

# *A Chassidisher* **Derher**

א חסידישער דערהער



## ***Pioneer on Campus***

INTERVIEW WITH  
RABBI NOSSON GURARY

## ***A Memorable Farewell***

THE REBBE'S PARTING OF  
THE GUESTS AFTER TISHREI

# **Colel Chabad**

THE REBBEIM'S TZEDAKA



CHESHVAN 5778  
ISSUE 62 (139)



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## About the Cover:

The Colel Chabad Pushka has been a staple of every Lubavitch home for generations. In this issue we explore the unique history of this precious organization, from its founding by the Alter Rebbe, through its leadership by the Rebbe today.

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



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נא לשמור על קדושת הגליון.

# Derher**Editorial**

The month of Cheshvan marks a new beginning, and the onset of a new and unique mission.

True, we have just completed the festive month of Tishrei with all its special days. We certainly reached the highest levels possible and accomplished things we never had before—beginning with Rosh Hashanah, continuing with Sukkos, Simchas Torah, and Shabbos Bereishis. Each of these were marked and celebrated with their special *avoda*.

But now that the month of Cheshvan is here, the *avoda* begins in an entirely new fashion. No matter how high we reached in Tishrei, we can still reach even higher in this new month.

And what is the *avoda*?

Spreading Yiddishkeit and *hafatzas hamaayanos*—spreading the *mitvzoim*.

*(Shabbos Parshas Noach 5741)*

As we embark on a month of “new” *avoda*, we hope that the insights and stories of this magazine will inspire you along the way.

A highlight in this issue is an exclusive interview with the veteran shliach Rabbi Nosson Gurary, detailing the wealth of *kiruvim* he received from the Rebbe, intimately guiding his every step of life. It serves as a firm reminder of the care and concern that the Rebbe extends to each and every Chossid.

As the Rebbe promised Rabbi Gurary, “You are doing my father-in-law the Rebbe’s work—he is with you, and we are also together...”

By strengthening our commitment to doing the Rebbe’s work, each and every one of us can also feel the Rebbe’s presence in our lives. Until we will finally complete our *avoda* and bring the *geula*, *teikef umiyad mamosh!*

**The Editors**

שלחי תשרי, ה'תשע"ח



לע"נ  
הרה"ת ר' רפאל משה הכהן ע"ה  
שפערלין  
נלב"ע י"א מר-חשוון ה'תשנ"ה  
ת"צ'ב'ה'  
נדפס ע"י משפחתו שיחיו

PHOTO: JEM/THELIVING ARCHIVE / 10489

# RAIN OF BLESSING

The month of Cheshvan is characterized by rain. The name *Mar Cheshvan* refers to the dripping of rain, and the Gemara refers to Rosh Chodesh Cheshvan as “the beginning of the rain season.”

On Shemini Atzeres we daven that Hashem should give us “rain of *brocha*”—for blessing, life, and sustenance. We need to specify that we request rain of *brocha* because it’s possible to have the opposite type of rain, namely flooding, which causes destruction. [In fact, the greatest flood ever (the *mabul*) began in the month of Cheshvan.]

The truth is that even the *mabul* had positive results, as anything purely negative wouldn’t be mentioned in the Torah. It rained for 40 days straight, corresponding to the 40 *se’ah* of water needed to make a *mikvah*. Flooding the world cleansed it from its impurities. (In Yechezkel,<sup>1</sup> Hashem refers to Yerushalayim as “the unpurified land” because it

was not affected by the *mabul*.)

Not only did the *mabul* repair the damage wrought by those who were around at the time, it elevated the world and made it greater than before. The Alter Rebbe compares the water of the flood to the “overwhelming waters” of financial strain. “[Even] the tremendous waters cannot extinguish the [flame of Yidden’s] love [of Hashem, nor of his reciprocal love for us].”<sup>2</sup> On the contrary, we attain a greater love of Hashem when challenged. Precisely because of the pressure of monetary worries, we reach even higher.

This is analogous to the difference between *tzaddikim* and *ba’alei teshuvah*. The *tzaddik* never sinned even inadvertently, and certainly not intentionally. The *ba’al teshuvah* is motivated by his past wrongdoings to make sure to go to the other extreme, attaining a level that is even higher than that of a *tzaddik*.

Based on the parallel that the Alter

Rebbe draws between the *mabul* and economic hardship, the flood must have had an overall positive effect on the world. This change is demonstrated in the rainbow appearing for the first time only after the *mabul*. Until then, the clouds were too thick to allow direct sunlight to light up the world. Once the flood purified the world, even the clouds were “refined,” to the point that sunlight shone through.

Additionally, until the *mabul*, it was forbidden to eat meat. Refining meat is more difficult than vegetables, and it was therefore beyond the reach of the people of that time. Through the flood and its effect on the world, the world was cleansed enough that we can elevate the meat through eating it with the right intentions. **T**

(Adapted from *sichas Shabbos Parshas Bereishis* 5725)

1. 22:24.

2. Shir Hashirim 8:7.



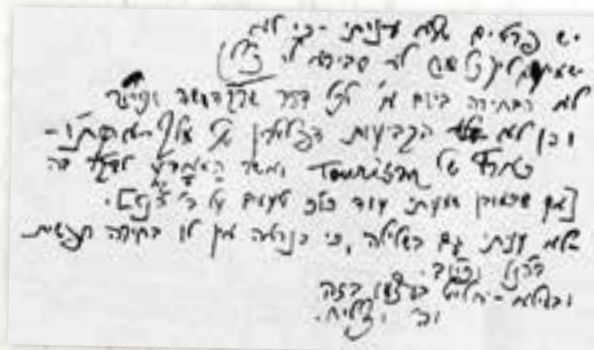


## כתב יד קודש

לזכות  
הרה"ת ר' לוי יצחק  
ומרת אסתר ביילא  
ומשפחתם שיחיו  
חאנאוויטש

# The Way to Celebrate

Part of a response the Rebbe wrote to the question of whether it's appropriate to celebrate a bar mitzvah in Eretz Yisroel a few days after the actual birthday:



There are some details [of the issue] to which I have not responded, because I am not fond (**at all**) of the fact that:

[Many people] choose Sunday as the day for holy matters and the like. Also, [I'm not fond of] designating the King's Palace—Eretz Yisrael—as a land for tourism and a fashionable place to visit.

[Though I have obviously heard many more explanations for these two phenomena.]

[On the other hand]—I have also not responded in the negative, because as it seems, you don't have full control over the above issues and the like.

Therefore, you should decide on your own.

May Hashem grant [you] success.

(Igros Kodesh vol. 26, p. 348)

יש פרטים שלא ענית - כי לא שמיעא לי  
(כלומר לא סבירא לי כלל)

לא הבחירה ביום א' לכל דבר שבקדושה וכיו"ב  
וכן לא הקביעות דפלטריין של מלך - אהקת"ו -  
כארץ של tourism ואשר המאדע לבקר בה  
[אף שכמובן שמעתי עוד כו"כ טעמים על ב'  
הנ"ל].

- לא ענית גם בשלילה, כי כנראה אין לו בחירה  
חפשית בהנ"ל וכיו"ב.

ובמילא - יחליט בעצמו בזה  
וה' יצליח.

# The Maggid of Mezritch

## ה'ת"ס

The Maggid was born to his parents, Reb Avrohom and Chava, around the year 5460. The exact date of his birth is unknown.

He was born to an illustrious family whose lineage was traced to Reb Yochanan Hasandlar—a direct descendant of Dovid Hamelech.<sup>1</sup>

## תק"ב

The Baal Shem Tov sends a letter to the Maggid encouraging him to travel to Mezhibuzh despite his previous opposition. The Maggid meets the Baal Shem Tov shortly thereafter.<sup>3</sup>

## תק"כ

The Baal Shem Tov signs a document bequeathing all of his *seforim* and manuscripts to the Maggid.

On the first day of Shavuot the Baal Shem Tov is *nistalek* and his son, Reb Tzvi, is appointed *nosi* of the *chevraya kadisha*.

## תק"ט

The Baal Shem Tov writes a letter to Reb Yaakov Yosef of Polnaah about the Maggid, expressing confidence that the Maggid will ultimately become his *talmid*.<sup>2</sup>

## תק"ח

The Maggid co-signs a letter with the Baal Shem Tov in defense of *Toras haChassidus* and *darkei haChassidim*.<sup>4</sup>

## תקכ"א

On the second day of Shavuot, one day after the first *yahrtzeit* of the Baal Shem Tov, Reb Tzvi passes on the *nesius* of the *chevraya kadisha* to the Maggid. The Maggid delivers a Torah on the *possuk* "ומר איהם" <sup>5</sup> "ומעשרים כאשר יר"י האופן בחור האופן

לע"נ

ר' מנחם מענדל ע"ה בן ר' אברהם ע"ה

גליק

נלב"ע כ"ח תמוז ה'תשע"ז

נדפס ע"י

משפחתו שיחיו



The Alter Rebbe travels to Mezritch for the first time.<sup>6</sup>

תקכ"ה

תקכ"ו

Under the Maggid's leadership, the teachings of Chassidus are disseminated to many provinces that had not yet been reached. Centers of Chassidus are established in Lubavitch, led by Reb Yissachar Ber; Karlin, led by Reb Aharon, and Horodok, led by Reb Menachem Mendel.<sup>7</sup>

תקכ"ז

The Maggid instructs the Alter Rebbe to undertake the monumental task of authoring a new Shulchan Aruch.<sup>8</sup>

The *talmidim* of Reb Avraham of Kalisk behaved in a frenzied and brazen manner causing the *misnagdim* to organize a strong opposition to the Chassidim. The Maggid is very disturbed with the developments and

Reb Avraham changes his path of instruction.<sup>9</sup>

תקכ"ח

A public debate is arranged in Shklov. The Alter Rebbe and Reb Avraham of Kalisk represent Chassidus.

תקכ"ט

On 19 Kislev the Maggid is *nistalek*.  
His holy Ohel is in the city of Anipoli.<sup>11</sup>

The *misnagdim* announce a *cherem* on the *talmidei ha'Maggid*. The *chevruta kadisha* convenes in Rovno and announces a counter *cherem*. The Maggid is dismayed by this, saying: "Know that by the action taken you have forfeited your head. However, at the same time you have gained that from now on, whenever there will be a conflict between the Chassidim and the *misnagdim*, the Chassidim will prevail."<sup>10</sup> Shortly thereafter, the Maggid relocates to Anipoli.

*More details of the information provided in this timeline have been published in English in "The Great Maggid" by Kehot publications.*

1. Sippurei Chassidim. The *megillas hayuchsin* (lineage document) was lost in a fire.  
2. Hatomim vol. 1, p. 344. Note on dates: the Rebbe writes that it's possible that the dates found in the *Geniza Chersontis*, where much of this information originates, are not necessarily accurate. See Igros Kodesh vol. 9, p. 31.

3. Hatomim vol. 1, p. 120-121.  
4. Hatomim vol. 2, p. 452.  
5. Hatomim vol. 1, p. 140.  
6. Shulchan Aruch ADH"Z, Hakdomas Bnei Hamechaber.  
7. Hatomim vol. 1, p. 141-2.

8. Shulchan Aruch ADH"Z, Hakdomas Bnei Hamechaber.  
9. Hatomim vol. 1, p. 156.  
10. Sefer Hatoldos, Harav Hamaggid, p. 84.  
11. Hayom Yom, 19 Kislev.

לזכות  
החתן הרה"ת ר' צמח דוד שיחי' פעלער  
והכלה המהוללה מרת חי' מושקא תחי' ווינער  
לרגל חתונתם בשעטומ"צ  
ג' חשוון ה'תשע"ח  
נדפס ע"י הוריהם  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת נחמה דינה שיחיו  
פעלער



# Colel Chabad



The central tzedaka of Chabad  
and the Rabbeim's relentless  
call for its support





THE JEWISH QUARTER OF TVERYA, CIRCA 5617 (תרי"ז).

# The Journey

The story of Colel Chabad begins in the year 5537 (תקל"ז), five years after the passing of the Maggid of Mezritch.<sup>1</sup>

The Maggid's students, led by the Alter Rebbe and Reb Mendel Horodoker, were relentlessly hounded by the *misnagdim*. They and their *talmidim* were subject to endless persecution at every twist and turn, until Reb Mendel Horodoker finally decided that he, accompanied by a group of Chassidim, would journey to Eretz Yisrael, where they would be free to serve Hashem to their heart's content. The Alter Rebbe decided to join as well.

They embarked on their journey in Adar, and slowly made their way towards Turkey, where they would embark on ships for the remainder of the voyage.

Upon reaching Mohyliv near the Turkish border, the plans changed. Not wanting to leave the Chassidim behind without a leader, Reb Mendel Horodoker begged the Alter Rebbe to remain behind and take responsibility for the Chassidim of White Russia. For a few weeks, the group remained in limbo, while Reb Mendel Horodoker and the Alter

Rebbe closeted themselves in a room in intense discussion. After a few weeks of deliberation, the Alter Rebbe ultimately acquiesced, and returned to his hometown of Liozna.<sup>2</sup>

The rest of the group continued on their journey and reached Eretz Yisrael after half a year on the road. The journey was a harrowing one; one of the ships sunk and there were numerous casualties. Meanwhile, many poor people attached themselves to the group to avail themselves of their resources.

Reaching their destination, Reb Mendel Horodoker and the Chassidim realized that their funds had been depleted, and taking the economic situation of Eretz Yisrael into account, they understood that the Jews of the Holy Land would not be able to support them.

An alternative needed to be found.

## The Colel

Reb Mendel decided to send one of the most prominent Chassidim back to Russia to raise awareness of their plight and to champion the cause of the Yidden in Eretz Yisrael. Reb Yisroel Polotzker was selected to make the arduous trip back.

In his letters to the Chassidim in Russia,<sup>3</sup> Reb Mendel appointed three individuals to lead the Chassidim and to oversee the collection of

funds: The Alter Rebbe, Reb Yisroel Polotzker, and Reb Yissachar Ber of Lubavitch. After a few years, Reb Yisroel Polotzker passed away and Reb Yissachar Ber accepted the Alter Rebbe's leadership. When Reb Mendel Horodoker passed away in Eretz Yisrael in 5548 (תקמ"ח), the Alter Rebbe became the undisputed leader of all of the Chassidim and *nossi* of the Colel.

The system for collecting funds was as follows:

Every Chossid had a *tzedaka pushka* in his home, and would donate a specific amount each week. With the approach of Yom Tov (and later, each week), the Chossid would transfer the *pushka's* contents to the local *memuneh*, who would hold onto the funds until the arrival of the chief *gabbai*, Reb Yaakov of Smilian, or one of his assistants, at some point during the winter.

By the time Pesach would arrive, all of the funds would have been gathered in Liozna, and a special messenger would leave for Eretz Yisrael shortly after Yom Tov with the money. The duration of the trip could easily be a few months; after the Russo-Turkish war broke out, the messenger would take a longer, more roundabout route through Trieste in Italy, and the trip would sometimes last until Rosh Chodesh Cheshvan.

This system continued with impeccable order for over 30 years. Each year, the Alter Rebbe would pen a letter to the Chassidim extolling the virtues of supporting the Yidden of Eretz Yisrael, and the Chassidim would happily contribute towards the noble cause.

The Alter Rebbe would also write detailed instructions, often adding new rules and *takanos* to the existing format. One constant issue was the lure of using the collected funds for *gemilas chessed* loans. Chassidim in those days were not wealthy, and

The Alter Rebbe forbade any such usage. The money was to be held under lock and key; it was exclusively for the poor of Eretz Yisrael, and under no circumstances was it to be touched for anything else, no matter how noble the cause.



A LIST OF FAMILIES THAT RECEIVED A GRANT FROM THE ENDOWMENT ESTABLISHED BY SIR MOSES MONTEFIORE, 5671 (תרע"א).



A LETTER FROM THE ALTER REBBE URGING TO GIVE TO COLEL CHABAD, DATED 5551 (תקנ"א).

many often looked for ways to borrow money for various business ventures or even basic needs. The vast sums of money sitting untouched in the home of the *memuneh* seemed to be a perfect opportunity; they began to become a source of loans, and the loans often remained unpaid. Eventually, the Alter Rebbe forbade any such usage.

The money was to be held under lock and key; it was exclusively for the poor of Eretz Yisrael, and under no circumstances was it to be touched for anything else, no matter how noble the cause.<sup>4</sup>

The organization was extremely vast and complex; donations would be collected from places as distant as

Poland, and the money often had to be sent surreptitiously due to the Russo-Turkish conflict, yet the Alter Rebbe managed the vast operation with striking precision.

When the Alter Rebbe was arrested, much of the case surrounded the Colel. The funds being sent to Eretz Yisrael were claimed by the *misnagdim* as money being sent to the Turkish Empire, as part of the Alter Rebbe's purported efforts to overthrow the Czar.

## Changes

In the last ten years before the Alter Rebbe's *histalkus*, the organization concentrated on a smaller area due to Reb Avraham Kalisker's disagreement with the Alter Rebbe over the *shita* of Toras Chabad.<sup>5</sup> As a result, a competing organization was created by his supporters in Poland, while the Alter Rebbe continued to maintain the system in White Russia.

Everything changed with Napoleon's invasion of Russia in 5572 (תקע"ב). Huge swathes of land were utterly destroyed by the fighting, and countless Jews lost their homes, livelihoods, and, *r"l*, their lives. In the midst of all this mayhem, no collection was possible.



LIST OF FAMILIES WHO RECEIVED MA'OS CHITIM IN 5669 (תרס"ט).

Then, in the middle of the war, the Alter Rebbe was *nistalek*, and the Mittler Rebbe accepted the *nesius*.

## The Mittler Rebbe

The Yidden were only beginning to settle down after the war when another calamity struck. The Czar banished all Jews from the countryside and confined them to the cities of a limited area. Hundreds of thousands lost their livelihoods.<sup>6</sup>

With the new situation, the Mittler Rebbe—in addition to his activities of alleviating the *gezeiros*—sought to reinvigorate the Colel. Letters were sent to all the Chassidim reminding them of the Alter Rebbe's dedication to this cause, along with several new directives:

Each Chossid was to affix a *pushka* to the wall near the dining room table, and before each meal, he and all his family members were to put *tzedaka* into it. Guests, too, should be invited to donate according to their capabilities.<sup>7</sup>

The Mittler Rebbe set specific amounts for each Chossid: High income—3 rubles per year; middle income—1.5 rubles per year; and low income—1/4 to 1/2 ruble per year.<sup>8</sup>

Two other important developments can be found in the letters of the Mittler Rebbe:

- The Colel took on the name Colel Chabad;<sup>9</sup> the previous name had been “Tzedakas Eretz Yisrael” with some variations.
- The Colel became synonymous with Tzedakas Reb Meir Ba'al Haness, to which many Jews had customarily donated.<sup>10</sup> The Mittler Rebbe connected these funds to Colel Chabad.<sup>11</sup>

Besides for focusing on the value of supporting the Yidden in Eretz Yisrael, the Mittler Rebbe also emphasized the fact that this matter was so close to the Alter Rebbe's heart. “I have come,” he writes, “to awaken the hearts of those dedicated with love to my father, the Rebbe...Knowing that his true will was to fortify the communities of the Holy Land...Therefore, I call to my beloved to take on this cause in a manner that they can afford...”

## The Tzemach Tzedek

Under the leadership of the Tzemach Tzedek, Colel Chabad continued its regular activities. The Tzemach Tzedek would bring all of the funds to Lubavitch and from there send them off to Eretz Yisrael, with detailed instructions as to how much should be given to each person. He was assisted by the Alter Rebbe's son, Reb Chaim Avraham, and the Mittler Rebbe's son, Reb Menachem Nochum.

In his letters,<sup>12</sup> the Tzemach Tzedek encourages Chassidim to donate to the *pushkas* constantly, and to fill in the missing amounts each month, so that they don't “fall into debt” at the end of the year. He also instructs that responsible individuals be appointed to oversee the collection in each city.

Some years later, a *vaad* based in Rogatchov was established to oversee the collection and report back to the Tzemach Tzedek in Lubavitch. This *vaad* continued to function for many years.

After the Tzemach Tzedek's *histalkus*, most of his sons became Rebbes in different cities. The Chassidim in Eretz Yisrael wrote to the Tzemach Tzedek's children, beseeching them to continue the activities of the Tzemach Tzedek and to ensure that they continue receiving their sustenance. One known letter<sup>13</sup> is from the Rishon Letziyon of Yerushalayim, Harav Chaim Dovid Chazan; in a long, beautiful letter, he describes the value and influence of Colel Chabad and conveys his hope that the work will continue.

During these years, the situation of the Yidden in Russia deteriorated further; state-sponsored pogroms were incited in many cities, and millions of Yidden fled the country. Throughout all this time, Colel Chabad continued to function.

## Umbrella Organizations

With time, Colel Chabad became more than just a *tzedaka* organization. The Colel was the umbrella organization of all Chabad institutions in Eretz Yisrael, with the *hanhala* of the Colel being the most prominent members and leaders of the Chabad community.

During the *nesius* of the Mittler Rebbe, many Chabad Chassidim traveled to Eretz Yisrael and settled there, establishing the *yishuv* of





# The Shepherd in the Pit

Reb Dov was a dedicated Chossid who lived in Romania and from time to time would make the journey to Lubavitch to be with his Rebbe, the Tzemach Tzedek.

On his way home from one such journey, he passed through a large city in which the rav was a celebrated Chossid who had merited to be with the Mittler Rebbe and Alter Rebbe, in addition to being a great *talmid chacham* and *gaon*.

Reb Dov really wanted to meet this rav, but the rav was very weak and wouldn't see people on a regular basis. After sharing his desire with some others, it was recommended to him that he attend the *seuda shlishis* where the rav would say Chassidus or relate some stories.

By the time Reb Dov arrived, the room was already very full and he

couldn't get a good place, and because the rav spoke in a low tone, Reb Dov stood there unable to hear a word. One thing he did notice was that as the rav was relating a story, tears were pouring down his face and those who could hear listened intently with great emotion.

On Motzaei Shabbos, Reb Dov managed to get in and see the rav, and they struck up a conversation. He told the rav that he lived in Romania and had been traveling to Lubavitch. The rav was very excited about this and took an immediate liking to this younger Chossid.

What impressed him so much, as well as many other great people of that time, was the devotion and commitment of these Chassidim to their Rebbe who lived far away, yet with self-sacrifice would make

the long, arduous, and often dangerous trip.

Reb Dov decided that here was a chance to hear something directly from the rav, so he mentioned that he was a bit upset that he had missed the story that was related earlier that day, and he would really like to hear it.

Out of his fondness for Reb Dov, the rav repeated the entire story again in all its detail.

The scene was typical; a group of Chassidim sitting together farbrenging and discussing the *maamar* they had recently heard from the Tzemach Tzedek.

The animated conversation was briefly interrupted by the appearance of the Rebbe's *gabbai*. Without making much of a commotion he whispered some words into the ears of one of the Chassidim, who then

quickly got up and followed him out the room.

Over the next few days this Chossid was nowhere to be seen, so when he reappeared, his fellow Chassidim realized he had been sent on a holy mission and they wanted to hear the details.

Heeding their request, he agreed to share with them the amazing events that had transpired. And so he began his tale:

When I went into the Tzemach Tzedek's room he instructed me to travel to a certain town that was controlled by a notoriously evil and Jew hating *poritz*. He told me to give this *poritz* a message directly, "Tell him that the Rebbe said it is time to do *teshuva*," and then leave immediately.

I was very shaken when I heard the details of my mission, and I said to the

לזכות  
החתן הרה"ת ר' שניאור זלמן גאנזבורג  
והכלה המהוללה מרת ליבא רחל שפאלטר  
לרגל חתונתם בשעטומ"צ  
יו"ד חשוון ה'תשע"ז  
נדפס ע"י הוריהם  
הרה"ת ר' יוסף יצחק וזוגתו מרת ביילא  
ומשפחתם שיחיו  
גאנזבורג

## THE ANIMATED CONVERSATION WAS BRIEFLY INTERRUPTED BY THE APPEARANCE OF THE REBBE'S GABBAI

Rebbe, "It's a tremendous *mesiras nefesh* to go into his mansion; he has armed guards and vicious dogs all over. No Jew has ever stepped foot in there. Even if the guards don't instantly kill me, the *poritz* will end my life for the audacity of stepping foot in his home and lecturing him!"

In response to my concerns, the Rebbe pronounced a holy name and said that I should think about this with great concentration and this, he assured me, would bless me with a safe return.

I followed the directions exactly and delivered the message directly to the *poritz* without being stopped or questioned by a single guard.

I gave over my short but powerful message and waited to see what would happen next.

The *poritz* stirred as if waking up from a deep sleep and nodded his head as if saying, "Yes, yes I heard what you said."

I immediately made my way out of his estate and realized the miracle that not a hair on my body had been harmed. As I left the area I also forgot the holy name that had been taught to me.

Just a few days later, the *poritz* was reported missing from his estate. His family and friends searched fruitlessly for him, and the Jews sighed a deep breath of relief as their years of suffering under his harsh hand came to a sudden end.

With this the Chossid concluded the amazing mission he had been sent on by the Tzemach Tzedek.

But the story didn't end there.

A short while later, a strange looking man made his appearance in Lubavitch. His clothes were torn and disheveled, his hair long and wild, and he didn't utter an intelligible word to anyone. He sat day and night learning and davening, usually in the

midst of fasting, completely devoted to his own *avoda*.

Most didn't know who he was or where he came from, but some had an idea. "This is the evil *poritz*," was the rumor that began making its way from ear to ear.

Those individuals who knew the full story and were amazed to hear about the miracles that their Rebbe had orchestrated had a burning question on their mind. After mustering the courage they approached the Tzemach Tzedek and asked:

"If you have the power to take a complete *rasha* and transform him with full *teshuva*, why do we have to constantly struggle and fight to improve ourselves daily?"

The Tzemach Tzedek answered them with an analogy:

A shepherd of a large flock will take his sheep to graze, and because the landscape is so large the different sheep spread out over the vast area—some up



the mountain, some attempt the deep slopes, and some feed near the water. When it is time to bring them back, the shepherd can't possibly run after each and every one—he would tire himself out very quickly. To gather them he will blow a horn or throw something in their direction and each one will make its way over to him.

However, the sheep that fall into ditches and are stuck require the shepherd to personally go inside the pit and carry them out on his shoulder.

The explanation of this is clearly understood... **T**

(Adapted from *Pninei Hakesser* vol. 3, p. 444)

לזכות  
הת' יוסף שיחי'  
לרגל הגיעו לעול מצוות  
י"ט אב ה'תשע"ז  
נדפס ע"י הוריו  
הרה"ת ר' לוי יצחק  
וזוגתו מרת שרה שיחיו שם טוב  
זקניו  
הרה"ת ר' ישראל וזוגתו מרת שרה  
מינדל שיחיו שם טוב  
דר. משה וזוגתו מרים שיחיו פעלדמאן



# PIONEER ON CAMPUS



*Interview with Rabbi Nosson Gurary.*



**R**abbi Nosson Gurary has the distinction of being among the first shluchim of the Rebbe, and a pioneer shliach on campus. His shlichus began in the late 5720s, at the height of the hippy-era, and many of the tactics and traditions still in use by shluchim today started in his Chabad House. Going back even earlier, Rabbi Gurary merited tremendous *kiruvim* from the Rebbe as a young child. His father was Rabbi Zalman Gurary, a prominent Chossid who was very close to *beis harav*, and he grew up in the *daled amos* of 770. As a *bochur* in the early years of the *nesius*, he received close guidance from the Rebbe in *avodas Hashem*, and in all areas of his life.

In the following interview, Rabbi Gurary shares a unique glimpse of life in 770 and on shlichus.

## Childhood

I was born in New York in 5706. The Frierdiker Rebbe sent letters in honor of my birth and *upshernish*. My father must have brought me to the Frierdiker Rebbe as a young child, but I was too young to remember. One of my earliest memories is of the Frierdiker Rebbe's *histalkus* on Yud Shevat 5710; everyone was crying, and my father sent us home to tell my mother what had happened.

I spent much of my childhood in 770, and I merited to have many interactions with the Rebbe. One time, when I was a little boy, I was playing

near the front door of 770, when suddenly two *bochurim* ran over to me and asked me if I was under five years old. Apparently, the Rebbe had said at the farbrengen that any child under five should come and say *l'chaim*. I said yes, and the next thing I knew I was being carried through the window of the *zal* into the farbrengen and placed in front of the Rebbe. Someone gave me a cup to say *l'chaim*.

My grandfather was the Kopischnitzer Rebbe, and the custom in his court was that when saying *l'chaim* one would shake his hand, to "give *sholom*." So at this particular

farbrengen, I put out my hand to the Rebbe. The Rebbe smiled very broadly—he knew exactly where it was coming from—and he gave me his hand.

My father, of course, reprimanded me and said that we don't shake the Rebbe's hand. The following Shabbos, when the Rebbe was nodding "Good Shabbos" to people as he was exiting shul after *Mussaf* (as was his custom), he offered me his hand. However, by now I knew not to give the Rebbe my hand, so I didn't—instead I held my hands firmly behind my back. Again, the Rebbe smiled broadly—he had already understood everything that had happened...

The Rebbe was *mekarev* me on other occasions as well. One time as a young child, when I went by the Rebbe to receive matzah before Pesach, the Rebbe asked me whether I knew the "*fir kashyos*." I said yes, and then he asked me whether I knew the answers. Again, I answered in the affirmative. If so, the Rebbe asked me, why are you asking the questions...? I answered that it was a *mitzvah* to do so.

Another interesting story that occurred when I was a child was when I came to the Rebbe for *lekach*. The idea of *lekach* is to "*bet lekach*"—to "ask" for the *lekach*—and the Rebbe



RABBI GURARY AS A YOUNG BOY.



THE REBBE AND THE KOPISCHNITZER REBBE IN CONVERSATION AT A CHASUNA, 14 ADAR 5711.

**However, by now I knew not to give the Rebbe my hand, so I didn't—instead I held my hands firmly behind my back. Again, the Rebbe smiled broadly—he had already understood everything that had happened...**

wanted me to verbalize “*Ich bet lekach*,” so when I came by, the Rebbe prompted me, “Can I help you? What would you like?”

I said “I would like *lekach*.” The Rebbe asked, “From whom?” “From the Rebbe,” I replied. He then gave me a piece. That was something to remember.

The Rebbe always kept tabs on me. My birthday is on Shushan Purim, and many times at the Purim farbrengen (the eve of Shushan Purim) the Rebbe would call out my name and tell me to say *l'chaim*; this was from a very young age. Once, the Rebbe said that I should say *l'chaim*, adding that in the Megillah it says עד חצי המלכות ויגותן לך, which is connected to my name, Nosson.

I don't recall the specific dates and times, as this goes back to my very early childhood, but I also remember how when the Rebbe would speak to individuals at the farbrengens, he would sometimes pull down their hat. I'm not sure what it meant, exactly—maybe that person was wearing his hat like a wise-guy... One time, on Purim, when the theme is *venahapoch hu*, the Rebbe put his brim up, and it remained that way for the rest of the farbrengen, including during the *maamar*.



RABBI GURARY IN HIS TEENS.

## Bar Mitzvah

As I approached the age of bar mitzvah, I received many specific directives from the Rebbe. One major question was which arm to put the tefillin on, because I write with my left hand, but my right hand is the stronger one. This is a *machlokes* between the Alter Rebbe and the Tzemach Tzedek; the Alter Rebbe says to put the tefillin on the right arm, and the Tzemach Tzedek says to put it on the left. The Rebbe said to ask the *ziknei anash*, the elders of *anash*. My father asked Reb Shmuel Levitin, and he went to ask the Rebbe. When he came out, Reb Shmuel said that I should put them on my left arm, like the opinion of the Tzemach Tzedek.

Incidentally, years earlier my father had asked the Rebbe whether he should train me to write with my right hand, as was common practice in those years, instead of the left, and the Rebbe told him not to do so because it's not healthy.

My bar mitzvah was on Shushan Purim, and my *hanachas tefillin* was scheduled to be on 15 Shevat (since it was a leap year). The Rebbe said that being that it's so close to Yud Shevat, I should begin putting on tefillin a little earlier—without a *brocha*—on

Tes Shevat, and with a *brocha* on Yud Shevat.

A few weeks after my bar mitzvah, I was standing near the Rebbe's room when he had returned from drawing *mayim shelanu* on the eve of Erev Pesach. (*Mayim shelanu* happened twice a year: a few weeks before Pesach for matzos being sent to Eretz Yisrael, and the night before Erev Pesach for the Rebbe's own matzos.) When the Rebbe saw me standing near his room, he said, “You just became bar mitzvah—*gei loif*, go run to draw *mayim shalenu*!”

It should be noted that after the Rebbe drew *mayim shalenu* and poured it into the jar, the jar was closed, and Rabbi Mentlik would stand there like a policeman to make sure no one else would pour. Here I came, a young bar mitzvah *bochur*—the jar was bigger than me!—saying that I need to take *mayim shelanu*. Rabbi Mentlik looked at me as if I was from Mars—you've got to be kidding me!—until I finally told him that the Rebbe had sent me and he had to open it.

## Yechidus

One of the most special experiences for a *bochur* was to go into *yechidus* for his birthday. I had the *zechus* to go into *yechidus* every year, from when I was ten years old (together with my father). The crowd was obviously much smaller then, and it was clearly evident how the Rebbe was utterly devoted to each and every one of us. It was so obvious how the Rebbe knows you through and through: he knows your *techunos hanefesh*, he knows your issues—he just knows you; it was unbelievable! So whenever you went into *yechidus* or wrote letters, you really felt like you were writing to your father. The Rebbe cares about you; he remembers what he told you last time, and he wants to make sure you remember. You didn't need *emunah* to feel this way, you saw it so clearly.

In fact, many times the Rebbe would continue elaborating on something at a farbrengen that he had begun telling a *bochur* in a *yechidus*, and only that *bochur* would realize what the Rebbe was referring to. This is something that I myself experienced.

After a *yechidus*, often one wasn't sure whether he had heard and remembered every word that the Rebbe told him. So you would write a *hanacha* of the *yechidus* as you understood it, and the Rebbe would check it over—adding a few words or deleting a piece, fixing something, and so on. Think about it: It was so important to the Rebbe that a young *bochur* should understand exactly what he said that not only did he answer all their questions in *yechidus*, he reviewed the *hanachos* later on as well!

One year when I was still a *bochur*, I went to the Rebbe for *yechidus* for my birthday. The Rebbe stood up and gave me a Tanya printed in Australia and said, “May the words ‘*Ki karov eilecha hadavar meod*’ be fulfilled for you.”

Any *bochur*, even the young *bochurim*, could write questions to the Rebbe in *avodas Hashem* anytime during the year, and he would answer them. I would write to the Rebbe very often, and he would write answers on the page. The Rebbe was very sensitive to the feelings of the person, and whenever it was a private matter, he would tear off the part that was personal so that the *mazkirus* wouldn't see it when they showed you the answer.

The Rebbe kept tabs on whether you had received the answer or not. After the *mazkirus* showed you the Rebbe's answer—you weren't allowed to take the answer, only read it and copy it—they would put it in another box that went back to the Rebbe. So the Rebbe always kept track of whether you had received the answer. Sometimes the Rebbe would write to



RABBI NOSSON GURARY HANDS THE REBBE A PILE OF PANIM, 29 ELUL 5747, EREV ROSH HASHANAH.

YOSSI MELAMED VIA JEM 131373

**Many times, the Rebbe continued elaborating on something at a farbrengen that he had begun telling a *bochur* in a *yechidus*, and only that *bochur* would realize what the Rebbe was referring to.**

me “I know that you got my answer...” The Rebbe spent so much time with the Chassidim, and was so busy, and yet—it was important for him to know if you had received his answer. These things just go to demonstrate how much the Rebbe loves his Chassidim, how he cares for every *bochur*... The Rebbe's love for his Chassidim is beyond anything we can imagine.

### The Rebbe's Loring Guidance

One time, when I was 16 years old, I wrote a question shortly before Lag Ba'omer, and I received the answer on Lag Ba'omer itself. At the beginning of the *tzetl*, the Rebbe wrote the date “Lag Ba'omer,” underlined it twice, and then went on to quote a Zohar word for word, noting the page for reference (it was a Zohar about *simcha*). On such a holy day as Lag Ba'omer, the Rebbe took the time to answer the question of a young kid down on his level, and he didn't simply reference

the Zohar for me—he wrote out the entire piece for my benefit! The Rebbe showed unbelievable devotion to each and every individual.

I had chest pains as a younger *bochur*, which was unusual for someone that age. I wrote to the Rebbe about it, and he replied that I should go to a doctor who would calm me down. So I went to Dr. Seligson, and, if I remember correctly, he said that I should eat grapefruit. It was a *rebbe'she* thing...

Many years later, I had these pains in my chest again, and I went to another doctor who informed me that there was an issue that needed to be corrected. I wrote to the Rebbe about what had transpired. The Rebbe replied: “I told you once to go to a doctor who will calm you down. If you went to a doctor who did not calm you down—he's not the right doctor!”

The miracle of all this is that there really *is* something wrong, and the



only reason I'm still around until this very day is because the Rebbe made this issue into nothing!

The Rebbe guided me on major issues as well as small. One time, I wrote to the Rebbe that everything I was doing was with *pnijos*, ulterior motives. The Rebbe told me that being that this simply isn't true—there are times that you do things without any ulterior motives—you should know that the *yetzer hara* is only trying to bother you, and you should say to your *yetzer hara* that you don't have time to spend with him, since the issue is *b'sheker yesodo*, it is fundamentally false. Especially, the Rebbe added,

because *mitoch shelo lishma ba lishma*, a person must continue doing Torah and mitzvos even with ulterior motives and eventually his motives will be pure.

The Rebbe even gave me *hadracha* on things like my schedule. I once wrote to the Rebbe that I was exhausted from staying up all night on Thursday night and then coming to *seider* the following morning. The Rebbe noted the Tanya in Iggeres Hateshuvah, where it says that a person who does something that hurts the health of the body is considered a *chotei* [a sinner], and that I should therefore not stay up anymore.

Another time I wrote to the Rebbe that (because I was so tired) I would take a nap on Friday afternoon. The Rebbe said that he had never heard of such a behavior, and *אולי שייר למקובלים*, perhaps *mekubalim* do so... He didn't like this idea of sleeping during the day.

The Rebbe always encouraged *dibbuk chaveirim*, that I should speak things over with my friends, and he also always told me that the Rabbeim gave the *mashpi'im* a special *nesinas koach* to help the *bochurim*; so when you go to them, you should know that they have a special power to assist you.

## Yechidus

During my *yechidus'n* throughout the years, I merited to receive the Rebbe's guidance on many matters of *avodas Hashem*, many of which are basic principles of Chassidus and have practical application for today as well.

## True Bitachon

I once asked the Rebbe the following question about *bitachon*: Chassidus explains that even when a person experiences *yissurim* and suffering, *Rachamana litzlan*, he must know that they are hidden kindnesses from Hashem, because the suffering cleanses the *neshamah*. If even negative things are considered good, I asked, how can a person have trust in Hashem that everything *will* be good? What does *bitachon* mean in this context?

There are some *mefarshim* who answer that this is exactly what *bitachon* is—trusting that everything Hashem does will be good, whether it feels that way or not. But the Rebbe gave a different, very powerful answer. *Bitachon* means that we know that Hashem is *etzem hatov*, the essence of good, and based on Hashem's infinite kindness, we have trust in Him that He will give us good *gashmi*, a type of good that we, too, experience as good. And regarding the cleansing that a person may need, Hashem is a *kol yachol*, He is omnipotent, and He can find a way to cleanse a person without suffering.

This is a very novel approach to *bitachon*—trusting that everything will be good *even on a physical plane*. (See Likkutei Sichos vol. 36 Shemos, 1.)

## Hashem Always Answers

On another occasion, I asked the Rebbe a question in Tanya. The Alter Rebbe writes in Iggeres Hateshuva *perek Yud-Aleph* that when we complete each *brocha* in *Shemone Esrei*, "*Boruch ata Hashem chanun hamarbeh lisloach*," and so on, we are thanking Hashem for fulfilling our request that we just made. The Alter Rebbe proves from this that there is no doubt that Hashem will definitely fulfill our requests, because if there had been any sort of doubt in the matter, we wouldn't be allowed to make a *brocha*.

Most *mefarshim* learn differently: we're not *thanking* Hashem for fulfilling our request, we are *praising* Hashem (in a general way) that he is the "gracious One, Who pardons abundantly," and so on. In fact, the Alter Rebbe himself, in *Shulchan Aruch*, says differently. He says that sometimes a person's requests are answered and sometimes they aren't. But in Iggeres Hateshuva, the Alter Rebbe says we are thanking Him for fulfilling our requests—that as soon as you turn to Hashem, He immediately answers you! It's mind boggling! I asked the Rebbe: What is the Alter Rebbe's proof that we are thanking Hashem and not simply praising Him? The Rebbe answered that it is from the fact that the *brocha* comes *immediately* after the request. If we were praising Hashem in a general way, there should have been a break between the request and the *brocha*, with *pesukim* and so on (or the *brocha* could have been before the request). The fact that it comes immediately after the request proves that it is thanks.

# eight facts YECHIDUS

When Reb Berel Junik, who was a *bochur* at the time, went into *yeichidus* and put his *tzetel* on the table, the Rebbe pointed out that, "It is better to put a *pan* directly into the hand..."

It is important to remember that although a *yeichidus* was an opportunity to talk to the Rebbe directly; nevertheless, it was customary to write a note—a *tzetel*—before going in. The discussion would generally be focused around the written note and *brachos* were given accordingly.

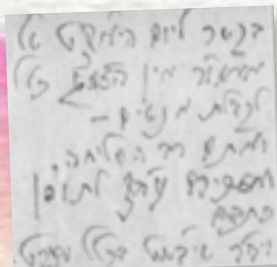


Throughout the earlier years of the *nesius*, the Rebbe would generally receive people for *yeichidus* three nights a week. Later this was changed to two nights a week.

However, there were some exceptions.

On the days leading up to Yud Shevat, the entire month of Elul, and a period of time preceding a *yahrtzeit*, the Rebbe refrained from holding *yeichidus*.

This "rule" can be seen in a number of letters from the Rebbe to people who requested *yeichidus* during those times. In a response sent by the Rebbe to an individual requesting a *yeichidus* for Chof Av, the Rebbe writes, "It is not an appropriate time [for *yeichidus*] and I extend my apologies. I will remember them at the Ohel regarding what has been asked..."



בקשר ליום היאצ"ט של אאמו"ר אין הזמ"ג כלל  
לקבלת אנשים - ואתם רב הסליחה. ואזכירם  
עה"צ לתוכן כתבם  
ויה"ר שיבש"ט בכלל ובפרט.

Privacy and confidentiality is a key component in the correspondence between Rebbe and Chossid. As an iron clad rule, the Rebbe writes, "I never divulge information that is discussed in this room..."

On occasion, contents of a discussion were made public, but the Rebbe made it clear that this was because the other individual had already made his or her opinion widely known.



At the conclusion of a *yeichidus*, the Rebbe would typically give money as *shliach*

*mitzvah gelt* to be used

for *tzedaka* by the recipient. This would often be in the currency of the country to which the individual was traveling; English pound, Israeli shekel, etc.

Rabbi Binyomin Klein, a member of the Rebbe's secretariat described the system:

"The Rebbe had two drawers in his desk; one was big and the other was smaller. In the big one there was a box with four pairs of tefillin and in the other one were coins and bills of currencies from around the world. When someone would come for *yeichidus* and give the Rebbe foreign money, he would keep some of it in the drawer and give it out to others when necessary."







CHASSIDIM WAIT IN GAN EDEN HATACHTON TO BE ADMITTED TO YECHIDUS.

לזכות  
החייל בצבאות ה'  
ישראל שיחי'  
לרגל יום הולדתו  
י"ז חשוון  
נדפס ע"י הוריו  
הרה"ת ר' יעקב וזוגתו מרת חי' מושקא  
סטמבלר



Were children allowed into *yeichidus*?

Of course children went into *yeichidus*. There are many beautiful accounts of the many interactions

the Rebbe had with young boys and girls. However, they would always accompany their parents and not go in alone.

After a *bochur* reached bar mitzvah he would go in on his own.

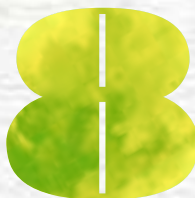
When Rabbi Yitzchok Meir Gurary went into *yeichidus* for his fourteenth birthday, his father accompanied him. When they came inside the Rebbe asked why he had come with his father and said that he should come in by himself.



Many of the practices by which Chassidim would conduct themselves before and during a *yeichidus* were taught by the Rebbe himself.

During the years 5701-5710, after the Rebbe arrived in the United States, he educated the Chassidim on how to behave before and during a *yeichidus* with the Frierdiker Rebbe.

Before going in for one of the last *yeichidus* the Frierdiker Rebbe received, the Rebbe taught a group of newly arrived *bochurim* how to properly go into *yeichidus*—practices followed by Chassidim for years to come.



Before formally accepting the *nesius*, both the Rebbe and the Rebbe Rashab refrained from doing certain things that were known to be done by a Rebbe.

The Rebbe Rashab said *maamarim* but didn't allow anyone to see him for *yeichidus*. The Rebbe held *yeichidus*, albeit reluctantly, but didn't say any *maamarim*.



When President Zalman Shazar made known his decision to personally visit

the Rebbe in 770, there were those in Israel who opposed this and claimed it belittled the dignity of his position. They felt it would be more appropriate for the Rebbe to visit Shazar in his Manhattan hotel and not vice-versa.

Despite this, he made the historic trip in person.

In recognition of this, the Rebbe offered him a tour of the ground floor of 770. When reaching his room, the Rebbe pointed to his desk and said, "In this room, so many tears were shed, and from this room the Jews of Russia are helped." Then the Rebbe concluded, "Could I have brought all this along with me to your hotel in Manhattan?"

- 1 | Yemei Bereishis, p. 159.
- 2 | Handwritten response by the Rebbe; Kovetz HaYechidus, Vaad Hatmimim 5771.
- 3 | Interview with Rabbi Klein, *ibid*.
- 4 | Maaneh Melech, p. 58 .

- 5 | Interview with Rabbi Gurary, Derher Iyar 5775.
- 6 | Yemei Bereishis, p. 55.
- 7 | Sefer Beis Chayeinu, p. 186.
- 8 | See Likutei Diburim vol. 1, p. 287.



# 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](mailto:feedback@derher.org).

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



## The Fire in the Vaad

Dear Editors,

Thank you for the very informative articles about Likkutei Sichos [“The Written Torah,” part 1, Issue 58 (135) Tammuz 5777; part 2, Issue 60 (137) Elul 5777]. As someone who once worked in the Vaad L’hafotzas Sichos, preparing the dedications on the weekly *sichos* and mailing them out after they were printed, the article brought back some great memories.

However, there were a few key points that were not included in the article, which I would like to add.

Besides the people who were mentioned in the article as individuals who took part in preparing the *hagahos*, there was also Reb Meilach Zwiebel, a”h, who would review the *tochen* and make sure that everything the *manichim* wrote was correct, before submitting it to the Rebbe for *hagaha*, and Reb Heishke Dubravsky, a”h, who would review the style (as pointed out by Rabbi Leibel Schapiro in his letter to the editor last month (Issue 61 (138) Tishrei 5778)). I heard that the Rebbe once said “אזאך וואס דובראבסקי האט” – something that Dubravsky prepares is ready for print.” Reb Heishke Gansburg was also involved in reviewing the *sichos*.

Another amazing point is that the Rebbe would keep the *likkut* in his *siddur*

throughout the week. This just shows how important it was to the Rebbe.

When comparing the *chelek Tes Vov-Yud Tes* and *Chof-Chof Daled*, one will notice something interesting: While the former group contains five *sichos* on every *parshah*, the latter contains only three. The only reason they are relatively the same size (page-wise) is that *chelek Chof-Chof Daled* have extensive *hosafos*. This is the unknown story behind the difference:

It all began in the early winter of 5743. *Chelek Yud-Tes* of Likkutei Sichos (containing the *likkutim* on *Devarim* from 5736-5740) had just returned from the printer, and it was sent in to the Rebbe together with a short note. A few hours later, it was returned with an answer. On the top of the letter, the Rebbe gave them effusive thanks for the *sefer*. “*Niskabel v’tach vechulu*—I received, many thanks, etcetera.” Then, at the bottom of the letter, the Rebbe added another line: מוכרח שהחלק דבראשית שלאח”ז י”ל בפועל בשבועות שלו תשמ”ג. וההקדם בזה גופא ישובח —It is **imperative** that the next volume of *Bereishis* should be actually published in **its weeks, in 5743** [i.e., during the weeks when *Chumash Bereishis* is studied]. And the earlier in **this [timeframe] itself** the better. Surely they will report good news.”

With only six weeks until Shabbos Vayechi, this seemed like an impossible feat.

There was also another issue: Only two years of *likkutim* (5741-5742) had been published since the last volume, and if they wouldn't wait at least until the end of the present round of *likkutim* (5743), the *sefer* would only have two *sichos* on the remaining *parshiyos* of *Bereishis*.

In response to a letter from the *vaad*, the Rebbe said that they could wait until Erev Shabbos Parshas Vayigash so that there would be three *sichos* per *parshah* (including the ones from this year).

Working inconceivably beyond all limits, the *sefer* was completed at the given due date. Additionally, the Rebbe was *magiah* the *likkut* for Parshas Vayechi a week early so that each *parshah* would have three *sichos*.

The beautiful *sefarim* were ready to be given to the Rebbe for Shabbos Parshas Vayigash. With the Rebbe's *kochos*, the impossible had happened. (It is interesting to note this was the only time a *likkut* was printed in a *sefer* before the Shabbos it was prepared for—the *sefer* was published with the *likkut* for Parshas Vayechi, before Shabbos Parshas Vayigash.)

On Wednesday night of the week of *Shemos*, a terrible fire broke out in the printing house of the Vaad in 788 Eastern Parkway. By the time the firefighters managed to put out the fire, everything was ash and completely destroyed. I remember that the only thing that remained unburned was the sheets of the Likkutei Sichos for that week that were lying on top of the printing machines. Even the sides of the sheets were black from the fire, but the words remained untouched.

Many of us felt that the Rebbe's urge to print a whole new *sefer* in such a short time was very much connected to what transpired that following week.

This was one of many times that the Rebbe rushed the printing of certain *sefarim* by the Vaad. The Vaad was also given the job by the Rebbe of publishing many other *sifrei Chassidus* on behalf of Kehos. One example is Kesser Shem Tov, as mentioned in this article. See the story with the Tanya printed within less than a day, on Erev Yom Kippur 5739, as told by Rabbi Sholom Jacobson in the "Tanya to the World" article [Derher Adar II 5776].

**Rabbi Yitzchok Tenenbaum**  
Brooklyn, NY



## Moroccan Refugees in Marseille

Dear Editors,

In continuation of the article about the various shlichus'n that the Rebbe sent me on, including the shlichus to Brunoy that I went on as a *bochur* in 5722 ["The Desert Blooms" Issue 56 (133) Sivan 5777], I was recently reading about the Rebbe's work in France from the *sefer Nesiei Chabad b'Tzorfes*, and was reminded of an important mission I was sent on during my stay in France, which I missed in the interview with the Derher.

Between Purim and Pesach of 5722, Rabbi Binyomin Gorodetzky, who led the "Lishka" (and was based in Paris), called me and told me he has a shlichus for me. Although he didn't say it clearly, everyone knew that when Rabbi Gorodetzky tells someone that he has a specific job for them, it is probably coming from the Rebbe.

At that time, many Moroccan Jews were making *aliya* from Morocco to Eretz Yisrael and they were being put up in a refugee camp in Marseille on the way. Rabbi Gorodetzky told me to take another *bochur* from the *yeshiva* who speaks French, and travel by train to Marseille. He gave me two big boxes of matzah to take along, and told me that we

should distribute it in the refugee camp as matzah from the Rebbe.

He also sent with me 1000 little papers (known today as business cards) with information about Tzach in Eretz Yisroel. The cards read “Tzeirei Agudas Chabad, Rechov Harav Kuk 16, Tel Aviv. Menahel: Harav Yisroel Leibov,” and a telephone number. Being that various political groups were trying to portray the idea to the Moroccans that Chabad is non-existent in Eretz Yisrael, we should give out these cards to ensure that they get the assistance they need from Lubavitch when they arrive in Eretz Yisroel.

When I got back from Paris to Brunoy, I found a *bochur* from Algeria in the *yeshiva* and together we took a train down to Marseille, exactly as Rabbi Gorodetzky had instructed. We arrived late at night, and the next morning at 10:00 a.m. we headed to the refugee camp. The camp was very large, with three or four shuls and hundreds of Moroccan Jews attending each one. We went to all the shuls and gave over words of Torah in Hebrew and in French. We gave out the matzos from the Rebbe and also the papers to those who showed interest.

At about four or five p.m., someone from the *Sochnut* (Jewish Agency for Israel) approached us; “What are you doing here?” he asked. “We came to give out matzos,” we replied. He took one of the papers, and when he saw the Chabad address, he sent us away. Luckily, by then we had given out 800 of the papers and we only had 200 left. The next morning we returned to Brunoy and I gave a full report of our activities to Rabbi Gorodetzky.

When I came back to the Rebbe for Rosh Hashanah 5723, I was greeted by Reb Yisroel Leibov. Those who knew Rabbi Leibov will remember that he was a big

“*baal regesh*” (passionate person). Reb Yisroel, who was about forty years older than me, hugged me. “Shimon, you have no idea what you did,” he said. “Tens of Moroccan Jews called us upon their arrival in Eretz Yisrael.”

**Rabbi Shimon Lazaroff**  
Houston, Texas



## Menachem-Av Magazine

**Dear Editors,**

Thank you for the Menachem-Av edition of the Derher. The content was great and I gave a *shiur* on the story told by Reb Yoel Kahn on Rav Levi Yitzchok's interpretation of the first *mishna* in *Maseches Brachos* [“Broad Perception & Meticulous Precision,” Issue 59 (136) Menachem-Av 5777].

There was a member of our shul who was sitting *shiva* for his sister and was saying *Kaddish* in shul. He often had to stop in the midst of his *Kaddish* as he was crying and was a little embarrassed. I showed him the section of this month's issue that describes the Rebbe and the Frierdiker Rebbe both crying during the *Kaddish* for Rav Levi Yitzchok (on Rosh Hashanah 5705) [“Leben Mitten Rebbe'n,” Issue 59 (136) Menachem-Av 5777], and he was comforted by this.

I cannot begin to tell you the amazing effect that your publication has had on my life and on those I can influence. If I had the means to support a weekly version, I would do so and consider it an honor to be able to support this publication.

May we not need the *nechama* of Av.

**Tzvi Morantz**  
Fort Lauderdale, Florida



לע"נ  
 מרת שיינא חי' ע"ה בת הרה"ת ר' שלום דובער ע"ה  
 נלב"ע ערב חג סוכות ה'תשע"ד  
 תנ"צ'ב'ה'  
 נדפס ע"י חתנה ובתה  
 הרה"ת ר' שלום דובער וזוגתו מרת מאשא שיחיו  
 ליין

לע"נ  
 ר' מנחם נחום בן הרב משה יצחק ע"ה  
 פראגער  
 נלב"ע כ"א תמוז ה'תשמ"א  
 נדפס ע"י משפחתו שיחיו

לזכות  
 שלוחי כ"ק אדמו"ר לבאקא ראטאן, פלארידא  
 שייצליחו במילוי שליחותם הק' לעשות דירה בתחתונים כרצון המשלח  
 מתוך הצלחה רבה ומופלגה ומתוך הרחבה בגו"ר  
 ולרפואה שלימה וקרובה לחי' ביילא בת לאה בת' תחי'  
 נדפס ע"י  
 הרה"ת ר' משה וזוגתו מרת רבקה שיחיו  
 דענבורג

לזכות  
 חי' מושקא ואחותה מנוחה רחל בת גילה עלקא  
 לרפואה שלימה וקרובה  
 נדפס ע"י הוריהם  
 הרה"ת ר' יוסף אליהו וזוגתו מרת גילה עלקא שיחיו  
 אנדרוסער

לע"נ  
 מרת שרה ע"ה בת הרה"ח יעקב אפרים הכהן  
 נלב"ע ז' אלול, ה'תש"ע  
 שם טוב  
 תנ"צ'ב'ה'  
 נדפס ע"י נכדיו  
 הרה"ת ר' שלום דובער וזוגתו מרת פייגא ומשפחתם שיחיו  
 כהן

לזכות  
 החתן הרה"ת ר' שלום דובער שיחיו וואלבערג  
 והכלה המהוללה מרת דינה גאלדא תחי' שאנאוויטש  
 לרגל חתונתם בשעטומ"צ ער"ח מר-חשון ה'תשע"ח  
 נדפס ע"י הוריהם  
 הרה"ת ר' יעקב משה וזוגתו מרת סופי' רבקה שיחיו וואלבערג  
 הרה"ת ר' מאיר וזוגתו מרת ליבא גיטל שיחיו שאנאוויטש

לזכות  
 החייל בצבאות ה'  
 אליעזר שמואל שיחיו  
 לרגל הולדתו י"א מנחם אב ה'תשע"ז  
 ולרגל הכנסו בבריתו של אאע"ה ח"י מנחם אב ה'תשע"ז  
 נדפס ע"י הוריו  
 הרה"ת ר' ישראל פסח וזוגתו מרת שולמית ליבא שיחיו  
 בעניש

DEDICATED BY  
 CHABAD OF BOCA RATON

לזכות  
 מרת חי' ברכה בת ר' יצחק ע"ה  
 נלב"ע כ"ח אדר ה'תש"ע  
 הקיצו ורננו שוכני עפר והיא בתוכם,  
 בגאולה האמיתית והשלימה בקרוב ממש נאו  
 ת.נ.צ.ב.ה.  
 נדפס ע"י  
 הרה"ת ר' יצחק וזוגתו מרת חי' ומשפחתו שיחיו  
 פרוס

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-חשון 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 שרה נחמה  
בת הרה"ח ר' מרדכי אברהם ישעיהו ע"ה  
נלב"ע ר"ח מנחם אב ה'תשע"ו  
ת.נ.צ.ב.ה.  
נדפס ע"י בנה הרה"ת ר' יצחק יהודה וזוגתו מרת גאלדא שיחיו  
בוימגארטן

לזכות  
הרה"ת ר' דוד  
וזוגתו מרת מלכה  
ומשפחתם שיחיו  
סמיטאנא

לזכות  
הרה"ת ר' אברהם מיכאל  
הלוי בן שפרינצא רעכל  
לרפואה שלימה וקרובה  
בכל רמ"ח אבריו ושם"ה גידיו  
נדפס ע"י הרה"ת ר' יעקב יצחק דוב  
וזוגתו מרת אסתר מלכה שיחיו  
לאנג

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

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