

Derher

A Chassidisher

ערהער

Memalei Mekomo

THE STORIES OF
KABOLAS HANESIUS

The Lamplighter from Lubavitch

REB YITZCHOK DUBOV

**Bochurim
Remember**

והחי יתן
אל לבו

Chof Beis Shevat



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20 **Memaleh Mekomo**
THE STORIES
OF KABBALAS
HANESIUS



36 **The Lamplighter from Lubavitch**
REB YITZCHOK DUBOV

12 **והחי יתן אל לבו**
BOCHURIM REMEMBER CHOF BEIS SHEVAT

In every issue

4 **Lessons For Shevat**
DVAR MALCHUS

6 **"May We See Each Other Again"**
LEBEN MITTEN REBBE'N -
SHEVAT 5738

13 **A Question?**
KSAV YAD KODESH

30 **Reb Avrohom Chaim Rosenbaum**
THE LIFE OF A CHOSSID

32 **How Can I Connect?**
YECHIDUS

46 **The Saving Angel**
A CHASSIDISHER MAISE

47 **Dor Hashvi'i - What We're All About**
PART 2: HISKASHRUS

61 **What Came First?**
DER REBBE VET GEFINEN A VEG

65 **Yud Shevat - 5720s**
MOMENTS

71 **Derher Letters**

> The Rebbe's View
> Mitzvas Hador

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לעבן מיט'ן רבי'ן

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

12 TAMMUZ 5738, YOSSIMELAMED VIA JEM 131027



”מען זאל זיך זעהן נאך א מאל...”
“May we see each other again...”

SHEVAT 5738*



This account of the week of Yud Shevat 5738* with the Rebbe is based on the *yomanim* of Rabbis Lipa Brennan, Michael Seligson and Yitzhak Meir Sossover, all *bochurim* learning in 770 at the time.

MONDAY, 8 SHEVAT

Many guests arrived from around the world to be with the Rebbe for Yud Shevat. Among the guests from Eretz Yisroel were Reb Zushe “Partizan” Wilimovsky and one of the *bochurim shluchim* to

Yerushalayim, Hatomim Sholom Duchman.¹ Many of the guests *bentched hagomel* during *krias haTorah* this morning.

TUESDAY, 9 SHEVAT

The guests from Eretz Yisroel waited outside for the Rebbe, who arrived to 770 at 10:15 a.m. Seeing Reb Zushe Wilimovsky, the Rebbe smiled and told Reb Zushe to start a *niggun*. Reb Zushe began to sing together with the other *orchim*, and the Rebbe encouraged the singing with his hand. As the Rebbe entered his room, the Chassidim began a joyous dance in the hallway.

As every year on Yud Shevat, the Rebbe davened at the *amud*, and Maariv took place in the shul downstairs. Certain things were different this year (as a result of the Rebbe's heart attack on Shemini Atzeres earlier this year). The Rebbe davened in a slightly lower tone than usual. In addition, the *vaad hamesader* made sure that the Rebbe would have enough air. Every other year, large bleachers were set up so people can see and hear the Rebbe. This year, no bleachers were set up at all. Those who stood close by were able to both see and hear the Rebbe's davening but those who were further away were only able to hear but could not see.

After Maariv the Rebbe smiled to Reb Zalman Jaffe from England. The *gabbai* announced that everyone should go to the dinner benefiting Machon Chana which will be held in the "Young Israel Hall."

When the Rebbe came upstairs, he said "*Bruchim haba'im*" to Reb Yisroel Duchman for his son Sholom, who just arrived from Eretz Yisroel. The Rebbe also wished him *mazal tov* for his son Yossi who just became a *chosson*. Rabbi J.J. Hecht who heads Machon Chana was waiting for the Rebbe outside *Gan Eden Hatachton*. When the Rebbe saw Rabbi Hecht, he gave him a bottle of wine and 100 one-dollar bills as participation in the dinner. Thereafter the Rebbe left for home. The *bochurim* and *shluchim* farbrenged together in the upstairs *zal* of 770 until about 3:00 a.m.

WEDNESDAY, YUD SHEVAT

The Rebbe came to 770 at 9:15 a.m. After the quiet *shemoneh esreh*, Rabbi Leibel Groner handed the Rebbe a note saying that there was a *chosson* in the shul so there was no *tachanun*. The Rebbe looked at the note and put it in the back of his

siddur. After reciting *chazaras hashatz* the Rebbe turned around and seemed uncertain if he should say *kaddish* or *tachanun*, as he didn't see the *chosson*. When they showed the Rebbe where the *chosson* was, he said *kaddish*.

After davening everyone went to the Ohel. A special room was recently built over the place where the Rebbe stands whenever he goes to the Ohel. The room has two moving doors on either side and a window facing the Ohel so the Rebbe could drop the *panim* inside.

All of the mitzvah tanks came to the Ohel, carrying the many *bochurim* who made a stop at the Ohel on their way to *mitvzoim*. The "*tankistin*" (those who do *mitvzoim* on the mitzvah tanks) stayed at the Ohel for a short while and headed out in the tanks to various destinations with joyous *Chassidishe niggunim* blaring through the speakers. They returned to 770 in time to daven Mincha with the Rebbe.

The Rebbe came downstairs for Mincha, and noticing Dr. Ira Weiss, the Rebbe nodded to him. After Mincha Reb Zushe Wilimovsky began to sing, and the Rebbe encouraged the singing with his



THE REBBE AT THE OHEL, 29 ELUL 5738*. THE SPECIAL ROOM WAS BUILT FOLLOWING THE HEART ATTACK ON SHEMINI ATZERES OF THAT YEAR.

YOSSI MELAMED VIA JEM 130655

לזכות
הו"ח א"א נר"נ
ר' יואל ראובן שיחי'
דרו
לרגל יום הולדתו השבעים לאורך ימים
ושנים טובות
יום הבהיר יו"ד שבט ה'תשע"ט
נדפס ע"י בתו וחתנו
הרה"ת ר' צבי גרשון
וזוגתו מרת דבורה לאה
ובנם מנחם מענדל שיחיו
פלברבוים



MEMMALEH MEKOMMO

The stories of *kabbalas hanesius*

What defines a Rebbe? Is he a *tzaddik*? A *baal mesiras nefesh*? A *rav*?

One of the Rebbe's early letters discusses this topic. The answer, the Rebbe writes, is none of the above. A Rebbe could include all of these descriptions, but that is not his defining term. A Rebbe is a *nossi hador*, the leader of the generation. He is "*lev kol kehal Yisroel*"—the heart and focal point of all the Yidden in his times; the intermediary who elevates the Yidden and connects them with the *Aibershter*.

Every Rebbe is different. A quick perusal of the *maamarim*, *sichos*, and letters of each of the Rebbeim shows a vast difference in style. The Mitteler Rebbe is known as *rechovos hanahar* (widely flow of a river¹) due to his long and detailed explanations of Chassidus; the Tzemach Tzedek is known for his combination of Chassidus with *nigleh*; while the Rebbe Rashab is called the Rambam of Chassidus, for his systematic approach to *nistar*.

The styles of leadership and circumstances were also different. The Alter Rebbe dealt with teaching deeper elements of Torah to the Yidden; the Mitteler Rebbe sought to find jobs for his Chassidim; while the Friediker Rebbe battled to keep basic Yiddishkeit alive.

The periods of the *kabbalas hanesius* of the Rebbeim has always been a fascinating subject. Witnessing the passing of the torch from one generation to the next was always an extraordinary and intense experience for everyone who witnessed it. At times, many months or even years could pass before the next Rebbe fully accepted the *nesius*.

Yet, the Rebbe explained on numerous occasions, there is really no gap between the *histalkus* of one Rebbe and the ascension of the next. Although there were times that the new Rebbe didn't immediately agree to become Rebbe, and many months could have passed before he would begin reciting *maamarim* or accepting *panim*, the *nossi hador* existed nonetheless. Being a Rebbe isn't a job description that necessitates doing something specific. All of his actions are merely an extension of who he is by simply existing—the *nossi hador*.

In terms of Chassidus, a Rebbe is *ma'or*, or *etzem*. While *giluyim* change with time and circumstances, the *etzem* always remains the same. Thus, the Rebbe explained, all the Rebbeim are really one united entity. A common saying of the Rebbe was that a *memaleh makom* is a real term. The term is freely translated as "successor," but the literal meaning is "the one who fills the place." Each Rebbe fully and completely filled the place of all his predecessors, and added another component of his own. Each Rebbe is a manifestation of all the Rebbeim before him, and through our *hiskashrus* to our Rebbe, we connect with all of the Rebbeim—all the way back to the Baal Shem Tov.

The Rebbe would also add that, in line with the dictum of *maalin bakodesh*—everything in holiness must grow—this *etzem* and *ma'or* also grows constantly, and therefore each Rebbe added his own unique contributions and additions.

In honor of Yud Shevat, the day our Rebbe became Rebbe, we present a short description of the *kabbalas hanesius* of each of the Rebbeim.

FROM BODY TO SOUL

THE BAAL SHEM TOV

RESTORED REPLICA OF THE BAAL SHEM TOV'S SHUL IN MEZIBUSH.

The story of the Baal Shem Tov's "*kabbalas hanesius*," or, better said, his *hisgalus* (revelation of his greatness), takes place with the backdrop of terrible times for the Jewish people.

Born only 50 years after the horrors of *Tach V'tat*, when hundreds of thousands of Yidden were slaughtered by Ukrainian Cossacks, the Jewish community was in tatters. People were miserably poor, barely eking out a minimum to live; all of their time and energy was expended on procuring food for their next meal.

The spiritual state was no better. The *lomdim* remained closeted among themselves, occupied with their personal spiritual pursuits, while the simple and ignorant were deemed unworthy of their attention. Generations of Jews—although devoutly pious—were raised to feel

secondary and unimportant due to their ignorance.²

It was due to this situation that the Baal Shem Tov revealed himself on Chai Elul 5494*, when he was 36 years old.

His previous 10 years had been spent under the tutelage of the *novi* Achiya Hashiloni, who would teach him Torah. Achiya had begun their studies by teaching him Parshas Bereishis on Chai Elul 5484*, and upon concluding the entire Torah, the revelation took place.³

From age 22, the Baal Shem Tov had been part of the *Chevraya Kaddisha*, a society of hidden *tzaddikim* who sought to better the welfare of their fellow Jews. This group was, in essence, the forerunner to Chassidus. At one point, its leader, Reb Adam Baal Shem, gave over the reigns of the secret leadership to the Baal

Shem Tov, and by the time the Baal Shem Tov was 33, Reb Adam began to urge him to reveal himself. He wrote to the Baal Shem Tov that Eliyahu Hanavi had revealed to him that his time for revelation had arrived.⁴ After three years, his efforts were successful.

After the revelation, the work of the *Chevraya Kaddisha* changed dramatically. Previously, their work had been primarily "to help the Jewish body"—they dealt mainly with the simple folk, encouraging them and helping them, but after the Baal Shem Tov revealed himself, they began to focus on the *talmidei chachamim* as well, bringing them the warmth of Chassidus.⁵

THE HEAVENLY ENTOURAGE

THE MEZRITCHER MAGGID

THE OHEL OF THE MEZRITCHER MAGGID, IN ANIPOLI.

When the Baal Shem Tov was *nistalek* on Shavuot 5520*, after 26 years of leadership, the bereft Chassidim naturally turned to his son, Reb Tzvi, for guidance. Initially, Reb Tzvi accepted the mantle of leadership, and he began to follow in his father's footsteps.

However, the Baal Shem Tov's *talmidim* were worried.

The mounting pressures on the new movement necessitated a leader who could properly nurture and defend it from the *misnagdim* who were constantly seeking to delegitimize it; someone who was blessed with a strong character.

The answer came on the Baal Shem Tov's first *yahrtzeit*, when the *Chevraya Kaddisha* came to Mezhibuzh and gathered around the table of Reb Tzvi throughout the Yom Tov of Shavuot.

During the *seuda* of the second day of Yom Tov, after concluding his Torah, Reb Tzvi stood up and announced:

"Today, my father appeared to me and said, 'The heavenly entourage that always accompanied me has moved today to accompany the holy and awesome Reb Berenyu ben Reb Avraham. Therefore, pass the leadership to him in the presence of the entire *Chevraya Kaddisha*. He should sit in my place, and you, my son, should sit in his. Know that you will be successful; *u'pi shnayim b'rucho* (double the spirit of his predecessor).'"

Saying this, Reb Tzvi turned to the Maggid, wished him *mazal tov*, and gave him his cloak and his place.

The Maggid seated himself at the head of the table, and the *Chevraya Kaddisha* immediately stood on their feet, ready to hear Torah from their

new Rebbe. The first Torah was on the *possuk* "*Mar'eihem u'maaseihem*," which was later printed in *Torah Or Parshas Yisro* (in the style of Chassidus Chabad).

Within a short period of time, the centers of Chassidus throughout Europe were reenergized. Originally, the news had spread that the Baal Shem Tov's work was falling apart, but now the efforts to spread Chassidus doubled and tripled, with the Maggid's *talmidim* spreading far and wide. The Maggid set up his *talmidim* in places where he knew they would have maximum influence, and Chassidus even made significant inroads in the *misnagdisher* strongholds of Lithuania.⁶

CHASSIDUS CHABAD

THE ALTER REBBE



The Mezritcher Maggid passed away on Yud-Tes Kislev 5533*, almost 13 years after the *histalkus* of the Baal Shem Tov.

Following his passing, all of his *talmidim* returned to their hometowns where they began to lead the local Chassidim, while the Maggid's senior *talmid*, Reb Mendel Horodoker, was viewed as the primary leader of Chassidus. However, there was a general consensus among the *talmidim* that one person should be appointed as the head of the *vaad* to energetically defend Chassidus from the *misnagdim* and to actively lead the campaign to spread Chassidus. The person chosen to head the *vaad* was the Alter Rebbe.

The Alter Rebbe had already begun formulating his special brand of Chassidus, called Chassidus Chabad, before the Maggid's *histalkus*. Now, he

returned to his hometown of Liozna and founded a *cheder*—a place for superior *talmidim* to gather and study Torah in an organized fashion—unlike the *yoshvim* that existed in Chassidic centers until then. Streams of Torah scholars gathered to Liozna and became the founding nucleus of the Alter Rebbe's Chassidim. He would also travel throughout the area (often with Reb Mendel Horodoker) to visit the *batei midrash* and bring the light of Chassidus to their *lomdim*.

A few years later, in 5536*, the Mezritcher Maggid's *talmidim* held another *asifa*, where it was decided that Reb Mendel Horodoker would journey to Eretz Yisrael. His position as *nossi* of the Chassidim in Lithuania and White Russia was to be filled by the Alter Rebbe.⁷

Even then, the Alter Rebbe always deferred to Reb Mendel Horodoker as the final authority. In letters, the Alter Rebbe often mentions “Rabboseinu in Eretz Yisroel,” and for all intents and purposes had accepted him as his Rebbe. It was only when Reb Mendel Horodoker passed away 12 years later that the Alter Rebbe agreed to remain the final authority of Chassidus.

The first *maamar* that the Alter Rebbe said when openly accepting the *nesius* over Chassidus Chabad was on the verse “*Gadol Hashem u'mehulal me'od b'ir Elokeinu*.” (This fact was said by the Rebbe in the name of the Frierdiker Rebbe, but they didn't clearly explain if it was referring to the time after the *histalkus* of Reb Mendel Horodoker or perhaps a time before then.)⁸

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ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ.י.

ב"ה, ימי הסליחות, ה'תשס"ו
ברוקלין, נ.י.

הרב הגאון [הרה"ג] הרה"ח הו"ח אי"א נר"נ כו'
מו"ה יצחק שי'

THE REBBE ADDS THE TITLE
[הרב הגאון] IN A LETTER
TO REB YITZCHOK, DATED SELICHOS 5716.



Years of Bliss

Reb Yitzchok Dubov was born in a small town named Yokshitz near Babroisk in 5647*. From a young age, his father would bring him along on his trips to Lubavitch, and on one such trip, he decided to leave young Yitzchok to study in the *cheder* there. He was a young child of nine or ten years old at the time.

From that day until his marriage, Reb Yitzchok had the merit to be in constant and close proximity to the Rebbe Rashab and Frierdiker Rebbe. Even during his younger years when he was too young to understand the *maamarim* of the Rebbe Rashab, he was profoundly impacted by his presence.

Young Yitzchok and his *cheder* friends would often spend their breaks standing unobtrusively behind the Rebbe Rashab's wall. The structure was thin and sounds easily carried through, so the children were able to listen to the Rebbe Rashab's davening, which was often conducted at great length, accompanied by many *dveikus niggunim*. (Once, as they were standing there in the bitter cold, Rebbetzin Rivkah shooed them back indoors.) On one occasion, Reb Yitzchok later recalled,¹ the Rebbe Rashab spent 45 minutes reciting just from the word *echad* until the end of *Baruch sheim!*

At the age of 14, Yitzchok joined Yeshivas Tomchei Tmimim. Six blissful years passed for Reb Yitzchok in the yeshiva, studying *nigleh*, Chassidus, and davening under the tutelage of the legendary *marshpi'im* Reb Shmuel Gronem Esterman and Reb Michael Blinner.

He excelled in his studies, and as a product of Yeshivas Tomchei Temimim, was a considerable *gaon* in both *nigleh* and Chassidus by the time of his marriage. Later on, he would receive *semicha* from the Rogatchover



REB YITZCHOK IN HIS YOUNGER YEARS AS RAV IN RIGA.

Gaon, and when the Frierdiker Rebbe lived in Riga in 5688 (תרפ"ח), the Frierdiker Rebbe told members of *beis harav* that, "*Alle shaalos zol men fregn by Reb Yitzchok*, all halachic inquiries should be referred to Reb Yitzchok."² The Frierdiker Rebbe once referred to him as "*Mibechirei talmidei Lubavitch*, one of the best students of Lubavitch."³

In addition to his Torah scholarship, Reb Yitzchok was an *oved* and a powerful *baal tefillah* and *baal menagen*, and a member of the Rebbe

Rashab's choir. He retained many of the *niggunim* he learned in Lubavitch, and in many cases, was the only link transmitting those *niggunim* to Chassidim of our day.

Alef Beis and Likutei Torah

As a *bochur*, Reb Yitzchok had the opportunity to see the Rebbe on two occasions, when he visited Nikolaev, the town where the Rebbe was born.

The first time was in 5663*, when the Rebbe was a year-and-a-half old.

During that visit, he held the Rebbe on his lap, and opened a *siddur* with him, showing him the *alef-beis* in a playful manner.⁴

The second occasion was just a few years later, in 5668*. Reb Yitzchok was a close friend of Reb Asher Nikolayever's son, Shmuel. One time while they were in Nikolayev, Reb Asher visited the Rebbe's father, Horav Levi Yitzchok, and he brought his son and Reb Yitzchok along. As they approached the house, they were greeted by a surprising scene. Reb Levik was sitting on his lawn with the Rebbe, age 6, and his brother Reb Berel, age 3, reading the *chassidishe parsha* in Likutei Torah to them. Reb Asher asked incredulously, "You are teaching them Likutei Torah? Do they actually understand?"

"Ask them," the Rebbe's father responded.

To their utter disbelief, the Rebbe repeated the entire column of the *maamar* Reb Levik had been teaching...⁵

Escape

In 5671*, Reb Yitzchok married and accepted a Rabbinic post in Penza. Over the next 11 years, he served as *rav* in several Russian cities.

One story about his *rabbanus* demonstrates Reb Yitzchok's strong character:

Reb Yitzchok once received a *shaila* regarding an animal's *kashrus*. The *shochet* felt that there were grounds to disqualify the animal, but the butcher feared a major loss, and threatened to slander Reb Yitzchok to the government if he ruled against him.

This was no empty threat. Nonetheless, Reb Yitzchok picked up a handful of the animal's innards and threw it at the butcher.

Fearing retribution, Reb Yitzchok fled to Lubavitch, where Rebbetzin Shterna Sarah gave him a room in the Rebbe Rashab's home. While

lodging there, Reb Yitzchok overheard Rebbetzin Shterna Sarah retell the story to the Rebbe Rashab, and the Rebbe Rashab said a complimentary comment with a smile, expressing his *nachas* from the fearless conduct of a Lubavitcher *tomim*.⁶

His final post was in a Russian city bordering Latvia. Those were the early days of Communist oppression, yet Reb Yitzchok wasn't deterred from administering to his community.

One day in 5682*, while in a back room of his home, he heard a knock at the front door. Listening closely, he heard a police officer ask the person who opened the door if Yitzchok Dubov was home. Immediately, he jumped out the back window and hid in a barn for several days, while the secret police combed the city searching for him. After the Soviets lessened their surveillance, several of his dedicated congregants managed to smuggle him over the border into Latvia.

In the Free World

For the next seven years, Reb Yitzchok lived in Riga. There, he served as the *rav* of the "Russian minyan."

In 5687*, Reb Yitzchok had the opportunity to be involved in the Frierdiker Rebbe's release from Soviet Russia. It was shortly after Yud-Beis Tammuz and Chassidim understood that the Frierdiker Rebbe was still in grave danger and needed to leave the Soviet Union immediately.

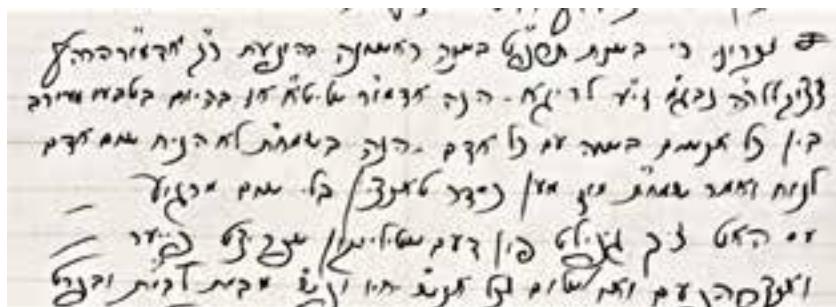
Reb Mordechai Dubin, a Chossid and prominent member of the Latvian parliament, was leading the rescue efforts in Riga. He attempted to arrange a visa for the Frierdiker Rebbe to immigrate to Latvia but was faced with various challenges. At one point, he had an idea to have all the local *rabbanim* invite the Frierdiker Rebbe to serve as their chief rabbi. Reb Yitzchok was the one who made it happen. From morning to evening, he ran from one *rav* to the next, requesting, cajoling and convincing them all to sign the letter. Ultimately, their efforts bore fruit and the Latvian government agreed to issue this visa.

With the Frierdiker Rebbe now in Riga, Reb Yitzchok merited to be in close proximity to him regularly, and even served as the *rav* of *beis harav*. During that period of time, he also became close with the Rebbe. They would often speak in learning together, and the Rebbe showed a great friendship towards him.

He spent the entire Tishrei 5689* together with the Rebbe. In a letter about that month, he described how the Rebbe did not allow anyone to rest on Simchas Torah.

"The Rebbe displayed a pleasant disposition and communicated with everyone. But when Simchas Torah came, he didn't allow anyone to rest, declaring, 'On Simchas Torah, one needs to dance continuously, with no respite!'

"It felt as though the quiet one was spouting fire (see image)."⁷



REB YITZCHOK'S DESCRIPTION OF SIMCHAS TORAH 5689* WITH THE REBBE IN RIGA.

"PLEASE SEND
REGARDS TO
YEDIDEINU
HAGADOL, OUR
GREAT FRIEND, THE
RAMASH SHLITA."

Throughout the coming years, although he lived far away, he maintained a constant correspondence in Torah learning with the Rebbe. When his son learned in New York, he wrote to him, "Please send regards to *yedideinu hagadol*, our great friend, the Ramash *shlita*" (this was before the *histalkus* of the Friediker Rebbe). In fact, one of the scholarly letters written by the Rebbe in the "Teshuvos U'biurim" section of Kovetz Lubavitch,⁸ a deep treatise on the concept of tefillin, was written to Reb Yitzchok.

In one letter from the later years, the title for Reb Yitzchok had been typed out as "Harav Hachossid," and the Rebbe added in his holy handwriting, "Harav Hagaon."

The Rebbe's Sheva Brachos

Reb Yitzchok was a talented *baal menagen*, and he passed on many unique *niggunim* from previous generations.

For the occasion of the Rebbe and Rebbetzin's wedding in Poland in 5689*, Reb Yitzchok wasn't able to participate, but he was present during the *sheva brachos* farbrengen which the Friediker Rebbe held on Yud-Tes Kislev in Riga.

During the farbrengen, the Friediker Rebbe asked him to leave the room and formulate a *niggun* on the words "*Yehi Hashem Elokeinu imanu, ka'asher haya im avoseinu...*" He left the room, and a short time later returned with his composition. He had attached the words of the *possuk* to a *freilicher niggun*.⁹ When the



A DELEGATION OF LUBAVITCH CHASSIDIM GREET RABBI YITZCHAK HERTZOG, CHIEF RABBI OF ISRAEL. R-L: REB SENDER NEMTZOV, REB SHMUEL REIN, REB BENTZION SHEMTOV, RABBI HERTZOG, REB YITZCHOK DUBOV, REB SHMUEL GROSSMAN.

Friediker Rebbe heard the *niggun* he had chosen, he noted that according to the Alter Rebbe, this was a *niggun* that "scrubbed the *neshama*."

This occurrence later became a tradition. Whenever Reb Yitzchok would come to visit 770, the Rebbe would ask him to sing a *niggun* during the first farbrengen where he was present. This occurred every time without fail.

Manchester

During Chanukah 5689*, Reb Yitzchok traveled to Manchester as a *shadar* to raise funds for Tomchei Temimim. Travel was a very difficult endeavor, and he was uncertain when he would be able to return to see the Rebbe. As can be imagined, it was very difficult for him to depart. At the close of his farewell *yechidus* before his trip, the Friediker Rebbe told him, "*Mir velen zich noch zehen*, we will yet meet again."¹⁰

In Manchester, the local families asked him to remain and join their community. Reb Yitzchok became the *baal tefillah* of the Nusach Ari shul, and later, after their *rav* Rabbi Menachem Tzvi Rivkin passed away

in 5708,* he became the *rav* of the Chassidim in Manchester.

In addition to his communal responsibilities, Reb Yitzchok assumed the role of a *mashgiach* in Manchester Yeshiva, a Litvisher yeshiva in the city. It was through the yeshiva where Reb Yitzchok made his most lasting impact.

Respect

"He was a gifted *baal nigleh*," says Rabbi Chaim Rapoport who grew up in Manchester. "He was a diligent *masmid*, and his dedication to learning went a long way with his students. He would deliver a '*fartzeitische shiur*,' where he focused on Gemara, Rashi, Tosfos, and basic *mefarshim* like Maharsha and others. The *bochurim* enjoyed it immensely."

Reb Yitzchok didn't allow his role to remain in the realm of *nigleh*. He constantly utilized his relationships with the *bochurim* to teach them Chassidus and to connect them with the Rebbe. He maintained a daily *shiur Tanya* with the *bochurim*, and used every opportunity to teach them messages of Chassidus. On Erev Rosh Hashanah, many of the *bochurim* of the yeshiva would send

What We're All About

*Discovering Moshiach
in every detail of
the Rebbe's nesius*

Part Two: Hiskashrus

A central theme of the Rebbe's Torah in the early years of the nesius is “hiskashrus.” Never before had this topic been presented and clarified to Chassidim from any Rebbe so thoroughly and succinctly. The igros and sichos of those years present a clear and concise formula how a Chossid can and must achieve a true *hiskashrus* with the Rebbe.

Clearly, the limbs of the body receive their life and energy from the head and nothing can be attributed to the limbs independently. The same is true about the life and energy of the people of every respective generation: They receive everything through the nossi hador.

*When the Yidden in the desert desired meat, and it was impossible for Moshe Rabbeinu to provide it for them due to his elevated spiritual status, Hashem instructed him to gather 70 elders so that “I will bestow upon them **your** spirit.” Only through Moshe's spirit, flowing through the elders, was it possible for the Yidden to receive meat. This is because everything needed to come to bnei Yisroel through Moshe Rabbeinu—even meat.*

The same is true in every generation, with their respective Moshe Rabbeinu.¹

On 24 Iyar 5711*, the Rebbe was the sandek at a bris and during the seuda he explained the specific need for *hiskashrus* in our generation:

A Rebbe is a מחבר המכבר—a connecting intermediary between a Yid and Hashem, as Moshe Rabbeinu proclaimed “וביניכם” אנכי עומד בין ה' וביניכם.”

*Specifically today when we find ourselves in the extreme darkness of the final galus, it is absolutely vital to have “a special *hiskashrus*” [the Rebbe said these words in English. –ed.] to the Rebbe. This will give us the ability to always be connected above and not to be affected by any circumstances.²*

The fact that *hiskashrus* serves as the vehicle through which every individual Chossid remains connected with the source of life and receives all of his spiritual and physical needs, was relevant in all generations. However, on numerous occasions the Rebbe explained how the need for proper *hiskashrus* is particularly emphasized in our generation since it is intertwined with Moshiach on many levels. In the following sections we will discuss how *hiskashrus* is: (a) necessary to bring Moshiach, (b) crucial to destroying all vestiges of *galus*, (c) an integral element of preparing the world for *geula*, and (d) a taste of the era of Moshiach.

Only Real Soldiers Will Bring Moshiach

Before drafting a soldier to fight a war, he needs to be “fit to serve.”

The same is true of a spiritual war. As the Rebbe Rashab proclaimed: כל היוצא למלחמת בית דוד כותב גט כריתות לאשתו.

He who goes out to war in Dovid Hamelech’s army [to bring Moshiach] must divorce himself from all concerns. The only thing in his world must be the orders of the commanding general...

When it comes to winning the war, nothing else matters!

If the soldier is concerned about anything else other than his mission... he should go home and eat cholent...

There is a story recorded in Shivchei HaArizal which, as a part of Torah, serves as an eternal lesson for us today.

Every Shabbos evening, the Arizal and his students would go out to the field to be mekabel Shabbos. One time, the Arizal asked them if they would like to go to Yerushalayim to be mekabel Shabbos.

Although there was no natural way for them to travel from Tzefas (where the Arizal lived) to Yerushalayim before the onset of Shabbos, the students had no doubt that the Arizal had his ways of accomplishing this...

However, since going to Yerushalayim meant they would be away from their homes for the duration of

Shabbos, some of the students commented that they had a halachic obligation to notify their wives of the plan.

The Arizal was immediately crestfallen, remained in Tzefas and said that had they all immediately agreed to follow him to Yerushalayim unquestioningly, they would have succeeded in bringing Moshiach.

How can the Arizal’s students’ hesitation, rooted in halacha, be a hindrance to Moshiach’s arrival?

*While their concern was legitimate, they were unworthy of winning the war! It is impossible to bring Moshiach when, upon hearing an instruction from the Arizal, one takes out the Shulchan Aruch and asks a rav to justify that it is in accordance with halacha. **It is impossible to bring Moshiach with this behavior!***

This concept is so obvious even in the realm of nigleh. Since they had received an instruction from the Arizal, who was a great gaon in nigleh as well, it should have been clear to them that they can trust his halachic judgement and that he would never cause them to behave contrary to halacha, chas veshalom.

*And if one doubts his Rebbe’s instructions, clearly he is lacking in hishkashtus... **One must primarily have a strong hishkashtus and follow the Rebbe’s instructions... The same is true in every generation!***

*...Imperfect hishkashtus does not only negatively affect a Chossid personally, it impacts all of klal Yisroel! We see this from the story of the Arizal. **Since then, 400 painful years of galus have passed—all due to the imperfect hishkashtus of the Arizal’s talmidim!***³

What We're All About

Only Moshe Rabbeinu Can Win the War

The need for *hiskashrus* in the context of fighting the spiritual war of *galus* and the battles of *avodas Hashem* we face on a daily basis is rooted in the famous story of *milchemes Amalek*. In response to Amalek's unprovoked attack, Moshe Rabbeinu instructed Yehoshua to choose a select group called *anshei Moshe*—Moshe's men, to repel the vicious attack. They were victorious in battle only when Moshe Rabbeinu's hands were raised in prayer.

Chassidus explains at length that Amalek represents the essence of *kelipa*, capable of challenging *kedusha* and the awareness of—and *bittul* to—Hashem. The ultimate obliteration of Amalek on every level is the final phase in the conclusion of *galus* and the beginning of the *geula*.

...Perhaps this is the reason the topic of Amalek and the war against it was explained by every single Rebbe in every generation, and repeated every year. As long as we are still in galus, notwithstanding the great strides taken in avodas Hashem, Amalek is still here... It is beyond human capacity to vanquish Amalek, and we need a special power from Above.

*This power comes to us through our Rebbeim in their maamarei Chassidus... Just as the first battle with Amalek was won through anshei Moshe and the unique power of Moshe; likewise, during the times of Purim, Haman was destroyed due to the great connection the Yidden had with Mordechai Hatzaddik, and the same is true in every generation—we receive the power to eradicate Amalek from the Moshe Rabbeinu of the generation, [the Rebbe]... And through the *hiskashrus* with the tzaddik, and by us doing our part to destroy*

Amalek, we hasten the realization of the ultimate destruction of Amalek with the coming of Moshiach.⁴

The same idea is expressed in Torah when Moshe Rabbeinu is appointed as Hashem's messenger to Pharaoh and is given the power to afflict him even while he was still the superpower of the world. As a result, every Yid in every generation receives the ability to overpower anything that conceals *kedusha*, through the Moshe Rabbeinu of the generation.

This is the answer to those who wonder how it is possible to fulfill the demand of our Rebbeim to bring the wellsprings of Chassidus to every place, especially when they are so brutally challenging.

They must know that there is a Moshe Rabbeinu in every generation... Specifically regarding our generation, דרא דעקבתא דמשיחא, the Arizal writes that we are a gilgul of the dor hamidbar, so we certainly have all the components of that generation.

Through being connected to the Rebbe, there is no reason to be intimidated by the challenges of galus, because we have the Rebbe's strength to be victorious.⁵

Preparing the World for Geula

The Baal Shem Tov was informed that Moshiach will arrive לכשיפוצו מעיינותיך חוצה. The Rebbe explains that in addition to the fact that Chassidus must be disseminated so broadly that it be available to all of humanity, this three worded message also describes the function of Chassidus in uniting the “essential spring of life”—the innermost core of truth—with every facet of reality. Uniting every layer of Torah, every facet of the *neshama* and every level of *klal Yisroel* is crucial to preparing the world for the *geula*.

The “heads of the Yidden” are compared to the “maayan.”

וזה חלי יתן אל לבו

BOCHURIM REMEMBER
CHOF BEIS SHEVAT



LET'S BEGIN WITH THE WEEKS AND MONTHS PRIOR TO CHOF-BEIS SHEVAT.

Rabbi Gottlieb: 5748* was my *kevutza* year in 770. As young *bochurim*, we didn't realize it at the time but it was a pivotal year in the history of Lubavitch and *dor hashvi'i*, completely changing the way Chassidim relate to the Rebbe.

Already in Elul of 5747*, the Rebbe announced that the coming year of תשמ"ח would be called "*shnas tismach u'tisamach*," a year of abundant joy.

That year was also a *shnas hakhel*. In every *sicha* and at every *farbrengen* of Tishrei the Rebbe went deeper and deeper into the theme of *hakhel*. At every opportunity, the Rebbe would demand that more be done in the realm of *hakhel*. No Chossid could remain indifferent about *hakhel*. Our every thought that Tishrei and throughout the following months was focused on how we could fulfill the Rebbe's wish in making *hakhel* gatherings. I think it's possible to say that for those of us who were *bochurim* then, *hakhel* is in our DNA.

Rabbi Zaklikovsky: It was clear from the beginning that this would be an unusual and special year in many ways. For starters, Tishrei stuck out as very unique, especially Simchas Torah which was extremely joyous even compared to a regular Simchas Torah. Then, after Tishrei, the Rebbe began holding a *farbrengen* almost every Shabbos.

On Rosh Chodesh Kislev the first International Kinus Hashluchim took place. It was also 10 years since Rosh Chodesh Kislev 5738, when the Rebbe went out to the Chassidim for the first time since the heart attack on Shemini Atzeres. The Kinus that year was filled with incredible joy.

If this was not enough, on Beis Kislev, during the Kinus Hashluchim, the *seforim* were returned to 770. The court case, which had caused the Rebbe so much pain, was finally behind us.

Then came Hei Teves, the first anniversary of the court victory, and the Rebbe made a *shturem* about the day and it became an official *yom tov*. It felt like it couldn't get better than this. Everything was perfect and Lubavitch was at the peak. We were all on a high.

Then suddenly, like a thunderstorm out of the blue, came Chof-Beis Shevat.

We knew that the Rebbetzin was a bit weak but nobody imagined that such a thing could happen.

“For those who were *bochurim* then, *hakhel* is in our DNA.

THE HISTALKUS

Rabbi Zaklikovsky: Chof-Beis Shevat was Tuesday night. It was a late hour and we were getting ready for bed in the Hadar Hatorah dormitory on Eastern Parkway when a *bochur* came in and said that everyone is running in the street, there must have been an accident. I ran outside to see what happened, when suddenly I heard someone shouting that the Rebbetzin was *nistalek*.

I immediately got dressed and ran to 770. It was shockingly quiet there, none of the usual commotion. People were whispering to each other, where is the Rebbe, where is the Rebbetzin, nobody knew any details. In the upstairs *zal* there were *bochurim* saying Tehillim quietly. The whole atmosphere was somber and silent.

We said Tehillim for a few minutes and then went outside. Someone whispered to me that the Rebbetzin was *nistalek* in the hospital and the Rebbe was at his home. Together with a friend, we walked over to the Rebbe's house. When we got there, we saw Reb Berel Junik and Reb Meir Harlig standing outside and they told us to leave. We moved away and stayed on the sidewalk.

Rabbi Mishulovin: At 2:00 a.m. Rabbi Leibel Groner came to 770 and told the *bochurim* to make a raffle for a rotation that would do *shmira* in the Rebbe's house. Every hour 10 *bochurim* would go into the house to say Tehillim. The raffle was done in the upstairs *zal* which was packed.

Meanwhile everyone started streaming to the Rebbe's house on President Street. It was freezing cold, in the height of winter, but no one was paying attention to the weather. We stood and waited outside the house.

THE CAR ARRIVES

Rabbi Zaklikovsky: Around 5:00 a.m. the car with the Rebbetzin arrived at the house. The atmosphere was frightening and tense. Nobody moved, we were all standing silently on the sidewalk waiting.

Suddenly the door to the Rebbe's house opened and the Rebbe walked out wearing his coat, with his head bent.

The street was dark, the only light was coming from the light on the Rebbe's porch. The Rebbe went down the stairs slowly, holding onto the railing. Meanwhile the *chevra kadisha* took the stretcher out of the car. The Rebbe walked over to the car and turning to the *chevra kadisha*, he said, "Ah *groisen yashar koach*."

The Rebbe then followed the stretcher up the stairs to the house. His face was so serious, so broken, it's hard to describe; it was like nothing we had ever seen before.

At the top of the stairs were double doors, like there are on many houses. Usually only one door is used, but they needed to open the second one as well. Apparently it hadn't been used for a while, and it took them a couple minutes to get it open. All the while the Rebbe was standing there and watching.

Once the doors were finally opened, it almost felt as if we were invading. The Rebbe's personal life was suddenly on display. It was a terrible feeling for us.

TEHILLIM NEAR THE REBBETZIN

Rabbi Mishulovin: The first *minyan* in the *shmira* rotation ended up staying only 20 minutes. After that, every few minutes a new *minyan* would be allowed in and the previous one would leave out the back door.

At close to 6:00 a.m. more people started waking up and learning about the *histalkus*. The crowd outside the Rebbe's house grew as everyone wanted the *zechus* to go inside and say Tehillim.

A line formed and they started letting people in to say Tehillim for shorter periods of time. As more *anash* woke up and heard the news, the line got longer until it stretched all the way to New York Avenue.

It was hard to digest what was happening. Until then the Rebbe's house had been symbolic of his and the Rebbetzin's personal life. Only the handful of people who worked there and an occasional guest ever went inside. We were even afraid to walk on the side of the street where the Rebbe's house was and would cross the street even if the Rebbe wasn't home. Now, we were actually going into the house

At 7:00 a.m. the Shabbos siren went off, informing the last few people who didn't know.

"The Rebbe came to the car and said to the *chevra kadisha* 'a *groisen yashar koach*.'"

From 7:00 a.m. the police were already closing off President Street from Kingston Avenue until New York Avenue.

At 9:30 a.m. the Rebbe came down to the bottom floor of the house where a *minyan* was waiting and the Rebbe said *kaddish*. None of the *bochurim* were present.

At 10:30 a.m. a large meeting was held in 770 where we were told how the *levaya* would proceed.

THE LEVAYA

Rabbi Zaklikovsky: At a quarter to twelve, the Rebbe came downstairs to the dining room of the house. The room was full of people with the *aron* in middle. The Rebbe said that whoever is not part of *chevra kadisha* should leave.

Rabbi Tzvi Hirsh Fuchs of the *chevra kadisha* started the *kria* as is customary, after which the Rebbe said the *bracha* of *dayan ha'emes* and finished the tear. At this point, the *chevra kadisha* left, leaving the Rebbe alone with the Rebbetzin's *aron*.

After a few minutes the Rebbe left the house for the *levaya*.

Every inch of the street and sidewalk was packed, even the rooftops were full with people.

As the Rebbe began walking toward 770, it looked like a royal procession. First was an escort of police motorcycles, followed by the *aron*, followed by the Rebbe. Behind the Rebbe walked the *mazkirim* and distinguished *rabbanim*. Behind them was the Rebbe's car driven by Rabbi Krinsky, and behind the car was the rest of the crowd. Above the *levaya* were police and news helicopters.

The Rebbe looked extremely serious, walking slowly, and looking down. It was so frightening, yet regal.

When the *levaya* reached Eastern Parkway the Rebbe got into the car and followed the *chevra kadisha* car to the *beis hachayim*.

I got into one of the many waiting buses that followed the Rebbe's car. By the time we arrived at the *beis hachayim*, the gate was already closed. Only the first few cars after the Rebbe had been allowed in but some *bochurim* found a way to hop over the



fence and we were able to sneak in all the way to the *kevura*. Peeking from the sides of the *matzeivos* we were hiding behind, we were able to see the Rebbe perfectly.

The Rebbe was standing near the *kever* and his holy face was filled with grief as he watched the *aron* being lowered into the ground. One of the *mazkirim* then handed the Rebbe a paper with *tziduk hadin* and the Rebbe read it slowly with

a broken voice. Everyone who stood there was crying.

Rabbi Mishulovin: During the entire *kevura* the Rebbe was looking at the *kever*. During *kaddish*, before the word “*veyis’hadar*,” the Rebbe paused and you could hear him crying. The whole *kaddish* the Rebbe said with his voice shaking and tears in his eyes.

The Rebbe then changed from his regular shoes to *shiva* shoes.

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נדפס ע"י הוריהם
הרה"ת ר' משה דוד וזוגתו מרת רחל לאה שיחיו

הרבנית הצדקנית מרת חי' מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט
נדפס ע"י
משפחת האגער שיחיו
לונדון, אנגלי'

לע"נ
ר' רפאל
ע"ה בן ר' ישראל יקותיאל
נלב"ע ד' שבט ה'תשנ"ח
תנ"צ' ב'ה'
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ר' דניאל אליהו זאב וזוגתו מרת הדסה ומשפחתם שיחיו
קסטנבוים



לזכות
החייל בצבאות ה'
לוי שיחי'
לרגל ה"אפשרעניש" שלו ז"ך טבת תשע"ט
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גרינברג



לזכרון
הרבנית הצדקנית
מרת חי' מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט
נדפס ע"י ר' מיכאל הכהן
וזוגתו לאה ומשפחתם שיחיו
כהן
מנשסתר, אנגלי'

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כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע
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לעילוי נשמת
הרה"ת ר' שלמה יצחק
בן ר' משה ע"ה
שווארץ

מהשלוחים הראשונים לאוניברסיטה
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של אלפי נשמות ישראל לקרבן לתורה ולמצוות
ולחקים בתים נאמנים בישראל
נלב"ע י"ב שבט ה'תשע"ז
ת'נצ'ב'ה'
נדפס ע"י משפחתו שיחיו

לזכות
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מינקאוויטש
לרגל הגיעו לעול מצוות
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