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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 shluchim 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:



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, ראו 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 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.

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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.

“And אשרי 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 *hachmasas 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 farbrengen 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."

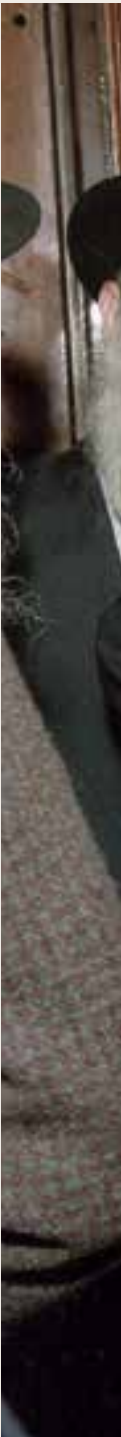
I have a close relationship with the mayor of Vaughan, Ontario, Maurizio Bevilacqua. He is a non-Jew that would watch the Rebbe's farbrengens on cable TV in the 5740s\*. On the evening before the latest elections I was at the Ohel and I called him up to wish him success in the elections. I told him I 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 149142





EVEL 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 *mitvoim*, 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 *lchaim* 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 FREIDIN 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. T**

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*" (ותתנני) 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.