

# *A Chassidisher* **Derher**

א חסידישער דערהער

## HOW TO PLAN A CHASSIDISHER SUMMER

### ***Investing in the Real Future***

THE REBBE'S VIEW ON  
TEACHING TORAH TO WOMEN

### ***Shavuos with Raboseinu Nesieinu***

### ***Ga'on and Chossid***

THE INCREDIBLE PERSONALITY  
OF RABBI SHLOMO YOSEF ZEVIN



**SIVAN 5779**  
ISSUE 82 (159)  
JULY 2019



12 **Shavuos with  
Rabboseinu  
Nesienu**  
WHO ARE YOU  
TALKING TO?



38 **Gaon and  
Chossid**  
RABBI SHLOMO  
YOSEF ZEVIN

30 **A Chassidisher Summer**  
NEW PERSPECTIVES

## In every issue

4 **Lessons for Sivan**  
DVAR MALCHUS

6 **Sixteen Questions  
on Rashi**  
LEBEN MITTEN REBBE'N -  
SIVAN 5741

11 **Rest Assured**  
KSAV YAD KODESH

24 **ינחורו בטוב לפניו**  
MITZVAS HADOR

26 **Investing in the  
Real Future**  
THE REBBE'S VIEW

36 **A Taste of Poverty**  
A CHASSIDISHER MAASEH

50 **An Immediate  
Response**  
DER REBBE VET GEFINEN A VEG

52 **Motzei Shavuos 5723**  
פרסום ראשון  
MOMENTS

60 **Derher Letters**

> The Life of a Chossid  
> Yechidus

## On the Cover:

In this issue, we explore the Rebbe's unique approach to having a Chassidisher summer.

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



A Chassidisher Derher Magazine is a publication geared toward bochurim, published and copyrighted by A Chassidisher Derher under the auspices of Vaad Hatmimim Haolami. All articles in this publication are original content.

## Vaad Talmidei Hatmimim

Rabbi Tzvi Altein

## Publisher

Rabbi Yossi Kamman

## Editor in Chief

Rabbi Mendel Jacobs

## Administration/Development

Rabbi Levi Kesselman

Rabbi Mendel Treitel

## Editors

Rabbi Moshe Zaklikovsky

Rabbi Eliezer Zalmanov

## Advisory Committee

Rabbi Mendel Alperowitz

Rabbi Dovid Olidort

## Design

Rabbi Mendy Weg

## Contributors

Rabbi Shmuly Avtzon • Rabbi Yanky Bell • Rabbi Yossi Bendet • Rabbi Koppel Chaiton • Rabbi Levi Dubov • Rabbi Tzemach Feller • Rabbi Yossi Feller • Rabbi Levi Greenberg • Rabbi Menachem Mendel Greenberg • Rabbi Mendy Greenberg • Rabbi Zevi Kaplan • Rabbi Levi Katz • Rabbi Levi Levertov • Rabbi Shmuly Levertov • Rabbi Mendel Misholovin • Rabbi Levi Raichik • Rabbi Mendy Shemtov

## Photo Credits

Encyclopedia Talmudit • Jewish Educational Media • Kehot Publication Society • Library of Agudas Chassidei Chabad • Rabbinical College of Australia and NZ • Blesofsky family • Pinny Lew

## Special Thanks to

Kehot Publication Society • Rabbi Chaim Shaul Brook • Rabbi Yossi Chitrik • Rabbi Levi Glitzenstein • Rabbi Mendel Gourarie • Rabbi Sholom Ber Levin • Rabbi Shmuel Lubecki • Rabbi Michael Seligson • Rabbi Elkanah Shmotkin • Schabse Soffer • Rabbi Avraham D. Vaisfiche

## Printed by

The Print House

Reproduction of any portion of this magazine is not permissible without express permission from the copyright holders, unless for the use of brief quotations in reviews and similar venues.

## Submit your questions and comments:

(718) 305 6859, [Feedback@Derher.org](mailto:Feedback@Derher.org)

To subscribe, order a copy, or access back issues visit us at [www.Derher.org](http://www.Derher.org)

נא לשמור על קדושת הליון.

A Chassidisher Derher (ISSN 26411059) (USPS 21880) is published monthly by A Chassidisher Derher Inc, 784 Eastern Pkwy, Brooklyn, NY 11213. Subscription price \$71 a year. Periodicals postage paid at Brooklyn, NY. POSTMASTER: Please send address changes to A Chassidisher Derher, 784 Eastern Pkwy, Brooklyn, NY 11213.

*This magazine has been made possible*

לזכות  
הרה"ת ר' שלום וזוגתו מרת שרה  
וילדיהם ישראל, ריסא, חי' מושקא, אמונה מלכה, ויעקב יהודה שיחיו  
אייזקוביץ

## Derher**Editorial**

A healthy person does not usually feel just how vital breathing and eating are for his body. Only at certain times does this point come to surface.

For example: Someone who dives deep into the water and needs to hold his breath for a few moments. When he finally brings his head above water again, he has the instant urge to take a breath of fresh air and feel the relief. Or someone who fasts through an entire day; when he breaks his fast in the evening he feels the relief brought by the food after being weakened and tired by the lack of food.

Similarly:

Throughout the school year, when many hours of the day are not spent on Torah and mitzvos, but on secular studies and other activities—those hours are like a “fast” and a loss of breath for the *neshama*. This arouses within the *neshama* a hunger and thirst for Torah and mitzvos, much more than she would normally feel. Like a person who longs for sustenance while being weakened from fasting.

When summer vacation arrives, when these precious hours that deprived the *neshama* of Torah and mitzvos are no longer mandatory—it is a perfect time to allow her this lost opportunity and bring her back to true life!

...How appropo it is that the summer vacation comes immediately following *Zman Matan Toraseinu*, which comes after seven weeks of *sefiras ha'omer*. This is a reminder of the longing and anticipation our ancestors experienced while awaiting *matan Torah*—after the exodus from Mitzrayim. Contemplating this point will certainly increase your own anticipation for Torah study, and bring the realization of אשרינו מה טוב חלקינו—how fortunate you are to be able to study Torah diligently, feeling this inspiration throughout the entire summer and keeping it up throughout the following year.

I turn to you, *bnei ubnos Yisroel, bnei Avraham, Yitzchok, and Yaakov; bnos Sara, Rivka, Rochel, and Leah*, with a heartfelt plea: Please utilize the upcoming summertime in the spirit mentioned above. Let these words penetrate your hearts and inspire you to action, in the most efficient and concrete manner...

*(The Rebbe in a letter to talmidim and talmidos all over the world, Erev Shavuot 5734)*

As the summer approaches, we have included in this issue an overview of the Rebbe's expectation for a *chassidishe* summer. Being a time of “vacation,” we are to appropriate the relaxed and calmer atmosphere to strengthen the health of our *neshamos*, increasing in Torah and mitzvos.

Wishing all *ah gezunten zummer*.

בברכת קבלת התורה בשמחה ובפנימיות,

**The Editors**

כ"א אייר ה'תשע"ט

שנת השבעים לנשיאות כ"ק אדמו"ר



## DID HASHEM FORCE THE YIDDEN TO ACCEPT THE TORAH?

Shabbos Parshas Nasso, 12 Sivan 5725\*

Before Hashem gave the Torah to the Yidden, “He hovered the mountain over them like a barrel.” This created a disclaimer for the Torah—the Yidden could say that they were coerced into accepting it.

But if the Yidden had already joyfully and willingly stated “*Naaseh venishma*” before this occurred, why was this show of force necessary at all?

The answer given is that the Yidden accepted the Written Torah willingly, but they were forced to accept the Oral Torah. Only years later, they accepted the Oral Torah willingly, during the time of the story of Purim.

But the Oral Torah is the explanation of the Written Torah, and it is impossible to properly understand the Written Torah without the Oral Torah. So the Yidden must certainly have accepted the Oral

Torah as well when they said “*Naaseh venishma?*”

The answer lies in a *halacha* in the laws of acquisition: “A person cannot buy something that does not exist.” The Yidden would only receive the Oral Torah along with the second *luchos*, months later, so they could not accept it now, as willing as they may have been. The Written Torah, on the other hand, would be given less than a day later, and the Yidden had already been elevated to the spiritual level required to receive it. So when the Yidden declared “*Naaseh venishma,*” they *could not* have included the Oral Torah in their commitment.

That is why Hashem had to hold the mountain over their heads—in order for them to accept the Oral Torah, which they had not yet committed to.

## WHAT SPOOKED THE SPIES?

Sunday, Parshas Shelach, 5725\*

By the time they were readying to enter Eretz Canaan, Moshe Rabbeinu knew the Yidden well; very well. He was their leader and was familiar with their every character trait. When it came time to select the *meraglim*, he certainly chose the 12 most suited men

for the task, men who would be sure to bring back a positive, optimistic view of the land and the Yidden’s ability to conquer it. Indeed, Rashi confirms that “at that time, they were good”—the *meraglim* were indeed the best candidates for the job.





לע"נ  
הרה"ח ר' יצחק נח"ע בן האדמו"ר  
משה מנחם מענדל מסלאנים ע"ה  
סילווער  
גלב"ע ח"י סיון ה'תשמ"ב  
הרה"ת ר' בנימין זאב ע"ה בן יבלחט"א  
הרה"ת ר' אברהם יוסף שיחי' סילווער  
גלב"ע כ"ב סיון ה'תשע"ג  
תנ"צ'ב'ה'  
גדפס ע"י הרה"ת ר' אברהם יוסף  
וזוגתו מרת צבי' הינדא שיחי'  
סילווער

So why were 10 of them scared off as soon as they got there, returning with a thoroughly negative report, and convincing the Yidden not to enter the land?

What's more, the Yidden knew about the land and its inhabitants well in advance. In the *shira* at the sea, they sang, "The inhabitants of Canaan trembled." The existence of 31 kings could not have come as a surprise then—they knew about *all* the inhabitants of the land.

What spooked the *meraglim*?

The Alter Rebbe explains in Likkutei Torah that the *meraglim*—precisely *because* they were "good people"—were of the opinion that the Yidden should stay in the desert, where they did not need to occupy themselves with their material needs and could focus on learning Torah and doing mitzvos. Why give this all up and go to a land where they would have to spend so much time plowing and planting, buying and selling.

That explains why Moshe could pick people who were *tzaddikim*, but would nevertheless advocate against conquering the land.

But still, at the time that they were selected, they already knew what entering the land entailed. They were already aware that they would have to occupy

themselves with *gashmiyus*, and clearly, they were ready for that—they were "good people." What changed their minds once they got there?

Seeing it.

The *Chachamim* tell us that "hearing isn't the same as seeing." They had heard about the challenges of living in the land and thought they could face them, but once they *saw* the land—they saw the physical and spiritual challenges settling in the land would entail—their confidence disappeared, and they were cast into doubt.

The lesson we can learn from this is:

Often, while we're still in yeshiva or in school, we make a firm resolution to never be intimidated by the challenges presented in *olam hazeh*. But then when we reach the world outside, the challenges seem overbearing and we may feel the urge to just run away instead of facing our real mission. This story teaches us that we need only to trust in Hashem and remember that as long as we follow His will, He will fight for us. Ultimately, we will be victorious!

(Sunday Parshas Shelach 5725—to the graduates of  
Beis Rivka and counselors of Camp Emuna;  
Likkutei Sichos vol. 8, p. 289)



לעבן מיט'ן רבין



PINKY LEW

לע"נ  
מזכיר כ"ק אדמו"ר  
הרה"ח ר' ירחמיאל בנימין  
בן מנחם הלוי ע"ה קליין  
נלב"ע י"ח סיון ה'תשע"ה  
תנ"צ'בה'  
נדפס ע"י משפחתו שיחיו



A PHOTO FROM CIRCA SHAVUOS 5741\*, PUBLISHED HERE FOR THE FIRST TIME.

# Sixteen Questions on Rashi

SIVAN 5741\*



On Yud-Gimmel Iyar 5741\*, the Rebbe issued a *michtav kloli* that left many wondering. The Rebbe wrote of the world's deteriorating situation, and suggested that Yidden unite in the spirit of Hakhel, especially with gatherings of Torah, *tefillah* and *tzedakah*, and to strengthen *ahavas Yisroel*. Continuing in this vein at the farbrengen the following Shabbos, the Rebbe described leaders of rogue regimes who could bring destruction to the world by the touch of a button, adding that

perpetual unity through the *sefer Torah* would bring about perpetual peace. These words left no doubt that the world was in a precarious state, but many were puzzled as to what the Rebbe was referring to. No particularly worrying events were taking place at that time.

Immediately upon receiving the letter, Chassidim around the world sprang into action, spreading its message and fulfilling its call. As far as *achdus*

was concerned, Chassidim had no doubt that they had to boost their efforts in registering children for the *sefer Torah*, which, as the Rebbe had been stressing in the previous weeks, would unite *klal Yisroel*. These efforts only intensified after the Rebbe's strong words on Shabbos, about making a great *shturem* in the period between Lag Ba'omer and Shavuos regarding signing up children for the *sefer Torah*. The Rebbe also called upon the public to participate in the *taanis shaos* that was declared by Agudas Harabbanim for Tuesday, Erev Rosh Chodesh Sivan.

The Rebbe also specified that in addition to those taking place worldwide, *kinusim* for children should be held at the Kosel Hama'aravi, Me'aras Hamachpeila, and Kever Rochel, as well as in Meron, Tzfas and Tverya.

### WEDNESDAY, 1 SIVAN

A children's rally took place this afternoon. At 3:15, one of the *mazkirim* entered and relayed a directive from the Rebbe to the emcee, Rabbi Yaakov Yehuda Hecht. Rabbi Hecht announced that the Rebbe requested for Reb Avrohom Lison, who had arrived from Eretz Yisroel, to perform for the children. The Rebbe added that if Reb Avrohom agreed, the performance should be after he joins the rally.

Before the Rebbe came in, the children were treated to a puppet show depicting various brawls between the *yetzer tov* and *yetzer hara*.

Upon the Rebbe's arrival at 3:30, the children davened Mincha. This was followed by the recital of the twelve *pesukim*. Rabbi Hecht then invited Reb Avrohom Lison to perform his acrobatic stunts. While the children sang, Reb Avrohom enthralled the crowd with his act. The Rebbe clapped along with the *niggun* and smiled a bit. This was followed by a *sicha*.

In the *sicha*, the Rebbe set forth that Tzivos Hashem's order of the day is to unite around the Torah and mitzvos, just as the Yidden received the Torah *k'ish echad b'lev echad*, this also being the message of this year—*Shnas Hakhel*. The Rebbe also explained the *pesukim* of *birchas kohanim*, from that day's lesson in *Chumash*. (After reciting each full *posuk* with Hashem's name, the Rebbe gave its respective explanation.)

After a brief introduction as to why he was going to do so, the Rebbe said a third *sicha* in Russian, for the children behind the Iron Curtain. In this *sicha*, the Rebbe called for all Jewish children to unite under the slogan, "Jewish children around the world—unite!" The Rebbe also reminded everyone to be sure to attend shul for *krias Aseres Hadibros* on Shavuos.<sup>1</sup>

The Rebbe then began singing "*Nyet Nyet Nikavo*," after which he handed out coins for *tzedakah* to the counselors, to distribute to the children.

### THURSDAY, 2 SIVAN

The Rebbe visited the Ohel.

### EREV SHABBOS, 3 SIVAN

The Rebbe sent an urgent telegram to Eretz Yisroel, in which he again urged that efforts in registering children for the *sefer Torah* be intensified.

Upon arriving at 770 before Shabbos, the Rebbe turned to Rabbi Shlomo Cunin who was standing nearby and asked him if in California there remains a child that doesn't yet have a letter in the *sefer Torah*...

### SHABBOS PARSHAS NASO, 4 SIVAN

During Shacharis, at "*Vayehi b'nesoa ha'aron*," the Rebbe suddenly turned toward the crowd and began clapping. They began singing "*Ana avda*," and the Rebbe clapped along for quite a long time.

At 1:30, the *farbrengen* began. In the first *sicha*, the Rebbe pointed out the uniqueness of this Shabbos as the one that "blesses" Shavuos. Therefore, although the unification of *elyonim* and *tachtonim* didn't occur until Shavuos, and we are not there yet, we can already begin the *avoda* now.

The Rebbe continued to learn a lesson from this: When a Yid is busy with great, lofty things, and a boy approaches him asking which *bracha* is recited on a cup of water, or he cries out "We want Moshiach now!" the Yid may claim that it is not his duty to interrupt his *dveikus* and descend to the child's level. But this Shabbos teaches us that we must bring about the link between *tachtonim* and *elyonim*. When the Yid claims that it is beneath his dignity, that may be true, but "Why didn't he think of it when he was immersed in eating kugel?!"



When the Rebbe listed the questions on Rashi, he turned to Reb Zalmon Jaffe and asked how many were asked so far. When Reb Zalmon produced the number 14, the Rebbe responded that since *birchas kohanim* (the subject matter of that particular Rashi) contains 15 words, he would add another question. The Rebbe added that in order to show that he's not being stingy with questions, he would ask one more... The Rebbe also posed questions on his father's notes on Zohar, and a  *mishna*  in Pirkei Avos.

The Rebbe then brought up the fact that the air conditioner was still broken, for the second Shabbos in a row, and he was discussing it because he was worried it wouldn't be fixed in time for Shavuos. If so, it would be the third time in a row that people are suffering from the heat, a dangerous *chazaka*. The Rebbe added that those who think that he wouldn't farbreng as long due to the heat are being delusional. Just as them sleeping in front of the Rebbe doesn't compel him to shorten the farbrengen, the same goes for the heat...

Later in the *sicha*, the Rebbe urged Chassidim to throw themselves into signing up children for the *sefer Torah*, and instructed that a list be compiled before Shavuos of how many children were registered, and another list should be drawn up on Yud-Beis Sivan. The Rebbe added that based on Rabban Yochanan ben Zakai's words, "שְׁמַיִם עָלֶיכֶם כְּמוֹרָא בְּשׁוּר וְדָם" ("the fear of Heaven shall be upon you like the fear of flesh and blood"),<sup>2</sup> the list should be sent here, to the Rebbe *Nessi Doreinu's* domain, which is in the same city as his Ohel and *Tziyun*.

## SUNDAY, EREV SHAVUOS

The Rebbe's directive at yesterday's farbrengen strengthened the sense of urgency amongst Chassidim to utilize every moment toward this effort. Indeed, today—Erev Shavuos(!)—Chassidim all over the world scrambled to sign up more and more children for the *sefer Torah*. This afternoon, in the final hours before Shavuos, the Rebbe received the updated figure of children throughout the world who had bought a letter in the *sefer Torah*.

## MONDAY, FIRST DAY OF SHAVUOS

Many guests came for Yom Tov, especially *rabbanim* from around the world. The Rebbe

displayed a joyous aura, encouraging the singing before and after the *tefillas*.

Following Mincha, Chassidim went on *tahalucha* to Boro Park, to help increase the local Yidden's *simchas hachag*. As is the custom, the Rebbe personally came out to see off the procession, clapping along with the singing. Many children stood opposite the Rebbe, and he encouraged their singing for a long time.

## TUESDAY, SECOND DAY OF SHAVUOS

The Rebbe entered the Shavuos farbrengen at 8:15 p.m. and washed his hands for a *seuda*. He then instructed the *gabbaim* to announce that all present should also wash.

In the first *sicha*, the Rebbe explained that the central *chiddush* of *matan Torah* was with *bnei Yisroel*, that Hashem chose them. This stems from Hashem's essence—*atzmuso umehuso yisbarech*—which is not limited or constrained in any way. The Rebbe added that the lesson from this is: when we meet another Yid we must remember that this is someone whom Hashem—*atzmuso umehuso yisbarech*—personally chose!

In the second *sicha* (which was quite lengthy) the Rebbe elaborated on the idea of *achdus* at *matan Torah*, and presented lessons to learn from this regarding assisting others: To do so in good cheer, and promptly, without "going to *mikveh*" beforehand, for one does not know what will happen to the needy person in the meanwhile.

In the *sicha* following the *maamar*, the Rebbe said that the world is currently in a state of *tohu vavohu*, adding that even among Yidden, upon whom the world's existence depends, there lacks unity. The Rebbe again urged Chassidim to register children in the *sefer Torah*, and added that in order to connect this with something physical, he would distribute three bottles of *mashke*: one for the person in charge of registration here, the second for his counterparts in Eretz Yisroel, and the third for the children behind the Iron Curtain.

When it came time for Eretz Yisroel's representative to receive the *mashke*, the Rebbe loudly declared: "The rav of Kfar Chabad!" upon which Rabbi Mordechai Ashkenazi came up and received the bottle. The Rebbe also called for "Yirmiyahu ben Devora" (Professor Herman Branover) to come up, and gave him the bottle for those behind the Iron Curtain.



At the end of the farbrengen the Rebbe instructed the *gabbai* to announce about the upcoming *kinus Torah*. He then requested for the *Niggun Hachana*, *Daled Bavos*, and *Nye Zhuritzi* to be sung, after which the Rebbe began singing “*Nyet nyet nikavo*.” The farbrengen ended at 1:45 a.m. with the Rebbe leading the bentching. Overall, it was an especially joyous farbrengen.

Maariv then took place, after which the Rebbe made *havdala* on the *kos* from bentching and proceeded to distribute *kos shel bracha* to all present. The Rebbe was very joyous during the *chaluka*. He encouraged the singing with the energetic waving of his hand, and instructed many individuals to be more *b’simcha*. When a boy wearing a Tzivos Hashem hat passed, the Rebbe gave him a salute. At the *chaluka’s* end at 3:15 a.m. the Rebbe began singing “*Ki V’simcha*.”

After Yom Tov, news began coming in about Israel’s surprise raid on Iraq’s nuclear reactor on Erev Shavuos. Three weeks after the Rebbe had issued the *michtav kloli*, as he was receiving the numbers of children who had bought letters in the *sefer Torah*, Israel had reduced a major security threat to ashes.

Israel’s prime minister, Menachem Begin, addressed the nation in an emotional speech, asserting that “the air force’s operation saved Eretz Yisroel from a second holocaust. The sword has finally been removed from the neck of the Jewish people...” Only now did people begin to understand what the Rebbe was referring to weeks ago, about the world’s precarious state.

Now that the public became aware of the operation’s surprising success, its direct link to the chain of *ruchniyusdike* initiatives the Rebbe set in motion throughout the last few weeks is plain to see.<sup>3</sup>

### WEDNESDAY, 8 SIVAN

The Rebbe visited the Ohel.

### THURSDAY, 9 SIVAN

At 8:00 p.m. the Rebbe began receiving guests who had come for Shavuos for *yeichidus*. The Rebbe saw people until 3:10 a.m. (with a short break to daven Maariv.)

*The following are some snippets from tonight’s yeichidus:*



THE REBBE SITS DOWN TO RECITE THE BRACHA ACHARONA AFTER KOS SHEI BROCHA, MOTZAEI SHAVUOS 5741\*.

The Rebbe told Rabbi Sholom Ber Wolpo that, to his great sorrow, all that he had feared about giving up *shtachim*, and “peace” is indeed happening. The Rebbe asked that he publish a second edition of his *sefer “Daas Torah”* (about the prohibition of giving away *shtachim*), and to add that unfortunately we are now seeing all of the concerns materializing!

A boy from France entered *yeichidus* with a hat of a ranking officer in Tzivos Hashem. The Rebbe asked him what his rank was, to which he responded that he doesn’t have a rank. The Rebbe smiled and said that in order to wear such a hat, one must attain a number of ranks and points...

Rabbi Kroll of Moshav Chemed was in *yeichidus* for about 20 minutes. When he came out he related the Rebbe’s displeasure with the sense of contentment among Chareidi circles from the amount of *yeshivos* for *baalei teshuva* that currently existed. The Rebbe contended that there is no place for satisfaction, because a growing number of Yidden are drifting in the other direction (and even more *yeshivos* are necessary)!

The Rebbe also expressed his concern about the Chareidim’s standing in Eretz Yisroel, intimating that he foresees a decline in *frumme* power in the upcoming Knesset.

The Rebbe also told him that the United States is very happy with Israel’s bombing of the Iraqi nuclear reactor, but for obvious reasons it can’t express its joy openly.



MORDECHAI BARON VIA JEM147967

KOS SHEL BROCHA, MOTZAEI SHAVUOS 5741\*.

## SHABBOS PARSHAS BEHAALOSECHA, 11 SIVAN

The farbrengen began at 1:30. In the first *sicha* the Rebbe discussed the idea of *yemei hatashlumin* of Shavuot. Despite the fact that the *avoda* of Shavuot was completed, we can always increase in *kedusha* during *yemei hatashlumin*.

In the second *sicha*, the Rebbe said that the *simcha* that certain individuals were lacking over Shavuot must be made up for. These people sat in depression or were just sleeping, nothing could awaken them from their slumber.

The Rebbe declared that we have nothing aside for the Torah, and when the Torah commands us to rejoice, we must be happy!

Following the *sicha*, Chassidim sang a *freiliche niggun*, and the Rebbe energetically clapped along.

At the farbrengen's conclusion, the Rebbe encouraged the Chassidim to intensify their efforts in registering children for the *sefer Torah*, until 15 Sivan. The farbrengen ended at 5:40 p.m.

## SUNDAY, 12 SIVAN

The Rebbe visited the Ohel today.

## MONDAY, 13 SIVAN

At 5:00 p.m. the Rebbe entered the big *zal* and addressed the *talmidos hamesaymos* (Beis Rivkah graduates) for 50 minutes.

In the *sicha*, the Rebbe explained that the idea of vacation exists only in terms of their scholastic schedule. There is no break, however, from Torah and mitzvot, "our life." On the contrary, vacation should be utilized to gain energy for Torah and mitzvot.

The Rebbe also explained the lesson we learn from Yud-Gimmel Sivan, the day following the *tashlumin* of Shavuot: on this day, Torah's greatness is expressed in that it leads to action. So too during vacation, a little Torah study causes a Yid to act totally differently than others around him.

The Rebbe also encouraged the students to make *mesibos Shabbos* and the like during vacation, and to sign children up for the *sefer Torah*.

At 8:00 p.m. the Rebbe began receiving guests for *yechidus*, lasting until 2:30 a.m.

One of those who entered *yechidus* was Yehuda Isk (the man with "electric hands"). The Rebbe told him that he shouldn't limit his work to Chabad, rather he should work with all circles. The Rebbe also discussed his healing program with him. At the end of the *yechidus*, Yehuda asked the Rebbe for a bottle of *mashke* for the Beis Chabad in Cholon (which helped him during his illness). The Rebbe replied that he would give it at the farbrengen on Shabbos.

## WEDNESDAY, 15 SIVAN

The Rebbe visited the Ohel.

The number of children who bought letters in the *sefer Torah* since the Rebbe launched the campaign to date amount to 185,000, 125,000 of whom are from Eretz Yisroel! **1**

1. The previous year, 5740, the Rebbe started the campaign of bringing children to hear the *Aseres Hadibros*. See *Children at the Forefront*, Derher Sivan 5774, for a full account of the *mitvza*.

2. Brachos 28b.

3. For the full story of *mitvza ois b'sefer Torah*, and its connection with Israel's success in the raid on the Iraqi nuclear reactor, see *Unite the Children*, Derher Teves 5776. See also *Gather to Save the Nation*, Derher Sivan 5776.



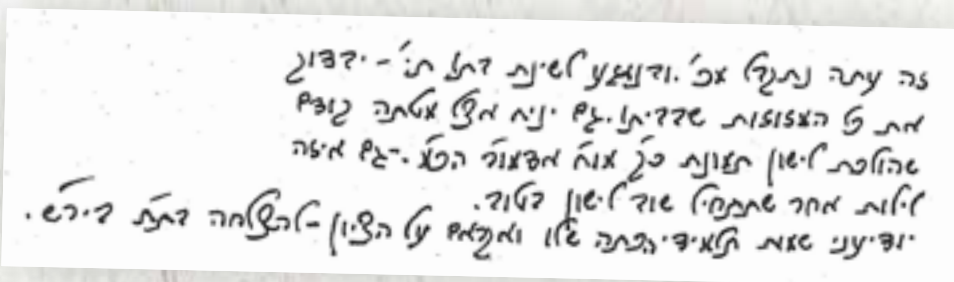


## כתב יד קודש

לזכות  
החתן הרה"ת ר' שמואל צמח שיחי'  
איידעלמאן  
והכלה המהוללה מרת מלכא מאשא תחי'  
טענענבוים  
לרגל חתונתם בשעתומ"צ  
יום כ"ח סיון ה'תשע"ט  
נדפס ע"י הוריהם  
הרה"ת ר' שלום וזוגתו מרת גיטל  
ומשפחתם שיחיו איידעלמאן  
הרה"ת ר' יצחק וזוגתו מרת רבקה  
ומשפחתם שיחיו טענענבוים

# Rest Assured

Postscript of a letter from the Rebbe to a member of *anash* in response to his writing about his daughter who couldn't sleep at nights and was crying hysterically, 21 Teves 5711\*:



I have just received your letter. Regarding your daughter's sleep: check all the mezuzos in your house. Also place a picture of my father-in-law, the Rebbe, next to her bed before she goes to sleep. [Continue this practice] for a few additional nights, even once her sleep improves.

Notify me of the names of the students in your class and I will read them at the *Tziyun*, for success in Torah study with *yiras Shamayim*.

זה עתה נתקבל מכ'. ובנוגע לשינת בתו תי' –  
יבדוק את כל המזוזות שבביתו. גם יניח אצל  
מטתה קודם שהולכת לישון תמונת כ"ק מו"ח  
אדמו"ר הכ"מ. – גם איזה לילות אחר שתתחיל  
שוב לישון בטוב.

יודיעני שמות תלמידי הכתה שלו ואקראם על  
הציון – להצלחה בת"ת ביר"ש.





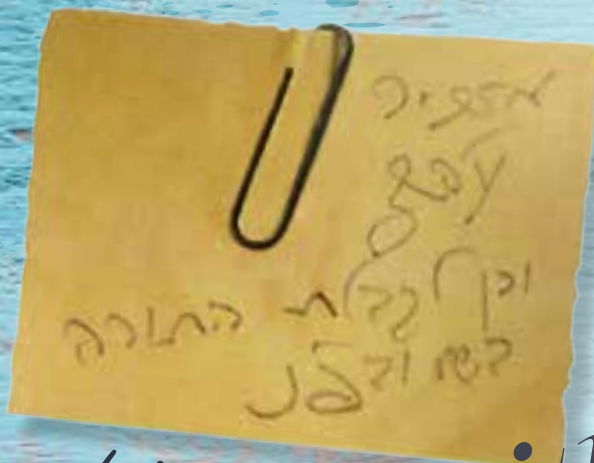


לע"נ  
הרה"ת ר' שלום דובער ע"ה  
בן הרה"ת ר' יעקב יוסף ע"ה  
נלב"ע ח"י חשון ה'תשע"ד

ולע"נ  
מרת רבקה ע"ה  
בת הרה"ת ר' אברהם ישעי' ע"ה  
נלב"ע י"א סיון ה'תשע"ד

תנ"צ'יה'

נדבת משפחתם שיחיו



THE REBBE'S HANDWRITTEN  
RESPONSE TO A LETTER:

אזכיר

עה"צ

וכן לקבלת התורה

בשמובפ"נ [=בשמחה ובפנימיות].

I WILL MENTION THIS AT THE OHEL.  
AND FOR [A BROCHA TO] RECEIVE THE  
TORAH WITH SIMCHA AND P'NIMIUS.

# Shavuos with RABBOSEINU NESIEINU

# Baal Shem Tov

## Greatest Giluyim

The Mezritcher Maggid told the Alter Rebbe that Shavuos by the Baal Shem Tov felt like the expression of the *navi* Yechezkel, “נפתחו השמים ואראה—מראות אליקים—the heavens opened and I saw the divine visions” [i.e. we experienced the greatest *giluyim*].<sup>1</sup>

On the second day of Shavuos the Baal Shem Tov would daven at daybreak and have an early *seudas Yom Tov* with a *minyan* of select *talmidim*. Later in the day there was a grand public *seuda* and the Baal Shem Tov would farbreng for many hours.<sup>2</sup> This happened every year of the Baal Shem Tov’s *nesius*.

The Maggid explained that the second day of Shavuos was so dear to the Baal Shem Tov because it is the

first 24 hours after *bnei Yisroel* received the Torah.<sup>3</sup>

## The Alter Rebbe’s Mentors

The dramatic story of the Alter Rebbe’s birth and the Baal Shem Tov’s close involvement in every element of his *chinuch* is well known. Two of the Baal Shem Tov’s *talmidim*, Harav Yosef Yitzchak, the Alter Rebbe’s uncle, and Harav Yissachar Ber Kabiliaker of Lubavitch were charged with mentoring the Alter Rebbe in his youth. Both of them had a long standing tradition to travel to the Baal Shem Tov for Shavuos and would each give reports about the Alter Rebbe’s progress and receive detailed instructions moving forward. Both were warned to never tell the Alter Rebbe about the Baal Shem Tov.

On the Shabbos before Shavuos 5520\*, after Mincha, the Baal Shem Tov spoke to the Mezritcher Maggid in the presence of Harav Yosef Yitzchok.

“From the day the ‘*neshama chadasha*’ (of the Alter Rebbe) descended to this world and my *talmid*, the *tzaddik* Baruch and his

wife Rivka merited that this *neshama* was en clothed in their son Schneur Zalman, I have had *mesiras nefesh* for him. He belongs to you (the Maggid) but he must come to you on his own with no outside influence. When he comes to you, know that he has great potential and you must mentor him carefully so that he successfully executes his mission.”<sup>4</sup>

## Histalkus

Before his *histalkus* on the first day of Shavuos 5520\*, the Baal Shem Tov instructed his *talmidim* to sing the *niggun* composed by Reb Michel of Zlotchov, known as the *התעוררות*, and said: “I promise for all generations, that wherever, whenever and whoever will sing this *niggun* with a true awakening of *teshuva*, I will hear it in any heavenly *heichal* I may be and I will join in song to awaken much heavenly mercy for the *baal teshuva* singing the *niggun*.”

The Baal Shem Tov was *nistalek* on the first day of Shavuos and was buried in Mezibuz on the second day of Shavuos.<sup>5</sup>



THE BAAL SHEM TOV'S TZIYUN IN MEZIBUZ.



# Mezritcher Maggid

## Kabalas Hanesius

Following the *histalkus* of the Baal Shem Tov, his son Reb Tzvi was appointed leader of the *chevraya kaddisha* of the *talmidei haBaal Shem Tov*. However, it quickly became apparent that he did not possess the strength necessary to defend Chassidus from the pressures of the *misnagdim*.

On the second day of Shavuos 5521\*, following the first *yom hilula* of the Baal Shem Tov in Mezibuz, after Reb Tzvi concluded saying Torah in the presence of the *chevraya kaddisha* he said: “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 *nesius* to him in the presence of the *chevraya kaddisha*. He should sit in my place, and you, my son should sit in his. Know that you all will be successful; ופי שנים ברוחו (double the spirit of his predecessor).”

Reb Tzvi stood up from his place, wished the Maggid *mazel tov* and gave him the Baal Shem Tov’s cloak. The Maggid, wearing the cloak, sat down in Reb Tzvi’s place and delivered a Torah on the *possuk* “ומראהם ומעשיהם”.

Reb Mendel Horodoker was present at the time and later repeated this Torah to the Alter Rebbe. It was eventually published in Torah Or Parshas Yisro in the unique style of Chabad.

After the Alter Rebbe became a *talmid* of the Maggid, he returned to

Vitebsk and gathered a *minyan* of ten *yungerleit* who became his *talmidim* and *mekusharim*. Before Shavuos 5531\* the Alter Rebbe farbrenged with the group and discussed the *possuk* וגם בך יאמינו לעולם. Hashem told Moshe Rabbeinu that as a result of the revelations of *matan Torah* the Yidden will also believe in you, Moshe, forever. Although the Yidden had no doubt about the legitimacy of prophecy, they were uncertain if Moshe Rabbeinu was in fact the one to follow. *Matan Torah* removed all doubt about this.

“We all know of the Baal Shem Tov and the Maggid. The doubt is only if they are ‘the ones’... The Baal Shem Tov is the Rebbe, and we must know without a doubt that our Rebbe is the Rebbe.”

That year, on Shavuos, during the reading of *matan Torah* all the Chassidim felt the “אנכי עומד בין ה' וביניכם” (“I am standing between Hashem and you”) by the Maggid...

“The heavenly entourage that always accompanied me has moved today to accompany the holy and awesome Reb Berenyu ben Reb Avraham...”

# Alter Rebbe

Shavuos by the Alter Rebbe was one of the *ימים טובים המצוינים*—noteworthy Yomim Tovim, since it was the *yom hilula* of the Baal Shem Tov.<sup>6</sup>

The Alter Rebbe davened at the *amud* on the first day of Shavuos in connection with the *hilula* and would speak at length about the *derech* of the Baal Shem Tov.<sup>7</sup>

## Baruch Haba!

The *seuda* of the second day of Shavuos was called “Dem Zeiden’s Seuda” (the Alter Rebbe referred to the Baal Shem Tov as ‘Zeide’). In middle of the *seuda*, the Alter Rebbe would announce, “*Baruch haba!*” and the Chassidim understood that the Baal Shem Tov was present.

Once, one of the elder Chassidim who had seen the Baal Shem Tov started speaking about the Baal Shem Tov. The Alter Rebbe said that the Baal Shem Tov is now busy in גן עדן



# Mitteler Rebbe



THE ALTER REBBE'S NIGGUN "TZE'ENA URE'ENA".

העליון in the "מהיבטת דקוב"ה. A short while later, the Alter Rebbe announced "Baruch haba!"<sup>8</sup>

## Tze'nah Ur'elah

Many guests came to Liozna one year for Shavuot and the Alter Rebbe said a *maamar* in the courtyard of the main shul since there was no space indoors for the enormous crowd. Many were standing on nearby

rooftops and on the courtyard walls. The Alter Rebbe sang the famous *tenua* of צאינה וראינה and said a short *maamar* on that *possuk*.

The experience was so intense that many Chassidim fainted. Reb Aizik Homiler related that he was in Liozna that year for Shavuot and during that *maamar* his *neshama* was disconnected from his body. Only his *neshama* heard the *maamar*...<sup>9</sup>

At a certain point during the farbrengen of Shavuot 5715\* the Rebbe instructed Chassidim to sing several *niggunim* and the Rebbe was very serious and deep in thought. Then the Rebbe said with great emotion:

The Alter Rebbe would announce "Baruch haba!" during the Shavuot *seuda*, welcoming the Baal Shem Tov...

One who sees and feels and can say "Baruch haba!" should do so (and the Rebbe then announced in a special tone) "Baruch haba!"

As we are now in the presence of the Moshe Rabbeinu of our generation, which in our generation is the Rebbe *der Shver*, through him the Rebbe Rashab is here. When the Rebbe Rashab is here then the Rebbe Maharash is here. When the Rebbe Maharash is here, the Rebbe the Tzemach Tzedek is here. When the Rebbe the Tzemach Tzedek is here, the Mitteler Rebbe is here. When the Mitteler Rebbe is here, the Alter Rebbe is here. When the Alter Rebbe is here, the Mezritcher Maggid is here. When the Mezritcher Maggid is here, the Baal Shem Tov is here...

Although all the Rebbeim are here, what is most important to us is the fact that our Rebbe is here, and through the Rebbe we have all the Rebbeim until the Baal Shem Tov who was a student of Achiya Hashiloni, who was the mentor of Eliyahu Hanovi about whom the *novi* Malachi states "והשיב לב אבות על בנים ולב בנים על אבות" may it be speedily in our days!

## The Fire of Matan Torah

Reb Aizik Homiler related that on Erev Shavuot, Chassidim were discussing what to request from Hashem on the night of Shavuot. They asked the Mitteler Rebbe and imagined he will say one should request an appreciation for *pnimius haTorah* and proper understanding and grasp of Torah. But the Mitteler Rebbe responded that he would request to have the fiery flame of *matan Torah*.<sup>10</sup>

## Keser Torah

The Mitteler Rebbe promised that whoever remains awake the entire first night of Shavuot will merit <sup>11</sup> כתר תורה.

"Although all the Rebbeim are here, what is most important to us is the fact that our Rebbe is here, and through the Rebbe we have all the Rebbeim until the Baal Shem Tov..."



# Tzemach Tzedek

## Kabbalas Hanesius

Following the *histalkus* of the Mittlerer Rebbe on Tes Kislev 5588\* the Tzemach Tzedek refused to accept the *nesius* for many months. As time passed, a committee of Chassidim decided that on Shavuos, when many prominent Chassidim were due to visit Lubavitch, the matter would be resolved.

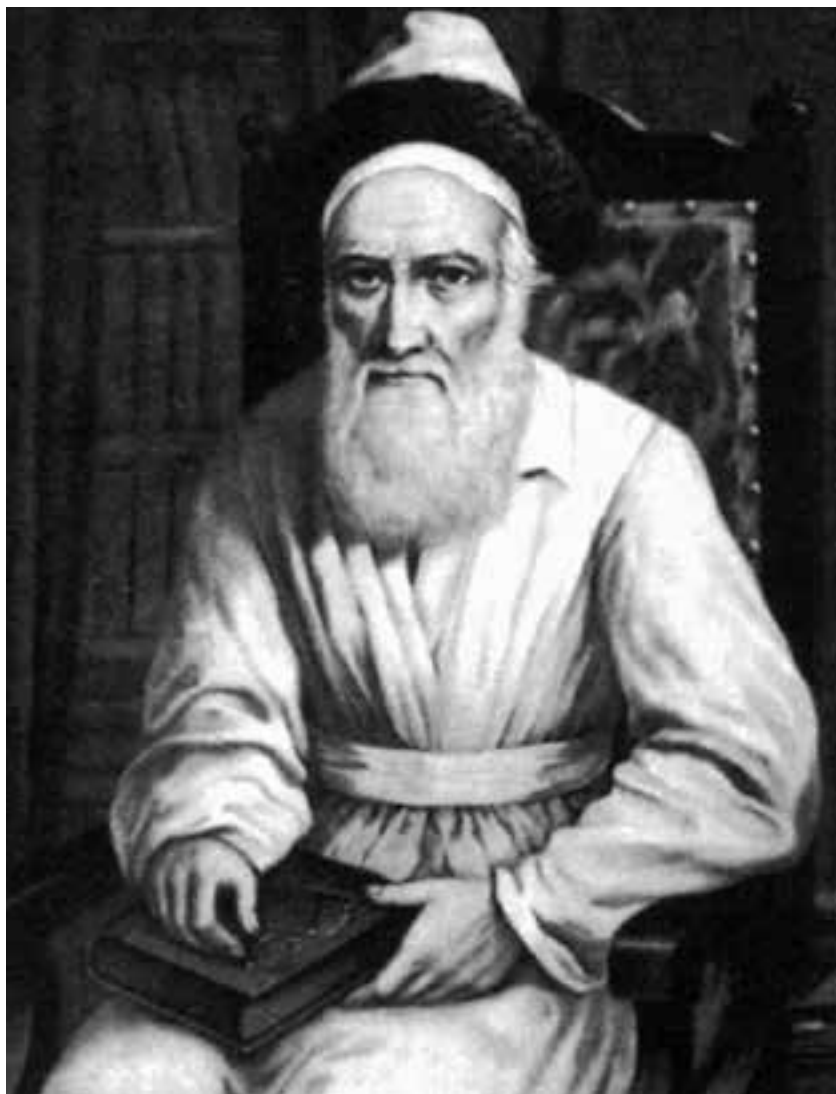
On Erev Yom Tov, a *minyán* of prominent Chassidim entered the Tzemach Tzedek's room and begged him to accept the *nesius*. When he once again refused, Reb Peretz Chein exclaimed, "The Rebbe's grandson must be the Rebbe, and I have proof from Torah that you are the one:

"Chazal state, איש מזרע תחילה יולדת, נקבה (when the male seeds first, a female is born), which refers to your mother (Rebbetzin Devorah Leah, the Alter Rebbe's daughter) and אשה מזרעת זכר (when the woman seeds first, a male is born), referring to you."

Upon hearing this, the Tzemach Tzedek accepted their request.

A short while later, the Tzemach Tzedek appeared garbed in the white *sirtuk* and *shtreimel* he had inherited from the Alter Rebbe and recited the *maamar* על שלשה דברים העולם עומד and the joy of the Chassidim knew no bounds.<sup>12</sup>

Throughout the *nesius*, it was customary for the Tzemach Tzedek to recite a *maamar* on the morning of Erev Shavuos after Shacharis.<sup>13</sup>



KEHOT PUBLICATION SOCIETY

## Chag HaMaTzos

Hundreds of Chassidim, including the most prominent ones, served as *rabbanim* and *dayanim* in many towns and cities throughout Eastern Europe. Due to their rabbinic responsibilities they were unable to travel to the Rebbe for Tishrei or Pesach. Since the Yom Tov of Shavuos does not present unique and difficult halachic questions, it became customary for the Chassidishe *rabbanim* to travel to the Rebbe for Shavuos. A *rav* is called a מורה צדק—guide of truth—abbreviated as מ"ץ. Thus, Shavuos by the Rebbeim

came to be called חג המ"צות—the Yom Tov of the *rabbanim*.<sup>14</sup>

The Tzemach Tzedek would host a "*rabbanisher tish*," a special *seuda* for the visiting *rabbanim* on the second day of Yom Tov. The *rabbanim* would present the difficult *shaalos* they encountered throughout the year and the Tzemach Tzedek would discuss them in great depth and answer all the questions in less than an hour. The *seuda* was also referred to as the "*nigleh tish*" since the subject matter of the animated discussions was *halacha*. The *seuda* concluded with the singing of the Alter Rebbe's *niggun*—the Daled Bavos.<sup>15</sup>

## Rebbe Maharash

### *Kabbalas HaTorah with Joy*

The Chossid Reb Pesach of Beshinkovitch traveled to Lubavitch every year for Shavuos. One year there was an enormous crowd of guests for Yom Tov and it was impossible for everyone to merit a *yechidus* with the Rebbe Maharash.

The *gabbai*, Reb Levik, did not plan on allowing Reb Pesach to enter for *yechidus* and Reb Pesach also did not believe he would merit *yechidus*. To his utter surprise, Reb Levik suddenly notified him that the Rebbe was calling him into *yechidus*.

During that *yechidus*, Reb Pesach cried bitterly that he is “an empty vessel filled with shame.”

The Rebbe responded, “This is a feeling one should have. Do you recite Tehillim with tears? Every day you should recite two *kapitelach* with tears, but one needs to approach *kabbalas haTorah* with *simcha*.”<sup>16</sup>

## Rebbe Rashab

### *Chassidim Are Not Automatic*

On Erev Shavuos 5656\*, the Rebbe Rashab started saying the *maamar* long before *licht bentchen* and it lasted for two and a half hours. Afterwards he davened Maariv alone in his room for a very long time. In general, the Rebbe Rashab's Maariv of the first night of Shavuos was similar to that of the first night of Rosh Hashanah—very long and with great *dveikus*.

One of the guests at the *seudas Yom Tov* was Harav Boruch Schneur (the Rebbe's grandfather) who would come to Lubavitch for Shavuos every year. (He had said of himself, “אין בין א”

שבועות ד'יקער—I am a Shavuos type.”)

During the *seuda*, Harav Boruch Schneur said “Today we obtained *temimus*, completeness, effortlessly. The *maamar* was long, and then there was Maariv, so all in all, *temimus* was obtained automatically (‘בדרך ממילא’).” [Meaning: Halacha mandates that davening on the first night of Shavuos needs to be late, after nightfall, in order to fulfill what the Torah says about *sefiras haomer*, that we count “שבע שבתות תמימות—seven complete weeks,” culminating on Shavuos. With the *maamar* being extra long, davening was already so late that we reached “completeness” effortlessly without having to wait.]

The Rebbe Rashab responded: “Chassidim do not value gains that are attained ‘automatically’ (בדיעבד), even if they come about through Chassidus [i.e. the *maamar*]. True *temimus* is earned by toiling in *avoda*. That which comes of its own accord is not *temimus*.”<sup>17</sup>



LIBRARY OF AGUDAS CHASSIDEI CHABAD

## In Order

Another noteworthy guest in Lubavitch for Shavuot was Harav Hagaon Levi Yitzchok, the Rebbe's father. He was very involved with the *temimim*, and while testing them in *halacha* would explain the topics according to Kabbalah in his unique style. There were always *bochurim* and *yungerleit* surrounding Harav Levi Yitzchok who would take a leading role in the conversations.

On Shavuot morning, the *bochurim* inquired by Harav Levi Yitzchok about the conversations at the Rebbe Rashab's *seuda* the previous evening. He told them that they had discussed the new *maamar* and he explained that the three questions presented in the *maamar* were in a specific order. The Rebbe Rashab responded that he had not thought of it.<sup>18</sup>

## Tikun Leil Shavuot

The Rebbe Rashab would recite the Tikun Leil Shavuot twice. Once on the first night of Yom Tov and a second time when he would travel to *datche* (vacation) in the summer.

At the *seudas Yom Tov* of Shavuot 5729\* in the Frierdiker Rebbe's apartment, Rashag inquired about the source for reciting *tikun* twice.

The Rebbe responded that there are sources that state *mekubalim* would recite *tikun* twice and the Frierdiker Rebbe said that Reb Hillel Paritcher would do this as well.<sup>19</sup>

The Rebbe sensed my wonder and said, 'I am not yet down from the mountain [Har Sinai]. We will discuss these financials in a few days.'

## Frierdiker Rebbe

### On the Mountain

Reb Yechezkel ("Chatche") Feigin, *mazkir* of the Frierdiker Rebbe, wrote in a letter<sup>20</sup> to Reb Moshe Gelman several days before Shavuot 5698\*:

"Reb Mordechai Cheifetz just returned from his trip to the United States and brought regards from *anash* to the Rebbe. The Rebbe derived much pleasure from hearing the regards but told him that, 'Now I will receive a general report [from *anash* in America] and after *matan Torah* I will receive a detailed report...'

"Although the Rebbe's words are self understood to mean that he is now preparing himself for Yom Tov and is limited in time [to focus on a lengthy report about *anash* from America], the Rebbe specifically said, '**after *matan Torah*** I will receive a detailed report,' expressing that he is now actually preparing for *matan Torah*.

"For us regular people, on Shavuot we commemorate *matan Torah* which occurred long ago. But for the Rebbe, Shavuot is actually *matan Torah*. Tzaddikim who transcend the material reality really feel the idea of *matan Torah*.

"I once heard this from the Rebbe. Several years ago I entered his room a few days after Shavuot with a financial report and I noticed he was not really listening to what I was saying. The Rebbe sensed my wonder and said, 'I am not yet down from the mountain'<sup>21</sup>



REB CHATCHE  
FEIGIN.



[Har Sinai]. We will discuss these financials in a few days.'

"There is a well known story of when the Mezritcher Maggid was asked why he needed to daven for so many hours and he illustrated that just as one needs to spend many weeks on the road in order to actually have merchandise to sell, the same is true with *avoda*. It is not enough to think about the *kavanos*, one needs to actually experience them.

"When we learn in Chassidus about Peasch and *yetzias Mitzrayim* or about Shavuot and *matan Torah*, for us it is abstract since we relate to materialism more than to spirituality. But the Rebbe is actually there."

In a letter<sup>22</sup> to Reb Mendel Cunin describing the same episode, Reb Chatche added: "May Hashem help us that we merit to at least 'stand near the mountain...'"

Reb Mordechai Cheifetz described the conversation with the Frierdiker Rebbe in a letter to Reb Yisroel Jacobson:<sup>23</sup> When I came to the Rebbe on Wednesday the joy was boundless. When the Rebbe saw my fatigue he said: "Now I am preparing for *matan Torah*, and you are fatigued. I will hear from you now a general report and you should go home to Riga to rest up [from your long journey]. Come back after Yom Tov and give me a more detailed report then."





LEVI FREEDMAN JEM 262175

## The Rebbe

### Reliving Matan Torah

Celebrating Shavuot in the Rebbe's presence meant experiencing *matan Torah* anew. The *achdus* achieved on Rosh Chodesh Sivan, the guarantorship of the children, *naaseh* before *nishma*, and the actual moment when *bnei Yisroel* heard the *Aseres Hadibros* were emphasized, commemorated and observed in the many components of celebrating Shavuot in 770.

During the days prior to Yom Tov, guests would arrive in Crown Heights, most notably among them

THE REBBE RECEIVES AN ALIYA, EREV SHAVUOS 5749\*.

were *rabbanim* who were unable to come to the Rebbe during Tishrei and Pesach. In the later years, the Rebbe instructed a special *kabbalas ponim* be arranged for the *rabbanim* and the Rebbe showed them various *kiruvim* throughout Yom Tov. Mr. Zalmon Jaffe from Manchester, UK, was a regular Shavuot guest and he wrote beautiful diaries of these visits upon the Rebbe's instruction and encouragement.

Already at the farbrengen of Shabbos Mevarchim Sivan, the aura of *matan Torah* was prevalent and there were years that the Rebbe held a farbrengen on Rosh Chodesh Sivan and on other days leading up to Shavuot. Starting in 5740\*, the Rebbe held children's rallies during the Shavuot season as well.

That year, the Rebbe also launched what became the main *mitvza* of Shavuot in the later years:

to encourage every child—as the guarantors of Torah—to be in shul to hear the reading of the *Aseres Hadibros*. The *Aseres Hadibros* campaign continued and grew over the coming years, with newspaper advertisements and signs promoting its significance, especially for children. The Rebbe spoke of the importance and urgency of this *mitvza* each year.<sup>24</sup>

During the farbrengen of Shabbos Parshas Bechukosai 5746\*, the Rebbe explained how the days before Shavuot are an auspicious time to increase in *ahavas Yisroel* and *achdus Yisroel* to hasten the *geula*. Since this was the time that *bnei Yisroel* united in preparation for *kabbalas haTorah*, the Rebbe issued a בקשה נפשית (personal and heartfelt request) that on the Shabbos before Shavuot, after Mincha, “all Yidden, men, women and children should gather together



## ...The Rebbe entered the shul and asked, “Where is everyone?”

for a farbrengen (respectively)... say *lchaim*... and specifically speak about *ahavas Yisroel*, *achdus Yisroel* and the *geula*.”<sup>25</sup>

Before Yom Tov, the Rebbe sent a telegram to *anash* throughout the world with the words “קבלת התורה בשמחה ובפנימיות”.

Following *seudas Yom Tov* on the first night of Shavuos 5712\*, Chassidim gathered in shul to recite *tikun*.

Upon completing *tikun*, some people began learning while others simply hung around until morning, when it was time for *mikveh*. Suddenly, the Rebbe entered the shul and asked, “Where is everyone?” (Only 15 people or so were still in 770.) Someone remarked that everyone had gone to *mikveh*. The Rebbe continued, “Yoel [Kahn] is also in the *mikveh*?” Someone responded, “Yes,” and the Rebbe said “Ah!”

The Rebbe then took off his coat, sat down at his place, and instructed to begin the *niggun* in preparation for a *maamar*. In the meantime, someone was sent to the *mikveh* to inform everyone that the Rebbe had appeared in shul. After the *niggun* was sung, the Rebbe started reciting a *maamar* with the *dibbur hamaschil* חמשה קנינים.

This early morning *maamar* became an annual custom and continued until 5730\*. Each year, on the first night of Shavuos, after everyone had finished reciting *tikun* and had been to the *mikveh*, at around 3:00 a.m. the Rebbe would enter the main shul and recite a *maamar*. Usually, there was no *niggun* before the *maamar* and the shul was silent when the Rebbe left at the end. This *maamar*



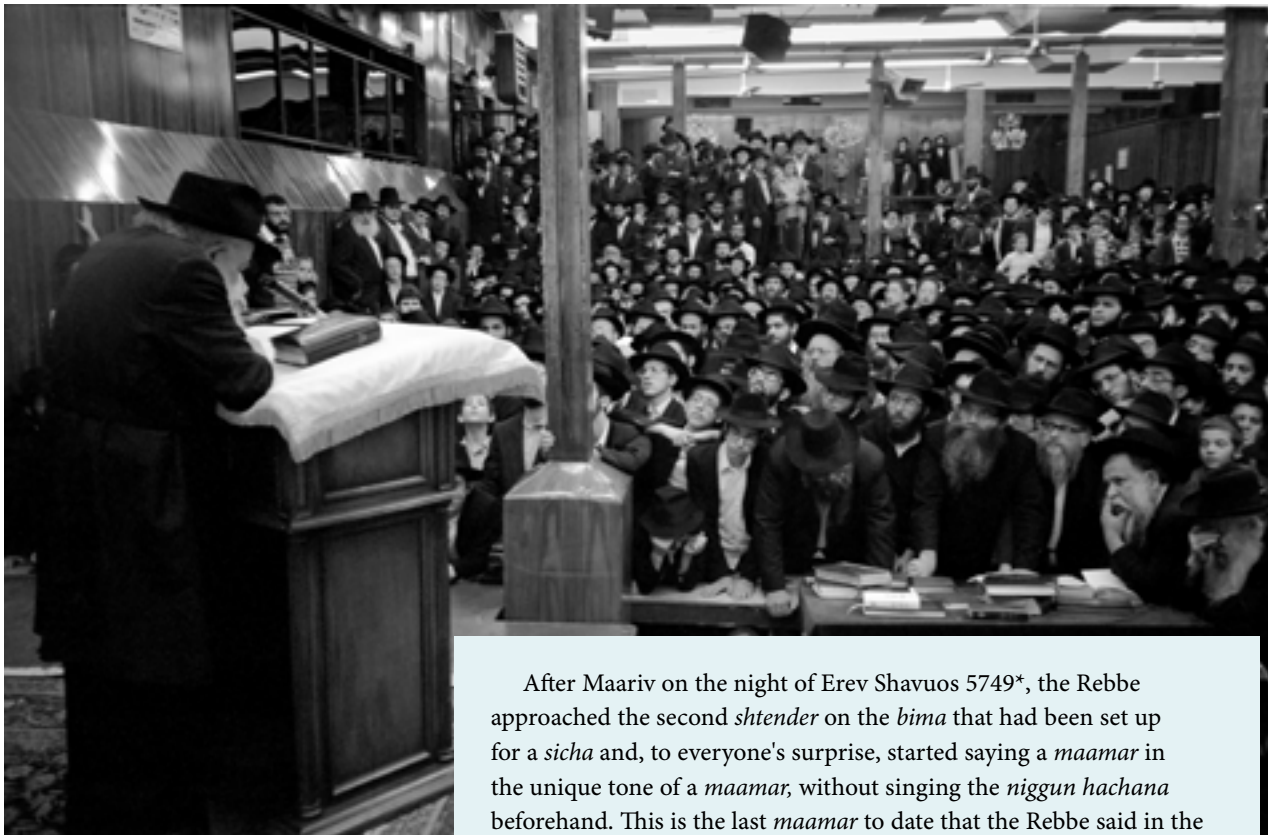
THE REBBE SPEAKS WITH REB ZALMON JAFFE, A FREQUENT VISITOR FOR SHAVUOS, IN SIVAN 5735.

PINNY LEW



FARBRENGEN, MOTZAEI SHAVUOS 5723 (PHOTO TAKEN AFTER NIGHTFALL).

PINNY LEW



THE REBBE SAYS THE MAAMER "MATZAH ZU" AT THE SHTENDER, NIGHT OF EREV SHAVUOS 5749\*.

came to be known as the "*Matan Torah Maamar*" as it was recited at the time *matan Torah* occurred the first time.<sup>26</sup>

During those years the Rebbe would have *seudas Yom Tov* in the Frierdiker Rebbe's apartment (the second floor of 770) and would remain in 770 throughout the night until the early morning *maamar*. The *seudos* of both nights and days of Yom Tov (as well as the other Yomim Tovim) were attended by select Chassidim and many of the discussions were later transcribed and published in the *sefer* המלך במסיבו. After the passing of the Frierdiker Rebbe's Rebbetzin in 5731\*, the Rebbe no longer ate Yom Tov meals upstairs and instead would go home after Maariv.

In 5731\*, Erev Shavuos was on Shabbos. Chassidim inquired about the *seder* with regard to the early morning Shavuos *maamar*, as the Rebbe had started having *seudas*

After Maariv on the night of Erev Shavuos 5749\*, the Rebbe approached the second *shtender* on the *bima* that had been set up for a *sicha* and, to everyone's surprise, started saying a *maamar* in the unique tone of a *maamar*, without singing the *niggun hachana* beforehand. This is the last *maamar* to date that the Rebbe said in the special *maamar* tone.

During the *maamar*, the Rebbe made mention of the importance for everyone to be in shul and hear the *Aseres Hadibros*; especially the children.

*Yom Tov* at his home, and it was questionable if he would return to 770 at 3:00 a.m. to recite the *maamar*. The Rebbe said it will be said during the Shabbos farbrengen of Erev Shavuos.

Starting in 5732\* through 5747\* the Rebbe held a farbrengen on the night before Erev Shavuos. Chassidim understood this farbrengen to be a substitute for the "*Matan Torah Maamar*." It is noteworthy that many of the *maamarim* from Erev Shavuos begin with the *dibbur hamaschil* בשעה בשהקדימו ישראל נעשה לנשמוע, as that is the anniversary of that monumental commitment by *bnei Yisroel* before *matan Torah*.

On the first day of Yom Tov, after Mincha, all Chassidim, young and old would line up on Eastern Parkway

in front of 770 in preparation for *tahalucha*.<sup>27</sup> The enormous crowd burst into song as the Rebbe appeared at the front door of 770 to see them off. The parade would begin walking and the Rebbe encouraged the singing until the final participant was out of sight. Many times the Rebbe would motion to bystanders to join the parade.

Until 5730\*, after concluding *seudas Yom Tov* in the Frierdiker Rebbe's apartment, the Rebbe remained in 770 until he was notified by Rabbi Hodakov that the *tahalucha* had returned. Sometimes the Rebbe would tell him a short *bracha* to be relayed to the Chassidim before he walked home. Starting in the mid 5740s\*, when the *tahalucha* returned



they would sing a *freilicher niggun* on Eastern Parkway and the Rebbe would come out to greet them. On Shavuot 5751\* the Rebbe even said a *sicha* to the assembled Chassidim!<sup>28</sup>

Towards the conclusion of Yom Tov the Rebbe held a farbrengen. The Rebbe would wash for *hamotzi* at his place and would lead *birkas hamazon* at the conclusion of the farbrengen. Since Yom Tov was over 45 minutes into the farbrengen, hundreds of Yidden from the entire tri-state area would hurriedly drive over to 770 and join the farbrengen and the distribution of *kos shel bracha* that followed.

There was a *maamar* and many *sichos* on various topics and the farbrengen would last for many hours. Most notably the Rebbe would say a *sicha* on a *sugya* in *nigleh* as a participation in the Kinus Torah planned for the next day, on Isru Chag. Many times there was an entire *sicha* devoted to the *tahalucha*. The farbrengen of Acharon Shel Pesach was usually shorter, since the Rebbe wished to conclude *kos shel bracha* before midnight (possibly due to the restrictions of *sefiras haomer* that begin after Yom Tov). The Shavuot farbrengen, however, usually continued for many hours, well past midnight.

Towards the end of the farbrengen, Rabbi Mentlik, the organizer of the Kinus Torah, would make an announcement inviting the crowd to participate and the Rebbe gave him the challah and wine (and sometimes soda) from the farbrengen to be distributed to the participants of the Kinus.

After Maariv, the Rebbe would recite *havdalah* and then distribute *kos shel bracha* until the wee hours of the morning.

On Isru Chag the Rebbe usually went to the Ohel. The Kinus Torah was held in the main shul from after

Mincha, many times continuing until midnight. Reb Yoel Kahn would review the *sicha* the Rebbe had said at the farbrengen as a participation in the Kinus and then many local and visiting *rabbanim* and *roshei yeshivos* would deliver *pilpulim* in all areas of Torah, many of which were later published in special *kovtzim*.

The spirit of *matan Torah* continued until Yud-Beis Sivan, the conclusion of שבועת ימי המילואים, and many years the Rebbe held a farbrengen on that day. In the later years there was a *yechidus klolis* for the many guests that had come for Shavuot. ❶

1. Sefer Hasichos Rebbe Rayatz 5703 p. 120.
2. See Likkutei Sichos vol. 4, p. 1027, fn \*16.
3. Sefer Hasichos Rebbe Rayatz 5704 p. 135.
4. Likkutei Diburim vol. 3, p. 484.
5. See Likkutei Sichos vol. 4 page 1031 with footnotes.
6. Reshimas Hayoman page 363.
7. Sefer Hasichos Rebbe Rayatz 5700 page 117.
8. Ibid. 5705 page 107.
9. Ibid. 5698 p. 285.

10. Ibid. 5705 p. 108.
11. Toras Sholom p. 3.
12. Otzar Sippurei Chabad vol. 6, p. 107.
13. Reshimas Hayoman page 205. See Toras Menachem Vol 8 page 181
14. Sefer Hasichos Rebbe Rayatz 5696 p. 137.
15. Igros Kodesh Rebbe Rayatz vol. 6, p. 172.
16. Sefer Hasichos Rebbe Rayatz 5705 p. 101.
17. Ibid. 5702 p. 119.
18. Toldos Levi Yitzchok vol. 1, p. 363.
19. Hamelech Bimesibo vol. 1 page 314.
20. Kfar Chabad Magazine #952.
21. Toras Menachem vol 40 page 271.
22. Nitzutzei Or page 272.
23. Zikaron Livnei Yisroel page 214.
24. See Derher Sivan 5774, *Children at the Front*.
25. Likkutei Sichos vol. 27 page 297 and vol. 32 page 261.
26. See Derher Sivan 5774 page 6 for the story of the first "Matan Torah Maamar" that occurred on Shavuot 5712.
27. See Derher Sivan 5776.
28. Sefer Hasichos 5751 vol. 2, p. 563. After the terrible events of 27 Adar I 5752, the first time Chassidim were *zoche* to see the Rebbe was on the second night of Shavuot. After *tahalucha* many Chassidim assembled in front of 770 as they had done in previous years and the Rebbe came to the front door to greet them.



RABBI MORDECHAI MENTLIK ADDRESSES THE KINUS TORAH, 8 SIVAN 5747\*.

LEVI FREIDIN VIA JEM 6472





## ינחחו בטוב לפניו



**Rabbi Yosef Yitzchak Wolosow**  
Ramat Yishai, Eretz Yisroel

”נשיא דורנו האט  
אויפגעטאן און  
אנגעזאגט צו כל  
אנשי ונשי הדור  
אז מצוות הדור  
איז אין דעם ענין  
השליחות...”

“The Rebbe nesi doreinu established  
and mandated each and every man  
and woman in this generation that the  
‘mitzvah of our generation’ is *shlichus*...”  
(ש”פ וישלח תשמ”ז)

In the years 5736-5738 the Rebbe sent three groups of *bochurim* and *yungeleit* as his shlichim to Eretz Yisroel.<sup>1</sup> We were *zoche* to be chosen by the Rebbe on 20 Shevat 5737 to join the second group of six couples that were sent to Tzfas. We sold our furniture, packed our belongings and were on board the plane to Eretz Yisroel just one week later! The Rebbe wanted us to leave right away.

At the time, we didn’t know how long the shlichus would last...

On Rosh Chodesh Shevat 5739\*, the famous letter arrived where the Rebbe described what was expected of us shlichim. The Rebbe gave a number of options regarding our future plans. The first option the Rebbe wrote was that those who are able, ישתדלו בנוגע לרבנות ודיינוות—should

work on becoming *rabbanim* and *dayanim*.” The Rebbe added that this is the best option.

Indeed, quite a few of us looked into becoming *rabbanim* in various cities and towns in Eretz Yisroel. Ramat Yishai is a small *yishuv* in the mid-north of Eretz Yisroel. I became close with some of its residents and I started travelling there to do *peulos*. Due to its size (only a couple hundred families at the time), the chances of me becoming the town’s *rav* were more probable than in other larger cities.

In a letter that I sent to the Rebbe in the summer of 5739\*, I wrote that I had never thought I would become a *rav*, but since the Rebbe had written *rabbanus* as his first choice for the shlichim, I ask if this is the right thing for me, and if I should take more steps in the direction of Ramat Yishai.

The Rebbe responded:

כעצת עסקני אנ”ש שי’ שבאה”ק, כמובן.  
אזכיר עה”צ.

וכמובן באופן שלא יוכרח ליתן הכשר, ח”ו, על ענינים שאינם ראויים  
לזה.

“Obviously, you should follow the advice of activists of *anash* in Eretz Hakodesh.

“I will mention this at the *Tziyun*.

“It is obvious that [pursuing the position is only possible] if you will not be required to give a *hechsher* on things that are not suitable.”

At first, I considered becoming a *rav* on a more unofficial level (רב שכונה). At the time, the Rebbe had asked Reb Zusha Wilimovsky and Rabbi Mordechai Ashkenazi of Kfar Chabad to help out the shlichim in pursuing *rabbanus* in the various places. We made a number of trips together to Chief Rabbi Shlomo Goren, to discuss this position.

Unexpectedly, the office of the Chief Rabbinate advised me that I should pursue a more respected position and try to become the official *rav* of the city (רב עיר).

Becoming an official, recognized *rav* in Israel was no simple task. I had *semicha* and *dayanus* from Rabbi Piekarsky in 770, Rabbi Zalman Shimon Dworkin and Rabbi Grossman from Kfar Chabad, but that was far from sufficient. I would need to get tested by the Council of the Chief Rabbinate (מועצת הרבנות הראשית), and then elected by the town’s officials. I knew that I had quite a journey ahead of me and that I would not necessarily be granted the position.

For a few days, I traveled from one *rav* to another with Reb Zusha and Rabbi Ashkenazi, each testing me and asking many questions.

During this period, I wrote frequent updates to the Rebbe. On one of my *duchos*, I asked the Rebbe for a



*bracha* that I should be accepted by the council. The Rebbe replied:

קראתי אזכעה צ"ש שה"ת ינחה בטוב  
לפניו ויבשר טוב.

"I read [your letter]. I will mention at the *Tziyun*, that Hashem should guide you on a good path before you, and may you report good news".

Finally in Adar, I was notified that the Council wanted me to get tested by a *vaadat bechira*—selection committee—headed by Rabbi Shlomo Goren to decide if I was fit for the job. Rabbi Goren was the chief rabbi of Israel.

At the time, my brother Rabbi Chaim Wolosow, today the shliach in Sharon, Massachusetts, was working on a book about Rabbi Madalya, a *rav* in Belgium who was a cousin of ours. The Rebbe directed my brother to ask Rabbi Goren to find out more information, as he had known Rabbi Madalya well. My brother asked me to convey this to Rabbi Goren.

Rabbi Goren was very excited to receive regards from the Rebbe. He tested me on Shulchan Aruch with many of the commentaries and gave me *semicha* as an official *rav* of a city (רב עיר).

On 26 Av 5740\*, a full year after I began the process, the local council of Ramat Yishai elected me as their *rav*. I was the first Lubavitcher Chossid to be officially appointed as a *rav* of an entire city in Israel. This was a breakthrough which paved the path for other shluchim as well.

We are American and many of the more religious residents in Ramat Yishai were members of the Sephardic and Yemenite communities, but in a short while, we built a very positive relationship with all the inhabitants of the *yishuv*. With the Rebbe's *brachos* I succeeded tremendously in my work, both as a shliach and as the *rav* of the *yishuv*.

Three years later, in the summer of 5743\*, I was offered a position

to become the head of the religious council (מועצה דתית) of Ramat Yishai in addition to being the *rav*. When I asked the Rebbe if I should accept the offer, the Rebbe answered me:

יבדוק אם יש בהנ"ל תועלת להבית חב"ד.

"Check if this will bring benefit to the Beis Chabad."

I accepted the position but as time went on, I found it to be very difficult. Firstly, heading the religious council was very different and somewhat contradictory to my soft approach as a shliach. Now I had to deal with people from more of a businesslike standpoint while trying to still maintain warm relationships as a shliach. In addition, I was overloaded with all my responsibilities and it was challenging to juggle between shliach, *rav* and head of the religious council.

I wrote my concerns to the Rebbe, asking: 1) Should I remain on the religious council? 2) Maybe I should give over the administration of the Beis Chabad to one of our *baalei teshuva* who was now a full Lubavitcher Chossid.

Regarding my first question, the Rebbe wrote:

להמשיך בזה.

"Continue with this"

In response to my second question, the Rebbe wrote:

כן"ל להמשיך כדע"ע.

"As I answered regarding the above question, you should continue the way things are being done until now."

In 5749\*, the Rebbe declared *Shnas Habinyan*, and encouraged the building of new homes and extensions to homes. I wrote to the Rebbe about my plan to build a big home although I was not doing very well financially at the time. In my letter, I quoted Chazal that "דירה נאה מרחיבה דעתו של אדם." The Rebbe underlined these words and added:

כהוראת חז"ל המפורשת.

"As is the clear instruction of Chazal."

We were very fortunate that the Rebbe spoke about the name "Ramat Yishai" on a number of occasions. In the summer of 5749\*, we hosted the Kinus Hashluchim of Eretz Yisroel. At the farbrengen of Shabbos Parshas Eikev, the Rebbe addressed the Kinus that was set to take place the following day, 19 Av. The Rebbe said: "The gathering is being held in Ramat Yishai, a name which is associated with Moshiach, Yishai being Dovid's father. Ramah—"uplifted"—means that Moshiach will come in an exalted manner." The Rebbe also mentioned this point in the letter he sent for the Kinus.

Mr. Dror Fogel was the head of the city council. He was instrumental in electing me as *rav* and he also visited the Rebbe on a number of occasions.

The first time he introduced himself to the Rebbe at dollars, the Rebbe said right away: "יש שם שליח—ברמת ישי, בוודאי תסייע לו ככל האפשרי—There is a shliach in Ramat Yishai, certainly you will help him as much as possible."

The Rebbe gave us the *bracha* that "ינחהו בטוב לפניו"—Hashem should lead you in the right path." But ינחהו could also come from the root of the word "חן—favor," meaning that "Hashem should cause you to find favor." With the Rebbe's *brachos* we have merited to find much favor in the eyes of all the inhabitants of Ramat Yishai. Chabad activities have grown and we continue to see tremendous *hatzlacha* in our work, preparing the city of Ramat Yishai for the coming of Moshiach. T

1. See Derher Adar 5778 "Historic Mission" for the full story of this unique shlichus.



לזכות  
החיילים בצבאות ה'  
ישראל ארי' לייב  
בן התמים ר' מענדל יעקב  
וזוגתו מרת רחל שיחיו טרקסלער  
לרגל הולדתו ט"ו אייר ה'תשע"ח

לוי  
בן הרה"ת ר' יהודה ארי'  
וזוגתו רבקה מרים שיחיו מאן  
לרגל הולדתו ו' אלול ה'תשע"ח

אליהו  
בן הרה"ת זלמן שמעון אברהם  
וזוגתו חנה שיחיו טרקסלער  
לרגל הולדתו יום א' דחנוכה ה'תשע"ט

# Investing in the Real Future

## Teaching Torah to Women

The issue of Torah study for young women is not only a question of gathering knowledge. Our quest is that they should be *Yiddishe kinder*.

In most cases, these girls live in an atmosphere where everyone is worried about “making a living,” or at the other extreme, with having a “good time.” They don’t observe a sense of “*v’niflinu*,” that the Jewish nation is above and set apart from all the other nations of the world. Not only that, but when they do see a sense of Yiddishkeit, it is always portrayed as a burden, or even discomfort...

This is one of the goals of Beis Rivka and Beis Sara that my father-in-law, the Rebbe *shlita* founded and leads: To engrave in the hearts of the students that they are “*bnos Yisroel*,” explaining to them the *kedusha* that this entails, the goodness and purity that comes along with it, and the great responsibility they carry.

This is also the response to the second question people asked: Are we trying to create Rebbetzins?

Our goal is to ensure that every student will be a true *bas Yisroel* who understands her obligation as a member of the Jewish nation, one who will build a future home in Israel, and be a mother in Israel.

(*The Rebbe at a Beis Rivka dinner, 5706\**)

One of the many novelties in recent times is the fact that Jewish girls are given proper Jewish schooling and education. But it wasn’t always that way.

The Gemara says that a person should not teach his daughter Torah. However, there were always exceptions. In fact, the Alter Rebbe rules in Shulchan Aruch that women are obligated to

study the *halachos* of the mitzvos that apply to them, and should therefore recite *birkas haTorah* each morning.<sup>1</sup> The Rebbe points out on multiple occasions that the fact that women say in the *bracha* “אשר בחר בנו... ונתן לנו את תורתו”—Hashem chose us... and gave us His Torah,” implies that they have an equal right to the Torah.

The Rebbe takes this much further:





KEHOT PUBLICATION SOCIETY

A CLASS OF ACHOS HATMIMIM IN RIGA POSE WITH REBBETZIN SHTERNA SARAH, 26 TEVES 5700\*.

ACHOS HATMIMIM WAS ESTABLISHED AT THE BEHEST OF THE FRIERDIKER REBBE IN ORDER TO GUIDE LUBAVITCH WOMEN AND GIRLS IN LIMUD AND DARKEI HACHASSIDUS.

In a fascinating *sicha* on Erev Lag Ba'omer 5750\*, the Rebbe offered lengthy insight into why and what women are supposed to learn in today's day. The reasons can generally be categorized in two points:

Nowadays, the Jewish community is no longer in the “*shtetl*” and we are exposed to many secular ideas that were previously not prevalent. Therefore, it is imperative that women and girls study Torah to counter the negative forces.

We are approaching the time of Moshiach, when, as the Rambam says, “knowledge will increase in abundance.” Furthermore, when Moshiach comes, the special unique qualities of women will be revealed and dominate even more than those of the men.<sup>2</sup>

Based on the above, the Rebbe added that women and girls are not only required to be learning those areas of Torah that are applicable to their obligations, but also deeper subjects. Not only should they learn *halachos* without reasons; they should learn the reasons and delve deeply into them, even with שקלא וטריא—discussion and exploration, allowing them to develop their minds in a Torah way.

In Adar I, 5741\*, the Belzer Rebbe visited the Rebbe in 770 and had a lengthy *yechidus*. Amid the discussion, the topic of teaching Torah to girls came up. It is fascinating to read the entire discussion and

learn how adamant the Rebbe is on the importance of this topic.<sup>3</sup>

One of the points the Rebbe made was the fact that in today's day, women play an integral role in educating their children about Torah and Yiddishkeit:

“We see clearly that when children start going to *gan* or to *cheder*, the one who is primarily looking after their *chinuch* is their mother. When they have a question on something they studied in school, the first thing they do is run and ask their mother, more so than their father. Who is the one who asks them what they learned in school or what they need to study for homework? Usually their mother. In order for the mothers to be more familiar with the subjects and have all the answers for their children, it's important that they themselves study, so they can fulfil the mandate of חנוך לנער על פי דרכו—educate each child according to their way...”<sup>4</sup>

### MOTHER'S TOUCH

The reason for the mother to be so involved in the education of her children is not only because she spends more time with them. In many ways, it is actually preferable that the mother teach her children, due to her unique qualities as a woman. The Rebbe explains that the woman, with her soft, gentle approach, is bound to be more successful with her children's education, even more so than their father.<sup>5</sup>

### EQUALLY ACCESSIBLE

In previous generations, there were unique cases of women who studied Torah diligently and in depth. In fact, the Frierdiker Rebbe points out that there were women who took part in halachic debates, or would edit their husband's Torah works, adding important points and noting which things should be omitted, etc. (Igros Kodesh vol. 5, p. 336).

Interestingly, the story is told in “Beis Rebbe” about the Alter Rebbe's daughter, Rebbetzin Freida:

She was a very distinguished woman, very beloved by the Alter Rebbe and he would at times say Chassidus only for her.

When her brother, the Mitteler Rebbe, wished to hear an explanation in Chassidus from their father, he would tell her to ask the Alter Rebbe about it, because he would only agree to explain it to her. The Mitteler Rebbe would hide in the room and thereby hear the explanation. At times, he would gesture to her [from his hiding place], hinting at additional questions to ask the Alter Rebbe, and she would understand his hints and ask them of her father...

(Beis Rebbe ch. 24)

### CHASSIDUS

One area of Torah that is absolutely beyond question, the Rebbe explains, is *Toras haChassidus*.

The Sefer Hachinuch enumerates six constant mitzvos that are incumbent upon every Jew at all times: belief in Hashem, not believing in any other power, believing Hashem is one, loving Hashem, fearing Hashem, and not following foreign thoughts and sights.

Since these mitzvos are—as the Chinuch states—a “constant obligation, never to be forgotten for even one moment of one's life,” it is obvious that

### RAMBAM

This [study of Rambam] applies to women as well. Women are also obligated to learn all the *halachos* applicable to their mitzvos—which includes knowing about Hashem, *ahavas Hashem*, *yiras Hashem*, and so on; all the subjects discussed in the beginning of the Rambam.

What is more, they should even learn those *halachos* about mitzvos which they are not obligated to keep, in order to properly educate their sons, as it is clear that the primary education of a child is through their mother... So the study of Rambam applies to the women as well...

(Second day of Shavuos 5745)

women are obligated to study Chassidus. It is only by learning Chassidus that one can properly fulfill these mitzvos.<sup>6</sup>

While in Riga, the Frierdiker Rebbe founded “Achos Hatmimim,” a group for the daughters and wives of *temimim*, to study Chassidus and strengthen one another in the *darkei haChassidus*.

“Guiding and educating the daughters of Chassidim requires the exact same care and attention from their parents and teachers as they would give the sons of Chassidim,” the Frierdiker Rebbe writes in a letter.<sup>7</sup>

In a letter written years later, the Rebbe attests to the fact that the Frierdiker Rebbe “put his holy heart into this project very, very much, investing his utmost capabilities into it a lot more than what is known to the public...”<sup>8</sup>

The Rebbe gave the mandate to *n'shei ubnos Chabad*, not only to study Chassidus on their own, but to be involved in *hafatzas hamaayanos*, teaching and spreading Chassidus and positively influencing their surroundings.

“This is what *n'shei ubnos Chabad* is all about: They themselves need to learn the *sichos* and spread Chassidus to other Jewish women, influencing their husbands and children as well, creating a true Chassidishe home.

“...They need to influence their surroundings beginning with their own families, including their mothers and mothers-in-law...





A CLASS FOR WOMEN IN 770, 8 TISHREI 5742\*.

“We are told that before Moshiach comes, ‘a daughter will stand up to her mother and daughter-in-law to her mother-in-law.’ Even though the simple meaning of this Gemara was intended as a description of the negative occurrences to take place in that time, everything in Torah can be understood in the positive sense as well... Before Moshiach comes, young women will influence their elders positively, about wearing sheitels, and all matters of *kedusha*...”<sup>9</sup> **T**

1. Orach Chaim 47:10.
2. Sefer Hasichos 5750 vol. 2, p. 457-458; fn. 42.
3. A portion of the *yechidus* was published in *Chassidus In-Depth*, Derher Iyar, 5778.
4. Sichos Kodesh 5741 vol. 3, p. 815.
5. Sefer Hasichos *ibid.* p. 455.
6. Hisvaaduyos 5748 vol. 1, p. 227.
7. Igros Kodesh Admur HaRayatz, vol. 4, p. 186.
8. Igros Kodesh vol. 6, p. 259.
9. Shabbos Parshas Beshalach 5714; Toras Menachem vol. 11, p. 64.

## CHABAD

Rabbi Yekusiel Farkash relates:

In the beginning of our journey to Chabad Chassidus, my wife and I were in *yechidus* with the Rebbe, along with our two children at the time.

My wife is from a very deep-seated Yerushalmi home and she still wasn't so comfortable with the path of Chabad. I knew that in order to have a true Chabad home and to educate our children in that way, she would have to be on board. After all, she is the *akeres habayis*, the mainstay of the home and the one who set the tone and atmosphere for our children.

In *yechidus*, the Rebbe turned to my wife and said:

“I hear you are a granddaughter of Reb Amram Blau. I had correspondence with him—he learned Chassidus; Tanya, Likkutei Torah, and so on. He was a very resolute person, set in his ways, and he was successful.

“Since you are his grandchild, you should also go about in a resolute manner, and publicize the fact that women need to learn Chassidus.

“Why? Because women are obligated to fulfill the ‘constant mitzvos,’ including *ahavas Hashem* and *yiras Hashem*, and the Rambam rules that the way to have love and fear of Hashem is by contemplating His greatness. The Alter Rebbe rules that women should learn the laws of the mitzvos that they are obligated to fulfill. It is therefore your duty to publicize this, in a resolute manner—that women are obligated to study Chassidus!”

With that, the Rebbe gave her very special *brachos*.

(*Living Torah*, Disc 120 program 480)

לזכות

התמים ברוך שמואל שיחי'  
בשבח והודי' להשי"ת על  
מילוי בקשתינו לרפואתו  
ולזכות בריאות איתנה בגו"ר  
לאורך ימים ושנים טובות  
לנח"ר כ"ק אדמו"ר

נדפס ע"י הוריו  
הרה"ת ר' יוסף וזוגתו מרת ביילא  
ומשפחתם שיחי'  
בראקמאן

# A CHASSIDISHER SUMMER

*New Perspectives*



The word summer itself conjures up feelings of freedom, happiness, and warmth. All winter we sit bunched in our coats, locked in a classroom or an office, and dream of summer. When the bell rings on the last day of school it's as if the prison walls have collapsed. Students run to escape as quickly as possible, looking forward to the next few months of fun.

Some people bemoan this state of affairs. School shouldn't feel like a prison they say; just because it's warm outside doesn't mean one should be running around. They contend summer is no different than winter, nothing should change, and life goes on.

Others welcome the summer. It's a chance to cast off the heavy yoke of responsibility and have a good time.

As usual, the Rebbe turns the whole concept on its head. The Rebbe revolutionized the way we look at and act in the summer.

The guiding factor is לא ברא הקב"ה בעולמו דבר אחד לבטלה<sup>1</sup>, Hashem did not make anything without a reason. If a certain reality exists, then it must be another opportunity to add in *avodas Hashem*. The Rebbe does not ignore the fact that summer is a time of freedom and fun, but he also does not see that as a negative thing.

## A SPIRITUAL TIME

Externally, the biggest change in the summer is that the sun is out more. This alone shows us that as the physical world mirrors the spiritual, on a spiritual level the sun is shining brighter as well.

*The summer months, when the "שמש הוי", the light of Hashem is shining brightly, are (mainly) dedicated to the neshama. In these months, the body does not conceal as much on the soul, and therefore a Yid can and must be*



*busy with neshama matters in a truly revealed way...*

*This is different than the winter, when the sun is not shining as much and it's cold. In those months, the main avoda is with the body, to work on refining and elevating the body.<sup>2</sup>*

With the sun shining and nature in full bloom, the world suddenly opens up. The trees are full and the flowers are blossoming. This too is a lesson in *avodas Hashem*:

*When the trees are flowering and nature's splendor is in full view, we make the bracha שלא חיסר בעולמו כלום [this is known as ברכת אילנות]. We must use this for kedusha as well and learn a hora'a in avodas Hashem—just like the trees are growing and expanding, we too must grow and thrive in our avoda.<sup>3</sup>*

Making a *bracha* on the very nature of summer is already *avodas Hashem*. This, together with the lesson we must take, shows us how even on the most basic level, the Rebbe changes

the summer from a time of physical indulgence to spiritual growth.

## A FESTIVE SEASON

Besides for more sun—a metaphor for G-dliness—there is another reason that summer is a spiritually uplifting time:

*Chassidus explains that during the summer it is easier to serve Hashem than in the winter.*

*The simple explanation for this is that every Yom Tov has a spiritual effect on a person, and in the summer the Yomim Tovim are closer together, so the spiritual effect is stronger, and it is easier to serve Hashem.<sup>4</sup>*

In the long winter months, the memories of Tishrei can start wearing off before Pesach is even in sight. Whereas in the summer we go straight from Pesach to Shavuot with barely any time to catch our breaths. This spiritual boost propels us until Rosh Hashanah is just around the corner.<sup>5</sup>

ישיבת כרכים קשה - City Life Is Hard

*All that we spoke about regarding spreading Yiddishkeit to every Yid, even one who is far away, is especially relevant now, at the end of the school year and beginning of summer.*

*First of all we must be aware that graduation is not the end of learning, only the end of learning a specific thing. From there we move on to learning even more, or in a new place. So it's not really an end but rather a preparation for the next step.*

*In addition, the graduation is in the summer when some of you leave to the country. Even those who stay in town are not in school. All this extra time and no oversight could seem like an chance to distance oneself from Torah and mitzvos.*

*It is incumbent upon every Jewish woman and girl, to promise not only **herself** to have a spiritually and physically healthy summer but to also influence those who are far from Torah values.*

*Another special summer mission: By those who are not part of the "גוי קדוש", the holy nation, during the summer all standards of modesty are weakened and the temptations become stronger. There is a need for extra attention to ensure the proper tznius in the summer, no less than in winter time.*

(Sicha to the graduating class of Beis Rivka—1 Tammuz 5726)

A staple of summer life is going on vacation. Whether it is to visit grandparents, taking a road trip with a mobile home, or going to the country, there is hardly anyone who doesn't travel over the summer.

While there is nothing wrong with leaving town per se, the mindset that all productivity is put on hold for a period of time is antithesis to Torah and Yiddishkeit. If someone had to travel to relax and regain their strength, the Rebbe encouraged them to not lose sight of their mission in life.

In a *sicha* shortly after the Entebbe rescue, the Rebbe recounted a conversation that he had with a rabbi:

*I tried telling a rabbi that after such a story [the Entebbe rescue] he must use the chance to inspire his community to put on tefillin and put up mezuzos. He told me that now he has to relax, so he's going to the country. After he comes back in six to eight weeks, then he will start working on this.*

*He's going to the country, and he'll come back with a nice tan and with prepared speeches that he made there for the Yomim Tovim, and then he'll think about something he should be doing tomorrow.*

*He said that when he comes back from the country, I should remind him about this. Why should I have to remind him? It's his community! You need to make sure they put on tefillin and have mezuzos. The baalei baatim pay his salary, they pay membership to the shul, and that's how he can afford to go to the country; at least repay the favor!*

*Last year he went to the country, and then he also shouldn't have gone. If only he would have not gone, he could have accomplished a lot more. So it's bad enough that he went last year, but this year after such an incident, how can he go? He has to inspire his community!<sup>6</sup>*



THE REBBE VISITS CAMP GAN ISRAEL IN UPSTATE NY, 15 TAMMUZ 5720\*.



## Really we should make a huge shturem: how could it be that a school is closed for the entire summer?!

On one occasion the Rebbe referred to going to the country as “a vilder minhag,” a wild custom:

*In this country there's a wild custom, that for the summer everyone leaves the city and goes to the country for two and a half months. The result of this is a decrease in Torah learning.*

*Businessmen too, even though in the summer the business is slow and you would think they have more time to learn Torah, in reality there is not too much Torah learning during this time.<sup>7</sup>*

### A SILVER LINING

While our instinct would be to simply decry completely the notion of the country and its pitfalls, the Rebbe instead saw it as another opportunity for growth.

First of all, in the country there is a lot of extra time. All this time could be used for learning more Torah than usual.

*Yehi ratzon that your vacation should have the desired outcome of increased health... See Rambam, Hilchos Deos, beginning of perek daled: Maintaining a healthy and sound body is among the ways of G-d, etc.*

*This would apply even more so to a healthy soul. And if all year one must be concerned with this, then for sure in a time when one is occupied primarily with bodily health, it is vital to be aware of the potential “strong body [leads to] a weak soul” (תוקפא דגופא חולשא דנשמתא).*

*This is not just a nice vort, but a practical issue, to transform the days and idea of bodily rejuvenation into strengthening the soul. Namely by adding shiurim during vacation and*

*by finding opportunities to inspire other people whom you meet on vacation in Torah and mitzvos.*

*...We don't know the hidden agendas of Divine providence, so perhaps the true purpose of all of you coming to this place is to add precious gems to the crown of Melech Malchei Hamelachim. My father-in-law, the Frierdiker Rebbe, promised that any proactivity will have an effect, and he is trustworthy and reliable.<sup>8</sup>*

The Rebbe compared going to the country to ‘הוי גולה למקום תורה’, exile yourself to a place of Torah.

People willingly go into exile, they pay huge sums of money to live uncomfortably in small bungalows, much smaller than their own homes. Not to mention the schlepping back and forth and packing and unpacking.

Once you're in exile though, turn the גלות into a מקום תורה. You have the power to make a whole new מקום תורה, a place of Torah. Don't forgo the opportunity!<sup>9</sup>

### A NEW SPHERE OF INFLUENCE

As we saw at the end of the above letter, the Rebbe saw another advantage in going to the country—an opportunity to meet new people and have a positive influence on them.

In a letter to someone involved with Chabad schools, the Rebbe even advised him to utilize the fundraising opportunity.

*It would be good to inspire the baalei batim involved in the school, that when they are in the country they should use every opportunity of meeting new people*

*to get them involved in supporting the yeshiva.<sup>10</sup>*

### NO VACATION

As Yidden and Chassidim we know that at every moment of our lives we are on a mission—to spread Torah and mitzvos. Yet for some reason, the attitude that summer is “vacation time” makes people feel like they have nothing to lose by being unproductive during that time:

*The yetzer hara has a strange ploy called ‘vacation,’ and to our utmost dismay this idea has been adopted even by many otherwise G-d-fearing people. They say vacation is different, work has no place then. They say this without realizing that it is the opposite of the Torah view, that ‘אדם לעמל יולד’—man was created to work.*

*There are no extra days and extra hours, each person was given the exact amount of time that he needs in order to accomplish his true purpose... therefore any moment that is not utilized is an irretrievable loss.<sup>11</sup>*

On many occasions the Rebbe publicly criticized schools which closed for the summer, and called on the administrations to keep their schools running through the whole year.

*What is this idea that children are ‘exhausted’ from the school year? They're not tired; quite the contrary, they **grew and thrived** over the past year!*

*Really we should make a huge shturem: how could it be that a school is closed for the entire summer?!*

*How is it possible that a ‘beis chaim’—in a good way—<sup>12</sup>a house of life, which refers to Torah היא חיינו, should be closed even for one day, and certainly not for many weeks and months.*

*They claim that the schools don't have enough money to stay open in the*



## They claim that the schools don't have enough money to stay open in the summer, but how can one even bring up money when lives are at stake!

summer, but how can one even bring up money when **lives** are at stake!<sup>13</sup>

Not content with rebuking the schools, and not relying on them to fix the problem either, the Rebbe addressed the children directly in a *michtav kloli*:

*Beloved children, you must know that vacation does not mean a break from learning and education. A Jewish child must never be without Torah learning and proper education for even one day, summer or winter. On the contrary, taking into consideration the free time that students have in the long summer days, you must utilize them to review everything you learned and prepare for the future.*<sup>14</sup>

With schools closed and teachers on vacation, the Rebbe once suggested that parents could hire them as private tutors for their children. After all, it's not everyday that there are hundreds and even thousands of teachers available.<sup>15</sup>

### CAMP

Today most children go to camp. Although the Rebbe was a strong advocate for schools staying open, he also saw the tremendous benefit that can come from going to camp. In fact, camp can be so beneficial for children, that the Rebbe even applied to it the *possuk* 'שבע יפול צדיק וקם'—that from a negative thing we end up even higher.

*This is a unique maala of camp even compared to the school year. In camp the children live for an extended time in an atmosphere of holiness and Yiddishkeit, with no possibility of negative influences*

*from foreign winds. In this time it is possible to imbue the campers with a spirit of Yiddishkeit more than during the rest of the year, in a way that the good influence of camp will even effect the rest of the year.*<sup>16</sup>

### IN CAMP EVERYTHING IS FUN

Many children feel forced to go to school. They would much rather be playing outside or stay home than be dragged into the classroom.

This is another beautiful thing that happens in camp—the children want to go!

Everything that happens in camp is fun, including the learning. Learning in camp is full of fun and excitement, part of a big program.

In such an environment, it is much easier to educate the campers. As the Rebbe concluded about this:

*This is the maala of camp, that in a certain sense it can be a better educational experience than the rest of the year.*<sup>17</sup>

### EVEN THE STAFF

This is true for campers, but what about the hundreds of staff? Aren't we depriving them of valuable education time? Shouldn't they be in yeshiva learning?

In a *sicha* expounding the great benefits of camp, the Rebbe explained how everyone benefits, not just the children.

*Camp was made to strengthen the body. When we approach our physical health with the knowledge that this will*

It was the custom that *bochurim* returning from *shlichus* in yeshivos would stay in 770 for the summer and not go to camp or *Merkos shlichus*.

In the summer of 5735\*, Rabbi Sholom Spalter had just returned from two years of *shlichus* to the yeshiva in Melbourne, Australia, when the Rebbe said the *sicha* of 'הוי גולה למקום תורה' [see above 'A Silver Lining'].

After this *sicha*, he was asked by Gan Yisroel Montreal to come to camp as head staff. He wrote to the Rebbe and was sure he would get a response to stay in 770 as was customary. To his surprise the Rebbe responded that he should indeed go to camp.

"He's going to the country, and he'll come back with a nice tan and with prepared speeches that he made there for the Yomim Tovim, and then he'll think about something he should be doing tomorrow."

*help us serve Hashem, it becomes a part of our avodas Hashem.*

*Additionally: Even if in the child's mind he is just having fun, with no intention of serving Hashem—and we know that the Alter Rebbe says in Tanya that when someone eats or engages in any physical activity solely for pleasure, then this action becomes part of שלש קליפות הטמאות—this however only applies to an adult, who has his own opinion. A child who is not yet capable of forming their his opinions, his actions count but his thoughts do not... So it is not relevant whether he is relaxing leshem Shamayim or for fun. It is similar to simply eating with no motive, not for pleasure and not for holy reasons.*

*This type of activity is much easier to elevate to holiness.*

*This is the uniqueness of camp—that it is created for the physical rejuvenation of children under bar mitzvah.*

*To take this even further: Since this is the very nature of camp, it drags with it even those who are above bar mitzvah and elevates everything they do in Gan Yisroel.*

*The campers will go on from here and bring what they learned in camp, and all the added yiras Shamayim, home with them to their parents and siblings and the whole family.<sup>18</sup>*

## NOT FOR EVERYONE

Although camp is a really special place, and on some levels even more effective than school, the Rebbe cautioned against applying this as a blanket rule for all children.

Some kids thrive in camp. The lack of a rigid structure and the freedom are exactly what they need in order to learn and grow. Other children however do much better in school. Some children can benefit from camp, but maybe not for a full two months. Then there are those kids who would enjoy camp, but the camp nearby isn't a good fit for them.

For this reason, the Rebbe strongly encouraged schools to at least give an option to stay in the summer. That way, parents can decide on their own where they think their kids would do better, and not deprive the school type of kid from a productive summer.<sup>19</sup>

In conclusion, we see how the Rebbe totally changed the perspective on summer vacation. Far from being a vacation from productivity, it is a tremendous chance for good things to happen. The Rebbe even turned schools closing into a positive, with the founding of Gan Yisroel.

May all our dear readers have a wonderful, rejuvenating, happy, healthy and productive summer. ❶

1. Shabbos 77b.
2. Lekutei Sichos vol. 15, p. 382
3. Toras Menachem vol. 11 page 256.
4. Toras Menachem vol. 14 p. 60.
5. Toras Menachem vol. 14 p. 60.
6. Sichos Kodesh 5736 vol. 2, p. 393.
7. Toras Menachem vol. 34, p. 243.
8. Igros Kodesh vol. 3, p. 344.
9. Sichos Kodesh 5738 vol. 3, p. 21.
10. Igros Kodesh vol. 4, p. 372.
11. Likutei Sichos vol. 13, p. 300.
12. 'Beis hachaim' usually refers to a cemetery. Here the Rebbe uses the term 'beis chaim' literally—a house of life.
13. Toras Menachem 5745 vol. 4 p. 2450.
14. Igros Kodesh vol. 4 page 328.
15. Sichos Kodesh 5733 vol. 2 p. 2.
16. Toras menachem 5743 vol. 4 p. 1894.
17. Toras menachem 5745 vol 3 p. 1912. See also Vol 23 p. 115.
18. 16 Tammuz 5716. Printed also in Bineos Deshe p. 39.
19. Sichos Kodesh 5733 vol. 2 p. 3.

*Since it is Shabbos Mevorchim Elul, so without waiting for everyone to come back from the country on the appointed day which is called Labor Day... we should already start with the avoda of Elul. In Elul, Hashem goes to the country - מולך בשדה.*

(Toras Menachem 5722 vol. 3 page 243)



THE REBBE VISITS CAMP GAN ISRAEL IN UPSTATE NY, 15 TAMMUZ 5720\*.





# A Taste of Poverty

It was a short while before Sukkos. The Baal Shem Tov traveled to the town of Brod, accompanied by the *chevraya kaddisha*—the saintly brotherhood of his closest disciples. They arrived at the home of a local man of means and the Baal Shem Tov asked the *gvir* whether he would host him, along with his disciples, for Yom Tov.

The *gvir* was not a follower of the Baal Shem Tov but he was a prolific philanthropist and he replied, “I beseech you, with all my heart: please stay with me for Yom Tov along with your fellows!”

“Do you have an *esrog*?” the Baal Shem Tov asked. “Certainly,” came the response. “The finest in all of Brod!” The Baal Shem Tov then asked, “Can I use it first?” To this, the *gvir* was slow to reply. Seeing his hesitation, the Baal Shem Tov added, “If you allow me

to *bentch* first on your *esrog*, I will grant any wish you make.” Upon hearing this, the *gvir* agreed.

The Baal Shem Tov and his followers stayed at the home of the *gvir* for the entire Yom Tov. The *gvir* had a *minyán* in his home, but the Baal Shem Tov davened separately, with his own *minyán* in the *gvir*’s house.

As the Baal Shem Tov prepared to head back to Mezhibuzh, he asked the *gvir*, “What is your request?” The *gvir* responded, “I don’t know what to ask for; I inherited much wealth, I have many children who are all G-d-fearing, charitable Torah scholars. I have one request: I have never experienced poverty, so I do not understand what a poor man is lacking. While I give *tzedakah*, I’m concerned that I’m not truly fulfilling my obligation to

remedy that which the poor person is lacking. If I were to experience poverty, I would subsequently be able to give *tzedakah* in an ideal manner.”

“That’s a difficult request,” replied the Baal Shem Tov. “But since I promised to fulfill any request you have, this will be fulfilled as well.” With this, the Baal Shem Tov went on his way.

The *gvir* had a garden surrounding his home, and on the grounds were a bathhouse and *mikveh*, in which he would immerse every Erev Shabbos. His attendants would bring his silken Shabbos clothing, in which he would dress after washing and purifying himself in honor of Shabbos.

One summer Friday, as he walked out of the *mikveh* dressed in silk, he decided to go for a stroll in his garden, as his attendant

waited for him. Suddenly, the *gvir* found himself not in the garden, but in a thick forest with thick trees towering over him. The sun was setting and he frantically tried to find his way out, but to no avail. As Shabbos arrived, he stopped walking, as to continue walking outside the *techum*<sup>1</sup> was forbidden. Alone, terrified and hungry, he remained in the woods.

On Motzei Shabbos, fearing that he would die of starvation, he ventured on into the woods, walking all night. As the sun rose, he found himself not far from a town. He entered a house and asked the residents to borrow a tallis and tefillin with which to daven. When he concluded davening, he asked them for a piece of bread to sate his hunger. This they gave him as well.

“Where are you from?” they asked him. When he said he was from Brod, they



לע"נ  
הרה"ח הרה"ת ר' שלום דובער ע"ה  
בן הרה"ח הרה"ת ר' חיים משה ע"ה  
נלב"ע ד' סיון ה'תשע"ה  
אלפרוביץ

ולע"נ  
הרה"ח הרה"ת ר' נחמן ע"ה  
בן פנחס ע"ה  
סודאק

נלב"ע י"ז סיון ה'תשע"ד  
ת"נ צ"ב

נדפס ע"י  
הרה"ת ר' יוסף יצחק  
וזוגתו מרת חנה שרה  
ומשפחתם שיחיו  
אלפרוביץ



replied that they had never heard of such a city. They found his clothing strange and assumed he was insane. Having no choice, he had to resort to going from door to door, begging for alms. So as not to stand out in his valuable silk clothing, he bartered his clothing for someone's regular garments.

He travelled from town to town, joining local groups of beggars collecting coins and morsels of food. After a while, he joined a group of itinerant vagabonds who traveled from town to town with their families in horse-

drawn wagons, seeking charity. Days, months, and years passed by, and one of his fellow beggars gave him his daughter as a wife. The erstwhile *gvir* had totally forgotten that he was married, and now he wed the beggar's daughter and they had children together. As a dowry, his new father-in-law gave him a horse and wagon, in which he travelled with his new family.

Once, they reached a river in middle of the night and had to cross. There was no bridge, and one by one, the wagons

forded the waters. When it came his turn, his relative inexperience as a wagon driver caused his wagon to founder in the rushing waters, and a wheel broke. He and his wife remained in the broken wagon, as his wife pelted him with curses and derided his ineptitude. "You're different than the others," she said. "You don't know how to drive the wagon!" He tried and tried to figure out what to do, how to proceed.

As he finally left the river, dawn broke and he saw the outskirts of a town that looked familiar.

Sure enough, it was Brod. Suddenly, he found himself back in his garden, with the sun shining. He was dressed in his silks, and his attendant was waiting for him to return from his walk. "What took you so long?" asked the attendant. "It's Erev Shabbos, and it will soon be *shkiah*!"

After Shabbos, the *gvir* traveled to the Baal Shem Tov and told him each detail of the vision he had experienced. The Baal Shem Tov told him, "Good. You've experienced poverty, and perhaps more than you wished." <sup>1</sup>

(Kisvei Harav C.E.  
Bichovsky, p. 41)



1 The 2,000 *amah* boundary outside inhabited land, beyond which a person may not walk on Shabbos. If a person is outside the *techum* on Shabbos, he is rabbinically prohibited from walking outside of his immediate four *amos*.



RABBI ZEVIN ADDRESSES A SPECIAL EVENT MARKING 15 YEARS SINCE THE FOUNDING OF KFAR CHABAD, YUD-BEIS TAMMUZ 5724.

*In the preparation of this article, we were greatly assisted by the extensive profile of Rabbi Zevin in Shemen Sasson Mechaverecha vol. 2. Special thanks as well to Rabbi Tuvia Blau, rabbi of the Chabad community in Neve Yaakov, Yerushalayim, Rabbi Yitzchak Yehuda Yeruslavsky, rabbi of Nachlas Har Chabad, and Rabbi Yisrael Tzvi Glitzenstein, for sharing their stories with us.*



לע"נ  
ר' משה בן ר' זלמן צבי ע"ה  
לרגל ה'ארצייט' הראשון  
נלב"ע אסרו חג השבועות ה'תשע"ח  
ת"צ'ב'ה'

נתרם ע"י נכדו  
הרה"ת ר' שלום דובער  
וזוגתו מרת ח'ל' מושקא  
ומשפחתם שיחיו  
שוחאט



LEVI FREDIN VIA JEM 286175

אויף  
*Gaon and Chossid*

RABBI SHLOMO YOSEF ZEVIN



## Jack Of All Trades

"He sits at the desk," a reporter for *Panim El Panim* describes, "and edits one of the most complicated entries in the encyclopedia. It is difficult work, and he is fully engrossed in his writing."

"Suddenly, the phone behind him rings. He isn't irked at all; he picks up the phone and carries a conversation. This discussion—about helping a *shochet* find a job—is very distant from the topic he was writing about..."

"Then comes a knock at the door. An elderly rabbi wants to know where he can find sources that speak about the Sanhedrin. After offering him a drink, Rabbi Zevin lists a number of books and quickly collects them from the bookshelves in his study. The rabbi begins to peruse them, and Rabbi Zevin returns to his entry."

"Fifty lines are written, and there is another knock and two Chabadniks enter. He seems very happy to see them. He brings some cake and *l'chaim* from the kitchen, and a mini farbrengen begins..."<sup>1</sup>

## Who Was Rabbi Zevin?

Rabbi Shlomo Yosef Zevin was arguably one of the most unique Torah

scholars of the previous generation. From his earliest rabbinic posts in Russia, to his prominent positions in Eretz Yisroel, he gained renown for his breadth of knowledge in all aspects of the Torah. Whether *nigleh*, Kabbalah, Chassidus, and especially *halacha*, Rabbi Zevin was proficient in it all. Although he was a member of the Mizrahi movement, his Torah scholarship won him respect across all walks of Jewry.

He was also famous for his humility and good heartedness. He was one of the most prominent *rabbanim* in Eretz Yisroel, with connections to the highest levels of government, yet he never demanded respect or recognition, and was always willing to help another Jew in need, without fame or fanfare.

However, Rabbi Zevin is most remembered for his clarity of thought. He not only retained all the Torah he learned; he was able to present it in the most brilliant manner, so clearly and succinctly, that any person was able to understand. When Rabbi Zevin delivered a concept in speech or in writing, no matter how profound or complicating in its original form, its lucidity was breathtaking.

Rabbi Zevin was also a Chabad Chossid.

His grandfather had traveled to the Tzemach Tzedek, and his father traveled to the Rebbes of Kopust. Rabbi Zevin himself first studied in the Mir Yeshiva, and then joined a *chaburah* studying under Reb Shmarya Noach of Babroisk, the last in the dynasty of Kapuster Rebbes, who passed away in 5683\* (תרפ"ג).

After his father's passing in 5663\* (תרס"ג), when he was only 18 years old, Rabbi Zevin was called to assume his father's rabbinic responsibilities in his hometown of Kazimirov.

The young *rav* quickly gained renown, in a great measure due to his prolific writing in the Torah journals of the age (years later, he would also contribute to the *Hatomim* journal). He became a favorite of many *geonim*, among them Reb Eliyahu Baruch Kamai, Reb Shimon Shkop and Reb Chaim Ozer Grodzinski. He also received *semicha* from the Rogatchover Gaon and the author of the Aruch Hashulchan.

Rabbi Zevin later served as *rav* in the towns of Klimon and Novozybkov as well. When Harav Dovid Tzvi (Radatz) Chein left the larger town of Chernigov for Eretz Yisroel in 5685\* (תרפ"ה), Rabbi Zevin was offered his prestigious position, but he refused the offer due to his involvement in building the local *mikveh*. He knew that if he left town, the construction work might not continue.

## Rashi - Shir Hashirim

Like many Kopuster Chassidim, Rabbi Zevin gravitated to the Frierdiker Rebbe after his own Rebbe's passing, and thus began a fascinating relationship between Rabbi Zevin and the Frierdiker Rebbe, and later—the Rebbe.

Rabbi Zevin's first encounter with Lubavitch was in 5684\* (תרפ"ד). He was 37-years-old, and already a noted



RABBI ZEVIN WORKING IN HIS OFFICE.

rabbi in the Soviet Union. At the time, the Friediker Rebbe asked him to join a secret *vaad* together with three other *rabbanim*, Rabbi Yechezkel Abramsky, Reb Yaakov Klemes and Reb Menachem Gluskin. They assisted the Friediker Rebbe in supervising and managing the vast underground network of *chadarim*, *yeshivos* and *mikvaos*.

When the Friediker Rebbe arranged an *asifas harabbanim* for the Russian rabbinate, he appointed Rabbi Zevin to be its chairman.

Correspondence was written through code. Rabbi Zevin's name was Rashi—the acronym of his name, Reb Shlomo Yosef—and sometimes Shir Hashirim (...*asher lishlomo*). Rabbinic work in the Soviet Union was perilous, and Rabbi Zevin had a few very close calls with the government.

Many years later, after Rabbi Zevin's passing, someone told the Rebbe in *yechidus* that he had been close with Rabbi Zevin and began to extoll his virtues. The Rebbe commented, "I knew him in Russia where he was working under duress, under conditions where engaging in such work meant, literally, putting one's life in peril. He was not cowed by anything, and worked with complete self-sacrifice to fulfill the mission of spreading Yiddishkeit with which my father-in-law entrusted him."<sup>2</sup>

When the Friediker Rebbe was arrested, Rabbi Zevin received a telegram that read, "Uncle fell ill." A short time later, a second telegram arrived; "Uncle recovered." He understood that the Friediker Rebbe had been released and wanted to send a congratulatory telegram, but being afraid of the censor, he decided to incorporate his message in the telegram's signature. He signed "Baruch" as his first name, and then "Matir Asurim" as his last. Seeing the city of origin, the Friediker Rebbe

## A Story Teller?

In the early 5700s, Rabbi Zevin published his first books (he had published countless Torah dissertations and articles during his years in Russia, but these were his first *seforim*): *Moadim B'halacha*, which deals with the basic halachic concepts of each Yom Tov, and *Sipurei Chassidim*, an anthology of Chassidic stories.

"Rabbi Zevin once related to me," Rabbi Nochum Rabinovitch recalled, "that his illustrious colleague Rabbi Yechezkel Abramsky (the *rosh yeshiva* of Slobodka) was upset when he wrote his book of Chassidic stories. His problem was in two points. First of all, it gives legitimacy to stories which may not have been believed beforehand; and second, it was unbefitting for such a brilliant *talmid chacham* to publish a book of simple stories..."<sup>3</sup>

In contrast to those arguments, the Friediker Rebbe greatly encouraged Rabbi Zevin in his storytelling, precisely because of the effect he could have on his readers. He even suggested that Rabbi Zevin, along with Rabbi Shimon Glitzenstein, establish a publishing house for Jewish stories. Often, the Friediker Rebbe would ask Rabbi Zevin to repeat his most recent sermons, and once commented that they fell in the category of *drush shebesod*.

immediately understood the message and enjoyed the clever ruse.

After the Friediker Rebbe left Russia, he continued his correspondence with Rabbi Zevin, and began to work to obtain a visa for him to leave Russia as well. Efforts were finally successful in 5694\* (תרצ"ד), and he immigrated to Eretz Yisroel.

His first post was rabbi of the Chabad shul in Tel Aviv. A short time later, upon the advice of the Friediker Rebbe, he accepted a role as a *maggid shiur* in a Beis Midrash L'Rabbanus in Yerushalayim. He was also involved in various matters of *askanus*. The Friediker Rebbe's letters have references to his work for Russian Jewry, as well as the Jewish refugees following World War II.

## The Rebbe's Yada Arichta In Eretz Yisroel

"Rabbi Zevin was literally the Rebbe's 'extended hand' in Eretz Yisroel," relates Rabbi Yisrael Tzvi Glitzenstein. "He was a very prominent *rav* who was respected

across the spectrum. Everything the Rebbe needed to accomplish, whether through Shazar, other elements of the government or in matters of *rabbanus*, he sent through Rabbi Zevin. Kfar Chabad, Kfar Chabad Beis, the Reshet—Rabbi Zevin had a hand in it all. For example, he was very involved in the fight over Mihu Yehudi, and I remember how he always participated in the *kinusim*.

"In his personal life, he had a strong *bittul* to the Rebbe. When the Rebbe told him not to run for the position of chief rabbi, he didn't run. (The Rebbe once wrote to him that if he was offered a position on the Moetzes Gedolei Hatorah of Agudas Yisrael, he should accept.) When the Rebbe told him not to travel to America, he listened, and indeed never came to the Rebbe. Whatever the Rebbe asked, he did."

Hundreds of letters in *Igros Kodesh* are testimony to the sheer amount of work Rabbi Zevin did on the Rebbe's behalf. His involvement wasn't limited



LEVI FREIDIN VIA JEM 28451

RABBI ZEVIN (SECOND FROM BOTTOM LEFT) JOINS THE SINGING DURING THE YUD-TES KISLEV FARBRENGEN IN KFAR CHABAD, 5723\*.

to Chabad related matters. Throughout the years, the Rebbe was involved in countless issues that related to the Israeli government and the Israeli public in general, and Rabbi Zevin served as the conduit to achieve those goals.

Some are famous endeavors, such as the Rebbe's campaign against Israeli shipping lines that traveled on Shabbos, but others are not well-known at all. In the Rebbe's letters we find criticism of the government (including the right-wing parties) who allowed the secularization of *Yaldei Teheran* and *Yaldei Morocco*.<sup>4</sup> The Rebbe also opposed the shipping of frozen meat (before *melicha*) to Eretz Yisroel.<sup>5</sup> In other letters, the Rebbe advises against a Concordance

on Tanya<sup>6</sup> and combats the wide dissemination of paper mezuzos from Eretz Yisroel, as well as questionable esrogim that were being shipped throughout the world.<sup>7</sup>

In the 5710s\*, the Rebbe enlisted Rabbi Zevin's help in coordinating efforts to uphold the integrity of Yiddishkeit in Eretz Yisroel, and to ensure that only Torah-true Yiddishkeit be recognized as legitimate.<sup>8</sup>

"Rabbi Zevin also played an important role in the relationship of President Shazar with the Rebbe," says Rabbi Tuvia Blau. "Although Mr. Shazar had his own origins within Chabad, Rabbi Zevin was very instrumental in this regard. They were very good friends."

Indeed, a very large segment of Rabbi Zevin's work on the Rebbe's behalf was through this relationship. Whenever the Rebbe wanted something done on a political level in Eretz Yisroel, be it regarding Shleimus Ha'aretz, Mihu Yehudi, bureaucratic help for one of the Rebbe's institutions or anything else, the Rebbe would often write to Rabbi Zevin asking him to approach "*Yedideinu*, our acquaintance"—Shazar—who would then carry out the Rebbe's request. In photographs, Rabbi Zevin and Mr. Shazar are often seen together at various functions, such as the central Yud-Tes Kislev farbrengen in Kfar Chabad.

"When I traveled to *kvutza* in 5726\*," relates Rabbi Nochum



Zevin, Rabbi Zevin's grandson, "my grandfather encouraged Mr. Shazar—on the Rebbe's behalf—to work to lengthen the *kvutza* from six months to a full year. After our return, we went to thank Mr. Shazar for his assistance, and he related the following story:

"Earlier that year, when Mr. Shazar's plans to visit the Rebbe became known, he was criticized by pundits who claimed it would be seen as an insult to the State if the President would go to the Rebbe instead of the Rebbe going to him. He contacted the Rebbe about his dilemma, and the Rebbe said he would 'ask the Shver.' The Rebbe went to the Ohel, and then Rabbi Hodakov phoned Shazar to say that the Rebbe was instructed, '*Fun Lubavitch fort men nit*—we don't travel away from Lubavitch.'

"When Mr. Shazar received the Rebbe's reply, he phoned my grandfather to tell him what the Rebbe had said. My grandfather advised him, 'I suggest that you go. It will be better for you.'

"There is a similar incident in the past,' my grandfather explained. 'The Gemara says that King Chizkiyahu and the Navi Yeshayahu argued who should come to whom. Hashem ultimately brought illness upon Chizkiyahu, and then told Yeshayahu, 'Go be *mevaker choleh*.'

"It's better to go to the Rebbe under healthy circumstances,' my grandfather concluded."

## The Beginning Of The Redemption

"Rabbi Zevin was a member of the Mizrachi," says Rabbi Blau. "Ideologically, he aligned with the religious Zionists, who saw a religious significance in the establishment of the State of Israel, and he would even recite Hallel without a *bracha* on Yom Ha'atzmaut.

"Nonetheless, he was very dedicated to the Rebbe, even though

he knew that the Rebbe disagreed with his views on Zionism, and even wrote him sharp letters on the matter. Every word from the Rebbe was holy to him, and every directive he carried out to its utmost."

"I remember how one Yud-Tes Kislev," says Rabbi Glitzenstein, "during the *farbrengen* in the Tzemach Tzedek Shul, Rabbi Zevin spoke about the letter he received from the Rebbe in which the Rebbe wrote sharply against the belief that the establishment of the State of Israel was the *as'chalta d'geula*.

"את חטאי אני מזכיר היום" (I confess my guilt today)' he said, 'Until today, I believed that the State was the *as'chalta d'geula*. However, now that I received the Rebbe's letter and I studied it, I am *mevatel* my opinion to the Rebbe. I now understand that it is not so."

In that letter, the Rebbe expressed his strong views against the Zionist ideology.

"Every time a false Moshiach appeared," the Rebbe wrote to Rabbi Zevin, "and incited the Jewish people to follow him, the matter ended with casualties, Heaven forbid. The same is true of the belief that the redemption has already begun. (Although it was a miracle, and a great salvation for millions of Jews, it is not the beginning of the fourth redemption, and to the contrary, it brings us deeper into the intense darkness of this *galus*, where light is called darkness, and darkness light.) The tragic result is another casualty in Eretz Yisroel, and another... May Hashem avenge their blood."<sup>10</sup>

Many of the Rebbe's opinions on matters related to Zionism and the State of Israel are actually known to us through Rabbi Zevin. For example, the Rebbe wrote to him in 5718\* that it was forbidden for religious Jews to enter the coalition. "I am clear in my opinion that participating in the coalition... is forbidden by

Shulchan Aruch. Most of the work in the ministries involves forbidden activities."

The Rebbe also criticized the religious parties for the infighting that prevented them from joining forces, and also harshly criticized them regarding the campaign against *giyus banos*, girls being drafted into the military. The Rebbe expressed his surprise that they fought for the rights of religious girls not to be drafted, but disregarded the fact that the presence of women in the army altogether is a halachic problem for *all* the men present.

## The Entire Torah Shebaal Peh

Due to his unique talent, after arriving in Eretz Yisroel in the early 5700s\* Rabbi Zevin was recruited to one of the most audacious projects of the generation: "Encyclopedia Talmudit," the endeavour to collect, categorize and elucidate the entire halachic part of *Torah Shebaal Peh*. For 40 years, Rabbi Zevin served as its chief editor, charting its course and setting a standard which the Encyclopedia still follows today.

The Rebbe saw immense importance in this project, seeing it as the ultimate *oznaim latorah in nigleh*, and therefore encouraged Rabbi Zevin to refuse offers of other jobs that would take his attention away from it. When Rabbi Zevin was asked to run for a seat in the Knesset, the Rebbe wrote<sup>11</sup> that this project is a *mitzvah* that cannot be accomplished by others, and therefore he should refuse.

"In my opinion," the Rebbe writes<sup>12</sup> to Rabbi Zevin in 5725\*, "your *mitzvah d'hava zahir ba tfei*, your primary mission, is only the Encyclopedia Talmudit."

Indeed, this became Rabbi Zevin's life work, and the 13 volumes published during his lifetime are his *magnum opus*. The Rebbe constantly



pushed the publishers to speed up the work, and with every volume that was published, the Rebbe sent profound words of thanks.

"I received the seventh volume of Encyclopedia Talmudit, and as the earlier volumes, *ein gomrim alav es hahallel*, it cannot be praised enough... In almost every entry, it is possible to find details that even someone involved in the subject may have missed..." the Rebbe praises in one letter.<sup>13</sup> And in another: "I received volume 16, and as in the famous term, *nismaleh habayis kulo orah*, the house was filled with light..."<sup>14</sup>

The Rebbe also constantly wrote to Rabbi Zevin with comments, corrections and editions. In one letter the Rebbe writes: "When I researched in relation to one of the farbrengens here on the topic of *birchas hamitzvos*, I obviously made use of the Encyclopedia, but I don't understand why they didn't cite... the Rambam's opinion..."<sup>15</sup> And: "I needed to research the concept of *dibur chashiv k'maaseh*... I was surprised that you don't mention the opinion of Chidushei Harashba on [Gemara] Shavuos, and you only quote the Ri Migash. See Likutei Torah L'Gimmel Parshios..."<sup>16</sup>

### "I Already Know The Sugya..."

"When my father, Reb Yosef Wineberg visited Rabbi Zevin at the Rebbe's suggestion," relates Rabbi Avraham Wineberg, "He *chazzered* a *sicha* from the Rebbe in *nigleh*. He began *chazzered* as he was accustomed to; first quoting all the background material, and explaining the entire *sugya*, and then proceeding to the Rebbe's *chiddush*. Rabbi Zevin smiled and nudged him on. 'I'm already acquainted with the

background material. Just tell me the Rebbe's *chiddushim* on the subject.'"

Rabbi Zevin's own brilliance gave him a profound appreciation for the Rebbe's Torah, and a voluminous correspondence—dozens of letters—exists from their Torah discussions which are breathtaking in their breadth and depth. Some of the Rebbe's letters to Rabbi Zevin have footnotes replete with words of Torah, even on the letter's seemingly unremarkable comments (many of the letters focus on the views of the Alter Rebbe in Shulchan Aruch).

"The Rebbe greatly appreciated his Torah," says Rabbi Yitzchak Yehuda Yeruslavsky. "The Rebbe always addressed him in letters as '*tzene maleh sefarim*—a bookshelf filled with Torah,' a title the Rebbe didn't use lightly.

"In 5736\*, the Rebbe established Beis Din Rabbanei Chabad in Eretz Yisrael, which gathered all of the senior *rabbanim* of Eretz Yisroel into one body. To head the institution, the Rebbe called on Rabbi Zevin."

"When I was in *yechidus* as a *bochur*," relates Rabbi Nachum Zevin, "the Rebbe asked me about what I was learning, so I said over a thought in the *sugya* of *k'misas baalim*



THE GROWING SET OF ENCYCLOPEDIA TALMUDIS OF WHICH RABBI ZEVIN SERVED AS EDITOR-IN-CHIEF.

*kach misas hashor* (that an animal is judged and sentenced to death in a similar manner to a human<sup>17</sup>). The Rebbe listened, and then blessed me that ‘*k'misas baalim kach misas hashor*—your *Nefesh Habehamis* should become like the *Nefesh Elohis*.’

“I wrote to my grandfather about the conversation, and he responded with several comments of his own. I sent his letter to the Rebbe as it was, and since my grandfather had written other Torah comments on the back side of the page (on a *chiddush* I had written on the topic of *lifnei iver*), I noted to the Rebbe that only one side was relevant to the *yechidus*.

“The Rebbe responded to the letter [printed in *Lekutei Sichos* vol. 6,<sup>18</sup> in the *hosafos* of Parshas Mishpatim], and it seems that ‘he couldn’t hold back’ from adding comments regarding my grandfather’s comments on ‘*lifnei iver*’ as well. The Rebbe also discussed it in a *sicha* a short time later.”<sup>19</sup>

## The Rebbe’s Telegram

One of the Rebbe’s earliest Torah discussions with Rabbi Zevin focused on the Rebbe’s *haggadah*.

In his book *Sefarim Vesofrim*, Rabbi Zevin heaps praise on the *haggadah*. When the Rebbe received the book, he wrote to Rabbi Zevin that he was pleasantly surprised to read it, and “it is a bit surprising [that Rabbi Zevin didn’t notify him about the review on the *haggadah*], for Chazal say, ‘One who gives a gift must notify the receiver.’”<sup>21</sup>

Much earlier, when the *haggadah* was initially published in 5707\*, Rabbi Zevin wrote to the Rebbe asking several questions on the Rebbe’s comments regarding the recitation of Hallel during *korban Pesach* (the Rebbe writes that it was the Levi’im who recited Hallel) and about the two cooked items on the *seder* plate (the Rebbe maintained that these were present even during the *zman habayis*),



A GROUP OF RABBONIM VISIT THE LUBAVITCH YESHIVA IN LOD, ISRAEL, 5710\*. RABBI ZEVIN IS SEATED ON THE LEFT.

## Rabbi Zevin’s Psak Din

Rabbi Yisrael Tzvi Glitzenstein relates:

In 5735\*, the Rebbe asked Chassidim to visit the Arizal’s *kever* on his *yahrtzeit*, 5 Av, among other *horaos*. As a Tzach representative, I phoned Rabbi Hodakov the next day to report on trip, and during the phone call the Rebbe gave a new *hora’a*.

The Rebbe asked that on Tisha B’av, *siyumim* be made on Maseches Moed Katan. He also added a directive in relation to the Arizal: The Arizal has a teaching on the *siyum* of Maseches Brachos,<sup>20</sup> which is identical to the *siyum* of Moed Katan. The Rebbe said that I should visit Rabbi Zevin, and ask if it is permitted to study that teaching on Tisha B’av. Until Rabbi Zevin gave a *psak*, I was told, I shouldn’t publicize the *hora’a*.

“Together with my uncle, Rabbi Chanoch Glitzenstein, I went to Rabbi Zevin, who was quite frail by that time, and gave over the Rebbe’s request.

“Rabbi Zevin gave it some thought, and then asked me to wheel him into his study. After he fully thought through the matter, he said as follows: ‘In Torah, if one doesn’t study the entire topic as it is brought throughout *Torah Shebaal Peh*, he doesn’t fulfill the mitzvah of Torah study. That being the case, not only is it permitted to study the teaching of the Arizal, moreover—it is an obligation! Otherwise, the *siyum* on Moed Katan is incomplete!

“I called Rabbi Hodakov, and he told me that the Rebbe was very satisfied with Rabbi Zevin’s answer.

“A short while later before I traveled to New York, Rabbi Zevin asked me to repeat the *psak* to make sure I understood, and he told me to deliver it to the Rebbe in writing.

“As soon as I arrived back in New York, I sent in a letter through Rabbi Binyomin Klein telling the entire story, and within moments, the Rebbe replied, “*Niskabel vetach tach*—[I] received [it] and many thanks.”



and the Rebbe responded with several letters<sup>22</sup> in his *ksav yad kodesh*. The letters are written in a very personal style, with an excitement that is uncommon in the Rebbe's letters.

"Rabbi Zevin would *learn* each letter he received from the Rebbe in depth," writes Rabbi Sholom Ber Wolpo, in his book *Shemen Sason Mechaverecha*. "He would often begin his *yoma d'pagra* sermons by teaching

his most recent letter from the Rebbe and be *medayek* in every letter and word."

"One Pesach," related Rabbi Nochum Zevin, "the Rebbe's telegram had concluded with the words '*Shabbos v'chag haPesach kasher vesamayach*.' My grandfather explained at length how the word *samayach* also applies to Shabbos, even though there is no specific mitzvah of joy on Shabbos.

"On another occasion, he explained to me why the Rebbe blesses new couples with a double '*Mazal tov, mazal tov*.' He said that it was founded on Torah: Yosef explained to Paraoth that the reason his dream was doubled was because it would take place very soon. Thus, when the Rebbe wants to imply that the *bracha* will be fulfilled speedily, he doubles the wish..."<sup>23</sup>

## He Doesn't Need My Opinion

Rabbi Zevin's relationship with the Rebbe began in Russia, when the Rebbe was still a *bochur* visiting the Frierdiker Rebbe in Leningrad.

In 5684\* (תרפ"ד) or 5685\* (תרפ"ה), Rabbi Zevin spent Tisha B'av in the Frierdiker Rebbe's presence. From after *kinos* in the morning until Mincha many hours later, he was closeted together with the Frierdiker Rebbe in his *yechidus* room, discussing the work of the underground *chadarim*. After sundown, he broke his fast at the Frierdiker Rebbe's table, and the Rebbe participated in the meal as well.

The next day, before he departed by train, the Frierdiker Rebbe told Rabbi Zevin that the "son of the Yekatrinoslav Rav" is suggested as a match for his daughter, and that since the Rebbe was scheduled to be traveling on the same train, he asks that he observe him.

Upon arriving home, Rabbi Zevin wrote to the Frierdiker Rebbe that he wasn't surprised to discover that

## The Korban Pesach Problem

Another famous discussion related to the aftermath of the Six Day War. On Acharon Shel Pesach 5728\*, the Rebbe spoke a *sicha* regarding the halachic status of Har Habayis. Since it was in Jewish hands and *yad Yisroel takifa*, the Rebbe maintained, there is a possibility that Jews in Yerushalayim are obligated to bring a *korban Pesach*. The easiest solution was to leave Yerushalayim during Erev Pesach, thus being in a "*derech rechoka*" and exempt from the obligation.

"I received the *sichos* of Acharon Shel Pesach," Rabbi Zevin soon wrote to the Rebbe, "and I immensely enjoyed the *chiddushim*. However, I won't hold back from expressing my surprise regarding the Rebbe's conclusion. I have several questions. With my insufficient intellect, I haven't understood..."

In several long letters, the Rebbe responded to his questions, and the entire fascinating discussion was published in the appendix of *Chiddushim Ubiurim B'shas*.<sup>24</sup>

One question is regarding *derech rechoka*: "A simple question is," writes Rabbi Zevin, "where do we find the law of *derech rechoka* in regard to Pesach Sheni?"

"A simple answer," the Rebbe responds. "The Mishnah (Pesachim 95:1) states, 'What is the difference between Pesach Rishon and Pesach Sheni'—also cited in Rambam (End of Hilchos Korban Pesach); yet I haven't found a single source that says the *derech rechoka* is one of the differences."

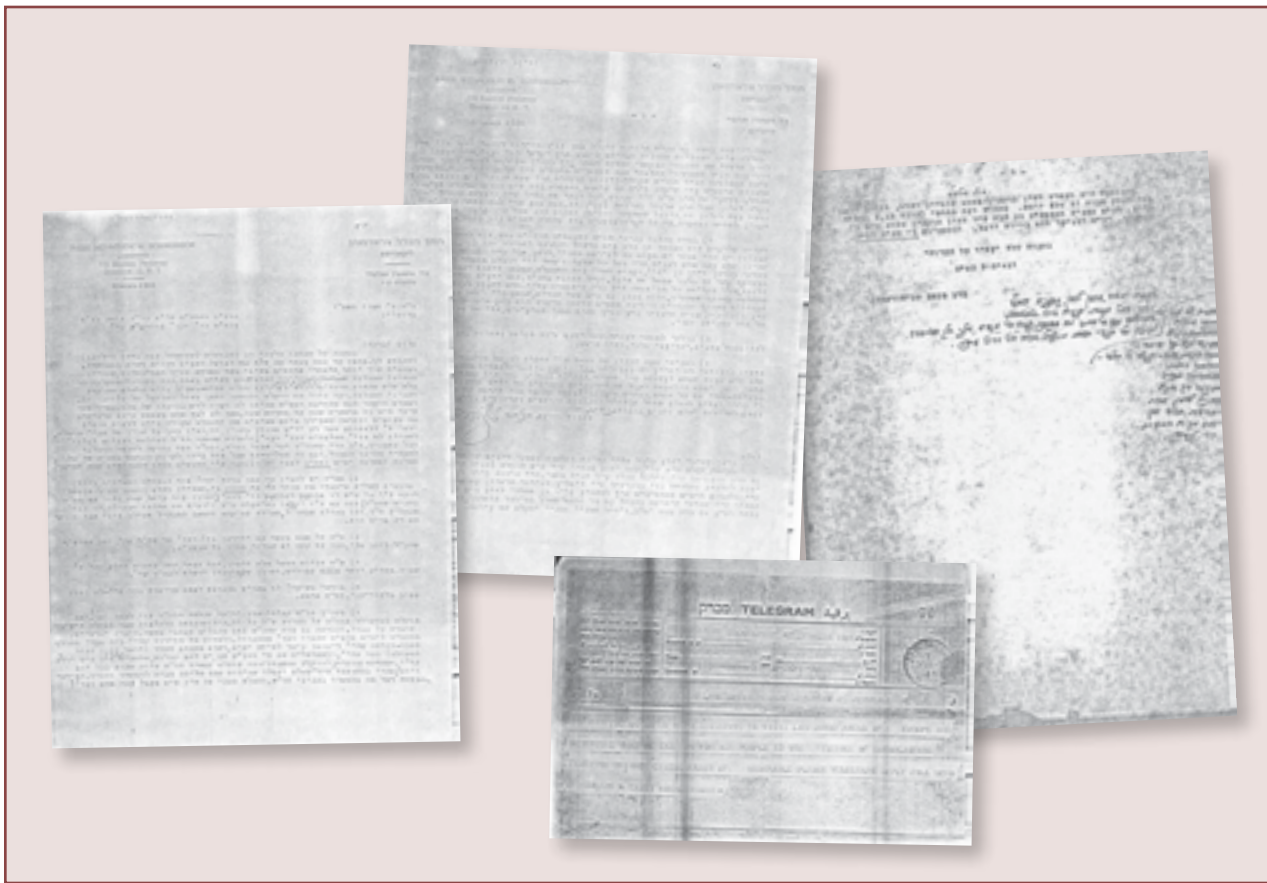
The saga came to an end in 5735\*, when the Rebbe announced<sup>25</sup> that "*nishtaneh hamatzav*, the situation had changed"; the Jewish people no longer had practical control over Har Habayis, and therefore the issue was irrelevant.

The Rebbe sent a copy of the announcement to Rabbi Zevin, and added in *ksav yad*,

"בעוה"ר (כולל שמתחיל מביום הז' (ממש - מכריזים) אחי הוא...ועלהו גו') נשתנה המצב..."

"In our great sins (including that fact that from the seventh day (literally—they announced) he is my brother...and he raised him up etc.) the situation has changed..."

With this short line the Rebbe refers to a story in Nevi'im, where King Achav conquered the King of Aram on the seventh day of war, and yet immediately announced, "He is my brother," and publicly honored him. The Rebbe drew a parallel to the conduct of the Israelis, who, immediately following the Six Day War, already seek to honor the enemy and return the conquered land (including Har Habayis).



the Rebbe was well-versed in every subject in Torah that arose, because he had already heard about his brilliant scholarship.

Rabbi Zevin wrote that he was most impressed by the *yiras Shamayim* he encountered; for example, he noticed that the Rebbe evaded partaking in the food that was sent with them from the Frieddiker Rebbe's home. There was obviously no question about the *kashrus* of the meal, but Rabbi Zevin realized that the Rebbe questioned the *hiddur* of the only vessel available on the train for *netilas yadayim*. Although it was only a matter of *chumra*, the Rebbe very subtly avoided having to wash his hands.

"When Rabbi Zevin told me this story," Rabbi Nochum Rabinovitch related, "he added: 'Do you think that the Frieddiker Rebbe really needed my opinion on the Rebbe?'"



RABBI ZEVIN SPEAKS WITH REB PINYE ALTHAUS, THE LEGENDARY CHABAD ASKAN IN ERETZ YISRAEL.

TEVES 5723, LEVI FREIDIN VIA JEM 229321



LEVI FREIDIN VIA JEM Z29880

RABBI ZEVIN SPEAKS WITH ISRAELI PRESIDENT ZALMAN SHAZAR DURING THE YUD-TES KISLEV FARBRENGEN IN Kfar CHABAD, 5731\*.

“No. He just wanted me to realize who the Rebbe is.”<sup>26</sup>

The connection between Rabbi Zevin and the Rebbe evidently continued even within Russia. Rabbi Zevin published the only scholarly Torah journal in the Soviet Union’s history, called *Yagdil Torah*, and the Rebbe’s library contains the second issue printed in 5688\* (תרפ”ח). It bears

a personal inscription from Rabbi Zevin, to “the Rebbe’s future son-in-law, Rabbi M. M. Schneerson.”

This relationship came to fore after the Frierdiker Rebbe’s *histalkus*.

When the Frierdiker Rebbe was *nistalek* on Yud Shevat 5710\*, Rabbi Zevin was living in Yerushalayim, where he had assumed the editorship of *Encyclopedia Talmudit*. As one of

the leading Chabad *rabbanim* in the city and a member of the board of Colel Chabad (appointed by direct instructions of the Frierdiker Rebbe), he assumed a central role in the efforts to crown the Rebbe as the new *nossi*.

“Because Rabbi Zevin had previously corresponded with the Rebbe,” explains Rabbi Tuvia Blau, “he knew who the Rebbe was, and he



immediately encouraged Chassidim to ask the Rebbe to accept the *nesius*. In general, all the elder Chassidim in Yerushalayim were previously acquainted with the Rebbe and had all corresponded with him in matters of Torah learning, and therefore immediately dedicated themselves to him. Rabbi Zevin, Reb Avraham Chaim Na'eh as well as Reb Shmaryahu Sasonkin—they all immediately became *mekusharim*.”

The very first edition of Hamodia<sup>27</sup> describes a large *kinus* which took place on Chai Elul 5710\*, several months after the *histalkus* of the Frierdiker Rebbe:

“Rabbi Sh. Y. Zevin began the proceedings with over 1000 Chabad Chassidim in attendance. After a number of speeches, the resolutions were read aloud, one of them announcing that Rabbi M. Schneerson was appointed as the *nossi* of Chabad.”

## He Is Here In The Room

Once, Rabbi Zevin received a letter where he was addressed, ‘*Moreinu verabeinu hagaon hachossid sar hatorah*.’

On Shabbos, during the farbrengen, Rabbi Zevin began to cry. “Please don’t see this as a personal affront,” he said to the group that had sent the letter, “but let me tell you what is on my heart. My entire life, I’ve strived to follow the way of Chassidus, as taught by the Rebbeim; woe is to me that I’ve come to a state where I am addressed with a *vilder titul*, a wild title that is appropriate only for those who don’t follow the ways of Chassidus...”

“In his old age,” related Rabbi Shmuel Elazar Halperin, “Rabbi Zevin mentioned to me that the Rebbe sends him matzah every year before Pesach. I commented, ‘*Der Rebbe hot aich in zinen*—the Rebbe always has you in mind.’

“True, the Rebbe always has me in mind,’ Rabbi Zevin responded, ‘But if

he would really know my true state, he surely wouldn’t do so...”

“Rabbi Zevin’s son predeceased him by a short time,” relates Rabbi Glitzenstein. “Rabbi Zevin was already old and weak, and the family did not inform him. Some time later, he happened to see a notice in the newspaper about a memorial event for ‘Rabbi Zevin’s son.’ Realizing what took place, he began weeping incessantly. He was inconsolable, and his wife began to fear for his health. My uncle, Reb Avraham Chanoch Glitzenstein was very close with Rabbi Zevin, so she called him and asked him to come over immediately.

“My uncle was also unsuccessful in calming him, so they decided to call 770. They updated Rabbi Hodakov, and a few moments later he returned with the Rebbe’s instructions. The Rebbe said to tell Rabbi Zevin as follows: The Rebbe’s *zeide*, Harav Meir Shlomo Yanovsky, lost a son at a young age, and he also took it very hard. The Rebbe Rashab sent him a letter (which, the Rebbe pointed out, had just recently been published in Toldos Levi Yitzchak<sup>28</sup>) and that letter brought him consolation.

“The Rebbe asked that my uncle read the letter to Rabbi Zevin.

“My uncle gave over the Rebbe’s message and read the letter to him, and Rabbi Zevin calmed down.”

In the period before his passing, the Rebbe paid a very close interest to Rabbi Zevin’s health. Once, a call came from Rabbi Hodakov asking if there had been any improvement in his situation. The person receiving the call answered that there had been none.

An hour later, Rabbi Hodakov called back. “The Rebbe wants to know if you are *sure* there was no improvement...”

As it turned out, Rabbi Zevin had at that moment actually returned to full consciousness.

Following an illness, Rabbi Zevin passed away on 21 Adar 5738\*, at the age of 92. “After his passing,” relates Rabbi Glitzenstein, “his wife came for Tishrei to the Rebbe (in 5741\*). It was an eye opening experience for her, and in *yechidus*, she began to cry; ‘I’m so disappointed that my husband, Rabbi Zevin, never merited to be here,’ she told the Rebbe.

“The Rebbe replied, ‘Why do you say that Rabbi Zevin didn’t merit to be here? He is with us here in this room...’” ❶

1. Reprinted in *Kfar Chabad Magazine* issue 1216 pg. 18.
2. *Toras Menachem* 5744 vol. 2 pg. 766. Translation from *Early Years* pg. 169.
3. *Kfar Chabad Magazine* issue 1416 pg. 41.
4. 10 Elul 5715. *Igros Kodesh* vol. 12 pg. 33.
5. 5 Cheshvan 5717. *Ibid* vol. 14 pg. 58.
6. 26 Cheshvan 5717. *Ibid* vol. 14 pg. 116.
7. 10 Elul 5715. *Ibid* vol. 12 pg. 33.
8. 8 Iyar 5717. *Ibid* vol. 13 pg. 40.
9. *Kfar Chabad Magazine* issue 1416.
10. 15 Kislev 5729. *Igros Kodesh* vol. 26 pg. 46.
11. 10 Tammuz 5719. *Igros Kodesh* vol. 18, p. 444.
12. 14 Cheshvan 5725. *Igros Kodesh* vol. 23 pg. 284
13. 10 Av 5716. *Ibid* vol. 13 pg. 362.
14. 11 Tammuz 5740. *Hamahapecha Shel Doreinu* pg 17.
15. 14 Adar I 5714. *Igros Kodesh* vol. 8 pg. 224.
16. 25 Teves 5718. *Ibid* vol. 16 pg. 238.
17. Sanhedrin 15a.
18. Pg. 329.
19. *Kfar Chabad Magazine* issue 1416.
20. Likkutei HaShas L’haArizal, end of Brachos.
21. Shabbos 10:2
22. 3 Tishrei 5108, *Igros Kodesh* vol. 2 pg. 241. 8 Cheshvan 5708, *Ibid* pg. 260
23. *Beis Moshiah* issue 134 pg. 33.
24. Pg. 347.
25. 13 Iyar 5735. *Igros Kodesh* vol. 30, pg. 200.
26. *Kfar Chabad Magazine* issue 1416 pg. 41.
27. 19 Elul 5710. *Yimei Melech* vol. 3 pg. 1178
28. Volume 1 pg. 60.



# דער רבי וועט געפינען א וועג...

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר  
נדפס ע"י  
הרוצה בעילום שמו

## An Immediate Response

AS TOLD BY RABBI YISROEL LIEBERMAN (KOWLOON, HONG KONG)

Our shlichus in Kowloon, Hong Kong began about two and a half years ago, in the middle of 5777\*. The first few months there were particularly difficult for us. We were having ongoing challenges and setbacks, so much so, that at a certain point I began to question whether this was the right shlichus for us. These doubtful thoughts continued for a few weeks.

On Rosh Chodesh Tammuz of that year, I came home after meeting some people at the business show that was going on that day. I was feeling totally distraught, the weight of the challenges we were having was becoming too heavy for me to carry.

As I walked into our Chabad House, I said to my wife, "I think it's time we rethink our moving on shlichus here.

The issues here don't seem to be getting solved, things are just getting more and more tough to keep up with. The way I see it, here we can not continue. Let's close up shop here, and being that there's no shortage of shlichus opportunities, we can find another shlichus somewhere else that won't be so intense."

My wife responded, "We are the Rebbe's shluchim here, you haven't written to the Rebbe properly yet about the issues we are having. Why don't you sit down and write a detailed letter to the Rebbe, describe everything that's going on, and then we'll see how we should continue."

It was about 12:00 p.m. when I sat down to concentrate and write to the Rebbe what was on my mind. I wrote everything about the pressing issues we had, and I



RABBI YOSEF CHITRIK (SECOND FROM LEFT) POSES WITH HIS FELLOW TALMIDIM HASHLUCHIM DURING THEIR SHLICHUS IN AUSTRALIA, 5733\*-5735\*.

concluded my letter with what I had just said to my wife: "Maybe this is all a sign that this isn't the shlichus that's meant for us, and we should look for a shlichus that isn't so 'aggressive.' Rebbe, please give me a clear sign." As soon as I was done writing, I faxed the letter to the Ohel.

A few moments later, at about 12:45, the doorbell rang. I cannot properly describe the shock I felt when I opened the door. Living in Hong Kong, you simply don't bump into anyone in the street. Everyone is at the business show and only once in a blue moon a tourist shows up and comes in. Yet now, to my great surprise, Rabbi Yosef Chitrik and his wife all the way from Tzfas, Eretz Hakodesh were at my doorstep!

In complete knee-jerk reaction I bursted out, "Rabbi Chitrik, what are you doing here?!" He calmly replied, "Do you have some *l'chaim*? We will say *l'chaim* together, and I'll explain you what brings me here." Right away, I brought out some *mashke* and *farbeisen*, and Rabbi Chitrik began telling me the following story:

"In the year 5733\*, I merited to be one of the *bochurim* who were chosen to be sent on shlichus to Melbourne, Australia. Before we left we were called into *yechidus* in the Rebbe's room.

"Generally, present at this *yechidus* were the shluchim who had just returned from Australia, and the shluchim who were being sent to Australia, and so it was this time. We were standing in the Rebbe's room next to the windows, the shluchim who had just returned were standing next to the *sefarim* shelf, and Rabbi Hodakov was standing next to the Rebbe.

"Before the Rebbe began speaking to us, the Rebbe requested from Rabbi Hodakov to call all the shluchim from previous years as well.

"Once they all had entered, the Rebbe began to say the *maamar* מחרב אדם יפטר. Upon concluding, the Rebbe said to us, "The *minhag* of the my father-in-law, the [Friediker] Rebbe, when traveling was to visit the *rabbanim*



RABBI YOSEF CHITRIK ON HIS VISIT AT THE CHABAD HOUSE IN KOWLOON, HONG KONG, WITH RABBI YISROEL LIEBERMAN.

of the cities he would stop in," and instructed us that at our stopover in London we should visit Rabbi Jakobovits and in Eretz Yisroel we should visit Rabbi Zevin.

"Because of this, I made a *hachlata* that whenever I travel somewhere and have a stopover on the way, I would leave the airport and visit a local *rav* or shliach of that city.

"This time, I'm again on my way to Australia just as I was then. Stopping over in Hong Kong, I asked my brother-in-law who often travels to Hong Kong for directions to the Chabad House."

I asked Rabbi Chitrik, "Why did you come to me instead of Rabbi Avtzon who is actually related to you and much closer to your age?" He replied, "I don't know, this is the address my brother-in-law gave me, I didn't know which Chabad House he was sending me to."

Hearing all this, I immediately understood that here lies the Rebbe's answer to the letter I had just written. It was a clear sign for me of the Rebbe's encouragement to continue our shlichus here in Hong Kong.

I got up and brought out the letter I had sent to the Rebbe just about an hour earlier. As I began showing the letter to him, we both became overwhelmed with emotion.

In hindsight, it was just one moment, a very unique moment of my life, when I saw in such a tangible way how the Rebbe is with his shluchim, concerned about our struggles, and was listening to me in my time of doubt, immediately sending his response of encouragement.

Needless to say, my entire view of our situation immediately changed. The Rebbe's answer uplifted me so high that, all of a sudden, the issues we had been having became so small and irrelevant in comparison to what we had just experienced. **1**

## YOUR STORY

Share your story with A Chassidisher Derher by emailing [stories@derher.org](mailto:stories@derher.org).





לע"נ האשה החשובה  
הרבנית חיה זעלדא בת ר' אליהו ע"ה  
קרעמער  
שלוחה דכ"ק רבתינו נשיאינו  
יותר משבעים שנה  
גלב"ע יום הקדוש יום כיפור ה'תשע"ט  
תנ"צ'בה'



# MOTZEI SHAVUOS 5723

In honor of the Yom-Tov of Shavuos this month, we are pleased to share these never-before seen pictures of Motzei Shavuos, 5723.

We thank the individual who (on the condition of anonymity) provided us these rare and unique photos for the benefit of our readership.



The Rebbe's annual Shavuos farbrengen would begin towards the end of the second day of Yom-Tov and extend for several hours after Yom-Tov was over. This offered those who weren't able to walk to 770 for the farbrengen an opportunity to drive and still be able to join the farbrengen and *kos shel bracha*.







Throughout the  
farbrengen, the Rebbe  
called many people up to  
come and receive a l'chaim.

Rabbi Moshe Kowalsky, brings the Rebbe  
a tray with *bikurim*, as he would each year.





At the conclusion of the farbrengen, the Rebbe instructed the crowd to sing the Alter Rebbe's *niggun Daled Bavos*, followed by *Nye Zhuritzi Chloptzi*, which the Rebbe vigorously encouraged while standing.



The Rebbe then led *birkas hamazon*,  
davened Maariv and recited Havdalah.





Following the farbrengen, the Rebbe distributed *kos shel bracha* to all the assembled.



# Derher**Letters**

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to [feedback@derher.org](mailto:feedback@derher.org).

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



## That's Me!

Dear Editors,

I just received the Adar II edition of the Derher and to my surprise, I am featured on the cover as of the college students in middle of the photo. This picture was taken at least 50 years ago!

I am now living in the Chabad-Lubavitch *kehillah* in Coral Springs, FL, but it all started with a college trip to Crown Heights all those years ago.

I Look forward to getting the magazine each month, but this one really hit home!

**Akiva Shapero**  
Coral Springs, FL



Frieddiker Rebbe once explained that the reason he would read the other *haftarah* is because it talks about the “*nesi'im*” and is therefore connected to the *nesi'im*, i.e. the Rabbeim. Everyone was waiting to see if the Rebbe would follow this custom, or maybe he wouldn't as it would be openly demonstrating the “*nesius*”!

“Indeed, when the Rebbe was called up for *maftir*, after saying the *brachos*, his face turned white, his hands started to shake, and in a shaky voice he began the *haftarah* of *Kol Ha'am* to the joy of *anash*.”

The source for this *minhag* as the Rebbe heard it from the Frieddiker Rebbe can be found in *Reshimas Hayoman* (p. 415). There the Frieddiker Rebbe speaks about a discussion that took place between the Rebbe Rashab and his brother, Raza regarding the change of custom, and he also notes that the word “*nossi*,” and the *pesukim* in the *haftarah* which are relevant to the work of the *nossi*, are said in a different *trup*.

In the *sicha* of Parshas Tzav 5726\*, the Rebbe speaks about the special relevance of the *pesukim* at the beginning and end of this *haftarah* to the *nesi'im* specifically.

It's interesting to note that there is another *haftarah* where the Rebbe would follow a different custom in its recitation. This is the *haftarah* of Shabbos Bereishis in a leap year.

In the *sicha* of Shabbos Bereishis 5714 the Rebbe speaks openly about the way he recited the *haftarah* earlier that day.

## “Not Relevant to Everyone”

Dear Editors,

In the Nissan magazine you included a *yoman* from the month of Nissan 5711\* with the Rebbe [“A Serious Matter”—Leben Mitten Rebbe'n].

It talks about the anticipation of the Chassidim for how the Rebbe would say the *haftarah* on Shabbos Hachodesh:

“In *siddur Torah Ohr* it says that our *minhag* is to read the *haftarah* that the Sephardim read (כה אמר), but the Frieddiker Rebbe (who would always receive *maftir* on the Shabbos before Bein Nissan, *yahrtzeit* of the Rebbe Rashab) would follow the Ashkenazic custom (כל העם). The

”



The Rebbe points out that he read all the way until after the words “ואחרי לא יהי”, even though the *siddur* states that the custom is only to say until an earlier *possuk* ending “גדיל תורה ויאדיר”. And the Rebbe explains:

“When they printed the *siddur*, the Frierdiker Rebbe said that it should say to recite only until גדיל תורה ויאדיר. I mentioned to the Frierdiker Rebbe that I heard directly from him that our *minhag* is that we only say until גדיל תורה ויאדיר in a regular year but in a leap year, we say the whole *haftarah*.

“The Frierdiker Rebbe replied that this *minhag* isn’t relevant to everyone. This is why it was printed in the *siddur* only to say until ‘גדיל תורה’ ויאדיר, regardless of the year.

“However since I heard from the Frierdiker Rebbe about this custom, I recited the whole *haftarah*.” (5714\* was a leap year.)

The Rebbe repeated this back and forth that he had with the Frierdiker Rebbe on Shabbos Bereishis 5717\* and again on Shabbos Bereishis 5725\*. In these farbrengens, the Rebbe added more details to when and where these conversations took place.

In 5717\*, the Rebbe said: “In 5695\* (תרצ”ה), the Frierdiker Rebbe was in Warsaw. I also happened to be in Warsaw then... On Shabbos Bereishis that year, the [Frierdiker] Rebbe told me that regarding the *haftarah*, there is a difference in custom whether it is a regular year or a leap year.

“When the *siddur* was printed in 5701\*, the [Frierdiker] Rebbe was staying then on a restful stay in Morristown (‘בנאות דשא’), and it was an opportune time to ask questions and find out about various *minhagim*. In addition, they asked the [Frierdiker] Rebbe to put something with a הוראה לרבים into the *siddur* (on the empty space where in the old *siddurim* there used to be a prayer for emperor Nikolai): The *haftaros* which have *minhagim* that vary in different communities. That is when the [Frierdiker] Rebbe said to put in the *haftarah* of Shabbos Bereishis ending with the words גדיל תורה ויאדיר.”

The Rebbe continues to say what he asked the Frierdiker Rebbe then and the Frierdiker Rebbe’s response.

In 5725\*, the Rebbe said: “In this addition (until the words ואחרי לא יהי), there is a *geshmake inyan*. It includes the *possuk*: ממזרח אביא זרעך וּמִמְעַרְבִּי אֶקְבֹּץ אֹמֶר לַצֶּפֶן תָּנִי וּלְתִימָן אֶל תְּכֵלַי וְגו’. This refers to the gathering of all the exiles from all four corners of the world with the coming of Moshiach.”

**Tzemach Shemtov**  
Queens, NY

”

## The First Pegisha

Dear Editors,

In the article about Pegisha [“*The Weekend that Changed Lives*,” Adar II 5779] you write that the first Pegisha took place in 5721\*. This is a mistake, as the first official Pegisha took place in 5723\*. I served as the program director in Tzach at the time.

The year 5721\* was actually before Dr. Hanoka came to Lubavitch, as the famous Shabbaton in Penn State with Rabbi Berel Baumgarten took place in 5722\*. A few weeks later, Dr. Hanoka and other students came to 770 for a Shabbos but this was still not the official Pegisha.

In the beginning of the winter of 5723\*, I received a call from Rabbi Hodakov who told me that since the universities have time off at the end of the secular year, Tzach should use out the opportunity and arrange a Shabbaton for students in Crown Heights. The first week would be for the boys and the following week should be for the girls. Rabbi Hodakov added that Tzach should take responsibility to cover the costs. That was the first Pegisha.

Thank you for another fascinating magazine and for the full overview of the Pegisha, including so many *horaos* and *ma’anos* from the Rebbe.

**Rabbi Leibel Alevsky**  
Cleveland, OH

# BRING *it* HOME!

**A CHASSIDISHER DERHER**

*available in stores, or delivered to your door!*



» [www.Derher.org/subscribe](http://www.Derher.org/subscribe)