

שנת
הקהל את העם

A Chassidisher

Derher

א חסידישער דערהער

75

תש"א
תשע"ו

כ"ח
סיון

MARKING THE REBBE AND REBBETZIN'S MIRACULOUS ESCAPE
FROM WAR-TORN EUROPE TO THE UNITED STATES OF AMERICA,
PROMPTING A NEW ERA IN HAFOTZAS HAMAAYONOS.



Tahalucha

THE MINHAG OF OUR GENERATION

Reb Michoel Dvorkin

A LEGEND OF A CHOSSID

Gather to Save the Nation

THE WONDERS OF HAKHEL



SIVAN 5776
ISSUE 45 (122)

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SIVAN 5776 ISSUE 45 (122)



About the Cover:

Commemorating 75 years since the Rebbe's arrival on US soil, this month's cover features the Serpa Pinto ship which carried the Rebbe and Rebbetzin to safety. The background displays two stamps found on the trunk that the Rebbe and Rebbetzin traveled with, and the ship's passenger manifest recording the Rebbe and Rebbetzin's name. Read more about the story of Chof Ches Sivan in "A Perilous Flight" Derher Magazine, Sivan 5775.

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INSIGHTS IN HAKHEL

Derher**Editorial**

"True, we may be a nation dispersed and scattered among the nations. We each act differently, we dress differently, and we speak and comprehend different languages.

"But all these differences are merely external.

"Our '*neshama*' affairs, however, our connection with Torah; this is one and the same in all of us. We are an עם אחד—one singular nation, who received, and still receive, one Torah—תורה אחת.

"No matter which language we use to study the Torah—whether Yiddish, English, Russian, or any other language—we all study the same content, the same Torah. We all fulfill the same mitzvos..."

In preparation for *mattan Torah*, the Rebbe explained this concept to a group of children gathered in the shul a few days before Shavuos 5740. It was just after delivering a

sicha in Russian for the children on the other side of the Iron Curtain. (See "*Leben Mitten Rebbe'n*" in this magazine.)

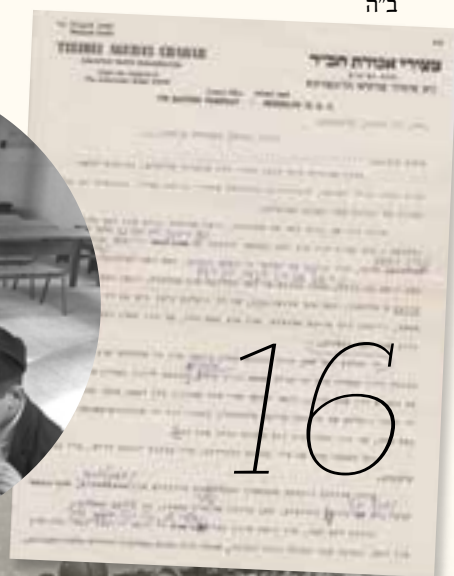
The Rebbe calls on the children, and on all of us, to see beyond the surface and reach the underlying point that unites us all as an עם אחד.

As we prepare for *mattan Torah* on Shavuos this year, we present this issue of Derher; an anthology of *sichos*, letters, and stories, of our Rabbeim and Chassidim.

At the center of it, a timely overview on what the Rebbe referred to as "the *minhag* of our generation"—the famed *tahalucha* march that we take up on each Yom Tov to bring the joy of the holiday and the message of Chassidus to fellow Jews.

The Rebbe explains that not only is the mission an important one, but even the walk itself has meaning.

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נא לשמור על קדושת הגליון.

About Moshiach it says "והדריך בנעלים"—he will lead the Yidden out of *golus* with their shoes. The Rebbe often expounded on this *possuk* and connected it with the significance of the walk of *tahalucha*.

In the *zechus* of carrying out the Rebbe's instruction, we will be lead out of *golus* to the *geulah ha'amitis ve'hashleima*, may it be *teikef umiyad mamash*.

בברכת קבלת התורה בשמחה ובפנימיות,

The Editors
כ"א אייר, ה'תשע"ו, שנת הקהל (ופרצת)

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





לזכות החייל בצבאות ה' מנחם מענדל שיחי
לרגל הולדתו ביום כ"ד ניסן התשע"ו, שנת הקהל
שיגדל להיות חי"ל כרצו"ק ולנח"ר כ"ק אדמו"ר

ולזכות הוריו חבר מערכת של גליון זה הרה"ת ר' יוסף דוד שיחי' וזוגתו מרת רבקה שתחי' שטראקס

TORAH WEALTH

Chazal tell us that Moshe Rabbeinu amassed riches of material value. Why? With all of the immense spiritual qualities of Moshe Rabbeinu, something like wealth would seem so trivial and insignificant.

In this Shavuos farbrengen, the Rebbe offers a fascinating explanation with a timely lesson for all of us.

Based on a sicha said the second day of Shavuos, 5737.¹

There is a somewhat mysterious and enigmatic passage in Gemara, in Nedarim². The Gemara is discussing the giving of the Torah and *Luchos*, when it mentions that Moshe Rabbeinu was rich.

An obvious question immediately comes to mind: What merit should be attributed to Moshe by virtue of his money? Why should one care whether or not he was wealthy? In fact, it didn't matter whether or not anyone had money in the desert; everything was provided for them anyway! And the question is only compounded by the fact that we're talking about Moshe Rabbeinu himself, who led us out of Mitzrayim and brought us the Torah. Who cares that he was rich?

Moshe Rabbeinu, the Gemara tells us, became rich from the scrapings of the *Luchos*. When Moshe was told by Hashem to carve out the *Luchos* from sapphire, it was the extra leftover

bits that gave him his wealth. The significance of his riches coming from leftovers should not be missed by us; it is a fact that underlies the meaning of the very riches in contention. (In *Lashon Hakodesh*, the word for "scrapings" is פסלתן - which can also mean "waste"; implying that the riches were in fact meaningless to Moshe).

The reason why we are told that Moshe had riches despite the insignificance of materialistic wealth is: material abundance helps broaden one's mind for Torah learning.

It is told of the Tzemach Tzedek, that when he wanted to open himself to a "*hisrachvus*" - a broader and deeper understanding in his Torah learning, he would request a tray of coins to be brought in and placed on his table.

What was it about coins that would improve his learning? How would that make any difference?



PHOTO: JEW/THE LIVING ARCHIVE / 10489

While many would attempt to answer that it was because the Tzemach Tzedek desired to give a lot of tzedakah, that still wouldn't answer why it should help specifically with Torah learning.

But, the answer is also clearly stated. The Gemara in Brachos³ says that "a nice house with nice ornaments will broaden a person's intellect." This is true for the following reason: one's *nefesh habehamis* is not naturally inclined to learn Torah. In other words, in order to prevent your *nefesh habehamis* from disturbing your Torah study, you need to distract it. Since it is *gashmiyus* that attracts the *nefesh habehamis*, by distracting it in this way, one can clear his mindspace for the study of Torah.

The Gemara raises the question of how Moshe became rich, not just to teach us the technical details of his wealth, but also to teach us a lesson: That when we dedicate ourselves to Torah, Hashem blesses us with wealth as well.

Yet, at the same time we must remember that it should be of no importance to us, just like by Moshe Rabbeinu. His wealth was completely

irrelevant to him, like leftovers that one has no care for. Nevertheless, Hashem endows a *tzadik* with wealth, since only then can one achieve true greatness in Torah.

In discussing *nevuah*, the Gemara in Shabbos⁴ says that "the shechina only rests upon one who is a *chochom* (wise), a *gibor* (mighty), and an *ashir* (wealthy)." The question is obvious here as well: What difference does it make how strong or rich one is? Why is that a prerequisite of prophecy? The answer is that while these things have no real *chashivus*, they are things that Hashem endows the greatest *tzadikim* with. Not because they make the *tzadik* any greater, rather it is simply an expression of the way Torah and *gedulah* come together.

This is the lesson that the Gemara and Midrash are trying to teach us. By emphasizing the idea that it was from the scraps and leftovers, it implies that even before he had finished carving the *Luchos*, he had already received the riches just by involving himself in fulfilling the action—making a vessel to receive it.

May it be Hashem's will that we have a year that is permeated

throughout with the spirit of *mattan Torah*, ultimately leading us to Moshiach, and we will hear Torah from Moshiach himself. May we merit to the fulfilment of the words of the Rambam, "*V'chol hama'adanim metzuyin ke'afar*," *gashmiyus* and riches will be so abundant, as to become as meaningless as dust. May it be so with Moshiach now. **1**

1. Sichos Kodesh 5737 vol. 2 p. 55
2. 38a
3. 57b
4. 92a



LIVING LESSONS, PRKETAWS



לזכות

חבר מערכת של גליון זה החתן הרה"ת ר' מנחם מענדל שיח' גרינברג
והכלה מרת ח' מושקא שתח' שם טוב
לרגל חתונתם בשעטומ"צ ביום י"ג סיון ה'תשע"ו, שנת הקהל

Shavuos with the Rebbe

DIARY OF A BOCHUR; SIVAN 5740

WEDNESDAY, 28 IYAR

As the Rebbe was leaving to go home at 10:40 PM, Rabbi Simcha Kook, chief rabbi of Rechovot, was waiting in the hallway. The Rebbe greeted him and asked if he is Rabbi Kook from Rechovot. When he answered in the affirmative the Rebbe spoke to him for about five minutes.

The Rebbe first noted that he is a Kohen, and requested that he give him a *bracha*.

Rabbi Kook: I came to receive a *bracha* [and not to give one]...

The Rebbe again requested a *bracha*, and Rabbi Kook again refused, saying that he was embarrassed, but he promised to mention the Rebbe at the Kosel.

The Rebbe: I apologize for speaking to you here and not in my room, I didn't know that you were here. Thank you for helping arrange and participating in the Lag B'omer parade in Rechovot.

Rabbi Kook: I am involved now with the Chabad House in the Old City.

The Rebbe: In Rechovot?

Rabbi Kook: In the Old City of Yerushalayim.

The Rebbe wished him success and thanked him for all the help he provides to Chabad in Rechovot.

The Rebbe: Until when are you here?

Rabbi Kook: Another few days.

The Rebbe: Are you leaving before Shabbos or after?

Rabbi Kook: Right after Shabbos.

The Rebbe: So you will be in Eretz Yisroel for Shavuos!

The Rebbe then quoted the Friediker Rebbe, and *bentched* him with “*Kabbalas haTorah besimcha ubepnimius*.”

“We never know when a *bracha* will ‘descend’ and have an effect. *Birchas Kohanim* is different though; the Alter Rebbe says that with *Birchas Kohanim* “עך מהרה ירוץ דברו”—its effect is immediate. Since you are active in maintaining the integrity of Eretz Yisroel (שלימות הארץ), your arrival in Eretz Yisroel should be with “completeness” (“בשלימות”). This will also have an effect on the rest of the world.”

Again the Rebbe apologized for not receiving him in his room, and then continued walking out of 770.

On the way to his car the Rebbe was approached by Rabbi Baruch Horowitz, founder and rosh yeshiva of Dvar Yerushalayim, a yeshiva for *baalei teshuvah*.

The Rebbe first thanked him for speaking at the convention of Agudas Yisroel in Yerushalayim¹. Upon his request for a *bracha*, the Rebbe replied: “You deal with people who are even greater than a *tzadik gamur* [i.e. *baalei teshuva*].”

Rabbi Horowitz again requested a *bracha*, and the Rebbe blessed him. When he asked to be admitted for *yechidus*, the Rebbe responded that it wouldn’t work. Noting his surprise the Rebbe explained that due to time constraints it is impossible to meet everyone individually at this time, and there are matters beyond his control.

THURSDAY, 29 IYAR

The Agudas Harabonim declared a half-day fast today. This past Shabbos the Rebbe encouraged it as well.

Mincha was at 1:30. After *mincha* there was a *sicha* for approximately 40 minutes (the *sicha* was later printed in Lekutei Sichos, Vol. 23 p. 245).

At the end of the *sicha* the Rebbe instructed that for the next few days there should be gatherings of children wherever possible, where they should proclaim “נעשה ונשמע”, and prepare for Shavuos. In Eretz Yisroel, a children’s *kinus* should be held at the Kosel and other holy sites, and permits should be obtained to assemble in Chevron and at Kever Rochel.

As for Shavuos itself, the Rebbe announced a new initiative: That all children should be brought to shul to hear *Aseres Hadibros*.

The Rebbe then said that he wants to personally address the Jews behind the Iron Curtain, in their own language. He began speaking in Russian, reminding them that according to Soviet law, Jews are allowed to observe their religion. They should therefore go to shul on Shavuos, and the police must protect them from harm. The Rebbe then concluded the *sicha* with a *bracha* in Yiddish.

On the way out, someone asked the Rebbe why the *sicha* was not translated in English. The Rebbe answered him to ask his friends and they will explain to him what was said. The Rebbe then turned to Rabbi Groner and asked why indeed it was not translated to English.

Although only a half day fast was proclaimed, the Rebbe himself fasted the whole day. *Maariv* was at 8:45 PM, after which the Rebbe went home.

SHABBOS PARSHAS BAMIDBAR, 2 SIVAN

The Rebbe arrived from his home at 9:45 AM, and informed Rabbi Groner that there would be a farbrengen later that day.

The farbrengen began at 1:30 PM. The Rebbe began by discussing the date of Beis Sivan, and spoke at length about *kinusim* for children. After the *maamar*, the Rebbe connected the customary Rashi *sicha*, insight in Lekutei Levi Yitzchok, and Pirkei Avos, with the idea of children positively influencing their parents².

At the close of the farbrengen the Rebbe asked that his father’s *hakafos niggun* be sung, and he strongly encouraged the singing.

SUNDAY, 3 SIVAN

The children’s rally began at 2:30 PM. At 3:20 the Rebbe entered the shul and davened *mincha* with the kids. On the way to his place, the Rebbe distributed coins to a few children. After *mincha* the Rebbe turned around to encourage the singing of *Utzu Eitza* and clapped vigorously.

The Rebbe then said five *sichos*, which were translated by Rabbi Hecht. They were about Gimmel Sivan, preparations for Matan Torah, the children being the guarantors for Torah, and hearing the *Aseres Hadibros* in shul.

After the *sichos* the Rebbe said that to unite with the children behind the Iron Curtain, he will speak in Russian. Once again, he said a short *sicha*

in Russian about the the relationship between a Jew and the Torah, as well as a brief explanation on Modeh Ani.

At the end of the rally the Rebbe began singing *Ufaratzta* and encouraged the singing with his hands the whole way out.

MONDAY, 4 SIVAN

After *krias haTorah*, ten guests from France recited *Birchas Hagomel*.

The Rebbe entered for *maariv* at 9:15 PM and smiled to Reb Zalmon Jaffe.

The farbrengen of Erev Shavuos began at 9:30 PM. The Rebbe began by speaking about how on Erev Shavuos every year we are given the strength to proclaim *naase venishma* anew. He spoke at length about the “two crowns,” the reward for *naase venishma*, which were given on Hei Sivan.

In the third *sicha* the Rebbe addressed the opposition to Lag Bomer parades in Eretz Yisroel³, explaining that the reason for it is *sinas chinam*,

baseless hatred, which is the result of incomplete control over one’s heart and mind. For this there can be only one explanation: that the primary opponent to the parades davens with *pasule tefillin*!

Afterwards, the Rebbe spoke about utilizing the hours remaining until Shavuos for activities with children, and about the uniqueness of the paper crowns that the children were wearing at the Lag Bomer parade.

TUESDAY, 5 SIVAN, EREV SHAVUOS

The Rebbe went to the Ohel at 3:30 PM and returned at 7:30.

The Rebbe was wearing his silk *kapote* for *mincha* and sat at his Shabbos place⁴. Upon leaving the Rebbe began singing *Vesamachta*.

When the Rebbe entered the big shul for *maariv*, the crowd began singing *Uveyom Simchaschem*, and when the Rebbe reached his place he turned to the crowd and clapped vigorously for a short time.



YOSSI MELAMED via JEM140258

CHASSIDIM SING AND DANCE WITH THE REBBE'S ENCOURAGEMENT DURING KOS SHEL BROCHA, MOTZEI SHAVUOS 5740.

WEDNESDAY, FIRST DAY OF SHAVUOS

In spite of the heavy rain, hundreds of children came to 770 for davening in accordance with the Rebbe's instructions.

During the reading of *Aseres Hadibros* the Rebbe looked occasionally at the *baal koreh* and at the children.

In the afternoon, when the Rebbe returned from his house (at 5:20 PM), there was a children's rally underway in the upstairs *zal* of 770. When the Rebbe entered 770 and walked past the *zal*, they began singing, and the Rebbe motioned with his hand in encouragement.

At six o'clock the *tahalucha* left from 770, and the Rebbe went outside to see them off. Most of the time he clapped to the children singing Napoleon's March and *Va'anachnu Amcha*. When the last of the walkers disappeared from view, the Rebbe returned to his room.

THURSDAY, 2ND DAY OF SHAVUOS

As the shul was emptying out for *yizkor*, the Rebbe watched the crowd leave, and only after the last person exited did he cover himself with his tallis and started saying *yizkor*.

On the way up to his room after *shacharis*, the Rebbe saw two children fighting in the hallway (they apparently did not realize that the Rebbe was approaching). He took hold of one of the kids until they stopped fighting.

Just before *shkia*, at 8:00 PM, the Rebbe entered for the farbrengen. In the *sichos* he spoke at length about educating children, and the influence they could have on their parents. After the *maamar* he spoke about *tahalucha*, and instructed all who went to say *l'chaim*.

At the conclusion of the farbrengen, the Rebbe said that since the farbrengen is nearing its end, now would be the time to do as the Gemara says "*chatof ushesi*"—hurry and drink [i.e. say *l'chaim*]. He then waited for a few minutes until everyone said *l'chaim*, and motioned to many individuals to say *l'chaim*.

After *havdallah* the Rebbe distributed *kos shel bracha* to those present at the farbrengen, as well as to the many people who came after yom tov especially. When Rabbi Shlomo Cunin passed by, the Rebbe told him that he should see the fulfillment of the saying of קדושי עליון—holy people—that after a fire one prospers⁵ [his Chabad



House had recently suffered a devastating fire]. As Rabbi Cunin was returning to his place the Rebbe made joyous gestures in his direction, as *Al Hasela Hoch* was being sung by the crowd.

As the distribution was nearing its end the joy was indescribable. The Rebbe literally danced vigorously in his place with incredible joy and energy, and the crowd reacted with unrestrained jubilation.

FRIDAY, 8 SIVAN

The Rebbe received people for *yechidus* today from 3:00 to 6:00 in the afternoon.

It was announced today that the Rebbe would farbreng on Shabbos and on Monday.

When the Rebbe entered for *Kabbolas Shabbos* the crowd sang *Uviyom Simchas'chem*. As he reached his place he turned around and clapped energetically.

SHABBOS PARSHAS NASO, 9 SIVAN

At 1:30 PM the Rebbe entered the farbrengen, and spoke about continuing the special *peulos* for children until Yud-Beis Sivan.

The Rebbe then instructed to sing the *niggun* before a *maamar*, and said the *maamar Al Shlosha Devarim*. After the *maamar* Rashag approached the Rebbe with a bottle of *mashke* for the upcoming Tomchei Tmimim dinner. In standard procedure, the Rebbe poured from the bottle into his own cup, and then from his cup back into the bottle, and shook the bottle three times. He then poured some into Rashag's cup for him to say *l'chaim*, blessed him with success in the dinner, and instructed him to distribute some of the *mashke* at this farbrengen.

During some of the *niggunim* the Rebbe encouraged the singing very strongly.

During the Rashi *sicha*, the Rebbe stopped and asked if anyone is keeping count of the questions. Reb Zalmon Jaffe answered that he was counting, and the Rebbe asked him which question he was up to. He answered that the Rebbe was in middle of the fifth question, and the Rebbe smiled. Some time later the Rebbe again asked him how many questions he had asked so far, and he replied "Twenty." The Rebbe answered that this is enough.

The Rebbe stood up in his place, stretched out his hand to the boy and said: shalom aleichem Yaakov!

SUNDAY, 10 SIVAN

When the Rebbe came back from his home in the afternoon, the Kramer family was waiting outside. The Rebbe asked them if they gave tzedakah yet, and gave each of the children a coin, telling them to put it in the pushka. Mrs. Kramer said that today is the *upshernish* of the boy that she was holding, and the Rebbe replied that it should be *besh'a'ah tova umutzlachas*. One of the girls thanked the Rebbe for the tzedakah, and the Rebbe answered "Tzu gezunt."

This evening the Rebbe received people for *yechidus* from 8:00 PM until 1:10 AM. Among those who went in were a group from France, and rabbonim that came to spend Shavuos with the Rebbe.

The following are a number of exchanges from that night's *yechidus*.

Rabbi A. of Kfar Chabad came with his son, and the Rebbe asked the young boy how many tzitzis he

has. He answered: 32 [tzitzis have 32 strings]. The Rebbe asked with a smile: You have so many tzitzis?

To the bochur K.K. the Rebbe asked: Did your father's depression already pass? Tell him that this was the first question that I asked you. He later added: He should have *bitachon* and this will improve his health in body and soul; he should have much success.

Reb A. entered with his wife, and told the Rebbe that they are married fourteen years without children. He added that he had written a letter to a certain prestigious doctor and did not receive a response. The Rebbe answered that he didn't receive a response because he asked himself, [without a referral]:

"Go tomorrow to the doctor here in shul and ask him to write the letter on his official stationery and sign it at the bottom. Include a return envelope with stamps, and a few dollars for the secretary, and he will then answer you."

Reb A. asked the Rebbe for a *bracha*, and the Rebbe replied that if they get an answer from the doctor everything will work out.

A young boy came in with his father and the Rebbe asked him for his name. He answered: Yaakov. The Rebbe asked him if he knows who Yaakov was, who were his parents, and who were his grandparents. Then the Rebbe stood up in his place, stretched out his hand to the boy and said: "*Shalom aleichem*, Yaakov!"

Rabbi Pachter, who had brought the group from France, came in for *yechidus*. The Rebbe asked him if the French group which was here before were his "fruits." The Rebbe then gave him a sum of money as his participation in the travel expenses, and told him to divide it equally among the whole group (55 people). The Rebbe concluded the *yechidus* with saying: "Very soon Moshiach will come and you will greet him with the fruits of your labor."

MONDAY, 11 SIVAN

At 9:30 PM the Rebbe entered for the farbrengen. Rabbi Groner informed the Rebbe that there is leftover wine from the farbrengen on Shabbos, and the Rebbe requested that it be poured into his cup.

The Rebbe spoke about Yud-Beis Sivan being the end of the *yemei hatashlumin* for Shavuos [the period that one could still bring his Shavuos *korban*], and that the final hours of this day should be used for fulfilling the *hachlatos* from Shavuos. The Rebbe also spoke about the day of the week that



YOSSI MELAMED via JEM 139981

THE REBBE ADDRESSES THE 25TH ANNUAL NSHEI UBNOS CHABAD CONVENTION, 17 SIVAN 5740.

it fell out on this year, as well as the day's Chitas, and the lesson for children from this. He then spoke again about holding children's rallies at the holy sites in Eretz Yisroel.

Towards the end of the farbrengen the Rebbe said:

"Perhaps *Hoaderes Vehaemuna* which was composed in France should be sung, as there are guests from France here. Where is the Kohen [Rabbi Pachter]? Did he go to sleep? There is no *Birchas Kohanim* at night."

Someone said that he is translating the *sicha* to French. The Rebbe responded: "Does he have to translate right now?" They replied that he is doing a simultaneous translation, and the Rebbe answered: "Nu, let him sing from there. It should be quick because Moshiach is already preparing to come and there won't be time."

He finally came up and started singing; the Rebbe clapped his hands strongly to encourage the singing. After this *niggun* the Rebbe started *Utzu*

Eitza, and told Rabbi Pachter to say *l'chaim*. The Rebbe then asked that *Hoshia*, *Ufaratzta*, and his father's *hakafos niggun* be sung.

TUESDAY, 12 SIVAN

In response to reports of the preparations for the children's rally tomorrow, the Rebbe wrote: "בּוֹדֵא יַעֲשֶׂה גַם עֵתָּה בְּאוֹפֶן שִׁיעֶשֶׂה רוֹשֵׁם בְּכָל הָעוֹלָם כּוֹלֵי מִיטָּא קִנְאָק גָּדוֹל כִּפְשׁוּטוֹ"—They will most certainly do it now as well, in a manner that will have an effect on the entire world with a large 'bang,' in the literal sense."

"There are guests from France here. Where is the Cohen? He went to sleep?!"

WEDNESDAY, 13 SIVAN

At 2:30 PM the children's rally began, completely filling up the downstairs shul. There were also many

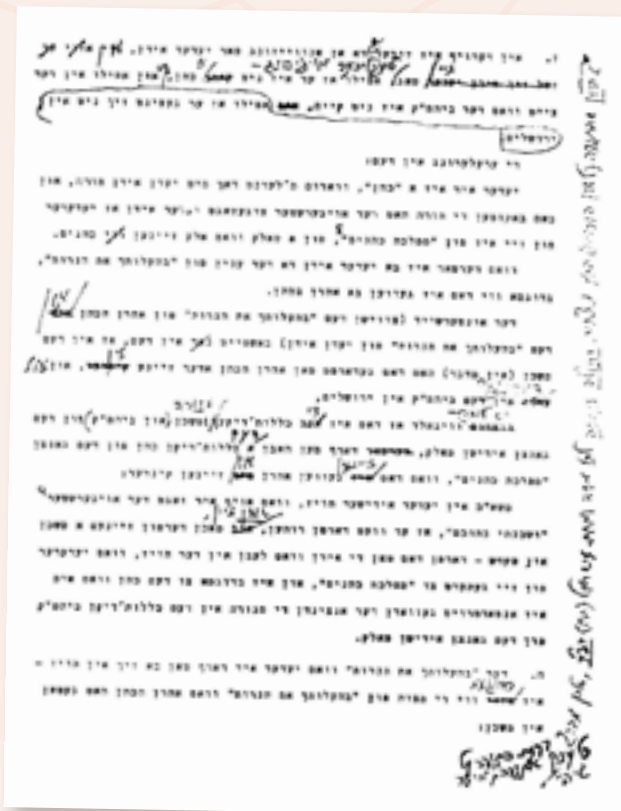
public school kids in attendance. The Rebbe joined the rally for *mincha* at 4:00.

At 8:00 PM the Rebbe began receiving people for *yechidus*, which lasted until 1:50 AM. Amongst those who entered were Rabbi Halperin, director of Machon L'cheker Hahalacha; Rabbi Lipshitz, director of Hape'ilim; Reb Zalmon Jaffe, who was in *yechidus* for approximately half an hour; and Mrs. Resnik, who was in *yechidus* for more than an hour and a half.

The following are some of the exchanges that took place during that evening's *yechidus*:

The editor of the newspaper Új Kelet, a Hungarian newspaper printed in Eretz Yisrael, spent about twenty minutes in *yechidus*. The Rebbe spoke with him about many subjects, among them regarding the need for Jews to settle in Shchem, Chevron, and Yerushalayim. The Rebbe said that while a military presence was needed, civilian families also had to settle in these areas.

The Rebbe: Although there are many holy sites in Eretz Yisroel, people become used to them, therefore reminders are needed to feel the holiness. When visitors come however, they are much quicker to be moved by visiting these places. The



THE REBBE'S HAGAHOS ON THE SICHA OF 13 SIVAN 5740.



LEVI FREIDIN vs JEW 188274

same goes for Jews today relative to those in the Ghetto of old—more *mesirus nefesh* is needed now, because there is no longer a Jewish atmosphere.

The editor: Everyone is waiting for the Rebbe to visit Eretz Yisrael.

The Rebbe: When one is in a forest, he is surrounded by trees and he doesn't see the whole forest. Only from outside can one see the full picture.

The Rebbe then inquired if he publishes stories of Chassidim and the *parshas hashavua* in his newspaper.

A young Iranian refugee entered in honor of his bar mitzvah. The Rebbe gave him a *bracha* in English, and then asked the person accompanying the boy to explain the *bracha* to him in simple English. The boy asked for a *bracha* for the director of his yeshiva in Iran, who had been arrested and sentenced to capital punishment, *r"l*. The Rebbe replied: The only way to rescue him is with Torah and mitzvos. At the end of the *yechidus*, as the boy was leaving, the Rebbe said again: Remember! The only way to save him is through Torah and mitzvos.

FRIDAY, 15 SIVAN

This afternoon, as the Rebbe was leaving to his home, Reb Zalmon Jaffe was waiting by the Rebbe's car with his family. As he and his grandchildren waited, his son stood off to the side with a video camera and filmed the scene.

The Rebbe asked Reb Zalmon with a smile if he was ready for Shabbos, and he answered that he was. The Rebbe then turned to his grandchildren and asked where their father was. They replied that he was filming with his camera. Turning to the father the Rebbe commented that he can come here and film.

When he approached the Rebbe smiled and asked if he has any more film. He responded that he does, and began filming. The Rebbe stood still, turned to the camera with a broad smile, and waved goodbye to the children.

SUNDAY, 17 SIVAN

After *mincha* Reb Zalmon Jaffe approached the Rebbe to tell him that he was travelling home after the *sicha* to N'shei Chabad. The Rebbe said to him: You must remember to come back for "Hakhel,"⁶ at least for Sukkos and maybe earlier.

At 7:40 PM the Rebbe came down to say a *sicha* to the women participating in the Kinus N'shei

Chabad. The Rebbe encouraged them to make a greater effort in learning and teaching about *taharas hamishpacha*. He then spoke at length about the importance of raising large families, with many children, and not interfering with Hashem's plans.

The Rebbe concluded the *sicha* with a request to publicize his opinion on this matter all over the world, and ultimately the efforts will be successful. After the *sicha* (9:10 PM) the Rebbe gave the directors of N'shei Chabad coins to distribute for their involvement in Taharas Hamishpacha, and left for his house at 10:00.

"Twelve hours have already passed, did they do anything yet?"

MONDAY, 18 SIVAN

This morning Rabbi Hodakov called the office of N'shei Chabad and asked them if they started working on the new project yet. He reported that the Rebbe had asked: "twelve hours have already passed, did they do anything yet?" He also added in the Rebbe's name that although there was a live broadcast of the *sicha*, they must not rely on that, rather they should publicize it as far and wide as possible. **1**

1. Held every 7 years. Many rebbes and Torah scholars would attend, and an invitation was sent to the Rebbe each time. The Rebbe would send a letter of encouragement for this convention.
2. On Rosh Chodesh Nissan that year, the Rebbe announced the campaign of *והשיב לב אבות על (ע"י) בנים*. In the months that followed, the Rebbe alluded to this campaign at almost every farbrengen and gathering. For details about the campaign and the events surrounding it—including anecdotes from Sivan of that year and the new initiative of bringing every child to hear the *Aseres Hadibros*—see Derher Sivan 5774, "Children at the forefront."
3. That year the Rebbe strongly encouraged Lag Bomer parades across the globe, participating with a dollar or more towards each parade. Many parades were arranged in Eretz Yisroel for the first time, under the new slogan of *יחד כל ילדי ישראל*. See the abovementioned article for more on this.
4. Read more about the Rebbe's Shabbos place - Derher Issue 30 (107) Nissan 5775
5. Derech Mitzvosecha p. 114
6. The following year, 5741, was a Hakhel year.



כתב יד קודש

לע"נ

ר' שמואל ע"ה בן הרה"ח הרה"ת ר' פרץ מאצקין

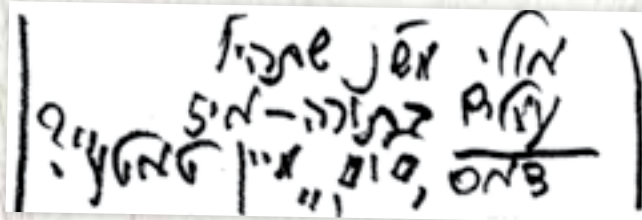
גלב"ע כ"ד סיון ה'תשס"ב

נדפס ע"י

משפחתו שיחיו

“My Father”

In honor of the Yom Tov of Shavuos, *Zman Mattan Toraseinu*, we present this *ksav yad kodesh* from the Rebbe about the importance of diligent Torah study.



Perhaps [you will realize that] the command to exert yourself with Torah study is, ultimately, “My father.” [I.e. a real and meaningful part of your life.]

אולי מש"נ שתהיו עמלים
בתורה-איז דאס, סו"ס,
"מיין טאטע"?

EXPLANATION:

This manuscript of the Rebbe's handwriting is part of a lengthy response to questions of the *manichim* on the Rebbe's farbrengen, Shabbos parshas Bechukosai, 5725.

The Rebbe is urging them to properly involve themselves in learning Torah, especially the *sichos*. This way, many of their questions would be answered on their own.



The reference to the story of “my father,” is an anecdote related by the Rebbe at a farbrengen a few months earlier, on Yud Shevat, 5725:

Reb Mordechai Perlov, who studied in Tomchei Tmimim Lubavitch under the tutelage of the renowned *mashpia* Reb Michoel Blinner (or as he was called, “Reb Michoel der Alter”), recorded some of his recollections on paper and sent them to the Rebbe.

One point he recalls from Reb Michoel's teachings is how the *mashpia* always demanded that his students relate to the words of Chassidus they are studying. “Don't treat them as a ‘foreign letter’ about something happening up in heaven,” he would tell them. “Chassidus needs to be a part of your life and very much important to you!”

He would then say a *marshal* about a villager who didn't know how to read Hebrew, so he hired a *melamed* to teach his son Torah.

One day a letter arrived for the villager, but since he couldn't read it, he asked the *melamed* to read it for him. As it turned out, the letter brought the news that the villager's father had passed away. As the *melamed* read the words, the villager fell into a faint.

Reb Michoel would now conclude his tale with a question:

The *melamed* was the one who was able to read and understand the letter; not the villager. The *melamed* saw the content of the letter and heard the tragic news first-hand. Why then, did the villager faint? He couldn't even read the letter himself!

The answer is obvious: for the *melamed*, the deceased was a random person. But for the villager, it was *his* father (“זיין טאטע”).

The *nimshal* is clear:

When learning Chassidus, and Torah in general, one must feel that the subject is his own father—אבינו שבשמים. Only then will the words of Torah actually penetrate and affect you in a proper manner.

The command to “exert yourself with Torah study” is from Rashi on Bechukosai 26:3, based on Sifra. (See full explanation in Toras Menachem vol. 42 p. 165.)

לזכות

השלוחה מרת אסתר בת פריידא שתחי'
להצלחה רבה ומופלגה בכל אשר תפנה

ונתתי לך מהלכים

Tabalucha

THE MINHAG OF OUR GENERATION



JEM NISSAN 5732 102843

Leave your own turf, your own comfort zone, and stand up in front of a crowd, who may or may not be familiar with Chassidus and Lubavitch, in order to proudly share a vort of Chassidus. When someone once commented to the Rebbe that tabalucha, "is something that only Lubavitchers can do," the Rebbe became very emotional, wiping his eyes.

Tahalucha

As the first day of Shavuos is winding down, as other communities are settling down for a relaxing afternoon, Lubavitcher Chassidim around the world are just getting geared up. It's time for *tahalucha*, that quintessentially Lubavitch custom of trekking to shuls and giving a speech about Chassidus in front of the crowd, which may include Yidden from all branches of Jewish life. The talk is followed by—and often also preceded by—a lively dance. The walk can range from a nice stroll to a marathon march of two hours or more. It can be in the boiling hot sun or the pouring rain, the freezing snow or howling wind. Some shuls welcome them with open arms, while others used the venue to ask all their urgent questions on the Chabad movement; some let them in reluctantly and some provide them with a spread. But everyone knows that Lubavitch is coming.

As with most things like these, this practice began in 770. After *mincha* on Yom Tov afternoon, everyone who was in Crown Heights for Yom Tov—*bochurim*, guests from all over the world, native Crown Heightsers, children and adults—gathered in front of 770. Thousands of Chassidim, from elder pillars of Chassidic life like Reb Dovid Raskin and Reb Mendel Futerfas, to young children, lined up down the street of 770 and got ready to go.

Suddenly, the front door swung open. The Rebbe was here to see them off. The crowds erupted with “Napoleon’s March” and began marching down Eastern Parkway, often accompanied by a police escort. Like a general sending off his troops, the Rebbe stood erect in the doorway wearing a *gartel*, looking on as each person walked by, all the while encouraging the thunderous singing. For Chassidim, this was a time that



the Rebbe saw his soldiers in action, and the feeling of awe and elation that rushed over them can hardly be described.

After the entire crowd disappeared from view—which could sometimes take up twenty to twenty-five minutes—the Rebbe returned to his room, often saluting the police on staff.

Early Beginnings

Tahalucha takes place three times a year: the seventh day of Pesach, the first day of Shavuos, and Shemini Atzeres; and can be traced back to when the Rebbe began the official initiative of sending bochurim to

shuls to *chazzer* Chassidus in public. The Rebbe explained this to be an essential part of *hafatzas hamaayanos* and pushed hard for *bochurim* to participate. For example, during the farbrengen of Purim 5712, the Rebbe turned to one of the *bochurim* and asked him personally why isn't he *chazzering* Chassidus in shuls. The idea itself is age-old; one of the conditions for coming to the Mittlerer Rebbe's court was to *chazzer* Chassidus on the way home. But it was in 5712 that the Rebbe made it the individual obligation of every single *bochur*. (See Darkei Hachassidus of Derher Adar I

5776 for an extensive overview on the topic.)

Then, during the farbrengen of Shabbos parshas Shemini 5715, the Rebbe established *Tzeirei Agudas Chabad* [Tzach] of America. “I don’t know why, although this organization already exists in Eretz Yisrael, it still doesn’t exist here,” the Rebbe said. “But at least now it should be established. I don’t mean that there should just be another organization with another name, another stationary; rather that there should be activities.”

The following Shavuos, Tzach arranged that, instead of having pairs of *bochurim* walking on their own to *chazzer* Chassidus, everyone—including *baalei batim* and *yungeleit*—should walk together to a single neighborhood from where they would split up to the various shuls. Thus, *tahalucha*—literally ‘parade’—was born. At the farbrengen the following day, the Rebbe said powerful words about the new enterprise: “For the first time, Tzach has performed *mesiras nefesh* by going on *tahalucha*. Therefore, those who went yesterday should say *l’chaim*.” After everyone had said *l’chaim*, the Rebbe said, “I myself did not go. But I envy those that did, therefore, I too will say *l’chaim*.”

From then on, every Pesach and Shavuos everyone would walk together on *tahalucha*. On Pesach the destination was usually Williamsburg, and on Shavuos it was Borough Park; though later they would go to other locations as well. (Simchas Torah was a bit different, see below.)

Taking Over the Neighborhood

Rabbi Yosef Levertov describes the scene:

“Rabbi Laibel Bistrisky and a policeman would lead the march, followed by everyone else; the police blocked the intersections as

we walked. When we arrived, the central area of the neighborhood (13th Avenue in Borough Park, and Bedford Avenue in Williamsburg) was cordoned off by the police, and, (in the later years) there were often people waiting to greet us with drink stands and the like. All of us—hundreds of people—would break out into a lively dance, after which we would spread out to the various shuls in the area.

One person would get up in front of the crowd—which could be anywhere from a few dozen people or several hundred—and *chazzer* Chassidus pertaining to the Yom Tov, after which we would dance with everyone there. Then everyone would meet up again in one of the shuls (again, the streets were blocked off), where a huge *kiddush* was set up - wine, cake and soda on Shavuos, wine and fruits on Pesach. Throngs of people filled the area, both inside the shuls and on the streets.

“As it came time to head back home, one person was hoisted on someone’s shoulders in the middle of the street - Rabbi Shmuel Butman, Rabbi Mordechai Gurary and Rabbi Levi Yitzchak Shapiro are a couple people that come to mind - and he would deliver a *sicha* of the Rebbe. As

“Don’t do it [the *tahalucha*] only because it was so decreed upon you (גזירה גזרת). Do it with joy and with song.” (Shvi’i shel Pesach 5732)

“...Those who didn’t go [on *tahalucha*] should accept upon themselves that next time they will go double as far!” (Second day of Shavuos 5733)

...You approach a person who learns *nigleh* and Chassidus, and tell him: ‘Listen up! The Rebbe commanded that we should go make another Yid happy!’ He answers: ‘First I have to calculate how much time it will all take—to walk there, be there, and walk back. Since it’ll take a great deal of time, I can’t waste it on *tahalucha*—instead, I will appoint a shliach to go in my place, and I’ll sit and learn!’... That isn’t how it works! You yourself must go out and make other Yidden joyous! (Shabbos Bereishis, second farbrengen, 5734)



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YOSSIE MELAM/D via JEM 5/37/00818

soon as he concluded, a *niggun* was begun and we headed back to Crown Heights.”

The following day, at the *farbrengen* of Acharon shel Pesach or the second day of Shavuot, the Rebbe would always mention *tahalucha*, often explaining its significance, saying *l'chaim* to those who went and giving them *brachos*.

Simchas Torah

Tahalucha on Simchas Torah was a very different scene than Pesach

and Shavuot. For one thing, there wasn't one single neighborhood where everyone headed together; people spread out to shuls in all directions from Crown Heights, and the Rebbe didn't see them off before they left. The focus was not so much on *chazzering* Chassidus as it was on dancing.

But, more significant than what happened on *tahalucha* was what you missed. The shul at 770 was always a whirlwind of activity during Tishrei, packed to the brim with guests and locals alike, but on this night it was

eerily quiet. Whereas the *tefillos* of Tishrei were usually held downstairs to accommodate the overflowing crowds, *maariv* on this night was in the *zal* upstairs because there weren't too many people around. When the Rebbe came in for *maariv*, the only people there were a few elder Chassidim and stragglers. At those moments, the Rebbe's *simcha* knew no bounds; it was remembered as one of the most joyous, energetic moments of Simchas Torah, a time of unique *hisgalus*. Yet, no one dared skip *tahalucha* in order



to be there; in fact, if a *bochur* couldn't go on *tahalucha* for whatever reason, he still wouldn't dare go into *zal* for *maariv* and have the Rebbe see him, opting instead to peek through the windows and doors.

The farbrengen began at 9:00 PM, with most people still on *tahalucha*, and the shul downstairs being half empty. This marked the one and only time a Chossid would ever voluntarily miss the Rebbe's farbrengen; it was true spiritual *mesiras nefesh*. The Rebbe addressed this during the farbrengen of Simchas Torah 5730: "[*Tahalucha*] involves both the 'toiling of the flesh and toiling of the soul' (גיעת בשר ויגיעת). Toiling of the flesh—the far walk; toiling of the soul—since they are temporarily missing the words of Torah and inspiration that are being said [at the farbrengen]." The Rebbe went on to pour *brachos* upon those who had made the sacrifice in order to bring joy to other Yidden.¹

At the beginning of the farbrengen, the Rebbe would instruct that *kiddush* be made for those who had just arrived, and over the course of the evening, as successive groups of people returned, successive *kiddushim* were made for those who kept arriving. Since people were constantly streaming in, the Rebbe would sometimes repeat points he had spoken about earlier for their benefit.

When a large group would come in, the Rebbe would sometimes say *l'chaim* to them or instruct them to start a *niggun*. Before concluding the farbrengen—which was usually followed by an hour break and then *hakafos*—the Rebbe would ask whether everyone had gotten back yet. Only once the answer came back in the affirmative would he finish the farbrengen and instruct the *gabbai* to announce the schedule of *hakafos*.

The Greater the Act

In response to a *rav* who thanked the Rebbe for sending *bochurim* to his shul on Simchas Torah, the Rebbe highlights the *mesirus nefesh* required of them when fulfilling this task:

...ועלי להוסיף אשר היישר כח המגיע לבחורים הנ"ל עוד הרבה יותר מכפי ההשערה, כי קשור ה' אצלם ביקור זה בקבלת עול ביותר, באשר צריכים היו לעזוב את ההתועדות כאן בתוכי חסידי חב"ד ואנ"ש, ולילך למשך שעות אחדות לבתי הכנסיות ובתי מדרשים, ולא זו בלבד אלא לעשות את כל זה מתוך שמחה ועליצות לב.

ויהי רצון אשר השמחה של זמן שמחתנו בכלל, ושמחת תורה בפרט, תומשך על כל השנה כולה, שתהי' שנת שמחה, ונשען על המאמר הרגיל שמחה פורץ גדר, שיוסרו כל הגדרים וההגבלות ההעלמות וההסתרים שבחיי בני ובנות ישראל, ותהי' שנה טובה ומתוקה בטוב הנראה והנגלה בגשמיות וברוחניות גם יחד. (אג"ק ח"ה עמ' טו)

The Minbag of Our Generation

Perhaps more than anything else, *tahalucha* truly expresses the Rebbe's singular, bold style of *hafatza*: Leave your own turf, your own comfort zone, and stand up in front of a crowd, who may or may not be familiar with Chassidus and Lubavitch, in order to proudly share a vort of Chassidus. During the Yom Tov meal of Shavuot 5718, one of the participants commented that *tahalucha*, "is something that only Lubavitchers can do." The Rebbe became very emotional, wiping his eyes.

It was also very personal to the Rebbe. On Shavuot 5717, when the Rebbe said *l'chaim* to those who had returned from *tahalucha*, he commented that he would also say *l'chaim*, "Since I had a *taava* to go."²

During the farbrengen of Acharon Shel Pesach 5728, the Rebbe mentioned the custom of drinking four *kosos* only after speaking about

tahalucha first, explaining that this was because "this is the *minhag* that is closer to us."³

The Rebbe considered those who went as his shlichim. On 2 Sivan 5728, the Rebbe called the *mazkirus* and the *hanhala* of Tzach into *yechidus*, and informed them that he had found out that people were starting to slack off on the *gezeira* against saying *l'chaim* on more than four *keleshklach* of *mashke*. "Regarding their personal behavior," the Rebbe said, "every person has the choice to do as he wishes, contrary to my request."

"But regarding *tahalucha*, which is my shlichus, I ask you to announce that whoever does not heed the *takananos* is not my shliach, and I am asking him not to go on *tahalucha*," nor on Merkos Shlichus in the summer. This applied specifically to these things, the Rebbe said, and not *mivtza tefillin*, since tefillin is not purely a shlichus—it's a *din* in Shluchan Aruch. But Merkos Shlichus and *tahalucha* are the Rebbe's shlichus,

and they are limited to those who are prepared to listen to the Rebbe.

Everyone Out

Rabbi Simon Jacobson relates:

"On Pesach 5731, when it came the appointed time for *tahalucha*, there were still plenty of people milling around 770 and the courtyard, since it usually took another forty-five minutes or so until everyone was ready to go. Suddenly, the Rebbe walked out of his room. Seeing that so many people were still hanging around, he started motioning to them that the time had come to leave. Then, in a very unusual behavior for a Peach afternoon, the Rebbe turned and walked down the entire length of the upstairs hallway, motioning to each person to go on *tahalucha*, including elder Chassidim who may have thought themselves exempt. Walking to the front entranceway, the Rebbe opened the door and directed everyone loitering outside to start walking. I was a child at the time, and I caught the door as it opened and continued holding it for the Rebbe. The Rebbe turned to me and asked me why I wasn't going on *tahalucha*, so I motioned that I was holding the door.

"The Rebbe didn't react, and continued motioning for everyone to leave. The Chassidim, who were quite startled by all this, immediately began singing Napoleon's March and started their trek down Eastern Parkway. The Rebbe encouraged the singing, and



Rabbi Yosef Katzman relates:

After Yom Tov, the organizers would submit a report to the Rebbe listing all the shuls that had been visited. One year, the Rebbe returned it to us with a question, in big letters ה"ק? [i.e. "What about Crown Heights?"]

“A Smart Boy”

ישנם כאלו שמחפשים דרכים כיצד להשתמט מטירחא יתירה - עי"ז שילכו לבית-כנסת הנמצא בקירוב מקום. היתכן - חושבים הם לעצמם - שחבירו ילך לבית-כנסת קרוב, ויחזור לביתו בהקדם ויוכל לאכול סעודת יו"ט, דגים ובשר וכל מטעמים, והוא - יכתת את רגליו! מוטב שהשני יכתת את רגליו, והוא, להיותו "סמרט באי", ימצא מקום קרוב, כך שיוכל לחזור לביתו מיד.

אוי ואבוי ל"פקחות" שכזו! במקום לנצל את ה"פקחות" שיש בו - מפני היותו "עם חכם ונבון" - עבור עניני קדושה, ולדוגמא: לתרץ רמב"ם בשיעור היום, או עכ"פ ללמוד את השיעור ברמב"ם, וכיו"ב, מנצלים זאת כדי להתחמק ממילוי השליחות דנשיא דורנו בתכלית השלימות, עי"ז שהולכים למקום רחוק דוקא.

וישנם כאלו שמרגישים את עצמם בבחינת "זקן ואינו לפי כבודו" להשתתף ב"תהלוכה". מוצאו ממשפחה של חסידים הישנים מעיירה פלונית, ובמילא לא מתאים לו להתערב עם "עמא דבר" שהולכים ל"תהלוכה"!

מה לו ולעיירה פלונית - הוא בעצמו נולד מחוץ לעיירה זו ולא ה' בה מעולם, הקשר היחידי שיש לו עם עיירה זו היא - שמפני שקרוביו נולדו וגדלו בעיירה זו, הרי הוא "מיוחס". ובמילא אינו צריך ללכת ל"תהלוכה"! .. ולא עוד אלא שהוא זה ש"מבקר" את כל החסידים, מי הולך ומי לא, וכיו"ב בשאר ענינים...

ונחזור לעניננו - בנוגע לאלו שכן השתתפו ב"תהלוכה": אפילו אלו שהלכו אמה אחת בלבד כדי לקיים את הציווי והשליחות של נשיא דורנו - הרי זה כבר דבר גדול, ובפרט אלו שהלכו ד' אמות - שיעור שיש לו חשיבות בהלכה בנוגע להוצאה בשבת וכיו"ב, ומעלה גדולה יותר - אלו שהלכו ה' אמות וכו', מהלך מיל ועד למהלך כמה מילין - שע"ז נוסף עילוי גדול יותר שלא בערך גם באיכות הדבר, כידוע שבעניני קדושה הוספה ב"כמות" פועלת עילוי גם ב"איכות"...

וכל זה - בנוגע להליכה עצמה, ועאכ"ו לא אחרי שכא"א מגיע למחוז חפצו, וממלא את שליחותו של נשיא דורנו באופן המתאים. (שיחת יום ב' דחג השבועות תשד"מ)

after everyone had left, he turned to me and said, ‘Yetzt kenstu oichet gain—Now you can go too.’”

Rabbi Yosef Katzman adds:

“The Rebbe returned to his room, and unlike other years, when he would daven *mincha* with a small *minyán* of people that hadn’t gone on *tahalucha*, this time the Rebbe did not come back out—everyone was supposed to be gone!

[A few years later, the time for *mincha* was changed to before the *tahalucha*].

Returning

When everyone returned on Pesach and Shavuot, they would gather in *gan eden hatachton* and begin dancing and singing outside the Rebbe’s room. (On Simchas Torah they would go straight to the farbrengen.)

Rabbi Michael Seligson relates: “Rabbi Hodakov would go into the Rebbe’s room to report on how *tahalucha* had gone, and the Rebbe would send out a short *bracha* for those who had participated. One year the message was: “Since they are

now singing the *niggun* ‘Hop Kazak’, we should ‘*arain hopken*’—dance and jump—into the *geula ha’amitis v’hashleima!*”

Today, New York is a relatively safe place, and *tahalucha* is, overall, a risk-free endeavor, but in the 5720s, 5730s and 5740s it was more complicated. “One time in the late 5720s,” Rabbi Seligson relates, “some Italian kids started up with us when we were in Borough Park, and it took us a while to get back. In 770, looking at the clock with concern, the Rebbe asked, “How long does it take to get here from Borough Park?! Why haven’t they arrived yet?!”

Like all things in the Rebbe’s court, *tahalucha* wasn’t dependent on the weather, there never was an option to push it off; and on Pesach 5733, it was pouring rain. When they arrived in the shuls, the Chassidim were drenched to the bone, puddles of water forming around their feet. At the farbrengen the following day, the Rebbe commented that this was an additional plus to the general idea of

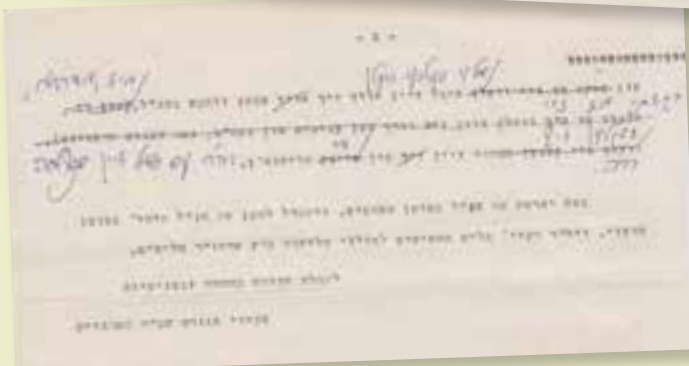
tahalucha, since “the *gishmei bracha* were dancing with them”.

Don’t Bring Any Back!

Occasionally, the Rebbe would give specific *hora’ot* about what to do in the shuls. In 5732, during a special pre-*tahalucha* farbrengen on Shevi’i shel Pesach, the Rebbe requested that they speak about the *gezeira* of Mihu Yehudi. In 5738, after davening on the morning of Shavuot, the Rebbe told Rabbi Leibel Groner that they should take along with them the *Likut Pirushim al Igeres Hakodesh Perek Alef* (a newly published collection of explanations from the Rabbeim on the first letter of Igeres Hakodesh compiled by Rabbi Aharon Chitrik). “They should give it to the rav or director of the shul,” the Rebbe said, “and tell him the following: ‘Since this *kuntres* was just printed (on Erev Shavuot), we would like to share it with another Yid, and thereby also express our appreciation for you allowing us to speak in this shul.’”

פרסום ראשון!

The Rebbe's hagahos on a letter from Tzach that bochorim who do not follow the Rebbe's instruction about mashkeh should not join Tahalucha, dated 2 Sivan 5728.



“Make sure,” the Rebbe concluded, “not to bring them [the *kuntreisim*] back to Crown Heights.”

On the second day of Yom Tov, the day after *tahalucha*, Rabbi Hodakov would give the Rebbe a short report on how *tahalucha* had gone, although a detailed *duch* was always expected after Yom Tov. On the second day of Shavuos 5745, the Rebbe turned to him after davening and said, “HoRav Hodakov, can I have you for a few minutes?” Following the Rebbe into his room, he reported that *tahalucha* was met with *hatzalacha*, adding that they had distributed the *moreh shiur* for Rambam study in all the shuls. In most locations, they had also conducted *siyumim* on Rambam. The Rebbe was very pleased to hear this, and asked again, with pleasure, “They *takke* [really] gave out the *moreh shiur*?”

Through the Window

On Shavuos 5743, Rabbi Yekusiel Rapp happened to be standing outside the library (the building next door to 770) after *tahalucha*, when Rabbi Sholom Ber Gansburg came out and asked him, “Did everyone get back from *tahalucha* yet? Why it is so quiet?”

Naturally, Rabbi Rapp immediately started dancing with a few other *bochorim*. At first they stayed in front of 770; knowing that the Rebbe was in the library, they were too scared to dance right outside. But, suddenly, they saw the Rebbe standing in the doorway of the library, behind the metal gate, encouraging the dancing. They quickly moved to that area.

The following year, on Pesach 5744, a small group of about fifteen Chassidim started dancing outside the library after *tahalucha* at about ten o'clock at night, and, again, the Rebbe stood in the doorway and encouraged the singing. From then on, large crowds would gather for the event.

...The walking is important as well. Not like those people who are ready to walk one block, but when it comes to walking any further, he argues that he can learn during that time, or even speak *devarim beteilim* during that time—but not walk so far! He's careful with his health, which is *midarkei Hashem*, and it also doesn't befit him, it's below his dignity (not *lefi kvodo*)!

But the truth is that since this is the will of the Rebbeim, the opposite is true—the further he goes the more honor he has...and the further he walks the more *s'char halicha* he has. (Acharon Shel Pesach 5723)

There were no rules as to what exactly would happen; sometimes the Rebbe encouraged the singing from behind the gate; other times from behind the window. At times the Rebbe even came all the way outside.

From 5748, following the *histalkus* of the Rebbetzin when the Rebbe began spending Yom Tov in his room, this would occur in front of 770. Large crowds of people—men, women, and children—would gather after *tahalucha* at about ten or eleven o'clock; overflowing bleachers surrounded the entire entranceway. At a signal, the crowd would erupt with a *niggun* as one, often Napoleon's March, and the Rebbe would come out of his room to the door. Surveying the entire crowd, the Rebbe would encourage the singing strongly.

A Surprise Sichra

On Pesach 5751, the Rebbe came out as usual to the crowds after they had returned from *tahalucha*. After a few minutes, the Rebbe stopped encouraging the singing and looked



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straight ahead at the crowd; during a *farbrengen* this was the customary signal for a *sicha*. But since no-one in their wildest dreams had expected a *sicha* at this point, the singing continued, until finally, the Rebbe himself lifted his hand for silence, bringing the singing to a halt.

As it was Yom Tov and there was no microphone, everyone immediately jumped to get closer to the Rebbe to hear the *sicha*.

Rabbi Mendel Kaplan relates:

“I remember that this particular time I had walked very far and therefore returned later than most others. 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 *sicha* lasted 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



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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 *chazzara*. The Rebbe spoke about it 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" and so on. Being able to see and hear the Rebbe so vividly as he spoke the *sicha*, I was gripped with a 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."

At the following *tahalucha*, on Shavuos 5751, the Rebbe again addressed the returning crowd, in what turned out to be the last such occasion before Chof-Zayin Adar.

Inner Dimensions

By many of the Pesach, Shavuos, and Simchas Torah farbrengens, in addition to saying *l'chaim* to those who had gone on *tahalucha*, the Rebbe would also spend time speaking about its inner significance. The focus was less on the more sophisticated part of it—the speaking—and more on the harder, more draining part of it—the grueling walk.

The Rebbe explained that in Yiddishkeit, and life in general, there are many things we do not as an objective in and of itself but in order to reach something else. Some Yom Tov

Rabbi Chaim Tzvi Groner relates:

During a farbrengen of Acharon Shel Pesach in the early years (around 5717), the Rebbe gave out matza to those who went on *tahalucha*. My father, Rabbi Yitzchok Dovid Groner, who was a rov in East New York, had gone to speak at his shul for *tahalucha*, and came up to get matza.

The Rebbe said to him: "You are paid for your speeches!"

"Sometimes the speech is worth more than the payment," Rabbi Groner replied, in a joking manner.

"That's something which must be asked of the baalei batim," the Rebbe said with a smile.

In the end, the Rebbe did not give him the matza. But two days later, when Rabbi Groner went to *yechidus* for his birthday, the Rebbe took out a piece of matza from his drawer and gave it to him. "You wanted to receive matza from me- this is from the leftovers of my *kaara*."

related examples: We count the *omer* in order to get to Shavuot. Before the *shalosh regalim* three times a year, the Yidden would leave their homes and begin a days or weeks long journey in order to reach Yerushalayim for the holiday—a journey only worth taking since Yerushalayim was waiting at the end.

However, the Chida writes that when the Yidden would travel to the Beis Hamikdash, with every step they took a new *malach* was created. When we count the *omer*, although all the countings are in order to reach Shavuot, every single night we make a new *bracha*. This is because the route we take towards a mitzvah, and in our journey of life, isn't just a necessary evil, a meaningless path to a meaningful destination, it is important in itself as well; there are *birurim* to be

elevated and *malachim* to be created all along the way.

The Baal Shem Tov says that if a person gets lost in forests or deserts, he's lost for a purpose: to purify the hard-to-reach sparks buried in these forsaken places. The same is true if he isn't lost, if he's traveling through the forest or desert en-route to his destination. And the same goes for *tahalucha*: A person shouldn't think that the long, exhausting, seemingly meaningless walk is simply a necessary sacrifice in order to reach the shuls, that it would be better if they had been closer and the walk shorter. Rather, the walk is important on its own, and a *malach* is created with every step.⁴

And not only is the walking 'also' important, but it is the simple mundane act of walking that reaches the highest levels in *Eloku*. The Rebbe

explained this in many *tahalucha*-related *sichos*, in effect using *tahalucha* as a prism through which to explain the *avoda* of *ragalayim* (feet) on a broader scale.

A person has three general parts: head (intellect), body (emotions) and feet (obedience). Yet, although the head and body are higher than the feet, the feet are the ones that go, who take you places. The more sophisticated types of *avoda*—a person's understanding of feeling of Hashem—is inherently limited. But his *emunah*—and his *mesiras nefesh*—knows no bounds, and is the conduit to reaching *atzmus*.⁵ The highest levels of G-dliness are to be found in the lowest, simplest types of *avoda*.

Seeing the Rebbe Again

During the painful months after Chof-Zayin Adar, Chassidim didn't see the Rebbe for a very long time.

Days turned into weeks and months, yet the Rebbe didn't come out. On the second night of Shavuot 5752, after the groups of *tahalucha* goers returned to 770, they gathered outside the main entrance at 770 (near the window of the Rebbe's room). At 11:51 PM, the Rebbe appeared at the door and greeted the Chassidim after months of painful separation. The emotion in the air was palpable. Many Chassidim burst into tears while others shouted the brocha of "Shehechiyanu."

Spontaneously, many in the crowd broke out singing "אורח ימים אשכיעהו" - in a heartfelt cry to Hashem to restore the Rebbe's full health and that he should lead us to the *geulah shleima* speedily. ¹



In the later years the Rebbe infused the institution of *chazzering* Chassidus with renewed vigor. At the farbrengen of Shabbos Lech Lecha 5750, the Rebbe spoke about the fact that Moshe Rabeinu would gather crowds—*makhil kehilos*—on Shabbos in order to teach them Torah, and we must do the same. From then on, *chazzering* Chassidus in shuls between *mincha/maariv* gathered new-found energy, and many *bochurim* would leave 770 on Shabbos afternoon to do so. (For this reason, many *bochurim* missed the famous surprise farbrengen of Nasso 5751).

1. Sichos Kodesh 5730 vol. 1 p. 98.

2. Toras Menachem vol. 19 p. 298.

3. Acharon Shel Pesach 5728

4. Sichos Kodesh 5728 p. 169-171.

5. Ibid 171-174; Achron Shel Pesach 5719; Acharon shel Pesach 5734



Administering a Mosad Chinuch



For the Students

As the saying goes, the educators of the yeshivos are there for the students, not the other way around. From this we can learn that when in doubt, one should make the decision that is more beneficial to the students, without being too concerned about the reputation of the educators and teachers.¹

Listening to the Menahel

What should a teacher do if he doesn't agree with the decision of the *menahel*?

You wrote about the changes that have taken place in your class; changes with which you disagree for many reasons. You discussed this with others who are in Yeshiva with you, as well as [other] members of *hanhala*, and they agree with you. You ask what you should do.

Now, it is obvious that all matters relating to yeshiva should take place in accordance with the directions of *hanhala*; for, in order to remain operational, every *mosad* depends on *mashma'as* [obedience] towards *hanhala*. Regarding this case, you must explain to the *hanhala* your reasons [for disagreeing with them]; surely, you have done so already. You may also ask those with whom you discussed this to also talk to *hanhala*. However, these are all suggestions; the bottom line is that *mashma'as* is absolutely necessary and essential.²

Paying Staff on Time

...Similarly, there is an essential difference in some *mosdos chinuch al taharas hakodesh* which set aside numerous hours [of each day] for *limmudei kodesh* and a lesser number of hours for *limmudei chol*. The *seder* is that the Gemara teacher is paid a

few dollars less, while the *limmudei chol* teacher is paid a few dollars more; [they think that the *limmudei chol* teacher] must be paid on time, while [the Gemara teacher's] payment can be delayed for three months;... since "no one pays attention to it."

The King of Kings, Hashem, does pay attention to this...³



When Hashem blesses a Yid with wealth, first of all, [the Yid] must know that "gold was created for no reason other than **the Mishkan and Beis Hamikdash!**"

This means [that the purpose of gold] is that it be given for the *Beis Hamikdash*, to be used in fashioning garments "for honor and beauty" for the Kohanim—Hashem's servants, i.e. a *rav*, a *rosh yeshiva*, a *melamed*, a *shochet* and the like. [They] should be paid not just the bare minimum, but rather in a manner of "honor and

beauty.” It is obvious that a *melamed* should not be forced to plead for a raise; all the more so, he shouldn’t have to take efforts to make sure that he’s paid at least his current salary on time!

This instruction can be understood by a five-year-old, who would even be able to explain to his parents that Hashem has blessed them and given them a lot of gold so that they should be able to give it to his *melamed* (and the like). Indeed, when the *melamed* receives all that he needs in a manner of “honor and beauty,” he is able to dedicate himself to his holy work to a far greater extent.⁴

Disagreement

What happens when members of *hanhala* themselves do not agree on the handling of a situation?

You wrote about the behavior of the students ... and ..., which isn’t satisfactory, and that there is a disagreement between yourself and the *hanhala* over how this should be addressed. Therefore, you want me to issue a ruling.

Now (in addition to the well-known *din* that we do not rule on the basis of one side’s story alone), do you believe that it is appropriate for there to be involvement from overseas in regard to specific students in a *mosad*, which has a *hanhala* comprised of numerous individuals? You surely know that among the Lubavitch *mosdos* around the world, there are several thousand students. If the decision of whether to impose a *knas*, etc. must be made by the headquarters, it will be like it says in the *possuk*, “You will surely wear yourself out,” but to a much more alarming extent. Behavior that doesn’t stem from the world of *Tikkun* [i.e. disorderly behavior] should be avoided. When there is a disagreement amongst the *hanhala* of a *mosad*, they should call a meeting of



CHILDREN LEARN IN KFAR CHABAD, CIRCA EARLY 1930S.

ISRAEL NATIONAL ARCHIVES

all the members, and each side should present their opinion, and they should come to a majority decision, as is customary; since, in the end, the goal of every member of *hanhala* must be to benefit the *mosad* and the students.⁵

Teachers’ Dress Code

You write in regard to matters that were not taken into account in evaluating the teachers.

It is obvious that the dress code of the teachers is very important, not only in the higher grades but even in the younger ones. Much attention should be given to this, particularly taking into account the story that in a town, during the time of the Tzemach Tzedek, a *shochet ubodek*

was removed from his position because he wore *kaloshen* [a form of footwear considered too modern and not commonly worn by Yidden of the time⁶]. There is, of course, no prohibition against wearing *kaloshen*, but it is an outward sign that indicates what’s going on inside, as can be understood.⁷

Parents’ Involvement

Should the parents step back and allow the *mosad chinuch* to do all the work, or should they take an active interest in their children’s education?

It is **self-understood and obvious** (and it is **greatly** astonishing that asking me about this was necessary):

Parents are obligated to **take interest** in how their children are being educated, and they should ask and advise about anything that's not understood.⁸

Coordinating Vacations

In reply to your letter, in which you write that all of the teachers, as well as the principal, take their vacation at the same time, and as a result, the students are left without any supervision.

In such instances, it would be ideal for the teachers and principal to discuss between themselves how they can take their vacations not all at once, but in [smaller] groups. Since study is decreased on days that the teacher is on vacation, and the main thing [required then] is supervision, it is possible that a smaller number of staff will be sufficient for all of the students. When the [teachers] will plan this together, they will certainly

come to an arrangement amicably and successfully.⁹

Chinuch and Business

The Rebbe discusses the concerns that come up when teachers have additional jobs.

...[Regarding] the time that the teachers spend doing business [on the side]... the concern isn't that during the time that they need to be in yeshiva, they are instead walking in the streets, but rather that [while they are in yeshiva,] their minds are roaming the markets and streets. This can be proven by the fact that their garment bags that are needed for business are already prepared. As soon as the scheduled study period is over, the *sefarim* are closed in the blink of an eye, and [the teacher] stands already prepared with his garment bag, changing from one who dwells

in the *beis midrash* (יושבי בית המדרש) to one who dwells in the market (יושבי קרנות). They run to a place that—in their imagination—is the only place where they will be able to earn a living for themselves and their families. As a result, it is impossible for them not to prepare their thoughts and manner of speech—even during the time of learning—for the business to which they will head as soon as the *shiur* is over.¹⁰ ①

1. Igros Kodesh vol. 13 p. 139.
2. Ibid vol. 15 p. 258.
3. Toras Menachem vol.1 33 p. 232.
4. Toras Menachem Hisva'aduyos 5748 vol. 2 p. 455.
5. Igros Kodesh vol. 13 p. 310.
6. See Likutei Sichos vol. 18 p. 460
7. Igros Kodesh vol. 9 p. 216.
8. Text of the Rebbe's written response
9. Igros Kodesh vol. 13 p. 222.
10. Ibid vol. 7 p. 237.



ISRAEL NATIONAL ARCHIVES

לזכות הרה"ת ר' הלל ראובן וזוגתו מרת חנה
וילדיהם שניאור זלמן, דבורה לאה, חי' מושקא, מנחם מענדל,
חיים ברוך, ישראל, שיינא, שטערנא שרה, שמואל צבי שיחיו
סקאפ

”והקהלת כולם יחד היא שעמדה והיא שתעמוד לכל בני”י”

GATHER TO SAVE THE NATION

The Wonders of Hakhel



In connection with shnas Hakhel, A Chassidisher Derher is pleased to host Rabbi Yosef Minkowitz of Montreal for some words of inspiration on the importance of Hakhel and the role it plays, spanning three Hakhel cycles with the Rebbe.

This “chassidishe farbrengen” on paper, filled with inspirational stories and first-hand memories of encounters with the Rebbe, will surely inspire our readership with a very timely message.

קוּבֵּה אֶת הַתּוֹרָה - אֵת הַיָּסוּד הַקָּדוֹשׁ וְהַנּוֹרָא

We, as Chassidim, have been *zoche* to millions of lines of Torah from our Rebbe, each word precious and meaningful. Because of this vastness, there may be some lines to which less attention has been paid than others. I would like to bring attention to a few precious lines in the vast sea of the Rebbe's Torah.

There is a letter penned by the Rebbe in the beginning of Cheshvan 5734.¹ At the end of the letter there are a few lines that really underscore the immense importance of *Hakhel*. The Rebbe writes:

“וניתוספה הדגשה בענין הקהל האנשים הנשים והטף במאורע שהתחיל ביום הקדוש דשנת הקהל זו, שהי' מכוון ג"כ כנגד אנשים הנשים וטף בתור קהל בני",
הקהלת כולם יחד היא שעמדה והיא שתעמוד לכל בני, אשר כהבטחת הנביא: הוי' צבאות יגן עליהם, על עמו גוי אחד בארץ, הוא גאלם וינטלם וינשאם כל ימי עולם.”

“An additional emphasis on the *Hakhel* [unity] of the men, women, and children took place with the event that began on Yom Kippur this year [i.e. the Yom Kippur War], which was directed against the men, women and children, as they comprise קהל בני ישראל (the Jewish people).

“Everyone uniting together [קהלת כולם יחד] is what saved and will continue to save all Jewish people, as the *navi* promises, ‘*Hashem Tz'vakos* shall shield them—his nation, one people in the land—He will redeem them and hold and carry them forever.”

The Rebbe makes it abundantly clear that the power of *Hakhel*—everyone uniting together—is what protected us from those who wished to harm the Yidden as a קהל (an entire nation), *chas veshalom*.



תשל"ד

1973

Nearly seven years had gone by since the miraculous events of the Six Day War. The Israeli government, confident in their ability to repel any strike with ease, relied on the Bar-Lev Line, a series of fortifications in the Sinai Desert, to protect from Egyptian aggression. The Rebbe advised time and again against this strategy²,

but the Israeli government did not change its stance. Eager not to be seen as the aggressors, they did not so much as muster their reserves, even as the Egyptian Army massed at the Suez Canal.

In the summer of 5733, the Rebbe urgently requested³ that there should be gatherings of Jewish children. The Rebbe emphasized that this will protect the Jewish people, as the *possuk* says, מפי עוללים ויונקים יסדת, עוז—Out of the mouths of infants and sucklings You have established might....to silence the enemy and avenger.

During the farbrengen of *Shabbos Selichos*⁴, the Rebbe once again asked



ISRAELI SOLDIERS ON THE FRONTLINES SHAKE THE LULAV AND ESROG IN A MAKESHIFT SUKKAH SHORTLY AFTER THE START OF THE YOM KIPPUR WAR.

...ON 8 TISHREI,
THE REBBE
ASKED RABBI
HODAKOV TO
ADD A SMALL
INSERT TO
THE LETTER
PUBLISHED ON
VOV TISHREI.



V SCHILDKRAUT via JEM 108719

that gatherings for children be held throughout the days of *selichos* and *Asseres Yemei Teshuvah*. The Rebbe also said that he would give each child two coins, one to be his messenger to give to *tzedakah*, and the second as payment for fulfilling this job. At the rally, the children should say *Shema*, *Baruch Shem*, *Torah Tzivah*, and *Avinu Malkeinu*. The Rebbe also composed a special phrase for the children to recite, beginning with the words, “The Baal Shem Tov said.”

In a *michtav klali* sent out on Vov Tishrei 5734⁵, the Rebbe discussed *Shnas Hakhel*. The Rebbe referred to the entire year—even before Sukkos—as the year of *Hakhel*. A clear emphasis was being made on protecting *Am Yisrael* by gathering Yidden together and the importance of *Hakhel*.

Two days later, on 8 Tishrei, the Rebbe asked Rabbi Hodakov to add a small insert to the letter published on Vov Tishrei. As a side point in the letter, the Rebbe had mentioned there that the tranquility during the time period of Shlomo Hamelech, expressed itself through the fact that there was a very good relationship between the Jewish people and the other nations. Now, the Rebbe asked that a small note be added on to the above, “So it was in some of the following generations, as well throughout Jewish history; and so it will be again finally in the days of Moshiach”.

Days later, on the holiest day of the year—Yom Kippur—the Arab forces launched an all-out attack. The vaunted Bar-Lev Line fell in hours, and as the IDF scrambled to muster its soldiers, the Egyptian troops marched into the Sinai Peninsula. Miraculously, they never continued to the Israeli cities, and eventually the Yidden were victorious.

A few weeks later, on Shabbos Parshas Toldos⁶, the Rebbe explained that there is no question that the Israeli victory during the Yom Kippur War was a supernatural miracle; in fact an even greater miracle than that of the Six-Day War. When the Arab armies crossed the Suez Canal and breached the Bar-Lev Line, nothing stood in their path to Yerushalayim and Tel Aviv, and Heaven forbend what could have been the result had they reached the cities. The same was the case at the Syrian



THE REBBE ADDRESSES THE LAG BOMER PARADE, 5727.

front. Yet, a supernatural miracle occurred: the Arab forces halted their advance after only a short distance, giving the Israeli army time to mobilize their troops and beat back the Arab forces.

In the above letter from the beginning of Cheshvan, the Rebbe spelled it out clearly: The power of Hakhel—the gathering of Jewish men, women, and children (הקהלת כולם יחד)—is what protected the Jewish nation from an attack aimed against the Jewish people—men, women, and children (as a קהל).

While thinking about what the Rebbe wrote in connection with the *nissim* of the Yom Kippur War, I noticed something incredible. This was one of three occasions that the entire Jewish nation [as a קהל] and Eretz Yisroel were in terrible danger, and the Rebbe emphasized *Hakhel*, with great *nissim* to follow. The other two were 5727 and 5741.



תשכ"ז

1967

The year 5727 was the first time that the Rebbe emphasized the importance of the entire year being a *shnas Hakhel*. The concept of the entire year being a year of *Hakhel* is the Rebbe's *chiddush*⁷, which was introduced for the first time in תשכ"ז. (In the two preceding *Hakhel* years during the *nesius*, the Rebbe mentioned *Hakhel* in connection with Sukkos, but not in connection with the entire year.)

During this very year, Eretz Yisroel faced an enormous threat from all the Arab countries surrounding Eretz Yisroel. Amassing vast armies, they planned to wipe out the Jewish nation in Eretz Yisroel, *rachmana litzlan*.

NOTHING SHOULD BE CHANGED. THE WEDDING WILL TAKE PLACE ON THE SAME DATE AS ORIGINALLY PLANNED, IN ERETZ YISROEL.

As the clouds of war gathered, consulates from many countries urged their citizens to leave immediately, as parks were surveyed for use as cemeteries ^{הי"ל}, while the enemy amassed along the borders.

Many rebbes and *roshei yeshivos* advised their followers to heed the word of the consulates and leave Eretz Yisroel. The Rebbe, however, stood firm, time and time again instructing everyone to remain in Eretz Yisroel, the land that Hashem's eyes are always upon.

I was a *bochur* at the time on shlichus in Melbourne, Australia, and I recall the intense fear that was prevalent, as well as the impact that the Rebbe's words had on everyone.

Rabbi Chaim Gutnick's daughter was then studying in seminary in Eretz Yisroel, and just like many other parents, he wanted her to leave before the war broke out. He wrote about this to the Rebbe, and the answer he received was that whatever can be done is already being done by Hashem, and Hashem can be relied upon.

On Lag B'omer, at the parade, the Rebbe spoke forcefully about the situation in Eretz Yisroel. The Rebbe promised that the Yidden in Eretz Yisroel would have a great victory⁸. [The following Shabbos the Rebbe also launched *mitvza tefillin*, saying that through our heightened involvement in this *mitvza*, the enemies will flee.]

I recall that when the tape recording of that famous *sicha* finally reached Australia—around a week later, only days before the war broke out—Rabbi Chaim Gutnick cried like a small child.

Rabbi Zev Katz was a *chosson* at the time, and his wedding was scheduled to take place in Yerushalayim a few days after Shavuos. His family wrote to the Rebbe that they wished to change the location, or possibly even the date. The Rebbe said that nothing should be changed. The wedding will take place on the same date as originally planned, in Eretz Yisroel⁹.

Tensions grew by the day, as the world watched and waited with bated breath.

Then, an astounding miracle took place.

In a daring, pre-emptive strike, the Israeli Air Force wiped out virtually the entire Egyptian Air Force. With air superiority guaranteed, the ground battle took only a few days. Facing a force more than double their size, the Israeli army was miraculously victorious, routing the enemy and conquering vast swathes of land. A situation that had seemed hopeless to many had been transformed into an enormous victory, and the Jewish people were saved.

ISRAELI SOLDIERS LOOK UPON HAR HABAYIS SHORTLY BEFORE THE ATTACK TO OVERTAKE THE OLD CITY OF YERUSHALAYIM.



While the Rebbe never openly spoke about it with regards to 5727, the words of the Rebbe—“הקהלת כולם יחד היא שעמדה והיא שתעמוד לכל בני”י”—certainly apply here too.

The Rebbe’s *shturem*, for the first time, about the year being *shnas Hakhel*, along with the importance of gathering and uniting the Jewish people, may have been crucial to the miraculous salvation that occurred.



תשמ"א

1981

In Iraq, an evil dictator by the name of Saddam Hussein had risen to power. He spoke of destroying the entire Jewish nation, *rachamana litzlan*. Bent on achieving this, he began construction of a nuclear reactor, intending to create enough fissile material to make a weapon capable of doing devastating harm.

That year during Tishrei, the Rebbe founded Tzivos Hashem, uniting Jewish children around the world. Later that year the Rebbe urged that a *sefer Torah* be written for the Jewish children, in which each child will get their own letter, uniting them through Torah¹⁰. The Rebbe connected this *sefer Torah* with *shnas Hakhel*, saying that at the very latest, it should be completed by כ"ט אלול so that it should be completed during *shnas Hakhel*¹¹.

As it got closer to Shavuos, the Rebbe intensified the urgency of this project. On Shabbos Parshas Bechukosai, the Rebbe said that in conjunction with the current situation, they should boost the process of signing children up for a letter in the *sefer Torah*¹². On Shabbos Parshas Bamidbar, the Rebbe spoke again about the *sefer Torah* and asked that Tzivos Hashem rallies be held in preparation for Shavuos. The Rebbe added a personal request [*bakashah nafshis*] that these announcements should be spread out throughout the world¹³. On Shabbos Parshas Nasso, the day before Erev Shavuos, the Rebbe said that people should make an effort to register



YOSSEI MELAMED via JEM123827

THE CONCLUSION OF KOS SHEL BROCHA, MOTZAEI SHAVUOS 5741.



CHILDREN SURROUND THE SOFER AS THE FIRST SHEET OF THE CHILDREN'S SEFER TORAH IS WRITTEN.

as many children as possible before Shavuot, and that a list of registrants should be sent in to the Rebbe before Yom Tov¹⁴. Men, women and children—in middle of Yom Tov preparations—stopped all that they were doing and went door to door to sign up children for a letter in the *sefer Torah*.

Meanwhile, in Eretz Yisroel, a fateful debate was underway. As construction on the Iraqi reactor continued, a daring proposal was put forth: A squadron of Israeli jets would fly about 1,000 miles across hostile airspace to bomb the reactor. Some members of the government advocated for the strike, while others were against it, fearing international backlash. Eventually the decision was made that the strike would take place.

Sunday afternoon, Erev Shavuot 5741, *Shnas Hakhel*, the Israeli Air Force jets took off. Miraculously encountering no resistance, they closed in on the reactor. The bombs struck their target, destroying the reactor, and with it, the plot against the Jewish nation. On top of that, every IAF pilot returned home safely.

We cannot presume to know the reasons for the Rebbe's holy actions. However, based on what the Rebbe revealed in the letter, the connection seems clear. Once again, **Hakhel**—the unity of the Jewish people—had protected them, saving them from harm directed at them as a *קהל* [nation], as the Rebbe wrote in the letter "הקהלת כולם יחד היא שעמדה והיא שתעמוד לכל בני"י"—Everyone uniting together [הקהלת] is what saved and will **continue to save** all Jewish people."



The Gemara explains¹⁵ the meaning of the *possuk* ¹⁶לעושה נפלאות לבדו—"He who does miracles Himself,"—that only Hashem Himself knows that this is a miracle, but the one to whom the miracle occurred is not aware.

Additionally, it says in the *possuk*, לא אשים עליך כי אני, "Every illness that I inflicted upon Mitzrayim I will not afflict you with, for I am Hashem, your Healer."¹⁷ The Rebbe asks: If it's לא אשים עליך—meaning that we are not afflicted—what purpose does a healer serve? The Rebbe explains¹⁸ that Hashem's *refuah* is in such a way that the person doesn't even become sick.

After three consecutive *shnos Hakhel* with great miracles occurring for the Yidden, perhaps in the merit of *Hakhel*, additional great *nissim* happened that only Hashem לבדו knows without us even recognizing it.

By looking back at these open miracles and the power of *Hakhel*, we can strengthen our *koch* in *Hakhel*, continuing to fulfill the Rebbe's *horaos* to make *Hakhel* a focal point in our lives and the lives of every Yid. Surely the ultimate *nes* will then take place: the coming of Moshiach when "ואתם תלוקטו לאחד אחד בני ישראל"¹⁹, and "קהל גדול ישובו הנה"²⁰, may it happen speedily in our days. **1**

1. Likkutei Sichos vol 10 p. 194. Igros Kodesh vol 29, p. 15

2. See Igros Kodesh vol 27, p. 208

3. See Likkutei Sichos vol 13, p. 166, 266 and onward. Vol 14 p. 261 and onward and p. 404

4. Sichos Kodesh 5733 vol. 2 p. 399

5. Likkutei Sichos, vol 9, pgs 484-489

6. Sichos Kodesh 5734 vol 1 p. 136

7. Read an in-depth article about Hakhel, Derher Tishrei 5776, "The Momentous Gathering."

8. Likkutei Sichos vol 7 p. 333

9. Igros Kodesh vol 24, p. 332-333

10. Read more about this campaign, Derher Teves 5776, "Unite the Children."

11. Sichos Kodesh 5741 vol 3, p. 23

12. Ibid, p. 486

13. Ibid, p. 535

14. Ibid, p. 581

15. Niddah 31a

16. Tehillim ch. 72, 18

17. Shemos, 15, 26

18. Likkutei Sichos vol 13 p. 281

19. Yeshaya, 27, 12. Rashi Parshas Nitzavim, 30, 3

20. Yirmeyahu, 31, 7

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
בחדג הספוט; בבוא כל ישראל...

הקהל את העם
האנשים והנשים
והטף

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

HAKHEL INSIGHT ACTIVE PARTICIPANTS

One may think *Hakhel* was only the king's business because he was the one who brought the people together, while the Jews were only on the receiving end. In truth however, the Jews were not mere recipients, rather, they were each a part of the gathering act. How so? When the king did his job to bring the people together, the true desire of the Jews—to fulfill Hashem's will and be assembled—was revealed. This desire made them active participants. This inner will to do Hashem's mitzvos was later revealed when they "heard and learned to fear Hashem etc." as spelled out in the *possuk*¹. These attributes were clearly their own; *they* heard, *they* learned to fear, *they* began to guard and fulfill the mitzvos. The Gemara says², "A person desires one *kav* (measurement) of his own more than nine *kavin* of his fellow." Here, all ten *kavin* (not just one) were the Yidden's share.

(Adapted from the sicha of the sixth night of Sukkos 5748.

Hisvaaduyos 5748 vol. 1, pg. 253)

1. Vayelech 31:12

2. Bava Metzia 38a

לזכות

החתן הרה"ת ר' מרדכי דוב הכהן שיחי' יארמוש

והכלה מרת חנה פייגא שתחי' שאנאוויטש

לרגל חתונתם בשעטומ"צ ביום כ"א סיון התשע"ו, שנת הקהל

נדפס ע"י הוריהם

הרה"ת ר' יוסף שלום הכהן הכהן ומרת רבקה שיחי' יארמוש

הרה"ת ר' מאיר ומרת ליבא גיטל שיחי' שאנאוויטש



A TIMELY CONNECTION

THE POWER OF CHILDREN

On Rosh Chodesh Sivan 5741, at a rally, the Rebbe spoke to the children in attendance about that day's "Order of the Day." On the first day of Sivan, Bnei Yisroel camped at Har Sinai "like one man with one heart."³ We too must strengthen our commitment to Torah and mitzvos and in a manner reflecting the unity of the Jews. We should reach out to all the children that we can and enroll them in Tzivos Hashem, so that they too will apply themselves to Torah and mitzvos. This "Order of the Day" is especially applicable—and in fact has an added significance—in the year of *Hakhel*, when all the *Yidden* gathered to hear the Torah being read. In a regular year, the children would usually gather together on Rosh Chodesh Sivan to commemorate the "יחון שם ישראל"⁴ In a *shnas Hakhel* there is an additional blessing from Hashem, giving us the strength to assemble the adult men and women as well. You, the children, can accomplish this by speaking to your parents and telling them that we have to relive the events of Rosh Chodesh Sivan, and gather as one to strengthen our devotion to Torah and mitzvos.

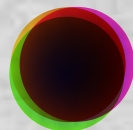
(*Sichos Kodesh 5741 vol. 3, pgs. 549-551*)

3. Rashi on Yisro 19:2

4. Yisro 19:2

WHAT CAN I DO?

CHASSIDUS FOR ALL



Chassidus was an essential part of the Jewish experience during the last few centuries. At the outset, the esoteric teachings of the Torah were studied by a select few great men and was only complementary to their regular studies. Until the Arizal changed that. "It is an obligation to reveal this wisdom," he declared. What brought about this transformation? One of the Arizal's greatest *talmidim* was Rabbi Chayim Vital; he explained, quoting the Zohar, that the coming of Moshiach is contingent upon the study of the inner dimensions of Torah. This, therefore, becomes all of our obligation; the absolute responsibility of every man and woman. There is truly no excuse, because today Chassidus has been translated into many languages and one can find a *shiur* on every street corner. In a *Hakhel* year this call to action is particularly pertinent. Chassidus must be learned in the same manner that *Hakhel* was once celebrated—by everyone, the "men, women and children."

(Adapted from the *farbrengen* of Shavuot 5727. *Toras Menachem* vol. 50, pgs. 39-40)



הילדה בצבאות ה' חנה שתחל'

בקשר עם הולדתה למז"ט ביום ש"ק אחש"פ בזמן סעודת משיח

ולזכות הורי הרה"ת ר' שמואל וזוגתו מרת חי' מושקא שיחיו ששונקין

שיזכו לגדלה לתורה חופה ומעש"ט כרצון וברכת כ"ק אדמו"ר

נדפס ע"י

הרה"ת ר' מנחם מענדל וזוגתו מרת קיילא שיחיו ששונקין

ולזכות זקני הרה"ת ר' שד"ב וזוגתו דבורה לאה שיחיו דובאוו

Words Count

The Positive Approach to Speech

A resident of Mezibuz had a quarrel with another. Once, while in the Baal Shem Tov's shul, he shouted that he would tear the other fellow to pieces like a fish.

The Baal Shem Tov told his talmidim to hold one another's hand, and to stand near him with their eyes closed. Then he placed his holy hands on the shoulders of the two talmidim next to him. Suddenly the talmidim began shouting in great terror: They had seen that fellow actually dismembering his disputant.

This incident shows clearly that every potential has an effect - either in physical form or on a spiritual plane that can be perceived only with higher and more refined senses. (Hayom Yom, 29 Tishrei).

אייגער פון די מעזיבוזשער בעלי בתים האט געהאט
א מחלוקת מיט נאך א בעל הבית, און זייענדיג אמאל בא
דעם בעש"ט אין שוהל האט ער געשריען, אז ער וואלט
זיין בר פלוגתא קורע כדג זיין.

דער בעש"ט האט געהייסען די תלמידים געבען איינע
די אנדערע די הענט, און זיך שטעלען לעבען אים מיט
צוגעמאכטע אויגען. דער בעש"ט האט ארויפגעלייגט
זיינע הייליגע הענט אויף די אקסלען פון די צוויי תלמידים,
וועלכע זייגען געשטאנען לעבען אים, פלוצלונג האבען די
תלמידים אנגעהויבען שרייען פון גרויס שרעק: זיי האבען
געזעהן ווי דער בעל הבית איז קורע כדג זיין בר פלוגתא.

דאס באווייזט קלאהר, אז פון יעדער כח איז פאראן א
פועל דבר: אדער אין א לבוש חומרי, אדער א רוחני וואס
מי קאן אים אנעמען נאר מיט העכערע און איידעלערע
געפילען. (היום יום כ"ט תשרי).

Uncovering Beneath the Surface

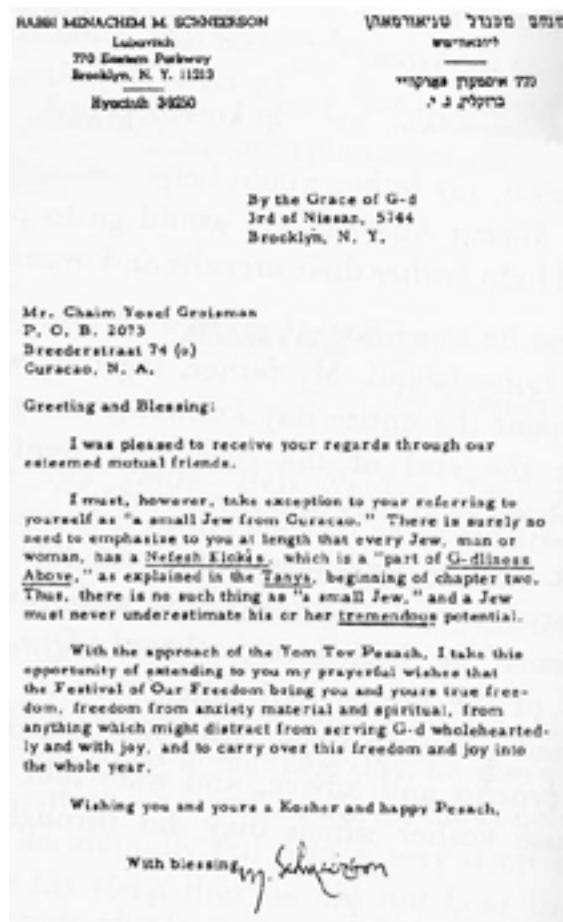
The world we live in is the lowest of a long chain of higher worlds. Based on this premise, Chassidus teaches us that everything that happens down here is affected by, and has an effect on, the occurrences of higher worlds.

When one speaks, his words reveal ideas that were previously hidden; hidden in his own thought, or hidden in even deeper realms. Words have the power to bring those ideas to the surface. We are therefore to be very careful to speak only in positive terms, especially about another Yid.

Chazal already alluded to this concept with their instruction of, "לעולם אל יפתח אדם פיו לשטן"—one should never open his mouth [in a negative form, giving fuel] to the Satan [to prosecute].¹

אין במציאות a small Jew

אין במציאות a small Jew



This teaches us, explains the Frierdiker Rebbe, that one should always use his words carefully, choosing only clean and refined language (ריינער איידעלער) אויסשפראך.²

Lashon hara is referred to as לשון תליתאי קטיל—a threefold talk which harms three: the one who speaks it, the one who listens to it, and the one being spoken about.

The Rebbe asks on this precept:

The fact that the first two are punished for *lashon hara* is understood; they transgressed a very grave sin. But why would the one of whom they speak also be harmed? After all, he committed no crime.

The reason is because by speaking about his wrongdoing, the other fellows have revealed his faults which would have otherwise remained undercover. The one who is the subject of *lashon hara* now has his bad traits brought to the surface, and this can cause him harm.

If this is the case when speaking bad about another person, certainly we can bring about positive energy when speaking good about another.³

The Rebbe taught us, both in his *sichos*, and perhaps more importantly by his own example, how to use positive speech whenever possible.

Based on the premise of Chazal, לעולם אל יוציא אדם מפיו דבר מגונה—one should never utter an improper word from his mouth, and לעולם יספר אדם בלשון נקיה—one should always relate things in a clean manner.⁴

Word Choice

Paying attention to the Rebbe's careful choice of words, we come upon myriads of examples of his insistence on using positive language.

When speaking of death, the Rebbe used the expression of היפך החיים—the opposite of life. Instead of saying "bad," the Rebbe often used the words היפך הטוב—the opposite of good.

At times, the Rebbe went so far as to avoid even a mere reference to something not-good. There is a certain animal that we refrain from calling by name; instead we call it by the Hebrew phrase "דבר-אחר"—lit. "something else." There were instances when the Rebbe would refer to it as א.ד.א—spelling out only the first letters of the phrase!

Below we will highlight some of the more interesting examples.



23 AV 5736, YOSSI MELAMED via JEM 24031

IN A CLOSED-DOOR SICHA TO INJURED IDF SOLDIERS, THE REBBE ADVOCATED TO REPLACE THE TITLE 'THE INJURED OF ISRAEL' WITH 'THE OUTSTANDING OF ISRAEL'.

Spirit of the House

In contemporary Israeli society, a hospital is referred to as “*beis cholim*,” a house for the sick. In a letter to Professor Mordechai Shani, director of Sheba Medical Center in Tel Hashomer, Israel, the Rebbe writes:

“I certainly recall our meeting during your visit here with your colleagues. I hope you also remember my suggestion that instead of referring to it as a ‘*beis cholim*’ it should be called a ‘*beis refuah*.’ Although the difference between these two phrases seems to be merely in the wording, still, changing the words will have an uplift of the spirit [of the patients].

“Moreover, this name is more suitable for the true purpose of the facility: to bring about a complete recovery. Why then, would you call it by a name that does not befit its true purpose?”⁵

A Yid is Close

When referring to other Yidden, the Rebbe refused to apply the often used titles of “secular,” “small,” or “distant” Jew.

The Rebbe often discouraged the use of the term קירוב רחוקים - reaching out to those who are distant. No Yid can be called “distant.” Instead, the Rebbe would explain, “those who are already close can be brought even closer...”

To a young boy who had written to the Rebbe requesting a *bracha* in honor of his bar mitzvah, noting that he was from a “secular” Jewish family (משפחה חילונית), the Rebbe wrote:

“You write that you come from a ‘secular’ family. Obviously, the ‘secularism’ is only a ‘nickname’ and an external coating over each member of your family’s true essence. Each of you is a son of Avraham, Yitzchok, and Yaakov; daughter of Sarah, Rivkah, Rachel, and Leah...”⁶

In fact, the Rebbe wouldn’t even refer to Yidden as being in a מקום אחר—a different place! (The word אחר, after all, can have a negative connotation to it). Instead, the Rebbe referred to, “the Yidden at this farbrengen, and those in a second place, a third place (מקום שני, מקום שלי). I don’t want to use the words מקום אחר—because a Jew is never in a foreign place. He is always together with Hashem!”⁷

NO LEHAVDIL

The story is told of my father-in-law, the [Friediker] Rebbe:

When speaking of a Yid who was on a very low spiritual level in his observance of Yiddishkeit, someone used the term “*lehavdil*.” My father-in-law remarked: “When speaking about another Yid, one need not use the term ‘*lehavdil*.’” The term *lehavdil* is used to differentiate between Yidden and other nations—בין ישראל לעמים. But within the Jewish nation, there is no place for the use of “*lehavdil*”...

(Yud-Beis Tammuz 5731)

Exceptional Soldiers

In the summer of 5736, the Rebbe received a group of wounded veterans of the IDF and addressed them in *Lashon Hakodesh* in the big shul at 770.

Yiddishkeit teaches that one must elevate everything he or she comes in contact with, the Rebbe explained to his visitors. Therefore, someone who has a disability is actually blessed by Hashem with additional power, more than the ordinary person, with which he or she may overcome the unique challenges facing them because of their handicap.

“Hence,” said the Rebbe, “I do not like the fact that this group is referred to as ‘נכה’—‘handicapped soldiers.’ I would suggest they be called a more appropriate name: מצוינים בישראל—the exceptional of Israel...”⁸

THE SHUL

An announcement was once made in the Rebbe’s presence, inviting everyone to join a farbrengen in the big shul at 770, which the gabbai referred to as “*untan*” (“downstairs” in Yiddish). The Rebbe told one of the *mazkirim*, “אויף א שול זאגט מען ניט אונטן”—one should not use the expression “*untan*” about a shul.

(Beis Chayeinu p. 253)

Positive Effect

Indeed, our words are not a mere circulation of air. Words carry energy. And positive words carry positive energy.

Aside for the spiritual significance of one’s choice of words and the effect it has on higher worlds, the Rebbe teaches us that even in the practical sense, positive speech proves a lot more effective than the harsh approach.

At the famous farbrengen of Shabbos parshas Vayakhel, 5752, the last time the Rebbe spoke publicly before Chof-Zayin Adar, one of the main themes of the day was the importance of *ahavas Yisroel* and uniting with a fellow Jew. Our relationship with a fellow Jew must always be a positive one, the Rebbe explained.

Even when one must correct and teach his fellow Jew and offer *musar*, it should be done with kind and pleasant words. In fact, it is clear to see: when one wishes to influence someone else, especially fellow Jews, the most efficient way to do so is with good-natured, pleasant words. This is always more effective than the harsher approach (“שטריינגע ווערטער”). Besides, the approach of *musar* is only to be used in certain rare instances. For the most part, one should only use positive tactics—עשה טוב. ❶

תורה איז ניט שווער

During the farbrengen on Shabbos parshas Shemini, 5712, the Rebbe quoted a phrase from the Gemara and then asked for that volume of Shas to be brought over in order to read the precise words. After concluded checking the text, the Rebbe still held on to the heavy *sefer* and continued speaking about other topics. Someone in the crowd suggested that he take the Gemara from the Rebbe, saying: “אפשר איז דעם רבין?”—Perhaps it is tough [heavy] for the Rebbe? The Rebbe responded: “א רבין איז תורה ניט שווער”—For a Rebbe, Torah is not tough!

(Toras Menachem vol. 5 p. 182)

1. Brachos 19a
2. Sefer Hamaamorim Yiddish p. 75 and further
3. Likutei Sichos vol. 5 p. 44; see also *ibid.* vol. 27 p. 158
4. Pesachim 3a
5. Letter dated 3 Adar, 5737; Igros Kodesh vol. 32 p. 130
6. Heichal Menachem vol. 2 p. 76
7. Shabbos parshas Noach 5741; Sichos Kodesh 5741 vol. 1 p. 339
8. Sichos Kodesh 5736 vol. 2 p. 634
9. Sichos Kodesh 5752 vol. 2 p. 793

לזכות

שלוחי כ"ק אדמו"ר לראלי, נארט קאראליינא

הרה"ת ר' פינחס מרדכי וזוגתו מרת הלנה אילנה גורית

ולזכות משפחתם שיחיו

הרמן

להצלחה רבה ומופלגה במילוי שליחותם

ר' מיכאל דווארקין

Reb Michoel Dvorkin

“One

of the pages of a Chumash, like one of the Jews leaving Mitzrayim.

day, as I sat studying in 770, a sight from ancient times walked into the study hall; he had a long beard, with a knapsack on his back and light-colored sandals on his feet. He looked as though he had just stepped out

“Who is that?” I whispered to a friend sitting nearby. ‘That’s Reb Michoel Dvorkin,’ he answered reverentially. Michoel Dvorkin! I immediately recognized his name from the printed sichos of the Frieddiker Rebbe.

“Now that I knew the identity of this distinguished figure, I paid careful attention to him, quickly realizing that this was a Chossid of extraordinary stature. Though Reb Michoel was neither a rov nor mashpia, Chassidus permeated every fiber of his being and he personified the essence of a Chossid.”

These words, written by Rabbi Shimon Goldman, then a bochur in 770, describe well the unique character that was Reb Michoel. A unique, almost mysterious individual who merited special attention from the Rabbeim, especially our Rebbe, as you will read in the coming pages...



“YOU CANNOT SURVIVE
WITHOUT A REBBE”,
HE TOLD HIM. “TRAVEL
TO LUBAVITCH, AND
MEANWHILE WE WILL
DECIDE WHAT TO DO”.

From Kapust to Lubavitch

Reb Michoel Dvorkin was born in the town of Osvet, near Nevel, in the beginning of Teves 5626. Just a few short months after his birth, the Tzemach Tzedek was *nistalek*, and Reb Michoel's father, together with the rest of his extended family, began traveling to Kapust, to the “Maharil”, the second son of the Tzemach Tzedek. When the Magen Avos, the successor to the Maharil, passed away in 5660 without leaving a *memaleh makom*, the family gathered together to discuss who they would now turn to for guidance. It was then that Reb Michoel's father turned to him and advised him to travel to Lubavitch.

“You cannot survive without a Rebbe,” he said. “Travel to Lubavitch, and meanwhile we will decide what to do.”

Thus, Reb Michoel arrived in Lubavitch. By the time of his arrival, he was already an accomplished businessman. He had been blessed with a keen business sense; he worked for his father's lumber business and over time his fortune had grown. He even owned a number of apartment buildings in Petersburg. Nevertheless, he stopped all of his dealings and activities, and stayed in Lubavitch for a long period of time to properly dedicate himself to the Rebbe Rashab. One of the people who had a lasting effect on him

during this period of time was Reb Michoel Der Alter, the legendary *mashpia* of Lubavitch during the early years of Tomchei Temimim.

It did not take long for Reb Michoel to completely dedicate himself to the Rebbe Rashab. His love and dedication were soon reciprocated, and the Rebbe Rashab paid special attention to his new Chossid. Within a short period of time, Reb Michoel became practically a *ben bayis* in the Rebbe's house. Each time he would arrive in Lubavitch, he would bring presents for the Rebbe Rashab, the Frierdiker Rebbe, and for the Frierdiker Rebbe's young daughters. In 5663 (תרס"ג), when the Rebbe Rashab traveled to *datche*, one of the only people who merited to accompany him was Reb Michoel.

During a farbrengen in Tel Aviv, Reb Michoel told the following story:

“One year, as Pesach was approaching, I managed to get a hold of an expensive armchair, with red lining, just as there used to be in the houses of the nobility, and I brought it to Lubavitch as a present for the Rebbe.

“Early on Erev Pesach morning I arrived at the Rebbe's house, and I told the porter to place the chair in the corner. When the Rebbe passed by and saw it, he looked pleased, and he told me that since this is a chair of a count, I should also merit to be a גראף—a count. He explained that גראף is *roshei teivos* ‘gezunt, reich, frum.’

“And indeed, all of the *brachos* were fulfilled. I am healthy [Reb Michoel was known to be a strong healthy individual even when he was in his eighties], rich—what am I missing [at the time that he said the story, Reb Michoel could not even afford to buy himself a simple meal, yet he still felt that he was rich], and to being *frum*—there is no limit...”

Reb Michoel's dedication to the Rebbe Rashab, and later to the Frierdiker Rebbe, was absolute. At farbrengens of the Rebbe Rashab and the Frierdiker Rebbe, Reb Michoel would go to great lengths to obtain a good place to see and hear the Rebbe. On one occasion, while pushing to

get towards the Rebbe Rashab, he created a bit of a ruckus until someone asked, “Who’s pushing?”

He was answered by someone else “*Michoel der sheigetz.*” Hearing this exchange, the Rebbe Rashab corrected them. “*Michoel iz nit a sheigetz; Michoel iz a malach.*”

At a different farbrengen, Reb Michoel stood on a chair so that he would not be toppled by the pushing, and the Rebbe Rashab looked at him with a smile and said, “*Michoel* is the name of a *malach*, and the *malachim* are after all called *oimdim*.” Reb Michoel responded, “I don’t want to be an *oimed*; I just want to be next to the Rebbe.”

The Frierdiker Rebbe once commented, that there are two Chassidim that came from Kapust to Lubavitch; Reb Mendel Leib is a Lubavitcher, who just happened to travel to Kapust, and Reb Michoel is really a Kapuster, who ended up in Lubavitch. In other words, Reb Mendel Leib, who was calm and collected, fit into the style of Lubavitch, while Reb Michoel, who was lively and mischievous, was similar to the style of Kapust.

REB MICHOEL RESPONDED, “I DON’T WANT TO BE AN OIMED; I JUST WANT TO BE NEXT TO THE REBBE”...

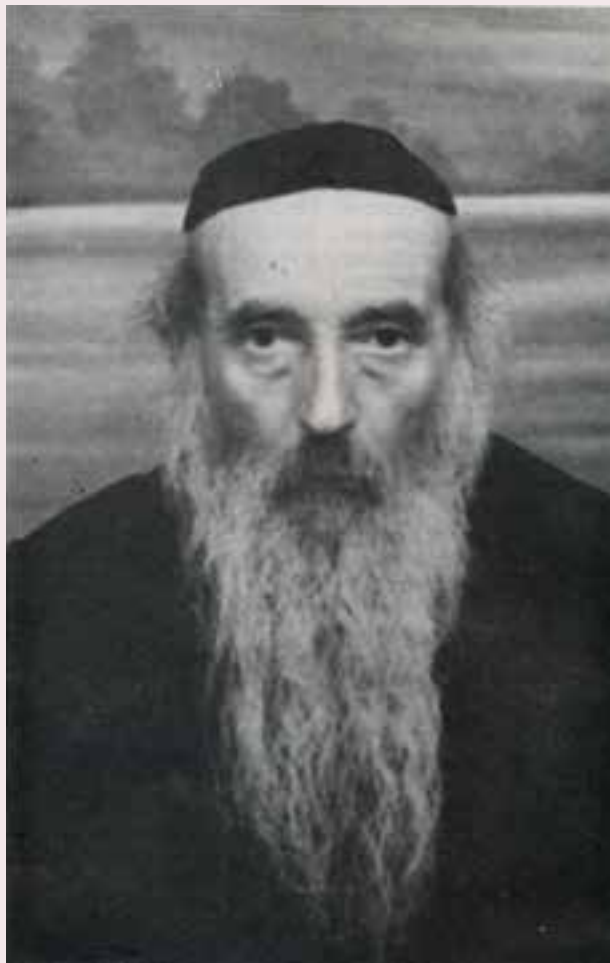
A Tohu’diker Ein Od

Reb Michoel was a talented *baal menagen*; he would sing *niggunim* with much depth and beauty, and bring his listeners to new heights of inspiration. He also was an experienced violinist, and on a number of occasions he merited to play music on his violin in the presence of the Rabbeim.¹

During the late 5690’s, and the early 5700’s, when the Frierdiker Rebbe was seeking to record all of the Chabad *niggunim* so that they wouldn’t be forgotten, he asked that Reb Michoel sing *niggunim* before someone who would write down their notes so that they would be preserved for posterity.

When Reb Michoel would hear someone singing a *niggun* without its proper notes, it would bother him greatly. Even one wrong twist would annoy him; he insisted that *niggunim* be sung with their exact original format, without changes or mistakes.

A number of *niggunim* that are well known today have been taught and passed down in their exact form by Reb



Michoel. The most famous of them is “*Nyet Nyet Nikavo.*”² In numerous *sichos*³, the Frierdiker Rebbe told over the story of the *niggun*’s first entrance into Lubavitch.

Reb Michoel was well versed in Russian, due to his work in the lumber yards, and he was known to say different phrases and sayings in the language of the land. One Sukkos, the Frierdiker Rebbe—during his years as Menahel of the Yeshiva—held a farbrengen in his Sukkah, and the crowd, Reb Michoel among them, was very upbeat and in good spirits.

After a while at the farbrengen, the Frierdiker Rebbe returned to his private room, where the Rebbe Rashab came to visit him. At that very moment, Reb Michoel walked out of the farbrengen into the hallway, loudly singing/saying the words of “*Nyet Nyet Nikavoh,*” which mean that there is nothing else besides the *Aibershter*. His face was red, and he was dancing with his entire being.

Hearing the commotion, the Rebbe Rashab stood next to the door to hear what Reb Michoel was saying, and hearing his words, he commented to the Frierdiker Rebbe

that this is a “*tohu'diker ein od.*” (I.e the proclamation of Hashem's Oneness is being carried out in a wild fashion.) The Rebbe added, that when something is done truthfully, it is worthwhile, no matter how small. And when something is done without truth, even if it is big, it is worthless.

When Reb Michoel found out that the Rebbe Rashab had been listening to his singing, he began banging his head from extreme emotion.

Aside for two more *niggunei simcha* that we know today thanks to Reb Michoel, there is a famous *niggun* that stands out, which we sing today in a version passed down by Reb Michoel. This is the *niggun* of Reb Yechiel Michel Zlotchover, who would sing it before his Rebbe, the Baal Shem Tov. Before his *histalkus*, the Baal Shem Tov said that when someone is in need, he should sing this *niggun*, and he will come to his aid. Since then, the *niggun* has held a special place amongst all Chassidim.

When Reb Michoel sang the *niggun* in front of the Rebbe Rashab in 5677 (תרע"ז), the Rebbe Rashab noted that his version was the correct one. Years earlier, the Chassidim had sung two versions of the *niggun* before the Rebbe Maharash, and the Rebbe Maharash had chosen the same version that Reb Michoel had just sung.

Decades later, when the Frierdiker Rebbe had already arrived in the United States, he repeated that story, and he added, that when “my son-in-law [the Rebbe] will arrive in America, he will sing the *niggun* in Reb Michoel's version.”⁴

Chof Ches Sivan

A few days after the Rebbe arrived in the United States on Chof-Ches Sivan, 5701, the Rebbe was asked to farbreng with *anash* at 770.

Two days later, on Shabbos parshas Korach, Gimmel Tammuz, the Frierdiker Rebbe held a farbrengen - the first one in the United States with the Rebbe present at his side.

According to a story related in the *Kovetz Chof Ches Sivan* (distributed by the Rebbe in 5751), the Frierdiker Rebbe asked if anyone present can sing the *niggun* of Reb Michel Zlotchover in the version of Reb Michoel Dvorkin, whereupon the Rebbe sang this *niggun*.

According to another source, the Rebbe actually sang this *niggun* during his farbrengen two days earlier. (Yemei Melech vol. 2 p. 566)

When Reb Michoel himself arrived in America, he was recorded singing this *niggun* along with one other, and the recording eventually was given to the Rebbe, who passed it on to the choir of Nichoach, instructing them to include it in their next album.



SEVERAL OF THE NIGGUNIM THAT REB MICHOEL INTRODUCED WERE INCLUDED IN THE NICHOAACH RECORDS, EVEN A RAW RECORDING OF REB MICHOEL SINGING TWO NIGGUNIM.

The Next Generation

After the *histalkus* of the Rebbe Rashab in 5680 (תר"פ), Reb Michoel was immediately *mekasher* himself to the Frierdiker Rebbe, who was fifteen years younger than him.

Once, Reb Michoel was present at a farbrengen of the Frierdiker Rebbe in Leningrad. Overcome with excitement, he exclaimed, “*Dem taten's neshama iz in em!*” — (his father, the Rebbe Rashab's *neshama* is within him) referring to the Frierdiker Rebbe—and the Frierdiker Rebbe responded with a smile.

Reb Michoel's *mesiras nefesh* and dedication to the Rebbe during those hard years became well known. When the Frierdiker Rebbe lived in Leningrad, the connection was as such that Reb Michoel lived in an apartment down the hall and was often sent by the Frierdiker Rebbe on secret missions to further Jewish education and deal with other aspects of the Frierdiker Rebbe's activities. Reb Zev Zalmanov, a child at the time, related that it was a well known fact that Reb Michoel would often leave to an unknown location, and after some time, he would return and report to the Frierdiker Rebbe about his trip.

In truth, Reb Michoel's involvement in the most intimate and clandestine activities of the Frierdiker Rebbe was not something that began during those years. Reb Foleh Kahn would relate that he was once standing in the Warsaw train station during the early 5670's (תר"ע-ע"ה), when he suddenly saw the Frierdiker Rebbe, together with Reb Michoel, get off a train and rush through the station with somber looks on their faces, trying not to stand out.

While he never was told what the purpose of the trip was, it was clear that they were dealing with an important issue in *avodas haklal*, which they wanted to keep as quiet as possible.

Yud Beis Tammuz

The arrest and liberation of the Frierdiker Rebbe have a special place in the life story of Reb Michoel.

When the Frierdiker Rebbe was imprisoned in the Shpalerka prison, the Chassidim found out that his interrogator was a Jewish man by the name of Nachmansohn, who had grown up in a religious and Chassidishe home in Osvet, Reb Michoel's hometown. Jumping for every scrap of information that they could get their hands on, Reb Michoel was dispatched to convince the still religious father of the interrogator to come to Leningrad, and squeeze information out of his son. After some persuasion the father agreed, and from time to time Reb Michoel would meet him in a public park where he would give over small tidbits of information about the Rebbe. In fact, it was through this contact that the Chassidim initially heard that the Frierdiker Rebbe would be exiled to Kostroma.

Sure enough, the Frierdiker Rebbe was released on Gimmel Tammuz, and a few hours later he set out on the long journey to Kostroma. Before the Frierdiker Rebbe left, Reb Michoel was dispatched to the distant town—where he had an old acquaintance—to prepare for the Rebbe's arrival.

Immediately upon reaching the town, Reb Michoel set out to do everything that was necessary to prepare for the arrival of the Rebbe. The friend that he had known, a Chossid of the Tzemach Tzedek, had since passed away, but his son-in-law still lived there and served as the town's *shochet*. Reb Michoel arranged for the Frierdiker Rebbe to stay in his house, although—Reb Michoel later recounted—there was a suspicion that this *shochet* was an informant for the GPU.

In addition to finding appropriate lodgings, Reb Michoel had the town *mikveh* fixed, and he set about organizing a *cheder* for the local Jewish population. In essence,

he began to do the very activities the Frierdiker Rebbe was being punished for (in *sichos* years later, the Rebbe compared it to the story of Yehuda doing the same for Yaakov Avinu before he arrived in Mitzrayim).

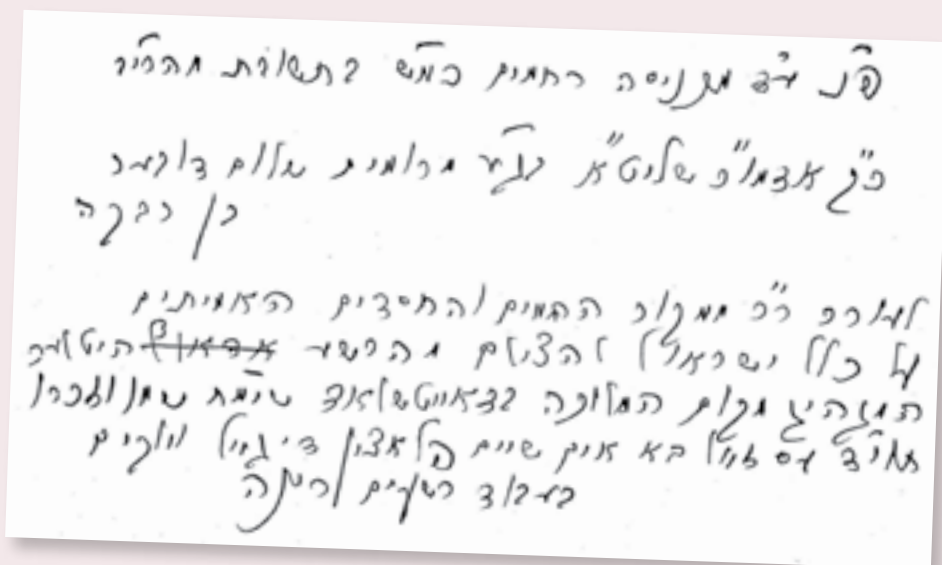
When the Frierdiker Rebbe arrived in the city, Reb Michoel was one of the only people who were allowed to stay together with the Rebbe, for what seemed to be the beginning of a long and painful exile. The only other individuals present were Reb Elya Chaim Althaus and the Frierdiker Rebbe's daughter, Rebbetzin Chaya Mushka.

Ten days into their stay in Kostroma, the Frierdiker Rebbe, along with Reb Elya Chaim Althaus, went to report and register at the local police station, as he was to do each Tuesday. When he arrived there, he was told that an order had been sent to release him and allow him to return home.

The amazing news flew across town, and when the Frierdiker Rebbe arrived back to the home of the local *shochet*, he was greeted by the happy sight of Reb Michoel dancing around the house with a bottle of *mashke* in his hand, singing 'Nyet Nyet Nikavo,'⁵ and the son of the *shochet* prancing around dancing on his hands.

The story of this scene was told over to our Rebbe, who spoke about it at a Yud-Beis Tammuz farbrengen,⁶ and even brought back the *niggun*, which had been somewhat forgotten over the years. In essence, the Rebbe made it the Yud-Beis Tammuz *niggun*, and in a sicha in 5748,⁷ the Rebbe explained why this *niggun* is so connected with the theme of Yud-Beis Tammuz.

Every *golus*, the Rebbe explained, is *nishtalshel* from the original *golus*, which is the *tzimtzum* and lack of revealed *Elokus* that characterizes our world, *oilam hazeh hagashmi*.



REB MICHOEL'S PAN UPON HEARING OF THE HOLOCAUST, REQUESTING THAT THE YIDDEN BE SAVED FROM THE HANDS OF HITLER.

Each *geulah*, therefore, is an expression of the ultimate redemption, which is characterized by the fact that *Elokus* will be revealed. We will recognize that it is the Aibershter who is the real existence, while we, in truth, are just nothingness; this is the exact meaning of the *niggun*.

What do I need a hand for?

During a *sicha* in 5712⁸, the Rebbe related:

During the time that the Frierdiker Rebbe was in exile, in Kostroma, he continued to be active in *hafotzas hamayanos*, such as creating *chadarim*, *mikvaos*, etc.

On Shabbos, the Rebbe davened at length in the shul. This caused a stir in the town—a Jew davening until three or four in the afternoon! Everyone had already finished davening, eaten *seudas Shabbos*, and also had enough time to sleep, and here stands a *rabin* and is still davening. The furor was to the extent that the town priest came to the shul to see the attraction...

Nevertheless, the fact that at that time the Rebbe was not able to write a letter to a Yid in regards to basic things bothered him terribly, to the point that he told one of the Chassidim who were with him—either Reb Elya Chaim or Reb Michoel—that if that is the case, who needs a hand? It would be better if it would wither away.

This was the hand of the Rebbe, with which he laid tefillin, and did many acts of *kedusha*. Nevertheless he said that since a few days had gone by without writing to another Yid, it would be better for it to wither!

The lesson to each one of us is obvious...

Longing for the Rebbe

When the Frierdiker Rebbe left Russia on Isru Chag Sukkos 5688, Reb Michoel was forced to remain behind. Reb Michoel immediately began searching for ways to leave the country, albeit without success.

The years of Communism brought on hard times for the Chassidim spiritually, as well as physically, but Reb Michoel never allowed moping. Once, he walked into a room where Reb Zalman Duchman was working by a sewing machine, and noticed that Reb Zalman looked unhappy. He immediately rebuked him; “*Ivdu es Hashem b’simcha*,” he said. “The Rebbe Rashab held that the



A LETTER FROM REB MICHOEL TO THE FRIERDIKER REBBE, REQUESTING PERMISSION TO TRAVEL TO THE USA TO SEE THE REBBE. THE LETTER IS SIGNED ‘HOP COSSACK, YOUR SERVANT MICHOEL’.

obligation of ‘*sheishes yomim taavod*—six days a week you should work’ is also a mitzvah, and therefore deserves to be done in a happy manner.”

Towards the end of 5693 (תרצ"ג), Reb Michoel traveled to Leningrad, where he moved into the Kovlanov home for about a half a year, as part of his efforts to obtain a visa.

Reb Mendel Kovlanov, a young child at the time, related:

“I was a young lad when Reb Michoel came to live in our home, I did not know who he was and where he was from. My father gave him a room in our home, and also provided him with a sewing machine with which he would sew socks for some time each day. Later, we found out that his name was Michoel Dvorkin.

“He had a son, called Mumke, who lived somewhere else. He had learned in Nevel, and was trained to be a *shochet*. During the Second World War, he was drafted into the military and was never seen again.

“Regarding Reb Michoel himself, I found out over time that he desperately wanted to leave Russia; the main reason was, that he wanted to see the Rebbe.

“My father managed to arrange a passport for him, and during the winter of 5694, he left for Riga, Latvia.”

When Reb Michoel arrived in Riga, he was finally reunited with the Rebbe, and his happiness knew no bounds. Nevertheless, it seems that he immediately began



A LETTER FROM THE FRIERDIKER REBBE'S MAZKIRUS TO REB MICHOEL, URGING HIM TO HELP THOSE STRANDED IN RUSSIA WITH ACQUIRING VISAS, 25 AV 5696.

thinking about immigrating to Eretz Yisrael, and in a letter from the Frierdiker Rebbe at the time, the Rebbe blesses him with a safe trip.

Before leaving for the Holy Land, a *shidduch* was suggested to Reb Michoel (his first wife had passed away). Since the woman had a daughter who was not yet married, Reb Michoel arranged a *shidduch* for her first, and only afterwards did he marry and travel to Eretz Yisrael together with his wife and step daughter and son-in-law.

Nachalas Binyamin

During his days in Riga, and during his first years in Eretz Yisrael, Reb Michoel worked tirelessly to obtain visas for Chassidim stranded in Russia. Numerous letters of the Frierdiker Rebbe, to Reb Michoel and to others, speak about his energetic efforts to help obtain the release

With the Rebbe's father, Horav Levi Yitzchok Schneersohn

In his memoirs “Lesheima Ozen,” Reb Zalman Duchman writes about his encounters with the Rebbe’s father, Horav Levi Yitzchak, while he was visiting Leningrad in the winter of 5688 (תרפ”ח):

“I had already met him in Lubavitch in 5666 or 5667, and I had heard at the time that the Rebbe Rashab said that he is one of the three *yungerleit* ‘with whom he will pride himself in this world and next.’

“The pleasure that we experienced during that period of time is impossible to describe. We would go visit him almost every single night, and he would often explain to us the meaning of different Midrashim according to Chassidus.

“One time, Reb Michoel Dvorkin challenged him and asked him ‘Where do you know all of this from?’

“Horav Levi Yitzchok answered, ‘*M’hot mir ibergegeben*—it was conveyed to me,’ meaning, he had heard the premise for this way of learning from the Rebbe Rashab.

“During the winter in Leningrad, Shabbos begins at three o’clock in the afternoon, so after the *seudah*, Reb Michoel, a few other Chassidim and myself would go over to the house he was staying at. One time, he was laying on a couch when we entered, and he told us that the Rebbe Rashab had once instructed him that even when he is lying down and resting, he should be constantly using his mind.

“Once, after he told us something, Reb Michoel asked him for a source. He immediately pointed us to a book on the shelf, which we realized was an *Etz Chaim*, and told us which page it was on. Pinyeh Althaus told me to turn the page, and Horav Levi Yitzchak proceeded to recite the text on the page word-for-word, just as a regular person would recite *Ashrei*. I was blown away. If he was so well versed in *Etz Chaim*, he was obviously just as well versed in many other, more basic, *sefarim*.”

Reb Michoel’s connection with Horav Levi Yitzchak continued the next year, when the wedding of the Rebbe and Rebbetzin approached. Being that the Communist government refused to allow the Rebbe’s parents to participate, they held their own celebration in their home, together with hundreds of well-wishers.

The Chassidim of Leningrad sent Reb Michoel to be their representative at the celebration in Yekatrineslav, and he participated, along with his violin. At one point in the celebration, Reb Michoel took his instrument and played the *niggun* of *Daled Bavos*. The hauntingly beautiful notes, played at the same time as it was being sung in the so distant wedding hall in Warsaw, struck a deep chord in the hearts of the guests in the home of Horav Levi Yitzchak; they felt as if they were joining in and participating in the actual wedding, which an oppressive hand had so heartlessly blocked from their path.

of those Chassidim, but it seems that his efforts were not blessed with much success.

Aside for these efforts, Reb Michoel spent his days in Eretz Yisrael learning Chassidus and farbrenging with the Chassidim who lived in Tel Aviv and its surroundings.

Reb Sholom Chaskind related about that period of time:

“As a child, I would sleep in the house of my grandfather, Reb Shlomo Tumarkin, and Reb Michoel would come to see my grandfather quite often. They would sit together, talk and farbreng for hours upon hours. It was wintertime, and the apartment would be cold. They would put a large *cheinik* of hot water, with a small stove on the table, and they would sit there learning and farbrenging



and drinking tea. There were times that they refilled the *cheinik* with water three times in one night.”

Reb Michoel was also an active participant in farbrengens amongst the Chassidim, and is remembered for his many stories and sharp *vertlach* that he would tell over with a quick tongue and vivid descriptions. While he was not a quiet individual, and he had known many *tzaros* during his lifetime, Reb Michoel never revealed his pain to anyone, and never once mentioned the hardships that he had endured.

Reb Nochum's Shiurim

During his years in Eretz Yisrael, one could always find Reb Michoel sitting in the Chabad shul on Nachalas Binyamin Street in Tel Aviv, learning Chassidus for many hours at a time. He would proceed slowly through each *maamar*, reviewing every word a number of times, living through whatever he was learning. When he was once asked, why he had traveled to Eretz Yisrael, he responded, “To hear Reb Nochum Goldshmidt explain Chassidus.”

“Very often,” Reb Leibel Zalmanov recalls, “Reb Michoel would sleep in our home. One Purim night, I was alone in the house, and he invited me to learn a *maamar* with him.

“I pulled out a *sefer Chassidus*, and the first *maamar* that I opened to was *Balayla Hahu*. Reb Michoel began to read, and when he reached the word *hamelech*, he paused, began to breath rapidly, and suddenly burst into tears. It seemed as if he had just recited the word *hamelech* in the Rosh Hashanah or Yom Kippur davening. Our *chavrusa'shaft* ended there...”

His davening was also in his warm and *hartzige* style, and when davening before the *amud*, he would often burst into tears. One Shabbos, when he reached the words “*veineinu sir'ena malchusecha*” he began to cry like a child. Swept along with his feeling and passion, many of those present began to cry as well. Those who were standing near Reb Michoel's close friend, the famed Chossid Reb Zalman Moshe Hayitzchaki, heard him muttering between his teeth, “*Ah! Es vilt zich em...*”

A few years had passed since he had last seen the Frierdiker Rebbe, and he once again felt a growing desire to visit the Frierdiker Rebbe, who was then living in Otwock, Poland. He attempted to obtain a passport and the proper documentation to travel to Poland, but meanwhile World War II broke out, and he was not able to realize his plans. In 5701, he expressed his frustrations to the Frierdiker Rebbe in a letter, in which he claimed that he is missing true *simchas hanefesh* in his *avodah*.

The Frierdiker Rebbe answered him a short while later, comforting him, and telling him that every Chossid has

true *simcha* within himself, and all one needs to do is reveal it within himself, through learning Chassidus and living by its teachings.

Reb Michoel's Panim

When the news of the Nazi's atrocities reached Eretz Yisrael, Chassidim throughout the world were gripped with worry about the fate of the Frierdiker Rebbe, who was stranded in Poland, at the mercy of the German war planes, which would viciously attack and bombard the Jewish section of Warsaw with bombs and gunfire from their aircraft.

The war broke out just two weeks before Rosh Hashanah 5700 (ה'ת"ש). For the first *maariv* of the new year, in the Chabad shul in Tel Aviv, Reb Michoel lead the davening. Arriving at the words 'ותשוועת צדיקים מה', מעורם בעת צרה, he was overcome with emotion; his entire body was wracked with heartrending sobs. He was so lost in his tears, that the *minyán* had no choice but to appoint someone else to act as *chazzan*, while Reb Michoel remained in the *chazzan's* place crying his heart out.

When more details of the German's actions became known reaching Eretz Yisrael, Reb Michoel sat down to write a *pan*.

When he was not able to send a *pan* to the Rebbe, he would take the first *sefer Chassidus* that he came across, and he would write a *pan* to the Rebbe that was the author of that *sefer*. It so happened that he found a *sefer of maamarim* of the Rebbe Rashab, and he began to write:

כ"ק אדמו"ר שליט"א בגן עדן... אנה לעורר רחמים רבים... על עדת ישראל להצילם מהרשע היטלער... עס זאל ביי אים שיים פלאצן די גאל

When the war finally came to an end, Reb Michoel once again began his efforts to come see the Rebbe, who was by that time in New York. Meanwhile, he fell ill with pneumonia and his illness lasted a considerable amount of time. But as soon as he got well, he returned to his efforts to travel to the United States.

He wrote to the Frierdiker Rebbe about his wish, and although he did not initially get permission, he continued to ask the Rebbe for *reshus tzu zich zehnn*. Once the Frierdiker Rebbe gave his consent, he needed to find someone who would invite him to the United States, as per

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the immigration laws. Ultimately, he received an invitation as a researcher for Chassidus who is coming to the country to research in the American libraries.

The long awaited visa arrived in 5706, and his excitement knew no bounds. During those years, he was in contact with Reb Berel Chaskind, who lived then in New York, and they made up that Reb Michoel would let him know his arrival information—which ship he was traveling on, and what day he would be arriving—so that someone would be able to pick him up at the port; for Reb Michoel did not speak the language of the land and he would not be able to find his way on his own.

Reb Sholom Chaskind, Reb Berel's son, relates:

"We knew that Reb Michoel was planning on leaving Eretz Yisrael very soon, so we were awaiting the arrival of a telegram with the details of his arrival, but no telegram arrived.

"We lived very close to 770 in those days. One afternoon, I saw a group of *bochurim* crowding around someone. When I asked who it was, I was told that Reb Michoel Dvorkin had arrived from Eretz Yisrael. After the excitement died down a bit, I went over to him to tell him *sholom aleichem*. He recognized me right away, and hugged and kissed me as if I was his age. He took my arm and said, "Sholom, *lamir gein a tentzl*." We danced together in 770, and then I took him to my home.

"After a warm welcome in my house, my father asked him, 'Reb Michoel, why didn't you send a telegram as we had made up?'

"Reb Michoel looked surprised, 'What? You didn't receive my telegram?'

"After a short investigation, we figured out what had happened. Reb Michoel had not wanted to send a telegram from Eretz Yisrael, lest something come up last minute and stop him from going. Instead, when the ship stopped in Alexandria, he went out onto the port, stopped a young Arab boy, gave him some money and the text of the telegram, and asked him to go to the nearest post office and send the telegram... We now understood why the telegram never reached its destination.

"We asked him how he managed to find 770 on his own, and he told us that he met a Jewish taxi driver who knew some Yiddish, he showed him the address, and he was driven to 770. The *bochurim* helped *shlep* his bags into the building, and he didn't need anything more than that."

By the Rebbe

Rabbi Shimon Goldman, a *bochur* in 770 at the time, relates:

"One day, as I sat studying in 770, a sight from ancient times walked into the study hall; he had a long beard,

with a knapsack on his back and light-colored sandals on his feet. He looked as though he had just stepped out of the pages of a Chumash, like one of the Jews leaving Mitzrayim.

"Who is that?'

I whispered to a friend sitting nearby. 'That's Reb Michoel Dvorkin,' he answered reverentially. Michoel Dvorkin! I immediately recognized his name from the printed *sichos* of the Frierdiker Rebbe.

"Now that I knew the identity of this distinguished figure, I paid careful attention to him, quickly realizing that this was a Chossid of extraordinary stature. Though Reb Michoel was neither a *rov* nor *mashpia*, Chassidus permeated every fiber of his being and he personified the essence of a Chossid."

"His *hiskashrus* to the Rebbe was his entire being, and he did not care in the slightest for himself. If someone would ask him 'Vus machstu?' he would answer, 'Vus ken shoin a gemachter machen?'"

When the Frierdiker Rebbe heard that Reb Michoel had arrived, he called Reb Berel Chaskind and instructed him to rent a room for Reb Michoel, and to provide him with his daily needs, and he—the Frierdiker Rebbe himself—would pay for it. However, the Frierdiker Rebbe warned him that under no circumstances should Reb Michoel find out where the money was coming from.

Reb Berel followed the Rebbe's instructions, and after obtaining a room, he told Reb Michoel that he had met a certain Jew in New York, who, upon hearing about Reb Michoel, agreed to pay for his needs, on condition that he remain anonymous.

It is possible that Reb Michoel understood where the money was really coming from. Every Rosh Chodesh, he would come to the store of Reb Berel Chaskind to pick up the money for his rent, and the rest of the money he would take little by little; whenever he needed something, he would take the exact amount and not a penny more.

Each day, he would sit in 770 and listen to the learning and the conversations of the *bochurim*, while acting as if he was not paying attention to what was going on. He would sit on a bench with his back to the table, have one foot over the other with his hat on his lap, and stare at some



“BUT REB YOCHANAN LIVES ON THE OTHER SIDE OF THE STREET.” THE REBBE JUST REPEATED CALMLY, “MICHOEL IS GOING TO YOCHANAN”.

point of the wall or the ceiling. If he would hear one of the *bochurim* learning a *pshat* wrong, he would turn around and matter-of-factly say, “*Du ploiderst*—you are speaking nonsense.”

Rabbi Aharon Zakon related:

“The Frierdiker Rebbe would receive people for *yechidus* each Sunday and Thursday, and in order to enter, one needed to schedule the *yechidus* with the *mazkirus*.

“After the first Shabbos that I was in New York, I went to the room of the *mazkirus*, and I asked Reb Elya Simpson to arrange a *yechidus* with the Rebbe.

“Next to Rabbi Simpson was sitting Reb Michoel Dvorkin, who asked me, ‘*Shoin yechidus*—You already want to go into *yechidus*? Why are you rushing? Prepare yourself a bit, you have just arrived.’ Obviously, I took his advice and retracted my request.”

Yom Tor Seudos

Each Yom Tov, Reb Michoel was invited to the *seudos* at the Frierdiker Rebbe’s table, who gave him special attention, and often he would sing during the *seudah*. The

Frierdiker Rebbe himself would sometimes mention Reb Michoel in *sichos*, especially when they would sing the *niggun* of Reb Michel Zlotchover.

The following story is just another example of the special connection he had with the Frierdiker Rebbe. One Shabbos morning, the nurse Monye was standing in the Frierdiker Rebbe’s room looking out the window, and she commented to the Frierdiker Rebbe that she sees Reb Michoel entering Berel Chaskind’s apartment building—across the street from 770.

The Frierdiker Rebbe replied that, “Michoel is not going to Berel; he is going to Yochanan [Gordon].” The nurse was surprised—“But Reb Yochanan lives on the other side of the street.” The Rebbe just repeated calmly, “Michoel is going to Yochanan.”

Curious to see what would happen, she remained by the window to watch what Reb Michoel would do. Surprisingly, after a few short moments, she saw Reb Michoel leave the building and walk towards the home of Reb Yochanan Gordon. Determined to understand what occurred, she later approached Reb Michoel and asked him to explain what had transpired. “I knocked on Berel’s door and no one answered,” he simply replied. “So I went to Yochanon.”

The Rabbeim’s connection to Reb Michoel continued with our Rebbe. After arriving in the United States, the Rebbe took personal interest in the wellbeing of Reb Michoel; the Rebbetzin related that when the Rebbe was notified by telephone about the passing of Reb Michoel (as you will read later) his reaction was so strong that she

Questions on the Aibershter

There was a certain young Litvisher *lamdan* that would come once a week to learn Chassidus with Reb Shmuel Levitin in his room in 770. This individual was a talented and thoughtful person who would ask many questions throughout the *shiur*, and Reb Shmuel would answer him patiently.

One week, Reb Michoel Dvorkin was lying on the bed that was in the room, and when the time for the *shiur* arrived, Reb Shmuel asked Reb Michoel to leave, because he knew that Reb Michoel would not be able to handle the atmosphere of questions and *chakirah*, etc. Reb Michoel said that he is not feeling well, and he needs to lay in the bed, but Reb Shmuel insisted that he find himself a different place to sleep. At the end, Reb Michoel promised Reb Shmuel that he will remain silent throughout the entire *shiur*.

The young man showed up and they began to learn. As usual he asked questions and Reb Shmuel answered him on each one. As time went on, Reb Shmuel realized that Reb Michoel was twisting and turning uncomfortably; suddenly he picked himself up from his bed as if bitten by a snake, and yelled at the young man from the depths of his heart, “How dare you ask questions on the Aibershter?” He then ran out of the room.

Reb Shmuel was convinced that the young man would never come back, but to his surprise he did continue on, and after a while he said that all of Reb Shmuel’s *shiurim* did not affect him as did the outburst of Reb Michoel, which expressed the truth. That the *emes* is in the hands of the Aibershter, and the questions that we have come only from the fact that our *nefesh habehamis* considers himself to be a *metzius*.

thought something terrible had occurred in the house of her father, the Friediker Rebbe.

After Reb Michoel passed away, the Rebbe personally took care of all of the details of his burial, and even requested to have his tefillin.

The Rebbe's view of Reb Michoel is expressed in a *sicha*⁹, where, while recounting a story about Reb Michoel, the Rebbe said that "He didn't even know that he deserved to be referred to as **Reb** Michoel," and was called plainly 'Michoel.'

To stay, or to go back

Being that Reb Michoel was in the United States on the premise that he was doing research on Chassidic philosophy, every half a year it was necessary to lengthen his visa on the basis that he did not yet finish his research. They would contact the State Department, and the officials would lengthen his stay.

However, that was not the only permission that was needed. Since the Friediker Rebbe had given him permission solely "*tzu zich zeh'n*," Reb Berel Chaskind would go into the Friediker Rebbe every once in a while to ask that Reb Michoel be allowed to stay a bit longer.

The last time he did so was after Pesach 5709; while each time before then the Rebbe had given *reshus*, this time he insisted that he return to Eretz Yisrael. Reb Michoel was devastated upon hearing the news. For him, the instruction to return to Eretz Yisrael was a hint that his end was nearing...

On Erev Shavuos 5709, Reb Michoel went to *mikveh*, and on his way home he bought cherries in order to recite a Shehecheyanu (which he could not do during the entire Sefirah). He proceeded to the store of Reb Berel Chaskind where he spoke to him for a few moments, and then he went to his room, in the house of Reb Mendel Mayzes, where he ate some of the cherries. Suddenly he didn't feel well, and he laid down on his bed.

ON THE SECOND DAY OF
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A short while later Reb Mendel's wife arrived home, and realizing that she had forgotten her key, she knocked on the door, hoping that someone would open up for her. Reb Michoel heard the knocks, and although he was not feeling well (it seems that he suffered a stroke), he got out of his bed, laboriously walked to the door, opened it and turned to return to his room while holding on to the door for support. Noticing his weakness, Reb Mendel's wife immediately called for the doctor, but by the time he arrived, there was nothing left for him to do. Reb Michoel was eighty three years old.

Those present immediately notified the Rebbe (then known as Ramash), and he personally dealt with all of the necessary details. Reb Michoel's passport, and all of the necessary documentation were brought to the Rebbe, who asked the doctor, Dr. Ness, to sign on the death certificate, but he refused, saying that he first needed to conduct an X-ray on the body to determine the cause of death.

The hour was late, and the Rebbe wanted the burial to be conducted before Yom Tov began, instead of leaving the *nifter* until after Yom Tov. When the doctor continued to hesitate, the Rebbe promised him *Olam Habah* in exchange for his signature. Upon hearing that, the doctor signed on the spot. The *levaya* was conducted, and concluded mere minutes before *shkia*.

That night at the Yom Tov *seudah*, the Friediker Rebbe noticed that Reb Michoel was missing, and asked the Rebbe where he was, but the Rebbe avoided answering the question. When he asked again the next morning, he was once again not given a clear answer. On the second day of Yom Tov, the Friediker Rebbe asked again with more insistence, and on Motzei Yom Tov he turned to the Rebbe and asked, "When did it happen?"

A few short months earlier the Friediker Rebbe advised him to return to Eretz Yisrael, but he wanted to remain—"Ich vil bleiben bam Rebb'n," he said. His wish was fulfilled; he merits to lay just a few short steps from the Ohel of the Rebbe and Friediker Rebbe. **1**

1. See also "Defiance and Hope" - Derher Magazine Tammuz 5773.
2. Igros Kodesh Admu"r Haraya"tz תתקני"ח ע"ח, as well as בת"צ"ט ע"ח, and בת"ר"כ, page 120.
3. Sefer Hasichos 5699 page 302, Seder Hasichos Kayitz 5700 page 85, Sefer Hasichos 5707 page 120.
4. Pesach 5700
5. The Rebbe noted that Reb Michoel did not drink a drop of the liquid; he simply held it in his hand while he was dancing.
6. 12 Tammuz 5725
7. Sefer Hasichos 5748 p. 517
8. 28 Sivan 5712
9. 12 Tammuz 5712



Impacting the world **Bottom-Up**

*Presented in honor of **Chof-Ches Sivan**, the day the Rebbe and Rebbetzin arrived in the United States from war-torn Europe. This day marks the turn of a new page in hafatzas hamaayonos chutza and the preparation of the world for the coming of Moshiach.*

A trip from Europe to the United States of America may seem very routine in this day and age. Thousands upon thousands of people make this trip daily for business, vacation, or as a permanent change; it is so commonplace that we don't pay that much attention to it. True as this may be for your regular traveler, this is certainly not the case for a Rebbe.

When the Frieddiker Rebbe made the drastic move from Europe, the "upper" part of the globe, to America, the "lower" hemisphere, some

seventy odd years ago, it was not simply a technical decision. Guided by *hashgacha pratis*, it was a move that stands at the pinnacle of Chabad Chassidus in this generation and era.

What is the meaning of this relocation of Chabad? And why is it so significant to us as we prepare the entire world for the times of Moshiach?

The Rebbe addresses this issue in many *sichos*, and in this article we have attempted to bring the underlying messages and pointers.

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The move of Chabad Lubavitch to America is in essence a *golus* for the movement, as are all the times that the Rabbeim had to leave their locations and settle elsewhere, such as from Lubavitch to Rostov. However, the trip that the Frierdiker Rebbe made across the Atlantic to establish his headquarters in America was the most severe of them all.

The reason for this is because the “lower” half of the universe is not only lower in its physical geographic location, but more so because spiritually it is lower. Therefore it does raise the question as to why the Frierdiker Rebbe would specifically choose such a place to serve as a beacon of light and warmth in spreading Yiddishkeit and Chassidus.

Throughout the many generations since *matan Torah*, the objective has been to bring *Elokus* into the world. However, as we approach the days of Moshiach, our goal needs to expand to include every element of creation, no matter how far or distant it seems.

The analogy given for this is a fork lift. Have you ever seen one in action?

The operator will skillfully navigate to the bottom of the pile, insert in the prongs and then raise the entire pallet from the bottom up.

The same then holds true for our *avodah* of elevating the world; we start from the bottom, thereby bringing everything else up with it.

It is for this reason that the Frierdiker Rebbe chose to specifically relocate to the lower hemisphere, because by spreading Yiddishkeit, Torah and Mitzvos here, it would go on to influence the world at large. And that is indeed what has happened.

This is especially relevant to us as we complete the final preparations for Moshiach’s arrival. It is no longer good enough to remain in holy surroundings, rather we must reach out to lowliest of low. At *matan*



THE FRIERDIKER REBBE ON THE SHIP EN ROUTE TO THE USA, 9 ADAR II 5700.

Torah the Yidden were under a divine influence, which diminished as the experience came to an end. So although it was the starting point for permeating the physical with spirituality, it was not in its ultimate form.

Specifically now, when we work and deal with the coarseness of the world, we can achieve its ultimate purpose, which will be seen in its entirety with the coming of Moshiach. This is represented by the settlement of Chabad Lubavitch in America. True, it is a *golus* for the movement but at the same time it puts into motion the purpose of creation like never before. **T**

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Push, You'll Get In

SHAVUOS IN LUBAVITCH - 5662

Written by Reb Shaul Ber Zislin¹

I was a student in Zhembin at Yeshivas Tomchei Temimim, the only branch of the yeshiva besides the one in Lubavitch.

It was three days before Shavuos 5662 and our mashpia, Reb Shmuel Gronem Esterman, called for a farbrengen in honor of his imminent departure to spend Yom Tov in Lubavitch. His custom had always been to spend Rosh Hashana in Lubavitch with the Rebbe Rashab, and since his appointment as *mashpia* of the yeshiva in Zhembin, he would also travel to Lubavitch for Shavuos.

At the farbrengen he explained that he is traveling to Lubavitch, but that he forbade us from joining his trip. We were to go at the usual time, for Rosh Hashana. He focused on the idea of traveling to a Rebbe and how it leads one to the light of Chassidus. And he explained that his entire life he would only travel to the Rebbe for Rosh Hashana, but once he became the *mashpia*, the Rebbe instructed him to come to Lubavitch for Shavuos as well. However, he had not received permission to bring any of the *talmidim* of the yeshiva, because this would be a waste of our time, as we had not yet reached his level. (This is my understanding what he said.)

That afternoon, not long before *mincha*, Reb Shmuel Gronem departed for Borisov. He planned to spend the night there, and take the train from Borisov to Krasnia in the morning.

In the evening, I and two friends, Avrohom Nikolayever and Yaakov Boruch Lapitzer, were talking about how we want to go to Lubavitch for Shavuos even though Reb Shmuel Gronem forbade us from going.

Considering that we had almost no money, we decided to walk to Borisov (about 25 miles) and take the train from there. The little money we did have would allow us to buy tickets from Borisov.

We tried to convince some of our other friends to join us but no one else was willing to come. We packed a little food for the way, and took our tefillin and a change of underclothes. Each of us carried a small bag. At 1:00 AM we left for Borisov.

It was already near sunrise when we set out. The pre-dawn was hot and dry, not a sound in the stillness. We walked unhurriedly, taking our time, because we were not used to such long walks. The entire way we spoke words of Torah and Chassidus and *chassidische* stories.

As we passed one of the villages we met a shepherd taking his sheep out to pasture. This reminded Yaakov Boruch of an incident that took place the previous Rosh Hashana.

After the Rebbe Rashab had finished saying a *maamar* on Moztei Yom Tov and had left the hall, the crowd began to dance; within a half hour most of the Chassidim that were in the hall joined in the dance. The younger *bochurim* began to dance exuberantly, jumping, clapping and kicking their feet. One of the *baalei battim* of Lubavitch was standing there and began to shout at one of the *bochurim*, "Why are you making yourself crazy?! You have no *derech erez* of a human being! You see how the elders are dancing with *derech erez*!"

Standing on the side was Yerachmiel Sokistziner and he responded to this man, "Did you ever see a herd of animals

walking in the fields? The cows walk calmly while the calves run and jump. You think the cows have more *sechel*? Of course not! The calves happen to be lighter on their feet...” I added, “Even the Gemara says clearly, ‘A one-day-old ox is still called an ox.’”

The reason for this exuberant dance after the *maamar* was the great feelings of *bitul* and *hiskashrus* that was awakened in the Chassidim during the *maamar*. Based on Tanya perek 18—where it speaks of Hashem being greater than *sechel* and everyone is foolish compared to Him, and like the *possuk* says, במהות הייתי עמך ואני תמיד עמך “I am as an animal before You; yet I am continually with You”—we can understand what Yerachmiel Sokitziner was referring to.

We continued walking and soon came upon a hill covered in grass near a small stream of water. We decided to stop to wash our hands, daven, rest and eat something before continuing on the way. This way we would not be so tired and hungry when we get to Borisov. We rested there for about two hours. While resting we met some wagons traveling from Borisov to Zhembin. Amongst the passengers were some people to who recognized us and understood that we were traveling to Lubavitch. They called out to us and we responded, and they wished us a safe trip.

One person mentioned that he had seen Reb Shmuel Gronem alone the previous night in Borisov, and he realized that we are going without permission. He warned us that we will get a rebuke—“*nezifa*”—from Reb Shmuel Gronem, but we laughed him off.

As we continued on our way, one of us—I don’t remember who it was—decided that we need to sing a *niggun* that matches our pace while walking, like a military march, to help us walk faster. We sang and made good progress this way, but when we passed someone, we stopped singing, as it felt too childish.

In Borisov

We arrived in Borisov at about 8:00 in the morning and we discovered that the train leaves at 10:00. We were sure

that Reb Shmuel Gronem would be on that train so we decided to wait for the next train.

There was nothing for us to do at the train station, as the second train would only leave in the afternoon, so we went to the Lubavitcher *shteibel*. When we entered the shul we were immediately surrounded by many people who shook our hands and welcomed us. They recognized us as *talmidim* from Zhembin. We told them that we were going to Lubavitch for Shavuot. They were surprised and we could see that they were jealous.

The rov of the city, Reb Michael Rodlson, approached and greeted us. He knew me from my city, Krislave, from when he lived there before becoming rov, after his father,

the previous rov of Borisov, passed away. His family and mine had been very close and he inquired about my family and how they were doing.

We told him the purpose of our trip and he liked it a lot. He turned to the crowd that had gathered around and said, “*Bochurim* are traveling to Lubavitch! We need to be *mekarev* them!” And he instructed that we be brought some tea. He also invited us to eat at his house, but we were full from what we had eaten at our rest stop. He then asked about our financial situation, if we have money for the trip, and we told him the truth.

In the meantime, the second rov, the ‘Vietker’ as he was called, had also arrived in shul. The two rabbonim spoke between themselves and then to a few other people whom I

did not recognize. Rav Rodelson came over to us and said, “Wait here until after all the *minyanim* daven and we will get some money together for you.”

After the *minyanim* had finished he brought us some money. I don’t recall how much it was but it was enough to travel with if we used the ‘conductor’s discount,’ which was usually about half the price of a regular ticket. The ‘conductor’s discount’ was when the conductor snuck you onto the train and allowed you to ride in his compartment in exchange for a small bribe.

We went to the station and were relieved to see that Reb Shmuel Gronem was not there, that he had indeed

THE ‘CONDUCTOR’S DISCOUNT’ WAS WHEN THE CONDUCTOR SNUCK YOU ONTO THE TRAIN ALLOWED YOU TO RIDE IN HIS COMPARTMENT IN EXCHANGE FOR A SMALL BRIBE.

already taken the earlier train. When the second train arrived, we approached the conductor, who understood what we wanted and hinted to us, with a motion, to go to his compartment. We happily bundled in and a few minutes later he joined us.

"Where to?" He asked. "Krasnia," we replied.

He said that until Orsha we could travel with him and he named his price. We asked if he could take us further to Krasnia and he said that when we would get to Orsha we should wait in the compartment until he finds out if we could continue with him. As it turned out we were able to ride with him all the way to Krasnia, the train station that serves Lubavitch.

They Are Outed

We arrived in Karsnia at around 7:00 in the evening. We entered an inn that was run by a tall, big man, but he was also soft spoken, and was known for skinning his customers on every penny. Knowing this, we did not plan on eating there, we just wanted to see who was hanging around there.

As we entered, we saw a group of Chassidim sitting and drinking tea around a table with a large boiling kettle at its center. Among the group were HoRav Yitzchak Yoel Rafalovitz, HoRav HaGaon Reb Moshe Madiyevski, and of course Reb Shmuel Gronem himself.

Upon seeing us, everyone welcomed us and Rav Yitzchak Yoel Rafalovitz asked us, in a jolly tone, "So who are you?"

We replied that we are from Zhembin. He laughed and said to Reb Shmuel Gronem, "These are yours; nu, why are you so quiet?" But Reb Shmuel Gronem did not reply. He also wouldn't say a word to us. We saw on his face that he was very angry. We felt bad that we had sinned against him and we couldn't work up the courage to approach the table.

Rav Rafalovitz told us not to worry about the fearsome inn-keeper, they had already ordered the tea and he invited us to sit down and drink some. We slid closer and pulled some chairs up and began to drink. Rav Rafalovitz urged us to drink as much as we liked and asked us about our trip. We told him about our walk and how we had ridden along with the conductor thanks to the help we got in Borisov. Reb Moshe also joined in the conversation along with another Chossid by the name of Epshtein. But Reb Shmuel

Gronem wouldn't look in our direction; it was as if he didn't know us or care for what we had to say. And this bothered us immensely.

A few minutes passed and the wagon driver came in announcing that he was ready to take them to Lubavitch. Rav Rafalovitz decided that because we had a *minyan* we would first daven *mincha* and then the group would travel.

Epshtein left ahead of the group in a special wagon prepared for him. Before he left we saw Rav Yitzchak Yoel and Rav Moshe speaking with him quietly. It seemed to me that they were discussing our situation and how much money we would need to get to Lubavitch.

Everyone went out to the wagon, and the innkeeper brought all their bags out. We stood to the side waiting to see what would happen. We didn't plan on walking that evening to Lubavitch but to wait until morning.

Rav Yitzchak Yoel looked out the window of the wagon,

"Nu? What do you think?" We told him our plan to spend the night in Krasnia and walk in the morning. He turned to Reb Shmuel Gronem and said, "Nu, Reb Shmuel? What do you think? I pay half and you pay half? And we will tell them to join us on the wagon?"

Sticking his head back out of the window he called out, "Jump on wagon, we are taking care of it for you!"

We jumped on and rode with. The whole way everyone spoke but Reb Shmuel Gronem wouldn't talk to us.

"FOR THIS YOU HAVE TO ARRANGE PERMISSION FROM PINYE LEIB" THE REBBE ANSWERED WITH A SMILE.

We Arrive

It was 10:00 at night when we arrived in Lubavitch. We got off the wagon near the yeshiva and went into the big *zal*. Everyone surrounded us, welcoming us, wanting to know if others were coming; a commotion indeed. The news spread like wildfire—the Zhembiners came!

After a few conversations we called it a night and went to sleep on the newly made benches in the yeshiva with our coats as pillows.

We were pained that we had not seen any good feelings from Reb Shmuel Gronem, and, as a result of this, we would probably not have any welcome in Lubavitch, or a place to stay for Shavuot.

The next morning after davening Reb Shmuel Gronem approached us with a smile. "Go find a place to stay and you will be there for Yom Tov! I arranged that the yeshiva

will pay for your lodging and your meals. I will get a note for you to take to the family that you stay with. (There was no kitchen in the yeshiva yet, so the *bochurim* would live and eat at the houses of people who lived in Lubavitch, and the yeshiva would reimburse them.)

Our hearts jumped for joy, not only because we would have a place to stay and eat on Yom Tov, but primarily because Reb Shmuel Gronem wasn't upset anymore. We quickly went to find lodging and understandably the Yom Tov was wonderful.

We heard three *maamarim* from the Rebbe Rashab—*והר סיני*, *והר סיני*, and *וירד ה'*. The first two *maamarim* we understood well and chazzered them over for the Chassidim.

After Yom Tov, Reb Shmuel Gronem prepared himself for *yechidus* with the Rebbe. We asked him if he would be able to speak before the Rebbe, to advocate for us to have a *yechidus* before we returned.

He answered us that he wouldn't be able to do that for us. It was enough that he was able to remove the *kpeida* on us for having come to Lubavitch without his permission, and even arranging for us a place to stay, but this much he wouldn't be able to do.

He also informed us that he received a stipend for us to return to Zhembin, which would come out of our account for the Tishrei trip, and by Tishrei the rest would be figured out. For now, however, he wouldn't be able to ask the Rebbe for a *yechidus* for us.

Reb Shmuel Gronem went into *yechidus*, and came out in a different spirit. He told us that he spoke to the Rebbe about us and saw that the Rebbe was happy that we had come for Shavuos. Therefore, he advised us not to leave Lubavitch just yet, but to go in and see the Rebbe while he ate (which was a more accessible time) and to ask him directly for a *yechidus*.

We did so and waited in the room near the Rebbe's *yechidus* room. When he walked by after eating, the Rebbe saw us and approached us. "These are the Zhembiners?" he asked. We answered in the affirmative. "Nu, what do you want?" We said that we stayed because we wanted to be able to have a *yechidus*. "For this you have to arrange permission from Pinye Leib," the Rebbe answered with a smile. Pinye Leib was the *shamesh* who would manage the door by *yechidus*. "I will try to see what I can do," the Rebbe said, and he went to his room.

Understandably we were overjoyed. The *meshares* Pinye Leib told us that while we wouldn't be able to go into *yechidus* that night, the Rebbe had told him to let us in. We

would have our turn the next afternoon before the Rebbe left Lubavitch for *datche*.

And so it was. The next day each of us had a chance to enter in *yechidus*.

This was my second *yechidus* ever. The details of what the Rebbe told me in *yechidus* is not to be written for the public (it's called *yechidus* after all), but generally the Rebbe spoke about my learning in *nigleh*, that I should work hard to understand the *halacha* of every *sugya*, and he mentioned the *sefer* Kesef Nivchar. I said that I had the *sefer* and he told me that it would be good to use it from time to time.

About Chassidus, he told me that just as we say about *nigleh*: *לא המדרש עיקר אלא המעשה*, the learning is not the main thing, rather it's the action that follows as a result, the same is true about Chassidus. Chassidus has its own desired outcome; this is the davening, which must change through learning Chassidus.

He also said that the same way an incorrect understanding of a Gemara will lead to an improper *halacha*—and this is very bad—similarly, a false interpretation in Chassidus will lead to a wrong understanding of *Elokus*, which is even worse.

The Rebbe continued: "You should find for yourself a friend, *וקנה לך חבר*. You should have a friend to whom you can reveal everything in the recesses of your heart. Through this it will be easier to fix yourself, and you will not need to wait for *yechidus*. But it must be a friend that you can rely on.

After I went out of *yechidus*, I decided that I can do this with my friend Avraham Nikolyiver. For a long time after that, we were able to provide this friendship to each other. However, he eventually left Zhembin for Lubavitch for familial reasons and I was unable to find another friend of this caliber.

On our return to Zhembin, one of the Chassidim met us on the train and told us, in Lubavitch you *chazzered* the *maamarim* that you heard from the Rebbe. I am demanding of you that you *chazzer* them here as well. And so we *chazzered* both *maamarim* for him in the train carriage, something that drew the attention of a few delighted Chassidim. One of the Chassidim brought out some *mashke* and cake and distributed it to everyone to make a *l'chaim*.

We left them happily at the stop in Orsha and made our way home to Zhembin. And that was how we spent Shavuos in Lubavitch. ❶

1. Reb Shaul Dovber Zislin (5641-5724) studied in Tomchei Tmimim in its early years. Eventually, he was appointed as the *menahel* and *mashpia* of Tomchei Tmimim in Shzedrin. He later moved to Eretz Yisroel where he served as a *rov* and *mashpia*, and as one of the founders of Agudas Chassidei Chabad, until his passing at the age of 83.



דער רבי וועט געפינען א וועג...

A Timely Pledge

AS TOLD BY RABBI ELIEZER SNEIDERMAN (GREENSBORO, NORTH CAROLINA)

I merited to serve as the Rebbe's shliach to the University of Delaware for 23 years. I have always attempted to keep a connection with the students I come in contact with, even after they graduate and move on in their lives. So was true with Jason¹. Even as he graduated, started a family and began his career working as an agent for a large Manhattan firm, we kept in touch and spoke often.

One day Jason called with some upsetting news. He explained to me that employees in the business in which he works are paid a commission from each new client they acquire for the company. Due to the (then) recent market collapse of 2008, business was slow but worse was the fact that he personally had not managed to pick up a single

client the entire year. He was sure his days at the firm were numbered.

Of course I had no business advice for him but I immediately offered to drive up to New York the following day and take him to the Rebbe's Ohel, a proposal he couldn't refuse.

The very next day I drove the two hours to Manhattan, fetched Jason from his office and together we made our way to the Ohel.

After visiting the *mikveh* we sat down to write our *pa'nim*. Jason asked the Rebbe for a *bracha* and included a pledge to support our Chabad House when his business turns around.

That very week Jason received his first client and from then on business never stopped. By the end of the year he received the company award for acquiring the most clients throughout the entire business.

He made it a point to share the secret to his success with his fellow employees and the next time I visited him at the firm, I actually noticed that many of his non-jewish co-workers had pictures of the Rebbe in their offices.

Still, I never heard a word about the pledge of support he had made at the Ohel and obviously I was loath to remind him.

Three years later I was in a low place financially and in desperate need of immediate funds to pay some pressing expenses. Sitting in my office one day I decided to write a letter to the Rebbe online to be printed and brought into the Ohel. After tearfully reciting Tehillim for some time I wrote my *pa"n* requesting a *bracha* that would allow me to continue my shlichus.

Two minutes after sending my *pa"n* I received a surprise phone call from Jason requesting that I come visit him in his office as soon as I could make it. Not sure what to expect, I rode the bus to Manhattan the following morning and took a taxi from the station directly to his office.

After exchanging greetings, Jason ushered me in and without further ado, handed me a package containing a very substantial sum of money. I was speechless. Noticing the astonishment on my face Jason exclaimed: "I told the Rebbe I would take care of you!" **1**

1. Real name withheld upon request

YOUR STORY

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





Shabbos at The Library

5748

Since Tammuz 5716, 1304 President Street was the Rebbe and Rebbetzin's home. After long days in 770, sometime ending early the following morning, the Rebbe would return home, if but for a short time, only to return to 770 soon after, for another day's work. On Shabbosim, the Rebbe would walk the four blocks between his home and 770.

This was the routine for a little over two decades. Then, after the Rebbe's heart attack during *hakofos* of Shmini Atzeres 5738, the Rebbe would spend Shabbosim in his room at 770 for close to six months. This went on until Rosh Chodesh Nissan. (For almost six weeks after Shmini Atzeres -- until Rosh Chodesh Kislev -- the Rebbe did not leave 770 at all. After Rosh Chodesh Kislev, the Rebbe would return home during the week, but remained at 770 over Shabbos).

It wasn't until Rosh Hashana 5739 that the Rebbe and Rebbetzin began staying at the library of Agudas Chasidei Chabad adjacent to 770 for Shabbosim to avoid having to walk. In 5740 and 5741, the Rebbe and Rebbetzin did not stay in the library for Shabbos and yom tov.

After Rosh Hashana 5742, a short time after some renovations had been done in the library

to suit its new capacity, Rabbi Krinsky asked the Rebbe whether the library's accommodations had filled the Rebbe's needs, to which the Rebbe replied with great satisfaction. But still, the Rebbe didn't stay there every week.

It was only in 5744 that the Rebbe and Rebbetzin would begin staying at the library every Shabbos until the Rebbetzin's *histalkus* in 5748.

During those years, the Rebbetzin would arrive there a short time before Shabbos, driven by one of the *meshamshim bakodesh*. The Rebbe made sure to always pay a visit at the library shortly before Shabbos, bringing with him a bottle of wine, and then return to 770 for Shabbos.

For a time, the Rebbe would walk to the library using its main entryway on Eastern Parkway. However, in a further effort to shorten the Rebbe's walk, in Adar 5746 a door was built on the side of the building facing 770's courtyard, which the Rebbe used from then on.

In the picture presented here, you can see the Rebbe walking across the *chatzer* of 770 toward the library, holding a bottle of wine in the paper bag.

After spending some time in the library, the Rebbe leaves from the front door and heads back to 770 just before Shabbos. **T**

LEVI FREIDIN via JEM 209392



LEVI FREIDIN via JEM 209393

LEVI FREIDIN via JEM 20220



Derher**Letters**

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to feedback@derher.org.

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



A Watch on Yom Tov?

Dear Editors,

Thank you for another beautiful edition of Derher. I would like to add two interesting points I remember in regards to the Rebbe's Pesach *seder* in addition to those that were mentioned in the interview ["The Rebbe's Seder", Derher Nissan 5776].

I was present at the Rebbe's Seder in 5723, 5724, and 5725.

1) The Rebbe would walk his mother, Rebbetzin Chana back to her home at 1414 President Street after the *seder*. I clearly remember seeing how the Rebbe was holding her by the elbow, walking down the steps in front of 770. I saw the Rebbe and Rebbetzin Chana turn right onto Kingston Avenue, to go to President Street. I noticed that the Rebbe seemed to walk one step (or half of a step) behind the Rebbetzin Chana, which I took to be another manifestation of the Rebbe's legendary *kibud em*. This was on the second night of Pesach, which means that the Rebbe walked Rebbetzin Chana home and then returned to 770 for the farbrengen which began at 1:30 AM.

2) In the article, Reb Meir Harlig mentions that the Rebbe was careful to finish the *afikoman* before *chatzos* both nights, and the Rebbe would ask

what the time was. I Remember that once the Rebbe asked for the time and Reb Yankel Katz answered that it is a quarter to one. The Rebbe asked him in response, "איהר טראגט א זייגער יום טוב?!" - "You wear a watch on Yom Tov?!" (Reb Yankel answered no, and motioned to the thermostat on the wall—the one that Rabbi Shmotkin mentioned that he checked for the time—which had a small clock). I have noticed that many people, including some with impeccable Chassidishe conduct, are not aware that it's our *minhag* (for men) not to wear a watch on Yom Tov.

Rabbi Shmuel Lew
London, UK

”

The Term “Hanacha”

Dear Editors,

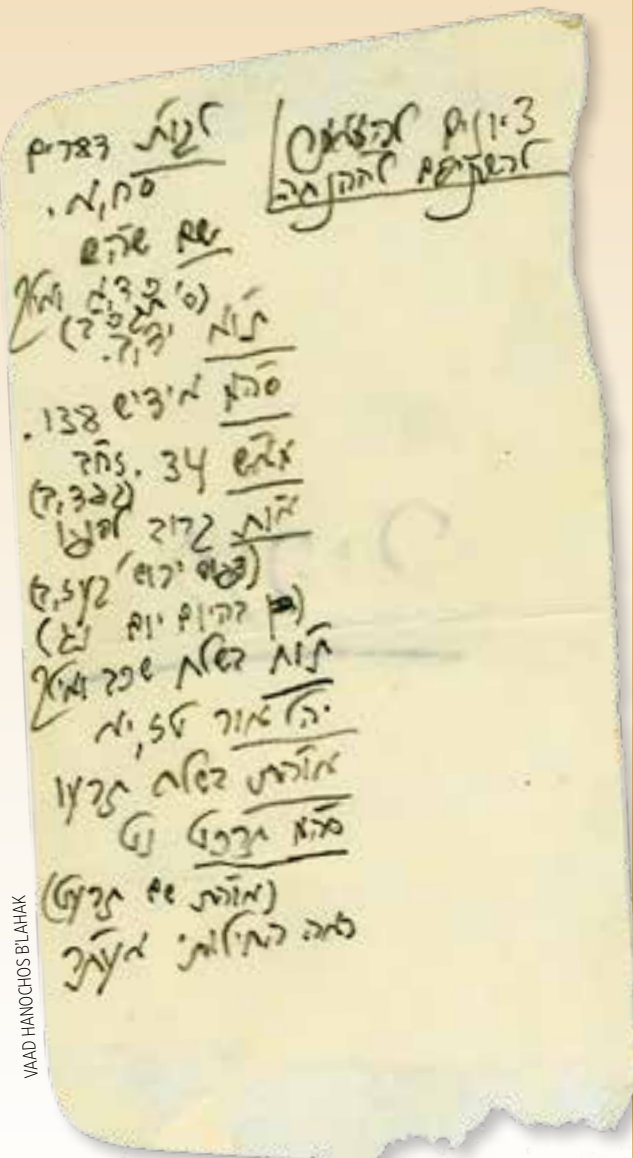
Firstly, a heartfelt *yasher koach* for this great resource and all that goes into it!

The “Retaining Chassidus” articles [Derher Adar I and Adar II 5776] on *chazara* of the Rebbeim's Torah, is a most insightful and engaging one. Two points to add:

1) Regarding the word of “*hanacha*,” you write: “It should be noted, that the word “*hanacha*” as referring to a transcription is exclusively of Chabad

vocabulary; a loose translation of the Yiddish expression “לייגן אויפ’ן כתב”—placing on paper.”

It should be noted that this concept also has an additional accepted meaning, as cited in the prefaces to the Sifrei HaMaamorim published by Vaad Kisvei Kodesh in the 5740s. A free translation follows: “.. It also can mean ‘so were the Rebbe’s words ‘embedded’ or taken (הונחו) by the transcriber’. And because of the *achrayus* placed on the transcribers, it is customary to write that it is only a “*hanacha*” (and not edited by the Rebbe himself).”



“YAIR NASIV” TO THE MAAMAR BASI L’GANI 5729.

2) In the Adar II issue, you mention (slightly more in detail than in the previous issue) the terminology of “Ya’ir Nesiv”: “The Rebbe would help the *manichim* in other ways as well, and occasionally gave them a *yair nesiv*, a list with references to sources that discuss the major points he had spoken about (references to Chassidus for a *maamar*, and to other *sefarim* for a *nigleh sicha*).”

Just to elaborate, if only somewhat, for the benefit of those who may not be familiar with this terminology: The words “*ya’ir nesiv*” originally appear in a *possuk* in Iyov (41:24, in regard to the Levyasan): “אחריו יאיר נתיב”—In its wake [in the sea], a path shines”. Throughout the generations—and in all fields of *sefarim*—this term has been mainly used for commentaries written to previous *sefarim*, which “illuminated” the complex *lashon* of their predecessors, and sometimes added to it as well, or as lists and aids (such as the Rebbe’s described here).

Much continued hatzlacha!

Rabbi Efraim Rubin
Brooklyn, NY

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

לע"נ ר' יוסף בנימין בן ר' מנשה ע"ה קאלטמאן
נלב"ע ח"י אדר ב' ה'תשע"ו
ת.נ.צ.ב.ה

נדפס ע"י ולזכות משפחתו

הרה"ת ר' אריה וזוגתו
מרת אסתר שיחיו קאלטמאן
קאלאמבאס, אוהיא

הרה"ת ר' מרדכי וזוגתו
מרת רות שיחיו שמערלינג
מעלבורן, אוסטרליא

הרה"ת ר' מנשה וזוגתו
מרת דינה שיחיו קאלטמאן
מעלבורן, אוסטרליא

לזכות
החתן הרה"ת ר' לוי יצחק שיחיו שארפשיין
והכלה מרת ח' מושקא שתח' לברטוב
לרגל חתונתם בשעתו"צ ביום כ"ט סיון ה'תשע"ו הבעל"ט
נדפס ע"י הוריהם
הרה"ת ר' מנחם מענדל וזוגתו מרת שרה שיחיו שארפשיין
הרה"ת ר' דובער וזוגתו מרת דבורה לאה שיחיו לברטוב

לזכות
הת' מנחם מענדל שיחיו
לרגל הכנסו לעול תומ"צ
ביום ג' סיון ה'תשע"ו,
שנת הקהל
נדפס ע"י הוריו
הרב יעקב יצחק
וזוגתו מרת פריידא רייזל שיחיו
פעדער

לזכות
החתן הרה"ת ר' יוסף יצחק שיחיו
והכלה מרת יוכבד שפרה שתח'
מינסקי
לרגל חתונתם ביום ח"י אייר, ל"ג בעומר ה'תשע"ו
נדפס ע"י הוריהם
הרה"ת ר' שניאור זלמן וזוגתו מרת יוכבד מינסקי
הרה"ת ר' משה אהרן וזוגתו מרת נחמה דינה קראסניאנסקי
ולזכות משפחתם שיחיו

לעילוי נשמת
הרה"ח הרה"ת ר' שמואל אייזיק הלוי ע"ה
בהרה"ח הרה"ת ר' אברהם הלוי ע"ה
פאפאק
נפטר ליל ש"ק פ' במדבר, ה' סיון, ערב חג השמועות, ה'תשע"ב
ת.נ.צ.ב.ה.
נדפס על ידי בתו וחתנו
מרת ח' רבקה ובעלה הרה"ת ר' דוד פלדמן
ומשפחתם שיחיו

לזכות
החייל בצבאות ה' דובער הכהן שיחיו
לרגל הולדתו והכנסו בביתו של אאע"ה
ולזכות הוריו הרה"ת ר' יוסף הכהן
וזוגתו מרת ח' שרה שיחיו
נדפס ע"י ולזכות זקניו
הרה"ת ר' שמעון אהרן הכהן
וזוגתו מרת דבורה לאה שיחיו ראזענפעלד

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

לזכות
החייל בצבאות ה' מתתיהו אריה לייב שיחיו
לרגל הולדתו ביום כ"ז ניסן ה'תשע"ו, שנת הקהל
שיגדל להיות ח'ל כרצון"ק ולנח"ר כ"ק אדמו"ר
ולזכות הוריו הרה"ת ר' ברוך שלום
וזוגתו מרת ח' מושקא שיחיו וויינגארטן
נדפס ע"י זקניו
הרה"ת ר' יוסף ראובן וזוגתו מרת אסתר מרים שיחיו פרימרמן

DEDICATED BY CHABAD LUBAVITCH OF MIDTOWN MANHATTAN

לזכות
השלוחים ומשפחותיהם שיחיו בכל קצווי תבל, שיכונו ושימלאו רצון
קדשו של כ"ק אבינו רוענו בתכלית השלימות, ולגרום לו רק נחת רוח רב.
נדפס ע"י הרה"ת ר' יוסף הכהן וזוגתו מרת מאריאשע באדאנע
ומשפחתם שיחיו עדערן

לע"נ
הרה"ח ר' יצחק נח ע"ה בן האדמו"ר משה מנחם מענדל מסלאנים סילווער
נלב"ע ח"י סיון ה'תשמ"ב
הרה"ת ר' בנימין זאב ע"ה בן יבלחט"א הרה"ת ר' אברהם יוסף סילווער
נלב"ע ח"י סיון ה'תשע"ג
נדפס ע"י הרה"ת ר' אברהם יוסף וזוגתו מרת צבי' הינדא שיחיו סילווער

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