and said that the Rebbe had sent me. “The Rebbe sent you” he said, “then your cure is to drink freshly squeezed orange juice and everything will go away.” (It should be noted that medically, there is no connection between a cup of orange juice and a serious foot infection.) He gave me another injection and a letter to show to a doctor in Eretz Yisrael.

That day, when I boarded the plane I was unable to walk but coming off the plane I was able to walk perfectly and all the pain had completely subsided! I hadn’t lain down at all; the infection had simply disappeared by itself. **D**



Rabbi Hershel Spalter
5744

PERSONAL AND POWERFUL

As a child growing up in Crown Heights, I spent much time in 770 and was often present by *teffilos* and *farbrengens*.

I remember how on Shabbos—by both Friday night and Shabbos day *teffilos*—the Rebbe would come down to the shul from *gan eden hatachton* by way of the inner stairwell. We would wait on the bottom step and when we noticed the door handle at the top of the staircase turning, we would run into the shul, whereby letting everyone know that the Rebbe would be entering shortly.

During my *mesivta* years in Oholei Torah, the time my friends and I spent in 770 increased and we really began

to live with the goings-on there. Even our conversations revolved around the Rebbe and the latest news and happenings in 770. Every *mincha* and *maariv* in 770 was precious to us. Above all, we longed for the day when we would begin to learn in 770, allowing us to be constantly near the Rebbe.

During my second year of *zal* in 5739, the *hanhala* of Oholei Torah decided that it would be worthwhile for me to go learn in Eretz Yisrael. For me, leaving crown heights and the atmosphere of 770 was unthinkable, but the *hanhala* was adamant and in the end they had the last word.

I left after Pesach and, as Tishrei approached, I became consumed with an urge to be by the Rebbe for the *Yomim Noiroim*. Before I had left for Eretz Yisrael, my father had



made a condition that I was to stay there for a full year and a half but here I was stuck thousands of miles from 770 with Tishrei a little over a month away and I couldn't imagine not hearing tekios from the Rebbe. After weeks of persistent nagging, my father finally gave in and I had my way.

I spent the years 5741-5742 on shlichus in the yeshiva in Montreal and would often come in for the Rebbe's farbrengen on Shabbos Mevorchim. In addition, for special occasions and yomei d'pagra we would arrange for Ana'sh and baalebatim to travel to New York, often bringing in three or four busloads at a time.

Finally, in 5743, I was zoche to become part of the yeshiva in 770, something that I had been looking forward to my entire life. Being so near the Rebbe on a constant basis had a tremendous effect on me. The lives of the bochurim learning in 770 literally revolved around the Rebbe at all times. Although many of us were not necessarily present by every single yom kriah in the Rebbe's presence and the like, our hearts and minds were nevertheless thinking of the Rebbe.

A most uplifting experience for any bochur in 770 was the Rebbe's farbrengen. The Rebbe's presence entranced our senses. The farbrengens transported us to another place

in time and filled us with a real sense of hiskashrus. Each farbrengen carried us on its wings to the next one, and we looked forward to them with eager anticipation.

There is one moment that stands out in my mind. It was Simchas Torah by night and my brother-in-law, Reb Yitzchok Wolf, told me that if I wanted to see the most beautiful moment of the entire Simchas Torah I should be in shul at ten o'clock the next morning, when the Rebbe enters for shacharis. Of course, the next morning, I waited downstairs for the Rebbe to enter the shul. I noticed that there were less than a hundred chassidim present. This was obviously due to the late start of hakafo's the night before, which was always followed by seudas yom tov and a full night of dancing.

When the Rebbe came into the shul, it was completely silent. I was standing in the front row of the shvil, as there was nobody to compete with for place. The Rebbe made his way to the front of the shul and ascended the bima. The Rebbe adjusted his tallis, all the while accompanied by the silence of those gathered. Each of us felt as though he were alone with the Rebbe. Suddenly, the Rebbe then turned around to the handful of chassidim assembled and began to sing his father's Simchas Torah niggun. We all joined in as the Rebbe clapped his hands to the rhythm of the singing. The joy that we felt is indescribable. **D**



PENETRATING GAZE

I was occasionally present by farbrengens and other goings-on in 770 as a child, however I really began to spend substantial time around there starting from the age of thirteen. At the time my family was living in the Ocean Parkway area and after my Bar Mitzva, I came to Crown Heights to learn in Oholei Torah. I was staying by my grandparents but I regularly spent my evenings in 770.

I vividly recall how, following one of the chuppahs which often took place outside 770, the chosson and kallah entered 770 just as the Rebbe was leaving his room for mincha. Upon seeing them, the Rebbe smiled broadly and wished them mazal tov. I will never forget that smile.

There are another two images that never leave my mind which I would like to share.

The first occurred on Shvi'i shel Pesach 5751 following tahalucha. The general seder in those years was that after most of the olam had returned from tahalucha, they would gather in front of 770. The Rebbe would then come out to receive them and encourage their joyous singing.

I remember that this particular time I had walked very far and therefore returned later than most of the crowd. Somehow I managed to push myself through the dense crowd, climbed over a few heads and found myself practically on the front steps of 770.

The Rebbe appeared, and started to encourage the singing which burst forth from the thousands gathered. After a short while the Rebbe suddenly raised his right hand, bringing the singing to a halt, and began to say a sicha! The sicha lasted for approximately seven minutes. I have no words to describe the scene; the only light in the area was positioned over the door of 770, directly above the Rebbe, who was standing and speaking without a shtender or anything else in front of him.

Those standing more than a few feet away were probably not able to hear the Rebbe's words but to my great fortune I was close enough to make out most of the sicha and afterwards I helped with the chazarah. The Rebbe spoke

about that time being the most appropriate time for the coming of Moshiach, as it was already a full week into Sefiras Haomer, and used various adjectives and terms which still reverberate in my mind: "די גרעסטע צייט", "די", "די חשוּב'סטע צייט", "העכסטע צייט", and so on. Being able to see and hear the Rebbe so vividly as he spoke the sicha, I was gripped with an indescribable feeling of certainty that Moshiach was truly coming that very moment.

After the sicha, the Rebbe announced in a loud voice "Gut Yom Tov!" and the chassidim responded in turn with a resounding "Gut Yom Tov!", after which the niggun "V'samachta" was taken up by the crowd, as the Rebbe, with a swing of his holy hand, re-entered 770 and went back to his room. The joy that took hold of everyone present skyrocketed and the dancing outside 770 continued for a long time.

The second scene that passes through my mind time and again took place on the morning of the first day of Sukkos 5752. I had danced an entire night by Simchas Beis Hashoeiva and I decided to wait up to be present at 8:00 when the Rebbe would go out to the Sukkah and bentch lulav, a scene which I had never witnessed before.

Usually, the Rebbe would come out of 770 bearing the lulav and esrog and enter the small sukka to do na'anuim. After a few minutes, Reb Meir Harlig would bring the lulav and esrog to the back of the large sukka, whereupon the long lines of people waiting anxiously to make a brachah on the Rebbe's daled minim would begin to pass by.

On this morning, the first day of Sukkos 5752, an unprecedented turn of events took place.

There were a total of about fifteen people in front of 770 that morning and I was standing with a few other bochurim on the path leading to the big sukka in the courtyard, watching the Rebbe descend the front steps holding the daled minim, and enter the small sukka.

About ten minutes later, the door to the sukka opened and to our surprise the Rebbe came out holding the lulav and esrog. Something extraordinary was obviously about to happen and a moment later Rabbi Groner appeared. We weren't able to hear what the Rebbe said but we soon found

out that the Rebbe had wanted to know where the olam bentched lulav, saying that he would like to watch the chassidim bentch lulav on the first day of Sukkos. Rabbi Groner pointed towards the back of the courtyard and before we had a chance to digest what was taking place, the Rebbe had stepped onto the pathway on which we were standing, and instead of turning left and re-entering 770, the Rebbe turned right and began walking directly towards us. Gripped with an indescribable fear we turned and fled.

The Rebbe walked through the courtyard towards the designated place in the rear of the large sukkah and, after confirming that the table there was where people would be passing through, the Rebbe laid the lulav and esrog down on the table.

The lines started to flow. The word soon spread and crowds of people began streaming towards 770. Every person who passed by found himself standing directly opposite the Rebbe, who was looking at him intently and answering “boruch hu uboruch shmoi” and “Amen”, to the brachos. Some who, out of fear and nervousness confused the brachos or held the esrog up-side down were corrected by the Rebbe.

The Rebbe stood watching each person, one by one, for more than six hours! At 2:30, when the last person had finally gone by, the Rebbe took the daled minim and went back to his room. The Rebbe came into shacharis at 3 PM!

It is impossible for anyone who stood that day in the Rebbe's gaze to forget those few short moments... **D**

PHOTO: JEW/THE LIVING ARCHIVE



לעבן מיט'ן רבי'ן



”התורה היא חיינו”

FARBRENGEN
12 TAMMUZ 5745

The Farbrengen of Yud Beis Tammuz 5745 left an indelible impression on the hearts and minds of those attending. The events surrounding the Farbrengen and what the Rebbe addressed at the Farbrengen had tremendous impact on Lubavitch. In course of the sichos, the Rebbe’s words defined and strengthened the meaning of what is a Rebbe and the behavior that is fitting for a Chosid.

The key message of this Farbrengen is very pertinent to our times, as within it the Rebbe articulated how the bond between Chassidim defies the limitations of physical presence. “*Ma zaro b’chayim, af hu b’chayim*” – the life of a Rebbe transcends *gashmiyus* and lives on through his Torah and his *peulos* and through his Chassidim.

This Farbrengen, captured on video during the live satellite feed and released by JEM in its entirety, is a must-see for every Chosid. It is a great treasure through which we could truly be able to “leben mit’n Rebbe”.

SIGNS OF TURMOIL

The days of early Tammuz 5745 were tense ones in and around “770.” Bochurim and Anash who were in the know spoke quietly between each other; something was happening but they didn’t know what. On Rosh Chodesh Tammuz, the Rebbe called a group of senior Chassidim into a Yechidus. Among them were Rabbis Mordechai Aizik Hodakov, Binyomin Gorodetzky, Mordechai Mentlik, Moshe Pinchas Katz, Zalman Gouzarie, Nissan Mindel and Dovid Raskin. The Rebbe spoke to them about a very urgent and pressing matter, concluding that he would mention the matter at the upcoming Yud Beis Tammuz Farbrengen.

When asked what had transpired at the Yechidus, the only answer was that the Rebbe would speak about it by the Farbrengen of Yud Beis Tammuz.



PHOTO: JEM/THE LIVING ARCHIVE

In the days leading up to Yud Beis Tammuz, many Chassidim waited anxiously to hear what the Rebbe would speak about. But all the wondering and guessing could not prepare anyone for what took place.

GEARING UP TO YUD BEIS TAMMUZ

As early as Shabbos Gimmel Tammuz, the Rebbe began speaking about the need for intense preparations for the upcoming days of Yud Beis – Yud Gimmel Tammuz. The Rebbe expressed a *bakasha nafshis* that Farbrengens be held on Yud Beis - Yud Gimmel Tammuz around the globe, in a royal fashion - *b'rov am hadras melech*.

On the following Shabbos, Yud Tammuz, the Rebbe dedicated much of the Farbrengen to explaining the arrest and liberation of the Frierdiker Rebbe. The Rebbe drew a comparison between Yud Beis Tammuz and Yud Tes Kislev, which the Frierdiker Rebbe would refer to as Chag Hachagim.

As a *Nosi*, the Rebbe concluded that the *golus* and *geulah* which he experi-

enced was not a personal one, but rather one which is connected with all of Klal Yisroel, as explained in the Frierdiker Rebbe's letter regarding the Chag Hageulah.

When the Farbrengen drew to a close the Rebbe reiterated his *bakosha nafshis* about holding Farbrengens in honor of the upcoming Yud Beis - Yud Gimmel Tammuz.

THE BIG FARBRENGEN

At 9:30 in the evening between Yud Beis and Yud Gimmel Tammuz, 770 was packed in anticipation of the Rebbe's Farbrengen. The Rebbe entered the main shul at 9:30, and immediately began the first Sichah, during which the Rebbe expressed a *Bruchim Habaim* to all those who had come to the Farbrengen.

With the end of the first Sichah, and during the singing of Poda B'shalom, the Rebbe wished lechaim to many of those present, including the cameraman taking the video televised around the globe.

LESSONS OF MESIRAS NEFESH

The Rebbe spoke strengthening words in the second sichah, explaining how every Yid should learn from the attitude that the Frierdiker Rebbe embodied throughout his suffering in prison. Despite the challenging situation, the Frierdiker Rebbe was not *nispoel*, and remained firm in his convictions. In the end the Frierdiker Rebbe was exonerated, and freed.

This teaches us that a Yid is not constrained by the limitations of the world and he is always truly a *ben chorin*. The hardships merely serve as a stepping-stone to bring a Yid to the next level in his *avoda*.

In the third Sichah, the Rebbe emphasized that the main reason for the Frierdiker Rebbe's arrest was because of the intense efforts he dedicated towards giving a *yiddische chinuch* to Jewish children throughout the Soviet Union.

These Talmidim, the Rebbe continued, later became imbued with the same sense of *Mesiras nefesh*, which propelled them to reach out even to Jewish children everywhere, even in the most far flung locations, and reveal their neshoma.

In fact, there are people participating in this Farbrengen, in person or remotely, that are the fruits of the Frierdiker Rebbe's efforts!

The Rebbe continued with a lesson for the summer months:

It has become common practice to close *chadorim* during the summer months. This minhag is a "vildkeit" (wild behavior) and it is necessary to come out strongly against it. The Torah is our life and the life-force for every Jewish child. How, then, could a child not be given his or her life for two months?

Parents may complain that the children are bothered for ten months and they need a break. However how can they suggest that their children take a break from their source of life?

On the contrary, The Torah is not an

Parents may complain that the children are bothered for ten months and they need a break.

inconvenience that one needs respite from, but a vital source of life for a Yid! It is outrageous to suggest that a child be disconnected for two months from the force that made it grow and blossom for the previous ten months.

When Hashem gave us the Torah, it was not to trouble us, just the opposite – it enhances our lives even *begashmiyus*.

One may wonder, how come it is possible for someone who observes Torah to still have an uncomfortable fortune *b'gashmiyus*? The cure for this is just the opposite. If he were to learn more Torah his fortune would change for the better. However the wily Yetzer Horah ensnares

a person, and convinces him that the cause of one's physical misfortune is because of something that actually brings just the opposite to the person!

The Rebbe continued: the reality is not like those who mistakenly think that the summer is a time to have a vacation from Torah – that is not vacation but, rather, slavery to the Yetzer Horah and *goyishkeit*. We need to endeavor that children should not chas v'sholom lessen Torah study but rather use out the time they now have free because Limudei Chol is not being taught, to learn even more Torah. They should be allowed to play since that increases the health of the body, however a substantial amount of that time should be dedicated to the learning of Torah.

A NEW STORY, A NEW LESSON

In the fourth Sicha, the Rebbe told a unique story of the Frierdiker Rebbe's *mesiras nefesh*, mentioning that the story had just recently been printed:

During the Czarist regime, the Rebbe (Rashab) *nishmoso Eden*, sent the Frierdiker Rebbe to Petersburg on a Shlichus. When the Frierdiker Rebbe asked how long he should stay, the Rebbe Rashab said “until [the point of] *mesiras nefesh*”.

The approach of the Frierdiker Rebbe was similar to that of his Zaide the Rebbe Maharash – of “Lechatchila Aribet.” Therefore, in addition to working with the lower officials in cases of decrees against the Jewish people, he would also directly target the highest ministers in his efforts.

During this trip, the Frierdiker Rebbe struck up a conversation with a former teacher of the current Minister of Interior who was the advisor of the Czar. The teacher was a kind fellow who was willing to help the Frierdiker Rebbe. The Frierdiker Rebbe managed to convince the teacher to lend him his pass that would grant him entry to the highest government building, however he warned the Frierdiker Rebbe that there were major dangers involved.

Going into such a building was a great



PHOTO: JEM/THE LIVING ARCHIVE

risk since a Jew was not allowed to be in Petersburg and most certainly not in this building. The guard was quite bewildered at the whole situation, but could not deny entrance given the pass the Frierdiker Rebbe held. Once in the building, the Frierdiker Rebbe was unsure of the exact location of the office of the Minister and asked someone standing nearby where it was located. This heightened the risk even more.

Finding the office empty, the Frierdiker Rebbe searched through the documents on the desk until he found the

decree against Chinuch. Taking the stamp in hand, the Frierdiker Rebbe stamped the decree VOID and placed it in the pile of unaccepted rulings. The Frierdiker Rebbe then left the building and went home.

AN EXTENSION OF THE REBBE

During the course of the Sicha, the Rebbe explained how the Frierdiker Rebbe was able to accomplish things that were only accomplished by a Nosi (although it was during the lifetime of the Rebbe Rashab). Since the entire mission was a Shlichus and the Frierdiker

Rebbe was in fact an extension of the Rebbe Rashab and was given *kochos* to accomplish just as if the Nosi himself was on this shlichus. The Rebbe also explained several fundamental aspects of Shlichus and encouraged that our *kochos* be used to influence non-Jews to keep Sheva Mitzvos Bnei Noach.

The Maamar *niggun* was sung and the Rebbe said the Maamar Boruch Hagomel in which he also explained *pesukim* from the new *kapitel* of the Frierdiker Rebbe. The Rebbe explained that even after the *histalkus* the effect of a birthday still stands strong, and gets stronger each year (that year, Yud Beis Tammuz marked the end of *kapitel* 105 and the beginning of *kapitel* 106).

THE BOMBSHELL

After the Maamar, the Rebbe spoke about *Ma Zaro Bachayim Af Hu Bachayim*, explaining how the Frierdiker Rebbe lives on through his Chassidim and, although physically it may seem otherwise since there was a *levaya* and Kaddish was said etc., nonetheless, the Torah tells us that the Nosi carries on his nesius in absolute capacity, just as before!

The Frierdiker Rebbe prevailed in all matters as he desired. When leaving Russia, the Frierdiker Rebbe insisted that the holy *seforim* and *chafotzim* accompany him, even though there was great danger involved, and although there was initial opposition from the communists, this did indeed end up taking place.

The Rebbe then clued in the Chassidim on what has been happening in the Frierdiker Rebbe's library.

...at a recent meeting of Agudas Chasidei Chabad, discussion took place regarding this building (770) that it belongs to Aguch. Since the building belongs to a tax exempt organization, it was free of taxes and taxes were not paid. This, was true of most of the building, except for the Frierdiker Rebbe's personal living quarters; though the Frierdiker Rebbe's life was not his own personal needs such as eating and sleeping etc., but rather learning and *davening*.

We are therefore publicizing, even

though it is already public information that this House belongs to Agudas Chasidei Chabad. This is the way it is registered in the Deed of the building.

By a Yid in general, and specifically by a Nosi, the central part of his life is learning and davening and all the rest is secondary. And this is something everlasting (*dovor nitzchi*) since the Frierdiker Rebbe lives on. Therefore, it has been decided that the Frierdiker Rebbe's room will be used for learning.

From now on, in addition to the general name of the building – Beis Agudas

who have already done this, they should show a receipt and they will be paid back.

This should also be publicized in any place where people think that they can buy a *sefer* belonging to the Frierdiker Rebbe. They should know that although it may seem very enticing to own a *sefer* which the Rebbe used (enticing like a sweet apple), it is, in fact, like a “*lebedike bombe*” a live bomb which can *rachmana litzlan* explode at any time.

The Baal Hageulah will certainly prevail that everything that was taken will be returned and remain in his possession

The guard was quite bewildered at the whole situation, but could not deny entrance given the pass the Frierdiker Rebbe held.

Chasidei Chabad, the Frierdiker Rebbe's apartment will be called Ohel Yosef Yitzchok Lubavitch.

The Rebbe went on to speak with great pain about what had happened.

We find ourselves in a terrible Golus and strange things happen. Due to the awful pain involved, I will only mention it briefly.

There were three people who went into the property of the Frierdiker Rebbe and took *seforim*. The Frierdiker Rebbe immediately showed a miracle and they were seen. Two of them returned what they took and we hope the third person will as well.

As a warning, anyone who intends to expend money to buy back the *seforim* (from this individual) should know that if they give even one penny, they are going against the will of the Baal Hageulah, and here applies the rule that “והיא לא תצלח - it will not be successful.” For those

until Moshiach comes.

OHEL YOSEF YITZCHOK LUBAVITCH

In subsequent days the Rebbe went on to speak about this matter several times, each time with indescribable pain and anguish.

The Rebbe instructed that the name “Beis Agudas Chasidei Chabad – Ohel Yosef Yitzchok Lubavitch” be affixed to the building. The Rebbe wanted this done before he went to the Ohel on 15 Tammuz, however the Chassidim were so hasty in completing the Rebbe's desire, that it was ready on 14 Tammuz.

As mentioned, this Farbrengen is rich with many special Sichos. Throughout the Farbrengen the Rebbe tells a story of the Frierdiker Rebbe's mesiras nefesh and draws on lessons from it. It is worthwhile for every Chossid to take the time to watch this Farbrengen in its entirety and truly experience a Farbrengen with the Rebbe. ■

”יש לנו אבא קדישא... ובמילא אין מה לדאוג“

A compilation of the Rebbe's horaos to chassidim after Yud Shevat—the timeless words by which chassidim live until we will be reunited with the Rebbe

BEYOND EXPLANATION

Some ask why did the whole episode of the histalkus need to occur – we had in our midst a man who showed clear miracles, and we could've just continued this way until the coming of Moshiach? I simply don't have the answer to this question. But one thing we must know: The reality is, that a tzaddik who passes is found in all worlds even more than during his lifetime, including our physical world.”¹

In the time immediately following Yud Shevat, the Rebbe made it abundantly clear how chassidim must perceive their current situation. A mere three weeks after the histalkus the Rebbe declared that there was no room for despondency and that the mission must go on.

Farbrengen after farbrengen and sicha after sicha, the Rebbe addressed every question or doubt that the yetzer hora might contrive, demonstrating that the Rebbe is leading adas hachasidim not only like before, but even more so.

One of the first issues the Rebbe addressed was the difference between the [Freidiker] Rebbe and other tzadikim who had passed on:

Many tzadikim in the past, like Reb Levi Yitzchok from Berditchev promised their chassidim and students that they will be present after their passing too; they will not let the awesome rewards of gan-eden lure them in, and they will not accept any kind of ‘invitation’ into gan-eden until they can guarantee the immediate coming of Moshiach.

Eventually however, they were all convinced in...

Not so our Rebbe, who is the nossi hador, and the necessities of his mekushorim take precedence over anything and everything, he will for sure not allow anything to sway him from his resolve.”²

THE REBBE IS WITH US

In general, it can be said that beyond the specific words of comfort and support, the Rebbe was addressing two general issues: firstly the Rebbe was teaching chassidim how they must approach their current predicament, and how a chossid is to feel at a time when “darkness covers the earth and obscurity [covers] nations”. Before giving specific instructions of what must be done and how, the Rebbe was defining the situation. Secondly, the Rebbe was directing chassidim as to how they must behave as a consequence of



PHOTO: JEM/THE LIVING ARCHIVE

the first point. In other words, once it has been defined what the situation is like, clear directives have to be issued on how to face the said situation.

A prime example of the first type of speech is a sicha spoken on Shabbos parshas teruma 5710; towards the end the Rebbe explain how the Friediker Rebbe continues to imbue the chassidim with the necessary strength to carry on as before. If so, what changed between before Yud Shevat and after? Simply put - says the Rebbe - the difference isn't a factual one, rather a shift in perspective:

In the past [while the Rebbe was physically alive], one could fool himself to think that when he would go in to the Rebbe, he could decide what to reveal and what to withhold.³ However, now it is clear to all that [since the Rebbe's presence is no longer defined by a

*In the past, one
could fool himself
to think that when
he would go in to
the Rebbe, he could
decide what to
reveal and what to
withhold...*

particular space], the Rebbe knows even those things that are hidden deep within us...

...On the other hand, since we know that a tzaddik after his passing is found in all realms, including in this mundane world, even more than during his lifetime, we can be certain that the Rebbe is still leading the whole world, especially his Chassidim, and praying for them all just as he had before and even more so.

Just as up until now we were all certain beyond doubt that the Rebbe will lead us to greet Moshiach, we can be certain that the same holds true now as well...

...By holding steadfast in our hiskashrus to him, studying his

*Torah and following his directives... we will indeed merit to see the Rebbe once again, and he will lead us to the geulah.*⁴

EVERYONE INCLUDED

But one might still ask: this is perhaps pertinent and applicable to one who has seen the Rebbe, who has learnt Torah from and has had multiple interactions with him, can the same be true for another who wasn't privy to all this?

In unambiguous terms the Rebbe states that this is valid for anyone who calls himself a chossid, and even one who hasn't seen the Rebbe on many occasions or had a deep personal connection can and must strengthen his *hiskashrus* to the Rebbe at such a time. Then the Rebbe began to cry and said:

The [Frierdiker] Rebbe says that Chassidus accomplishes that the Rebbe is not 'alone,' and the Chassidim are not 'alone.' Meaning: the Rebbe watches over and concerns himself with each and every detail in the lives of his Chassidim. Even now, when the Rebbe finds himself on a higher level, he continues to do so, giving us the strength we need to carry out what he demands of us.

Furthermore, even those who have never seen the Rebbe in their life can connect to him by means of a photograph. This is what the Rebbe explained drawing from the Frierdiker Rebbe's own behavior while in prison:

The [Frierdiker] Rebbe describes

*in his Reshimas Hamaasar that while sitting in his cell, thinking of his family, he began to feel downhearted. "Then suddenly it came upon me... I must not let these thoughts overtake my mind... I contemplate upon the holy countenance of my saintly father... Father, holy father..."*⁵

The [Frierdiker] Rebbe is advising: when one is stuck in "prison" i.e. in state of despair, he can help himself by connecting with the Rebbe, envisioning his holy face.

In this spirit, the Rebbe explains how to bring this to concrete action:

From time to time, each and every one of us must envision

PHOTO: JEW/THE LIVING ARCHIVE



*We must remember
that we have an
abba kadisha –
a holy father,”
explained the
Rebbe...*

the Rebbe's holy face and remind himself of the words he heard from the Rebbe. Those who have never seen the Rebbe can do so by looking at his picture, and studying from his Torah.

“We must remember that we have an abba kadisha – a holy father,” explained the Rebbe, and as a consequence there is nothing to worry about.

And this will, in return, further increase the hashpo'ò a chossid gets from the Rebbe both in gashmiyus and ruchniyus, since the shepherds of the Yidden don't abandon their flock.⁶

REFRESHING THE COMMITMENT

In a powerful sicha spoken on Shabbos Parshas Shelach 5710, the Rebbe adds two crucial factors to drawing down the Rebbe's hashpo'ò. In the relatively long farbrengen the Rebbe, referring to the meraglim who fell short on this point, says that the foremost condition that must exist in the fulfillment of the Rebbe's shlichus, which is of course operating as it was before, is the absolute acceptance of the Rebbe's words, and heeding them exactly as they are, without mixing in personal interpretations and extrapolations. Then the Rebbe adds:

One can draw more kochos, and refresh his commitment and energies by going to the Rebbe – to the Ohel, with a clear conviction “az do iz ehr” that the Rebbe is there and by visualizing the Rebbe's face. This will reinforce his hiskashrus and his devotion and dedication to the shlichus that has been placed upon him without any questioning.

When a Yid receives from Moshe Rabeinu, and in our generation from the Moshe shebedoreinu, a mandate and a responsibility, time can cause his resolve to slowly weaken and his passion to abate, and his own personal leanings can start to infiltrate the original charge to which he was assigned – the antidote to this is a visit to the Ohel. Hishtatchus beyond its literal meaning includes spiritual hishtatchus as well, a spiritual connection by learning the Rebbe's Torah in which he has written his soul – as it were.⁷

However after all is said and done, and while keeping in mind all the above, namely that the Rebbe is with us like before, and even more so, and grants us the ability to continue with the shlichus he has entrusted us with, a chossid's inexorable desire will always remain to have the Rebbe physically back, notwithstanding that beruchniyus everything is just as before:

Notwithstanding all the above, we want and need the Rebbe here in a physical sense, lemato me'asora t'fochim...⁸ D

1. Simchas Beis Hasho'eva 5711, Toras Menachem Vol. 2 p. 22

2. Parshas Yisro 5710, Hisvaaduyos Vol. 1 p. 11

3. It is implicit that even then this wasn't true, but reality lent itself to grant this false perception.

4. ibid. Vol. 1 p. 16

5. The use of ... is used in the original sicha, to imply emotional pauses that the Rebbe took, while speaking these words.

6. Pesach Sheni 5710, ibid. p. 49; see also Lag Baomer 5710, ibid. p. 67

7. ibid. p. 106

8. Shabbos parshas tetzaveh 5710, ibid p. 18

WHAT IS A REBBE

In a letter written several months after the histalkus of the Friediker Rebbe, the Rebbe gives, in short concise words, the ultimate definition of a Rebbe, and explains the importance of connecting with him.

The letter was originally written in lashon hakodesh, and printed as an introduction to a maamer of the Friediker Rebbe. It is noteworthy to mention that the letter was dated Gimmel Tammuz 5710, which hints at a resounding pertinence for the times we live in. It is well worth reading and rereading it, memorizing and internalizing its contents.

Gimmel Tammuz, 5710:

Many seek and propose to explain the qualities and greatness of Chabad Rebbes in general, and, in particular, the Rebbe of our generation, my father-in-law, *hareini kaporas mishkavo*, in various areas: as a man of self-sacrifice, Torah genius, lofty character, tzaddik, possesses ruach hakodesh, miracle-worker, etc., etc.

These qualities are further magnified when defined by Chassidus, which explains true self-sacrifice, true Torah genius, and so on.

And yet the main point [of defining a Rebbe] is lacking. In addition to being of an essential nature, it is particularly relevant, especially to us, his chassidim and followers, namely: that he is the Nossi, and the Nossi of Chabad.

A Nossi, broadly defined, is a “head of the multitudes of Israel.” He is the “head” and “mind” compared to them. Their source of life and vitality is derived from him. Through their attachment to him, they are bound and united with their source on high.

There are several types of Nesi'im: those whose influence was “internal” and personal, and those whose affect was of a more “superficial” nature. This is further divisible into the particulars of whether they imparted the teaching of the “revealed” part of

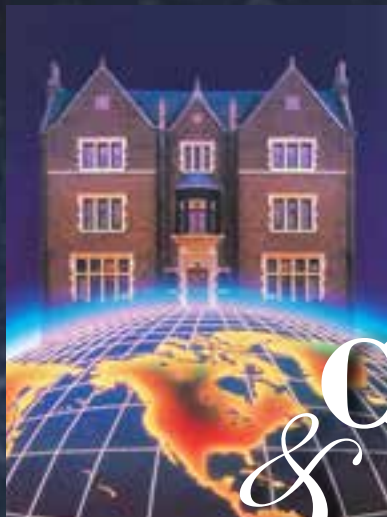
Torah, its mystical secrets, or both; whether they offered guidance in the service of G-d and the ways of Chassidism; whether they drew down material provision; and so on.

There are also Nesi'im who were channels in several of these areas, or even in all of them.

Such was the nature of the leadership of the Nesi'im of Chabad, beginning with the Alter Rebbe, leading up to and including my father-in-law, who embraced all these categories and areas: they nurtured their chassidim both “internally” and “superficially”; in Torah, divine service and good deeds; in spirit and in body. Thus, their bond with those connected with them was in all 613 limbs and organs of their souls and bodies.

Each and every one of us must know – that is, think deeply and implant the awareness in his mind – that the Rebbe is our Nossi and head: that he is the source and channel for all our material and spiritual needs. It is through our bond with him (and he has already instructed us in his letters how and by what means this is achieved) that we are bound and united with our source, and the source of our source, up to our ultimate source on high... ■

1. Kuntres Yud Beis – Yud Gimmel Tammuz 5710. See also Igros Kodesh vol. 3 letter 635.



מוקדש לזכות
הרב התמים הנעלה והמצוין, חבר מערכת של גליון זה
ר' יוסף מנחם שי' קאמען
לרגל בואו בקשרי שידוכים עם ב"ג שתחי' למשפחת טעלדאן
מוקדש ע"י משפחתם

ספר השלוחים

CHERISHED & Recorded

Sefer Hashluchim:
A FAMILY ALBUM



THE REBBE ADDRESSES A GROUP OF SHLUCHIM AFTER A YECHIDUS
FOR THE MEMBERS OF THE MACHNE YISROEL DEVELOPMENT FUND, TISHREI 5751.

PHOTO: JEM/THE LIVING ARCHIVE



THE SEFER HASHLUCHIM REMAIN ON THE REBBE'S DESK UNTIL THIS VERY DAY.

***A Picture is worth a thousand words,
goes the saying.***

***A thousand pictures, then,
speaks volumes more.¹***

Indeed, the large four-volume set of *Sefer Hashluchim* is more than just another picture album. It actually tells the story of the *Shluchim*. For, as the foreword to the first volume reads, there are three components to the idea of *Shlichus*: the *Meshaleiach* (the Rebbe), the *Shlichus* (the job at hand), and the *Shluchim*. About the *Mishaleiach* all are already informed, as numerous articles have appeared about the Rebbe in the past. Regarding the *Shlichus* itself too, much has already been said and explained by the Rebbe, and published in various *Seforim*.

This book is, then, as the Rebbe himself coined it “The book of the *Shluchim*.” It contains photographs of the *Shluchim* and their families, men, women, and children, who sacrifice their entire lives to ensure the spreading of *Yiddishkeit* to every corner of the world, concerning themselves with the needs of the Jewish community at large as well as each Jew individually. They do so not for their own good, and not to their own credit, but as *Shluchim* of the *Nosi Hador*.²

The final product of this luxurious, four-volume set adorns almost every Lubavitcher home the world over and is enjoyed by us all, but let us take a glimpse at what went into producing this monumental project, and the special place the Rebbe held for it, from the earliest planning stages until it was finally placed upon his holy desk, where it remains to this very day. Let's start from the beginning:

Refresh the Good Memories

From the first national *Kinus Hashluchim* in 5744, as well with the international *Kinus* from 5748 and on, the Rebbe dedicated at least part of the Shabbos farbrengen to discuss the *Kinus* in session, often expounding upon the theme of *Shlichus*, and at times offering practical instructions for the *Shluchim*.

In 5750, the *Kinus* was held on Shabbos Parshas Chayei Sarah, and as always the Rebbe addressed the *Shluchim* during the farbrengen. The Rebbe pointed out that while the *Shluchim* are together for the *Kinus* [in the Rebbe's *daled amos*], they draw inspiration from one-another and from the prevailing sense of *achdus*. Even after returning home to their respective posts, the *Shluchim* still draw upon that inspiration by remembering and longing after the time they spent together with the rest of the *Shluchim* and the *Meshaleiach*.

The Rebbe suggested that in order to better capture the moment and allow this inspiration to be easily accessed, a memento-album from the *Kinus* should be published, which will include photographs of the participating *Shluchim* and their families, as well as some of the Torah thoughts and other ideas discussed during the *Kinus*. In this manner, the Rebbe said, each *Shliach*, along with his wife and children, will be able to periodically look through the album and be reminded of the sense of *achdus* at the *Kinus*, and receive a boost to efficiently fulfill their *Shlichus*. The Rebbe made special mention of the young children, saying that even they will be inspired by seeing their picture in the book, giving them encouragement to go in the right path when they grow older as well.³

Two days later the Rebbe sent out an “express” (*mohir*) *tzettel* in which the Rebbe asks of



“those involved with the publishing of the book regarding the resolutions of the Shluchim *sheyichyu*” to submit an update before he travels to the Ohel. Naturally, the album staff headed by Rabbi Yosef B. Friedman of Kehos, went into high gear. One year later, in time for the 5751 *Kinus*, a beautiful, full-color album was published and debuted at the *Kinus*.

One Level Up

During the *Kinus* on Friday morning, the Rebbe's *mazkir*, Rabbi Yehuda Krinsky submitted a report to the Rebbe on the *Kinus* in session, along with the album/memento from the *Kinus Hashluchim* – 5750 (and *Sefer Hashlichus*, a compilation of the Rebbe's *sichos* on *Shlichus*).

The next day at the Shabbos farbrengen, the Rebbe dedicated much of his *sichos* to discuss the idea of *Shlichus* in general and the *Kinus Hashluchim* in particular, concluding: last year we brought up an idea of publishing a memento from the *Kinus*, including photographs of the participating *Shluchim* along with their families, as well as highlights of the ideas discussed at the *Kinus*. This year, an additional *Sefer* should be prepared, including photographs of *all* the *Shluchim* and their families, even the small children. Thus we can anticipate that the children as well, seeing their picture in the *Sefer*, will be inspired to follow in their parents'

ways and grow up to be *Shluchim* in their own right.

The Rebbe added that the *Sefer* should be published as quickly as possible, preferably in time for Yud Tes Kislev (just three weeks later).⁴

The Picture at the Tziyon

On Sunday, the Rebbe wrote a response to Rabbi Krinsky's *Duch*, in which he acknowledged having received the album, noting that the album “makes a strong impression, *etc.*,” and repeating the instruction from the Shabbos farbrengen to print another, more complete and “even more beautiful album,” which would include “even those who did not attend the *Kinus*, providing that they are doing their *Shlichus*.” Interestingly, the Rebbe added that they should include the picture of all the *Shluchim* together visiting the Tziyun (Ohel of the Friediker Rebbe). “Not actually at the Tziyun, for it is not the appropriate place [for a picture]; but the one taken during their preparation for the visit, with 770 in the background.”

On the envelope that Rabbi Krinsky had submitted his letter, the Rebbe added the word “*mohir*” (urgent), and in his response, the Rebbe explained the reason for this:

“I wrote ‘*mohir*’ on the envelope so that you will utilize the *Shluchim*’s stay here to gather their photographs (together with their entire families – as I mentioned at the farbrengen).”

Rabbi Krinsky immediately put his son-in-law and assistant, Rabbi Yosef B. Friedman, in charge of the project, and together they assembled a team that would see the project through.

The editorial staff included: Rabbi Dovid Olidort, Mrs. Baila Olidort, Rabbi Shaya Gansbourg a”h, yblch”t Rabbi Shalom Ciment and Rabbi Mendel Azimov,

“I was yet a *bochur* then in 770 (and today a *Shliach* in Paris 16),” relates Rabbi Azimov, “when I was asked to

assist with typing and other technical aspects. I knew that before accepting such a job I needed permission from the *Hanholah*, so I approached Reb Dovid Raskin and asked if he would allow me to get involved. At that point, we thought the whole project to be a matter of a few weeks only (as the Rebbe had said that everything should be ready in time for Yud Tes Kislev), and he readily agreed.

“Later, when we realized that the ordeal would drag out much longer than that, I approached Reb Dovid again and requested that he extend my permission, which he did, insisting that I attend *seder* as usual in the morning and work only in the afternoons.”

“...It was clear to each and every one of us who were involved that the Rebbe was updated on every step... We all shared the feeling that we had the z’chus of being part of a very special, holy project...”

In High Gear

A special notice was sent out to all the *Shluchim* across the globe urging them to participate in this monumental project by sending in photographs of their families, as well as photographs of their institutions.

“Gathering thousands of pictures and making sure they are of print quality, listing tens of thousands of names and getting them all right was quite a challenge,” says Rabbi Friedman. In addition, the entire layout was done outside Headquarters’ offices, as desktop publishing was in its infancy.

The editorial and design teams worked feverishly, creating the distinctive logo,

Shluchim Family Album

SEFER HASHLUCHIM
Volume 1: North America
Volume 2: Israel
Volume 3: Europe, South America, Africa,
Asia, Australia
1088 pp. / \$120.00

EVERYBODY'S GOT THEIR OWN family album. Naturally. And when parents and grandparents are quick to pull out the album and share it with them.

The Lubavitch emissaries (shluchim) around the world comprise their own large, extended family. They too have an album. But with three volumes plus an index for the thousands of faces in at 1000 family photographs, this is not your typical family album.

Inspired by the Lubavitcher Rebbe, the idea to produce an album containing photographs of all Lubavitch emissaries worldwide — and their institutions, serves to underscore the shared goals, struggles and tribulations of Lubavitch emissaries — whether he or she be a Sephardic Jew in Morocco, or a born and bred Britain.

It took twelve months of tireless work, but the full-color, hardbound volumes which



include one of Israel, one of the United States and Canada, and a third of emissaries in all other countries, was completed in time for this year's International Shluchim Conference (see story page 20), where each emissary was presented with a gift of the

three-volume album.

True, this particular family is unusually dynamic and wonderfully blessed with constant new additions. Not to worry. A supplemental album is in the making.

LUBAVITCH
INTERNATIONAL

page border and layout. "The albums would never have turned out as beautiful as it did if not for the tireless efforts of my dear friend, Reb Shaya Gansbourg a"h, who spared no effort in enhancing and hurrying the production of the albums," says Rabbi Friedman

Rabbi Mendel Feller, today a Shliach in Minnesota, a 770 bochor at the time, also helped with the Sefer Hashluchim. "I remember having a rather difficult time identifying each member of the families in the photographs. We would often times try finding a relative or someone who knew each family who would fill us in on those details, but sometimes we had

to call the Shliach and attempt to do it over the phone. Email was not an option."

Frequent Reports

Challenging as it was, the members of the team kept at their work vigorously. They knew this project was something the Rebbe specifically requested and would have much Nachas from.

More so, before each time the Rebbe left for the Ohel during all the months of preparation, Rabbi Krinsky was expected to relay a detailed report on exactly where the project stood; how many photographs came in, how many pages were already prepared, and so on.

"It was clear to each and every one of us who were involved in the preparation of the seforim that the Rebbe was updated on every step, and was consulted on some issues that arose. We all shared the feeling that we had the z'chus of being part of a very special, holy project; one that was very dear to the Rebbe," says Rabbi Azimov.

"It's going to be beautiful!"

Finally, in the summer of 5751, the proofs of the first 135 pages of the first volume were ready and submitted by Rabbi Krinsky to the Rebbe, along with a letter briefing on the most recent proceedings of the project. He mentioned that many more proofs were in the making and near completion, including some at the printer in Hong-Kong, where Reb Shaya Gansbourg and Sholom Ciment were on site.

On top of the envelope he had given in, the Rebbe wrote in his holy handwriting: "מהירח [=חשאי]" (Urgent. Confidential).

On the actual letter, the Rebbe wrote a lengthy response, instructing that when all the proofs of the first volume arrive, everything should undergo an additional edit, including the title page, the foreword, and all. The Rebbe stressed that although he himself would not be able to edit everything, a reliable editing is of utmost importance.

The Rebbe noted that the title page should include a few lines about the Shluchim and their families, and not just that this is a collection of their photographs. The Rebbe also indicated that this was "a sefer of acharayus", carrying an important responsibility.

The Rebbe concluded that "it is clear by looking at just some of the proofs that the book will be absolutely beautiful – לתהלה לשם ולתפארת; thus, all the trouble of preparation was well worth-it."

“להיות לזכרון בהיכל כ”ק מו”ח אדמו”ר שליט”א”

The Rebbe’s request to gather and compile photographs of all the Shluchim and their families parallels a similar, less-known project initiated by the Friediker Rebbe and headed by the Rebbe in the year 5709, to collect photographs of all Anash families for a special album - “Sefer Hatmunos”.

In the Rebbe’s Igros Kodesh (vol. 3 p. 130) there is a letter sent out from the office of Machne Yisroel, asking each family of Anash to send in photographs of the entire family and to list the names of each person pictured.

In response to a certain individual who criticized the idea of putting together such an album, the Rebbe wrote a long letter, carefully responding to each of his questions. Then, on a more general note, the Rebbe sheds light on the nature of a project of this sort:

“We can see even with people like us; in addition to strengthening the feeling of closeness by the one who holds the photograph, a similar sentiment is felt by the one who sent the photograph, when he remembers that his picture is in the possession of his friend. All the more so in our instance [when the one who receives the photograph is the (Friediker) Rebbe]...” (Ibid. p. 194)

Throughout his letters during that period, the Rebbe referred to sending in the photographs as an act of true hiskashrus (see ibid. p. 130-131) and ascertains that the purpose of the photographs is “לזכרון בהיכל” - that the sender be remembered in the Rebbe’s chamber (ibid. p. 139).

PHOTO: JEW THE LIVING ARCHIVE



THE REBBE SPEAKS TO A GROUP OF SHLUCHIM OUTSIDE HIS ROOM, FOLLOWING A YECHIDUS FOR MEMBERS OF THE MACHNE YISROEL DEVELOPMENT FUND, TISHREI 5749.

Close to Home

A descriptive sub-title was written by Rabbi Olidort amply describing who the *Shluchim* are and the cause for which they dedicate their lives:

“הם המתנדבים בעם, העוסקים בהרצת התורה והפצת היהדות לכל בני ובנות ישראל בכל מקום שהם, ובתיקון עולם במלכות שד-”

The title page was submitted to the Rebbe and the Rebbe made his own change on the page: it initially stated that the album is published by the Merkos L'inyonei Chinuch. Seeing this on the proofs, the Rebbe changed it to “The *Mazkirus*...”

At that moment, the team of compilers realized how precious the Rebbe held this project. He would not suffice with releasing it merely through another one of Lubavitch’s institutions, but wanted it clear that it was coming out from his

own secretariat. Such was the Rebbe’s fondness for the Sefer Hashluchim!

There was also a full-page dedication to the memory of the Rebbetzin with her picture as well as a few lines about the care and concern she displayed for the *Shluchim* throughout the years.

“We submitted that page with much trepidation,” recalls Rabbi Friedman. “We were not sure if the Rebbe would agree to a dedication of such a personal nature. But we sensed that the album was being treated by the Rebbe as a “family album,” of sorts, so we pressed ahead. We were thrilled, to say the least, when we saw the Rebbe’s check of approval at the bottom of the page, leaving the dedication text as is and giving us his consent.”

It should be noted that in addition to the informed Hebrew Foreword written by Rabbi Olidort, there also appears a

very poignant English Foreword written by Mrs. Olidort. The Rebbe edited both Forewords, pleased with its contents and focus.

“Great Nachas Ruach and Benefit”

Rabbi Krinsky continuously updated the Rebbe as more proofs were completed.

On 16 Elul, 5751, the first, volume (hand-bound and rushed from China) was submitted to the Rebbe, by Rabbi Friedman. The Rebbe wrote a very encouraging response, mentioning the special qualities of the current month of Elul (see Ksav Yad Kodesh).

On 25 Elul, Rabbi Friedman submitted a final copy of volumes one and two of the albums. “The Rebbe’s answer (see Ksav Yad Kodesh) was exhilarating,” says Rabbi Friedman. After thanking

and writing that it gave the Rebbe “great *nachas ruach*,” the Rebbe added that there will be “a great benefit from all this.”

When the first three volumes were finally completed, the album set included photographs of the Shluchim and their *mosdos* in North America, Eretz Yisroel, Europe, South America, Australia, Africa, and Asia.

In addition to all the keen interest shown by the Rebbe throughout each step of preparation for these albums, the Rebbe displayed his high regard for this monumental project publicly as well, and appreciation for those who worked on compiling and producing them.

Gold, Silver, and Diamonds!

It was during a Shabbos farbrengen in Tishrei, 5752, that the Rebbe mentioned the newly published album, making note of its striking beauty as well:

“May we speedily merit to travel to Eretz Yisroel all together, including especially the Shluchim and Shluchos. Considering the fact that recently... great publicity has been made of their work by compiling an album of the Shluchim and Shluchos along with their families – and may [all those who put this together] be blessed, and let others follow their example.

“They did so in a most beautiful manner, [using] letters of gold, silver, and copper⁵, along with pictures of diamonds and precious stones, not merely to flaunt worldly beauty, but because *avodas Hashem* is expected to be in the most beautiful manner...”⁶

Ever-Growing Family

“There is never a slow season for Lubavitch, and indeed, the activities of Chabad-Lubavitch around the world grow from day to day. Before the first three volumes of the Shluchim album had come off the press, new emissaries had been appointed, and Chabad-Lubavitch institutions and projects, enough to fill yet another volume, had been established...”⁷

Just before the Kinus Hashluchim, 5752, Rabbi Krinsky wrote to the Rebbe about the upcoming fourth and final volume of the set. Initially, it was only supposed to contain an index of all the names in the previous volumes, but, as Rabbi Krinsky noted in his letter, it was expected that the recent release of the album would encourage more Shluchim who hadn’t yet done so to give in their photographs as well. Thus, the Rebbe agreed that the publishing of the fourth volume should wait until the supplementary photographs would be collected and included.

*During this time
he was presented with
the Sefer Hashluchim,
it could always be
seen on his holy desk*

Rabbi Krinsky notes that generally the Rebbe preferred that *seforim* be printed and distributed immediately without delay as supplementary additions could always wait for subsequent editions. It seems that in this case the Rebbe wished for the Sefer Hashluchim to be as complete and beautiful as possible.

Later that year, the fourth volume was indeed published with a noteworthy addition as well: photographs of the Shluchim to the former Soviet Union. In the Hebrew preface to the album, the editors write:

“One of the special things that occurred since the release of the first volumes was the dismantlement of the greatest power which proudly carried the fight against Hashem and His Torah, allowing the ever-present Shlichus activity in the Soviet Union to emerge in the open.

“Hence, this current volume includes a section dedicated to the Shluchim in the former Soviet Union and their institutions, who enjoy, Boruch Hashem, unbelievable success in their holy work.”

Although during the period leading up to

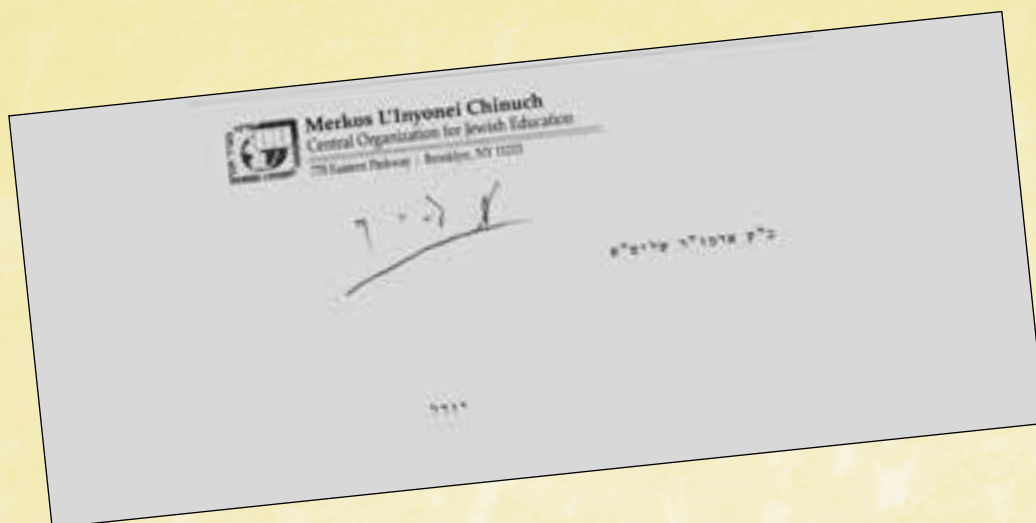
Chof-Zayin Adar, the Rebbe spent much time clearing his holy table of most of the *seforim* and many other objects there, nevertheless, during this time he was presented with the Sefer Hashluchim, it could always be seen on his desk. In fact, when the Rebbe returned from the Ohel on Chof-Zayin Adar I, 5752, the only items found on the table were the three volumes of Sefer Hashluchim.

Rabbi Krinsky adds that during the difficult months thereafter, he would often, late at night, skim through the pages of these volumes, witnessing the Rebbe’s *nachas* from the photographs of the Shluchim families and their institutions.

As the Rebbe wrote in his handwritten response to receiving the first volumes of the proofs of Sefer Hashluchim, the album serves “great usefulness” (גודל “התועלת”). The far reach of the impressive production can never be adequately measured, and the inspiration it prompts, especially to the young children of the Shluchim who have been enthused to follow in their parents footsteps, and today serve as Shluchim in their own right.⁸

The Rebbe’s special request to compile the Sefer Hashluchim depicting the story of the Rebbe’s soldiers who dedicate every day of their lives with *mesirus nefesh* to his holy mission serves as testament that “*Zaroi Bachayim*,” reminding us to this very day that indeed, “*Hu Bachayim!*” **D**

1. From the (English) Foreword to the Sefer Hashluchim edited by the Rebbe.
2. “B’shaar Hasefer” – Foreword in Hebrew.
3. *Toras Menachem-Hisvaaduyos* 5750 vol. 1 p. 379-80
4. *Toras Menachem-Hisvaaduyos* 5751 vol. 1 p. 332
5. Perhaps referring to the gold lettering on the books’ cover.
6. *Sichos Kodesh* 5752 vol. 1 p. 100.
7. From the English “Foreword” to the fourth volume of Sefer Hashluchim.
8. As the Rebbe clearly stated when he first requested that the album be compiled during the Kinus of 5750.

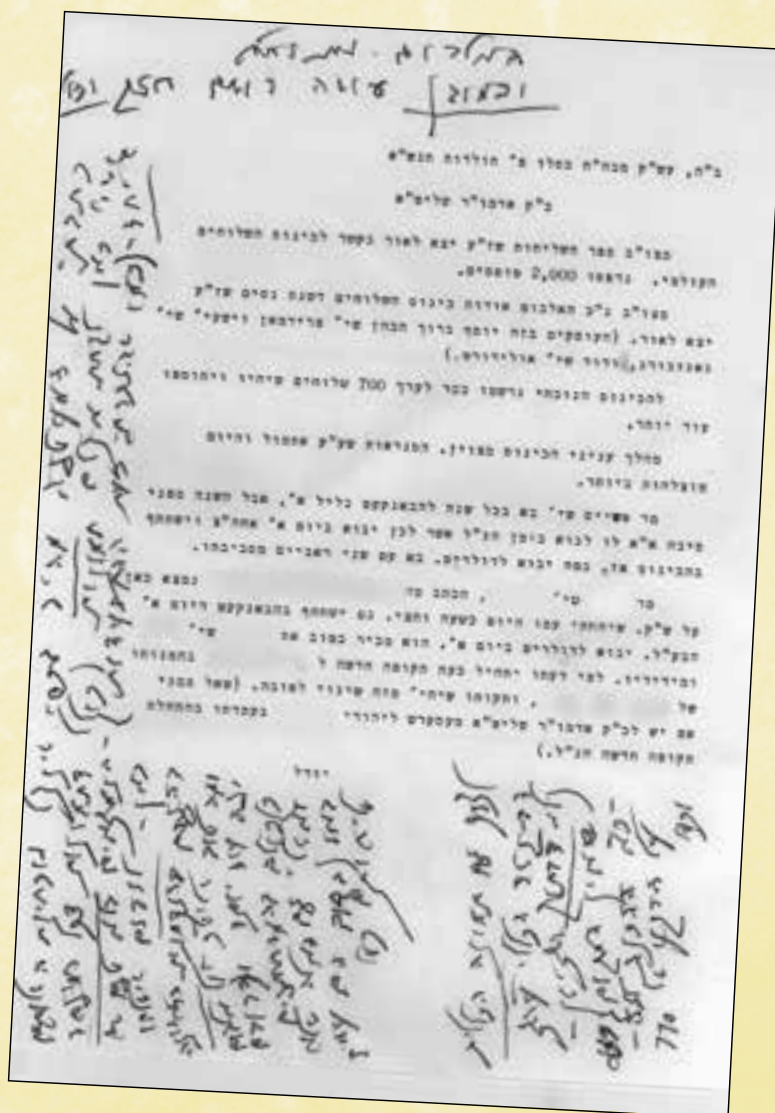


ON THE OUTSIDE OF THE ENVELOPE HOLDING THE DUCH ABOUT THE KINUS, 5751, ALONG WITH THE FIRST SHLUCHIM ALBUM, THE REBBE WROTE מהיר – URGENT.

IN THIS DUCH RABBI KRINSKY REPORTS TO THE REBBE ON THE ONGOING KINUS AND PRESENTED THE FIRST ALBUM “KINUS HASHLUCHIM – 5750”. THE REBBE RESPONDED:

האלבום נת' ות"ח וכמובן עושה רושם חזק וכו'
כתבתי על המעטפה מהיר בכדי שינצלו נוכחיות השלוחים
ש' כאן לקחת אצלם תמונות (כולל דתמונות דכל המשפחה
ש' יחד - (כמו שהזכרתי בעת ההתוועדות) - הנמצאים בלא
טפס ש' כאן - לזרזם שישלחו בהקדם בהזדמנות הראשונה
ומה טוב שליט"כ [=שליט"ט כסלו] יו"ל אלבום יפה עוד יותר
(ודרובם ככולם דהמשתתפים ואולי גם דאלה שלא באו (באם
הם עושים שליחותם כו'
לצרף גם התמונה הכללית דביקור הכללי עה"צ (לא דבתוך
הציין - שאין המקום גרמא - כ"א ההכנה לזה - על הרקע של
770 וכו'

The album was received; thanks. Obviously, it makes a [good] impression etc.
I wrote “urgent” on the envelope so that you will utilize the Shluchim’s being here to take their photographs (including photographs of their entire families together – as I mentioned at the farbrengen). Those who are here without their children – encourage them to send in [their photographs] as soon as possible. Best would be if by Yud-Tes Kislev, an even nicer album is released with all (or most) of the participants, and perhaps even those [Shluchim] who didn’t come (if they were busy with their shlichus).
Also include the joint photograph of the [Shluchim’s] group visit at the Ohel. (Not actually in the Ohel, for that is not the appropriate place, rather [the photograph taken] in preparation for this, with 770 in the background).



ON 20 TAMMUZ, 5751, RABBI KRINSKY WROTE TO THE REBBE, ATTACHING PROOFS OF THE FIRST 135 PAGES OF THE FIRST VOLUME OF SEFER HASHLUCHIM. THE REBBE RESPONDED:

כשיהיו כל הפרופס דכרך המו"ל עתה כדאי להגיה עוה"פ
המבוא, השער וכו' הצ"ל שינויים וכו' (1)
אי אפשר כלל - שדוקא אני אגיה כהנ"ל לאידך גיסא הספר
אחריות בו כפשוטו, וצ"ל מוגה כדרוש וה' יצליחם (2)
לדוגמא (בהשער) להזכיר לא רק "תמונתם" אלא גם (בקיצור)
ע"ד השלוחים וכו' ב"ש" (3)
כנראה גם מחלק הפרופס יה' - לתהלה לשם ולתפארת וכדאי
כל הטרחה וכו' (4)
להחזיר כהנ"ל ל[יודל].

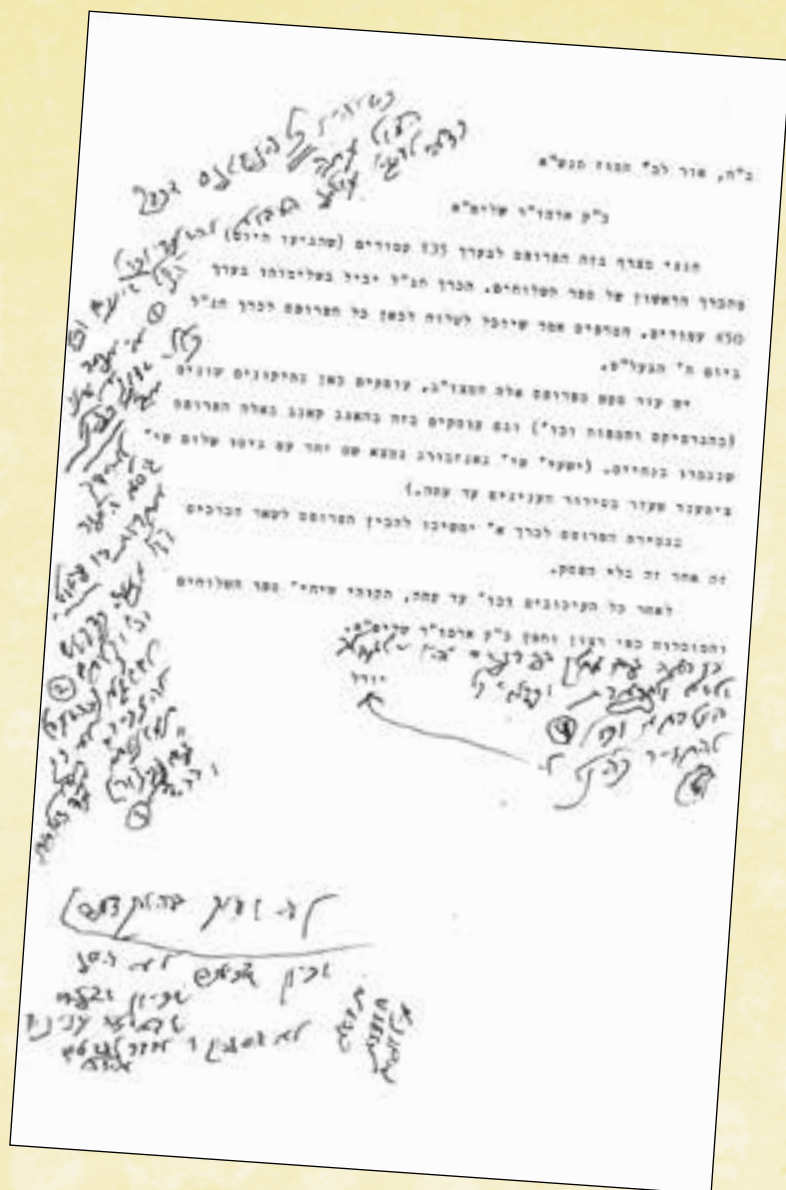
When all the proofs of this volume will be [ready], it is worthwhile to re-edit everything; the foreword, the title-page etc. [ascertaining] whether there needs to be changes etc.

It is utterly impossible that I should be the one to edit all the above mentioned. On the other hand, the sefer must be [published] responsibly, obviously, and must be edited properly; may Hashem grant you success [with that].

For example (on the title page), you should not only mention [that this book contains] "their photographs", but also [include a few lines] in brief about the Shluchim and their families.

Looking at even some of the proofs, [the album] will be beautiful, hence all the trouble was worthwhile.

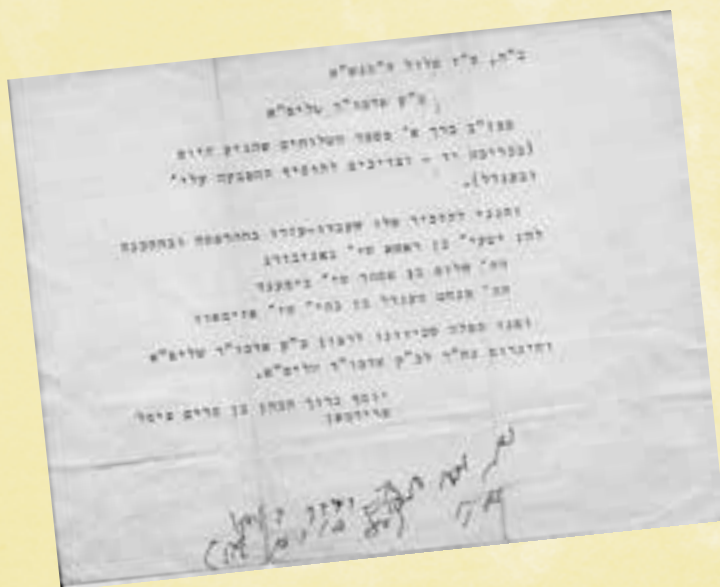
Return all this to [the Rebbe made an arrow pointing at Rabbi Krinsky's name].

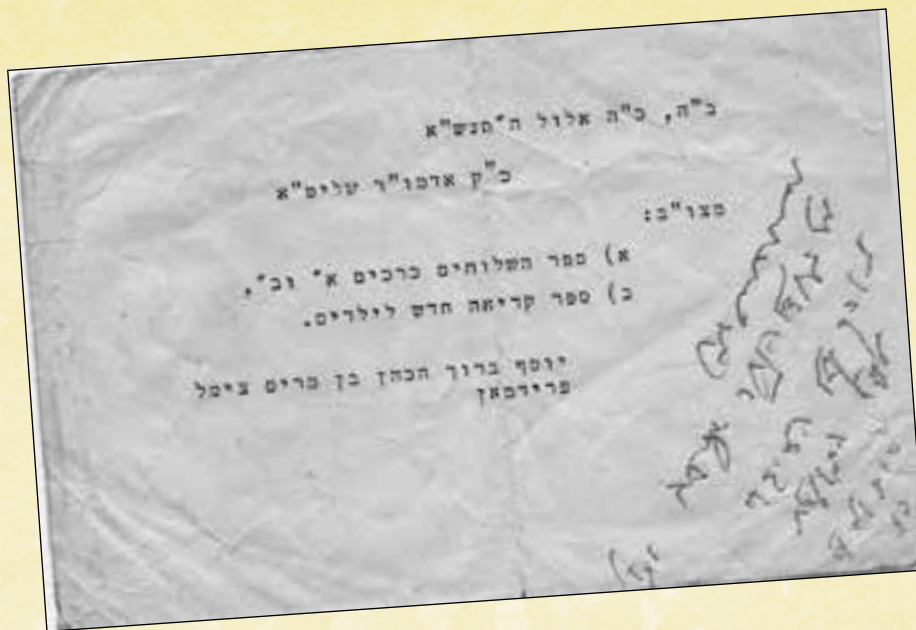


ON 16 ELUL, 5751, RABBI FRIEDMAN WROTE TO THE REBBE, PRESENTING THE FIRST VOLUME OF SEFER HASHLUCHIM. THE REBBE RESPONDED:

נת' ות"ח ת"ח דובר בעתו אלול
(עם כל ר"ת שלו)

It was received; many thanks. It is an appropriate time – Elul (with all its Roshei Teivos).

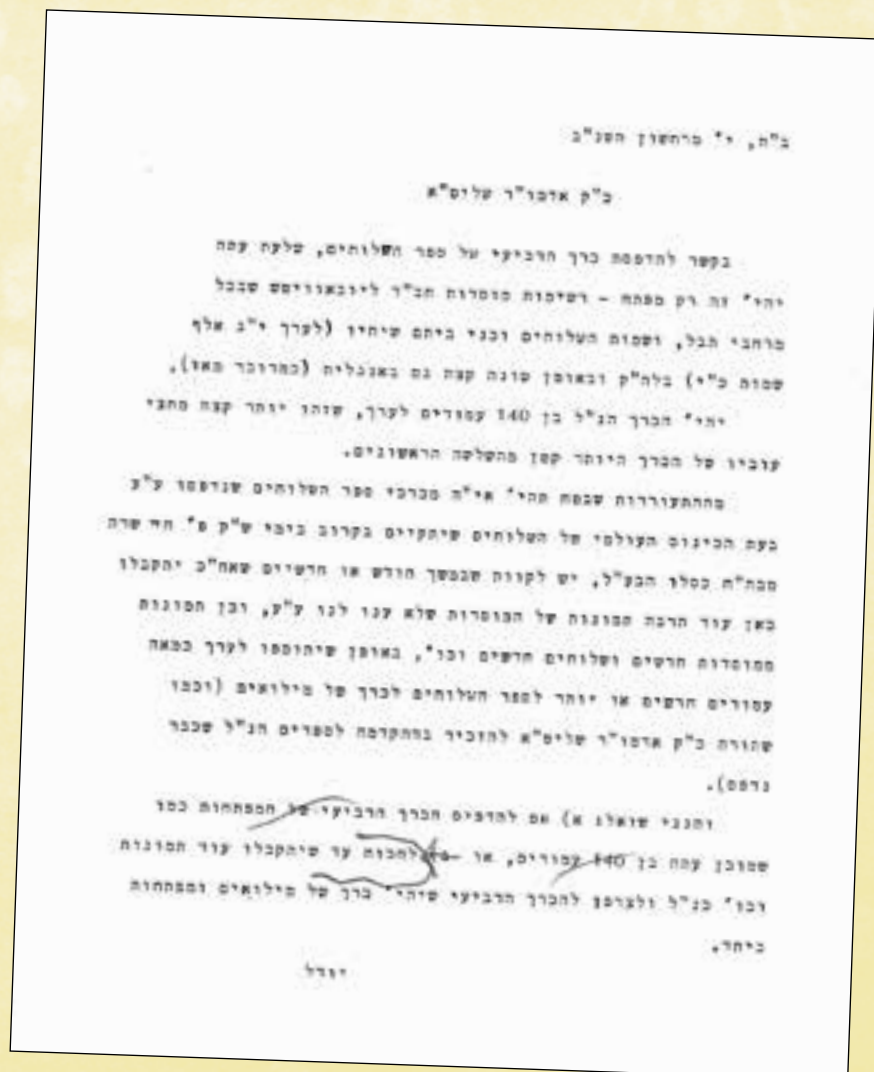




ON 25 ELUL, RABBI FRIEDMAN PRESENTED THE REBBE WITH THE FIRST TWO VOLUMES OF SEFER HACHLUCHIM. THE REBBE RESPONDED TO HIS LETTER:

נת' ות"ח ת"ח על גודל הנח"ר [=נחת רוח] נוסף על העיקר גודל התועלת שיבוא ע"י כ"ז

It was received; many thanks for the great *nachas-ruach* [you caused me], in addition to the main thing – the great benefit from all this.



ON 10 CHESHVAN, RABBI KRINSKY WROTE TO THE REBBE, ASKING IF HE SHOULD PRINT THE FOURTH VOLUME WITH JUST THE INDEX OF ALL THE NAMES, OR HE SHOULD WAIT UNTIL MORE PHOTOGRAPHS WERE OBTAINED. THE REBBE CROSSED OUT THE FIRST OPTION:

להדפיס הכרך הרביעי של המפתחות כמו שמוכן עתה בן 140 עמודים

AND CIRCLED AROUND THE SECOND OPTION: לחכות עד שיתקבלו עוד תמונות וכו'

מוקדש לזכות
הרב התמים הנעלה והמצוין,
חבר מערכת של גליון זה
ר' יוסף מנחם שי' קאמען
לרגל בואו בקשרי שידוכים
עם ב"ג שתחי' למשפחת טעלדאן
מוקדש ע"י חברי המערכת

אזכיר על הציון

*As customary in each monthly magazine, we feature herein a story of
the Rebbe's brochos experienced by visiting the Ohel.
In honor of Gimmel Tammuz, we preface the following introductory words:*

PHOTO: JEM/THE LIVING ARCHIVE



THROUGHOUT THE YEARS OF THE REBBE'S NESIUS,
COUNTLESS INDIVIDUALS WHO TURNED TO HIM FOR BROCHOS
AND GUIDANCE RECEIVED THE WORDS "AZKIR AL HATZIYON"
IN RESPONSE. FOR TENS OF THOUSANDS OF HOURS, IN ALL KINDS
OF WEATHER, THE REBBE STOOD AT THE OHEL, BRINGING ALONG
BAGS FULL OF LETTERS WITH REQUESTS FOR BROCHOS
AND DAVENING FOR HIS CHASSIDIM AND ALL OF KLAL YISROEL.

We have no comprehension of the Rebbe's conduct, especially in such lofty matters, and we would never assert to understand what exactly the Rebbe accomplished with these frequent visits.

Nevertheless, as Chassidim, whenever we are in need of direction we find guidance from the Rebbe, in both the Torah the Rebbe taught us (ma'amorim, sichos, letters, etc.) as well as in the Rebbe's own personal conduct. The fact that for so many years after the Frierdiker Rebbe's histalkus, the Rebbe still spoke so frequently about the Ohel and treated his visits there as a real

connection with the Frierdiker Rebbe, serves as a powerful lesson for us today; how our own approach should be with regards to our going to the Ohel. Just as the Rebbe said in a sicha on Shabbos Parshas Shlach, 5710: a Chossid must go into the Ohel with the certainty that "דא איז ער" – the Rebbe is actually here, and it is here where we can connect ourselves with him most deeply.¹

The following is a collection of some of the fascinating things the Rebbe said about the Ohel as well as stories to illustrate this point.

PHOTO: JEM/THE LIVING ARCHIVE

» GUT YOM TOV REBBE!

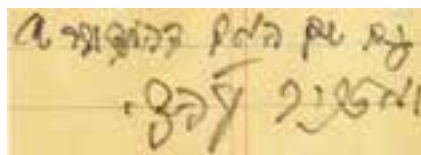
A most telling incident about the Rebbe at the Ohel is related by Rabbi Moshe Herson:

“It was Yud Beis Tammuz 5710, there was a bus that went to the Ohel, and the crowd was scant. I was from the first people to get off the bus, and I walked behind the Rebbe towards the Ohel, and stood right near him throughout the recital of Maane Loshon. Upon its conclusion, the Rebbe closed the sefer and whispered in so low a voice, I doubt anyone standing further away than myself was able to hear it: ‘A Gut Yom Tov Rebbe!’ Then he took a few steps backwards and cried bitterly.”²

It seems as though the Rebbe treated his visit at the Ohel just as a real conversation with the Frierdiker Rebbe, talking in the same manner as one would before the *histalkus*. Interestingly, when the Rebbe spoke about the seforim saga on Shabbos Parshas Pinchas, 5745, the Rebbe said, “All I have [when making decisions] is the Shulchan Aruch, and I go to the Ohel...”

Upon its conclusion, the Rebbe closed the sefer and whispered in so low a voice, I doubt anyone standing further away than myself was able to hear it: ‘A Gut Yom Tov Rebbe!’

IN THIS HANDWRITTEN RESPONSE, THE REBBE REQUESTS THE MOTHER'S NAME OF AN INDIVIDUAL MENTIONED IN A LETTER TO HIM, SO HE CAN MENTION THE NAME AT THE OHEL:



גם שם האם דהמדובר שי'
ואזכיר עה"צ



PHOTO: JEW/THE LIVING ARCHIVE

» IMPOSSIBLE TO FOREGO

On 5 Adar II, 5727, a delegation of elderly Chassidim came to the Rebbe and asked him to be more cautious about his health and not visit the Ohel so frequently, as the cold weather can be harmful. The Rebbe responded: “Refraining from it [visiting the Ohel] is impossible... You, yourselves say that one must have a Rebbe!” In other words, the Rebbe regarded his visits to the Ohel as the connection to *his* Rebbe, and was unwilling to compromise that in any which way.



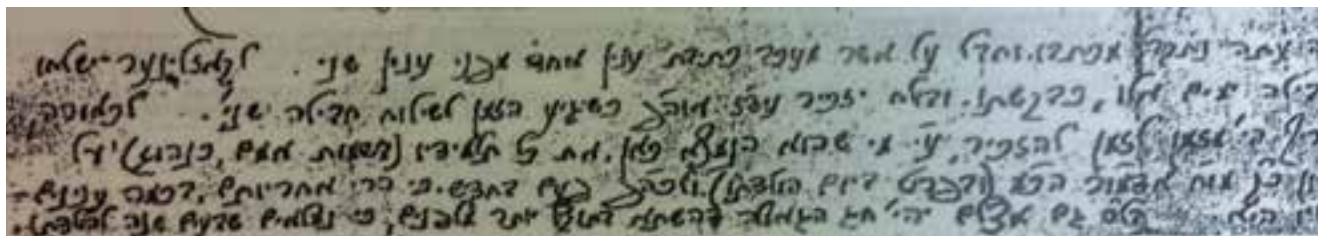
» HEAVENWARD IN FLAME

The Rebbe's visits to the Ohel and the heavenly affairs he conducted there will never be fully grasped by us, Chassidim. Nevertheless, in one rare moment the Rebbe disclosed, with some most powerful words, what becomes of the letters he brought to be read at the Ohel.

On Shavuot, 5750, the Rebbe encouraged all to give additional Torah shiurim to others and instructed that they report back on their progress to their own Rav, or alternatively, they should report:

"...To send a written report here, to the Rebbe's *daled-amos*... where the reports will be brought to the Tziyon... The notes will be left there, in the *reshus* of one who is interred at the Tziyon, until they will ascend up to heaven in flames (עלו השמימה)... and the Rebbe will most certainly arouse Hashem's blessings..."³

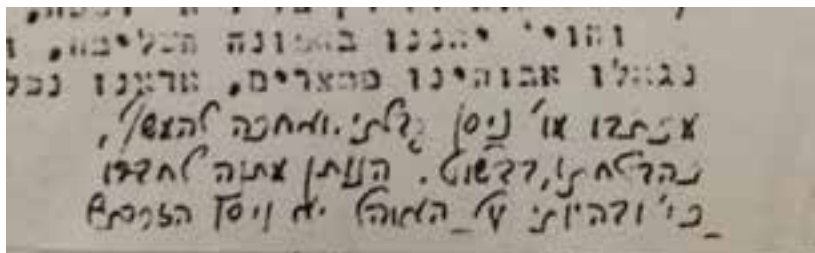
THIS NOTE WAS WRITTEN BY THE REBBE TO REB NISSAN NEMANOV:



לכאורה, צריך הי', מזמן לזמן להזכיר, ע"י מי שהוא הנמצא כאן, את כל תלמידיו (בשמות אמם, כנהוג) על ציון כ"ק מו"ח אדמו"ר הכ"מ (ובפרט ביום הולדתם). ולכה"פ פעם בחדש. כי הרי אחריותם, בכמה ענינים - עליו הוא

It would be appropriate for you to mention from time to time, with someone who is here, the names of all your students (along with their mothers' names, as is the custom) at the Ohel of my father-in-law, the Rebbe (especially on their birthdays). [This should be done] at least once a month. For in many areas, you bear responsibility for them.

A POSTSCRIPT IN A LETTER TO REB BENTZION SHEMTOV:



מכתבו מו' ניסן קבלתי. ואחכה להמשך,
כהבטחתו, בבשו"ט. הנותן מתנה לחברו
כו' ובהיותי על האוהל י"א ניסן הזכרתי

I received your letter dated 6 Nissan. I await a follow-up, as you promised, bearing good news. One who gives a present to his friend [must notify him of it]: while at the Ohel on Yud-Aleph Nissan, I mentioned you...

PHOTO: JEW/THE LIVING ARCHIVE



PHOTO: JEW/THE LIVING ARCHIVE

» HOLDING ON

In addition to the Rebbe's own affairs at the Ohel, the Rebbe constantly encouraged Chassidim to connect with the Frierdiker Rebbe by going to the Ohel, and spoke of its importance in the most exceptional terms.

Most famously, the Rebbe wrote to a Chossid in despair after Yud Shevat that by standing strong in his *hiskashrus* and sending his question to the Ohel, the Rebbe will find a way to answer him.⁴

A message especially timely for us now was delivered by the Rebbe on Shabbos Parshas Yisro, 5740, where he speaks of the need to strengthen our *hiskashrus* even thirty years after the *histalkus*, and the means by which we can do it:

"Even though we find ourselves **thirty years** after the *histalkus*, nevertheless, we can be certain that "רועי ישראל לא יפרדו מעל צאן מרעיהם".

"One might think: now that we stand thirty years later, which as the Mishna tells us, "*Ben Shloshim Le'koach*" (at the age of thirty one gains his full strength), we can now stand on our own, independently.

"But the truth is – quite the contrary: **we are connected with the Rebbe now just as we were in the very moment of the *histalkus*!**

"Therefore, we must hold steadfast on to the Rebbe's "*Kliamke*" (lit.: doorknob), and hold on to his **open** door. We must go to his *Tziyun* with our questions and requests, write *Pidyonos*, and ask for his mercy and *brochos*, including that the Rebbe himself should provide the proper vessels with which we can receive those *brochos* ("והוא יכלכלך")..."⁵

In another *farbrengen*, when speaking of the *shlichus* that each and every individual is obligated in carrying out, the Rebbe refuted all the arguments that one may come up with in attempt to avoid his responsibilities, adding that, "If you don't believe yourself to have the strength to fulfill this, you must go to the *Tziyon* of *Nessi Doreinu* and request that the strength be given to you! Being that *tzaddikim* are likened to their Creator, your prayers will be answered even before your request is presented ("טרם יקראו ואני אענה")..."⁶



I was from the first people to get off the bus, and I walked behind the Rebbe towards the Ohel.

» DIRECTLY TO HASHEM

One day after the verdict of Didan Notzach on Hey Teves, 5747, the Rebbe encouraged everyone to give extra Tzedoka, adding that they should also send in their names with requests for brochos which will be taken to the Ohel. Then the Rebbe said something very interesting: "Since I will not have time to read all the notes, everyone is able to write whatever they wish without being embarrassed. For the letters will be written directly to Hashem, through *Nessi Doreinu*!"⁷

In a similar vein, the Rebbe responded to the Duch of the Regional Kinus Hashluchim in South America, 5747 with an interesting *moshol*:

"I will mention it by the *Tzion* [of the Friediker Rebbe].

"The lack of sufficient time does not allow [me] even to read it – but it has already been placed there completely [bringing about the desired result] to the last detail...

"...In order to simplify the logic behind this idea for those [who need further explanation]... The moment that one uploads data into a computer, at that very instant one is aware of the results and may draw conclusions based upon them... And so, when one gives over/mentions something at the *Tzion* (of my father-in-law), it is obviously all the more so, and even incomparable – to uploading it to the abovementioned lifeless [computer], *lehavdil*..."

PHOTO: JEW/THELIVING ARCHIVE



Endnotes:

1. Toras Menachem vol. 1 p. 108; see also sichas Lag Bomer ibid. p. 67-68.
2. Rabbi Herson's interview with A Chassidisher Derher, Iyar, 5774.
3. Hisvaaduyos 5750 vol. 3 p. 277.
4. Igros Kodesh vol. 3 p. 266.
5. Sichos Kodesh 5740 vol. p. 117.
6. Hisvaaduyos 5748 vol. 3 p. 430.
7. Hisvaaduyos 5747 vol. 2 p. 182.

UNWANTED IN *this* TOWN

*In an interview with
A Chassidisher
Derher **Rabbi Shmuel
Glitzenstein**, Shliach in an
Israeli yishuv called 'Tzur
Yitzchak' related
the following story:*

In the year 5773, shortly before we arrived in the *yishuv* as Shluchim, someone referred us to friends of his who lived in the *yishuv*. We contacted the family, introducing ourselves as new potential residents of the neighborhood, and asked if we could meet with them to find out more about the place.

We were pleasantly received and the conversation lasted for nearly two hours. In the midst of our conversation the wife received a text message from the board of the *yishuv*, requesting that the couple arrange a community – wide memorial service commemorating the fallen soldiers.

The entire settlement had only been established a few years before which meant that there was no set tradition as to how such an event was meant to be held. Also, she herself had grown up in a larger city, and had no idea how these events were held in a small *yishuv* like Tzur Yitzchak. I told her that I grew up in a *yishuv* myself (Ma'aleh Efraim), and that generally the community organized the event, while the Rabbi would usually be invited to recite the 'Keil Malei Rachamim' prayer and officiate.

A while later she called to confirm that they would be organizing the event, and that I would recite the prayer and officiate. A week before the event, there were rehearsals which I was required to attend. As I entered the hall, I saw a group of people whispering, and I could sense that they were not too happy to see me.

At the end of the rehearsal, a man approached me and introduced himself

as Alex, one of the board members of the community. “You plan on settling here as a shliach of Chabad?! No such thing will ever happen in this *yishuv*”, he declared rather emphatically. He then proceeded to really give me over the head: “I know you and I know what you want to do here. I’ve seen your website, and I know your financial supporters.” At this point I was thinking “Wow, this guy is good. Even I don’t know where the money will come from. I should hire him...”

“Listen,” he continued, “I cannot stop you from moving here. Any person is free to buy property here, and nobody can stop them. But you should know, the minute you start making activities, beginning with your first program, I will personally make it my business to harass you until you will regret the day you came here...” During his entire monologue, all the big shots of the *yishuv* were standing by and it seemed they were all in agreement. As soon as he finished his diatribe, he turned around and left.

This definitely was not the welcome I had imagined...

Two days later, I received a call from Ofrah, the woman who had originally invited me as the officiating rabbi. “Personally, I really like you and I enjoyed your visit and would be very happy for you to stay in our community. However, there is tremendous opposition to you coming, and I think that it’s

pointless for you to move here, as they won’t let you achieve anything. In addition, I am getting criticism for inviting you to next week’s program and asking you to officiate.” I told her that there was no problem and that, understanding her predicament I would not at all take it as a personal affront if she would revoke her invitation.

As much as I tried to push away the negative feelings and imagine that everything was fine, I wasn’t really able to ignore it. I hadn’t even arrived yet and already the war had begun!

ABOUT-FACE

At every step of the way, we were writing detailed duchos to the Rebbe, sending them by fax to the Ohel. However after the latest happening I felt particularly despondent, and uncertain of what the future held. Yearning for the Rebbe’s brocha, I penned an emotional *tzetel* describing everything that had occurred.

On Friday, I received another call from Ofrah. She said that there seemed to be a sudden change of plans, allowing me to be able to preside over the event. When I asked what changed, she said I should call the president of the *yishuv*. When I asked him about the sudden change, he said that as someone who planned on moving to the *yishuv*, he thinks it would be appropriate for me to deliver the *Keil Malei Rachamim* and officiate. I told him that I’d like to move to the community,

but I wasn’t looking to make problems. If speaking there would rustle some feathers, then that was not something I wanted.

“The *yishuv* currently consists of about 400 families” he replied. “We think that you will be a major help for the community and we would very much like you to move here. The fact that there are a couple of people who don’t want you here doesn’t necessarily reflect the view of everyone else here.”

What a sudden change of heart!

The relief I felt after that call is difficult to describe. From a reject, unwanted and unwelcome, I had somehow become a presence very much desired by the community. Sure, there were a few exceptions but the general public was interested!

SOOTHING THE SORE

Later, after having finally settled down in the *yishuv*, I decided it was time to meet Alex personally. His determination to hinder all my activities was not something I wanted to deal with and I decided to try to work things out with him.

I called him and said “Listen, I don’t know you, and you don’t know me. Let’s meet and get to know each other.” Surprisingly, he agreed to come meet me in my home where we spoke for an hour and a half. He went on a long monologue, explaining all his problems with religion while I sat and listened. We parted on much better terms than before.

Over the next few months, I made a point of calling him from time to time for his ‘advice’ on various matters, and slowly his attitude began to change. This year he was one of the 400 people to attend my Yom Kippur service.

Who could have fathomed the incredible turn around that occurred here? From a natural perspective there was no way that this could have been the final outcome. Clearly the Rebbe had answered the problems I faced, in the ultimate way. **D**



RABBI SHMUEL GLITZENSTEIN DIRECTS A CHANUKAH EVENT SHORTLY AFTER MOVING ON SHLICHUS.

להביא לימות המשיח

BUILDING A NEW REALITY

Hilchos Beis Habechira

PART 1

The Takona

“*Ribono shel olam*,” cried Yechezkel Hanovi, “The Yidden are now in Golus, dispersed among the lands of their enemies and you want me to tell them the description and structure of the Beis Hamikdosh?! Are they even capable of carrying this out now?”

Hashem replied to the passionate words of his Novi, “Should the building of my house be abandoned simply because my children are in Golus? Learning about its construction is equivalent to its building. Go tell them to learn about it and I will consider it as though they are involved in actually building it.”¹

At an unexpected Farbrengen² on Thursday night 24 Tammuz 5736, the Rebbe quoted this Midrash and with it launched yet another initiative: the need to learn and study Hilchos Beis Habechira during the three weeks.

Throughout the years, the Rebbe referred to this Midrash many times and pointed out the meaning of Hashem’s response to Yechezkel. When we learn about the Beis Hamikdosh, we ensure that there is not even a single moment that a possibility arises for the “Beis Hamikdosh to be abandoned.”

The Rebbe didn’t stop with the adults. In the next Sicha of the above-mentioned Farbrengen, the Rebbe explained the need to include children into this new *takona*. When a child is shown pictures, along with a detailed description of the second Beis Hamikdosh he will get excited and this will create a desire to be even more involved. “There is an added benefit,” continued the Rebbe,

“In addition to the actual learning, this will also arouse within him a yearning and desire for Moshiach to come.”

On a different occasion³ the women were also urged to take part in the learning of these Halachos. “They will also be required to take part in the construction of the Beis Hamikdosh and therefore need to know this,” the Rebbe explained.

Some people had questioned the need for the women’s involvement and ignorantly stated that they won’t be involved in the construction. The Rebbe strongly refuted this and made it clear that before issuing a statement one should check the sources, as the Rambam clearly writes that they are obligated in this and it is also apparent from the Pesukim talking about the Mishkan!

LIVING WITHOUT CONSTRAINT

At first glance, the idea of learning the measurements of the different areas and *keilim* of the Beis Hamikdosh is some-

what puzzling. Presently we are still in Golus; wouldn’t it be better to first focus on bringing Moshiach and then, once he comes, start planning the building of the Beis Hamikdosh? Surely the current approach is ignoring the bitter reality we are living in!

The Rebbe clarified⁴ this by drawing a comparison from the days of Mordechai.

When the terrible threat of annihilation hung over their heads, Mordechai gathered 22,000 children and learned Torah with them. During their studies, Haman came to get Mordechai. Seeing them deeply engrossed in learning, he asked them what topic they were discussing. “The Omer,” they replied, “we are learning the details of how this Korban should be brought.”

Those innocent children were not constrained by the situation around them. To them there already was a Beis Hamikdosh, they had a Kohen and they even



had barley, the only concern they had was the need to know how the Korban is brought.

Similarly in our situation, we need to step beyond the boundaries of Golus and live on a higher plane. Our concerns should be “*Moshiach’dikke*”. The need to grasp the intricate details of the Beis Hamikdosh should be what occupies our minds, so much so that were a Goy to ask “Why are you so deep in thought?” we could reply “I am struggling with the size of the Beis Hamikdosh...”

Learning Hilchos Beis Habechira gives us the ability not to reckon with the pre-

sent situation, and on the contrary, it enables us to live with Moshiach even now. We can live with the perspective that Moshiach has already come, we even have the Beis Hamikdosh; Golus ceases to bother us.

PART 2

Carrying out the Directive

From 5736 and on, during the Farbrengens in the three weeks the Rebbe would explain concepts from Hilchos

Beis Habechira. Additionally, the Rebbe spoke with passion and urgency calling upon all the Chassidim to strengthen their resolve in learning these important Halochos.

When this was lacking its necessary zest and devotion, the Rebbe made it quite clear that he was dissatisfied, and demanded that every person seek to improve in this [See sidebar].

This point is illustrated with the following incident that took place on Erev Tisha B’Av 5742. The Rebbe entered 770, where a group of Chassidim had gathered to await his arrival. Walking through the hallway the Rebbe turned his attention to them and said, “The time spent waiting here could have been used [better] to learn Hilchos Beis Habechira and [thereby] help in the building of the third Beis Hamikdosh.”

The Rebbe seemed to have a very serious expression as he went towards his room. Before entering he commented in an undertone, “Why are they waiting here?!”

On a more positive note, in 5746 Rabbi Avraham Boruch Pewzner sent the Rebbe a Sefer he had prepared containing all the Sichos the Rebbe had said on Hilchos Beis Habechira. Upon receiving it, the Rebbe remarked, “This is a *sheiner* (nice) Sefer.”⁵

The Rebbe himself edited the Pesach dovor and suggested that the Sefer be sold for the minimal fee of only five dollars so that it would be accessible for all. The Rebbe also instructed the publisher to add the Perokim of Yechezkel as well as the Mishanyos and Rambam. After tending to the new additions, the Sefer was printed and published by Kehos.

IT WAS VERY CLEAR THAT THE REBBE WAS LISTENING IN ON THE CALL, TAKING NOTE OF EVERYTHING BEING SAID.



PHOTO: JEM/THE LIVING ARCHIVE

On one occasion the Rebbe was seen looking into this Sefer before delivering a Sichon on Hilchos Beis Habechira!⁶

REACHING OUT TO OTHERS

In Shevat of 5736 the Rebbe sent a group of 22 Shluchim to Eretz Yisroel with a number of different tasks including spreading Chassidus.

When word of the new Takona reached them in Tammuz of that year, they took it upon themselves to make a major event in Yerushalayim and invite Rabbonim and Roshei Yeshivos from all around to participate.

After much preparation, the Kinus was a great success and hundreds of people attended. Among the many speakers, Rabbi Piekarski, the Rosh Yeshiva of 770 and Harav Zulty, the Rov of Yerushalayim addressed the crowd.

On Yud Gimmel Elul, upon his return from Eretz Yisroel, Rabbi Piekarski spoke to the Rebbe for a half hour, giving a

detailed report of the Kinus. The Rebbe instructed him to publish the speech he gave at the Kinus in a kovetz that the Kollel would be putting out before Rosh Hashona.

This was not a one-time Peula and in the years following effort was put in to make the Kinus again. The Rebbe showed special interest in every aspect, down to the smallest details and Rabbi Piekarski would give a detailed report and sometimes would even *chazzer* something that had been said.

Rabbi Pewzner relates: "Before and after each Kinus a detailed Duch would be given to the Rebbe. One year a rally for children was scheduled to take place at the same time of the Kinus. Seeing this, the Rebbe instructed that the rally be pushed off until a later time."

After the Kinus of 5742, Rabbi Hadokav called, and asked very specific questions. "Who spoke? How many peo-

ple participated? Did it sound like the speakers had prepared their talks...?"

It was very clear that the Rebbe was listening in on the call taking note of everything being said.

The special attention and the many hours devoted to this Takona serves as proof to how important it is.

As the Rebbe said: דורך דעם וואס מ'לערנט די ענינים, ווערט דער ועשו אותו, אז מעלה אני עליהם כאילו עשאוהו, ביז אז ס'ווערט דער יבנה ביהמ"ק במקומו ויקבץ נדחי ישראל, בקרוב ממש. ■

1. Medrash Tanchuma, Tzav, 14
2. Sichos Kodesh 5736 Vol 2, pages 483 - 486
3. Shabbos Mevorchim Menachem-Av 5736. Sichos Kodesh 5736 Vol 2, pages 497 - 498
4. Shabbos Mevorchim Menachem-Av 5736. Sichos Kodesh 5736 Vol 2, pages 495 - 496
5. From an interview of Rabbi Avrohom Baruch Pevzner with A Chassidisher Derher
6. See yoman Beis Chayeinu 5747, Gilyon 13, page 12
7. Shabbos Dvorum 5736. Sichos Kodesh 5736 Vol 2, page 557

Where is the Koch?

As mentioned in the article, when the koch was lacking the Rebbe spoke strongly in this regard. Unquestionably noticeable was the Farbrengen of Shabbos Mevorchim Menachem-Av 5740:

און איך האב דאס געזאגט ניט אין אן אופן פון "גזירה גזרתי חוקה חקתי", נאר איך האב אויך געגעבן א טעם לזה, וואס דער טעם איז שייך בכל שנה ושנה בזמנים אלו, אויך בשנה זו.

און וויבאלד אז מ'האט עס געטאן דריי יאר - מוז מען דאס טאן אויך ווייטער, ווי דער דין איז אז אויב איינער טוט אז דריי מאל, און ער זאגט ניט קיין בלי נדר, דארף ער דאס ווייטער ממשיך זיין טאן, און ס'איז זיכער אז בשנים שעברו האט מען ניט געזאגט קיין בלי נדר בשעת מ'האט געלערנט הלכות בית הבחירה, וויבאלד אז איך האב ניט דערמאנט אז מ'זאל אזוי טאן -

איז דאך דערפאר א זיכערע זאך אז מ'דארף דאס טאן אויך בשנה זו! און ניט קוקנדיק אויף די אלע זאכן - פרעגט מען בא מיר א שאלה צי מ'דארף לערנען הלכות בהב"ח אויך בשנה זו

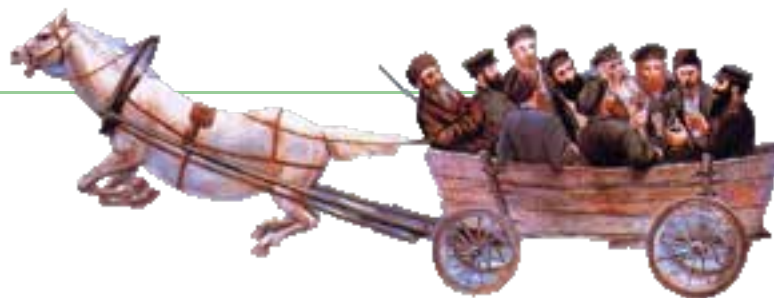
- צי דען דארף מען יעדער זאך דערמאנען נאכאמאל און נאכאמאל?!

בשעת ס'איז געקומען צו דער התחלה פון די דריי וואכן בשנה זו - האב איך געווארט צו זעהן אויב מ'וועט רעדן וועגן דעם, און בפועל האב איך געזעהן אז מ'רעדט ניט וועגן דעם.

דערנאך אז ס'איז געקומען צען טעג נאך שבעה עשר בתמוז, קו'ם עטליכע טעג פאר די ניין טעג - האט מען זיך געכאפט צו אריינשטעלן א מודעה וועגן דעם אין צייטונג!

און ערשט דעמולט האט מען געפונען די ברייטקייט בא זיך צו שרייבן צו מיר דערשלאקענערהייט, און פרעגן, צי ס'איז כדאי צו אויך לערנען הלכות בית הבחירה אויך בשנה זו - כאטש איך האב וועגן דעם ניט דערמאנט!

איי איז די שאלה, אז מ'האט וועגן דערויף שוין דערמאנט די לעצטע פיר יאר, און מ'האט דערמאנט אז מ'זאל דאס מפרסם זיין בכל קצוי תבל, און - אזוי האט מען טאקע געטאן, און ס'איז נתקבל געווארן בכמה מקומות."



Akeidas Yitzchok in Lubavitch

The summer of 5655 had arrived and the sun warmed the streets of Lubavitch. Following his yearly custom, the Rebbe Rashab traveled with his family to a resort town for 'Datcha'. While he would spend most of the summer days there, he made a point of returning to Lubavitch each Monday to attend to particular communal matters and to assist the Chassidim who came for the Rebbe's Brochos and advice.

The Monday three days prior to Yud Beis Tammuz (which would be the Frierdiker Rebbe's 15th birthday) was no exception, and the Rebbe Rashab made his weekly trip.

On that Wednesday, the 11th of Tammuz, the Rebbe Rashab summoned his son and gave him a vague instruction to awake early the next morning. The Frierdiker Rebbe woke up at four o'clock in the morning and discovered that his father had already been to the Mikva. The Rebbe Rashab told his son to go as well to the Mikvah and added that they would be travelling to Lubavitch.

The journey took several hours. Along the way, the Frierdiker Rebbe thought of his saintly grandmother, Rebbetzin Rivka, and how shocked she would be to see

them—the Rebbe had been in Lubavitch on Monday already so why was he returning on Thursday?

He decided to share his concerns with his father, but the Rebbe Rashab simply replied: "She won't be shocked, she already knows."

When they finally arrived at their home in Lubavitch, the Rebbe Rashab went into a side room and spoke with Rebbetzin Rivka, leaving the Frierdiker Rebbe alone in the main room. After a while the Rebbe Rashab came back out to the main room and told his son that they would be travelling to the Ohel. The Rebbetzin accompanied them out with heartfelt brochos; her elevated mood was very noticeable.

Adjacent to the Ohel was a Beis Midrash and the Rebbe Rashab went there first. He approached the Aron Hakodesh, opened the Paroches, and spoke out loud:

"Today I have brought my son to the Akeida. At the Akeida there was the binder and the bound; Avraham Avinu bound his son Yitzchak to ensure that he wouldn't [move suddenly and then] become Possul. I also wish that the Akeida be done in an acceptable manner."

As he said these words he cried heavily. The Frierdiker Rebbe, then only a boy of fifteen, was unsure of what was taking

place and cried along with his father.

Regaining his composure, the Rebbe Rashab taught his son a half perek of Igeres Hakodesh [Perek Tes] "Chograh B'oz Mosneho" in front of the open Aron. When they finished, he turned to the Frierdiker Rebbe and said:

"In front of our holy fathers I want to make a covenant with you."

He then placed his holy hands on the Frierdiker Rebbe who he stood directly in front of him, and declared:

"From today on, I am giving over the responsibilities of the Klal to you. Both the Gashmiyus and Ruchniyus needs you will take care of."

From that day on the Frierdiker Rebbe dedicated himself to communal affairs—at first assisting his father in the fight against communism and then, after his father's Histalkus, spearheading the efforts to keep the flame of Yiddishkeit alive during Russia's darkest times.

At the young age of fifteen his father had imbued him with the Koach and Messirus Nefesh he would need for the rest of his life. The great Geula of Yud Beis -Yud Gimmel Tammuz 5687, and the Frierdiker Rebbe's 47th birthday, was all a continuation of the mission his father had charged him with on his 15th birthday. ■

Adapted from Sichas of Yud Beis Tammuz 5708 and 5718.

מה להלן עומד ומשמש אף כאן

עומד ומשמש

At this time of year, each and every one of us as Chassidim reflect on our own connection with the Rebbe and how we can revitalize it, recommitting ourselves to his holy work and following in the path he set for us. We know and are certain beyond the shadow of doubt that the Rebbe continues to lead us, as he clearly told us that we are in Dor Hashvi'i and we will be the ones to finish the task and bring Moshiach now.

Although our connection with the Rebbe is strong as ever, just as it was before Gimmel Tammuz, and will only continue to grow stronger with time, nevertheless, the methods with which that connection is felt and pursued may vary. Many of our readers were not even born twenty years ago and never had the privilege of seeing the Rebbe and being physically in his presence.

With this in mind, the staff of A Chassidisher Derher met with the two leading Mashpi'im of Yeshivas Tomchei Tmimim Hamerkozis, **Rabbi Yoel Kahan** and **Rabbi Shlomo Zarchi** and asked that for the benefit of our readership, they share with us some thoughts pertinent to our time; "Divrei his'oirerus" – a sort of chassidishe farbrengen in connection with Gimmel Tammuz.

We thank them both graciously for giving us of their time and trust that their heartfelt words will be well-received and enjoyed by all.



THE REBBE'S SOLDIERS

Rabbi Yoel Kahan

It has been almost twenty years now since Gimmel Tammuz. As Chassidim, we know that we are in Dor Hashvi'i and that the Rebbe's words said in the first ma'amor on Yud Shevat, 5711 hold strong until the coming of Moshiach. Can you perhaps give some insight into the meaning of the fact that the Rebbe is our Rebbe today?

In Siman Chaf Zayin of Iggeres Hakodesh, the Alter Rebbe quotes the Zohar saying that a tzadik, even after his *histalkus* is אשתכח בכולהו עלמין יתיר מבחירה, exists in this world even more than when he was physically alive. This is applicable to all tzadikim.

Then there is another level; the connection we have to a *Nossi*. The Rebbe said many times, that רועי ישראל לא יפרדו; מעל צאן מרעיתם; the shepherds (*Nesi'im*) of the Yidden never leave their flock, even after they pass away.

With regard to our Rebbe, it's completely different. The Rebbe is still our Rebbe exactly as he was before. When the Rebbe Rashab was *nistalek* - true, a *Nossi* never leaves his flock - but he left a son, the Friediker Rebbe, to fill his place. Similarly, when the Friediker Rebbe was *nistalek*, he left the Rebbe to take on the *nesius*. The Rebbe didn't leave anyone to take over, because the Rebbe continues to be Rebbe exactly the same way as before.¹ This is both on a general level, as *Nossi* of all the Yidden, as well as on a personal level.

The fact that the Rebbe continues to be our Rebbe just as before is expressed on a myriad of levels. In order to understand



IT'S ALL IN OUR HANDS

Rabbi Shlomo Zarchi

Far-reaching Vision

Let me tell you *ah chassidishe maaseh* of two brothers, one was wealthy, and the other was poor. The wealthy brother would always help the poor brother; he would help him with the expenses when he had to make a wedding etc.

One time, the wealthy brother came to the Tzemach Tzedek and suggested that—instead of giving his brother small sums of money every so often, like a beggar off the street—he would give him a large sum of money, so the poor brother would be able to support himself.

The Tzemach Tzedek instructed him not to do so, and to continue giving his brother the smaller amounts as he needed it.

A little while later, the Viledniker Rebbe happened to pass through the wealthy brother's town, so he decided to pose the same question to the Viledniker.

[Amongst the Tzadikim of Poland, the Viledniker Rebbe was famous as a miracle worker. Barren women and others in need of *brachos* traveled to him from far and wide.¹]

The Viledniker Rebbe agreed that this was a good idea. So, the wealthy brother gave a large sum of money to the poor brother, who, in turn, invested it--and became rich. Tragically, as the newly rich brother was traveling through the forest some time later, a group of ruffians attacked and robbed him, leaving him for the dead. Had he been poor, and not had money, his life would have been spared.

Chassidim would say about this story that both the Viledniker Rebbe and the Tzemach Tzedek saw into the future. But the Tzemach Tzedek saw further. The Viledniker saw that he would become rich, but the Tzemach Tzedek saw that ultimately it would cost him his life. The Tzemach Tzedek saw until the end.

at least one aspect of this, one must first examine at least one aspect of what a Rebbe is.

Generally speaking, there are different types of people. Some people are more intellectual; some are more emotional; and some are more practical. Everyone, of course, is intellectual, emotional, and practical to a certain extent, but every person has a stronger inclination towards one of these three.

Each of these types of people is attracted to a different type of leader.

In years past, who was attracted to the Geonim and Roshei Yeshivos? Primarily an intellectual person; someone who wanted to learn from them, who wished to understand their “*derech halimud*” - someone who would gain from them intellectually. [In this itself, a student who was inclined to philosophy would go to certain Gedolei Yisroel, whereas one who

was inclined to another part of Torah would go to other Gedolei Yisroel.]

A more emotionally inclined person wasn't attracted to these leaders. Such a person would be drawn to a more inspiring type of leader, someone who would supply them with an emotional experience.

Practical people went to other Gedolei Yisroel to get practical advice. Each type of person was attracted to the leaders who supplied them their needs.

Who came to the Rebbe? If an intellectual person wanted a deeper understanding in the meaning of *Achdus Hashem* - he would go to the Rebbe. If an emotional type of person wanted to experience a *geshmake*, inspiring davening - he would go to the Rebbe. If a practical type of person was looking for advice in his business - he also would go to the Rebbe.

Now think about it. How is it that one

Rebbe could attract so many different types of people?

Often, people stress the fact that the Rebbe attracted people from all different factions, from the most modern to the most zealous members of *Neturei Karta*. But that is an external, superficial division within people. That was also an unbelievable thing, but our question is much more perplexing. How could one Rebbe attract intellectual people, and at the same time attract emotional and practical people as well?

The answer lies in the explanation of what a Rebbe is. The Rebbe explained many times (based on *Perek Beis of Tanya*) that a Rebbe is *Rosh B'nai Yisroel*, the “head” of all the Yidden, and the head is where the *nefesh*, the soul, of a person is. The Rebbe is the *nefesh* of all the Yidden, and all Yidden get their *chayus* from the Rebbe - and therefore, every Yid, no matter who he is, is drawn to the Rebbe.

Similarly, sometimes the Rebbe would instruct one person to do something one way, and another person to do something completely different. At the time of the instruction, it was hard to understand, and the Chossid might very well question--why is it good for him and not for me?

But the Rebbe saw until the end, and every *hora'ò* that the Rebbe gave to a person was based on what would happen long into the future. It took some people thirty or forty years to understand the Rebbe's far reaching vision.

The Rebbe knew all that was going to happen, and the Rebbe made sure to tell us everything we need to know until the coming of Moshiach. If a person has a question or needs guidance, he can find an answer in the Rebbe's Torah. It can be in a *sicha*, a letter, a *maamar*, or a *yechidus*. But, somewhere, the Rebbe said what to do.

The Rebbe knew all that was going to happen, and the Rebbe made sure to tell us everything we need to know until the coming of Moshiach. It can be in a sicha, a letter, a maamor, or a yechidus; but, somewhere, the Rebbe said what to do.

As the Rebbe said many times, אם ריק "הוא: מכח," if you can't find an answer--it's because you haven't looked hard enough. But everything and anything a person ever needs to know, we heard from the Rebbe.

Our Personal Connection

There is an interesting story about one of the *talmidim* of the Baal Shem Tov. One year on Erev Pesach, he sent his *shamash* to the home of a *misnaged* who lived in his town, with the message: “You have *chametz* in your house.”

At first, the *misnaged* completely dismissed it. He had already cleaned his house completely of *chametz*, and how could the *Tzaddik* know if he had *chametz* in his house?

A little while later, the *misnaged* thought to himself: “After all, the *Tzaddik* is a holy person. I'll check the house just to make sure.” He searched through his entire

For the same reason, throughout the years, anytime a major issue arose, everyone always wanted to know, “What does the Lubavitcher Rebbe have to say about this?” Some people wanted to know in order to listen to the Rebbe; others wanted to know in order to contradict the Rebbe; and some just wanted to laugh at what the Rebbe said. (In Tanya there the Alter Rebbe also mentions הפושעים ומורדים בתלמידי חכמים).

Everyone always wanted to know, “What does the Lubavitcher Rebbe have to say about this?... because one can’t ignore their own nefesh

But no one was able to ignore the Rebbe. Why? Because one can’t ignore their own *nefesh*.

The exact same thing continues today. All different types of people continue to be drawn in and attracted to the Rebbe just like before Gimmel Tammuz. You have people - not necessarily Lubavitcher Chassidim - who fly in to New York, immerse in the mikva, go directly to the Ohel, and fly right back home.

Last year, I was in Eretz Yisroel for Yud-Tes Kislev. I saw the immense attraction of ordinary Yeshivah bochurim to Limud HaChassidus. Who could imagine such a thing? Literally hundreds of bochurim!

The Rebbe clearly continues to lead us to this day. We find one *possuk* in Navi which states that Shimshon ruled the Yidden for forty years, and in another source it says that he ruled for twenty years. The Yerushalmi explains that the fear of Shimshon was impressed upon the

what the Rebbe wants, the more he will see the Rebbe’s guidance in his life.

Give and Gain

There are times that a person feels empty; he feels hollow; he feels that he has no direction. But, if he gets more involved in the Rebbe’s *inyanim*, learning the Rebbe’s Torah and visiting the Ohel-- all of a sudden, he’ll start feeling the Rebbe in his life. He’ll begin seeing guidance from the Rebbe. The guidance may come through a *mashpia* or an *eltire chossid*; or possibly, he’ll chance upon either a letter from the Rebbe that is relevant to his situation, or a *farbrengen* or story with a message pertinent to him--whatever the channel is, the Rebbe will show him his guidance.

The Alter Rebbe says in “*Hakdomas Hamilaket*” of *Tanya*, that one of the advantages of *Tanya* over other *seforim* that deal with *avodas Hashem* is that the Alter Rebbe is ומכירי קאמינא; the Alter Rebbe is writing *Tanya* for people

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house and he didn’t find any *chametz*.

A bit later on in the day, the *shamash* came back, and told him: “You have *chametz* in your house, and it’s in this specific room.” Again, at first he completely dismissed it. He had already searched the house again and hadn’t found anything. However, as time went by, he decided to look again in that room. He looked in that room once more, and he didn’t find anything.

The *shamash* came a third time with the message: “You have *chametz* in your house, and it’s in this specific room, in this-and-this place”. The *misnaged* looked there and indeed found the *chametz*.

After hearing the story, someone asked the *Tzaddik*: “Why did you have to send

the *shamash* three times, and make him search the house again and again--why didn’t you just tell him exactly where it was in the first place?”

The *Tzaddik* answered: “The first time I sent for him, he wasn’t my Chossid. Therefore, it was only revealed to me (by *Ruach Hakodesh*) that he had *chametz* in his house, but not exactly where it was. Once he decided to search the house because I had told him to do so, that itself connected him to me to a certain extent, and it was revealed to me which room the *chametz* was in. When he listened to me again - then it was revealed to me exactly where the *chametz* was.

In a similar vein, the more a person connects himself to the Rebbe and does

Plishtim, the enemies of the Yidden, for twenty years after his passing. Therefore it says that he ruled the Yidden for forty years, because they were under his leadership for twenty years after his passing.

The Rebbe points out, that it doesn't say in Navi that he ruled the Yidden in his lifetime for twenty years, and he had an effect on them for twenty years. Instead it says that he ruled for forty years. There was no difference in his *nesius* before his passing and after his passing. He ruled for forty years.

The same is true in our situation now. The Rebbe is our Rebbe in exactly the same way he was before Gimmel Tammuz.

Throughout all the years, bochurim had a physical connection to the Rebbe.

They would go into yechidus, say l'chaim to the Rebbe, get answers to their questions - they had a physical connection to the Rebbe. How can a bochur today feel that same physical connection?

In a sicha on Yud Shvat, 5726², the Rebbe compared Yud Shvat 5710, the day the Frierdiker Rebbe was *nistalek*, to Isru-Chag Simchas Torah, 5689, the day the Frierdiker Rebbe left Russia.

The Frierdiker Rebbe left Russia in 5689, and most of the Yidden were let out of Russia in 5751 - sixty two years later. For a full sixty two years, the Chassidim in Russia had no physical connection with the Rebbe. They hardly even saw a picture of the Rebbe. To hold a picture of the Rebbe in one's possession was

dangerous. A bochur who was born in 5689 in Russia would have never seen the Rebbe for most of his lifetime.

Yet - they didn't have any questions or *chakiros*. They knew that they have a Rebbe, and that the Rebbe is davening for them and thinking about them. When they Farbrenged, they would either focus on the past: their *zichronos* (memories) of the Rebbe; remembering a davening, a *yeichidus*, or a farbrengen. Or they would focus on the present: that the Rebbe continues to daven and be *mimale rachamim* on them - that the Rebbe didn't forget them. Or they would focus on the future - they would wish one-another that they be reunited with the Rebbe.

And they continued to live as Chassidim, because they knew with an *emunah p'shutah*, a pure belief, that they have a Rebbe. The same is today. A bochur today has to know that the Rebbe is thinking

whom he personally knows. Being that he knows them, and he knows all their struggles and issues, the Alter Rebbe was able to tailor the *Tanya* to the needs of each person.

The famous question is asked: What about people who didn't meet the Alter Rebbe? Seemingly, *Tanya* loses a great advantage, because it only caters to people the Alter Rebbe knew?

Chassidim explain² that the Alter Rebbe had in mind anyone throughout the generations who would study the *Tanya*; when a person learns *Tanya*--the Alter Rebbe knows him.

Similarly, when a person learns the Rebbe's Torah and does what the Rebbe wants, the Rebbe has a personal connection with him. True, the Rebbe is *mashpia chayus* to every Yid. But if you're involved in the Rebbe's *inyanim*, it can be seen in a revealed way.

The Rebbe Draws us Close

At times, people don't even realize how the Rebbe is drawing them closer. There was once a Yid who wanted to visit one of the great Polisher *Tzaddikim*. He went to the *Tzaddik* to witness his *avoda* during the recital of "Shir Hashirim"; it was then, he was told, when the *Tzaddik* displays his greatest "*giluyim*." As this *Tzaddik* was reading Shir Hashirim, a simple farmer frantically approached the *Tzaddik* in dire need of a *brocha*: his cow was sick, and if the cow died, he would lose his entire source of livelihood.

The *Tzaddik* paused. Turning to the farmer, he advised him to bring the cow to the city's doctor. He then returned to reading Shir Hashirim.

Later, the visiting Yid asked the *Tzaddik*: "Why would you interrupt your holy recital of Shir Hashirim - in order to deal with... a sickly cow?!"

The *Tzaddik* answered: "This farmer had wanted to be my Chossid for a while already. But he never had a good reason to come see me. Now that he had an 'excuse'--his cow was dying, he finally had the courage to come over".

Similarly, every person who wants to come to the Rebbe; is drawn to the Rebbe. Sometimes, we need an excuse to come. We might ask ourselves, "How can I come to the Rebbe now? I'm not involved enough in the Rebbe's *inyonim*!" So we come to the Rebbe with our "cow," whether it's *parnasa*, or health, or whatever physical problem it may be. But in reality, we all want to come to the Rebbe, we all want to have that connection.

The Rebbe continues to draw people into Yiddishkeit and Chassidus till this day in the most striking manner, using the some of the most unique methods. Look at the recent world-wide publicity about



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REB YOEL KAHN AND REB SHLOMO ZARCHI CAN BE SEEN STANDING NEAR THE REBBE DURING A FARBRENGEN.

about him, and davening for him - that the Rebbe is his Rebbe just like before.

The more a person gives himself over to the Rebbe, the more a person connects himself to the Rebbe - the more the Rebbe will be mashpia to him

Let me tell you a story: There was a Yid who began having heart problems: his heart ached him terribly. Yom Kippur was quickly approaching, and the doctors weren't sure that he would make it through the fast, so, he readied himself for that possibility, setting aside the right amounts of food that a sick person can eat on Yom Kippur. Although in previous years he had served as *chazzan* for *Kol*

Nidrei and *Mussaf*, this year, he decided to cut down in order to make things easier for himself.

When he went by the Rebbe for *Lekach* on Erev Yom Kippur, he asked for a *brocha* that he should be able to fast. The Rebbe answered: "להחיותם ברעב", "to sustain them in hunger." [Chassidus explains³ that on a deeper level, it doesn't mean that a person is sustained **although** there is a hunger, rather, that on Yom Kippur a person is sustained **from** the hunger: the fasting itself gives him *chayus*.]

As soon as he heard these words from the Rebbe, his worries were completely assuaged. He was completely sure that he would have an easy fast. He went ahead and was *chazzan* for *Kol Nidrei*, *Mussaf*, and *Ne'ila*. And Yom Kippur passed without incident. He fasted perfectly like any other year, as if he had no heart issues at all.

Now let's think about this story: What did the Rebbe tell him? "להחיותם ברעב" - "to sustain them in hunger." Was that a *havtocho*, an assurance, that he would be able to fast? Was that a *brocha*? Were they just words of encouragement? It's hard to know. Many people would have heard that from the Rebbe, and would still be worried about the fast. Yet this Yid took it as a complete assurance that everything would be okay - and everything turned out fine.

Why so? The Rebbe's words have layers upon layers of meaning, and they can be understood in different ways. The more *emunah* a person has in the Rebbe, the more *hashpa'a* will come down to him. The fact that this Yid had such complete *emunah* in the Rebbe's words - that is why the *hashpa'a* came to him in such a powerful way, and he was able to fast like any other year.

The same holds true with our *hiskashrus* today. It depends very much on the



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person. The more a person gives himself over to the Rebbe, the more a person connects himself to the Rebbe - the more the Rebbe will be *mashpia* to him.

A Chossid has to learn the Rebbe's Torah and get truly involved in it. Not in a way that one day you learn from this sefer, and the next day you're learning something else. Rather you have to put yourself into the learning and delve deeply into the Rebbe's words for them to have the desired effect on you.

The Rebbe's nesius has continued for almost twenty

years after Gimmel Tammuz. Is there a reason why things had to be this way?

To better understand the answer to that question, let's take for example the destruction of the Bais Hamikdash: there was definitely a reason why it had to happen. In order to come to the level of Bais Hamikdash Hashlishi with the coming of Moshiach, the first two Batai Mikdash had to be destroyed.

Nevertheless, no one dances on Tisha B'av. The destruction of the Bais Hamikdash itself was a terrible thing. We know that, ultimately, everything fits in Hashem's plan, and there is a reason why that had to happen, but Tisha B'av remains a terribly sad day.

On Tes-Vov Sivan 5687, the Frierdiker Rebbe was arrested. The Rebbe explains⁴ that on a deeper level, Tes-Vov Sivan is the day that the *geula* of the Frierdiker

Rebbe began, because only through going to jail could there be the *geula*. Similarly, the Rebbe explains⁵ that Gimmel Tammuz 5687, the day the Frierdiker Rebbe was sent into exile, is really a day of *geula*.

After the fact, Gimmel Tammuz is a day of *geula*. In retrospect, Tes-Vov Sivan is a Yom Tov. When the Frierdiker Rebbe was sitting in jail, no one was dancing...

Of course, ultimately there is a purpose in everything that happened. That doesn't change the fact that we are in a tough time of *he'elem ve'hester*.

Is there a special significance specifically in twenty years?

Twenty years after the *histalkus* of the Rebbe Maharash, on Sukkos 5663, the Rebbe Rashab said ma'amorim about "*Chai Bi'etzem*". The Rashbatz said at the time⁶, that למכור בנכסי אביו עד שיהא

the Rebbe. Even the *goyishe* newspapers are talking about the Rebbe with the greatest admiration, bringing his message to so many places and people where us, Lubavitcher Chassidim would never be able to reach.

Before Gimmel Tammuz, the Rebbe appeared on television, bringing *Divrei Elokim Chayim* to the most distant and desolate locations, inspiring so many people to come closer to Yiddishkeit. Who can know how far the Rebbe's reach came today with the recent publicity about the Rebbe, inspiring Yidden to become more in touch with Yiddishkeit, learn a *vort* Chassidus, or to come to the Ohel. It's simply mindboggling!

The Rebbe is Mashpia B'gashmiyus

There is no person in Lubavitch today who hasn't been helped physically by the Rebbe. And not only Lubavitchers; the Rebbe helps everyone.

Many years ago, I was talking to a distinguished Rav in a major city in Europe. He told me that he once had serious issues in *shalom-bayis*. But who could he turn to? If he would turn to any of his Rabbonim or Gedolim it could seriously harm his career. The only person who he was comfortable going to was the Rebbe. And then he added: "I tell all my colleagues--prominent Roshei Yeshivos around the world--when you have personal problems in your life, go to the Rebbe. There is nothing to be afraid of; the Rebbe is someone you can trust..." People from all walks of life came to the Rebbe for simple, physical *brachos* and advice.

The Rebbe continues to be *mashpia* today to every single person. Sometimes we just can't see how the Rebbe is involved, but the Rebbe is constantly in our life. It happened even before Gimmel Tammuz: people would write letters to the Rebbe, and they didn't receive a reply. Then,

when everything worked itself out, they thought that the circumstances changed on their own, without the Rebbe's involvement. But the truth is that the Rebbe had helped that person.

The same is true for us today. We don't even realize how much the Rebbe is helping us on a physical level. This refers to every person, whether a *bochur*, a *yungerman*, a woman, or a child--the Rebbe thinks and cares about every single person.

There are stories told, that on Yom Kippur after Kol Nidrei--one of the holiest times of the year--the Rebbe would inquire about the health of a woman who was having a difficult birth, or ask about a shidduch that was happening at the time. Even in the loftiest of times, the Rebbe is thinking about the Chassidim.

It says in Midrash that the reason why Moshe Rabeinu was a shepherd for Yisro for forty years, was in order to test how

בן עשרים. [Based on the Halacha that an orphan can only deal business with his father's property after he reaches twenty years of age, Chassidus explains the number twenty represents complete intellectual capabilities.] Similarly, twenty years into the Friediker Rebbe's *nesius*, in 5700, the Friediker Rebbe said *ma'amorim* about *Chai Bi'etzem*. In 5730, twenty years after the Rebbe began the *nesius*, the Rebbe spoke in the *ma'amorim* about *Chai Bi'etzem*⁷.

But these are types of things that are beyond our understanding. These are *Rebbe'ishe zach'n*, types of subjects that are connected to the Rabbeim. It's not for people like you and I to go ahead and explain the significance of one year over the other – it's simply not within our capabilities.

In summation, with Gimmel
Tammuz approaching, what

do you wish to convey to the
bochurim about their own
connection to the Rebbe?

I once heard an interesting story from Rabbi Shabtai Slavitski. Before he came to Lubavitch, he used to learn in Kol Torah, a yeshiva in Yerushalayim. He had a friend, who was a grandson of one of the Gedolei Hador, and was a true *yera' shamayim*, learning with amazing *hasmada u'shkida*, amazing diligence. However, because he had a "slower" head, he had to work very hard in order to understand and remember his learning.

One time, Rabbi Slavitski realized that his friend was feeling depressed. After speaking with him for a while, his friend started pouring his heart out to him: He had to work very hard, and learn for hours and hours in order to understand what he was learning. Even then he didn't necessarily understand the subject matter

very well. By contrast, other *bochurim*, who had better minds, were able to easily assimilate and remember their learning.

"What will be with me?" he complained bitterly. "I have to work so hard, and even after all of my hard work, my accomplishments don't come close to those of my peers. What's going to be with me?!"

He had gone to various Roshei Yeshivos and Gedolim, asking for help. They answered him that if he worked very hard and really put himself into learning – there was a chance that he would become somewhat of a Gadol. Understandably, he was still very upset. His friends could become real Gedolim without working hard, and he, if he worked as hard as he



had taught him the great spiritual *avoda* of reading and accepting *Pani*"m?

Reb Chaim Shneur Zalman answered that their father, the Tzemach Tzedek, had taught him. The Rebbe Maharash then asked him whether he had been taught to read the *Pa"n* from the time when he *received* it or from the time the Chossid *wrote* it?

Reb Chaim Shneur Zalman answered that he reads the *Pa"n* only when he receives it.

The Rebbe Maharash told him that the

much he would give himself over to the sheep, and based on that, Hashem made him shepherd of the Yidden.

The Rebbe asks in a *sicha*³: why did he have to be a shepherd for forty years? Hashem could have tested him for much shorter a time?

The Rebbe quotes a Torah from the Baal Shem Tov: The *neshamos* of all the Yidden who were later Moshe's disciples were in a *gilgul* in these sheep of Yisro. Moshe Rabeinu was first *mashpia* to the Yidden for forty years on a physical level, as they were clothed as sheep of Yisro. Only after that was he able to give the Yidden the Torah and be *mashpia* on them for forty years on a spiritual level.

The Rebbe continues in the *sicha*, that the same holds true of all our Rabbeim from the Baal Shem Tov onwards. The first step was to be *mashpia* on a physical level, and only afterwards were they *mashpia* on a spiritual level.

There's no question that the Rebbe helps each and every person. There's no question, that just like before Gimmel Tammuz, that the Rebbe helped every person--the same is true now. Especially someone who is involved in the Rebbe's *inyanim*, or who wants to be involved in the Rebbe's *inyanim*--the Rebbe guides them. The more a person gets involved, the more he will see it in a revealed way. Especially when a person comes to the Ohel, learns the Rebbe's Chassidus, or is involved in the Rebbe's *mitzvot*, the Rebbe helps them out *b'gashmiyus ub'ruchniyus*.

And it's important that we strengthen our *emunah* that very soon we will see the Rebbe with our own physical eyes.

Feeling the Connection

After the Tzemach Tzedek's passing, the Rebbe Maharash asked his brother Reb Chaim Shneur Zalman, who had begun accepting *Pani*"m from chassidim, who

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could – might have chance to become a bit of a Gadol.

Another Gadol told him, that if he goes into business and supports Talmidei Chachomim - that would also be something worthwhile.

He was inconsolable.

Rabbi Slavitski advised him to write to the Rebbe. He wrote to the Rebbe, and the Rebbe told him one *vort*: What is the ultimate purpose of a person? It says in the *Mishna*⁸ אני נבראתי לשמש את קוני. A person was created to serve Hashem.


The Rebbe then gave him some *hora'os* about what to learn.

This answer from the Rebbe changed his life. It gave him newly-found purpose in life and it changed his focus entirely: instead of focusing on himself and what he could become, he would now focus on doing the *avoda* expected of him. It was now irrelevant whether he would become

big Gadol, or whether he would become a Gadol at all. His *avoda* was to maximize all the capabilities he was given in order to serve Hashem.

The Rebbe's answer gave him a new lease on life.

The same is true with each and every *bochur* today. Each *bochur* has to know that he has the greatest *z'chus* to be in the Rebbe's army and carry out his holy wishes.

True, we find ourselves in a tough time. Never was there a *he'elam v'hester* like there is today. But we have to focus on our *avoda*; אני נבראתי לשמש את קוני. Together, we will pull through the last moments of *galus*, and we will indeed be reunited with the Rebbe, and the Rebbe will lead us to the *geula shleima*. 

1. See Sichas Motzoei Shabbos Yud Shevat, 5730, Sichas 6, where the Rebbe speaks about מי יתן לנו תמורתו.

2. See Toras Menachem volume 46 p. 22 and on.

3. Lekutei Torah Shir Hashirim 14, 2.

4. See Ma'amor Beha'aloscha, 5734 footnote 40 (Toras Menachem Sefer Hamaamarim Melukat volume 3 p. 371).

5. See Toras Menachem Hisvaaduyos 5745, vol. 4 p. 2354

6. See Sefer Hasichos 5705 p. 23. See also the Rebbe's footnote, 5.

7. See Basi Legani 5730, se'if 13.

8. Kiddushin 82,2

This answer from the Rebbe changed his life: instead of focusing on himself and what he could become, he would now focus on doing the avoda expected of him

There's no question that just like before Gimmel Tammuz, the Rebbe helped every person – the same is true now; especially someone who is involved in the Rebbe's inyanim


Tzemach Tzedek had taught him how to read a *Pa'n* already from when the Chossid writes it; from the time the Chossid dictates the telegram.

When a Chossid writes to the Rebbe, the Rebbe sees it immediately, even before the letter is sent. Even when a person is

planning on going to the Ohel, or just thinking about going to the Rebbe--the Rebbe already feels it.

It must be clear in a person's mind, that when a Chossid cries out to the Rebbe, "אבא אבא הצילני", "father, father save me," the Rebbe hears him. Wherever the Chossid is, the Rebbe hears his cry. When a Chossid goes to the Ohel, writes to the Rebbe, and pictures the Rebbe in his mind, the Rebbe will find a way to answer him. As the Rebbe writes in a letter in Tof Shin Yud (after the Frierdiker Rebbe's *histalkus*): a person should write to the Rebbe and the Rebbe will find a way to answer him.⁴

It says in Hayom Yom⁵, that the *chiddush* of Chassidus is that a Rebbe is not alone and Chassidim are not alone. When a person thinks about the Rebbe, learns a *maamar* of the Rebbe, goes to the Ohel--he is not alone. He feels that the Rebbe is with him.

And the most important thing is, that we have to keep true to our *emunah pshutah*, that the Rebbe will be with us *bgashmiyus*: that we will see the Rebbe with our physical eyes, *be'geulah ha'amitis v'hashlaima!* 

1. When teaching the Nigun "Asader Lseudasa", the Rebbe recounted a story about the Viledniker – see Toras Menachem vol. 17 p. 97.

2. Likutei Bi'urim on Tanya p. 9.

3. Toras Menachem vol. 36 p. 4

4. Igros Kodesh vol. 3 p. 266

5. 22 Iyar

*“I am prepared to devote myself entirely,
body and soul,
to the peulos of the Rebbe Shlit”a.”*

These words written by Reb Zushe Wilmovsky on Rosh Chodesh Elul 5712
portray the unique nature of his dedication to the Rebbe.



Military slogans such as **“Ready for battle,”**
“We are at the front,” and **“One must not sleep,”**
were not just statements but rather part of his conduct—
the conduct of a soldier ready to give entirely,
of himself in any situation.



מוקדש לזכות
הרב התמים הנעלה והמצוין, חבר של וועד התמימים העולמי
הרה"ת ר' שמואל שיחי' גודמן
והכלה המהוללה מרת חי' מושקא שתחי' מן
לרגל חתונתם ביום כ' סיון תשע"ד

The Rebbe's PARTIZAN

*Horav Hachossid
Reb Chaim Zushe Wilmovsky*

A REMARKABLE ACCOUNT OF A WARRIOR IN THE REBBE'S ARMY

THE MAKING OF A PARTISAN

Reb Chaim Zushe Wilmovsky was born on Daled Nissan, 5682 in Iziom, Russia. When he was two years old his family moved to Salz, Poland, where his father was appointed to serve as the town rov and av beis din.

When WWII broke out and the Russians occupied the region, all yeshivos were closed down. In order to be able to continue his studies, young Zushe stole across the border into Lita where he enrolled in the famous Baranovich yeshiva headed by Reb Elchanan Dov Wasserman.

However, when the Germans conquered Lita, the yeshiva was forced to wander from town to town, eventually settling down in a village called Samilishok, where the bochorim took up lodgings by various Jewish homes. Reb Zushe stayed by a family in which the woman of the house made a living by sewing clothing. Among her customers were high ranking German officers.

Late one evening, Reb Zushe entered the house and saw the family hurriedly packing up their belongings. They told him that one of the German officers, who often patronized the family sewing shop, had informed them that an *aktion* was planned for early the next morning, and all of the town's Jews were to be rounded up and shot in the nearby forest.

The family insisted that Reb Zushe join them but he refused. Evading the German patrols, he spent the entire night going from house to house to warn the town's Jews of the impending doom, urging them to flee immediately. Only as dawn arrived did Reb Zushe himself make his escape.

His wanderings took him to Belorussia where he was caught by the Nazis and sent to the Lida ghetto. Eventually the ghetto was liquidated and its inhabitants were deported to a nearby work camp. While there, Reb Zushe met up with his old chavrusa from yeshiva and together they escaped the

camp and joined a group of partisans headed by a man named Tuvia Bielski.

Otriad Bielski, as it was called, was part of a large network of partisan groups in Belorussia. Unlike most other groups, it was focused more on saving Jewish lives from the ghettos and camps rather than attacking Germans. As a result, the group mainly consisted of regular civilians (often entire families), as opposed to other groups that were generally made up of fighters.

PHOTO: JEM/THE LIVING ARCHIVE



REB ZUSHE RECEIVES KOS SHEL BROCHA FROM THE REBBE ON MOTZEI ROSH HASHONA 5747, THE LAST TIME BEFORE HE PASSED AWAY.

Reb Zushe became involved in the rescue efforts, selflessly risking his life time and time again. In addition, he often partook in perilous scouting expeditions and always offered to go out ahead of the others.

After the war's end, Reb Zushe ended up in an Italian

D.P. camp where he met a Lubavitcher chossid by the name of Zalman Levin. The two became very close friends and through Reb Zalman, Reb Zushe was exposed to Chassidus, and over a period of time, he became a chossid himself.

Eventually they made their way to Eretz Yisrael where they both enrolled in the Achei T'mimim yeshiva in Tel Aviv. Although Reb Zushe was already 25, considerably older than the rest of the talmidim, he nevertheless threw himself into his learning with great zeal, making up for the lost years of the war.

More importantly, Reb Zushe now had the opportunity to further explore the world of Chassidus, under the tutelage of the renowned mashpia Reb Chaim Shaul Brook.

REB ZUSHE CALMLY REPLIED THAT PERMISSION HAD BEEN GRANTED BY THE LOCAL MILITARY GOVERNOR.

He began to write regularly to the Frierdiker Rebbe and received many letters of encouragement and guidance.

At one point, the Frierdiker Rebbe inquired about Reb Zushe's character. Reb Moshe Gurarie A"h, who was spending a few months in 770 during the year 5708, was approached by the Rebbe who showed him a note from the Frierdiker Rebbe, inquiring after the character of Reb Zushe. Reb Moshe recalled everything he knew about the young man and when he finished, the Rebbe immediately went upstairs to relay the information to the Frierdiker Rebbe.

Early on, Reb Zushe stood out as a very energetic and talented individual and he displayed a tremendous knack for askanus haklal (public activism). In 5709, a group of Anash families arrived in Lod from the Soviet Union and Reb Zushe decided the time had come to establish a yeshiva for the children of families who had recently settled in Eretz Yisrael.

One day he visited Lod and came across an abandoned three-story building that used to serve as a small motel. In his eyes it seemed to be perfectly suited for a yeshiva so he purchased a heavy lock and installed it on the building, thereby making the acquisition "official." Soon enough a full-fledged yeshiva was underway.

A couple of weeks later, two agency officials visited the building and were shocked to find that the building which they were planning on using as an absorption center for young immigrant couples had somehow turned into a yeshiva.

They were directed to Reb Zushe's office and upon inquiring where he had received authorization to use the building, Reb Zushe calmly replied that permission had been granted by the local military governor. When they requested to see the papers he told them that the documents were kept in another building and if they would follow him, he would gladly show them. He got up and began to walk out of his office, indicating for them to follow but, hearing his confident tone and seeing his readiness to bring the documents, they assumed he was telling the truth and left.

Thus the central "Tomchei T'mimim" yeshiva of Lod was established. Reb Zushe began travelling to raise the necessary funds for the new yeshiva. He would deliver fiery addresses in shuls, urging the people to donate, and, more importantly, to send their children to the yeshiva.

During the first few months, Reb Zushe received many horaos and much encouragement from the Frierdiker Rebbe. In a letter dated Erev Rosh Hashanah, the Frierdiker Rebbe wrote to him:

"...I have read with great pleasure of your dedicated work for the yeshiva in Lod and that b'ezras Hashem you are successful..."

Within a few short years the yeshiva grew to include over two hundred talmidim.

RESHET

During the first few years following the Independence war, hundreds of thousands of immigrants poured in to Eretz Yisroel from many





ON THE BATTLEFIELD, REB ZUSHE POSES FOR A PICTURE WITH FELLOW RESERVES.

MILITARY MISSION

In the year 5730, during the War of Attrition, the Rebbe charged Reb Tuvia Peles with a special shlichus. He was to travel with Reb Zushe to all the army bases positioned along the borders (Suez, Golan etc.) and he should say that the Rebbe has personally sent him to visit them and to give over my best wishes and brachos for success. In addition he was to distribute mashke.

The Rebbe also told him that whoever served in the army and wanted a pair of tefillin would receive a pair paid for by the Rebbe and the general costs of the entire mitvza would be covered by the Rebbe as well. He was to go together with a few other Chasidim and if possible, they should be permitted to wear uniform.

The first person Reb Tuvia turned to was Reb Zushe who in turn recruited two other yungerleit. Reb Shimon Bekerman relates:

“Reb Zushe tried convincing me to join and at first I was reluctant. He didn’t give up very easily and at one point I told him that I had received a reserve duty notice for the month of Tishrei and due to the circumstances, it didn’t seem like I would be successful in pushing it off. Jokingly, I said that if he would arrange for it to be pushed off to the next month, I would take part in the mitvza. Surprisingly Reb Zushe agreed and within a short time he returned with a promise that I wouldn’t be drafted until after Tishrei. I knew not to ask questions on Reb Zushe...

“We travelled from base to base, bringing mashke for the soldiers and distributing coins to be given to tzedakah. Many bought a pair of tefillin and Reb Zushe enlivened the soldiers in his special way. The entire project was a tremendous success.

“After Rosh Hashanah I presented myself at the draft office and requested for my reserve duty be delayed until after the month. They told me that it was impossible. Although Reb Zushe had never told me what he had done, I was adamant and insisted that there was a special command not to recruit me. Sure enough after searching through my files they found a telegram from the Southern Command expressly pushing off my recruitment until after the yomim tovim...”

In a report to the Rebbe covering just two days of peulos, Reb Zushe writes that within that time they had managed to sell fifty eight pairs of tefillin!

countries, including tens of thousands of Jews from Yemen. The Yemenites were made to live in specially made transit camps set up by the government, which consisted of tents and broken down shacks. They suffered from cold and hunger but the hardships they were made to endure were far greater. The leftist politicians in the government did all they could to remove any vestige of yiddishkeit from their lives.

PHOTO: JEW THE LIVING ARCHIVE



REB ZUSHE IN A LIVELY TENTZEL IN THE ZAL OF 770, WHILE SPENDING TISHREI WITH THE REBBE.

Through false promises, threats and sometimes even with force, the immigrants underwent a compulsory assimilation of sorts.

The Jewish world was not silent, nor was Lubavitch. In a letter from Teves, 5710, the Rebbe mentions that a number of meetings were held in the presence of the Frierdiker Rebbe where the matter was discussed at length.

Reb Zushe threw himself into the task of saving these immigrants from their plight. Together with a handful of askanim, he snuck into the camps, often digging under the barbed wire fences to gain entrance, and brought hope and encouragement to these Jews. His primary goal was to ensure that the children received a proper Jewish education, and through his efforts, over one thousand Yemenite children were enrolled into religious schools. He even brought some of them back with him to the Lubavitch yeshiva in Lod.

At one point Reb Zushe wanted to establish a network of schools dedicated specifically to the education of these children, of which he wrote to the Rebbe. The Rebbe responded to his suggestion in a letter dated Hei Tammuz, 5711. To begin with, the Rebbe expressed his surprise that Reb Zushe had not planned on making it an official Chabad institution. Then the Rebbe gave his own suggestion (written in third person):



EXUDING TRUE SIMCHA, REB ZUSHE PLAYS A FLUTE DURING SIMCHAS BEIS HASHOEIVA IN CROWN HEIGHTS.

“Being that he seems capable of playing a main role in establishing mosdos, especially of the type which he has mentioned in his letter, it is worthwhile that he interest himself in establishing mosdos similar to the Reshet (network) of educational institutions established in Morocco named after my father-in-law, Oholei Yosef Yitzchak Lubavitch. These mosdos range in level from teaching aleph beis to training school teachers and future rabbonim.”

The Rebbe wrote to various chassidim who were wary of a young man being given such important tasks and positions, and encouraged them to take advantage of Reb Zushe’s talent and initiative. In one letter, the Rebbe writes, “Surely you are aware that I am corresponding with Horav Chaim Zushe Wilmovsky, who appears to be a very energetic individual, and I have already received from him a few proposals regarding the establishment of a Reshet Oholei Yosef Yitzchak Lubavitch.”

Reb Zushe threw himself into the new objective and within a short time, four divisions were established in which the children studied limudei kodesh in the afternoons.

The Rebbe very much wanted that the new mosdos should be recognized by the government and at the same time not to be associated with any political party, something which was a near impossible feat at the time. But Reb Zushe paid a visit to the head of the education department and, with a dose of ingenuity, managed to procure the necessary papers.

At first, Reb Zushe served as the director of the Reshet. Eventually, though, the position was taken over by Reb Dovid Chanzin, while Reb Zushe continued to serve on the board of directors, a position to which he gave himself over, heart and soul. He paid frequent visits to the schools scattered throughout Eretz Yisroel and assisted the teachers in many areas. He would often visit government offices in order to secure funds and buildings for the growing institutions.

Reb Zushe would customarily visit every school before Tishrei and have all the children write letters to the Rebbe. After Tishrei he would return to distribute the lekach the Rebbe had sent for them.

During those first few years, in addition to his work for the Yeshiva and the Reshet, he also established the N’shei Chabad organization of Eretz Yisrael in 5712.

**ON THE WAY TO SPEND TISHREI
WITH THE REBBE IN THE YEAR 5737,
A LIVELY DANCE BROKE OUT ON THE AIRPLANE.**



PHOTO: JEW/THE LIVING ARCHIVE

HAFOTZAS HAMAYANOS

From the very beginning of Dor Hashvii the Rebbe placed a large emphasis on the printing and dissemination of sifrei Chassidus in shuls and yeshivos as a great way of strengthening limud HaChassidus and Hafotzas Hamayanos. Somehow, despite the Rebbe's insistent urgings, it took a few years for this project to really take shape in Eretz Yisrael.

In 5713, an opportunity arose that allowed a large container of Kehos publications to be shipped to Eretz Yisrael for very cheap. It was during the cold war and the U.S. government was offering to subsidize the dissemination of books that espoused content adversative to the Communist regime. Lubavitch jumped on the idea and received a large subsidy on seforim sent to Eretz Yisrael, thereby allowing them to be sold very cheaply.

When the seforim finally reached Eretz Yisrael the Rebbe renewed his demand that the chassidim involve themselves in their dissemination, but again, much time passed and the seforim simply sat in storage.

At last in 5715 Reb Zushe heeded the call and took upon himself this immense project.

It proved to be hard work. Reb Zushe would haul around heavy boxes of seforim and travel to various yeshivos by way of public transportation, but it was well worth it and the results were encouraging. Even the roshei yeshiva and mashgichim of the distinctly misnagdishe yeshivos would approach Reb Zushe secretly and request to buy sifrei Chassidus. It even became noticeable that many of the mussar talks delivered in those yeshivos from then on were based on concepts in Chassidus!

He once explained how he had managed to befriend these Roshei Yeshiva.

"I would attend the general shiurim and I had a dilemma: on one hand, if I would sit quietly everyone would say that in Lubavitch they do not know how to learn. On the other hand, to interject and bring up difficulties in the rosh yeshiva's words would be deemed improper and counter-productive to my objective. So instead I took a different approach—every time I was able to find a supporting proof to his points, I made sure to bring it up, thus showing that in Lubavitch they know very well how to learn and at the same time, making the rosh yeshiva quite pleased that he had an ardent supporter in the crowd. It worked like a charm."

In addition, Reb Zushe took advantage of the fact that he was previously a

talmid of Reb Elchanan Dov Wasserman. He would tell of his days in the Baranovich yeshiva and talk with the roshei yeshiva in learning.

KFAR CHABAD

Over the years, the Rebbe regarded the expansion and development of Kfar Chabad as a very important objective.

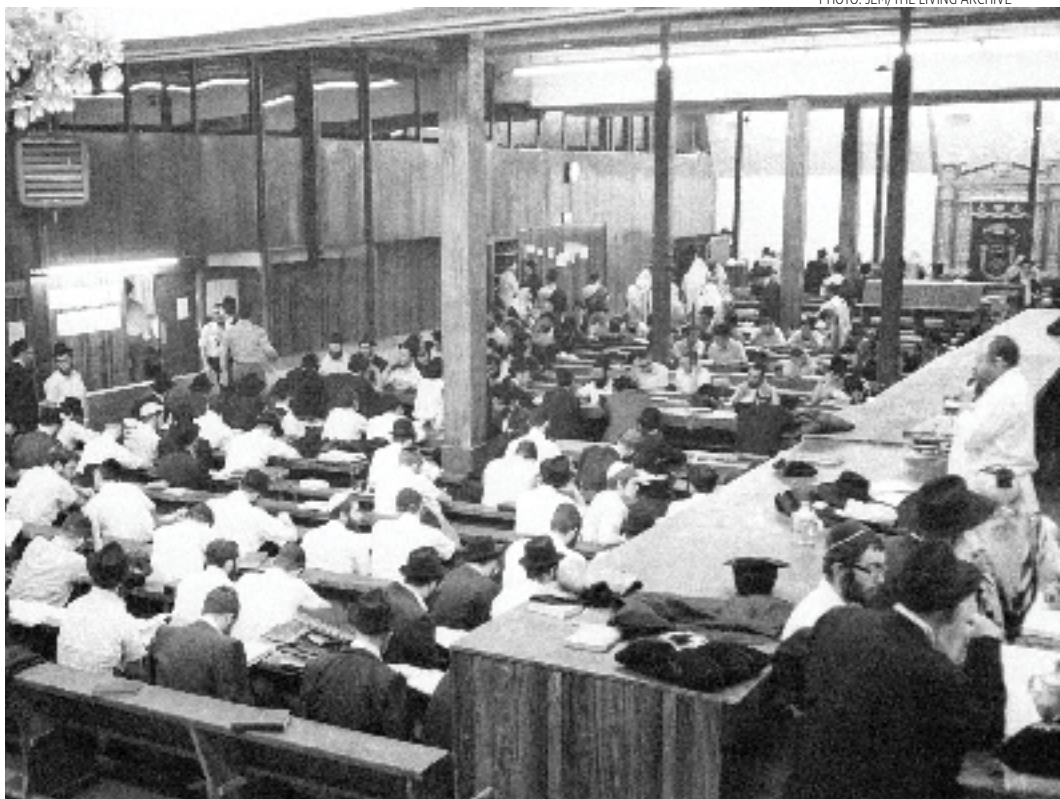
The first time Reb Zushe came to the Rebbe, in Tishrei of 5721 (on the famous first Charter flight from Eretz Yisroel to New York), he asked the Rebbe in yechidus how he should best continue his many activities. The Rebbe advised him to focus mainly on two things, the first of which was the Reshet and the second was to serve as the secretary of the Committee of Kfar Chabad. Upon his return to Eretz Yisrael, the Rebbe's instruction was duly fulfilled.

Reb Zushe used his new position to improve the welfare of the village and worked tirelessly for its mosdos and residents. He only had to hear that an individual was in need of help, be it a housing problem or a medical issue, and he was always there to offer his assistance.

Reb Zushe accomplished much in terms of the development of Kfar Chabad. For many years the

REB ZUSHE PROMPTLY SAT DOWN IN A CORNER OF THE ROOM AND WROTE A REPORT TO THE REBBE OF THE ENTIRE EPISODE...

PHOTO: JEM/THE LIVING ARCHIVE



REB ZUSHE OVERSEES THE SEDER OF THE GUESTS WHO WERE SPENDING TISHREI WITH THE REBBE IN THE YEAR 5738.

dirt roads made transportation very hard within the village and Reb Zushe had them all paved. He even personally went to choose which type of streetlights to install on the main road. When the small, two-room clinic proved insufficient for the growing population, Reb Zushe expended tremendous efforts for the building of a new and large, state-of-the-art clinic.

He greatly expanded the size of the village and over the years, as more and more families left Russia and settled in Kfar Chabad, Reb Zushe became very involved in building new housing complexes for them. The Rebbe gave him specific and detailed instructions including the size of the houses and how many units should be built.

He cultivated large donors and he was often seen leading dignitaries and philanthropists around Kfar Chabad.

MEVAKER

Beginning in 5711 the Rebbe urged Reb Zushe to send detailed du"chos on all that transpired in the Chabad Mosdos.

In 5737 Reb Zushe was appointed as the official Mevaker—an inspector of sorts—of all the Chabad Mosdos and communities throughout Eretz Yisrael, and his written reports to the Rebbe became ever more frequent and detailed. He would arrive in a place and stay for any given time, sometimes up to a few days, encouraging, assisting and pushing into action those who he felt needed it.

Often, he would hang around as one who was just looking to pass the time, with the intent of picking up all the information necessary to report to the Rebbe. Most didn't even know why he had shown up; those who



REB ZUSHE DELIVERS POWERFUL WORDS TO A GROUP OF CHILDREN.

needed to know were privy to his task. In his spare time he could be seen writing furiously on large sheets of paper and upon being asked what he was writing, he would always reply "military secret."

There were those who referred to him as the Rebbe's personal "spy" and the du"chos he wrote so frequently were likened to military intelligence reports.

One year on Yud Gimmel Nissan Reb Zushe showed up to the Tzemach Tzedek shul located in the old city of Yerushalayim. He made his way upstairs and found the door to the shul locked. He came down and entering the small gift shop on the bottom floor he began to berate the yungerman standing behind the counter: "How could it possibly be that on the Yartzeit of the Tzedek Tzedek the shul is locked? There should have been a large farbrengen taking place here." That said, he withdrew from his pocket the ever present bottle of mashke and invited the young man to join him for a short farbrengen. They said lechaim and Reb Zushe proposed that they learn a few lines of Tanya together, for the Tzemach Tzedek had written hagahos on Tanya. After they had finished, Reb Zushe promptly sat down in a corner of the room and wrote a report to the Rebbe of the entire episode...

Reb Zushe displayed a profound care for the Shluchim. Whenever a shliach accomplished something, big or small, Reb Zushe made sure

PHOTO: EM/THE LIVING ARCHIVE



REB ZUSHE AT HIS POST DURING THE REBBE'S FARBRENGEN, ENCOURAGING THE SINGING WITH EVERY FIBER OF HIS BEING.



SOMETIMES, WHEN THE REBBE NOTICED HE WASN'T BY THE FARBRENGEN HE WOULD ASK, "WHERE IS MY 'PARTIZAN'?"

to applaud his efforts and encourage him to continue in his avodas hakodesh, often making a point of paying the shliach a personal visit.

There was a point in time when the Rebbe requested that it be arranged for Lubavitch rabbonim to be appointed as official rabbonim of entire cities. Reb Zushe together with Reb Shlomo Maidanchik travelled to various cities to meet with local askanim and city mayors to ensure that the Rebbe's wish would be fulfilled. In addition, Reb Zushe had a close relationship with Rabbi Shlomo Goren, the chief rabbi of Israel at the time. It was often through him that Reb Zushe succeeded in accomplishing in a very short time what usually entailed a process of a few years.

רב פעלים

The accomplishments and initiatives that can be attributed to Reb Zushe are numerous. He played a crucial role in scores of Lubavitch peulos, which included the large Bar Mitzvah celebrations for the children of fallen soldiers, the development of the Beit Sefer L'melacha – the Chabad vocational school in Kfar Chabad and organized Mivtzoim activities on army bases all over Eretz Yisrael. In addition, he executed the yearly distribution of Matzos throughout Eretz Yisrael as part of the Rebbe's Mivtza Matza; he was from the principal organizers of the renowned, annual Yud Tes Kislev farbrengen in Kfar Chabad, which attracted

thousands of yidden from all over, directed the peulos in Miron each year on Lag Baomer, and the list goes on. Moreover, he was also a gifted orator who possessed a knack for inspiring the crowd with his fiery speeches. Few events took place without Reb Zushe delivering an address.

Above all, what really set Reb Zushe apart from the others was his total mesiras nefesh with which he conducted himself. His passion and energy made him virtually unstoppable once he swung into action. He kept his eyes fixed on his goal with a fierce and single-minded determination, never once stopping to reflect on the obstacles that could have appeared in his path, had he paused to consider them. It was precisely this trait that helped him overcome any hurdle, big or small. Reb Zushe was truly the ultimate personification of the well known adage "Lechatchila Aribber."



REB ZUSHE HANDS AN AWARD TO STUDENTS WHO STUDIED IN THE SCHOOLS UNDER THE RESHET.

THE REBBE'S "PARTIZAN"

Reb Zushe consistently travelled to the Rebbe each year for Tishrei and eventually he became somewhat of a fixture in the goings-on of Tishrei in 770. He used to always say that the first hachlata a chossid must make when travelling to the Rebbe is that he will return soon thereafter.

The idea of singing as the Rebbe entered and exited the shul was initiated early on by him, and by Farbrengens he would stand high up on his perch behind the Rebbe and conduct the singing with his hands, a job which he inherited from Reb Hendel Lieberman A"H.

FOCUSED ENERGIES

Greetings and blessings!

In reply to your letter from Rosh Chodesh Menachem Av, together with the enclosed pa'n which will be read by the ohel of my father-in-law, in which he describes the numerous activities he is involved in and the fact that as of now the results of his work are not to his satisfaction:

The answer lies in his own words, that "he has become involved in many things", and therefore it's understandable that he has not been fully involved in any of them....

....It's clear that in the turbulent period of Ikv'sa D'meshicha one must not suffice with dealing in only one area, material or spiritual, but at the same time one must be focused on one objective at a time. As for the rest of his work, he should deal with them minimally [meaning that he should encourage others to get involved in these projects and from time to time, to demand and encourage them to increase their efforts, but he himself should not forget about his main work]. If he will organize himself in the above-said manner he will definitely begin to see increasing

success, not only in his primary tasks but also in those things in which he serves merely as the initiator.

With blessings for good news,

P.S. It's understood that because the situation until now has been that he has initiated many projects and is therefore heavily relied upon, he shouldn't desert everything besides for one or two things all at once. That would cause these projects to collapse for it has become the norm by now for him to carry the burden entirely. Rather he should recruit one or two people suitable for each area and explain to them that he is giving over the responsibility to them because his main work is lacking due to his involvement in each of these other things. One can hope that with time he will be able to find dedicated people suitable for many of these projects who will continue the work in the same manner with which he has been active until now.



INTENSE EMOTION TAKES AHOLD OF REB ZUSHE AS HE STANDS MOMENTS BEFORE ENTERING YECHIDUS.



THE LAST TIME REB ZUSHE MERITED TO RECEIVE PART OF HIS DALED MINIM FROM THE REBBE, DURING TISHREI 5747.

In addition, he was in charge of organizing shiurim for the large crowds of orchim, a responsibility he took very seriously. Beginning in 5741, when the Rebbe initiated simchas beis hashoeiva dancing in the streets of Crown Heights, Reb Zushe would stand on a barrel holding a flute and enliven the dancers for hours on end.

Reb Zushe once wrote to the Rebbe that the month infused him with strength for the entire year to come.

The first time he came to the Rebbe was for the month of Tishrei, 5721. It was also the first time a large and organized group of orchim had come from Eretz Yisrael and Reb Zushe was one of the organizers. A certain litvishe rosh yeshiva with whom he was acquainted challenged the idea by arguing that with the travel fare for seventy people, many yeshivos could be built. Reb Zushe countered “With the strength they draw from their trip, seventy yeshivos could be established...”

During the Farbrengen on the Shabbos prior to Rosh Hashanah, the Rebbe said in a sicha:

“Present here is a Yid named Zushe Wilmovsky and he is a partisan. A partisan never takes any issue into account, big or small, but is entirely focused on carrying out the will of the monarchy. Being that there are still a few things that are required before Moshiach’s arrival, the work must be done in the manner of a partisan. Although it may not be the most

orderly way of doing things, it is nevertheless the kavanah.”

Throughout that Farbrengen the Rebbe spoke about the importance of limud hatorah in general and specifically with regard to the orchim that had come for Tishrei. The Rebbe called over Reb Zushe and asked if he would be willing to take on the task of organizing daily shiurim for the orchim, to which Reb Zushe replied in the affirmative. The Rebbe handed him his becher and Reb Zushe drank the wine and returned it to the Rebbe.

The Rebbe then handed him the entire tray of cake and immediately chassidim began to grab pieces off the tray. Reb Zushe was unsure of what to do and he looked helplessly at the Rebbe. The Rebbe proceeded to turn to all sides and in a few short moments the cake was returned to the platter and Reb Zushe began to make his way back to his place. He was trying to squeeze through the benches when the Rebbe suddenly called out to him: “Go straight. I am watching over you.”



This episode was the first time the Rebbe had referred to Reb Zushe with the title “Partizan.” From then on the Rebbe began to use the term more often, at times referring to Reb Zushe as “Mein Partizan.” Sometimes, when the Rebbe noticed he wasn’t by the Farbrengen he would ask, “Where is my ‘Partizan’?” Naturally chassidim began to use the term as well until Reb Zushe became known simply as “The Partizan.”

אבד חסיד

Each year on Erev Chag haSukkos a select group of eltere chassidim, rabbonim and askanim would gather near the Rebbe’s room and merit to receive the Dalem Minim from the Rebbe. Some received a Lulav and others received hadassim and aravos as well.

The Rebbe would prepare a special reshima of what each person would be privileged to receive. After each had received what he was given, they would pass before the Rebbe who stood in the doorway of his holy room. As they passed, the Rebbe would say to each person the following words: “ממשיך זיין אלע המשכות על כל השנה כולה.” Reb Zushe was customarily among this fortunate group.


Erev Chag haSukkos, 5747. That year, when Reb Zushe passed, the Rebbe didn’t recite the customary brachah as he did to the people before and after Reb Zushe. In addition, Reb Zushe only received a lulav, as opposed to other years when he merited hadassim as well. Needless to say, Reb Zushe was heartbroken.

During the first night of Simchas Beis Hashoeiva, Reb Zushe showed up to the dancing unusually late and left uncharacteristically early. He made his way back to 770 and after some time went out to the large sukka in the courtyard. Suddenly he began to feel ill. Those who were present removed his hat and kapote and helped him lie down on a bench, but Reb Zushe immediately got up and, after straightening his clothing, donned his hat and kapote and lay back down. A few moments later it was clear that his soul had left his body.

Although it was in the early hours of the morning, the news spread quickly. No one could believe that the man, who just a few moments before had been energetically encouraging the dancing, was no longer among the living.

Some recalled that two years prior, when Reb Shmaryahu Gurary had passed away in the large shul of 770 on the night of kol nidrei, just a few feet away from the Rebbe, Reb Zushe had commented: “I’m not so particular; for me the king’s courtyard is good enough...”

The levaya left from 770 on the first day of Chol Hamoed Sukkos with thousands of chassidim in attendance. Thus came to a close sixty four years of the devoted chossid, the Rebbe’s “Partizan.”

In the days following Reb Zushe’s passing, after every tefilla, the Rebbe would first turn towards the usual spot where Reb Zushe had always occupied, with a swing of his holy hand, the Rebbe would begin to encourage the singing — exactly as it had been when the ‘Partizan’ was still there. 



BEHIND THE PICTURE

זורע צדקות מצמיח ישועות

A GLIMPSE INTO THE SUNDAY DOLLARS LINE

Photo Credits: JEM/The Living Archive

Many Chassidim fondly recall receiving coins from the Rebbe to give to Tzedakah. This began, at a certain point during the Rebbe's nesius, when the Rebbe would enter and exit 770, during rallies and on other occasions—and was reserved exclusively for children.¹ For the children who received the coins, this was also an opportunity to have a personal moment with the Rebbe.

From the year 5741, the Rebbe no longer held private Yechidus, and for many children this was their chance for a rare personal encounter with the Rebbe.

In the winter of 5746 the practice changed.

The Rebbe began handing out nickels each Sunday to anyone who stood near the Rebbe's room when the Rebbe entered or exited. These *chalukos* usually lasted about ten minutes and would begin a few minutes after the Rebbe had arrived in 770 from his house.

Sunday, Yud Alef Nissan, 5746, brought with it a further development—one that caused a frenzy of excitement amongst Chassidim. Word had gone out that the Rebbe would be giving dollar bills for Tzedaka to all who came forward to the Rebbe's room.² Within a short time, hundreds of Chassidim gathered outside

the Rebbe's room and formed a long line, hoping to take advantage of this unique opportunity.

Two weeks later, the Rebbe began distributing dollars every Sunday, giving thousands of Yidden the opportunity to have a personal encounter with the Rebbe.³

The Rebbe arrived at 770 each Sunday at around 10:00 and would immediately enter his room. A few minutes later, the Rebbe would emerge and give out dollars for all those who had lined up, using a shtender that had been specially built for this purpose. The shtender was placed in





It seemed that members of every facet in Yiddishkeit, and in fact the entire world, could be found on the 'Sunday dollars line'. Talmidei Chachomim and businessmen, children and elderly, community leaders and regular citizens, politicians and military leaders, journalists, entire families, Yidden on any level of involvement in Yiddishkeit and from any stream of Yiddishkeit, and even non-Jews.

At the entrance of 770 was a mitzvot stand, offering men the chance to put

on T'fillin and giving women brochures about Neshek. Yarmulkas and shawls were available for those that needed, as well as cold water and light refreshments.

The *vaad hamesader* arranged a system to channel the crowds into organized lines. The main shul in 770 was divided in half, creating a space for both men and woman to wait. Every half hour the groups would alternate, climbing the stairs in the back of the shul leading to the upstairs hallway.

But even the large Shul could often not contain the crowds of people converging

upon 770. The lines would then extend outside and wind down the block toward Brooklyn Ave.

Hours could pass before one would ascend the stairs and continue down the hallway into the lobby of 770, in anticipation of standing before the Rebbe.

To every individual the Rebbe gave a personal moment, where his entire attention and gaze was focused on you exclusively, as well as a dollar, gazing intently and uttering *Brocha V'hatzlocha* as they passed. Many took advantage





front of the elevator door in the lobby at the entrance to 770.

After Chof Beis Shevat 5748 the Rebbe would give out the dollars following Shacharis, which was held at the Rebbe's home. This continued even for a while after the year of *aveilus*, until the Rebbe returned to 770, whereupon the Rebbe continued giving dollars from the front lobby of 770.

Only when the long lines of people waiting to receive dollars finally dwindled did the Rebbe then go to the Ohel.

In 5751, however, the Rebbe's schedule changed somewhat. The Rebbe began to visit the Ohel on Monday, and would begin giving out dollars at a noticeably later time than previously.

As the years progressed, the lines grew larger and larger, sometimes up to 6 or 7 hours (!). Beginning with the last Sunday of Cheshvan 5752,⁴ the Rebbe would daven Mincha with a small minyan in Gan Eden Hatachton, and only afterward did the dollars line begin.

ALL WALKS OF LIFE

Word spread quickly that a chance for a personal moment with the Rebbe could be had each Sunday. Individuals and families from across the world travelled to 770 to take advantage of this awesome opportunity. It became widespread practice upon marking a milestone, or celebrating a simcha, that families and organizations would ensure to inform the Rebbe of this and ask a brocha during Sunday dollars.



of this moment, asking for a *brocha* for whatever they required. Others made a point of passing by quickly, not wanting to take up the Rebbe's precious time.

Who can ascribe the tremendous *nissim* that transpired during this *chaluka*? While hundreds of stories have been told, many others are still unknown. The childless, the penniless, the ill and worse all received *brochos* during the Sunday dollars. Still others, asked the Rebbe which Jewish name to choose for themselves.

Showering encouragement, the Rebbe fortified the *emuna* and raised the spirit of leaders and individuals alike.

Once a person had received their dollar and passed by the Rebbe they would continue to proceed into Gan Eden hatachton, passing by the Rebbe's room, than continue and exit through a set of stairs at the far end of Gan Eden Hatachton, which led to outside. A variety of Tzedaka collectors stood outside, giving people the chance to immediately give the amount of dollars they had received from the Rebbe to Tzedaka.

WINDOW TO THE WORLD

Among the vast array of people lined up each Sunday stood many dignitaries and respected Rabbanim who also wanted a chance to encounter the Rebbe.

On some occasions these figures would be allowed to sidestep the line and were seen by the Rebbe without much waiting.

Through watching the videos of dollars available to us, one can enjoy viewing

powerful conversations that the Rebbe had with these individuals, encouraging them to use their potential to the maximum. These individuals, and many others as well, often brought special presents to the Rebbe. Seforim, proclamations, and letters were just some of the things the Rebbe would receive. Shluchim and heads of *mosdos* would often present the Rebbe with a key to their building or the city where it was located.

The Rebbe often expressed much gratitude for these presents, and would usually reciprocate with an extra dollar or more.

A distinct sense of *Nachas Ruach* could be seen on the Rebbe's face when talmidim or talmidos would inform the Rebbe of a milestone in *limud hatorah* they had reached.

The Rebbe himself or one of the Mazkirus would place whatever had been presented on the side in a paper bag prepared for this purpose.

LINGERING EFFECT

Rabbi Chaim Boruch Halberstam, who directed WLCC and was responsible for broadcasting the Rebbe's sichos via audio hookup, had the privilege of video recording and photographing the dollars line.

From the middle of 5748, Reb Chaim Boruch would stand and monitor the video camera that stood on a tripod silently witnessing the magnificent and precious moments, recording and capturing them for posterity. Shortly after receiving ones

dollar, one could obtain their video by visiting the WLCC "Duplicator" office on the corner of Kingston Ave. and Union St.

When the line drew to a close the Rebbe would hand a dollar to each of the Mazkirus and *vaad hamesader* that were present. The number of dollars given by the Rebbe on a regular Sunday was often close to 6000 (!). Then, the Rebbe would place a dollar in the large paper bag that held any gifts that were given that day and return to his room.

Almost every Sunday from Yud Alef Nissan 5746, Klal Yisroel merited unprecedented *giluyim* during the Sunday dollars. The last time the world was *zoche* to this *chaluka* was on Sunday, 26 Adar Rishon, 5752.

While today every Chossid has the opportunity to encounter the Rebbe through being at the Rebbe's Ohel, it is with great anticipation that we await the Geulah Shleima, when we will be reunited with the Rebbe b'gashmiyus as well. **D**

1. Often in Yechidus the Rebbe would also give money as *Shlichus Mitzvah* to individuals who were traveling abroad, usually in the currency of the destination country.
2. Time after time the Rebbe explained that the dollars were meant as a *Shlichus Mitzvah*, so that the meeting of two Yidden should result in a Mitzvah that benefits a third Yid. Not wanting to part with the dollar that the Rebbe had personally given, people would usually give an equivalent amount of their own money to Tzedaka and keep the priceless dollars for themselves.
3. The first Sunday following Yud Alef Nissan was in middle of Chol Hamoeid.
4. During the Kinus Hashluchim.





כ"ז אדר ראשון, ה'תשנ"ב

מוקדש לחיזוק ההתקשרות
לב"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע
בקשר עם יום ההילולא ג' תמוז

לעילוי נשמת
הרה"ח הרה"ת ר' בצלאל ז"ל בהרה"ח הרה"ת ר' סימון ז"ל
יעקבסאן
איש תם וישר והצנע לכת
נפטר ז' אדר ה'תשע"ג
*
נדפס על ידי ולזכות בנו
הרה"ת ר' ירחמיאל וזוגתו מרת רבקה לאה
ויוצאי חלציהם
מנחם מענדל, חנה העניא, אסתר ברכה, מושקא, פריידא מרים, אלישבע ושלמה שמואל ארי'
שיחיו לאריכות ימים ושנים טובות ובראות
יעקבסאן

Dedicated by
Doron and Devori Slutzkin and Family

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

Dedicated
To The Rebbe
In connection with Gimmel Tammuz
by
Gittel, Esther, Chaim and Rifkah Friedman

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החתן הרה"ת ר' ישראל שניאור זלמן שיחי' בוימגארטען
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