

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



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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.

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



The Living Archive



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Derher**Editorial**

Every farbrengen of the Rebbe includes a call (or several calls) to action. But rarely will the Rebbe reveal a personal component associated with a new initiative.

One of the exceptions to this rule is the Rebbe's call to avail elderly and retired Jews a chance to study Torah.

In discussing the details of how to establish these new “*kolels*” for the elderly, the Rebbe stated:

As far as a name for the *kolelim*, I now turn to all those who are close, friends, and others who appreciate the true *mesiras nefesh* required of those who led the dissemination of Yiddishkeit behind the Iron Curtain:

This suggestion of establishing *kolelim* comes at the time of the *yahrtzeit* of my father. He was *moser nefesh* to spread Yiddishkeit in that country and was arrested and tried for this effort. Ultimately, he was sent into exile, and was interred there as well.

It would therefore be an appropriate gesture to name the *kolelim* after him—Kolel Tiferes Z'keim Levi Yitzchok—which will inspire [within the participants] a sense of *mesirus nefesh* (i.e. giving up on one's personal desires) today as well, even as we live in free lands. This will certainly bring great *nachas ruach* to his *neshama*...

In honor of Harav Levi Yitzchok's *yahrtzeit*, marked on Chof Menachem-Av, we have included in this issue the story of the founding of these *kolelim*.



The Rebbe explained on numerous occasions that by marking the *yahrtzeit* properly, especially with a farbrengen, we emphasize the fact that *מה זרעו בחיים אף הוא בחיים*—just as his children are alive, those who learn his Torah and follow in his ways, he too is alive. Not “*כאילו הוא בחיים*—as if he is alive”; but “*הוא בחיים*,” he himself actually lives on in a very real way. Until the time of the *geulah*, when we will merit the fulfillment of *הקיצו ורגנו שוכני עפר*—the awakening of those who reside in the ground, including the *baal hahilula*, who gave up his life to spread Yiddishkeit with *mesiras nefesh* and was therefore buried in exile in a far-flung corner of the earth; All will come together and meet in Eretz Yisroel for the final *geulah*, *ממש*, תיכף ומיד!

The Editors

ט"ו תמוז ה'תשע"ח



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



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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



לעבן מיט'ן רבין

לע"ג
הרה"ח הרה"ר משה
בן הרב נפתלי ע"ה גרינברג
נלב"ע י' תמוז ה'תשע"ג
ת"צ'ב'ה'
נדפס ע"י בנו
הרה"ר ישראל מרדכי
וזוגתו מרת חנה שיחיו
גרינברג
על פסא, טקסט



Moshiach's Yom Huledes

TISHA B'AV 5751



Shabbos Chazon was often a very uplifting experience in the Rebbe's presence. Especially when Tisha B'av occurred on Shabbos and the fast was postponed to Yud Av; the *simcha* then was even greater. But the events of Shabbos Chazon and Tisha B'Av (*nidche*) 5751 were of an entirely different caliber.

EREV SHABBOS, 8 MENACHEM AV

Before entering the elevator on the way to the main shul for *mincha*, the Rebbe distributed coins

for *tzedakah* to the children standing in the lobby of 770. Downstairs, the Rebbe continued to give coins to children until reaching the front of the shul.

At the conclusion of *mincha* the Rebbe signalled to the *mazkirim* that he will distribute dollars and the Rebbe distributed two dollars to everyone in attendance. When a group of children passed, the Rebbe smiled broadly to them and made strong motions to encourage the singing. When one child handed a dollar back to the Rebbe, the Rebbe motioned that it was for him to keep.

FRIDAY NIGHT, SHABBOS CHAZON

The crowd sang Lecha Dodi to the tune of a *niggun simcha* and the Rebbe encouraged the singing throughout. At the final stanza of Bo'ee VeShalom the Rebbe made very strong motions and the *simcha* in the room was quite intense.

SHABBOS CHAZON, 9 AV

As the Rebbe entered the shul for the farbrengen the crowd sang “*Sheyibaneh Beis Hamikdash*” and after *kiddush* they sang “*Zol Shoin Zain Di Geulah*.” The Rebbe responded to *l'chaim* in all directions and encouraged the singing.

Throughout the farbrengen, the Rebbe spoke very strongly about the imminent *geulah*. Following are selected highlights of the *sichos*:

Regarding the fact that the fast was postponed due to Shabbos, there is an important parallel to the well known maamar Chazal regarding Yom Kippur, “One who eats and drinks on the ninth (of Tishrei), the Torah considers it as if he had fasted on the ninth and tenth.” In addition to the general comparisons between Yom Kippur and Tisha B'Av, the kvius provides a practical parallel in the fact that we are eating on the ninth of Av due to oneg Shabbos.

Shulchan Aruch states that when the fast of Tisha B'Av occurs right after Shabbos, the *seudah hamafsekes* does not have any of the usual restrictions. “One may eat meat and drink wine and place on his table (as many delicacies) as *סעודת שלמה בשעתו* (the feast of Shlomo Hamelech during his reign).”

The fact that Shabbos not only negates fasting but also emphasizes the importance of pleasure, indicates that the powerful positive energy of the delayed *ta'anis* is revealed. Especially the positive energy of Tisha B'Av as the yom huledes of Moshiach is revealed in full force today.

The crowd sang “*Sisu Vesimchu B'simchas Hageulah*” and the Rebbe encouraged the singing very energetically. (All of the *niggunim* at this farbrengen were very *freilach*.)

In light of the fact that we expect Moshiach's imminent arrival, it follows that since the *geulah* will come today, there will be no fasting on the Tenth of Av, as the fast of Tisha B'Av will then be annulled. During the celebration of the dedication of the first Beis Hamikdash, the Yidden feasted on Yom Kippur; this will surely be the case with the dedication of the third Beis Hamikdash.

The crowd sang “Sisu Vesimchu B'simchas Hageulah” and the Rebbe encouraged the singing very energetically.

Once the fast is already delayed, it will be completely nullified.

Krias haTorah of mincha will be Parshas Va'eschanan, which opens with Moshe Rabbeinu's tefillah to enter Eretz Yisroel. This brings more urgency to the ultimate tefillah of every Yid, “Ad Mosai!” Surely Hashem will immediately accept this tefillah of klal Yisroel and we will no longer need to say it.

The crowd sang the niggun “Ad Mosai.”

In the event that, chas v'shalom, Moshiach does not arrive immediately, it is important to discuss issues that are relevant to galus. The most timely issue is that there should be as many siyumim as possible during these coming days. Until the end of Shabbos, together with feasts of meat and wine, and during the fast there should be siyumim on the masechtos that are permitted during that time.

Through this we will merit to the seudas Moshiach of the shor habor and levyasan, at which time everyone will come to Eretz Yisroel and the simcha will be greater than the simcha of Simchas Torah of ארצנו ופלאות, and even greater than Purim!

The crowd sang Napoleon's March.

It is crucial to publicize the importance of arranging siyumim throughout these days in accordance with halacha. It would be appropriate to connect the siyum with an increase in tzedakah. They should continue through Chamisha-Asar B'Av, which is a Yom Tov that is more joyous than all other Yomim Tovim. Although this year it occurs on Erev Shabbos it is important to arrange a chassidisher farbrengen on this auspicious



Yom Tov, which is connected to the joy of a chasuna, and is compared to the joy of the geulah.

The crowd sang “*Meheira Yishama*.”

In the final *sicha*, the Rebbe mentioned the importance of arranging *siyumim*—for the third time during this farbrengen.

The Rebbe then distributed bottles of *mashke* to those that had submitted them before Shabbos. When Reb Yaakov Weislbuch, the leader of the Kishinev Jewish community received a bottle, he announced about the forthcoming farbrengen in Kishinev in Yiddish. The Rebbe told him to announce it in Russian and when he did so the Rebbe was visibly satisfied.

Rabbi Menachem Gerlitzky received a bottle for the *siyumim* in Shas and Rambam that would occur during the coming week. Rabbi Moshe Kotlarsky received a bottle of *mashke* for the upcoming European Kinus Hashluchim, beginning on Yud-Daled Av, taking place in the city of Lubavitch and culminating on Chof Av in Alma Ata, by the *tziyun* of the Rebbe’s father.

The Rebbe started singing the *niggun* of Horav Levi Yitzchok and encouraged the singing very strongly. The Rebbe then signaled to Chazzan Moshe Teleshevsky to sing “*Yehi Ratzon*” and the crowd sang “*Sheyibaneh*.”

As the rebbe recited the *bracha acharona*, the crowd sang “*Shuva*” with great excitement after such an uplifting farbrengen.

After *mincha* through the end of Shabbos, *siyumim* were occurring in 770 non-stop. At approximately 6:00 p.m. a very large *seudah* had been prepared, and—as the Rebbe had emphasized during the farbrengen—it was celebrated as *seudas Shlomo besha’ato*. *L’chaim* was distributed in connection with the *siyumim* that were ongoing and the enormous crowd sang and danced with absolute certainty that they were dancing to the *geulah*.

MOTZEI SHABBOS, TISHA B’AV (NIDCHE)

The Rebbe entered the shul for *maariv* at 9:30 p.m. holding the *siddur* and the pages of *Eicha*. There was no covering on the Rebbe’s *shtender* and the *paroches* of the *aron kodesh* was removed after *Borchu*. Following the *kaddish* after *shmoneh esreh*, Rabbi Binyomin Klein brought two lit candles to the Rebbe for the *bracha* of “*Borei Me’orei Ha’ish*.” The Rebbe then sat down on the low bench that was



prepared near a low table on the southern side of the *bima*.

Following *Eicha* and *Aleinu*, the Rebbe surprised the crowd by notifying Rabbi Leibel Groner that he will distribute dollars! It took several minutes to make the arrangements and throughout the distribution the Rebbe smiled to the children.

YUD AV, TAANIS TISHA B’AV (NIDCHE)

The Rebbe entered the shul for *shacharis* at 10:00 a.m. After *krias haTorah* and *haftarah*, the Rebbe sat by the low table and recited *kinos* until shortly before *chatzos*. Since it was Sunday, many people had gathered in 770 to join the line for “dollars” even though it was Tisha B’Av. There were rumors over the past week that there would not be “dollars” this Sunday due to the fast. However, at the conclusion of *shacharis* the *gabbai* announced that the usual “dollars” will occur after *mincha*.

At 3:15 p.m. the Rebbe entered the main shul for *mincha* wearing tallis and tefillin. The Rebbe’s *shmoneh esreh* went on for quite a while, perhaps more than double the usual time. It was noticeable that the Rebbe was saying the *tefillah* of *nacheim* at great length.

Following *mincha*, the Rebbe distributed dollars at the usual Sunday location, in the front lobby of 770. The line was considerably shorter than usual and concluded after a half hour.

At 8:37 p.m., approximately ten minutes before the scheduled time for *maariv*, *bochurim* standing in the front lobby of 770 were shocked to see the Rebbe enter the lobby alone and turn towards the elevator. A *bochur* immediately pushed the elevator button and opened the door for the Rebbe. By then Rabbis Leibel Groner and Binyomin Klein rushed

out of the Merkos office and joined the Rebbe in the elevator.

The news spread like wildfire and the large crowd of *bochurim* gathered in the upstairs *zal* rushed downstairs to join the crowd standing in absolute confusion at the Rebbe's early arrival, followed by a large crowd of *anash* and *bochurim*. The suspense was palpable.

The Rebbe said to Rabbi Leibel Groner, "I came early because I plan to say a few words."

The Rebbe waited at the stairs of the *bima* until the shtender and microphone were hurriedly prepared, then ascended the *bima* and said a *sicha* minutes before the conclusion of the fast. The following are selected highlights:

These are the final moments of the ta'anis of Tisha B'Av, which was postponed to Yud Av; it is after mincha, which is the time of Moshiach's birth. For this reason nacheim is recited during mincha in connection with the mazalo gover of Moshiach.

In fact, Moshiach's birth occurred on the ninth of Av which this year was on Shabbos. Although the negative aspects of Tisha B'Av were delayed, surely the idea of mazalo gover of Moshiach was not negatively impacted. On the contrary, Shabbos brings fresh intensity to all things that are positive for Yidden. This was illustrated in the fact that the seudah hamafsek was allowed to be observed as a seudas Shlomo beshaato, due to it being Shabbos.

The haftarah of Shabbos Chazon concludes with the possuk "ציון במשפט תפדה ושביה בצדקה" (Tzion will be redeemed with justice, it's captives with tzedaka) and is immediately followed by the time of mincha which this year was the time of Moshiach's yom huledes. On Shabbos we were only able to verbally mention tzedakah during these special moments, so it is appropriate to utilize these final moments following mincha of Tisha B'Av to actively engage in tzedakah and there will be a distribution for tzedakah before maariv.

This year, the fast of Tisha B'Av has the added advantage of "העשירי יהי קודש" ("The tenth shall be holy"), since it is observed on the tenth of the month. May the perfection of the number ten lead to the ultimate perfection that will be expressed in the שירה העשירית—the "tenth song" that bnei Yisroel will sing with the arrival of Moshiach, תיכף ומיד ממש!

The Rebbe descended the *bima* and distributed dollars to the crowd for close to 15 minutes, washed *negel vasser* and then ascended the *bima* for *maariv*. Following *maariv*, the *gabbai* made announcements



regarding the *siyumim* that will continue throughout the night and the meal that was prepared for the crowd to break the fast. He called out "*seudas Shlomo*" several times and the Rebbe added loudly, "**Beshaato!**"

The Rebbe inquired about *havdalah* and Rabbi Yehuda Keller recited *havdalah* and the *bracha acharona*.

Then, to everyone's great surprise, in a *Simchas Torah'diker* tone, the Rebbe started the *hakafos niggun* of his father Horav Levi Yitzchok.

"Ayayayayahei!"

The outstanding *giluyim* of the previous days—the heavenly Shabbos Chazon *farbrengen*, the unique expressions about the imminent *geulah*, the three distributions of dollars within the 24-hour period of the *ta'anis*, culminating in the surprise *sicha* emphasizing the *mazalo gover* of Moshiach—all burst forth as the crowd thunderously joined the Rebbe in singing the *hakafos niggun*.

Notwithstanding the long fast, hundreds of *bochurim* and *anash* continued to dance and sing for a long while, savoring the inspiration of Moshiach's *yom huledes*. ①

Then, to everyone's great surprise, in a Simchas Torah'diker tone, the Rebbe started the hakafos niggun of his father Horav Levi Yitzchok.

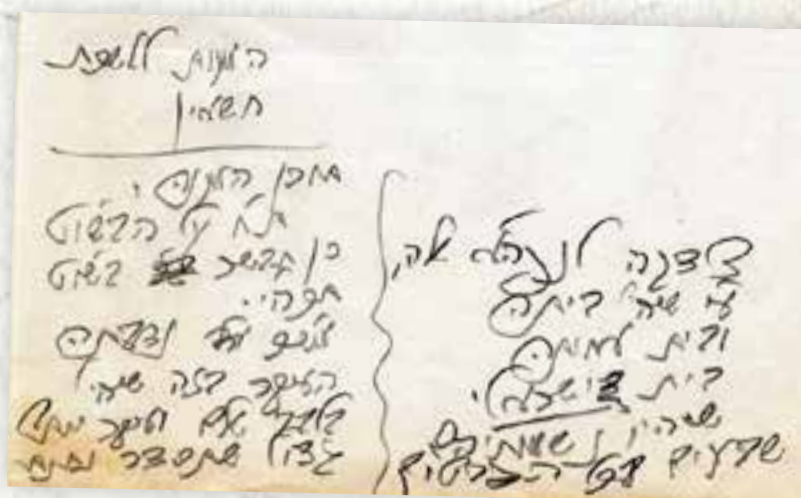


כתב יד קודש

Spiritual Tzedaka

In the following *ksav yad kodesh* (written in the summer of 5711), the Rebbe dictates a response to a woman who thanked him for the miraculous recovery of her sister; a result of the Rebbe's bracha. She added that she wished to have given a large sum of money to the Rebbe for tzedakah, but was only able to enclose a small amount.

לזכות החייל בצבאות ה'
יהושע תנחום שיחי'
 לרגל יום הולדתו הי"ב
כ"ט מנחם אב ה'תשע"ח





13 AV 5726, 103225 JEM

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 אימדת דקריינה וצמחיה 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.

Why Waste your time?!

“There are some contrarians who argue: why must you expend so much time and effort on making indexes—it would be better to use your time to study Torah itself?... The Gemara tells us that Shlomo made *oznayim l’Torah*. Now, Shlomo Hamelech was ‘the wisest of all men’—shouldn’t he have spent his time delving into the depths of the Torah?! Yet we see that even he needed to make study-aids... We find the same by the Rebbeim: the Tzemach Tzedek and the [Frierdiker] Rebbe both had a *koch* in writing summaries, and many of the Tzemach Tzedek’s glosses (in Likkutei Torah and Torah Or) are essentially indexes—[pointing to other places] where this topic is discussed and so on....

“...In these generations there is also a timely consideration: the indexes assist in the effort of spreading Chassidus to the outside—that even those who are still ‘on the outside’ have a key to open the door to the wellsprings of Torah. And through this effort, *ka’asi mar*, Moshiach will come.”⁴

What’s with the Maftechos?

Rabbi Immanuel Schochet was charged by the Rebbe with the job of creating an index of the *seforim* of the Baal Shem Tov and the Mezritcher Maggid. He related³: “To me, this was a hard job. The Baal Shem Tov’s *seforim* weren’t too hard, because his *toros* are short, but the Maggid’s works are longer, and they are not easy to read or understand. In general, I didn’t enjoy the technical work of creating indexes, which takes a lot of patience; it wasn’t my style. I studied all of the Maggid’s Torah before I began working on the index, and for an entire year I tried making it, but I just wasn’t making any progress.

“But the Rebbe would not let go. Every contact I had with him, there was always the question: “What’s with the *maftechos*?” At one point, the Rebbe wrote to me a *tzettel* telling me that, ‘I don’t know why it’s important for you to do it—but what’s the difference?’ Meaning that it was important that specifically I should do this work, though even the Rebbe didn’t know the reason.

“I wrote to the Rebbe saying, ‘This project is too complex, and it really requires total immersion and concentration, and I just can’t do it.’ I even offered to pay somebody else to write it. I said, ‘Let it be done by someone who is used to doing things like this and knows how to go about it, because I don’t.’

“In 5738, shortly before the events of Shemini Atzeres, I wrote the Rebbe a letter. Of course, once his medical condition became dire, I expected no reply. Yet I got a reply one week later—a piece of paper with just one word: *Hamaftechos*? (‘The indices?’)

“The Rebbe’s health was in terrible condition, and this is what he was concerned about?! That shook me up. So I sat down to work, and where before I just couldn’t get into it, now it all came together. I got it done in two months’ time.”

The fact of the matter is that the more accessible Torah is, the more people can study and understand.”¹

- **Technical Drudgery:** Perhaps the biggest hindrance to the development of these study-aids wasn’t so much ideology as psychology: By nature the people authoring *seforim* could not appreciate just how inaccessible they were to the layman—or other scholars for that matter—and many weren’t very interested in the technical

drudgery involved in creating indexes and references. As the Rebbe writes incredulously to one author, “...The *sefer* contains close to five-hundred pages, yet there is not a single index, not even a simple index with the headers of the chapters and so on. If the point is for the *sefer* to be accessible to a wider crowd, as is written in the preface, it is necessary to have at least a general index of the topics, better yet—a detailed one...”²

- **Modern Techniques** There were some who felt that because the style of many of these study-aids—including bibliographies, footnotes at the bottom of the page, and some types of indexes—came from the academic world, they shouldn’t be used in Torah. But the Rebbe said that the opposite was true, as he writes to one author: “...[The biographies of Gedolei Yisroel] should not be worse than the biographies of the masters of worthless talk, which are

adorned with ‘handles on the barrel’: bibliographies, lists of dates, and so on and so forth. This is especially true in our orphaned generation, when there are certain groups of people that can only be brought to ‘the beacon light’ by showing them external beauty. Once this perks their interest, these insignificant additions bring them to the main thing.”³

Mundane in the Sacred

Perhaps the most controversial aspect of study-aids was in Chassidus. Although, as mentioned above, the study-aids in *nigleh* have historically been far from adequate—in Chassidus they were virtually non-existent. As the Rebbe writes in regards to the necessity of making a *sefer ha’erkim* [encyclopedia] of Chassidus: “...There are many such *sefarim* for *nigleh*—*seforim* that organize information alphabetically or according to topic, and there are even more *seforim* of *poskim* that summarize the *halacha*. Even in Kabbalah there are several such *seforim*; only Chassidus lacks it. Chabad emphasizes that one should truly comprehend concepts [of Chassidus], so that even the ‘animal soul’ will understand it, yet I have not seen even an initial effort in this regard, except for the Shaar Hayichud of the Mittler Rebbe on the *sefer hishtalelshus*, which is extremely brief.

“I have felt this need for decades, but it has been delayed for many reasons. I began the preliminary work for a *sefer ha’erkim* decades ago, through creating indexes of the foundational *seforim* of Chassidus.”⁶

In addition to the simple cause for the lack of study-aids—Chassidus is a far newer area of study than *nigleh* or Kabbalah—there were also philosophical arguments made against “academesizing” the sacred study of Chassidus. If the study of Chassidus



SEFER LIKKUTEI TORAH, VILNA 1884.

is a holy endeavor, why taint it with the mundane trappings of academic study? If it can be studied out of a manuscript, why ruin that experience by publishing it in a *sefer*? If Chassidus is understood through the *avoda* of the soul, what can possibly be gained by the cerebral exercise of looking up the topic in more sources?

In fact the Rebbe discussed some of these arguments by farbrengens. For example:

- When a *din* in *nigleh* was quoted in a *maamar*, the Rebbe always looked for the source of each one—but some felt that this displayed a lack of belief in the authority of the Rebbeim: the Rebbeim themselves *are* the source!⁷
- The Rebbe would always search for parallels in *nigleh* for every topic in Chassidus — while others felt that Chassidus does not need *nigleh* for legitimacy.⁸
- The Rebbe put a great emphasis on deciphering who was the author of each *maamar* Chassidus—but some felt that this held no importance, as “all the Rebbeim are one luminary.”⁹

The Rebbe’s answer to all of these was usually the same: Anything that

will assist in the understanding of the subject-matter—anything that will make the Torah of the Rebbeim more accessible—should be sought out and utilized.

In the Rebbe’s approach to this issue, one can see an expression of some of the larger themes of his *nesius*. The Rebbe often discussed the nature of the relationship between belief and knowledge: On the one hand, a person’s fundamental approach to Yiddishkeit must be one of pure belief that every letter in Torah is infinitely true and that a created being cannot ever arrive at the depth of even a single word in Torah. At the same time, there is no room for acceptance and belief when it comes to the actual study of Torah: study means—to *study*—questioning, asking, and probing deeper. Examining something from a hard, logical perspective does not detract from your belief in it. To the contrary, the more you gain an academic comprehension in Torah and Chassidus, the more you come to embody it.

The Rebbe’s Own Work

In addition to urging others to do so, the Rebbe himself spent countless hours working on indexes and footnotes of various works, both in *nigleh* and Chassidus. In fact, of the

three binders of handwritten *reshimos* that were found in the Rebbe's room, an entire binder is filled with indexes.

The Rebbe's efforts encompassed several major works in *nigleh*, including his *haggadah*, a revolutionary work that contains extremely thorough and innovative sources on every passage of the *haggadah*; the S'dei Chemed, an encyclopedia of *halacha* that the Rebbe organized and published; and the works of the Tzemach Tzedek.

But the Rebbe's greatest innovations were in the Chassidus-library. Almost immediately after arriving in America, the Rebbe began publishing the Frierdiker Rebbe's *maamarim* and *sichos* with sources and references at the bottom of the page—marking the

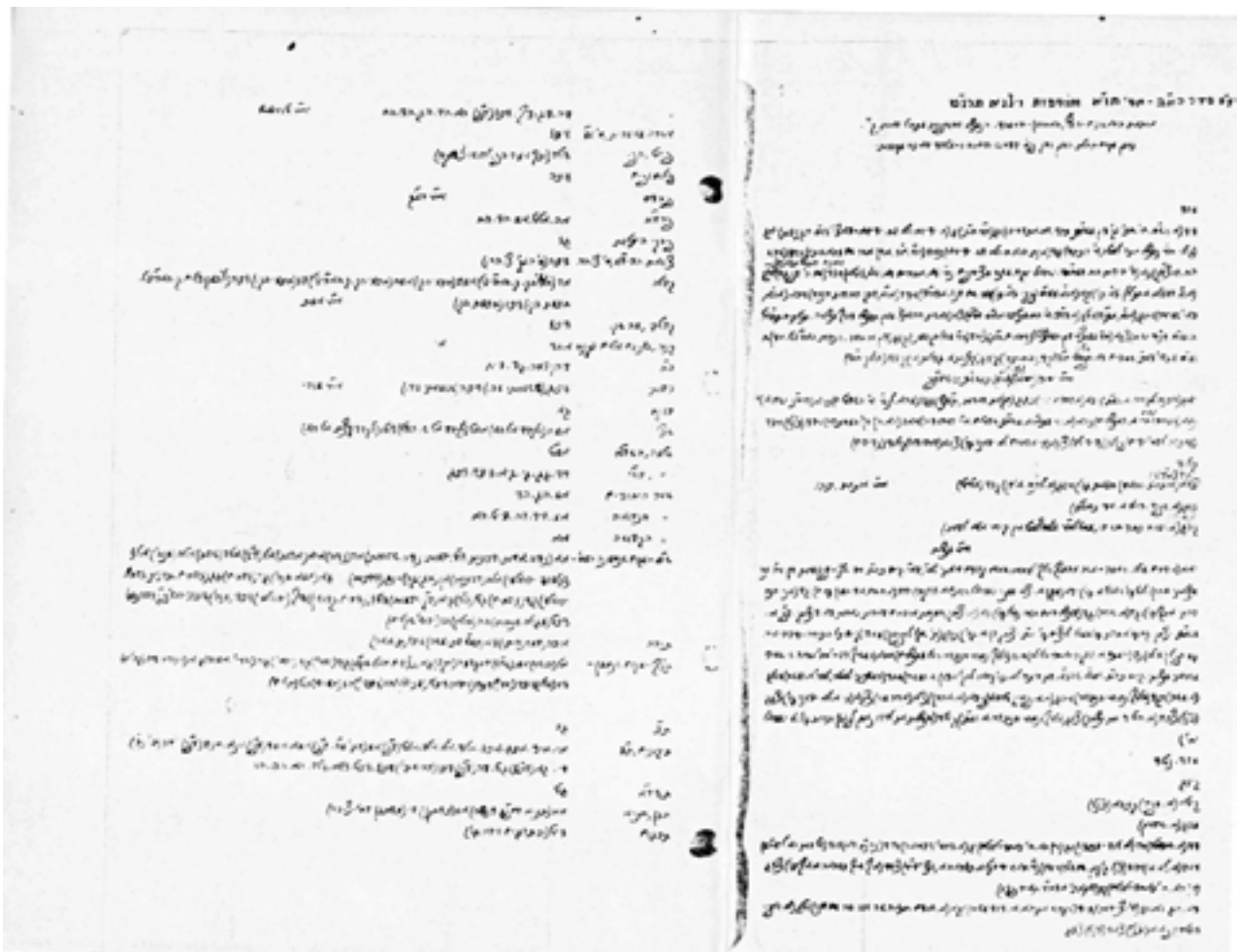
first time ever that works of Chassidus was published with these modern-style footnotes—and he also authored *maftechos* on the most fundamental works of Chassidus, including the Tanya, Torah Or and Likkutei Torah, and many other *seforim* and *maamarim*.

In addition to pioneering the general use of sources, the Rebbe found sources for passages that until then had left scholars puzzled. A special focus was placed on demonstrating how everything in Chassidus can be sourced somewhere

in *nigleh*, and that even inspirational messages—the types of things whose intent would seem to be not study but inspiration, and that sometimes appear to lack any basis in the simple meaning of the text—have a solid foundation in Torah. Some of the famous ones that the Rebbe spoke about throughout the years are:

- The foundational torah of the Baal Shem Tov that everything in the world must be constantly recreated—can be found in Midrash (Midrash Tehillim 119).

I expected no reply. Yet I got a reply one week later—a piece of paper with just one word: Hamaftechos?



THE MAFTUCHOS ON TORAH OHR, WRITTEN IN THE REBBE'S KSAV YAD KODESH.

- The Torah of the Baal Shem Tov that a person must learn a lesson from everything that he experiences, even from non-Jews—can be found in the Gemara in a story about Rabban Gamliel.¹⁰
- The concept that one must learn a lesson in serving Hashem from everything in Torah—is a clear *possuk* in Chumash, ויצונו ה' לעשות את כל החוקים האלה ליראה את הו' אלוהינו. And Hashem commanded us to perform all these statutes—to fear Hashem our G-d.¹¹

One fascinating example: There is a famous story, quoted countless times by the Rebbe, of a Chossid who wanted to go to Eretz Yisrael, and when he asked the Tzemach Tzedek, the Tzemach Tzedek told him, “ווילסטו פארן קיין ארץ ישראל?—מאך דא ארץ

ישראל!—You wish to travel to Eretz Yisroel? Make Eretz Yisroel *here!*”

This would seem to be more of a *chassidishe* directive, but in a footnote in Likkutei Sichos¹², the Rebbe says that there is halachic basis for this: In the laws prohibiting leaving Eretz Yisrael, the Meiri writes that, “Every location where wisdom and fear of heaven are found, it is considered to be like Eretz Yisroel.” Thus, the Rebbe writes, this is what the Tzemach Tzedek was telling the Chassid: He should make Eretz Yisroel *here*, for it would truly have the halachic status of Eretz Yisroel.

The Frierdiker Rebbe attributed great importance to the Rebbe’s footnotes on his writings, as is displayed in the following story:

There were two printhouses that published the Frierdiker Rebbe’s *kuntreisim* (pamphlets) of *maamarim* and *sichos*: “Schulzinger,” owned by

the Schulzinger brothers, and “Ezra,” established at the Rebbe’s behest by Rabbi Mordechai Schusterman (shortly after he arrived in America in 5708) in partnership with Merkos. Rabbi Schusterman later related: “There was a difference between how the Schulzinger printhouse published the *kuntreisim* and how we did. In Schulzinger, they referenced to the Rebbe’s footnotes by putting a smaller-font letter (*alef, beis,immel, etc.*) inside the *maamar* itself. But we didn’t have smaller fonts in our printhouse, so we couldn’t mark the footnote inside the *maamar* itself; instead, we would quote a few words from the *maamar* in italics at the bottom of the page.”

This is how they printed the first few *kuntreisim* of 5709. Then, when he had just finished preparing the *kuntres* of Beis Nissan 5709 for print, Rabbi Schusterman received a phone call



JEM 286804

“I need about an hour and a half to complete the project. These *maftechos* will illuminate the entire Likkutei Torah, but I do not have this hour and a half...”

from Rabbi Hodakov. “Rabbi Hodakov told me,” Rabbi Shusterman says, “that he had just been by the [Friediker] Rebbe, and the [Friediker] Rebbe had asked him why the footnotes weren’t marked inside the *maamar* itself?”

“Rabbi Hodakov suggested that I mark the footnotes with a star (*) inside the *maamar* itself. That’s what I did, and early the next morning I went to the printhouse to change the *maamar* before it was published. From then on, all the footnotes of the Rebbe were marked with a star.”

Says Rabbi Eliyahu Matusof, a senior editor in Otzar Hachassidim, “We use the Rebbe’s footnotes for our own sources, and it boggles the mind how someone could be so precise before the age of computers. I’ll give you an example: In Tanya Iggeres Hakodesh, *perek chof-zayin*, where the Alter Rebbe speaks about the *histalkus* of *tzadikim*, he quotes in the name of *Chaza”l* the term שבק חיים לכל חי, ‘he left life for the living,’ referring to the passing of a *tzadik*, and elaborates on it.

“Although the Alter Rebbe says that this is a *maamar chazal*, the Rebbe writes in his notes on Tanya¹³ that the source for this is in the Rambam’s version of the *chalitza* document (which he records in the Mishneh Torah). This implies that he didn’t find this term in the Gemara, *midrashim*,



REB YOEL KAHAN DELIVERS A SHIUR IN THE SMALL ZAL AT 770.

Illumination

Rabbi Nissan Nemenov said that he once asked the Rebbe in *yechidus* to edit and publish the Rebbe’s *maamarim*, so that the Chassidim would be able to study them. The Rebbe told him that he didn’t have the time for it, adding: “I have with me the *maftechos* on the Likkutei Torah, and I need about an hour and a half to complete the project. These *maftechos* will illuminate the entire Likkutei Torah, but I do not have this hour and a half...”

rishonim, Rashi, *tosfos*—anywhere; the only early source is in the Rambam.

“Now, this was before the days of computers, which means that the Rebbe was relying exclusively on his memory to find the term. I recently decided to check it out, to see whether anything else would come up. And indeed the *only* source is the Rambam.”

Insight from the Headings

Beyond the primary use for the Rebbe’s indexes and footnotes—accessibility to the text—scholars have mined tremendous insight from the nuances of the Rebbe’s work.

Creating an index of topics is by definition a tricky job. On the one hand, the point of an index is to direct the reader to all the places a topic is discussed, even if it’s mentioned only tangentially, as long as it aids them in understanding it—but *only if it aids them in understanding the topic*; if it sends the reader to look up *every time* the topic is mentioned, it will waste their time and energy and discourage further use of the index.

On at least one occasion when the Rebbe was directing others on the creation of *maftechos*, he told them that when in doubt, they should err on the side of including too much, not too little. But the Rebbe’s own

KSAV YAD KODESH OF THE HAOROS AND MAREI-MEKOMOS WRITTEN BY THE REBBE FOR THE MAAMOR OF THE FRIERDIKER REBBE PRINTED IN KUNTRES ROSH HASHANAH 5711.

maftechos are considerably thinner than the later works, and are much more selective in what is included and what is not.

Reb Yoel Kahn relates: “When the Rebbe published his *maftechos* on Tanya, Torah Or, and Likkutei Torah, there were many things that, on a superficial level, seemed quite surprising. We were once sitting together, a few of *bochurim* and *yungeleit*, and we were talking about this. I mentioned that I was once looking to find a certain explanation

in Chassidus on the concept that a person is an *olam katan*, a small world. I looked in the Rebbe’s *maftechos* under the word ‘adam,’ and I found other explanations on the topic, but not the one I was looking for. Finally, I found it under the word ‘olam—world.’ I began thinking about it, and realized that this explanation truly is about the world—not the person—and it therefore belongs under the word *olam*.

“The conversation continued, with each one of us showing different

things that we had discovered.

A certain Chassid overheard our conversation and commented that, in his opinion, the Rebbe’s *maftechos* really were missing a lot of things. We argued with him, and finally he said that he would ask the Rebbe. He wrote to the Rebbe, and we continued our conversation. About ten minutes later, he was already back with the Rebbe answer. (It was just around the time that the *mazkir* went into the Rebbe’s room.)

“He said that he had written to the Rebbe that he is fluent in the entire Tanya by-heart, and that the index on Tanya is missing many things. For example, he wrote: Under ‘Shabbos’ the Rebbe had noted six places, but in reality there were another three!

“The Rebbe answered that in those places, the subject is not Shabbos, but other concepts—meaning that they had been left out on purpose....

“It is thus clear that the Rebbe’s *maftechos* are no simple matter: It is a place where the Rebbe defines every topic.”

Even the Rebbe’s brief sources and references hold layers of meaning. The following is one example that the Rebbe himself explained:

The Rebbe would often quote the words of our sages that “בתר רישא גופא” and “אזיל, the body follows the head,” and that we all receive *ko’ach* and energy from the *nossi*, our head and leader.

Whenever this is quoted (in letters and *sichos*¹⁴), the following two sources are given for it: עירובין מא, וראה סוטה [Eruvin 41,a; and see Sota 45,b].

Simple enough. But upon closer examination what seems to be an innocent source shows itself to be quite complicated.

The first source, the Gemara in Eruvin, tells the dramatic story of a halachic dispute that arose in the laws of fasting. During his lifetime, Rabban Gamliel’s opinion was accepted as the *halacha*, but after he passed

away, Rabbi Yehoshua came to the study hall and wanted to change the *halacha*. At that point, the Gemara continues, “Rabbi Yocanan ben Nuri stood on his feet and said: I see that [the appropriate policy is] בטר רישא אזיל, the body must follow the head. All of Rabban Gamliel’s life we established the *halacha* in accordance with his [opinion], and now you seek to annul his statement? Yehoshua, we do not listen to you, as the *halacha* has already been established in accordance with Rabban Gamliel. And there was no one who disputed this statement in any way.”

The next source is from a Mishna in Sota that discusses the laws of *egla arufa*. If a slain person is found in an unpopulated area, the Torah tells us that the elders of the closest city must perform the mitzvah of *egla arufa*, they break the neck of a calf as atonement for the crime, and then the victim is buried on the spot that he was found.

What if the body and head are found in two different places? Rabbi Eliezer says that they bring the head to the body and Rabbi Akiva says that they bring the body next to the head. The opinion of Rabbi Akiva is thus another source for the concept that—בטר רישא גופא אזיל—the body goes after the head.

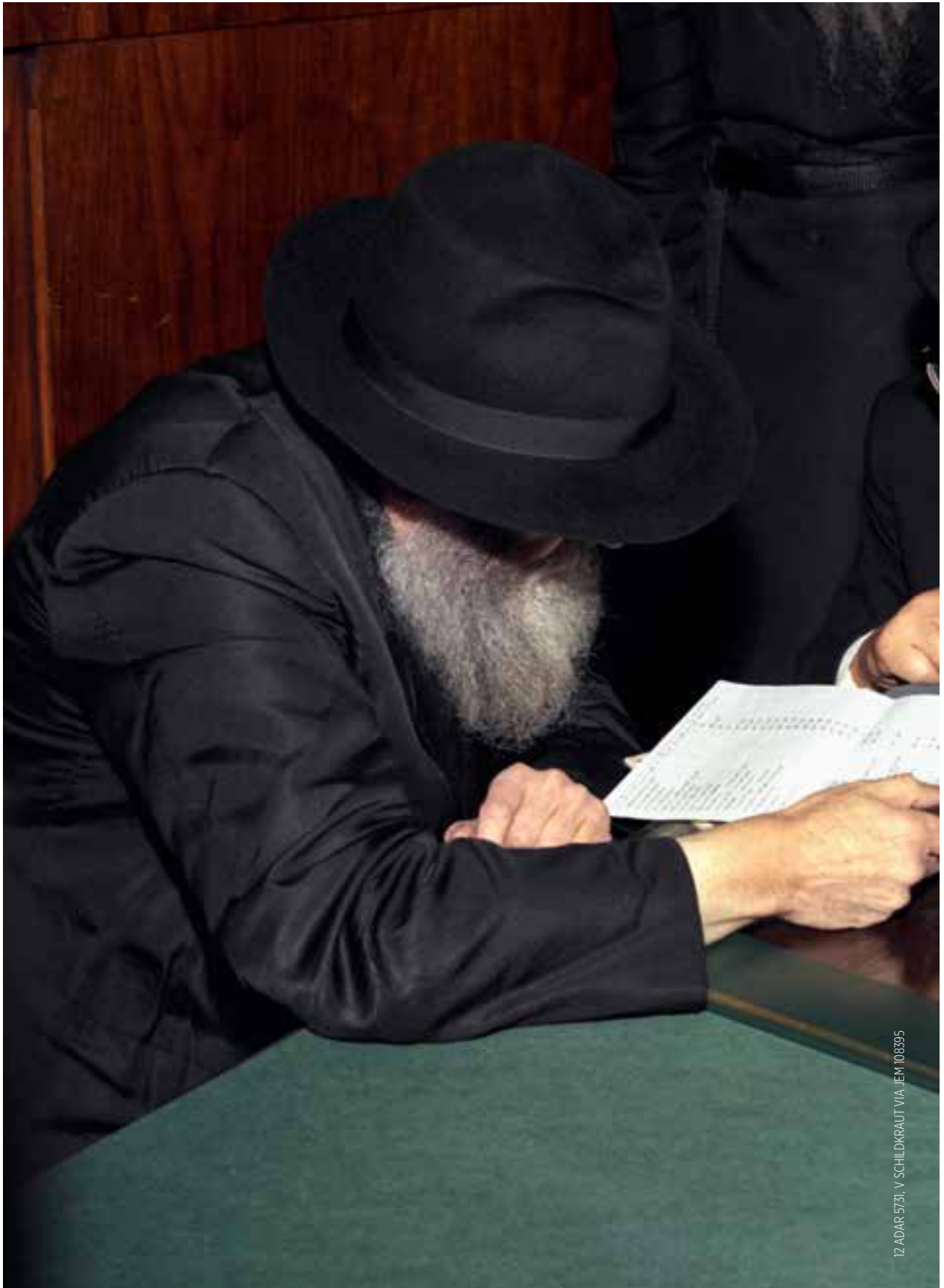
Now, it seems rather strange to bring the source from the laws of *egla arufa*. The *halacha* is inconclusive—Rabbi Eliezer holds that the head goes to the body!¹⁵—and it seems to be a technical issue that applies primarily to a physical body. As the Gemara explains: Rabbi Eliezer holds that the head rolled away from the body, and Rabbi Akiva holds that the body rolled away from the head. The story about Rabban Gamliel is a beautiful source for the notion of a (*spiritual*) body going after a (*spiritual*) head—why even mention the *halacha* of *egla arufa*—which doesn’t even use the actual term בטר רישא גופא אזיל!

Without speaking explicitly about all these questions, the Rebbe explained at a farbrengen that there was a profound intent here. The Rebbe said: “People think that the adage ‘בטר רישא גופא אזיל—the body follows the

head’ applies only when the body is connected to the head, and behaves as the head wishes. But the true innovation [*chiddush*] of this adage is that even when the body is *cut off* from the head, as with the law of *egla*



THE REBBE'S HAGAHOS TO THE COVER AND CONTENT OF THE SEFER MAFTEACH INYONIM OF THE FRIERDIKER REBBE'S MAAMORIM.



12 ADAR 5731, V. SCHILDKRAUT VIA JEM 108395

An index is very lacking

In the following handwritten note, the Rebbe instructs the editors of Vaad Lehaftozas Sichos to publish the next volumes of Likkutei Sichos, with the goal of adding indexes as well:

כדאי ביותר שבהקדם יוציאו לאור כרכי הלקו"ש מתשל"ט ואילך (ועד שיוציאו לאור בפועל—יכלולו לכלול תשמ"ב), ובמילא ועיקר יוציאו לאור גם כן מפתח ענינים דכל הנ"ל ויכללו בו גם ההוספה דחלק ב' דהמפתחות שחסרוננו מורגש מאוד.

It would be very good to publish, as soon as possible, the volumes of Likkutei Sichos [which would include the pamphlets published] from 5739 and on (and until it actually comes out, it can include 5742 as well.)

And then, **and this is the main thing**, they should publish an index of the topics discussed, and **this** should also include **an addition to volume two** of the index, the lack of which is **felt** immensely.

בשרי ג' א"ח יצא לאור
אל מנחם חתומה
(ועד שיצא לאור—יכלולו לכלול תשמ"ב)
(הפסקה)
ותראה ויציג—אל מנחם
למנחם חתומה
והוא יכלול גם המפתח
3 חלק דה"ה חתומה
אחרי ג' א"ח יצא לאור

SEFER "HOTZAAS SEFORIM KEHOS" / Z WOLF

אתה בחרתנו ^{כול} מכל העמים
ורוממתנו
ח"א טאב.
אתה תראית לדעת גור
לקריה דוד.
ד. צ. ח.
אתה פוררת בעון יסו
סו רשא.
אתה קדוש ושמן כו' סלה:
ח"א טוב.
לקריה באב.
אתהפכא, אתכפיא:
ח"א אכז.
ח"א פוד (פנים אחור. כשם שאן
בלבך - אהת. - כך כו' - אחכ.)
סגן (סגן, סגן) קידג (כנ"ל.
סעלה אחכפיא).
לקריה אגא. גכא (אחכ. הקדמה
לאהת). גכד (א"א. סקיש ששכן.
שבת חול) גלוב (סעלה אחכ.) גכא
(שבת חול) גכד (אחכ. לבוש,
אתה. ערום) גכא (א"א. חורב)
דלד (א"א. כו' אחכ.) הלכא
(אחכ. בסומע"ס).
סו קסו.

בחירת הקב"ה בישראל

בעת הכנת ספר המפתחות לספרי אדמו"ר לדמוס הואיל כ"ק אד"ש
לחוסף לנרך אתה בחרתנו כו' ורוממתנו גם ערך "ובנו בחרת" וזהכניס המ"מ
בתניא ח"א פמ"ס. [כן יצוין השמטת "כ"ר" תחת תיבות "מכל העמים" -
ולחצור שיש עוד תיבות עד "ורוממתנו" הגם שבתניא המצוין מובא רק אותם
התיבות, וכפשוט בחיפוש ערך במפתח עדיין אינו ידוע איזה תיבות הובא
בהמ"מ].

arufa, that 'the head was in one place, and the body was in another'—even then, 'the body is brought to the head.' Meaning that even when a person sinned and became *disconnected* from the head, even then the ruling is בטר בחר [and he receives energy from the head]!

"And in order to emphasize this *chiddush*, we always specifically bring the source from *Masechta Sota* [which discusses *egla arufa*]."¹⁶ T

1. Sichos Kodesh 5739 vol 3 p. 769-771.
2. Igros Kodesh vol. 20 p. 144.
3. Igros Kodesh vol. 11 p. 347.
4. Sichos Kodesh 5741 vol. 3 p. 8-10
5. This account is taken primarily from *Here's My Story*, Va'eira 5773; and from a farbrengen with Rabbi Schochet.
6. Igros Kodesh vol. 27, p. 132.
7. See Igros Kodesh vol. 21, p. 117.
8. Hisvaaduyos 5746, vol. 1, p. 305.
9. Hisvaaduyos 5747, vol. 4, p. 400.
10. Toras Menachem Hisvaaduyos 5746 vol. 1 p. 305.
11. Devorim 6,24
12. Likkutei Sichos vol. 18 p. 404 footnote 48.
13. In Shiurim B'sefer Hatanya
14. See e.g. Igros Kodesh vol. 9 p. 140; Ibid vol. 22 p. 397; Likkutei Sichos vol. 8 p. 199 footnote 34.
15. The Rambam, however, rules in accordance with Rabbi Akiva.
16. Toras Menachem vol. 50 p. 262.

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 נארדענס, פלארידא

תרכ"ב

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

תרכ"ה

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.

תרכ"ג

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

תרכ"ה

The Rebbe spends the month of Tishrei with the Frieddiker 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.

תרכ"ט

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

תרכ"פ

The Rebbe Rashab is *nistalek* on Beis Nissan.

תרכ"ו

The Rebbe travels to Leningrad (Petersburg), and attends a farbrengen of the Frieddiker Rebbe for the first time. The Frieddiker Rebbe shows particular interest in the Rebbe, and involves him in his communal leadership, assigning various duties to the Rebbe. The Frieddiker 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 Frieddiker Rebbe designates the Rebbe as the future husband for his daughter, Rebbetzin Chaya Mushka.

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 Frieddiker Rebbe in Sivan and Tammuz.

תרכ"ו

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 Frieddiker Rebbe's personal attaché. The Rebbe participates in a congress of the Committee for the Strengthening of Judaism (which had been founded by the Frieddiker Rebbe in Russia and was transplanted to Latvia). Before Pesach, the Rebbe travels to Berlin.

תרכ"ז

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

תרכ"ח -
תרכ"ט

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

תרכ"ה

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 Frieddiker Rebbe to the US.

הת"ש

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

תרכ"ח
הה"ש

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

תרכ"ט

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

The Frieddiker Rebbe gives the Rebbe the duty to farbreng with the Chassidim from time to time on Shabbos Mevorchim and *yomei dipagra*. The Frieddiker Rebbe also directs people with queries in *halacha*, Kabbalah, and Chassidus to the Rebbe. The Frieddiker 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 Frieddiker Rebbe's secretary during this period.

תרכ"ג

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

תרכ"ז

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

תש"א

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

תש"ב

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.

תש"ג

The Rebbe compiles and publishes Hayom Yom.

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

תש"ו

The Friedliker 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 Friedliker Rebbe's teachings.

תש"ז

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.

תש"ח

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.

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

תש"ד

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

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

תש"ז

Immediately following the Friedliker Rebbe's histalkus, the Rebbe is approached by many individuals seeking *yechidus*, and agrees to grant the Rebbe officially sets aside three nights a week for *yechidus*, on Sunday, Tuesday, and Thursday evening, beginning at 8:00 p.m.⁵

תש"א

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

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

תש"י

תש"ד

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

תש"ה

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.

תש"ו

Rebbetzin Chana is *nistalek* on Vov Tishrei.

The Rebbe begins teaching a *Rashi sicha* each Shabbos.

תש"ז

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

The *Sefer Torah L'kabbolas Pnei Moshiah Tzidkeinu*, whose writing was initiated by the Friedliker

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 תשכ"א.

תשכ"א

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

תשכ"ה

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

תשכ"ו

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

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.

The Yom Kippur War takes place. In addition to *mitvza tefillin*, the Rebbe launches the *mitvzoim* of

Torah, mezuzah, tzedakah, *bayis malei sefarim*—*Yavne vechachameha*¹³, and *neshek*—Shabbos candles.¹⁴

The Rebbe begins encouraging outreach with “Mitzvah Tanks.”¹⁵

תשל"ד

The Rebbe begins sending shlichim to Yerushalayim and Tzfas.¹⁷

תשל"ו

The Rebbe launches *mitvza chinuch*, declaring the year to be a “Year of *Chinuch*.”¹⁸

The Rebbe launches *Mitvza Ahavas Yisroel*.

During Hakafos on Shmini Atzeres, the Rebbe has a heart attack and remains under the careful watch of the doctors in his room at 770 until he is well enough to return home on Rosh Chodesh Kislev.²⁰ The Rebbe instructs that the Tanya be printed all around the world.

תשל"ח

The Rebbe distributes Tanyas for the first time.

The Rebbe distributes dollars for tzedakah.

תשמ"ב

The Rebbe launches the initiative of learning Rambam daily; either 3 chapters, 1 chapter, or the corresponding mitzvot in Sefer Hamitzvos.

תשמ"ג

The Rebbe launches the *mitvzoim* of *kashrus* and *taharas hamishpacha*.¹⁶

תשל"ה

The Rebbe publishes the famous *hemshech* “*Beshaah Shehikdimu*—5672.”¹⁹

תשל"ז

The Rebbe makes a *shturem* about *shmas Hakhel*.

The Rebbe calls for children under *bar* and *bas mitzvah* to join Tzivos Hashem, and that they should unite by buying a letter in the children’s *sefer Torah* being written in Yerushalayim.

תשמ"א

Yechidus klolis—group *yechidus*—begins.

First televised *farbrengen*.

The Rebbe encourages the publicizing of the *sheva mitzvot bnei Noach*.²¹

תשמ"ג

The Rebbe encourages the founding of Chabad Houses everywhere, as well the expansion of existing Chabad Houses.

תשמ"ו

The Rebbe begins distributing dollars for tzedakah every Sunday.

The Federal Court rules that the Lubavitch Library is not a private possession, rather it belongs to Agudas Chasidei Chabad, affirming the Rebbe's stance that "*Hu bachayim*," the [Friedliker] Rebbe lives on and the Lubavitch movement is alive and active, and will continue to be until the coming of Moshiach.

The Rebbe declares this year to be a "Year of Building" and "The Year of the Jewish Boy and Girl."

The Rebbe announces that this year is "הנה שנת אראנו" —the year in which Hashem will show us

wonders. The Rebbe encourages everyone to do their utmost to end this *galus*, saying that "I've done all I can, from now on you do all you can..." to bring Moshiach.

On Gimmel Tammuz the Rebbe is *nistalek*. The Rebbe's sacred resting place is in New York.

תשמ"ז

תשמ"ט

תשנ"א

תשנ"ד

תשמ"ח

תשנ"ב

תשנ"ו

The Rebbeztzin is *nistalek* on Chof-Beis Shevat.

The Rebbe launches *mitvza yom huledes*—that everyone should use their birthday to increase in Torah, *tefilah* and tzedakah, and host a joyous birthday farbrengen with friends and family.

The Rebbe declares this year a year of miracles, as תש"ח is an acronym for הנה שנת ניסים—"May it be a Year of Miracles".

The Rebbe announces that the peaceful revolutions taking place—such as the fall of Communism in Russia—signify that we are living in the last moments of *galus*.

Chanukah Live, a worldwide satellite hookup using cutting-edge technology, enables a live connection and simultaneous broadcast in Eretz Yisroel, London, Paris, and the US.

The Rebbe announces that a prelude to *kibutz galuyos* has already begun, as Yidden from all over the world (especially the Former Soviet Union) move to Eretz Yisroel.

While standing at the Ohel and davening for *klal Yisroel*, the Rebbe suffers a stroke.

1. The material in this article is based on Shalshelos Hayachas (Hayom Yom), unless otherwise noted.
2. *Early Years* (Jem), p. 21.
3. Igros Rebbe Rayatz vol 15 p. 50.
4. See Derther, Tishrei 5778

5. "The Building of an Empire; Chabad's Revolution in Morocco."
6. Yemei Bereishis p. 287.
7. See Derther, Tammuz 5776, "The Rebbe's Niggunim".
8. See Derther, Iyar 5774, "The Lag Bomer Parades".

9. See Derther, Sivan 5774, "Transforming Tragedy".
10. See Derther, Tammuz 5777, "The Written Torah".
11. See Derther, Iyar 5777, "Reconnecting".

12. See Derther, Shevat 5772 "On Air".
13. See Derther, Teves 5777, "Redefining the Home."
14. See Derther, Tishrei 5775, "A Candle of Her Own."
15. See Derther, Tammuz 5777 "Tanks Against Assimilation."

16. See Derther, Iyar 5778, "Mivtza Kashrus."
17. See Derther, Adar 5778, "The Historic Mission".
18. See Derther, Iyar 5776, "Children Educate".
19. See Derther, Kislev 5777, "The Marvels and Wonders of Chassidus".
20. See Derther, ibid. "Rosh Chodesh Kislev; The Complete Story".
21. See A Chassidisher Derther Shevat 5777 "A Light Unto the Nations".



לעילוי נשמות
מרת חנה לאה בת הרה"ת ר' שמעון ע"ה
ברוק
נלב"ע ז' טבת ה'תשע"א
ת"נ צ"ב
נדפס על ידי ולזכות משפחתה שיחיו
משפחות ברוק, באנון, דייטש
ניו יארק. פלארידא.
מאנטאנא. מאנטרעאל



Stand Tall!

Never be ashamed of what's right

“עיקר העבודה דזמן הגלות ועקבתא דמשיחא היא
המס”נ דאל יבוש מפני המלעיגים...”

“The most important *avoda* in the times of *galus* and the final
moments before the coming of Moshiach is to have *mesirus*
nefesh to not be embarrassed by those who scoff...”

(מאמר ד"ה כה תברכו ש"פ נשא תשמ"ה)

This month we mark the *yahrtzeit* of Rebbe's father's, Harav Levi Yitzchok. There are many stories of his fierce *mesirus nefesh*, refusing to back down even one iota from Torah and Yiddishkeit, eventually paying the ultimate price and passing before his time.

One of the stories the Rebbe would often relate was about Harav Levi Yitzchok's insistence that the government-owned flour mills provide only the most strictly guarded flour for use in the Pesach matzos throughout the region.

When telling this story at a children's rally in 5743, the Rebbe concluded with the important lesson that we too should not be intimidated by distractions to our own Yiddishkeit observance.

“True,” said the Rebbe, “not everyone has the wherewithal to stand up to a superpower



government of 200,000,000 citizens. But on the other hand, neither are we faced with such a challenge. All we have to do is stand up to our own *yetzer hara* who tries to persuade us not to do what's right!"¹

In this spirit, we will explore one of the most important *halachos* in Shulchan Aruch, emphasized throughout Chassidus—and especially in the Rebbe's *sichos*—numerous times: “אל יבוש מפני המלעיגים” —Do not be embarrassed by those who scoff.”

As the Rebbe once put it: This command is written right at the beginning of Shulchan Aruch, before any other *halacha*, because it serves as an entranceway to all the rest. Without bearing this in mind, one will not be able to keep any other *halachos*!



Humble Before Whom?

The Torah tells us that Moshe Rabbeinu was “עניר מאד מכל האדם אשר על פני האדמה”—more humble than any person on the face of the earth.”

Chassidus explains that his humility was primarily before the *neshamos* of the last generation preceeding the coming of Moshiach (“עקבתא דמשיחא”). It is

a time when a Yid keeping Torah and mitzvos is faced with many challenges, trials, and tribulations. Nevertheless, the Yidden will remain steadfast and not be intimidated by all these hindrances.²

The Rebbe often explained that the *mesirus nefesh* of the final generation before the *geula* is not by withstanding persecution, because most Yidden live in free lands where they are able to practice Yiddishkeit openly. Rather, the *mesirus nefesh* is to have the resolve to ignore all the scoffers and stand up for what's right.

In previous generations, this wasn't as important. But in recent times, especially in our generation, the *halacha* of “אל יבוש מפני המלעיגים” has become the most important part of our *avoda*—“עיקר העבודה”³. Throughout the years of the Rebbe's *nesius*, many of the Rebbe's innovative methods of spreading Yiddishkeit and Chassidus were received in the Jewish world with skepticism and even, at times, outright opposition. The Rebbe taught Chassidim to keep moving, never for a moment stopping to pay attention to the scoffers.

On one particular occasion, when people had written articles in a frum newspaper against Chabad's

activities and their unconditional *ahavas Yisroel* even for non-religious Jews, the Rebbe suggested: “The Gemara has already given us advice for such a predicament: ‘השכם והערב עליהם לבית המדרש והן כלין’—Wake up early and stay late to study at the *beis midrash*, and they will disappear on their own...”

“The Shulchan Aruch teaches us that when one begins his day, he should know that scoffers exist in

this world, and that he must not be intimidated by them!

“How does one have the power to say *krias Shema* in the morning, which he will learn about in *Hilchos Krias Shema*, or to daven, which he will learn about in *Hilchos Tefilla*? It is only by staying true to the first *halacha* in Shulchan Aruch, not allowing the *מלעיגים* to have any effect on him.

“We remember that Hashem is always right before us, ‘שויתי ה’ לנגדי תמיד’, and watching our every move. We will stay true to His *shlichus* and lead our lives in a manner of ‘אורח חיים’—the true path of life, the path of Torah.”⁴

How?

How can a Yid train himself to ignore these voices completely, when at times they can seem so disturbing?

The Rebbe explains that this can be accomplished through a simple contemplation on who we are and what we represent.

A Yid must realize that he belongs to a higher world, a world where all these trivial disturbances do not exist at all. The Torah says about us, “ונפלינו אני” —we are distinguished [above and beyond all the nations of the world]...” We are loved like Hashem’s only child and entrusted with a *shlichus* that only we can accomplish in this world.

With all this in mind, how can there be any room for scoffers from lower worlds?!⁵

NO MATTER WHO!

Torah teaches us, in the beginning of the Shulchan Aruch, that one should never be intimidated by people who scoff.

They might make fun of you that you’re a “*batlan*,” that you don’t belong to any political party, that you don’t have an army at your command. All you do is learn Chassidus; you don’t even know what’s going on in other yeshivos where they speak ill of Chassidus...

Shulchan Aruch rules that a person should never be intimidated. No matter whether the scoffer is a Litvak, an “*olamisher*,” a regular Yid, or even a Chossid!

(*Motzei Shabbos Parshas Acharei* 5738)



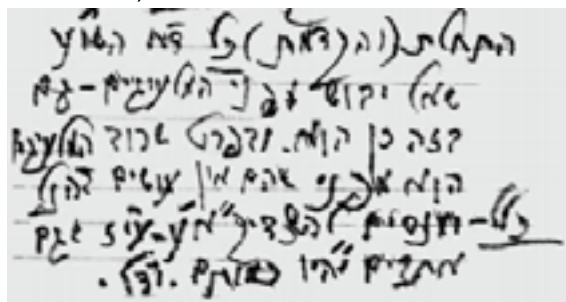
RASKIN FAMILY ARCHIVES

The Rebbe once pointed out that the *halacha* of אל יבוש is particularly important nowadays: On one hand it is relatively easy to fulfill, but on the other hand, it requires *mesirus nefesh*, giving up your comfort level and doing what's right.

But once you master this one thing, there is nothing stopping you from reaching great heights in Torah and mitzvos. Persecution and governmental regulation are no longer a factor, *baruch Hashem*. It depends entirely on your resolution that you will not be concerned about what the neighbor will say, or how it look in the eyes of someone else.⁶

WHY?

A portion of the Rebbe's response to someone about the need to spread Chassidus in a pleasant and peaceful manner, and not to be intimidated by people who stand in the way:



התחלת (והקדמת) כל ד"ח השו"ע [=ד' חלקי השולחן ערוך] שאל יבוש מפני המלעיגים - גם בזה כן הוא. ובפרט שרוב המלעיגים הוא מפני שהם אין עושים בהג"ל כלל - ומנסים "להצדיק" א"ע - ע"י [את עצמם - על ידי זה] שגם אחרים יהיו כמותם. וד"ל [ודי לחכימא].

The beginning (and introduction) to all four volumes of the Shulchan Aruch is that one should not be embarrassed by those who scoff. This applies in our instance as well.

Especially considering that what makes most of them scoff is the fact that they themselves don't participate in the efforts at all, and they attempt to "justify" themselves by ensuring that others will act like them too.

This is sufficient for the wise.

When Shluchan Aruch tells a Yid, "שלא להתבייש" —is it a command or a matter of fact?

Both, says the Rebbe.

When you go out on *mitvzoim*, you may encounter people who chuckle at you, or some who may snub their noses at you ("קרימט מיטן נאז"); like the *possuk* says, "באפם הרגו איש".

It's a distorted snub, one that stands in the face of שויתי ה' לנגדי תמיד. Keeping Hashem's presence before you at all times will ensure that you are not embarrassed by these scoffers.

That's what it says in the first *siman* of Shulchan Aruch, in the first *se'if*, in the beginning of the *se'if*!

This can be read as both a command and an assurance. If you will do your part and not be intimidated by the scoffers, they will eventually wither away and come back eager to learn the rest of the Shulchan Aruch with you!⁷

This is my reality!

We will conclude with a fascinating insight the Rebbe gave Rabbi Simcha Elberg in *yechidus*, after Rabbi Elberg had mentioned some of the opposition being raised against the Rebbe's various campaigns:

"...I am a Shulchan Aruch Yid, and I try to fulfill what it says right in the beginning of the Shluchan Aruch: אל יבוש מפני המלעיגים. *Baruch Hashem*, for me this is not even a challenge. It's what I learned from my father and from my father-in-law.

"Obviously, we must try to do everything peacefully and pleasantly, bringing Yidden closer to Torah by showing them its beauty and richness. But when it comes to matters of *pikuach nefesh* or the very foundations of Yiddishkeit, we need to stand upright and not compromise even one iota.

"This is what the Shulchan Aruch is referring to with אל יבוש מפני המלעיגים" **1**

1. Hisvaaduyos 5743 vol. 3, p. 1297.
2. Sefer Hamaamorim 5679 p. 464, et. al.
3. Maamar *Koh S'vorchu*, Shabbos Parshas Nasso 5745.
4. Sichos Kodesh 5737 vol. 1, p. 441.
5. Purim Katan 5738; Likutei Sichos vol. 21, p. 327.
6. Acharon Shel Pesach 5739; Sichos Kodesh vol. 2, p. 510.
7. Third night of Chol Hamoed Sukkos 5741; Sichos Kodesh vol. 1 p. 173.S
8. Kfar Chabad issue 734.

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* “יצחק 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.

more comforting for people uneasy with being associated with old age. The word '*kolel*' also connotes the idea of actively including and involving others, so the expectation is that the participants will encourage many others to join the *shiurim* as well.

"Tiferes Z'keinim—Beauty of the Elderly" is associated with the iconic "Tiferes Bachurim" organization which thrived until recently in Communist Russia. This organization was established by Chassidim to provide learning opportunities for single and newly married men who were forced to work many hours each day to make a living. The *shiurim* were a spiritual lifeline for them.

"Invoking the memory of the excitement and commitment of those young men, who learned Torah under impossible conditions, will motivate the elderly to be committed to their current Torah learning in a their current relaxed and upbeat environment."

The Three Pillars

The *kolel* should incorporate, in addition to the element of Torah, the other two foundational concepts of *avodah* and *gemilus chassadim*.

1. The *shiurim* should be linked to any *tefillah* during the day.
2. On weekdays there should be a *tzedakah* box on the table to afford the opportunity for everyone to give *tzedakah*.
3. Each *kolel* should establish a *gemach* so that the *tzedakah* generated by the group should have an enduring impact.

Then the Rebbe made the new campaign very personal, first prefacing:

"The following is a personal request to those who feel a special closeness and friendship and are aware of the great hardships the leaders of the *yidden* in Communist Russia endured with great *mesiras nefesh*."

Since the establishment of these *kolels* was introduced in connection with Chof Av, the *yahrtzeit* of the Rebbe's father, who endured unbearable suffering and imprisonment, and ultimately was

nistalek in *galus* due to his heroic efforts to maintain Yiddishkeit under the evil communist regime, it would be proper to add the name "Levi Yitzchok." (See more about this in the sidebar "Levi Yitzchok")

"This will certainly be a source of great *nachas* for his *neshamah*," the Rebbe concluded.

"As it is customary to make a *magbis* (appeal) every Chof Av for Keren Levi Yitzchok, the proceeds will be committed to an official financial participation in every new *kolel* that will be established. Those that will be



THE REBBE DISTRIBUTES DOLLARS AT A GATHERING FOR MEMBERS OF THE KOLEL, 30 KISLEV 5748.



30 KISLEV 5748, MORDECHAI BARON VIA JEM 14/7516



A GATHERING FOR THE ELDERS OF KOLEL TIFERES ZKEINIM LEVI YITZCHOK, 30 KISLEV 5748.

named “Kolel Tiferes Z’keinim” will receive a token \$18 participation and those called “Kolel Tiferes Z’keinim Levi Yitzchok” will receive a \$100 participation.”

On Rosh Chodesh Elul, the Rebbe announced that special *shiurim* for elderly women should be established under the unifying name “Beis Chochmas Nashim.”⁵



Shluchim throughout the world immediately opened the *kolels* in their respective cities and increased the general *mivtzoim* and *hafatza* work in old age homes and similar facilities for the elderly. This was done with a unique *geshmak*, since this was a *mosad* the Rebbe closely associated with a *nachas ruach* for his father Harav Levi Yitzchok.

Rabbi Aharon Wolf, newly married and learning in *kolel* at the time,

lived in the apartment building on the corner of Eastern Parkway and Brooklyn Avenue.

“There were many elderly Jews living in that building, spending most of the daytime hours sitting in the hallways and outdoors. Together with another *yungerman*, we arranged a *shiur* for them in a small shul nextdoor and established a Kolel Tiferes Z’keinim Levi Yitzchok for our building. We notified the Rebbe of our project and received a \$100 bill from *mazkirus*.”

Rabbi Zalman Deitsch, Rabbi Yosef Deitsch and an anonymous donor formed a committee to establish the Kolel Tiferes Z’keinim Levi Yitzchok in Crown Heights. Rabbi Sholom Ber Brod was hired to coordinate groups of volunteers to visit old age homes throughout New York City to give *shiurim* and to do *mivtzoim*. Through

When I established Kolel Tiferes Z’keinim and called for an increase of *peulos* with the elderly, there were those who questioned the mental capacity of the elderly and whether focusing on their spiritual growth was worthwhile. Recently, I received a report from a *bochur*, who visited an old age home with a lulav and esrog on Sukkos. He had entered the room of an elderly man that everyone believed was mentally detached from reality, as he had not responded to anything for months. To the shock of all the doctors, the man held the lulav and esrog and recited the proper *brachos* unassisted. It reminded him of his youth and it brought him out of his mental coma.

Shabbos Parshas Toldos, Mevorchim Kislev, 5741⁶



these activities, thousands of elderly *Yidden* were reached and afforded the opportunity to learn Torah and perform many mitzvos.

In the spring of 5743, when Rabbi Menachem Gerlitzky was hired to lead the organization, it was decided to open a *kolel* for retired *anash*, to learn on a regular basis in one of the rooms of 770 and to be paid on a monthly basis.

In reply to their notification of the plans for this *kolel* the Rebbe instructed:

כפשוט שייך להגבאים שיחיו

Obviously, this is the responsibility of the *gabaim* [of 770].

Since the *kolel* was an integral part of the shul, the Rebbe instructed that it should be the financial responsibility of the *gabaim* of 770. In addition, a “Chochmas Nashim” branch was also established and *shiurim* were arranged

for elderly women in the women’s section of 770.

This campaign merited great attention and affection from the Rebbe throughout the years.

“In the Summer of 5744,” Rabbi Gerlitzky relates, “there was an idea to bring the elderly participants of the Tiferes Z’keinim programs throughout New York City to the Rebbe. I approached Rabbi Yaakov Yehuda Hecht (who arranged all the children’s rallies with the Rebbe) and asked him how one could be sure if the Rebbe will speak at a *kinus* in 770.”

Rabbi Hecht explained that he never knows whether the Rebbe will participate or say a *sicha* to the children. In general, when large groups of guests were in 770 for a *tefillah*, the Rebbe would daven in the main shul. “I bring the children for *mincha*, and every time the Rebbe speaks to them it is a surprise for me.”

The organizers decided to invite the hundreds of participants to 770 for a special event, complete with a children’s choir, video, and refreshments, and sent in a *duch* to the Rebbe with their plans. The date was set for 23 Menachem-Av.

To everyone’s delight, the Rebbe joined the large group for *mincha*, holding the schedule of the event in his hand, and addressed the crowd with a special *sicha* that included, among other themes, the connection of the day’s portion of Chitas to the name Levi Yitzchok (see sidebar “Levi Yitzchok”).

Following the *sicha* the Rebbe personally gave bundles of dollar bills to the organizers to be distributed to all the participants.

In light of the Rebbe’s noticeable satisfaction from the event, these *kinusim* were arranged annually on Chanukah and during the summer.

Chanukah 5746 was during the painful era of the court case of the *sefarim*. At the time, the Rebbe was

going to the Ohel every weekday. A *kinus* for the elderly was being planned and the Rebbe responded to a *duch* about the upcoming event:

כדאי לבוא כל הקבוצות ביחד, ובאם יש צורך בתיווך רבני אנ”ש שי’.

It would be good for all the groups to come [to 770] together, and if there is a need, it should be arbitrated by the Lubavitcher Rabbonim.

Rabbi Gerlitzky recalls: “Initially, when I received the above answer from the Rebbe a few weeks beforehand, I did not understand what the Rebbe was referring to. Who was planning an event for the elderly in 770 without coordinating together with Tiferes Z’keinim? We finally realized that since the Rebbe started going to the Ohel every day since the beginning of the court case (which started on Yud Tes Kislev), he would remain in 770 only one day during Chanukah to address the traditional *kinusim*, and that he was referring to the Tzivos Hashem rally for the children.”

After intense discussions with the organizers of the two *kinusim*, the rabbonim and another answer from the Rebbe, it was decided that all the participants of both *kinusim* would be present in the main shul for this gathering.

The main shul was packed to full capacity with children and adults of all ages and the Rebbe opened the *sicha* by emphasizing the fact that this gathering was special and unique in that it unites all age groups.

Rabbi Gerlitzky remembers another amazing occurrence in connection with these *kinusim*. In the summer of 5747, the date chosen for the Kinus Tiferes Z’keinim was 16 Av.

The morning of the *kinus*, I was in the office making last minute arrangements for the event and someone notified me that Rabbi Groner was looking for me. When I arrived he told me that the Rebbe

THE EXPERIENCE WAS SO SHOCKING FOR ME THAT I HAD ALMOST NO RECOLLECTION OF WHAT THE REBBE SAID...



wants to see me. He knocked on the Rebbe's door and left the room so I was alone with the Rebbe.

The Rebbe stood at the doorway of his room and started to speak to me for several minutes. "Since I will be going to the Ohel this afternoon,

please pass on to the participants of the *kinus* my *brachos* to them..." After finishing, the Rebbe walked back into his room and handed me bundles of dollar bills to be distributed to the participants, and said, "You will certainly submit a report of the *kinus*."

The experience was so shocking for me that I had almost no recollection of what the Rebbe said. Thankfully, Rabbi Groner and Rabbi Klein listened in and together they wrote up the Rebbe's message, which I immediately brought to Hanachos Hatmimim to prepare for editing. The Rebbe edited the entire *sicha* and I read it to the participants in the *kinus* that afternoon.

In the summer of 5748, the Rebbe was davening in his home on President Street and the *kinus* was arranged for 17 Elul in 770. The elderly men were present in the Rebbe's home for *mincha* and Rabbi Groner told me to approach the Rebbe after davening. The Rebbe gave me a bundle of dollar bills and said a short *bracha* for the participants. Immediately afterwards, Mr. David Chase approached the Rebbe regarding the groundbreaking ceremony in front of 770, which the Rebbe joined later that day.

~
"The purpose of establishing this *kolel* is not to increase the amount of organizations in the world. The goal is to increase the amount of *Yidden* learning Torah. The details are irrelevant, so long as Torah learning spreads.

"Flooding the world with *limmud haTorah* will be a proper preparation for the imminent era of *yemos haMoshiach*, when the world will be 'flooded' with the knowledge of Hashem."⁷

1. Sichos Kodesh, 5740 Vol. 3(2) page 975.
2. Ibid page 884.
3. Ibid, page 897
4. Toras Menachem, Hisvaduyos 5744. Vol. 4 page 2469.
5. A comprehensive collection of the relevant *sichos* in connection with "Kolel Tiferes Z'keim Levi Yitzchok - Chochmas Nashim" was edited by the Rebbe and published in Likkutei Sichos Vol. 29 pages 263-271.
6. Sichos Kodesh, 5741 vol. 1 page 467.
7. Likkutei Sichos Vol. 29 page 271.



לע"נ
מרת בינה
בת ר' יהודה אריה ליב ע"ה
נלב"ע כ' מנחם אב ה'תשס"ה
ת"נ צ"ב

נדפס ע"י בנה
הרה"ת ר' חיים צבי
וזוגתו מרת חנה
ומשפחתם שיחיו
חנוכה



Don't Feel Entitled!

"Divorced? Really?!"

The sad reality rocked the small community but after so many childless years the distraught couple decided it was best that they part ways.

Following the *psak* of the *beis din*, they prepared the details of the *get* and in good faith divided their possessions down the middle. They agreed to do this in a different city to spare themselves of embarrassment and shame.

The community of Chassidim in Dokshitz had accepted the leadership of the Rebbe Maharash following the Tzemach Tzedek's *histalkus* and decided that they would advise this couple to speak with the Rebbe before going ahead with their plan. The husband and wife had been respectable members of the community, working hard and earning a living, and the community members felt bad with the path they were taking.

They reached out to the husband and explained to him, "You were anyway planning to go to a different town for the *get*, so why don't you go to Lubavitch? There you will be able to find a *rav* to help you with the *get* and if you go on a market day you will be able to get produce at a good price. While you're at it, perhaps go into the Rebbe and get his advice regarding the steps you are taking."

The idea was well received and the husband went into the Rebbe Maharash and recounted his plight.

In a surprised tone the Rebbe exclaimed, "Who *paskened* that you should get divorced? No, no! It is my hope that Hashem will merit you with a healthy child."

The husband was completely taken aback by what he had just heard because having children was not on his mind at all; he had given up hope on being a father. The only doubts

he had were regarding the divorce itself.

So shocked was he by the news that he asked the Rebbe Maharash if his wife could stand behind the door and hear this directly from the Rebbe. Sure enough, the next day, she stood behind the door and heard the same instructions from the Rebbe not to divorce, and the *bracha* that they would soon have a child.

They spent the next few days in Lubavitch purchasing some inexpensive materials from the market and then returned home together, still married.

Nine months later the Rebbe's *bracha* was fulfilled and they were blessed with a son.

Joy, happiness, and sheer gladness should have been the natural reaction to this miraculous birth, but sadly it wasn't.

The baby was never quiet, constantly yelling screaming and giving his parents no rest. At

some point, the situation became so unbearable that they decided to travel to Lubavitch to seek the Rebbe's advice.

The Rebbe suggested that they whisper in his ear that he shouldn't feel so "entitled"; he will not be an only child for too long and will soon have sisters.

Indeed, after doing so the baby finally quieted down; but the peace was also short lived.

After three months, the baby broke out with a terrible rash all over his body. Once again they made their way to Lubavitch.

"The cure is well known," said the Rebbe Maharash. "You need to take his shirt and put it in the wood storage room and the sickness will pass."

The worried parents carried out the Rebbe's instructions and sure enough he had a complete recovery. ¹

(*Otzar Sippurei Chabad*
vol. 18, p. 30)

1

A Beautiful Home

The time following the theft of *seforim* from the library in the mid-5740s was a difficult one for Lubavitch and the Rebbe's pain was apparent to one and all. There is no question that the *seforim* saga was a difficult one. During a farbrengen at an early point in the story, the Rebbe spoke about two things of great concern: The *seforim* (as would be expected) and the *shechuna*, the neighborhood of Crown Heights.

This was very important to the Rebbe and he stressed that there should be beautiful homes available at low prices. The Rebbe connected this with making a *kiddush Lubavitch*.

Source: 15 Tammuz 5745

eight facts CROWN HEIGHTS

More on this subject can be found in the article
Crown Heights, Derher 50 (131), Cheshvan 5777.

More than a Name

Crown Heights: Two words that are synonymous with the Lubavitch movement in this era, but have you ever thought about the meaning of these two words?

At the Yud Shevat farbrengen of 5744, the Rebbe brought attention to this and explained the message contained within The word "Heights" is the idea of exalted and elevated; when both words are together, it reads as the "exalted crown".

When thinking of crowns, our attention is drawn to the words of the *mishna* that there are three crowns and the word "Heights" reminds us of the "*Kesser Shem Tov*," the crown that is exalted above the others.

Source: Farbrengen Yud Shevat 5744



Don't be afraid

"You must tell your mother that she has no need to panic from the fact that a colored family moved in nearby. They too are people with whom one can share a neighborhood. On the contrary: there are also white people that are not of the best nature..."

The Rebbe addressed this letter to an individual who was planning to sell his home on New York Avenue because of the changing demographics in the neighborhood. The Rebbe also spoke about this in public and encouraged the Jewish community not to be frightened by it.

Source: Igros Kodesh
vol. 6, p. 298



Special Visits

Aside for the famous locations that the Rebbe frequented, such as 770 and his home on President Street, there are a number of other places that merited a visit or two from the Rebbe.

Here are some of them:

723 Eastern Parkway: The original building of Beis Rivka, in which the *bochurim* conducted their Pesach *seder* from 5712 through 5720. The *seder* then moved to 676 Eastern Parkway. The Rebbe visited both of these locations to see how the *seder* was being conducted.

The Rebbe also visited the buildings of Hadar Torah, F.R.E.E., 1414 President Street, Machon Chana, and several other places.



Shuls and Shtieblach

Crown Heights looked very different 70 years ago. Today it is known as the base of Chabad-Lubavitch, but back then there were many other groups of Chassidim and even a number of *chassidishe* rebbes. Over 40 shuls of all types dotted the expanding neighborhood; some were simply *shtibelach* while others were impressive structures, many of which are no longer around today.

Source: Letters to the Editor, Derher Teves 5777

Rent

"The price to live in the Friediker Rebbe's neighborhood is a steep one and one must be prepared to pay this sum!"

This was a claim the Rebbe debunked and decried on 15 Tammuz 5745. The Rebbe made it clear that the skyrocketing rent prices and lack of decent accommodations posed a grave problem for Crown Heights and instructed that a committee be formed to tackle this issue. The Rebbe explained that if housing would continue in such a manner it would drive people away and hinder our efforts of bringing others closer to Chassidus.

Source: 15 Tammuz 5745



Inside Not Outside

The Rebbe encouraged the public to hold their personal *simchos* within the boundaries of the *frum* community of Crown Heights. The Rebbe saw this as a way to strengthen the neighborhood.

In 5739, Reb Gershon Ber Jacobson, publisher of the *Algemeiner Journal*, asked the Rebbe for his approval to hold his daughter's wedding at the Brooklyn Museum, which was just beyond the limits of the community. He requested to do this simply for logistical purposes yet the Rebbe's opposition was clear:

"If you will not make the [the wedding] in this neighborhood, ו"ח, this will counter all the efforts in establishing the neighborhood, and if this is done by a publisher of a newspaper, that will be viewed as 'a thunderous opposition, etc.'"

Silent victory

Do you know what district lines are?

In short, every city is divided into districts. Each district has its own representatives and funds for its specific needs. The larger a district is the more diverse the voting base in that area will be.

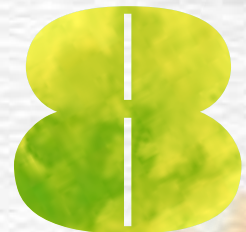
When it came time to redraw the district lines of Crown Heights, in the winter of 5737, the Rebbe was in favor of it to be split into two. This would enable the Yidden to have a larger percentage of the vote in their district of Crown Heights and therefore be able to promote policies that were in favor of the Jewish institutions.

The Rebbe encouraged Chassidim of all ages, men, women and children, to attend the hearings on this subject. Even the *bochurim* were told to leave *seder* and show up in support of the split of districts. The *bochurim* were hesitant to do so as they would miss davening *mincha* with the Rebbe. The Rebbe responded that he would wait for them and not start davening until they returned.

An additional instruction the Rebbe gave was that once there was a favorable verdict, there should not be any big celebrations and cheering.

For more than 12 hours, from 2:00 p.m. to 2:00 a.m., Chassidim of all ages sat and listened to the proceedings, most of them not understanding much. And then the next day, after an additional six hours, the verdict came out in favor of the Jewish community. The atmosphere in the room was relaxed and at bay as everyone followed the Rebbe's directives. Later on, some individuals attested to how beneficial this type of reaction was.

Source: See Derher Teves 5775, Behind the Picture





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 בגשמים וברוחניות



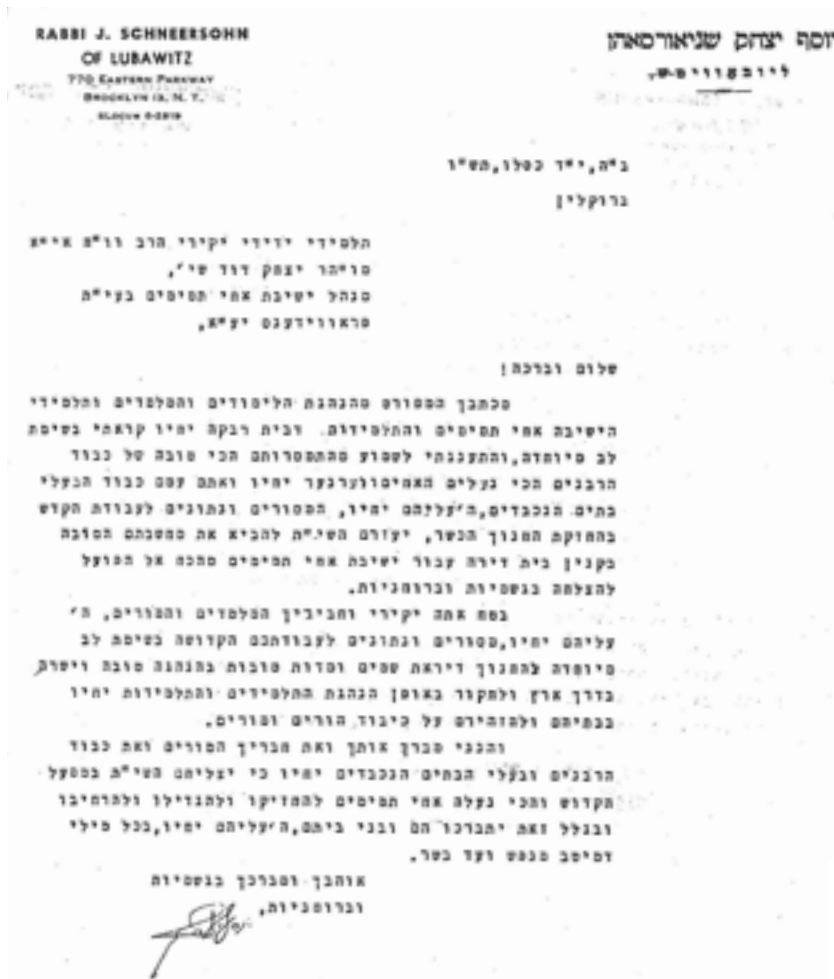
BIRTH AND UPBRINGING

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 FRIEDIKER 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'ayanot* 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.

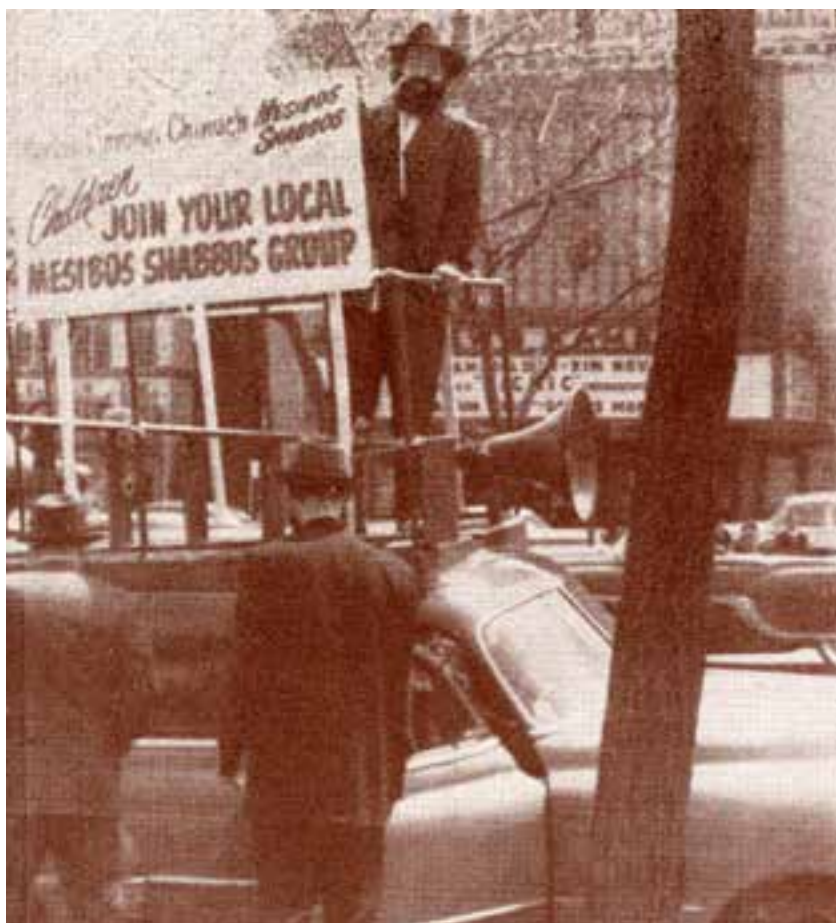
The journey was a mammoth undertaking even for a young and energetic man, and in *yechidus*, the Frierdiker Rebbe gave him amazing *brachos* for his journey.

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

that his decision to go to on shlichus should be based not only on *kabolas ol*, but with *simcha*, and a complete heart.

During the following years, as the Chassidim in Australia repeatedly asked the Rebbe for Rabbi Groner to return to Australia, the Rebbe also continued to urge Rabbi Groner to go. Rabbi Groner was working for the Central Lubavitcher Yeshiva office in New York at that time, fundraising and overseeing the work of the different Lubavitch schools in the United States. The Rebbe asserted that he wanted him to use out his capabilities and talents, and Melbourne would be the place where he could actualize his full potential.

The Rebbe illustrated to Rabbi Groner the advantages of shlichus. He explained that not only does the community that the shliach resides in benefit, but the shliach also reaps benefits in both his physical and spiritual endeavors. The Rebbe said to him, that even for the sake of learning a *daf* of Gemara, it would be more conducive if he went on shlichus rather than staying in Crown Heights.

A PERMANENT SHLICHUS

In 5718, after urgent requests from the yeshiva in Melbourne, Rabbi Groner and his family prepared to move to Australia.

The voyage to Australia in those days was not to be taken lightly. The trip was arduous, and one did not have the liberty to return to New York often. Even short phone calls were prohibitively expensive. It was literally a world away, and moving there meant complete disconnect from family and friends left behind.

The decision for Reb Yitzchok Dovid and his family—by then he had six children—didn't come easily, so the Rebbe suggested that they go for a period of three to five years to help establish the yeshiva, and afterwards they would see regarding their future.

On Simchas Torah 5719, before he left, the Rebbe called him up during the farbrengen together with Rabbi Gershon Mendel Garelik, who moved out on shlichus to Italy the same week as Reb Yitzchak Dovid, and gave them both special *kiruvim*. The Rebbe gave Rabbi Groner a cup of *l'chaim*, and told him to “conquer Australia!”

In *yechidus* before leaving in Kislev 5719, the Rebbe showered Reb Yitzchok Dovid with blessings. “Go,” the Rebbe told him, “and I will make you a *gadol* and she (your wife) a *gedolah*.”

Referring to his “title” and “job description” in Melbourne, the Rebbe said “*shlucho shel adam kemosol*!”

Rabbi Groner departed on 21 Kislev 5719, and the Rebbe sent the entire yeshiva of 770 to the airport to see him off. His wife and six children arrived six months later, traveling by boat. Upon their arrival, the Rebbe wrote to welcome his wife, and explained the value of having her participate in the shlichus: “You have merited that your wife, the rebbetzin, has been a help, and more so: she can

even affect those opposing you, and not only in your close circles.”⁴

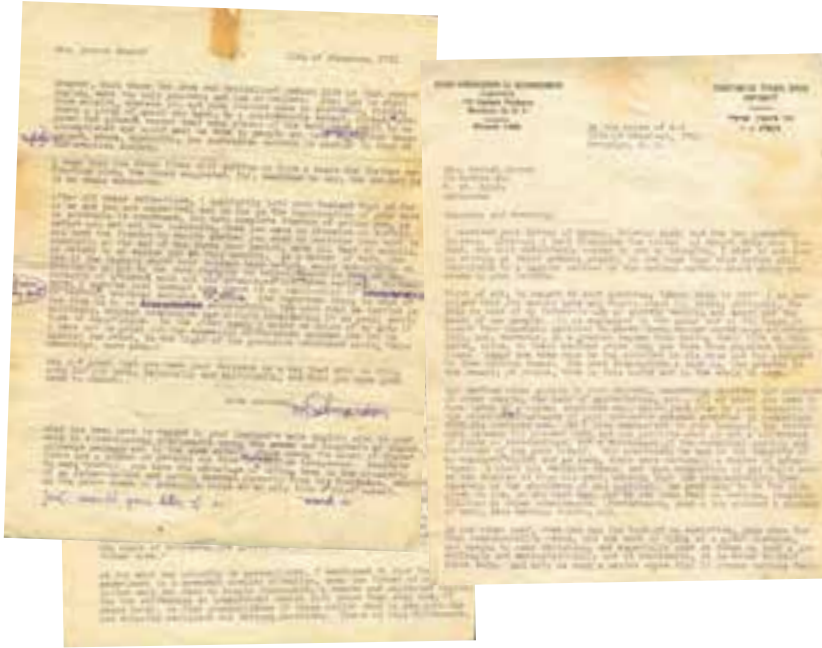
In the same letter, the Rebbe reminds Reb Yitzchak Dovid of the saying of the Rebbeim, that just as one must recognize his deficiencies, he must recognize his accomplishments as well.

AUSTRALIA

Judaism and Jewish infrastructure “down under” was in its infancy. The majority of the Jewish population was made up of recent immigrants who arrived after World War II. The older generation of Chassidim from Russia found it difficult to relate to the young, Australian born, generation.

Reb Yitzchok Dovid was a breath of fresh air. He spoke a fluent English and could carry a conversation about the latest sports scores; he understood the *nefesh* of the Australian youth. Assertive by nature, he also earned the respect of the elders. His *lomdus* and proficiency in Torah gained him a place among the most respected rabbis of the continent, and with his natural charisma and boundless energy,





LETTER FROM THE REBBE TO MRS. DEVORAH GRONER.

he became a force in the Jewish community.

However, this all took many years to build up. At the outset, Reb Yitzchok Dovid was blessed with much success, but also with many challenges. Settling in an entirely new country and environment, far from their family and comfort zone, Rabbi and Mrs. Groner felt somewhat isolated, and sometimes questioned the true value and impact of their relocation.

DECISION TIME

For Tishrei 5721, Reb Yitzchok Dovid traveled to New York, and in *yechidus*, asked the Rebbe about the future of his shlichus. The Rebbe spoke to him for fifty-five minutes in *yechidus*, explaining how he could achieve the most by remaining in Australia. The Rebbe told him that Australia has the potential to be a bastion of Yiddishkeit; “It can become like Bnei Brak, Williamsburg or Crown Heights.”⁵

The Rebbe later reiterated the main points of the *yechidus* in a long, beautiful English letter to Mrs. Groner.

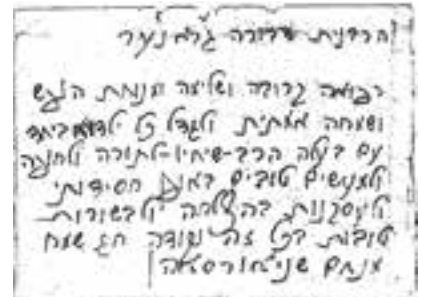
(The Rebbe wrote to her often, and following their move to Australia, the Rebbe often addressed letters to her in English.)

The Rebbe writes:

“In regard to your question, ‘Whose ship is it?’ I am surprised that you should have any doubts about it, since, obviously, the ship is that of my father-in-law of saintly memory, our *Nossi* and the *Nossi* of our people... Happy are they whom he has enrolled in his crew and has assigned to them various tasks.”

Then the Rebbe continues by pointing out the difference between Reb Yitzchok Dovid’s previous position in New York and his current responsibilities in Melbourne:

“As I have emphasized to your husband, the difference between his present work and his previous work is...a difference of essential quality... For previously he was in the capacity of an employed ‘clerk,’ and as such, there were certainly a number of advantages. A clerk has definite hours, and upon completion of his day’s work he can dismiss it from his



TEXT FOR A TELEGRAM FOR MRS. GRONER DRAFTED IN THE REBBE’S KSAV YAD KODESH, CIRCA 5727.

mind, knowing that the responsibility lies squarely on the shoulders of his superior. He need only to do the tasks given to him, in his best way, and he can then feel no worries, responsibilities or other commitments. Furthermore, such a job arouses a minimum of envy, less nervous strain, etc.

“On the other hand, when one has the task of an executive, upon him the full responsibility rests, all the more so being at a great distance, and having to make decisions, and especially when he takes up such a job willingly and enthusiastically and is successful, it is bound to call forth envy. It is also obvious that such a position entails greater personal commitment, nervous strain, etc.

“Obviously... one who has the capacity to be an executive and in charge of a responsible undertaking, if such a person should find himself within the framework of a clerk’s job, it would be a gross injustice even to himself, not to mention to the cause.

“I mentioned to your husband the experience in a somewhat similar situation, when the father of my father-in-law [the Rebbe Rashab] sent two Jews to Gruzia (Georgia), a remote and neglected region. The two emissaries so transformed Jewish life there that even now, 45 years later, we find grandchildren of those native Jews in New York who are strictly religious and devoted Chassidim.”⁶ (During the *yechidus*, the Rebbe

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identified one of those Shluchim as
Reb Shmuel Levitin).

The Rebbe spoke at length during the *yeichidus*, giving the above explanations and invoking other reasons as well. The entire time, the Rebbe looked down towards his desk. After concluding all the reasoning, the Rebbe picked up his holy head, looked at Reb Yitzchok Dovid, and told him that nevertheless, he is free to leave Australia at the end of the three year period. The decision to stay must be made by him and his wife, and should only be decided on *b'simcha u'vtuv levav*.

In the letter to his Mrs. Groner, the Rebbe adds a postscript. Everything about the value of her husband's position and influence applies to herself as well, albeit not to the same extent for there were other American Lubavitcher women living in Australia already. However, she did have an important advantage:

"You have the advantage of having been in the proximity of my father-in-law and having imbibed directly from his fountains, whereas the other women in Australia can do so only from a second or third vessel." The fact that she had lived in close proximity to the Rebbeim gave her a "competitive edge" in the field of *hafatzas ham'ayanos*.

Needless to say, Rabbi and Mrs. Groner quickly came to a decision.



READING WITH A NEW STUDENT.



בס"ר. שיהא יום א' פ' חנוכה, כ"ח שבט ה'תשל"ח -
להשלוחים שיחיו הנוסעים לאוסטרליא.
[כ"ק אדמו"ר שליט"א נמן להשלוחים שיחיו לקו"ש פ' משפטים ש.ד. ושטר
של דולר - לחת לצדקה.]
להשלוחות שחייבהו כ' סכמי כ"ק אדמו"ר שליט"א (באנגלית) מיום ס"ו סבת
ש.ד. - להכניס דנשי ובנות חב"ד חייבהו (אריסטו) ליונדון. ושטר של דולר
- כנ"ל להשלוחים.
לחב"ד י.ד. שיחיו גראנער (שלח"כ"ק אדמו"ר שליט"א באוסטרליא) - כנ"ל
להשלוחים, ואמר לו: איר וויס דאך דער רוח חב"ד. [ד"ר אריסטו] יפ"ה 15
דער אויבערשטער זאל העלפן איר זאלט שארן אהין בשעה טובה ומוצלחת,
און קומען אהין בשעה טובה ומוצלחת.
און סלא זיין דעם מקור הכי נעלה - אריינפירן אז ענין פון "כולל"
אין אוסטרליא.

THE REBBE'S HAGAHOS ON THE TRANSCRIPT OF THE YECHIDUS WITH THE SHLUCHIM TRAVELING TO AUSTRALIA, 28 SHEVAT 5728. WHERE IT READS "RABBI YD" THE REBBE ADDED "AND HIS WIFE".



RABBI GRONER DELIVERS A SHIUR.

They informed the Rebbe that they would remain in Australia.

WITH JOY

From the day Rabbi Groner and his family moved to Australia, the Rebbe constantly guided them along every step of the way, endlessly advising and encouraging. The Rebbe never allowed Rabbi Groner to express feelings of depression or hardship. Once at a *farbrengen*, the Rebbe told him, “You are going to travel over the Pacific, so throw away your *marah shchorah*, your melancholy, into the Pacific.”

In letters to Rabbi Groner, the Rebbe emphasized the importance of *simcha*: “There seems to be a

contradiction between your two letters. According to the first, it seems that you are accomplishing little and everything is piled up with hardships and who knows, etc. In the second letter, as well as from letters from other *anash* and the press, the activities are growing constantly, especially if you think about where the institutions were a year or two ago. The growth has been supernatural. This all adds to my surprise; when you were here, you were an encouraging force, bringing energy to all your surroundings, but now your letter seems to express the opposite.”⁷

On another occasion, when Rabbi Groner asked the Rebbe to

pay special attention to the *mosdos* of Melbourne, the Rebbe replied by asking rhetorically, “You need to ask me for this?”

As noted, the Rebbe wrote letters to Mrs. Groner often, encouraging her to take pride and be joyful in her new position, and pushing her to use her standing in the community to spread Yiddishkeit.

In many letters, the Rebbe explains that joy is imperative for success in the mission. “As we heard from my father-in-law the Rebbe, when a soldier goes to war with a joyful march, his victory becomes greater and more possible. On a similar note, if all those doing [the Rebbe’s] work will do so joyfully, with the conviction that they will be victorious, it will come easier, faster, and to a greater extent.”⁸

GETTING TO WORK

Reb Yitzchok Dovid was a human dynamo. He expanded the yeshiva and the Beis Rivkah schools, and added many new institutions over the following years, while covering a large part of the budget himself.

He also served as the *rav* of the Lubavitcher community, answering urgent *sha’alos* at all hours of the day

“WHY SHOULDN’T THEY HAVE NACHAS?”

In 5727, Beis Rivkah of Melbourne opened a new building, and the Prime Minister of Australia, Mr. John Gorton, attended the dedication ceremony. This gesture brought a lot of esteem for Lubavitch in Australia, and Judaism in general.

Reb Yitzchak Dovid called his brother Rabbi Leibel Groner and asked him to inform the Rebbe of the outstanding success of the event: “The success was so great that we could never convince ourselves that it was brought about with our own strengths,” he said. The Rebbe instructed Rabbi Groner to relate the news to his parents as well. “Tell your parents what their son achieved. Why shouldn’t they have *nachas*?”



ACCOMPANYING RABBI SHLOMO GOREN, CHIEF RABBI OF THE IDF, ON A VISIT TO AUSTRALIA.

and night, and also taught a number of classes for the community

He was also a powerful speaker, much sought out throughout the region and across the globe to address dinners, weddings, and all sorts of functions, where he would entertain the gathering with his powerful voice and commanding style, giving over the most profound messages in often humorous and engaging ways. His presence filled the entire room.

Yet, with all of his monumental responsibilities, Reb Yitzchok Dovid was best known for his personal relationship with every member of the community. Until the end of his life, he knew the name of every child in shul; he maintained a list of phone numbers of people needing emotional support and would make sure to call them on a regular basis. Even people who opposed him in his work still felt loved, and their personal relationships with him weren't affected.

As mentioned, Reb Yitzchok Dovid delivered a number of *shiurim* each week to many participants. The atmosphere he created was that of a family; if someone missed a *shiur*, he would immediately inquire as to the person's well-being. In the

IT IS HIGH TIME THAT YOU ABOLISH THE MINDSET OF 'WE WERE LIKE INSECTS IN OUR EYES' AND TO UPROOT IT ENTIRELY.

case of a someone's weakness in his observance, Reb Yitzchok Dovid would sometimes send a loving and often humorous rebuke, "reminding" the individual of the existence of the *shiur*, and encouraging his continued participation. His rebuke was legendary; he could loudly berate a person, and go on and on about the terrible deed the person did; but no matter how much he spoke, the person wouldn't feel offended. To the contrary, he was loved and accepted.

Part of his charm was in his candidness; with Rabbi Groner, there was no small talk and no concealed feelings. When he fundraised, he could pick up the phone and tell a local benefactor, "My friend, I need twenty thousand dollars for the new building." He spoke his thoughts directly from the heart, yet was always sensitive to the other person's feelings.

As the institutions expanded and the workload grew, the Rebbe told Reb Yitzchok Dovid to watch his health. The key to success in the *mosdos* in

SHLIACH REFRESH

Rabbi Groner once arrived in 770 on the day a group of *talmidim hashluchim* were set to depart to Australia (this was the fifth such group, in 5735.) The Rebbe instructed *mazkirus* that Rabbi Groner should enter *yechidus* together with them. At the *yechidus*, the Rebbe said, "S'iz doh Harav Groner, vet men mechadesh zein shlichuso fun dos nai—Rabbi Groner is here, so we will 'renew' his shlichus to Australia."

the long run, the Rebbe said, was keeping a proper schedule even within all the mayhem, and eating and going to sleep on time. The Rebbe also instructed him to hire a secretary to do all of his technical work, and if one wasn't enough, he should hire two secretaries.

INTERNATIONAL MISSIONS

In addition to his work in Australia, the Rebbe sent Reb Yitzchok Dovid on missions throughout the world. These missions varied; in some places he was tasked with visiting rabbonim and leaders, other times to strengthen Jewish communities, and sometimes to deal with issues important to the Rebbe, such as *shleimus haAretz* and *miHu Yehudi*. When he visited New York as well, the Rebbe did not allow him to rest, and ensured that his talents were utilized constantly, in speaking engagements and various encounters.

Before one such trip, the Rebbe inquired about his health, which was not so good at the time. The Rebbe asked “*Oib ich vel mitforen mit eich, vet ir zein gezunt? B’gashmius ken ich duch nit foren, aber ich fuhr mit eich bruchniyus*—If I will travel with you, will you be healthy? Physically I cannot accompany you but I do accompany you spiritually...” [Hearing the Rebbe’s words, Reb Yitzchok Dovid burst into tears and had to leave the room from great emotion.]

It was Av 5731 and Rabbi Groner was set to return from New York to Australia. The journey back to Australia would take him weeks, and would span the entire globe, going through much of Europe, Asia and the Far East. He would visit Milan, London, Tehran, Singapore, Calcutta, Bombay (Mumbai), and several places in Eretz Yisrael, at the Rebbe’s behest. Before he left, the Rebbe called him into his room and gave him twenty six ten-dollar bills, each corresponding to a different shlichus (the last one was for his wife, to buy her a present after such a long absence). The Rebbe also asked him to visit the *kever* of his brother, Reb Yisroel Aryeh Leib during his stay in Eretz Yisroel, on Chof Av, the day of his father’s *yahrtzeit*.

In one of the extant reports which he sent the Rebbe, we read about the myriad of missions he accomplished:

“The visits to Tehran, Bombay, Calcutta, and Singapore were, *boruch Hashem*, very successful, and because I was busy the entire time, I was unable to finish the report I started to write in Eretz Yisroel, and here too, thank G-d, there was so much work.

“On the morning of Chof Av, I went with the *bochurim* from Toras Emes by taxi directly to Tzfas,

and we went to the cemetery. I immediately found the Rebbe’s brother’s resting place. We stood there for some time and said chapters of Tehillim and then also wrote a note and placed it on the *matzeivah*. I wrote a request for the Rebbe’s health, that he lead the Chabad community and the Jewish people until the coming of Moshiach, speedily.

“... The next morning, I had a meeting with Mr... and asked him to arrange a meeting for me with the prime minister. Later, his assistant called me and said that I should believe him when he says that he did all he could to arrange a meeting, but he was unsuccessful since she is very busy.

“I also met with... at the Jewish agency, and had a long conversation with him about the issue of ‘Who is a Jew.’”

Reb Yitzchok Dovid writes about his meetings with numerous influential rabbonim throughout the county. Among the names are Rabbi Shlomo Goren, Rabbi Yehudah Paldi, Rabbi She’er Yashuv Cohen, Rabbi Dovid Tzvi Zilbershtein, Rabbi Yedidya Frankel, and more.

Following his trip to Eretz Yisrael, he continued on to Tehran, Iran (this was before the Islamic Revolution of 1979), where he was received at the airport by the chief Rabbi, and visited and addressed the entire community, and inspected their *mikveh*. Then he moved on to Bombay, India, where he brought tefillin for the Jewish teenagers. In Calcutta (Kolkata, India), he arranged for the girls in the school to become pen-pals with the girls in Beis Rivkah in Australia. In Singapore, he spoke with the leaders of the Jewish community and arranged to send them publications for the Jewish children.

Throughout this trip (and many other trips as well), Reb Yitzchok Dovid also searched for old and valuable *sefarim* to send to the Rebbe’s library, as per the Rebbe’s request.

Concluding this *duch* on 20 Elul, after over a month of travel and hard work, he writes:

“May Hashem give me the merit to fulfill the Rebbe’s shlichus fully. *Hataalmid* Yitzchok Dovid ben Menucha Rochel.”



In a letter, the Rebbe writes to Reb Yitzchok Dovid that he shouldn't become a set teacher in a specific class, because he will neglect his responsibilities for the entire *mosad*; while another teacher could be found, no one will step in to take on his responsibilities in leading the institutions. (However, the Rebbe didn't discourage him from teaching from time to time; on the contrary, the Rebbe said, not only won't periodic classes be detrimental, they will be a positive thing for everyone involved).⁹

In his *yechidus*'n, letters and *ma'anos*, the Rebbe always encouraged Reb Yitzchok Dovid to utilize his natural *breitkeit* to accomplish more than he thought he could. The Rebbe once said that in one day, Reb Yitzchok Dovid could accomplish what would take someone else a few weeks to fulfill.

There were times when the leaders of the Chabad *mosdos* in Melbourne sometimes felt intimidated by the criticism of others, and the Rebbe constantly pushed them to grow out of that feeling. In one *maaneh*, the Rebbe writes to Reb Yitzchak Dovid:

“באופן דפרצת בגשמיות וברוחניות”
- אזכיר ע"ה. אבער - איך מיין דאס טאקע -

שיעשו מצידם בן. ואין זה צחות בעלמא.
[Your work] should be in a manner of *ufaratzta* [breaking through all boundaries], materially and spiritually. I will mention it at the Ohel [of the Friediker Rebbe]. However, I really mean it, you, on your part, should do exactly so. This isn't being said lightly.”

The Rebbe continues:

“וכבר בא הזמן ומכבר לבטל הענין”
..כחגבים וכן היינו בעינינו ולשרשו כליל.
ואתהלך ברחבה. It is high time that you abolish the mindset of ‘we were like insects in our eyes’¹⁰ and to uproot it entirely. [Instead, you should adopt the words of the *possuk*,] ‘I will walk broadly.”



On Simchas Torah 5719, the Rebbe gave Reb Yitzchok Dovid his marching orders: Conquer Australia.

The task would be long and arduous and the challenges plentiful, but for some fifty years, Rabbi Groner persevered, and succeeded in establishing a powerful Jewish presence in the farthest corner of the earth.

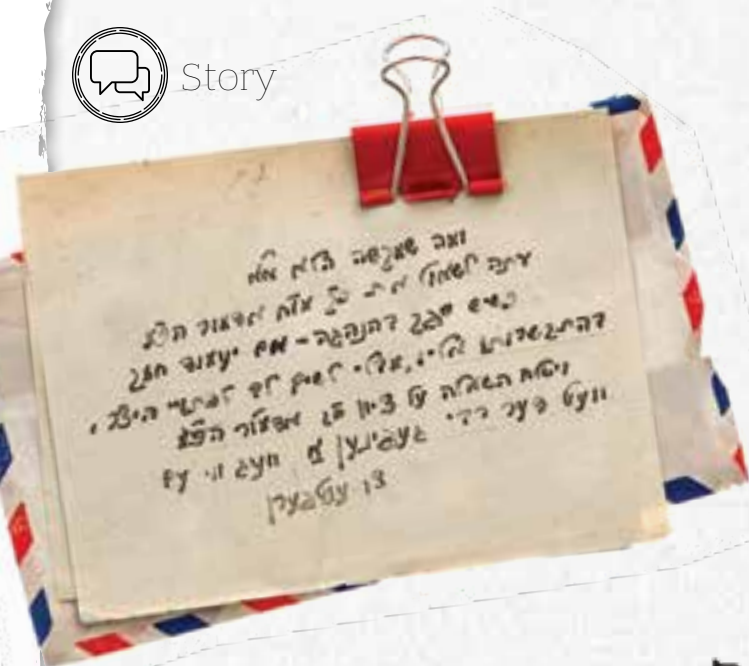
The many institutions, Shluchim, *baalei teshuva*, and Jewish communities of Australia today are testament to a person who heeded the

Rebbe's call, and didn't rest until it was accomplished.

As the Rebbe told Rabbi Groner on one occasion: “*Ale inyanim in Australia tu'en zich up lima'alah miderech hatevah*—all the work in Australia is accomplished supernaturally.”

Rabbi Groner passed away on 4 Tammuz 5768, thus concluding a life of dedication to the Rebbe and his Shlichus. **T**

1. *The Early Years* film vol. 4, by Jewish Educational Media.
2. See *Derher Sivan 5778*, “The New World,” pg. 19-20. *Igros Kodesh Admur HaRayatz* vol. 6, pg. 42.
3. 9 Adar I 5708. *Igros Kodesh Admur Harayatz* vol. 9 pg. 396.
4. 25 Iyar 5719. *Teshura Telsner-Swerdlov - Shevat 29 5757*, page 16.
5. *Teshura Groner-Weingarten - Sivan 25 5771*, page 16.
6. 11 Cheshvan 5721. *Teshura Telsner-Swerdlov - Shevat 29 5757*, page 19.
7. 18 Adar 5720. *Teshura Groner-Nagel - Sivan 12, 5777*, page 30.
8. *Igros Kodesh* vol 18, p. 108
9. 29 Cheshvan 5720. *Teshura Groner-Nagel - Sivan 12, 5777*, page 29.
10. Statement borrowed from the *meraglim* upon their return from Eretz Canaan (Shelach 13:33); metaphorically alludes to needlessly feeling inferior to others.



דער רבי וועט געפינען א וועג...

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

New Shiur

AS TOLD BY MRS. CHANA RABINOWITZ (MEVASERET TZIYON, ISRAEL)

We merited to be the Rebbe's shlichim in Mevaseret Tziyon since the first year of our marriage. In 5751, when the municipal council chair came to the Rebbe for "dollars" and thanked the Rebbe for the local Chabad activities, the Rebbe responded "Mevaseret will merit to be 'mevasser' (bring the good tidings) of the true and complete *geulah*."

Our children, as young shlichim themselves, play an integral role in our shlichus. They enthusiastically participate in all the activities and *mitvzoim*, and are proud to be role models of a true *yiddishe* and *chassidishe* lifestyle for the local children.

Last year, our daughter Chaya Mushka wished to upgrade her shlichus work and sought to start a *shiur* for young girls. Since she did not know many young non-religious girls in town, she felt intimidated to approach girls with whom she had very little in common and she was unsure of how they would respond to the offer.

For Chof Beis Shvat, we traveled together to the Rebbe for the Kinus Hashluchos and we were at the Ohel several times during our trip. Being at the Ohel motivates us to be more effective in our shlichus, and Mushky strongly wanted to succeed in starting the *shiur*.



She wrote to the Rebbe her *hachlata* to begin a new *shiur* for young girls as well as all of the challenges she was facing in doing so. She asked for a special *bracha* that her *hachlata* come to fruition.

Upon landing in Israel I inserted my Israeli SIM card into my cell phone and all of my missed messages started coming in.

The very first text message to appear on my phone was from E.Y., a woman in Mevasseret Tziyon with whom I had

no previous connection and who is not currently observant. She had recently heard about the Beis Chabad and was reaching out to me for the first time.

“My daughter and three of her friends would like to learn Torah. Can you suggest someone that would be up to the challenge?”

Mushky and I stared at the message in disbelief! We were overwhelmed with gratitude at the swift fruition of the Rebbe’s *bracha* and the clear sign that Mushky’s upcoming *shiur* was surely a source of *nachas ruach* for the Rebbe.

Over time, another girl joined the group and a new beacon of light is shining in Mevasseret Tziyon bringing the world closer to the *geulah*. **T**

YOUR STORY

Share your story with A Chassidisher Derher by emailing stories@derher.org.



לזכות הרה"ת ר' אהרן שיחי' בן חנה
לרפואה שלימה וקרובה
בכל רמ"ח אבריו ושס"ה גידיו
נדפס ע"י גיסו
הרה"ת ר' ברוך יודא וזוגתו מרת
איטא ומשפחתם שיחיו
גאנץ



MINCHA AND MAARIV

On most days, the Rebbe davened *mincha* and *maariv* with the *bochurim's* minyan in the small *zal*. *Mincha* was at 3:15 and *maariv* was 6:45 in the winter, and 9:30 in the summer. From after Chof-Beis Shevat 5748, as well as on special occasions when a larger crowd was in attendance, the Rebbe davened downstairs in the large shul.

Presented here are a selection of various *hanhagos* and anecdotes regarding the *tefillos* of *mincha* and *maariv* with the Rebbe.





ELUL 5741, LEVI FREDIN VIA JEM

1. Leaving his room with *siddur* and *gartel* in hand, the Rebbe would enter the *zal* from the door in the lobby, directly across *Gan Eden Hatachton*. The Rebbe's place was at the table immediately to the left upon entering, to the left of the *aron kodesh* (when facing *mizrach*). The Rebbe would sit at the bench against the wall, facing west.

The Rebbe once explained¹ that he chose this spot as it is the closest to the door, and would cause the least disturbance to the *bochurim* in the *zal*.

2. Upon reaching his place, the Rebbe would put on his *gartel* as he began davening (finishing *korbanos* at *mincha*, and “והוא רחום...” at *maariv*). The Rebbe would start wrapping the *gartel* from the front, placing it in between the two rows of buttons on his *sirtuk*.

From approximately 5743 and on the Rebbe would arrive already wearing the *gartel*.





3. While saying the *ketores* in *korbanos*, the Rebbe would count with his fingers. This *minhag* is mentioned in *Shaar Hakolel*², written by the Rebbe's grandfather Harav Avraham Dovid Lavut.³

This was noticed by Chassidim before the Rebbe accepted the *nesius*.

4. Following *shmoneh esreh*, the Rebbe would wait before taking the steps back to his place. At *mincha* (and *shacharis*), the Rebbe would wait until after *kedusha*,⁴ and at *maariv*—after תתקבל in the *kaddish* after *shmoneh esreh*.



13 TISHREI 5748; LEVI FREIDIN VIA JEW 209274



ELUL 5740, LEVI FREIDIN VIA JEM 188325

5. While saying *tachnun*, the Rebbe was careful to face *mizrach*. This was a *hanhaga* noticeable only during *mincha* when the Rebbe would mostly not be facing that direction.



6. In addition to tapping the heart during each part of "אשמנו, בגדנו...", the Rebbe would also do so at the words "סרנו" and "הרשענו".





7. In עלינו, while saying the words "להבל ולריק", the Rebbe would turn away from the crowd (in the upstairs *zal* the Rebbe would turn to the left, and downstairs to the right), cover his mouth with his hand, and spit a little on the ground.⁵



JEM 286680

8. Before saying *kaddish derabbanan* at the end of davening, the Rebbe would first run his hand over his forehead while quietly reciting something. In the first *sicha* after the Frierdiker Rebbe's *histalkus*, on 13 Shevat 5710,⁶ the Rebbe attributed this *minhag* to the Frierdiker Rebbe, explaining that he would say a line of Tanya.

It is assumed that the Rebbe said the first line of Perek Beis, "ונפש השנית... ממש."



TISHREI 5749, LEVI FREIDIN VIA JEM 261230



9. In the later years (after Chof-Beis Shevat 5748), the Rebbe would periodically deliver a *sicha* following *tefillos* (usually after *maariv*). The Rebbe referred to these *sichos* as a “*hisvaadus*.”⁷

These *sichos* would be followed by a distribution of dollars to men, women, and children.

If the *mazkirus* weren't notified in advance about the *chaluka*, the Rebbe would motion to them, signalling how many dollars would be distributed to each person.



1. Shabbos Parshas Lech Lecha 5742, *Hivaaduyos* 5742, vol. 1 p. 393.
2. P. 14.
3. More about Harav Avraham David Lavut, see “Beis Harav”, *Derher* magazine Elul 5776, p. 20.
4. *Shulchan Aruch - Admur Hazaken* 123:3.
5. As brought in *Hayom Yom*, 9 Teves.
6. *Toras Menachem* vol. 1, p. 6.
7. For example, see the *sichos* of the 4th night of Sukkos 5749; 17 Elul 5751; et al.

Derher**Letters**

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



Hans Joachim Morgenthau and Russian Jewry

To the Editors;

Thank you once again for such an amazing publication.

With regards to the article in your recent issue 'Quiet Diplomacy' [Issue 68 (145) Sivan 5778], I'd like to share with you some information related to this topic that I heard from Rabbi Yehuda Krinsky.

Besides being a 'sidebar' to the article, the story also shows (in my opinion—in addition to the obvious caring for a Yid,) the Rebbe's הכרת הטוב for the diplomacy and work someone did promoting the Rebbe's view on a topic that was so close to the Rebbe's heart.

There was a Jew by the name of Hans Joachim Morgenthau who was one of the major twentieth-century figures in the study of international politics. He had many international political connections, wrote books on the topic, and spoke internationally. He lived in Chicago for a while before moving to New York and raised his children with minimal Jewish identity, but was very passionate about the plight of Russian Jewry.

At some point he heard about the Rebbe's approach and opinion on dealing with Russian Jewry and understood that the Rebbe's view was correct. Somehow he got in touch with Rabbi Krinsky and

eventually had a *yechidus* with the Rebbe. He also attended a farbrengen of the Rebbe. He would speak about the Rebbe's approach at many occasions and talks he gave around the world, all (to my knowledge) without mentioning that this is the Rebbe's view.

When he passed away in 1980, his daughter Suzanne (Shoshana), who had moved with him to New York and had begun to learn more about Yiddishkeit (she had also participated in the abovementioned *yechidus*), knew that her father needed to receive a Jewish burial but was not sure what that meant and whom to talk to; so she called Rabbi Krinsky.

Rabbi Krinsky spoke to the Rebbe and the Rebbe told him that he should be buried in the Aguch section near the Ohel (something unusual, as he was not a Chabad Chossid).

Then, when it came to placing a מצבה, the daughter told Rabbi Krinsky that if it only has Hebrew on it, his students and colleagues who want to pay their respects won't know where to find him. So Rabbi Krinsky asked the Rebbe, and the response was that they should include his name in English as well. His מצבה is the only one in that section that has anything written on it in English.

Another fascinating side-note is that a year or two ago, JEM had a clip on Living Torah (Disc 153, Program 611) of Rabbi Krinsky

bringing a student of Dr. Morgenthau, who was working on a biography of him, to the Rebbe for dollars. Not making any mention of the book or Dr. Morgenthau, the Rebbe said: “ער האט דאך א טאכטער”, and when Rabbi Krinsky repeated that he is working on a biography about the father, the Rebbe asked a second time about the daughter. Finally Rabbi Krinsky asked the student if he knew Dr. Morgenthau’s daughter Suzanne. Almost as if implying that what was important was not the biography, but the things he had accomplished in the Rebbe’s work and his daughter, who had come closer to Yiddishkeit.

Continued *hatzalacha* in this great work.

Yitzchok Bergstein
Oak Park, IL

Editor’s note: The above information has been verified with Rabbi Krinsky.



Acharon Shel Pesach ד' כוסות של ברכה - 5726

Dear Editors,

I read the article about *seudas Moshiach* and the Rebbe’s Acharon Shel Pesach farbrengens over the years [“Living it, Breathing it, Eating it”, Issue 67 (144) Nissan 5778]. I saw that you included a story about Reb Shalom Yeshaya Deitch *a”h* and יבלח”ט his son, Reb Avrohom Moshe שיחי, when the Rebbe instructed him to drink four full cups of wine at the Acharon Shel Pesach farbrengen in 5726.

You wrote how Reb Sholom had a heart attack on Shavuos and then came to the Rebbe’s farbrengen on Yud-Beis Tammuz. When he approached the Rebbe with a bottle of *mashke*, “he told the Rebbe ‘*Baruch Hashem*, I recovered’ and the Rebbe replied, ‘You recovered on Acharon Shel Pesach, when your son drank the four cups...”

The source of the story as printed in the Derher is from the diary of Reb Sholom Ber Wolpo, a *bochur* learning in 770 at the time. Here is another version of the story with additional details. This is how I heard it from Reb Avrohom Moshe himself:

Towards the middle of the farbrengen, the Rebbe motioned in the direction of Reb Sholom Deitch, signaling that someone should drink four cups of wine. Reb Sholom did not think that the Rebbe was referring to him, so the people standing nearby gave a couple of guests, who seemed to stand out, cups of wine to say *l’chaim* to the Rebbe. But the Rebbe did not respond. Eventually, Reb Sholom realized that the Rebbe was referring to him, so they filled a cup of wine for him—yellow sour wine—and he said *l’chaim* to the Rebbe. The Rebbe smiled at him, and then pointed his finger to the child sitting behind him. This was his son Avrohom Moshe, eleven-years-old at that time.

They immediately filled an 8 oz cup of wine and gave it to Avrohom Moshe, who also said *l’chaim* to the Rebbe. The Rebbe smiled and then went on to say a *sicha*. After the *sicha*, the Rebbe again signaled to Avrohom Moshe that there are three more cups to go. After the next *sicha*, the Rebbe motioned once again: two cups to go. And then after the last *sicha*, the Rebbe pointed up with his finger, signaling that Avrohom Moshe should drink the last cup, which he did, and the Rebbe smiled again. Reb Sholom then sent his son home.

After the farbrengen, the Rebbe gave out *kos shel bracha* as usual. When Reb Sholom went by, the Rebbe asked him where his son is. He motioned with his two hands and bent his head implying that he went to sleep. The Rebbe smiled broadly.

On Shavuos, Reb Sholom had a heart attack, and then later, at the Yud-Beis Tammuz farbrengen, he approached with a bottle of *mashke* and asked the Rebbe for a *bracha* that he should have a full recovery. The Rebbe responded:

”מען האט דאך געגעבן דעם זון טרינקען ד' כוסות
של ברכה”

“Your son was already given to drink four
cups of *bracha*.”

[It would seem that the Rebbe's intention
was to be מקדים רפואה למכה, that he had
already given the *bracha* for this—and
whatever necessary *brachos* for the years
to come—on Acharon Shel Pesach, when
Reb's Sholom's son drank four cups of wine
in the Rebbe's presence.]

Mordechai Lieberman,
Brooklyn, NY

”

Rav Yolles's Final Visit

Dear Editors,

I read the article in the magazine that
came out for Nissan, with reference to
Rav Efraim Yolles's visit in 5748 [“Pesach
5748”, Issue 67 (144), Nissan 5778].

You wrote in the article that he came
together with his sons and grandsons. I
must point out that Rav Yolles did not

have sons, just daughters (I'm not sure
how many). The ones wearing *shtreimelach*
in the picture are his grandsons.

Also, the picture in the article of Rav Yolles
and his grandsons walking backwards
down the steps, doesn't seem to be from
5748. During that visit, he was in a
wheelchair, and also then, he left facing the
Rebbe together with his grandsons.

It is known by Chassidim that when the
Rebbe accompanies someone, it's a sign
that this is the last time the person will be
together with the Rebbe. People say, and I
heard it then, that Rav Yolles commented
then that he feels that this is the last time
he is going to be seeing the Rebbe. Indeed,
7 months later, in Cheshvan 5749, he
passed away.

When the *aron* passed by 770 on its way to
Eretz Yisroel, the Rebbe came out to the
levaya.

Dovid Mendelbaum
Brooklyn, NY

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