

A Chassidisher **Derher**

א חסידישער דערהער

**אזנים
לתורה**

THE REBBE'S EFFORT
TO MAKE TORAH
ACCESSIBLE TO
EVERYONE

כולל תפארת זקנים
לוי יצחק - בית חכמת נשים

Torah Learning in the Golden Years

THE REBBE'S INITIATIVE
IN MEMORY
OF HIS FATHER
HARAV LEVI YITZCHOK



Stand Tall!
אל יבוש מפני המלעיגים

Conquering a Continent
RABBI YITZCHAK DOVID GRONER



AV 5778
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About the Cover:

A shiur for seniors in the former Soviet Union. In this month's magazine we focus on the Rebbe's initiative in memory of his father—establishing Kolel Tiferes Zkeinim Levi Yitzchok for seniors.

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TRAVELING LIGHTLY

One of the metaphors used to understand what *galus* really is, is the idea of travel. The Gemara refers to the “Ten Journeys of the *Shechinah*,” enumerating the stages of exile to which the *Shechinah* was “subjected.” The Gemara specifically describes it as נסיעה—travelling a long distance, rather than the more common term of הליכה, which is used for traveling shorter distances.

...Because of the extreme difference to the space in which we live, *galus* is called travel.

Likewise, the change a *neshamah* is forced to endure when coming into the physical form of a body is called a travel. It travels from its origins, standing in complete *bitul* (devotion) to Hashem, arriving in

a body whose default state is the opposite of that. The *neshamah* even runs the risk of falling and being seduced by the *klipah* around it.

This paradigm of understanding the world that we live in—we are in the middle of a journey, away from our “home turf”—also has another implication. As the Alter Rebbe writes,¹ “The believer will not be agitated by any deficiencies in matters related to children, health and wealth.” Seeing this world as one stage in a journey can bring a degree of comfort to those who are suffering.

When people travel, it is perfectly normal and expected that they will have to compromise on certain things. Even among the extremely wealthy, not everything can be packed up

and taken each time they travel.

In the bedroom at home, one may have the highest quality mattress, the best bedding, and perfect pillows. When travelling, though, it is unrealistic to take all of these along; he will have to make do with what is available locally.

At mealtime, the wealthy may have all sorts of delicacies specially prepared for them, served on the finest dishes by their personal staff. But when packing for a trip, one cannot (literally and figuratively) take along “the kitchen sink.” Compromise must be made.

The suitcase is always smaller than the closet at home. At home, one may have summer clothes and winter clothes, clothes for formal



PHOTO: JEW/THE LIVING ARCHIVE / 10489

לזכות
החיילת בצבאות ה'
ברכה תחי'
לרגל הולדתה ח' אדר ה'תשע"ח
ולזכות הור'י
הרה"ת ר' ארי' לייב
וזוגתו מרת אריאלה ליבא שיחיו לבנר
נתרם ע"י זקניה
ר' מנחם שלום
וזוגתו מרת שושנה יפה שיחיו
סיגלשטיין



and informal settings, with multiple sets of each. On a trip one packs lightly, with far fewer options.

If challenged on why he is eating and sleeping and dressed so simply, the traveler can respond easily and explain that he's away from home. There is no shame in this; it is to be expected. On a journey, pack lightly—just remember to take your checkbook to buy whatever is needed.

Our life in *galus* is merely “part of a trip.” There is no need to be disappointed that we aren’t wealthy like Rockefeller... As the [Friediker] Rebbe famously said, “They have only one world ... we have two worlds...”

There are those for whom this world is their only world and all they will ever have—this is the best it’s going to get. For them, if there’s something missing in life it is truly cause for disappointment. For us though, this is only one stop along the way. As such, it is understandable that we don’t always have all of the comforts of home.

The *Beis Hamikdash*—our true “home”—did in fact have to be perfect. Even the clothes of the

Kohanim served to bring honor to Hashem. It would be inappropriate for them to have any stains or creases. Today, those don’t matter as much. What we must have is simply our “checkbook”—Hashem’s desire to fulfill our desires, from the sublime down to the most practical regarding children, health, and wealth.

With this approach to physical problems, the depression (stemming from *klipah*) falls away, and one can truly be happy. We are instructed to serve Hashem with joy. The Baal Shem Tov teaches that joy actually helps us do the right things.

To those who are “big *machmirim*” and will complain that we are talking about being happy now—quoting Chazal who say that “When Av arrives, we should decrease our joy”:

To them we respond, firstly, there are still two days until Rosh Chodesh.

Secondly, the Gemara says that “we should **decrease** our joy.” Relative to the exuberance of Adar, we are less happy during Av. Relative to the celebration when Moshiach comes, when “our mouths will be filled with laughter,” we laugh less in the month

of Av. This does not mean that we may not be happy **at all** during this time.

How much should we decrease?

The [Friediker] Rebbe writes of those who didn’t follow the Baal Shem Tov’s teaching on the importance of joy, that on Simchas Torah [where extra happiness is mandated], they would drink some milk—which *al pi din* is an intoxicating drink— and then pinch their [own] cheeks to form them into the shapes of smiles...

Since the good [must] always outweigh the bad, the measure for how much to decrease during Av can be commensurate to their custom then—“pinch from the other side...”

With proper happiness, we can break through all limitations. This includes the rule that “Moshiach will only come in a generation that is perfectly righteous, or the opposite.”

Then, the rule of decreasing joy in Av will also be canceled, and these days will be transformed into days of celebration. **1**

(*Sichas Shabbos Parshas Matos-Masei, Mevorchim Chodesh Av, 5713*)

1. Tanya, Igeres Hakodesh 11

לזכות החייל בצבאות ה'
מנחם מענדל שיחי'
לרגל הולדתו י' אייר ה'תשע"ח
ולרגל הכנסו בבריתו של אאע"ה
י"ז אייר ה'תשע"ח
הוקדש ע"י הוריו
הרה"ת ר' נחום וזוגתו מרת צבי'
ומשפחתם שיחיו
שפירא

בברכת ה'לה אימית דקריינע וצמחית וכו'

Oznayim L'Torah

**The Rebbe's effort to make
Torah accessible to everyone**

*In the preparation of this article we were greatly
assisted by Rabbi Eliyahu Matusof, senior editor
at Otzar HaChassidim, and Rabbi Mendel
Misholovin. Much of the information in this article
is culled from Kehos by Rabbi Zushe Wolf.*

זכות הרבים תלוי בהם.



THE REBBE'S

REVOLUTION IN
THE PUBLISHING OF

CHASSIDUS IS AN EFFORT ENCOMPASSING DECADES OF WORK THAT BROUGHT THE NUMBER OF *SIFREI CHASSIDUS* FROM THE DOZENS TO THE HUNDREDS, AND EFFECTED A FUNDAMENTAL CHANGE IN THE VERY NATURE OF THE STUDY OF CHASSIDUS. (SEE *WELLSPRINGS UNLEASHED*, DERHER TEVES 5778.)

BUT THERE WAS ANOTHER TRANSFORMATION TAKING PLACE SIMULTANEOUSLY. UNTIL THE REBBE BEGAN PUBLISHING CHASSIDUS *SEFORIM*, NEARLY EVERY SINGLE *SEFER* OF CHASSIDUS PUBLISHED LACKED SOURCES, REFERENCES, OR INDEXES. THIS WASN'T BY ANY MEANS UNIQUE TO *SEFORIM* OF CHASSIDUS. THE VAST MAJORITY OF *SEFORIM* IN *NIGLEH* ALSO LACKED ANY *OZNAYIM L'TORAH*—WHICH LITERALLY MEANS “HANDLES FOR THE TORAH”—AN UMBRELLA TERM FOR ALL THE VARIOUS TOOLS THAT ENABLE ONE TO NAVIGATE THE CONTENT OF A *SEFER*, INCLUDING SOURCES (*MAREI MEKOMOS*), REFERENCES (*TZIYUNIM*), INDEXES (*MAFTEICHOS*), HEADERS, AND ENCYCLOPEDIAS (*SIFREI ERKIM*).

THROUGHOUT HIS *NESIUS*, THE REBBE WENT ON A CAMPAIGN TO CHANGE THIS, AND IN EVERY AVENUE POSSIBLE. AS THE DIRECTOR AND CHIEF EDITOR OF *KEHOS*, THE REBBE DEVELOPED A SYSTEM OF SOURCES AND REFERENCES, WHICH HE USED FOR *SEFORIM* IN CHASSIDUS (IN ADDITION TO HIS WORK ON *NIGLEH*), AND HE WOULDN'T EDIT ANY OF HIS OWN TORAH FOR PUBLISHING UNLESS IT WAS WELL-SOURCED. WHEN PUBLISHERS AND AUTHORS SENT *SEFORIM* TO THE REBBE, WHATEVER THEIR SUBJECT—*NIGLEH*, KABBALAH, CHASSIDUS, *MACHSHAVA*, OR EVEN STORIES—THE REBBE WOULD ENCOURAGE THEM, OFTEN VERY EMPATHETICALLY, TO MAKE THEIR WORKS MUCH MORE ACCESSIBLE AND USEFUL WITH THESE SEEMINGLY SMALL ADDITIONS.

The Challenge

In order to appreciate the significance of having these study-aids, one must first take a step back and imagine how Torah scholarship would look without it. In today's day and age, there are a host of different ways for a person to find information: if you're trying to find out a specific *halacha*, you'll look it up in the *Kitzur Shulchan Aruch*; if you want to study a passage of Gemara, you have numerous translations to choose from. If you want to delve deeper into a *possuk* in Chumash, there are plenty of *seforim* that collect the commentaries on the *possuk* and present them in a concise manner.

But put yourself into the shoes of a typical person living a few hundred years ago. The entire library of Torah scholarship basically consists of scrolls: Tanach scrolls, Mishnah scrolls, Gemara scrolls. If you even managed to get ahold of a scroll to study from—not an easy task by any measure, especially if you lived in the wrong place at the wrong time—you still had no way of knowing what they were talking about until you deciphered them, since there were no indexes or summaries. It is said that the famous *baal tosafos* Rabbeinu Yitzchak (“ר”י) would study with sixty students surrounding him, each one of whom had mastered another tractate of *shas*, so that between them all they could get to the bottom of each *halacha*. In other words, if you thought that a passage of Gemara Shabbos was also discussed in Eruvin, you couldn't just look at the side of the page to find it—as we do today—you had to go find a person who knew Eruvin!

Fast forward a few hundred years, to no more than seventy years ago, and there were still a myriad of challenges facing most people in the study of *nigleh*—footnotes were viewed by many as a modern and distasteful

invention, and many *seforim* lacked even the most basic index in the front. In fact, because the library of *seforim* had ballooned over the centuries, in a way it was even *more* difficult than in the times of the Gemara. As Rabbi Meir Berlin put it in his preface to the Encyclopedia Talmudis: “Sometimes there is an argument of the *tana'im* on a certain topic, and the definition of their disagreement is explained by the *amora'im* who came after them. But the *amora'im* themselves disagree on the nature of the *tana'im*’s argument—and the definition of *their* disagreement is *itself* the subject of debate among the *mefarshim*!... Thus, there is no single place where one can find a clear explanation of an entire topic.”

The challenges facing someone who wanted to delve into the comparatively new study of Chassidus were especially daunting. As recently as seventy years ago, there was only a single shelf of published Chassidus *sefarim*, and most of them were essentially typed-up manuscripts: there were no indexes telling you what the *seforim* were discussing, and no references or footnotes to help you broaden your knowledge on the subject.

Those were the published books. The majority of Chassidus was contained in handwritten, error-ridden manuscripts; deciphering the handwriting and understanding the subject matter was a feat in its own right.

As Reb Yoel Kahn explains in his preface to Sefer Ha’erkim: “Most topics that are explained in the *seforim* and *maamarim* of Chassidus do not have a *revealed* connection with the names of the *seforim* in which they are covered. For example: the *sefer* Shaarei Ora has two parts: Shaar Chanukah and Shaar Purim. But a major section of the *sefer* has no obvious connection with either Chanukah or Purim. If you are looking for the explanation

of the topic of *sovev* and *memaleh*, for example, you wouldn’t imagine to look in Shaarei Orah in the Shaar Purim. The same is true with the other *seforim* of Chassidus, and especially the *maamarim* and *hemshechim*, which are simply titled by the *possuk* with which they begin.

“In addition, even when you do know the primary place that a topic

is discussed, you *still* need to look in other places where there is a different explanation for it... For, in addition to the fact that, in general, ‘the words of Torah are poor in one place and rich in another,’ the concepts of Chassidus are very subtle, and you can only arrive at a true understanding by studying how they are expressed in a variety of different ways.”



GEMARA PESACHIM, PROVENCE CA. 1447-1452.



The Pushback

Before the era of translations, guidebooks, and annotated *seforim*, the study of Torah for the layman was often more of a holy activity: unless you dedicated significant time to study, you had no real chance of gaining a comprehensive understanding of even the basic concepts.

If these study-aids are so critical to the accessibility of Torah, why weren't they more prevalent in the past? It's impossible to know the complete answer to this question, but one can identify several themes in the pushback that was given to such efforts:

- **The Risk of Accessibility:** In a conversation with Rabbi Pinchas Menachem Alter of Gur regarding this issue, the Rebbe mentioned the famous story of the Mahari Vail, one of the great halachic authorities of his generation, who was initially opposed to the publishing of the Beis Yosef on the Tur. (The Tur is a halachic code written with scant sources, and the Beis Yosef cites the sources for each *halacha* while also adding commentary.) The Mahari Vail reasoned that having everything right there on the page would cause laziness among the scholars, and decreed that his students not use it.

The Rebbe pointed out although this was the Mahari Vail's initial reaction, he changed his approach after the following episode: His practice was to study the Tur together with his students, and he would always say where each *halacha* in the Tur could be found in the Gemara. He had

...The fact that he had been caused to forget a Gemara that he had known was a sign that it was the heavenly wish for the Beis Yosef to be spread throughout the world.

never forgotten a single one. One day, following his decree against the Beis Yosef, he was teaching his students and he could not remember the source for a certain *halacha*. He searched and searched, but could not find it. The Mahari Vail declared that the fact that he had been caused to forget a Gemara that he had known was a sign that it was the heavenly wish for the Beis Yosef to be spread throughout the world.

The Rebbe compared this to the development in the publishing of Chassidus: Some of the first *seforim* published by Kehos were *maamarim* of the Rebbe Maharash. A portion of them were type-set like regular *sefarim*, but many were published as copies of the handwriting of Reb Shmuel Sofer. [This is a case where one clearly sees how attitudes were different in previous generations. The Rebbe doesn't mention this in the *yechidus*, but the Frierdiker Rebbe said at the time, "We've brought the bucket to the horse enough—now it's time for the horse to come to the water," meaning that some type of effort could be expected from the reader.] But, the

Rebbe said, when you look at the facts on the ground, you see that the *seforim* that were published with a nice type-set are studied much more than the handwritten ones—they are simply easier to read.

"In today's day and age," the Rebbe said, "we must search for all kinds of ways to get more people to study... We must give in to [their needs], even if it will only lead to one or two more people beginning to study." The same is true with study-aids, the Rebbe said:



HANDWRITTEN COPY OF A MAAMOR OF THE REBBE RASHAB.

The Rebbe

לזכות
החיילת בצבאות ה'
דבורה
לרגל הולדתה כ"ח אדר ה'תשע"ח
נדפס ע"י הוריה
הרה"ת ר' דוד צבי ומרת חנה שיחיו
ויגלו
פאלם ביטש גארדענס, פלארידא

The Rebbe is born to Horav Levi Yitzchok and Rebbetzin Chana in Nikolayev, Ukraine.¹

During the period before and after the Rebbe's birth, the Rebbe Rashab sends six telegrams to Harav Levi Yitzchok with detailed instructions about his care, and *brachos* for the newborn baby and his family.²

In addition to his studies, the Rebbe assists his father in the leadership of the community and in organizing assistance for the World War I refugees from Poland.

The Rebbe travels to Rostov for Sukkos, meeting the Frierdiker Rebbe for the first time. (Diary of Rabbi Hodakov published in The Early Years p. 111)

The Rebbe spends the month of Tishrei with the Frierdiker Rebbe in Leningrad. While there, the Rebbe meets the Rogatchover Gaon. The Gaon gives the Rebbe *smicha*, and a lengthy correspondence laden with Torah genius ensues between them.

תרס"ב

תרס"ט

The family moves to Yekaterinoslav (Dnepropetrovsk), where Horav Levi Yitzchok takes the position of *av beis din* and rov of the city.

The Rebbe studies Torah with exceptional diligence, guided by his saintly father, and succeeds in becoming fluent in all parts of Torah, *nigleh* and *nistar*, at a young age.

תרע"ה

תר"פ

The Rebbe Rashab is *nistalek* on Beis Nissan.

תרפ"ג

תרפ"ד

The Rebbe travels to Leningrad (Petersburg), and attends a farbrengen of the Frierdiker Rebbe for the first time. The Frierdiker Rebbe shows particular interest in the Rebbe, and involves him in his communal leadership, assigning various duties to the Rebbe. The Frierdiker Rebbe places the Rebbe in position to deal with all intellectual matters (referring to the Rebbe as his "*Sar HaHaskala*"). In particular, the Rebbe played a vital role in the struggle against the Soviets to protect the Yidden in Russia.

In accordance with the Rebbe Rashab's directive, the Frierdiker Rebbe designates the Rebbe as the future husband for his daughter, Rebbetzin Chaya Mushka.

The Rebbe visits the Frierdiker Rebbe many times throughout this period.

On 6 Kislev³, the *tenaim* for the *chasuna* of the Rebbe and Rebbetzin Chaya Mushka are signed.

On 14 Kislev, the Rebbe marries Rebbetzin Chaya Mushka, daughter of the Frierdiker Rebbe.

The Frierdiker Rebbe gives the Rebbe the duty to farbreng with the Chassidim from time to time on Shabbos Mevorchim and *yomei dipagra*. The Frierdiker Rebbe also directs people with queries in *halacha*, Kabbalah, and Chassidus to the Rebbe.

The Frierdiker Rebbe assigns various leadership responsibilities to the Rebbe. The Rebbe and Rebbetzin travel to Berlin in Shevat.

As the Nazis rise to power and persecution of German Jews intensifies, the Rebbe and Rebbetzin move to Paris. The Rebbe serves as the Frierdiker Rebbe's secretary during this period.

The Frierdiker Rebbe visits Paris briefly; the Rebbe serves as his attaché.

The Rebbe and Rebbetzin journey to the US, arriving in New York on 28 Sivan.

ת"ש
הת"ש

ת"ש

ת"ש

ת"ש

ת"ש

ת"ש

The Rebbe participates in a meeting of rabbonim in Karastin (Voholyn) in Cheshvan. The Rebbe then resides in Leningrad, and is active in the efforts to release the Frierdiker Rebbe in Sivan and Tammuz.

ת"ש

The Rebbe spends Tishrei in Yekaterinoslav. Immediately following Sukkos, the Rebbe journeys to Kursk with Rebbetzin Chana, and then continues to Riga, Latvia, serving there as the Frierdiker Rebbe's personal attaché. The Rebbe participates in a congress of the Committee for the Strengthening of Judaism (which had been founded by the Frierdiker Rebbe in Russia and was transplanted to Latvia). Before Pesach, the Rebbe travels to Berlin.

ת"ש
ת"ש

The Rebbe meets with many of the leaders of the Lithuanian and Polish Jewish communities.

ת"ש

The Rebbe prepares the Frierdiker Rebbe's letters for publication, as well as publishing the *Hatomim* periodical.

ת"ש

Paris falls and the Rebbe and Rebbetzin escape to Vichy, France. After a few months, they travel to Nice, France, residing there for close to a year. The Rebbe is highly involved in the ultimately successful efforts to secure passage for the Frierdiker Rebbe to the US.

The Rebbe is appointed as editor-in-chief of the Library of Otzar Hachassidim Lubavitch. The Rebbe begins disseminating *seforim*, *kuntreisim*, and booklets, including the Rebbe's annotations and commentary.

The Rebbe compiles and publishes Hayom Yom.

The Rebbe authors and publishes Haggadah Shel Pesach Im Likkutei Ta'amim Uminhagim.

The Frierdiker Rebbe is *nistalek* on Yud Shevat. The mantle of the *nesius* passes to the Rebbe. The Rebbe comforts the Chassidim, strengthening their resolve to follow the Frierdiker Rebbe's teachings.

The Rebbe establishes a network of educational institutions in Morocco, named Oholei Yosef Yitzchok-Lubavitch.⁴

The Rebbe encourages *bochurim* to go on Merkos Shlichus in the summer months, visiting isolated Jewish communities.

The Rebbe encourages *bochurim* and *yungeleit* to speak Chassidus in shuls.

The Rebbe founds Tzeirei Agudas Chabad and N'shei Ubnos Chabad in Eretz Yisroel, and the Oholei Yosef Yitzchak network of institutions in Eretz Yisroel and Australia.

תש"ב

The Rebbe is appointed by the Frierdiker Rebbe to serve as head of the three new major Lubavitch institutions: Machne Yisroel, Merkos L'inyonei Chinuch, and Kehot Publication Society.

תש"ד

The Rebbe's father, Horav Levi Yitzchok, is *nistalek* on Chof Av.

The Rebbe begins publishing responsa on various Torah topics in Kovetz Lubavitch.

תש"ו

תש"ז

The Rebbe travels to Paris to meet his mother, Rebbetzin Chana, returning with her to the US some two months later.

תש"י

תשי"א

Immediately following the Frierdiker Rebbe's histalkus, the Rebbe is approached by many individuals seeking *yeichidus*, and agrees to grant *yeichidus* to them all. At the start of the year 5711, the Rebbe officially sets aside three nights a week for *yeichidus*, on Sunday, Tuesday, and Thursday evening, beginning at 8:00 p.m.⁵

On Yud Shevat, the Rebbe formally accepts the *nesius*, saying the *maamar Bosi Legani*.

תשי"ב

תשי"ג

The Rebbe founds Agudas N'shei Ubnos Chabad in the US and other countries.

The Rebbe launches *mitvza daled minim*.

The Rebbe founds a vocational school in Kfar Chabad.

The Rebbe founds the Keren Hashana fund.

The Rebbe launches *mitvza matza*.

The Rebbe teaches a *niggun* for the first time—
“*Tzama L'cha Nafshi*.”⁶

The first Lag Baomer Parade takes place.⁷

The Rebbe founds Camp Gan Yisroel and visits the camp.⁸

Following a tragedy in Eretz Yisroel, the Rebbe sends a group of *talmidim* there to lift the spirits of its inhabitants. The Rebbe founds Yad Hachamisha in Kfar Chabad.⁹

The Rebbe founds Beis Rivka in Australia.

Rebbetzin Chana is *nistalek* on Vov Tishrei.
The Rebbe begins teaching a *Rashi sicha* each Shabbos.

The first live telephone “hook-up” of a farbrengen takes place on Yud Shevat.¹²

The *Sefer Torah L'kabbolas Pnei Moshiach Tzidkeinu*, whose writing was initiated by the Frierdiker Rebbe, is completed in connection with Yud Shevat. The Rebbe begins openly opposing “*Mihu Yehudi*”—the attempt by the Israeli government to classify individuals that are not halachically Jewish, as Jews.

The Rebbe opposes public protests on behalf of Soviet Jewry, because these would lead to untoward results.

The Rebbe begins explaining teachings of his father, Horav Levi Yitzchok, every Shabbos, continuing in תשל”א.

תשי”ד

תשי”ו

The Rebbe founds Tzeirei Agudas Chabad in the US and Canada.

תשי”ז

תשי”ח

The Rebbe encourages *hafatzas hamaayanos* with the approach of “*paratzto*”—breaking forth. Likkutei Sichos begins to be published.¹⁰

תשכ”ה

תשכ”ז

In the weeks and months leading up to the Six Day War, the Rebbe launches *mitvza tefillin*.¹¹

תשל”ל

The Rebbe speaks strongly against returning any of the land that came to Jewish hands during the Six Day War.

תשל”ב

The Rebbe founds a committee to create 71 new institutions in connection with the his 70th birthday.

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



כולל תפארת זקנים לוי יצחק - בית חכמת נשים



Increasing Torah Learning in the Golden Age

“He sends his assistant to buy a tie, races over [to the nursing home] by car as fast as possible, presents it to his elderly father and says ‘You see? Since today is Father’s Day and I am obligated in kibbud av, I bought you a beautiful tie as a gift! Have a good day!’ Until the next year [when he will visit him again] with a different color tie!”

There is a tragic misconception in modern society that as people advance in age they need to slow down. Once men and women have reached a point in life that their physical strength starts waning, they are encouraged to retire, even forced out of career positions and their sources of income.

This fosters a debilitating feeling of inferiority by the elderly. They begin to feel unwanted, unhelpful and unable to continue accomplishing good things. Gradually they start feeling like a burden to their families and society at large and the many daytime hours that had been previously well spent in the workplace become empty and lonely.

According to Torah the very opposite is true. Despite their decline in physical prowess, the elderly possess the invaluable asset of experience. Iyov states וְרוֹב שָׁנִים יוֹדִיעוּ חֲכָמָה—many years impart wisdom. The Gemara teaches that *talmidei chachamim* become wiser with age. Even the unlearned have the unmatched wisdom acquired through life experience. This is the reason the Torah commands מִפְּנֵי שִׁיבָה תִּקּוּם—You should rise before the elderly.

In reality, as their physical abilities gradually diminish, their wisdom and ability to mentor and inspire become ever stronger. Every industry would benefit greatly from keeping their elderly engaged in some capacity so that the younger generation can grow from the knowledge they have accumulated over the years.

Alas, the fact is that there are growing numbers of elderly leaving

the workforce while they still have many years to be productive members of society. When there is a weakening of the body it is a sign that the *neshamah* must become stronger and more active. This is an opportunity to channel their ambition, which had until now been expressed in their enthusiastic pursuit of a livelihood and career, into unprecedented spiritual growth.



During² the farbrengen of Shabbos, Chof Av 5740 (*yahrtzeit* of the Rebbe’s father Harav Hagaon Hamekubal R’ Levi Yitzchok), the Rebbe announced that the time had come to place a special emphasis on encouraging the elderly to increase in Torah learning with public *shiurim*. A *hachlata* made

in connection with many people has greater chances of succeeding, and establishing an official organization to facilitate these classes (to be called Kolel Tiferes Z’keinim) would ensure success in a much greater measure.

On Motzei Shabbos³, the Rebbe held an additional farbrengen in connection with Chof Av and spoke at length about the brand new campaign. In light of the unfortunate emotional circumstances so many elderly are forced into, providing them these opportunities is a great expression of *ahavas Yisrael*.

Therefore, the Rebbe said, it would be appropriate to establish an official *kolel* in every city and every shul, with set times for public *shiurim*; and participants should receive a monthly

On a practical note, the Rebbe added:

The perfect setting to start gathering groups of elderly to learn Torah is in the old age homes. The administrators would be grateful for the opportunity to provide productive programming for their residents and the residents would be happy to participate and appreciate that outsiders come to visit.

(*Likutei Sichos* vol. 29, p. 266)

THEY BEGIN TO FEEL UNWANTED,
UNHELPFUL AND UNABLE TO ACCOMPLISH
GOOD THINGS ANY MORE



A GROUP FROM KOLEL TIFERES ZKEINIM LEVI YITZCHOK JOIN THE REBBE FOR MINCHA AT THE REBBE'S HOME, 17 ELUL 5748.



“THE EXCITEMENT AND COMMITMENT OF THOSE YOUNG MEN, WHO LEARNED TORAH UNDER IMPOSSIBLE CONDITIONS, WILL MOTIVATE THE ELDERLY...”



stipend (in amounts of 18 in the local currency) so that they are motivated to participate consistently and punctually. This is the responsibility of the local rov and it would be best for the *shiurim* to have at least 10 participants.

To unite all of these *kolels*, they should learn the same topic and have the same name. Since the weekly *parsha* is relevant to all, it would be best to learn the daily portion of the *parsha* at these classes.

The Rebbe then introduced the unifying name of these *shiurim*:

“Kolel” is a common name for Torah establishments. Besides, it is most frequently associated with the setting in which young newly married men learn and would therefore be

Levi Yitzchok

Upon establishing the *kolel* the Rebbe explained the connection of the names Levi and Yitzchok to Torah study.

Levi: Shevet Levi was entrusted with carrying the *aron* containing the *luchos*, which encompass all of Torah. They were also designated as the Torah teachers of *klal Yisrael*.

Yitzchok: In the order of the Yomim Tovim, Shavuot—the time of *matan Torah*—is connected to Yitzchok Avinu. The unique connection to the Torah learning of elderly can be found in the saying of *Chazal* “צחק זקן ויושב בישיבה”—Yitzchok was an elder sitting and learning in yeshiva.” Although this applied to all the *avos*, Yitzchak lived the longest of the three.

At the first *kinus* for Tiferes Z’keinim Levi Yitzchok, the Rebbe explained lessons in *avodas Hashem* from the names Levi and Yitzchok.⁴

Levi: Etymologically linked with the word ילוה which means “connection”—expresses the obligation of Shevet Levi to connect *yidden* with Hashem through personal example and gentle persuasion.

Yitzchok: Etymologically linked to the word צחוק which means “laughter”—expresses the necessity for Shevet Levi’s work to be done with joy.



TO CONQUER A CONTINENT

RABBI YITZCHOK
DOVID GRONER, THE MAN WHO BUILT
LUBAVITCH IN AUSTRALIA, WAS FAMOUS FOR
HIS MANY COLORS; A LEADER, RAV, CARING
MENTOR—THE LIST GOES ON AND ON.

AS A SHLIACH OF THE FRIERDIKER REBBE
AND LATER ON, AS ONE OF THE REBBE'S FIRST
SHLUCHIM, HE WAS LED BY THE ENDLESS
ENCOURAGEMENT AND GUIDANCE HE RECEIVED
FROM THE REBBE. HE, IN TURN, SERVED AS
A DEDICATED MESSENGER, FULFILLING MANY
MISSIONS AND STRIVING TO BRING THE REBBE'S
VISION FOR AUSTRALIAN JEWRY TO FRUITION.

IN THE FOLLOWING PAGES, WE WILL TAKE A
LOOK AT HIS FASCINATING STORY.

נדפס ע"י ולזכות
משפחת שפערלין שיחיו
להצלחה רבה ומופלגה
בכל עניניהם בגשמיות וברוחניות



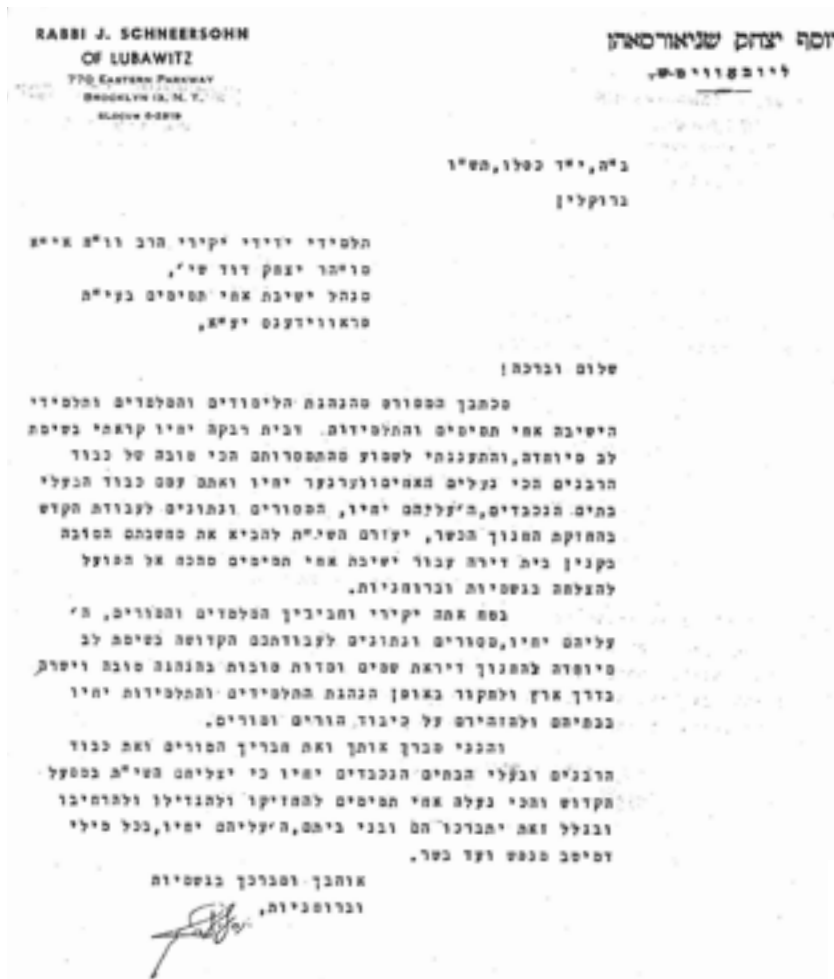
BIRTH AND UPBRINGING

Rabbi Yitzchok Dovid Groner was born on 24 Nissan 5685 (תרפ"ה), to Reb Mordechai Avraham Yeshaya and Menucha Rochel Groner. His mother traced her lineage to Rebbetzin Menucha Rochel, the daughter of the Mittlerer Rebbe and famed matriarch of Chevron. Their family had lived in Chevron for generations, but due to financial difficulties, they relocated to the United States—to Brooklyn, New York, shortly before Yitzchok Dovid was born.

During his youth, Yitzchak Dovid was enrolled in Yeshivas Chaim Berlin. Blessed with an excellent grasp and memory, along with a natural enthusiasm and zest for life, he excelled in his studies and quickly became a budding Torah scholar.

A turning point in the life of Reb Yitzchok Dovid was the arrival of the Frierdiker Rebbe to the shores of the United States. He recalled greeting the Frierdiker Rebbe at the pier on 9 Adar II 5700 (ה'ת"ש) and participating in the Purim farbrengen held a few days later, memories which made an indelible impression on the fifteen-year-old boy.

Shortly after he turned sixteen, Yitzchok Dovid joined Yeshivas Tomchei Temimim. He entered *yechidus* together with his father the night before, and while they were waiting in the Frierdiker Rebbe's antechamber, Rabbi Yisroel Jacobson emerged with some interesting news. The Frierdiker Rebbe's son-in-law, the Rebbe, was to arrive in New York the very next morning from war-torn Europe (that night was the eve of 28 Sivan 5701–א'תש"א). Yitzchok Dovid would often relate how the Frierdiker Rebbe had requested that the entire yeshiva greet the Rebbe at the pier, remarking: "My son-in-law is fluent in Shas, complete with the commentaries of Tosfos, Rosh and Ran, as well as all the printed books of Chassidus."¹



A LETTER FROM THE FRIEDRIKER REBBE TO REB YITZCHOK DOVID WHEN HE WAS THE MENAHEL OF YESHIVAS ACHEI TEMIMIM IN PROVIDENCE, DATED 14 KISLEV 5706.

In yeshiva, Yitzchok Dovid studied under the tutelage of famed Chassidim like Reb Shmuel Levitin and soaked in the presence of all the *eltre Chassidim* who had studied in Lubavitch.

Rabbi Groner later recalled how one time in those early years, the Rebbe, who was called Ramash at the time, came down into the *zal* from a *seudah* in the Frierdiker Rebbe's presence. He pointed at each *bochur* and said, "The *Shver* [Frierdiker Rebbe] wants you and you and you [—pointing around the room—] to all be big *lamdanim*."

Yitzchak Dovid took an active part in the early stages of *hafatzas hama'ayanos* of those days. At the Frierdiker Rebbe's suggestion,² the *bochurim* would comb through

apartment buildings in Crown Heights looking for Jewish children to enroll in Jewish day schools. He also took an active part in Released Time, and together with Reb Moshe Kazarnovsky, organized the first parade on Eastern Parkway on Chol Hamoed Pesach 5703 (תש"ג), a forerunner to the Lag Ba'omer Parades.

When he was eighteen, he was chosen for his first shlichus. He was sent to Rochester, New York, to assist with the new Yeshivas Achei Temimim that had been founded there. Over the next few years, he was also instrumental in the opening of Achei Temimim in Philadelphia, and then, for a period of time, he headed the new Yeshivas Achei Tmimim in Providence, Rhode Island. Unabashed,



confident, and eloquent, Reb Yitzchok Dovid was very successful in his communal work, always proceeding with extreme fortitude and determination. Anyone who worked with him knew that he could be relied on entirely.

FIRST TRIPS TO AUSTRALIA

Less than a year after his wedding to Devorah Konikov on 7 Elul 5706 (תש"ו), Reb Yitzchok Dovid was sent on a mission for a few months to Australia with the official goal to raise money for Tomchei Temimim and for the Chassidim who had left Russia.

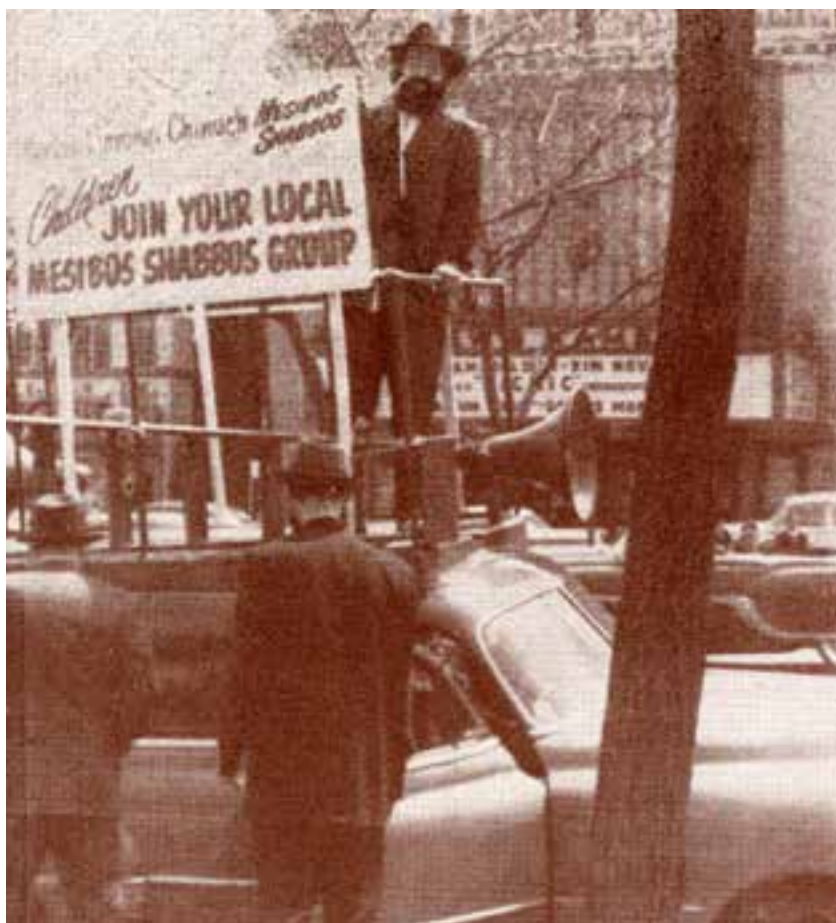
The journey was a mammoth undertaking even for a young and energetic man, and in *yechidus*, the Frierdiker Rebbe gave him amazing *brachos* for his journey.

He also received a letter of approbation from the Frierdiker Rebbe:

"My dear beloved student, the outstanding Rabbi, Chassid, pious and with fear of heaven, Rabbi Yitzchok Dovid *sheyichye* Groner, is traveling to New Zealand and Australia as a messenger of Yeshivas Tomchei Temimim which is under my auspices." The Frierdiker Rebbe detailed the needs of the yeshiva and of the Russian refugees, and asks the reader to help the cause generously.

As a *shadar* representing the Frierdiker Rebbe, Reb Yitzchok Dovid

"MY DEAR BELOVED STUDENT, THE OUTSTANDING RABBI, CHASSID, PIOUS AND WITH FEAR OF HEAVEN, RABBI YITZCHOK DOVID SHEYICHYE GRONER.



AT THE LAG B'OMER PARADE OF 5716.

JEM 110-481

"ME WITH MY MACHSHAVOS ZAROS"

Rabbi Groner was blessed with a loud and melodious voice, and was a powerful and heartfelt *baal tefilah*. Later in life, in Australia, his *selichos* and Yomim Noraim davening would attract a large crowd, but he always refused to serve as *chazzan* in 770, in front of the Rebbe.

The reason behind his refusal was an experience he had as a young *bochur*. One Rosh Chodesh, when the Frierdiker Rebbe was saying *kaddish* after the *histalkus* of his mother Rebbetzin Shterna Sarah, a *minyán* had been assembled for the Frierdiker Rebbe upstairs in 770, but no one stepped up to lead the davening. Reb Shmuel Levitin suggested an elderly Chossid Reb Dovid Shifrin, who had spent time by the Rebbe Rashab, to be *chazzan*. He responded in shock: "I, with my *machshavos zaros*, should daven in front of the Rebbe? No!" He ran down the stairs and out the door.

EVEN FOR THE SAKE
OF LEARNING A
DAF OF GEMARA,
IT WOULD BE MORE
CONDUCTIVE IF HE
WENT ON SHLICHUS.

served as a vehicle for spreading Yiddishkeit and connecting the Australian Jewish community to their roots. This element of his mission was emphasized by the Frierdiker Rebbe, when, after a half a year, Reb Yitzchok Dovid wrote to the Frierdiker Rebbe asking for permission to return home. The Frierdiker Rebbe replied:

“It seems that you’ve rushed your job... Collecting money and creating committees is only a cover for an *inyan pnimi v’atzmi*, a deeper reason, to inspire our Jewish brothers, and remind them of their parents and grandparents, Chassidim and pious Jews who sacrificed their lives to keep Shabbos, *mikveh*, and all the mitzvos.”³

Rabbi Groner returned to the States and relocated to Buffalo, NY, where he headed the Yeshivas Achei Temimim that had been opened there. One time, in *yechidus* (after the Frierdiker Rebbe’s *histalkus*) he spoke to the Rebbe about the difficulties he was experiencing in the yeshiva. The Rebbe responded with a powerful *hora’a* that every morning, whether prior or following *birchos hashachar*, anyone who saw the Frierdiker Rebbe should go to a corner and envision his holy countenance; after doing so, his work will be accomplished on an entirely new level.

In 5714, Rabbi Groner once again embarked on a fundraising mission to Australia. By this time, an existing group of pioneering Lubavitcher families was there (Serebryanski, Klugant, Althaus, Gurewicz, Wilschansky, and Pliskin). After leaving Russia, they had settled in



RABBI GRONER WITH HIS CHILDREN IN HIS EARLY YEARS IN AUSTRALIA.

Australia pursuant to the instructions of the Frierdiker Rebbe. They were greatly aided by Rabbi Moshe Zalman Feiglin, a great pioneer of Torah-true Judaism in Australia. Together, they founded the Lubavitch Boys Day School (Yeshiva College) in Melbourne, and were looking for a talented, charismatic English speaker who would be able to connect to and interact with the youth and the general community. When Rabbi Groner visited Australia in 5714, they knew that they had found their man.

At that time, the Yeshiva Boys School was headed by Rabbi Zalman Serebryanski. He wrote a letter to the Rebbe, suggesting that Rabbi Groner should remain in Australia for a period of time to facilitate the growth of the yeshiva. Rabbi Groner at that time had primary responsibility to the yeshiva in Buffalo. The Rebbe replied saying that while it was a good idea,

Rabbi Groner had to first ensure that the yeshiva in Buffalo could operate without him; only then would he be able to remain in Australia.

Rabbi Groner returned to America at the start of 5715, after spending approximately six months in Australia. Shortly thereafter, he had a *yechidus* with the Rebbe, in which he gave a report of his work in Australia. The Rebbe spoke with him about the opportunity that was “left behind” in Australia, saying that he was raising the subject because another opportunity may present itself. The Rebbe explained the value of such communal work, saying that, “the world calls it ‘imaginary’ honor. Chassidus, however, considers this ‘to use out one’s capabilities.’” The Rebbe concluded “whatever decision you will make should be with success. And it should be made only with *simcha*.” The Rebbe emphasized

לע"נ
ר' נתן בן בת שבע
וזוגתו מרת פריידל זיסל בת חי' שרה
וואגעל
ולזכות כל יוצאי חלציהם שליט"א
נדפס ע"י
הרה"ת ר' הלל וזוגתו מרת ביילא רבקה
ובניהם מנחם מענדל, מרדכי שיחיו
וואגעל

לע"נ
ר' אלטער מאיר דוד
בן ר' אלקסנדר ע"ה
נפ' ו' מנחם אב, ה'תשנ"ב
IN LOVING MEMORY OF
ALTER DIAMENT
DEDICATED BY
STEWART AND CHANA DIAMENT
AND FAMILY

מוקדש
לחיווק ההתקשרות לכ"ק אדמו"ר
נדפס ע"י הרה"ת ר' אשר אנשיל הלוי
וזוגתו מרת דבורה לאה שיחיו
ירם

לזכות
החיילת בצבאות ה'
פייגה מאובה תחי'
לרגל יום הולדתה כ"ד מנחם אב
שתגדל לתורה לחופה ולמעש"ט לנח"ר כ"ק אדמו"ר
ולנח"ר הוריה הי"ו מתוך בריאות נכונה בגו"ר

לזכות
הרה"ת ר' גד יעקב וזוגתו מרת חנה ומשפחתם שיחיו
בליזנסקי

לזכות החתן הרה"ת ר' מנחם מענדל
והכלה המהוללה מרת חי' מושקא שיחיו שם טוב
לרגל חתונתם בשעטו"מ י"ד תמוז ה'תשע"ח
נדפס ע"י הוריהם
הרה"ת ר' כתרילא וזוגתו מרת איטא מערא ומשפחתם שיחיו שם טוב
הרה"ת ר' אהרון וזוגתו מרת רבקה ומשפחתם שיחיו סלונים

לזכות
השליח הרה"ת ר' שלום דובער שיחי'
ליפסקר
לרגל יום הולדתו ד' מנחם אב
"איך פאר דאך מיט אייך"
נדפס ע"י
זוגתו מרת חנה תחי'
בתו דבורה לאה ובעלה ר' יעקב אלימלך שיחיו
אנדרוסיער
בנו הרה"ת ר' שניאור זלמן וזוגתו חנה אלטע שיחיו
ליפסקר

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

מרת רבקה דינה בת ר' זאב וואלף ע"ה
גייסניסקי
נלב"ע י"ג מנחם אב ה'תשס"ז
תנצ"ב'ה'
נדפס ע"י משפחתם שיחיו

לזכות המחנכים והתלמידים של המוסד הק' חדר מנחם לאס אנג'לס
לחיווק ההתקשרות ולהצלחה בעבוה"ק לנח"ר כ"ק אדמו"ר נשיא דורנו
נדפס ע"י
הרה"ת ר' מנחם מענדל וזוגתו מרת זעלדא רחל ומשפחתם שיחיו
גרינבוים

לע"נ
הרה"ח הרה"ת ר' נתן
בן הרה"ח הרה"ת ר' חיים שמריהו
גורארי'
נלב"ע ה' מנחם אב ה'תשס"ה

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

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

לזכות
 הת' שלום דובער הכהן שיחי'
 לרגל הגיעו לעול מצוות כ"ד סיון ה'תשע"ח
 נדפס ע"י הוריו
 הרה"ת ר' יוסף הכהן וזוגתו מאריאשע באדאנע ומשפחתם שיחיו
 דערען

לע"נ
 הרה"ח יואל בן הרה"ח יצחק מאיר ע"ה הכהן
 נלב"ע ט' אלול
 וזוגתו מרת גיטל בת הרב שלום ע"ה לבית לרנר
 ליפשיץ
 נלב"ע ח' טבת
 ת'נצ'ב'ה'

לזכות
 ר' אפרים וזוגתו מרת חנה
 ומשפחתם שיחיו
 שיוגאל

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

מוקדש
 לזכות הילד החייל בצבאות ה'
 מרדכי בן איטא מלכה דענבורג
 נדפס ע"י זקנו
 הרה"ת ר' משה וזוגתו מרת רבקה ומשפחתם
 דענבורג

A Chassidisher Derher
 Vaad Talmidei Hatmimim



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