

A Chassidisher **Derher**

א חסידישער דערהער



וואס פאסט;
וואס פאסט
נישט

PROPER CONDUCT
OF A CHOSSID



MENACHEM AV 5777
ISSUE 59 (136)

**"Svoy Brat -
One of Ours"**
REB BEREL JUNIK

**Greeting
the Campers**
MOMENTS

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MENACHEM AV 5777 ISSUE 59 (136)



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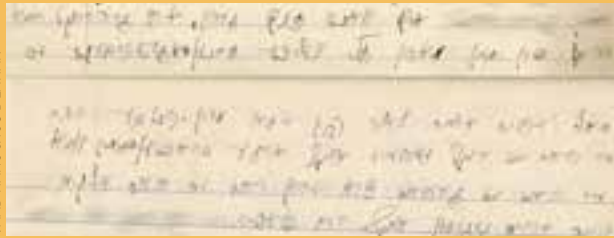
Cover Photo Credit: Rabbi Pinny Lew

DerherEditorial

In her personal diaries, Rebbetzin Chana, the Rebbe's mother records the final years of the life of her esteemed husband, Horav Levi Yitzchak, and his tragic passing.

She tells of his deep desire to share his never-ending wellsprings of innovative Torah thoughts with someone. Ultimately she enabled him to transcribe these thoughts on the margins of the few *sefarim* he had with him in exile.

Later, upon her arrival in the United States and in the comforting company of her son, the Rebbe, she longed for the remnants of this towering personality to finally be saved for posterity:

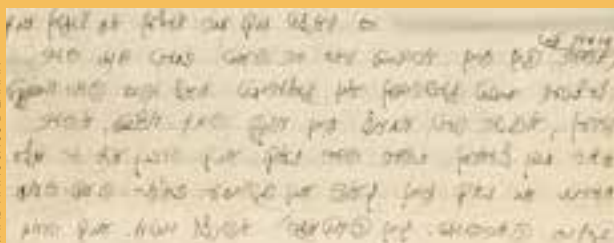


VAAD HANOCHOS B'LAHAK

איך ווינטש זיך זעהן אפגעדרוקט די ברייך פון מיין מאן ז"ל וועלכע זיינען דא געשריבענע. עס זאל עפעס ארויס לאור פון אזא מעין-הנובע, וואס ער האט גיט אויפגעהערט אויף א רגע טראכטן תורה, און וואו ער האט גיט געהאט צו רעדן, האט ער דאס חלקים ווייס ארויס געגעבן אויף דעם פאפיר.

I would like to make a wish that I will see publication of the letters of my husband z"l, which are available. Something ought to be published from such a personality, such a flowing "wellspring" of incessant Torah thought, never ceasing even a moment, one who, when he had no one to address, would write down his thoughts on paper in installments

(Reshimos Zichronos Installment 35)



VAAD HANOCHOS B'LAHAK

עס וואלט זיין מיר וועלן אז וועגן אים, דער מאן ז"ל, אדער פון זיין ארבעט וואס ער האט כמעט ביז די לעצטע מינוט געשריבן און געלערנט זאל עפעס פאראייביגט ווערן. אפשר וועט אמאל זיין אויף דעם א צייט אדער פאר מיין לעבן אדער דערנאך. איך רעכן אז ער אלס מענטש, אי נאך זיין קאפ און גרויסע כחות האט דאס געוויס פארדינט.

I deeply desire that something be published to eternalize my husband z"l, either something about his life or some of

his scholarly work that he wrote and studied almost until his last moment. Perhaps a time will come for this, either during my lifetime or after. It is my belief that, as a great personage and because of his intellectual accomplishments and great abilities, he certainly deserved this.

(Reshimos Zichronos Installment 38)

When the remnants of his father's writings finally reached the shores of the United States, the Rebbe wrote a heartfelt letter to one of the people responsible for their rescue:

I thank you from the depth of my heart for your efforts and actions to rescue my father's *sefarim* of Zohar with his handwritten notes, which I just received in-hand... This is very personal for me... because I recall the toil and labor, as well as the enthusiasm, that my father invested in his Torah writings...

(Igros Kodesh vol. 19 p. 117)

Indeed, on Chof Av 5729, the Rebbe instructed that his father's writings be prepared for print.

Although in those years the Rebbe no longer personally wrote and signed the introductions to Kehos *sefarim*, here he made an exception.

In a rare display of affection, the Rebbe begins:

"Thank G-d, I was privileged to have the great, wondrous *zechus*, of receiving some of the writings of my father, as well as a few *sefarim* that my mother, Rebbetzin Chana bas HoRav Meir Shlomo, brought to him when she received permission to travel and join him in his place of exile – in some of which he wrote brief notes on the margins..."

As the Rebbe often instructed, that in connection with the *yom hilula* on Chof Av we should all study from the Torah of his father, this magazine includes a special overview on the nature of Horav Levi Yitzchak's Torah.

The existing writings that we have today are only a mere fraction of the thousands of pages written by Horav Levi Yitzchak over his lifetime. In fact, the Rebbe once concluded a *sicha* on this subject (Vov Tishrei 5750) with the *bracha*: *Yehi ratzon* that we will soon merit the fulfillment of "*Uva'u ha'ovdim be'erez Ashur*"—very soon these writings will be found and we will be able to study from them. In fact, our *hachlata* that we will study from them in due time actually hastens the time when we will be able to search for these writings and eventually find them!

The Editors

חג הגאולה, י"ב-יג תמוז, ה'תשע"ז



NO NIGLEH ON SHABBOS?

Before continuing a discussion on a hadran from a preceding farbrengen, the Rebbe takes the time to address the notion of studying nigleh on Shabbos, responding to individuals who may have thought it incorrect.

There are those of “*shpitz Chabad*” who complained that it is unfitting for us to discuss *nigleh* on Shabbos. They add that this is not an issue they made up themselves—going back many years, many senior Chassidim would follow this custom!

In response: First of all, the idea of not learning *nigleh* on Shabbos certainly does not include any set *shiurim*, as the prevailing custom is.

Secondly, and more importantly, if the one objecting to the study of *nigleh* was someone that utilizes every minute of Shabbos for learning Chassidus, there would be room for discussion. However, when the same person spends time on Shabbos talking about mundane matters, and when there is no one else around with whom to chat, he opens a newspaper...

All week he has no time to read because he's too busy with business, but when Shabbos comes, once he's already relaxed as much as he needs, and slept well (with the explanation that “*שינה בשבת תענוג*—Sleep on Shabbos is a pleasure”), he uses the few spare minutes—when nobody else will see him—to read the newspaper!

It is obviously “very” important that he be up to date with everything going on in Washington, or Beirut, with every detail of all the latest politics, etc., and therefore he simply must do so on Shabbos. He even has a *heter*—one can attend to public matters on Shabbos, and there is no more important matter of public concern than him being in the loop on what's going on...

When he later speaks *devarim*





לעבן מיט'ן רבין

לזכות
לזכות שלוחי כ"ק אדמו"ר
בכל קצוי תבל להצלחה רבה ומופלגה
למעלה מן המשוער
נדפס ע"י
הרה"ת ר' דוד ומרת חנה
ויגלר
פאלם ביטש גארדענס, פלארידא



CIRCA 5702-5706, JE 128783

*"I felt that my father
had passed on"*

CHOF MENACHEM-AV 5704

In honor of Chof Av, yom histalkus of the Rebbe's father - HoRav Levi Yitzchok Schneerson, we present our readership with an account of the period surrounding Chof Av 5704 in the Rebbe's presence.

This narrative is based mostly on a description of these events in the book Yemei Melech vol 2, in addition to other sources.

It should be noted that the content of this article slightly differs from this column's usual style, in that the story takes place during the lifetime of the Friediker Rebbe.



כתב יד קודש

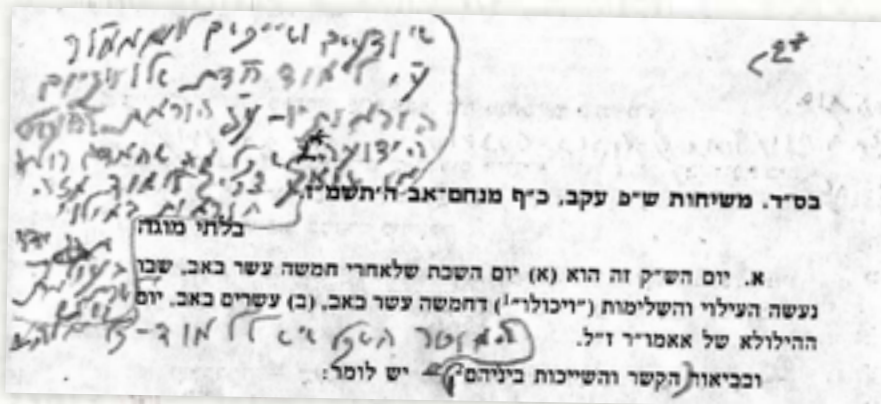
לע"נ
מרת רבקה דינה בת ר' זאב וואלף ע"ה
גייסינסקי
נלב"ע י"ג מנחם אב, ה'תשס"ז
תנ"צ'ב'ה'
נדפס ע"י משפחתה שיחיו



All Who Are Connected to My Father

This *ksav yad kodesh* contains corrections and additions the Rebbe placed on the transcript of *sichas Shabbos parshas Ekev*, Chof Av 5747.

In drawing the connection between *Chamisha Asar B'Av* and *Chof Av*, the Rebbe asserts that there is a special lesson to be learned for "all those who know of, and are connected to my father":



The lesson to be learned for all those who know of, and are connected to my father; by way of studying his *chiddushei Torah* and following his instructions. [This lesson is] based on the Baal Shem Tov's teaching that everything one sees or hears must serve as a lesson in fulfilling his purpose on earth: to serve his Creator.

(Teshura Rabinovich-Wolf 5772)

[וביאור] המוסר השכל שיש ללמוד—כל אלה שידועים ושייכים לאמו"ר ע"י לימוד חד"ת שלו וקיום הוראותיו—ע"פ הוראת הבעש"ט הידועה שכל מה שהאדם רואה או שומע צריך ללמוד מזה הוראה במילוי תפקידו בעולם לשרת את קונו...

DAYS OF MEANING

EXPLORING SPECIAL DATES
ON OUR CALENDAR

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15 AV

"לא היו ימים טובים לישראל כחמשה עשר באב..."

"There were no greater festivals for the Jewish people than 15 Av (Tannis 4, 8)."

From 5735 and on, the Rebbe farbrenged nearly every year on this date.

At these farbrengens, the Rebbe would expound on the uniqueness of this day (partial list):

- It is the day on which the last generation destined to die in the desert found out that the *gezeirah* had been nullified. This is the ascent (עליה) following the previous descent (ירידה), the punishment of the *meraglim* decreed on Tisha B'av (see farbrengen 15 Av 5735).
- The moon is full on 15 Av. This symbolizes שלימות (completion). On some occasions, the Rebbe explained how 15 Av even has an advantage over the other Yomim Tovim that fall out of the fifteenth of the month, Sukkos and Pesach (see farbrengen 15 Av 5736).
- The Shulchan Aruch tells us that this is the day upon which the nights begin to get longer, and therefore one can add in study of Torah at night starting on this date (see farbrengen 15 Av 5740).

20 AV

Histalkus of Horav Levi Yitzchok, the Rebbe's Father

On 20 Av 5704, the Rebbe's father, Hagaon Hamekubal Horav Levi Yitzchok Schneerson, was *nistalek* in Alma-Ata (today Almaty), Kazakhstan.

After four difficult years of exile in Chi'ili, Kazakhstan, Horav Levi Yitzchok arrived in Alma-Ata after Pesach 5704. While his living conditions improved there, unfortunately this brought about a negative result: A terrible illness which he had been suffering from for some time but hadn't been felt amidst the hunger and want of his exile, was now able to show itself, and it spread drastically. On Wednesday, 20 Av, his situation deteriorated. Towards evening, Horav Levi Yitzchok's soul left its body. He was 66 year old. The *levaya* took place the following day.

"After my father-in-law the [Friediker] Rebbe left Russia, [Horav Levi Yitzchok] was the only descendant of the Alter Rebbe, the Mittler Rebbe, and the Tzemach Tzedek left as a leader in Russia," the Rebbe said in a *sicha*. "Therefore, people turned to him for guidance (גם בענייני הדרכה). Because of his activities in spreading Torah and the wellsprings [of Chassidus], he was arrested and exiled, and he was *nistalek* in his place of exile." (Sefer Hasichos 5748 p. 587 - 588.)

In 5730, every Shabbos during the farbrengen, the Rebbe began explaining Horav Levi Yitzchok's *ha'aros* on Sefer Hatanya, from the newly published sefer "Likkutei Levi Yitzchok."

In 5731, the Rebbe began to explain Horav Levi Yitzchok's *ha'aros* on Sefer HaZohar, and teach a lesson from them in *avodas Hashem*. This continued for many years afterwards.



Broad Perception & Meticulous Precision

The Torah of HoRav Levi Yitzchak

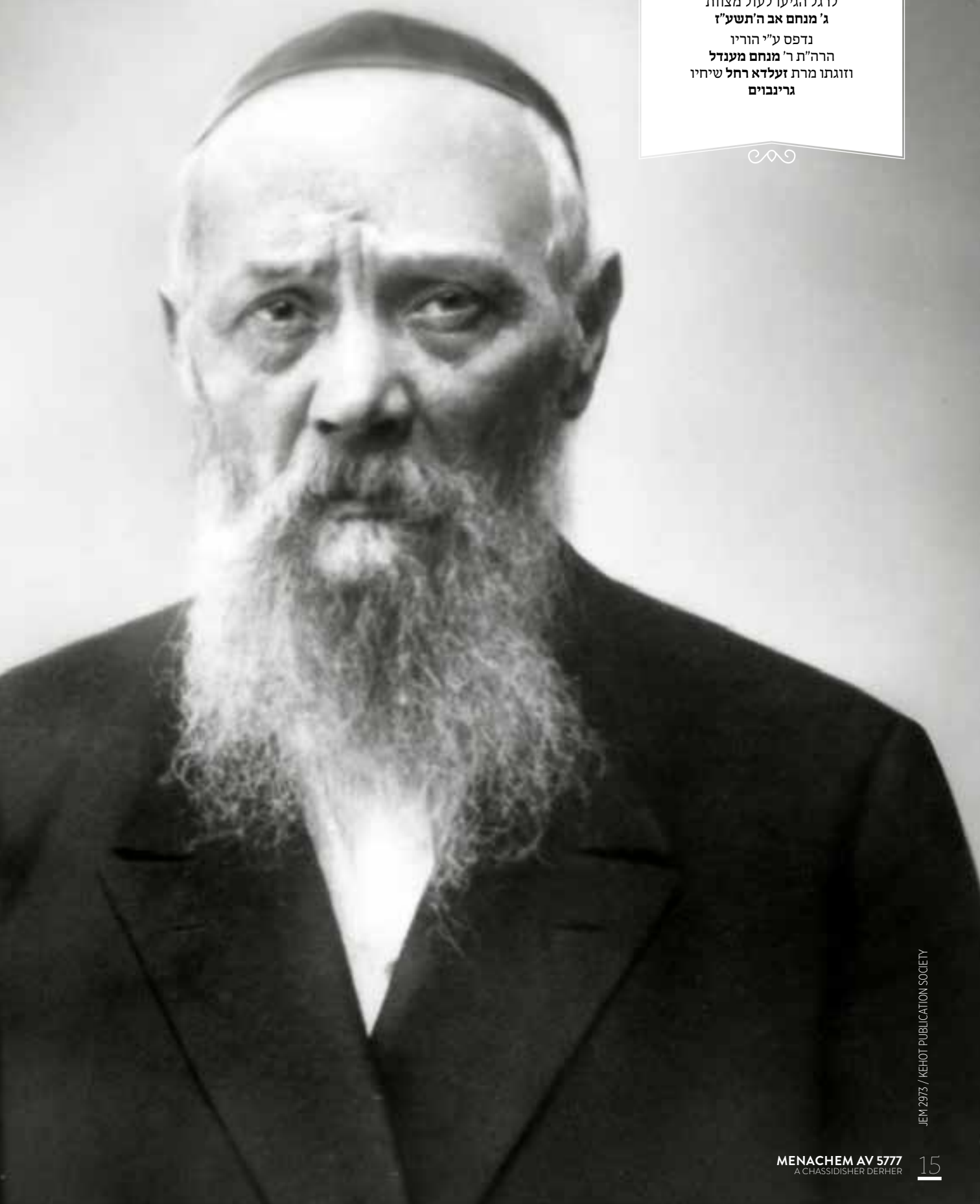
In the Av editions of past magazines, we have written about multiple aspects of Horav Levi Yitchok's life: his courageous years of *rabbonus*¹; his tremendous *mesiras nefesh* in the face of tyranny²; personal encounters with him³; and his final years in exile⁴.

In honor of this year's Chof Av, we endeavor to approach Horav Levi Yitzchak's life from perhaps the most challenging perspective of all: his Torah. Like their Creator, *tzadikim* instill their essence into their Torah, "*Anna nafshi kesavis yehavis*," and although the Rebbe told stories about his father on many occasions, the primary focus was always his father's Torah. The

Rebbe discussed this at almost every farbrengen from when it was published in 5730—an honor reserved for nothing else other than Rashi *sichos*, Pirkei Avos in the summer, and, in the later years, Rambam.

In this review, we have relied heavily on a series of articles and interviews published by Reb Yoel Kahan throughout the years; an overview of Horav Levi Yitzchak's writings by Rabbi Yehoshua Mondshine; and an exclusive interview with Rabbi Dovid Dubov, author of *Yalkut Levi Yitzchak Al Hatorah*, selections of Horav Levi Yitzchak's *pirushim* on the Chumash with notes and explanations.

לזכות
הת' שניאור זלמן שיחי'
לרגל הגיעו לעול מצוות
ג' מנחם אב ה'תשע"ז
נדפס ע"י הוריו
הרה"ת ר' מנחם מענדל
וזוגתו מרת זעלדא רחל שיחיו
גרינבוים



What is a Gaon?

In his introduction to the articles he wrote shortly after Horav Levi Yitzchak's *sefarim* were published, Reb Yoel Kahan writes:

"I once heard from a *chassidishe* Yid the following: Before accepting the *nesius*, the Rebbe once spoke at a farbrengen in Riga about the meaning of the title "*gaon*." The Rebbe explained that regular people have no concept of what a *gaon* truly is. They assume that a *gaon* is someone whose mind is much greater than that of a regular person—a hundred times better, a thousand times better, or even more; but, in reality, the true meaning of a "*gaon*" is something completely different. His talents are not only immeasurably greater than those of a regular person—they are on an entirely higher level.

"It's not the type of intellect that can be measured against, or compared to, regular intellect, great or small. A regular person's mind is not only smaller—or much much smaller—than a *geone'she* mind, they simply cannot be weighed on the same scale.

"Thus," Reb Yoel writes, "it is difficult—or, better said, impossible—for a person with regular faculties to analyze or give any type of a review on the *geonus* that lies in the *sefarim* of true *geonei Yisroel*. These are the types of *sefarim* of...Likkutei Levi Yitzchak."⁵

Throughout his lifetime, Horav Levi Yitzchak wrote many works containing his innovative Torah thoughts, but, tragically, most of them were lost upon his arrest by the KGB.⁶ Despite the unspeakable pain and torment he underwent, he managed to transcribe hundreds of pages of Torah in the short period that he was in exile, with the assistance of his wife, Rebbetzin Chana.⁷ Using homemade ink prepared by Rebbetzin Chana—which is why they are written in many different colors—he wrote mostly on

the margins of the very few *sefarim* she managed to bring him from home, in addition to some other papers or notebooks. This constitutes the majority of Horav Levi Yitzchak's writings that are published today in 4 volumes.

Rabbi Dovid Dubov, author of *Yalkut Levi Yitzchak Al Hatorah*, explains: "Horav Levi Yitzchak would draw one or two tiny circles on top of the words that his *pirush* was discussing, and then he would begin writing on the margin of the page. When he inevitably ran out of room, he would generally go *backwards*, to the page *before*, and continue the *pirush*. (Presumably he went backwards in order to avoid filling the later pages and running out of room.) In order to show that it was a continuation of the other *pirush*, he would rewrite the last three words from where he left off, and continue on from there. For example: If the last words on page *reish daled* was וּכְמוֹ שֶׁכָּתוּב בְּלִקּוּטֵי תוֹרָה, he would rewrite on page *reish gimmel* וּכְמוֹ שֶׁכָּתוּב בְּלִקּוּטֵי תוֹרָה, and continue on from there.

"This could continue over many, many pages. Being that the margins were often full with previous writings, he would have to find every space available to squeeze in his new *pirush*. His longest single *pirush*, on the Zohar of parshas Tzav, fills *fifty-four pages* of the *published* version Likkutei Levi Yitzchak—over a hundred pages of margins on the Zohar!

"Since he was such a *ma'ayan hamisgaber*, a gushing fountain of Torah, he would often delve into side-points, elaborating on various concepts at length—and then there were sometimes parentheses within parentheses—until he would finally write: "This is the end of the parentheses that began on page...; now, we will return to the original theme..."

Horav Levi Yitzchak only possessed a few *sefarim* in exile: a set of Zohar (an edition with unusually large margins); a Tanya; and a pocket-

...Regular people have no concept of what a gaon truly is. They assume that a gaon is someone whose mind is much greater than that of a regular person—a hundred times better, a thousand times better, or even more...



NONVIOLENT REVOLUTIONS



In the months leading up to the year 5750, and throughout that year, a wave of nonviolent revolutions took hold in the USSR. The peoples of Poland, East Germany, Bulgaria and Czechoslovakia protested en-masse against their respective communist governments. They demanded independence from the USSR and civil rights and freedoms for all citizens. These revolutions were wildly successful and not a single shot was fired.

On November 9, 1989, (11 Cheshvan 5750) thousands of jubilant Germans brought down the most visible symbol of division at the heart of Europe—the Berlin Wall. For two generations, the Wall was the physical representation of the Iron Curtain and the repression of the Communist Soviet Union.

On November 28, 1989 (Cheshvan 30 5750) a peaceful event occurred in Mongolia that sparked the non-violent people's revolution that brought about regime change there several months later.

All this resulted in the dissolution of the USSR and the end of a long and unfortunate era in the history of Eastern Europe. Regime changes and political transformations were occurring in India and China as well.

Several years prior, in the winter of 1986, a similar revolution occurred in the Philippines. Known as the Yellow Revolution, the people overthrew the authoritarian and repressive regime of then President Ferdinand Marcos, through peaceful demonstrations. This event made news headlines as “the revolution that surprised the world.” Most notably, to the credit of the deposed president, the revolution did not result in a violent civil war.

On Shabbos Parshas Toldos, 4 Kislev, 5750, a week after the third international Kinus Hashluchim, the Rebbe addressed the miraculous and unprecedented phenomenon of these nonviolent revolutions.

MIRACLES TAKEN FOR GRANTED

Many wonder why we emphasize the fact that the world is currently in a state of preparation for Moshiach and that we are at the “doorstep” of redemption. They argue that civilization in general continues to operate as usual.

It is puzzling and amazing that they do not notice the unfathomable changes occurring around the globe. During the last few years there are radical revolutions taking place in various countries. Entire governments are undergoing major internal transformations, to the opposite extremes of the ideological spectrum.

With Hashem's great kindness, these revolutions are occurring peacefully. The respective economies did not grind to a halt and, for the most part, the routine of life of the citizens of these countries is continuing undisturbed.

The most obvious and relevant revolution for us is the one occurring in Russia and the countries of the USSR. This is the birthplace of



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



Is it Befitting?

Proper conduct of a Chossid -
וואס פאסט; וואס פאסט נישט

מ'דארף אלעמאל געדיינקען, אז מען איז דעם רבינ'ס
מענטשן, און שטעלן זיך אליין די פראגע: איז דער
רבי צופרידן מיט מיר וואס איך טו אזוי? האב איך
גענוג אתכפא און אתהפא ווי עס פאסט פאר דעם
רבינ'ס א מענטש?

We must always remember that we are the Rebbe's
people, and ask ourselves the question: "Is the Rebbe
happy with what I am doing now? Do I have sufficient
iskafya and *is'hapcha* as befitting the Rebbe's person?"

Befitting for a Chossid

The Frieddiker Rebbe relates that once while
visiting in Vitebsk, his grandfather, the Rebbe
Maharash, was asked to say Chassidus. Instead, he
came out to the courtyard where the Chassidim had
assembled and began addressing them:

"In worldly matters, the expression is often used,
'This is befitting and this is unfitting' (דאס פאסט
(און דאס פאסט ניט). For a certain type of person such
behavior is befitting; for another type of person
such conduct is unfitting.

"For Yidden, and especially for Chassidim, there
are things which are spiritually fitting and those
which are unfitting:

For a Chossid it is befitting to learn a bit of
Chassidus every day;

For a Chossid it is befitting to occupy himself with helping another;

For a Chossid it is befitting to be joyful, and express gladness to others;

For a Chossid it is befitting to examine his own shortcomings while seeing his fellow's virtues;

For a Chossid it is befitting to view even the most simple Jew as being at higher standing than himself;

For a Chossid it is befitting to learn good character from everyone else;

For a Chossid it is befitting to have love and brotherhood with others.

On the other hand:

For a Chossid it is unfitting not to learn Chassidus;

For a Chossid it is unfitting not to occupy himself with helping another;

For a Chossid it is unfitting to be depressed;

For a Chossid it is unfitting to overlook his own shortcomings;

For a Chossid it is unfitting to see himself higher than the greatest;

For a Chossid it is unfitting not to learn anything from another;

For a Chossid it is unfitting to bring about strife and conflict, even if it is [supposedly] for the sake of strengthening *darkei haChassidus*.

"When my grandfather concluded his holy words, he stood up and returned to his room. The words had such a strong impact on the crowd that most of them broke out in a soft cry..."¹

WHO, ME?!

The story is told about a Chossid of the Alter Rebbe, Reb Mordechi of Lepiel, who successfully refrained from transgressing an *aveirah* by using the trait of *ga'avah*.

When the *yetzer hara* nagged at him and said, "Listen here, Mottel! Do it!" he would stand up tall and straight and scream, "Who me?! A Chossid of the Alter Rebbe, a wealthy man, a *maskil* and *lamdan*; I should transgress this *aveirah*?! No way! It does not befit my character (עס פאסט נישט)." (Sichas Simchas Beis Hashoeiva 5714)

Made of Different Stuff

With *toras haChassidus*, our Rabbeim wished to mold a Chossid that would be of an entirely different caliber. A Chossid's makeup is of refined character; his very being lives the ways of Chassidus and he acts accordingly.

To this effect, we find so many descriptions in the *sichos* and writings of our Rabbeim, expounding on the virtues of a Chossid. It is almost as if a Chossid naturally possesses these traits.

"Chassidim are by nature altogether different," the Rebbe Rashab said.

א חסיד איז בטבע א קלוגער, איז בטבע א תקיף בדעתו, א חסיד האט א ברען, א חסיד האט דעם כח הביטול, א חסיד האט חוש הריח...

"A Chossid is clever by nature; he is by nature a determined individual; a Chossid has passion; a Chossid possesses humility; a Chossid has a good 'sixth sense' [lit. a sense of smell]."²

In a *sicha* said shortly after arriving in America, the Frierdiker Rebbe relates how in his childhood, the question "What is a Chossid?" always occupied his mind. From speaking with elder Chassidim, the image of a "Chossid" finally began formulating in his mind. "A thinker, a davener, a person of good *middos*, a faster, a person who remains silent..."³

"A Chossid is always happy. If things are going well, he is happy. And if things are not going so well, he's still happy."⁴

The Rebbe Rashab related that in his youth, he also pondered upon the question "What is a Chossid?" along with his *chavrusa*, Reb Yaakov Mordechai [later the rav of Poltava]. His friend suggested that a Chossid is someone who is devoted to the Rebbe.

The Rebbe Rashab concluded: "Being *mekushar* to the Rebbe with the greatest sense of *hiskashrus* is still not enough. A Chossid needs to be devoted to carrying out the Rebbe's affairs..."⁵

Responsibility Included

With all these traits innately, almost naturally, in a Chossid's soul, we have a much higher standard to live up to.

"A Chossid must always feel the truth," the Rebbe writes in a letter. "Every Yid knows the truth, but a Chossid also *feels* it in his heart. This is the 'ונפלינו' of Chassidim..."⁶



In Exchange for a Soldier

Blood, death and suffering once again made its appearance in Asia.

It was the Russo-Japan war and all able-bodied reserves—those wielding the red cards—were now being summoned to come and support the war effort. Fathers, sons and brothers were being sent to the front in the thousands; each went with the knowledge that he may never live to see his family again.

With the harsh reality of battle clear to him, the Chossid Mendel Dovid made his way desperately to Lubavitch to secure a *bracha* from the Rebbe Rashab that he would be freed from this terrible situation. He was after all a husband and father with little children waiting for him at home.

The Rebbe Rashab heard his request and replied, “Hashem should free you from their hands.”

In those dangerous times, a *bracha* wasn’t enough for Mendel Dovid and he asked the Rebbe to give him a promise.

“I can’t make a promise,” replied the Rebbe, but the Chossid pressed further and said, “There is a story that your father, the Rebbe Maharash, made such a promise and it was fulfilled.”

The Rebbe Rashab’s face became red and he answered, “My father was able to do such a thing but I can’t.”

“Please Rebbe,” begged the Chossid, “For me even your ‘possibility’ is good enough.”

The Rebbe Rashab became serious once again and he repeated his *bracha* but this time he added a word of assurance, “Hashem will save you from their hands.”

Reb Mendel Dovid went home with joy as he

prepared for the day his draft notice would arrive.

All the men who were called up for duty would report to a central location, each with his pack in hand holding a few possessions. From there they would go to headquarters and then off to the battlefield. They did not need much training because all of them already had prior military experience.

There was an officer in charge who had a list of all the draftees that were supposed to be reporting that day. It just so happened that on the day that Mendel Dovid reported to duty, the head officer in charge of all the drafts was supposed to visit that very base.

However, moments before he made his grand appearance the officer in charge entered the mess hall and called out:

“Is there a Gurvitz, Mendel here?”

Mendel Dovid nervously stepped forward.

“You are free to go home,” declared the officer.

And with those few words he saw the Rebbe’s words fulfilled much faster than he ever expected. In fact, he had all the documents proving his release a mere few days later. Though he was confident he would experience a miracle, he thought it would be a lengthier ordeal; perhaps faking the medical examination or something like that.

Curious to what had been the reason for his salvation, he probed for an answer. He soon found out the most amazing story:

This officer had lived in the city of Viliz for many years in a rented apartment. The apartment belonged to a Yid in Riga and once every three years he would travel to Viliz and make the

REB BEREL ASSISTS AS THE REBBE WASHES HIS HANDS FOR CHALLAH AT
THE SUKKOS RALLY FOR RELEASED TIME CHILDREN, 19 TISHREI 5737.

Svoy Brat

ONE OF OURS

REB BEREL JUNIK

Chossid, Teacher,
Meshamesh Bakodesh

לזכות
שלוחי כ"ק אדמו"ר לקאמפוס בקנדה,
שיצליחו בשליחותם הק'
מתוך הרחבה בגשמיות וברוחניות
נדפס ע"י חבריהם השלוחים
נשיא וועד השלוחים
הרה"ת ר' מרדכי
וזוגתו מרת נחמה דינה שיחיו
סילבערג
וחבריו השלוחים במדינת אנטריו





REB BEREL AS A BOCHUR
JUNIK FAMILY ARCHIVES

Berel Junik joined the masses of Lubavitcher Chassidim converging on the city of Lvov, on the Russian-Polish border. WWII had drawn to a close, and a tiny crack had remained open in the Iron Curtain. Eager to leave the country, a mass operation was set up to procure and distribute old and forged Polish passports which would allow passage over the border.

With passports in those days often being issued to entire families as units, the organizers of the escape rearranged families to fit the new aliases. Berel was assigned a passport which listed him as an only son traveling with his “mother.” He wasn’t aware at first, but he soon found out that the “mother” he was accompanying was none other than the Rebbe’s mother, Rebbetzin Chana.

For fear of being caught, no conversations were held during the actual journey¹. But those few hours in Rebbetzin Chana’s presence were the beginning of a long and special relationship between Reb Berel, Rebbetzin Chana, Rebbetzin Chaya Mushka, and the Rebbe himself.

Throughout his life, Reb Berel served as meshamesh bakodesh, fulfilling hundreds of tasks for the Rebbe, Rebbetzin Chana, and Rebbetzin Chaya Mushka, in the most quiet and humble manner. This month, on 6 Menachem Av, Reb Berel would mark his 90th birthday. Presented in this article are some of the amazing encounters he had with the Rebbe and with beis harav; the outcome of his dedication and commitment.



Early Life

Reb Berel Junik was born in 5687 (תרפ"ז), in Pryluky, Ukraine, where his father Reb Naftali served as the local *shochet*. At a young age, his family relocated to Moscow, eventually fleeing east to Samarkand when the Nazis approached. Throughout all these years, Berel studied Torah in the underground *chadarim* and yeshivos of Tomchei Temimim.

After crossing the border to Poland in 5706 with Rebbetzin Chana, they continued on to Poking, Germany, where a Displaced Persons camp had been set up for refugees.

A short time later, Rebbetzin Chana continued on to Paris and eventually the United States. Berel meanwhile, remained in Poking, where he studied as part of Yeshivas Tomchei Temimim, under the tutelage of Reb Nissan Nemenov. Eventually the yeshiva moved to Brunoy, France.

During his time in Poking, he studied *shechita* as per the directive of the Frierdiker Rebbe. For a short period of time, he traveled to Dublin, Ireland, where he served as *shochet*, and then he returned to the yeshiva in Brunoy. One day, three years later, an opportunity arose for a group of

Had he postponed the voyage, he wouldn't have merited to see the Frierdiker Rebbe.

bochurim from Brunoy to join the yeshiva in 770. Four *bochurim* were part of the group: Shalom Marozov, Yitzchak Pewsner, Berel Junik, and *yblcht*"a Gedalia Korf.

Berel's parents, still living in Poking at the time, were scheduled to arrive in Paris in two weeks time. He thought to postpone his own voyage until their arrival, but Reb Nissan advised him otherwise. "If you have a chance to go to the Rebbe, go right away." In retrospect, that minor decision had a fateful outcome. Ten days after the *bochurim*'s arrival, the Frierdiker Rebbe was *nistalek*. Had he postponed the voyage, he wouldn't have merited to see the Frierdiker Rebbe.

Yechidus with the Frierdiker Rebbe

The small group of *bochurim* arrived on Ellis Island in New York on Rosh Chodesh Shevat 5710. Four days

later, they merited to be received by the Frierdiker Rebbe for *yechidus*.² As they entered the room, the secretary Reb Moshe Leib Rodshtein introduced each one of them to the Frierdiker Rebbe, who looked at them piercingly. The last one to enter was Reb Berel. When Reb Moshe Leib introduced him as "Berel Junik," the Frierdiker Rebbe continued to look at him. Reb Moshe then added "Naftali's son," and the Frierdiker Rebbe nodded, intimating that he knew who he was.

The Frierdiker Rebbe began by welcoming them, saying "*Boruch bo'achem tzleicha*." Although the Frierdiker Rebbe's speech was often hard to comprehend, the *bochurim* were able to decipher these words clearly; but for the duration of the *yechidus*, Reb Moshe Leib repeated the Rebbe's words for them.

The Frierdiker Rebbe told them, "*Heint zehen mir zich, fun zman lizman velen mir reiden*—we see each other today, and we will talk from time to time." He then inquired about their *seder*; when they said that they keep the same *sedarim* as in Brunoy—which had longer *sidrei Chassidus* than in 770—the Frierdiker Rebbe was clearly pleased. Before leaving, the Frierdiker



REB ZALMAN DUCHMAN JOINS A LIGHTEARTED MOMENT WITH THE BOCHURIM IN THE UPSTAIRS ZAL OF 770, CIRCA EARLY 5710S. REB BEREL IS STANDING FAR RIGHT.



TRANSCRIPT OF THE YECHIDUS WITH THE FRIERDIKER REBBE, 4 SHEVAT 5710.



The Need to Act

In every aspect of our lives, including our *avodas Hashem*, we tend to approach a given task systematically, adhering to a specific order. This organized approach is generally dictated by our *sechel*, our intellect, which demands that we only move to the next step once the current step is completed.

However, there are aspects of our *avodas Hashem*, that we need to approach head on, without intellectual reckoning and logical analysis. There are times that it is important to act, in all aspects of *avodas Hashem*, without regard for what we think is the logical and organized approach.

This is especially true during the last days of *golus*, in preparation for *geulah*, as it is explained in the teachings of our Rabbeim.

A LESSON FROM THE MELTING POT

In the introduction to Kuntres Umaayon there is a fascinating letter from the Rebbe Rashab. He writes to a rav who was very active in fighting the *haskalah* movement, but was feeling discouraged, claiming that “we don’t have the strength to overcome such a powerful adversary.”

The Rebbe Rashab writes: We do indeed have the strength to overcome, and the strength comes from the *etzem hanefesh*, the power of *mesiras nefesh*. Nowadays we need to approach every part of our *avodas Hashem* with *mesiras nefesh* using *kochos* that transcend *sechel*. We can’t rely on our *sechel* to determine which tasks we are likely to succeed in and which we are not. In the last days of *golus* the world in its entirety is in a state of confusion, so we really don’t have any idea what is likely to succeed and what is likely to fail.

In these last days of *golus*, we are dealing with the final *birurim*. The final *birurim* can be compared to food in a pot

לזכות
הת' אברהם אשר הכהן שיחי'
לרגל הגיעו לעול מצוות
ח"י מנחם אב ה'תשע"ז
נדפס ע"י הוריו
הרה"ת ר' שמואל הכהן
וזוגתו מרת בת-שבע שיחיו
קוגן



דער רבי וועט געפינען א וועג...

לזכות
הרה"ח ר' לוי יצחק וזוגתו מרת
שפרינצא פערל
וילדיהם
מושקא, חנה, מנחם מענדל,
רבקה ח' הינדא שיחיו
שמוטקין

A Much Needed Transition

AS TOLD BY MENDY COHEN (RECHOVOT, ISRAEL)

As a computer engineer I worked at a certain IT business in town for several years and had not received any promotions. When a new manager was hired I requested a promotion and a raise. After several months of delaying a clear response, he notified me that he could not offer me a promotion and if I was really adamant I would need to find a job at a different company.

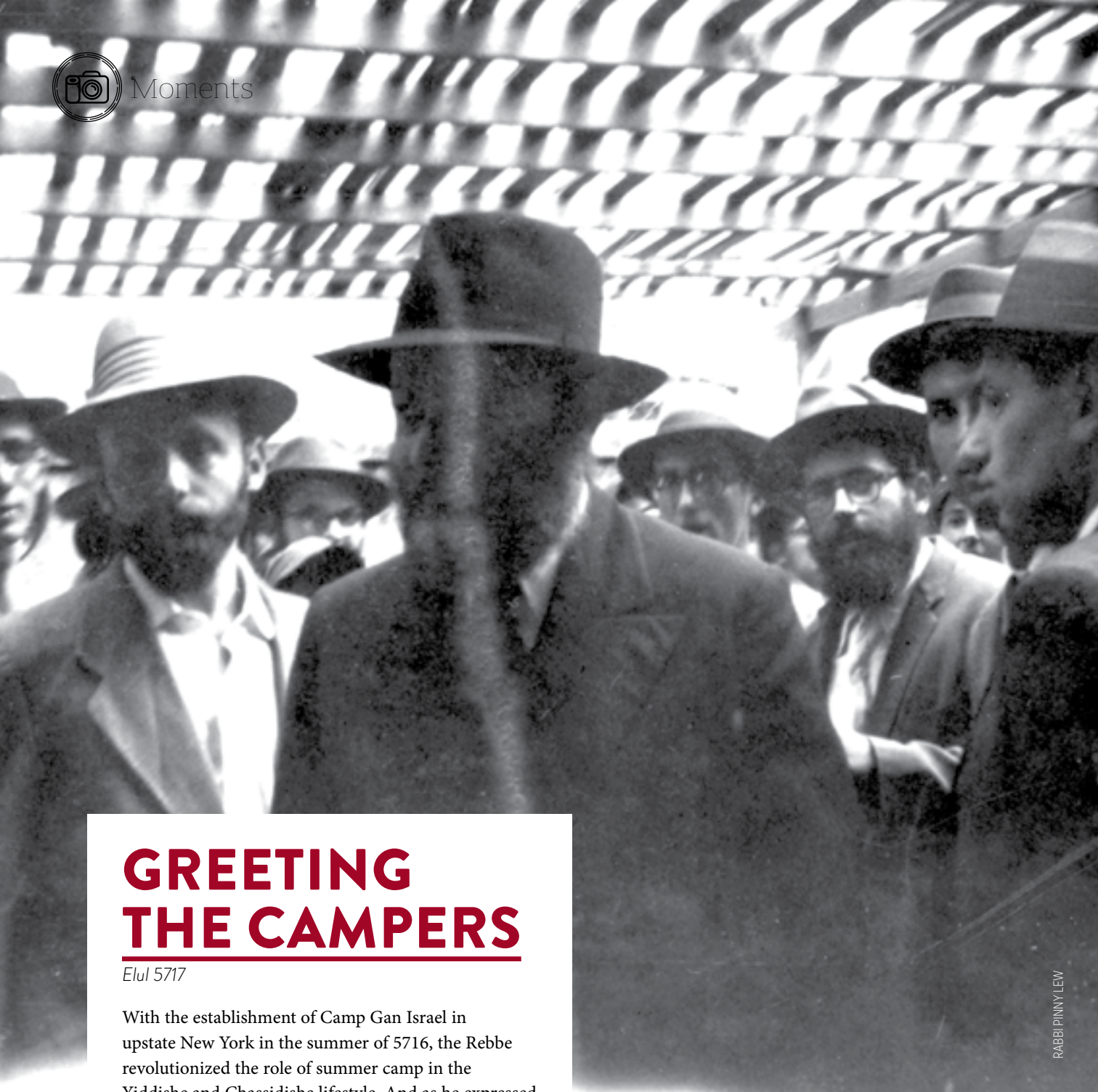
Disappointed, I started to search for work elsewhere with no success.

In addition to my work at the company, I teach computers at the yeshiva in Kfar Sitrin. Since I am very

satisfied with my teaching and developed a special connection with the students, I felt that it would not be appropriate for any new job to interfere with my teaching. This usually torpedoed the new job opportunities I was pursuing.

Two years passed and I was increasingly dissatisfied with my career.

This year, in honor of my son Levi Yitzchok's bar mitzvah, I travelled with him to the Rebbe for Yud Shevat. We arrived on Thursday, 6 Shevat, and we immediately went to the Ohel. As we exited the Ohel, Levi asked me if I



RABBI PINNY LEW

GREETING THE CAMPERS

Elul 5717

With the establishment of Camp Gan Israel in upstate New York in the summer of 5716, the Rebbe revolutionized the role of summer camp in the Yiddishe and Chassidishe lifestyle. And as he expressed many a time, this new venture was most cherished.

The Rebbe's *sichos* regarding camp and his three visits to the campgrounds are well known and have been written about in the past.¹ Something a little less known is the welcome rally the Rebbe held for the campers as they arrived back home, following the summer season of 5717.

1. "In the Rebbe's Reshus" Derher issue 34, Av 5775.

1. As the bus with the campers and staff arrived to 770, the Rebbe came outside to greet them.

2. As all the children assembled in the *shalash*², the Rebbe entered with his *siddur* and *gartel* in hand. While children's rallies were held regularly over the coming years, in 5717 this was still considered a quite rare occurrence.



JEM 103274

2. The area between 770 and 784 Eastern Parkway was once a driveway that led into a courtyard. This area was known as the *shalash*, and was used as a makeshift hall where *tefilos* and *farbrengens* with larger crowds were held. Eventually the area was properly constructed, and is now part of the large shul of 770.

Derher**Letters**

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

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



From Tefilin to Kashrus

Dear Editors,

1) In the article about Yud-Aleph Nissan 5737 [“75 Years” Derher 55 (132) Nissan 5777], it describes the artist Mr. Dashevsky presenting his drawing to the Rebbe.

During those years, my great-grandfather Reb Boruch Bendet Schmerling was once in *yechidus* by the Rebbe. During the *yechidus*, the Rebbe told him that there is an artist, Vladimir Dashevsky, who recently arrived from Russia, and he is struggling with *parnassa*. The Rebbe wrote down Mr. Dashevsky’s address on a piece of paper, and asked that during his stay in America, my great-grandfather should go to this artist and see what drawings he has, and buy from him. He listened, and he bought a drawing of the Rebbe from him.

The Rebbe also sent other Chassidim to buy from him.

2) In the article about *mitvza tefillin* [“Reconnecting” Derher 56 (133) Iyar 5777], there is a story the Rebbe related about how putting on tefillin once affected someone to refrain from eating non-kosher food for dinner.

I heard from Rabbi Chaim Walkin (*mashgiach* in Yeshivas Ateres Yisroel in Eretz Yisroel), that his wife’s grandfather, Rabbi Dovid Tzvi Silberstein (a *rav* in Tel Aviv at the time), was once on a plane traveling from Eretz Yisroel to America (for a wedding). Sitting next to him on the plane was a non-religious man, who ate the non-kosher meal. In middle of the flight, a Lubavitcher came over and asked him to put

on tefillin, and he initially refused, but with enough nudging he finally agreed. Later on, when the flight attendants were distributing dinner, they gave him the regular non-kosher meal, as he had ordered. And he saw that the man returned it and asked for a kosher meal.

He was so amazed by this, that when he was in New York he told this story over to the Rebbe in *yechidus*, and that Shabbos the Rebbe said the story.

Menachem Schmerling

Tomchei Temimim-Morristown

”



Boston Students; the Rebbe on College

Dear Editors,

1) I recently saw the letter from Rabbi Yisroel Deren in the Deher magazine [“Letters”, Issue 57 (134) Sivan 5777] regarding a group of children that he brought to the Rebbe in Shevat 5741, and I would like to add a few points for historical accuracy:

The idea of using out the Eastern Airlines promotion for travelling to the Rebbe originated with Mr. Bernie Deutsch, a prominent businessman and activist who passed a few weeks ago. He told me about the Eastern Airlines offer for people travelling from Boston to NYC and from NYC to Washington and that he wanted the coupons. He suggested that I arrange for people to travel, and he would pay for the tickets. I then called Rabbi Deren for the yeshiva students from the Boston area and that’s how the trip came about.

I told the story at Bernie’s funeral and made a copy of the translation of the *sicha* (mentioned in Rabbi Deren’s letter) from Sichos In English, which I gave the family during *shiva*.

2) In the same magazine there was also a very insightful article about the Rebbe’s strong stance and reasoning on not going to college [“How to Make a Living”]. I would like to share some personal encounters from my childhood in this regard:

I grew up in Boston where my father was the *menahel* of the Lubavitch yeshiva day school. Many non-Lubavitcher parents sent their children to the school as well, though most of the *melamdim* were Chassidim. It was in those years when the Rebbe came out very strongly about college, and I recall how once when one of the *melamdim* came back from New York on a *yoma d’pagra* after attending the Rebbe’s farbrengen, he shared with us high school boys how the Rebbe had spoken a whole farbrengen about not going to college. I remember how one time, one of the parents came running to my father threatening that he would take out his kids from the school if these were the things they were being taught.

At one farbrengen which I merited to attend, the Rebbe spoke passionately on the subject, and he concluded by asking that everybody at the farbrengen should shout three times “no college!”

In those years, the *seder* was that the twelfth grade class which was graduating from high school would merit to go into the Rebbe’s room for a group *yechidus*. When my class graduated in 1961, the Rebbe spoke to us about plans for the following year, and strongly encouraged that everyone should go to a yeshiva. The Rebbe pleaded with the students that if they are considering going to college, they should at least postpone these plans for two years and attend yeshiva in the meanwhile.

Rabbi Kasriel Kastel
Brooklyn, New York

לזכות החתן ר' דוד שיחי' ניומאן
והכלה המהוללה מרת תרצה מלכה שתחי' וואגעל
לרגל חתונתם בשעטומ"צ ו' אלול ה'תשע"ז בירושלים עיה"ק תובב"א
נדפס ע"י משפחת וואגעל שיחיו

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

מוקדש
לחיזוק ההתקשרות לכ"ק אדמו"ר
נדפס ע"י הרה"ת ר' אשר ומרת דבורה לאה שיחיו
ירם

לחיזוק התקשרות לכ"ק אדמו"ר זי"ע
ולעילוי נשמות
הרה"ח יצחק בן הרב מנחם מענדל יוסף
נלב"ע ח' תשרי ה'תשמ"ח
ומרת מרים בת אברהם
נלב"ע כ"ט מנחם אב ה'תשע"ו
ת'נ'צ'ב'ה'
נדבת הרה"ת ר' חיים לייב בלכמן ומשפחתו שי'

לזכות
הרה"ת ר' דניאל זכריה אליעזר
ומרת פערל ומשפחתם שיחיו
גולדהירש



מוקדש לחיזוק ההתקשרות לנשיא דורנו כ"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



מוקדש לזכות ר' אברהם שאולזון

בקשר עם כ' מנחם אב יום ההילולא של
יום ההילולא של
כ"ק הרב הגאון והחסיד והמקובל וכו' ר' לוי יצחק ז"ל שניאורסאהן
נדפס ע"י ידידו

לע"נ מרת רבקה ע"ה
בת יבלחט"א הרה"ת ר' אשר הלוי שיחי'
ברבר

נדפס ע"י בתה וחתנה
הרה"ת ר' לוי יצחק וזוגתו מרת שפרינצא פערל שיחיו
שמוטקין

לזכות
ר' אפרים וזוגתו מרת חנה
ומשפחתם שיחיו
שיזגאל

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר נשיא דורנו
נדפס ע"י ולזכות הרה"ת ר' לייביש משה וזוגתו מרת רינה
ילדיהם קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא שיחיו
גולדהירש

A Chassidisher Derher
Vaad Talmidei Hatmimim



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