

# A Chassidisher **Derher**

א חסידישער דערהער



**SUPPLEMENT  
MAGAZINE**

Celebrating 30 years of  
**Hei Teves**  
**Didan Notzach**

מבצע בית מלא ספרים

## **Redefining the Home**

**A Life in Beis Chayenu**

EXCLUSIVE INTERVIEW WITH REB MEIR HARLIG

**Thought that Counts**

THINKING CHASSIDUS BEFORE DAVENING



TEVES 5777  
ISSUE 52 (129)

# Derher**Contents**

TEVES 5777 ISSUE 52 (129)



## About the Cover:

Marking 30 years of the yom tov of Hei Teves, we take a look at the Rebbe's call to fill every Jewish home with Torah books—Mivtza Bayis Malei Sefarim.

Photo: JEM and Rosenblum Family

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## Derher**Editorial**

“All those who have recently proclaimed ‘*Didan notzach*—our side is victorious’ are most certainly referring to “our” side of the Rebbe, my father-in-law, *nessi doreinu*. Hence, everything that comes in sequence to this must exhibit the victory *nessi doreinu*...” (12 Teves 5747).

Indeed, this month we will mark the special milestone of 30 years since the victory on Hei Teves. The entire court case constituted and defined a broad-ranging and significant chapter in the meaning of a Rebbe and our connection as Chassidim. The ramifications of the episode included doubling our reach in *hafatzas hamaayonos* and so much more. This was all part a very evident “spiritual side” to the court case, clearly understood from the Rebbe’s words before and during the court-case, and after the victory.

To highlight and expound on all these points, we have prepared a special supplementary edition of the Derher magazine dedicated to the story and meaning of Hei Teves.

Still, at the base of the story lies the precious library of our Rabbeim. As the Rebbe said in the year following the victory, “It was a victory for the *sefarim*—דידן דהספרים נצח... By extension, this is a victory and redemption for all of Torah Yiddishkeit and especially for the work of *hafatzas hamaayonos* in general, and specifically the Torah of the [Friediker] Rebbe, *nessi doreinu*.”

With this in mind, it seems appropriate to focus on one of the Rebbe’s ten *mivtzoim* in the current magazine: *Mivtza Bayis Malei Sefarim*.

Read about the Rebbe’s emphasis on the importance of *sefarim* in general, the Rebbe’s call

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for establishing Torah libraries in every community, and the details of this campaign itself.

And in the Rebbe's words (Hei Teves 5748):

“May the increase in all of our efforts hasten the most important ‘*didan notzach*’ of all; the victory of the light of Torah and mitzvos over the darkness of *golus*, with the true and complete *geulah* by Moshiach tzidkeinu!”

**The Editors**  
י"ט-כ"ף כסלו ה'תשע"ז



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# Tracht Gut In Pshuto Shel Mikra

## POSITIVE THINKING

We are all familiar with the famous saying of our Rebbeim: “*Tracht gut vet zain gut*—Think good and it will be good.”

In any given situation our thoughts have a strong impact on the outcome. If we maintain a positive outlook and the confidence that it will turn out well, then it will actually turn out well. The opposite obviously applies to one who approaches with a negative outlook, that it won’t turn out well.

Is this an idea found only in Kabbalah and Chassidus, the more mystical parts of Torah, or can we find a source for this idea in the revealed part of Torah?

In truth we can see this idea reflected clearly in the Torah.

## MOSHE RABBEINU AND THE MITZRI

In Parshas Shemos we are told the story of Moshe Rabbeinu growing up and going out to see the suffering of the Jewish nation. He sees an Egyptian taskmaster hitting a Jew and, thinking that no one can see, he kills him.

The next day, Moshe Rabbeinu approaches Dasan and Aviram who are fighting and rebukes them. They retort, “Are you going to kill us like you killed the Egyptian yesterday?!” At this point Moshe becomes frightened because he realizes that “the matter has become known.”

Rashi explains that this means simply; Moshe was scared because the news of him killing the Egyptian had become known and he was afraid of being caught and punished.

Why does Rashi need to mention that the *possuk* is to be understood simply, when a child reading the *parsha* can understand this quite well on his own?

## EXTRA INFORMATION?

There is a basic question regarding the order of events in the *parsha*:

The description of Moshe’s emotional state at this point in the story is seemingly superfluous. Why do I need to know that Dasan and Aviram knew about the killing of the Egyptian and that Moshe was afraid that they would tell Pharaoh?

Technically, the news of the killing could have been known, but still not reach Pharaoh. The Torah could have skipped this entire account and just tell us that Pharaoh found out about



לעבן מיט'ן רבין



לעילוי נשמת  
הו"ח א"א ר' חיים ב"ר יעקב ז"ל  
גרייזמאן  
נפטר עש"ק לאחרי הדלקת הנרות  
עשרה בטבת תשל"ד  
ומרת דינה בת ר' חיים משה ע"ה  
פייגעלשטאק  
נפטרה כ"ג אלול תשמ"ה  
ומרת שרה אסתר בת אלתר יהושע ע"ה  
פייגעלשטאק  
נפטרה כ"ג תשרי תשע"ו  
תנצב"ה  
נדבת ע"י ולזכות נכדם  
הרה"ת ר' חיים וזוגתו ביילא מינדל  
שיחיו  
וילדיהם מנחם מענדל, חי' מושקא,  
לוי יצחק, חנה דינה ומשה אליהו שיחיו  
גרייזמאן

5739, YOSSI IMELAMED via JEM 23114

# Brazilian Delegation

TEVES, 5739

## MONDAY NIGHT, EVE OF CHOF-DALED TEVES

During the afternoon, it was announced that there would be a farbrengen tonight. The farbrengen began at the usual time, 9:30 p.m.

On the way into the farbrengen, the Rebbe smiled to Reb Sholom Hecht. In the first *sicha*, the Rebbe spoke about the Alter Rebbe's style of spreading Chassidus and that of the Friediker Rebbe. After the *sicha*, the Rebbe had some cake and wine, and said *l'chaim*. During the *niggun* the

Rebbe said *l'chaim* and smiled to Mr. David Rosen (visiting with a group from Brazil; more on this below).

After the third *sicha*, the Rebbe asked that the pre-*maamar niggun* be sung and then said the *maamar* "*Habo'im Yashreish Yaakov*." During the *niggun* after the *maamar*, the Rebbe clapped along vigorously.

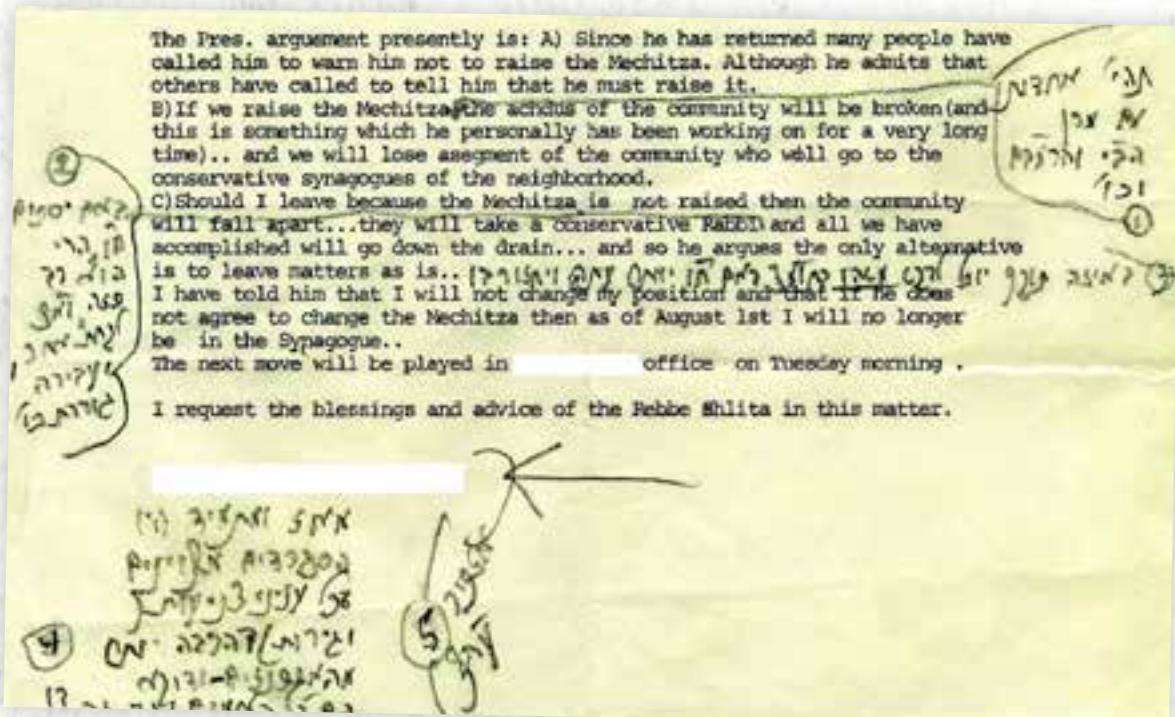
Towards the end of the farbrengen, they sang the *Niggun Hachanah* and the Alter Rebbe's *Niggun* followed by *Nye Zhuritzi*. The Rebbe then requested



# כתב יד קודש

# Achdus with Whom?

The following response in the Rebbe's *ksav yad kodesh* was written in the summer of 5735 to the rav of a Sephardic shul who faced opposition to the idea of raising the *mechitza* in his shul.



לזכות  
הת' אייזיק גרשון שיחי'  
לרגל הכנסו לעול המצוות  
י"ד טבת, ה'תשע"ז  
נדפס ע"י  
הוריו הרה"ת ר' אברהם  
וזוגתו מרת הינדא שי'  
מינץ



In his letter, the rav enumerates three reasons against the idea as presented by the president:

1. Many people in the community called the president warning him not to do it.
2. By raising the *mehitza*, the *achdus* of the community will be broken.
3. If he [the rabbi] leaves because of this issue, the congregation will take a Conservative rabbi in his place and all that has been accomplished in strengthening Torah observance in the community will go down the drain.

*About the second reason, the Rebbe wrote:*

(1) תהי' אחדות עם מרן הב"י והרמב"ם וכו'.

[Raising the *mehitza* will] bring *achdus* with the Beis Yosef, the Rambam, etc. [i.e. the *achdus* of the community must be in line with the rulings of our *poskim*; according to *halacha* (interestingly, the Rebbe specifically singles out Sephardic *poskim*)].

*About the third reason, that they may take a Conservative rabbi in his stead, the Rebbe wrote:*

(2) באם יסכים ח"ו, הרי הוא רב כזה, וא"צ לקחת אחר, ועבירה גוררת כו'.

If you agree [to not raise the *mehitza*] *chas v'shalom*, then you too are such a rabbi [i.e. you are just like a Conservative rabbi] and there is no need to take another. [Bear in mind that] *aveira goreres* [*aveira*; i.e. this will cause a chain reaction and the *frumkeit* in your shul will continue spiralling downward].

*About the fact that what has already been accomplished in the past will be lost, the Rebbe wrote:*

(3) באיזה תוקף יוכל לבקש משהו בתומ"צ באם ח"ו יוותר עתה ויחזור בו

On what grounds will you be able to request something [else] in Torah and mitzvos [from your congregants], if you will *chas v'shalom* concede now [on the issue of *mehitza*] and back down.

*At the end of the letter, he requests the Rebbe's brocha in this matter. The Rebbe wrote:*

(4) מאז ומתמיד היו הספרדים מצוינים בכל עניני צניעות (וגירות) ובהרבה יותר מהאשכנזים - ודוקא הם

צ"ל נלחמים נגד זה!?

(5) אזכיר עה"צ

In the past, the Sephardim were always outstanding in all areas of *tznius* (and conversion), much more than the Ashkenazim—and now they fight against this?!

I will mention this at the Ohel [for a *bracha*].

(LaHaK Parshas Mishpatim 5773)

# DAYS OF MEANING

EXPLORING SPECIAL DATES ON OUR CALENDAR

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## 5 TEVES

*Didan Notzach*

5747- The United States District Court issued the verdict that the *sefarim* of the Rebbe's library belong to Agudas Chassidei Chabad, and are not a personal inheritance of a family member.

News of the victory was instantly communicated worldwide and greeted by chassidim everywhere with great relief and thanks to Hashem. In 770, thousands of *chassidim* celebrated, and hundreds traveled to New York to spend this special time with the Rebbe.

The joy reached its peak when the Rebbe davened *mincha* in the main shul, with the *chazzan* using the *yom-tov'dike nusach*. *Mincha* was followed by a *sicha*, and on the following day, the Rebbe asked that Yidden across the globe utilize this occasion to send in *panim* which would be brought to the Ohel of the Friediker Rebbe, before the Rebbe's trip to the Ohel the next day. During the following week, the Rebbe said a *sicha* each day, as the celebrations continued day and night.

{IN THE REBBE'S PRESENCE}

On the first anniversary of Hei Teves in 5748, which was on Shabbos, the entire farbrengen was centered around the victory of the *sefarim*, and the Rebbe began by marking the date as a *yom segulah*—an auspicious day.

In 5752 the Rebbe connected Hei Teves with the *sefarim* being held in Russia, saying that this is an ideal time for them to be returned to their home in 770, creating a true *didan notzach* with the release of all of the Rebbeim's *sefarim* and *kesavim*, and that people can hasten this by adding to their own collections of *sefarim*.

## 24 TEVES

*Histalkus of the Alter Rebbe*

On Motzei Shabbos Parshas Shemos, 24 Teves 5773 (תקע"ג), the Alter Rebbe was *nistalek* in the village of Piyena. His resting place is in Haditch.

{IN THE REBBE'S PRESENCE}

The Rebbe often farbrenged on this day, even as early as 5712.

24 Teves 5723 marked 150 years since the *histalkus*, also known as *Shnas HaKa"N* (שנת הק"ן – the year of 150). The Rebbe made a big *shturem* of this occasion, starting on Chai Elul the year before, and encouraged everyone to increase in the study of the Alter Rebbe's Torah and in giving *tzedaka* in honor of this special anniversary. When Chof-Daled Teves came around, the Rebbe held three farbrengens, one on Shabbos, 23 Teves, one on Motzei Shabbos, eve of Chof-Daled Teves, and a third one on Sunday, Chof-Daled Teves itself. While the first and third farbrengens were publicized in advance, the one on Motzei Shabbos was a surprise farbrengen. At 10:25 PM, the exact time that the Alter Rebbe had passed away 150 years before, the Rebbe walked into the farbrengen. At the farbrengen the following day, the Rebbe asked that all 10 *niggunim* of the Alter Rebbe be sung.

Some other noteworthy occasions included 5732, when the Rebbe spoke about the recently published *marei mekomos* to the Alter Rebbe's Shulchan Aruch, which had been published in Eretz Yisroel and brought to New York that same day, and 5741, when the Rebbe spoke about the connection between the Alter Rebbe and the Rambam, whose *histalkus* is four days earlier, on 20 Teves. They both wrote books of *halacha*—the Alter Rebbe, Shluchan Aruch, and Rambam, Mishneh Torah. Both wrote books of guidance—the Alter Rebbe wrote Tanya, and Rambam wrote Moreh Nevuchim. They both also faced fierce opposition from *frumme Yidden* in their times, and share other connections as well.





לזכות  
הרה"ת ר' יוסף יצחק הכהן  
וזוגתו מרת תמרה  
ומשפחתם שיחיו  
כצמאן

## 28 TEVES

*Birth of Rebbetzin Chana,  
the Rebbe's mother*

5640 (תרי"ז) – Rebbetzin Chana was born in Nikolayev to HoRav Meir Shlomo and Rebbetzin Rochel Yanovsky.

At the time, Nikolayev boasted a lively *chassidisher* Chabad community. As a girl, Rebbetzin Chana was involved in copying and transcribing the *maamarim* of the Rebbe Rashab, which would come from Lubavitch, in writing or by word-of-mouth from a *chozer*, so that many would be able to learn them. In the Rebbe's words: "She did this of her own volition, out of a desire to spread the wellsprings of Chassidus."<sup>1</sup>

Rebbetzin Chana had exceptional musical talent, which she inherited from her father, HoRav Meir Shlomo, who composed numerous *niggunim*.

REBBETZIN CHANA  
IN HER YOUTH.



1. Hisvaaduyos 5749 vol 1, p. 45
2. Sanhedrin, 21, 2
3. Iggeres Hakodesh siman 27-28
4. Orach Chaim, sof Siman 580

## HISTORICAL HIGHLIGHTS

The Rebbe draws lessons from occurrences on dates in Jewish history:

### 9 TEVES

*Passing of Ezra Hasofer*

Ezra Hasofer led the Jewish people back to Eretz Yisroel to build the second *Beis Hamikdash*. He also enacted numerous *takanos* that are in place to this day, encompassing all aspects of Jewish life. Ezra was so great that *Chazal* said about him, "It would have been fitting for the Torah to be given to the Yidden by him, had Moshe not preceded him."<sup>2</sup> Ezra is thus compared to Moshe Rabbeinu, in the sense of being "*rabbeinu*—our teacher," to the point where he was fit to teach the Torah to the Yidden.

"On the anniversary of a *tzaddik's histalkus*, all of his actions and work throughout his life are highlighted and are especially radiant in a revealed sense, causing salvation on earth."<sup>3</sup>

In the case of Ezra Hasofer, this includes all of Torah and mitzvos, as "it would have been fitting for the Torah to be given to the Yidden by [Ezra]." This day brings with it a special empowerment for the *avodah* of Asara B'Teves, as it immediately precedes the day and is thus a preparation for it.

(In Megillas Taanis, this day is listed as a fast day, but the reason for it is listed as unknown. In Shulchan Aruch, as well, it says that, "It is unknown what sad event occurred on this day."<sup>4</sup> The Taz writes that it is clearly written in the *selichos* of Asara B'Teves that on 9 Teves, Ezra Hasofer passed away.)



Event:

# BATTLE OF FRANCE

Date:  
**5700**



The Rebbe and the Rebbetzin spent the 5690s (1930s) in Berlin and Paris. Towards the end of 5698, Germany attacked Poland, starting World War II. The Rebbe spoke a few times about that time in France and how they fled to the south ahead of the invading Germans.

Everyone had seen the way Germany operated. A world war had burned over Europe enveloping nations, destroying them. Pushed to the brink, Germany had surrendered, but suffering from humiliation it was only a matter of time before they broke out again. This time they were prepared.

Germany annexed Austria, Czechoslovakia and prepared for further expansion. On the 17th of Elul 5699 they attacked Poland, overwhelming the country in less than a month, and by Nissan of the next year they had added Norway and Denmark to their conquests.

The French military had seen this coming and ever since WWI they had been preparing a strong defense. Different ideas had been floated and the one that became policy was that of a strong defensible wall-like barrier on the border between France and Germany.

The Maginot Line, named after French Minister of War André Maginot, was a line of fortresses, barriers, weapons and blockades. The line was deep, in some sections reaching 15 miles back from the border, and was considered extremely strong. The state-of-the-art fortifications were well protected from all types of attack—air, artillery, tank and infantry. The bunkers had food, water and ammunition. It was thought the line could hold for months without being overcome.

Surprisingly, when the Germans attacked in Iyar of 5700, they completely outmaneuvered the line, shocking the French and their allies. Within five days the Germans swept around the line, going through the Ardennes Forest—which had been thought to be impenetrable—and Belgium and the Netherlands. Within a month and a half the French surrendered and the Nazis had set

up a puppet government. The French had the largest military build up of all the Allies in the months before the war broke out, but this swift attack destroyed the morale of their leaders and was the direct cause of the French defeat.

Fourteen years later, the Rebbe recalled being in France during those tense days:

The Germans had not yet recovered from their Poland invasion and were in no position to properly attack. Add the Maginot Line and it was almost impossible to conceive of a German victory. Even so they attacked France. What was their reason? Not to quote their actual words (may they be erased) but the *tochen* was: Strength and aggression that has no logic behind it.

What was the outcome? They won!

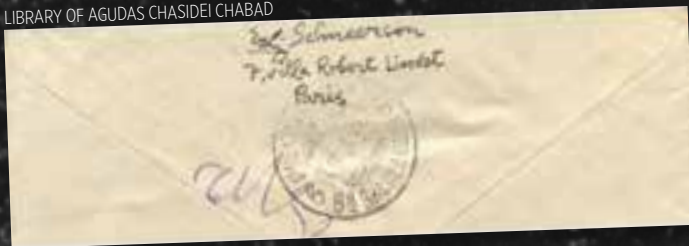
After their victory the tables were turned and it was very hard to imagine a successful recapture of France and the entire European peninsula. But again, unexpectedly there was an upending of the expected and the Allies were able to beat the Nazis back.

לזכות  
הת' **מנחם מענדל שיחי**  
לרגל הכנסו לעול המצוות  
**כ"ה טבת, ה'תשע"ז**

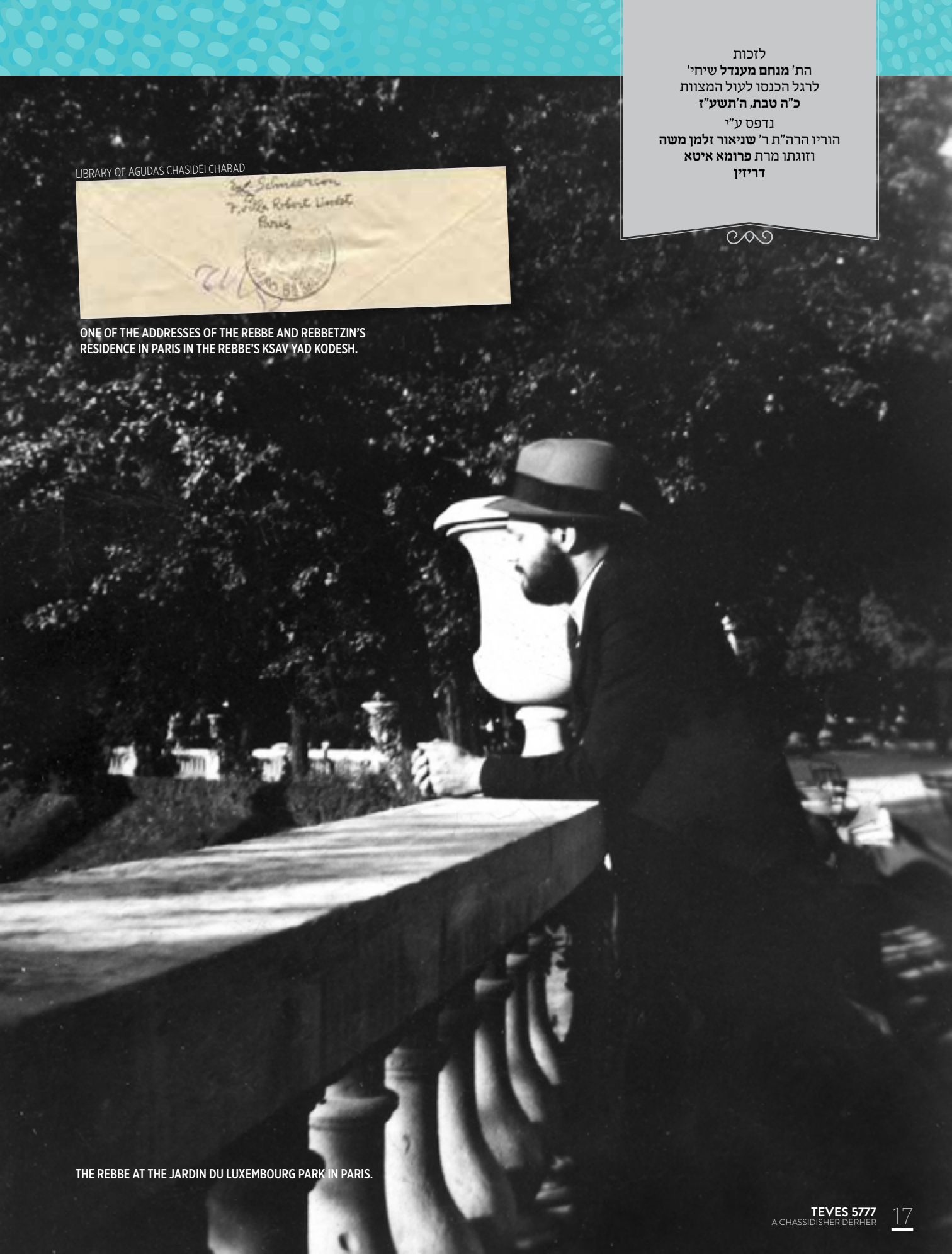
נדפס ע"י  
הוריו הרה"ת ר' **שניאור זלמן משה**  
וזוגתו מרת **פרומא איטא**  
**דריזין**



LIBRARY OF AGUDAS CHASIDEI CHABAD



ONE OF THE ADDRESSES OF THE REBBE AND REBBETZIN'S RESIDENCE IN PARIS IN THE REBBE'S KSAV YAD KODESH.



THE REBBE AT THE JARDIN DU LUXEMBOURG PARK IN PARIS.

מבצע בית  
מלא ספרים

# REDEFINING THE HOME

*A call to create  
sacred spaces*

לע"ו  
הילדה התמימה אלטא מינא ע"ה  
בת יבלחט"א הרה"ח הרה"ת  
ר' ישכר שלמה שליט"א טייכטל  
נלב"ע  
ביום ש"ק, פרשת ואלה שמות  
כ"ג טבת ה'תש"ו  
ת.ג.צ.ב.ה.  
נדפס ע"י משפחתה שיחיו



## Our Strength

The Yom Kippur War ended in a miraculous victory for Eretz Yisroel. Against terrifying odds, the Arab nations who had converged on the tiny country from all sides were defeated. But the victory was a bitter-sweet one. Thousands of young soldiers died in the war, several hundred on the first day alone. Many more were injured and maimed or suffered sustained psychological wounds.

Perhaps for the first time in the young country's history, the soldiers' morale was low.

At the farbrengen of Yud-Tes Kislev 5734<sup>1</sup>, the Rebbe spoke at length on the topic. After pointing out that morale is crucial to an army—for the best weaponry will only be effective in the hands of healthy, confident soldiers—the Rebbe said that any problem such as this can be approached from many perspectives, “six hundred thousand” of them, in fact.

“As is usual for *acheinu bnei Yisrael*,” the Rebbe said, “the arguments immediately began.”

The army's view was that the soldiers needed to divert their minds from thinking about their issues, and so they brought them entertainment. The other view—which the soldiers themselves expressed—was that they needed to be spiritually uplifted, with speakers who would have an impression on them and leave them food for thought.

Instead of considering the issue theoretically, the Rebbe said, it must be approached scientifically, just as one would approach an issue in medicine and engineering. When finding the solution to a problem, the question is not what *could* work, or what *should* work; it is what *has* worked in an identical situation in the past; theories are of secondary importance.

Throughout the generations, the Jewish people have sought strength in different ways; sometimes they looked for it in Torah, but other times—many other times—they searched other avenues, as far back as the golden calf.

History has shown that the single thing that has kept the Jewish nation alive was not a common language (there isn't one) nor a common dress (we don't have one), but the fulfillment of Torah and mitzvos. Anyone who veered from that path either found their way back or assimilated. So when there is an issue of morale in a Jewish army, we must use the tried and true solution—strengthening Torah observance among the soldiers, thereby tapping into the secret weapon of the Jewish people.

More specifically, and reflecting the soldiers' own request, the Rebbe proposed that they should be given sets of tefillin, *siddurim*, Tehillims and tzedakah *pushkas*, corresponding to the three pillars on which the world stands, Torah (Tehillim) *tefilla* (*siddurim*) and *gemilus chassadim* (*pushkas*)—all equally applicable to men and women. Having them around would give the soldiers access to these materials, as well as serve as a physical reminder to fulfill these mitzvos. Providing for their spiritual needs, the Rebbe said, will give the soldiers true meaning in their lives and energy in fulfilling their mission, and then “fear and terror” will fall on all our enemies. Quantity in numbers has no import; “these are with valor, these are with strength” but “we, with the name of Hashem we rally.”

Later, at the same and following farbrengens<sup>2</sup>, the Rebbe expanded this proposal to all Jewish people, who are all part of an army—Tzivos Hashem. Every Jewish home should have a tzedakah *pushka*, corresponding to the action of a person, a *siddur*, corresponding to the heart, and a Tehillim, corresponding to the mind (being part of Torah); again, all three of these are applicable to men and women equally. In addition, those who are Chassidei Chabad should have a Tanya or Torah Or and Lekutei Torah.

What had begun as an initiative for soldiers became a worldwide phenomenon.

THE OTHER VIEW – WHICH THE SOLDIERS THEMSELVES EXPRESSED – WAS THAT THEY NEEDED TO BE SPIRITUALLY UPLIFTED, WITH SPEAKERS WHO WOULD HAVE AN IMPRESSION ON THEM AND LEAVE THEM FOOD FOR THOUGHT.



5734

## The Reasoning

**O**n Shabbos parshas Bamidbar of that year, the Rebbe inaugurated the first five *mitvzoim* (the next five would arrive shortly): tefillin, Torah, mezuzah, tzedakah, and *bayis malei sefarim*; with the latter being “the *mitvza* that reminds one of the other *mitvzoim*.” Throughout the 5730s, the Rebbe had spoken at length about various *mitvzoim*, most prominently tefillin and mezuzah, but they had existed as single self-containing initiatives; now they came under a cohesive banner.

At this and following farbrengens, the Rebbe elaborated on the reason behind this *mitvza*—why it is so important to have *sefarim*.

The Rebbe provided at least three reasons:



PRACTICAL:  
IT WILL CAUSE PEOPLE TO USE THEM.

On a very simple level, it serves as a powerful reminder and inspiration to use them. “Even a person who has no knowledge about what Yiddishkeit is, and what Torah and mitzvos are, when he walks in and sees a new thing in his home or room, it will lead to *mitzvah goreres mitzvah*.”<sup>3</sup>



ON A MORE SPIRITUAL LEVEL:  
IT BRINGS UP OUR MERITS BEFORE HASHEM.

The Rebbe explained<sup>4</sup>: When the Kohanim would begin their *avoda* in the *Beis Hamidkash* every morning, they would announce that “the east is lightened until Chevron” in order to mention the merit of the Avos who are buried in Chevron. On the surface, the Rebbe said, the need to mention the Avos is odd. We are speaking about the offering of the *tamid* through the Kohanim, in the *Beis Hamidkash*, the gateway to heaven. Furthermore, this was the first *avoda* of the day, upon which the entire *seder histalshelus* depended. Everything is ready, the Kohen is prepared to offer the *korban*, the sheep is ready to be offered—and yet, the merit of the Avos needed to be mentioned. From this we can understand the critical importance and power of mentioning merits for our *avoda*.

When a person has a *siddur* or Tehillim laying around, the Rebbe said, those objects have even more power than mentioning Chevron, for they bring up the memory of one’s own merits—the Torah that he learned and the good deeds that he did in the past minutes and days. “This makes an *iberkerenish* (an upheaval) in all the worlds!” the Rebbe declared.





## HALACHIC: THROUGH THIS WE FULFILL THE MITZVAH OF WRITING SIFREI TORAH.

Later<sup>5</sup>, the Rebbe added yet another reason. One of the final mitzvos of the Torah is that every person should write a *sefer Torah* for himself, as the *possuk* says, “And now, write for yourselves this song, and teach it...place it in their mouths.”<sup>6</sup> According to the Rambam this means that you should write a *sefer Torah* which includes this song (Haazinu). However, throughout the generations, not many people have actually done so; few have commissioned *sifrei Torah* to be written, and even fewer have written one themselves. The famous question is asked: How is it possible that the vast majority of Yidden have neglected to fulfill a mitzva *min haTorah*!?

There are many answers given, and the Rebbe himself addressed the issue on multiple occasions. But one of the most famous and accepted answers is proposed by the Rosh, who writes (as the Rebbe explains at length) that the intent of this mitzvah is not that one should write a Torah simply for the sake of writing it; rather, the mitzvah was given as a tool to be able to learn Torah, so that one should always have a written record to learn from.

In earlier generations, when it was forbidden to record *Torah Shebaal Peh*, the only way to possess Torah in a written form was by writing a *sefer Torah*, which is why the *possuk* says to do so. But later, once the *chachamim* allowed the recording of *Torah Shebaal Peh*, it became possible to fulfill the same mitzvah—the mitzvah of possessing Torah in a written form—through buying *sefarim* (at least according to the Rosh’s opinion).

“From this is understood,” the Rebbe said in the *sicha*, “how important the effort is that every person should have *sefarim* in his house, and even better if it’s a *bayis malei sefarim*; but at the very least, he must have the basic seforim: *siddurim*, Chumashim, Tanach, Mishnayos, *piskei dinim*, etc...”<sup>7</sup>

### *A Universal Challenge*

The name of the *mitvza* initially alternated between “*mitvza sifrei kodesh bechol bayis*,”<sup>8</sup> “*bayis malei sefarim*,”<sup>9</sup> and other minor variations; eventually it was titled “*bayis malei sefarim—Yavne vechachameha*.” It is effectively one of the most universal of the *mitvzoim*: on the lower end, it demands that every single Yid should have a basic minimum of *sefarim* in the house; on the higher end, it is an everlasting challenge to continue filling the house with *sefarim*, no matter how many there already are.

Unlike the other *mitvzoim*, where the Rebbe was highlighting an existing mitzvah in the Torah—“*mitzvos-mitvzoim*” as they were sometimes called—this was a wholly novel initiative. In *nichtovim klolim* and *sichos* the Rebbe would sometimes place it in a category of its own (sometimes in parentheses and such), apart from the others.





לזכות  
החיילת בצבאות ה'  
ראדא זעלדא רחל שתחי'  
לרגל הולדתו ביום י"א תשרי ה'תשע"ז  
נדפס ע"י הורחים  
הרה"ת ר' מתתיהו וזוגתו נחמה גאלדע  
דעווילין



# Thought that Counts

## Thinking Chassidus before Davening

הרמ"א אומר במפורש שלפני התפילה "יתבונן ברוממות הא-ל", הרי שצריכה להיות התבוננות בגדולת אין סוף. ואין הכוונה במאמר שלם, אלא אפילו שורות ספורות שיחדרו אל האדם, וצריכים הרי לציית לרמ"א, כפי שנוהגים אחרי פסקיו באיסור אכילת בשר בחלב, כך צריכים לציית לו גם בזה!...

**The Rema clearly states that before davening, one must contemplate on the greatness of Hashem.**

**This does not mean that you need to think over an entire *maamar*; a few lines is also enough, provided that they penetrate the person.**

**We need to follow the Rema's ruling in this regard.**

**We follow his ruling about the prohibition of eating milk and meat; we need to follow his ruling in this regard as well!**

*(The Rebbe in yechidus with a bochur, winter 5714)*

"In times gone by, in order to awaken a sense of fear of Heaven before davening, to really feel that he was davening to Hashem; Reb Mordechai used to approach the *amud* and look at the words *דע לפני מי אתה עומד*—know before whom you stand.

"Then he would close his eyes and picture a huge animal, like a giant buffalo, which he chances upon while walking in the street. Of course, he would be gripped with an terrifying fear! No foreign thought would cross his mind at that moment; the only thought would be how to save himself from this buffalo.

"Then he would think to himself: the buffalo is merely one creation of Hashem. He created millions upon millions of buffalos and so many more big scary animals. Just imagine how afraid we should be of the Creator! While standing in His presence and davening, we cannot possess any other thought; we must stand with awe and fear.

"When this concept was well engraved in his mind, Reb Mordechai would go back to his place and start davening..."

This is how the Frierdiker Rebbe describes the thoughts of Reb Mordechai Hatzaddik, one of the *talmidim* of the Baal Shem Tov, in the years before he came to know *Toras haChassidus*.<sup>1</sup>

Our Rabbeim teach us that the way to think about Hashem's greatness before davening is by learning Chassidus, and more importantly, by thinking Chassidus.

Chazal say, הרהורי עבירה קשים מעבירה—thoughts of *aveiros* are worse than the transgressions themselves. Chassidus explains the reason for this:

The *neshama* has three garments: *machshavah*, *dibbur* and *maase*. The first one, *machshavah*, is called the לבוש המאוחד—the garment that is attached to the *nefesh*. Thoughts are closer to the *neshamah* than words or actions. Hence the negative effect of bad thoughts on the *neshamah* will be much more profound than *dibbur* or *maase*.

If this is true of negative thoughts, we can certainly apply this rule to thinking good thoughts as well. The effect of thinking words of Chassidus in your mind is far more profound than just reciting words and doing actions. It brings the concepts of Chassidus “closer to home” so-to-speak and allows them to change the person for the better.

That's why it's so important to think Chassidus. After learning a *maamar* well, one should think over the concepts, even for just a few moments. The words will better permeate the student enabling him to really affect change.

When one does this before davening, he can be sure that his davening will be entirely different.

Chassidim used to tell a story of a wagon driver who traveled in the bitter-cold Russian winter with a wagon filled with barrels of vodka. One day while on the road, he felt that he was going to pass out from the cold so he took a sip of vodka from one of his barrels and suddenly, he felt warmer and came back to his senses.

The question on this story is: Why did he actually have to drink from the barrels in order to warm up? Wasn't it enough that he was sitting next to so many gallons of vodka?

The answer is, that as long as the vodka is not consumed, it remains distant and will never have an effect. The moment even one drop is swallowed, the warmth will penetrate the body.

The same could be said of learning Chassidus: you can learn many *maamarim* and *sichos*, but if you don't stop and think about the content, the concepts remain “outside” of you. In order for the words to have an effect, you need to think about them using the לבוש המאוחד—the garment most attached to the soul.<sup>2</sup>

## IN YOUR LIFETIME

You write that your *hisbonenus* is worthless.

This is obviously untrue and you should not speak this way. You are thinking about concepts in the Torah of the living G-d, conveyed to us by our holy Rabbeim, whose words live on forever. In the end, their words will most certainly have the desired effect; whether in this *gilgul* or the next (which doesn't necessarily mean in another lifetime; it can also mean after you change yourself in this lifetime).

Therefore, *chas v'shalom*, you should not think lowly of your work, even if you do not yet see the fruit of your labor.

(Igras Kodesh vol. 6 p. 354)

## Enliven the Davening

*Hisbonenus*—contemplating over Chassidus before davening, is different than the routine “thinking over what you learned,” the Frierdiker Rebbe explains in a letter. It is important to think over everything you learn, but before davening the act of *hisbonenus* has an additional element. “It's not just about connecting with the intellectual aspect of the concept at hand. It's about feeling the *chayus* within it.”<sup>3</sup>

In another letter, the Frierdiker Rebbe articulates this point even more:

“One can understand a deep concept in Chassidus, but it will not have any effect on him (“לא פגע ולא נגע”). Only an ‘*oved*’ who works on himself can reach the truth; by contemplating on it before davening, and with the right concentration during davening...”<sup>4</sup>

## What to think?

The Rebbe often quoted the Rema's ruling in Shulchan Aruch that before davening, a person is obligated to contemplate—“להתבונן”—about the greatness of Hashem and the lowliness of man.<sup>5</sup>

AFTER ENABLING CHASSIDIM TO BENTCH ON THE REBBE'S LULAV AND  
ESROG, REB MEIR BRINGS THE SET TO THE REBBE FOR HALLEL.

20 TISHREI 5736, LEVI FREIDIN via JEM 142498



# A Life in BEIS CHAYENU



He's been a fixture in Beis Chayenu since the earliest years. He would hold the Rebbe's *lulav* and *esrog* for Chassidim to shake. He can be seen helping during *kos shel bracha*, standing next to the Rebbe at *Kiddush Levana*, and assisting during the weekly Sunday Dollars and more.

He almost never missed a davening or *farbrengen* in the Rebbe's presence and is present in almost every video of the Rebbe, and thousands of pictures as well.

A Chassidisher Derher staff sat down with Reb Meir Harlig for an exclusive interview, where he told stories, anecdotes, and *hora'os* that he was privy to throughout the years of the Rebbe's *nesius*.

*Special thanks to Rabbi Shea Harlig, shliach to Las Vegas, NV  
and Rabbi Mendy Dalfin, shliach to North Bay Village, FL.*

נדפס ע"י ולזכות  
החתן הרה"ת ר' חי' שי' קאהן  
והכלה המהוללה מרת חנה שתחי' כהנוב  
לרגל חתונתם ביום  
ה' טבת ה'תשע"ז



## EARLY CONNECTIONS

Reb Meir Harlig was born on 6 Elul 5696 (תרצ"ו) in Zurich, Switzerland.

His father, Rabbi Mordechai Harlig, served as a rav in Vienna in the years prior to World War II. (The elder Rabbi Harlig's uncle was the famous Reb Meir Shapiro of Lublin whom Reb Meir was named after.) There he became acquainted with the Frierdiker Rebbe, who would periodically visit the city. During those trips, he had the merit to assist the Frierdiker Rebbe in various ways.

"There was one time that the Frierdiker Rebbe had a *yahrzeit*; my father organized a *minyán* and after davening he said to bring out *lchaim*.

"Someone asked if he could ask a *shayleh*, and the Frierdiker Rebbe said yes, so he asked: How come the Frierdiker Rebbe wrote to a certain individual with the title of *yarei Shamayim*, when his business is open on Shabbos? How could he be a *yarei Shamayim*?

"*Ich vel dir entfernen*—I will answer you' the Frierdiker Rebbe told him, '*ich bin azoi vi a chemist*—I am like a chemist.

"When a chemist takes blood, he sees a lot of components; sugar, cholesterol, etc. *Ich hob gezen in em a horele yiras Shamayim*—I saw in him a strand of *yiras Shamayim*.

"Years later, my father told me that this person eventually became a *shomer Shabbos*."

## SAFER SHORES

Rabbi Mordechai Harlig arrived in the United States with his family in 5700, and took up a position as a rav of a shul in Crown Heights. The close proximity to 770 led to further encounters with the Frierdiker Rebbe.

"The Frierdiker Rebbe once called a meeting of rabbonim, and my father was one of the attendees. I came along

with my father to 770 and waited in the hallway while the meeting took place in the Frierdiker Rebbe's room.

"At the conclusion of the meeting, my father requested permission to remain in *yechidus* for a moment. He used the opportunity to ask for a *bracha* for my mother, who was not feeling well at the time.

"My father then mentioned my name to the Frierdiker Rebbe, and Rabbi Simpson, the *mazkir*, (or maybe the Frierdiker Rebbe himself) said '*er iz doh*—he is here,' so the Frierdiker Rebbe told me to come in. He picked up the right side of his *kapota*, and gave me his *tzitzis* to kiss. I was about seven or eight years old."

Another time Reb Meir saw the Frierdiker Rebbe was at a *farbrengen* in the small *zal*.

"It was Yud-Beis Tammuz 5706 or 5707.

"There was a *bimah* set up with three seats. On the sides sat the Rebbe and Rashag, and in the center sat the Frierdiker Rebbe. I remember the Frierdiker Rebbe saying, '*Heint iz di Yom Tov*—today is the Yom Tov...' My father was inside, but for most of the time I was playing outdoors."

When the Harligs arrived in America, there were two religious schools: Torah Vadaas and Lubavitch Yeshiva. Being that he was a Chossid, Rabbi Harlig sent his son Meir to Lubavitch.

Years passed, and on Yud Shevat 5710 the Frierdiker Rebbe was *nistalek*. Reb Meir remembers attending the *levaya*:

"The *histalkus* took place on Shabbos morning, and *bochurim* went around to the various shuls to inform everyone about what had happened. I remember that my classmate Reb Zushe Posner came to my father's shul during *shacharis* and delivered the sad news. The following day was the *levaya*. People sobbed with such intensity, the grief was unbelievable."

*"Ich vel dir entfernen—I will answer you" the Frierdiker Rebbe told him, "I am like a chemist. When a chemist takes blood, he sees a lot of components; sugar, cholesterol, etc. I saw in him a strand of yiras Shamayim." Years later, my father told me that this person eventually became a shomer Shabbos.*

Meir was learning then in Tomchei Temimim on Bedford Ave. and Dean St., but each Shabbos Mevorchim he came to 770 to participate in the Rebbe's *farbrengen*. (Reb Meir notes that another *farbrengen* that the Rebbe held by explicit request of the Frierdiker Rebbe, was the *farbrengen* before *hakafos* on Simchas Torah.)

After the *histalkus*, Chassidim began flocking to the Rebbe—until then referred to as the Ramash— and as the year passed, it was clear that the Rebbe would assume leadership of Chabad.

"I remember the *farbrengen* of Yud Shevat 5711, when the Rebbe said the *maaamar Basi Legani* and accepted the *nesius*. The room was packed and the hallway was also full of people. Rabbi Yolles from Philadelphia arrived just before the Rebbe's entry and he did not know how he was going to get

inside. The Rebbe told him, ‘Hold on to my *gartel* and follow me.’”

## A NEW CURE

As a *bochur* in the early 5710s, Reb Meir was a beneficiary of the particularly close attention that the Rebbe accorded the *bochurim* during those years. The Rebbe would be regularly apprised of each *bochur*’s situation in frequent *duchos* submitted

by the *hanhala*, and every *bochur* would enter *yechidus* twice each year.

Once, the *rosh yeshiva* Rabbi Mentlik submitted a list of *bochurim* and inquired as to which subjects the different *bochurim* should be learning. For some it was *Yoreh De’ah*, for others *shechita* or something else. The Rebbe reacted with surprise about Reb Meir learning *shechita*. “The son of a rof learning *shechita*?” the Rebbe asked.

Together with this close attention came personal *horaos*, sometimes on the topic of keeping *sidrei hayeshiva*.

“Once I came down with hay fever. The doctor first prescribed me some pill, then a different pill, and then he said that I need an injection. I received the injection in his office, and while I was waiting for the bus to take me home, the nurse came running after me saying that the doctor had given me the wrong injection, so he called me back. My hand had already gotten a bit swollen so he gave me an antidote, and sent me home in a taxi.

“A few weeks later I went into *yechidus* before my birthday, and I wrote the whole story in my *tzetel*. The Rebbe looked up at me, and told me as follows:

“*Es iz doh a naye erfindung*—There is a new invention for all of this; if you will be careful not to miss the morning *seder Chassidus* and the night *seder Chassidus*, all of the issues will go away.”

“Over the next two or three years, I didn’t miss a single *seder*.”

“One year before Pesach, I was standing near the window of the small *zal* during *seder* watching the Rebbe going to draw *mayim shelanu* [in later years this took place in the front of 770, but during those years it would occur in the *chatzer*]. When the Rebbe noticed me peeking, he shut the window...”

## MESHAMESH BAKODESH

Over the years, Reb Meir was given numerous jobs and tasks, and ultimately, he took care of many functions at 770—buying the cake and wine for the Rebbe’s *farbrenge*, setting up the Rebbe’s place, and many other roles.

More importantly though, Reb Meir had the merit to help the Rebbe personally in a variety of ways. One very unusual job that Reb Meir recalls,



THE REBBE LEAVES THE SHUL FOLLOWING THE DISTRIBUTION OF KOS SHEL BROCHA MOTZEI SIMCHAS TORAH 5724.



לזכות  
הת' יקותיאל זוסמן שיחי'  
לרגל הכנסו לעול המצוות  
ח' טבת, ה'תשע"ז  
נדפס ע"י הור"י  
הרה"ת ר' צבי אלימלך  
זוגותו מרת העניא חסיה  
רבקין

# The Forgotten Defendant

“If he dies, be sure to delay the burial until I return.”

With these clear and rather somber instructions, Reb Michel Zlotchiver left the bedside of his ailing son, Yosef, and rushed off to defend the honor of Chassidus. An urgent message had just reached him and his immediate attention was needed. In a nearby town they were burning the *sefarim* of Reb Yaakov Yosef of Polnoa<sup>1</sup> and he was determined to take control of the situation.

Back in Zlotchev, his son made a miraculous recovery and after a few days broke a heavy sweat and related what had occurred to him while his life hung in the balance:

“I went up to heaven and was brought in front of the heavenly court; the most important case of my life began. In came angels holding bags and bags of all my deeds. The ones carrying

my sins outweighed the good ones and it looked like I would be found deserving of death. Suddenly another angel came running in with a bag containing all the suffering and challenges I faced down in this world and that erased some of the sins, but after it was all tallied up the transgressions were still more.”

At the same time that his son was being judged, Reb Michel stormed the heavens making quite a commotion that *sefarim* of Chassidus were being burned. He screamed that Reb Yaakov Yosef hadn't written them for his own honor but for Hashem's.

At that point he noticed his son standing there and he asked him what this was all about. Yosef explained to his father that he was being judged and he asked that his father advocate on his behalf. Reb Michel promised that he would if he remembered but

immediately continued making a ruckus about the tragedy of the *sefarim*. Finally they told him that they were not able to deal with it and he had to go to a higher court.

As he left to beseech higher authority, his son's plight stayed behind.

A short while later Reb Yaakov Yosef himself came to see how he could save the *sefarim* and a similar thing occurred when he noticed Yosef standing there.

Once again, however, he forgot about the poor Yosef.

And then there was a major commotion.

“Make way make way! The Baal Shem Tov himself is coming through to rescue the *sefarim*.”

As the *tzaddik* passed by Yosef he also asked him what was going on. The young man explained his predicament and hoped that this time he would be helped. Sure enough, the Baal Shem Tov went to the

*Beis Din* and convinced them to let Yosef live.

Seeing the tumult in heaven, and curious to see how the Baal Shem Tov would deal with the situation, Yosef, although pardoned, wanted to stay and watch how things would develop.

At that point an angel grabbed him and tried to force him back into his body. Yosef, however, had no intention of leaving just yet so he fought back. After a short grapple, the angel finally forced him back into his skin.

“It was that exact moment when I woke up in a terrible sweat that my soul returned to my body,” concluded Yosef the account of his incredible journey. ①

(Adapted from *Shivchei Baal Shem Tov*)

1. He was a Talmid of the Baal Shem Tov and the first to transcribe Chassidus into *sefarim*.





# Moshiach

## The Bottom Line

Throughout the ages, Jews have always dreamed of an age when they wouldn't be subjected to the various troubles and trials that have followed our nation. We all believe that Moshiach will finally arrive, end our suffering and build the Beis Hamikdash.

But is this why Hashem will send Moshiach? Is it just to redeem us from exile?

Let's take a look at what the Rambam writes about Moshiach:

The Rambam<sup>1</sup> brings, as one of the sources in the Torah for Moshiach, the prophecies of Bilaam, and writes:

“Also in the section of Bilaam it is written, and there he prophesied about the two anointed kings (Moshichim). The first anointed king, which is Dovid.... and the last anointed king, who will arise from his sons...” Interestingly, the Rambam quotes the *nevuah* in its entirety, and then goes on to demonstrate, *possuk* by *possuk*, how it refers to Dovid Hamelech in its first half, and to Moshiach in its second.

The question is, why does the Rambam explain at length the entire section? What is gained by this, especially the part about how it relates to Dovid Hamelech, in the understanding of Moshiach?

After all, the Rambam wrote a book of laws, and there is seemingly nothing added to the *halacha* of believing in Moshiach by discussing the proofs at length.

### WHAT IS MOSHIACH COMING FOR?

To understand this, let us back up a bit and see how the Rambam introduces the whole concept of Moshiach:

“In the future, King Moshiach will arise and renew the kingship of Dovid, restoring it to its initial authority. He will build the *Beis Hamikdash* and gather the dispersed of Yisrael.

“Then, in his days, the observance of all the mitzvos will return to their previous state. We will offer *korbanos* and observe the *shemittah* and *yovel* years according to all their particulars as described in the Torah.”

נדפס ע"י ולזכות  
משפחת קאטלער  
היוסטן, טעקסס  
להצלחה רבה ומופלגה  
בגשמיות וברוחניות



# דער רבי וועט געפינען א וועג...

לע"נ  
הרה"ח הרה"ת ר' זאב יוסף ע"ה  
בן יבלחט"א ר' שלום שיחי  
וזוגתו מרת רחל ע"ה  
בת יבלחט"א ר' מרדכי שיחי  
נלב"ע י"א טבת ה'תשס"ח  
נדפס ע"י משפחתם  
הרה"ת ר' אריה  
וזוגתו דבורה לאה שיחי  
לאנג

## Perfect Timing

AS TOLD BY RABBI YOSHI MARRUS (S. ANTONIO, TEXAS)

On 12 Cheshvan 5759, we welcomed a new addition to our family, our dear son Mendel. However, to actually give him that name was no easy feat. We first needed to organize a *bris*, with all of the myriad of details involved. Any *bris* requires preparation, but in S. Antonio, a *bris* comes with additional complications: namely, obtaining the services of a *mohel*.

The *mohel* (from Houston) that usually performs *brissin* in our community was out of the country. The closest available *mohel* I could find, was located in Los Angeles, an expensive, last-minute flight away.

Left without options, I booked the flight, but I realized that the cost of the *bris* had just doubled. I wasn't yet sure how I would cover the regular expenses of the *bris*, and now the budget had just jumped to a much larger sum.

The days passed, and two days before the *bris*, while teaching in the community day school, I made sure to inform everyone I encountered that, with Hashem's help, my wife had given birth to our first baby boy, and that the *bris* would be held in two days time at the Chabad House.

Later that day, I sat in my office brooding over the situation. While we were very happy and thankful for the blessed addition to our family, I was a new shliach, merely two years in S. Antonio, and I was really beginning to worry about the upcoming expenses which—I knew—I would ultimately need to cover.

I began expressing my concern in a letter to the Rebbe. I wrote about our new baby and I asked that everything should be *b'shaa tovah umutzlachas*. I also described the dilemma of the expenses that was weighing on my mind.

I asked the Rebbe for a brachah that we be able to find the funds to cover them.

I finished writing the letter, and walked over to the fax machine to send it to the Ohel. I placed the sheet of paper in the slot, hit the send button and watched the paper begin inching slowly through the machine. At that moment, I heard the phone ring in the front office.

It was Marvin Vexler on the line.

A well known philanthropist in our town, Marvin was a colorful individual. He wore a wide ten-gallon cowboy hat and cowboy boots and was a real Texan, but underneath the hat was a warm *Yiddishe neshamah*, who had helped Chabad considerably over the years.

That very morning, I had chanced upon Marvin Vexler at the local JCC and I had informed him of the *bris*. He told me that he wasn't sure if he would make it, and he would have to think about it.



After exchanging mutual greetings over the phone, he informed me that to his regret, he would not be able to participate in the *bris*, as he is a diabetic, and he usually doesn't feel well during the morning hours, when the *bris* was scheduled to take place.

He then mentioned something else.

"Rabbi, I've got a question for you. Where are you getting a *mohel* from? We ain't got no *mohel* in Texas..."

He was right, I told him, and we would be flying in a *mohel* all the way from Los Angeles.

"That's going to cost a lot of money," he exclaimed.

"You are totally right," I told him, "but G-d willing, we will figure it out."

"Rabbi," he tells me, "I would like to have the honor of paying for the *mohel*."

Ultimately, he gave us enough money to cover the *mohel's* expenses and part of the *bris*. I thanked him profusely, and was feeling quite elated over the good news.

As I reentered the front office following the call, I noticed that the letter to the Rebbe had just cleared the fax machine and gone through.

It dawned on me, that I had just this very moment asked the Rebbe for a *bracha*, and immediately after hitting 'send,' without being delayed a single second, my answer had arrived. The entire deal had been sealed as the letter was being sent to the Rebbe. ①



7 TISHREI 5746, LEVI FREIDIN via JEM 267715

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# VISIT WITH THE REBBE

Circa early 5723



During the New York gubernatorial elections of 1962 (5723), the Jewish Democratic candidate Robert M. Morgenthau came to visit the Rebbe and requested a *bracha* for his career.

Many people of influence and politicians would come meet the Rebbe, and the Rebbe would use the opportunity to encourage them to utilize their position and influence for the good of the community. Additionally, the Rebbe often spoke of pressing matters that were affecting the Jewish community at the time.

This *yechidus* took place shortly after the yom tov season of Tishrei.

Also present was New York City Mayor Robert Wagner; Milton Mollen, Chairman of New York City Housing and Redevelopment Board; members of the Rebbe's *mazkirus* and several Lubavitch *askanim*.

Among the topics spoken during this 30 minute *yechidus* was government aid to parochial schools, a measure the Rebbe was strongly supportive of, and an impending bill regarding Shabbos and *shechita*.

Mr. Morgenthau was ultimately defeated by the incumbent Governor Nelson Rockefeller. Yet he continued to hold high political positions in the State of New York for years after.

*Photos courtesy of Rabbi Pinny Lew*





לזכות  
 החיילת בצבאות ה'  
 חי' מושקא שתחי'  
 לרגל הולדתה ביום י"ח תשרי ה'תשע"ז  
 ולזכות הוריה הרה"ת ר' שניאור זלמן  
 וזוגתו מרת רחל שיחיו צייטלין

ולזכות  
 החיילת בצבאות ה'  
 יודתיה שתחי'  
 לרגל הולדתה ביום י"א חשוון ה'תשע"ז  
 ולזכות הוריה הרה"ת ר' שמעון ליב  
 וזוגתו מרת דבורה שיחיו גארקין

נדפס ע"י זקניהם  
 הרה"ת ר' יהודה בנימן  
 וזוגתו מרת חנה שיחיו ווייס



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## “I was thinking about them last night”

Dear Editors,

Following up on the article about the Rebbe’s call that Yidden remain in the *shechuna* of Crown Heights [“Crown Heights” Derher 50 (131)], I would like to share an incredible story that took place:

As mentioned in the article, the first time the Rebbe spoke publicly about the welfare of Crown Heights and that Yidden cannot abandon a weakening Jewish neighborhood was in a long *sicha* at the farbrengen of Acharon Shel Pesach 5729.

The Rebbe asked for this *sicha* to be prepared for publication immediately following Acharon Shel Pesach and it was submitted to the Rebbe shortly after. The Rebbe edited it thoroughly, and Reb Yoel Kahn submitted it to the Rebbe for final editing. Surprisingly, the Rebbe gave no instructions about publishing the *sicha*, and the proofs remained with the Rebbe.

More than two months later, before *maariv* on the evening preceding 8 Tammuz, the Rebbe unexpectedly sent back the *sicha* to be printed, and instructed that specific letters of the Alter Rebbe and Mittler Rebbe on the teaching “after a fire one becomes wealthy” (with a distant connection to the *sicha*) be published as *hosafos* to the *sicha*. Furthermore, the Rebbe directed that it be published right away!

That same evening, a group of friends and I had traveled to Boston for the *chasuna* of our friend, Elchanan Geisinsky. The group

included: Leibel Kaplan א”ח, יבלח”ט Yossel Minkowitz, Sholom Ber Levitin, Hirshel Morosov, Shmuel Light, Shloma Majeski, Eli Hecht, Yosef Samuels and me.

Following the *chasuna*, the nine of us got into the station wagon and headed back to New York. In the wee hours of the morning, as we were slowing down at the exit, a large truck driving at seventy miles per hour hit the back of the car and a frightening car accident took place. The car caught fire, and three of the *bochurim* were caught in the blaze.

With great *nissim* we all survived the car crash, however some of the *bochurim* were injured seriously. The state trooper who arrived at the scene exclaimed that in his twenty five years of work, he had never seen a fire like this with everybody coming out alive.

Seeing some of our friends severely burned, I right away called Rabbi Hodakov’s house even though it was five o’clock in the morning. Rabbi Hodakov said that I should first check with the doctors and if somebody’s life is in danger, he would call the Rebbe to ask for a *bracha*. Otherwise, I should give him a report in the morning and he would speak to the Rebbe then. The doctors confirmed that nobody was in real danger and we informed Rabbi Hodakov of this.

When I came to 770 in the morning I gave over the details to Rabbi Hodakov and he proceeded to the Rebbe’s room. When he came out, he was white as a sheet. “I’ve seen a lot of things while working for the

Rebbe,” he said, “but I rarely see open *ruach hakodesh* like this. When I told the Rebbe about your situation, he replied, ‘I was thinking about them last night.’”

That day after *mincha*, the Rebbe inquired more details about the crash and exclaimed:

”ווייזט זיך אויס אז גאר צוליב זיי האט מען נעכטען  
ביי נאכט ארויסגעגעבן די הוספות פון דער שיחה,  
וואס דארטן רעדט זיך וועגען ענין השריפה.”

“It seems that it was for them [those in the crash] that last night we gave out the additions to the *sicha*, which address the subject of a fire.”

The Rebbe then instructed that proofs of the not-yet-published *sicha* be distributed to each of those involved in the accident.

At the Shabbos and Yud-Beis Tammuz *farbrengens* following the accident, the Rebbe mentioned the shocking incident and clearly linked it with the release of the *sicha* with the additions that had gone to print that night. The Rebbe also said that the “שרופים”—those who were burnt, should say *l’chaim*.

Needless to say, with the Rebbe’s *brachos* and *horaos* over the next few months, even the *bochurim* that were severely injured enjoyed a complete and fast recovery.

**Mayer Minkowitz**  
*Brooklyn, NY*



## Historical Corrections

Dear Editors,

In regards to the article in the Cheshvan 5777 issue on Crown Heights [Derher 50 (131)], I would like to point out a few corrections. There were over 50 shuls in the area at that time (1950s-1960s). Of all the shuls there were actually only three “Litveshe” *minyanim*—the *Kolel minyan* on Brooklyn and Montgomery, the Chaim Berlin *Kolel minyan* on President between Kingston and Brooklyn, and Netzach

Yisroel on Eastern Parkway between Albany and Troy.

The shuls mentioned in the article as Litvish (Aguda, Novominsk, Kehal Chassidim) were all *heimeshe nusach Sefard minyanim*. There were about a dozen modern orthodox *nusach Ashkenaz minyanim*—Crown Heights Yeshiva-Rabbi Baumol, which was the largest modern orthodox shul in the area (Crown between Nostrand and New York), Young Israel of Eastern Parkway-Rabbi Kanatopsky (Eastern Parkway between Troy and Schenectady), Beth David Gershon-Rabbi Chait (New York between Montgomery and Empire), Chovevei Torah-Rabbi Avigdor and later Rabbi Rabinowitz, Yeshiva Reines (Troy between Empire and Montgomery), Maple St. and Albany Ave. Shul-Rabbi Rosenberg (Maple St.), *mizrachi minyan* (Crown and Kingston), Young Israel of Bedford Ave. (Carroll between Bedford and Franklin), and three more of which I do not recall the names—Lincoln Place and Eastern Parkway-Rabbi Spiegel, Troy Ave. (President and Union)—and to the best of my Knowledge these last two are the only ones that became churches—and Rogers Ave.-Rabbi Schwartz (between Montgomery and Crown).

All the other *minyanim* were Chassidishe or heimishe:

Yerushalymer Rebbe-Rabbi Auerbach (Eastern Pkwy between Kingston and Albany), Rabbi Harlig (Carroll between Rogers and Bedford), Doliner Shtiebel-Rabbi Rubin (Montgomery between Rogers and Bedford), Viener-Rabbi Strasser (Kingston and Lincoln), Modzitz (Crown between Schenectady and Utica), Frankel’s-Rabbi Frankel (President between Utica and Rochester), Gerer Shtibel (President between Schenectady and Utica), Gerer Shtibel (Montgomery bet. Albany and Troy), Belz (Eastern Pkwy between Brooklyn and New York), Bobov (St. Marks and Brooklyn), Kerestirer-Rabbi Gross (Eastern Pkwy and Brooklyn), Halayner (Eastern Pkwy and Schenectady, Narol-

Rabbi Shapiro (Eastern Pkwy between Albany and Troy), Sussnovitzer-Rhadzin-Rabbi Englard (Crown between Kingston and Albany), Neipest-Rabbi Goldman (Crown between Brooklyn and Kingston), Kosslover-Rabbi Rokeach (President between Kingston and Brooklyn), Skver (Kingston between Montgomery and Crown), Satmar (Kingston between Montgomery and Crown), Chenger-Rabbi Jungreis (Montgomery between Brooklyn and New York), Sadiger-Rabbi Friedman (Crown between Brooklyn and New York), Skulen-Rabbi Portugal (Crown and Brooklyn), Spinka-Rabbi Weiss (Crown between Brooklyn and Kingston), Kirahauser-Rabbi Teitelbaum (Crown between Brooklyn and New York), Vishnitz (Montgomery between Kingston and Albany), Rabbi Ungar (Montgomery between Albany and Troy), Chevra Shas-Rabbi Alperin (Kingston and Montgomery) Rabbi Teitelbaum (Lefferts between Albany and Troy), Rabbi Eisenstadt (Crown between Nostrand and New York), Nadvornier (Carroll St.), Chust (Montgomery St.), Ksav Sofer (Empire), Novominsk (Carroll St.), Kehal Chassidim (Carroll St.), Rhubashov (Crown St.), Aguda (Crown St.), Empire Shtibel (Empire), Rabbi Hager (Empire), Rabbi Shorr (Empire), Carroll St. (Kingston and Albany), Rabbi Vinnick (Troy bet. Union and President). There might be another few, but to the best of my memory these are the ones I remember, and last but not far from least-Bais Chayenu-770 Eastern Parkway.

There were very few yeshiva buildings in the area (Crown Heights Yeshiva which later became Bais-Rivkah, Yeshiva of Eastern Parkway, Oholei Torah near Buffalo Ave., Bobov, Rabbi Levy's Bais Yaacov (Eastern Parkway near Howard Ave), and the Bais-Yaacov Seminary on Rogers and Montgomery. Unfortunately, the lack of major buildings to house *mosdos* and yeshivos was a contributing factor to the fast exodus of Yidden from Crown Heights.

There were about eight *mikvaos* in the area.

In regards to kosher stores mentioned, there were four Meal Marts—two on Utica, one on Nostrand, and one on Franklin Ave. Besides Meal Mart there was a Mauzone on Kingston, and Mermelstein's on Kingston. There were a grand total of three restaurants in the whole area—two fleishig (Kingston and President, and Albany and Eastern Pkwy), and one milichig (Kingston between President and Union). The very first kosher pizza store in Crown Heights (and I think possibly in New York) was Chaim's Pizza on Nostrand between Montgomery and Crown (early 60s). Later on there was one on Kingston (near Empire) and one on Utica (near Crown), and they were under the Chopsie & Naftali name. There were two bakeries on Kingston Ave. (Oberlanders near Empire, and Pinczewski near Union), the famous Lowens on Rogers Ave. between Montgomery and Crown (with a separate Pesach bakery store on Rogers near President), Albany Bakery, and a commission bakery on Utica Ave.

There were a few Judaica/*sefarim* stores. Flohr's, which was originally at 560 Empire and then moved to 382 Kingston; Miller's, which was originally on Eastern Parkway near Albany and later moved to Utica and Carroll; Ehrenreich's Central Hebrew Books, Kingston between Crown and Carroll; Sashitsky's, which was on Troy Ave. then moved to Kingston and Carroll and was taken over by his son-in-law Rabbi Shain and then moved to Kingston (between Union and eastern Pkwy), and was then sold to Mishulovin; and then Drimmer's, which opened in 1969 and became Judaica World in the 80s.

There is much more to write about our glorious neighborhood's past, and I hope this will give you a glimpse of days past.

**S. Drimmer**  
Brooklyn, NY



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 ת.נ.צ.ב.ה.  
**טענענבוים**

לזכות  
**אסתר יוכבד בת שיינדל דוידא** שתחי'  
 לאריכות ימים ושנים טובות  
 ולחיוזק ההתקשרות לכ"ק אדמו"ר

לזכות  
 הרה"ת ר' חיים ברוך וזוגתו מרת חי' מושקא  
 ובנם לוי יצחק שיחיו  
 ששונקין

לזכות  
 הרה"ת ר' יצחק ישראל וזוגתו מרת רחל בריינא  
 בניהם ובנותיהם  
 מנחם מענדל, שרה רבקה, ריקי, יהושע דוד שיחיו  
 מאגאלניק

לזכות  
 החיילת בצבאות ה'  
 מושקא שתחי'  
 לרגל הולדתה ביום הש"ק י"ג תשרי ה'תשע"ז  
 נדפס ע"י הוריה  
 הרה"ת ר' דובער הלוי וזוגתו מרת חנה שיחיו דעכטער

לזכות הרה"ת ר' שלום דובער שי' צירקינד  
 נדפס ע"י  
 הרוצה בעילום שמו

לזכות  
 הרה"ת ר' חיים צבי וזוגתו מרת חנה ומשפחתם שיחיו לזרוב

לזכות  
 הת' לוי יצחק שיחיו  
 לרגל הגיעו לעול מצוות כ"ח כסלו ה'תשע"ז  
 נדפס ע"י הוריו  
 הרה"ת ר' מנחם מענדל וזוגתו מרת ברכה שיחיו  
 טעלדאן

לזכות  
 הרה"ת ר' יוסף ברוך הכהן וזוגתו מרת מרחל רבקה  
 ומשפחתם שיחיו פרידמאן

לזכות  
 הרה"ת ר' מנחם מענדל וזוגתו מרת שטערנא שרה  
 ומשפחתם שיחיו  
 שם טוב

לזכות החייל בצבאות ה' מנחם מענדל שיחיו  
 לרגל הולדתו במוש"ק בראשית כ"ח תשרי תשע"ז,  
 שיגדל לתורה לחופה ולמעשים טובים וחיל של כ"ק אדמו"ר זי"ע  
 ולזכות הוריו שלום דובער וזוגתו ריקל פעוונער

לזכות החתן הרה"ת ר' ישראל שיחיו טרייטל  
 והכלה המהוללה מרת שטערנא שרה שתחי' שם טוב  
 לרגל חתונתם בשעתומ"צ ביום י"ז טבת ה'תשע"ז  
 נדפס ע"י משפחת וואגעל

לזכות  
 החתן הרה"ת ר' מנחם מענדל שניאורסאהן  
 והכלה המהוללה מרת חי' מושקא וויטקעס  
 לרגל חתונתם ביום ה' שבט ה'תשע"ז  
 נדפס ע"י הוריהם  
 הרה"ת ר' חנא ראובן וזוגתו מרת שרה מאשא שיחיו וויטקעס  
 הרה"ת ר' יוסף יצחק וזוגתו מרת יהודית שניאורסאהן

לזכות  
 החיילת בצבאות ה'  
 חנה שתחי'  
 לרגל הולדתה ביום י"ג מור-חשוון ה'תשע"ז  
 נדפס ע"י הוריה  
 הרה"ת ר' מנחם מענדל וזוגתו מרת ברכה שיחיו טעוועל

לע"נ הרה"ת ר' צבי הירש ע"ה בן הרה"ת הרה"ח ר' יהודא ע"ה  
 חיטריק  
 נלב"ע ב' טבת ה'תשע"ג  
 נדפס ע"י הרה"ת ר' אליעזר גרשון וזוגתו מרת קיילא רחל שיחיו  
 שם טוב

לזכות החייל בצבאות ה'  
 יהושע הלוי שיחיו  
 לרגל הולדתו ביום י"ד מור חשוון  
 נדפס ע"י הוריו הרה"ת ר' יונה הלוי וזוגתו מרת חי' מושקא שיחיו  
 לעוויטין

מוקדש ע"י הרוצה בעילום שמו

מוקדש לחיזוק ההתקשרות לנשיא דורנו  
כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

לע"נ הרה"ג התמים המשפיע וכו' ר' אלימלך בן צבי יעקב ע"ה  
נלב"ע י"ט מר חשוון ה'תשע"ז

ת.נ.צ.ב.ה.

נדפס ע"י בנו הרה"ת ר' יוסף יצחק וזוגתו מרת חנה שיחיו  
צויבל

לע"נ מרת יהודית ע"ה

בת הרה"ג הרה"ת ר' אברהם ברוך ז"ל

נפטרה ה' טבת ה'תשע"ז

דין נצח

ת.נ.צ.ב.ה.

נדפס ע"י בנה הרה"ת ר' מנחם מענדל וזוגתו מרת חנה שיחיו  
ראקסין

לע"נ הרה"ח הרה"ת ר' שמעון ע"ה

בהר"ר שמואל זאנוויל ע"ה הי"ד

גאלדמאן

נולד ה' טבת ה'תרפ"ה

נלב"ע כ"ט תשרי ה'תשע"ז

ת.נ.צ.ב.ה.

נדפס ע"י הרה"ת ר' משה וזוגתו מרת קריינדי שיחיו  
קליין

לזכות הת' חיים שיחי

לרגל הגיעו לעול מצוות ביום י"ז חשוון ה'תשע"ז

נדפס ע"י הוריו הרה"ת ר' דוד וזוגתו מרת חנה

גולדברג

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