

שנת
הקהל את העם

A Chassidisher

Derher

א חסידישער דערהער

פרסום
ראשון!

THE REBBE'S INSTRUCTIONS FOR TISHA B'AV

One Spark at a Time

THE STORY OF MERKOS SHLICHUS

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

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



MENACHEM AV 5776
ISSUE 47 (124)

Derher**Contents**

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About the Cover:

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

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Derher**Editorial**

Chasing a Single Sheep

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

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

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

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

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

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

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

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

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

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

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

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

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

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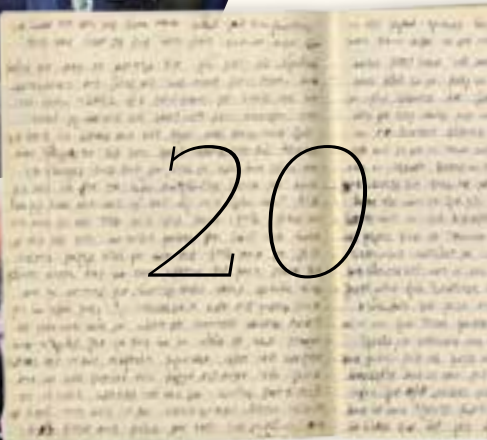
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But the prevailing *minhag Yisroel* today—when blessing the month on *Shabbos mevorchim*, when writing halachic documents, and even in regular everyday conversation—is to call the month “Menachem-Av.”

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

The Rebbe explains:

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

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

The Editors

י"ט תמוז, ה'תשע"ו, שנת הקהל (ופרצת)

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TORAH JOY

INCREASING WHEN IT'S NEEDED MOST

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

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

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

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

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

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

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

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

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

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

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

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



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



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

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

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

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

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

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

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

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

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

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

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

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



לעבן מיט'ן רבין

Prime Minister Begin Visits The Rebbe

2 MENACHEM AV 5737



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



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

THE SHABBOS BEFORE

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

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

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

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

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

V SCHILDKRAUT via JEM 108477



A SMALL CROWD OF INDIVIDUALS APPROVED BY SECURITY OFFICIALS JOINS THE REBBE FOR MAARIV IN THE ZAL BEFORE PRIME MINISTER BEGIN ARRIVES.

Rabbi Groner returned with a vacuum cleaner and vacuumed the entire room.

It was planned that only a small number of people would be allowed in the building during the visit: the *mazkirim*, several *shluchim* and *askonim*, and a number of *bochurim* whose duty it would be to welcome the Prime Minister's entourage. Even these few were only allowed in after having submitted their passport numbers or work permit numbers.

Members of the "Division for Hebrew-Speakers" prepared refreshments for the Prime Minister's entourage, the advisors, the embassy staff, the security staff, the reporters, and the photographers.

Media folders containing the most recent material about the Rebbe and Lubavitch activities, like the "Uforatzto" booklet, material about the Twelve *Pesukim*, a picture of the Rebbe, and copies of the recent "Lubavitch News Service" press releases were also prepared. The folder for the Israeli reporters, also contained a copy of the book "Faith and Science" (אמונה ומדע) which includes a selection of the Rebbe's *sichos* and letters on Torah and science.

A set of silver dishes was brought to the Rebbe's room, and tea and cake were prepared.

Meanwhile, several instructions were given by the Rebbe: 1) The Prime Minister should not be greeted with song, as it is the Nine Days (despite the



A LARGE CROWD STANDS BEHIND POLICE BARRICADES AWAITING THE ARRIVAL OF PRIME MINISTER BEGIN AT 770.

fact that in the past, distinguished guests had been greeted with song.) 2) Not to distribute the *mashke* that the Rebbe gave Rabbi Hodakov during the *farbrengen* on Shabbos. 3) The Rebbe will come out to greet Begin at the door of 770.

(Few people knew about these instructions at the time, as they hadn't been released to the public)

Many people tried getting a spot inside 770 from which to watch—it was 100 degrees outside!—but were told by security to leave the building.

In the afternoon, newspaper photographers began arriving and taking pictures of 770 and the immense crowd that had gathered outside, numbering in the thousands.

Meanwhile, American security personnel arrived. They spoke with Rabbi Groner, and went over the list of people who would be allowed in the building during the visit.

770 EMPTIES OUT

At around 7:00 PM, the passports of eight *bochurim* were checked to ensure that they were those who had received permission.

It was decided, with the agreement of the security personnel, that by 8:00 no one would remain inside 770 (besides those who had received permission). The *shul* downstairs would be emptied only at 9:10, to allow for people to *daven maariv* there. It was also decided that the barricades would



be set up from the corner of Kingston Avenue until the middle of the block on Eastern Parkway, and the crowd stood behind those barricades.

Many security personnel began arriving, equipped with in-ear transmitters and with microphones in their sleeves.

At 8:00, tens of police officers arrived. Some of them spread out in the area, while others went up to nearby roofs in order to observe the entire area.

All vehicles had been moved away from near 770 and Kingston Avenue. The Hatzalah ambulance, which was always parked outside 770, moved to Union Street, near the Kollel, with its driver, R' Leibel Bistritzky, standing by in case of emergency, *chas v'sholom*.

A number of *bochurim* were asked by *mazkirus* to assist the police officers in maintaining order outside. They were identifiable by a small piece of paper attached to their jackets.

As scheduled, at 8:10, everyone was instructed to leave the building, besides those who had permission to remain. These individuals received special badges to put on their lapels. Around 15 people wore badges with the letter "R," while the rest of them wore badges with the letter "S."

The security personnel used a bomb-sniffing dog (for the first time in 770) to search every corner of the building. They searched every room, every crevice; they even searched the *ezras noshim*,

the restrooms, and the elevator. They originally demanded that the lockers be removed for security reasons, but in the end they agreed to allow them to remain.

Many more reporters and photographers began arriving. Those who had permission (and carried credentials) were allowed to stand on the floor of the Rebbe's *sukkah* (to the left of the door), while the rest tried to gather information from further away, as the police officers wouldn't allow them any closer.

Meanwhile, the crowd grew ever larger.

As the time for *maariv* approached, 770 was empty. Men were counted to make sure there was a *minyan*.

The Rebbe left his room at exactly 9:30, and saluted the American and Israeli security personnel. There was exactly a *minyan*. Rabbi Sholom Mendel Simpson was the *chazzan*. It was a very unique sight: The Rebbe's *minyan* consisting of just ten people wearing badges on their lapels; a historic occasion!

Immediately following the davening, the refreshments were prepared. The tables of the upstairs *zal* were covered with tablecloths and filled with various types of cake and cold drinks.

Dan Patir, an advisor to Prime Minister Begin, spoke with Rabbi Groner, and discussed the possibility of the Rebbe going out from 770 to welcome the Prime Minister, to allow the journalists to photograph the event without having to push their way inside and cause a commotion.

THE PRIME MINISTER ARRIVES

It was 10:00 PM. The enormous crowd gathered outside, waiting anxiously in the oppressive heat, as the reporters stood, alert and strained, like a spring waiting to be released at any moment.

The moment came; a police car arrived, followed by an American security vehicle, then an Israeli security vehicle, and finally a black Cadillac flying two flags—American and Israeli—and inside the car was Prime Minister Menachem Begin. The security officers jumped out of their vehicles while they were still in motion, with guns drawn. The Prime Minister emerged from the car and was greeted by the crowd clapping their hands excitedly. He turned to face the crowd and waved with both hands.

Suddenly, a hush fell on the crowd. The Rebbe had left his room to greet the guest, and before walking out of 770, the Rebbe informed Rabbi



THE REBBE WELCOMES PRIME MINISTER BEGIN UPON HIS ARRIVAL.

Groner that the door to his room should remain open. The Rebbe appeared in the entrance, he walked down the stairs, took several steps, and to the flashing of the cameras, approached with a wide smile and shook Begin's hand. The Rebbe introduced the Prime Minister to his *mazkir*, Rabbi Hodakov, before continuing to walk inside while clasping Begin's arm. Upon reaching the door, the Rebbe honored the Prime Minister to enter first; the Prime Minister declined.

As they entered, the Rebbe held the Prime Minister's arm, and when they reached *Gan Eden Hatachton*, the Rebbe again signaled to the Prime Minister that he should go first, and once again the Prime Minister refused. And again, before entering the room, the Rebbe turned to the Prime Minister with a wide smile, and the same thing happened a third time, but this time they entered together. They walked into the room, followed by the entourage. Despite the pushing, the security officers were able to maintain order.

The first to follow the Rebbe and the Prime Minister into the room were the Israeli advisors and

GREETINGS

After settling in the Rebbe's room, the Rebbe and the Prime Minister each offered statements to the media.

Mr. Begin first spoke in Hebrew, explaining that he has come to seek the Rebbe's blessings before his visit with President Carter in Washington. He then repeated his statement in English:

I have come tonight to our great master and teacher, the Rebbe, to ask and get from him his blessings before I go to Washington to meet President Carter for the important talks we are going to hold on the future of the Middle East.

The people in Israel do pray for the success of these important meetings. I do not call them "fateful meetings," because the people of Israel, the Jewish people, are an eternal people, and their lot and future are not dependant on a political meeting with the leader of the free world.

However, such a meeting has great importance for our future. And therefore, I have asked for the blessings of the Rebbe, our great teacher.

Rabbi Schneerson is a great man in Israel. All of us respect him, all of us accept his judgement. He is a great lover of the house of Israel. He has shown his deep sentiment and love for our children. His blessings are very important to me. I do hope they will strengthen me on the important mission I am going to fulfill during the meeting with President Carter.

Let us all hope that out of those meetings there, will come an advancement towards security and peace, real peace, between Israel and the Arab countries. The peace for which we yearn and pray, which will eventually reign in the Middle East.

MAMME LOSHON

The Rebbe first spoke in Yiddish, saying, "I would like to say a few words in the language of the Jews of Russia..." greeting the distinguished guest and thanking him for the honoring visit. The Rebbe explained that this honor is not seen as a personal one, but rather as an honor to the Lubavitch movement, who fought so strongly to preserve the spark of Yiddishkeit in Russia. The Rebbe also made special mention of the Prime Minister's effort to unite the Jewish people in Israel by including members of other parties in his government, and pointed to this move as a step in the right direction of uniting all the Jewish people in general.

Later, the Rebbe was asked to speak in English as well, and the Rebbe said:

My main pronouncement was in the language of the Jews of Russia, from whom I come.

I would only add a few words: to recapitulate my blessings for the great success of this very important mission of the Premier Minister

And also to underline a second time that I accept this honor of his visit, certainly not on my personal account, but on account of the movement of Lubavitch, which was dedicated for centuries to permeate the Jewish people everywhere with the fear and faith in G-d Almighty, and the

fear and faith in their fate; that they will have all their wishes for good fulfilled. Holding on to our tradition of Torah and mitzvos, to go from strength to strength in spreading kindness and goodness around us. That will also be a good vessel to accept the blessings of G-d Almighty in all their needs, in the diaspora and in the Holy Land. And to have real peace as a preparation for the coming of Messiah speedily in our time.

Of course, a special thanks to the Prime Minister and also, through him, to the Jews in Eretz Yisroel, in our Holy Land, in general.

Reporter: So you are giving Mr. Begin your blessings?

The Rebbe: Yes. More than one-hundred percent!

The Rebbe then apologized for his accent. When the reporter said "No problem," the Rebbe responded:

"The same thing for Eretz Yisroel, for the Holy Land. Make sure there is 'no problem' for the Holy Land and for the Prime Minister. Make life easier for him, you can do something about the media. The media in the United States is very important!"

Reporter: You have more influence than we do!

The Rebbe: Try your best nevertheless.



"IN THE LANGUAGE OF THE JEWS OF RUSSIA, FROM WHOM I COME..." THE REBBE SPEAKS TO THE PRESS.

V SCHILDKRAUT via JEM 108489





JEM 108896

THE REBBE GREETS MEMBERS OF PRIME MINISTER BEGIN'S ENTOURAGE.

diplomats; Simcha Dinitz, the Israeli ambassador to Washington; Eliyahu Eliav, the deputy Israeli ambassador to the UN; Yehudah Avner, press secretary to the Prime Minister; and others. After them came the photographers, journalists, and television cameramen. The Prime Minister introduced Mr. Yosef Chachnover, a senior security official who had a close relationship with the Rebbe. The Rebbe commented that “he is a Kohen.” The Prime Minister then introduced his aide, Yechiel Kadishai. The Rebbe said that Mr. Kadishai’s grandfather was a “*gutter Yid*” and the Prime Minister added that he is a Lelover Chossid. The Rebbe responded (regarding Lelov), “*Ahavas Yisroel*.”

The Prime Minister said jokingly to the Rebbe that photographers are one of the things “*שאין להם שיעור*— that have no set limit.” The Rebbe commented regarding the media coverage that whether it’s an advantage or a disadvantage, this is part of democracy.

R’ Chaim Boruch Halberstam was holding a microphone and the Prime Minister asked who he is. The Rebbe answered that R’ Chaim Boruch is

from Eretz Yisroel, and is in fact a “Sabra” (Israeli-born).

Afterwards, the Prime Minister said a few words in Hebrew for the Israeli reporters, and the Rebbe spoke in Yiddish. Then the Prime Minister spoke again for Israeli television, as well as in English for the American media, and the Rebbe spoke in English to the American media.

A PRIVATE AUDIENCE

When these discussions ended, everyone left the room besides for the Prime Minister, who remained with the Rebbe alone for *yechidus*.

At this point, the entourage and members of the media were invited to the *zal* for refreshments. The distinguished members of the group were seated at a special table. A *bochur* said over the Rebbe’s *sicha* from the past Shabbos, and discussed Yiddishkeit and work of Lubavitch with them. They were then invited to the broadcasting room (used to broadcast live hookups of the Rebbe’s *farbrengens*) and they all expressed how impressed they were. Some of them stayed to visit the Levi Yitzchak Library, while others joined the crowd outside. At

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

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

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

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

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

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

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

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



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

YOSSI MELAMED via JEM 140120

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

The Rebbe stood and listened throughout.

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

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

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



כתב יד קודש

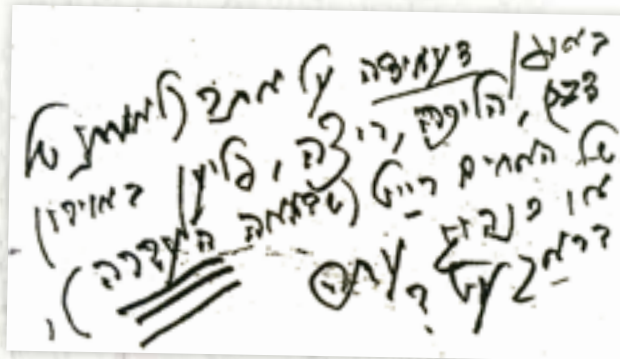
לזכות
הת' לוי שיחי'
קארנפילד
לרגל הכנסו לעול המצוות ביום
ג' מנחם אב התשע"ו, שנת הקהל
נדפס ע"י זקניו
הרה"ת ר' יוסף יצחק
וזוגתו מרת הדסה רייכל שיחיו נ"ו



Blasting Forward

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

The Rebbe responds:



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

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

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

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



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

Hora'os for Tisha B'Av



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

Protests

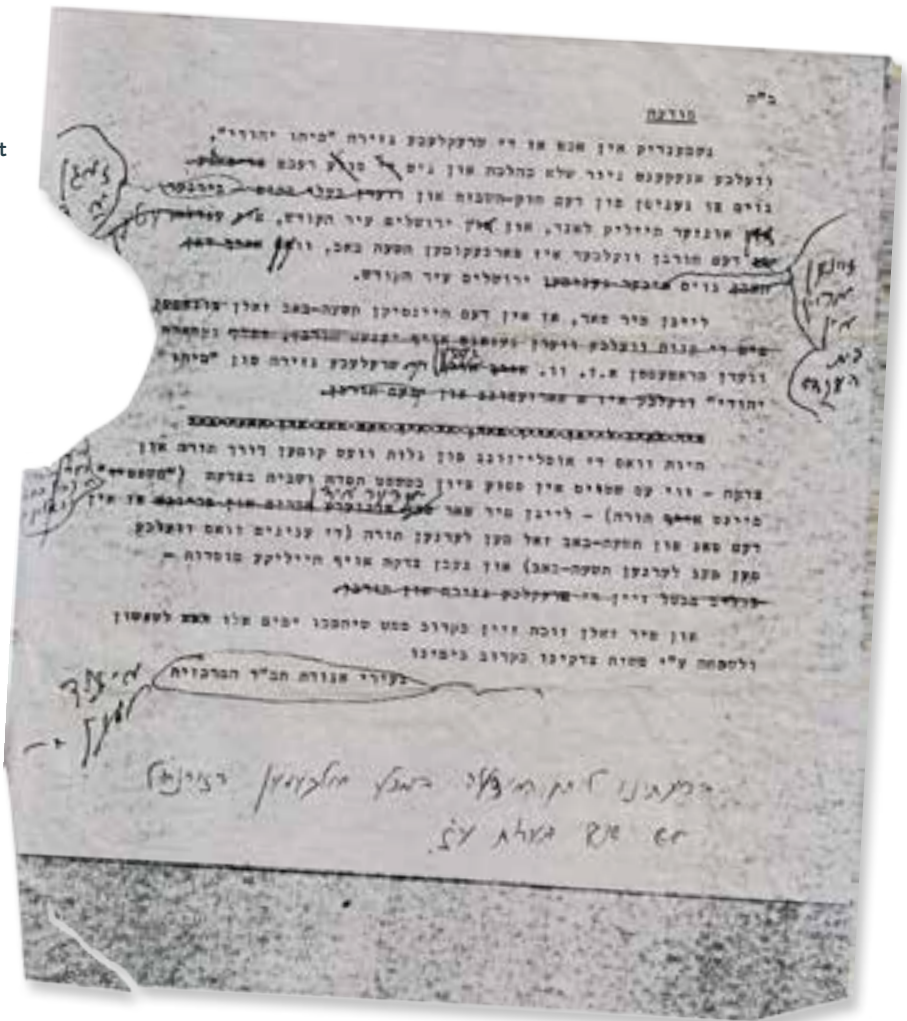
One area where the “Who is a Jew” controversy became especially relevant was when the Israeli government included converts as recipients of citizenship under the Law of Return, even if they hadn’t been converted halachically. The Rebbe strongly opposed the credibility that the law offered to these invalid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

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

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

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

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



ב"ה

מודעה

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

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

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

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

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

בדעתינו ליתן המודעה במכ"ע אלגעמען דזורנאל

אם ישנם הערות ע"ז

Summer Study

On Shabbos Parshas Devorim 5749 the Rebbe gave several horaos in connection to the nine days. This page is a press release containing them with the Rebbe's edits before it's release:

In connection with the days in which Yidden mourn for the *churban Beis Hamikdash* and the bitter *galus*, and in keeping with what the *Navi Ha'Geulah*, Yeshaya Hanavi, that "Tzion will be redeemed with justice, and its captives with righteousness," every Jew should make a special effort during these days in the study of Torah (*[mishpat-]* "justice"), especially the *halachos* (*[mishpatim]* "laws") in Torah, and in the giving of *tzedakah*.

In order for everyone to have an honest idea of the extent of their Torah-study and mitzvah observance, and in order to strengthen the aspiration to improve, the Rebbe suggested and requested that everyone appoint a *mashpia* (or enhance their connection with their existing *mashpia*) to whom he will give reports throughout the year and who will test him on what he learns and does.

This applies especially to yeshiva *bochurim*: they should apply themselves to their learning and increase in it. In order to strengthen their diligence, there should be an increase in tests, so that summertime won't, *chas v'shalom*, be a vacation, but rather the diligence in learning will increase.

The Rebbe made a few corrections in his holy handwriting, including an instruction to be in touch with one's mashpia throughout the entire year, and adding twice "chas v'shalom" when the word "vacation" from Torah learning was mentioned.

בס"ד

דרינגענדער רוף און נפשית'דיקע בקשה פון ליובאוויטשער רבי'ן שליט"א

אין צוזאמענהאנג מיט די איצטיגע ניין טעג ווען אידן טרויערן אויפן חורבן בית המקדש און ביטערן גלות, און לויט דעם צוזאג פון דעם נביא הגאולה, ישעי' הנביא "ציון במשפט תפדה ושבי' בצדקה" - איז כדאי אז יעדער איד, מענער פרויען און קינדער, זאל אין די טעג ספעציעל צוגעבן אין לימוד התורה ("משפט"), ובפרט אין די הלכות ("משפטים") שבתורה, און אין צדקה.

* *

כדי אז יעדערער זאל קענען אפשאצן אויף אן אמת'ן און עכטן אופן זיינע דערגרייכונגען אין לימוד התורה וקיום מצוותי', און כדי פארשטארקן די שטרעבונג צו שטייגן אלס העכער און העכער אין דעם געביט - האט דער רבי שליט"א מציע געווען און געבעטן, אז יעדערער זאל באשטימען אויף זיך (אדער פארפעסטיגען זיין פארבונד מיט) א "רב און" "משפיע" אד"ג באזירט אויף מאמר חכמינו ז"ל (אין פרקי אבות) "עשה לך רב", צו וועמען ער וועט דארפן אפגעבן פון צייט צו צייט - במשך כל השנה - א דין-וחשבון (א פראטאקאל) פון זיינע דערגרייכונגען, און וועלכער וועט אים "פארהערן" אין די ענינים וואס ער לערנט און טוט אד"ג.

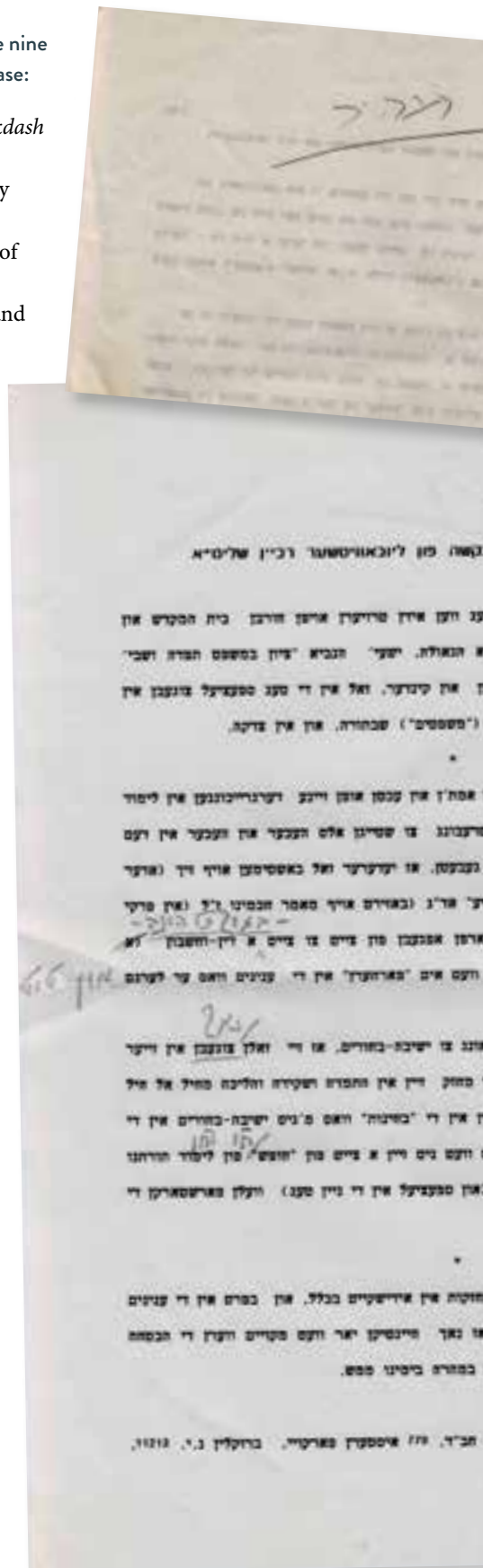
ספעציעל איז דאס געזאגט געווארן אין באציאונג צו ישיבה-בחורים, אז זיי זאלן נאך צוגעבן אין זייער זמן און התמדה ושקידה בלימוד התורה; און כדי זיי מחזק זיין אין התמדה ושקידה והליכה מחיל אל חיל בלימודם - איז כדאי מען זאל איצטער מוסיף זיין אין די "בחינות" וואס מ'גייט ישיבה-בחורים אין די ישיבות. אזוי ארום, אז ניט נאר וואס זומער צייט וועט ניט זיין א צייט פון "חופש" ח"ו וחו" פון לימוד תורתנו הקדושה, נאר פארקערט, די בחינות זומער צייט (און ספעציעל אין די ניין טעג) וועלן פארשטארקן די התמדה ושקידה.

* *

דער אויבערשטער זאל העלפן, אז דורך דיער התחזקות אין אידישקייט בכלל, און בפרט אין די ענינים פון "משפט" און "צדקה" - זאלן מיר זוכה זיין, אז נאך היינטיקן יאר וועט מקוים ווערן די הבטחה יהפכו ימים אלו לששון ולשמחה ולמועדים טובים, במהרה בימינו ממש.

* * *

פאר מער אינפארמאציע רופט: צעירי אגודת חב"ד, 770 איסטערן פארקווי, ברוקלין נ.י. 11213, טעלעפאן: 4270-778 (718)



How to Bring Moshiah

An advertisement placed by the Rebbe's mazkir in the *Algemeiner Journal* detailing the Rebbe's instructions for Tisha B'Av:

The Rebbe suggested that on Tisha B'Av we should:

Give extra tzedakah, especially before *shacharis* and *mincha*.

Learn more of the Torah subjects that one may learn on Tisha B'Av according to Shulchan Aruch (which includes the Tzemach Tzedek's *reshimos* on Eicha), and, where possible, to organize shifts to study during the entire 24-hour period (but in a way that will not harm anyone's health, bearing in mind the fast).

Increase activities of *mitvza tefillin* (during the hours when tefillin may be worn on Tisha B'Av).



ב"ה

מעלדונג פון סעקרעטאריאט פון

ליובאוויטשער רבין כ"ק אדמו"ר מנחם מענדל שליט"א שניאורסאהן

אויף דער גרויסער צאל אנפראגעס וועגן די ספעציעלע הוראות פאר תשעה באב, וועלכע זיינען געהערט געווארען פון רבין שליט"א אויף דער תנוועדות פון שבת חזון טיילן מיר מיט פאלגענדעס:

נעמענדיק אין אכט דעם מצב פון איצטיקער צייט, און אויפ'ן יסוד פון די אָנױזונגען פון חז"ל, און בפרט פון אלטען רבין זצ"ל אין מאמר פון ציון במשפט תפדה (געדווקט אין לקוטי תורה), אז אין אזא צייט איז גוטיק א ספעציעלע התחזקות אין תפלה, לימוד התורה און צדקה.

האט דער רבי שליט"א מעורר געווען אז האַיאָר תשעה באב זאל מען:

(א) געבען-בלי נדר-מער ווי אין אנדערע טעג צדקה בפרט פאר תפלת שחרית און פאר תפלת מנחה

(ב) לערנען מערער-פון די ענינים אין תורה וועלכע עפ"י שלחן ערוך מעג מען לערנען תשעה באב, (צווישען דעם-די רשימות פון אדמו"ר ה"צמח צדק" אויף איכה), און וואו ס'לאזט זיך-אינגאנצן ערנען אויף לערנען פאר דעם גאנצן מעת לעת פון ט' באב (אָבער אין אן אופן, אז עס זאל נישט אָנרירן קיינעם געזונט, נעמענדיק אין אַכט דעם תענית).

(ג) פאַרשטאַרקען תשעה באב דעם מבצע תפילין (אין די שעות ווען מען מעג לייגען תפילין דעם טאָג).

דער רבי שליט"א האָט פאַרענדיקט: ויהי רצון, אז דאָס אַלעס זאל נאָך מער צואיילען די גאולה און במהרה בימינו ממש זאָלען מיר זעהן די ערפילונג פון דער הבטחה ציון במשפט תפדה ושבי בצדקה ויהפכו ימים אלה לששון ולשמחה בגאולה האמיתית והשלמה על ידי משיח צדקנו.

מזכירות פון ליובאוויטשער רבין שליט"א

770 איסטערן פאַרקוועי, ברוקלין, טעל.: 9250-493



THE RAV OF YEKATERINOSLAV

A FEARLESS LEADER
of SOVIET JEWRY

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

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

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



THE SHUL WHERE HORAV LEVI YITZCHAK SERVED IN YEKATERINOSLAV.



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

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

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

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

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

In the home of Horav Meir Shlomo

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

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

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

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

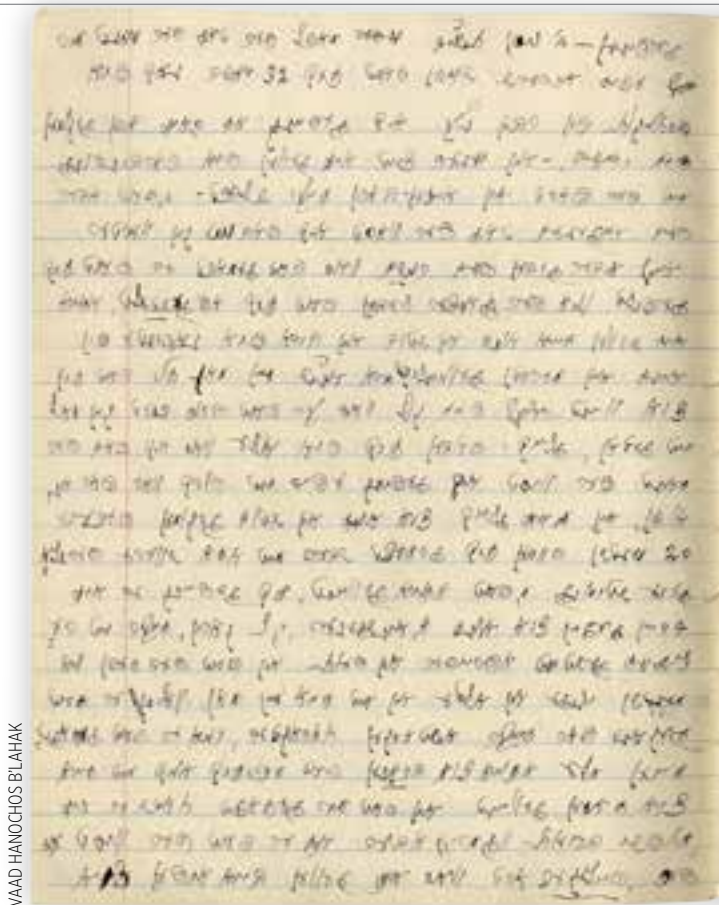
"Not long after, my husband was offered the position of rav of Yekaterinoslav, to succeed Reb Bere-Volf."

On the Dnieper River

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

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

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



VAAD HANACHOS BLAHAK

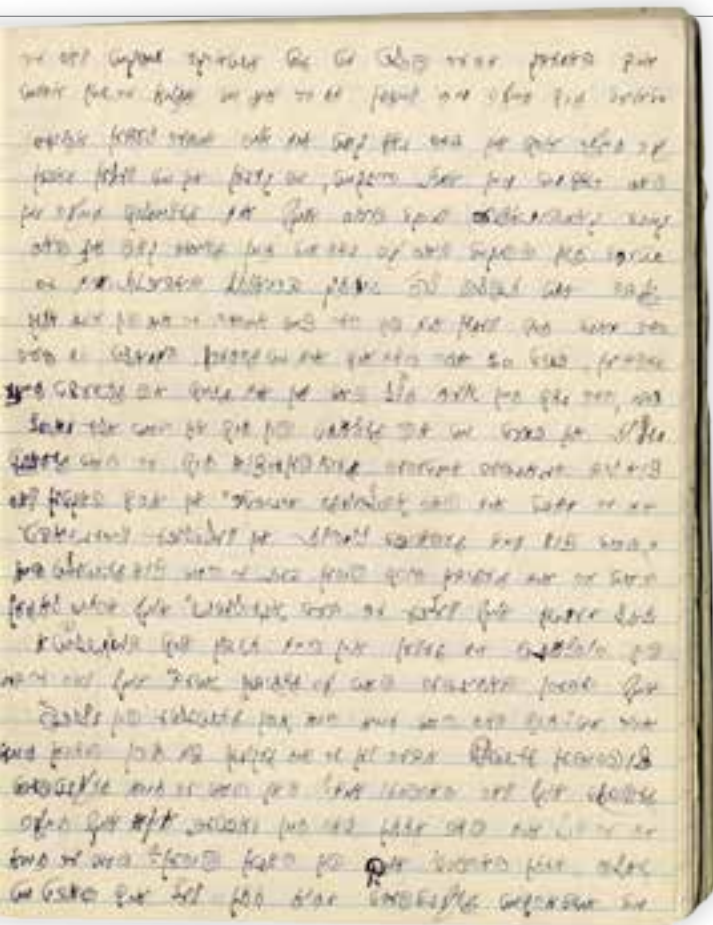
THE NOTEBOOK IN WHICH REBBETZIN CHANA RECORDED HER MEMOIRS.

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

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

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

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



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

The Rabbonim

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

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

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

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

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

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

Controversy

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

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

many of the opponents simply could not bear the thought that a Chossid might once again be appointed to lead the city. The Zionists in particular were up in arms; the Rebbe Rashab had just published a letter denouncing Zionism and its goals, and they, joined together in a well organized and powerful organization, were not about to allow his close disciple to assume their city's most prestigious religious position.

Surprisingly, one influential individual, a prominent member of the Zionist party, worked hard to turn the tide in Horav Levi Yitzchok's favor.

Rebbetzin Chana relates:

"Sergei Pavlov Fallei was one of the city's most respected members of the Zionist movement. His father, however, had been a Chassidic Jew from Lithuania; a wealthy man, who had given his son a religious education.

"Following the meeting at which the Zionists resolved to oppose Schneerson's candidacy, Fallei told the Chassidim—who had proposed his candidacy—that he wished to meet the young rabbi.

"Following the meeting, Fallei called a group of acquaintances and urged them to form an 'army,' which he would lead, to fight for this candidate's appointment as rav. Having come to know him, he said, nothing should stop Schneerson's appointment, whatever the cost: 'Such a towering personality should not be allowed to go elsewhere.'

"At its own meeting, however, the Zionist party had decided to oppose my husband's candidacy. Accordingly, if Fallei remained a party member, he could not participate in advancing my husband's appointment. He therefore formally handed in his withdrawal from the party in order to remain free to work on the issue of the *rabbanus* as he saw fit.

"In any case, a dispute broke out in the city's Jewish community, with parties and families who previously had lived amicably becoming mortal enemies, divided by their opinions on the issue, for or against the candidate for rav.

"The Chassidic camp was led by Sergei Fallei. This reminds me of what Reb Levi Yitzchak of Berditchev said of a Jew he saw reciting his daily prayers while greasing the wheels of his wagon. 'Even while greasing the wheels,' he commented, 'he is praying to Hashem!' Similarly, it sometimes happened that Fallei could be sitting on the boulevard on Shabbos afternoon, smoking a cigarette, while considering ways to get the Chassidic

rabbi appointed. He would say he viewed this not as an issue affecting only an individual, but it was in order to ensure that the philosophical outlook of Chassidism not be forgotten and, in general, to reinforce the traditional Jewish way of life."

Ultimately, the warring sides reached an agreement; Rabbi Gelman would succeed Reb Bere Volf in the neighborhoods adjacent to the river, and Horav Levi Yitzchok would move to the new neighborhood, in the place of Rabbi Levin.

This arrangement continued until the passing of Rabbi Zakheim, when Rabbi Gelman moved to take his place in the center of the city, and Horav Levi Yitzchok transferred to Rabbi Gelman's neighborhood. After the passing of Rabbi Gelman, Horav Levi Yitzchok was finally called to the center of the city. From then on, he was the only, uncontested rav of Yekaterinoslav, and the light of his wisdom and leadership shined far and wide.

*THE NEW YOUNG RABBI,
TOOK OFF HIS NEW
CLOAK AND SAID:
"HERE YOU HAVE THIS
GARMENT, WHICH COSTS
A SIGNIFICANT SUM, AND
WITH ITS WORTH WE CAN
BEGIN BUILDING A MIKVEH."*

Proposals in the council

Once appointed, Horav Levi Yitzchok began working tirelessly to strengthen the Yiddishkeit in the city. The prevailing attitude in the community council and in the influential class was one of apathy and indifference to all things Jewish, and Horav Levi Yitzchok had to work extra hard to bring about basic changes in Jewish life. We can get a glimpse into the effort he invested, and the influence which he had, from an observation made by one member of the community, a doctor, who mused to Rebbetzin Chana:

"Schneerson is a most interesting person, but he is exactly meticulous—he insists on fulfilling every single word stated in the Shulchan Aruch. When we read through the protocols of community meetings, three



REBBETZIN CHANA

quarters of them consist of Schneerson's proposals—which are of no concern to the rest of us at all. Yet he manages to get all these proposals incorporated into our community's social life."

One of Horav Levi Yitzchok's first endeavors was regarding a basic element of Jewish living; the *mikveh* of Yekaterinoslav had grown old and unfit for use, and Horav Levi Yitzchok made it a priority to correct its sorry state. He gathered the community leaders, and told them about the severity of the issue, but they resisted; claiming that there isn't adequate funds in the community coffers.

The new young rabbi stood up to his full height, took off his new cloak which he had just begun wearing in honor of his distinguished appointment, and said:

"Here you have this garment, which costs a significant sum, and with its worth we can begin building a *mikveh*."

The formerly apathetic community leaders were impressed with the severity of the issue, and immediately undertook to correct it.

Horav Levi Yitzchok's efforts to influence the Yidden of the city did not sit well with many of his opponents; some of them looked for every opportunity to challenge

him and hinder his activities. When he removed a *shochet* from his post after deeming his *shechitah* un-kosher, the elder rabbi of the city personally took offense, and staged a *din Torah* where testimony was presented contrary to the stance of Horav Levi Yitzchok. The testimony was presented by a passing traveler who took the stand, and claimed to have seen the *shechitah* in question, contending that it was done satisfactorily, contradicting the claim of the new rabbi.

Upon hearing the 'traveler' present his testimony, Horav Levi Yitzchok was shocked to realize that he was none other than one of the supervisors of the *shechitah* in the city, a close friend of the elder rabbi, who had simply dyed his jet black beard to red, and had adorned his face with thick spectacles. Once confronted, the supervisor readily admitted his guilt, bringing the case to an end. For Horav Levi Yitzchok however, the case was not over. So bothered he was from the ridiculous and incessant disturbances to his work, that he was bedridden for the following two weeks out of heartache.

A Dance with a Shoemaker

The efforts to disrupt Horav Levi Yitzchok's Rabbanus knew no bounds. In a *Sicha* in 5745³, the Rebbe recounted another attempt, which took things to a new level:

"When my father became rav in Yekaterinoslav, in place of Reb Dov Zev, there were those that weren't happy that a *chassidisher* rav was once again appointed, especially being that he was a Lubavitcher rav, and they searched for ways to get rid of him.

"They didn't need to search for long, for being that he was a Lubavitcher, they already had a well-paved path: informing [to the government].

"Sure enough, one bright day the chief of police showed up in our home, saying that he needed to speak to the rav in a private room.

"It is easy to imagine the fear that this occurrence brought to everyone. In those days, during the rule of Nikolai, the appearance of the chief of police himself was no small matter.

"After he left, we asked my father to explain what had happened, and it turned out that this had been a case of *mesirah*. Someone had informed the government that my father is not befitting to lead the city since he was sighted drinking *mashke*, holding the arm of the shoemaker, and dancing with him...

“For such a distinguished city—the *mosrim* had explained to the chief —the largest and most prominent in the entire region, it is entirely improper for a ‘drunk’ who dances with a shoemaker (the most unbecoming profession in those days) to serve as chief rabbi. Surely, they continued, the chief of police will know how to deal with such a rabbi. The first thing is obviously to remove him from his post!

“This *mesirah* actually had a basis: That shoemaker was no ordinary shoemaker; he was a Chossid, who was very knowledgeable in Chassidus, and even more so in issues of *avodah*. For his occupation however, in order to support himself and his family, he was compelled to be a shoemaker.

“When Yud-Tes Kislev or Purim came around, a *chassidisher* farbrengen took place, where the shoemaker was obviously present.

“During the farbrengen, they understandably drank a bit of *mashke*, and as the farbrengen progressed, the

attendees broke out into a *chassidishe* dance. So it came about that my father danced with the shoemaker after a bit of *mashke*, and that was the basis of the *mesirah* that he drinks *mashke* and dances with the shoemaker.”

Only the Truth

Unfazed by the constant interferences with his work, Horav Levi Yitzchok stood strong for his principals, and refused to acknowledge the nay-sayers. Throughout all of his years as rav, the trademark of his leadership was the resolute insistence for the upkeep of every iota in *halacha*, and his fearless and unapologetic stance that he took in any area of Yiddishkeit, no matter the ramifications.

During his initial years in Yekaterinoslav, this was expressed mainly against the *maskilim*, who often scoffed at the ‘ancient ways’ and ‘primitive customs’ of the observant Jews. At a time when many felt that Yiddishkeit was on the defensive, and one needed to be sensitive to the turbulent times, Horav Levi Yitzchok spurned all apologetics.

A common attempt by observant Jews at the time was to explain the meaning of seemingly senseless mitzvos, attempting to portray them as logical ideas. Kashrus, for example, was explained to be a health regulation, designed to protect one from harmful foods and eating habits. Horav Levi Yitzchok would say no such thing. When a woman came to him with a *shailah* on a chicken, he intentionally proclaimed the fowl to be totally healthy, but nonetheless one hundred percent *treif*.

Reb Nochum Goldshmidt related that one Yom Tov, Horav Levi Yitzchok walked into the *maskilim*’s shul, ascended the *bimah*, and loudly denounced the existence of the shul. Such a public ‘desecration’ was wrought with danger, but that did not stop Horav Levi Yitzchok from going ahead with it. Concluding his statement, he got off the *bimah*, and immediately left the shul. As he was leaving, Reb Nochum said, the Gabbai spoke disrespectfully to Horav Levi Yitzchok, and a short time later he, as well as his wife, passed on to a different world...

When it came to education, Horav Levi Yitzchok once again rejected any attempt for change. The *maskilim* had come up with a new pedagogical formula, claiming that it was superior to the old ‘*kametz alef uh*’ curriculum. When talk of a new Talmud Torah arose, they were eager to implement their new system, but Horav Levi Yitzchok spent many hours trying to

“GUARD MY SOUL”

Rebbetzin Chana relates the following incident, which took place during her years under Communist rule:

I recall an incident when I once left my house late at night and encountered an acquaintance who belonged to the most secular Jewish circles. He approached me, furtively glancing all around to make sure no one saw him speaking to me. When he was certain no one was looking, he asked whether I remembered the banquet at the home of “a certain communal activist.”

Present at that banquet was a certain Dr. Friedman, a university lecturer who belonged to non-Chassidic circles. He had received rabbinic ordination and considered himself a significant Torah scholar. At the dinner, he had asked the rav about the *possuk*, “שמרה נפשי כי חסיד אני” - “Guard my soul, for I am a Chossid.” It implies, he teased, that being a Chossid requires careful vigilance.

My husband, the rav, replied, “That’s because, for a *misnaged*, even careful vigilance wouldn’t help!”

Dr. Friedman, together with everyone present, applauded my husband’s witty response.

convince the community board to vote against the proposal.

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HUNDRED PERCENT TREIF.

Growing Support

As the years passed, support for the new rav began to grow. Little by little, the influential Jews of the city were won over by Horav Levi Yitzchok's sincerity and steadfastness in Yiddishkeit. One would have thought that his many arguments and disagreements would have gained him staunch enemies, but the very opposite was true. Countless of those that had opposed his nomination now visited his office, often seeking his

guidance and counsel, and his sermons on Yomim Tovim began to draw larger and larger crowds.

Rebbetzin Chana relates how years later, people would comment to her that they remember the stories and messages that he had passed on in his speeches.

"They reminded me how he used to 'live' the story. For example, there is the story about the Baal Shem Tov's gentile servant, Alexi, who once saw a *shochet* prepare his slaughtering knife by rubbing his saliva over it to make it easier to sharpen. He commented, in Russian, 'Isrolik [the Baal Shem Tov] didn't do it that way. He would cry and use his tears to make it easier to sharpen.' When my husband would tell this story, his face would turn very red, large tears streaming down his face! Not everyone experiences a story so deeply or becomes so transported into the world of the story's character."

While many of them did not revert back to being observant Jews, these Yidden nonetheless supported Horav Levi Yitzchok in his work, and publicly acknowledged his leadership and wisdom. A request from the rabbi to many of them was like a



FARBRENGEN CHOF AV 5737.

YOSSI MELAMED via JEM 127734

commandment from G-d, and they would go to great lengths to fulfill it.

The nucleus of Chassidim

Along with the support of the wider community, Horav Levi Yitzchok had a close circle of *mekuravim*, who were his steadfast admirers, and they attempted to be in his company at every opportunity. Consisting mainly of the Chabad Chassidim in Yekaterinoslav, they would gather in the rav's house on special days such as Yud-Tes Kislev, Purim, and even regular Shabbosim, to participate in his farbrengens.

It is from these gatherings that we hear about Horav Levi Yitzchok's lengthy discourses in Kabbalah; the Rebbe's father would speak Chassidus for many long hours, expounding on deep topics, often replete with *remazim* and *gematria's*. Nevertheless, he would accommodate all of his listeners; when talking to simple people, he would find ways to explain the lofty concepts in simple words⁴, and when speaking before the more learned Chassidim, the talk would take on a deeper form. From time to time, he would also deliver a *hadran* on a *masechta*. The farbrengens would then attract crowds from a larger circle; yeshiva students who were not necessarily attracted to Chassidus nevertheless refused to miss an opportunity to hear the *ge'onishe hadranim* of the rav.

A unique time in the presence of Horav Levi Yitzchok was Motzei Yom Kippur. Returning home from shul, he could not just settle down into his regular schedule. He would sit down, drink just a cup of tea, and lead a farbrengen—while still clothed in his *kittel* and *gartel*

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THE MORNING

which he had inherited from the Tzemach Tzedek—until two or three o'clock in the morning.

The *seder* night was also a significant time; although after a tiring day and a lengthy process of selling the *chametz*, Horav Levi Yitzchok led a Seder late into the night, leading deep discussions together with his sons and guests which had gathered around the table.

Years of Persecution

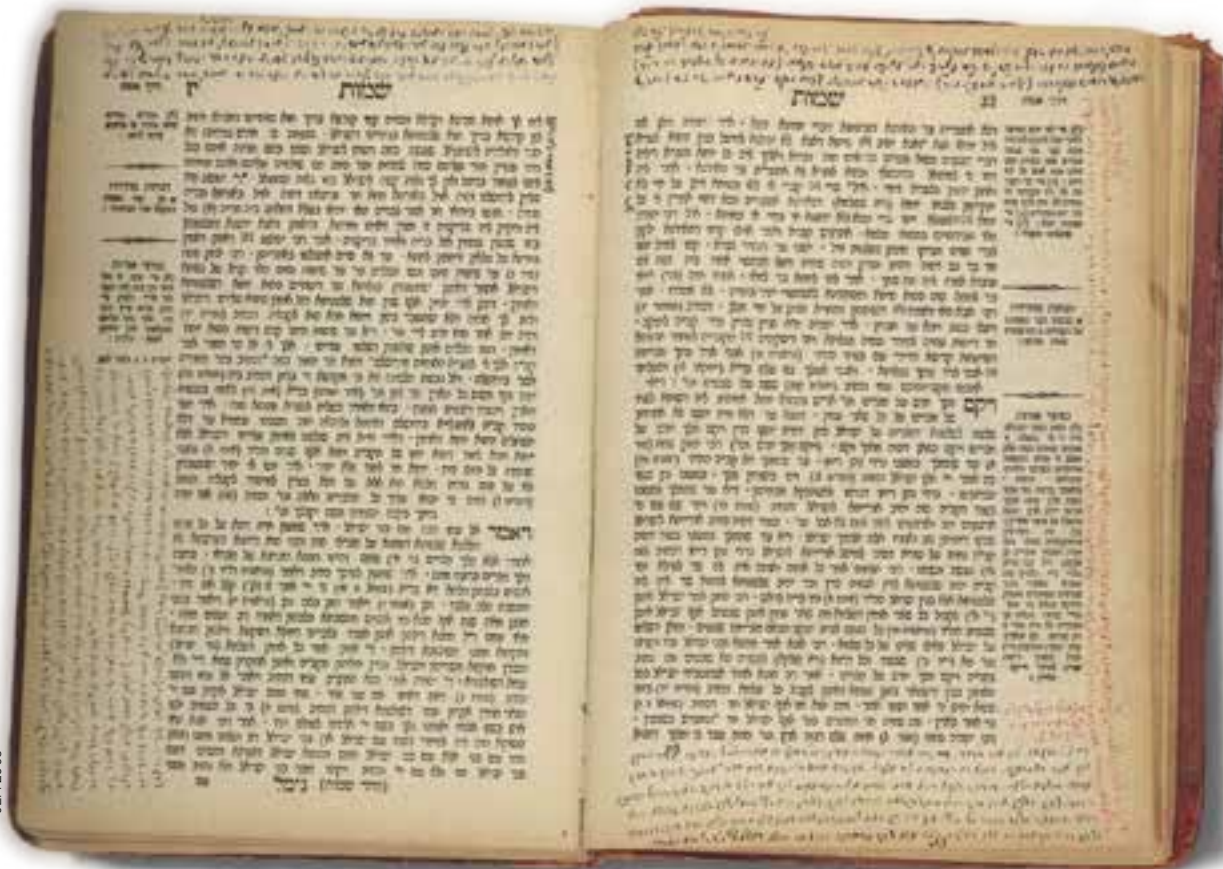
As World War I passed, Russia underwent significant changes. The Czar, once an invincible autocrat, was unceremoniously deposed. A bloody civil war broke out; the Communists, known then as the Bolsheviks, fought bitterly for control of the vast empire, while being contested by the Democrats who fought to bring freedom and democracy to Russia.

After a few short years, the victory was in the hands of the Bolsheviks, who lost no time implementing their plans and promoting their way of life. Within a short time, all religions came under intense persecution. A special organization was created specifically to combat Yiddishkeit; run entirely by Yidden, they went about fulfilling their task ferociously, attempting to impede the progress of any religious institution or individual, all in the name of freedom and equality.

It was during these hard years that Horav Levi Yitzchok's strength of character came out in an entirely new light. Until then he may have had to deal with opposition and annoyances, but now, insisting on principles was a matter of life or death. No imagination was necessary to figure out what the government might do to someone who stood up to them. Many a rav was exiled to Siberia, and many others were killed outright; no one could know who was next on the black list in the offices of the NKVD.

During a time that many rabbonim went underground, Horav Levi Yitzchak remained at the forefront of the efforts to preserve and strengthen Yiddishkeit. Never for a moment did he try to appear as if he had rescinded his post and retired to a life of privacy.

There was a period that the government decided to 'help' all of the uncooperative rabbonim—such as Horav Levi Yitzchak—understand that they would be better off staying to themselves. Their method was simple. Rather than outlawing the *rabbanus* outright, they simply imposed an astronomical tax on anyone who insisted on retaining his post. Retiring, however, required a rav to



THE PIRUSHIM OF HORAV LEVI YITZCHOK ON THE FOLIOS OF A SEFER HAZOHAR.

publish an advertisement in the newspapers, where he would declare that he has understood that his previous ways had been wrong, and he had come to see the value in Communism and socialism.

Such advertisements soon became the norm. Horav Levi Yitzchak, however, did not plan for a second to play into the hands of the Communists. He would remain rav no matter what, and would unabashedly continue to promote Yiddishkeit throughout his city, and throughout the entire region. The tax was ultimately dealt with in a different way, and Horav Levi Yitzchok was not compelled to renounce his Yiddishkeit.

Horav Levi Yitzchok did not feel that this public support of Torah and mitzvos was unique to the status of a rav. When the Russian government did a census, asking citizens if they believe in Hashem, Horav Levi Yitzchok personally went from shul to shul and any gathering place in between, encouraging all to unabashedly declare their belief in the *Aibershter*,

declaring that it is forbidden for a Jew to disconnect himself from Hashem, even for a short moment. In her memoirs, Rebbetzin Chana wrote about the effect that the *drasha* had on one particular individual:

“His words had such a remarkable impact, that one individual with a position in a government office, whose wife had already written on the form that he was a non-believer, went to the statistics office and asked for the erroneous information to be corrected—that he was, in fact, a believer. Very pleased that he had mustered the courage to do this, the fellow came to thank the rav for having influenced him so.”

The Conference

“No thank you,” Horav Levi Yitzchok told the officer, “I can travel on my own dime.” The officer stared at him, shell-shocked. Horav Levi Yitzchok was sitting in the offices of the NKVD, with a prominent officer across the desk.



M. BARON via JEM 147592

THE REBBE DAVENS AT THE AMUD FOR MINCHA, CHOF AV 5746.

An important conference was to take place in Kharkov, the officer explained to him, and Horav Levi Yitzchok's presence was imperative. The Pope had just denounced Soviet Russia for its persecution of religion, and had awakened a storm of protest from people the world over. The Soviet leadership did not appreciate the tarnished image that the denunciation had generated, and was attempting to mend it by publishing declarations of the rabbinical leaders stating that there is no religious persecution in Russia.

One such letter had already been published, as a result of a conference of rabbonim in Minsk. Seeing their success, they were now attempting a similar gathering in Kharkov, and hoped for the presence of the distinguished rabbis of Ukraine. This conference, they knew, would not be complete without Horav Levi Yitzchok. They were also aware, that the Rav of Yekaterinoslav was a hard nut to crack, and would need extra 'encouragement' for his presence to be secured.

Therefore, the NKVD officer made Horav Levi Yitzchok aware of the importance that the government placed on the meeting's success, and offered him a first-class ticket to Kharkov.

Horav Levi Yitzchok's response shocked the officer, but he swallowed the insult and was content with the fact that Horav Levi Yitzchok had agreed to travel there in the first place.

Arriving at the conference, the rabbonim noticed a stranger among them. The NKVD had placed an informer to report on all their conversations, and the rabbonim were obviously not comfortable speaking their minds.

One person stood out; Horav Levi Yitzchok took the podium, and stated, in no uncertain terms, that it was forbidden to sign the document, built entirely on lies and deceit.

Seeing the disaster that the conference would amount to, the minister of education invited Horav Levi Yitzchok for a conversation, where he reminded him of the importance and significance that the government saw in the success of the conference, and made him aware of the severity of his actions.

The private talk had no effect. Horav Levi Yitzchok refused to back down; he intensified his efforts to ruin the conference, and even sent a secret message

to the international press, making them aware of the government's actions.

The conference was a failure, and the Soviets were once again shamed in the international press when the stories broke.

Midnight Ceremonies

Yiddishkeit came to a standstill. Rabbonim, *mohelim* and *shochetim* were a scarcity. Yidden throughout Russia, who held Jewish practice close to their hearts, moved their observance underground. Weddings, *brissin*, and other Jewish milestones were hard to organize, and while they were officially legal, one risked his job and reputation—in the least—if he dared go ahead with it.

Nevertheless, Rebbetzin Chana retells numerous stories of the weddings, *brissin* and other functions that Horav Levi Yitzchak organized, often at very great risk.

Dealing with a city which included many non-observant Jews necessitated that Horav Levi Yitzchak deal with them in a unique way, so as to encourage them to grow closer to Yiddishkeit, while at the same time remaining faithful to the boundaries of *halacha*. This was especially expressed during the *Yomim Noraim*, when hordes of Jews would pack into the often empty shuls, awakened by their *pintele Yid* which lay dormant a whole year round.

During the years of Communism, many Yidden expressed a wish to be able to daven with a proper *minyán* on Rosh Hashana and Yom Kippur. Being that those days usually fall out in middle of the week, their wish was hindered by their obligations to their employer—the government of the USSR. Requesting a day off would be tantamount to openly defying the government and its policies.

Sympathetic to their situation, Horav Levi Yitzchok organized early morning *minyanim*, after which the well-meaning Yidden would hurry off to their places of work, returning in the late afternoon to conclude the day with *ne'ilah*.

In the words of Rebbetzin Chana:

“For this service the shul was overcrowded, with many forced to stand outside. Everyone was exhausted from the fast and from having walked long distances. The physical strain was in addition to the spiritual agony from their awareness of the exalted day on which they had had to work, besides the heartbreakingly emotional prayers of the *chazzanim*—all this was indescribable.

“The congregants expressed heartfelt thanks to my husband for making it possible for them to participate in

MITYA

Mitya Gurary was a young man who grew up in Yekaterinoslav, and became close to the rav and his family, gradually adopting all of their customs and becoming an observant Jew. His closeness to the rav of the city did not go unnoticed by the faculty of the university he attended, and they would often lay obstacles in his path, and persecute him on every step.

When he was sent by his school to volunteer on a *kolkhoz* [communal farm], he took advantage of the opportunity to visit the Yidden of the surrounding villages, bringing them tefillin and mezuzos, which Horav Levi Yitzchok had sent with him.

Well liked, and successful in his studies, Mitya—or Mordechai—rose in prominence, and was working towards his doctorate while clandestinely continuing his connection to Horav Levi Yitzchok and his dedication to Yiddishkeit.

One pleasant day, tragedy struck. Mordechai went to bathe in the river, and drowned. Knowing of his dedication to Horav Levi Yitzchok, Mitya's family asked him to lead the funeral, and promised to follow all of his directives.

Rebbetzin Chana relates:

“The shul's *gabbaim* brought a table out into the street and asked the rav to address the assembled. For more than an hour he described Mitya's religious lifestyle and how he had maintained his religious conduct, both during his studies and at home, with courage and fortitude. My husband addressed the young people, pointing out how one can be religious without it disturbing one's association with the secular world.

“The rav's words had a tremendous impact on his audience. Many were convinced he would be arrested following the delivery of such a speech. But this happened in 1935; he wasn't arrested until 1939”.

congregational prayers on the High Holidays, despite the early hour.

“Copious tears poured down my husband’s face as they spoke to him about this. Deriving intense satisfaction from their spiritual inspiration, he would comment with joy, ‘Oh, how special Jews are!’

“We were afraid to discuss such subjects very much. But my husband was pleased to have accomplished all this.”

COPIOUS TEARS POURED
DOWN MY HUSBAND’S
FACE AS THEY SPOKE TO
HIM ABOUT THIS. DERIVING
INTENSE SATISFACTION
FROM THEIR SPIRITUAL
INSPIRATION, HE WOULD
COMMENT WITH JOY, “OH,
HOW SPECIAL JEWS ARE!”

Matzos: The last battle

Freedom of religion was one of the mottos of the USSR. As part of the PR campaign to prove this, they would allow the baking of matzos to take place. Being that all bakeries—as all businesses—were government run, they were the ones to actually facilitate the baking and the distribution. This was at the very same time that they were arresting rabbonim and Chassidim, and repressing religion in general.

Baking matzos was not enough. They understood that Yidden will only buy matzos with a *hechsher*; being that the Yekaterinoslav region was a outsourcer for wheat throughout the country, they wanted the local rabbi, Horav Levi Yitzchok, to certify that the matzos were baked kosher for Passover.

As per their custom, the authorities initially attempted to receive Horav Levi Yitzchok’s certification by means of intimidation. It was only when they saw that their effort bore no fruit, that they agreed to Horav Levi Yitzchok’s demand: He would be ready to certify the matzah, if the government would give him, and his *mashgichim*, full discretion in running the bakeries. If

the government would completely mix out, he would happily give the *hechsher*. If not, he would publicize that the matzos were total *chametz*, and forbidden for consumption on Pesach.

Surprisingly, they agreed, and on more than one occasion, kosher for Passover matzos were shipped throughout the entire region, giving the oppressed Yidden a chance to properly celebrate the festival of freedom.

In 5699, Horav Levi Yitzchok once again organized these shipments. Seeing opposition from the government, he decided to travel and obtain an appointment with Mikhail Kalinin, the President of the Soviet Union. As an outcome of their meeting, Mr. Kalinin gave an order that the baking of matzos continue undisturbed.

Superhuman effort was put into the baking. Obtaining the necessary permits, koshering the bakeries, and dealing with the government bureaucrats throughout the entire process was a backbreaking process which negatively affected Horav Levi Yitzchok’s health. But all that was insignificant in comparison to the spiritual pleasure that he felt. His face shined from pure happiness, knowing that he gave Yidden the ability to have a kosher and happy Pesach.

This happiness was too much for the government to bear. The final straw had been added to the camel’s back, and it was decided that the rav will not be allowed to reap the fruits of his labor.

On 8 Nissan 5699 (תרצ"ט), at three o’clock in the morning, knocks were heard on Horav Levi Yitzchok’s door. After a thorough search, the NKVD officers commanded Horav Levi Yitzchok to accompany them.

Thus began Horav Levi Yitzchok’s saga of trials and tribulations in Soviet prisons, and later in exile in Chi’ily, Kazakhstan, where he was joined by Rebbetzin Chana. After Pesach in 5704, he was granted permission to relocate to Alma Atah, where—for a few short months—he once again was able to lead a community, and teach Torah and Chassidus⁵. After Shavuot, he fell ill, and on Chof Av, Horav Levi Yitzchok was *nistalek*.

Rebbetzin Chana’s return

Once, while she was living in Kazakhstan with her husband, Rebbetzin Chana returned home briefly to Yekaterinoslav. In her memoirs, she records what had happened in the absence of Horav Levi Yitzchok:

“Clandestinely, the community continued to pay my husband’s salary throughout this time, although it was illegal to do so openly. In the synagogue, they had fenced off his seat, allowing no one to come close.

“During the years before his arrest, there had been some differences of opinion between him and some congregants concerning the *nusach* of the prayers, the sounding of the shofar on Rosh Hashanah even during the silent *musaf* prayer, holding *hakafos* on the eve of both Shemini Atzeres and Simchas Torah, and the like. Now, however, there were no differing opinions, and everything was conducted as if my husband was still present. Even his greatest erstwhile opponents now proclaimed that the rav’s wishes, whatever they were, should be followed.

“Later, when I related all this to my husband, he was deeply gratified and pleased with this report.”

The effect of Horav Levi Yitzchok’s leadership is visible even today, many decades later. With the fall of the Iron Curtain, the sparks of Yiddishkeit remaining from his leadership burst forth. Yiddishkeit once again began to flourish, under the leadership of his son, the Rebbe *nesi doreinu*, whose shluchim, in Dnipropetrovsk, and throughout the entire former Soviet Union, continue to spread Yiddishkeit until this very day. ❶



TZIYUN OF HORAV LEVI YITZCHOK.

1. Sefer Hasichos 5748 vol. 2 p. 588, Sefer Hasichos 5750 vol. 2 p. 620.
2. Reb Yisroel Aryeh Leib, Horav Levi Yitzchok and Rebbetzin Chana's youngest child
3. Toras Menachem Hisvaaduyos 5745 vol. 3 p. 1482
4. See Sefer Hasichos 5751 vol. 1 p. 317 footnote 131.
5. See A Chassidisher Derher, Av 5775.
6. Sichos Kodesh 5732 vol. 1 p. 593.

THE FIRST BORN SON

“I was born in a Communist country; my father served as the Chief Rabbi of Yekaterinoslav. The fact that I was the first born son to my father, and was fluent in Russian led to me being called from time to time to the ‘Yevsektzia,’ where they would interrogate, pressure, and yell at me.”⁶

Growing up in Yekaterinoslav, the Rebbe spent the vast majority of the time in seclusion, learning under the tutelage of his *melamed*, and later with his father. However, from time to time, as we see in the above *sicha*, the Rebbe would break from his usual schedule, and participate in his father’s work.

One area where he would participate was in his father’s correspondence. As a well known rav throughout the region, Horav Levi Yitzchok received letters with halachic inquiries from all over, and did not always have the time to answer them all. Instead, he would pass them over to the Rebbe, who would prepare answers which would be sent with his father’s approval.

Often, when Horav Levi Yitzchok would seek Rebbetzin Chana’s opinion, she would tell him to ask the Rebbe’s opinion. She once related, that “my husband didn’t just love him as a father to son; he respected him, and took his opinion into account already from childhood.”

The Rebbe also participated in communal activities. Each year when Yud-Tes Kislev came around, the Rebbe would collect money, and put together a children’s *farbrengen* in honor of the day.

During World War I, when refugees spilled into the city, and a typhus epidemic broke out, the Rebbe worked around the clock to help the unfortunate victims, to the point that he himself contracted the illness.

the Momentous Gathering

and its
message today,

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

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

הקהל את העם
האנשים והנשים
והטף

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

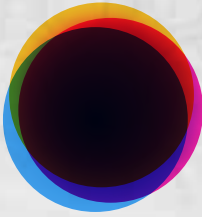
HAKHEL INSIGHT

CONTINUING MOSHE'S TASK

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

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

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



A TIMELY CONNECTION

TISHA BE'AV

The startling correlation between the destruction of both *Batei Mikdash* is well known. The Gemara¹ tells us that both happened on Motzei Shabbos, both transpired on the Ninth of Av, and both were destroyed during *Motzei Shvi'is*, the year after *Shemitta*.

The Gemara's use of the term "*Motzei Shvi'is*" is not a mere coincidence. Disregarding the laws of *Shemitta* was one of the causes of the great catastrophe—as the *posuk* warns in the *tochacha*²—and this is what the Gemara alludes to when using the term "*Motzei Shvi'is*." This term is uncommon today because we have chosen to specifically refer to this year as "*Hakhel*" in all conversations. Standing on *geulah's* doorstep, the name promoting unity is used to symbolize the end of *sinas chinam*, which was another cause of the *churban*.

(*Shabbos Va'eschanan* 5741. *Sichos Kodesh* 5741 vol. 4. p. 397.)

1. Erchin 11b

2. Bechukosai 26:34

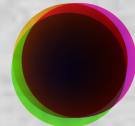


WHAT CAN I DO?

SAY A KAPITEL TEHILLIM

Don't make calculations about the measure of success in *Hakhel*, whether it will affect many people or just a few. It would be a good idea, though, to say a *kapitel* Tehillim for its success. It is known that Dovid Hamelech accomplished wondrous miracles through saying Tehillim.

(*Hoshana Rabba* 5748. *Hisvaaduyos* 5748 vol. 1. p. 294.)





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



Simcha

The Bedrock of Yiddishkeit

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

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

(אנ"ק אדמו"ר מהור"י צ"ח עמ' רמו)

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

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

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

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

The Torah says, תחת אשר לא עבדת את ה' אלקיך בשמחה, ובטוב לבב³—a person is expected to serve Hashem with joy and gladness of the heart. As the Rebbe points out, serving Hashem is a constant obligation; all day, every day. Hence, a person is required to always be happy.⁴

The Month of Av

In a vivid account of the atmosphere in the Lubavitch of old throughout the year, the Frierdiker Rebbe describes how each Yom Tov could be felt in the air. “The Three Weeks [between Shiva Asar B’Tammuz and Tisha B’Av] were truly sad days. The *halachos* of Tisha B’Av were observed meticulously, down to the last detail...”⁵

Nevertheless, Chassidim always found ways to compensate for the sadness by increasing joy (obviously in a manner permitted by *halacha*).

The Mishnah rules משוכנס אב ממעטין בשמחה—when the month of Av arrives we decrease our joy. A famous *chassidishe vort*, quoted numerous times by the Rebbe, maintains that the the Mishnah can be translated to mean that when the month of Av comes around, we decrease [in all undesirable things] through *simcha*.⁶

For this reason, the Rebbe encouraged making *siyumin* during the Nine Days. “Whatever we can do to bring a bit of joy into these days, we must try and do,” the Rebbe explained.⁷

THE GREATEST GIFT

Question: How does one reach *simcha*?

The Rebbe: One rejoices when he feels he has received something that he did not have before. The greater the gift, the greater his joy.

Think about the fact that a created being is by definition a finite being. Nevertheless, Hashem gave us the opportunity to fulfill Torah and mitzvos, thereby connecting with the Creator. This is the highest level one can reach. No matter what one can get in life, the greatest of achievements in this world are all limited by definition. They cannot compare with the greatness of connecting with the Infinite Creator.

Being that this is the greatest gift one will ever receive in life, it should bring about the greatest joy ever.

(*Yechidus with the Rebbe, 16 Mar-Cheshvan 5716*)⁸



LEVI FREIDIN via JEM 229790

THE YEARLY YUD-TES KISLEV COMMUNITY FARBRENGEN IN Kfar Chabad, 5731.

Rain of Blessing

Even before the Baal Shem Tov was revealed and spread the teachings of Chassidus to the masses, he already began teaching the Jewish people of the importance of being joyful.

The Frierdiker Rebbe relates:

Before the Baal Shem Tov revealed himself to the world, he went about from town to town in an attempt to awaken the hearts of his brethren and strengthen their *emunah* in Hashem.

Once, he arrived in a village where the local Jews worked the land for their livelihood. It was in the middle of the summer and the area suffered from a terrible drought. Rain hadn’t fallen in a long while and the crop was drying out. The livestock was getting sick with an epidemic and the townsfolk were in great distress.

The locals were pious Jews, and these events aroused them to *teshuvah*. When the tragedy persisted, they decided to bring a *maagid* to preach

words of rebuke and inspire them to do an even greater *teshuvah*.

All the townsfolk gathered in the shul and the *maagid* did not spare any words. He used harsh language to rebuke his listeners ("געשאטן פער און" שוועבל"), while the entire community groaned and cried bitterly.

Hearing the painful cries of the men and women, the Baal Shem Tov, who was in the shul at the time, turned to the *maagid* and called out: "What do you have with the Yidden? Yidden are good!"

Turning to the Yidden, the Baal Shem Tov announced, "Come, Yidden! Dance with me, and after *mincha*, rain will fall!"

The assembled first looked at him suspiciously. They thought perhaps he didn't believe in Hashem or maybe he was out of his mind, *chas v'shalom*. But then, the Baal Shem Tov began strengthening his argument with proofs from Chazal, and the people took heed to his words, believing in the power of Hashem's salvation. They joined him in a dance. As their dance progressed, the gates of heaven opened and a downpour of rain fell upon the ground.⁹

On Top of the Game

As mentioned, *avodas Hashem* must always be done with joy, as the *possuk* says, עבדו את ה' בשמחה.

Additionally, the Alter Rebbe explains in Tanya that the only way to properly fulfill your job in this world and overcome your *yetzer hara*, is by being upbeat and joyful, ridding yourself of all depression.¹⁰

"A war cannot be won with tears," a Jewish soldier said to the Tzemach Tzedek. "A war is taken on while singing a march!" The Tzemach Tzedek then exclaimed: "This is a true soldier!"¹¹

DON'T WASTE TIME

What you write about depression, the answer is already written in Tanya; depression comes from an impure source.

What do you have to do with such things?

I am shocked. Since when do members of *anash* have time for such matters? Do they not see and feel that the present moment is ever so precious? Each and every minute is to be maximized to its fullest potential. Some people are wasting their time over matters that cannot even be referred to as "trivial."

(Igros Kodesh vol. 14 p. 503)

Think About It

For this reason, the Rabbeim always taught their Chassidim to be joyful, even helping them with advice on how to reach this state of being.



CHASSIDIM BREAK OUT IN SONG AND DANCE ON THE AIRPLANE ENROUTE TO THE REBBE FOR TISHREI.

16 ELUL 5737, LEVI FREIDIN via JEM 20486



To a Chossid who asked how to be more joyful, the Tzemach Tzedek responded:

You must ask Hashem to help you be happier, but there is also a role that you can play in achieving this goal.

A person has the ability to be in full control of his thought, speech, and action at all times. Train yourself to think only positive thoughts and remove all bad thoughts from your mind. Simply think about other things; whether worldly or holy. Likewise, don't talk about sad topics. Make as if you are actually happy, even if you don't feel that way in your heart. This way, you will eventually reach true happiness.¹²

The Rebbe once related a story of Reb Levi Yitzchok of Berditchev:

A Yid once entered Reb Levi Yitzchok's room in the morning and he found the rav in the midst

of reciting *birchos hashachar* dancing joyfully. The Yid was puzzled. Before davening or accomplishing anything today, the rav is already so happy?!

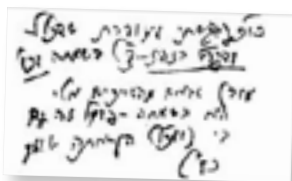
The Berditchiver explained: "When I reached the *bracha* of שלא עשוי גוי, I realized how lucky I am. Just the fact that I am required to recite this *bracha* means that things could have been different, and I thank Hashem for creating me this way. When I realized how fortunate I am, I started dancing!"

The Rebbe concluded:

One need not contemplate for too long about this. Just listen to the *bracha*, think about how things could have been, and how they actually turned out. Think about the great gift you've been given without working for it at all. You will surely have reason to be happy.¹³

IT AFFECTS ME

Part of a written response to Rabbi Moshe Yitzchok Hecht of New Haven, CT, explaining the importance that a Chossid always be joyful:



כוכ"פ [= כמה וכמה פעמים] בקשתי ועוררתי שבכלל -
ובפרט בזמנה"ז [= בזמן הזה] צ"ל [= צריך להיות] בשמחה וכו'
מובן שבאם מהשייכים אלי הוא בשמחה - פועל זה גם בי (ומכלל
הן - אתה שומע כו') וכל השייך יותר ובפרט ע"י מעשה בפועל,
יום יומית הרי - הנ"ל הוא ביתר שאת כו'

I have asked and encouraged many, many times that in general, and especially in the present time, one must be joyful, etc.

Obviously, if those who are connected to me are joyful, this affects me as well. (From the positive side, the opposite is understood [i.e. the negative—if they are not joyful it affects me].)

Whoever is more connected [with me], especially if [the connection is] by means of action, on a daily basis, the abovementioned [effect on me] is even greater.

Positive Energy

Another reason to be happy, the Rebbe explains, is because happiness brings positive energy to the person and helps bring about blessings in his life.

The Zohar says, everything happening in this world has effect in the higher worlds. If one is happy down here, he can draw light and joy upon himself from above. For this reason, it is so important to be happy and avoid even thinking negative thoughts. Hence the Rabbeim instructed us: "*Tracht gut vet zein gut*."¹⁴

Pave the Way for Moshiach

In recent years, the Rebbe encouraged an outburst of uncontrolled joy as means to fight off the last moments of *galus* and usher in the *geulah*:

"In recent times, we have seen an increase in the intensity of the darkness of *galus*. Even in a physical sense, we see so much negativity, sicknesses and undesirable things that have never been seen before.



"Nowadays, we are unable to fight off these things by fasting, for our generations are not physically strong enough. And so, we need to find another alternative to fight the darkness of *galus*. The best way to do so is by increasing in all matters good and holy, especially increasing *simcha*.

"Chassidus explains the great power of *simcha*, and that it can break through all boundaries, bringing down an abundance of blessings from above in all that we need."¹⁵

In 5748, the Rebbe clearly singled out pure *simcha* as the last thing needed to finally bring Moshiach

On Shabbos parshas Ki Seitzei, the Rebbe came out with a הצעה ובקשה מיוחדת, a special suggestion



YOSSI MELAMED via JEM 129845

THE REBBE ENCOURAGES THE JOYOUS SINGING AS HE LEAVES 770 FOLLOWING THE FARBRENGEN CHOF AV 5736.

and request, to increase in *simcha* in order to bring Moshiach speedily.

The Rebbe explained that after all of our work in *galus*, fulfilling Torah and mitzvos and even spreading Chassidus throughout the generations, it simply does not make sense that Moshiach has not yet arrived.

The only thing that was not yet tried was to increase in pure joy—שמחה בטהרה. Not just a joy in fulfilling the mitzvos, or a joy in serving Hashem in general, but rather focusing on the *simcha* as an *avodah in and of itself*.

Try it and you will see, it will work!¹⁶ **T**

1. Igros Kodesh Admur RaYYaTZ vol. 4 p. 356

2. See Reb Shmuel Zalmanov's introduction to Sefer Haniggunim, p. ה'

3. Devarim 28:47

4. Lekuttei Sichos vol. 1 p. 194

5. Lekuttei Dibburim vol. 1 p. 231

6. See Toras Menachem vol. 26 p. 154

7. Sichos Kodesh 5740 vol. 3 p. 787

8. Toras Menachem vol. 15 p. 203. See also Maamar Vayihyu Chayei Sara 5712.

9. Sefer Hasichos 5701 p. 132

10. Tanya beginning of perek 26

11. Sefer Hasichos 5705 p. 59

12. Igros Kodesh Admur Hazaken, Admur HoEmtzo, Admur HaTzemach Tzedek vol. 1 p. 322

13. Toras Menachem vol. 8 p. 172

14. Igros Kodesh vol. 6 p. 286; vol. 4 p. 119

15. Hisvaaduyos 5746 vol. 2 p. 187

16. Sefer Hasichos 5748 vol. 2 p. 628



ONE SPARK

AT A TIME

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

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



THE STORY OF MERKOS SHLICHUS

THE PILOT PROGRAM

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

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

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

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

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

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

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

TRAVELING ON THE EDGE

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

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

THE TOOLS

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

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

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



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

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

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

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

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

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

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

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

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

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

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

"I spent the following period of time laboring over my itinerary, working it out to the smallest detail, and a few days before I left, the Rebbe instructed Rabbi Hodakov to call me in after *mincha*. It was unheard of in those years for the Rebbe to initiate such a *yechidus*, especially for someone like me—an ordinary *bochur* going out on Merkos Shlichus.

"When I went into *yechiuds*, the Rebbe asked if I had a list of the places I was planning on visiting. *B'hashgacha pratis*, the list was in my pocket and I gave it to the Rebbe. The Rebbe reviewed it for several minutes, marking it in several places. Then he told me that I shouldn't travel to the places he had marked, which included Vienna, Austria and Saigon, Vietnam, since these countries were in a state of emergency. He also canceled several other destinations—Bangkok, Thailand; Seoul, South Korea, and Taipei, Taiwan—since there were tensions between them and the United States, and it would anger the US government.

"I also received another interesting *hora'ah*: My plan had been to fly from New York to Europe, then to the Far East and Hong Kong, and then on to California. But the Rebbe told me that since 'you are my shliach,' I should not interfere with the cosmic times of Shabbos, and I should therefore avoid crossing the International Dateline. Instead, the Rebbe instructed me to change my ticket to fly back through Europe, adding that since this is *tzedakah* money, if it will cost more than a hundred dollars, then I should continue with the original plan. [It should be noted, however, that other shlichim who crossed the dateline were not given the same directive. – Ed.]

"When I submitted my revised itinerary to the Rebbe, he made several additional notations. Next to India, he wrote that I should inquire whether I needed a vaccination before going there, and next to Rangoon, Burma and Indonesia he wrote, 'Only if it is quiet there.'"

Over the years Rabbi Bogomilsky developed a *modus operandi*: "First I would start off with what I called 'the general visit,' which entailed getting in touch with one of the the local rabbis or lay leaders and asking him to arrange a gathering of the local Jews, before whom I would give a speech about Yiddishkeit and Torah and mitzvos. Afterwards I would visit each of the individual families in their homes and talk to them about more personal matters, like *kashrus*, *chinuch* of their children, lighting Shabbos candles, and I would also give them the opportunity to purchase *sefarim* of Kehos. These meetings often had very positive results."

On one of his trips, in Barbados, he managed to do something a bit more unique: a communal *bris mila* operation, with eighteen participants(!), ranging in age from



three months to twenty two years. The Rebbe later commented to Rabbi Zalman Shimon Dvorkin that this was “למעלה מדרך הטבע”—“super-natural success.” The Rebbe also sent a special letter to the head of the congregation, addressing them with singular warmth, even asking him to convey regards to “all the families of *anash*” referring to them as “*anash*”!

The following year at *hakafos* on Simchas Torah 5722, before the *possuk* of *Yehi Chevod*, the Rebbe said that Rabbi Bogomilsky should announce the recitation of the *possuk* “פאר די קינדער וואס מען האט מל געווען אין א ווייטען

אינזעל - in honor of the children who were circumcised on a far out island.” He did so, and then the Rebbe recited *Yehi Chevod*.

Traveling to these far-flung areas brought with it a unique set of challenges. During the summer of 5726, for example, a strike in the airline industry shut down almost all flights, effectively grounding a good portion of Merkos Shlichus. (Others were able to travel using buses or trains.) There were still a few flights going out, but these were reserved for very prominent people with critical business to tend to. The *bochurim*

called the airlines to inform them that, as shlichim of the Rebbe, it was crucial for them to get on a plane. And, many times, it worked.³

Sometimes the issues they were dealing with were quite bizarre. One summer in the 5730s, Rabbi Lipa Brennan went on Merkos Shlichus to Alaska, with the possibility of being in an area where it never gets dark. This presented an obvious dilemma—when should he daven *maariv*? He asked Rabbi Hodakov, who passed on the question to the Rebbe. The Rebbe answered that they should daven at the same time as the yeshiva ‘here’, in 770—*shacharis* at 9:30 AM, *mincha* at 3:15 PM, and *maariv* at 9:30 PM—and, then the Rebbe concluded, “וועלן זיי טראכען פון אוונט וועלן מיר טראכטען פון זיי—They will think about us, and we will think about them.”

Here, too, the Rebbe’s concern for the *bochurim* safety was evident. The Trans-Alaskan oil pipeline was being built at the time, a huge operation covering hundreds of miles of Alaskan wilderness, and there were Jewish workers scattered in various areas.

The Rebbe later commented to Rabbi Zalman Shimon Dvorkin that this was “למעלה מדרך הטבע”—“super-natural success.”



The Rebbe answered that they should daven at the same time as the yeshiva 'here', in 770, "וועלן זיי טראכטען פון אונז וועלן מיר טראכטען פון זיי—They will think about us, and we will think about them."

The only way to reach these people was with a single engine plane, which is riskier than a regular plane since there is no backup engine, and Rabbi Brennan asked the Rebbe if he should go there anyway. The Rebbe's answer was no.

REPORTING TO HEADQUARTERS

From the early years of Merkos Shlichus, every *bochur* was expected to submit a detailed *duch* of his activities, and he would usually receive a dollar from the Rebbe through *mazkirus*, (sometimes two dollars or more).

The Rebbe would look over the *duchos*. On one very detailed *duch*, written by Rabbi Binyomin Cohen and Rabbi Daniel Goldberg, the Rebbe commented: "דו"ח לדוגמא וראויים ליש"ר— It is an exemplary *duch*

and they are deserving of a special *Yasher Koach* for it". When Rabbi Pinye Korf and his partner wrote that they had met with Rabbi Soloveitchik in Philadelphia, the Rebbe asked, "האם דיברו עמו בחידושי תורה?— Did they discuss with him *chiddushei Torah*?"

When Rabbi Shlomo Zarchi and his *chavrusa* were on Merkos Shlichus in Dayton, Ohio, they met with the principal of the local school, a *frummer* Yid, who was an important figure on the local Jewish scene. However, he told them that he was thinking of leaving for a more established community. Realizing that this would be a big blow to the local Jews, they attempted to persuade him to stay, telling him that it was his shlichus to support the community where he lived. Later on, when they got back to New York, they recorded this episode in their *duch* to the Rebbe.

A year later, Rabbi Zarchi was in Boston and a woman he met began telling him a familiar sounding story: Her son was a principal in Dayton, Ohio, and he had been considering moving to another city, when one day, out of the blue, he received a letter from the Rebbe telling him to stay. At that point Rabbi Zarchi realized that the *duch* wasn't just for the records; not only had the Rebbe read through every report, he had even followed up on them. This wasn't a one time anomaly; it was quite common for the Rebbe to follow up with people based on the reports he would receive from the *bochurim*.

The Rebbe also wanted the *bochurim* themselves to follow up with the people they visited, to remind them about *yomim tovim*, send them matzos, etc. One year, shortly before Pesach, Rabbi Bogomilsky sent *mechiras chametz* forms to the people he had visited in the Caribbean. But then he realized that it wasn't so simple, as several people would almost definitely be eating from their *chametz* during Pesach, *r"l*, which would very possibly cancel their pre-Pesach sale. Was there any point in selling their *chametz*?

After posing this question to several rabbonim and receiving contradictory answers, he wrote a letter to the Rebbe laying out the different opinions and asking what to do. The Rebbe answered with an intricate halachic analysis, emphasizing that there absolutely *was* a point in selling the *chametz* of these people, and even proposed a new *nusach* to add to these forms in order to avoid any halachic issues.

As the years went on, the Rebbe gave various directives to the *bochurim* going on Merkos Shlichus. One was that every *bochur* should have an *inyan* in *nigleh* and Chassidus prepared to tell over to people. "The opening and beginning of their *kibush* [conquering] of the place, should begin with a *vort* of Torah and a *vort* in Chassidus, permeated with passion and liveliness and energy."⁴ Another directive was that in order to go on Merkos Shlichus—the Rebbe's shlichus—every *bochur* needed to submit a note from *hanhala* about his level in learning, in both *nigleh* and Chassidus.⁵

A RISKY ENDEAVOR

Merkos Shlichus is very risky. You take an impressionable, eighteen-year-old *bochur*, who ordinarily spends his entire day in the safe environment of the yeshiva, where his time is

BEST PREPARATION

Rabbi Meir Harlig relates:

A *chosson* once told the Rebbe in *yechidus* that he will not be going on Merkos Shlichus because he had to get ready for the *chassuna*. The Rebbe answered: "וואס קען זיין א בעסערע הכנה צו די חתונה ווי פארן אויף דער שווערס?—What can be a better *hachcana* for your wedding than going on my father-in-law's shlichus?"

Jewish Peace Corps

Keeps Faith of Children Alive

By David Miller

Hardly a year after becoming the world-wide leader of tens of thousands of Jews, Rabbi Menachem Mendel Schneerson created an important decision. Although Judaism is not a proselytizing religion, he enlisted a "Peace Corps" of tens of thousands of Jews the world over to assist in spreading their religious faith.

From his office at 715 Eastern Parkway in the Crown Heights section of Brooklyn, he enlisted a "Peace Corps" of tens of thousands of Jews in various parts of the world and to revitalize what he calls an "innate awareness" of Judaism.

In the ten years since founding the corps, followers of the Rebbe—now 71—old, Rabbi Schneerson, the "Lubavitcher Rebbe," have taken up posts in Europe, North Africa, South America, Australia and Israel in a missionary program unusual for Jews.

Convinced Scholars

Members of the Lubavitcher Peace Corps have created the Rebbe's on "doctors," visited Jewish factories and isolated settlements and carried Jewish texts and religious instruction to children in whom being a Jew was only a name.

"Every member of our Peace Corps is a volunteer—just like the volunteers for President Kennedy's Peace Corps," an aid of Rabbi Schneerson said yesterday.

But the Peace Corps is only one part of the educational program the Rebbe has adopted to alert Jews the world over to observance of the Torah (Jewish code of laws) and its precepts.

As part of the program, the Lubavitchers operate fifteen academies in this country, studying Torah in Brooklyn and one in the Bronx, and used in the education of 18,000 youngsters, including 1,500 attending New York day schools and 8,000 studying part-time.

The Lubavitcher educational movement, the Gerrer Educational Movement for Jewish Education, is recognized as the largest international Jewish educational institution of its type in the world, reaching some 18,000 youngsters.

Famous Federal Aid

At a leader in the Jewish school movement, Rabbi Schneerson advised Federal aid to be reached quickly. He said



Rabbi Schneerson

acted recently that most of the groups opposing Federal aid originally opposed the "Rebbe's Torah" program, that permits one hour of religious training for public school children.

His public announcement was received by Jewish leaders. To his followers, he is endowed with extraordinary powers of wisdom and perception. They will eagerly to listen to him without his approval. To them, he is a guide to finding peace in the tumult of modern life.

The Lubavitcher movement, said its leaders, claims to come from the small town of Lubavitch in Russia. The movement was founded by Rabbi Israel Meir Eliezer (1803-1873) and formalized by Rabbi Sholom Zalman (1794-1811). In honor of Rabbi Schneerson, the students have called "Schneerson" to their names.

In 1940, the Rebbe, Rabbi Isaac Schneerson, lived in New York, a step-pastor of Reform. From Communist oppression and the German bombardment of Warsaw.

In Leningrad Prison

His birth in 1888 and his unusual liberation from military confinement and a death sentence in a Leningrad prison in 1937 after intervention by former President Hoover and the

late Sen. William E. Borah, of Maine—were commemorated Monday at the Lubavitcher center in Brooklyn.

In the ten years before he died in 1936, Rabbi Joseph Isaac Schneerson organized "Torah Movement" at 100 E. 10th St., founded a Hebrew-English publishing house and participated in the establishment of Jewish day schools.

At his death, his son-in-law, the present Lubavitcher Rebbe, continued the programs and a year later founded the Peace Corps.

Rabbi Schneerson is recognized as a distinguished Torah scholar and speaks a number of foreign languages. He spends fifteen or sixteen hours a day in his office supervising the worldwide Lubavitcher movement he leads and maintaining a varied world-wide correspondence.

From regional bases in a dozen countries, millions of volumes of books and related literature—in seven languages—have been issued to educate "Torah-time Judaism."

One recent project has been the founding of summer camps for Jewish children in the United States, Australia, Brazil, Canada, England, Italy and Israel, with more in the planning.

A major blow struck the Lubavitcher movement occurred in March 1960, when seventy Moroccan students were killed in an earthquake that killed 5,000 people in Agadir, Morocco. The Lubavitcher school in Agadir had a enrollment of 100 boys aged three to seventeen. The remaining twenty were transferred to another Lubavitcher school in Casablanca.

"Devoted Shepherd"

In the words of one aid, Rabbi Schneerson is "a devoted shepherd who takes a personal interest in everything connected with the life and welfare of the individual Jew and the Jewish community."

"He is not affiliated with any party and participates in no politics, and therefore enjoys the reputation of a completely impartial authority. . . . He refuses to act with his own personal attachment and selfishly strives forward in behalf of his brethren, leaving in mind even the material needs of the Jew in a remote village in a far-off country."

is born innocent, but he eventually grows up. A *bochur* learns in yeshiva for the first part of his life, and then he gets married. The story of our lives is really a series of steps in which we leave the place where holiness is more absolute, for a place where it's less stable, where fulfillment and holiness is more and more difficult to reach.

Why is this? If our goal is to become better, if our focus is on becoming more holy, what is the point of this seeming downgrade?

And the answer is that our mission is not all about ourselves. It is about purifying the world around us. That's why a *neshamah* comes down into the world, and why a *bochur* needs to go on Merkos Shlichus. True, a *bochur* belongs in yeshiva, but he cannot suffice with that. He must go out to the world and purify it, to find those far-out Jews and bring them closer. And just as the *neshamah*—in addition to purifying the world—reaches new heights itself through coming down into the body, when a *bochur* goes on Merkos Shlichus he reaches levels far beyond anything he could have reached in yeshiva.⁶

"He can be in yeshiva, studying Torah and doing mitzvos, and working in *avodas hatefilla*, yet he will never reach the same level as when he "*valgert zich*" [wanders around] in a city on the Rebbe's shlichus. The *bochur* himself may not even realize what he has attained, but he has it on the deepest level of his soul."⁷

Aside for this risk factor, there is another peculiarity about Merkos Shlichus, which, unlike the above analogy to the soul, is unique to Merkos Shlichus.

If you ask random *bochurim* about their stories from Merkos Shlichus, they will probably recount a surprising success, about that person who they just happened to meet in the supermarket and who ended up putting on tefillin for the first time

filled with learning and davening and farbrenging, under the close supervision of the *hanhala*. You give him utter freedom—a rented car, a credit card, zero supervision—and send him on a road-trip, where he is exposed to the world in a way he's never seen before. He has no *seder*, no *chavrusos*, and hardly any *sefarim*. He is not a mature shliach, with a wife and kids; he is a *bochur*. Without

question, if the Rebbe hadn't initiated it, it would sound like an impossible feat.

But the truth is, as the Rebbe explained in a *sicha*, Merkos Shlichus isn't really all that unique in this regard. A *neshamah* has much more fulfillment and much less challenges when it basks in the glory of Hashem in Gan Eden; and yet it descends into a body. A fetus learns the entire Torah with a *malach*, and yet, when a child



MERKOS SHLUCHIM IN 5712, R-L: RABBIS DOVID RASKIN, OSHER MENDLOWITZ, ELIYAHU GROSS, YEHOShUA WILANSKY.

in his life. Or a deep, meaningful conversation about the basics of *emunah* with a small town Jew. And, if you're lucky, they will even tell you about that newspaper interview they managed to obtain, and what *that* ended up looking like.

But if you frame the question a little differently—"What does Merkos Shlichus make you think of?"—the answer will be quite different. Then you will probably hear about the tiring hours of straight driving on the road; or the many heads peaking out from behind slightly open doors declaring that they're not interested in "The Orthodox." The creative ways of preparing food in cities where no fresh Kosher food was available.

There is a lot of down time on Merkos Shlichus; it comes with the territory. When you're visiting towns where the Jews are few and far in between, when you're seeking out people who are in places where they must be sought, there is a limited amount of time that you actually end up spending with people. Much more of the time is spent driving and calling.

Even when you do finally meet that lonely Jew, and even when you finally get your foot in the door, everything is still up in the air. He may just start crying about his newly uncovered memories about his grandfather in Russia. But more often than not it will be a simple, pleasant-enough conversation, hopefully focused on Yiddishkeit. And then, you're gone until next year's shluchim arrive.

This is all on a successful trip. On an unsuccessful trip, when the people on your list seem to never be home and your phone calls seem to always go unanswered, time can start feeling very long.

As the Rebbe once put it at a farbrengen:

"Among those who have just returned from Merkos Shlichus there are some that aren't satisfied with the success of their activities. [They feel like] here they weren't successful, there they could have done better, and in general, on paper they didn't accomplish any massive things (*gedolos viniflaos*). *Geirim*—they didn't make; Chassidim, *maskilim* or *ovdim*—they didn't bring back; and they didn't

even bring in a few thousand dollars... Everything is not how it should be."⁸ Some may believe that "perhaps the whole trip wasn't even worth it."⁹

Here, the Rebbe says, is where you need to learn how to value the small things. Throughout the years, the Rebbe was constantly educating the Chassidim—and the Jewish world in general—about the importance of every single Jew; how no effort should be spared in bringing even one person closer to Yiddishkeit, sending shluchim to remote corners of the world to serve small and often neglected communities. But in this case the Rebbe was making a further point, that every action has infinite value, and you may never know its ultimate impact. "*Vibald az er hut getun, hut er gevis ufgetun*—If he *did*, he surely accomplished."¹⁰

The Rebbe spoke several times at length, and with remarkable vividness, about this topic, relating fascinating examples and anecdotes to illustrate this point.

"When a child comes home and tells his parents about how he met a *bochur* selling Talks and Tales—how this *bochur* tried putting it into his hands, but he refused, and how his friends laughed at this weird *bochur*, calling him names—when a child relates this to his father or mother, they are reminded of their parents. And in a single moment and a single instant [they can do *teshuva*]."¹¹

Rabbi Moshe Feller stands as a classic example of what Merkos Shluchim can accomplish. Born to a very *frumme*, but not particularly Chassidic home, one summer vacation changed his life, when he met two *bochurim* who were visiting Minnesota. As he related¹²: "I hastily approached them and introduced myself as a yeshiva student, and asked them which yeshiva they were from. They explained that they were sent by the Rebbe to bring Yiddishkeit to

the Jews in this area. They carried briefcases of *sefarim* to sell to those they would meet. I actually recall that I bought the book “Lubavitcher Rebbe’s Memoirs” on the spot. I was blown away! I was very impressed by the mission these *bochurim* personified, and I decided to help them for the few days they were in my area.”

Following this encounter, Rabbi Feller started learning Chassidus and becoming closer to Lubavitch, ultimately being sent by the Rebbe back to Minnesota as a shliach.

THE RESPONSIBILITY OF SHLUCHIM

Another point the Rebbe explained was that part of the success of Merkos Shlichus is concealed by its very nature: when a *bochur* goes on Merkos Shlichus, he’s going as a shliach of the Rebbe. So beyond what the *bochur* can accomplish with his own conversations, with his own intellect, there is a deeper element here—the *kochos* of the Rebbe that he is carrying with him, which affect the other person on a level far beyond intellect and consciousness.¹⁴

This dimension of Merkos Shlichus—the shlichus element—is responsible for “many *maalos*,” the Rebbe said. Among these are two which are practically relevant: First of all, it is impossible for you to fail. “When you go on the Rebbe’s shlichus, with the *koach* of the *meshaleach*, it is as if the Rebbe himself is going, and it is impossible for there to be any hindrances and obstacles.”¹⁵

But it also brings with it a grave responsibility: when these small-town Yidden see you, they don’t see you as you see yourself. Whether you view yourself as a middle-of-the-road *bochur* trying to do something good in the summer, or as an extremely *chassidishe bochur* going on *mesirus nefesh* for the Rebbe’s shlichus, they see you as something much bigger than all that—in their eyes, you represent Lubavitch and the Rebbe. “Everyone that sees you,” the Rebbe said, “will think that this is the appearance of a Lubavitcher Chossid, a Chabadnik, a *tomim*, a *yeshiva bochur* who is a *yarei Shamayim*. They will be left with the impression that this is how Chassidim, *tmimim* and *mekusharim* should act.”

“However,” the Rebbe added, “the Rebbe is the one who started this, and he is the one sending you on this shlichus. Therefore it is within the power and ability of every one of you to fulfill this shlichus. Not only will it not bring to the opposite of *kavod*, *chas veshalom*; to the contrary, we will receive news about the great impression that people had from seeing what a Lubavitcher *bochur* is!”¹⁶

NEVER CHANGING

The above may also explain another element of Merkos Shlichus.

Merkos Shlichus has lasted quite a long time. Over the past seventy years, cultural movements have come and gone, giant companies have risen and fallen, entire generations have come and gone. Lubavitch itself has changed tremendously. In the early 5710s, the Rebbe was almost begging *bochurim* to go on Merkos Shlichus, explaining and re-explaining its critical importance. By the time the 5730s came around, as the new generations of *bochurim* grew up—people who understood the great



...A child comes home and tells his parents about how he met a *bochur* selling Talks and Tales—how this *bochur* tried putting it into his hands, but he refused... they are reminded of their parents. And in a single moment and a single instant they can do *teshuva*.

merit of being the Rebbe's shlichim—the Rebbe didn't need to ask anymore.

Generally, if something lasts for so long, it is because it has developed over time, reinventing itself with the ever changing clientele. This would seem to be especially relevant when

dealing with Jews: the Jews of the 21st century are nothing like those in the 1950s. The challenges, as well as the opportunities, are drastically different.

No longer does the dark fog of the Holocaust hang over our collective consciousness like a

recent nightmare, causing pain or anger or motivation or all of the above. Barely does your average Jew have nostalgic memories of the old country or remember snippets of Yiddish from his grandmother—but he is also not desperately trying to run away from the old *shtetl* past. Today, it is much harder to tap into someone's traditional, Federation-esque Jewish background. But, on the flip side, seeking religion is no longer something to be embarrassed of. Today's Jews are just a different breed than they were 70 years ago.

Yet, although the customer has completely changed, Merkos Shlichus has not changed at all. It may be true

THE BOCHURIM'S PNIMIUS

As an example, I will tell you a story that happened several years ago:

Three months after the *bochurim* had returned from their trip...the Rebbe, my father-in-law, received a letter from the rav of the city, who was writing to give a *yasher koach* on the effect that the *bochurim*'s visit had had on him, the rav himself.

He had been a rav in the city for a long time—ten or fifteen years—yet, until then, it had never occurred to him that he himself must do *teshuva*. We are speaking about an Orthodox rabbi, a *shomer Torah umitzvos*. But he was lacking in areas that are 'beyond the letter of the law,' and he was also lacking in his involvement with the Jews in his city; in demanding from them—and arguing with them—to increase their level of Torah observance. He thought to himself, "What do I need this headache for?" and various other excuses.

But then when the *bochurim* visited, and he saw their behavior and careful observance of Torah and mitzvos; and especially when he saw them getting up and speaking from the shul's *bima* with such *chayus* and warmth and energy—which was evident from their manner of speech and hand gestures—it finally dawned upon him that perhaps his behavior is not as it should be!

It took him a little while, a few weeks, to digest this, and to find the strength to truly recognize the truth. But once he absorbed this truth, he prevailed upon himself that from now on his behavior would be better. To this day, the *bochurim* themselves do not know that they had accomplished anything. Furthermore, their speech was not even directed at the rav. In their mind, he was doing great—the finest person in the city—the one that helped them in their activities to the utmost of his ability. They had no reason to talk to and be *mashpia* on him! The *bochurim* were speaking to other Yidden. But when the rav, standing on the sidelines, watched their activities, he was touched and affected, and was inspired to better his behavior.

And to add another point: the effect on this rav could have been a result of the *bochurim*'s external behavior, how they projected themselves superficially. The rav could not have known what was going on deep inside the *bochur*'s heart; it is quite possible that all the warmth and *chayus* the *bochur* exuded was only superficial. Deep down he was not really interested, thinking to himself, "When will these two or three weeks—which I was forced to dedicate out of *mesiras nefesh*—be over, and I'll be able to return to New York?"

The truth of the matter is, that *truly* deep in his heart [*penimius sheb'penimius*], the *bochur* wants and desires to do this activity [and this] helped that, in the end, the rav was able to prevail upon himself to be as he should.¹³

(Sicha Chof Menachem-Av, 5711)



RIPPLE EFFECT

One of the *bochurim* once wrote a letter to the Rebbe asking about the point of affecting a small number of individuals on Merkos Shlichus. The Rebbe answered with a lengthy *maaneh*.

“There are several possibilities—all of them true—in this matter. A few of them are:

1) At times, they succeed in affecting someone in a way that they become a *tofe'ach al menas lehatfiach*, beginning a CHAIN REACTION [English phrase in the original].

2) [Other times,] they succeed more, by meeting a person who has extremely high *kochos*. And when they cause a difference in him—he works with his *kochos*. This can be compared to a small spark, which can ignite into an extremely large fire if it is brought close to a barrel of explosive POWDER. [As an example] see Yevamos 62, 2. [Rabbi Akiva had] 24,000 students, etc. and the world was desolate [after they died] until [Rabbi Akiva taught four other *talmidim*] etc. and they [established the Torah once more] etc. [Thus, 4 *talmidim* replaced 24,000.]

3) Besides for all the above, the *psak din* (Rambam Hilchos Teshuva perek gimmel halacha daled): If a person did one mitzva, he tipped etc. the entire world etc.

that there are now four hundred *bochurim* instead of ten, and that they might be taking cars instead of schlepping around on buses. But ever since the Rebbe sent Rabbi Leibel Posner on his little trip around New Jersey, the core of this type of shlichus has remained the same. Take a young *bochur*, set him down in a city for several days, and let him do his thing:

speak to people in their offices, talk to them at home, try to sell *sefarim* and mezuzos. There are no new programs, modern presentations or contemporary techniques.

Had Merkos Shlichus been like any other thing in the world, it would have had to change. But it isn't, it is much deeper. Perhaps the most common topic in the *sichos* about Merkos

Shlichus—both of the Frierdiker Rebbe and the Rebbe—is about the almost chemical reaction that occurs when a *bochur* meets, or is even seen by, another Yid. As the Frierdiker Rebbe put it, in the very first *sicha* on Merkos Shlichus: “When a *yungerman* comes into a city and speaks with another Yid, and squeezes his finger—*temimus* [sincerity] sprays out. The person who was *me'orer* him may not even know what he accomplished.”¹⁷

At its essence, Merkos Shlichus, and shlichus in a broader sense,¹⁸ is not just about figuring out how to package Yiddishkeit in a way that is appealing to the modern Jew, or making Jewish values feel relevant in the current zeitgeist. It is about reaching the *neshamah* lying quietly beneath all the other layers, and which only needs a spark—an authentic spark—for it to be ignited. This may come in the form of a lively *devar Torah*, or it may just be the very sight of a Lubavitcher *bochur*. As the Rebbe blessed the *bochurim* before one of the trips “The trip should be...*hatzlacha mufluga* in all things that they will speak about, and even in the things which they won't speak about, but will be accomplished by the very fact that they are there.”¹⁹ And in this area,



cultural and generational differences have no relevance. The *neshamah* of a Jew in the 21st century is exactly the same as his grandparents', and it reacts to the same fire, the same *bochur'she* warmth.

When looking at Merkos Shlichus over the past seventy years, some people see a narrative of exponential growth; others see a lesson in the value of a single Jew. But perhaps the most

powerful takeaway is the power of a single *bochur*. **1**

1. Yemei Bereishis p. 217
2. Ibid p. 205
3. Yoman of Rabbi Rabbi Shalom Ber Volpo, a *bochur* at the time.
4. Sichos Kodesh 5729 vol. 2 p. 310
5. Sichos Kodesh 5732 vol. 1 p. 546
6. Toras Menachem vol. 9 p. 69
7. Ibid. vol. 12 p. 124
8. Ibid. vol. 3 p. 266
9. Ibid. vol. 3 p. 263
10. Ibid. vol. 6 p. 101
11. Ibid. vol. 6 p. 102
12. A Chassidisher Derher Tammuz 5773 p. 22
13. Toras Menachem vol 3 p. 264
14. Ibid. vol. 14 p. 194
15. Ibid. vol. 3 p. 224
16. Ibid. vol. 3 p. 225
17. Sefer hamaamorim 5710 p. 192
18. See sicha Shabbos parshas Vayikra 5741
19. Toras Menachem vol. 14 p. 192
20. Ibid. vol. 3 p. 239

Leaving the *daled-amos* of the yeshiva walls in order to work in strengthening Yiddishkeit is a tzedakah for him [—the *bochur*—] as well, for it is through this that he will attain much higher levels in Torah learning throughout the entire year.

However, in order to receive this gain, he needs to go out and travel, and fulfill the shlichus in actuality, and not suffice with the *thought*, that, being that he is a Chossid and a *mekushar*, he's ready to go on *mesiras nefesh* and fulfill the Rebbe's shlichus!

The story is told that the Mezritcher Maggid once met a friend from his younger years, from the time before he became a *talmid* of the Baal Shem Tov. Even in those years, he would learn Kabbalah together with this friend and daven with the *kavanos* of the Arizal. Now, his friend asked him, "Why does your davening take you so long?" He explained his question: "I, too, think all the *kavanos* of the Arizal. Yet **my** davening doesn't take such a long time. Why does it take **you** so long?"

The Maggid didn't respond on the spot. Instead, he began inquiring about what was going on in his friend's life, what he was involved in, etc. The friend answered that his main occupation, *baruch Hashem*, was learning Torah; his *parnassa* comes from a store managed by his wife. Once a year, at the time of the big market [the *yerid*], his wife gives him a list of merchandise that she needs for the store, together with a bag of money, and he travels to the market to buy merchandise. Even during his travels, he doesn't rush; rather, he makes sure to complete his *shiurim* every day, and only then does he continue on his way. Thus, the trip takes him several weeks, after which he returns home and continues learning Torah.

The Maggid asked him: "I don't understand why you have to waste several weeks on traveling to the market; just stay in your room and imagine the trip

in your mind. You know the way very well, since you travel it every year, and you can easily imagine every detail of the journey: Now I'm at this-and-this stop; now I'm at the next stop; now I'm getting to the market, holding the wallet with all the money; now I'm buying the merchandise, as long as they don't cheat me... This way, the Maggid continued, you will be able to finish with the whole story in a few hours, instead of wasting several weeks"

"But," his friend replied, "I need the *merchandise*!"

Upon hearing his answer, the Maggid said, "The same is true with davening. When you need the merchandise, you cannot suffice with thinking *kavanos* for a brief time. You must go and be there at every place, and *that* takes much time!"

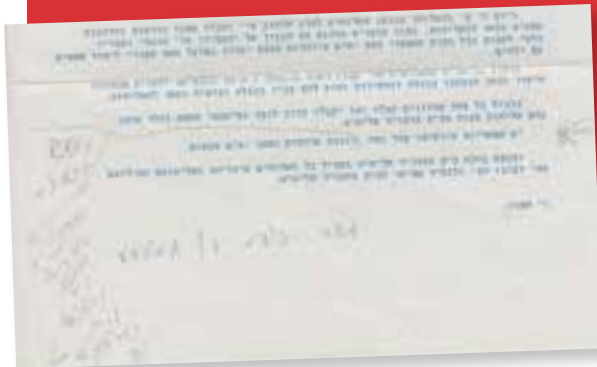
The same is true here: a person can sit in his own *daled-amos* and think about his *hiskashrus* to the Rebbe, and how he is ready to go on *mesirus nefesh* to fulfill the Rebbe's shlichus. To round it off, he can even imagine to himself every step of the trip: here he cannot obtain *cholov Yisrael*; here they aren't receiving him nicely; here they are laughing at the sight of a yeshiva *bochur* with a beard and *peyos*—and this way, he'll finish the entire trip (in his imagination) in a very short time, a half hour or an hour, depending on how good his imagination is.

But in order to obtain the "merchandise" he must go out and actually fulfill the shlichus! It won't help anyone to argue it out with Rabbi Hodakov, or with himself, that for this reason or another he cannot make the trip. Because all these arguments won't help him obtain the "merchandise"! In order to get the "merchandise," he must actually go out and travel, and work in strengthening Yiddishkeit and inspiring Yidden about fulfilling Torah and mitzvos.

(*Shabbos Pinchas*, 5711²⁰)

In the early 5740s, Rabbi Moshe Kotlarsky was appointed to manage and oversee the Merkos Shlichus operations. Over the years he received a number of horaos regarding the Merkos Shluchim. On one occasion he received an instruction that although Bochorim can continue to suggest the locations where they wish to be sent, a bochur who insists that he will only go to a destination of his choice, be told that he better remain home!

He has also agreed to publish a sampling of the ma'anos from the Rebbe that he received over the years. We are grateful for his sharing these with our readership.



On a *duch* of the itinerary of *bochurim* and their shlichus for the summer of 5749, Rabbi Kotlarsky wrote that there is a possibility to send more groups of shlichim, to which the Rebbe added “כמה וכמה”—many more groups should be sent.

The Rebbe then concluded in his holy handwriting:

ומתוך שמחה וט"ל [=וטוב לבב] והזמ"ג [=והזמן גרמא]
שנת הארבעים וכו'.

And with joy and good-heartedness, and it is a befitting time, entering the fortieth year [of the Rebbe's *nesius*] etc.

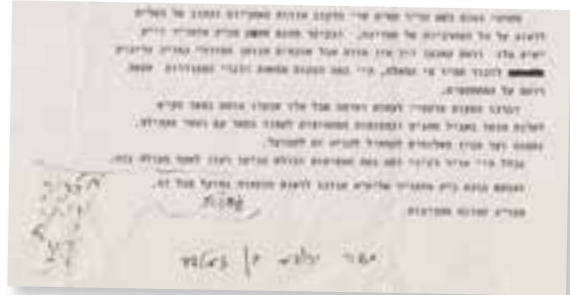
Merkos Shluchim play a critical role in laying the groundwork for the arrival of a permanent Shliach. In a *duch* to the Rebbe written by Rabbi Kotlarsky of the itinerary of bochorim and their shlichus for the summer of 5751, dated 12-13 Tammuz, he specified four locations in which Merkos Shluchim would be scouting out the possibility of a new Shliach's arrival. The Rebbe's response to this *duch* was transcribed by one of the Mazkirus and is pictured here:

ויהא בהצלחה רבה וכו' ועד לאופן דנפלאות ובעל הגאולה בעזרם וכו'

אזכיר עה"צ

It should be with much success, etc. reaching a level of wonders, and the *baal hageulah* [of Yud-Beis Tammuz, the Friediker Rebbe] will be at their aid, etc.

I will mention this at the *Tziyun*.

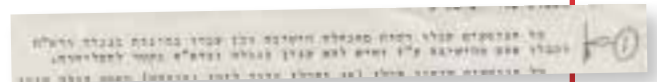


On a *duch* of a Kinus of all the Merkos Shluchim that went out in the summer, Rabbi Kotlarsky concludes asking the Rebbe for a *bracha* to see actual results from these efforts. The Rebbe added the word “גדולות”, i.e. that it should be *great* results.

The Rebbe answered on the *duch*:

אזכיר עה"פ עה"צ

I will mention this again at the *Tziyun*.



The Rebbe highlights a portion of a *duch* in which Rabbi Kotlarsky mentions that each of the Merkos Shluchim showed a note from their hanholo that they received permission to go, and that they were tested in their studies of Nigla and Chassidus. He also points out that they have prepared an idea in Nigla and Chassidus that they can share on their Shlichus.





The Early Morning Inspection

This was no regular learning session.

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

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

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

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

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

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

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

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

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

THEY WILL SHOW YOU THE INSECTS, THE BAD SMELLS THAT YOU DIDN'T CARE FOR

לזכות
החתן הרה"ת ר' מנחם מענדל שיחי'
גלפערין
והכלה המהוללה
מרת חיענא מרים שתחי'
גאנזבורג
לרגל חתונתם ביום
י"ב אב ה'תשע"ו, שנת הקהל
נדפס ע"י
הרה"ת ר' יוסף יצחק
ומרת ביילא זלאטא שיחיו
גאנזבורג



told me to put on my winter coat and come with him to the *mikveh*.

"It was unusual for my father to go to the *mikveh* this early, and he would always take an attendant with him. This time, however, he did not want anyone else to accompany us."

The Friediker Rebbe then describes the layout of the *mikveh* in Rostov. There was a large entrance room, then there was the actual *mikveh* room with benches and a changing area, and finally there was the actual large *mikveh* itself.

After this description he continues to relate the events of that morning:

"When we arrived, the gate to the courtyard was still locked so I rattled the knocker a few times. This caught the attention of the guard who then opened the small gate. When he saw who was there he ran to call Mr. Chein Tov, who was in charge of the *mikveh*, to let him know who had come.

"My father sat on one of the benches in the waiting room because the actual *mikveh* room was locked. When Mr. Chein Tov arrived, he excused himself and apologized. Had he known the Rebbe would come so early, he said, he would have already cleaned and prepared the area.

"It is precisely for this reason that I chose to come at an unusual time," replied my father. 'Because I wanted to see the state of the *mikveh* at any given time.' He then told him to open the door.

"Mr. Chein Tov requested a few minutes to put things in order and clean up a bit, but my father didn't want this.

"Upon entering the room, there was a foul smell wafting through the room, on the floor there were broken buckets and despite the water itself being clear there were flies floating on the surface of the *mikveh*.

"My father returned to the waiting room, sat down on one of the benches at south wall and said to Mr. Chein Tov:

"To me it makes no difference, I can go into a *mikveh* that has insects swimming around, and the bad smell in the room doesn't bother me. However, women won't handle

such things and if *chas v'shalom* even one woman doesn't use the *mikveh* because there are things in the water or there is a bad smell, it can bring about an *issur* of *kares* for her family. When we care for the cleanliness of the *mikveh*, and women can then be careful with their purification, we cause and actually take a part in establishing upright and 'kosher' generations of Yidden.

"Imagine the scene when you are standing in front of the Heavenly Court: They will show you the insects, the bad smells that you didn't care for, which caused others to commit *aveiros* that are punishable by *kares*!

"Think of the terrible punishment this is deserving, as well as the great reward one receives for having a part in establishing generations of 'kosher' Yidden."

"On our trip back, my father told me that the Reishis Chochma assures that immersing in a *mikveh* three times in any place at any time will not cause any harm. Based upon this promise, I have gone to many different *mikvaos* in various places.

"In the previous generation," my father added, 'men and women would dip in very cold water and it was not always so clean. Nevertheless they were all healthy and they knew of no sicknesses. But in these times, women abstain from going to *mikveh* with the claim that they are afraid of the water. At the end, those women that went to *mikveh* are well and give birth to healthy and strong babies, both in body and soul. A large percentage of women who don't go to *mikveh* for whatever reason, on the other hand, have to contend with sickness and illness."

The Friediker Rebbe concludes his account of what happened that morning:

"That evening Mr. Chein Tov went to my father for *yechidus*. When he entered the room he broke down with bitter tears and said that after what took place that morning he found no rest.

"From that day and on every aspect of the *mikveh* was taken care of with utmost care and precaution." **1**

(Based on the Friediker Rebbe's letter,
Igros Kodesh vol. 4 p. 79)



4 Myths and Misconceptions About Moshiach's Coming

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

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

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

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

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

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

a question: How can we really say that the world is becoming a more refined place, that Moshiach is closer, if these incidents are allowed to take place?

There is a *possuk* towards the end of chapter 12 of Daniel:

“יתבררו ויתלבנו ויצרפו רבים והרשעין”
רשעים ולא יבינו כל רשעים והמשכלים יבינו—The people will be clarified and cleansed, the wicked will be perverted, and the wise will understand.”

The Rebbe used this *possuk* to explain the world events happening in the early 5740s. The Cold War was at its height, the world was tottering near all-out nuclear war, which would have

led to total obliteration of the planet.

Many other events were also not in tune with the idea that the world was ready for Moshiach.

How are we supposed to understand this? How are we to believe that we stand on the threshold of Moshiach?

But with this *possuk* from Daniel, the Rebbe flipped everything around. One of the signs of Moshiach’s imminent coming is clarity; the separation of the good and the bad, the righteous and the wicked. That clarity comes not only when the good becomes obvious and clear, but when

EVEN THE CORRUPT MIKDASH CHONYO FITS THE PLAN

Chonyo was a Kohen that was supposed to become the Kohen Gadol in the second *Beis Hamikdash*, after his father, Shimon Hatzadik passed away. His older brother was jealous and tricked him into wearing what looked like an article of women’s clothing on the day he became Kohen Gadol, which led to Chonyo being banned from the *Beis Hamikdash* in disgrace.

Scared and shamed, Chonyo fled from Eretz Yisroel to Alexandria, Egypt, home to tens of thousands of Jews.

Chonyo was angered that his opportunity to serve Hashem as Kohen Gadol had been wrongfully taken from him, and he decided to create his own *Beis Hamikdash* in Alexandria. He was very successful in establishing the *mikdash*, complete with *korbanos* and a *mizbeach*. He attracted many followers, the *Kavatzter*, who became the Kohanim. It was so successful that the Alexandrian replica of the *Beis Hamikdash* became a landmark, standing for over 200 years.

According to *halacha*, Chonyo transgressed the command forbidding the establishment of a *mizbeach* outside *Har Habayis*. Any Kohen that served in his *mikdash* was forever disqualified from serving in the *Beis Hamikdash*, and any utensils used in that temple were unfit for use for Hashem. Yet the Tan’im disagree as to Chonyo’s intentions.

Rebbi Yehuda argued that although Chonyo’s actions were prohibited, his intentions were pure. All the *korbanos* offered in his *mikdash* were to Hashem alone. Rebbi Meir disagreed, stating that Chonyo’s entire operation was dedicated to Egyptian and pagan gods.

In approaching this topic, the Rebbe took the opinion of Rebbi Yehuda and elaborated. If we ignore for the moment that Chonyo didn’t act properly, but understand Chonyo’s intention as being directed to Hashem, essentially he was accomplishing a powerful step in *dira batachtonim*. The entire goal of *dira batachtonim* is to draw the light of Hashem into the world, into all aspects of the world, into all places of the world.

The *mikdash* Chonyo built, to a certain extent, accomplished this. Drawing Hashem’s light into the world, outside of Yerushalayim, outside of Eretz Yisroel. Because it wasn’t according to *halacha* it caused that light to go into a place of *klipa*, but the goal and process of the *mikdash* fit the general process of bringing Hashem into this world.

Taking this a step further, *Mikdash Chonyo* was a harbinger to Moshiach’s times. For then “the lost in Ashur and the blunderers in Egypt will return.” Erecting a home in Mitzrayim for the purpose of revealing *Elokus* is a step closer to the final world-wide revelation that will take place at the completion of our goal.

(See ‘*Mikdash in Mitzrayim*’, *Derher* 22; Av 5774 for a deeper discussion and why this *mikdash* was, after all, not what Hashem wants.)

the bad becomes obvious and clear as well.

As human beings, we can be complex, and it is not always clear what type of person one might be. An individual can spend his day doing many a thing, some will be good, some better, and some worse. Not necessarily will it be clear what type of a person he is; whether “wicked [and] will not understand,” or “wise who will understand.”

The coming of Moshiach’s times means that the time of clarity has arrived: “They will be clarified and whitened.” The time when true characteristics will emerge; people’s inner selves will be revealed, and it will become clear who a person really is.

This evil, these terrible actions that we did not expect, is not inconsistent with the imminent arrival of Moshiach. On the contrary, amazingly, this *itself* is one of the very signs that Moshiach is almost here!

By clearly defining evil, we are able to separate the world into those that are good and those that are wicked and need to change. It is part of the clarity that will happen with the coming of Moshiach, and the start of the times of the End of Days.¹

2. There are still *birurim* we must do.

One of the most interesting things the Rebbe would speak about, is that there is no understandable reason, as far as accomplishing our mission in this world, for us to be still in *golus*.

“Today more than ever, the time is fully ripe for the final *geulah*. Had Moshiach redeemed us in earlier generations, some of the *nitzutzos* would have missed out on being completely elevated. But Moshiach’s arrival in our time will be a *geulah* for

every last detail of *avodas habirurim*. It is abundantly clear that in our times the world is finally truly ready for Moshiach Tzidkeinu.”²

The Frierdiker Rebbe announced that “*Klal Yisroel* is ready for Moshiach’s arrival *הבן כולכם עמדו*—all that is left is to *קועפ די צופונען*.”

Years later, the Rebbe asserted³ that even these finishing touches have already been completed and that we are absolutely ready for Moshiach.

This can be clearly seen in the Rebbe’s anguish in the days following Mrs. Pesha Lapine’s tragic murder. The Rebbe asked in a famous *sicha*: “How can it be that *klal Yisroel* is still suffering in *golus*, if our *avoda* has been completed long ago?! Every moment that passes during which Moshiach has not arrived, puzzles us even more!”

This led to the Rebbe’s demand for the cry of “*ad masai*.” Because there are no *birurim* left for us to do, we have the right and the need to demand the coming of Moshiach.

In a very revealing *sicha*⁴ on the last night of Chol Hamoed Pesach 5748, the Rebbe stated that, “I never heard this from my father [that we are to demand Moshiach’s coming and cry “*ad masai*”], and certainly not from my grandfather. Even from myself, I never heard such talk before I arrived here in the United States...”

See ‘Crossing the Threshold’ [Derher 17 Adar II 5774], for a number of things we can still do to bring Moshiach even sooner.

3. That we must do *teshuvah* before Moshiach comes

We know that the reason for most Yidden not being in Eretz Yisroel, and there not being a *Beis Hamikdash*, is because *יעתה בעונותינו, חרב בית המקדש*—On account of our sins,

the *Beis Hamikdash* was destroyed.” When we turned away from Hashem, abandoning His Torah, we brought *golos* upon ourselves.

So it follows, that in order for *golos* to end and for Moshiach to come, all Yidden must do *teshuvah* and lead lives according to Torah.

There is however a slight problem with this. We know that we must hope and expect for Moshiach to come every day. Is it indeed possible for every single Jewish person to suddenly do *teshuvah* and bring Moshiach? Doesn't this sound slightly unrealistic?

Again, the Rebbe makes a distinctive modification to the common understanding of the process for Moshiach's arrival.

Firstly, it is possible for all of *klal Yisrael* to rapidly do *teshuvah*; in fact the Zohar clearly states that *teshuvah* can be done “in one moment.” Additionally, the Rambam *paskens* that if someone is *mekadesh* a woman “on condition that I am a *tzadik*” we take his *kiddushin* into consideration. Even if he was a sinner all his life, we don't discount the possibility that he may have, at that moment, considered *teshuvah*, thereby making him a *tzadik*.

Every Yid, at one point or another, entertained the thought of doing *teshuvah* and returning to Hashem. Perhaps it was only for one second and never acted upon, but the fact that the thought passed through his mind makes him a *tzadik* for at least one split second, and that is enough to bring Moshiach.

And here the Rebbe goes a step further. Every Yid descends from Yaakov Avinu. Hashem loves us deeply, each and every Yid no matter where they stand.

We say in *tachnun* *אֵת אֱלֹקִים יִשְׂרָאֵל מִכָּל צָרוֹתָיו*—Hashem should redeem the Yidden from all their troubles.” And then immediately afterwards we say *יְהוָה יִפְדֶּה אֶת יִשְׂרָאֵל*

מִכָּל עֲוֹנוֹתָיו—He will redeem them from all their sins.”

This tells us what the order of the *geula* will be: **First** (!) Hashem will redeem us from *golos*; not just from some of our troubles, but of ALL our *tzaros*. He will take us out of *golos*, every individual the way he is—*tzaddikim*, *beinonim*, and the third type—and only *then* will He redeem us of our sins. Hashem does not have to wait for Yidden to do *teshuvah*. Not for one specific person, or two specific people, or for the entire *klal Yisrael*. That's not the *seder* that Hashem chose to implement. Rather, first we will be redeemed from *golos*, and then of our sins!⁵

4. Eliyahu Hanavi must come before Moshiach, to announce his arrival.

The Rebbe gives three proofs for why Eliyahu does not need to announce Moshiach before he comes.

A. A *nazir* is bound by any condition that he or she places on the beginning or end of that vow. If the *nazir* decides to begin the *nezirus* after twenty days, he becomes a *nazir* when that day arrives.

Another example is, if a person says “I am a *nazir* one day before I die.” He is then forbidden to drink wine, to become *tamei*, and to cut his hair forever. For each day might be his last, and once he dies his vow would be activated, causing him to have been a *nazir* retroactively since sunrise of that day.

If a *nazir* vows to begin his *nezirus* on the day that Moshiach arrives, when does it begin for him? Says the Rambam:

If he took the vow during the week, he is forbidden [to drink wine, etc.] forever. If he took the vow on the Shabbos or a festival, he is

permitted on that Shabbos or festival. Afterwards, he is forbidden forever.

The reason he is exempt for the first Shabbos is based on the discussion in the Gemara about whether Moshiach can come on Shabbos.

Many of the commentators on the Rambam ask a simple question: If Eliyahu Hanavi hasn't come yet, how can Moshiach arrive today? And they offer a variety of answers.

But the Rebbe proves from the end of Hilchos Melachim (12:2), that according to the Rambam Eliyahu will come before the war of Gog and Magog, which is *after* Moshiach has already come. Even when he follows up with a second opinion that Eliyahu might come before Moshiach, he emphasizes that we really can't know anything about the order of events until they actually happen.

B. The Gemara (Sanhedrin 98a) clearly declares that Moshiach can come today, right now, and is not concerned that Eliyahu hasn't announced anything yet.

C. This is one of the differences between Moshiach coming *b'ita* (in the due time), in which case Eliyahu must come first, and *achishena* (sped up, an early arrival) in which case Moshiach can arrive before any announcements⁶. ①

1. Based on the Sichos of Chof Av 5746 (Toras Menachem Hisvaaduyos 5746 Vol. 4 p. 255) and Purim 5747 (Toras Menachem Hisvaaduyos 5747 Vol. 2 p. 626) See “The Cost of Clarity”, Derher 42, Adar II 5776

2. Yud Shvat 5750

3. Parshas Vayechi 5747, Beis Nissan 5748, Parshas Noach 5752

4. Toras Menachem 5748 Vol. 3 p. 118

5. See Igros Kodesh vol. 2 Letter 288

6. Hisvaaduyos 5743 vol. 3 p. 1312, vol. 2 p. 1159; Hisvaaduyos 5744 vol. 1 p. 63



דער רבי וועט געפינען א וועג...

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

The Elusive Property

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

change of heart and agree to the sale.

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

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

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

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

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

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

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



YOUR STORY

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



The Key Element

29 ELUL 5722

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

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

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

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

RELATED EPISODES

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

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





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



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



Simchas Yom Tov

Dear Editors,

Thank you for another edition of the Derher,

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

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

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

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

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

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

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

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

Bentzion Alperowitz
Bournemouth, UK



First Time In Many Years

Dear Editors,

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

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

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

May you go מוֹשִׁיחַ אֶל חַיִּיל. Moshiach NOW!

Mordechai Telsner
Brooklyn, NY



Follow Up At Farbrengen

Dear Editors,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

blessing about turning the negative into a positive.

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

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

Sruli Schochet
Los Angeles, CA

”

Live and Relive

Dear Editors,

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

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

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

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

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

Avrohom Brashevitzky
Doral, Florida

”

CORRECTION

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

—The Editors



לזכות

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

נדפס ע"י הוריהם

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

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

מוקדש

לחזיון ההתקשרות לנשיאנו
ב"ק אדמו"ר

נדפס ע"י

הרה"ת ר' אברהם שמואל ומרת חי' צפורה
בניהם ובנותיהם

מושקא, מנחם מענדל, נעכא, יוסף, שיחיו
מאן

לזכות

הרה"ת ר' מנחם מענדל ומרת שושנה ומשפחתם שיחיו שיינער
ולזכות

ר' ברוך ומרת רחל אהבה ומשפחתם שיחיו ולדמן

נדפס ע"י הוריהם

ר' צבי וחנה שיחיו מאראנץ
לחזיון ההתקשרות בקשר עם ג' תמוז

לזכות

החיילת בצבאות ה'
חי' מושקא שתחי'

לרגל הולדתה ביום כ"ח אייר ה'תשע"ו, שנת הקהל
ולזכות הוריה

הרה"ת ר' ישראל חיים הלוי ומרת אסתר גאלדא שיחיו ארנאו

נדפס ע"י זקניה

הרה"ת ר' יהודה ארי' לייב ומרת מרים יוכבד שיחיו שם טוב

לע"נ

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

DEDICATED BY
MR. & MRS. LARRY
GORDON

לזכות

החיייל בצבאות ה'
יהושע תנחום שיחי'
לרגל יום הולדתו התשיעי
כ"ט אב התשע"ו, שנת הקהל
גייסינסקי

לזכות מרת **יהודית** שתחי' ענגעל
לרגל יום הולדתה ביום א' תמוז
לאורך ימים ושנים טובות

נדפס ע"י
ילדיה ונכדיה
שיריה רוב נחת מהם

לזכות

החתן הרה"ת ר' יעקב מנחם מענדל שיחי' יוניק
והכלה המהוללה מרת רענדל לאה שתחי' לוין
לרגל חתונתם בשעטומ"צ
ביום י' אלול ה'תשע"ו, שנת הקהל

נדפס ע"י
משפחתם שיחיו

מוקדש

לחזיון ההתקשרות
לב"ק אדמו"ר זי"ע

נדפס ע"י

הרה"ת ר' חיים לייב וזוגתו
שיחיו
בלכמן

מוקדש

לחזיון ההתקשרות
לב"ק אדמו"ר

נדפס ע"י הרה"ת ר' אשר ומרת דבורה
לאה שיחיו
ירס

לע"נ

ר' נתן בן בת שבע
וזוגתו מרת פרידל זיסל בת חי' שרה
וואגעל
ולזכות כל יוצא חלציהם שליט"א

נדפס ע"י

הרה"ת ר' הלל ומרת ביילא רבקה
ובניהם
מנחם מענדל, מרדכי
שיחיו
וואגעל

לע"נ

ר' יצחק בן ר' שלמה ע"ה
נלב"ע כ"א אלול ה'תשל"ח

וזוגתו מרת פייגא בת ר' יעקב קאפל ע"ה
נלב"ע י"ט מנחם אב ה'תשס"ג
בענדעט

ת.נ.צ.ב.ה.

נדפס ע"י משפחתו שיחיו

לחזיון ההתקשרות
לב"ק אדמו"ר

נדפס ע"י הרוצה בעילום שמו

DEDICATED BY THE
SHOCHET FAMILY
BAL HARBOUR, FLORIDA

לזכות שניאור זלמן ופעסיא שולמית שיחיו
ולזכות ילדיהם
אליהו עקיבא, דוב יהודה, אביגיל, מרים, יעקב, שיחיו
שוחט

לזכות
הרה"ת השליח ר' משה שיחי' הערסון
לרגל יום הולדתו ביום כ"ד תמוז
בברכת שנת הצלחה בגשמיות וברוחניות, מתוך בריאות הנכונה
ולהצלחה רבה בשליחותו הק' במדינת ניו דזשערסי
נדפס ע"י נכדו התמים אליעזר שיחי'
הערסון

לזכות
החתן הרה"ת ר' אלטער צמח דוד שיחי'
והכלה המהוללה מרת בתי' שתחי'
לרגל הגיעם בקשרי שידוכין
ביום י"ח סיון ה'תשע"ו, שנת הקהל
נדפס ע"י הוריהם
הרה"ת ר' ישעי' פנחס ומרת חנה שיחיו
דיימענט
הרה"ת ר' משה חיים ומרת חוה לאה שיחיו
כהן

לזכות החתן הרה"ת ר' ברוך שלום שי' זאייאניץ
והכלה מרת חנה שתחי' טרקסלער
לרגל נישואיהם בשעטומ"צ
ביום כ"ט סיון ה'תשע"ו, שנת הקהל
שיחי' בנין עדי עד על יסודי התורה והחסידות לנח"ר כ"ק אדמו"ר
מוקדש ע"י הוריהם
הרה"ת ר' יוסף וזוגתו מרת פרומט שיחיו
זאייאניץ
והרה"ת ר' משה וזוגתו מרת שושנה שיחיו
טרקסלער

לזכות
הרה"ת ר' שניאור זלמן בן חיענא
ומשפחתו שיחיו
לזרוב

לזכות
החתן הרה"ת ר' יקותיאל זוסמן שיחי' ריבקיין
והכלה המהוללה מרת גיטל תחי' חנוכה
לרגל הגיעם בקשרי שידוכין ביום כ"ג סיון ה'תשע"ו, שנת הקהל
נדפס ע"י הוריהם
הרה"ת ר' חיים צבי ומרת חנה שיחיו
חנוכה
הרה"ת ר' יוסף יצחק ומרת חנה העניא שיחיו
ריבקיין
•
ולזכות זקן החתן הרה"ח הרה"ת ר' עזריאל שיחי' חייקין
לשנת ברכה והצלחה לאורך ימים ושנים טובות

מוקדש בקשר עם
כ"ף מנחם אב
יום ההסתלקות
כ"ק הרה"ג והרה"ח המקובל וכו'
ר' לוי יצחק ז"ל שניאורסאהן
אביו של כ"ק אדמו"ר
נדפס ע"י
הרה"ת ר' רפאל שלמה ומרת חי' שיחיו
דרימער

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

ובקשר עם כ"ף מנחם אב

יום ההסתלקות כ"ק הרה"ג והרה"ח המקובל וכו' ר' לוי יצחק ז"ל שניאורסאהן
אביו של כ"ק אדמו"ר

לעילוי נשמת

הרה"ת והחסיד בעל מרץ למופת

הר"ר יעקב יהודה בר' יהושע ע"ה

העכט

מסור ונתון לכ"ק אדמו"ר בכל נימי נפשו מנהל מוסדות של"ה, הדר התורה, מכון חנה, ומחנה אמונה
הנחה את כינוסי הילדים בבית חיינו במשך שנים רבות

נפטר חמשה עשר מנחם-אב ה'תש"נ

ת.נ.צ.ב.ה

נדפס ע"י נכדיו שיחיו

לע"נ

שמחה בן משה הכהן ז"ל

ושרה לאה בת משה הכהן ז"ל

ולזכות השלוחים שעמדו אצלם

שיהי' "דידן נצח" ו"יד החסידים על העליונה"

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

לזכות

החתן הרה"ת ר' לוי יצחק והכלה מרת נעמי שיחיו

שיהי' בנין עדי עד על יסודי התומ"צ מתוך הרחבה ולנח"ר כ"ק אדמו"ר

נדפס ע"י הוריהם

הרה"ת ר' מנחם מענדל ומרת בתי' שיחיו דייטש

הרה"ת ר' אברהם ומרת שפרינצא שיחיו קאווקא

מוקדש לזכות

הרה"ת ר' לייביש משה זוגתו מרת רינה

וילדיהם

קיילא באשא, בנציון דוד,

אליהו איסר, רבקה שיינדל אלטא

שיחיו

גולדהירש

לע"נ

מרת רבקה חי' הינדא ע"ה בת יבלחט"א הרה"ת ר' אשר הלוי שיחיו

בארבער

נדפס ע"י בתה וחתנה

הרה"ת ר' לוי יצחק ומרת שפרינצא פערל

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

שמוטקין

A Chassidisher Derher
Vaad Talmidei Hatmimim



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