

A Chassidisher **Derher**

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TO SHLUCHIM IN THEIR WORK OF
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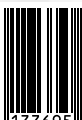
A Life in the Sichos

RABBI LEIBEL SCHAPIRO SHARES
HIS MEMORIES GROWING UP
WITH THE REBBE AND THE SICHOS

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In honor of the Kinus Hashluchim Haolami this month, we present a collection of Hora'os from the Rebbe to shluchim, guiding them in their work. Featured on the cover is a collage of photographs of shluchim at work.

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(718) 305 6859, Feedback@Derher.org

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

Derher **Editorial**

Each and every one of us, amongst all of *klal Yisroel*, are the shluchim of the Rebbe, my father-in-law. Once the Rebbe was appointed as the *nossi* of the generation, every member of this generation are his shluchim and *avadim*, since the *nossi* is everything.

Certainly, once this becomes a reality it can no longer be changed. Much as a Yid can never change his identity as Yid, so too he cannot change the fact that he is a shliach of the *nossi hador*, regardless of how he acts in the day-to-day.

...The only difference is that there are those who understood and felt this fact, and therefore act accordingly, while others have yet to put this fact into practice...

(Sicha 21 Menachem-Av 5744)

As the festive month of Tishrei draws to a close, the month of Cheshvan brings with it the *avoda* of “*V’Yaakov halach l’darko*,” when we begin our everyday *avoda* in and with the world, infusing our surroundings with G-dliness and making the world a *dira b’tachtonim*.

And at the end of the month, thousands of shluchim will return from their posts around the world and celebrate the Rebbe’s shlichus given to each and every one of us, as described by the Rebbe in his first *maamar*—the mission statement of *dor hashvi’i*: To bring the *Shechina* down here in this lowly world. To come to a place where no one knows of G-dliness, no one knows of Yiddishkeit, and like Avraham Avinu, to teach the people about Hashem, and how Hashem is “א-ל עולם,” not merely the G-d of the world, but the world itself is truly *Elokus*.

As the Rebbe says in the *sicha* quoted above, not only those who participate in the Kinus Hashluchim and carry the official title of

“shliach” are included in this mission. Every member of this generation has the responsibility and the privilege to do their part. The Rebbe referred to this shlichus as the “*mitzvas hador*,” the mitzvah of our generation, and called out to everyone, “ווערט שלוחים”—become shluchim and spread Torah, Yiddishkeit and Chassidus throughout the world!

The Rebbe sees every Yid, especially members of *anash*, as shluchim who have an integral part of this all. The Rebbe referred to the main Chabad community in Eretz Yisroel, Kfar Chabad, as the “capital” of Eretz Yisroel and the “nerve center” where all the activities of *hafatzas hamaayanos* emanate from.¹ When the Rebbe spoke about ensuring a flourishing community in Crown Heights, he explained that doing so would demonstrate that “*hu ba’chaim*”—the [Frierdiker] Rebbe lives on, as the neighborhood where he lived is flourishing, *b’gashmius ub’ruchnius*.²

Needless to say, the residents of Crown Heights, Kfar Chabad, and every other community of *anash* around the world, also take part in fulfilling the Rebbe’s mission of spreading Yiddishkeit and *hafatzas hamaayanos*, preparing the world for the coming of Moshiach. The Rebbe called on everyone to make their own homes (and even their rooms) into a “**Beis Chabad**”—a center for Torah, *avoda*, and *gemilus chassadim*, and to hold farbrengens there, where words of Chassidus will be taught.³ Every person can use their own medium and reach out to fellow Yidden—teaching Torah, Yiddishkeit, and Chassidus. Whether with business contacts and acquaintances or others, the opportunities are endless. Each of us must use the time and place we find ourselves in to further the Rebbe’s shlichus.

Pursuant to the Rebbe’s words, when we indeed engage in *hafatzas hamaayanos* and do the Rebbe’s work—it’s not to say that we are doing something “special” or “extra credit.” It is merely an expression of our true identity as Chassidim. As the Rebbe writes in Hayom Yom—“חסידים זיינען שלוחים פון רבין” (Chassidim are shluchim of the Rebbe). Each and every one of us carries the responsibility to fulfill the Rebbe’s shlichus; the *zechus* and the *achrayus*.

And the final and most important shlichus is to prepare ourselves and the entire world to greet Moshiach, *teikef umiyad mammosh!*

The Editors

שלהי תשרי ה'תש"פ
שנת השבעים לנשיאות כ"ק אדמו"ר

1. See Igros Kodesh vol. 17, p. 204, et. al.
2. See Sichra 15 Tammuz 5745.
3. Sichra Shabbos Parshas Vayigash 5747.

THE GIANT BONES

When it comes to stories in Torah, they are all meant to impart a lesson in avodas Hashem. Usually this is relatively clear cut. For example, the story of Yonah and the giant fish teaches us about teshuva in a pretty straightforward way.

Then there are some stories that are so strange, that it is a challenge not only to learn from them, but even to simply understand why they're told in the first place.

One such story is in the Zohar that Harav Levi Yitzchok focuses on in Parshas Noach.

It concerns Rebbi Chiya and Rebbi Yehuda, who were once travelling and decided to turn to the "great mountains." In a valley there, they discovered the bones of people who had perished in the mabul.

What was so special about these bones?

They were extremely large bones. So big in fact, that it took them 300 steps to cross one person.

Seeing these bones, they understood why the people of that generation were not afraid when Noach informed them that a mabul was coming.

A 300 foot tall person is not afraid of a little rain!

And should the "great wellsprings of the depths" open up and shoot water from below, they figured they can just put their enormous feet over the geysers and stop the eruption. They stubbornly refused to be intimidated.

This is the story in the Zohar.

RABBIS ON THE ROAD?

The first troubling aspect of this story is its location.

What business do these great rabbis have touring the "great mountains?"

And we're not talking about any rabbis, but *amoraim*. Their place is in the *beis medrash* learning Torah, not going on excursions to "great mountains."

This is especially disconcerting when we consider what was on those mountains: the bones of the *dor hamabul*! If you have to go to a mountain, at least choose one that is not infused with impurity, not to the final resting place of such rotten characters.

Furthermore, once they discovered the bones, instead of immediately leaving, they walked **on** the bones for 300 steps. Who does such a thing?

In addition to understanding the story itself, we must also see how this story is relevant to us, to our *avodas Hashem*. There are a number of approaches to this.

1. DON'T BE LIKE THEM

The most obvious and basic lesson we can learn from this story, is not to behave like the sinners of the *mabul*!

They were so stubbornly confident in their ability to win against Hashem, that they refused to change their ways. And the most bizarre thing is: in a way they were right!

The Zohar says that if they would have been united, like the *dor haflaga* was, they wouldn't have been destroyed. The *dor hamabul* possessed such giant spiritual abilities that, channeled properly, they could have been a tremendous force.

This brings to mind the *maamar chazal* "One should always be soft like a reed and not hard like a cedar¹." As great as one is, he must be flexible and not too confident in his own capabilities, forgetting that everything really comes from Hashem.



A LOOK AT THE TORAH OF
HARAV LEVI YITZCHOK
THROUGH THE REBBE'S SICHOS



2. LOOK AROUND YOU

The *amoraim* found themselves on a mountain and bumped into these giant bones. Did they turn away in disgust, eager to distance themselves as fast as possible from this sordid past?

No! They instinctively understood that when a Jew sees something, it has been brought to his attention in order to learn something.

In this case, what they learned was an increased appreciation for Hashem's creations: מה רבו מעשיך ה'.

Seeing a 300 foot skeleton is sure to impress us. Although we know instinctively that Hashem is capable of creating such beings, actually seeing them brings home מה גדלו מעשיך ה'—how great are your works Hashem.

This is on two levels: in the fact that they actually existed in the first place, and that Hashem was able to conquer them.

After all, how do you assess the true strength of an army? By examining the strongest opponent that it defeated. In this case, the greatness of Hashem is brought out by the defeat of these giants.

3. THE LOWEST OF THE LOW

We all know that our job in the world is *avodas habiburim*, elevating mundanity to holiness.

There is nothing lower than the generation of the *mabul* and all they

represented; they were the lowest of the low.

The beautiful lesson we learn from this story, is that wherever a Jew finds himself, although it might be the lowest place possible spiritually, he is there for *avodas habiburim*, in order to elevate it.

Even if one is already 300 feet deep in “*dor hamabul*,” not only is he not too far to be saved, he is there to help the situation around him, to transform it to holiness.

When Moshiach comes, the entire world will be filled with G-dliness. That includes even such coarseness and immorality as represented by the bones of the *dor hamabul*.

Which leads us to the next level:

All that was discussed until now did not affect the bones themselves. On the contrary—the lessons that we learned were from how evil they were. So they remain bad, while we grow spiritually thanks to our conviction **not** to be like them.

While this has some merit, it still does not represent the true *avodas habiburim*, elevating the bones themselves.

4. HOLY BONES

As mentioned previously, the people of the *mabul* possessed a tremendous spiritual capacity, but unfortunately they abused it.

By these *amoraim* bringing their bones into Torah—by not just leaving

them to rot, but actively discussing them—their true nature was revealed.

To put it in the terminology of Harav Levi Yitzchok in the *biurim* on Zohar:

The bones represent the ultimate of *tohu*, Rebbi Chiya and Rebbi Yehuda are the ultimate of *tikkun*. By them incorporating these bones into their own Torah, the bones are transformed and their true potential on high is unlocked.

5. DON'T JUST SIT THERE

This also explains why they had to go there rather than just sitting in the *beis medrash* and talking about them, which would seemingly have accomplished the same thing.

By walking on the actual bones and learning Torah, the bones themselves became a “platform,” so to speak, for their Torah.

It is not enough to sit on the couch and come up with great ideas about how to transform the world. That might be right, and on some level even accomplishes something by making them part of Torah. But to do the job fully we must go out there, seek out the lowest of the low, and purify it.

Wherever we are, even in the worst place possible, we are there for a reason. Hashem put us there to help the situation, not to run away. **1**

(Based on the *sicha* of Shabbos Parshas Noach 5744)

1. Meseches Taanis 20:1

לזכות החייל בצבאות ה'
שמעון בן ח' מושקא שי'
לרגל הולדתו בח' אייר - ל"ג בעומר ה'תשע"ט
ולזכות אחיו ואחותו
החיילים בצבאות ה'
מנחם מענדל בן ח' מושקא שי'
לרגל יום הולדתו בז' מר-חשוון
ואסתר הנ' רחל בת ח' מושקא תחי'
לרגל יום הולדתה בי"א מר-חשוון
יה"ר שיגדלו ח' לים בצבא כ"ק אדמו"ר
מתוך שמחה, בריאות והרחבה



לעבן מיטן רבין



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ר' שמואל ב"ר יהושע אליהו ז"ל
ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד
תנ"צ'ה'

"Shteigen in Lernen"

CHESHVAN 5711*



The following is an excerpt from Yemei Bereishis describing the first half of Chodesh Cheshvan of the year 5711*, just a few short months before the Rebbe formally accepted the *nesius*. Even then, the Rebbe showed continuous care and concern for the *bochurim*—*dem Rebbe's kinder*.

WEDNESDAY, FIRST DAY OF ROSH CHODESH

Yesterday, the Rebbe instructed Rabbi Yisroel Jacobson to farbreng on both nights of Rosh Chodesh. Accordingly, Reb Dovid Raskin arranged for there to be a farbrengen tonight in the *zal*.

During the farbrengen, Reb Berel Baumgarten treated the Chassidim to some stories displaying the greatness of the Rebbe Shlit"a.

THURSDAY, SECOND DAY OF ROSH CHODESH

At around 5:30 in the afternoon the Rebbe left his room and saw the *bochur* S.M. standing in the corridor. The Rebbe stretched out his hand in greeting and asked him, "When have I last seen you?" The *bochur* replied that it had been on Simchas Torah. The *bochur* then divulged to the Rebbe that he has a very difficult problem, and he would very much like to have a *yechidus*. The Rebbe



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A CHASSIDISHER DERHER

* 5711-1950

immediately consented and ushered the *bochur* into his room, inviting him to take a seat.

When the *bochur* admitted that he doesn't really know where to start, the Rebbe told him to "start from the beginning." The *bochur* presented his problem and the Rebbe proceeded to answer him in great detail. (During the *yechidus*, the fellow asked for permission to smoke, to which the Rebbe agreed. He also offered a cigarette to the Rebbe, which the Rebbe politely refused.)

At the conclusion of the *yechidus*, the young man asked the Rebbe if it's possible that if he learns Chassidus he'll become a Chossid. The Rebbe replied that it's certainly possible, even in the near future.

EREV SHABBOS PARSHAS NOACH, 2 CHESHVAN

Hatomim Berel Yunik related an interesting thing that the Rebbe told him today regarding a fellow that started coming closer to Yiddishkeit and davens in the Rebbe's *minyan*. The Rebbe had said that it is not necessary for him to daven the entire davening just yet. "Don't push the limit... he definitely does not need to say the whole daily *shiur* Tehillim..."



Hatomim Moshe Levertov arrived yesterday from Paris. Today, when he entered the Rebbe's room the Rebbe acknowledged his arrival. Interestingly, when he opened the door, he found the Rebbe folding *kuntreisim* of *maamarim* that were to be disseminated shortly thereafter.

The Rebbe stretched out his hand in "*Shalom Aleichem*" but, obviously, he didn't shake the Rebbe's hand acting as a Chossid in front of his Rebbe. At this point the Rebbe became very serious, donned his hat, *sirtuk* and *gartel*, and sat down by his desk.

The Rebbe inquired about what was going on in Paris, and about the studies in the yeshiva there. In the course of the conversation the Rebbe also said that *eltere bochurim* need to learn Yoreh Deah.

Being that Moshe was on the ship during Yom Tov, the Rebbe asked him how he had fulfilled the mitzvah of *simchas Yom Tov*. He replied that actually, he hadn't been feeling well. The Rebbe responded, "But it's still Simchas Torah!"



A *bochur* asked the Rebbe if he could stop his *minhag* of making two separate *brachos* on his



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Tefillin and instead start making one *bracha*, in accordance with the Chabad *minhag*. The Rebbe answered through Rabbi Hodakov that it is a good idea, as long as the *bochur* nullifies his previous *minhag* in front of three people.

SUNDAY, 4 CHESHVAN

Today before Mincha, the *bochur* S.M. again went into the Rebbe's room. The Rebbe answered all of his questions, and at the end told him, "Sign yourself up in the yeshiva (770), you will become my *talmid*, afterwards you will become a *rav* amongst Yidden and *b'ezras Hashem* you will find a good *shidduch* soon."

MONDAY, 5 CHESHVAN

Hatomim Moshe Levertov went into *yechidus* today. At the conclusion, the Rebbe told him to arrange with Rabbi Hodakov to have a *yechidus* in two weeks time, in order to report on his progress.



The talk of 770 in the recent past is about a remarkable story that unfolded over the last few weeks:

It started one Motzei Shabbos when in the middle of Maariv a man, who is a lawyer by profession, came into 770 and urgently requested that he be let in to see the Rebbe, claiming that his daughter is very ill. He had already announced that he's promising \$10,000 dollars [a huge sum, especially in those days] to whoever would heal his daughter. He had already been to all the other Rebbes in New York but to no avail, for none of them were prepared to promise anything.

The *bochurim* who were present explained to the man that it's impossible to approach the Rebbe now, as he is in the middle of davening. They directed him instead to the Rebbe's secretary, Rabbi Hodakov, who suggested that when he goes in to see the Rebbe after Maariv (as was his custom), he will ask permission for the lawyer to enter as well.

When told about the man and his sick daughter, the Rebbe said that he could only see him the next morning. When the man heard this, he began to plead with Rabbi Hodakov to let him in tonight, explaining that his daughter was in critical condition, and who knows what the next minute will bring... Rabbi Hodakov patiently explained to the lawyer that this is what the Rebbe has decided, and that there is no way around it. The man was quite taken aback by this, for experience in life had shown him that money opens all doors, but *here*, no one was impressed...

The next morning the man returned to 770 with some startling news. The doctors had told him that with people in such a serious condition as his daughter was, only one of two things usually happen: Either they start recovering, or, *chas v'shalom*... But with his daughter something strange was occurring, for, as of last night, her condition hadn't changed at all.

When he entered the Rebbe's room in the morning and told the Rebbe about his daughter's condition and the recent news from the doctors, the Rebbe told him, "You see that in *Shamayim* they're waiting for you; it all depends on you." The Rebbe told him that if he will take upon himself to keep three mitzvos (the Rebbe gave the example of keeping Shabbos), then the girl will become healthy again.

The man, not too excited at the prospect, tried to get out of it by offering a donation instead. When that didn't work and he promised even more money, the Rebbe smiled and explained to him that *his* purpose is only to act as a shliach—to state the situation the way it is. Therefore, there is no point in trying to fight the "system," as it's not up to the Rebbe... Initially, the man didn't want to agree to the conditions given, and he left.

Right away the Rebbe gave instructions to all Lubavitcher *mosdos* not to accept any donations from this man, so that he doesn't think that he is able to "get his way" using money...

Finally, when the lawyer realized that he doesn't have any other choice, he came back to the Rebbe and promised to accept whatever the Rebbe says.

Sure enough, as soon as he resolved to start keeping some mitzvos, his daughter immediately started to recover, making steady progress until she became completely healthy again. When the elated father decided to sponsor a *kiddush* in thanks to Hashem for the great miracle he had performed, the Rebbe said that they should try to avoid it. The reasoning being that he shouldn't feel satisfied by this act of thanks, and thereby not feel obligated to act upon his *hachlata*. (At a later point in time, Shabbos Parshas Vayigash, the lawyer did in fact give a *kiddush*, at which the Rebbe farbrenged and made mention of this episode.)





TUESDAY, 6 CHESHVAN

Recently, the younger *bochurim* have been given the opportunity to have *yechidus* with the Rebbe.



Minhag of the Rebbe whilst davening:

During Shema Koleinu, and likewise when reciting the Mishnayos (after davening), the Rebbe picks up his *siddur* and turns his head slightly in the direction of the Frierdiker Rebbe's chair.

WEDNESDAY, 7 CHESHVAN

Today, Hatomim Yoel Kahn related that on Sunday evening he approached Rabbi Hodakov to hand him the transcript he had written from the last farbrengen (sometimes the *hanacha* was given in straight to the Rebbe, and sometimes it was through Rabbi Hodakov). When Rabbi Hodakov declined to

take it, he understood that the Rebbe wanted to see him personally. He was told that he could go in to see the Rebbe at 10:00 that night.

Due to the large line ahead of him, by the time he entered the Rebbe's room it was already 12:00 a.m. The Rebbe told him that he would have liked to discuss something with him, but that due to the late hour, he should come back the next day at 1:00 in the afternoon. Obviously, It was quite hard for him to contain his feelings of curiosity and excitement, as he couldn't imagine what the Rebbe wanted to speak to him about. He waited in anticipation.

When he entered the Rebbe's room at the appointed time, the Rebbe was sitting in his *yechidus* place. (At that time, the Rebbe generally had two places where he would sit. There was the usual place, and then there was a seat reserved



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especially for *yechidus*.) The Rebbe told him, “It’s time to start thinking about ‘*tachlis*,’” explaining, that just like there’s *tachlis* with regards to *gashmius*, so too it exists in *ruchnius*.

The Rebbe explained to him that what he meant by that was that it’s time for him to start devoting himself to an area in Torah in which he has an extra *geshmak*. The Rebbe then asked him in which area are his capabilities more evident. He answered that he will agree to whatever the Rebbe chooses, to which the Rebbe responded, “Why does everything have to be *bderech gzeira* (like a decree)? The

Gemara clearly states that one has to learn *b’makom shelibo chafetz!*” (To learn what the heart desires.)

Yoel remained silent.

Seeing that he wasn’t answering, the Rebbe started to list some *inyanim* in Chassidus, saying that he should choose from one of them and let the Rebbe know by tomorrow which one he chose. The Rebbe then added, that of course, this added *kvius* shouldn’t detract from his previous learning of Chassidus *b’iyun*, *nigleh l’girs*a and *l’iyun* and *avodas hatefillah*.

The Rebbe said, “*Men darf poshut shteigen in lernen* (you simply must excel and learn with diligence)!”

(During this *yechidus*, when learning the Tzemach Tzedek’s “Sefer Hamitzvos” [Derech Mitzvosecha] was mentioned, the Rebbe commented that the point is not so much to delve into the meaning, as it is to gain more knowledge. The Rebbe added that obviously, one must understand what is being learned as well. So too when it comes to learning Gemara *l’girsā*, there is no need “*izu griblin zich* (to get into the nitty-gritty).” But Tosfos must be learned, for without that, it is not a proper *limmud*).

~
A rumor has recently been circulating in 770 that the Rebbe has instructed a number of other *bochurim* during *yechidus* regarding their learning as well.

THURSDAY, 8 CHESHVAN

At 12:40 a.m. the Rebbe suddenly walked into the zal where he found several *bochurim*, and said to them, “Instead of sending me letters, it is better that you don’t stay up so late.”

FRIDAY EVENING, SHABBOS PARSHAS LECH LECHA

Between Mincha and Maariv, the Rebbe gazed for a while at the *bochur* S.M., who was saying Tehillim on the side. After Maariv, Rabbi Hodakov asked Hatomim Elya Gross to invite the *bochur* to the farbrengen that would take place the next day after davening.

SHABBOS PARSHAS LECH LECHA, 10 CHESHVAN

After davening the Rebbe farbrenged. During the farbrengen, the Rebbe made mention of the fact that today is exactly nine months since the *histalkus* of the Frieddiker Rebbe. The Rebbe expounded on this, observing that there is a parallel between a *histalkus* and birth.

Regarding the nine months that lead up to the birth, there are various opinions as to how many days one actually counts—271 days, 272 days or 273 days. The Rebbe pointed out an incredible thing: The Frieddiker Rebbe had split up the Tanya into the daily portions *seven years earlier*. And we find that the *shiurim* for the 271st, 272nd and 273rd days

From the month of Tishrei and on, the Rebbe has been conducting himself in a manner that gives Chassidim hope that he is becoming more willing to accept the *nesius*.

Here are some examples that demonstrate this:

1. The Rebbe has started to take people in for *yechidus* three nights a week: Sunday, Tuesday and Thursday (in the past there was no such thing). The Rebbe starts seeing people at 8:00 in the evening, and sometimes ends at 2:00 in the morning. Many people that are not necessarily Chassidim come to see the Rebbe as well.
2. Starting this past Simchas Torah, whenever the Rebbe receives an *aliya* he is called up with the title, “Adoneinu Moreinu V’Rabeinu Ben Harav Reb Levi Yitzchak...” and the Rebbe doesn’t show any signs of disapproval.
3. The Rebbe farbrengs every Shabbos Mevorchim and on *yomei d’pagra*. (Everyone hopes that starting this upcoming Yud Shevat, the Rebbe will also start saying *maamarim*.)
4. Every Erev Rosh Chodesh and *yomei d’pagra*, the Rebbe goes to the Ohel and reads *pidyonos*.

Until recently, the Rebbe was not informed of the establishment of the “Vaad L’hafatzas Sichos” (a committee that publishes the Rebbe’s *sichos*), for fear of disapproval. But when informed, the Rebbe actually gave his endorsement, saying, “*Zol zein b’hatzlacha*”—thereby making it an official *mosad*.

after his *histalkus* are in Igeres Hakodesh Siman Chof Zayin, which discusses the *histalkus* of a *nossi b’Yisroel*...

After the farbrengen, *chazara* commenced with the participation of both *temimim* and *anash*.

Present at the farbrengen was the *bochur* S.M., and the Rebbe instructed him to say *l’chaim*. When the Rebbe exited the farbrengen and walked into the corridor, he saw the young man standing there. The Rebbe approached and asked him if he’d already eaten *seudas Shabbos*. The Rebbe added that since it is already late and the *bochur* lived far from 770, he is inviting him to his home to eat the *seuda*.

The *bochur* finagled his way out of the invitation by insisting that he doesn't live so far away...

He asked if he could discuss something with the Rebbe. "Maybe we could speak tomorrow?" the Rebbe said, to which the young man replied that it's an urgent matter and that it won't take a long time. The Rebbe granted his request and spoke with him for a while.

At the end, the young man asked the Rebbe what he should do to merit a *bracha*. The Rebbe answered him, "You are a rav in a shul. You have the responsibility of persuading the youth who are under your influence to follow in the path of Torah and mitzvos. This will be the vessel through which you will receive *bracha*, and that everything should go *b'hatzlacha*."

TUESDAY, 13 CHESHVAN

Today at 6:30 p.m., the *bochur* S.M. came with his mother to 770 and requested a *yechidus* concerning an urgent matter. When they were told the Rebbe is not taking people in for *yechidus* until later that night, they were very disappointed, the woman even burst into tears.

One of the *bochurim* standing there suggested to them that they knock on the Rebbe's door. They did, and the Rebbe immediately opened the door,

ushering the young man and his mother into the room.

WEDNESDAY, 14 CHESHVAN

Today, a meeting took place in the Rebbe's room concerning Merkos L'inyonei Chinuch. The Rebbe was also present at this meeting.

~

Last Wednesday, Hatomim Avrohom Saikins (from Boston) was found lying on the street unconscious with a head injury. After being unconscious for three days, the doctors had little hope for his recovery, declaring his condition to be grave. Hatomim Yehuda Krinsky (who was taking care of the *bochur*) called *mazkirus* and asked them to relay to the Rebbe what the situation is, and to ask again for the Rebbe's *bracha*.

On Friday, the Rebbe instructed Yehuda Krinsky to whisper into the patient's ear that the Rebbe has been told about his situation, and to also whisper into his ear the Rebbe's full name as well as the name of the Rebbe's father, Harav Reb Levi Yitzchak. As soon as the Rebbe's instructions were carried out, the patient opened his eyes, and was even able to recognize everyone standing around him. All the doctors were stunned, and declared this to be an outright miracle totally surpassing the laws of nature.



JEM 286804

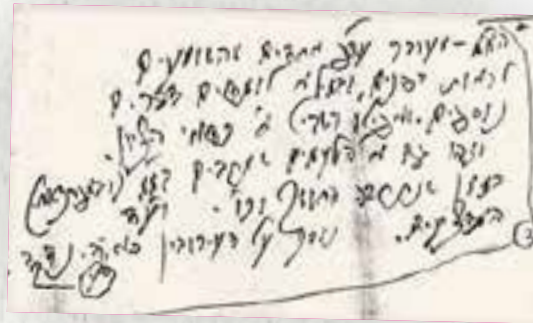


כתב יד קודש

לזכות
הרה"ת ר' לוי יצחק
ומרת אסתר ביילא ומשפחתם שיחיו
חנאוויטש

Why The Many References?

In this response the Rebbe explains to the recipient why he is careful to add so many references to the quotes and citations in the footnotes of his *sichos* and letters:



The references encourage at least some of the listeners to read [those sources] inside, causing them to learn more parts [of Torah in the process]. Even if only one person does this, it is worth [adding] the reference.

This is also one of the reasons why we add so many references (and also indexes) in the time [of *galus*] when the darkness is so intense, etc.

Much like the *mitvzoim* [which are emphasized specifically at a time when the spiritual darkness is great, in an attempt to persuade as many Yidden as possible to add at least one mitzvah].

This is in addition to what is written in Eiruvim 21b; 54b.

[The Gemara there talks about the importance of adding “*oznayim*”—like basket handles, to the Torah. I.e. indexes and references that make it easier to learn the Torah itself. See *Oznayim L'Torah*, Derher Av 5778.]

המ"מ - מעורר עכ"פ אחדים
מהשומעים לראות בפנים,
ובמילא לומדים דברים
נוספים. ואפילו בשביל
א' כדאי הציון. וזהו גם א'
הטעמים שמרבים במ"מ
(ובמפתחות) בזמן שנתרבה
החושך וכו'.

וע"ד המבצעים.

נוסף על דעירובין כ"א סע"ב.
נד סע"ב

לע"נ
הרה"ת ר' אייזיק גרשון
בן ר' אברהם זאב ע"ה
נלב"ע ב' מר-חשוון ה'תשנ"ג
תנ"צ'ב"ה

נדפס ע"י בנו
הרה"ת ר' אברהם זאב
וזוגתו מרת הינדא ומשפחתם שיחיו
מינץ



Kollel

Establishing a Kollel is a novelty that I myself wanted to institute. For 180 years, Lubavitch never had a Kollel. I wanted to create a new phenomenon: that *yungeleit* should *kuch zich* in learning!

(The Rebbe on Shabbos Parshas Ekev 5733)

Sitting and learning after getting married is a multi-faceted, almost conflicting subject.

The Alter Rebbe writes in Hilchos Talmud Torah that, “Even after getting married, a person can still learn Torah undisturbed for two or three years, before he has a lot of children...”¹

Despite these strong words, the Rebbe explains that in today’s day, sitting and learning in Kollel indefinitely is halachically and morally incorrect:

“Regarding what you write about arranging a Kollel for the married students of the yeshiva:

“The Torah’s ruling in this matter is well known, that a mitzvah which cannot be done by anyone else trumps every other task. In our day and age, being involved in rabbinics and Torah-true education for the community is a matter of literally saving lives!

“To have tens of capable *yungeleit* sit and learn all day, while hundreds and thousands are screaming for help (though perhaps unknowingly), drowning in the fierce waters [of assimilation] flooding the streets; water which has now unfortunately penetrated homes as well—one has to wonder, who would permit such a thing?

“If only people would have realized this danger just one generation ago and sent the yeshiva students fresh out of graduating their yeshivos to take care of the Yidden being lost to assimilation and drifting off the way of Torah and mitzvos. In this manner, there would now have been tens of thousands of more students in yeshivos, shuls and *batei-midrash*.

“It is unnecessary to expound on something so painful and shocking. It seems there are still some *roshei yeshivos* who follow this path, thinking ‘At least I have saved my own skin...’

“...Imagine if the child [lost to assimilation] who needed to be brought back to Torah and mitzvos

was the only son or daughter of the greatest *rosh yeshiva*. Would he still lock himself up in a room relying on miraculous salvation, as long as he can study Torah for a few extra hours each day?”²

Nevertheless, on the Rebbe’s 60th *yom huledes*, Yud-Aleph Nissan 5722*, he laid the groundwork for establishing a Kollel:

“People have already gotten used to the fact that whenever I sit down, there will always be a new ‘*gezeira*.’ I don’t like that it’s referred to as a *gezeira*. We don’t take away anyone’s free choice!”

The Rebbe quoted and expounded on the Alter Rebbe’s words in Hilchos Talmud Torah about studying Torah for two or three years after getting married, and said that he’d like to bring this matter to everyone’s attention and requested that everyone should increase their own Torah study.³

A short while later, the Kollel was established.

The first *yungerman* enlisted in the Kollel was Reb Aharon Chitrik *a”h*. He related:

“When I got engaged in the winter of 5722*, I was summoned by the *hanhala* of Tomchei Temimim and told that the Rebbe wished to open a Kollel, and that I should be its first member.

“As the wedding day approached, I was concerned about supporting my family after getting married, so I asked the members of *hanhala* for some more details: who would be taking responsibility for this new Kollel and so on. My father, Reb Yudel, was not in a position to provide financial assistance, nor was my father-in-law, Reb Leib Kahn. With only a few weeks left to the wedding, I was starting to get worried.

“The next Shabbos, the Rebbe spoke about the concept of Kollel and I understood that the Rebbe was referring to me and my situation. Later, when I went into *yechidus* before the wedding, the Rebbe told me ‘I am taking responsibility.’ It seemed to me that the Rebbe was responding to my concerns.

“On the night before my wedding, I was summoned by Rabbi Hodakov and told that I would be given a monthly stipend as a member of the



* 5722-1962



new Kollel. Learning would begin the next year, at which time he hoped more *yungeleit* would join.”

Indeed, a few more *yungeleit* joined the Kollel. One of the members was Rabbi Zalman Lipsker, who related in his interview with *A Chassidisher Derher*:

“After our wedding, I became part of the founding group of the Kollel that the Rebbe established. Rabbi Hodakov called me and informed me that he had arranged for my father-in-law to support me in part, while the Kollel would provide some support as well; that way I could join and learn with peace of mind.

“The members were myself, Reb Aharon Serebransky, Reb Yosef Deitch and—*ybchl*”*ch*—Reb Aharon Chitrik *a”h*. We learned in the *ezras nashim* of 770, and Rabbi Zalman Shimon Dvorkin would give us occasional *shiurim*.

“We were also tasked by the Rebbe with publishing a *sefer*. The Rebbe instructed us to put together *mareh mekomos* for Likutei Torah. We split up the different tasks, and each week, on Motzei Shabbos, one of us—picked by rotation—would go into the Rebbe’s room to present our work from that week. I merited to go into the Rebbe’s room in this manner three or four times.

“Usually, it was very brief; we just entered and gave the Rebbe the pages of work from the past week; no words were exchanged...”⁴

The Rebbe’s Kollel

As the Rebbe himself said that the Kollel is “my responsibility,” the Kollel remained a *mosad* especially close to the Rebbe and under the Rebbe’s *nesius*. The story is told that the *mashpia* Reb Shmuel Levitin asked the Rebbe that the *yungeleit* should learn

directly under the Rebbe, and that the Kollel should carry the Rebbe’s name. The Rebbe agreed, though the Rebbe’s name was only added to the stationary in recent years.⁵

The Rebbe also insisted that the Kollel be seen as directly connected to the yeshiva. In fact, the Rebbe did not agree that the Kollel should be relocated to a different building, not adjacent to 770.

At times, the Rebbe himself assisted with paying the salaries of the Kollel’s members.

When Rabbi Shmuel Lew married the daughter of Reb Zalmon Jaffe, the Rebbe wrote to Reb Zalmon:

“In regard to your daughter and son-in-law, Rabbi and Mrs. Lew, they have no doubt written to you about the arrangements, in accordance with their suggestion, namely their desire that Shmuel should learn in the Kolel... What follows next was not

discussed, not even mentioned with your daughter and son-in-law, but I raise the matter here in connection with your mentioning the weight of the financial burden which you have had in the past in supporting them. I suggest that you should write to me (without involving them in the matter) what sum you would consider easy enough for you to send for their support in the future, and I would then בע"ה find a way to make up the difference..."⁶

Over the years, the Rebbe underscored the importance of learning in Kollel for the first years after marriage. "This is the proper way for Yidden to start out [their new life]," the Rebbe writes in a letter.

Kollelim in Eretz Yisroel

Early on in the Rebbe's *nesius*, an idea was raised by the *hanhala* of Tomchei Temimim in Eretz Yisroel to establish a Kollel for the graduates

of the yeshiva. The Rebbe responded in a letter that "this idea of a Kollel is not out of the question, though it is entirely new to Chabad..."⁷

The Rebbe stipulated that the *yungeleit* should be capable; ones who can later serve as *roshei yeshiva* and *mashpi'im*, and that at least some of them should be dedicated to the study of Chassidus.

The idea finally came to fruition in 5724*. Perusing the Rebbe's *horaos* to Reb Efraim Wolff of Eretz Yisroel, we learn that each *yungerman* who wished to join the Kollel needed to get special permission from the Rebbe.

In most instances, the Rebbe wanted *yungeleit* to remain in the Kollel for no longer than two years, after which they were to find an adequate *parnassa* and support their families. There were exceptions to this rule, however they would need explicit permission from the Rebbe.

The Rebbe was constantly updated on the goings on of the Kollel and demanded detailed reports on the progress of the *yungeleit*. In one instance, the Rebbe noted that he received a report but it was missing the signature of a *mashgiach*!⁸

Although the Rebbe sees the study in Kollel as a direct continuation of yeshiva, he still stipulated that Kollel may not be for everyone. If a *yungerman* is not completely and totally immersed in his studies, he has no justification to attend Kollel. He is better off getting a job and earning an honest living instead of supporting himself from funds allocated for people who only want to learn. (See *ksav yad kodesh*.)

In a letter to a *yungerman* who was studying in Kollel because he couldn't find another way to support himself, the Rebbe writes:

"You need to be very careful and not make a habit out of not looking for

The Name

On numerous occasions, the Rebbe explained the meaning of the name "Kollel":

The word Kollel indicates that all the people enrolled in the Kollel are included in one entity. Not "*Kollelim*" in the plural sense, but one "*Kollel*"—connected with the One and only Hashem ("חידו של עולם").

On another occasion the Rebbe explained that Kollel does not only mean that all the members are included in one entity ("*Klal*"), but that they actively include (they are "*kollel*") others in their group as well.

(6 Cheshvan 5752;
20 Av 5740; et. al.)



RABBI EFRAIM YOLLES, CHIEF RABBI OF PHILADELPHIA, MEETS WITH THE KOLEL YUNGELEIT IN Kfar CHABAD, 14 Iyar 5728*.

a proper job. The natural instinct of a person is to sit and not do anything. Instead, you need to really think about a stable means of income...”⁹

At the same time, the Rebbe strongly encouraged *yungeleit* to study in Kollel for a year or two after marriage, setting the foundation for their home on the base of Torah study.

Additionally, the Rebbe explained that studying in Kollel serves as a preparation for a lifetime of *shlichus* afterwards. As the Rebbe wrote to one *yungerman*:

כדי להצליח בשליחות צ"ל הכנה מתאימה ומהם עכ"פ שנה אחת לימוד תורה בחיות און מיט א קאך כו'. הכבר עשה זה?

*In order to be successful on shlichus, one needs an adequate preparation, including at least one year of Torah study with vigor and with a "koch" etc. Did you already do this?*¹⁰

Time is Precious

Given all of the above, the Rebbe was very scrupulous and extremely demanding when it came to the standards expected from members of the Kollel.

Yungeleit are being compensated to learn diligently; not to waste their time.

When the Rebbe received a report for the Kollel Tzemach Tzedek in Yerushalayim on the positive progress of the Kollel members, along with test results, the Rebbe wrote a comment directed to the administration of the local Kollel in Crown Heights:

מזכ': להראות הנהלת ולחברי הכולל שי' - דכאן ולשאלם: (א) היש כאן משה דומה להנ"ל או יותר מזה - כיון שנתייחד כאן מכר"כ שנים לפני"ז. (ב) באם הן - למה לא הודיעני בשו"ט. (ג) באם לאו - היש מי שהוא וואס עס הארט עס. (ד) באם הן - מה עשה להתקון (אין כוונתי לאמתלא שאחר צריך לעשות). (ה) באם לאו - אולי כבר בא הזמן (יותר מג' שני חזקה) "לגמור" הכולל - גם לדעתם שהרי באם באלו שצ"ל נפשם חשקה בתורה אין כהנ"ל - הרי הכולל משמש רק הצדקה לבזבז ולבטול זמן - היפך מש"נ: אדם לעמל יולד.

(המענה קודם י"א ניסן)

[Instruction] to mazkirus: Show this to the administration and members of the local Kollel and ask them:

1) Is there **anything** here similar to this or better, being that this [Kollel] was established many years earlier. 2) If yes, why have I not been notified of the good news. 3) If not, is there anyone whom this bothers? 4) If yes, what are they doing to fix it (and I don't mean by providing an excuse that someone else needs to do it). 5) If not, perhaps the time has come (now that it's past three years; a "chazakah") to close the Kollel, even in their opinion. If people who supposedly long to learn Torah don't have [a system] like the one mentioned [in the letter from Yerushalayim], then the Kollel is only a justification for squandering and wasting time; contrary to what the possuk says: **Man was created to toil**.

([I need an] answer before Yud-Aleph Nissan).

In countless *sichos*, the Rebbe reminded the members of the Kollel (often in sharp terms) of the great responsibility they carry, to utilize their time wisely and learn Torah diligently without distractions.

On one occasion, the Rebbe asked, "Why is it that when he accidentally cuts his finger, the first thing he does is run over and write me a letter? If he doesn't get an answer within a few days he immediately sees it as if I have a 'kpeida' on him and he's not worthy of receiving an answer; he wants me to daven for him and help him out, etc. The question is: If you believe in me, why would you not want to fulfill my wish ('נאך געבען מיינע תאוה') and sit and learn Torah diligently?"¹¹

Royal Visit

At one point, the Rebbe decided to visit the Kollel on his own and inspect the situation.

It was Tuesday, 27 Iyar 5733*—right before Shavuos. At that time,

the Kollel was in the house directly behind 770 on Union Street. Above the Kollel, Reb Zalmon Jaffe had a small apartment which he stayed in when he visited the Rebbe each year on Shavuos. The Rebbe went to inspect the apartment, and on the way, he stopped in the Kollel.

Reb Zalmon records in his diary:

We learnt that the Rebbe had visited our apartment on the previous day. The Rebbe always loans us these rooms above the Kollel for our stay over Shavuos. Unfortunately, we were out. Furthermore we were still in England.

All "770" was in turmoil. Angry accusations were leveled at me that I had asked the Rebbe to ensure that our flat was clean and tidy. Of course, I would never have had the *chutzpah* to suggest such a thing to the Rebbe. Still, it was interesting to find out what did occur.

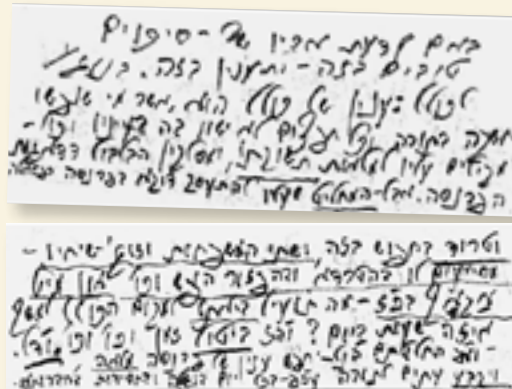
It seems that Binyomin Klein called at the Rebbe's home in President Street, in the car to bring him to "770," as usual. The Rebbe asked him to drive to Union Street, then told him to stop at the Kollel. This was the first time ever that the Rebbe had visited the Kollel, and no warning or intimation was given. One can just imagine the scene. Young men learning, studying, lounging or lolling about. Everyone's attire extremely casual, to say the least, and the whole place untidy; bottles, cigarette ends and paper strewn all over the floor and tables—when in walks the Rebbe.

I would not have liked to have been in their shoes for anything. On the other hand I would have hated to have been one of those young men who had pleaded with the Rebbe to be allowed to study in the Kollel for a further two years, and who on this important occasion was conspicuous by their absence. Actually, the Rebbe was very pleased to see 50 young men, all learning, except that they were all studying different *gemarachs*, instead of the same *Mesechta*.

Rabbi Chodakov remarked that it was a great *chizuk*—a source of strength

‘Don’t Waste Your Time

When someone wrote to the Rebbe shortly after getting married that he is thinking about learning half a day in Kollel and working the other half-day in business, the Rebbe responded:



בנוגע לכולל: ענין של כולל הוא, אשר מי שנפשו חשקה בתורה, וכל חפצים לא ישוו בה בעיניו וכו' - מקילים עליו למלאות תשוקתו, ומסלקין הבלבול דדאגות הפרנסה. אבל המחליט שעליו להתעסק דוקא בפרנסה כפשוטה וטרוד בחפוש בזה, ונשתי המשפחות וזוג - שיחיו - מסייעים לו בהטרדא ובהפזור הנפש וכו' און מיט א קאר בכ"ז - מה תועיל ביאתו למקום הכולל למשך איזה שעות ביום? וה"ז ביטול זמן וכו' וכו'. וע"פ החלטתם הנ"ל - יחפש ענין של פרנסה מלאה, ויקבע עתים לתורה עכ"פ - בכל יום בנגלה ובחסידות בחברותא.

Regarding Kollel:

The concept of Kollel is: when someone is adamant about Torah study, and nothing else in the world comes close to it in his eyes, etc.—we help him satisfy **his desire**, by relieving him of the hassle of the burden of *parnassa*.

However, if someone has already decided that he needs to have a proper job, and he has busied himself with this search, along with members of both families and his wife *sheyichyu*, who are helping bring more turmoil and disorientation in this regard, and with vigor—

What would be the purpose of him **coming** [i.e. in body] to the physical location of the Kollel for a few hours a day? This is a **waste** of time, etc. etc. **This is sufficient for the wise.**

In accordance with the above decision [i.e. that you are already looking for a part-time job], you should look for a **full-time** job, and set aside **fixed** times for Torah study every day, in both *nigleh* and Chassidus, and with a *chavrusa*.

(Teshura Simpson-Hazdan 5768)

for them, and they would all receive great benefit from this visit, ultimately. What they did receive the next morning was a very strong letter from the Rebbe enumerating all the points, which had to be attended to immediately or else—the Kollel would be closed down by Friday.

Rabbi Yosef Minkowitz who was a member of the Kollel at the time, relates:

“The day following the Rebbe’s surprise visit at the Kollel, Rabbi Hodakov came in to the Kollel with a long *tzetel* written in the Rebbe’s holy handwriting.



"I glanced at the note and saw that it was many lines long. Amongst the things the Rebbe wrote were:

"The Rebbe noticed that everyone in the Kollel was learning different subjects. Another thing: The Rebbe wrote that one of the *yungeleit* who had asked permission to stay in the Kollel for a second year was not there! In those years, most people only stayed in the Kollel for one year. If you wanted to stay for a second year, you needed to ask explicit permission from the Rebbe—and it wasn't always granted."

TzemaCh Tzedek

When the Yidden gained control of Yerushalayim following the Six Day War, the only shul structure that was still completely intact in the old city was the TzemaCh Tzedek shul. The Rebbe saw to it that the shul should be restored to the ownership of Chabad and eventually a Kollel was established on premises.

The Rebbe showed a special closeness to this Kollel and its *rosh kollel*, Reb Chaim Sholom Deitch. In *yechidus*, the Rebbe encouraged him to

keep up the "*koch*" in learning in the Kollel and that the members should publish *kovtzim* of their *chiddushim*. "If you're learning properly, there will always be *chiddushim*," the Rebbe said. "Where are the *chiddushim*?"

In another *yechidus*, the Rebbe said, "If the *yungeleit* in Kollel in the TzemaCh Tzedek shul [the only shul to remain intact] will have the proper '*koch*' in learning, this would make waves across the whole world; you'd never have to worry about having enough funds..."¹²



LEVI FREIDIN VIA JEM 283757

Of all the Rebbe's *mosdos*, the Kollel is unique in that it was founded by the Rebbe himself as a special novelty; a concept that never previously existed in Lubavitch. Throughout the years, the Kollel was always directly under the Rebbe's *mazkirus*; a display of affection and closeness to the Rebbe, and it even carried the Rebbe's name (though not openly).

The members of the Kollel were often directed by the Rebbe to fulfill special tasks; whether gathering and elucidating the writings of the Rebbeim,¹³ compiling various

mafteichos, *marei mekomos* on Rambam, and others.¹⁴

After the Rebbe's heart attack in 5738*, he began handing out *matzos* to everyone on Erev Pesach through the members of the Kollel, and on Yud-Aleph Nissan 5744*, members of the Kollel handed out the Tanyas from the Rebbe to all the participants at the *farbrengen*.

At the ready, the members of the Kollel are true soldiers of the Rebbe. **T**

1. Hilchos Talmud Torah, 3:1.
2. Igros Kodesh vol. 14, p. 30.
3. Toras Menachem vol. 33, p. 296.
4. *Better than the Best Father*, Derher Elul 5778.
5. Related by Rabbi Shlomo Zarchi.
6. 15 Cheshvan 5725; *Mr. Manchester*, p. 160.
7. Igros Kodesh vol. 12, p. 303.
8. Yemei Temimim vol. 3.
9. Igros Kodesh vol. 18, p. 22.
10. Likkutei Sichos vol. 23, p. 540.
11. Shabbos Parshas Ekev 5733.
12. *Nitzutzei Rebbe*, Hiskashrus #726.
13. Chai Elul 5736; see *Avodas Hakodesh*.
14. See Derher, weekly newsletter #9.



RABBI EFRAIM YOLLES, CHIEF RABBI OF PHILADELPHIA,
MEETS WITH THE KOLEL YUNGELEIT IN KFAR CHABAD, 14 IYAR 5728*.

The Life of a Chossid

Reb Yehuda (Yuda) Eber

Born: 23 Nissan 5661*

Passed away: Kislev 5702*

Chossid of: The Rebbe Rashab and the Frierdiker Rebbe

Reb Yehuda (Yuda) Eber was born in a small village near Minsk called Krasnaluki, to his father, the Chossid Reb Avraham Yaakov the *melamed*. He was born on Isru Chag Pesach in the year 5661.

Already as a young child, he was recognized as being exceptionally bright and talented. When he was 10-years-old, he was accepted to study in the city of Lubavitch under Reb Yechiel Kamisar and Reb Shia Arsh. Four years later, when he was 13-years-old, he was accepted to study by the great Chossid and teacher Reb Shmuel Borisover, from whom he received his legendary, unique approach to learning, which he continued to develop his entire life.

In the summer of 5675* he began to learn in the branch of Yeshivas Tomchei Temimim in Schedrin. One year later, in the summer of 5676*, he was accepted to the main *zal* of Yeshivas Tomchei Temimim in the city of Lubavitch.

In Kislev 5686*, when he was approximately 25 years old, Reb Yuda married Fraida, the daughter of Reb Menachem Mendel Schneersohn¹, a descendant of the Tzemach Tzedek's oldest son, Reb Boruch Sholom (the "Rabash").

Between the years 5678* and 5690*, Reb Yuda held the position of *maggid shiur* and *mashgiach* in Yeshivas Tomchei Temimim in Kharkov, Poltava and Nevel. During his time in these *yeshivos*, he would also give classes on Tanya. Russian Jewry suffered great oppression in those years and studying Torah in any shape or form was fraught with danger. Being a teacher of Torah, as he was, was dangerous on a whole new level and required much *mesiras nefesh*.

Reb Yuda Eber was beloved by the Frierdiker Rebbe, under whose leadership all of the branches of Tomchei

Temimim functioned. The Rebbe appointed him to carry out many secret as well as known activities on his behalf, strengthening the yeshiva network and spreading Yiddishkeit throughout the Soviet Union. Reb Yuda was one of very few Chassidim that the Rebbe personally entrusted to help carry out this holy mission.

After 12 years of being involved in the various branches of Tomchei Temimim in the USSR, in 5690*, Reb Yuda managed to escape with his wife and baby son, Avraham Elya, to Riga, Latvia, where the Rebbe resided at the time.

Throughout the month of Tishrei 5691*, many Chassidim and a group of older students from the yeshiva in Warsaw came to Riga to spend the month with the Rebbe. Reb Yuda was appointed by the Rebbe to test all the incoming students. They all got a glimpse into his unique approach and method of learning. That same year, he was appointed by the Frierdiker Rebbe to be the *ra"m* and *rosh yeshiva* in Yeshivas Tomchei Temimim in Vilna, Lithuania. From that point on, the yeshiva received a whole new reputation.

Reb Yuda met with the greatest scholars and *roshei yeshiva* in Vilna from all walks of life, and they all marveled at him, the young *rosh yeshiva*, who came from a country where Torah study was prohibited, and yet he acted and spoke as someone of their caliber.

He was also a giant in the study of Chassidus. In addition to teaching Tanya classes, he would also *chazer maamarim* with great clarity in the biggest shuls of Vilna. In 5692* Reb Yuda was appointed *ra"m* and *rosh yeshiva*



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in Yeshivas Tomchei Temimim in Warsaw, Poland. This yeshiva was known for its great name as one of the greatest and most important yeshivos in Poland.

Reb Yuda would give a *shiur* once a week to over 100 older students and among them were many extremely talented minds. When he would give over his classes, everyone listened in absolute silence, taking in the words of wisdom flowing from his lips. After the *shiur*, his *talmidim* would gather in groups, *chazering* the *shiur* for hours on end, discussing the *chiddushim* and explanations he had given.

In addition to this, he would also give classes each day on Gemara, Rashi, and Tosfos. He loved his students with all his heart and they all respected him immensely.

In the summer of 5692*, the Frierdiker Rebbe appointed him to be the *menahel gashmi* of the yeshiva as well. He was now functioning as *rosh mesivta* and *menahel*, dealing with the physical and spiritual concerns of the students in the yeshiva, a job which he carried out exceptionally well.

When the Frierdiker Rebbe moved from Warsaw to Otwock in 5696*, the yeshiva—the headquarters of Poland's network of yeshivos—came along. All the branches of Yeshiva Tomchei Temimim that existed in Poland (Vilna, Lodz, Chmielnik, Kałuszyn, Pacanów, Chelm and more) were under the umbrella of the Central Yeshiva, and thus under Reb Yuda's supervision.

Between the years 5695* and 5698*, the publication "HaTomim" was published periodically. Reb Yuda Eber was the editor for *nigleh*, Reb Chatche Feigin was the editor for Chassidus and Reb Shmuel Zalmanov was the general editor. (As the Frierdiker Rebbe noted in a letter, the Rebbe was the main driving force behind the publication, although on paper his name was not there.)

Reb Yuda was known to be extremely precise in singing and teaching *niggunei Chabad* exactly as they were composed. In addition, he was a *menagen nifla* and composed numerous *niggunim* which are sung until today.

When the war broke out in 5699*, Reb Yuda worked tirelessly, spending much money, to save and assist in the rescuing of many students. In the winter of 5700* the Frierdiker Rebbe miraculously escaped from Nazi-occupied Otwock, Poland back to Riga, Latvia. The Frierdiker Rebbe

ensured that Reb Yuda, his wife Freida and his children Avraham Elya and Leah Henia, joined him in Riga. Later the Frierdiker Rebbe wanted to bring him to America, but due to the circumstances that did not prove possible.

In Kislev 5702*, Reb Yuda was murdered along with his family and thousands of other Jews in Riga.²

Reb Yuda once said that a person should memorize the following three parts of *davening*, during which the *siddur* isn't as accessible: "*Vayehi b'nesoa ha'aron*," *Kiddush Levana*, and *krias Shema*. In saying this, he alluded to the *deveikus* and crying that accompany a Chossid during *krias Shema*, which may render the Chossid unable to read the pages of the *siddur*.

During one of the Frierdiker Rebbe's *farbrengens*, the Chassidim were singing the stanzas of a *niggun* out of order. The Rebbe turned to Reb Yuda and made a hand motion that seemed to ask: "These are your students?" Reb Yuda internalized this rebuke, and immediately established a group of *talmidim* whom he taught *niggunim* with precision.

The Frierdiker Rebbe once asked for the Rebbe's opinion on Reb Yuda. In response, the Rebbe wrote the following to the Frierdiker Rebbe:

Regarding Y. Eber, it is difficult to determine something clearly based on short, superficial conversations. One good thing is immediately noticeable in him: his style of study focuses on the particular piece he is learning, without drawing proofs from faraway sources—instead focusing on the logic that exists in the piece itself.

Another thing [I noticed]: Throughout our conversation, I did not detect any arrogance or self-importance. This [character trait] is extremely rare.

In any case, these are only superficial impressions. I asked him for his *chiddushim* in writing so that I may be able to delve into them. ❶

1 Her brother was Reb Zalman Schneersohn from Paris (and later Brooklyn).

2. From the preface to *Shaarei Yehudah* by Reb Yehuda Eber. Translated and printed in the Naparstek-Grossbaum *teshura*, Sivan 22, 5778.



לזכות
החייל בצבאת ה'
ישראל שיחי'
לרגל ה'אפשערעניש' שלו
י"ז מר-חשון ה'תש"פ
שיגדל להיות חסיד וחייל של
כ"ק אדמו"ר
נדפס ע"י הוריו
הרה"ת ר' יעקב
וזוגתו מרת ח' מושקא
ומשפחתם שיחי
סטמבלר

ON THE FRONT LINES

...Many of those who came before us, and those before them, did not fight a preemptive battle [against assimilation], but instead sufficed with the fact that they studied Torah, prayed, and performed mitzvos... We need to start a preemptive battle: entering foreign territory - and being involved with their youth; the younger ones and the older ones, and to illuminate them with the light of mitzvos and Torah, time and again.

Do not be disappointed if you don't succeed in the first attempt, nor should you be surprised. For why should you succeed if you know that you aren't a good soldier, and you don't have the necessary weapons? The yetzer hara inside you doesn't let you fight this war with the necessary energy. The solution is not to retreat, but to advance with self-sacrifice and more strength and energy. Then, even an outnumbered and outgunned force can be more successful than a large, heavily-armed force that doesn't have the necessary energy and self-sacrifice.¹

In honor of the *Kinus Hashluchim Haolami*, we present a selection of stories and vignettes with the Rebbe's directives to Shluchim, culled from the book *Shlichus on Campus*.

A COLLECTION OF THE REBBE'S HORAOOS TO SHLUCHIM IN THEIR WORK



CHABAD OF TEXAS ARCHIVES



CHESHVAN 5780
A CHASSIDISH JOURNAL

This relationship - the key to all the issues

Rabbi Shmuel Lew relates: At one point, I was dealing with a student who had gotten involved with a devout Christian girl. Now, I would raise money for students to go to Hadar Hatorah or Morristown, where they would be able to have a *yechidus* with the Rebbe, and we invested tremendous effort in connecting this student with the Rebbe. When he went into *yechidus*, around Purim 5733*, his *tzetel* was full of questions about *emunah* and Yiddishkeit. As soon as he handed the Rebbe his *tzetel*, the Rebbe began speaking about the fact that intermarriage is a negative thing—it's bad for the Jew, it's bad for the non-Jew, and it's especially bad for the children who will be born.

What was shocking about this was that he hadn't written a word about intermarriage on his *tzetel*—and I hadn't told the Rebbe about it either!

The student protested that this wasn't the subject of his letter.

"But this is the key to your issues," the Rebbe replied, and added, "It would be good if you enrolled in a yeshiva."

The student replied, "Rabbi Lew told me to go to yeshiva for six weeks!"

"That's not enough time," the Rebbe said. "Go for a half a year."

"How can I go for a half a year?!" the student said.

"It's not a prison!" the Rebbe replied. "No one will force you to stay." The student indeed joined the yeshiva.

During this time, he began becoming closer to Yiddishkeit. His father even called me and thanked me for bringing back his only son. After Pesach 5733*, he went to study in Morristown, and was making good progress.

About eight months later, he went home in England, for what he said would be a few day visit—but he didn't come back. I asked the Rebbe for guidance on how to deal with the situation, especially since I was the one who had "allowed" him to go home for a few days.

The Rebbe answered me during *yechidus*; afterwards I wrote up a transcript which I gave to the Rebbe to edit. The following is an edited transcript of my *yechidus*: "Discuss this with people who know him and his parents. Try getting him involved in the work of Beis-Lubavitch [of London], because that way he will find enjoyment in [Jewish] things, and he will detach himself from negative matters. Put effort into finding him a concrete proposal for a shidduch, something that seems to fit for him; don't just give him *musar* [to find a shidduch]. Through this approach, whatever needs to change will change. [Rabbi Lew added in his note:] I am asking if I remember this correctly."

[In the next part of his transcript of the *yechidus*, Rabbi Lew asked the Rebbe a follow up question: If *bochurim* from Morristown, who had become friends with this *bochur*, should contact him and ask him to come back. The Rebbe answered that they should.]

In his *tzetel*, Rabbi Lew wrote that he felt very down about the fact that this *bochur* seemed to have reverted to his previous ways, and that perhaps he should stop working with students altogether.

The Rebbe told him: "Regarding what you write about your own situation: These thoughts come from 'the left side.' Toras Emes tells us that [the yetzer hara] is an old and foolish king. It's surprising that you would listen to a fool."

The end of this story is a happy one: with a lot of effort, this *bochur* remained religious, and went on to build a beautiful Jewish home.

I've worked with many, many people on the issue of intermarriage, trying to make them understand the terrible mistake involved, and I continue to do so until today. Some are successful, others aren't... I can write a book just about this topic. No situation is similar to the other, and each case requires a different approach. The goal is clear: to bring them the light of Torah. But *how* to do that, what *keli* will get through to this individual—that is something that must be evaluated in each case separately.



PINNY LEW

Rabbi Lew's *yechidus* with the Rebbe's edits:

להתדבר עם המכירים אותו ואת הוריו; להשתדל למשכו לעבודת בית-ליובאוויטש, דעי"ז יקבל חשק בהענינים וינתק מענינים בלתי רצויים; לחשוב ובאם ימצאו להציע שידוך פרטי קונקרטי, שנראה שמתאים, ניט סתם מוסר'ן, ועי"ז ג"כ ישתנה עד כמה בזה שדרוש שישתנה, ושואל הנני האם זוכרני נכון בכ"ז.

ומזה אולי יש לדייק שאין שזהו מכאן כדאי שיכתבו (ליפסקאר, בוימגארטן, חבריו כו') מכאן שישוּב למאריסטון, או גם שיטלפנו (כמו שהציעו איזה מחבריו, שמוכנים להשתתף בהוצאות טלפון לשם); ולאידך אולי יש גם להשתדל באופן זה, עכ"פ אלו שנמצאים כאן כנ"ל. ואבקש הוראתו הק' של כ"ק אד"ש בזה, וברכתו הק' שיסתדר הענין כפי כוונת כ"ק אד"ש בכל הפרטים.

בנוגע למצבך שאתה כותב כו' די מחשבות קומען פון די צד השמאל וואס וואס תורת אמת זאגט אז ער איז א מלך זקן וכסיל, און א פלא א דו זאלסט זיך צוהערן צו א כסיל.



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YESHIVA TIFERES BACHURIM, MORRISTOWN, NJ.

It's like someone who wants to commit suicide

Rabbi Kasriel Kastel of Tzach relates: From the beginning of my time working in Tzach, all my correspondence with people regarding their questions in Yiddishkeit and so on was checked over by the Rebbe, whether it was in relation to our Evenings with Chabad, or our other activities. I would send in the person's letter together with my reply, and the Rebbe would give his guidance and notes. Usually we would receive the answers right away. The Rebbe gave some very fascinating directives to me through this avenue, which continued for many years, until sometime in the 5730s*.



As an example, this is a response that the Rebbe sent to someone exhorting him against intermarriage, and he passed it on through me. It was around 5743*:

ברור שאם רצונו בכך, יכול להסביר לה שברור שתכנית השידוך הנ"ל הוא אסון בחיי עולם הזה בין בשבילה, בין בשביל המדובר. ובאם יש לה באמת איזה רגש אנושי אליו לא תכניסו לאסון הזה. ואפילו באם יאמר שרוצה, בדוגמת האומר שרוצה לאבד את עצמו לדעת.

"Obviously, if you so wish, you can explain to her that the planned marriage is a tragedy [even] in this world—for her and for him. If she truly has humane feelings towards him, she would never allow him to fall into such a tragedy. Even if he says that he does want it—it can be compared to someone who says that he wants to commit suicide."



Teach Chassidus as it is, or bring it down?

Rabbi Zalman Gafni, director of Or Temimim, relates: In a *yechidus*, I once asked the Rebbe the following question: When we are teaching Chassidus to our students, what approach should we take—should we teach them the subjects as they are, and expect them to bring themselves up to our standards, or should we bring the subjects down to their level?

The Rebbe told me that both are, in fact, true: The main point is to give them the concepts of Chassidus exactly as they are, and the person giving the shiur has the responsibility of figuring out how to do so. At the same time, the style in which it's explained must be according to the listeners. The Rebbe added that it would be very good to teach them subjects that are connected to that time of the year, because it is very good for the students to see the connection between their studies and what they actually have to do.



THE REBBE GIVES RABBI GAFNI A BOTTLE OF MASHKE DURING KOS SHE'EL BROCHA, MOTZOEI SIMCHAS TORAH 5736*.

LEVI FREIDIN VIA JEM 142601



RABBI GAFNI WITH TWO BOCHURIM IN Kfar Chabad.

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RABBI SHLOMO SCHWARTZ GIVES A SHIUR TO YOUNG STUDENTS, LOS ANGELES, CA, 5742.

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Make sure the teachers prepare

“In his early years on campus,” Rabbi Mendel Schwartz relates, “my father, Rabbi Shlomo Schwartz, proposed to arrange a temporary baal teshuva yeshivah for 10 days during the summer, when the students were off from school. Upon Rabbi Cunin’s suggestion, he wrote a long, eight page *duch* to the Rebbe, describing every detail of the planning and schedule, from the food being served to the length of the classes. The Rebbe answered, pretty quickly, with a single line: Make sure the teachers prepare.

“He really took that directive to heart. From then on, until his last days, he would always make sure to prepare before teaching, and never try to speak off the cuff. Even in his last weeks, when he was very sick and was teaching basics in Yiddishkeit that he knew very well—he prepared for every class.”

Should I do mitvzoim on campus?

Rabbi Bentzion Stein of Michigan relates:²

“Over the years, I wrote a number of times to the Rebbe detailing various challenges I faced from my yetzer hara, and I was privileged to receive many replies from the Rebbe. One of these replies was during the time that the Rebbe began encouraging mitvzoim, specifically on college campuses. The Rebbe encouraged this tremendously. I was a bochur at the time and I was uncertain whether to involve myself in mitvzoim on campus: On the one hand, I faced challenges from my yetzer hara, which might be exacerbated if I did mitvzoim on campus, but on the other hand, the Rebbe was tremendously encouraging mitvzoim on campus. When I entered *yechidus* for my birthday I asked the Rebbe what to do. The Rebbe answered:

טאקע - סוף כל סוף דארף מען פארשפרייטן אידישקייט אומעטום, ווייל די כוונה העליונה איז אז מ'זאל טאן הפצת המעיינות חוצה. אבער על דרך א סאלדאט, וואס טאקע די תכלית איז, אז ער זאל גיין אויפן "פראנט", אבער איידער ער גייט אויפן "פראנט" דארף ער זיך צוגרייטן, [אויב נישט] איז נישט בלויז אז דאס וועט נישט העלפן, נאר עס קען נאך קאליע מאכן. במילא די זעלבע זאך איז בנוגע דיר, א בחור אין ישיבה איז דאס דער זמן פון צוגרייטונג, במילא וויבאלד דו פילסט אז דו האסט נישט גענוג צוגרייטונג, במילא זאלסט נישט גיין דארטן יעצט, אבער די כוונה איז אז מ'דארף טאן הפצת המעיינות אין חוצה ממש.

It is true that the bottom line is that Yiddishkeit must be spread everywhere, because the Divine intent is for the wellsprings to reach the outside. But this can be compared to a soldier: His purpose is to go to the front, yet before he can go to the front, he must train. If he doesn't, not only will [his presence on the battlefield] not help, it can make things worse. The same applies to you: When a bochur is in yeshiva, this is the time to train, so since you feel that you are not yet adequately prepared, you should not go there now. But the [Divine] intent is that the wellsprings of Chassidus be spread to the outside, literally.

Make sure they only light candles before shkia

In a *yechidus* Rabbi Shmuel Lew had on 25 Tishrei 5735*, the Rebbe told him:

בנוגע די קעמפוסעס דארטן: וואלט געווען כדאי, וויבאלד עס געפינען זיך אויך סטודענטקעס, זעהן זיי זאלן אנצינדן ליכט פאר שבת, אפילו אויב זיי זיינען דערוויילע נישט שייכות צו טאן קיינע אנדערע מצוות. אבער, נאר רעדן מיט אזעלעכע וואס ס'איז זיכער זיי וועלן אדער אנצינדן פאר די שקיעה, אדער גאר נישט אנצינדן. און מ'קען דאס ביי זיי פועל'ן מצד ערלעכקייט, נישט מצד פרומקייט. וויבאלד זיי טוהן א זאך מצד וואס דו בעסטסט ביי זיי, און דו בעסטסט אז אויב זיי טאהן דאס נישט פארן שקיעה זאלן זיי בעסער דאס נישט טאהן, איז מצד ערלעכקייט, וואס זי איז אן ערלעכע, וועט זי דאס פאלגן.

Regarding the campuses there: it would be fitting, because there are also female students there, that you should see to it that they light candles before Shabbos, even if they aren't yet up to observing other mitzvos. However, you should only talk [about Shabbos candles] with those who will certainly either light before *shkiah*, or not light at all. They can be influenced to do this based on integrity, not religiousness: Since they're doing it because you are asking them to, and you are asking them that if they don't do it before *shkiah*, it is better that they don't do it at all, out of integrity—for the girl has integrity—she will listen to this.³



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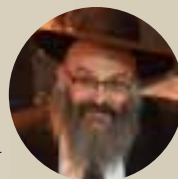


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Magilla Gorilla

Rabbi Shlomo Kugel, shliach in Manhattan, relates:

“During my time as a shliach at Columbia University, I copied a program that another shliach had done, which I liked. He called it ‘U.P.S.—United Purim Service.’ He had a flyer, which I copied, offering students to order mishloach manos to be delivered by a clown on the day of Purim, on campus.



“The top half of the flyer said, ‘This is the whole Megillah,’ and the bottom half had more text. It said, ‘All Jews have heard of Magilla Gorilla, but most Jews haven’t heard of the real Megillah.’ Magilla Gorilla was a popular cartoon back then. The back of the flyer had all the technical details. I handed the flyer in to the Rebbe, as I would with any *peulah* I did. This was during the 5740s* and it was very unusual for the Rebbe to respond to these things in such detail.

“Shortly after I submitted this flyer, I got a call—I think it was from Reb Binyomin Klein—who told me that the Rebbe edited the flyer. If I wanted to see it, I would have to come to the office of the *mazkirus*. I immediately went to the office. Much to my amazement, the Rebbe edited the entire flyer, back and front. They didn’t let me keep the original handwritten edits, but I took careful notes and copied it onto a flyer. Since then my notes have been lost, but I remember the Rebbe’s notes clearly.

“First of all, the Rebbe crossed out ‘Magilla Gorilla.’

“Then the Rebbe crossed out ‘most’ in ‘most Jews haven’t heard of the real Megillah,’ and instead wrote ‘*not all*’. Later on, the flyer said, ‘On Purim, Jews share in joy and revelry.’ The Rebbe crossed out ‘revelry.’

“On the back, there were several differently-priced mishloach manos options; a more expensive one included a bottle of wine. The Rebbe wrote:

כדאי להחליפו במשקה שאין נגיעת עכו"ם מטריפתו

It would be ideal to switch this for a beverage that would not become unkosher if touched by a non-Jew.

“Then the Rebbe wrote:

כדאי להוסיף בסעיף בפני עצמו

It would be ideal to add, in its own paragraph—

“And here I don’t remember the exact wording, but the Rebbe said it would be ideal to add all of the mitzvos of Purim to the flyer, which originally had only mentioned this program. Then the Rebbe said that I should add:

שני פענים

Two pennies.

“This would enable people to fulfill the mitzvah of *matanos la'evyonim* on the spot.”



RABBI DOV HILLEL KLEIN IN CONVERSATION WITH A STUDENT.

Meet the students where they are, and bring them closer to where you are

Rabbi Dov Hillel Klein, shliach to Northwestern University in Evanston, IL, relates:

“In 5748*, three years after I moved out on shlichus, I went by dollars together with a *baal-habos*. I mentioned to the Rebbe that this supporter was helping us on campus, and the Rebbe said as follows:

“‘Meet the students where they are, and bring them closer to where you are.’

“I didn’t ask the Rebbe at the time what he meant by that, but I understood it to mean that I should meet the students where they’re at, on campus—maybe we weren’t doing enough mitzvot on campus—and I have to bring them to where I’m at, the Chabad House.

“More spiritually, meet them where they’re at—don’t be afraid of how far they are from Yiddishkeit, and inspire them and bring them to the Rebbe.”

American youth are enthused to be on a team

נהניתי במאד מאד ממה שהמציא כמה ענינים בקנאת סופרים בין התלמידים שבטח יביא פירות לעורר בהם כחות הפנימים שיש בכאו”א מישראל שיתגלו בפועל וישפיעו על חייהם היום יומים, ובהמשך לזה נכונה מאד סברתו לסדר מנין בעדם כיון שזה נותן מקום לבחירת גבאי, שמש מבין הנערים גופא, והרי ידוע עד כמה הנוער שבארצוה”ב להוט אחרי סידורים שיש להם אופן של טים Team ובמילא יש לו לידער, קעפטין וכו’ וכו’.

I was extremely pleased by the fact that you have created learning competitions among the students. I am certain that this will bear fruit—awakening their inner strengths, which exist in every Jew, so that they are revealed and influence their day-to-day lives. Along these lines, your idea to make a *minyan* for them is very good, for this will allow for the election of a *gabbai* and a *shamash* from among the youth themselves. As is well-known, American youth are very enthused to be on a team, which must then have a leader, a captain, etc. etc.⁴ ①

1. Third day of Chol Hamoed Sukkos 5717; Toras Menachem vol 18 p. 64.
2. Teshurah Slonim-Stein 5768
3. Teshurah Vigler-Law 5763
4. Igros Kodesh vol 10, Letter 3009



לזכות
הרה"ת ר' נועם שמעון הכהן
וזוגתו מרת כוכבה ומשפחתם שיחיו
כהן
ולע"נ מאיר הכהן בן רוזה ע"ה



Is Language Important?

15 Iyar, 5728*

To the representatives of the parents of the students of the Talmud Torah in Kfar Chabad, Eretz Yisroel...

I received your letters, the point of which asks the question: which language should be used when learning with the Talmud Torah students.

As I replied on the phone, my opinion is as follows: The goal of the Talmud Torah is to educate the students in the love and fear of Hashem, and to teach them Hashem's Torah

and mitzvos, which "Longer than the earth is its measure, and wider than the sea." This is why our sages cautioned us about not stopping children from learning to the point where they even forbade [Torah-students to be idle] for the sake of building the *Beis Hamikdash*. With this in mind, it is obvious that the language in which the students learn is not the important thing. What is important are the points I mentioned: [increased] efficiency and the increase—qualitatively and quantitatively—in the knowledge of Torah and mitzvos.

[1:] (It follows, therefore, that if the language of instruction has an influence on the students' fear of Hashem, then deciding which language to use is important in this regard.)

2: It is obvious that, for many reasons, the language of instruction should not be changed in the middle of the school year (unless it is absolutely necessary to do so).

3: If conditions are met—including the above-mentioned condition that the language used does not affect the students' fear of Heaven or their adherence to Shulchan Aruch—then you should not impose upon the parents which language will be used to teach their children, but instead to explain to them—if their concerns are unwarranted—that just as in other areas, the language of instruction will be decided based on the opinions of the majority of the parents.

4: Kfar Chabad is unique in that—to my immense anguish—people jump at every opportunity to create conflict and discord. This is the *yetzer hara's* trick: it cloaks everything in the guise of fear of Heaven. From the letters from the administration and the parents it is clear that the same thing is taking place here. It is therefore recommended that a search be made by candlelight—“Man's soul is Hashem's lamp”—to determine what the reasoning is of each of those involved in this new dispute.

In summary: On the phone, it didn't sound like you wanted to change [the language of instruction] immediately, and as above, it should not be done in the middle of the school year. There is plenty of time for deliberations before the beginning of the next school year, and so you should deliberate again about these concerns before the beginning of the upcoming school year. The deliberations should focus on the above point regarding the goal of the Talmud Torah.

Regarding your mention of specific advantages that Yiddish has, it is doubtful whether imparting these advantages is part of the duty of the Talmud Torah, or the duty of the parents and the atmosphere [they create] in the home.

The main thing is as follows:

It is shocking that you don't mention a crucial detail about the students: I've heard from multiple sources something inappropriate about the students' behavior, particularly on Shabbos, Yom Tov, and the days preceding these days, as well as their behavior in shul on weekdays as well. True, some of the responsibility for this falls upon the teachers, for the students' education should inform their behavior even outside the walls of the school. The primary responsibility, however, falls upon the parents—the father and the mother—who must impart good *midos* in their children using all the resources at their disposal. Even if



they are busy with other things, this must be their priority. This holds true on school days, and all the more so on Erev Shabbos and Erev Yom Tov afternoons as well as Shabbos and Yom Tov, when the primary responsibility falls upon the parents.

Since everything must be used to promote Torah and fear of Hashem, it is my hope that the enthusiasm and *koch* in the issue of the language in the school—which, as above, is only relevant immediately before the upcoming school year—will be used in the greatest way to guide the students in good *midos* and fear of Hashem in things that fall outside the jurisdiction of the school's topics of instruction—things like *brachos*, davening as one should, honoring parents and grandparents, and courteous behavior toward their fellows (teaching about treating others with respect is especially vital during *Sefiras Haomer*.)

As soon as you receive this letter, all of the parents—Ashkenazim and Sefardim, regardless of which language they prefer—should assemble for a meeting. They should deliberate about this problem—the behavior of the students. In addition, they should discuss the students' timeliness to class and their obedience. They should hold these discussions with the appropriate seriousness. The deliberation should lead to action: on the spot, they should elect a committee of parents, who will be held responsible from then on for the children's behavior. They should select a number of parents who will carefully supervise the children. They should also take additional measures to correct and improve the present state of affairs.

I hope to hear good news in a letter sent in reply to this one. The essential point is that everyone should become genuinely closer to one another, and each of them—and all of them together—should do what they must to ensure that it should be said of the students in the Talmud Torah—along with all the students in Kfar Chabad—that all those who see them (at home and outside, on weekdays, Shabbos, and Yom Tov) will recognize that they are “children blessed by Hashem,” fulfilling the will of my father-in-law, the Rebbe, founder of Kfar Chabad, as he expressed and demanded many times.

May you have good news in all of the above, speedily.

(*Igros Kodesh* vol. 25, p. 142)



Yisroel Ben Sarah Made No Mistake!

"I have a son," said the Chossid, "and you have a daughter, let's make a *shidduch*." The *misnaged* agreed to the proposal and so it was.

The unique relationship between Chossid and *misnaged* that had been limited to being business partners, now grew deeper as they prepared for the *chasuna* of their children. The father of the kallah was charged with writing the *tenaim*—wedding agreements—and he included the condition that his father, a great *talmid chacham*, would be honored with *siddur kiddushin*.

The Chossid glossed over the contract and did not pay particular attention to the details, completely missing this clause. It was only days after he had signed the document that he noticed what he had agreed to. Crestfallen, he thought to himself, "What will I do if

the Baal Shem Tov agrees to attend the *chasuna*? How can I not bestow upon him the honor of being *mesader kiddushin*?"

"I will worry about it closer to the time," he consoled himself and pushed the matter from his mind for the time being. As the date of the *chasuna* approached, the Chossid traveled to his Rebbe and invited him to participate in the *simcha*. To his great surprise the Baal Shem Tov agreed to come.

The Chossid was now in a great quandary regarding his next step. On one hand he felt obligated by the terms he had signed on, but on the other hand it was unfathomable that his Rebbe would attend his son's wedding and not be honored to officiate. The wedding day arrived and he had a bold plan to implement.

Making his way through the shul where the *chupa* would be held, he came upon the *shamash*, who was a strong individual and he gave him a hefty sum of money. "Listen to me," began the Chossid as he laid out his plan. "You need to make sure that you take charge under the *chupa* and have with you the wine, cup and the *kesubah*. When it is time to call up the individual to be *mesader kiddushin* immediately following the circles around the chosson, announce that the Baal Shem Tov is being honored with this and quickly push the cup of wine into his hand. You don't need to worry about what happens next; the worst that could occur is that you will receive a slap in the face. Nu, I already compensated you for that!"

The events that followed under the *chupa* transpired so quickly that the kallah's

father could do nothing to stop it. The damage was done. The family of the kallah refused to participate in the *seuda* and celebrations that usually follow; the embarrassment to the grandfather was too great to forgive.

"Does it really make sense to punish the chosson and kallah for a mistake that was made by the *shamash*?" Slowly but surely, one by one, this argument appeased most of the family and they joined in the wedding. There was one man, however, who was not placated so easily—the grandfather himself. He was not ready to forgive the great disgrace to the Torah that was caused and he could not find joy in the rest of the celebrations either.

The next day, the Baal Shem Tov was ready to leave town but he insisted that he first go to the grandfather and wish him well. The

tension was palpable as the Rebbe made his way over to the house. It had become widely known that the grandfather was so angry at the Baal Shem Tov that he refused to even look his way.

Silence. Complete silence was the welcome that the Baal Shem Tov received and the response to the questions he asked. "Why are you being quiet? I learn Torah and I am a *lamdan!*" Finally, after hearing this, the old man answered the question in learning that the Baal Shem Tov had posed.

"The answer is good but is missing depth."

He went on to give a more insightful response.

"Indeed, this answer is better than the one you originally gave but it is still lacking."

The man tried a third time and this time gave a brilliant resolution.

At that moment a man entered the room carrying a satchel that gave him the appearance of a mailman. In reality, however, it was a lot more sinister than that. The Baal Shem Tov turned to this strange man and commanded him not to harm anyone in the room. As everyone stared in disbelief, he reached deep into his bag and removed three letters and placed them squarely on the table in front of the elderly grandfather.

Opening each one, the grandfather was shocked to see that on each one of the papers was written one of the answers he had just shared. The Baal Shem Tov turned to him and exclaimed, "You see where your Torah has gone?!" With those words the Baal Shem Tov wished him well and went on his way.

The grandfather was dumbfounded by what had just taken place. He felt as though his entire world was collapsing in on him. That was no mailman, it was a messenger from the side of *klipah* taunting him that all his learning had not been for the sake of Heaven. "If indeed this is true, then I must travel immediately to the Baal Shem Tov and learn how to serve Hashem properly; there is no other choice. However, the journey itself could take two weeks and that was wasted time from Torah study. Instead I will stay home and allow the Torah itself to teach me the proper path."

Satisfied with his decision, he threw himself into his learning with renewed vigor. But as he attempted to resume his learning, the constant gnawing of whether the path of Chassidus was correct or not, prevented his mind from focusing on anything else. Frustrated, he decided that he had better make the trip because at

this point he was wasting time regardless.

When he arrived in Mezibuzh, the Baal Shem Tov gave over the instructions that this man be allowed to enter his room at any time; no one was to limit his access whatsoever. It took only a short time for the grandfather to realize that the Chassidim were not the terrible people they were made out to be, rather they served Hashem with sincerity and awe.

"Nevertheless," he said to himself, "this is not enough for me to become a follower of the Baal Shem Tov. It is time for me to go back home." With great respect, he made his way over to the Baal Shem Tov to receive his blessings for his imminent departure. What he was about to see, would change his life forever.

At that same time a simple villager had come to the Rebbe to ask him a *bracha* for his daughter, who was deathly ill and the doctors had already given up hope. The Baal Shem Tov turned to the villager and asked, "Are you able to prepare a meal for me and the members of my *chevraya kadisha* (holy society)? If so, then we will travel to your town." The man replied that he was able to take care of this.

The elderly grandfather had observed this exchange and decided that he wanted

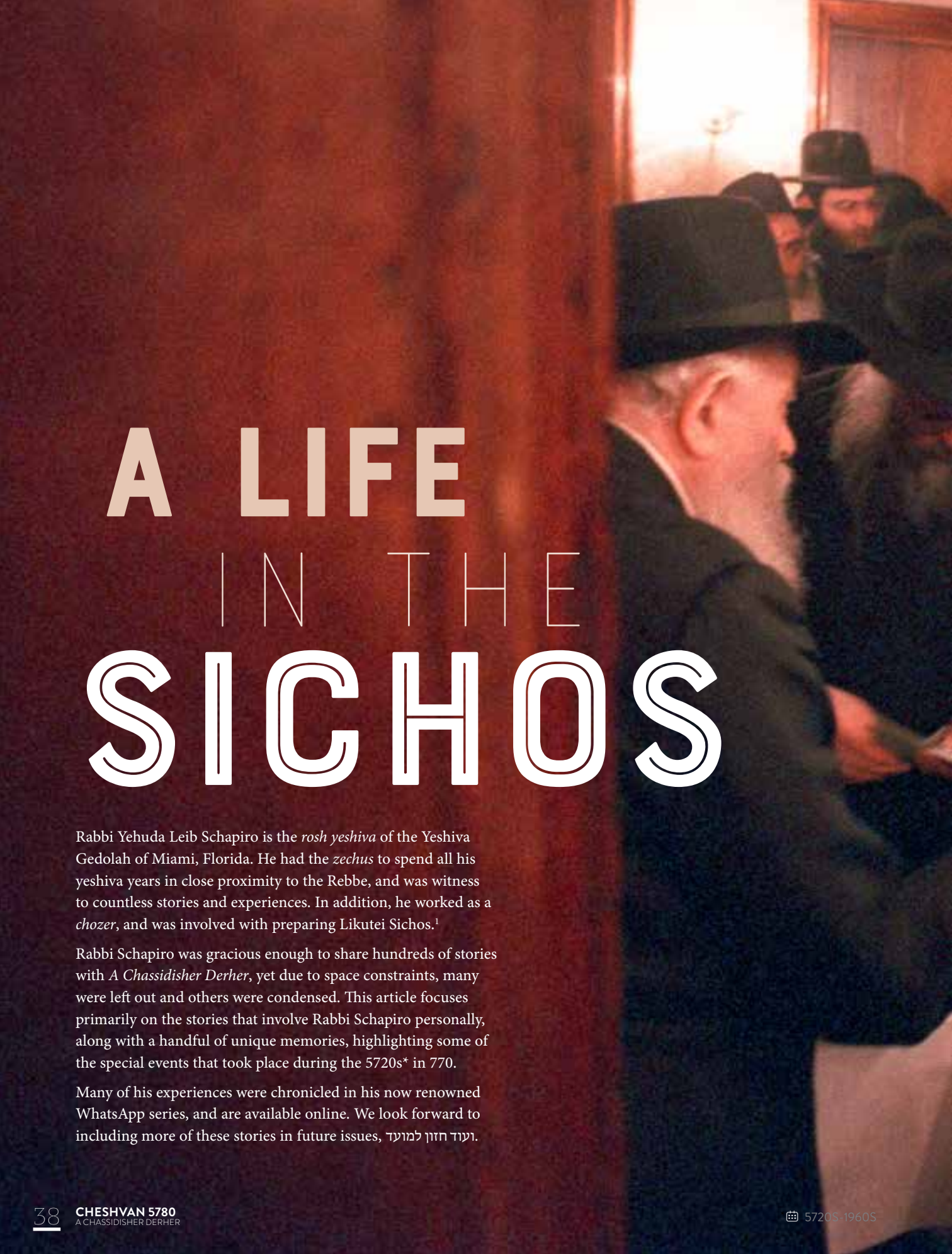
to go along on this journey. In the middle of the meal loud cries were heard from the room where the sick girl lay. Paying no attention to her agonizing cries, the Baal Shem Tov turned to her father and requested more *mashke*. This infuriated the grandfather so much, he was ready to harm the Baal Shem Tov, *chas v'shalom!*

A moment later a heart wrenching noise came from the room and it sounded like the girl was dying. "Come," said the Baal Shem Tov, "let us go see how the girl is doing." The Rebbe approached her bed and whispered something in her ear. Immediately afterwards she started moving and sat up in her bed.

The Baal Shem Tov turned to the grandfather and said, "It is good that Yisroel the son of Sara [referring to himself] did not make a mistake with his *kavanos* and was able to bring her *neshama* in the body. But even if not, should he be harmed for it!?"

The man fell to the floor in a dead faint. When he came back to himself he begged for forgiveness and subsequently became an ardent follower of the Baal Shem Tov. **T**

(*Otzar Sippurei Chabad*
vol. 14, p. 47)



A LIFE IN THE SICHOS

Rabbi Yehuda Leib Schapiro is the *rosh yeshiva* of the Yeshiva Gedolah of Miami, Florida. He had the *zechus* to spend all his yeshiva years in close proximity to the Rebbe, and was witness to countless stories and experiences. In addition, he worked as a *chozer*, and was involved with preparing Likutei Sichos.¹

Rabbi Schapiro was gracious enough to share hundreds of stories with *A Chassidisher Derher*, yet due to space constraints, many were left out and others were condensed. This article focuses primarily on the stories that involve Rabbi Schapiro personally, along with a handful of unique memories, highlighting some of the special events that took place during the 5720s* in 770.

Many of his experiences were chronicled in his now renowned WhatsApp series, and are available online. We look forward to including more of these stories in future issues, ועוד חזון למועד.

לע"נ
הרה"ת ר' אייזיק גרשון
בן ר' אברהם זאב ע"ה
מינץ
נלב"ע ב' מר-חשוון ה'תשנ"ג
ת'נצ'בה'
נדפס ע"י משפחתו שיחיו



ONE HUNDRED BLOWS

I was born in France, where my family lived for several years after fleeing Russia. In 5713*, when I was six-years-old, we immigrated to the United States. That is when I first saw the Rebbe. Shortly after we arrived, my family went in for *yechidus*.

I vaguely remembered hearing about the Friediker Rebbe's *histalkus*, and had constantly heard about the Rebbe from the older Chassidim. It was a very exciting moment for me. I was so in awe at the *yechidus*, that when the Rebbe asked me to say Shema Yisrael, I was too shy to respond. (That same night, the Rebbe gave a silver dollar to another child who did recite it; when I heard that, I was extremely disappointed.)

After a short visit in New York, the Joint Distribution Committee provided us with a home in Cleveland, Ohio.

My father, Reb Lipa Schapiro, began teaching Chassidus to local Jews and



Telz *yeshiva bochurim*, and created a small Chassidishe *seviva* around him.

We were joined by my maternal grandfather, Reb Zalman Vilenkin, who had been the Rebbe's *melamed*. He was quite elderly at the time but still retained his amazing *koach hasbarah* (ability to explain things clearly). I recall a farbrengen for *olam'she* Jews, where he reviewed Chassidus and expounded on the concept of *ain od milvado*. Afterwards, as the participants left, one individual was searching high and low for his *galoshen*—boots, and another person remarked, "Why are *galoshen* important? *Ain od milvado!*" That was the type of impact he made.

The next time I saw the Rebbe was in Tishrei 5718* when I was eleven-years-old. My father traveled to the



A YOUNG RABBI SCHAPIRO (MIDDLE LEFT) WITH HIS BROTHERS IN PARIS, FRANCE, 5713*.



A YOUNG RABBI SCHAPIRO (SECOND FROM LEFT) WITH FAMILY MEMBERS IN CLEVELAND, OHIO, MID 5710S.

Rebbe for Simchas Torah and brought me along.

When we went by for *lekach* on Hoshana Rabba, there was a considerable amount of people in line, but the Rebbe surprisingly stopped us and asked me, "*Vos hostu gelernt letzters*—what did you learn lately?" I answered that I studied Mesechta Betzah.

"Which *halachos*?"

The Rebbe probably meant which *perek* in Betzah, but I misunderstood and said, "Hilchos Shofar."

"How many *kolos* do we blow on Rosh Hashanah?"

"One hundred."

"Are the hundred blows *midina degemara* [or a custom which began in later generations]?"

Embarrassed, I said I didn't know. The Rebbe gave me *lekach* and a *bracha* and we moved on.

After that encounter, I was afraid that the Rebbe would quiz me again in *yechidus* after Yom Tov. However, my fears were unfounded, to my great relief.

Over Tishrei, I understood bits and pieces of the farbrengens, but there was one line that I remember very well: At the farbrengen of Simchas Torah, the Rebbe spoke about *birur hamidos*, and commented that "*S'iz a shvere zach*, it's a difficult thing."

He paused and said with a smile, "*Aderabe, proovt, vet ir zen*. Try it out yourselves; you'll see..."

That Shabbos Bereishis, there was the famous story with "*kalt un shmutzig*." The *gabbai* had told the Rebbe that the *shalash* (the temporary structure built in the courtyard where the Rebbe often held farbrengens in those years) wasn't suitable for davening because "*Unten iz kalt un shmutzig*—downstairs is cold and dirty." The Rebbe understood it as a message from Heaven, that even after the entire month of Tishrei, "*untan iz kalt un shmutzig...*" and wept bitterly about it at the farbrengen. For me, as a young child, it was a very difficult sight, and it made a very powerful impression.

BEDFORD AND DEAN

Shortly before my bar mitzvah, I traveled with my father to the Rebbe and had *yechidus*. At the *yechidus*, the Rebbe made it clear to my father that for the following *zman* I should join the yeshiva in New York.

My bar mitzvah was on 12 Av, and a few weeks later, in Elul 5720*, I enrolled in Tomchei Temimim on Bedford and Dean. I lived in my grandfather's home (he had moved to New York some time earlier), and each night, I had the opportunity to spend time in 770 with the older *bochurim*.



RABBI SCHAPIRO (LEFT) AS A BOCHUR POSING WITH HIS BROTHERS IN CLEVELAND, OHIO, LATE 5720S.

This meant that in the spring and summer months, when Maariv was at 9:30 p.m., I saw the Rebbe on a daily basis. My *chaverim* and I had all sorts of interesting experiences as we hung around 770 in the evenings.

One year on *nittel nacht*, for example, we noticed Rabbi Groner wheeling a tape player and a large reel into the Rebbe's room. Our curiosity was piqued, so as soon as he returned to *mazkirus*, we tiptoed over to the Rebbe's door to listen. (*Gan Eden Hatachton* was open in those years.)

We heard the Rebbe listening to the recording of the large Yud-Tes Kislev farbrengen in Kfar Chabad. He listened to several speeches, and fast-forwarded through "*Padah Beshalom*" and Reb Nachum Goldshmidt's *chazaras dach*.

At one point we made some noise, and we suddenly noticed the handle of the Rebbe's door turning. The Rebbe was coming to see who was standing there...

We immediately raced into the staircase going downstairs, and we watched from afar as the Rebbe looked around and closed the door...

INTERACTIONS

On a personal level, we didn't have many interactions with the Rebbe. We had a *yechidus* on each birthday, and if a major issue came up, we wrote to the Rebbe about it.

Most of my *yechidusen* were personal, and I won't share the details. I do recall one incident which could be a *hora'a l'rabim*: I wrote certain

negative descriptions about my *avodas Hashem*, and the Rebbe responded that it is forbidden to speak *lashon horah* on oneself too...

As young *bochurim*, my *chavrusa* Leibel Kaplan a"h and I once wrote to the Rebbe a question on the Gemara we were learning, because, at our age, we assumed that if no one knew the answer, we had to write it to the Rebbe. Leibel Kaplan had done this once as a child, so he was already "experienced," and the Rebbe indeed wrote back a *marei makom* which answered our question.

In Tammuz 5723*, our class transferred to 770 permanently. We were 16-year-old *bochurim* at the time and many of us remained in 770 for the next 7-8 years until we got married.

In general, there were only 60 or 70 *bochurim* in yeshiva at the time, so when the Rebbe would come into Mincha in the small *zal*, it almost felt like a personal encounter. Every *yechidus* would leave you with a *roshem* that whenever you saw the Rebbe, you would feel a sense of personal recognition, something that wasn't as evident in later years.

Sometimes, the Rebbe would walk into the small *zal* to see who was on time to *seider*. There were other times when he just glanced into the *zal* as he passed by on the way into his room

(we would all rise and quietly wait for the Rebbe to pass).

On one interesting occasion, during the farbrengen on Yud-Tes Kislev 5723*, the Rebbe began reading through all the slips where people had written their pledged *masechta* for the *chalukas haShas*.

Some people became very nervous; they feared that the Rebbe would begin calling out names and telling them to choose larger or more difficult *masechtos* (as the Rebbe had done—with regards to money—on Yud-Tes Kislev 5718* during the *magbis*). In the end, this didn't occur, and the Rebbe just collected them into the bag.

However, some of my friends had chosen several difficult *masechtos*, and they soon received a call from *mazkirus* asking if they really intended to learn it all.

FARBRENGENS

Being in 770 in those days meant I was able to participate in all the Rebbe's farbrengens and hear the Rebbe's *sichos* from a young age. Those are the most precious memories of my life.

One of my most memorable experiences by the Rebbe was Simchas Torah 5722*, as a 14-year-old *bochur*.

Reb Berke Chein had arrived in 770 for his first time after coming out of Russia (no one left Russia in those days!). He arrived with his Russian *kasket*, but by Simchas Torah, he had already purchased a fedora like the Rebbe.

During the farbrengen, he brought the Rebbe a bottle of 96% *mashke* from the Chassidim in Russia. Although the Rebbe would normally take a little *mashke* from each bottle presented, this time, the Rebbe filled up his entire *becher* with the strong *mashke*. As Reb Berke walked away to distribute the rest of the bottle, the Rebbe drank the entire contents of his *becher*, and then called Reb Berke back to refill it. The

WE MADE SOME
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WE SUDDENLY
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TURNING. THE
REBBE WAS
COMING...



RABBI AARON GOLDSTEIN

THE REBBE POURS "L'CHAIM" FOR REB MENDEL FUTERFAS.

Rebbe immediately drank the second cup too, and I think he drank a third as well.

When Reb Berke took his seat, the Rebbe asked him, "Where is your *kasket*?"

The Rebbe instructed him to remove his hat. As his *kasket* was being retrieved from his lodgings, it was noticeable that Reb Berke felt uncomfortable sitting in front of the Rebbe without a proper head covering, so the Rebbe called out, "*Na dich an Amerikaner makif*" ("Here, take an 'American' covering") and threw him a napkin to put on his head.

From that point in the farbrengen, there were unbelievable *giluyim*. The Rebbe said a *sicha* about the Russian Jews, and he spoke with great emotion. It was a very heightened atmosphere.

The *eltere Chassidim* asked the Rebbe to watch his health and not say so much *l'chaim*, but the Rebbe didn't take their advice. The Rebbe sang *Tzamah Lecha Nafshi* and then *Hoshiah Es Amecha*, and stood up and began dancing and encouraging the singing with an enthusiasm we had never seen before, dancing for a very long time.

Suddenly, the Rebbe paused, and the singing died down. While still

standing, the Rebbe announced—in a very emotional tone—that since there was more than a *minyan* present, a *psak din* should be made that the Russian Jews should be released from their bondage.

After the *sicha*, the Rebbe sat down and declared that everyone was welcome to bring bottles of *mashke* and ask for *brachos*.

Pandemonium broke loose. Scores of people went running to find bottles of *mashke* to bring to the Rebbe. As each person approached, the Rebbe poured a little *l'chaim*, gave a *bracha*, and instead of returning the bottle, placed it on his table. Soon the entire table was crowded with bottles of *mashke*.

The Rebbe spoke very openly to people on that occasion. I watched as my neighbor at the farbrengen approached the Rebbe, and the Rebbe asked him emphatically, "*Du host a shiur in lernen*—do you have a set time to learn?" The person remained silent, and the Rebbe kept prompting him for a response.

In the following *sicha*, in a slow and emphatic voice, as the Rebbe would speak after saying *l'chaim*, he related:

"*S'iz tzu mir arein a yungeman oif yechidus*—a young man came into *yechidus*..."

The Rebbe had asked him if he had a *shiur* in Torah, and he had responded in the negative. The Rebbe spoke at length, expressing his surprise that it was possible for a *yungerman* not to have a *shiur* in learning Chassidus.

This unique part of the farbrengen lasted a long time. Suddenly, we watched as the Rebbe wiped his hand over his forehead, and began speaking a *sicha* in a composed tone of voice, vastly different to his earlier manner of speech. It was a *nigleh sicha*, as a participation in the Kinus Torah, and the Rebbe spoke for close to an hour with his eyes closed.

Astounded, I recalled a similar story of the Tzemach Tzedek waving his hand over his forehead and suddenly composing himself. He later explained that the Gemara says, "*Yayin kashe, pachad mefigo*—the effect of heavy wine dissipates through fear."² A short *hisbonenus* in *gadlus Hashem* evoked a fear that removed the effect of the *mashke*. I saw this literally take place with my own eyes.³

Another memorable farbrengen that year (5722*) was Shabbos Yud



Kislev. The farbrengen began with a *maamar*, and in the *sicha* that followed, the Rebbe related that the Mittler Rebbe would sometimes say Chassidus three times in one Shabbos, and that there were occasions where he would say Chassidus a fourth time on Motzei Shabbos at four in the morning.

To our surprise, the *sicha* was followed by a second *maamar*, *V'shavti B'shalom*. The Rebbe then followed with another *sicha*, and then, to our shock, he continued with yet a third *maamar*, *Padah B'shalom*.

We couldn't believe that the Rebbe had said three *maamarim* at one farbrengen. Taking note of the story, we thought that the Rebbe might show up at four in the morning to say a *maamar* again, so a large group of us came to 770 in middle of the night in anticipation of a *maamar*. However, that didn't come to be.

THE CENTER OF OUR LIVES

From a young age in yeshivah, our lives were centered around the Rebbe's farbrengens. Thinking back, it was like living in Gan Eden. We always were careful not to leave town on a Shabbos

that there was a chance the Rebbe would farbreng.

At the farbrengens, we listened as closely as we could, slowly teaching ourselves to follow the Rebbe's style and to be able to pick up the *sichos* and remember them. Afterwards, we would crowd around Reb Yoel to hear—and help him—during *chazara*.

Over the next days we would review the *sichos*, research them for further depth, and argue about their meanings. And then, the next farbrengen would come around...

In the process, we became very close with Reb Yoel, who also taught us Chassidus. He would farbreng with us for many hours, guide us in our studies, and teach us how to learn and retain the Rebbe's *sichos*. The *bochurim* in my class became his *talmidim muvhakim*.

As an older *bochur*, the Rebbe appointed me and several others (as I will soon relate) to help with *chazara*, but it was because we had become involved earlier from our own volition. I recently discovered *hanachos* that I wrote in 5722*-23*, when I was just 15-years-old, which I intend to send to Lahak in case they can glean any missing *sichos* or details from them.

Many of the *maamarim* in Toras Menachem 5724* were reconstructed from my notes that year.

The Rebbe had a lot of *nachas* when Chassidim *koched zich* in the *sichos*, and expressed his displeasure when he didn't see enough interest.

He also wanted women and girls to be a part of it. Once, when I was in *yechidus* with my family, the Rebbe asked my mother and sister if they were at the farbrengen and if they were able to hear the *sichos*. Turning to my father, he commented, "*Di zin ayere, zeh ich bam farbrengens*—I see your sons at the farbrengens," but he wanted to know if the women were there as well.

TURN OVER ALL BOTTLES

Shivah Asar B'Tammuz 5724* fell out on Shabbos. Nobody expected a farbrengen, so most *anash* went to the country for Shabbos. However, the Rebbe decided to farbreng,⁴ and it turned out to be quite a memorable farbrengen.

The Rebbe explained that when a fast is postponed, it is an impetus for it to be cancelled entirely (meaning, with the coming of Moshiach), and he said that we need to prepare by



CHAZARA AFTER A FARBRENGEN IN THE UPSTAIRS ZAL AT 770.

being more *b'simcha* through saying *l'chaim*. The Rebbe announced that for this occasion he rescinds the *hagbala* on *mashke*. Everyone present began saying *l'chaim*. The Rebbe said many *l'chaims* himself, and whenever he saw a bottle with contents, he motioned that people should say *l'chaim* and finish it.

It became a very *freileche* atmosphere. We sang many *niggunim*; it was a very small crowd and the Rebbe was very personable. When more people brought bottles, the Rebbe made sure that they were used for *l'chaim*. That was one of the only occasions we drank *mashke* in the Rebbe's presence, and by the end of the farbrengen, it became more difficult for me to follow along with the *sichos*.

The Rebbe left the farbrengen at seven o'clock(!), a lot later than a typical Shabbos farbrengen, which would usually end at around 3 or 4

in the afternoon. Before concluding, he said that we should continue the farbrengen after Shabbos, until *chatzos*—when, according to the Alter Rebbe, the fast begins in northern countries.

The farbrengens indeed lasted until the moment of *chatzos*. I remember that *chazara* on Motzei Shabbos was relatively unattended, until the moment of *chatzos* when all the *bochurim* began streaming back into 770 *begilufin*.

Another interesting time that the Rebbe told us to farbreng was on the Shabbos before Rosh Hashanah 5728*, when the Rebbe said to hold farbrengens every night until the new year.

The following week was very *geshmak*; every night there was a grand farbrengen which lasted throughout the night. However, *seder hayeshiva* was very weak.

On Shabbos Shuva (the third day of Yom Tov), the Rebbe spoke a warm *sicha* to the *bochurim*, explaining that a *bochur's* primary job in life is to learn, and that is especially true during Aseres Yemei Teshuva; so no matter how much we farbreng, the *seder hayeshiva* must remain strong.⁵ With a smile, the Rebbe added that if a *bochur* will claim that his missing *seder* was an *onnes*—he slept in without intending to, the truth is that it is *techilaso b'pshia v'sofo b'ones* (the beginning of the act was a negligence, i.e. staying up too late, even though the end result was beyond his control) and *halacha* rules that it is considered a *pshia*—negligent.

The following week was very *shturemdik*. Big farbrengens were held every single night as per the Rebbe's *hora'a*, but *zal* was packed every single day, from the first moment of *seder*.

WITH A SMILE, THE REBBE ADDED THAT MISSING SEDER IS TCHILASO B'PSHIA V'SOFO B'ONES...



THE REBBE SAYS KADDISH FOLLOWING THE KEVURA OF REBBETZIN CHANA, 7 TISHREI 5725*.

MAMTIK DINIM

On Rosh Hashanah 5725*, a few days before Rebbetzin Chana's *histalkus*, the Rebbe was unusually *freilach* at the *farbrengen*.

At the end of the *farbrengen*, the *gabbai* made the regular announcement. "*Der seder vet zein azoi*: Now will be bentching, then Maariv, then *kos shel bracha*, and no one should push; *azoi hot geheisen* the new Vaad Hamesader, *un m'darf folgen*, everyone must follow the instructions."

The Rebbe immediately followed, in almost a tone of jest: "*Der seder vet zein azoi*: Now we will enter the new year, and we will learn an abundance of *nigleh* and Chassidus, which will bring to *mitzvos b'hiddur*. Beforehand, Hashem will give us a *ksiva vachasima tovah*... [the Rebbe added many *brachos*]. *Azoi hot geheisen* the new

Vaad Hamesader, *un m'darf folgen*, everyone must follow instructions."⁶

After Yom Tov, we mused about the Rebbe's *lebedikeit*. Some Chassidim spoke about a *kabbalah* that whenever the Rebbeim were unusually happy on Rosh Hashanah, it was in order to be *mamtik dinim*, to sweeten a *gezeira*. I can't vouch for the theory, but Rebbetzin Chana wasn't feeling well at the time, and a few days later on Vov Tishrei, she passed away.

Throughout the proceedings of the *levaya* and *shiva*, the *bochurim* always wanted to be near the Rebbe, but the Rebbe expressed his displeasure about the presence of *bochurim* (and the pushing) several times, saying, "*Vos shtupt men duh? Es iz nisht kein farbrengen*—Why are they pushing? It's not a *farbrengen*..."

This took place in the hospital, at the *levaya*, and so on. We felt bad that we had caused the Rebbe *agmas*

nefesh, and decided to do something to bring the Rebbe *nachas*. We arranged a *chalukas haMishnayos* among the *bochurim*, to be concluded at the end of *shiva* (the *shiva* only lasted two days) before Yom Kippur.

On Erev Yom Kippur, when Rabbi Hodakov showed the Rebbe the list of the *chaluka*, the Rebbe was indeed very pleased. He looked at it and said, "*A koras ruach*" (an expression of pleasure). Then he looked at it again and said, "*A groiser koras ruach*," and then a third time, "*A gur groiser koras ruach*—a very great *koras ruach*."

On the eve of Yom Kippur, the Rebbe gave a *bracha* to *anash* right before Kol Nidrei (instead of after Mincha as usual). Afterwards, he instructed that a *siyum* be made, and he said Kaddish Derbabanan.

BECOMING OFFICIAL

Around midnight on the night before Yud Shevat 5726*, Rabbi Binyomin Klein walked into the small *zal* and said that Rabbi Hodakov wanted to see three *bochurim*—Ephraim Piekarski, Shlomo Zarchi, and me.

When we came in to *mazkirus*, Rabbi Hodakov asked us, "Are you ready to get more involved in *chazara*?"

Feeling that it came from the Rebbe, we all answered, "Of course."

Rabbi Hodakov asked, "Do you understand what it entails?"

"Yes," we responded. We had been previously involved anyway.

"Can I write this to the Rebbe?"

We all answered in the affirmative.

After the Yud Shevat *farbrengen*, we were informed that the Rebbe was surprised that we hadn't gone up to say *l'chaim*, and that he wanted us to go up the following Shabbos. Meanwhile, a fourth *bochur* was added to the group, Sholom Ber Levitin.

On Shabbos at the *farbrengen*, when we approached the Rebbe, Rabbi

RUSSIAN JEWRY

When Reb Mendel Futerfas left Russia to England on Rosh Chodesh Elul 5724*, the news generated a lot of excitement. I recall that Reb Shlomo Cunin started singing *Padah Beshalom* at the Rebbe's *minyán* after Mincha.

Although we Americans had never met him, the Rebbe had spoken a *sicha* on Yud Shevat 5722*⁷ about “a Jew in Russia” who is *moser nefesh* to build *mikvaos* etc. From then he had become a living legend.

He arrived in 770 for Yud-Tes Kislev 5724*. We were all sure that the Rebbe would give him amazing *kiruvim* at the farbrengen, but to our surprise, he received no special attention. He said *l'chaim* like everyone else, and even when he brought the Rebbe a bottle of *mashke*, nothing out of the ordinary took place.

We later understood that it was probably because of the presence of Russian agents at the farbrengen. They would come quite often in those years; I personally remember an individual coming to the farbrengen with a tiny pen camera, quietly taking pictures of the entire crowd—not of the Rebbe—evidently to document the presence of the new Russian immigrants.

A very special farbrengen⁸ took place on the Shabbos following Yud Shevat that year. The Rebbe said that it was a *tzeischem leshalom* for the guests, and that there were three categories of guests present: those who recently left Russia, those who were never in Russia at all, and those who left Russia many years ago. The Rebbe seemed to be referring to Reb Mendel Futerfas, Reb Zalmon Jaffe, and Reb Folle Kahn.

The Rebbe spoke about the Russian Jews throughout the farbrengen. During the *maamar*, he repeated the *tochen* of the Mittler Rebbe's *maamar* about the Cantonists, where he explained that when there is a *kitrug* on the Jewish people for doing mitzvot only out of habit, Hashem takes away our ability to do mitzvot, and our resulting *mesiras nefesh* proves that we really do love mitzvot.

The Rebbe repeated this explanation while weeping bitter tears. Expressing the yearning of a Jew to do Torah and mitzvot, the Rebbe wept several times, “The Jew cries out to Hashem, ‘*Oy li, alilay li, keili keili lamah azavtani...*’”

The Russian Jews were a big focus of the Rebbe in those years, especially before the great “exodus” of 5727*-35*. At the end of every large farbrengen, the Rebbe would speak a *sicha* about Russian Jewry, and afterwards, everyone would say *l'chaim* to the Rebbe and sing *Hoshiah Es Amecha*.

On Shavuot 5724*,⁹ a very sad thing took place. The Rebbe spoke about Russia, but for some reason, nobody said *l'chaim* or sang when he finished. After a few moments of quiet, the Rebbe became visibly disturbed, and said,

“Regarding your brother or relative, you don't need to be reminded, but now, regarding an entire *klal*, nobody cares...”

Realizing the mistake, people began singing *Hoshiah Es Amecha*, but the Rebbe clearly wasn't satisfied. He began quietly singing to himself *Essen Est Zich*, expressing a deep bitterness.

Some individuals didn't understand that the Rebbe was expressing his frustration, and they began to sing along. The Rebbe showed his displeasure again, throwing a napkin onto the table and knocking over the (nearly empty) *becher* in the process.

With a terribly pained expression, the Rebbe began to speak.

“Tomorrow, you'll come to ask about sending papers to a brother or relative, but now, when there is an *eis ratzon* and you could have helped two, two and a half million Yidden to go out, nobody cares...”

The Rebbe said some sharp and painful words that weren't included in the *hanacha*.

Then the Rebbe asked for a child under bar mitzvah, because “I can't have any *taanos* to them,” and the children sang *Hoshiah Es Amecha* together with the Rebbe, who sang with a profound *deveikus*.

Hodakov wanted to introduce us, but the Rebbe said that we ourselves should say why we were there.

One of the *bochurim* who was standing closest to the Rebbe said, “To help.”

“To help what?” the Rebbe asked.

“With *chazara*.”

The Rebbe asked each of us, “And you too?” We all answered, “Yes.”

Each of us then returned to our places, but the Rebbe turned to Reb Yoel and said (evidently because we were becoming semi-*chozrim*) “Either you should go to them, or they should come to you.”

He began approaching us on the other side of the table, but the Rebbe stopped him, saying, “It must be בעלייתן של בעלים.” In other words, we were to go to him, and we immediately went to stand next to Reb Yoel. The Rebbe then told us to say *l'chaim* on a full cup of wine, after which he said that our fathers should also say *l'chaim*.

With all the excitement, it wasn't easy to focus and follow the following *sichos*. All I remember is that the Rebbe spoke about the Slav, and that it's a fat bird... However, from then on, we got involved in *chazara*. We also wrote *hanachos* (primarily Reb Avraham Gerlitzky led this) with Reb Yoel's guidance. We first began publishing them in a very unofficial way, and called them “Hanachos Hatmimim,” to differentiate it from

Reb Yoel's *hanachos* which were called plain “*hanachos*.” Later, they took on a more official form.

For the following months, we did not receive any reaction from the Rebbe to our work. Then, after Shabbos Parshas Toldos 5727*, the Rebbe had written an answer to someone's question about the *sicha*, and we wanted to incorporate it into the *hanacha*. We wrote it up, and asked Rabbi Hodakov to bring it to the Rebbe before he left 770 that night. To our delight, the Rebbe spent a half hour editing it right before leaving for home (Rabbi Hodakov warned us not to hold the Rebbe up at night again).

A more official acknowledgment was on Toldos 5728*, when we wrote that Yitzchak was “blind.” In a later *farbrengen*, the Rebbe addressed this publicly, saying that such language “*shnaidt mir in di everen*—grates on my ears,” and offered alternate ways of saying it. Although this wasn't quite positive feedback, we were very excited that the Rebbe had acknowledged the *hanachos* that we—a few *bochurim*—had written, and this gave us the incentive and excitement to continue.

As *chozrim*, our job wasn't only on Shabbos. There were occasions where the Rebbe surprised us with a *sicha* or a *maamar*, and often there were no tape recorders on site to preserve it.

After Mincha on Lag Baomer 5729*, for example, the Rebbe suddenly walked over and sat down at his Shabbos place near the *cheder sheni*. I normally stood at that table during Mincha, so when the Rebbe sat down, I was stuck right there next to the Rebbe.

The Rebbe took out his handkerchief and began saying a *maamar* (*Hinei Ma Tov*). Immediately, everyone crushed around the Rebbe's place, and I realized that the table was about to slide into the Rebbe, *chas veshalom*. I stood sideways to block the table with my body, while simultaneously trying to concentrate; I knew there was no tape recorder present, and we would need to conduct a *chazara* from memory.

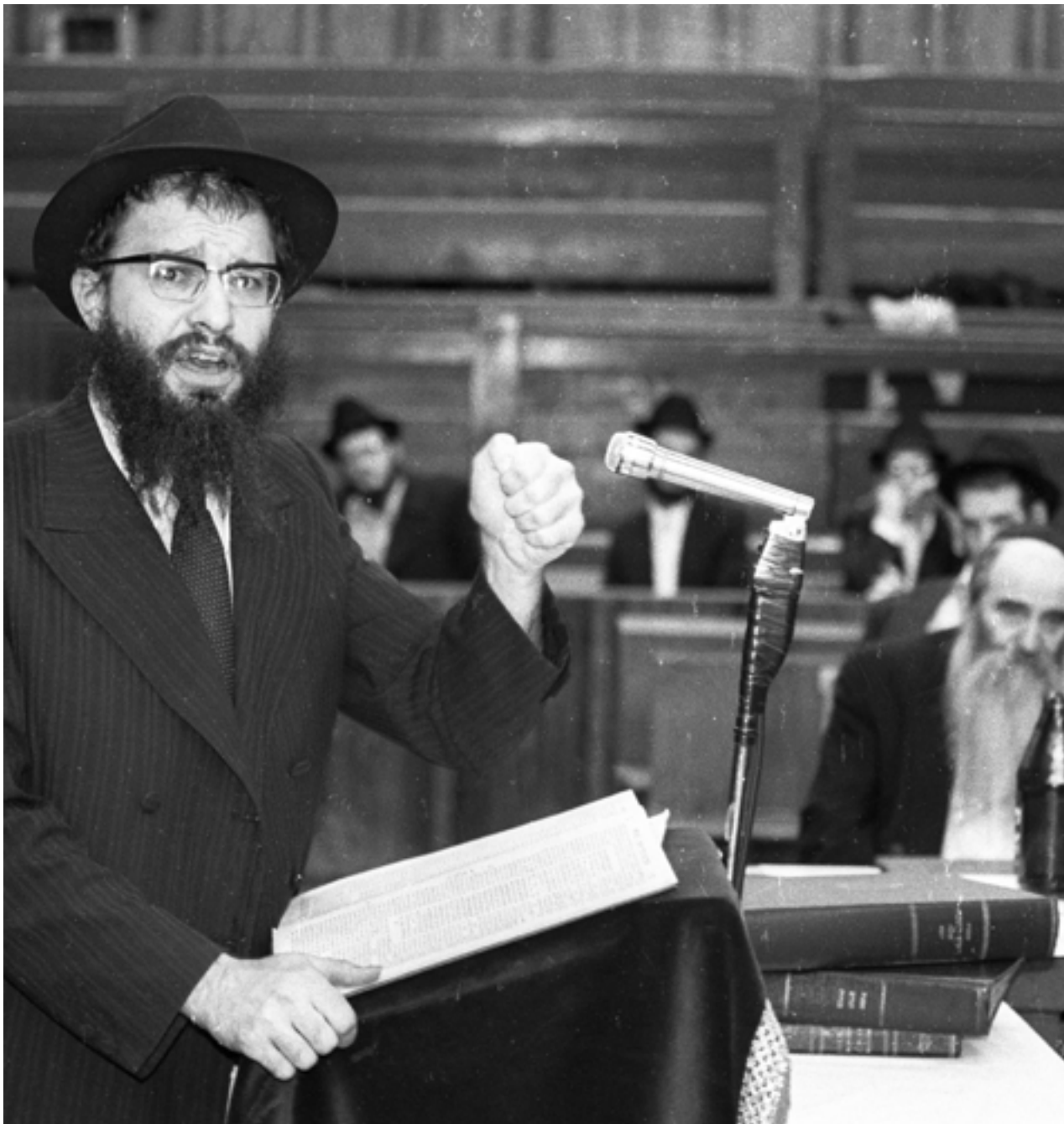
The commotion got so bad that the Rebbe paused and said he would stop the *maamar* if it didn't stop. Everyone calmed down a bit, and the Rebbe continued. Thankfully, Sholom Yisroel Hodakov arrived in middle with a tape recorder, so the second half of the *maamar* was preserved on tape.

There was another surprise *maamar* just a month earlier.

The shliach in Morocco, Reb Michael Lipsker, brought a *sefer Torah* to the Rebbe as a present from the students in Oholei Yosef Yitzchok of Meknes. The Rebbe received the *sefer Torah* in his room, thanked Reb Michael, and brought it to the *aron*



REB LEIBEL SCHAPIRO STANDS NEXT TO REB YOEL KAHAN AS THE REBBE SAYS A MAAMER, VOV TISHREI 5731. LATER THAT NIGHT RABBI SCHAPIRO WOULD SHARE THE RESPONSIBILITY OF REVIEWING AND TRANSCRIBING THE FARBRENGEN.



LEVI FREIDIN VIA JEM 2/27/48

RABBI SCHAPIRO DELIVERS A SHIUR AT THE KINUS TORAH IN 770, 24 TISHREI 5738*.

kodesh in the small *zal*, where *kriah* was about to commence (it was Rosh Chodesh Nissan 5729*).

After davening, the Rebbe instructed that Reb Michoel hold a *farbrengen* and tell over a little bit about Morocco, so he sat down with some *mashke* at the back wall of the *zal* and began a little *farbrengen*. I was taking off my Rashi tefillin near

the door to the *cheder sheni*, when I suddenly see the Rebbe walk in! Rabbi Mentlik was sitting right next to me; I put down my Tefillin and we both raced over to the other side of the *zal* to be near the Rebbe.

The Rebbe walked over to Reb Michoel, sat down right next to him, said *l'chaim* and said a *maamar*.

SPREADING THE WEALTH

I was a *bochur* before the Rebbe began Mivtza Tefillin. In those days, our main expression in *hafatzas hamaayanos* was teaching *shiurim* in Chassidus to *bochurim* in Litvisher yeshivos. I would give a weekly *shiur* in an old age home in the Lower East Side, for *bochurim* who attended

the adjacent yeshiva, called RJJ. We sometimes had 20 attendants. Many of those *bochurim* came to farbrengens and *yechidus*, and had significant encounters with the Rebbe.

I once repeated the Rebbe's *sicha* about whether *haseibah* at the *seder* is an independent mitzvah, and one of my students wrote to the Rebbe that Reb Velvel Brisker writes a very similar idea. The Rebbe answered him that the *sefer* must have been printed only recently, because otherwise he would have known about it.

When Rabbi Sholom Ber Levitin got married in California, a group of us went to participate in the wedding. One evening, as we sat in Rabbi Shmuel Dovid Raichik's home in Los Angeles, Rabbi Hodakov called and asked to speak to one of the *bochurim*. I took the phone, and he asked me when we planned to return. I said we planned to return before Shabbos in case the Rebbe would farbreng, but he suggested that we remain and speak in the shuls of Los Angeles over Shabbos. I argued back that there might be a farbrengen, so he asked to speak to Rabbi Raichik.

Soon, Rabbi Raichik came over and informed us that the Rebbe had been on the line, and we were to remain in California. Indeed we stayed and spoke in all the shuls, and made a very nice impression on the city.

Another memory in this regard is from Yud-Tes Kislev 5729*.

That year, a big dinner/farbrengen was held in Boston, and the guest speaker was Rabbi Yosef Ber Soloveitchik. A group of *bochurim* came from New York to be able to speak to him in learning during the dinner, and indeed, as the official dinner ended, he invited us to sit down with him and farbreng in honor of Yud-Tes Kislev.

We spoke to him about various *inyanim*, especially about the Rebbe's recent *sichos* on Igeres Hateshuvah,

which dealt significantly with Rambam's Hilchos Teshuva. Rabbi Soloveitchik had a special *koch* in those *halachos*, so he enjoyed the conversation and was very impressed by our proficiency in the concepts.

When the Rebbe heard about the encounter, he asked for a detailed report. We sent in a detailed description, and in his response, the Rebbe thanked us and added, "*Bevadai, kimedubar kamah p'amim, shaklu v'taru gam mishelahem b'inyanim hana*" (lo rak chazara mehanidbar b'hisvaadus)—You surely also discussed your own insights in these matters (not only a review of the talks at the farbrengen)..."

PERSONAL INSTRUCTIONS

The original Chabad custom (until 5736*) was to begin wearing Rabbeinu Tam's tefillin when one turned 18 years old, after receiving the Rebbe's approval in *yechidus*.

When I went into *yechidus*, it was still several weeks before the date (as I was going to be on Merkos Shlichus on my birthday), but the Rebbe said I should begin immediately, "*Vos frier*

mit a voch, vos frier mit a tog—a week earlier and a day earlier."

The next year, I told the Rebbe that I had missed a day of Rabeinu Tam soon after that *yechidus*. The Rebbe answered that because it was right at the beginning, it wasn't as bad (probably because I wasn't yet committed to it as a *neder*), and instructed me to study the practical *halachos* of tefillin in Shulchan Aruch and *maamarim* that speak about tefillin.

Another *hora'a* was regarding *semicha*:

When a *bochur* in 770 would turn 20, it was time to consider learning Yoreh Deah for *semicha*, as per the Rebbe's instruction to have *semicha* before marriage. The *hanhala* would periodically give the Rebbe a list of the new 20-year-olds who wanted to begin learning *semicha*, and the Rebbe would usually give his consent.

When I turned 20, my name was included in the list. However, the Rebbe stopped at my name and asked the *hanhala* in jest, "Why does an *eltre bochur* want to learn Yoreh



RABBI SCHAPIRO AT THE YESHIVA GEDOLAH IN MIAMI, FL.

את מי יורה דעה ואת מי יבין שמועה? Deah? גמולי מחלב עתיקי משדים...”

The *possuk* is from Yeshaya where he complains that the (adult) Yidden

are not listening to the words of Hashem. “To whom shall he teach knowledge (*yoreh deah*)? To those just weaned from milk?” In his comment, the Rebbe changed it to a statement

instead of a question, meaning to say that Yoreh Deah *was* for little children.

In the end, the Rebbe said I should wait at least another *zman*, and then he agreed that I should learn it.



25 IVAR 5750, CB-HALBERSTAM VIA JEM 245137

SETTLING DOWN

In Adar 5731*, when I went into *yechidus* with my *kallah*, the Rebbe gave us a very beautiful *bracha*, “*Machen lichtig ba zich un arum zich*—to bring light in your home and your surroundings.”

The Rebbe also instructed me to speak in *nigleh* and Chassidus during my *sheva brachos* in Cleveland.

During my parents-in-law’s *yechidus* before my wedding, my father-in-law asked the Rebbe for a *bracha* for a *refuah* from an ailment he was suffering. The Rebbe answered that since he was a *Poishner*, and there was a Polish custom to ask *chassanim* for *brachos* at the *chupah*, he should do the same.

Indeed, I *bentched* him at the *chupah*, and his situation took a major positive turn.

When we were searching for an apartment, someone offered to rent us a single floor home, and I wrote to the Rebbe about it, describing it as a “home with seven rooms.”

The Rebbe responded, “*Ma ya’aseh im shiv’ah chadarim*—what are you going to do with seven rooms?”

When I found a smaller apartment, the Rebbe agreed that I should rent it, “*B’im ain bedaato liknos bayis*—if you don’t plan on buying a house.”

I understood that the Rebbe wanted me to buy a home (as he often instructed Chassidim during the difficult years of Crown Heights—see Derher, Cheshvan 5776), so we bought a house where we lived until leaving Crown Heights.

LIKUTEI SICHOS

I’ll end off with a final story about the Rebbe’s *sichos*:

Likutei Sichos had been a sporadic thing for many years. They came out in 5718*-19*, then 5722*-23*, and then 5730*-31*.

Over the summer of 5732*, Rabbi Leibel Kaplan, Rabbi Nachman Shapiro and I decided to prepare a few *sichos* (from Bereishis through Vayetzei), and see if the Rebbe would agree to be *magia* them.

At first, we didn’t believe it would be possible for us to write *sichos* on our own. Some time earlier, the Rebbe had instructed Reb Yoel to focus on Sefer Ha’erkim and we heard that the Rebbe had mentioned to somebody else that “another person can write the *sichos*,” but we couldn’t fathom how that was possible.

However, we decided to give it a shot. We sent them to the Rebbe, but we didn’t get a response. An entire Tishrei passed, and still nothing. We decided to go by *kos shel bracha* after Simchas Torah together, hoping to bring up the matter again there.

This time, we were in luck. With a big smile, the Rebbe gave us a bottle of *marshke* and said, “This is for Vaad L’hafotzas Sichos.”

We hoped that the Rebbe would send us the *sicha*, but we didn’t receive anything back.

We decided to be more audacious: We re-sent the *sicha* for Bereishis, with a note that we planned on printing



it no matter what, and we asked the Rebbe to edit it. It was a big *chutzpah* on our part, but several hours later the *sicha* came back *mugah*.

Aside for a break in 5735*, Likutei Sichos became a weekly staple for Chassidim until 5752*, and I had the great merit of being a part of it. **T**

1. For a full interview with Rabbi Schapiro and others about Likutei Sichos, see Derher Tammuz 5777.
2. Bava Basra 10a.
3. For the full *sichos* described here, see Toras Menachem 5722 vol. 1 pg. 136.
4. Toras Menachem 5724 vol. 3 pg. 251.
5. Toras Menachem 5728 vol. 1 pg. 37.
6. Toras Menachem 5725 vol. 1 pg. 19.
7. Toras Menachem 5722 vol. 2 pg. 50.
8. Toras Menachem 5724 vol. 2 pg. 79.
9. Toras Menachem 5724 vol. 3 pg. 84.



דער רבי וועט געפינען אַ וועג...

לזכות

הילד ישראל שלום ב"ר מנחם מענדל
לרגל יום הולדתו י"ז מר-חשוון
יה"ר שיגדל לתורה לחופה ולמעשים
טובים מתוך בריאות נכונה ושפע בגו"ר
לנח"ר כ"ק אדמו"ר והוריו הי"ו

I Need An Answer

AS TOLD BY RABBI REFOEL BROD (CHEVRON, ERETZ YISROEL)

"Shalom, Rav Refoel. I am in desperate need of direction and a *bracha* from the Rebbe."

It was Yoni, a resident from a nearby town whom I would see from time to time.

"I am happy to help you," I said. "I always write a letter to the Rebbe and send it by fax to the Ohel. I can send you the information right now."

"But I need to receive a response from the Rebbe," Yoni protested. "I don't want to just send a letter to New York."

"Listen Yoni. If you are turning to the Rebbe for guidance and a *bracha* because you are confident that he is a *tzaddik* who will certainly help you, then you can be certain

that the Rebbe will find a way to answer your questions and reassure you that you have received his *bracha*."

Yoni listened and asked me to send him the information he needed. I sent him the fax number as well as the email address to send a letter to the Ohel.

That evening Yoni called me in tears.

"Rav Refoel, I must share with you what I just experienced," he said with great emotion.

Sadly, his wife had passed away several years ago and he was now looking to remarry. Recently he had been introduced to a woman and was now on the verge of announcing their engagement when he was beset by deep



indecision and stress. He wanted to be confident that he was doing the right thing and desperately needed a *bracha* from the Rebbe for a brighter future.

"I listened to your instructions, wrote up a letter and sent an email to the Ohel. Literally three minutes later, my brother-in-law from America, who is not a Lubavitcher, and is not familiar with the particulars of my predicament sent me an email."

"This is what he sent: *Hi Yoni, I understand you are currently looking to remarry and it so happens to be that I came across a letter from the Lubavitcher Rebbe that I imagine would interest you.*"

"What does the letter say," I asked.

"Here, let me read it to you."

As he read the letter I felt chills in my body. It was the standard letter the Rebbe would send to all *chasanim* and *kallos*!

"You see, Rav Refoel. I did not have enough *emunah* this afternoon. But you encouraged me and to my amazement, within three minutes after pouring out my heart to the Rebbe and sending the letter to the Ohel, the Rebbe found a way to give me the confidence in the future and to be reassured of his *bracha*!"

Hearing this story from Yoni was very uplifting and encouraging.

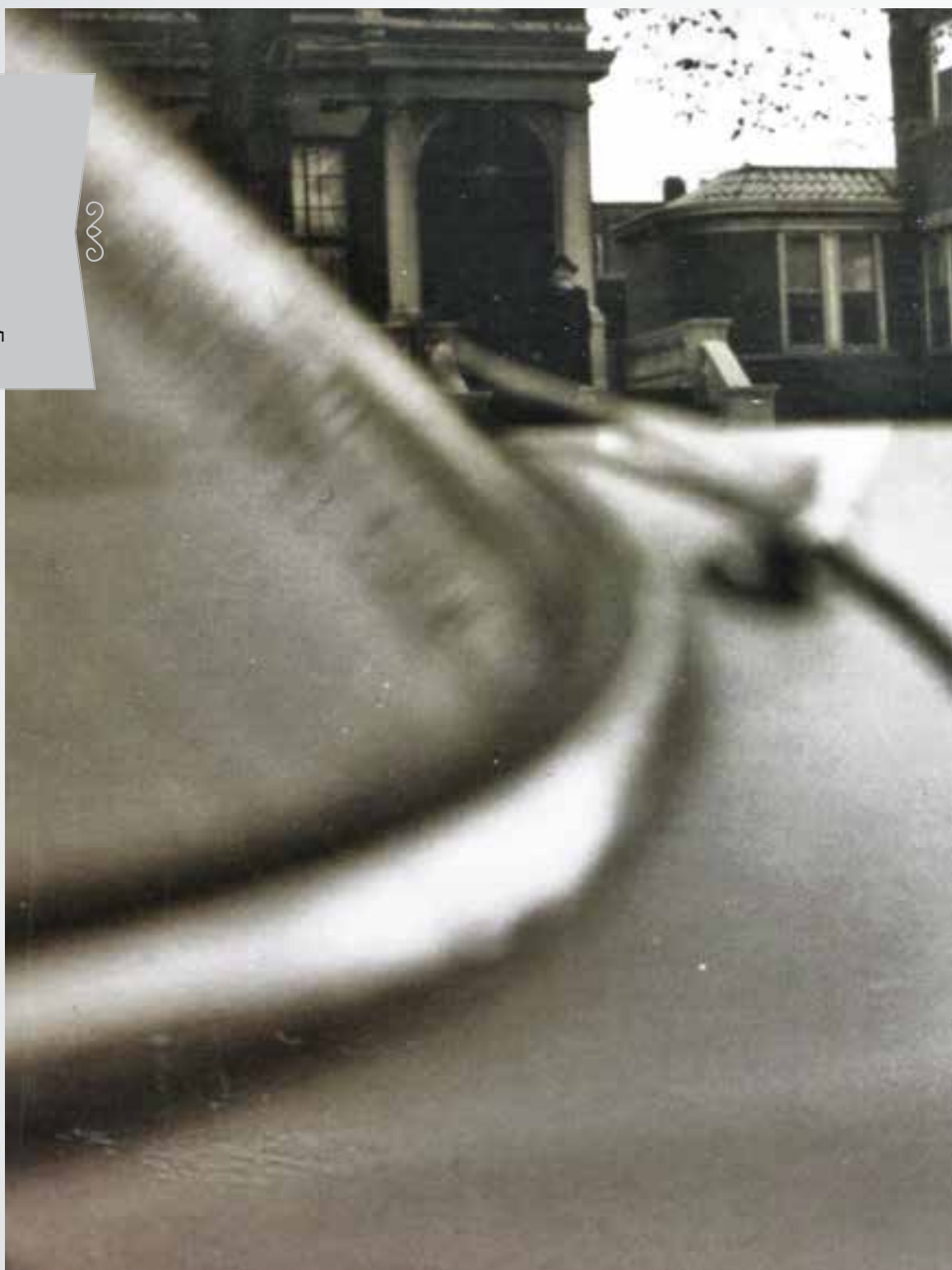
Needless to say, today Yoni is married and is very happy in his new chapter in life. ①

YOUR STORY

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



לעילי נשמת
מרת חי' ברכה בת ר' יצחק ע"ה
נלב"ע כ"ח אדר ה'תש"ע
הקיצו ורגנו שוכני עפר
והיא בתוכם,
בגאולה האמיתית והשלימה
בקרוב ממש נאו
ת'נצ'ב'ה'
נדפס ע"י
הרה"ת ר' יצחק
וזוגתו מרת חי' ומשפחתם שיחיו
פרוס



The Rebbe leaves his home on President Street en-route to 770 in the morning.



IN THE STREETS OF CROWN HEIGHTS



RABBI YOSEF GOLDSTEIN

The Rebbe turns the corner of
Brooklyn Avenue to Eastern
Parkway, circa Elul 5720*.

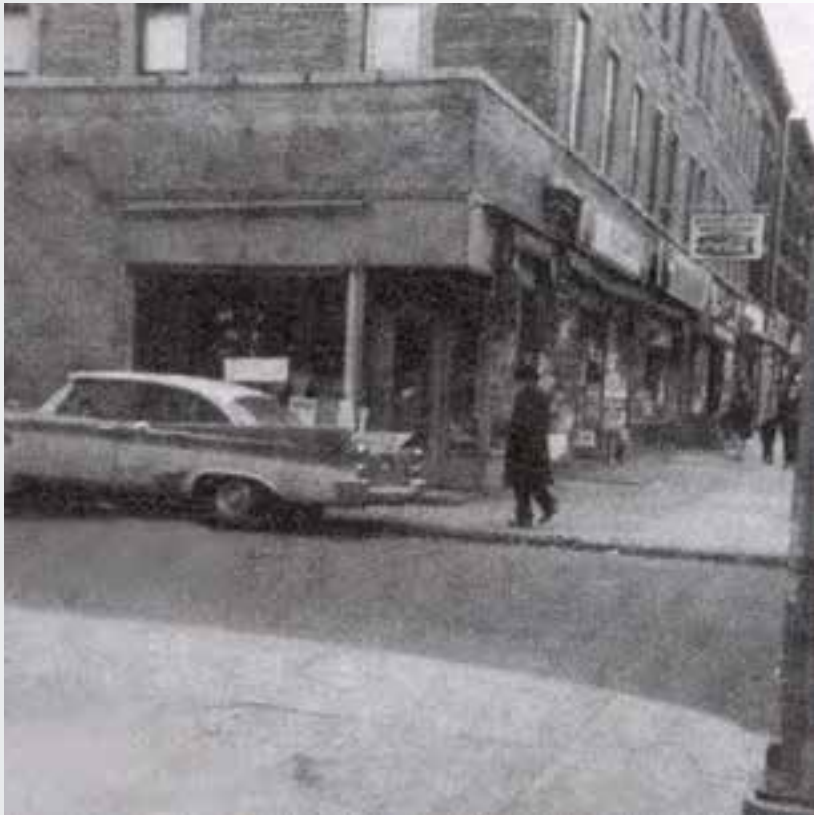


RABBI YOSEF GOLDSTEIN



The Rebbe speaks with Reb Zalmon Jaffe of Manchester, England at the entrance of 770.





On the corner of Kingston Ave.
and Union St.

**THE REBBE WALKS TO 770 DURING
THE BLIZZARD OF WINTER 5729*,
AS CAPTURED BY RABBI YOSEF GOLDSTEIN.**





The Rebbe on Eastern Parkway on his way home from 770, Cheshvan 5722*.

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.

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



The Surprise Maamar

Dear Editors,

I would like to make a few comments regarding the article in the Sivan issue about Shavuot with the Rebbe, ["Shavuot with Rabboseinu Nesieniu," Issue 82 (159)].

In the article you mention that starting in the mid 5740s the Rebbe would greet the Chassidim when they returned from *tahalucha*. You do not mention where he would greet them from. While I do not know what happened every year as I lived in Eretz Yisroel as a child, I was privileged to be by the Rebbe for Shavuot 5745* and 5746*, and in one of those years the Rebbe came out to greet the *olam* from the library. The Rebbe stood behind the glass door and was *meoded* the singing, but did not come out to the porch and the door remained closed. (I only have one memory of the Rebbe coming out after *tahalucha*. It is possible that the Rebbe didn't come out every single year to greet the *olam*.)

It is also noteworthy to mention that the first time the Rebbe came out to the Chassidim after 27 Adar I 5752*, was in connection with the *tahalucha* to greet those returning on the second night of Shavuot 5752*.

I would also like to comment regarding the *maamar* "Anochi," said on the night of Erev Shavuot 5749*.

There were only two *maamarim* said with a *maamar niggun* after Shabbos Bereishis 5746* (when the Rebbe officially stopped saying *maamarim*). One was the *maamar* "Matza Zu" on the night of Erev Pesach 5749* and the other was "Anochi" on the night of Erev Shavuot of that year. I also believe, but am not certain, that these two were the only *maamarim* the Rebbe ever said while standing.

However, there were two differences between those two *maamarim*. The first was the *niggun hachanah*, which was only sung by "Matza Zu." Additionally, during "Matza Zu" the Rebbe wrapped his hands in the handkerchief and placed it under the *siddur* (as he always did during a

maamar, placing his hands under the tablecloth) but he did not do that for the Shavuot *maamar*.

On a personal note: I was in Eretz Yisroel and heard both *maamarim* via live hookup. I recall the great joy when we heard "Matza Zu" and everyone was saying *l'chaim*. (It was already after dawn and I saw a *bechor* quickly making a siyum on Pirkei Avos so that he can say *l'chaim* too.) I came to New York for Tishrei 5750* and I recall a certain anticipation on the eves of both Erev Rosh Hashanah and Erev Sukkot that perhaps this *giluy* will repeat itself. Unfortunately, we weren't *zoche*.

May we merit to speedily hear *maamarim* from the Rebbe again!

Mendel Greisman

Rogers, Arkansas

”

Professor Marx

Dear Editors of Derher,

Thank you for your wonderful "Story of טבת ה'", published by A Chassidisher Derher, Teves 5779.

An important correction: On page 23 you mention "Dr. Alexander Marx was an influential Jewish librarian in the United States *after the war had ended*."

Prof. Marx, however, had already in 1903 accepted a teaching position at JTS and had become its librarian. The extraordinary expansion on the JTS library under Prof. Marx predates World War II. It continued under Chancellor Louis Finkelstein after the Shoah, but this was simply an expansion of Marx's long-established program. Prof. Marx ז"ל passed away in 1953.

Sincerely yours,

Levi Sternglanz

Vienna, Austria

”

Purchasing the Farband

Dear Editors,

I would like to add some details to the cover story of the (Menachem) Av issue ["The story of Tzach in the USA", Issue 84 (161)], that we heard, while sitting *shiva* for my father Reb Leibel Mochkin A"H, who passed away on Shabbos Chazon-Tisha B'Av 5779*.

Reb Yossel Newman recounted that due to the refusal of the "Farband" organization to negotiate with Tzach on the sale of their building, Reb Yossel and my father A"H went to the offices of the Farband in Manhattan. My father A"H brought along a satchel with him and at the meeting, he opened it and it contained \$50,000 in cash! An extraordinary sum in those times. This left a strong impression on the executives of the Farband and showed them that "the Lubavitchers" meant "business" and have the wherewithal to close on the acquisition of the building. My father A"H also provided the deposit of \$3,000 at the closing as was detailed in the article, and was the signatory on the mortgage.

Another *shiva* visitor, Benzion Pearson, provided us with an additional detail to the origins of the Levi Yitzchok Library. He told us that in Reb Dovid Raskin's *duch* that he submitted to the Rebbe, he writes that my father A"H was the one that suggested to Reb Dovid that the

library be established in the basement of the Farband building. Of course he contributed significant sums for its refurbishment as well.

In the same issue, I would like to thank you for the article on Reb Itche Goldin. Reb Itche, together with Reb Zalman Serebryansky, was stationed in Lodz, Poland and acted as an intermediary and coordinator between my father A"H, who was leading the escape in Lvov (Lemberg), and Reb Sholom Mendel Kalmenson, who was stationed in Prague and was the point-man for communicating with the West, where the Frierdiker Rebbe was at the time, and others assisting in the exodus from the USSR. Many heretofore unknown details of this fascinating period in Chabad history have been transcribed in a spellbinding book titled "*Peilus Chotzeh Gevulos*" recently published by Reb Sholom Mendel's grandson, Sholom DovBer Friedland.

The themes of these two articles, the *mesiras nefesh* in Russia together with the "*Lechatchila ariber*" mode of *askanus* for the Rebbe's *inyanim* in the USA, embodied who my father A"H was. May he be a *meilitz yosher* for us all.

Best Regards,

Mendel Mochkin

Crown Heights, NY

Drawing of the Aleph

In the Av magazine ["Purity", Issue 84 (161)], we mentioned the Rebbe's *sicha* on Chof Cheshvan 5744* when the Rebbe spoke about how educators use images to help bring the Aleph-Beis letters to life for the children. The Rebbe brought an example of a drawing of a man carrying two pails of water on a stick as an image to depict an Aleph. In a sidebar, we published a drawing that the Rebbe himself made to illustrate this, but the background as we wrote it was incorrect.

Rabbi Simon Jacobson, who memorized and transcribed the Rebbe's *sichos* for Vaad Hanachos Hatmimim, shared with us the correct details as follows:

Often after a *farbrengen*, the *manichim* would send in questions to the Rebbe on the recent *farbrengen*. The Rebbe's responses would then be included in the *hanacha*. It so happened that after the Chof Cheshvan 5744* *farbrengen*, the Rebbe sent back a written answer to the questions submitted by the *manichim* from a previous Shabbos *farbrengen*. Surprisingly, on the corner of the note, appeared the above drawing which the Rebbe had made.

Rabbi Jacobson understood that this was the Aleph spoken about on Chof Cheshvan, and since the *sicha* of Chof Cheshvan was in its editing stages and was set to come out *mugah* by the Rebbe, he asked the Rebbe if they should print it in the published *sicha* as a footnote, illustrating what the Rebbe was referring to. The Rebbe crossed out this idea, meaning that it should not be included. It seems that the Rebbe had drawn the picture for himself and had then used that piece of paper for his response to the other questions submitted.

The drawing was first published years later in Tzaddik L'melech vol 4.

The Editors

לע"נ
ר' מנחם נחום בן הרב משה יצחק ע"ה
פראגער
נלב"ע כ"א תמוז ה'תשמ"א
ת"נ'צ'ב'ה'
נדפס ע"י
משפחתו שיחיו

מוקדש לזכות
צוות "א חסידישער דערהער"
עבור התמסרותם התמידית להצלחת הגליון,
אשר פ"ח רוח-חיים חסידותי
בקרב השלוחים, אנ"ש, והתמימים
נדפס ע"י
א' ממשפחות השלוחים שי'
קוראים נאמנים של הגליון

לזכר נשמת
שיינא גאלדא ע"ה
בת יבלחט"א ר' מיכאל הלוי שיחיו
גוטלייזער
נלב"ע כ"ח אלול ה'תשע"ו
נדפס ע"י זקניה
הרה"ת ר' יצחק מאיר וווגטו מרת לאה
ומשפחתם שיחיו
שפאלטר

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

לע"נ
הרה"ג התמים המשפיע וכו'
ר' אלימלך
בן צבי יעקב ע"ה
נלב"ע י"ט מר-חשון ה'תשע"ז
ת"נ צ'ב'ה'

נדפס ע"י בנו הרה"ת ר' יוסף יצחק וזוגתו מרת חנה שיחיו
צויבל

IN HONOR OF THE DEDICATED STAFF OF THE
CHEDER LEVI YITZCHOK MELBOURNE AUSTRALIA
MAY THEY HAVE CONTINUED HATZLOCHO IN
EDUCATING THE REBBES CHILDREN
DEDICATED BY
ELIEZER AND LIBA KORNHAUSER

לעילוי נשמת
הרה"ח ר' יוסף מרדכי בן ר' צבי מאיר ע"ה
פעלליג
נלב"ע י"ג חשון ה'תשנ"א
ת"נ צ'ב'ה'
נדפס ע"י
בנו, צאצאיו, ומשפחותיהם שיחיו
שלוחי כ"ק אדמו"ר למיאמי, פלורידה

לזכות
הרה"ת ר' אברהם מיכאל הלוי שיחי'
בן שפרינצא רעכל
לרפואה שלימה וקרובה בכל רמ"ח איבריו ושם"ה גידיו
נדפס ע"י בתו וחתנו
הרה"ת ר' יעקב יצחק דוב
וזוגתו מרת אסתר מלכה שיחיו
לאנג

לזכות
הת' לוי שיחי' אלטיין
פיטסבורג
לרגל הגיעו לעול מצוות א' מר-חשון ה'תש"פ
ולזכות
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לרגל הגיעה לגיל שתים עשרה
היא עונת בת מצווה כ"ה מר-חשון ה'תש"פ
נדפס ע"י זקיניהם
הרה"ת ר' יעקב יהודה ליב וזוגתו מרת חנה שיחיו
אלטיין

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

לזכות
החייל בצבאות ה'
ישראל יוסף שיחי'
לרגל הולדתו כ"ג תמוז ה'תשע"ט
ולזכות הוריו הרה"ת ר' נחי
וזוגתו מרת חני שיחיו
נדפס ע"י זקנו
הרה"ת ר' דוד
וזוגתו מרת מלכה שיחיו
סמיטאנא

A Chassidisher Derher
Vaad Talmidei Hatmimim



770 Eastern Parkway
Brooklyn, New York 11213