

שנת
הקהל את העם

A Chassidisher

Derher

א חסידישער דערהער

פרסום
ראשון!

THE REBBE'S INSTRUCTIONS FOR TISHA B'AV

One Spark at a Time

THE STORY OF MERKOS SHLICHUS

**When the
Prime Minister
visited the Rebbe**
LEBEN MITTEN REBBEN

**The Rav of
Yekaterinoslav**
THE UNTOLD STORY OF HORAV LEVI
YITZCHAK AS A COMMUNITY LEADER



MENACHEM AV 5776
ISSUE 47 (124)

Derher**Contents**

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About the Cover:

As many bochurim are on Merkos Shlichus this summer, our magazine features the story of Merkos Shlichus from its inception. Our cover features pictures of activities on Merkos Shlichus throughout the years.

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Derher**Editorial**

Chasing a Single Sheep

In preparation for the upcoming year, as this year of Hakhel draws to a close, we are reminded that the Rebbe often mentioned the *minhag* that from the 15th of Menachem-Av and on, we wish one another a *chתיבה וחתימה טובה לשנה טובה ומתוקה*.

One of the primary themes of Shnas Hakhel is the notion that every single Yid must be accounted for.

The Rebbe often said that being active in Hakhel during the time of *golus* will bring about the *geulah*, as the *possuk* says: *ואתם תלוקטו לאחד אחד בני ישראל*—when Moshiach comes, Hashem will gather each and every Yid by the hand, and take them out of exile.

Taking a deeper look, this is actually an underlying theme in the Rebbe's approach to shlichus and *kiruv* in general.

Instead of focusing only on earth-shattering activities, the Rebbe teaches us to seek out and care for each and every Yid individually; no matter where in the world they are or where they stand in observing Torah and mitzvos.

In clearer terms, the Rebbe explained to a group of *bochurim* who were about to embark on Merkos Shlichus missions around the world:

Just before the Yidden entered Eretz Yisroel for the first time, they were counted. The counting of each and every Yid

symbolizes the importance of every individual. Each one is counted as one number, no matter his stature in Torah learning. The greatest *lamdan* is counted with the same value as one who knows the least Torah.

Today as well, before we enter Eretz Yisroel with Moshiach, we need to ensure that each and every Yid is accounted for, and each one *equally*.

This is your mission on Merkos Shlichus! (*Sicha 15 Tammuz 5715*)

Perhaps more than anything else, the Rebbe's initiative of Merkos Shlichus embodies this theme of *ואתם תלוקטו לאחד אחד*—accounting for each and every Yid, especially in the smallest, most far-flung communities where their Jewish needs would be otherwise scarcely served.

In this spirit, we have compiled a general overview of the story of Merkos Shlichus with many of the Rebbe's *sichos* about the meaning behind these yearly trips and the vast fruit it bears.

Originally, when names were chosen for the months of the year, our month was called only by the name of "Av." This is the way it is referred to in various early sources.

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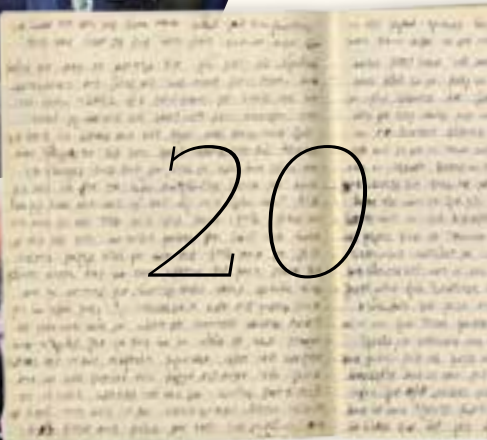
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But the prevailing *minhag Yisroel* today—when blessing the month on *Shabbos mevorchim*, when writing halachic documents, and even in regular everyday conversation—is to call the month “Menachem-Av.”

As a matter of fact, some will refer to it merely as the month of “Menachem.”

The Rebbe explains:

The word “Av” reminds us of the sad occurrences that happened during this month. That’s why as time progressed and we drew closer and closer to the *geulah*, we added the word “Menachem,” reminding us of the imminent *geulah*. (*Moztei Shabbos parshas Pinchas 5738*)

May we speedily merit the fulfillment of the *nevuah* that these sad days will be transformed, לששון ולשמחה ולמועדים טובים והאמת והשלום אהבו.

The Editors

י"ט תמוז, ה'תשע"ו, שנת הקהל (ופרצת)

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The Living Archive



TORAH JOY

INCREASING WHEN IT'S NEEDED MOST

During the “Three Weeks” in general, we must add in Torah *betzibur*, *tefilla betzibur*, and *tzedakah betzibur*, for all three have a special significance and *koach* when done publicly as a community. However, when it comes to the “Nine Days” there is added negativity, which must be counteracted by adding in positivity.

It is well known, and often cited in the name of the Munkatcher, the exposition of the words “משנכנס אב - ממעטין בשמחה” - “When the month of Av comes we decrease in *simcha*,” that in truth “when Av comes in we need to decrease the negative aspects of Av through *simcha*”!

This *simcha* obviously needs to be in accordance with the *halachos* of mourning during this period. One way that we can be *besimcha* is through Torah learning. Another way is by giving *tzedakah*, which brings joy not only to the recipient, but to the giver as well.

That being said, the addition that I suggest, which will bring about this added joy, is that a *siyum* should be held every day during the Nine Days.

The Frierdiker Rebbe once mentioned that his father, the Rebbe Rashab, had a *minhag* to make a *siyum* on each of the Nine Days. Not necessarily would he eat meat afterwards, but he would still make a *siyum* every day.

The Frierdiker Rebbe did not explain the reasoning for this *minhag*, and it puzzled me—why make a *siyum*, specifically during the Nine Days? Also, why did the Frierdiker Rebbe see it necessary to tell this over? He obviously knew that eventually I would not be able to withhold this information and this *minhag* would be publicized...

But then I realized the reason. It is stated that when Moshiach comes, these days of mourning will be transformed into happy and joyous days. The beginning of that process, however, needs to be through our *avodah*. So when we reach this period of extra mourning, we begin this process of transformation by making a *siyum*. A *siyum* brings about great *simcha* in this world, as it says in Gemara that when a *mesechta* was

finished, they would make a Yom Tov for the *chachamim*. In truth, the *simcha* in this world is only a reflection and an outcome of immense *simcha* in *shamayim*, which is elicited by the completion of a *mesechta*.

[Once the *siyum* is made, one may or may not celebrate with revealed joy (through eating meat, etc.), but the main *simcha* has already been accomplished just by making the *siyum*.]

A *siyum* should preferably be made every day of the Nine Days. Being that not everyone is capable of making a *siyum* on their own every day, there are two options:

1. One option is to rely on the *siyum* that is made daily in a yeshiva or kolel. Being that the yeshivos and kolels are supported by laymen who are partners in a “Yissachar and Zevulun” partnership, the supporters have a part in the Torah that is learned there.

In times past, yeshivos were supported only by donations from local donors. Today, however, yeshivos fundraise and receive support from around the world. This changes the



PHOTO: JEW/THE LIVING ARCHIVE / 10489

לזכות
 שרה שתחיל
 לרגל הגיעה לגיל שנים עשרה שנה,
 היא עונת בת מצוה
 ביום כ"ט תמוז התשע"ו, שנת הקהל
 ולזכות אחיה ואחותה
 חנה, מנחם מענדל, ואלתר ישכר דוב
 נדפס ע"י הוריהם
 הרה"ת ר' לוי יצחק
 ומרת אסתר ביילא שיחיו
 חאנאוויטש

halachic status of the yeshivos into that of a “*krach*,” which means that the merit of the Torah learning extends to all Jews, all around the world.

If the merit extends to all Jews, how much more so should it apply to the donors who take part in supporting the kolels and yeshivos! They benefit from merit of the Torah learning, wherever they are in the world. This is on condition, however, that the donation - “buying” a portion in the Torah study is made in advance of the learning. As it is explained in Hilchos Talmud Torah regarding the specific conditions of a Yissachar-Zevulun partnership.

In our case, being that we are speaking about the learning of a *mesechta* and the *siyum*—both of which have yet to take place—we still have the option and the ability to extend the merit of the learning and the subsequent *siyum* to all the supporters and donors. This applies to those that have donated in the past, those that will donate now, and to those that have not donated yet, as long as they have pledged support to maintain and strengthen the yeshiva or kotel.

(Being that a *siyum* should be held on every day of the Nine Days, this includes Tisha B’Av as well. But

because there are restrictions on what may be learned on Tisha B’Av, the *siyum* should be on Maseches Mo’ed Katan.)

2. A second option is to make a *siyum* on an easier *mesechta*. There is a discussion in Acharonim about whether a *siyum* can be made on every *mesechta*. There is a lengthy debate regarding Masechtos Midos, Avos and Tamid, which are regarded by some as “lesser” and thus don’t require a *siyum* upon completion. However there are Acharonim that disregard the whole debate and *pasken* clearly that a *siyum* can be made on every *mesechta*, including the aforementioned three.

Therefore, making a daily *siyum* is clearly within everyone’s reach, both men and women. Maseches Avos (and other *mesechtos* of a more practical nature) can be learned by everyone equally. During these days of mourning both men and women need to have additional Simcha, and the preparation for the *geula* that is accomplished by making a *siyum*.

Therefore, practically speaking: Beginning from Rosh Chodesh Av until—and including—the day of Tisha B’Av, a *siyum* should be made *betzibur*. This will enable everyone to

participate, including someone who for whatever reason cannot make a *siyum* on his own.

Just as it is a widespread *minhag* among *klal Yisroel* with regard to *Taanis Bechorim* on Erev Pesach, that one *bechor* makes a *siyum*, and invites all to join—thereby allowing them not only to break their fast, but to experience the joy of a *siyum*—so too, through one person making the *siyum* during the Nine days, he brings added joy to all those present. This parallel reflects further on the theme of *geulah*; the same *minhag* that applies on the day before *geulas Mitzrayim*, is applied with regard to the *siyum* during the Nine Days, the days before the *geulah ha’amitis vehashleimah*!

As mentioned, the *siyum* on the day of Tisha B’Av should be made on Maseches Moed Katan, and *siyumim* should be made in every community, in at least one location, be it the yeshiva, kotel, shul or *beis medrash*. It is especially important to make *siyumim* in Eretz Yisroel, and specifically at the Kosel and the Me’aras Hamechpela. **1**

(Adapted from the *Sicha of Erev Rosh Chodesh Menachem Av*, 5735)



לעבן מיט'ן רבין

Prime Minister Begin Visits The Rebbe

2 MENACHEM AV 5737



לע"נ
זאב וואלף בן דוד ע"ה
קרייקאף
נלב"ע י"א סיון התשע"ו
ת.נ.צ.ב.ה



In 5737, Menachem Begin was elected prime minister of Israel. As he prepared to meet with President Carter in the summer of that year regarding peace negotiations, he came to 770 to meet with the Rebbe and ask for the Rebbe's bracha for the meeting. The following is an account from a bochur in 770 at the time, of the day leading up to this historic meeting, as well as the meeting itself.

THE SHABBOS BEFORE

As Prime Minister Menachem Begin's visit to the Rebbe draws closer, the anticipation grows. This is the first time that a sitting leader of a nation will visit and many wonder how it will be, what will happen, etc.

During the *farbrengen* on Shabbos parshas Matos-Masei, Rosh Chodesh Menachem-Av, the day before Begin's scheduled arrival, the Rebbe mentioned something that seemed to have a connection to the upcoming visit: an explanation based on Rashi in *Parshas Devarim* on the *possuk* "Go forth and inherit the land." Rashi says, "Nobody will protest and you will not need to wage war, [and] were the *meraglim* not been sent, you would not [even] need weapons." The Rebbe explained that there can be no question as to the ownership of Eretz Yisroel by the Yidden, as Hashem gave it to them, that there will not need to be war. The fact that weapons must be stockpiled to frighten the nations out of any attack is only as a result of the sin of the *meraglim*.

In the days before Begin was due to arrive, police officers began making special preparations unloading trucks of police barriers; these were to be set up for the duration of the visit. They also put up signs prohibiting parking on Eastern Parkway and Kingston Avenue.

Hours were spent cleaning the *mazkirus* office, shining the closets and windows.

On Motzei Shabbos, Rabbi Groner arrived with one of his sons, and they worked until the early morning hours preparing the Rebbe's room for the visit. They removed about 50 boxes full of *sefarim*, and with the help of several *bochurim*, they brought them to the building next door. They also brought *sefarim* to the Rebbe's library. In the morning,

V SCHILDKRAUT via JEM 108477

this point, the material that was prepared earlier was distributed, as well as a cassette recording of the conversation in the Rebbe's room minutes before, which was recorded by WLCC. Rabbi Krinsky also spoke with the American media.

Throughout, there was strict security. Nobody was allowed into *Gan Eden Hatachton*, and from time to time a security officer would check to make sure that everyone in the building was wearing a badge.

At 12:40 AM, after more than two hours of private conversation, the door to the Rebbe's room opened, and the Prime Minister emerged, with the Rebbe walking out after him. The photographers jumped up, and snapped pictures relentlessly.

The Rebbe and the Prime Minister stopped at the door to *Gan Eden Hatachton*, to allow the photographers to do their job. Prime Minister Begin turned to his people, asked how they're doing, and apologized for the long wait. The Rebbe said that it's his fault, and they answered that it's no problem, as they learned some Torah in the meantime.

The Rebbe and the Prime Minister parted by shaking hands. Prime Minister Begin said, "Shalom, honorable Rabbi," and the Rebbe wished him success and that we should hear good tidings.

Afterwards, Mr. Dinitz, the Israeli Ambassador in Washington, shook the Rebbe's hand. The Rebbe said that he hopes to meet again during his stay in the US. Mr. Dinitz replied that for now, he's staying in the US.

The security personnel sent out all the photographers. The Prime Minister went out, and then the Rebbe went out and kissed the mezuzah amongst all the pushing. Prime Minister Begin turned from time to time towards the Rebbe and announced that the people need to be more careful out of respect for the Rebbe. The crowd greeted them with applause and whistles.

As they walked down the stairs, they stopped, and Prime Minister Begin answered questions



A BOCHUR ADDRESSES THE RECEPTION OF THE MEMBERS OF BEGIN'S ENTOURAGE.

YOSSI MELAMED via JEM 140120

posed by journalists. They asked if he feels more secure now, to which he answered that speaking with the Rebbe has given him a feeling of security, and he is more confident for his upcoming talks with President Carter. They asked if he showed the Rebbe the peace plan that he would present to President Carter, to which he answered that he had met in the past with the Rebbe (before he was elected as Prime Minister), and as is customary among those who go in for *yechidus*, the content of the private discussion with the Rebbe isn't divulged.

The Rebbe stood and listened throughout.

Afterwards, the Rebbe accompanied Mr. Begin to his car, and the Prime Minister again asked his entourage to be more careful and show respect to the Rebbe. When they reached the car, the crowd again began applauding, and the Rebbe and Begin again shook hands in parting. Several members of the entourage also shook the Rebbe's hand. The Rebbe wished them well. The Rebbe asked for Eli Eliav and asked about his work and inquired as to his wellbeing.

Prime Minister Begin entered his car, accompanied by security personnel. The Rebbe waved goodbye to him and he waved back, as the motorcade departed. The Rebbe then returned to his room.

At around 1:00 AM, the Rebbe left 770 to go home, and on the way out, he saluted Chaim Kenan, who was the editor and producer of the Israeli radio program broadcast on WEVD. **T**



כתב יד קודש

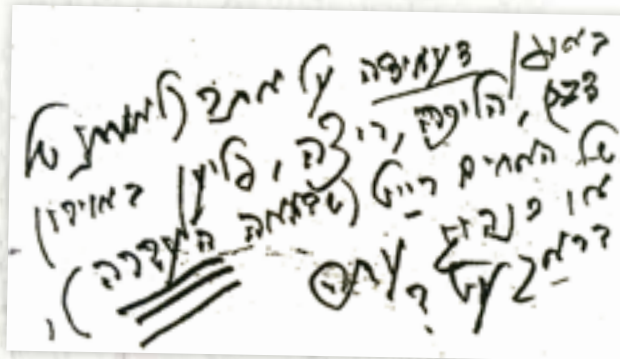
לזכות
הת' לוי שיחי'
קארנפילד
לרגל הכנסו לעול המצוות ביום
ג' מנחם אב התשע"ו, שנת הקהל
נדפס ע"י זקניו
הרה"ת ר' יוסף יצחק
וזוגתו מרת הדסה רייכל שיחיו נ"ו



Blasting Forward

A community activist asked the Rebbe what to do to ensure the continued success of his institution.

The Rebbe responds:



[It depends on your approach to activity and growth. Do you choose to act] in a complacent manner (truly [staying where you are¹]); moving forward [slowly]; running; flying on the airplane of the Wright brothers (of the past century); or [flying at a much greater pace using] as is now accepted, with a rocket?

[I.e. it is up to you to make the choice of how to move forward. You can either move slowly, or even fly, but with the pace set in the past century, or you can move ahead and grow with full force.]

באופן דעמידה על אתר
(לאמתתו של דבר), הליכה, ריצה,
פליען באוירון של האחים רייט
(שבמאה העברה), או כנהוג עתה
בראקעט?

1. It seems that the Rebbe is saying: at times you may think you are moving, while in reality you're actually staying in one place.



לזכות
החתן הרה"ת ר' יעקב דוד שי'
קאטלארסקי
והכלה מרת ח' מושקא תח' ווינגארטען
לרגל חתונתם בשטוב"צ
ביום ח' מנחם אב ה'תשע"ו,
שנת הקהל הבעל"ט
נדפס ע"י
הרה"ת ר' אברהם בן ציון
מרת קרעסל חנה שיחיו קאטלארסקי
ניו סיטי, ניו יארק

Hora'os for Tisha B'Av



As we near the fast day of Tisha B'Av, and we yearn for the day when it will be changed into a day of joy, it is our privilege and pleasure to present two holy Kisvei Yad of the Rebbe that have never before been published. They contain hora'os regarding Tisha B'Av, which we have compiled and synopsized.

Protests

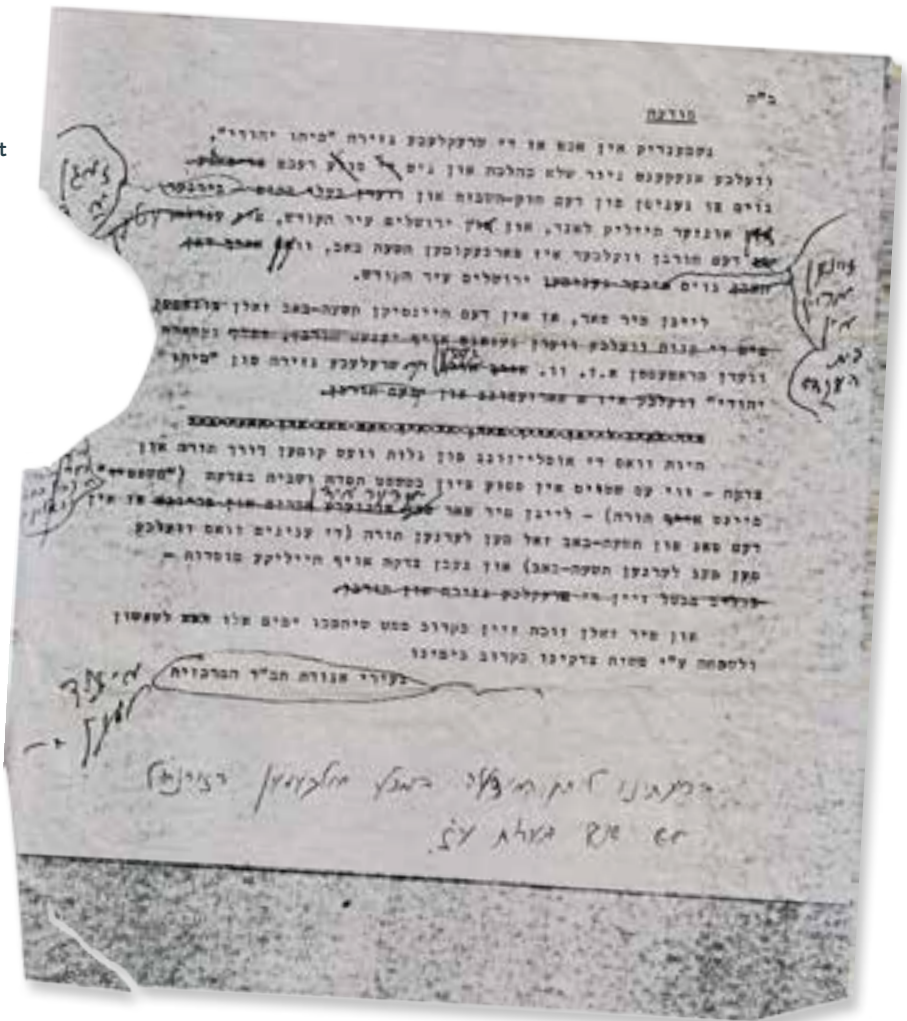
One area where the “Who is a Jew” controversy became especially relevant was when the Israeli government included converts as recipients of citizenship under the Law of Return, even if they hadn’t been converted halachically. The Rebbe strongly opposed the credibility that the law offered to these invalid conversions. Here, a notice was placed in the *Algemeiner Journal* calling for protests against the expansion of the Law of Return to include people not halachically Jewish. The Rebbe edited the notice before it was published.

Bearing in mind that the terrible decree “Who is a Jew” seeks to recognize conversion that isn’t done according to *halacha*, and allows non-Jews to utilize the Law of Return to live in the Holy Land, and in Yerushalayim, and bearing in mind that the *churban* that happened on Tisha B’Av was when non-Jews entered the *Beis Hamikdash* in Yerushalayim,

We suggest that on this coming Tisha B’Av, protests should take place against the terrible decree of “Who is a Jew.”

Since the redemption will come through Torah and *tzedakah*, as the *possuk* states, “*Tzion will be redeemed with justice*, and its captives with righteousness” (“justice” means Torah), we suggest that every *Yid* should learn Torah on Tisha B’Av (of the subjects permissible to learn on Tisha B’Av) and give *tzedakah*.

The Rebbe made several corrections, including: replacing the call to “our friends” to increase in Torah study, with “every Yid” instead. The Rebbe also asked that the notice be signed by the organization founded to fight the issue of Mihu Yehudi, and not by Tzach.



ב"ה

מודעה

נעמענדיק אין אכט אז די שרעקלעכע גזירה "מיהו יהודי", וועלכע אנעקענט גיור שלא כהלכה און גיט די פולע רעכט צו-כאלעג גוים צו עניסן פון דעם חוק-השבות און ווערן בעלי-בתים בירגער זאגן א [דיעה?]. אין אונזער הייליק לאנד, און אין ירושלים עיר הקודש, איז ענדלאך ענליך צו דעם חורבן וועלכער איז פארגעקומן תשעה באב ווען אויך דאן האבן גוים זיינען אריין אין בית המקדש איבערגענומען ירושלים עיר הקודש.

לייגן מיר פאר, אז אין דעם היינטיקן תשעה-באב זאלן צוזאמן מיט די-קנינות וועלכע ווערן געזאגט אויף יענעם חורבן, זאלן געמאכט ווערן פראטעסטן א. ז. ו. אויך אויף געגען דער שרעקלעכע גזירה פון "מיהו יהודי" וועלכע איז אפארעצונג פון יענעם חורבן.

היות וואס די אויסלייזונג פון גלות וועט קומען דורך תורה און צדקה - ווי עס שטייט אין פסוק ציון במשפט תפדה ושביה בצדקה ("משפטיה" איז דער אלטער רבי-בעל התנ"א) והשלחן ע"ר] מיינט אויך תורה) - לייגן מיר פאר פאר אונזערע חברים און פריינט יעדער איד אז אין דעם טאג פון תשעה-באב זאל מען לערנען תורה (די ענינים וואס וועלכע מען מעג לערנען תשעה-באב) און געבן צדקה אויף הייליקע מוסדות - צוליב מבטל זיין די שרעקלעכע גזירה און חורבן.

און מיר זאלן זוכה זיין בקרוב ממש שיהפכו ימים אלו לששון ולשמחה ע"י משיח צדקינו בקרוב בימינו -

צעירי אגודת חב"ד המרכזית איגוד למען [קיום היהדות]

בדעתינו ליתן המודעה במכ"ע אלגעמען דזורנאל

אם ישנם הערות ע"ז



THE RAV OF YEKATERINOSLAV

A FEARLESS LEADER
of SOVIET JEWRY

— *The untold story of* —
HORAV LEVI YITZCHAK'S TRIALS AND LEADERSHIP
as a community leader
—

The stories in this article are based largely on the memoirs of Rebbetzin Chana, the Rebbe's mother, who recorded the occurrences of much of her distinguished husband's life in her personal diaries (published and copyright by Kehos). Additional details have been included from the set *Toldos Levi Yitzchok*.

לזכות החייל בצבאות ה'
לוי יצחק שי'
 לרגל ה'אפשערניש' בשעטו"מ
 ביום כ' סיון ה'תשע"ו, שנת הקהל
 נדפס ע"י הוריו
 הרה"ת ר' **מרדכי** ומרת **חי' מושקא**
 שיחיו
גראסבוים
 שלוחי כ"ק אדמו"ר,
 סטאני ברוק, ניו יארק



THE SHUL WHERE HORAV LEVI YITZCHAK SERVED IN YEKATERINOSLAV.



Presented in honor of the yom hahilula, Chof Menachem-Av
 יום הסתלקות כ"ק הרה"ג והרה"ח המקובל וכו'
 ר' לוי יצחק ז"ל שניאורסאהן

From 5669 (תרס"ט) through 5699 (תרצ"ט), Horav Levi Yitzchok Schneerson, the Rebbe's father, served as Chief Rabbi of Yekaterinoslav (Dnepropetrovsk), Ukraine.

For a period of thirty years, the sprawling metropolis merited to host one of the most fearless and unabashed leaders of Yiddishkeit. Through periods of suffering and persecution, as well as times of relative calm, Horav Levi Yitzchok stood head and shoulders above the surface, refusing to allow the Yidden to be swept along with the tide of *haskalah*, Zionism, and Communism.

In the Rebbe's words, he was the leader—after the departure of the Friediker Rebbe—of all the Yidden in Russia, caring for them and for all their needs.¹

In the following pages, we catch a glimpse of the extensive work and endless *mesiras nefesh* of the Rebbe's father, and attempt to take a lesson—to the extent possible—to our daily lives.

In the home of Horav Meir Shlomo

"It was the eighth year that we were living in the home of my parents, who supported us while my husband studied Torah full-time. The time had come to think about seeking a source of livelihood."

This is how Rebbetzin Chana describes, in her memoirs, her family situation in the year 5666 (תרט"ו). Horav Levi Yitzchok was twenty-eight years old, and they were parents to two young sons, the Rebbe, and Reb Dovber. They were all living together in the small home of Rebbetzin Chana's father, Horav Meir Shlomo Yanovsky, who served as the rav of the Jewish community of Nikolaev.

"He was offered a rabbinic position in a certain city, but to be accepted there he needed a diploma equivalent to five years of college study.

"The examinations were to be held in Kiev. He traveled there and arranged for board and lodging. However, upon arriving at the examination commission, he saw that the curriculum required study of Old Church Slavonic and knowledge of the Christian scriptures. He didn't even register for the examinations, and left town that same night for home, arriving on the day of our son's² bris.

"Not long after, my husband was offered the position of rav of Yekaterinoslav, to succeed Reb Bere-Volf."

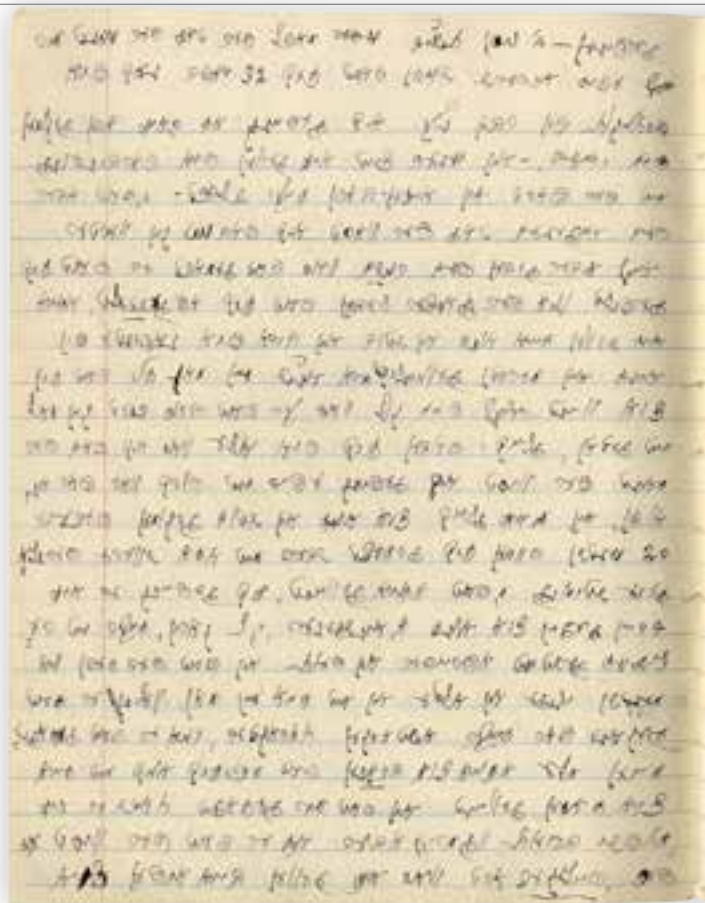
On the Dnieper River

Yekaterinoslav (later called Dnepropetrovsk), was a large city, with a colorful range of nationalities. Yidden began moving to the city in the mid 5500s (ה'ת"ק), and by the time of Horav Levi Yitzchok's appointment a bit over one hundred years later, they numbered over forty thousand souls—almost forty percent of the general population, making up the third largest ethnic group in the city, second only to Ukrainians and Russians.

Jewish life throughout the Russian Empire was not easy. The government placed many limits on its Jewish citizens, and for a period, they even sanctioned pogroms, with the peasants being given freedom to roam the streets and inflict damage on Jewish homes, businesses, and bodies, knowing that the local police would turn a blind eye to their actions.

Nevertheless, the Jews of Yekaterinoslav cultivated productive relations with their local government and citizens, and took an active role in the development of

VAAD HANOGCHOS BLAHAK



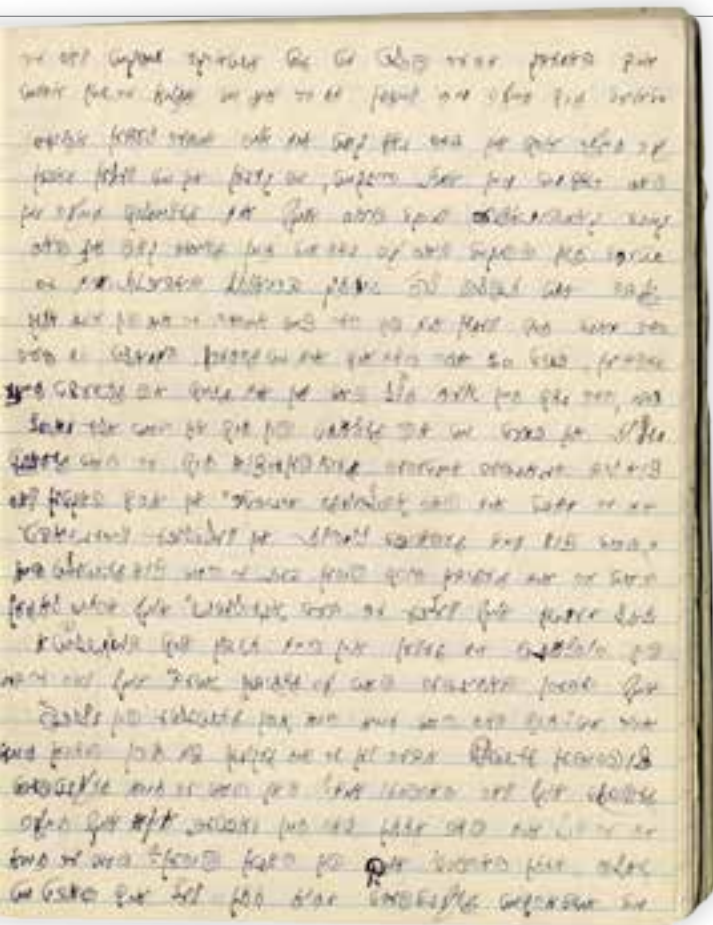
THE NOTEBOOK IN WHICH REBBETZIN CHANA RECORDED HER MEMOIRS.

the city. They controlled numerous large flour mills, factories, print houses, and various businesses.

The positive relations with the non-Jewish population had a dire effect on the Yidden's spiritual condition. Russian culture made deep inroads in the Jewish community, and Russian became the language spoken in many homes, a result of their children attending the non-Jewish public schools. The rich and the middle class assimilated almost entirely, and cases of conversion to Christianity (ל"ר) were not unheard of.

As the years passed, anti-semitism took a turn for the worse; the Jews were persecuted at every turn, and the authorities hampered the efforts of the Jewish youth to enroll in schools of higher learning. As a result, the phenomenon of conversion began to rise rapidly.

It was during this difficult period, when the persecution was worsening, and with the Yidden on an extreme spiritual low, that Horav Levi Yitzchok received the offer to become rav of Yekaterinoslav.



Those who supported his candidacy knew that he was the only person who will be able to deal with the issues that plagued the city. With his knowledge, Chassidus, strength of character and talents, they recognized that he would be the best choice to be the captain, and direct the Jewish ship that was being shaken to no end.

The Rabbonim

During the years preceding the appointment of Horav Levi Yitzchok, a number of well-known and distinguished rabbonim served the community faithfully. The first rav of Yekaterinoslav was Reb Chone'le, who seems to have been a Chossid. As the community grew and spread throughout a larger area, two rabbonim were appointed; Rabbi Binyomin Zakheim was appointed rav of the center of the city, while Rabbi Dov Zev Kozvenikov, a revered Chossid of the Tzemach Tzedek, also called Reb Bere Volf, took responsibility for the Yidden living in the neighborhoods bordering the Dnieper river.

The city continued to grow, and in 5659 (תרנ"ט) a brand new Jewish neighborhood was established, with an urgent need for its own rav. Rabbi Levin, a young energetic man in his thirties, was brought in to take the job.

When he arrived in Yekaterinoslav, he found that many of the communal institutions had been neglected; the two rabbonim were elderly, and were having a hard time fulfilling their duties. Being the youngest among them, Rabbi Levin began working hard to serve the needs of the Yidden throughout the city; it was possible to see him running busily each day from one responsibility to another, while stopping off in the middle at the houses of the elder rabbonim to obtain their advice in complicated *dinei Torah*. Occasionally, Rabbi Levin was assisted by Rabbi Boruch Zaslevsky, one of the prominent *dayanim* in the city, who dealt with most of the *gittin*.

This situation continued for nine years, and then the city underwent a dramatic transformation.

In Teves of 5668 (תרס"ח), Reb Bere Volf fell ill, and passed away on 27 Teves, at sixty-eight years of age. In the month of Nissan of that year, Dayan Zaslevsky contracted an illness, and passed away two days before Pesach. On Lag Ba'omer, Rabbi Levin was testing children in the local Talmud Torah, when he caught a cold, fell ill, and passed away a week later at the young age of forty-two.

Within five months, the city lost three of its four most distinguished Rabbonim. Until their passing, peace had reigned in the city. Now that new rabbonim were to be appointed, major disagreements broke out; the city became divided into different camps: Chassidim, *misnagdim*, and *maskilim*.

Controversy

The Chassidim had their eyes set on Horav Levi Yitzchok; the Rebbe Rashab himself instructed him to apply for the position, and actively worked to convince the leaders of the city to appoint him. (For a number of years before then, the Rebbe Rashab had begun to include Horav Levi Yitzchok in all of the conferences that he called to deal with public matters.) The *misnagdim*, *maskilim*, Zionists and high society on the other hand, fought to appoint an *olam'she* rav, Rabbi Pinchas Gelman.

The opposition to Horav Levi Yitzchok's appointment was not simply out of high regard for Rabbi Gelman;

the Momentous Gathering

and its
message today,

Insights into the
mitzvah of Hakhel
and its relevance today,
collected from the Rebbe's
sichos and letters

מקץ שבע שנים במעד שנת השמיטה
בחג הסוכות; בבוא כל ישראל...

הקהל את העם
האנשים והנשים
והטף

וגרד אשר בשעריך למען ושמעו
ולמען ילמדו ויראו את ה' אלקיכם
ושמרו לעשות את כל דברי התורה הזאת
(וי"ד לא, י"ב).

HAKHEL INSIGHT

CONTINUING MOSHE'S TASK

Moshe learns of the momentous task he is to do. "Come now and I will send you to Pharaoh, so that you may bring forth my people, the children of Israel, out of Egypt," Hashem relates to him. Moshe must gather them all and bring about their redemption.

A spark of Moshe exists within us all and we too must assemble the people we know to inspire the fear of Hashem within them. We are confident that this assembly will lead straight to the next one, the coming of Moshiach, when—as the Novi says—"you shall be gathered one by one, O children of Israel." May he come speedily in our day.

(Eve of Simchas Torah 5748. Hisvaaduyos 5748 vol 1. p. 303.)



לזכות
החייל בצבאות ה'
יהושע בנימן שיחי
לרגל הולדתו ביום כ"ד אייר ה'תשע"ו,
שנת הקהל
נדפס ע"י הוריו
הרה"ת ר' נחמן ומרת עלקא שיחי
אבענד



Simcha

The Bedrock of Yiddishkeit

...בא חסידים האבען די צוויי זאכען קיינמאל ב"ה
ניט געפֿעלט, שמחת הנפש וידידות. דאס זיינען די
חסידישע אייגענשאפטען ולעולם ישנם במהותם
ומציאותם אלא שיש זמנים שהם מתעלמים וצריכים
לגלותם וההתגלות היא ע"י לימוד חסידות, והתבוננות
וואס א איד איז, לימוד חסידות מגלה שמחת הנפש...

**These two things were never lacking by
Chassidim: soulful joy and fellowship. They are
two characteristics that are always in existence,
only sometimes they lay hidden and need to be
brought to the surface through the study of
Chassidus; by contemplating what a "Yid" is.
Learning Chassidus brings forth joy of the soul...**

(אנ"ק אדמו"ר מהור"י צ"ח עמ' רמו)

"Our fathers, the holy Rabbeim commanded Chassidim: worry and depression, even if caused by one's deficient spiritual standing, are negative traits. They placed an absolute and total prohibition on these traits, and relegated them to the four deaths of *beis din*. They chased them out of the chassidic bounds, uprooting every last bit without leaving even a the smallest trace, lest they cause serious damage..."¹

This is how the Frierdiker Rebbe boldly denounces depression and encourages Chassidim to be upbeat and joyful.

One of the bearings of Chassidus introduced by the Baal Shem Tov and implemented by all the Rabbeim is the notion of "*simcha*"—serving Hashem with joy.

Truth be told, the Baal Shem Tov did not create a new idea. Like many other areas in Yiddishkeit that existed for thousands of years before, the Baal Shem Tov with *Toras haChassidus* emphasized, illuminated, and breathed new life on to this concept.²



ONE SPARK

AT A TIME

לזכות
הבחור הנעלה התמים
מנחם מענדל שיחי'
לרגל יום הולדתו השמונה עשר ביום
כ"ט סיון ה'תשע"ו, שנת הקהל
לחיזוק ההתקשרות לכ"ק אדמו"ר,
ושיצליח בלימודו, לימוד הנגלה
ולימוד החסידות

נדפס ע"י הוריו
הרה"ת ר' שניאור זלמן
ומרת דבורה שיחיו
קפלו



THE STORY OF MERKOS SHLICHUS

THE PILOT PROGRAM

“It was a winter day in 5708,” Rabbi Leibel Posner related in an interview with A Chassidisher Derher. “I was a *bochur* studying in 770 at the time, when Rabbi Hodakov walked into the *zal* and summoned me. ‘We want to send you on a trip,’ he said, directing me towards the Merkos office (later known as the Rebbe’s room). The Rebbe—then known as the Ramash—told me that I was being sent on a mission to visit Jewish communities and tell them about the work that Merkos was doing, and show them samples of the new *sefarim* that were being published. The Rebbe gave me my itinerary for the trip—southern New Jersey, Pennsylvania, and Delaware—and before I left, I went into *yechidus* with the Frierdiker Rebbe.”

His trip was met with great success. He visited hundreds of Jews throughout the area and met with many public figures and rabbonim, with whom he would ‘speak in learning.’ When he returned, he gave over a report to the Rebbe and again went into *yechidus* with the Frierdiker Rebbe.

As it turned out, this was the pilot test for a new initiative. That summer, the Frierdiker Rebbe sent out a public letter directed to the “*Talmidei Hatmimim*,” where he called on them to contribute a part of their summer towards “visiting several places and inspiring the community.” What began as a small program, would eventually morph into a tremendous organization, with hundreds of *bochurim* traveling to all corners of the globe reaching thousands of Yidden.

But that was still far off in the future. Rabbi Moshe Kotlarsky, director of Merkos Shlichus since the early 5740s, relates how it used to work in the early years, as he heard from Rabbi Hodakov.

Rabbi Hodakov would go into the Rebbe’s room with a world Almanac, a map, an American Jewish Yearbook, and a list of *bochurim* who had volunteered to go. After laying them all out on the table, the Rebbe and Rabbi Hodakov would plan each Merkos Shlichus itinerary one by one. The Rebbe was familiar with all the locations they were looking at. He knew which places could suffice with two *bochurim*, and which needed three; which cities had friends of Lubavitch or *hekdeishes* [hospitality houses] where the *bochurim* could lodge without a charge, and where they would have to stay in a hotel. The Rebbe even knew the best way to travel from one place to another—by train, bus, plane, car, etc.—and how to coordinate the trip in the most efficient manner. Working with the list of *bochurim* he would choose who should go where.

In the early 5710s, the *bochurim* would go in as a group for *yechidus* before they left, and throughout the summer, the Rebbe would often speak about Merkos Shlichus and how important it was.

Rabbi Hodakov walked into the *zal* and summoned me. ‘We want to send you on a trip,’ he said

TRAVELING ON THE EDGE

The Rebbe would often give *horaos* to the *bochurim* before they traveled. One year, Rabbi Moshe Herson, who was born in Brazil and spoke Portuguese, was chosen to go on Merkos Shlichus to three countries in South America. His itinerary included visiting a few cities in Cuba, a few cities in Colombia, and Caracas, Venezuela. However, considering that this was taking place shortly after Cuba’s communist revolution by Fidel Castro’s, he was a bit concerned, and he asked the Rebbe for a *bracha* at his birthday *yechidus*, which took place around that time.

“The Rebbe looked at the letter,” Rabbi Herson relates, “but mentioned

THE TOOLS

In 5710, a few months after Yud Shevat, Rabbi Moshe Groner and Rabbi Berel Junik went into the Rebbe’s room to receive a *bracha* for Merkos Shlichus. When they went in, the Rebbe asked them, “Where are you traveling?” They replied that they were going on Merkos Shlichus to Baltimore.

“*Furt gezunterheit* [travel in good-health] and be successful,” the Rebbe said. “You should fulfill the Rebbe’s *kavana*. You have the *koach* to do this, and when you utilize your *kochos* properly, you will have success, in all areas, both general and specific. Do you have a picture of the Rebbe? Carry it in your pocket.”¹

When Rabbi Leibel Groner and Rabbi Ezriel Chaikin had gone into *yechidus* several weeks earlier, the Rebbe instructed them too to carry a picture of the Frierdiker Rebbe, as well as a *maamar*, and also to say the Frierdiker Rebbe’s *kapitel* Tehillim, “in order that it should be absorbed by each and every one of us what the Rebbe demands from us.”²



nothing about the entire trip to Cuba, which had so bothered me. Instead, the Rebbe asked why we were only visiting one city in Venezuela. I didn't know what to say. My itinerary had been planned by the office in Merkos, and I had no idea why it was arranged the way it was. The Rebbe didn't wait for an answer, and said that, in any case, we should try visiting more than one city in Venezuela.

"After coming out of *yechidus*, I immediately went to my friend Binyomin Klein, who was my partner on Merkos Shlichus (and who would later become the Rebbe's *mazkir*), and we immediately began trying to change our tickets. We were unsuccessful, so we decided that we would figure it out once we get there. (It should be noted that the cities with concentrations of Jews in Venezuela are very far from each other, and it wasn't so simple to just hop over to the next place.)

"Our first stop was in Cuba, and to our utter shock, we were welcomed with remarkable friendliness. Turns out that the signature feature of the

revolutionaries and their leader, Fidel Castro, was a beard. When the government leaders and citizens saw us—*chassidische bochorim* with beards—they figured that we were supporters of the new government and welcomed us with open arms. When we walked around the city, we noticed people pointing at us and whispering that we were supporters of Castro. This enabled us to visit the local Jews without any issues and to fulfill the Rebbe's shlichus in the best manner possible."

As per their itinerary, the pair continued on to Colombia and visited a few places there; but they still hadn't figured out how to visit another city in Venezuela. As they were about to leave their hotel in Colombia to catch their flight to Caracas, they suddenly received a call. Due to mechanical difficulties, their plane would not be able to fly directly to Caracas, and would have to stop off in Maracaibo, another city in Venezuela, for about a day. And just like that the Rebbe's request was fulfilled! They spent a day



RABBI YEHUDA KRINSKY (R) AND RABBI LEIBEL RASKIN ON MERKOS SHLICHUS IN FLORIDA.

in Maracaibo visiting the Jews there, and then continued on to Caracas.

However, notwithstanding this story, policy was not usually relaxed regarding visiting dangerous countries; the Rebbe's concern for the *bochorim*'s safety was paramount.

Rabbi Shmuel Pesach Bogomilsky went on Merkos Shlichus nine summers in a row, from when he was sixteen—with a *chavrusa* several years his senior—until he was twenty four when he went alone. He was sent to countries and states throughout the world, from California to the Caribbean to Bolivia to Hong Kong, with a list of *chavrusas*: Rabbi Nachman Sudak and Rabbi Binyomin Klein a"ח, and רב'לחט"א Rabbi Berel Shemtov, and others.

In an interview with A Chassidisher Derher, Rabbi Bogomilsky related:

"The way it usually worked in those years was that before the trip, one would prepare a list of places to visit and hand it in to the Merkos office for the Rebbe's approval. When I submitted the proposed itinerary for my final tour in 5723, the Rebbe responded in writing: '...Obviously, do not travel to countries or places where there is currently war...' (In addition, the Rebbe told me not to stop off in Eretz Yisrael if it wasn't on the way.)



The Early Morning Inspection

This was no regular learning session.

The Friediker Rebbe, in a letter and in his diary, describes the special time he spent learning with his father, the Rebbe Rashab, during the time period of 5677.

The words and expressions he uses to depict the late night *chavrusa* or early morning studying, gives us a glimpse into how those hours were treasured.

The Tuesday morning of 22 Teves, seemed to be another opportunity for this as had been the early hours of the previous day, Monday, 21 Teves. Things, however, turned out to be anything but usual, as the Friediker Rebbe himself relates:

"We would learn together either late at night or early in the morning. That Monday we had learnt in the morning and my father told me we would do the same on the following day.

"We learned together 'Biurei HaZohar' which were mostly taught by the Alter Rebbe to his sons, grandsons, and some of his outstanding students.

"The *drush* we studied that morning was extremely deep. My father's method of learning was to first briefly explain the concepts and then to learn the actual text at great length with exceptional sharpness and fluency.

"Two hours passed and I was immensely enjoying the intellectual sharpness and wonders that I was hearing, and I saw that my father was deriving pleasure from the learning as well.

"It seemed that my father had sensed that I was greatly overcome with the delight of the concepts, and he explained to me the purpose of properly understanding a concept in Chassidus.

"When he finished talking, he glanced at the clock and it was six thirty in the morning. He closed his *sefer* and



4 Myths and Misconceptions About Moshiach's Coming

1. Negative events are 'setbacks' in the process of bringing Moshiach.

We constantly say that Moshiach is on his way and point to the many signs of his coming; signs drawn from Gemara, Midrash, and other sources. Events such as the fall of the Soviet Union and the Iron Curtain; the end to major wars and altercations; the fact that the world produces enough food

to feed everyone on the planet, making world hunger a solvable problem; and others.

Yet, there are times when it looks as if we have, *chas veshalom*, fallen farther from Moshiach. Global and local events, the rise in violent fanatic groups, precipitating terrible atrocities, the lowering of moral standards, and major interpersonal disputes and politics; all shocking and disconcerting. And this really bothers us, as we are confronted with

לזכות
שלוחי כ"ק אדמו"ר בכל קצוי תבל
להצלחה רבה ומופלגה
למעלה מן המשווער

נדפס ע"י שלוחי כ"ק אדמו"ר
לפאלם ביטש גארדענס, פלארידא
הרה"ת ר' דוד ומרת חנה
ויגלר



דער רבי וועט געפינען א וועג...

Dedicated by and In honor of
Rabbi Dovid and Henya Laine's
51st Wedding anniversary
14 Sivan 5776

The Elusive Property

AS TOLD BY RABBI YOSHI BISTON, NORTH BROWARD (SOUTH PALM BEACH) FLORIDA

I was appointed by Rabbi Avraham Korf in 5738 to direct the Gan Yisrael overnight camp of Florida. I ran the camp successfully for four years, but come 5742 I had difficulty finding a campsite to host our program. After much effort I managed to come up with a couple of options, one of which was an empty piece of land a donor was willing to grant Chabad of Florida upon which to build an entirely new campsite.

I wrote to the Rebbe about our difficulty and included the details of the options we faced. Regarding the empty piece of land, the Rebbe instructed us to only purchase a ready built campsite.

Over the years we rented various grounds and all along I kept up my search for a ready built site for sale as per the Rebbe's directive, but I was never able to find anything reasonably priced.

Three years ago the camp was on the verge of closing. We had been renting a particular campsite for seven years

and each year I could only afford to pay 60-70% of what was required for rent and soon I had accumulated a debt of approximately \$150,000. I knew we could not sustain this loss for another year renting at this location but I hadn't yet managed to find another site.

Six months before the summer, I was contacted by a fellow shliach who had come across a campsite that was up for auction on a real estate list. The grounds were located only 30 minutes from our Chabad House, which is unusual because most sites of this nature are generally situated in central Florida, some three hours away.

We looked at the property and sure enough it was fully built and it suited our needs perfectly. Incredibly, the starting bid was at \$930,000 which was remarkably less than any other camp site I had seen before!

I hired a broker who advised us to raise our offer to about one million dollars and not long afterwards we were notified that our bid was accepted. The campsite was co-



owned by seven non-Jewish religious organizations but I assured them I would keep present employees at the site - as well as the tenants who had been renting the camp site for some weekends throughout the year - and they seemed quite satisfied with the deal.

I borrowed the first ten percent for the down-payment and set out to raise the remaining funds. Unfortunately not one donor who had pledged significant sums in the event that we found a site was able to follow through, as there was another mosad at that particular time facing foreclosure and they had all stepped in to bail it out.

Fortunately a fellow shliach, Rabbi Shalom Ber Lipskar, secured a donor who donated \$500,000 and I managed to fundraise an additional \$100,000. Days before the anticipated closing date, set for a Friday April 19, 2013, I was still short about \$400,000 dollars. In middle of the week I received a call from a friend and supporter who offered to loan us the rest of the money but I wouldn't have it until the middle of the following week.

I thought that it wouldn't be a problem and immediately called my broker to let them know that we have most of the money and would be receiving the remaining sum a few days late. Surprisingly the sellers refused and warned us that if we wouldn't have the entire sum by Friday at noon we would lose the deal entirely. We cajoled and begged but they wouldn't budge.

At this point there was nothing I could do. Sure enough, Friday came and went and we had lost the deal. We were back to square one.

They sent back my down-payment which I held onto and flew to New York to visit the Ohel. I wrote to the Rebbe how we had found the most perfect site for our camp as per the Rebbe's directive, and now it seemed we would lose the opportunity and the future of the camp looked bleak. I asked the Rebbe for a bracha that the owners should have a

change of heart and agree to the sale.

I returned to Florida with a hopeful heart, but still, they refused to reconsider the deal. The entire episode seemed quite odd, so I decided to find out what had happened. After some investigation I found out from the caretaker of the property that only one organization had agreed to sell, and when the other partner organizations heard that the site was on the verge of being sold to a Jewish camp they were very upset and pressured to nix the deal (but couldn't do it until I was in default).

With a heavy heart I officially closed the camp for the upcoming summer and moved on.

Two months passed and unbelievably, they called back to inform me the grounds were up for auction again! At this point, I was sure they were just using me to get more money from another bidder.

This time, I was advised, we would need to put down a larger offer. 1.2 million dollars was still quite a bargain and once again our bid was accepted. Now, amazingly the original donor who had pledged half a million the first time around, agreed to donate one million dollars so that we wouldn't lose it again! I still had the down-payment from last time and collecting the remaining \$100,000 was easily accomplished. The Rebbe's bracha had materialized.

After I received the keys and full ownership of the camp site I drove straight up to the site and asked the manager what had transpired.

Full of wonderment, he related how the organization who had hired him was desperate to make a sale, but it was the other six who had originally insisted against selling it to us. Believe it or not, the second time around there were other potential buyers who had offered higher bids than me and still, all seven organizations stunningly voted unanimously to accept my offer!

It was then that I realized the full impact of the Rebbe's bracha and the camp remained open with no issue. **1**



YOUR STORY

Share your story with A Chassidisher Derher by emailing feedback@derher.org.



The Key Element

29 ELUL 5722

In the picture here, we can see Reb Yaakov Peles, a well-known communal activist from Eretz Yisroel, presenting the Rebbe with the key to the city of Kiryat Gat at the first Erev Rosh Hashana farbrengen. The Mayor of Kiryat Gat, Mr. Gideon Naor, had appointed Reb Yaakov as his personal envoy to bring the key to the Rebbe. This was the first occasion of such a gift being presented to the Rebbe, of which many followed in later years.

While some may have seen the presenting of a city's key as largely symbolic representing the freedom of the recipient to enter and leave the city at will, the Rebbe explained the deeper meaning, revealing a whole new dimension. In the *sicha*¹ that followed, the Rebbe expounded upon the function of a key, and the *hora'ah* we can draw from it. The Rebbe discussed the concept of an *Ir Elokeinu*, one that is truly worthy of its name, is normally surrounded by protective walls to defend it from unwanted influence. However, it must also have a gate that the

key unlocks, to enable the residents who have been especially prepared, to go out and bring others inside to safety as well.

In the week following this occurrence the Rebbe wrote a letter to Mayor Naor, thanking him with a *todah levavis*—heartfelt thanks—for the honor, reiterating the point that had been discussed at the farbrengen.²

RELATED EPISODES

In later years, it became more common for dignitaries, politicians, and others to present the Rebbe with an honorary key to a town, city, or institution. On one occasion, when presented with this gift, the Rebbe commented how in *halacha*, this act (*mesiras hamaft'e'ach*) represents the transfer of ownership of that which the key opens. The Rebbe explained that this means that all the activities there must be in accord with Torah.³ **T**

1. Toras Menachem Hisvaaduyos 5722 Vol. 3 p. 322
2. Igros Kodesh vol. 22 p. 333
3. Living Torah Disc 78, Program 312





לזכות
החייל בצבאות ה'
שלום דובער שיחי'
לרגל ה'אפשערניש' שלו ביום כ"ח סיון ה'תשע"ו
ולזכות אביו השליח המסור בלב ונפש
הרב **מרדכי שיחי'**
סילברברג
להצלחה רבה ומופלגה למעלה מן המשוער
מתוך שמחה וטוב לבב
נדפס ע"י
חבריו שלוחי כ"ק אדמו"ר שיחיו
בערי השדה אנטריא, קנדה



Derher**Letters**

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Simchas Yom Tov

Dear Editors,

Thank you for another edition of the Derher,

In the Sivan edition you featured an overview of the *tahalucha* and various things the Rebbe said about those who participate in it [“ונתתי לך מהלכים”, Derher 45 (122) Sivan 5776].

In the way *tahalucha* is described in various places in the article it seems that the main objective was to *chazzer* Chassidus in shuls, and that this was part of the general campaign the Rebbe had initiated that Chassidus should be *chazzered* in shuls every Shabbos.

It was also mentioned that the talk is followed or preceded by a lively dance, and that on Simchas Torah the focus was more on the dancing than the speaking. However it wasn't emphasized in the article (aside for one quote in a sidebar) that there was actually a specific reason for this dancing, regardless of it being official or not, and even if a speech was given or not. There was something great being accomplished through the *tahalucha*, namely, bringing and adding real *simchas Yom Tov* to other Yidden, especially in places where the *simcha* was not so apparent (Shavuos 5722).

When looking at what the Rebbe said about *tahalucha*, it is clear that besides for it being an opportune time to speak Chassidus, bringing Yidden *simchas yom tov* was an additional and no less important reason for *tahalucha*. In fact, in most of the *sichos* it seems that this point was actually the main objective of the whole thing.

Many times, while mentioning the *tahalucha* in passing, the Rebbe would refer to it simply as “those who went to the shuls to be *mesameach* Yidden,” or “the *takana* of the Rabbeim to be *mesameach* Yidden on Yom Tov.” This was not limited to Simchas Torah, but applied to all the *tahaluchos*, and is mentioned and explained in many of the *sichos* on Acharon Shel Pesach and Shavuos!

The Rebbe explained that since we find that on Yom Tov one should include others in his *simcha*, “הוא וּבְנָיו וְאִשְׁתּוֹ וּבְנֵי בֵיתוֹ וְכָל הַנְּלוּיִם אַחֲרָיו” (oneself, his children, wife, family, and acquaintances), including “לְגַר לִיתוֹם” (convert, orphan, and widow), therefore one should walk and bring the joy of Yom Tov to others, even those that one does not know. We can see the great joy that is brought to other Yidden when they realize that another Yid took trouble and went out of his way for

them, without even knowing who they are, just to bring them joy. Knowing this alone already adds in their *simchas Yom Tov*! (Shavuos 5744)

What emerges is that although this started shortly after the campaign to *chazzer* Chassidus in shuls, the Yom Tov *tahalucha* certainly has the additional objective of bringing the joy of Yom Tov to others. This understanding of *tahalucha* also explains why it is important that everyone should participate, not just the one person that is speaking, because it adds true *simchas Yom Tov* for other Yidden.

Bentzion Alperowitz
Bournemouth, UK



First Time In Many Years

Dear Editors,

Thank you very much for the great publication במדי חודש בחודשו; our family looks forward to receiving it every month.

I just wanted to share something which occurred this past Shavuos. While waiting in 770 for our group to go on *tahalucha*, I met an old friend who was trying to find out what time the *tahalucha* was going.

On the way, I mentioned to him that it was nice to see him going on *tahalucha*. He replied, "Mordechai, I haven't been on *tahalucha* for years. But today I was reading the latest issue of the "Derher" and after realizing the Rebbe's *koch* about it, I felt that I owe it to the Rebbe to go on HIS *tahalucha*."

May you go מוֹשִׁיחַ אֶל חַיִּיל. Moshiach NOW!

Mordechai Telsner
Brooklyn, NY



Follow Up At Farbrengen

Dear Editors,

In the recent article about *tahalucha* ["ונתתי לך מהלכים", Derher 45 (122) Sivan 5776] you mention that on the second day of Yom Tov, the day after *tahalucha*, Rabbi Hodakov would give the Rebbe a short report on how *tahalucha* went. I would like to share a personal story in connection to this:

On the first day of Shavuos 5751, my father a"h, Rabbi J. Immanuel Schochet, was assigned to speak at a shul in one of the far corners of Boro Park. His foot happened to be bothering him at the time. Not wanting to walk that far, he decided to only walk as far as the first main 'shul stop' (where the singing would commence, before everyone broke off and went to their respective shuls) and fulfill his *tahalucha* obligation thereby.

As we started to walk on *tahalucha*, Rabbi Moshe Kotlarsky started walking alongside us.

"Nu, Immanuel," he asked, "where were you assigned to speak?"

My father explained that he was assigned to speak at this shul far away, but that he planned to only go as far as the first main shul and participate there. Rabbi Kotlarsky started to chide him, albeit in a friendly manner.

"What kind of example are you setting for your son?" he asked. "You were assigned a specific place and if you don't go there, no one will end up speaking at that shul!"

Surprisingly, as a result of this rebuke, my father acquiesced without putting up much of a fight. He agreed to go where he was originally assigned

Sometime along the way, we were joined by my cousin, Shimon Kramer, who is today a shliach in Merrick, New York. By the time we got to the assigned shul, there were only the three of us left.

We walk into the shul and the tension in the air was palpable. In my young adolescent mind, these people did not seem so friendly to Lubavitch. There was an ongoing friction at the time with regard to the Rebbe's *mitvza Moshiach*, with certain *roshei yeshivos* speaking out against.

Before my father got up to speak, the rabbi approached him and asked that he not speak about anything controversial.

My father began his speech about the Ten Commandments and what they mean. He elaborated on the famous question as to what exactly the first Commandment is; to believe in Hashem. My father elucidated that some commentaries say that it's actually a mitzvah to believe in Moshiach.

The word "Moshiach" triggered a ripple effect in the crowd and people starting bristling in their seats.

My father pressed forward, quoting the Chofetz Chaim that in the time before Moshiach comes, there will be *gedolei Yisroel* who will take the place of the prophets of old. They will encourage the masses in Torah and good deeds and strengthen their faith in the coming of Moshiach.

However, the Chofetz Chaim continues, there will be those of little faith that won't want to listen. While paying lip service to the concept of the coming of Moshiach, they will question when he will actually come.

At this point, one of the shul members interrupted my father's speech to make light and mock what he was saying.

My father spoke for a few more minutes and concluded his speech.

The next morning, the second day of Shavuot, after *shacharis*, Shimon Kramer went to speak with his grandfather Rabbi Hodakov. He related to him the story of what occurred the night before. Rabbi Hodakov expressed great interest, asking him for many details. Unbeknownst to us at the time, following this conversation, Rabbi Hodakov went to meet with the Rebbe, at which point he gave over an accounting of *tahalucha* and any interesting stories of note.

That evening the Rebbe conducted his usual farbrengen. At some point during the farbrengen, the Rebbe seemingly went on a tangent. He bemoaned the fact that at the time before Moshiach comes, "there are those that use their energy to mock the concept of Moshiach." The Rebbe marveled at how this can happen "in the year of 'I will show you miracles,' and right after *sefiras haomer*, and after (the day of) the giving of the Torah, being that the whole concept of mocking is contrary to *Toras Moshe Rabbeinu*."

"However," remarked the Rebbe, "it's not his fault. We have been in exile for so long. This person, born in exile, bar mitzvahed in exile, and got married in exile. May it be Hashem's will that he should have sons and daughters involved in Torah and mitzvos, so that they should help him do a complete repentance until there is no remnant left of his transgression. Also those that stumbled by listening to the mockery, they too should find the wherewithal to arouse within themselves to do a complete repentance. As we are promised in the Torah: when the Jews do *teshuvah* they will immediately be redeemed."

The Rebbe continued using some sharp language and then said that he does not want to talk too much about it, as it is a painful subject. He concluded with a

blessing about turning the negative into a positive.

People in the audience were quite perplexed as to what the Rebbe was referring to. However, my father, Shimon Kramer and I, understood to what incident the Rebbe was referencing.

May it be Hashem's will that we be reunited with our Rebbe in an open and revealed manner. We should once again hear his holy words, together with that impudent man from the shul, who surely did *teshuvah* by now, with the coming of Moshiach Tzidkeinu, speedily, Amen!

Sruli Schochet
Los Angeles, CA

”

Live and Relive

Dear Editors,

I'm sure you receive many letters of appreciation, so I'm writing "*k'Yehuda v'oid likrah*." Perhaps it's been said already but I feel the need to express my gratitude.

Not only the *bochurim* of today (your target crowd) are benefiting from your fantastic work. Many *yungeleit* like me enjoy and benefit tremendously from

your informative articles and stories. In fact, this past Friday I arrived home close to Shabbos and went straight for the mailbox to see if any important mail arrived. There were no donations, but there was a very important piece of mail which lit up my whole Shabbos! The Derher arrived just in time for Shabbos. I spent Friday night with Reb Michoel Dvorkin and all the other Chassidim in the publication.

Growing up in Crown Heights we of course had the *zechus* of being by the Rebbe. Although many of us young boys, and even older *bochurim*, were there and took part in all that went on; learnt the *sichos*, etc. we didn't really have the privilege to know what was going on "behind the scenes."

For me to read all the accounts with the insight of exactly what went on is *pashut* to relive it and perhaps to "live it" for real! So, it's not only those that didn't see the Rebbe that you are helping. Perhaps it can be said that all those who were there (*b'gashmiyus*) and THOUGHT that they saw and heard—are benefiting the most from your holy work!

Avrohom Brashevitzky
Doral, Florida

”

CORRECTION

In Derher Sivan 5776, in the article about Reb Michoel Dvorkin, page 50, there is an error in the caption of one of the images. The letter on that page was sent by the Rebbe (who worked as a *mazkir* of the Frieddiker Rebbe at the time) to Reb Michoel—as one can see in the signature "ש.נ."—and not officially by the Frieddiker Rebbe's *mazkirus*.

—The Editors



לזכות

מאיר, מנחם מענדל, לוי, ישראל, נחום,
שמואל, שניאור זלמן, איטא,

נדפס ע"י הוריהם

הרה"ת ר' יוסף יצחק הכהן ומרת נחמה דינה שיחיו
בלעסאפסקי

לחזיון ההתקשרות לב"ק אדמו"ר
ולהצלחה רבה ומופלגה בכל עניניהם

מוקדש

לחזיון ההתקשרות לנשיאנו
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מאן

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הרב התמים ר' ניסן ע"ה
נלב"ע ביום ל' כסלו ה'תש"נ
ת.נ.צ.ב.ה.

DEDICATED BY
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לרגל יום הולדתו התשיעי
כ"ט אב התשע"ו, שנת הקהל
גייסינסקי

לזכות מרת יהודית שתחי' ענגעל
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ביום י' אלול ה'תשע"ו, שנת הקהל

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לחזיון ההתקשרות
לב"ק אדמו"ר זי"ע

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הרה"ת ר' חיים לייב וזוגתו
שיחיו
בלכמן

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לחזיון ההתקשרות
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ירס

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מנחם מענדל, מרדכי
שיחיו
וואגעל

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וזוגתו מרת פייגא בת ר' יעקב קאפל ע"ה
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בענדעט

ת.נ.צ.ב.ה.

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לחזיון ההתקשרות
לב"ק אדמו"ר

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שוחט

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מוקדש ע"י הוריהם
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זאייאניץ
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טרקסלער

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הרה"ת ר' יוסף יצחק ומרת חנה העניא שיחיו
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•
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לשנת ברכה והצלחה לאורך ימים ושנים טובות

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כ"ף מנחם אב
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אביו של כ"ק אדמו"ר
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אביו של כ"ק אדמו"ר

לעילוי נשמת

הרה"ת והחסיד בעל מרץ למופת

הר"ר יעקב יהודה בר' יהושע ע"ה

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לע"נ

שמחה בן משה הכהן ז"ל

ושרה לאה בת משה הכהן ז"ל

ולזכות השלוחים שעמדו אצלם

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לטובת מוסדות חב"ד-ליובאוויטש ושלוחי כ"ק אדמו"ר על אתר

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שיחיו

גולדהירש

לע"נ

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בארבער

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וילדיהם מושקא, חנה, מנחם מענדל, רבקה חי' הינדא שיחיו

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