

# *A Chassidisher* **Derher**

א חסידישער דערהער

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לאמרתך לאמר  
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וילדיהם ישראל, ריסא, חי' מושקא, אמונה מלכה, יעקב יהודה, ולאח שיחיו  
אייזיקוביץ  
בקשר עם יום ההילולא ג' תמוז

## Derher**Editorial**

### ETERNAL LIFE

A constant theme in the Rebbe's most recent *sichos* during the winter of 5752 was the prayerful wish and *bracha* that all Yidden should henceforth experience "חיים נצחיים"—eternal life with the coming of Moshiach.<sup>1</sup> The Rebbe repeated these words with what seemed to be a sense of urgency, emphasizing that "life should continue, without any interruption, straight into the era of Moshiach for eternity..."

In hindsight, many Chassidim speculated that the Rebbe was working a "spiritual intervention" to prevent what we experienced on Gimmel Tammuz. The Rebbe wanted that there should, *chas veshalom*, not be a *histalkus*; instead we should continue marching to the *geula* with the Rebbe at our lead—physically.

But the Rebbe's words have layers of meaning. There seems to be a much deeper truth conveyed by the Rebbe in these *sichos*.

During the first year after the *histalkus* of the Friediker Rebbe, the Rebbe pointed to a similar theme in the Friediker Rebbe's *sicha*:

*"Last year, in the sicha of Yud-Gimmel Tammuz, the [Friediker] Rebbe spoke about life; long life, true life, and uninterrupted life (eternal life)... True life is a life of holiness, and holiness, by definition, is everlasting..."*

*"The fact that the [Friediker] Rebbe spoke about חיים נצחיים the last Yud-Gimmel Tammuz before his histalkus is obviously b'hashgacha pratit. The Rebbe is teaching us that matters of holiness have no interruption. And he specifies, 'long life, true eternal life,' so we should not be misled by what the physical eye sees. The truth is that even after his histalkus, his life continues uninterrupted—חיים נצחיים. And as the nossi hador, he in turn gives life to all the members of his generation..."*<sup>2</sup>

In a similar vein, the Rebbe's constant talk of חיים נצחיים in the last *sichos* before Gimmel Tammuz serve as a reminder that the life of a Rebbe is everlasting. The Rebbe continues to lead us through all these years, and gives us the life that we need to carry on his work and march all the way through the final *geula*.

And of course, the Rebbe's continued life and leadership has been evident for the past 26 years, growing stronger and stronger every year. The reach of the Rebbe's work is constantly expanding, while the depth and message of the Rebbe's Torah is internalized by an ever growing audience.

There is however, one area that seems to stand out above all else, when examining the Rebbe's continued life and activity in recent decades, as we shall soon explain.

### NOW MORE THAN EVER

The Rebbe often quoted the Friediker Rebbe's assertion that whatever happens to a *tzaddik* is brought upon him willingly.

Discussing the imprisonment of the Mittlerer Rebbe, the Rebbe asks in a *maamar*:

Why would the Mittlerer Rebbe agree to be imprisoned? In addition to the physical hardships of being in jail, the imprisonment certainly inhibited his ability to teach and spread Chassidus.

He obviously sensed a great "*aliya*"—great new heights to be reached by overcoming this challenge. As Chazal say, the Jewish people are like an olive; much as an olive releases its oil only after being pressed, the best of the Yidden is brought out through external hardships and challenges.<sup>3</sup>



In our instance:

In more than forty years of *sichos* and *maamarim*, the Rebbe teaches us to never accept *galus* as a good place for the Yidden. A Yid and *galus* are two polar-opposites that should never be in one sentence! The Rebbe instilled in us to constantly demand the *geula* pointed to the words we recite in davening three times a day that “לישועתך קיוונו כל היום,”—we await the *geula* **all day**!

However, at the same time the Rebbe teaches us that everything is *b'hashgacha pratis*. Wherever and whenever a Yid finds himself, there must be a purpose and a reason why Hashem put us in that place at that time.

Moreover: based on the Rebbe's *maamar*, we know that whatever happens to a Rebbe is with his full agreement. “Every tzaddik is in complete control over every single thing that happens in his physical life,” the Rebbe says. If we find ourselves in this dark *galus* for all these years, it must be for a reason and a purpose.

We need not elaborate on the major expansion of Chabad Houses around the world over the past 26 years, the Rebbe's Torah and Chassidus reaching unprecedented crowds of Yidden, and the Rebbe's impact on the larger, even non-Jewish world, as a whole.

But perhaps above all, one specific and fundamental point stands out as a great effect that the Rebbe brought to the world, specifically in recent years:

Essentially, what the Rabbeim wanted with the spreading of Chassidus around the world was to allow a taste of Moshiach's times. Chassidus is about revealing *Elokus* in a manner that the human mind can appreciate—which is ultimately what Moshiach is all about. As the *novi* sums it up: “מלאה הארץ דעה את ה' כמים לים מכסים”—the world will be filled with knowledge of Hashem like water covers the seabed.

This is why the Rabbeim had *mesiras nefesh* and were even willing to go to prison. The great “*aliya*” they anticipated was the extra measure of Chassidus reaching the world. Another step in bringing the world closer to Moshiach.

But the Rebbe took matters a step further. The Rebbe made it his mission to actually bring Moshiach. The whole of the Rebbe's *nesius* is based on our mission to end the *galus* and bring the *geula* in actuality. Not only did the Rebbe make this clear in his first *maamar* while accepting the *nesius*, but even earlier, immediately upon arriving in the United States, the Rebbe began fervently campaigning for Moshiach's arrival.<sup>4</sup> In fact, at an even earlier stage, “From the day I went to *cheder*,” the Rebbe writes, “the picture of the *geula* began formulating in my mind...”<sup>5</sup>

With every new revelation of *Elokus*, opposition rises. In previous generations, the opposition against the Rabbeim was for teaching and spreading Chassidus. With time, the opposing forces conceded to the truth of Chassidus and studying it became more widely acceptable in most circles.

But with the Rebbe's feverish campaign to bring Moshiach, an entirely new opposition arose. As the Rebbe said to the “Pnei Menachem” of Ger:

“I am fortunate to have the *zechus* that the complaints against me are about my insistence that Moshiach come right now!”<sup>6</sup>

However, in recent years we have witnessed a major shift in the Jewish world. The opposition to this too has largely dissipated. Instead of ridiculing the idea, Yidden all over the world are now echoing the Rebbe's cry for “Moshiach now!” and anxiously awaiting his arrival.

This is exactly what the Rebbe strived for and worked towards throughout the years! That the world on its own should recognize the need for Moshiach and beg Hashem to bring the *geula*. And now we are finally witnessing the manifestation of the Rebbe's greatest undertaking, clearly and for all to see!

What better time for Hashem to finally answer the cries of Jewish people for millenia—“קעד מת!” and bring the *geula ha'amitis v'hashleima*, when we will be reunited with the Rebbe, and the Rebbe will take us out of *galus*, ***teikef umiyad mammosh!***

**A Chassidisher Derher**

טו סיון ה'תש"פ  
שבעים שנה לנשיאות כ"ק אדמו"ר

1. See Sefer Hasichos 5752 vol. 2, p. 361, 392, et. al.

2. Shabbos Parshas Chukas 5710.

3. Maamar Ata Echad 5722, Kuntres 9-10 Kislev 5747.

4. Hisvaaduyos 5748 vol. 3, p. 118.

5. Letter, 11 Nissan 5716.

6. Hisvaaduyos 5742 vol. 2, p. 674.

# DIVINE IMPULSE

*For those familiar with the story of Yud-Beis Tammuz, the Frierdiker Rebbe didn't miraculously break down the prison walls or make himself invisible to the guards to go free. Instead, his release was secured through very natural methods: local activism and international pressure.*

*Why was the Frierdiker Rebbe so keen on ensuring a natural process? After all, a Rebbe is surely capable of causing supernatural events to ensure his release. Why then did the Rebbe prefer such a "regular" order of events? Were there no miracles left in the bank?*

*At a Shabbos farbrengen commemorating the geula, the Rebbe explained that the Frierdiker Rebbe wanted his release to have a unique impact on the world. By leaving prison in a completely natural and legitimate way, the world became that much more receptive to Torah and mitzvos.*

*The story of Purim has a similar undercurrent. While the end is a tale of miraculous upheaval, the leadup is a long and twisting journey of very ordinary political intrigue. A complex, sophisticated story is told long before anything miraculous happens. Yes, beneath the surface, Hashem was orchestrating extraordinary events, putting together a perfect puzzle of salvation for the Yidden, but on the surface, it was business as usual in ancient Persian politics.*

*Similarly, with the Frierdiker Rebbe's release, the importance of a natural process is brought to light. That's how Hashem wanted it, and that's how it ought to happen.*

*Or so it would seem. A spirited account of birds and rabbis recorded in the Zohar puts this theory into question. Let's take a look.*

## SHADE AND A COOL DRINK

Rebbi Shimon Bar Yochai and his contemporaries were learning the divine secrets of Torah on a sunny day. They were conversing outdoors, but they managed to be kept in the shade. Birds were circling above their heads with wings outstretched to block the burning sun.

Soon Rebbi Pinchas Ben Yair joined the group; he kissed Rebbi Shimon and sat down with them. When he arrived, the birds started flying away, and Rebbi Shimon called them back. Rebbi Pinchas Ben Yair stopped him from calling the birds; he said we need to be merciful to all creatures, so let the birds go.

Rebbi Shimon conceded and said to the birds that he knows Hashem wanted to make a miracle for us but now you are absolved of your duties and you are free to go. The birds left and then the trees started moving and casted their branches over the group. After this, a stream came and Rebbi Shimon, Rebbi Pinchas and the rest of the group sat, drank, enjoyed and happily delved into the secrets of Torah.

The Rebbe's father explains how Rebbi Pinchas Ben Yair is like Avraham Avinu, the embodiment of *chesed*. That is why he had compassion for the birds. In his merit there was protection from the tree and there was a stream of water.



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



The Rebbe's father cites different *pesukim* that show the correlation of Avraham with trees and water.

## WHEN THINGS DON'T FIT

On the surface, the story doesn't fit at all with the statement that "Hashem doesn't make a miracle for nothing." It also doesn't seem to work with the *dinim*, "One should not rely on a miracle," and "Don't daven for miraculous actions."

What happened here? Why was Rebbi Shimon relying on "Hashem wants to make a miracle for us," when we know that Hashem does not make miracles for no reason? Why are all these incredible miracles happening for seemingly trivial, non consequential things like extra comfort while they studied together?

This is even more difficult when we talk about studying Torah. Torah and mitzvos especially need to be done naturally, and there is a story of the Alter Rebbe that illustrates this:

At the time of his imprisonment, the Alter Rebbe was transported on a boat and requested that the captain stop the boat so that he can recite Kiddush Levanah.

The captain either refused or ignored him. A "Zhid," who is also a criminal traitor, doesn't get special treatment.

The Alter Rebbe miraculously caused the boat to stop but he still

didn't say Kiddush Levanah until the boat captain would do it on his own.

This is because a mitzvah needs to be a natural act in the physical space of reality.

Back to the Zohar, why does it appear like here we suddenly are able to request miracles?

## WHAT MAKES HASHEM WANT MIRACLES

There are times, rare moments, when the Aibershter doesn't look at the rulebook that He authored and instead "wants to make a miracle" without any great reason. He doesn't calculate if the miracle is "needed," He doesn't pay attention to "don't rely on miracles." He just wants to override the boundaries of nature and make miracles.

When does this happen?

The Zohar tells us that Rebbi Pinchas, Rebbi Shimon and their colleagues weren't just passing time in the sun. They were studying together.

What were they studying?

*Penimiyus haTorah*, the deeper, innermost parts of the Torah. They were doing what we call today *hafatzas hamaayanos chutza*. They were popularizing the inner parts of the Torah.

At moments such as these, the Rebbe explains, Hashem acts out of the ordinary. He doesn't consult with his own rulebook. He doesn't follow the script. He wants to make a miracle

even if it goes against nature. He wants to do whatever it takes to help them. Even if it is only to make it easier for them, like adding shade, getting a cool drink, etc.

In retrospect that is actually what happened with the Frierdiker Rebbe. A Jew went to spread Chassidus and a government overturned its verdict. Hashem combined the miraculous with the natural because ultimately He can have it any way He wants, and He can even make it natural as well, to have both qualities. That is also what happened with Purim.

## KNOWING WHERE TO PULL STRINGS

The lesson is obvious:

Every Jew needs to be aware that when it comes to spreading Chassidus, Hashem wants to help him in any way possible, *kevayochel* "impulsively," even to make miracles for him, and even if just to make things go smoothly. Hashem doesn't consider any preconditions, not even considering whether the person spreading the Chassidus is deserving of this special treatment.

This is how Moshiach is going to come as well. Hashem will sidestep all the rules and calculations and bring the complete *geula* in an entirely miraculous way, immediately. **1**

(Adapted from *Sichas Shabbos Parshas Balak* 5747)

לזכות  
הרה"ת ר' אלחנן משה  
וזוגתו מרת חנה זלאתא  
ומשפחתם שיחיו  
טענענבוים

להצלחה רבה ומופלגה בשליחותם הק'  
בנאפה וואלי, קאליפורניא



לעבן מיטן רבין



ע"י בנם  
ר' יקותיאל יהודה  
וזוגתו מרת פעסל לאה ומשפחתם שיחיו  
רוהר

טור 'לעבן מיטן רבין' הוקדש לזכרון ולעילוי נשמת  
ר' שמואל ב"ר יהושע אליהו ז"ל  
ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד  
ת"נ צ"ב

# “Krias Shema or a Full Stomach?”

TAMMUZ 5710\*



The following is a partial account of what went on in 770 during Tammuz in the year following the Frieddiker Rebbe's *histalkus*—5710\*. An excerpt from Yemei Bereishis, culled from the *yomanim* of Reb Elye Gross, יבלח"ט Reb Yoel Kahan and others, it relates some of the Rebbe's *hanhagos* and *horaos*, as well as stories from the first year of the Rebbe's *nesius*.

## ROSH CHODESH FARBRENGEN

On Thursday evening, the first day of Rosh Chodesh, Hatomim Berel Junik entered the Rebbe's room. The Rebbe inquired if there will be a farbrengen in honor of Rosh Chodesh, instructing that Reb Shmuel Levitin or Reb Yisroel Jacobson should be approached and asked to farbreng for the *bochurim*, adding, that “*morgen vet zein shpet* [tomorrow will be late].” Berel Junik asked the



Rebbe if this was a *hora'a* for this month specifically or for every Rosh Chodesh. The Rebbe confirmed the latter.

That night a farbrengen did indeed take place as per the Rebbe's instruction, and was led by the *mashpia* Reb Shmuel Levitin.

#### BRACHA V'SHALOM OR SHALOM U'VRACHA?

On Friday, the second day of Rosh Chodesh, Hatomim Elya Gross went to the Rebbe and showed him a letter the Frierdiker Rebbe had written to a certain lady regarding receiving a *get* from her husband. The Rebbe said that if so, effort should be made to persuade the husband, albeit in a peaceful manner, to give the *get* to his wife.

In the course of the conversation, Elya asked the Rebbe why in the above mentioned letter the Frierdiker Rebbe starts off by greeting this lady with "*Bracha V'shalom*," and not "*Shalom U'vracha*" as he usually did when writing to people. The Rebbe answered him that according to halacha a man is not supposed to address a woman with the customary "*shalom*," even in writing. Since the [Frierdiker] Rebbe did not want to leave out the word "*shalom*," so when writing to women, he would switch the order of the two words, placing "*bracha*" before "*shalom*" (thereby resolving the halachic issue by not initiating a greeting with "*shalom*" and at the same time including it in the letter).

#### NEW SICHOS

Recently, the Rebbe edited the *sichos* that were transcribed from the farbrengens of Shabbos Mevarchim Iyar and Sivan, as well as the farbrengen of Beis Iyar. This week (Parshas Korach), the Rebbe edited the transcript of the farbrengen from Shabbos Mevarchim Tammuz, and hopefully, these *sichos* will be published in the coming days.

A new *kuntres* was published in honor of Yud-Beis and Yud-Gimmel Tammuz. Contained in this *kuntres* is a *maamar*, a *sicha* and a letter, all from the Frierdiker Rebbe. At the end of the *kuntres*, there is a *he'ara* from the Rebbe (pictured) in which he answers a question that many people have asked about a certain *minhag Chabad* (regarding the *haftarah* when Rosh Chodesh Menachem Av falls out on Shabbos).

*The Rebbe immediately instructed that all the copies already printed should be discarded, and to reprint them without the note on the bottom.*

In the *he'ara* the Rebbe also includes a bit of his personal diary written in 5690\* when he was together with the Frierdiker Rebbe in Berlin.

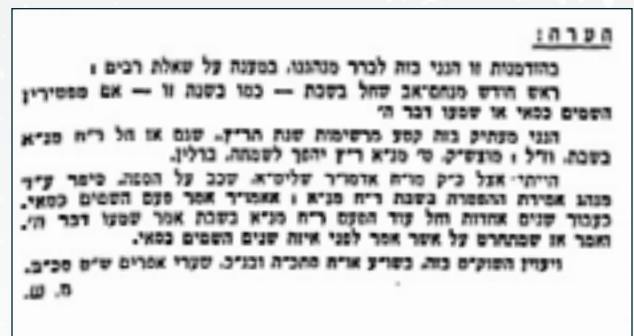
#### SUBSTANCE OF A DREAM

Reb Zalman Gurary related that he recently had a dream involving both the Frierdiker Rebbe and the Rebbe regarding the *nesius*... Upon asking the Rebbe if there is any substance to his dream, the Rebbe responded, "It depends [on] if one goes to sleep from saying Krias Shema, or from a full stomach..."

#### REPRINT THE SICHA

Today, the *sicha* of Shabbos Mevarchim Sivan, the first *sicha* that the Rebbe edited, was printed for the first time. Hatomim Yoel Kahn (who transcribed the *sicha*) shared an interesting piece of information:

On the printed copies of the *sicha*, a note was added by the printer at the bottom of the page which read as follows: Transcribed by one of the listeners and edited by כ"ק שליט"א (a title that had never yet been used for the Rebbe in published material). When a copy was brought to the Rebbe, he noticed these words and immediately instructed that all the copies already printed should be discarded, and to reprint them without the note on the bottom.



Yoel Kahn also related that from time to time he goes to Reb Shmuel Zalmanov who instructs him in the art of writing and gives him tips in order to better record the Rebbe's words on paper. Rabbi Mordechai Mentlik and Rabbi Yosef Wineberg, amongst others from *anash*, also help him in the *chazara* and in the writing of the *sichos*.

## AUFBRUF FARBRENGEN

On Shabbos Parshas Korach, the *aufbruch* of Chaim Chanowitz took place. After Shacharis, the Rebbe farbrenged in honor of the occasion (amongst other reasons). In the middle of the farbrengen the Rebbe turned to the *chosson* and encouraged him to utilize the wide influence that he has for holy purposes.

The Rebbe then went on to talk about an incident that happened years earlier with the *chosson* during the Frierdiker Rebbe's stay in Warsaw.

"The *chosson* will certainly not mind if I reveal his first encounter with 'communal work,'" the Rebbe said.

The Rebbe related that once when the Frierdiker Rebbe was away for several weeks, there were a few Chassidim who obtained a copy of the key to the Frierdiker Rebbe's drawer, and they convinced a certain Yid to go on *mesiras nefesh* and "borrow" some of the *kesavim* that were kept in the drawer in order to make copies of them. Since this individual did not know how to type, they asked the *chosson* to make the copies using a typewriter. After this little incident, there was a fire in which many manuscripts were destroyed, *lo aleinu*, and thanks to the efforts of these individuals, many of the *kesavim* were preserved.

(There is a similar story which happened with the Tzemach Tzedek: After a fire in the Tzemach Tzedek's home in which a large number of precious manuscripts were lost, he remonstrated the Chassidim: *Gevald!* Why did none of you ever steal any of the *kesavim*? I would have also derived benefit...)

## "AH GUTEN YOM TOV"

At Maariv on the eve of Yud-Beis Tammuz, the Rebbe cried profusely whilst saying Mishnayos and reciting Kaddish.

The Rebbe cried a lot throughout Shacharis the following morning as well.



VAAD HANOCHOS B'LAHAK

At 1:00 p.m. the Rebbe went to the Ohel, and along with him went three buses of *anash* and *temimim*. Upon arriving at the path that leads to the actual Tziyun, the Rebbe stopped, took out the *gartel* that he wears all the time under his *sirtuk*, put it on over the *sirtuk* and approached the Tziyun.

While at the Ohel, the Rebbe instructed that a *Mi Shebeirach* should be made three times: One for *anash* and *klal Yisroel* living in Eretz Yisroel, a second one for all the children in Eretz Yisroel who are not well, and third for *anash* and *klal Yisroel* the world over. Afterwards, the Rebbe read a bit from the Maaneh Lashon.

Before departing from the Ohel, the Rebbe—while facing the Tziyun—said quietly, "Ah guten Yom Tov," and began backing away. After taking a few steps, the Rebbe suddenly burst into tears, sobbing uncontrollably.

In the evening, everyone went up to the dining room in the Frierdiker Rebbe's apartment (on the second floor of 770); this is where the Frierdiker Rebbe would farbreng on *yomei d'pagra*. The Rebbe sat at the table in the same place where he had always sat during the lifetime of the Frierdiker Rebbe, as did Rashag and some of the elder Chassidim, and everyone else crowded around. The Rebbe remained completely silent the entire time, sitting with an absolute *bitul*.

*Before departing from the Ohel, the Rebbe—while facing the Tziyun—said quietly, “Ah guten Yom Tov...”*

The Alter Rebbe’s *niggun* was sung, and during the *niggun* the Rebbe kept looking in the direction of the Frierdiker Rebbe’s chair.

Afterwards, the Rebbe davened Maariv. Following Maariv, a large crowd (including many not necessarily from *anash*) began to gather in the *zal* for the Rebbe’s farbrengen.

The Rebbe came into the farbrengen at 10:00 p.m. During the farbrengen, he spoke at length about how a *tzaddik* lives on forever, and how the [Frierdiker] Rebbe is still sending out shlichim... The Rebbe referred to a *sicha* of the Frierdiker Rebbe exactly a year earlier (Yud-Beis Tammuz 5709\*), where he spoke about this exact topic: How the life of a *tzaddik* is eternal. The Rebbe explained that the Frierdiker Rebbe was hinting at the Chassidim of what is to come... The Rebbe is giving us a reminder that even in our situation he

is still here together with us, and even more so than before.

Furthermore, those who have never seen the Rebbe can still be *mekasher* themselves to him now, for there is no difference between then and now. If there is *any* difference, it is that the Rebbe is with us now even more than before...

The Rebbe ended off the farbrengen with “*A gut Yom Tov* until the next *Chassidishe* farbrengen. *Der Rebbe zol gezunt zein* will lead us to greet Moshiach...”

#### THE REBBE’S HANHAGOS

The Rebbe keeps the *panim* he receives from people inside of his *siddur*, as well as lists of names with their mothers’ names. They are clipped (using a bobby pin) to the top of the page in Shemoneh Esrei with the *bracha* “*Shema Koleinu*,” and when during davening the Rebbe reaches that *bracha*, he pauses and looks at the papers.

At the end of every *tefillah*, the Rebbe walks over to the Frierdiker Rebbe’s chair, looks at the candles burning on the Frierdiker Rebbe’s table, looks back at the chair, whispers something quietly and then



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walks out of the room, all the while never turning away from the Frieddiker Rebbe's place. Before leaving, he waits for everyone else to leave first, and only then does he walk out, closing the door behind him.

### GUIDANCE

Many people from all walks of life come every day to seek the Rebbe's advice. The Rebbe receives people until very late at night and offers clear and direct guidance in all areas without hesitation, even when it is literally a question of life and death. There are also many miraculous stories being told about the Rebbe; how every single word that comes out of the Rebbe's mouth is precise, always coming to fruition.

### FIRST YECHIDUS

Until recently, if someone wanted to ask the Rebbe's advice on any issue, he would knock on the Rebbe's door, wait for an answer and enter (as was the *seder* already before the Frieddiker Rebbe's *histalkus*). Understandably, this consumed much

of the Rebbe's time and disturbed him from his various tasks.

Only recently, the Rebbe asked Rabbi Hodakov to give over the message that from now on, whoever would like an appointment should give his name into the office where he will be written down on a list, and will then be duly notified the date and time for when he can go in to see the Rebbe.

One of the *bochurim* related that recently he had a desire to go into *yechidus*. When the Rebbe came downstairs from the Frieddiker Rebbe's room after davening, he used the opportunity to approach the Rebbe and present his request. The Rebbe told him to come back the following week on Tuesday at 8:00 p.m. The *bochur* came to the Rebbe's room at the appointed time, knocked on the door, waited for an answer and entered the Rebbe's room. The Rebbe was sitting by his desk, wearing a hat, a jacket and a *gartel*. He handed the Rebbe his letter and the Rebbe responded to all of his questions.

The *bochur* concluded his account, and said that thus he experienced his first *yechidus*. **T**



## כתב יד קודש

לזכות  
הת' לוי יצחק שיחי'  
לרגל הגיעו לעול מצוות  
י"ד סיון ה'תש"פ  
נדפס ע"י הוריו  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת חנה רחל  
ומשפחתם שיחיו  
צוויבל

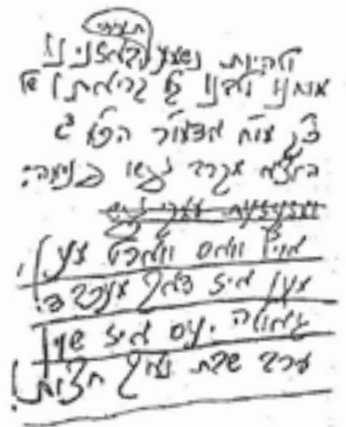
# What Are You Waiting For?

A powerful and heartfelt call from the Rebbe written at the end of the introduction to *Kuntres Chag Hashavuos 5709*. The booklet contained *maamarim*, *sichos*, and *reshimos* from the Frierdiker Rebbe. Here the Rebbe quotes those *sichos*:

Let it always be heard in our ears, minds, and hearts the cry of my father-in-law, the [Frierdiker] Rebbe, emerging from the inner depth of his soul:

**What are we waiting for? We are holding up the *geula*; it is already Erev Shabbos after midday!**

1. I.e. it is already past the halfway mark of the sixth millennium, when Moshiach is to come. In the *sicha*, the Frierdiker Rebbe expounds on how we all need to prepare ourselves hastily for the coming of Moshiach, much like we prepare for Shabbos late on Friday. *Sefer Hamaamarim 5710 p. 245*.



ולהיות נשמע תמיד באזנינו מוחנו ולבנו  
קול קריאתו של כ"ק מו"ח אדמו"ר הכ"מ  
היוצא מקרב נפשו פנימה: אויף וואס  
ווארט מען, מען איז דאך מעכב די גאולה,  
עס איז שוין ערב שבת נאך חצות!



לעילוי נשמת דודנו הנעלה  
הגה"ח הרב **מרדכי גורארי** ז"ל  
מרא דאתרא בית כנסת חברה ש"ס  
נלב"ע **בשבת קודש פרשת ויקרא ה'תש"פ**  
ת"צ'ב'ה'

נדפס ע"י  
הרה"ת **יוסף יצחק** וזוגתו **נחמה**  
ומשפחתם שיחיו **דרוקמן**  
טורונטו, קנדה



VELVEL SCHILDKRAUT VIA JEM 149639 22 ADAR 5747





# NESHAMOS CONNECT

Bringing Yidden  
TO THE REBBE



COURTESY OF RABBI CHAIM GOLDSTEIN



4 TISHREI 5750, LEVI FREIDIN VIA JEM 226733

It was the night of Simchas Torah 5711\*, several months before the Rebbe accepted the *nesius* on Yud Shevat. At the farbrengen before *hakafos*, the Rebbe addressed the *bochurim* and *anash* that were heading out on *tahalucha* to the local shuls to bring the joy of Simchas Torah to hundreds of Yidden in the neighborhood.

*“Although it is only natural for someone to feel intimidated in a foreign environment, this is not the case regarding bnei Yisroel. We see that even after the churban Beis Hamikdash, when we were ‘exiled from our land,’ we have remained strong with our Yiddishkeit, to the point of mesiras nefesh.*

*“The same applies to the fact that you are now going to visit other shuls. Even though you are unsure what type of Yidden you will meet and the environment you will encounter, there is no reason not to exude the strength you feel while you are in the daled amos of the Rebbe. Specifically in this way you will inspire those you meet and bring them closer to the Rebbe...”*

The Rebbe concluded: *“May Hashem help that each one of you, who are heading out now on tahalucha, will bring at least one Yid back here to the Rebbe’s daled amos.”*<sup>1</sup>

For a Chossid, the greatest goal is to bring Yidden to the Rebbe; to connect every *neshama* with the *neshama klolis*.<sup>2</sup> Obviously, this connection occurs in various ways. Being in a Chabad House, doing a mitzvah, participating in a *shiur* or even interacting with a Chossid, already creates a powerful bond with the Rebbe. In a sense, whenever a Chossid connects a Yid to the Rebbe by teaching them a *vort* from the Rebbe, explaining what the meaning of a Rebbe is, and allowing them to internalize these concepts, the Chossid has thereby “brought his fellow Yid to the Rebbe.”

However, the strongest realization of this connection occurs when a Yid makes the trip and merits being in the Rebbe’s presence. As the Rebbe once expressed during a farbrengen: The reason we send out shlichim far and near is so that they should gather all the *nitzutzos* of *kedusha* from all over the world and bring them to Yosef Hatzaddik—the *nossi hador*.<sup>3</sup>

Throughout the years, Chassidim exerted every effort to influence fellow Yidden to come to the Rebbe, and the Rebbe responded by showing much appreciation and *kiruvim*. At a Shabbos Chanukah farbrengen in 5718\*, the Rebbe announced the departure of two couple-Shluchim that would be embarking on shlichus in the near future, wishing them beautiful *brachos* for success in their mission and their personal lives. “May they facilitate exponential growth, coming back here with thousands of Chassidim!” the Rebbe said.<sup>4</sup>

Below we have collected many of these stories as related by the shluchim themselves, in interviews with A Chassidisher Derher:

\* 5711 - 1950, 5718 - 1957

אשרי חלקו פון דעם וואס האט... געבראכט די אידן,  
באופן של אהבת ואחדות ישראל, וואס צוליב דעם אליין האט משיח געדארפט קומען!

“FORTUNATE IS THE LOT OF THE ONE WHO ARRANGED THIS GROUP VISIT,  
IN THE SPIRIT OF AHAVAS YISROEL AND ACHDUS YISROEL.  
JUST THIS ALONE IS REASON ENOUGH FOR MOSHIACH TO COME NOW!”

## “Where is Zilbershtein?”

Rabbi Zushe Silberstein  
Montreal, QC



One of the central activities I was involved with in Montreal during the 5740s\* was bringing groups of Yidden to the Rebbe. The first time, we chartered a bus of community members for a Yud-Tes Kislev farbrengen. After that we started bringing different groups for Shabbosim and a bus of women to participate in the annual N'shei Chabad Convention. (After the *sicha* to the ladies in the main shul, the Rebbe would give dollars to the organizers of the convention to distribute to the participants, and my wife would also receive dollars from the Rebbe to distribute them to the women that came on this trip.)

These Shabbos trips evolved into a full Shabbaton program with speakers and entertainers throughout, but the Rebbe's farbrengen and later on going to the Rebbe for dollars were the main highlights and purpose of the trip. Over the years I helped other shluchim organize such Shabbatons as well.

The Rebbe cherished the fact that guests would come for Shabbos. During the farbrengens the Rebbe showered them with attention, addressing them directly by describing the great *zechus* they have for making the trip to be in these *daled amos* and encouraging them to say *l'chaim*. Referring to the organizers of these groups, the Rebbe once said, “ממנו, יראו וכן יעשו”—encouraging others to emulate them.

Usually we scheduled these Shabbatons for a Shabbos Mevarchim or a Shabbos following a *yoma depagra*, when there was a scheduled farbrengen, which was the highlight of the trip. Once it happened that my brother-in-law's *ufruf* was going to be on Shabbos Mevarchim Adar and I figured it would be inappropriate for me to lead a Shabbaton if I planned to participate in the family *simcha*.

For some reason I was under the impression that there would be a farbrengen on the Shabbos before and I scheduled the trip for that Shabbos. I sent a report to the Rebbe about the upcoming trip and asked for a *bracha* that it should be successful. On

Wednesday I got a call from the Rebbe's *mazkirus* with the Rebbe's answer on my notification about the upcoming trip:

אין התוועדות שבת זו מה שאין כן שבת מברכים.

*There will not be a farbrengen this Shabbos, however on Shabbos Mevarchim [there will be one].*

To me the message was clear: It would be best if I could reschedule the trip for the following week when the participants would be able to join a farbrengen. I was emotionally overwhelmed by this message. It expressed just how much the Rebbe appreciated the guests participating in the farbrengen. The Rebbe was sharing information that was usually not made available in advance in order to ensure that the guests would be able to fully benefit from their trip.

Rescheduling was not a simple matter as the participants had already made arrangements with their employers to take off for that Friday and we were dealing with entire families, but we immediately called everyone and informed them of the itinerary change. Every single one of them made it for the next Shabbos!

In the first years of these Shabbatons the guests were hosted by local families, but when the Crown Hotel opened on Crown Street the entire group would stay there together.

My custom was to compile a list of the names of all the participants and late in the afternoon of Erev Shabbos I would submit the list and the program guide along with a letter asking the Rebbe for a *bracha* for the success of the Shabbaton.

One particular winter Shabbos I submitted this “package” to *mazkirus* at approximately 3:00 p.m. and *licht bentchen* was very early that week. At 3:30 p.m. I received a call at the hotel from Rabbi Binyomin Klein notifying me that the Rebbe sent out an answer to my letter. I hurried to 770 and in addition to a *bracha* the Rebbe wrote:

בטח יודיע מיד מהחלטות ותוצאות של השבתון בענינים של פועל ממש.

*Certainly you will notify me immediately of the good resolutions and results of the Shabbaton, in practical things.*

On Motzei Shabbos there was always a festive *melave malka* and I announced that the Rebbe requested that I report the practical commitments each person is undertaking as a result of the experience of this Shabbos. So in addition to the letters everyone will give to the Rebbe with their requests for *bracha* etc. everyone needs to write a note of their good resolutions. I distributed paper and envelopes and collected the sealed envelopes from all the guests. The next morning at “dollars” after the entire group passed by the Rebbe, I approached and gave the envelopes to the Rebbe, in accordance with the instruction to report immediately. Generally, when I came to the Rebbe with a group of people and I would pass by the Rebbe for dollars, the Rebbe would first give me a dollar saying “*bracha v’hatzlacha*” and after I handed the pile of envelopes the Rebbe would give me a second dollar saying, “This is for the *hachlatos tovos*.”

Before the Rebbe started giving out dollars Sunday mornings, our group would gather at 770 in the morning before our return trip at the time that the Rebbe was scheduled to arrive. The women would stand outside in the walkway and steps and the men would stand in the entrance-way. Walking from the car into 770, the Rebbe would usually nod to us saying “*Fort gezunterheit*” or “Bon voyage” and would continue to his room.

On one particular Sunday, the Rebbe passed by us and the group from Toronto (with Rabbi Yosef Gansburg) and gave no recognition to the groups at all. We were in shock and disbelief.

A minute later Rabbi Leibel Groner came out of the Rebbe’s room and told me, “The Rebbe is calling you!” I entered *Gan Eden Hatachton* and the Rebbe stood at the door of his room holding a package of dollar bills and said to me, “You should give everyone in your group a dollar on my behalf.”

Then the Rebbe asked, “Did they understand what was spoken yesterday at the farbrengen?” I responded that on Motzei Shabbos during the *melave malka* I reviewed a portion of the farbrengen in French and during the bus ride I will review the rest of the farbrengen.

The Rebbe said, “Good. Certainly you will say Tefilas Haderech with them and you should be

particular to say the nusach “*vesitneini*” in singular<sup>5</sup>. Go into *mazkirus* and get Tefilas Haderech pamphlets for all the travelers and give them to each one on my behalf. Distribute the dollars, and whatever is leftover return to Rabbi Groner. Thank you.”

When I returned to the group everyone was ecstatic, to say the least. As I was distributing the dollars to our group, Rabbi Groner came over to me with a message from the Rebbe that I should give a dollar to anyone that is travelling that day. News spread like wildfire and I was standing on Eastern Parkway giving out dollars to anyone who said they were travelling. By the time I was ready to leave there was one dollar remaining and I returned it to Rabbi Groner.

The Rebbe paid close attention to the program of the Shabbaton. One time we scheduled Professor Yirmiyahu Branover to speak to a group of students. On Sunday morning when Rabbi Klein was driving the Rebbe to 770, the Rebbe asked him if Professor Branover speaks French and he explained that most of the students understand English.

Since we typically hosted the Shabbaton for French speaking guests, very often shlichim from France would bring groups of guests on those same weeks and join up with us.

As a result of my involvement in arranging these Shabbatons I had several opportunities to be involved with groups that were not from Montreal. One time a shliach from Boston asked me to arrange a Shabbos in Crown Heights for a group of French students. Although I was not planning on being in Crown Heights that Shabbos, I contacted a *bochur*, Sholom Chriqui (today a shliach in Montreal), who would



RABBI ZILBERSTEIN RECEIVING A DOLLAR BEFORE GIVING THE REBBE HIS GROUP'S PANIM 1 ELUL 5751.



usually help me out and through him arranged an entire Shabbos for the group.

During the farbrengen the Rebbe said several times in reference to the group of guests, “Where is Zilbershtein? He should say *l’chaim*.” Finally the Rebbe said, “Nu, his representative should say the *l’chaim* on his behalf.” I understood that whenever I arrange a Shabbaton I better be there...

One year, Chof Av was on Thursday and I came to 770 myself for the farbrengen and decided to stay on for Shabbos since it was the summer and things were quiet in Montreal. Friday morning after davening as I walked out of 770 I saw a group of students speaking in French. At first I ignored them because I was officially “on vacation,” but then I reconsidered and engaged them in conversation.

They were students from France visiting New York on a two week tour. “Where are you going to be for Shabbos?” I heard myself ask them. They responded they were staying at the YMHA in Manhattan but had no specific plans.

“If I offered you guys to spend Shabbos here in Crown Heights would you accept the offer?” I asked.

They happily agreed and I told them to come back to 770 at 6:30 p.m. with their entire group of 25 students and it will all be arranged. It was 11:00 a.m. on Erev Shabbos and I suddenly had the responsibility of an entire Shabbaton. I rushed to the Tzach office and together with Rabbi Kastel and to the credit of some special Crown Heights residents, we whipped together an entire program complete with sleeping accommodations, Shabbos meals both Friday night and Shabbos day and a *bochur* to save a bench for them at the farbrengen.

During the farbrengen the Rebbe said: “*There is a group of guests here from overseas. They think they came to the United States to see the skyscrapers in Manhattan. The truth is they came here to spend Shabbos in these daled amos...*”



COURTESY OF RABBI ZILBERSTEIN

A GROUP BROUGHT BY RABBI ZILBERSTEIN

## Bikkurim

Rabbi Yosef Gansburg  
Toronto, ON



On Shabbos Mevarchim Av 5745\* we brought a group of Yidden from Toronto to the Rebbe for Shabbos. It was common practice for visitors to bring a bottle of *mashke* to the *mazkirus* office before Shabbos, and during the Shabbos farbrengen the Rebbe would pour some of the contents into his *becher*, pour a *l’chaim* to the individual and then give it to them to be used at a farbrengen back home.

Rabbi Moshe Spalter and I were leading the group and at the farbrengen we approached the Rebbe to receive the bottle for a farbrengen back in Toronto. The Rebbe poured us *l’chaim*, handed me the bottle, and then said to us:

*It is written [regarding bikkurim], upon seeing a fig that blossomed one should tie a reed around it, and [when it was brought to the Beis Hamikdash] they would announce “May you merit to do the same next year.”*

We understood from this that the Rebbe considered this first group from Toronto as *bikkurim* and expected us to do the same the next year. Thus began our annual tradition to bring a group of Yidden to the Rebbe on Shabbos Mevarchim Av, and this continues to this day.

The next year at the farbrengen, the Rebbe spoke about the lesson to be learned from Parshas Masei, that one must be ready to travel away from their comfort zone and always aim for greater spiritual heights. The Rebbe elaborated on the fact that the guests from Toronto are an example of this behavior. They could have stayed home and had a comfortable Shabbos, but instead chose to “inconvenience” themselves to come here, and the locals must be grateful to them for being living examples of how one must aim to achieve greater spiritual heights.

“*ואשרי חלקו*—fortunate is the lot of the one who arranged this group visit, in the spirit of *ahavas Yisroel*,” the Rebbe said. “Just this alone is reason enough for Moshiach to come now!”

The next year, 5747\*, the Rebbe described at great length during one of the *sichos* how there is a great advantage to travelling away from home for a Shabbos together with a group:

“These Yidden could have stayed in their hometown where they have a shul and a place to learn Torah, etc. Instead they traveled away from home





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because doing so brings them together. They came here so that we can daven together, learn together, be at the farbrengen together and go to the Ohel together.”

We took this as a specific instruction for our group to go to the Ohel during the trip and it became part of the itinerary right away.

The Rebbe did not specifically mention Toronto that year, but spoke about the group of guests from out of town and said that the one who brought them should lead everyone in singing “*Ufaratzta*.”

On that occasion, when I went up to receive the l’chaim and the bottle from the Rebbe, the Rebbe told me:

*Give out some here and the rest at the continuation of the farbrengen in Toronto. Soon it will be Shabbos Nachamu, but before that comes Shabbos Chazon when every Yid is shown the Beis Hamikdash. The continuation of this farbrengen should be on Shabbos Chazon.*

One time I brought in a group of *Sefardishe Yidden* and when I approached the Rebbe to receive the bottle of *mashke* at the end of the farbrengen I made the customary announcement to the crowd in Yiddish. The Rebbe said to me that the guests do not understand Yiddish, so I repeated the announcement in English. The Rebbe then said that they probably understand *Lashon Hakodesh* as well so I said the announcement a third time in Hebrew.

In general, whenever we brought groups they all received many *brachos* by dollars and there were countless miracles every time.



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RABBI GANSBURG LOOKS ON AS MEMBERS OF HIS GROUP PASS BY THE REBBE FOR DOLLARS, 22 KISLEV 5751.

But the Rebbe specifically wanted these trips to have a long term effect. In fact, the first time I came with *mekuravim* to the Rebbe was on a trip arranged by Rabbi Zalman Aron Grossbaum, head shliach of Ontario, for Yud-Tes Kislev. The trip was well organized with an impressive program before the Rebbe’s farbrengen, with the farbrengen itself being the highlight, and we all came back in a very elevated mood. Rabbi Grossbaum wrote a *duch* to the rebbe about the trip describing the great *hisorerus* all the participants experienced.

Rabbi Klein called Rabbi Grossbaum with the Rebbe’s response:

מהו הפועל ממש?

*What are the practical results?*

Rabbi Klein told us that the Rebbe is waiting for a response as soon as possible. We called each one of the members of our group and told them the Rebbe is expecting a practical result from the trip and *baruch Hashem* we were able to report them to the Rebbe shortly afterwards.





## The Three L'Chaims

Rabbi Mendel Raskin  
Cote S. Luc, QC



My father Rabbi Leibel Raskin always told me that the greatest thing is to bring Yidden to the Rebbe, so when we were sent to Montreal on shlichus I brought a group of 12 Yidden with me for Shabbos Parshas Chayei Sarah 5747\*, the Shabbos of the Kinus Hashluchim.

On Erev Shabbos I wrote a letter to the Rebbe about the guests that had come for Shabbos and asked for a *bracha* that the trip should be successful. I did not expect to receive any type of response, especially since it was such a busy time as the Kinus Hashluchim.

Shortly before Shabbos I was told that Rabbi Klein was looking for me. I ran to 770 and Rabbi Klein read the Rebbe's response to my letter:

תפילת הדרך. ויהא בשעה טובה ומוצלחת. אזכיר על הציון.  
*Tefillas Haderech. It should be in a good and auspicious time. I will mention it at the Ohel.*

As Rabbi Klein read the answer I realized that we had forgotten to say Tefillas Haderech during the drive from Montreal. *Ruach hakodesh mamosh!*

This story continues. The next year I arranged an entire bus of high school students to come to the Rebbe for Yud Shvat. When our group passed by the Rebbe for dollars Rabbi Groner introduced me saying that Rabbi Raskin brought an entire group of students from Montreal. The Rebbe looked at me and said, "Don't forget to say Tefillas Haderech."

Usually at the farbrengen the Rebbe would speak about the guests during the second *sicha* or even later. But once, my group merited that the Rebbe spoke to us at the beginning of the farbrengen.

It was Shabbos Parshas Toldos 5750\*. The shul at 770 was packed. It was very difficult for me to find sufficient space for the guests to be comfortable at the farbrengen and there was so much pushing before the Rebbe entered the room, which greatly disturbed some of my guests. I felt uncomfortable with how the situation was turning out for them, and thought to myself that the tension can only be eased by the Rebbe himself.





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RABBI RASKIN WITH A COMMUNITY MEMBER PASS BY THE REBBE FOR DOLLARS, 28 CHESHVAN 5750.

Lo and behold, right after *kiddush*, the Rebbe turned to our group and said that since *hachnasas orchim* is so great, we will begin by honoring the guests with saying *l'chaim* and to start a *niggun*! It was a short *sicha* specifically for us and at the beginning of the farbrengen!<sup>6</sup> Our mood was dramatically transformed instantaneously!

Once, at a Shabbos farbrengen, the Rebbe waved with his hand vigorously during the *niggunim* at a specific individual in our group. It was a unique situation that I had never seen before.

The next day as we were standing in line for dollars, when we were already in the hallway approaching the room where the Rebbe stood, this man asked me if I was sure the Rebbe had been waving to him during the farbrengen and not to someone nearby. I didn't have a chance to respond and this man was already standing in front of the Rebbe. The Rebbe put down the dollar he was holding and waved with his hand to the man...

In 5751\*, during the Gulf War, I had scheduled a trip for students for the Shabbos of Parshas Teruma. Due to the panic in Montreal about the Gulf War,

many parents did not want their children to travel to New York. I told the children that the Rebbe said unequivocally that there is nothing to fear and the entire group came for that Shabbos.

During the farbrengen, after the second *sicha* the Rebbe turned to our group and said in French that we should all say *l'chaim* and lead the crowd in singing the *niggun* of *Ha'aderes V'Haemuna*.<sup>7</sup>

On Shabbos Naso 5751\* I brought in a group of 50 students. On Erev Shabbos the Rebbe went to the Ohel and returned shortly before Shabbos. During that short time before *licht bentchen* the Rebbe responded to my letter about the group:

הבפועל ממש?

*What will be the practical results?*

Throughout that Shabbos I worked with the students to ensure that they all accepted *hachlatos tovos*. During the first farbrengen<sup>8</sup> the Rebbe instructed our group to say *l'chaim* three times.

On Sunday afternoon, as we prepared to board the bus to Montreal there was a problem with one of the wheels and we were delayed. After traveling for some time one of the wheels came out and we needed to wait for a replacement bus to continue the trip. Then in the middle of the night, the bus hit a deer breaking the front window.

The students were hysterical when this happened, but I immediately took the microphone and announced that now I understand why the Rebbe told us to say *l'chaim* three times by the farbrengen. We experienced three incidents, and from now on everything will be smooth.

Till today the participants of that trip remember it as the "trip with the three *l'chaims*."



*Today as well, Chassidim continue bringing thousands of Yidden to the Rebbe, experiencing the spiritual joy of being in his holy presence.*

## A Personal Relationship

Rabbi Mendel Kaplan  
Thornhill, ON



Although I always felt that the greatest purpose of our shlichus is to bring Yidden to the Rebbe, in the years immediately following Gimmel Tammuz I was unsure of how to go about it. But as our group of *mekuravim* started to grow, they started to catch on to the fact that I am travelling to the Rebbe as a Chossid and they eventually wanted to be part of it and individuals would join me on my trips.

One of the first Yidden that came to the Ohel with me joined me at my brother-in-law's *l'chaim* and he was so inspired by the farbrengens that he persuaded me to arrange such farbrengens for the community members. At first I was reluctant but eventually these farbrengens played a key role in inspiring my *mekuravim* to become Chassidim.

That year Gimmel Tammuz occurred on a Shabbos and when the *mekuravim* learned that I would be at the Ohel for Shabbos they wanted to join me. I had never seen a group of *mekuravim* staying at the Ohel for such a big Shabbos before, but I went along with the idea and 21 *chevreh* joined me for that Shabbos. It was such an uplifting and transformative experience for all of us and it became the catalyst for bringing hundreds of more Yidden to the Rebbe as individuals and in groups.

In general I try to bring Yidden with me whenever I come to the Ohel. Some people prefer same-day trips, arriving in New York mid-morning and leaving several hours later, while others prefer the full Shabbosim. The common denominator is that everyone is inspired in indescribable ways.

We work so hard to be *mekarev* Yidden to Yiddishkeit and Chassidus and many wonder how it is possible to facilitate a personal relationship with the Rebbe. I have found that bringing them to the Ohel is the only way it can really happen. A Yid joined us for a Shabbos and a few weeks later he got up at the *kiddush* and gave a whole speech thanking the Rebbe for the blessings in his life and how he feels that the Rebbe is a part of his life.

Recently I came with a Yid who is very far from mitzvah observance and he told me that it was the best day of his life. I don't have a specific formula for persuading people to come. I consider everyone to be a *keili* for it but each one on their level.

It's important to prepare them for the trip and I give classes explaining the concept of going to the Ohel according to Torah and Chassidus; but the actual experience of being by the Rebbe is beyond anything I can prepare them for or to hope to inspire them on my own. It defies comprehension.

In fact, when Yidden came to the Rebbe before Gimmel Tammuz and were transformed as a result, this is also something that defies explanation. Many of them didn't understand a word of the farbrengens and barely followed the proceedings and yet their lives were changed forever. Being in the Rebbe's presence is to be in the presence of the *neshama klolis* and every *neshama* is inspired as a result. The same happens today at the Ohel, and it defies comprehension just as before.

One year on Gimmel Tammuz I was giving a shiur in the daily Tanya to our group at the Ohel and it started off that every Yid believes with *emuna shleima* in the oneness of Hashem. There was a Yid from Michigan that had joined our group for the day; upon hearing this he said that he has a cousin who is *nebach* very far from Yiddishkeit and he asked me how to awaken this latent *emuna* in his cousin. A *mekurav* of mine said to him, "Just bring him here. See, Rabbi Kaplan brought me here a few years ago and my entire life changed. This is the place to come."

I have a close relationship with the mayor of Vaughan, Ontario, Maurizio Bevilacqua. He is a non-Jew that would watch the Rebbe's farbrengens on cable TV in the 5740s\*. On the evening before the latest elections I was at the Ohel and I called him up to wish him success in the elections. I told him I would mention him for a *bracha* in my letter to the Rebbe.

"Rabbi, why don't you take me with you to the Rebbe?" he asked.

"You never asked me to," I replied. "Would you like to join me?" "Sure!" he responded.

It turned out that next time he was available to make the trip was on Yud-Alef Nissan and he joined the group from our Chabad House. He loved the experience, spoke about it publicly on many occasions in high profile settings and plans to come again!

Over the years I merited to bring many Yidden to the Rebbe and I can say with conviction that no other *peulah* has such a high success rate. It is the most rewarding and gratifying experience and has long



term effects on everyone in matters of practical Torah learning and mitzvah observance.

This strengthens my *hiskashrus* on a personal level as well. Knowing that every several weeks I will be at the Ohel with a Yid always puts me on the alert to be ready on a personal level and constantly inspiring others to come to the Rebbe has an impact on me as well.

Bringing Yidden back to the Ohel often is integral to developing their *hiskashrus* with the Rebbe. This

year for Yud Shevat I brought a small group and I did not farbreng specifically with them, we were just part of the crowd. A *mekurav* who is a full fledged Lubavitcher confided to me during that trip that now he feels a true connection with the Rebbe. This was after many years of coming to the Ohel, but the consistency and repetition is what makes it more real every time.



VELVEL SCHILDKRAUT VIA JEM 1/9/42





ELVEL SCHIDKRAUT VIA JEM108801

A RALLY IN THE SUKKAH FOR THE RELEASED TIME STUDENTS, 19 TISHREI 5737.

## Spiritually Uplifting

Rabbi Sagie Har Shefer  
Ness Ziona, Eretz Yisroel



Sixteen years ago I arranged a group of *mekuravim* from Ness Ziona to travel to the Rebbe and the transformative effect it had on all the participants proved to me how integral this is to our shlichus. In order for everything we are teaching Yidden to be cemented in a *pnimiyusidike* way it is crucial to physically bring them to the Rebbe.

I am very passionate about these trips that we arrange several times a year and speak of them in the Chabad House all the time. When a Yid starts learning Chassidus and getting more involved, the time comes to actually connect him to the Rebbe, which can only happen in a real way by bringing them to the Ohel. And when they return they are no longer spectators; they become real players, going on *mivtzoim*, encouraging others to join *shiurim* and more. Some of our participants from 15 years ago are the Rebbe's shlichim today!

All the shlichim in Ness Ziona are keenly aware of their importance and we even arrange a trip exclusively for the shlichim one Shabbos a year to come to the Rebbe. Since we feel the effect the trip has on ourselves we are more motivated to share this gift with our *mekuravim*.

The itinerary of these trips vary. Since we are coming from overseas it's usually best when we come for four days to a week so everyone can properly absorb the experience of being by the Rebbe, but sometimes we do overnight trips and sometimes trips for several weeks that include touring and the like.

The results of these trips are tremendous. Of course there are always amazing *brachos* and miracles that the participants experience. Recently a couple who did not have children for eight years miraculously had children after coming to the Ohel and they are now returning to say thank you. Aside from the transformative spiritual effect in areas of Yiddishkeit and Chassidus, participants confide to me that the trip to the Ohel has transformed their *shalom bayis* and other areas of life as well.

The cost of travelling from Eretz Yisrael to New York can be prohibitive for some, but every time someone has difficulty putting together the money to join our trips, in the end they always receive the money back in full, sometimes in miraculous ways.

Seeing the way Yidden who never saw the Rebbe physically are so moved by coming to the Ohel and want to return again and again is very inspiring to me personally and strengthens my *hiskashrus* immeasurably.

**A few months after moving on shlichus to Detroit in 5718, Rabbi Berel Shemtov brought a large group of guest to the Rebbe. In these photos, the Rebbe sees off the guests and evncourages the singing as they board a Greyhound bus back home.**

Pictures Courtesy of Library of Agudas Chasidei Chabad



**פרסום  
ראשון!**



PART OF THE GROUP. PICTURED  
ON THE LEFT IS R. BEREL SHEMTOV.



## One Thousand Times More!

Rabbi Chaim Goldstein  
Drexel University, Philadelphia, PA



Our first ongoing *peulah* on shlichus at Drexel University was Sinai Scholars, an eight week learning program that students receive a stipend for participating in. One of the requirements for the course is to have a Jewish field trip. I figured that Philadelphia is close enough to New York to require all the students to join us for a trip to the Ohel. The first trip was a major success and it has now become a staple of our shlichus. We usually make it a full day trip and after going to the Ohel I bring them to 770 and show them around as well.

In general I try to speak about the Rebbe to the students as often as possible and I find that the more I do so, the more confident I am with the message. I always say the Rebbe's *kapitel* after davening with all the students and Shabbos afternoon during the meal we always say a *l'chaim* for the Rebbe. Of course before bringing them to the Ohel I explain the concept to the best of my abilities. But the truth is, although nothing is automatic, they are attuned to the concept more than one would assume.

Once I was speaking to a group of students at the Ohel and prefaced my words by saying that "It's possible your parents will be concerned that the rabbi is bringing you to a cemetery," and one of the girls called out, "Not at all!"

She was from a very secular family and told us that several years before, her mother had been diagnosed with stage 3 cancer and her friends told her to come to the Ohel to ask the Rebbe for a *bracha*. She came and was completely healed shortly afterwards. This story had a big impact on me, mainly because it brought into focus that I need never give off the vibe of being apologetic or to underestimate the readiness of a student to learn about the Rebbe and to connect by coming to the Ohel.

Recently a student had been telling me every few weeks that he is in need of my prayers because he had some major crisis in his life, without telling me any details. Finally he told me that the issue is really urgent and I said to him that he must join me at the Ohel. We drove in one evening and a few days later he said to me that whatever we did at the Ohel worked because it all went away.

As with everything else in the area of *hafatzah*, נעשים מוחו ולבו זכים אלף פעמים ככה; I find that bringing students to the Ohel has a profound impact on myself. I come more often, my *duchos* are more detailed and everything in life is a bit more elevated. When I come with them I don't spend time writing about my own personal *inyanim* and simply ask the Rebbe for a *bracha* that the trip should be a success and that the students should become more connected to the Rebbe and grow in Yiddishkeit. This is what our shlichus is all about.



A GROUP OF STUDENTS FROM DREXEL UNIVERSITY.

COURTESY OF RABBI CHAIM GOLDSTEIN



## Connected With the Nossi

Rabbi Yossi Korik  
Roseville, CA



Many of the Yidden living in Roseville, CA are unaware of the concept of going to shul on Yom Kippur and I wondered if it would ever be possible to bring one of our locals to the Rebbe.

One Shabbos Parshas Vayeishev I was learning a *sicha*, and came across a paragraph discussing Yosef's dreams, where the Rebbe says that שלימות העבודה in affecting another Yid is to bring him to יוסף הצדיק—to the *nossi hador*.<sup>9</sup>

Shortly afterwards a woman in our community, who, up until this point, didn't seem to be advancing in Yiddishkeit, called me out of the blue saying that she read the recently published book "Rebbe" and she wants to have *yechidus* with the Rebbe. I was stunned.

Of course, we immediately scheduled a trip for her and her family to come to the Ohel and have *yechidus* with the Rebbe. That visit changed their lives and today they are Chassidim in every respect—*shomrei Torah u'mitzvos b'hiddur*, learning the daily Rambam, and even have a subscription to the Derher, which they enjoy reading every month.

My role isn't to bring Yidden to see *my* Rebbe, rather to bring them to connect to *their* Rebbe!

During the summer of 5774\* I learned that a family I was acquainted with was visiting New York for a few weeks and I tried to convince them to visit the Ohel during their trip. They were uninterested and nothing I explained persuaded them to put the Ohel on their schedule. I even offered to go to the Ohel together with them but they were unmoved.

On 19 Elul I received a text that read, "Hi Rabbi, we have some time to meet you tomorrow morning in New York. Are you in town???"

I was in California with no travel plans, but motivated by the realization that this is fundamental to my *shlichus*, and this may be the opportunity to reveal the *hiskashrus* of this Jewish family and their Rebbe, I responded, "Yes, let's meet at the Ohel tomorrow morning."

Since then, this family includes the Ohel on their trips to New York, and this past year, their son who had just turned 13, went to receive his bar mitzvah aliyah in 770.



4 TISHREI 5750, LEVI FREDIN VIA JEM 226732

In the above mentioned Simchas Torah *sicha* the Rebbe elaborated:

*The krias haTorah of the day discusses the passing of Moshe Rabbeinu. However, in truth Moshe Rabbeinu continues to serve the Yidden as if nothing has changed... With this energy you can go to the shuls and explain to the Yidden you meet that nothing has changed (since Yud Shevat).*

*If this idea will be accepted, good. And if not, when a child asks his teacher a question and the teacher does not have the answer he tells the child, "When you grow older you will understand..." This is what you should answer to such questions: Even if you do not understand it, this is the reality!*

***May Hashem help each one of you . . . to bring at least one Yid back here to the Rebbe's daled amos. ①***

1. Toras Menachem vol. 2 p. 35.
2. For an overview of this topic, see *Darkei HaChassidus—The Power to Create*, Derher Tammuz 5777.
3. Sichos Kodesh 5730 vol. 1, p. 305.
4. Toras Menachem vol. 21, p. 297.
5. According to *nusach Chabad*, the wording in Tefillas Haderech is in the plural with the exception of the word "*vesitneini*" (ותתניני) which is said in the singular. See Sefer Haminhagim (Chabad) page 23.
6. Toras Menachem Hisvaaduyos 5750 vol. 1 page 423.
7. Toras Menachem Hisvaaduyos 5751 vol. 2 page 313.
8. On that Shabbos, the Rebbe unexpectedly came into shul shortly before *shkia* and held a second farbrengen. See *Leben Mitten Rebbe'n—Surprise Farbrengen*, Derher Sivan 5775.
9. Likkutei Sichos vol. 10, p. 120.



19 KISLEV 5745, VOSSI MELAMED VIA JEN 23982

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר זי"ע  
נדפס ע"י  
הרה"ת ר' שמעון  
וזוגתו מרת חיענא שיחיו לזרוב  
שלוחי הרבי לטקסס  
לע"נ אמה  
מרת גוטא בת  
הרה"ח המשפיע הנודע ר' פרץ ע"ה  
מאצקין  
גלב"ע ב' ניסן ה'תש"פ  
תנ"צ'ב'ה'

# Hu Bachayim Our Eternal Connection

## The Feud with the Government

"The following story occurred a few weeks ago," the Rebbe related on Simchas Torah 5716\*.<sup>1</sup>

"Knowing how much the Rebbe *der Shver* cherished every additional moment of Torah study and that he famously fought very hard to preserve the hours of *limudei kodesh*, someone [i.e. the Rebbe himself] instructed schools to begin the school year some time before the official, government-determined date, and they indeed did so—this was in Eretz Yisroel.

"When the relevant government department caught on, they came to the school that had opened two weeks early and demanded explanations. They had specifically ordered that the school year begin on a specific date; yet they began learning *Toras Hashem* two weeks earlier! They warned that this situation cannot continue; they must follow the government's program, and if they refuse, they will stop supporting the school and cut all ties with them.

"We are dealing with an individual who isn't proficient in Shulchan Aruch, so the principal didn't enter a discussion of the relevant *halachos*. In his letter to me, he wrote what he said to them.

"Listen, gentlemen. I received a directive to begin school on this date. That is why I did it. If that's alright



with you, good. If it's not alright with you, it will be good anyway, with Hashem's help."

"This school had been requesting funding to build a gate and to erect some other necessary structures. The very day after he gave them that answer . . . they came and built everything which for over two years they had ignored..."

"He has no explanation for what happened, and there is no explanation at all... The principal merely declared that he had received a directive from a certain person whom he crowned with a certain title [i.e. the Lubavitcher Rebbe], a title which that official doesn't comprehend anyway. Yet it affected him to the extent that although he had been furious and had threatened to cut all funding, the very next day he provided the money they had been requesting for over two years . . . simply because the principal demonstrated that through me, he is connected to the Rebbe *der Shver*."

The Rebbe related the above story at length, in the midst of a powerful and emotional *sicha* about the continued presence of the Frierdiker Rebbe in this world.

"Those who evaluate the situation without bias and personal interests," the Rebbe noted, "see that ever since the *histalkus*, all of the Rebbe's activities have been blessed with renewed success, far more than before."

"During his physical life-time in this world, he was hindered by the limitations of his body. Therefore, although he did have successes, those came about through difficult toil. At times, it even came about through '*Vehu mecholal mipsha'einu*—he suffered for our transgressions,' with everything he went through..."

"But after his passing, he is present in all worlds more than during his lifetime, and especially in this physical world, for the shepherd will not abandon his flock. The success

therefore begins to be at an entirely new level, without limitations."

## He is Irreplaceable

The topic of the Frierdiker Rebbe's continued—and growing—presence was a constant theme throughout the Rebbe's *nesius*, from the earliest days after the Frierdiker Rebbe's *histalkus* through the years of the trial over the *sefarim* and beyond, and especially at the Rebbe's Yud Shevat farbrengens.

"Anyone who knew the Rebbe during the 30 years of his *nesius*," the Rebbe said shortly after Yud Shevat 5710\*, "knows that he would never abandon his Chassidim..."<sup>2</sup>

In a well-known *sicha* during that first year, the Rebbe repeated the story of Rabbi Yehuda Hanasi, who requested that his lamp, table and bed

remain in their position even after his passing. The Rebbe explained that each of those represent one element of the Rebbe's *hashpa'a*, both spiritual and physical, and the message was that his *hashpa'a* would continue in every single aspect of our personal lives just as before.<sup>3</sup>

For how long does this *hashpa'a* continue?

On the occasion of the twentieth anniversary of the Frierdiker Rebbe's *histalkus*, the Rebbe spoke about Shimshon, who the Talmud Yerushalmi famously says continued to lead the Jewish people for 20 years after his passing.

"There is a rule in *halacha* that *maalin bakodesh velo moridin*—we increase matters of holiness," the

## In The Name of Ramash

During the *shiva* after the Frierdiker Rebbe's *histalkus*, a telegram arrived to Rabbi Binyomin Gorodetzky, the Frierdiker Rebbe's representative to Europe and North Africa.

"With Hashem's help, the work will continue. My opinion is that for the success of your activities, it is imperative that you remain in your position as before, and I trust that you will even grow your holy activities. All the above is in the name of the Ramash *sheyichye*, and he will write after the *shiva*. Hodakov."



TELEGRAM FROM THE REBBE TO RABBI BINYOMIN GORODETZKY, THE REBBE'S REPRESENTATIVE IN EUROPE AND NORTH AFRICA. COURTESY OF RABBI YOSHI GORODETZKY.





29 ELUL 5741, LEVI FREIDIN VIA JEM 209/37



Rebbe said, “and we do not detract *chas veshalom*.

“It seemingly doesn’t make sense to say that Shimshon led the Jewish people for the 20 years after his passing, and then ceased to do so. But in regards to Shimon there is no question, because another *shofet* appeared. *Ein malchus nogaas b’chaverta*—one kingship cannot exist at the same time as another—so Shimshon’s leadership needed to end once another *shofet* appeared.

“But when speaking of a *nossi* of the Jewish people, *asher mi yiten lanu temuraso*—who is irreplaceable—it is obvious that *maalin bakodesh*—after 20 years he continues to lead, and even more than before.”<sup>4</sup>

On one occasion,<sup>5</sup> the Rebbe compared the distance between Chassidim and the Friediker Rebbe to an earlier instance when the Friediker Rebbe had been separated from his Chassidim.

“When the Rebbe *der Shver* departed from Russia, he said, as he did on a number of occasions, that it was against his will. As he crossed the border, he added, ‘Although there is a physical barrier separating myself and the Chassidim who remain behind, one need not be intimidated by it. My bond with them will continue as before.’

“This was indeed the case, not only in a spiritual sense, but even in material terms. There are many well-known incidents related by various people that display his direct involvement in activities on the other side of the Iron Curtain.

“In other words: even while his soul remained confined to the limitations of a physical body, he had the ability to determine that the physical barriers should not be of any relevance. He was able to maintain the bond with his followers in a manner that not only allowed him to connect with them, but that allowed them to

reach him as well. This was despite their being people of a much lower spiritual status, upon which physical boundaries did have an impact.”

## Rav Yitzchak’s Declaration

The foundational teaching the Rebbe would often quote is a story in *Maseches Taanis*,<sup>6</sup> about a conversation between Rav Nachman and Rav Yitzchak:

Rav Yitzchak said to Rav Nachman in the name of Rabbi Yochanan, “Yaakov Avinu did not die.”

Rav Nachman asked him in surprise,

“Was it for nothing that the eulogizers eulogized him and the embalmers embalmed him and the buriers buried him?”

Rav Yitzchak replied, “*Mikra ani doresh*—I am

interpreting a *possuk*: ואתה אל תירא עבדי יעקב נאם ה' ואל תחת ישראל כי הנני מושיעך מרחוק ואת זרעך מארץ שבים—Therefore do not fear, Yaakov my servant, says Hashem, and do not be dismayed, Yisrael, for I will save you from afar, and your progeny from the land of their captivity.’ This *possuk* compares Yaakov to his progeny: מה נא—just as his progeny are alive, so too, Yaakov himself is alive.”

This *limmud* is often thought to be a message of the spirit: Through his children continuing in his ways, Yaakov’s legacy remains alive, so it is *as if* he is still alive himself.

But the Rebbe called that the “watered down version.”

“Contrary to the opinion of those who want to ‘water it down’ and say that through his children, it is as if he is alive—first of all, this would intimate that the Gemara retracted its initial statement that Yaakov is still alive. Secondly, it contradicts the wording of the Gemara. The Gemara doesn’t say that through his children,

*it is as if* he’s alive. The Gemara compares them to one another: *just as* his children are alive, *he too* is alive.”

How, indeed, does a Tzaddik remain alive after his passing?

After the *histalkus* of Reb Mendel Horodoker in Eretz Yisroel, the Alter Rebbe sent a letter to Chassidim, where he expounded on the meaning of a *tzaddik*’s life.

The letter, which was later included in *Igeres Hakodesh* of Tanya, explained that the life of a true *tzaddik* is entirely spiritual; his sustenance is *ahavas Hashem*, *yiras Hashem* and *emunah*, and his body is only a conduit for carrying out Hashem’s will.

“When the secondary element is removed and only the essence remains,” the Rebbe explained, “it cannot be called death... It was his spiritual side that mattered most to him and his physical body was merely a garment, so he merely switched one garment with another; nothing really changed.”

[The Rebbe once explained that this means something more than intense *avodas Hashem*. The meaning of a spiritual life is expressed in the story of the Tzemach Tzedek, who, before his passing, said that he didn’t see the pole, but rather the *koach Eloki* that was giving it life; in other words, he saw everything as a clear extension of *Elokus*.]

The Alter Rebbe explained that the *tzaddik* lives on because his life is entirely spiritual. But why is that associated with his children?

The proof that the *tzaddik* lives on, the Rebbe explained on many occasions, is demonstrated through his children: When new generations continue to carry out his work, and more and more people continue to live with his message—often with very great self-sacrifice, that is the greatest evidence that *hu bachayim*.

The Rebbe emphasized that “*ma zar’o bachayim*” does not mean that

## When You Are in Prison

“We can take a lesson from the Rebbe’s personal conduct:

“In Reshimas Hamaasar, the Rebbe describes how his thoughts about his family caused a *nemichas haruach* (downcast feeling), and he concludes, ‘I must not think such negative thoughts... The time and place demand strength and determination, by envisioning the holy image of *pnei kodesh kodashim*, my father the Rebbe... *Abba, Abba Kadisha...*’

“The Rebbe is giving us advice:

“When one is in prison, in a low state of mind, the solution is to connect with the Rebbe by envisioning his holy image.

“Every person must occasionally envision the Rebbe’s holy image, and to recall the things he heard from him. Those who didn’t see him can also envision his face through a picture, and through studying his teachings.

“We need to remember that we have an *Abba Kadisha*, and therefore there is no reason to worry...”

(Lag Baomer 5710)

Chassidim make him live on. To the contrary, the *nossi* himself lives on independently, and that is what gives his children the strength to carry on in his ways. We, as Chassidim, are a living proof that the Rebbe is alive.

### A Child’s Impact

In the *sicha* from Simchas Torah 5716\* cited at the beginning of this article, the Rebbe made a poignant statement:

“To say that ‘*osanu azav la’anachos*’—that the Rebbe left us to sigh—is for sure a lie. He certainly didn’t leave us ‘*la’anachos...*’

“Was there ‘*azav*’? Did he leave us? Only if ‘*taazveni*’—if we leave him—then ‘*aaazveka*’—he will leave us. If there is no ‘*taazveni*,’ there will automatically be no ‘*aaazveka*.’ There will be no ‘*azav*’ at all...”

The Rebbe constantly repeated that the key for the continued connection is that we make the proper effort to remain connected to him, through visiting the Ohel, studying his Torah, engaging in his work, envisioning his presence and strengthening one’s belief that he remains as connected as before.

On Pesach Sheini some months after the Frierdiker Rebbe’s *histalkus*, the Rebbe held a *farbrengen* and addressed the *yeshiva bochurim*, some of whom had never seen the Frierdiker Rebbe.

The Rebbe explained that even those who never saw the Rebbe at all—or even if they did and for whatever reason did not connect with him during his physical lifetime in this world—had the ability to be connected to him in the same way.

“There is a well-known saying of the Rebbe, that Pesach Sheini teaches us ‘*es iz nita kein farfalen*, it is never too late,’ and we can always correct our misdeeds...”

“This serves as a lesson in regards to *hiskashrus* as well:

“Some individuals never saw the Rebbe. Others saw the Rebbe, even many times, but weren’t impacted at all, so it’s as if they never saw the Rebbe altogether; *zei hoben nit derher*—they didn’t internalize it...”

“They might think that it is too late.

“This is the lesson of Pesach Sheini: Even those who didn’t offer the *korban* on Pesach Rishon, even if it was their fault, they can correct the past through



bringing the Pesach Sheini. The same is true in our case: Those who didn’t *derher* [their connection to the Rebbe] could still do so now, and thereby correct their past as well.”

### And Let Us Say — Amen

When we bless the new month every Shabbos Mevarchim, there is a unique element to the final wish of *Yechadesheihu*: the blessing of *yeshua venechama* receives a *venomar amen*, something that isn’t present in the earlier blessings.



24 TISHREI 5745, MORDECHAI BARON VIA JEM146407

“We can propose a reason,” the Rebbe explained in 5710\*, “that during the first *brachos*—*l’chaim, l’sason u’lesimcha*—which are revealed and apparent goodness, we immediately respond *amen* [on our own]. But for *yeshua venechama*, being that it comes after pain and suffering—even though everything is ultimately for the good—nonetheless, *entfert zich nit kein amen*—we aren’t inclined to respond with an automatic *amen*. Therefore, a special encouragement is needed, and

the *tefillah* concludes with *v’nomar amen*.

“The same can be said regarding the *histalkus*:

“Although we know that the *histalkus* is an elevation for the Rebbe, as well as for us, nonetheless, because it is not a revealed blessing, *entfert zich nit kein amen*...

“We will say *amen* when the Rebbe *der Shver* will come lead us toward Moshiach Tzidkeinu, may it be very soon, speedily in our days, *amen!*”<sup>8</sup> T

1. Translated from a precise *hanacha* of this *farbrengen*. See *Toras Menachem* 5716 vol. 1 pg. 156 and on.
2. *Toras Menachem* vol. 1 pg. 16.
3. *Ibid* pg. 23.
4. Ashreinu Audio, 10 Shevat 5730 sicha 6, min. 11:40. See *Toras Menachem* 5730 vol. 2 pg. 121.
5. 10 Shevat 5726.
6. 5b.
7. See Rashi, Ekev 11:13.
8. *Toras Menachem* vol. 1 pg. 113.





לע"נ  
 דר. ראובן אברהם  
 בן אלתר שלמה זלמן ע"ה  
 סירולניק  
 נלב"ע ו' תמוז ה'תשס"ג  
 תנ"צ'ב'ה'  
 נדפס ע"י  
 הרה"ת ר' חיים יהודה ויוכבד צירל  
 ומשפחתם שיחיו  
 בוארסקי



# True Stories

*We present excerpts of a number of letters from the Rebbe to Rabbi Shlomo Yosef Zevin, author of "Sippurei Chassidim" (published in English as "A Treasury of Chassidic Tales") regarding ensuring the veracity and truthfulness of stories.*





I enjoy the fact that your *sefarim* of *Chassidishe* stories are being printed, and certainly you will note the sources of the stories, who the storyteller is and the extent of that person's accuracy in telling it (and of course, if the stories are *Chassidishe* stories), or whether the story is merely based on the subject's character [creative non-fiction]...<sup>1</sup>



With gratitude I have received your book "*Sippurei Chassidim*." As is my custom, I relied upon the saying of Chazal of "Do I not know that what I say is good?"<sup>2</sup> and I made a number of annotations in the margins, with my apologies [in advance].

You certainly received my response to your previous letter, and I await to receive positive notifications regarding what is written there.

Respectfully and with blessing,

*The Rebbe's signature*

**P.S. General notes:**

1) In our confused generation, the more that things can be clarified and made precise, the more it helps. Even if the necessity for this isn't immediately obvious, it is possible that elsewhere, in the near future it will eventually be clearly proven. This also applies to someone who compiles stories about *nesiei Yisroel* from all times and places—you should note, either in the margins or at least at the end of the book, the source of each story, and more importantly, the reliability of the source. If this is true of all *nesiei Yisroel*, all the more so is it true of the *nesi'im* of the Chassidic movement; for information that is not precise, and sometimes falsified for nefarious purposes, has caused much damage to the spreading of *Toras haChassidus* and the ability of its ways and *minhagim* to reach to a wider audience.

It is apparent from the last lines of the *sefer*, and in general, from the two pages of source references, and knowing your love for order, that you certainly have a list of the source of each and every story that is in your *sefer*. It would be fitting to publish—at least now—source references for each story in a separate booklet, which will

significantly correct the above, if not completely. It would be best if you could include a few lines about the reliability of the various collections of stories and storytellers. As is known, there are two extremes: Those who are extremely reliable and the opposite, and most people are somewhere in between.

Obviously, one may publish a collection of stories like yours even if the reliability of the stories is unknown, because in any case, it showcases the spirit [i.e. culture and character] of the Chassidim or their descendants. As the saying goes, "Even if the story isn't true, it could have been true." But as a result of your standing as a member of *anash*, it is near-certain that your stories will be relied upon as if they had been examined and found to be reliable, especially if they're printed in a *sefer*. Therefore clear information is needed [regarding your sources].

2) In continuation to the above: In general, there are stories of Chassidim that cause confusion, and some of those who hear the stories will conclude that the protagonist did something contrary to *halacha*, or at least contrary to observance beyond the letter of the law. This can affect their general attitude toward subjects of Chassidus and to the study of Chassidus itself. However, with a nuanced change in some of the story's terminology, all the confusion could have been removed. Since the vast majority of the stories have passed through many pipelines, the terminology is certainly not precise [and thus, there is no need to keep it exactly as is]. This is especially true when translating from one language to another.

I will cite two examples:

1) **Story #301, beginning on p. 309.** This story contradicts the entire concept of *maggidim* [travelling preachers]. As a result, many will come to the conclusion that those who employed *maggidim* and the like did not put their hearts to it and did not want to perfect themselves or work hard on learning Torah.

The truth is that this bothered me for a while too, until I heard a story from my father-in-law, the Rebbe, in the name of the Tzemach Tzedek, who said that in his youth, the



RABBI SHLOMO YOSEF ZEVIN

Alter Rebbe wanted to give him a gift of Torah knowledge. According to the story, he replied that Torah must come through hard work, and therefore, he wished to learn on his own and put in the effort. But in time, he regretted that he did not accept the gift, because he could have worked and deepened his knowledge of Torah even after he acquired what would have been given to him as a gift, for Torah is “Longer than the earth is its measure,” and he would have had both things in hand: broader knowledge and effort in learning Torah.<sup>3</sup>

2) **Story #313:** Which relates that Reb Meshulam Zusha instructed that a grave be dug up and searched—an instruction that is difficult to justify according to Shulchan Aruch. But that would not be the case, if a small change would be made—that what is being discussed is not specifically a grave, but the area around it; the immediate surroundings—that would remove all of the confusion. Certainly, as the story was passed down, [the storytellers] weren’t specific in saying that it was the actual grave—as one who reads the *sefer* will understand.

By the way, this story mentions that this matter is clearly mentioned in Talmud Yerushalmi, and I’d be interested in knowing if you know the source for that. Thank you in advance.<sup>4</sup>



... Regarding what you wrote about my notes<sup>5</sup> on your stories, I agree with you; as Chazal tell us, it is a mitzvah

to uphold the words of our sages, especially the *nesi'im*. But that applies only if it is at least likely that the words were passed down with precision. But in a case where the accuracy is highly doubtful—because these words were passed down from one storyteller to the next and from one person to the next, and it is **impossible** that there aren’t any changes in the wording, particularly in details that people aren’t so interested in—instead of asking and searching for difficult explanations, it is more logical to say that a word or two is not accurate, and then the question vanishes ...<sup>6</sup>

1. Igros Kodesh vol. 11 letter #3405.

2. See Bava Metzia 84a. Rabbi Eliezer ben Pedas would say to Rabbi Yochanan, “There is a *braisa* that supports your opinion” after each teaching of Rabbi Yochanan. Rabbi Yochanan responded, “Do I not know that what I say is good?” Instead, Rabbi Yochanan wanted him to raise objections to his statements, resulting in the clarifying of the *halacha*.

In the context of this letter, the Rebbe explains to Rabbi Zevin why the Rebbe has chosen to make annotations on his *sefer*, as these corrections would serve a purpose.

3. And so those who relied on *maggidim* could still very well be placing as much effort in their learning as others did, working beyond that which they gained from the *maggidim*—not relying on them as a substitute for hard work in learning.

4. Ibid. letter #3657.

5. See previous letter.

6. Ibid. letter #3731.





# It's All About Perspective

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



*In a fascinating farbrengen the Frierdiker Rebbe shares one story that leads to two more:*

"Have you heard who was celebrating at the kever of Rashbi? It's terrible! A group of non-religious individuals who don't even lay tefillin... How could this be?"

Such was the report one Chossid brought to the Rebbe Rashab.

"You know if the Berditchiver was alive," replied the Rebbe to his distraught Chossid, "he would find a way to see merit in this act. Even more than pointing out the positive approach to every situation, he would arouse the wrongdoer to do *teshuvah*. Looking at the good side of what happened means bringing out the

good that is hidden inside each Jew and putting it out in the open, in a revealed way.

*There is a story of the Berdichiver that is repeated one way but his grandson tells it over in a different way:*

The Berditchever once passed by an *apikorus* walking through the streets. Calling him by name he said, "I am jealous of you!"

Somewhat surprised, the man replied, "For what exactly?"

"Well," explained the Berdichiver, "You have accumulated so many *averos* and with true *teshuvah* you will be able to transform them into mitzvos. *Teshuvah* has the power to turn willing sins into merits."

With an arrogant and cynical grin the man called out, "Tomorrow you will

have even more to be jealous about!" (Meaning he intends to do more *aveiros*.)

That is the version of the story that is generally repeated, however, it is not accurate. This is what really took place:

Reb Levi Yitzchok was walking in the streets and found a heretic, a non-believer in Torah and mitzvos.

He encouraged him to do *teshuvah* saying, "Your *teshuvah* will be very lofty because you have a lot of sins and through repentance one's willing sins are turned to merits."

Reb Levi Yitzchak offered him an easy path to *teshuvah*, which included expressing remorse for his past actions, acceptance to do better in the future, learn Torah, do mitzvos,

lay tefillin and a few other areas he could improve in. The heretic responded that in a "few days" you will be jealous of me.

This meant that he had indeed been aroused to do *teshuvah* but wanted just another few days to enjoy his current lifestyle.

The Berditchiver told him, "This is referred to as 'someone who says I will sin and then do *teshuvah*,' regarding which *Chazal* tell us that he is not given the opportunity to repent. So keep this in mind!" he concluded.

The man left and after a while he became one of the greatest observers and Torah scholars in the city of Berdichev. ①

(Adapted from *Sefer Hasichos* 5699 p. 331)

לזכות  
שיינדל בת חיה מושקא  
לרגל יום הולדתה - חג הגאולה י"ג תמוז  
נדפס ע"י ולזכות  
הוריה הרה"ת שלום דוב בער וזוגתו  
מרת חיה מושקא  
ובנותיהם ברכה ליפשא ועליזה  
שיחיו  
שוחאט

# Ten Points of Light

**OVERVIEW  
OF THE  
REBBE'S  
TEN  
MIVTZOIM**



JEM103765



**M**ost of the *mitvzoim* consist of a single action. The question that can be asked is: What's the point of working so hard so that *one* Yid will do *one* mitzva *one* time? What's so important that a young girl should light Shabbos candles or that a little boy should put a coin into tzedakah?

The Rebbe addressed this countless times, and often quoted the *maamar chazal*<sup>1</sup> that one should always look at the world as equally balanced between good and bad, and that a single good deed can tip the balance for good—for him and the entire universe.

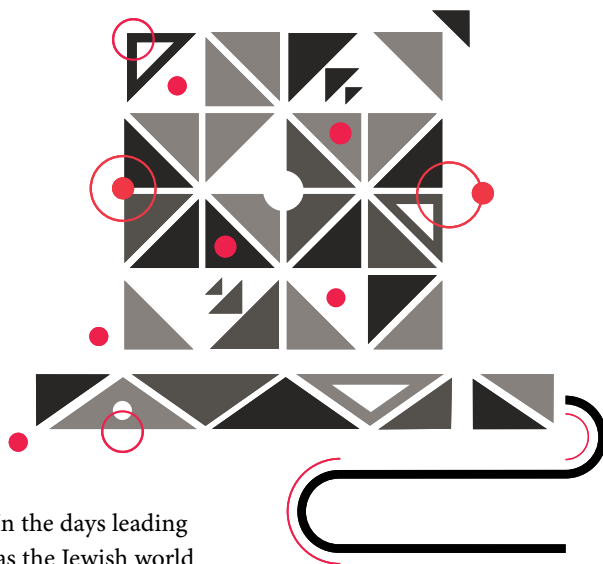
In previous generations, the Rebbe said<sup>2</sup>, this was a difficult concept to understand—how can a single action have such an effect?—but today we have a clear example of this: the atom bomb. One person pushing a single button can destroy the entire world, whether or not he understands how the button works. The same is true with Torah and mitzvos. Every single deed can—and does—change the world, and has the potential to bring the entire universe out of *galus*, including all the highest *neshamos* from all the generations, the *malachim*, and the Shechina itself.

Every mitzvah also causes a chain reaction—*mitzvah goreres mitzvah*<sup>3</sup>: When someone does one mitzvah, it leads to more and more. In a fascinating *sicha*<sup>4</sup>, the Rebbe once recounted a story of a girl who started lighting Shabbos candles. After she began lighting her candle, the entire family was transformed and began respecting the holiness of Shabbos, eventually coming to fully observe it. Once Hashem was being recognized one day of the week, how could one ignore Him the other six? Hence, an entire family became *shomer Torah u'mitzvos* thanks to the flame of a young girl.

This was regarding all the *mitvzoim*, but more specifically, certain *mitvzoim* have a powerful effect even when done only once: Tefillin laid even once enables a Yid to have *olam haba*<sup>5</sup>; a letter in a *sefer Torah* includes them in the unity of Yidden<sup>6</sup>; even a bit of Torah brings a Yid to good; and so on (see below).



# Tefillin



JEM 306801



FELLER FAMILY



2 KISLEV 5734, LEVI FREDIN VIA JEM 273877

**Brief History—5727\*:** In the days leading up to the Six-Day War, as the Jewish world held its collective breath fearing a tragedy of epic proportions, *rachmana litzlan*, the Rebbe called for Mivtza Tefillin, for this would cause the nations to fear the Yidden and bring safety. After the war was miraculously won, the Rebbe said that the *mivtza* needed to continue in order to continue safeguarding the Jewish people, and to channel the Jewish people’s inspiration into Torah and mitzvos. For seven years, this was the only *mivtza*.

**What it is:** Every Jewish male should put on tefillin that are kosher and *mehudar* every day. (Those who already lay tefillin should place more focus on the purpose of tefillin, to subjugate oneself to Hashem.)

**Who it is for:** Although the primary focus of this *mivtza* is on men, women can fulfill the mitzvah of tefillin through men; they can be involved through donating tefillin, and helping the activities related to tefillin.<sup>7</sup>

**Spiritual effects:** Tefillin causes the nations of the world to fear the Yidden, and it also brings long life. Through donning tefillin even once in his lifetime, a Yid is taken out of the category of a “*karkafta delo manach tefillin*”—a skull (head) that never donned tefillin—thus enabling him to enter *olam haba*. By helping someone put on tefillin even once, one is giving him eternal life!<sup>8</sup>

**Did you know?** The author of the Sma”g, Reb Moshe of Coucy (one of the *Baalei HaTosfos*), was one of the first people to encourage Mivtza Tefillin with people who weren’t Torah-observant in other areas. In fact, he would say, “Hashem prefers the tefillin of the *reshaim* over that of the *tzadikim*.”<sup>9</sup>

**For an extensive overview of Mivtza Tefillin,  
see *Reconnecting*, Derher Iyar 5777.**

# Tzedakah

**Brief History—early 5734\*:** Following the bittersweet victory of the Yom Kippur War and its difficult aftermath, the Rebbe sent Chassidim as his shluchim to visit the soldiers and bring them encouragement. He instructed them to take coins with them, as gifts for the soldiers, so that they would have the ability to give tzedakah even while in the army, where it is often difficult to fulfill this mitzvah. Thereby, the Rebbe wrote, they would bring Hashem's *brachos* upon themselves.

Simultaneously,<sup>10</sup> the *mitvza* was expanded to everyone, that everyone should give tzedakah on a daily basis.<sup>11</sup>

**What it is:** To give tzedakah on a regular basis. One should have a *pushka* in every central location of the home, including: the kitchen, dining room, bedrooms, car and place of business. This serves as a practical reminder that one should give tzedakah and elevates the area around it to become a dwelling place for Hashem.

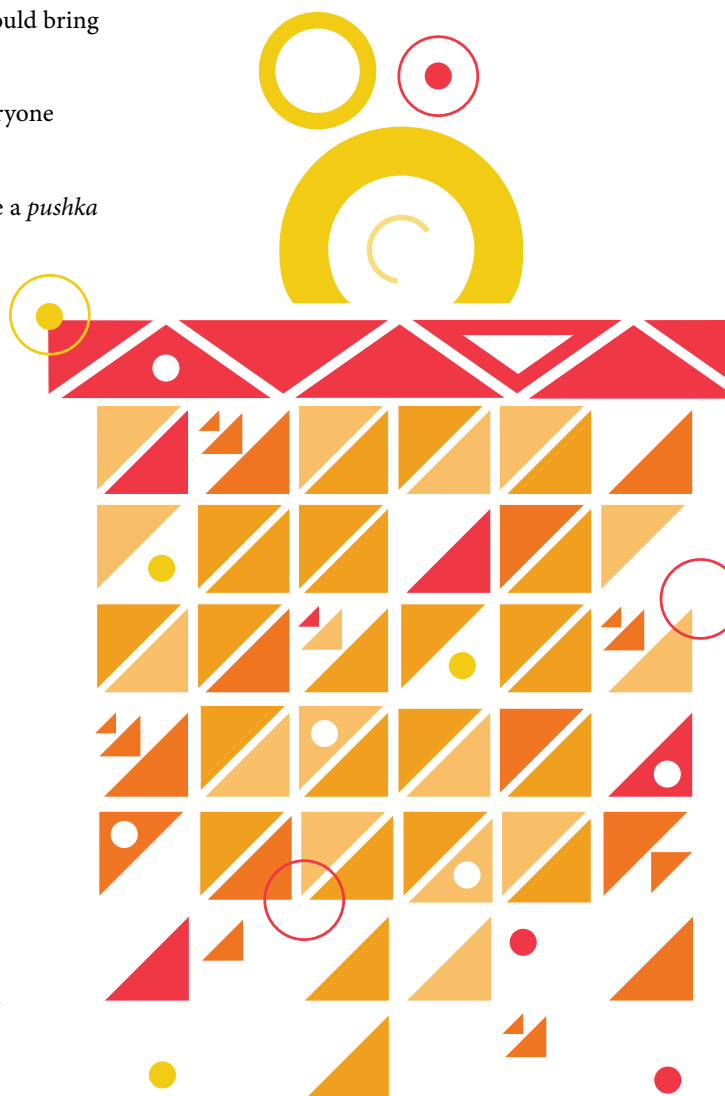
**When:** Tzedakah should be given every day, and women should give before candle lighting on Erev Shabbos.

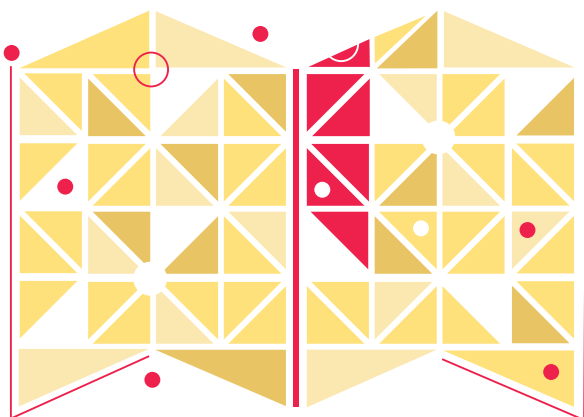
**Who it is for:** It applies to adults as well as to children, who should have a *pushka* of their own and should be trained in the practice of giving. They should give tzedakah of their own money, ideally every weekday, and when it gets full, the child should be the one to call the *pushka* collector.

**Spiritual effects:** When a person has compassion for someone else, Hashem has compassion for him. Tzedakah is the way to achieve success in any endeavor—whether it is davening, *mitvzoim*, an operation, a birth, an event on shlichus, a new business, *shidduchim*, having children, and so on. Hashem specifically promises livelihood for someone that gives tzedakah. Giving tzedakah before candle lighting increases the *brachos* of this time and is a *segula* for health and livelihood.

**Did you know?** The Rebbe said that the *pushka* should be put in a location where it is visible on Shabbos, so that one remembers the mitzvah of tzedakah even when it cannot be fulfilled.<sup>12</sup>

For an extensive overview of tzedaka,  
see the power of money, Derher Adar I 5779.





# Torah

**For an extensive overview of Mivtza Torah, see *Our Very Life*, Derher Elul 5779.**

**Brief History—early 5734\*:** When the Rebbe sent Chassidim to visit the soldiers following the Yom Kippur War (see above), he said to connect the visit with Torah (in addition to tzedakah): To say one *possuk* from Torah Shebiksav and one *maamar* from Torah Shebaal Peh. This later became Mivtza Torah—the initiative to encourage people to study Torah, on a regular basis.<sup>13</sup>

**What it is:** Every person must set aside a certain amount of time every day to study Torah. (If one is not already fulfilling his basic halachic obligation of studying twice a day—then he should start; and one should always add more.) During this study-time, one should uplift himself and focus completely on Torah, so that as far as he is concerned there is nothing else in the world. When one studies with this mindset, even a small amount of study permeates his entire day.

The *mivtza* also means that one should go out and encourage others to attend classes and study Torah, and to share their knowledge with others. Encourage others to make a set time to learn—even if it's a short time or not very often—for eventually it will grow and grow.

**Who it is for:** While men have a Torah-obligation to study Torah, women are obligated to study the *halachos* pertaining to the mitzvot that apply to them; this includes many parts of *nigleh* and the entirety of Chassidus. They, too, should have set times for study, and they should also encourage their husbands and children to add in their studies. Children need to study as part of their education, so they must have set study sessions.

No matter who you are and what you do—a businessman, activist, shliach etc.—you must set aside time to study.

**Spiritual effects:** When someone studies Torah, it brings them closer to all areas of Yiddishkeit. Torah gives one true freedom of all limitations.

**Practical pointers:** To convince someone else to learn, you need to appreciate for yourself the value of Torah, and set a living example for them. When you're speaking to them about learning Torah, don't mix it with anything else—not with other *mivtzoim* nor with solicitation for donations—you are only asking them to learn.



# Bayis Malei Sefarim

**Brief History—mid 5734\*:** This *mitvza* also began as a response to the Yom Kippur War, when the morale of the Israeli soldiers was at an extreme low. The Rebbe said that instead of trying to divert the soldiers' minds by bringing them entertainment, they needed to be spiritually uplifted. More specifically, the Rebbe proposed that the soldiers should be given sets of sets of tefillin, *siddurim*, Tehillim and tzedakah *pushkas*. Having them available would give the soldiers access to these materials, as well as serve as a physical reminder to fulfill these mitzvot. Providing for their spiritual needs, the Rebbe said, will give the soldiers true meaning in their lives and the energy to fulfill their mission, and then "fear and terror" will fall on all our enemies. Later, the Rebbe expanded this proposal to all Jewish people, who are all part of an army, Tzivos Hashem.<sup>14</sup>

**Private homes:** Every Jewish home should have a *siddur*, corresponding to the heart, a Tehillim, corresponding to the mind (being part of Torah), and a tzedakah *pushka*, corresponding to action. Chabad Chassidim should have a Tanya or Torah Or-Likkutei Torah. In addition, every home should at least have the basic *sefarim* of Yiddishkeit, including *halacha sefarim* which will serve as a guide to everyday life. Having *sefarim* reminds one to use them, and *mitzvah goreres mitzvah*—one mitzvah leads to another.

Beyond the basic *sefarim*, the *mitvza* demands that the home becomes *full of sefarim*. It is a continuous challenge to always keep on buying new *sefarim* (until there is not a *sefer* in the world that's not in the house...).

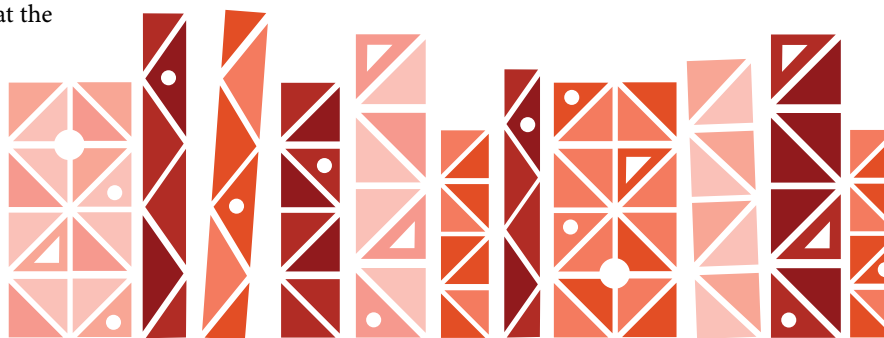
**Public libraries:** In addition, every city that Yidden live in should have a nice public library where people can come

and browse the books (every day or a few hours a week), as well as borrow books. There should be a range of *sefarim*, from basics for beginners to advanced ones for those who are advanced in their study of *nigleh* and Chassidus. Additionally, every communal building of Torah, *tefillah* and tzedakah should have a library in all fields of Torah.<sup>15</sup>

**Who it is for:** This applies to men and women equally, and also to children. As soon as they begin to talk, children should have their own *sefarim*, which are their own property and responsibility. At the very least, they should have a Chumash, *siddur*, *Haggadah shel Pesach*, and Tehillim (either as a separate *sefer* or in the back of the *siddur* with its own cover page), as well as a tzedakah *pushka*. It should be explained to the children that they shouldn't worry about ruining the *sefarim* by using them, since the parents will buy newer and nicer ones if necessary.

**Spiritual effects:** When a person has *sefarim* laying around, they bring up their merits before Hashem—the merit of the Torah that he learned and the good deeds that he did in the past hours and days. "This makes an *iberkerenish* (an upheaval) in all the worlds!"

**Did you know?:** The Rebbe would often speak about how *sefarim* should be treated: "According to *hanachos ha'olam* (worldly conventions)... an expensive object, like precious stones and diamonds, is celebrated by giving it more respect: guarding it in the most dignified place, so that no-one will touch it, and surely not to use it. At most, it will be seen from time to time... But according to Torah... the more [the *sefarim*] are used, the more dignity they have, even if they become worn out and torn from use."<sup>16</sup> "On the one hand, the *sefer* needs to exist, and in a nice font, so that there are no mistakes in the language and words; at the same time, the purpose of the *sefer* is that "*hafach bah vahafach bah, vesiv u'vlei vah*," to use it until it ceases to exist!"<sup>17</sup>



For an extensive overview of *Mitvza Bayis Malei Sefarim*, see *Redefining the Home*, Derher Teves 5777.







18 IYAR 5736, AVREMEI SLAVIN VIA JEM 235017



18 IYAR 5736, AVREMEI SLAVIN VIA JEM 234992



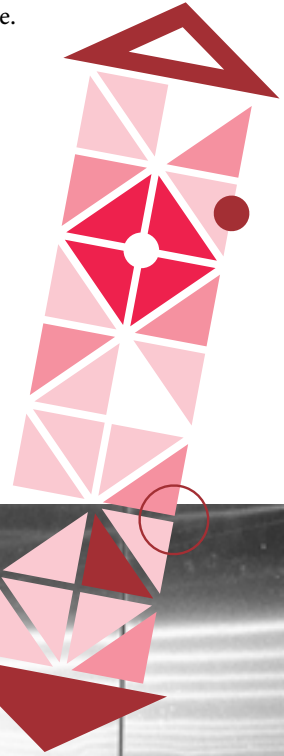
18 IYAR 5736, AVREMEI SLAVIN VIA JEM 234991



**Brief History—5734\*:** During farbrengens early in the year, the Rebbe called for every Jewish home to have kosher mezuzos in their home. A few months later, in Iyar, there was a terrible terrorist attack on a school in Maalot in Eretz Yisrael, where 20 children were murdered. The Rebbe said that he “had been pushed without stop” to speak about the subject of mezuzos, and now the reason was clear: it had been found that there were 20 invalid (or questionable) mezuzos in these children’s school. This was a wake-up call that the mezuzos watch over us, and that every Jewish home should have kosher mezuzos on every door of their home.

**What it is:** Every Jewish home and business should have a kosher mezuzah on every door, and people should check their existing mezuzos regularly (something that had been uncommon until that point). The Rebbe said that there are two types of mezuzah-checks: a) The checking that is discussed in Shulchan Aruch, to ensure that the writing is precise, and so on, and b) the check to ensure that the mezuzah case has a scroll in it in the first place...<sup>18</sup>

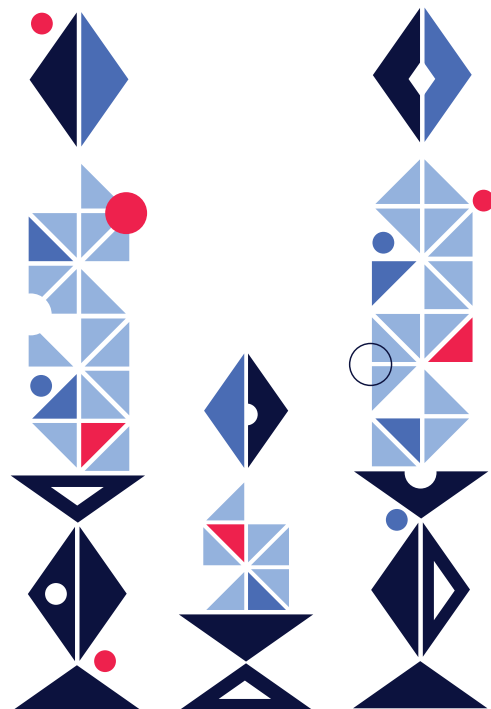
**Who it is for:** Men and women are equally obligated to have a mezuzah.



CHESHVAN 5737, LEVI FREDIN VIA JEM 205908

The three *mitvzoim* (primarily) for women, represented in the acronym “Chana”

# Neiros Shabbos Kodesh



**Brief History—end 5734\*:** In a *sicha* to the *N'shei Ubnos Chabad*<sup>19</sup> (the women and girls of Chabad), the Rebbe spoke about how the world is deteriorating into darkness, and that there is a need to illuminate our surroundings. The Rebbe suggested a solution: To ensure that all women, as well as girls before their marriage, and even children before *bas mitzvah*, light Shabbos and Yom Tov candles. In the following days and weeks, the Rebbe gave tremendous encouragement to this *mitvza*, with a surprise *farbrengen* and *sicha*, and was intimately involved in the details. Along with *Mitvza Tefillin*, this is one of the most iconic of the ten *mitvzoim*.

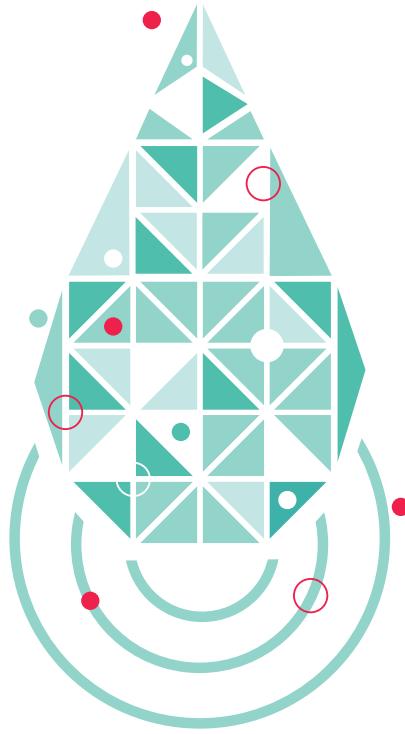
**What it is:** All women and girls should light Shabbos and Yom Tov candles. This *mitvza* is directed at the *frum* community as well, since many of them do not light candles until they're married. The Rebbe said that the custom of single girls lighting candles was quite prevalent in previous generations; it had simply been forgotten and this was a call to reinstate an ancient custom. Furthermore, in the current state of darkness that the world is in, ever more light is needed.

**Who it is for:** All Jewish women and girls (from when they can recite the bracha).

**Spiritual effects:** All mitzvos bring light into the world, but Shabbos candles are unique in that the spiritual light created by the *mitzvah* is manifest, so we actually see a *physical* light, *visibly* illuminating the darkness.



For an extensive overview of *Mitvza Neshek*,  
see *Ah Lichtiken Shturem*, Derher Tishrei 5775.



# Taharas Hamishpacha

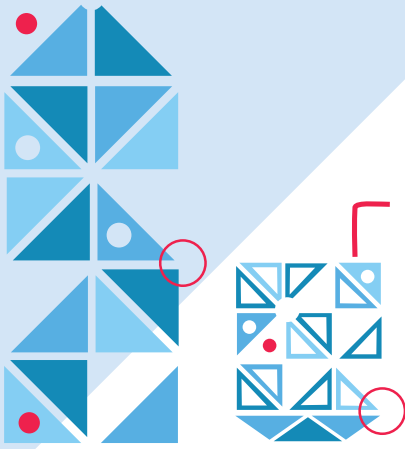
**Brief History—end 5735\*:** During a farbrengen,<sup>20</sup> the Rebbe addressed the painfully low spiritual state of Jewish communities in the last few generations, and explained that this spiritual decline resulted from a decrease in the observance of *taharas hamishpacha* and *kashrus*. When parents are slacking in *taharas hamishpacha*, it has a detrimental effect on the *neshamos* that are born, for the spiritual “garments” of the *neshamos* aren’t as pure. The Rebbe called for a campaign of awareness and inspiration in this very special mitzvah.

**What it is:** To work that every Jewish family should keep *taharas hamishpacha*.

**Spiritual effects:** The Rebbe wrote to people in letters and *tzetelach* that the children’s health and *shalom bayis* depends on one’s scrupulous observance of *taharas hamishpacha*.<sup>21</sup>

**Did you know?** The Rebbe once pointed out,<sup>22</sup> that extra effort should be made to explain this mitzvah to older women, because for them it’s a one-time mitzvah allowing them to live the rest of their life in purity.





# Kashrus

MIVTZA KASHRUS / CHABAD.ORG



MIVTZA KASHRUS / CHABAD.ORG



**Brief History—end 5735\***: During that same farbrengen (see above *Taharas Hamishpacha*), the Rebbe gave another reason for the low state of the Jewish people. It is explained in *sefarim* (and—*lehavdil*—secular wisdom agrees as well) that the natural characteristics and tendencies of a person are influenced by the food he or she eats and they have an effect on the way people feel and on the way they think. Therefore, non-kosher food prevents the light of the *neshama* from shining forth.

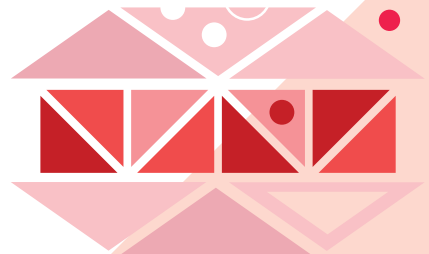
The Rebbe announced that a group of donors was sponsoring a fund to cover half of the expenses of making kitchens kosher, and called upon community organizations and societies to follow the example and set up funds to encourage as many Yidden as possible to begin observing this important mitzvah. This was the third of the three *mivtzoim* directed primarily towards women.

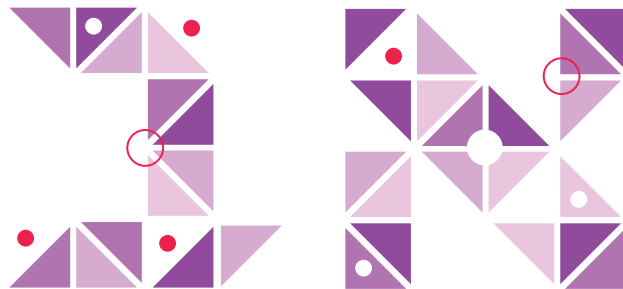
**What it is:** To encourage every person to keep a kosher home.

**Who it is for:** This is especially directed towards women, for the woman of the home has the unique opportunity to influence the entire family to observe the mitzvah of *kashrus*, even if they are currently not doing so. By feeding the family kosher food, it will affect the family and purify their minds. The Rebbe called upon all *frum* communities to work in this area, as well as with *taharas hamishpacha*, “as these are not uniquely Lubavitch projects.”

**Spiritual effects:** The Rebbe sometimes told people with health issues to be careful in *kashrus*. When people were suffering from negative thoughts, the Rebbe often connected them to a deficiency of *kashrus* observance as well.<sup>23</sup>

For an extensive overview of  
**Mivtza Kashrus** see **Mivtza Kashrus, Derher Iyar 5778.**





# Chinuch

**Brief History—mid-5736\*:** During the farbrengen of Shabbos Mevarchim Iyar, the Rebbe announced Mivtza Chinuch, and the following year as *shnas hachinuch*, the year of *chinuch*.

**What it is:** As the Rebbe explained it, Mivtza Chinuch encompasses many different types of activities and people:

- **Self-education:** No matter how much knowledge one possesses in Torah and in Yiddishkeit, your personal knowledge is inherently finite, whereas Torah is infinite. So no matter how lofty one is, he must always strive to climb higher and higher, to leave his personal Mitzrayim. Just like a child begins his education by entering into *cheder* (his “*arainfir*”), every person should “*arainfieren zich in cheder*—to check himself into *cheder*.” Your education has just begun.
- **Educating others:** This, the Rebbe said, is really the overall concept of all the *mivtzoim*—to approach a Yid, explain to him the importance of the mitzvah, and keep at it until he is actually convinced to do it. Nevertheless, the Rebbe said, *chinuch* is important in itself—“*kove’a bracha lazmo*.”
- **Educating children:** The Rebbe pushed for people to go out and recruit children into Jewish camps and schools, and that the educational institutions should publicly keep ten percent of their enrollment tuition-free, so that a Jewish education is accessible for all.
- **Educating from very young:** The Rebbe emphasized the value of early-childhood education, beginning at birth, for everything an infant sees has an effect for the rest of his or her life. Parents should actively focus on this stage of children’s education, beginning with the generations-old custom of hanging a *Shir Hamaalos* near the infant from before birth, and rocking the baby to sleep with lullabies promoting the value of Torah.
- Instead of giving their children toys and pictures of non-kosher animals—like dogs and cats—parents should give their children holy things to look at and play with, such as a *pushka*, a *bentcher*, and the like. The Rebbe also said that children should be encouraged to give tzedakah, and own their own *pushka* (see above, *Tzedakah*).
- **Children educating children:** Children are natural educators, because they naturally make friends with others their age, and when they learn something new, their first instinct is to run and share their newfound discovery. All children should get involved in educating themselves and their friends; one of the ways to do so is by learning the Twelve Pesukim and Maamarei Chazal.

**For an extensive overview of Shnas Hachinuch, see *Children Educate*, Derher Iyar 5776.**



# Ahavas Yisroel

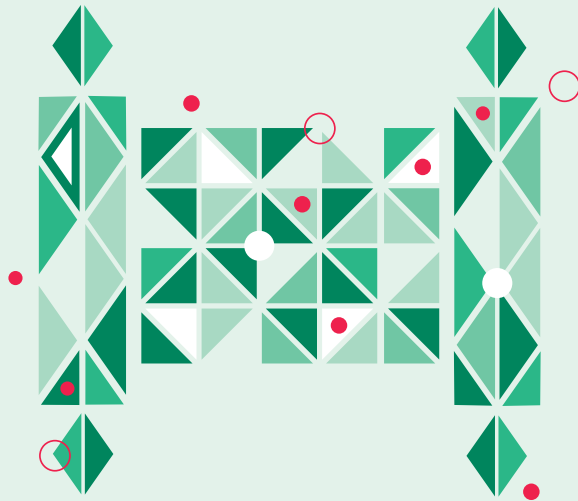


**Brief History—end 5736\*:** The *mitvza* was announced on Chai Elul 5736\*, although the Rebbe didn't go into details of what it specifically entailed. In a later farbrengen he explained that this was on purpose, since it is impossible to provide details because everything can be done with *ahavas Yisroel*. You can learn with someone (with your *chochmah*, your mind), you can be nice to them (using your *middos*, emotions), and you can help them physically (with your *maaseh*, your actions). As a specific proposal, the Rebbe said that every study group and every shul should have a free-lending fund.<sup>24</sup>

**What it is:** “Love your fellow as yourself”—everything you do for yourself, out of self-love, you should do for your fellow.<sup>25</sup>



# Sefer Torah



**Brief History—mid-5741\* / 5742\*:** During the year 5741\*, the Rebbe established Tzivos Hashem and began holding rallies for children, ushering in a new era of focus on children. On Yud-Alef Nissan the Rebbe announced that a general *sefer Torah* would be written for all the children throughout the world, creating a physical display of their unity. Each child would pay a single dollar to participate.

The following year, the Rebbe announced that this would be expanded to adults as well who would have their own *sifrei Torah*<sup>26</sup>.

**What it is:** Every child should purchase a letter in the children's *sefer Torah*, for which they would receive their personal certificate telling them in which *parsha* their letter is (the Rebbe gave specific instructions as to how this should be done). If the child is old enough, he should fill out the form himself; if the child is too young to do so, then all of the steps of signing up—completing the forms and putting them into envelopes—should be done in front of them, because newborns are affected by their surroundings, and they will thereby be included in the *mitvza*. Women are central to the *mitvza*, the Rebbe said, because as the *akeres habayis*, the mainstay of the home, a mother is more involved with her children than the father. Also, the child should be doing this on his own—spending his own dollar—and a woman is much more effective at convincing and motivating children than a man.

Adults should purchase a letter in one of the general *sifrei Torah* (commissioned by various organizations, like Tomchei Temimim and Beis Rivka). These letters are purchased with a minimum donation to the organization.

**Spiritual effects:** This is a powerful way of bringing unity to the Jewish people. It also brings a special *shemira* from Hashem, as the *possuk* says in Daniel, “ובעת ההיא ימלט עמך כל” —the *hannatzah* כתוב בספר —at that time [of distress], your people will escape, everyone who is found inscribed in the book.”

**Did you know?** To explain why children should purchase their own letters and fill out the forms themselves, the Rebbe gave a fascinating explanation: Although a child's intent has no significance according to *halacha*, since “a child has no *machshava*,” his action is very significant, especially when the work is so difficult. “When a child sits down to write,” the Rebbe described, “he sticks his tongue out between his teeth, deliberates to himself, and rolls up his sleeves. Then he looks at his pen or pencil and thinks about how to turn it, after which he labors to ensure that the shape of the letters should come out right. Then there are some children who are *mehader* and want their signature to come out nice, so instead of just signing a regular signature, they draw a picture with a toy, and the like.

“This work that the child invests will arouse the deepest fondness from Above, and therefore, although the handwriting may be hard to read and it might even be difficult to discern whether the child was trying to write an Alef or draw a picture of two buckets of water hanging on a stick (as the *melamdim* used to describe an Alef), it's all worth it.

“However,” the Rebbe added, “if after all their labor, the form is still not legible, the parents should add a note clarifying the contents.”

**For an extensive overview of the Children's Sefer Torah, see *Unite the Children*, Derher Teves 5776; *General Sefer Torah*, Derher Iyar 5780.**



1. Rambam Hilchos Teshuva 3:4.
2. Hisvaaduyos 5746 vol. 2, p. 456.
3. Avos 2:1.
4. Sichos Kodesh 5736 vol.1, p. 25.
5. Likkutei Sichos vol. 6, p. 272.
6. Hisvaaduyos 5742 vol. 2, p. 624.
7. Igros Kodesh vol. 11, p. 171.
8. Likkutei Sichos ibid. Toras Menachem vol. 50 p. 61-63.
9. Smag Asei Gimmel.
10. Later in the same farbrengen (Yud-Tes Kislev).
11. Sichos Kodesh 5734 vol. 1 p. 158. 160.
12. Derher Magazine, 78-Adar-I-5779 p. 43
13. Sichos Kodesh ibid. Likkutei Sichos vol. 313 p. 212. Igros Kodesh vol. 30 p. 19.
14. Sichos Kodesh 5734 vol. 1 p. 158.
15. Ibid p. 276-277.
16. Hisvaaduyos 5748 vol. 1 p. 167-168.
17. Hisvaaduyos 5744 vol. 4 p. 2441.
18. Sichos Kodesh 5734 vol. 2 p. 126, vol. 1 p. 323.
19. Ibid. vol. 2 p. 441.
20. Likkutei Sichos vol. 13 p. 258 and on.
21. See (for example) Igros Kodesh vol. 9 p. 302. Likkutei Sichos vol. 37 p. 192.
22. 6 Tishrei 5736.
23. See (for example) Likkutei Sichos vol. 36 p. 299. 322. vol. 34 p. 281. Igros Kodesh vol. 28 letter 10950.
24. Sichos Kodesh 5736 vol. 2 p. 733-734.
25. See also *Darkei HaChassidus—Ahavas Yisroel*, Derher Elul 5777.
26. Hisvaaduyos 5742 vol. 1, p. 10, 18, 108, 134.



# דער רבי וועט געפינען א וועג...

לזכות

שלוחי כ"ק אדמו"ר בכל אתר ואתר  
להצלחה רבה ומופלגה בגו"ר

נדפס ע"י

הרה"ת ר' משה זלמן

וזוגתו מרת רבקה מרים ומשפחתם שיחיו  
גרינולד

בית חב"ד, דאוונטאון לאס אנג'לעס

## Appropriate Entertainment For Jewish Children

AS TOLD BY M. WEINSTOCK (BROOKLYN, NY)

Raising my two daughters, I noticed there was a lack of Jewish books with recurring, familiar characters like the secular books had. In addition, children were learning a lot of the how, but not enough of the why we do what we do. They know how we celebrate Shabbos and what we do on Pesach, but they don't know that we do these things because first and foremost, we have a relationship with Hashem—the most important message of all.

As a freelance writer and mother, I dreamed of a day when I would create a familiar, beloved character for our Yiddishe *kinderlach*, the first ever “Jewish entertainment inspirational character;” someone to whom they could relate to who was both fun, charming and adorable, and who could also serve as a role model for our values. For a kid, there is something about seeing a character who they feel like they know that turns every book into an adventure



with a beloved friend—and an inspiration for their own lives.

I also felt these books needed to be geared to little girls as they are the future mothers upon whom the continuity of Yiddishkeit depends on.

In the spring of 5761\*, I created a brand name for my project, titling it “LITE child.” I wrote, produced and self-published the start-up book/CD set, “Yael’s Loving World” and 3,000 copies arrived in New York that summer.

Nine months later, passionate about furthering my vision of reaching every Jewish child, I was convinced it was time to publish my second Yael title.

Yet, anxiety and uncertainty persisted. What if the rest of the first book’s shipment wouldn’t sell soon?

I had far from recovered my initial investment of \$25,000, which was a loan that I still had to repay. Was I now going to go further in debt and throw more good money after bad?

I also grappled with the concern that perhaps this was all just an ego project and therefore, wouldn’t have *bracha* in it.

Filled with uncertainty and financial concern, I went to daven by the Ohel to pour out my heart and to seek guidance.

It was the Sunday after Purim, and upon entering the house near the Ohel, I heard the Rebbe say this on the video:

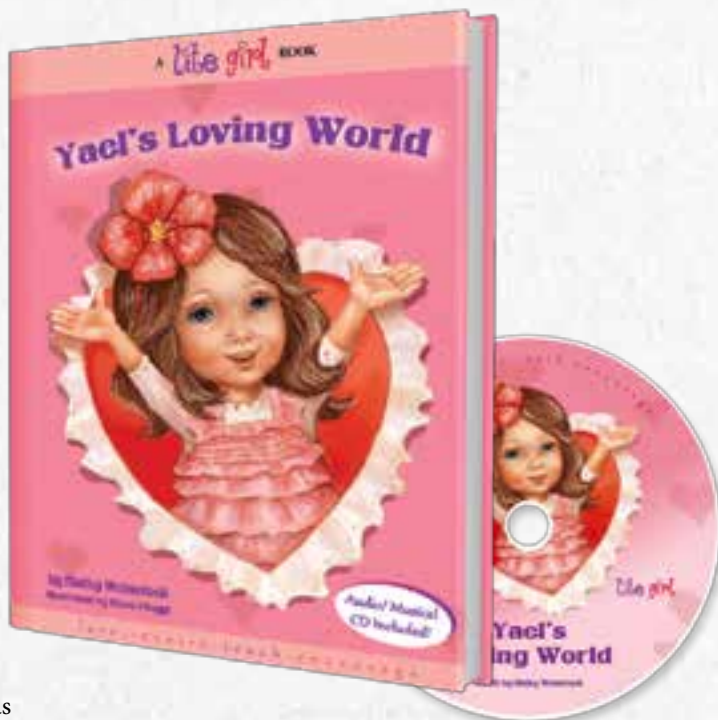
“Why is Megillas Esther called Megillas Esther and not Megillas Mordechai, the *tzaddik* of the time?” Answered the Rebbe emphatically, “The story of Megillas Esther is about saving the Jewish nation. By choosing Esther to be featured in the Megillah title, we learn the vital lesson that to save the Jewish nation, we need the women! They are the mothers of the next generations, and they provide the *Toras imecha* in the home.

“Therefore,” concluded the Rebbe, “I urge the mothers, when your children are home, be sure to provide them with Jewish entertainment and Jewish storybooks, so as not to undermine the Jewish education they receive.”

I was completely flabbergasted: I saw this as a clear sign of encouragement from the Rebbe! My founding belief of creating Yael was to empower little girls to be the best “mothers” of tomorrow and to raise beautiful families, and the Rebbe had specifically spoken about the role of the Jewish mother and the need for inspirational home entertainment and books!

After davening at the Ohel, on my way out, I stopped to watch the video once more and this is what I heard:

“During the time of the Megillah, Mordechai gathered the children to daven for Divine mercy, because as Tehillim



states, ‘*Mipi olelim v’yonkim yisadita oz*—from the mouths of babes You established strength.’

“That is why my father-in-law, the Frierdiker Rebbe, in the era of Communism, gathered a core group of his *talmidim*, and made a covenant with them that they would make every attempt to teach Yiddishkeit clandestinely in Russia to Jewish children, until the last drop of blood.

“Now I exhort you,” concluded the Rebbe, “this is not Communist Russia, and you won’t be deported to Siberia or face the gun of the KGB—if you have the power to teach Jewish children, say not that you don’t have time or money. Just do it and Hashem will help you!”

I felt the Rebbe’s clear encouragement giving me fresh resolve and a clarity of purpose and commitment, and I left with a spring in my step, a buoyancy born of certainty.

Yes, I did take a second loan of \$25,000—frightening as it was—produced my second title “New Shoes For Yael” and never looked back.

After some time, I added a boy figure called Dovy, and have since produced 20 titles of the “Yael and Dovy books” as well as a DVD. I’ve experienced many miracles along the way and the Rebbe’s *brachos* have been fulfilled in ways that could have never been imagined. **T**

## YOUR STORY

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



Moments

לע"נ  
אבינו הרה"ח הרה"ת  
ר' יוסף מנחם מענדל  
ב"ר יצחק ע"ה  
ולע"נ אמנו מרת זיסל דבורה  
בת ר' אלי' הכהן ע"ה  
טענענבוים  
תנ"צ'ב'ה'



COURTESY OF MEMKEH SCHMUKLER





# VISITING DIGNITARIES

Over the years, many notable figures came through the doors of 770. They would come to receive the Rebbe's guidance and blessings, as well as to discuss opinions on current social, economic, and political issues pertaining to the Jewish community and the world at large.

While there were many of these *yechidusen* held over the years, we will attempt to present a pictorial collection highlighting a few of these fascinating meetings.



**ROBERT F. WAGNER**  
**23 ELUL 5720\***

The Mayor of New York City,  
Robert F. Wagner, accompanied  
by the New York City investigation  
commissioner.





Among the many matters discussed, the Rebbe spoke of former school buildings that are no longer used by the public school system due to relocation, requesting that first priority in obtaining possession of them should be given to private and religious schools rather than being used for other real estate purposes.

The Rebbe spoke of the rate of juvenile crime, stressing that those who have had some religious background make up only five percent of the total amount of juvenile crime in the city, to which the Mayor agreed. The Rebbe also requested from the Mayor that in matters of Jewish concerns, all qualified rabbonim should receive recognition.



The Rebbe stands up to escort them on their way out.



## ROBERT M. MORGENTHAU 5 TEVES 5723\*

United States Attorney for the Southern District of New York, Robert M. Morgenthau, accompanied by New York City Mayor Robert Wagner and Milton Mollen, Chairman of New York City Housing and Redevelopment Board.

Amongst the matters discussed were government aid to religious schools, the (then) pending Shabbos bill [the Fair Sabbath bill allowing businesspeople who observe Shabbos to be open on Sunday] and *shechita* bill [the Conklin Humane Slaughter bill, which would pose a threat to the legality of *shechita* in New York] and New York's affordable housing problem.

The topic of vouchers for Jewish children who could not afford to pay full tuition was also discussed. The Mayor sought the Rebbe's advice on how to best go about addressing the problem in the most practical way.

COURTESY OF PINNY LEW



COURTESY OF PINNY LEW





COURTESY OF PINNY LEW

“You are the leader of the Lubavitch movement, which is spread worldwide, with centers all the way from Melbourne, Australia, to Nigeria. And you have established the center of the movement right here in New York—it is a real honor; we are very fortunate that the Rebbe has based himself in our state,” said the Mayor.





## ROBERT F. KENNEDY

26 ELUL 5724\*

While running for a U.S. Senate seat, Robert Kennedy, together with other notable Democratic Party leaders, including former U.S. Rep. Franklin D. Roosevelt Jr. and former Governor of New York Averell Harriman, met with the Rebbe for *yechidus*.

Amongst the matters discussed, the Rebbe spoke of the educational needs of the country's youth, highlighting a recent rise in crime amongst American youth as well as drug abuse, and explained the need for a deeper education based on morals and values.

The Rebbe also spoke of the financial burden placed upon Jews and others who choose to send their children to religious schools. The Rebbe requested of Kennedy to do what he can in regards to the government providing financial aid to families sending their children to private and religious schools. Kennedy began his attempt to explain his objection to the idea with a caveat about his own family. "You know I'm a Catholic," he told the Rebbe. "I have eight children..."

"Yes," the Rebbe interjected, "but I have 200,000..."



JEM 103626





COURTESY OF MEMKEH SCHUKLER

## **KENNETH KEATING** **23 CHESHVAN 5725\***

Senator Kenneth Keating, who lost reelection to Kennedy, told reporters following the election that he planned on meeting with the Rebbe as well. The meeting took place on 23 Cheshvan at 8:45 p.m.

The Rebbe spoke about the need to strengthen education for children in the US and gave specific advice on how to care for troubled children who use drugs. The Rebbe also requested that they look into government funding for private school education.

Among those in the entourage was Senator Jacob Javits, a fifth generation descendent of Reb Yaakov Emden, known as the Yaavetz (Yaakov ben Tzvi, from where the senator's family name stems). The Rebbe apologized to him for not speaking about his grandfather.



COURTESY OF MEMKEH SCHMUKLER

## 18 CHESHVAN 5735\*

Following Maariv at 6:45  
Senators Jacob Javitz, Hugh  
Carey, Henry M. Jackson,  
Marlow Cook and Ramsey  
Clark, came to have a  
*yechidus* with the Rebbe.



Jacob Javitz, who was running  
for reelection as the senator  
from New York was the first  
to go in for approximately 20  
minutes.

JEM 108223



Then went Ramsey Clark, who was running against Javits for the senate seat, followed by Senator Marlow Cook. The Rebbe stood up to greet them warmly.

18 CHESHVAN 5735, VELVEL SCHILDKRAUT VIA JEM 108714



JEM 286821

Finally, the United States Representative Hugh Carey, running for governor of New York, entered together with Senator Henry M. "Scoop" Jackson and the Rebbe spoke with them very warmly.



JEM 108118



At one point Jackson began praising the Rebbe, to which the Rebbe replied with a smile, "I am not running for Senate!"

JEM 103771

# Derher**Letters**

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

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



## Visa to Canada

Dear Editors,

A point of clarification regarding your recent article about Reb Volf Greenglass ע"ה [Without Fail, Issue 93 (170), Iyar 5780]:

You wrote that Reb Isser Kluwgant ע"ה—my maternal *zeide*—asked the Rebbe, when he was in Paris in 5707\*, to help him arrange a visa to Canada. In fact this was entirely the Rebbe's initiative in which the Rebbe invested considerable time and effort. The Rebbe wanted my *zeide* to settle in Montreal and take up a position as a *rav* there. (My *zeide* did not believe he was up to the task, but the Rebbe assured him that he was.) In the end, upon the Rebbe's return to New York, the Rebbe notified my *zeide* that, notwithstanding his efforts etc., the Frierdiker Rebbe's directive is that he emigrate to Australia.

With appreciation of your invaluable work,

**Moishe New**  
Montreal, Canada

”

## The Perfect Job

Dear Editors,

Thank you for your incredible Ohel stories each month.

For 20 years I worked for a sweater company and in the summer of 5779 the company was sold and the new management asked many of the employees to leave, myself included. In my search for a new job I was interviewed by five

companies and was unsure which one was the perfect fit for me.

On a Sunday morning I went to the Ohel and in my letter to the Rebbe I did not ask for a *bracha* to find a job or for *parnassa*, I simply requested that there should be a shul within two or three blocks from the place I would eventually find work.

The next day the owner of one of the five companies that interviewed me called me and asked me to come into the office that day. When I arrived he showed me around the workspace and told me that I was hired on the spot and would start the next morning.

I was very grateful for the good news and as he escorted me to the front door we passed an office door that was slightly ajar.

“What is this room used for?” I asked.

“This is our shul. We daven Mincha and Maariv here every day,” he replied.

My prayers had been answered. At the soonest opportunity I had been hired by the company that had the closest shul possible.

**Yosef Mordechai Gati**  
Queens, NY

”

## RE: Rav Moshe Feinstein's Rabbeinu Tam

Dear Editors,

Thank you for your captivating articles that I enjoy reading each month.



In the Letters section of the Iyar issue, Reb Yehuda Clapman adds some interesting details about the story of how the Rebbe arranged for Rav Moshe Feinstein to have Rabbeinu Tam tefillin.

I just want to point out that Reb Clapman writes: “The Rebbe wanted Rav Moshe to start wearing Rabbeinu Tam... on Rosh Chodesh Adar, which was Rav Moshe’s 80th birthday.” However, in the introduction to Igros Moshe volume 8, page 7, it says that Reb Moshe’s birthday was Adar 7, which is the reason he was called Moshe.

Keep up the great work!

**Yitzchak Goldenberg**

*Lawrenceville, NJ*



## Thank You! The Rebbe’s Kapitel

**Dear Editors,**

I hope all of you and your extended families are all safe and healthy!

We just received the Deher—thank you very much and a special thank you for the Tehillim with the Rebbe’s and the Rebbitzin’s *kapitelach*. What a beautiful idea. My husband said it was so easy to hold and read.

*Yasher koach* for this truly amazing Deher!

In your merit alone Moshiach should come!

Kol tuv,

**Dina Davis**

*Hampstead, QC*



## Annual Sichas to Women

**Dear Editors,**

Firstly thank you for the monthly Derher issues, which enrich a home with Chabad History, Chassidus and warmth for the entire family.

In a recent issue (Iyar 5780) on page 60 where you discuss the Rebbe’s annual *sichas* to the women, it is cited that “the Rebbe would enter after davening Mincha.”

To clarify, the Rebbe would daven Mincha at 3:15 p.m. The *sicha* took place at approximately 6:00.

*Bracha vehatzlacha,*

**Michoel Seligson**

*Crown Heights*

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## Correction:

It was brought to our attention that in the Iyar magazine this year, in the article about Reb Volf Greenglass on p. 16 we erroneously wrote that Reb Volf was born in the 5720s. Reb Volf was born in the 5680s (1920s). Please accept our apologies.