

Derher

A Chassidisher

א חסידישער דערהער

איך גיב דיר לעקאַח,
און דער אויבערשטער
זאָל דיר געבן אַ גוט יאָר

Transforming the Nations

THE HEAVENLY EVENTS
OF SUKKOS AND
SIMCHAS TORAH 5731

Yom Kippur with the Rebbe

A ROUNDTABLE
DISCUSSION

The Rebbe's
Capital City
THE FOUNDING OF
KFAR CHABAD



TISHREI 5779
ISSUE 73 (150)
SEPTEMBER 2018



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KOS SHEL BROCHA, TISHREI 5732.

Transforming the Nations

SUKKOS - SIMCHAS TORAH 5731



Tishrei—*chodesh hachagim*, is one of the times of the year that every Chossid desires to spend with the Rebbe. Starting with the solemn *Yomim Nora'im*, and culminating with the festive days of *Z'man Simchaseinu*, this season was always abound with *giluyim*.

Beginning with the unique style of the Rosh Hashanah *maamar*, continuing with the surprise

maamar on Vov Tishrei, and peaking with the revelations of Sukkos and Simchas Torah, Tishrei 5731 stood out. That year, the Rebbe put a strong focus on the idea of *הללו את ה' כל גוים*, one of the two *pesukim* in the Rebbe's *kapitel* this year (5778-5779). With this in mind, we present a vivid account of that time period, based on various diaries from the time, *hanachos* of the *sichos*, and

an article written by Rabbi Michael Seligson, who was a *bochur* at the time. וזכות הרבים תלוי בו.

CHANGE OF SCHEDULE

At the beginning of Tishrei, rumors spread that the Rebbe would not be continuing his longstanding custom of farbrengen in the sukkah on the second day of Sukkos. A year earlier, the crowds had swelled tremendously, to the point that Rabbi Y. K. Marlow broke his leg amidst all the pushing. These reports were confirmed on Motzei Yom Kippur, when the Rebbe told Rabbi Hodakov that he would not be farbrengen in the sukkah, due to the inevitable danger it entailed.

After *Mincha* the following day, several guests, along with members of the *vaad hamesader*, approached the Rebbe with the request to farbreng on Sukkos. The Rebbe explained that this was an issue of *pikuach nefesh mamosh*, and he couldn't shoulder that responsibility.

When the representatives of Kfar Chabad presented the Rebbe with *esrogim*, Reb Shmuel Chefer approached the Rebbe and reasoned: Being that "[in the times of *ikvesa d'meshicha*,] *chutzpah* is prevalent," and "*chutzpah* is effective even toward Heaven," would the Rebbe please farbreng on Sukkos? The Rebbe contended that as per Shulchan Aruch¹, it was forbidden for him to farbreng in a dangerous place. The Rebbe continued that he follows the same Shulchan Aruch as everyone, and being that there is concern of *sakanas nefashos*, Halacha rules that a *sufek*, or even a *sfek-sfeika* (a remote possibility of danger) is *l'chumra* (we remain stringent and extra careful) and he will therefore not hold a farbrengen.

So it remained until the second night of Sukkos.

SECOND NIGHT OF SUKKOS

When the Rebbe returned to his room after that night's *Maariv*, the key could not be found. Reb Yisroel Shemtov climbed through the window and opened the door for the Rebbe after which the Rebbe thanked him.

Rabbi Hodakov then entered the room and stayed for a few minutes. Upon exiting, he conveyed that the Rebbe would recite a *maamar* in the shul the following afternoon, at the usual farbrengen time. Not everyone heard Rabbi Hodakov's words and some initial confusion ensued. Would a farbrengen on Sukkos be taking place inside? It soon became clear that the farbrengen would indeed be taking place downstairs in the big shul. As to washing for *hamotzi* and saying *l'chaim*—the Rebbe said that this farbrengen would be "dry [אין טרוקן]."

SECOND DAY OF SUKKOS

At 6:05 p.m., the Rebbe entered the shul and requested for the *niggun Shalosh T'nuos* to be sung. This was followed by the *maamar-niggun*, after which the Rebbe began a *maamar*, beginning with the *possuk*: "הללו את ה' כל גוים שבחוהו כל האמים."

In this *maamar* (based on the *maamar* הללו את ה' of the Alter Rebbe), the Rebbe discussed the *chayus* that the nations of the world receive from *kedusha*, explaining that ultimately, this too, will be elevated. Quoting from the day's *haftorah* (which discusses the *goyim* being judged), the Rebbe explained its connection to Sukkos, when 70 bulls are offered, corresponding to the 70 nations of the world. The Rebbe concluded the *maamar* with special *brachos* for the coming of Moshiach.

At the *maamar's* conclusion, Chassidim realized that something unique was transpiring. The Rebbe's passionate words about the gentile kingdoms, beginning with the unique *dibur hamaschil* and concluding with *brachos* similar to those the Rebbe had said at the conclusion of the *maamarim* on Rosh Hashanah, Shabbos Shuvah, and Vov Tishrei, stood out as interesting. In addition, the entire setting of the farbrengen, and the fact that the Rebbe began right away with a *maamar*, was something unique.

After the *maamar* and *niggun simcha*, the Rebbe continued with two more *sichos*. (Initially the Rebbe had only notified that he would say a *maamar*, so this was also taken by surprise.) After elaborating



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on the *hashpa'ah* the *korbanos* of 70 bulls had on the ministers of the world's 70 nations, the Rebbe revealed that this wasn't just *ruchniyusdik*, but rather it was intended to affect the current goings-on in regard to the nations' relation to the Yidden. The U.N. General Assembly, marking the institution's twenty-fifth anniversary, was taking place at that time.

The Rebbe said:

"Everything is *b'hashgacha protis*, as explained in Chassidus, but we sometimes fail to notice this. Here, however, we see that when there was a need to gather representatives from all 70 nations of the world in the U.N., it was set for *Chag HaSukkos*.

"They didn't intend for it to take place on Sukkos, and they certainly didn't calculate this twenty five years ago. However, everything is *b'hashgacha protis*, and 'Although they did not see, their *mazal* saw it.'² This gathering is taking place on Sukkos, when we read in the *haftorah*: 'And I will gather all the nations, etc.,'³ and is connected

with the fact that 70 bulls were offered in the *Beis Hamikdash*, corresponding to the 70 nations."

Intimating that he had asked someone what he's doing about the current goings-on in the U.N., the Rebbe said: "Those who *bichlal* don't know what the U.N. is—*תבא עליהם ברכה* (may they be blessed). They accomplish whatever is necessary with their learning and davening. However, those who *are* familiar with the U.N. (because they read the paper religiously; obviously after davening and learning their regular *shiurim*...) should attempt to do something in this regard. Otherwise, why are they wasting their time reading the news? It's *bitul Torah*!"

Declaring that despite the nations gathering to harm the Yidden, as is written, *למה רגשו גוים, ולאמים יהגו ריק...* על ה' ועל משיחו (Why have nations gathered and [why do] kingdoms think vain things? ...Against Hashem and His anointed one...)⁴ the Rebbe said that nothing would come of it. Ultimately, all their *hashpa'ah* is derived from their 70 *sarim*, who in turn receive it when the Yidden offer the 70 bulls on Sukkos. This means that they are subservient to *bnei Yisroel*.

The Rebbe continued that the way to combat these evils was to organize gatherings of *kedusha*, just as the members of the U.N. did the opposite. The Rebbe specified that these gatherings should take place, first and foremost, at the *Kosel Hama'aravi*, where visitors come from many diverse "nations" and "kingdoms." But in addition to the gathering at the *Kosel*, the Rebbe stressed the importance of coming together in every locale, wherever Yidden are found, and especially here [New York], where *their* gathering is taking place. The Rebbe continued that this applies even where there is only one Yid who will thereby "singlehandedly subdue that nation's *sar*."

The *sicha* concluded with the wish that through this gathering of Torah, *tefilah*, and Sukkos-related matters, it will be possible to transform the entire U.N. to good! The Rebbe specified that by fulfilling *mitzvas lulav* and influencing others to do the same, we cause the entire world to shake, because the *lulav* signifies the Yidden's victory in judgement.

The Rebbe pointed out that one of the reasons for the *farbrengen* was to reveal all of this to those assembled; especially as individuals from many "nations" and "kingdoms" had gathered to hear words of Torah from the Rebbeim and their teachers, tracing back to Moshe Rabbeinu,



including the *maamar* beginning with the words “הללו את ה' כל גוים,” which discusses the Yidden’s offering of 70 bulls and its effect on the world’s nations.

The farbrengen ended with an instruction that the *maamar* of the Alter Rebbe be studied during Sukkos, this in turn leading to “הללו את ה' כל גוים”—all nations of the world recognizing that all of their *hashpa’os* derive from the *hashpa’ah* of *bnei Yisroel*.

Immediately following the farbrengen and *maariv* at Yom Tov’s end, a *hanacha* of the *sichos* was written up. After the *hanacha* of the *maamar* was submitted, the Rebbe agreed to edit it (something highly unusual in those years). Throughout Chol Hamoed, *bochurim* and *anash* continuously reviewed the *maamar*.

FIRST DAY OF CHOL HAMOED

Tremendous excitement was in the air. Spurred by the Rebbe’s words that the world at large is affected by our actions, it was decided that the *kinus* of Tzach that traditionally took place on

the first day of Chol Hamoed in 770 would be an “International Kinus,” with representatives from all over the world who had arrived to spend Tishrei with the Rebbe. Furthermore, the Rebbe told Rabbi Hodakov that each country’s delegate was not only its representative, but its *baal habayis*! The Rebbe also instructed that Rabbi Binyomin Gorodetzky should represent those countries without an envoy present.

And so it was. The “*baal habayis*” of Eretz Yisroel, exercising his power, ruled that the terrible decree of *Mihu Yehudi* be annulled, and that the *shtochim* not be given away to the Arabs. Following him was Russia’s representative, who proclaimed that the Yidden behind the Iron Curtain must be freed immediately, and that all who live there be able to freely practice Yiddishkeit. Several other delegates followed with similar words.

The entire gathering was taken very seriously as it was done with the Rebbe’s *kochos*, and rumor had it that the Rebbe was very pleased with what transpired. There had never been a Kinus Tzach of



כתב יד
קודש

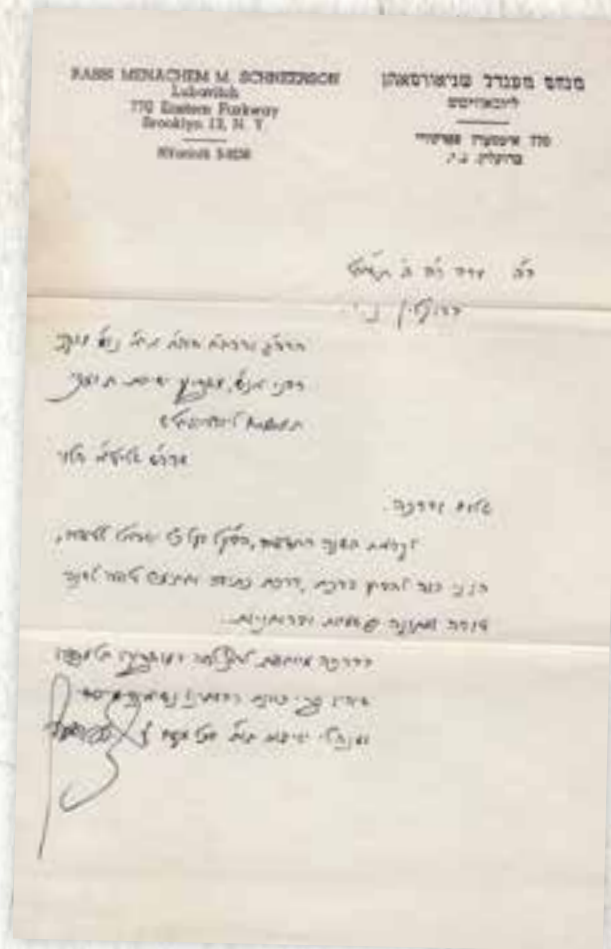
לזכות
הרה"ת ר' דניאל זונדל הלוי
וזוגתו מרת ראובנה לאה
ומשפחתם שיחיו
גרודניצקי



The Real Success

Throughout the Rebbe's *nesius*, before Rosh Hashanah each year, the Rebbe sent a handwritten letter to the venerated *mashpia*, Reb Shmuel Levitin, blessing him with a good year.

The following *ksav yad kodesh* was the letter the Rebbe wrote to him sixty years ago, for Rosh Hashanah 5719:



B"H Erev Rosh Hashanah 5719

Brooklyn, NY

Harav Hagaon Harav Hachossid...Mashpia of Yeshivas
Tomchei Temimim Lubavitch,

Harav Shmuel *shlit"a* Halevi

Greetings and Blessings.

In honor of the forthcoming new year, may it be a good one for us and for all of the Jewish people, I hereby express my blessing for you to be inscribed and sealed for a good and sweet year, materially and spiritually.

With special blessings for success with your students whom you influence; may they indeed turn out as intended by our Rebbeim, the founders and leaders of Yeshivos Tomchei Temimim everywhere.

[The Rebbe's signature]

(Teshura Rivkin-Farkash 5775)

ב"ה ערב ר"ה ה' תשי"ט

ברוקלין נ.י.

הרה"ג והרה"ח הו"ח אי"א נ"מ
מזקני רבני אנ"ש,

משפיע ישיבת תומכי תמימים ליובאוויטש

מהר"ש שליט"א הלוי

שלום וברכה.

לקראת השנה החדשה, הבע"ל ועל כל ישראל
לטובה, הנני בזה להביע ברכתי ברכת כתיבה וחתימה
טובה לשנה טובה ומתוקה בגשמיות וברוחניות.

בברכה מיוחדת להצלחה במושפיעו תלמידיו שיהיו
כפי כוונת רבותינו נשיאינו מייסדי ומנהלי ישיבות
תו"ת בכל מקום.

[חתי"ק]

THE REBBE'S CAPITAL

THE FOUNDING OF KEAR CHABAD

City
קרית

Contemplation

Two years earlier, in 5708, a meeting had taken place on the other side of the world, at 770 Eastern Parkway in Brooklyn. Zalman Shazar, who would eventually become the president of Israel, came for a *yechidus* with the Frierdiker Rebbe.

On the evening before the United Nations voted whether to establish a state for the Jewish people in Eretz Yisroel, the Frierdiker Rebbe had assured Mr. Shazar via a phone message that it would be a success.

In a subsequent *yechidus* with Mr. Shazar, the Frierdiker Rebbe brought up another issue. Being that he was a prominent member of the Jewish Agency, the de facto government of the Jews in British Mandate Palestine, the Frierdiker Rebbe wanted to know about the possibility of founding a Chabad village there.

Talk of a Chabad village had begun several years earlier² amongst the Chassidim in Eretz Yisroel. During those years, the Chabad community in the Holy Land was very small and

THE FRIERDIKER REBBE WANTED TO KNOW ABOUT THE POSSIBILITY OF FOUNDING A CHABAD VILLAGE THERE.

spread out throughout the country. The Chassidim worried that the lack of a strong sense of community would have dire implications for the next generation. They also felt that a central location would do wonders for their poor economic situation. Additionally, it could be an impetus for more effective *hafotzas hama'ayanos*.

The close of World War II brought a new sense of urgency. Hundreds of Lubavitch families were stranded in displaced persons camps in Germany and Austria with nowhere to go. A village in Eretz Yisroel could be the perfect answer.

Over Tishrei 5708 (תש"ח), Reb Leizer Karasik and Reb Moshe Gurary, the heads of Agudas Chassidei Chabad in Eretz Yisroel, came to spend Tishrei with the Frierdiker Rebbe. During their *yechidusen*, they brought up the

suggestion and asked the Frierdiker Rebbe for direction.

Mr. Shazar's *yechidus* took place a short time later, where he assured the Frierdiker Rebbe that it was indeed a practical plan. Over the next year, the Chassidim in the DP camps began receiving instructions from the Frierdiker Rebbe regarding their future; some were sent to Australia, some to United States and Canada, but a very large number was instructed to go to Eretz Yisroel.

Becoming a Reality

More than a year passed without any progress. The War of Independence was fought with vengeance. Streams of Lubavitch families arrived at the shores of Eretz Yisroel, and were settled in *ma'abarot* (refugee absorption camps) throughout the country. The Frierdiker



Rebbe established a committee to deal with the refugees on his behalf. The members were Reb Leizer Karasik, Reb Shaul Ber Zislin, Reb Moshe Gurary and Reb Pinye Althaus.³

On Yud-Tes Kislev 5709, Mr. Shazar participated in the farbrengen at the Nachlas Binyamin shul in Tel Aviv, and the committee utilized the opportunity to speak to him about a village. Mr. Shazar was very enthusiastic about the idea. He said that a wide array of choices had become available since the country had declared independence; there were many empty villages with homes and land that would serve their needs perfectly. Later that month, Mr. Shazar introduced them to the top brass of the government, many of whom had positive sentiments about the idea.

The final approval and *brocha* of the Frieddiker Rebbe came in a letter toward the end of Kislev.⁴ Mr. Shazar had suggested that the Lubavitchers be settled in Meron, due to their connection to *primum haTorah*, but in his correspondence, the Frieddiker Rebbe stipulated that the village be located in the central part of the country, where they would be able to have the greatest possible influence. The village, obviously, wasn't only meant to be a haven for the refugees.

A possibility arose. The Mizrachi political party offered the committee an abandoned Arab village near Lod, called Safriyya. There was only one condition: The residents had to become card-carrying members of Mizrachi.

It sounds bizarre today, but in those early days of Eretz Yisroel's independence, everything was controlled by political parties. The schools, medical coverage, and all sorts of government programs were provided by each party separately. To remain apolitical meant that one would remain outside the normal system of subsidies and have to fend



AN INSTRUCTOR FROM THE JEWISH AGENCY TEACHES THE NEW SETTLERS OF KFAR CHABAD HOW TO USE AGRICULTURAL MACHINERY, TISHREI 5710.

for himself. Every grant would be a battle.

Nevertheless, the instructions from the Frieddiker Rebbe were clear. Come what may, Lubavitch must not belong to any political party.

They began negotiations with Mizrachi over the property, when suddenly, some Mizrachi families moved into the village without government approval, claiming it belonged to them. The committee realized that soon all would be lost, and decided to "invade" the village as well, while simultaneously pushing for government approvals.

Seeing the reality on the ground, Levi Eshkol, the then director of the Jewish Agency, decided to split the

village in two. One side of the main road would be given to Chabad, and the other side would be called Tochelet, for the Mizrachi families. Things remained this way for several years, until the majority of the Mizrachi families moved away, and Tochelet was subsumed by Kfar Chabad.

*Mud, Mud and
More Mud*

In an interview with *A Chassidisher Derher*, Reb Boruch Gopin, one of the first residents of Kfar Chabad and today one of its respected elders, described the scene of their arrival:

"When the people arrived in the middle of Iyar 5709, there was nothing



ISRAELI GOVERNMENT PRESS OFFICE

but desolation and destruction. The roofs of the stone structures had been destroyed, and all that remained intact were a few clay homes. The fields had been neglected for over a year. A small well stood at the center of town, and one outhouse served the entire community.”

Work immediately began to make the town habitable. The families settled in the clay huts, six families per hut, while the larger families received tents. The most pressing job was to prepare 70 stone structures to serve as homes for the founding families. The work was done “by the people, for the people,” under the guidance of a contractor hired by the Jewish Agency.

“The work was back-breaking,” Reb Boruch relates, “but the Jewish Agency paid each worker one *lira* and 40 *agorot* for a day’s work. That was a lot of money. A package of butter was ten *agorot*, and a liter of petrol was only three.”

For months, the new inhabitants energetically went about their new line of work; installing roofs and windows, fixing floors, and so on. When the work was finally done, the newly renovated homes were raffled off: larger families received the larger homes and smaller families entered a raffle for the smaller ones. Then the next phase of the work began; they needed a proper shul, schools, a mikvah, and basic infrastructure. The

initial work to establish Kfar Chabad lasted a full six months.

Another hurdle was electricity. Light came from kerosene lamps. For the streets lights, Kfar Chabad employed a real-life *lamternchik*—Reb Yisroel Yitzchok Zalmanov—straight out of the stories in the Rebbeim’s *sichos*, who would light the street lamps every evening at dusk.

Although none of the new Israeli villages were connected to the national grid, Kfar Chabad ultimately received power early on, thanks to the connections of Reb Pinye Althaus. He invited his prominent friends to the Yud-Tes Kislev farbrengen in Kfar Chabad, while subtly hinting that it would be inappropriate for such a

לזכות
הרה"ת ר' שלום דוב בער
וזוגתו מרת ח' מושקא
ובנותיהם ברכה ליפשא
ועליזה ושיינדל
שיחיו
שוחאט



LEVI FREIDIN VIA JEM 204415

THE REBBE ENTERS HIS
ROOM AT THE CLOSE
OF YOM KIPPUR, 5737.



Yom Kippur *with the* Rebbe

a roundtable discussion

Every Yom Tov in the festive month of Tishrei has its special moments with the Rebbe. Even a day like Yom Kippur, being solemn and serious and not necessarily a time of lively occurrences, has its special story to tell. Lekach, the brocha to anash, the special brocha to the bochurim, and the climax of Napoleon's March; these are some of the most special moments with the Rebbe throughout the year.

*We are privileged to record the following zichronos of these special moments with the Rebbe as recounted by **Rabbi Sholom Duchman** of Brooklyn, NY, **Rabbi Avraham Mann** of Toronto, ON, and **Rabbi Yosef Nemes** of New Orleans, LA.*

See similar roundtable discussions we've held about Rosh Hashanah, Derher Tishrei 5777; Simchas Torah, Derher Tishrei 5778.



JEM108990

THE REBBE EXITS 770 HOLDING THE KAPOROS CHICKEN FOR THE SHECHITA, EREV YOM KIPPUR 5729.

Let's begin with the seder on Erev Yom Kippur.

Rabbi Duchman: On Erev Yom Kippur in the morning, the Rebbe would arrive at 770 early for *kaparos*. After performing it in his room, the Rebbe would come out to the back of the building where he would give the chicken to the *shochet*, and after the *shechita* the Rebbe would perform *kisui hadam*. The Rebbe would then go to the mikvah and come out for *Shacharis*.

Generally, the Rebbe did not visit the Ohel on Erev Yom Kippur (with the exception of 5750).

Rabbi Mann: One thing we always noticed was that during the *shechita*, the Rebbe shuddered a bit and had an uncomfortable face. Then the Rebbe

covered the blood five times with the feathers, after making the *brocha* “*al kisui hadam*.” This can be seen on video.

Throughout the day (and specifically by *kaparos*), the Rebbe's face was extremely serious, perhaps even more than on Yom Kippur itself. Sometimes it appeared as if the Rebbe's eyes were red from tears.

After *Mincha*, for instance, when the Rebbe gave a *brocha* to *anash* in the shul, the Rebbe was very serious throughout. (One exception to that was in 5752, when the Rebbe spoke in a very joyous tone; more about that later on.) The vibe was a seriousness that seemed to imply concern that all the Yidden should have a *shana tova umesuka*. The content of those *sichos* after *Mincha* were always about

positive things; *brachos* and assurance for a good year ahead, etc. The Rebbe also often spoke of *teshuva ila'a*, the higher level of *teshuva* that we all hope to attain; a *teshuva* done with joy.

Later on, on Yom Kippur night, the Rebbe was still serious, but slightly more relaxed.

Interestingly, in 5750 the Rebbe put things in a fascinating perspective. On Shabbos Shuva, the Rebbe said that there should be *farbrengens* every day until Yom Kippur. Then he listed all the remaining days, and when he came to Yom Kippur he said, “*Af Yom Kippur farbrengt yeder Yid mit Atzmus u'Mehus alein!* On Yom Kippur, every Yid “*farbrengs*” with Hashem Himself!”

Rabbi Duchman: Throughout most of the years of the Rebbe's *nesius* (until Chof-Beis Shevat 5748), one of the few



LEVI FREIDIN VIA JEM 254495

THE REBBE DISTRIBUTES LEKACH EREV YOM KIPPUR, 5749.

days a year that the Rebbe davened *Shacharis* on weekdays with the *minyan* was on Erev Yom Kippur. It was a special time when we were able to see the Rebbe during *Shacharis* and daven with him. It was usually a fairly quick davening, as it is a very busy day.¹

Lekach

Rabbi Duchman: After concluding *Shacharis*, the Rebbe began distributing *lekach* at the door to his room. Sometimes, when there were still people that hadn't received, the Rebbe continued giving out *lekach* after *Mincha*.² Men and children all passed by, receiving a piece of cake, and a *brocha* for a *shana tova umesuka*. (Women would come by the Rebbe for *lekach* on Hoshana Rabba.)

Rabbi Nemes: The distribution of *lekach* was obviously a very special part of the day. The Rebbe stood for

hours greeting each individual and blessing them with a good year. A very long line would form to get *lekach*. We used to go to mikvah, daven, and say lots of Tehillim to prepare ourselves before seeing the Rebbe.

Mincha and Brocha to Anash

Rabbi Duchman: The Rebbe came downstairs to the large shul for *Mincha* holding bags of coins. Plates (makeshift "*tzedakah pushkas*") were set up and the Rebbe dropped money into each one. After *Mincha*, the Rebbe gave a *brocha* to *anash* and then the Rebbe would go home, returning later for *birkas habanim*.

As early as I can remember (5727 or 5728), the Rebbe davened *Mincha* on Erev Yom Kippur in the big shul downstairs.

On Yom Kippur, every Yid 'farbrengs' with Hashem Himself!"



דער רבי וועט געפינען א וועג...

לזכות
החייל בצבאות ה'
ישראל אר" לייב
לרגל הולדתו י"ג אייר ה'תשע"ח
ולרגל הכנסו בבריתו של אאע"ה
כ' אייר ה'תשע"ח

ולזכות הוריו
הרה"ת ר' יוסף וזוגתו מרת יהודית
ומשפחתם שיחיו
וולבוסקי

נדפס ע"י
הרוצה בעילום שמו

The Timely Email

AS TOLD BY HATOMIM MENACHEM WOLF (KHERSON, UKRAINE)

In the summer of 5777, three of my friends and I, fellow shlichim in Ukraine, wished to create a unique Merkos Shlichus opportunity: A mitzvah tank to visit over 20 Ukrainian towns and villages that do not currently have a full-time shliach, in the span of three weeks.

The projected costs of the project were quite large, especially for young *bochurim* as us, with no fundraising experience. We had no idea where the money would come from but we were certain that the mitzvah tank would become a reality, since this was surely something that would cause *nachas ruach* to the Rebbe.

Together with my friend Mendy Gottlieb we started to contact individuals we knew in the New York area to offer them the opportunity to partner in this special endeavor. On a Thursday morning in Sivan, we went to the Ohel to request a *brocha* to succeed in raising the necessary funds.

In my note I described all the details of the project. The exact itinerary of the trip, the supplies we would take along, and the *peulos* we envisioned to do in each place. I included the projected budget and the people we planned to solicit for financial support.

The Rebbe explained on several occasions that sometimes the *brocha* needed is ready for you, however, it



has not yet materialized since you did not request a *brocha* on behalf of another. כל המבקש על חבירו הוא נענה תחילה.

My brother Aryeh Leib was in the midst of working on publishing a Russian-language Tanya with explanations and needed a lot of money to bring the project across the finish line. In my note I requested a *braocha* for the success of my brother's project as well.

I was in the Ohel for approximately 20 minutes.

After washing my hands in the tent near the Ohel, I turned on my phone and an email from a certain Yid caught my eye. We had contacted him several days earlier, asking him to contribute to the project. In his response, which arrived while I was in the Ohel, he notified me that he would be honored to participate by donating five times the amount we had expected!

I turned to Mendy and simply said, "We have the Rebbe's *brocha* for the mitzvah tank!"

Although this generous donation did not cover the entire budget, it was a major push and gave us the needed momentum to fundraise the rest of the money.

After Tisha B'Av, the four of us set out on our journey in our "synagogue on wheels" and experienced unbelievable

success. In addition to distributing numerous care packages, teaching *shiurei Torah*, mounting over 100 *mezuzos*, and all the other *mitvzoim* we did, two boys we met merited to have a *bris* and one of them currently learns in a Lubavitcher *mossad* in Eretz Yisroel!

We also influenced a young Jewish man to marry Jewish and connected him with one of the shlichim in the area. Within the year, he married a Jewish woman with a proper Jewish wedding and they now live in the Jewish community of Zaporozhye.

We felt that the Rebbe was with us the entire time.

The unprecedented success we experienced proved to us how essential this project is and we decided to arrange three mitzvah tanks for the summer of 5778, to reach many more towns and villages. We are certain that all of our successes are due to the Rebbe's *brachos*. **1**

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לזכות
החייל בצבאות ה'
ישעיהו בער שיחי'
לרגל יום הולדתו ה' תשרי
שיגדל להיות חי"ל לנח"ר כ"ק אדמו"ר
ולנח"ר הוריו הי"ו מתוך בריאות נכונה בגו"ר

לזכות רחל שתחי' מייכטל
שלוחה של כ"ק אדמו"ר ברלין
לרגל הגיעה לגיל שתים עשרה היא עונת בת מצוה ט"ז תשרי תשע"ט
נדפס ע"י הוריה שיחיו

לזכות
מאיר, מנחם מענדל, לוי, ישראל, נחום, שמואל, שניאור זלמן ואיטא
נדפס ע"י הוריהם
הרה"ת ר' יוסף יצחק הכהן ומרת נחמה דינה שיחיו
בלעסאפסקי
לחיוזוק ההתקשרות לכ"ק אדמו"ר זי"ע
ולהצלחה רבה ומופלגה בכל עניניהם

לזכות
הרה"ת ר' יעקב דובער וזוגתו מרת חנה איטא ומשפחתם שיחיו
ליף

לע"נ
הרה"ת ר' ניסן בן הרה"ח ר' יוחנן ע"ה
נלב"ע ביום ל' כסלו ה'תש"נ

ולע"נ זוגתו
מרת שרה רוזא ע"ה בת ר' אהרן ע"ה
נלב"ע כ"ח אדר ה'תשע"ז
גארדאן
ת.נ.צ.ב.ה.

DEDICATED BY MR. & MRS. LARRY
GORDON

לזכות
הרה"ת ר' מנחם מענדל וזוגתו
מרת חי' מושקא ומשפחתם שיחיו שם טוב

לזכות
הרה"ת ר' יצחק דובער שיחי'
גלאסנער
לרגל יום הולדתו ט' תשרי

DEDICATED BY HIS WIFE SHAINA,
AND CHILDREN MENDEL AND MORDECHAI
GLASSNER

לזכות הת' יוסף יצחק
לרגל הגיעו לעול מצוות כ' תמוז ה'תשע"ח
נדפס ע"י הוריו
הרה"ת ר' אליהו וזוגתו שולמית ומשפחתם שיחיו
בלאך

לזכות החיילת בצבאות ה'
נועה מול תחי'
לרגל הולדתה כ"ב תמוז ה'תשע"ח
ולזכות הוריה התמים ר' אליהו וזוגתו נחמה עטל שיחיו
פיחה
ולזכות זקיניה
הרה"ת ר' יצחק וזוגתו רבקה ומשפחתם שיחיו טענענבוים
הרה"ת ר' מאיר וזוגתו אלישבע יעל ומשפחתם שיחיו פיחה

לזכות
הת' לוי יצחק, חנה, משה פינחס, ישראל ארי' לייב שיחיו
נדפס ע"י הוריהם
הרה"ת ר' מנחם מענדל וזוגתו מרת ברכה שיחיו
טעלדאן

לזכות ילדינו היקרים
הת' מנחם מענדל שיחי'
לרגל יום הולדתו א' אלול
עטל צערנא תחי'
לרגל יום הולדתה י"ד מנחם אב
חנה גיטל תחי'
לרגל יום הולדתה כ' אלול

שיגדלו להיות חסידים ומקושרים אמיתיים ויגרמו נח"ר לכ"ק אדמו"ר
נדפס ע"י הוריהם
הרה"ת ר' יוסף וזוגתו מרת ליבא דבורה שיחיו
ראפפורט

IN HONOR OF
AVROHOM AND DEVORAH HAYMAN
DEDICATED BY
YISROEL SCHULMAN

DEDICATED BY
THE SANDMAN FAMILY
OF MIAMI BEACH
MAY OUR CHILDREN GROW UP TO BE SOLDIERS OF THE REBBE

לזכות
החייל בצבאות ה'
ישראל ארי' ליב
לרגל הולדתו ט"ו אייר ה'תשע"ח
נדפס ע"י הוריו
הרה"ת ר' מענדל יעקב וזוגתו מרת רחל ומשפחתם שיחיו
טרקסלער

לע"נ
הרה"ת ר' אהרן בן הרה"ת ר' יהודה ע"ה
חיטריק
נלב"ע ביום כ"ט תשרי ה'תשע"ב
ולע"נ
הרה"ת ר' אליהו אריה ליב בן ר' יוסף ע"ה גראסס
נלב"ע בליל שמוע"צ אחר הקפות ה'תשנ"ה
נדפס ע"י משפחתם
הרה"ת ר' אמרהם נחום וזוגתו רחל ומשפחתם שיחיו
גראסס

לזכות
הרה"ת ר' לוי יצחק וזוגתו מרת חנה
באנון
וילדיהם מנחם מענדל, חי' מושקא, שרה, חנינא וישראל שיחיו
לחיוזוק ההתקשרות לכ"ק אדמו"ר

נדפס ע"י
ר' מייכאל הכהן וזוגתו לאה
ומשפחתם שי'
כהן
מנשסתר, אנגלי'

לזכות
הרה"ת ר' שלום וזוגתו מרת רבקה שיחיו שריקי
ובניהם ובנותיהם
חי' מושקא ובעלה הרה"ת ר' דוד
ובתם אלישבע טעמא שיחיו גאלאווינסקי
חנה ובעלה התמים רפאל צמח הכהן
ובנותיהם רחל וישועה אלכסנדרה שיחיו כהן
הרה"ת ר' יוסף יצחק וזוגתו חנה
ובתם נעמי אריאלה שיחיו שריקי

לזכות
החייל בצבאות ה'
ישראל ארי' שיחי'
לרגל הולדתו בדר"ח תמוז ה'תשע"ח
ולרגל הכנסו בבריתו של אאע"ה ח' תמוז ה'תשע"ח
ולזכות אחותו ואחיו חיילים בצ"ה חנה ולוי שיחיו
ולזכות הוריו הרה"ת ר' מנחם מענדל וזוגתו מרת חי' מושקא שיחיו גרינברג
נדפס ע"י זקניו
הרה"ת ר' יוסף יצחק וזוגתו מרת אסתר גאלדא ומשפחתם שיחיו
גרינברג

לעילוי נשמות
מרת שיינא חי' ע"ה בת הרה"ח ר' שלום דובער ע"ה
ליבערמאן
נלב"ע ערב חג הסוכות ה'תשע"ד
נדפס ע"י חתנה ובתה
הרה"ת ר' שלום דובער וזוגתו מרת מאשא שיחיו
ליין

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר
נדפס ע"י
הרה"ת ר' לוי יצחק שיחי' וואגעל
בקשר עם יום הולדתו ביום ו' תשרי
ולזכות זוגתו מרת חי' פריידא ומשפחתם שיחיו

לזכות
הרה"ת ר' דובער וזוגתו מרת שושנה ומשפחתם שיחיו
יוניק
להצלחה מרובה בכל אשר יפנו בגו"ר,
מתוך הרחבה ונחת חסידותי מכל יו"ח

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

לע"נ
מרת בראנא שיינא ע"ה בת ר' אברהם צבי הלוי
נלב"ע י"ג תשרי ה'תשע"ה
דייטש
נדפס ע"י משפחתה שיחיו

לע"נ הרה"ח הרה"ת אי"א נו"נ ר' בנימין הלוי בן הרה"ג הרה"ח מזקני התמימים ומשפיע בישיבת תו"ת הרב ר' שמואל הלוי ע"ה לעוויטין

למד בישיבת תו"ת במחתרת ברוסיה והי' אח"כ מראשוני התלמידים בייסוד ישיבת תו"ת בארצה"ב זכה לקירוב מכ"ק רבותינו נשיאנו זי"ע
הי' מראשוני התלמידים שנשלחו בשליחות המל"ח בערי השדה עסק ופעל בייסוד בית הספר לנערות "בית רבקה" והי' חבר מערכת "ניח"ח"
הצטיין באופן נפלא בכבוד אב וכפי שכתב עליו כ"ק אדמו"ר מהוריי"צ נ"ע "עונג רב גרמה לי הנהגתו הטובה בכבוד אב באופן נעלה" עסק
בביסוס וחיזוק שכונת קראון הייטס כפי רצון כ"ק רבינו נשיאנו וזכה להתמנות על ידו להיות חבר פעיל ב"אגודת חסידי חב"ד העולמית" זכה
להקים דור ישרים יבורך הולכים בדרך התורה והחסידות ומהם שלוחי כ"ק אדמו"ר זי"ע

נפטר בשיבה טובה
ביום ב' דחזה"מ סוכות ח"י תשרי ה'תשע"ד
ת.נ.צ.ב.ה.
נדפס ע"י משפחתו שיחיו

לזכות
הרה"ת ר' מענדי וזוגתו מרת שטערני
ומשפחתם שיחיו
סמיטאנא

מוקדש
לחיזוק ההתקשרות לכ"ק אדמו"ר
נדפס ע"י
הרה"ת ר' יהושע פישל וזוגתו מרת שטערנא שרה
ומשפחתם שיחיו
ראזענשטיין

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

לע"נ
הרה"ח מוה"ר שניאור זלמן בן הרה"ח ר' נתן ע"ה
גורארי'
מקושר בכל נימי נפשו לרבותינו נשיאנו,
ומקורב לבית רבי כל ימיו
נלב"ע ביום השבת
א' דראש השנה ה'תשס"ד
נדפס ע"י משפחתו שיחיו

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