

# A Chassidisher **Derher**

א חסידישער דערהער

## Fatherly Guidance

RABBI SHIMON GAD ELITUV

## A Letter Addressed To All

THE REBBE'S KOCH  
IN IGERES HATESHUVAH



# Vavneh & Chachomehah

THE REBBE'S CALL TO MAKE  
EVERY PLACE A MAKOM TORAH



ELUL 5782  
ISSUE 122 (199)  
SEPTEMBER 2022

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AROUND THE WORLD.**

WITH WISHES FOR A GOOD,  
SUCCESSFUL AND SWEET NEW YEAR.

By the  
**COHEN FAMILY**  
POTOMAC, MD

**Derher** A Chassidisher  
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has been made possible

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

## HUNDREDS OF THOUSANDS OF JEWISH CHILDREN!

With the month of Elul, a new year beckons from just around the corner. And with it, a new school year is upon our children.

At the foundation of everything the Rebbe teaches us and the shlichus that the Rebbe gives each and every member of this generation, is the importance of *chinuch*, educating Jewish children. Beginning with teaching children *aleph-beis*, both in the literal sense, as well as the “*aleph-beis*” of Yiddishkeit, and continuing with a full experience of *chinuch al taharas hakodesh*.

Even before the *nesius*, at a farbrengen with Chassidim in Paris, the Rebbe once spoke with tears in his eyes, describing the *avodah* of the Frierdiker Rebbe in America:

“The Alter Rebbe lived in Liozna, the Mittlerer Rebbe lived in Lubavitch... they all had Chassidim who were substantial *ovdim* with a deep understanding in Chassidus. My father-in-law however, tore himself away from his personal preoccupations—*yichuda ila'ah* and *yichuda tata'ah*—and teaches children *aleph-beis* in America...”

As the years progressed, the Rebbe demanded more

and more that we should live up to this responsibility and do whatever we can to ensure proper *chinuch* for Jewish children.

At a series of farbrengens in the summer of 5748\*, the Rebbe expounded in vivid detail:

**“In our generation, the final generation of *galus* and the first generation of *geulah*, the [Frierdiker] Rebbe appointed each and every member of this generation, men, women and children, as his shlichim to spread Chassidus and Yiddishkeit to the world. He made each person into an ‘activist’ bearing responsibility not only for themselves, but for their surroundings as well...”**

**“Unfortunately the situation today is such that hundreds of thousands of Jewish children receive no Jewish education at all, *Rachmana litzlan!*”**

**“The real shock is in the fact that there are hundreds of Jewish institutions, including many dedicated to educating children. Nevertheless, despite all the great things they accomplish, there are still many of them that can be doing so much more!”**

**“The point of course is not to suffice with screaming about it and perhaps calling a meeting with a committee, etc.... We need to come up with new ways to reach the children themselves, whether directly or through their parents, and explain to them**

the importance of learning Torah, about the *Yiddishe neshamah* and Yiddishkeit in general, about learning the Torah that their own grandparents studied and abided by with *mesiras nefesh* for scores of generations!”

“Throughout the entire world, including in Eretz Yisroel, there are hundreds of thousands of Jewish children (as well as adults) who don’t even know the *aleph-beis* of Yiddishkeit!

“...Because this situation is spiritually (and even physically) life-threatening, it is the *call of the hour* (*tzav hash’ah*) to publicize and create a tumult all over the world that it is an *absolute obligation incumbent upon every single person to engage in spreading Torah and Yiddishkeit!*

“Obviously, there is no room to say that it’s inappropriate and ‘undemocratic’ to get involved in someone else’s private life, because this situation is life-threatening! Saving someone’s life from the opposite of life, *Rachmana litzlan!*”

“The *nossi* of our generation says that the *avodah* of each person is to be like Shevet Levi, [learning and teaching Torah to the people]... spelling out exactly what our work must entail: Starting with teaching *aleph-beis* to children, both literally and figuratively, the *aleph-beis* of Yiddishkeit, and continuing with all

the activities that must be done to strengthen Torah and Yiddishkeit in every location...

“If a person does not occupy himself with this *avodah*, he will be asked: ‘Did you act justly?’ True, you may have been preoccupied with the greatest endeavors, and for that you will be rewarded with ‘310 worlds.’ But what about the most important task?

“... *Where are the children with whom you learned the aleph-beis (of Yiddishkeit)? Where are the Yidden that you brought closer to Yiddishkeit?!*”

As the new school year begins, let us live up to the Rebbe’s relentless call and truly do all we can to ensure a *Yiddishe chinuch* for every single Jewish child. And with all of our efforts, we will be able to bring all these children to greet *Moshiach tzidkeinu, teikef umiyad Mammosh!*

With blessings for a טובה וחתימה טובה לשנה טובה  
ומתוקה,

**The Editors**

כ”ף מנחם אב ה’תשפ”ב  
מאה ועשרים שנה

1. Shabbos Parshas Nasso 5748; Sefer Hasichos 5748 p. 476.
2. Shabbos Parshas B’haaloscha 5748; *ibid.* p. 488.
3. Shabbos Parshas Korach 5748; *ibid.* p. 509.



לזכר נשמת  
שיינא גאלדא ע"ה  
בת יבלחט"א ר' מיכאל הלוי שיחי'  
גוטלייזער  
גלב"ע כ"ח אלול ה'תשע"ו  
ת"נ צ"ב ה'

נדפס ע"י זקניה  
הרה"ת ר' יצחק מאיר וזוגתו מרת לאה  
ומשפחתם שיחיו  
שפאלטר



# Shemittah and Hakhel: The Woman's Role

*Shemittah* is the Sabbatical year dedicated to Hashem. As the *Sforno* writes:

“All year the workers will be free from agricultural labor... and they will be encouraged to seek G-d.”

A Jew's unity with Hashem is strengthened when more Jews study more Torah.

Following *Shemittah* we go into the year of *Hakhel*. During *Sukkos* of that year we have the special mitzvah to

gather men, women and children in the *Beis Hamikdash* — the paramount exercise of Jewish unity.

In all of the subjects we discussed, we can find a special quality and a richer facet, in relation to the gathering of Jewish women.

Consider an analysis of the month of Elul: The heavenly constellation associated with the month of Elul is *Besulah* (*Virgo*) — the young maiden. Symbolically speaking, the young

maiden is a metaphor for the Jewish people based on the verse “young maiden of Israel.”<sup>1</sup> The constellation *Virgo* is of course a group of stars which the ancients saw as a young woman, and since the Jewish people have been compared to the stars, in this case they are seen as a young woman who awaits betrothal and marriage. As the *Midrash* says, in the future time the complete marriage of Hashem and the Jewish people will be



realized, and then Hashem will “grant abundant joy to the loving friends.”

This symbolism is more prominent in relation to Jewish women who are the actual young maidens of the Jewish people.

At the marriage of Hashem and the Jewish people — at *Matan Torah* — we also find that the Jewish women were spoken to first. How appropriate it is that Jewish women should gather during the month of Elul whose “fortune” is connected to the young (Jewish) maidens.

...What special status do we attribute to women regarding *Shemittah*? The difference between the *Shemittah* year and the previous six years applies to work in the field and vineyard, which is mainly the domain of the menfolk.

What is in the domain of the woman? “The complete glory of the princess is within!”<sup>2</sup> Thus, for example, the administration of the household, preparation of food and clothing, cleanliness, etc., all of these labors are in the power of the Jewish women and they all continue to be practiced right

through *Shemittah*. Moreover, since the whole year is a Sabbatical year, all aspects of the home take on the loftier aura of Shabbos — including the conduct of the home, the food, clothing, and the invocation of beauty — lighting candles — much more than during the weekdays.

Now, when the men are exempted from the field work during *Shemittah* they should share in the other chores and activities in the house so that it should be permeated with the light of Torah and mitzvos.

Here, however, the women “pull rank” since they have greater experience in dealing with these matters during the six years. They lead the way and show a living example to the men how to illuminate the house with the light of Torah and *mitzvos*.

This leads us to the special role and lofty quality of women in relation to *Hakhel*. The mitzvah of gathering all the Jews includes even the babies and infants. This can only be accomplished by the women, for a father cannot substitute for a mother. No matter how learned he may be, he cannot

give the child the attention, love and motherhood which a mother can give and which the child needs.

Although *Hakhel* in its original form can only be fulfilled in the *Beis Hamikdash*, nevertheless, the spiritual role of *Hakhel* applies now also even more strongly.

“They will thus learn to be in awe of G-d your L-rd, carefully keeping all the words of this Torah. Their children, who do not know, will listen and learn to be in awe of G-d your L-rd as long as you live in the land...”<sup>3</sup>

Here the women assume the major mission, to effect the spiritual theme of *Hakhel* in their own private *Beis Hamikdash* for in her house each woman is the foundation of the home and she makes that home a holy sanctuary. Then her husband and children will listen and observe all the words of the Torah. **T**

(*Sicha to N'shei Chabad*,  
22 Elul 5747)<sup>4</sup>

1. Yirmeyahu 31:3.

2. Tehillim 45:14.

3. Devarim 31:12-13.

4. [www.sie.org/2506362](http://www.sie.org/2506362)



לעבן מיטן רבין



THE REBBE READS THE PAN KLOLI ON EREV ROSH HASHANAH.

LEVI FREIDIN VIA JEM, 140959 (29 ELUL 5735)

<p>ע"י בנם ר' יקותיאל יהודה וזוגתו מרת פעסל לאה ומשפחתם שיחיו רוהר</p>	<p>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'ה'</p>
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# Tishrei In Lubavitch

ELUL 5735\* - TISHREI 5736

PART 1



Spending Tishrei with the Rebbe is the dearest wish of every Chossid. Historically, it was especially appreciated by those who made the journey from afar.

Such was the case with Rabbi Yisroel Shimon Bekerman, who came from Eretz Yisroel for the Tishrei of 5736. Using rich, descriptive language, he transcribed his experience in his personal diary.

Presented this month is the first installment of his entry for Tishrei 5736\*.



## FIRST IMPRESSION

Last night, on the eve of 28 Elul 5735\*, we arrived at 770. Maariv was our first opportunity to catch a glimpse of the Rebbe and securing a close spot was our utmost priority.

The large shul was packed to the ceiling. Many different guests had arrived, emotional reunions abounded. Suddenly, the room began to tremble, it felt like an earthquake. The noise and chatter receded to a hush as conversations slowly fell quiet. Other than “*sha sha*,” the room was absolutely silent. And just like that, the mass of bodies parted to make way for the Rebbe.

The Rebbe stood like a battalion commander in his full glory as the crowd stared in awe. He approached his place at the *mizrach* wall where a chair and *shtender* had been set up on a large red carpet. Rashag stood on the side, near the *chazzan*. As soon as the Rebbe arrived, Maariv began on cue. After davening, the scene repeated itself and a pathway materialized, allowing the Rebbe to walk back to his room.

The next morning, after *selichos*, the Rebbe returned to his room, only to emerge again for *krias haTorah* in the small *zal* upstairs. I was the *chazzan*. We davened until *krias haTorah* and then waited for the Rebbe. The room was overflowing with people, it felt like it was about to burst, but once again a path was formed when the Rebbe arrived.

Trembling, I brought the *sefer Torah* to the *bimah*. The Rebbe gazed at me with a penetrating stare. I put the *sefer Torah* down. Kohen. Levi. Then *shlishi* went to the Rebbe. I was asked to say *chatzi kaddish*. The Rebbe stood right across me as I said *kaddish*. When I said *Hagomel*, I heard the Rebbe answer, “*Amen, mi shegemalcha tov hu yigmalcha kol tov sela.*” Buckling under pressure, I could barely finish the *bracha*, with the Rebbe’s eyes fixed on me.

As far as I was concerned, my trip had already proved its value—this moment made it clear to me that it was worth every penny spent. To receive such a *bracha*, in a loud voice, from the Rebbe no less “*Hu yigmalcha kol tov selah*”...



RABBI YISROEL  
SHIMON BEKERMAN

*Amen ken yehi ratzon.*

Once I had said *Hagomel*, tens of others followed suit. One by one, they *benched gomel*, each under the Rebbe’s intense scrutiny and personally acknowledging every person.

After *U’va Letzion*, the Rebbe was still standing at his *shtender*. I recited the *kaddish* with my bones shaking, the words stuck in my throat. It took a lot of effort for me to finish the *kaddish*.

Today after Mincha, it was announced that a *farbrengen* would take place in honor of Erev Rosh Hashanah and the newly arrived guests from around the world.

## HASHEM’S ATONEMENT

At the *farbrengen* that night, the Rebbe said the *maamar* “*Yom Tov Shel Rosh Hashanah Shechal Lihyos b’Shabbos.*”

Here is a brief summary:

When Rosh Hashanah occurs on Shabbos, the shofar is not sounded, rather the *mitzvah* is accomplished by Hashem Himself on our behalf. The Rebbe emphasized that it is not a mere comparison and certainly not an inferior alternative—but the *mitzvah* is literally done by Hashem in our stead.

Throughout the *farbrengen* the Rebbe said several *sichos*. A particularly striking point was when the Rebbe spoke about the *possuk* in this week’s *parsha*, וכיפר אדמתו עמו, urging Hashem to bring about atonement for His land—Eretz Yisroel, and His nation—us Yidden for all that we have endured. This should be a step towards, and result in, the true ultimate atonement that will usher in the final redemption. The Rebbe burst into tears, and the *farbrengen* took on a solemn tone. We witnessed how a true leader “argues” with Hashem, before all, entreating Him on behalf of his people.

The Rebbe concluded the *farbrengen* wishing everyone a “*ksiva vachasima tova leshana tova umesuka.*”

## FACE TO FACE

After Shacharis of Erev Rosh Hashanah, I stood in line to submit my *pan* to the Rebbe. It was a very long line, stretching far down Eastern Parkway. When my turn came, I handed the Rebbe two envelopes, and for each of them he wished me a “*ksiva vachasima tova leshana tova umesuka.*” It was truly an incredible feeling to receive a *bracha*



EVI FREIDIN VIA JEM 140668 (28 ELUL 5754)

THE REBBE LOOKS ON AS TENS OF CHASSIDIM AND BOCHURIM BENTCH BIRKAS HAGOMEL.

directly from the Rebbe.

After the *panim* (including the *pan kloli*) were collected, the Rebbe gave a special *bracha* “for all those who signed, for those who didn’t sign, and for all of *klal Yisroel*.”

From there we went to the Friediker Rebbe’s Ohel. Thousands of people had come, and suddenly, everyone fell silent as the Rebbe had arrived. He knocked on the door and entered the small antechamber, where several large bags of *panim* lay on the table. We could not remain there, but the Rebbe stayed much later.

## THE KOHEN GADOL

Before Maariv, the Rebbe asked that *Avinu Malkeinu* be sung. The atmosphere was

indescribable. It felt like a king was standing on the *bimah* and proclaiming Hashem’s sovereignty before all of the Yidden.

*Tekios*. The *avodah* of blowing the shofar by the Rebbe was a sublime experience, one worth standing in place for many hours to catch a glimpse of. Luckily, we had secured good spots and were able to see the Rebbe’s every movement. The scene was truly incredible. The Rebbe stood on the *bimah* with sacks of *panim* from the whole of *klal Yisroel*. He spread his *tallis* over the *panim* for a short while and then began to say the *pesukim*.

Every heart melted after hearing the Rebbe say the *pesukim* starting with “*Min Hameitzar*.” The crowd was perfectly silent as the Rebbe said the *brachos* and blew the shofar. The Rebbe with a *tallis*



TISHREI 5736\* WAS THE FIRST TIME LEVI FREIDIN (WHO TOOK ALL THE PICTURES PRESENTED HERE) CAME TO THE REBBE AND RECEIVED MANY SPECIAL KIRUVIM. HERE HE SPEAKS TO THE REBBE AT THE FARBRENGEN OF EREV ROSH HASHANAH.

over his eyes, his face bright red and serious. What a powerful image!

*Musaf. Korim.* Again, some things are impossible to describe. Words won't do justice to the majestic way the Rebbe lay on his hands and feet to bow at *Aleinu* in *Musaf*.

Here we saw the Kohen Gadol serving in the *Beis Hamikdash*, bowing and prostrating himself with great zeal as he performed his holy service. It was a magnificent sight. We witnessed the Rebbe in his full glory and splendor.

## FARBRENGEN OF THE SECOND DAY OF ROSH HASHANAH

The Rebbe washed and began the farbrengen with the *niggunim*: *Avinu Malkeinu, Atah*

*Vechartanu*, and *Shalosh Tenuos*, and then said the *maamar* “*Zeh hayom techilas maasecha.*” The *maamar* lasted for about an hour, followed by a *sicha* that lasted for another hour and a half.

The Rebbe asked several questions on the *haftarah* of that day. If the ways of Torah are pleasant, why does it elaborate with the full story of Chanah's infertility and include all of the unpleasant details? And why must the Torah inform us of Eyli's assumption that she was inebriated?

Of course, the Torah is teaching us a lesson here. We must turn to Hashem even for our material concerns and pour out our hearts to Him. Writing this story in great detail was necessary to teach us this. ❶



# כתב יד קודש

לזכות  
הרה"ת ר' גד וזוגתו מרת שירה

בניהם ובנותיהם  
החתן הרה"ת ר' נתנאל חיים  
והכלה המהוללה מרת שיינא  
רבקה רחל, החתן הרה"ת ר'  
ישראל הכהן שטאק והכלה  
המהוללה נחמה אסתר, חוה מזל,  
מנחם מענדל, נעמי חנה, משה  
אליהו, שיחיו  
סבג

# TAKE PROPER CARE

*Handwritten note from the Rebbe to Reb Shmuel ("Mulleh") Azimov about arranging a group to come from France to the Rebbe for Tishrei:*

באם: (1) יכול לסדר (הכותב) שכאן  
 יתעסק מי עמהם במשך שהותם  
 כאן. (2) מבטיחים (הרוצים לנסוע)  
 שעי"ז יתוסף אצלם בעניני תומ"צ  
 (לפי השערותם), (3) לא יכנסו עי"ז  
 לחוב גדול כו' - תהא הנסיעה  
 בשטומו"צ.

SIMPSON - SORKIN WEDDING TESHURA. 5777

If [the following conditions can be met]:

- 1) You (the writer of this letter) can arrange for someone to take care of them during their stay here.
  - 2) They (whoever wishes to travel here) promise that (in their estimation) their being here will bring an increase in their observance of Torah and mitzvos.
  - 3) The trip will not saddle them with big debt, etc.
- Then their travels should be in a good and auspicious hour.

(5 Elul 5731, Igros Kodesh vol. 27, p. 227)

באם (1) יכול לסדר (הכותב) שכאן  
 יתעסק מי עמהם במשך שהותם  
 כאן. (2) מבטיחים (הרוצים לנסוע)  
 שעי"ז יתוסף אצלם בעניני תומ"צ  
 (לפי השערותם), (3) לא יכנסו עי"ז  
 לחוב גדול כו' - תהא הנסיעה  
 בשטומו"צ.

# A Letter ADDRESSED TO All

לעילוי נשמת  
מרת לאה בת הרה"ח ר' אליהו נחום ע"ה  
בלאק  
נלב"ע שבת קודש כ"ה אלול ה'תשע"ג  
ת'נצ'בה'  
נדפס ע"י  
משפחתה שיחיו

THE REBBE'S KOCH IN IGERES HATESHUVAH

ספר — אוצר החסידים — ייבא יישי

# לקוטי אמרים

תניא

חלק שלישי

הנכרא בשם

## אגרת התשובה



— עם הוספות —

יוצא לאור על ידי מערכת

"אוצר החסידים"

770 איסטערן פארקוויי ברוקלין. נ. י.

שנת חמשת אלפים שבע מאות עשרים ושמונה לבריאה

# The Wave

The year was 5728\*. The world had just witnessed the miraculous victory of Israel in the Six Day War. Around the world, Yidden were upbeat, publicly displaying Jewish pride, and caught in a wave of Jewish ‘awakening.’

In the *maamar* of Rosh Hashanah 5728\*, the Rebbe said: “In a certain regard, the sounding of the ‘shofar gadol’ has already begun... As we see in recent times, many who were ‘wandering’ *Rachamana litzlan*, have awakened with teshuvah through the sound of the ‘shofar gadol.’”

Over the next several months, the Rebbe expounded on the mitzvah of *teshuvah* at various farbrengens. For example, at the Purim farbrengen the Rebbe spoke at length about Maftir Yonah and its eternal lesson.

The farbrengen of Chof Av was themed with *teshuvah*. The *hadran* was on Mesechta Yoma, which discusses the mitzvah of *teshuvah*. The Rebbe discussed two teachings of his father on the topic of *teshuvah*. In addition, the Rebbe devoted a *sicha* to the mitzvah aspect of *teshuvah*. Expounding on the words of the Alter Rebbe in the first *perek* of Igeres Hateshuvah והנה מצות התשובה מן התורה, addressing the question whether *teshuvah* is counted as one of the 613 *mitzvos*.

# A Special Print

At the end of 5728\*, no one foresaw what was going to happen over the next while—that Igeres Hateshuvah was to



THE REBBE GIVES A BRACHA TO CHASSIDIM ON EREV YOM KIPPUR 5728\*.

become the Rebbe’s focus for the next two and a half years.

Days ahead of Rosh Hashanah, the Rebbe instructed that Igeres Hateshuvah be printed as its own booklet, both in standard format and in pocket-size format.

On 24 Elul 5728\* the Igeres was sent to print along with notes and explanations culled from the Rebbe’s *sichos*. The printing was sponsored by the Rebbe himself, in memory of his mother, Rebbetzin Chana.

Two days later, following *selichos*, the Rebbe asked the *mazkirim* where the printing was holding and requested that a copy be brought to him as soon as it arrived from the printer.

As soon as the newly printed Igeres Hateshuvah arrived, the Rebbe instructed Rabbi Hodakov that it be studied that very night, even if only “a few lines,” adding that one of the

## SMALL TANYA

In Reshimos on Tanya, the Rebbe mentions the Tanya printed in Shklov in the year 5566\*, where Igeres Hateshuvah is titled ‘Tanya Katan’ (the small Tanya), as it was called at the time.

The reason for this title, it seems, is for just as the Tanya begins with the word ‘Tanya,’ so too Igeres Hateshuvah begins with the word ‘Tanya,’ only that it contains far less chapters, hence the title ‘Tanya Katan.’

In a letter written in 5706\*<sup>1</sup>, the Rebbe makes another comparison between the first and third section of the Tanya, that they can both serve as substitutes for *sifrei mussar*.

Also of note is that to many people who asked the Rebbe where to begin their study of Tanya or Chassidus in general, the Rebbe pointed to Igeres Hateshuvah.



IN THE SHKLOV EDITION OF THE TANYA, PRINTED IN 5566\*, IGERES HATESHUVAH WAS INCLUDED.



guests from Kfar Chabad should lead the study.

Rabbi Hodakov entered the shul to give over the Rebbe's instructions, holding four bottles of *mashke* from the Rebbe, to be distributed during the study, per the Rebbe's instructions.

On Erev Rosh Hashanah, the Rebbe took the newly printed Igeres Hateshuvah along with him to the Ohel.

During those years, the Rebbe would usually enter *shul* on Shabbos morning holding his *siddur*, as well as a Tanya, which he would learn from for a few minutes before *Baruch She'amar*. Soon after the Igeres was printed, it took the place of the Tanya. The Rebbe would keep the Igeres in the back of his *siddur*, and before *Baruch She'amar* would learn from it for a few minutes.

Rabbi Leibel Schapiro related: "It once happened that the Rebbe returned from the Ohel quite late and came out for Mincha and Maariv. In order for the *tefillos* to be immediately one after the other without the need to go back and forth from his room, the Rebbe stayed at his place, took out the new Igeres Hateshuvah booklet, and studied from it for a few minutes."

While the Igeres was being printed in New York, Rabbi Hodakov instructed Rabbi Ephraim Wolff of Eretz Yisroel to print it there as well, and to advertise the printing in newspapers, with details where the new print can be purchased. Regarding the sale, it was to be sold for minimal cost, but not distributed for free. Additionally, the Rebbe's personal dedication for Rebbetzin Chana was to be included.

Subsequently, the Igeres was printed on Erev Yom Kippur in pocket-size format, and a short while later in standard format as well. The Rebbe participated in the costs of the printing.

With the printing of the Igeres, the Rebbe began a *koch* in the Igeres, requesting and encouraging that the Igeres be disseminated as widely as possible. In various letters from early 5729\*, we find that the Rebbe mentions the printing of the Igeres and encourages the recipients to both distribute and also study the Igeres, establish *shiurim* on it, and so on.

At farbrengens throughout Tishrei, the Rebbe encouraged Chassidim time and again to study the Igeres. So much so that on Shabbos Chol Hamoed Sukkos 5729\*, the Rebbe encouraged memorizing the Igeres by heart.

At the farbrengen of Simchas Torah, the Rebbe mentioned that even though there are those who have already studied Igeres Hateshuvah many times, perhaps even 101 times, there is always room to increase its understanding more and more.

At a *yechidus klolis* at the conclusion of Tishrei, the Rebbe spoke to the guests of Kfar Chabad and among other things the Rebbe said:

*We've spoken a great deal about Igeres Hateshuvah... It would be appropriate to arrange shiurim in the Igeres from time to*

## TIKKUNIM

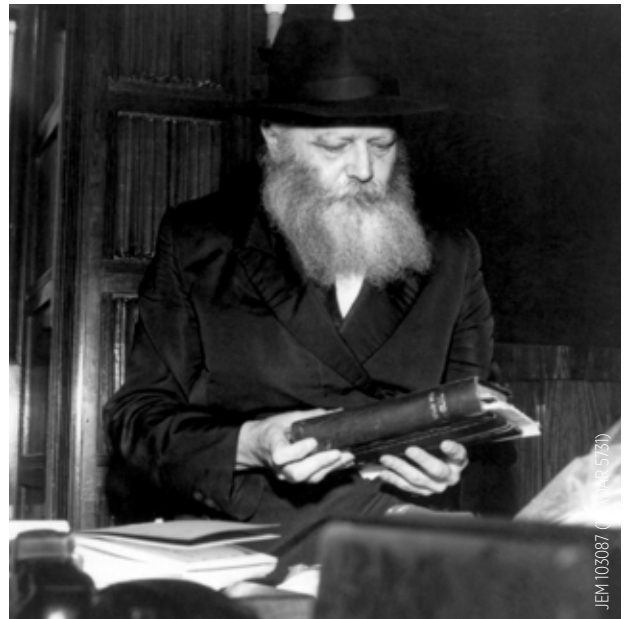
During the farbrengen of Shabbos Parshas Chukas-Balak of that year, the Rebbe spoke of a group of *bochurim* who behaved inappropriately, and instructed that as a *tikkun* they should learn Igeres Hateshuvah by heart along with 100 *blatt* of Gemara.

The Rebbe also instructed a *chosson* that year to study the Igeres at least two or three times before his wedding.

*time, and if necessary, to add in its study alone, if the shiur isn't sufficient. This is not only intended for Kfar Chabad, rather for all Yidden wherever they may be, and not only for the laymen but for those whose occupation is to study Torah too.*

During the farbrengen of Yud-Tes Kislev, the Rebbe spoke proudly of the fact that earlier that night, at the central farbrengen in Kfar Chabad, they discussed Igeres Hateshuvah, and *teshuvah* in general. A short while later, the Rebbe mentioned this in a letter to Reb Zalmon Jaffe regarding the study of the Igeres, adding that at the farbrengen in Kfar Chabad, President Zalman Shazar mentioned that he too is studying the Igeres.

While many were sure the reason for the sudden *koch* in Igeres Hateshuvah was connected with the '*teshuvah wave*'



FOR MANY YEARS, THE REBBE CARRIED IN HIS SIDDUR THE KUNTRES WITH IGERES HATESHUVA.



## ARE WE WORSE OFF?

In the third *perek* of Igeres Hateshuvah, the Alter Rebbe provides us with practical advice. In the days of old, one would bring a *korban* to atone for sins, and to become close to Hashem once again. Due to the inability to bring *korbanos* in absence of the *Beis Hamikdash*, there are alternative methods to receive atonement. As discussed in Tikkunei Teshuvah of the Arizal, one can atone with fasting, and the Alter Rebbe advises with regards to the amount of fasts one must fast in order to properly atone for various sins.

The Alter Rebbe then continues, that in this day and age, when fasting isn't as practical as it used to be due to the weakened nature of our bodies, fasting can be replaced with giving *tzedakah*.

One can understand this to mean that atonement through fasting would be ideal, however, since it has become too difficult, there is the option of giving *tzedakah*; although it would still have been better to fast.

At the farbrengen of the second day of Sukkos 5729\* the Rebbe brought this up: "One should not feel down about our difficulty with fasting." The Rebbe went on to explain that Hashem is the one who set the laws of nature. If it is the will of Hashem that our generations not be able to fast, then it isn't what is necessary for us.

The Rebbe then continued that if one can't afford to give *tzedakah* in the amounts specified by the Alter Rebbe, there must be another option.

Then, the Rebbe taught a tremendous *chiddush*. The Rebbe brought the famous ruling that one who studies the laws of bringing a *korban olah* is considered to have actually brought a *korban olah*. The same, the Rebbe said, is regarding the fasts prescribed by the Arizal or the amounts of *tzedakah* instructed by the Alter Rebbe. If one is incapable of them, then through studying the subject in Igeres Hateshuvah, it is considered as if he were to complete them, accomplishing the same results as if he were to have fasted all the fasts or given the full amount of *tzedakah*.

From here we can learn the great value of studying Igeres Hateshuvah. One might learn about the loftiest levels of *teshuvah* that seem to be beyond what people of our stature are capable of reaching and feel down as a result. We must remember, however, that studying the "laws of *teshuvah*" as they are spelled out in Chassidus, is considered as if we have in fact achieved the loftiest levels as they are described in Igeres Hateshuvah.



that swept up the Jewish world at the time, it seems that it was (also) connected with the weekly Tanya class on the radio taught by Rabbi Wineberg, which had begun studying Igeres Hateshuvah at the start of 5729\*.

Yud-Daled Kislev 5729\* marked the Rebbe and Rebbetzin's 40th wedding anniversary and Chassidim resolved to advance this initiative as an anniversary gift. *Shiurim* in Igeres Hateshuvah sprung up in Lubavitch communities worldwide. Young and old alike studied the Igeres thoroughly and could be seen *chapping arain* a few lines of Igeres Hateshuvah at any free moment.

Word quickly spread about what Chassidim were trying to accomplish as a gift to the Rebbe, and even the local news agencies reported on it.

The following is a headline printed in one of New York's newspapers:

An Original Present From Chassidim to their Rebbe — Studying the Work, Igeres Hateshuvah

*The article continued: "This week marks forty years since the marriage of the Lubavitcher Rebbe Shlita, the leader of Chabad. His Chassidim have decided to present him with a novel gift: Every Chossid will learn the volume of Igeres Hateshuvah — compiled by the first Chabad Rebbe — by heart. At the Rebbe's behest, lessons on this work have been made available for all, and a new printing has been published in five languages: Hebrew, English, French, Spanish and Italian."*



JEM 287133 (PURIM 5729)

## The Rebbe's Teachings

Just a few days into 5729\*, at the farbrengen of Shabbos Shuva, the Rebbe said a *sicha* in which he offered a deep insight explaining the Alter Rebbe's choice of *pesukim* at the beginning of the Igeres. At the next farbrengen, the Rebbe continued to explain the *pesukim* in the Igeres, and then going through the first *perek*, providing insight into almost every sentence.

The Rebbe concluded that farbrengen saying: *What we learned today serves as a reminder how precise each and every word of Tanya is. As the Rebbe Rashab once said, "The greatest scholars won't comprehend everything alluded to in the Tanya, yet even the simplest person can understand its literal interpretation."*

The Rebbe's teaching of Igeres Hateshuvah continued throughout the farbrengens of Tishrei. Between Shabbos Shuva and Shabbos Breishis, the Rebbe went through the whole Igeres.

A few weeks later, at the farbrengen of Yud-Tes Kislev, the Rebbe began a second cycle of teaching Igeres Hateshuvah. This one lasted for the next two years. The Rebbe taught the

whole Igeres quite thoroughly, going through it line by line. At each Shabbos farbrengen the Rebbe would teach a few lines, usually picking up where he left off at the previous farbrengen.

There are various things the Rebbe consistently taught at farbrengens. For many years, at each Shabbos farbrengen, the Rebbe famously taught a Rashi. In the summers, the Rebbe also taught Pirkei Avos. In later years, there were also regular *sichos* on Rambam.

What's unique about the Rebbe's teaching Igeres Hateshuvah is that it is the only thing the Rebbe taught in full. The Rebbe went through the entire Igeres, line by line, from Perek Aleph through Perek Yud-Beis over that period.

One can learn the Rebbe's *sichos* on many Rashis or many *halachos* in Rambam, whereas Igeres Hateshuvah can be learned line by line with the Rebbe's *sichos* from the beginning until the end.

"It was a remarkable experience," says Rabbi Leibel Schapiro. "The Rebbe taught us almost like a *rosh yeshiva* teaching his students from inside the *sefer*, picking up at each farbrengen where he left off previously. We knew to prepare the next few lines the Rebbe was going to teach at the next farbrengen."

After Gimmel Tammuz, when the Rebbe's Reshimos were discovered, among them were the Rebbe's notations on Tanya, including many on Igeres Hateshuvah. In some of the notes, the Rebbe raises questions, leaving them unanswered as a צע"ק. Interesting to note is that throughout the years 5729\*-5730\*, the Rebbe addressed many of these at the farbrengens, answering many of the earlier unanswered questions.



JEM 103694 (צב' תישרי 5729)



## ORPHANED?!

One of the most unique *sichos* said on Igeres Hateshuvah was at the farbrengen of Shabbos Parshas Mishpatim 5730\*.

The Rebbe mentioned what the Alter Rebbe writes in Perek Yud יתום בדור ועכשיו בדור (now, in our 'orphaned' generation). The Rebbe asked, "How can the Alter Rebbe call his generation a דור יתום when the Alter Rebbe himself was living among them? The same goes for the generations to follow until the [Friediker] Rebbe—how can the Alter Rebbe refer to such generations as a דור יתום?!"

The idea that the Rebbe explains is that an orphan is one who lost their father and mother. In Kabbalah, our intellect, *chochma* and *bina*, are compared to 'father' and 'mother.' The Alter Rebbe's point with this title is that the generation is lacking proper intellectual capabilities, as he goes on to describe that in these generations one cannot instantly change his state of mind.

## Moving Along

During the summer of 5730\*, the Rebbe taught the final *perek* of the Igeres. For everyone present, this seemed to be the conclusion of the Rebbe's teaching of Igeres Hateshuvah. Yet, for the next half-a-year, the Rebbe taught the Igeres yet another time, this time offering an entirely new angle.

During that summer, the Rebbe published for the first time a portion of his father's Torah. The booklet contained Harav Levi Yitzchok's handwritten notes, written while in exile in Kazakhstan on the margins of his Tanya. Of them, 16 notes were written on Igeres Hateshuvah.

These notes would become the focus of the Rebbe's *koch* in Igeres Hateshuvah for the next few months.

Beginning around Chof Av 5730\*, the Rebbe began to teach these notes, one note at each Shabbos farbrengen. These *sichos* were uniquely edited by the Rebbe, and subsequently published in Likkutei Sichos.

At first glance, Harav Levi Yitzchok's notations seem to be an analysis of the Alter Rebbe's precise wording, explaining what the deeper message of the words allude to in terms of Kabbalah, far deeper than what meets the eye when studying Igeres Hateshuvah.

Over those few months, the Rebbe taught that his father's insights in fact shed light on many questions that arise when studying the Igeres, even offering a deeper understanding of the entire idea raised by the Alter Rebbe.

This cycle of studying Igeres Hateshuvah, as mentioned, went on for about half-a-year. At the farbrengen of Shabbos Parshas Vayikra 5731\*, the Rebbe taught the final note of Harav Levi Yitzchok on the Igeres.

The Rebbe then went on to explain the reason the Alter Rebbe titled it *Igeres Hateshuvah*, as opposed to *Sha'ar Hateshuvah* or similar: A letter is sent to someone who is far away. The same would also apply to one who is metaphorically distant due to his many sins; the Alter Rebbe is 'sending' the Igeres to him too, to elevate him from his current state.

The following Shabbos was Shabbos Hagadol. The Rebbe taught something from his father's Torah relating to the *parsha*. At the conclusion, the Rebbe connected the teaching with the end of Igeres Hateshuvah. This concluded two-and-a-half years of the Rebbe teaching Igeres Hateshuvah.

~

On numerous occasions, the Rebbe connected the learning of Igeres Hateshuvah with the coming of Moshiach. At the farbrengen of Shabbos Parshas Vayeshev 5729\*<sup>2</sup> the Rebbe said, that through the study of Igeres Hateshuvah we hasten the arrival of Moshiach Tzidkeinu, quoting the famous words of the Rambam<sup>3</sup>: הבטיחה תורה שסוף ישראל לעשות תשובה בסוף! גלותן ומיד הן נגאלין ❶

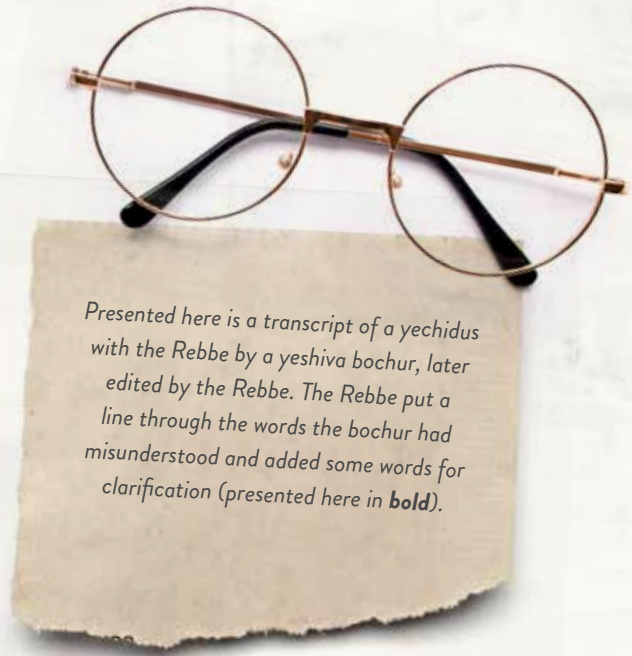
1. Igros Kodesh, vol. 2, p. 102.
2. Toras Menachem Hisvaaduyos vol. 55 p. 4.
3. Hilchos Teshuvah, 7, 5.



לזכות הורינו  
 ר' מנחם מענדל וחסיא שיחיו ניו  
 הרב אברהם שמואל ורבקה מירל  
 שיחיו שפאלטער  
 לאריכות ימים ושנים טובות ורוב  
 נחת מכל יוצאי חלציהם שיחיו

נדפס ע"י  
 הרה"ת ר' יוסף יצחק וזוגתו  
 מרת הדסה רייכל שיחיו ניו

# Fill Your Mind



Yechidus, evening of 7 Cheshvan 5714  
 The Rebbe read my note and asked: How old are you? (I replied that before Adar, I will be 21).  
 [The Rebbe continued:] About which you write that you once missed the *seder*<sup>1</sup>, you need not worry about it because as I said then, the undertaking should be done *bli-neder*. And in general, this is something that happens to everyone, you shouldn't think about it too much.  
 Since you write that you have already learnt Kuntres Umaayan through section 12, you should continue learning further.  
 About which you write [asking] if I meant that you should only

ב"ה  
 יחידות אור ליום ז' חשוון תשי"ד [מוגה]  
 קרא הצעטל ושאל: וויא אלט ביסטו (עניתי שקודם אדר יהי לי 21) דאס וואס דוא שרייבסט אז דוא האסט פארפעלט אמאל דעם סדר דארפסטו זיך נישט זארגן, ווייל וויא כ'האב דיר דעמאלסט געזאגט, אז דאס זאל זיין ב"נ [=בלי נדר]. און בכלל מאכט זיך ביא אלע דאס דארפסטו וועגן דעם נישט צו טראכטן.  
 וויבאלד דו שרייבסט דאך אז האסט געלערנט אין קונטרס ומעין ביז מאמר יב זאלסטו ווייטער ממשיך זיין.  
 דאס וואס דו שרייבסט צו כ'האב געמיינט דו זאלסט נאר

contemplate the content of Heichaltzu or Kuntres Umaayon:

[The truth is that] if you are learning other subjects [in Chassidus], it's fine if you think about those. [My point was only that] you must always have at the ready [in your mind] part of a *kuntres maamar*, in case you have to fill your mind with something, or if you're trying to rid yourself of another [undesirable] thought. **And this is also true** about which you ask regarding undesirable thoughts during davening: You should read the words of davening from the siddur (not literally every second of davening?) and when you learn, the *sefer* should remain open in front of you. **And you should also think about something from the kuntres:**

About which you write concerning undesirable thoughts: I already told you last time, you should stop thinking about it, stop paying attention to it. Instead, think about something [you learned] in the *kuntreisim*.

About which you write that you are afraid to walk outside alone at night: You should have your tefillin checked. You should carry around with you in your wallet a small picture of the Rebbe, and you should know that Hashem is walking together with you **and all similar sentiments**.

About studying *Yoreh Deah* [for *semicha*]: In the meantime, this winter you should not think about it. Did you learn *shechita* already? (I answered that I had not). When the summer comes, we'll see [how to proceed]. After Pesach **I will you should** speak with **you me**.

You should be successful in the study of *nigleh* and Chassidus, and in everything else. You should be a *yarei Shamayim* in all matters. You should also be healthy in body. (I wanted to ask another thing, [the Rebbe responded]): (The best possible *bracha* is, that the matters with which you have already been blessed should go about with success **in all areas**?)

Before I left, the Rebbe said: You most probably already gave the "שפג—383" [for the *Keren Hashanah* daily tzedakah fund]<sup>2</sup>, your [name is] written **by me** on the list. **1**

טראכטן אין החלצו אדער אין ומעין, איז אויב דו לערנסט אנדערע ענינים, מעגסטו איבערחזר'ן אנדערע ענינים, נאר דו זאלסט שטענדיג האבן מוכן פון קונטרס א מאמר, אויב דו וועסט האבן א מחשבה פנוי, אדער אפצושטופען איין אן דערע מחשבה, און דאס אויך וואס דו פרעגסט וועגן מח"ז ביים דאוונען, זאלסטו דאוונען אין א סידור (נישט ממש שטענדיג?). און בשעת דו לערנסט זאל דער ספר זיין אפן ביי דיר. און דו זאלסט דאן אויך טראכטן עפעס פון קונטרס. דאס וואס דו שרייבסט וועגן מח"ז, איז איך האב דיר נאך דאמאלסט געזאגט, אז דו דארפט אויפהערן צו טראכטן וועגן דעם, און דו זאלסט נישט משים לב זיין צו דעם, נאר דו זאלסט טראכטן עפעס פון דיא קונטרסים. דאס וואס דו שרייבסט אז האסט מורא צו גיין אליין ביינאכט, דארפטו איבערצוקוקן די תפילין, און דו זאלסט ארומטראגן מיט זיך אין וואלעט א קליינע בילד פון רבי'ן, און דו דארף פסט וויסן אז מיט דיר גייט דער אויבערשטער מיט אלע אנדערע ענינים.

[...]  
וועגן י"ד, איז דערווייל דעם ווינטער זאלסטו וועגן דעם נישט טראכטן, האסט שוין געלערנט שחיטה (עניתי לא) און אויך זומער וועט מען זעהן, וועלסט איך נאך פסח מיט דמיר ריידן דו זאלסט מצליח זיין אין גלה און אין חסידות, און אין אלע אנדערע ענינים, דו זאלסט זיין א יר"ש אין אלע ענינים, דו זאלסט אויך האבן בריאת הגוף (רציתי לשאול עוד) (די בעסטע ברכה וואס מ'קען גיבן איז, אז אין דעם וואס מ'האט געגעבן א ברכה זאל זיין בהצלחה איך אלע ענינים?)  
טרם צאתי, כ"ק אדמו"ר שליט"א אמר לי, מסת"מא האסטו שוין געגעבן דעם שפג, דו ביסט דאך פארשריבן ביי מיר.

1. It seems that the Rebbe is referring to a structured order in *avodah* that the Rebbe had previously instructed him to keep; e.g. to give daily tzedakah and learn certain portions of Torah by heart, etc.

2. See *Toras Menachem* 5714 vol. 1, p. 128.





## *Moshe Rabbeinu Is Jealous*

*New York State's Released Time program allows one hour of school time each week to be used for religious instruction. For decades, Lubavitcher bochurim have been spending Wednesday afternoons bringing Yiddishkeit to Jewish public school students. Rabbi Aharon Cousin studied in 770 from 5716\* to 5721\*, and each Wednesday he joined the "Mitvoch-Shooh — the "Wednesday Hour" as it was commonly known. Originally published on Living Torah, Disc 47, Program 186. Our thanks to JEM.*

Every Wednesday, we'd leave Crown Heights at about 1:00 p.m., after having picked up our teaching materials from the National Committee for the Furtherance of Jewish Education. We would take a group of children from a public school in Coney Island and teach them Yiddishkeit in a nearby shul for an hour. It was very successful; we had a large group of students, boys and girls.

One year, my birthday fell on Wednesday. Before my birthday, I went into *yechidus* and I wrote in my *tzetel* to the Rebbe, "This Wednesday is my birthday. Maybe I shouldn't go to Released Time that day and instead stay a whole day in 770 and learn Torah — because on the birthday, one has

to add in learning *nigleh* and in Chassidus."

It was amazing. When the Rebbe read my note with the question, the Rebbe said, "Yes, certainly you should go [to Released Time]!" The Rebbe said it with such emotion, such feeling. "You should tell them something special," the Rebbe said. "Make it an extra special Wednesday Hour." Of course, I did my best to do that.

Now, there was one *bochur* who felt that this was a waste of time for him personally and he wrote in to the Rebbe asking if he could be excused from going to Released Time. First of all, he wrote, he doesn't think he's really achieving very much — he comes every week, says *brachos* and Shema





## All the neshamos in Gan Eden — even the neshama of Moshe Rabbeinu alav hashalom — are envious of you that you have an opportunity to say Shema and make a bracha with a Jewish child.

with the children, gives out prizes, but he doesn't really think it's having any lasting effect. Secondly, he wrote, it takes 3-4 hours to get there, run the program, and come back, and he felt that time could be better used by sitting and learning — he was a serious *bochur*, a *masmid*, and he felt he'd spend his time better by sitting and learning. Also, he went on, it disturbs his mind all week because he knows that on Wednesday, at 1:00, he has to pick himself up and go out.

The Rebbe wrote back and said, "All the *neshamos* in *Gan Eden* — even the *neshama* of Moshe Rabbeinu *alav hashalom* — are envious of you that you have an opportunity to say

Shema and make a *bracha* with a Jewish child — and they don't have that opportunity."

That had a very deep impression on me. It moved me tremendously, and eventually, in my last *yechidus* before I was going back to England to get married, the Rebbe said to me, "You should work in Lubavitch House [in London]." I had a tremendous interest in going into *chinuch* and I started to teach as soon as I got back. Eventually, after a few years, I was appointed the headmaster — the principal — of the boys' school and kept that job for many years. **T**



## THE MONTH OF ELUL

As we enter the month of Elul, we begin the *avodah* of Elul — making a *cheshbon nefesh* on what there is to add and correct from the past year, in all areas of Torah and mitzvos.<sup>1</sup>

The most sublime form of *teshuvah* — *Teshuvah Ila'ah* — is attained by learning Torah. Therefore, everyone should add time to their fixed learning schedules and expand public Torah classes.<sup>2</sup>

The *avodah* of Elul includes various customs, such as the *bracha* we offer one another — in speech or in writing — to be inscribed for a good and sweet year. It is appropriate to adopt the custom of checking tefillin and mezuzos during Elul, and to encourage others to do the same.<sup>3</sup>

One of the acronyms for Elul is “*Ish lerei'ehu u'matanos la'evyonim*,” referring to tzedakah. It is called “*matanos*” because one must give tzedakah in the month of Elul in a most respectful way, the way one would give a gift to a close friend.<sup>4</sup>

Because the month of Elul is a preparation for Rosh Hashanah, it is proper to encourage everyone to contribute towards helping those who need the funds for Yom Tov.<sup>5</sup>

The Rebbe strongly encouraged Chassidim in Eretz Yisroel to go out to the soldiers on the front lines, blow *shofar* for them, and put on tefillin with them. The

Rebbe asked that they explain to the soldiers the great shlichus they have: when a Jew performs Torah and *mitzvos* and a non-Jew can see that these are members of Hashem's army, it strengthens the security of the land.<sup>6</sup>

The reason there is no commandment or *minhag* to increase in joy — even though there is no greater joy than Hashem's unbounded closeness to every Yid throughout Elul — is because the joy of Elul is even greater than a mitzvah or *minhag*.<sup>7</sup>

## 11-13 ELUL — THE WEDDINGS OF THE REBBE RASHAB AND THE FRIERDIKER REBBE

During the Frierdiker Rebbe's wedding, the Rebbe Rashab began the famous *hemshech* of “*Samach Tesamach*.” As it is the Chassidishe “*Hilchos Regel*”, everyone should learn this *hemshech* throughout the upcoming eight days.<sup>8</sup>

The Rebbe asked that those making weddings around this time should increase in joy at the wedding, and to also make a meal for the poor as was customary in the past.<sup>9</sup>

## 14 ELUL — THIRTY DAYS BEFORE SUKKOS

As 14 Elul is 30 days before Sukkos — a Yom Tov during which one must have increased joy

לזכות  
החתן הרה"ת ר' לוי יצחק שיחי' שאו  
והכלה המהוללה מרת חי' מושקא תחי'  
גאלדמאן  
לרגל חתונתם בשעתומ"צ ט"ז אלול  
ה'תשפ"ב

נדפס ע"י הוריהם  
הרה"ת ר' יוחנן וזוגתו מרת לאה ומשפחתם  
שיחי'  
גאלדמאן

— in addition to learning the *halachos* of Sukkos as is customary, one should also increase in the joy befitting the preparation for Sukkos.<sup>10</sup>

## 15 ELUL – FOUNDING OF YESHIVAS TOMCHEI TEMIMIM

The Rebbe asked that on the 15th of Elul, the *hanhalah* (both the *hanhalah ruchnis* and the *hanhalah gashmis*) of any Tomchei Temimim branch in the world should arrange a farbrengen. Everyone in the yeshiva should participate, including those who only send their children there or have once learned there, and the farbrengen should be with a great *shturem*.

These farbrengens should continue until Chai Elul, and even beyond if possible.<sup>11</sup>

One should increase in Torah learning, specifically Chassidus, and arrange new public classes of Chassidus. One should also increase in davening, since we know its significance to the month of Elul in general, and the specific focus given to davening in Tomchei Temimim. The Rebbe also encouraged Chassidim to increase in tzedakah — the third pillar on which the world stands.<sup>12</sup>

## CHAI ELUL – THE BIRTH OF THE BAAL SHEM TOV AND THE ALTER REBBE

In 5736\*, the Rebbe launched *mitvza ahavas Yisroel*, with the goal of enhancing the mitzvah which all Rabbeim, beginning from the Baal Shem Tov and the Alter Rebbe, gave their lives for. If *ahavas Yisroel* is critical throughout the year, how much more so is it in the month of Elul, when we wish each other well for the coming year.<sup>13</sup>

The Frieddiker Rebbe said about Chai Elul that it “brings a *chayus* in the *avodah* of Elul.” Therefore, on this day one should increase in the *avodah* of Elul, both in making a *cheshbon nefesh*, and to increase in davening, learning Torah (primarily the laws connected to the Yomim Tovim of Tishrei), and giving tzedakah (specifically to a fund for the needs of the upcoming Yomim Tovim.)<sup>14</sup>

## 29 Elul – Erev Rosh Hashanah and birth of the Tzemach Tzedek

In honor of the birthday of the Tzemach Tzedek, the Rebbe instructed Chassidim to increase tzedakah, to learn something additional from the Tzemach Tzedek's Torah<sup>15</sup> and to increase their efforts in the spreading of Chassidus.<sup>16</sup>

In 5749\*, the 200th anniversary of the Tzemach Tzedek's birth, the Rebbe instructed that everyone should give tzedakah in multiples of 200. The Rebbe also distributed the *kuntres* “קיצורים והערות” to the Chassidim to learn.

The Rabbeim had a custom before Rosh Hashanah to dedicate time for a conversation with their wives, eventually establishing it as a custom for all to follow.<sup>17</sup>

The Rebbe encouraged that an appeal should be made to raise funds for people who need help with their Yom Tov expenses, similar to a *ma'os chitim* fund for Pesach, based on the words of the *possuk*, “ושלחו מנות לאין נכון לו”.<sup>18</sup> **T**

1. Toras Menachem 5748 vol. 4 p. 208.
2. Toras Menachem 5750 vol. 4 p. 203.
3. Toras Menachem 5748 vol. 4 p. 208.
4. Toras Menachem 5749 vol. 4 p. 209.
5. Toras Menachem 5748 vol. 4 p. 236.
6. Sichos Kodesh 5736 vol. 2 p. 691.
7. Toras Menachem 5748 vol. 4 p. 234.
8. Ibid. p. 272.
9. Toras Menachem 5751 vol. 4 p. 225.
10. Toras Menachem 5748 vol. 4 p. 263.
11. Toras Menachem 5749 vol. 4 p. 316, 5746 vol. 4 p. 369.
12. Toras Menachem 5749 vol. 4 p. 315.
13. Sichos Kodesh 5736 vol. 2 p. 685.
14. Toras Menachem 5750 vol. 4 p. 259.
15. Sefer Hasichos 5751 vol. 2 p. 360.
16. Hisvaaduyos 5749 vol. 4 p. 388.
17. Toras Menachem 5748 vol. 1 p. 39.
18. Likkutei Sichos vol. 14 p. 372.

לזכות ברכה ליפשא תחיל שוחאט  
לרגל הגיעה לגיל שנים עשרה שנה היא עונת בת מצוה  
ביום י"ז אלול ה'תשפ"ב

ולזכות אחיותיה, ואחיה שיחיו

נדפס ע"י הוריה  
הרה"ת ר' שלום דוב בער וזוגתו מרת חיה מושקא שיחיו  
שוחאט

# בני חיינו GUIDANCE

RABBI SHIMON GAD ELITUV



# ELITUV CHIEF

FROM A YOUNG AGE, AS EARLY AS HIS FIRST YEAR IN TOMCHEI TEMIMIM, RABBI SHIMON GAD ELITUV MERITED TO RECEIVE DETAILED PERSONAL GUIDANCE FROM THE REBBE. PRESENTED HERE IS THE FASCINATING STORY OF A MEDIAN “NON-CHABAD” BOY FROM YERUSHALAYIM, WHO EVENTUALLY EMERGED AS ONE OF THE FOREMOST RABBONIM IN ERETZ YISROEL TODAY, WITH THE REBBE GUIDING HIM THROUGH EVERY STEP OF HIS JOURNEY. YEARS EARLIER, THE REBBE FORESAW AND GUIDED THE HUGE SUCCESS DESTINED FOR RABBI ELITUV. IN A LETTER ABOUT RABBANUS, THE REBBE TELLS HIM TO PROCEED SLOWLY AND EVENTUALLY HE WILL PROSPER GREATLY.



**R**abbi Shimon Gad Elituv was born on Purim of 5697\* (תרצ"ז), in the old city of Yerushalayim to a family of Sephardic descent. At age 11, his parents sent him to the *yeshiva ketana* of Novardok. They chose to send him away from home because the War of Independence had erupted, and winds of assimilation were infiltrating the local educational systems.

At age 17, Rav Shimon was ready to graduate to *yeshiva gedola*. At first, he applied to Ponevezh in Bnei Brak but after some discussion with Reb Hillel Rabinovitch, a member of Tzach in Yerushalayim, and Reb Elimelech Schaulson, he enrolled in Tomchei Temimim of Lod.

During his time in Lod, Reb Shimon received mentorship and direction from Reb Shlomo Chaim Kesselman and Reb Avrohom (Mayor) Drizin. He also became a *talmid* of Reb Boruch Shimon Schneerson.

After a year-and-a-half in Lod, he was sent with a group of *bochurim* to strengthen the Chabad yeshiva in Tel Aviv. It was there that the young *bochur* gained a close relationship with—and learnt from—Reb Moshe Gourarie and Reb Foleh Kahn.

## COUNSEL TO A YESHIVA STUDENT

Reb Shimon relates:

“Switching from Novardok to Lubavitch was not an easy transition for me. Upon the advice of my friend Reb Gershon Mendel Garelik, I began to write to the Rebbe conveying the challenges I was facing and seeking the Rebbe’s guidance.”

In turn, young Shimon received tens of letters from the Rebbe with guidance and direction in *avodas Hashem*. With fatherly care, the Rebbe



RABBI ELITUV (THIRD FROM LEFT) AS A CHILD IN YERUSHALAYIM.

detailed the answers to all his questions and quelled his doubts.

After his marriage in Av 5718\*, Reb Shimon continued to report to the Rebbe often. Once, after sending a letter and not receiving an answer, he took the silence as a sign that perhaps he was taking too much of the Rebbe’s precious time and decided to refrain from writing as frequently. Soon after, he received a *kloli-proti* letter that was dated Erev Shabbos Tisa 5725\*, on it the Rebbe wrote to him personally in *ksav yad kodesh*:

“מאשר הנני קבלת מכתבו. ולפלא שתיקתו מאז, ומצער אם “מנהל חשבון” על העדר המכתבים מכאן ואני עמוס הטרדות והתלאות וכו’.”

“I have received your letter. I am surprised that you have been quiet since then. It pains [me] that perhaps [your decision is because] you’re “making a calculation” as a result of not receiving any letters from here, [which is due to the fact that] I am preoccupied with duties, etc.”

## WEDDING COVERED BY THE REBBE

After receiving the Rebbe’s *haskama* on his *shidduch*, a wedding date for

Shimon and his *kallah* Mazal Buskila, from a respected family of *dayanim* in Casablanca, was set for the eve of 14 Menachem Av 5718\*.

“My parents did not have the financial means to pay for the wedding, especially because my father Reb Yosef Rachamim was blind. My mother wrote to the Rebbe expressing her worry and asking for a *bracha*. She received an answer from the Rebbe telling her to turn to the *hanhala* of the yeshiva where I am ‘*meshares bakodesh*.’ I wasn’t only learning at the yeshiva in Lod at the time, but I was also teaching younger students there.”

In the meantime, the Rebbe sent a message to Reb Ephraim Wolff, *menahel* of the yeshiva, that the expenses of the wedding and furniture for the new couple should be covered by the yeshiva on behalf of the family.

In a letter to the *chosson’s* mother, Mrs. Shoshana Elituv, Reb Ephraim conveys that the wedding expenses will be covered by the yeshiva, and that it will be held in the yeshiva hall. He included 300 *lirot* for the new couple’s furniture and wrote that he will pay the rest of the amount for the furniture in a future installment.

Although there was no music at the

wedding, the celebration was lively. The *yeshiva bochurim* farbrenged all night. Years later, friends of the *chosson* recalled that it was the only wedding to ever be held at the yeshiva. It was a one-of-a-kind, extremely lively and joyous, unforgettable experience.

## SUCCEEDING IN CHINUCH

“While I was still a *yeshiva bochur* in Lod, I began to teach younger *bochurim* in the yeshiva. Springboarding from that, I began to teach the eldest grade in the Talmud Torah of Kfar Chabad, and simultaneously at the *Bet Sefer Lemelacha*.

“As a general practice, the *hanhala* of the yeshiva would send pictures of the students to the Rebbe. Reb Pinyeh Althoiz encouraged me to send a picture of myself to the Rebbe.

“The Rebbe responded to me with a note that blew my mind, and ultimately set the course of my entire life ahead. The Rebbe told me that seeing the photo I had shared made it clear that if I decided to invest myself in the field of *chinuch* I would be successful.

“The Rebbe wrote: ‘במענה על מכתבו: מראש חודש מנחם אב עם התמונה המוסגרת בזה, ונעם לי לראותה, ובפרט שעל ידי זה נתחזקה בידעתי ברוחה, שאם רק ירצה להקדיש כוחותיו בשטח החינוך על טהרת הקודש - יצליח בזה...!’

“In response to your letter of Rosh Chodesh Menachem Av with the enclosed photo, it was a pleasure to see it, especially since it strengthened my definite opinion, that if only you are willing to dedicate your efforts to pure Jewish education, you will succeed...’

“I had also written in my letter together with the picture that I had received an offer to take a position as a rabbi in Mumbai, India. The Rebbe wrote: ‘Obviously, the suggestion to travel to India is not a fit for you at all.’”

After their wedding, Reb Shimon and his wife Mazal settled in Kfar

Chabad, focusing their efforts on *chinuch*. Aside from his teaching positions, they were also responsible for *mesibos Shabbos*.

“In 5720\* we moved to Kiryat Gat where we dedicated our time to the school there. A year later we moved to another *shlichus*—teaching in the Chabad (*Reshet*) school in Brosh, a far flung town, hours away from any real city. I taught the older grades, and my wife Mazal taught the younger grades.”

In answer to questions and letters that he sent, Reb Shimon merited to receive many letters from the Rebbe with advice and *brachos* for their teaching.

“A few years went by since our wedding and we were not yet blessed with children. We wrote to the Rebbe requesting a *bracha*. The Rebbe responded that in the merit of our work in *chinuch* we will merit from ‘ושנתם ושבנתם ללבושך וללבושך וללבושך’ literally. About a year-and-a-half later we were blessed with a daughter.”

## OSEK BETZARCHEI TZIBBUR

In the 5720s\*, there was a great influx of families moving to Yerushalayim, with many of the children enrolling in the Oholei Yosef Yitzchok school. Eventually the school reached its capacity, and consequently two additional Oholei Yosef Yitzchok schools were established serving the

new students.

In the beginning of 5724\*, the young Elituv couple moved to the aforementioned new Chabad community in Yerushalayim where Reb Shimon taught in one of the schools together with Reb Tuvia Blau, Reb Baruch Nachshon, and others. Upon his redeployment, the Rebbe added to Reb Shimon’s title ‘עוסק בצרכי ציבור וכו’.

“During our first year living in Yerushalayim a terrible tragedy fell upon our family. My brother, Reb Meir Elituv—a well-known local figure—was killed in a car accident on his way to deliver a *shiur Torah* in Kiryat Anavim.”

Reb Meir was a great *talmid chacham*. He established the yeshiva of Bnei Akiva and Mesivta Harashal. His tragic and untimely passing shook the Elituv family to their core. In light of the tragedy the Rebbe wrote a letter of comfort and encouragement to the family.

In the summer of 5728\*, the Elituv family moved to Yugoslavia and then to Romania where Reb Shimon served as a *shochet*. At this point the Rebbe added to his title ‘שו"ב (שוחט ובודק) שו”ב’.

“During our time there, I wrote to the Rebbe asking if our family should stay in the diaspora. We received a letter from the Rebbe stating that



THE REBBE’S TELEGRAM WITH BRACHOS UPON THE ENGAGEMENT OF RABBI ELITUV AND HIS WIFE.



THE REBBE WRITES ABOUT THE PICTURE OF RABBI ELITUV HE RECEIVED.

\* 5720-1960, 5720s-1960s, 5724-1963, 5728-1968



RABBI ELITUV IN HIS EARLY DAYS AS A MELAMED.

ultimately our final post would be in Eretz Yisroel:

”מובן שהסתדות הסופית - צריכה להיות בארץ הקודש ת”ו (ולא בחו”ל). באיזה מקצוע - תלוי בהסיכויים, וק”ל”

“Obviously your final settlement should be in the Holy Land (not in the diaspora). Regarding which position [that should be in] will likely depend on the circumstances.”

## YECHIDUS:

In the summer of 5730\* Reb Shimon and his family moved to Argentina where he was to serve as the head *shochet*. Originally this position was intended to last for only one year, but due to the need they ended up staying there for nine years.

“In 5731\* I traveled from Argentina to the Rebbe for the first time. I was there for one week and was *zocheh* to have a *yechidus*.”

Reb Shimon describes the first time he had a *yechidus* with the Rebbe after years of *hiskashrus* from afar:

“I entered at 4:10 a.m. and the *yechidus* lasted about 25 minutes. The Rebbe greeted me with a heartfelt smile and much warmth. In the beginning of the *yechidus* the Rebbe asked me if I would like to speak in Yiddish or

*Lashon Hakodesh*? I responded Yiddish because that was the first option the Rebbe gave.

“The discussion surrounded the topic of community work in Buenos Aires. The Rebbe explained that amongst the Sephardic communities there is a prevalent inclination to spirituality. We therefore have a greater opportunity to bring them closer through teaching them Chassidus and the *sefer Chok LeYisrael* (a compendium of Kabbalistic teachings from the Arizal on every *parsha*.)

“The Rebbe continued to speak to me about the pure faith of the Sephardim and the respect that they have for rabbis. He urged me to use this advantage to encourage and strengthen them in issues like *taharas hamishpacha*. The Rebbe also spoke to me about the need to bring the young people closer and to encourage them to come to shul (also) during the week.

“The Rebbe told me that the older generation of rabbis in Argentina are beginning to lose their grip, and it is in our hands to fill the void.

“Because I am blessed in languages, the Rebbe asked me to channel that by giving classes to older people in Arabic (which I knew from home), and to

the middle aged and young people in Spanish.

“The Rebbe added: You are greatly talented in the field of education but your effectiveness will grow based on how much your dedication grows. The Rebbe reemphasized: דאס ווענדט זיך אויף — It is dependent on your dedication.’

“The Rebbe also instructed me to write a weekly column for the newspaper, referring to it as a ווינקעלע אין צייטונג. I didn’t understand what that was, so the Rebbe explained in *Lashon Hakodesh*: ‘אני מתכוון לטור שבועי.’

“At a point in the *yechidus*, the Rebbe stood up and continued speaking while standing, and at one point even closed his holy eyes and spoke to me in a concentrated demeanor that shook every fiber of my being. The conversation lasted longer than expected. When a member of the *mazkirus* opened the door to end the *yechidus*, the Rebbe motioned to him to close the door.”

After the *yechidus*, Reb Shimon returned to Buenos Aires and opened a Sephardic congregation, “Kehilas Bachurim.” Later, in 5735\*, he was hired as the rabbi of the largest shul in the country, “Sukkat David.”

At the time he accepted the position, the number of community members that were involved in Jewish activities there had shrunk. Rabbi Elituv began to put in effort to strengthen the community in the observance of Torah and mitzvos.

“I focused on growing the *minyanim*. In the month of Elul when many Sephardim come to shul to recite *selichos*, I used the opportunity to give a daily *shiur* in Chok LeYisrael as the Rebbe had encouraged. Because I put a strong emphasis on *selichos* I got a name as the ‘*Selichos Rabbi*.’”

As part of his efforts to grow the daily *minyan*, Rabbi Elituv started a few initiatives like *kolel avreichim*. He also gave *shiurim* on the radio in Arabic,



Spanish, and Yiddish.

“During my time as rabbi there, I often worked together with the shlich to Argentina at the time, Reb Berel Baumgarten, on various projects and *shiurim*. We shared a close relationship.”

Their relationship also expressed itself in other areas. Rabbi Elituv was Reb Berel’s right-hand man in other *shlichusen* he received from the Rebbe outside of Argentina, and Reb Berel served as a *mashpia* for the Elituv family and helped the children in their studies.

## CONTINUING TO PROSPER

After a few years, Rabbi Elituv’s work had a noticeable impact on the community. He had even made several *baalei teshuva*. Under Rabbi Elituv’s leadership the Jewish community grew and prospered, and eventually through the years it became one of the largest and most prominent *frum* communities in South America.

“The *bochurim* in the community, I would send to learn in Eretz Yisroel. Many of them became Chassidim and today have beautiful and prominent Chabad families.

“Before moving to Argentina, we knew that it would not be permanent, as the Rebbe had answered us earlier, in 5729\*, that our final destination should be Eretz Yisroel.”

In 5735\* Rabbi Elituv asked the Rebbe if they could move back to Eretz Yisroel. The Rebbe responded: “ברכה להצלחה בכל הנ”ל במקומו עתה, ולבשו”ט—blessings for success in your current location, may you share good news.”

“After receiving this answer we understood that it was not yet time to leave.

“A few years went by and we had sent two of our children to learn in Eretz Yisroel. My wife wrote to the Rebbe explaining that she eagerly wanted to return. An answer came back from the Rebbe through Reb Berel Baumgarten: ‘לעשות כרצון האשה’—do as your wife desires.’

The family prepared to move to Eretz Yisroel, but the community—which had gained a strong connection to Rabbi Elituv—was reluctant to let go of him. Ultimately, they stayed for another three years until the end of Elul 5738\*, when they finally moved back to Eretz Yisroel.

Before their departure, the community hosted a large farewell event in honor of the *rav*, which was attended by all. They carried him on their shoulders like a *chossan* on his wedding day. Many of the people there shed tears of emotion as they watched Rabbi Elituv go on his way.

At the conclusion of the event, a few members of the community begged Rabbi Elituv to stay with them. The rabbi promised that he would return to visit them regularly. To this day, he travels to Argentina every year to spend time with the community in Buenos Aires during the time of *selichos*.

In Elul 5749\*, during Rabbi Elituv’s annual trip to Argentina, the community leaders asked him to stay on



ON 11 TISHREI 5751\*, AFTER HIS ANNUAL VISIT TO ARGENTINA, RABBI ELITUV GIFTS THE REBBE A MEZUZAH WRITTEN BY HIS SON.

\* 5729-1969, 5735-1975, 5738-1978, 5749-1989, 5751-1990

for Rosh Hashanah and Yom Kippur. They explained that it would have a great impact on the community and especially the young members. Rabbi Elituv agreed.

After the *Yomim Noraim* the people of the community were thirsty for more. They asked him to stay on for another three months, and to commit to be with them for *Yomim Noraim* of 5751\*. Rabbi Elituv wrote to the Rebbe asking if he should stay on for the period that the community had proposed. The Rebbe answered:

“הצלחה רבה ומופלגה, אזכיר על הציון”

Rabbi Elituv stayed with the Sukkat David community for an additional three months, utilizing the time to strengthen the community and help grow the *mosdos* there.

On Motzei Yom Kippur 5751\*, after his yearly visit in Argentina, Rabbi Elituv traveled to the Rebbe. On the next day, 11 Tishrei, he came by the Rebbe during the distribution of dollars. The Rebbe gave him a second dollar saying: “דאס איז פאר דיין גאנצע ארבעט אין ארגנטינה. זאל זיין בהצלחה רבה ומופלגה—This is for all your work in Argentina. It should be with great success.”

## YESHIVA IN YERUSHALAYIM

In 5741\*, a few years after arriving back to his birthplace in Yerushalayim, Reb Shimon and his brother Reb Yaakov Elituv established Yeshivas Or Meir Chabad in memory of their late brother, Reb Meir, who had tragically died in an accident.

Rabbi Elituv decided that the time had come to establish a *Chassidische yeshiva* which would service the needs of *bochurim* that came from wholesome homes but struggled with learning.

Yeshivas Or Meir included the learning of *nigleh* and Chassidus, along with the opportunity to learn a trade like *safrus*, *shechita*, *milah*, and even *rabbanus*. Rabbi Elituv’s yeshiva was a pioneering concept in that it provided a non-compromising solution for *frum* youth that were struggling.

Yeshivas Or Meir Chabad which was later renamed Yeshivas Oz Meir Chabad, merited to receive *brachos* and directives from the Rebbe. One of these directives was that the students should be tested monthly.

The Rebbe also consented to including the name “Chabad” in the yeshiva’s title and added that they

should confirm this with the Vaad Rabbonei Anash in Eretz Hakodesh. The Rebbe sent an envelope with a contribution of 5,000 shekel towards the yeshiva.

Subsequently, Rav Yitzchok Yehuda Yeruslavski visited the yeshiva on behalf of Vaad Rabbonei Anash, and confirmed in writing that the yeshiva may bear the name “Chabad.”

It is noteworthy that the Rebbe’s allowing a *mosad* which is not under the umbrella *mosdos* to carry the name Chabad was very rare.

## WHY NOT ELITUV?

After the Rebbe introduced the *takana* of learning Rambam daily in 5744\*, there was an instruction from the Rebbe to organize *Siyumei HaRambam* in every community across the world.

Following that instruction, the shluchim in Eilat, Rabbi Yisroel Glitzenstein and Rabbi Yosef Hecht, began preparing a *Siyum HaRambam* in Egypt, motivated by the Rebbe’s underscoring its significance as a place where the Rambam lived for several years.

Rabbi Glitzinsein relates:

“After we got permission from the Rebbe to start the project, preparations went into full gear, including raising the necessary funds. When we sent a report to the Rebbe of how the arrangements were coming along, the Rebbe sent us a message that there was no need for us to use our energy in collecting because everything would be covered by *mazkirus*! Of course this made us clearly recognize the Rebbe’s deep appreciation for the project.”

Because the spoken language in Egypt is Arabic, the organizers asked Rabbi Elituv to join the delegation traveling to the event and to address the audience.

Rabbi Elituv recalls his experience:

“Although I did speak fluent Arabic, I was not versed in Egyptian



RABBI ELITUV AT A FARBRENGEN WITH SHLUCHIM IN ARGENTINA. ON THE LEFT IS RABBI BEREL BAUMGARTEN.



RABBI ELITUV SPEAKS AT THE SIYUM HARAMBAM IN EGYPT IN 5747\*.

pronunciations. After being asked to address the event, I sought out a colleague who was raised in Egypt to help me learn the Egyptian nuances of the language.

“Training myself in the new version (to me) of Arabic was not easy, so I asked Rabbi Hecht if he would kindly dismiss me from the speaking engagement. A bit later Rabbi Hecht called me and said that when the Rebbe saw the list of people going, the Rebbe asked Rabbi Groner: ‘און פארוואס ניט אליטוב?—And why not Elituv?’

“Quickly I acquainted myself with Egyptian Arabic and *baruch Hashem* I was able to make the *siyum* and the *has'chala* of *Sefer Hayad*.”

## HATZLACHA B'RABBANUS

The beginning of Rabbi Elituv's path to *rabbanus* began soon after he got married. As a newlywed, during the years that he was teaching in the various schools in Eretz Yisroel, Rabbi Elituv began trailblazing an effort to create an alliance of *rabbanim* that would focus on strengthening the communities of Sephardic Jews. Many

of the people emigrating from Middle Eastern countries arrived in Eretz Yisroel strong in their *emunah* and Yiddishkeit, but were becoming weaker in their observance as a result of the anti-religious agendas that were being pushed by local political groups.

“Before embarking on the task of creating this alliance, I turned to the Rebbe for direction and to receive the Rebbe's approval.

“In a letter dated 18 Tishrei 5719\* the Rebbe wrote to me that the Torah's path to success in matters of *kedusha* is ‘ראשיתך מצער (שאז) אחריתך ישגה מאד’—(When) the beginning is with difficulty the end prospers.’ Therefore I should work towards creating the alliance one step at a time and not by publicizing it right away. Along the journey, many of the necessary details of how to pursue my goal will become clear.”

Eventually Rabbi Elituv succeeded in the task, and together the group of *rabbanim* were successful in bringing many Jews of the Sephardic communities closer to Yiddishkeit.

As mentioned above, Rabbi Elituv's outreach took him to various other locations outside of Eretz Yisroel for

various periods of time. After returning to Eretz Yisroel and opening Yeshivas Or Meir Chabad, he still did not serve as a rav. On 6 Cheshvan 5752\*, when Rabbi Elituv came by the Rebbe for dollars, the Rebbe told him: “הצלחה ברבנות.”

“Indeed one year later, in 5753\*, I became involved in *rabbanus* in Eretz Yisroel.”

Rabbi Elituv now serves as one of the foremost rabbonim directly under the chief Rabbi of Israel, utilizing his position to mobilize a great deal of the Rebbe's initiatives and influence.

The Rebbe's words “אחריתך ישגה מאד” came to clear realization, as he is now one of the most prominent rabbonim in Eretz Yisroel.

Rabbi Elituv is first in the line of ten rabbanim that make up the Council of the Chief Rabbinate of Israel, directing and supervising all rabbinical matters in the country.

Ultimately, the esteemed position coupled with the vision, impact, and achievements that Rabbi Elituv harnesses it for, serve as a distinguished honor to the Rebbe. ①

\* 5719-1958, 5747-1987, 5752-1991, 5753-1993



א חסידישע מעשה

לזכות  
החיילת בצבאות ה'  
חי' מושקא תחי'  
לרגל הולדתה ז' תמוז ה'תשפ"ב

ולזכות הוריה  
הרה"ת ר' ברוך מענדל וזוגתו  
מרת מלכה שיחיו  
זאיאנץ

נדפס ע"י זקניהם  
ר' צבי אברהם וזוגתו חנה שיחיו  
מאראנץ

QUICK  
ACTION



**T**he Frierdiker Rebbe once related:

There were two Chassidim of the Alter Rebbe, *pnimius'dike* and hard-working Chassidim. Both were successful businessmen and generously supported the Alter Rebbe's communal funds. They lived in the same village on the same street.

One was an action-based person. He would do whatever was needed with *mesiras nefesh* even before understanding the reasoning behind it.

The second was an intellect-based person. After contemplating and understanding what was needed from him, he would follow up with the action.

Once, the Alter Rebbe sent a messenger to collect money from these two Chassidim for the Yidden in Eretz Yisroel and for other communal funds.

The messenger came to the first Chossid—the action based one—and conveyed the Alter Rebbe's request.

"How much money did the Rebbe ask for?" asked the Chossid. "The Rebbe did not specify an amount," replied the messenger.

Immediately the Chossid took all

the money he had in his drawer, and gave it to the messenger.

The second Chossid, after hearing that there was no specific amount requested, told the messenger, "Tomorrow I will go to Liozna and find out from the Rebbe how much is needed."

Upon the messenger's return, the Rebbe inquired where the money from the second Chossid was. He related what the Chossid had told him that he would travel to the Rebbe the next day.

The Alter Rebbe thought deeply and said out loud, "Will it be before the occurrence or after?"

The next day, the first Chossid—who already gave the money—came to the Rebbe.

Surprisingly, the Rebbe instructed him to move away from his town. Although he hadn't yet davened, he immediately went and sold whatever possessions he could, took his family and moved out of his town.

He had no idea where to go and why he had to leave, but if the Rebbe ordered, he must listen at once. He went back to Liozna with his family, settled them down and went to daven in the *beis medrash*.

The other Chossid got up in the morning and prepared to travel to

Liozna to speak with the Alter Rebbe about the amount of money needed for tzedakah. He thought to himself, "First I should daven and later on, at 12 or 1 o'clock, I will travel to the Rebbe."

Suddenly a fire broke out on the street where these two Chassidim lived and the whole street went up in flames. In the midst of his davening he had to flee his house, barely making it out alive, let alone save his possessions. Both of the Chassidim's houses burnt down to the ground.

When the Rebbe Maharash related this story, he added: "Here we can see the difference of how one follows orders. They both listened; just one did it immediately while the other had to first have clarity of mind and full understanding of what he was doing and only then would he follow through with the action."

The Frierdiker Rebbe concluded the story saying, "We must internalize this story. It is as important as learning Chassidus. The same way we must toil to understand Chassidus, we must toil and work on ourselves in the way we follow orders and instructions." **T**

(*Sefer Hasichos* 5709, p. 325)

פרק א תניא [בספ"ג הנדה] משביעים אותו  
תהי צדיק ואל תהי רשע ואפי' כל

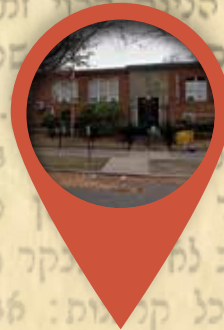


# תניא

THE REBBE'S CALL TO MAKE  
EVERY PLACE A MAKOM TORAH

לזכות  
הת' יהושע חיים שיחי'  
לרגל יום הולדתו ה' אלול  
שימשיך ללכת מחיל אל חיל לנח"ר כ"ק אדמו"ר

נדפס ע"י הוריו  
הרה"ת ר' אברהם אבא וזוגתו מרת טויבא יונה ומשפחתם  
שיחי'  
פרידמאן



# ankeh nomkehah



#### SPECIAL THANKS TO:

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# PIONEERS

Rabbi Sholom Ber Lipskar was brought to Miami by Rabbi Avrohom Korf in 5729\* to run the local Chabad educational institutions. Over time, Rabbi Lipskar developed a close relationship with a supporter named Mr. Mel Landow.

Mr. Landow was a warm Jew who was very involved in all Chabad activities in the city. In the winter of 5733\*, as Chabad's educational institutions in Miami were expanding, Mr. Landow suggested to Rabbi Lipskar that it was time to open a yeshiva gedolah. A few months later, in a yechidus with the Rebbe, Mr. Landow brought up the idea (which would entail the Rebbe sending talmidim hashluchim), and pointed out three specific reasons a yeshiva would be beneficial:

- 1) Bochurim would serve as a good example for the students of the high school.
- 2) The mosad would be able to educate and raise talmidim on a high standard to become shluchim of the Rebbe.
- 3) They would have a positive impact on the locals.

The Rebbe gave his approval, saying it was a “א גלייכע זאך” (a good idea).

However, the Rebbe gave several

conditions: There were to be no compromises in learning, but rather, they were to learn Torah full time. Secondly, the yeshiva was to provide good surroundings for the talmidim, physically and spiritually. Third, they were to open the yeshiva only if there was no other yeshiva in town — or even a thought or discussion by others to open another yeshiva.

The Rebbe concluded by saying: “This project should be a good beginning and set an example to establish more yeshivos as well.”

## SURPRISE FARBRENGEN

The seed for this initiative — the opening of new yeshivos — was planted two years earlier.

Throughout the years, the Rebbe visited the Ohel of the Frierdiker Rebbe twice a month, on Erev Rosh Chodesh and on Tes-Vov of the month. Chamisha Asar B'shevat 5731\* was no exception, and the Rebbe went to the Ohel that afternoon. However, upon his return, something unique happened: The Rebbe notified Rabbi Hodakov that a farbrengen would take place following Maariv.

Upon entering the shul, the Rebbe

instructed the Chassidim to sing the Niggun Hachana, and followed it with the maamar “Arba'ah Rashei Shanim” (subsequently mugah in 5751\*).

Then, a new initiative was launched.

The Rebbe announced that the time had come to conquer the world through limud haTorah. In brief but clear words, the Rebbe demanded that each and every individual increase in their Torah study — according to their ability, and even beyond their ability. The Rebbe requested that this message be relayed to all locations around the world, making specific mention of the Jews behind the Iron Curtain, instructing that the message be relayed with caution, so as not to endanger the recipients.<sup>1</sup>

The entire farbrengen lasted for less than an hour. This was the founding moment of — what would later come to be known as — mivtza Torah.

## YAVNEH AND ITS CHACHAMIM

In 5734\*, building on mivtza Tefilin which had been declared several years earlier, the Rebbe began launching a series of campaigns, eventually announcing what are now known as the Ten Mivtzoim.

One of the new campaigns, launched in the summer of that year, was a continuation of the Rebbe's call on 15 Shevat 5731\*: Mivtza Torah. The idea of mivtza Torah, as the Rebbe explained in sichos throughout the years, is that every single person — man, woman, and child, business person, activist, and shliach — should have a set time to learn Torah. And, the Rebbe emphasized again and again, this time should be set in your soul, a “kvius b'nefesh” — nothing should be able to distract you from your learning.

Before Rosh Hashanah of 5735\* the Rebbe went even further, announcing



MR. MEL LANDOW WITH THE REBBE.





VELVEL SCHILDKRAUT VIA JEM: 108296 (10 SHEVAT 5755)

that he would be sending shlichim to various yeshivos to help strengthen the learning there. Those who are ready to go, the Rebbe declared, should submit their name to mazkirus. The yeshivos included Toras Emes in Yerushalayim, Brunoy, Montreal, and Kfar Chabad.

At the Rosh Hashanah farbrengen — usually a short and concise event — the Rebbe made special mention of the bochorim, setting the tone for the entire coming year: “The idea of conquering the world mainly applies to talmidei hayeshiva whose whole life is about learning — and especially those who committed to conquer the world literally, by traveling to various yeshivos to help strengthen their learning.

All those should say l’chaim now, and they should have hatzlacha in their mission of conquering the world!”<sup>2</sup>

The Rebbe expanded on this concept even more at the farbrengen of Simchas Torah: Being fully involved in Torah without any distractions, the Rebbe said, can be achieved specifically through leaving one’s hometown and traveling elsewhere. The Rebbe addressed the talmidim hashluchim — saying that they are not being sent to *fir balabatishkeit* — and addressed the hanhala, telling them not to be afraid of the extra cost additional students entail.<sup>3</sup>

Later in farbrengen, the Rebbe said that he was speaking about it publicly

to ensure that in addition to traveling to pre-established yeshivos, new yeshivos should be opened in cities which, until now, did not have one. This would have an effect on the entire neighborhood, the Rebbe said, making it an environment of Torah.

Thus, the Rebbe launched another one of the Ten Mivtzoim. The campaign consisted of making every place a makom Torah, through establishing yeshivos where Torah is learned with yiras Shamayim, and strengthening the existing yeshivos.<sup>4</sup>

The Rebbe connected the campaign with the famous story in Gemara (Gitin 56b) about Rabi Yochanan ben Zakai. Before the destruction of the

second Beis Hamikdash, as Yerushalayim was already undergoing a terrible siege, Rabi Yochanan managed to slip out of the city and meet with Aspasyanus (Vespasian), the general in charge of the war effort who soon became the Roman emperor. During their conversation, Aspasyanus granted Rabi Yochanan several requests; one of them was Rabi Yochanan's appeal, "Ten li Yavneh v'chachameha" (spare the town of Yavneh and its chachamim). The Rebbe explained that if not for other disturbances Yavneh v'chachameha would have preempted the *churban*. Similarly, learning *Torah b'shufi* (in abundance) will preempt all the discussions about giving away parts of Eretz Yisroel.<sup>5</sup>

Later on, the Rebbe attached this campaign to mitvza bayis malei sefarim, mentioning them at the end of farbrengens as mitvza bayis malei sefarim—Yavneh v'chachameha. When asked why they were connected, the Rebbe responded that they were both expansions of mitvza Torah.

In those years, a number of yeshivos were opened throughout the United States and around the world, and the Rebbe sent talmidim hashluchim from existing yeshivos to help establish them, along with sending bochorim to strengthen existing yeshivos. According to several bochorim at the time,



RABBI LEIBEL SCHAPIRO WITH THE TALMIDIM OF THE YESHIVA IN MIAMI IN ITS FIRST YEAR.

"770 was empty," as large numbers of bochorim were sent by the Rebbe to various locations for two years at a time.

## THE FOUR CORNERS

Three of those yeshivos were Miami, Seattle and New Haven. Some have noted that over the course of 5734\*-5738\*, yeshivos were founded on all four corners of the United States: Seattle in the Northwest, Los Angeles in the Southwest, Miami in the Southeast, and

New Haven in the Northeast.

A Chassidisher Derher spoke with some of the founding members of those yeshivos — the *bochorim*, *shluchim*, and *roshei yeshiva* — to hear about the establishment of their institutions.

## AN AMAZING SUCCESS — MIAMI

Rabbi Leibel Schapiro, who was sent to head the yeshiva in Miami, shared how he got involved:

### YESHIVA GEDOLAH

Rabbi Leibel Shapiro relates: "At one point the Rebbe instructed Rabbi Lipskar that the yeshiva should not be called Tomchei Temimim. Instead, it was named 'Yeshiva Gedolah of Greater Miami.'"

This was also the case with the other yeshivos; the Rebbe did not allow the new yeshivos to be named Tomchei Temimim, explaining that they were not established by the central Tomchei Temimim.

When the yeshiva in New Haven was founded, the Rebbe expounded on the name Yeshiva Gedolah explaining: "Yeshiva" (from the root of *hisyashvus*) indicates that

everything related to the yeshiva should be brought down in a settled manner. "Gedolah" means that it should be a place where Torah and *tefilah* are made great — that being the purpose of Tomchei Temimim, to be a place where Torah and *tefilah* come together.<sup>7</sup>

However, in 5749\*, the Rebbe marked the 92nd anniversary of Tomchei Temimim with a call to "establish new branches of Tomchei Temimim in every place suitable, through opening new yeshivos literally, or giving the name 'Tomchei Temimim' to a Chabad Yeshiva which is already in place there." (It is self understood, the Rebbe said, that it needs to be with permission in writing from the hanhala of the central Tomchei Temimim.)<sup>8</sup>



THIS ICONIC PHOTO OF REB MENEL FUTERFAS EMBRACING REB DOVID RASKIN AT A CHASSIDISHE FARBRENGEN, WAS TAKEN AT THE TZEISCHEM LESHALOM FOR THE TALMIDIM HASHLUCHIM TO SEATTLE.

“Until the mid 5730s\*, the Rebbe’s shluchim in America did not open yeshivos. At the time, I heard there was a directive from the Rebbe in this regard.

“In the summer of 5734\*, I was finishing my third year in kolel, and — as per the Rebbe’s instructions — I began to look into different shlichus options. One suggestion that came up was to lead the yeshiva in Miami. I wrote to the Rebbe about the various options that had come up and the Rebbe agreed with the idea of going to Miami.

“The plan was for the yeshiva to open at the beginning of the year. It was only a short few months away, and I had no idea how to proceed. I wrote to the Rebbe asking whether I was supposed to look for *bochurim-shluchim* or that the Rebbe would choose, and the Rebbe responded with two words: “להתחיל ממוזכירות” (begin with *mazkirus*).

“I went to Rabbi Hodakov and told

him about the response I received from the Rebbe, and he replied, ‘I hear.’”

A short while later, Rabbi Binyomin Klein began to approach individual *bochurim* to notify them that they were chosen to be shluchim, and a few weeks later, an official list of eleven shluchim was released.

Before the shluchim left, the Rebbe instructed that a *tzeischem l’shalom* be held in their honor, and the time for Mincha will be postponed if needed. After the *tzeischem l’shalom*, which lasted a few hours, the shluchim and their parents were called into Gan Eden Hatachton where the Rebbe gave them a *bracha*. The Rebbe gave them each a pocket-sized Tanya together with a *michtav kloli* and said the Tanya should be used for the daily study of Chitas.

“The shluchim arrived in the beginning of Cheshvan,” Rabbi Shapiro says. “Together with a few local *bochurim*, we began the yeshiva and it was a spectacular success.”

In addition to the regular *sidrei hayeshiva*, the *bochurim* were involved in *hafatza* in Greater Miami. That year, the Rebbe established *mitvza mezuzah*, and it was a primary focus of the *bochurim*. At some point, they wrote to the Rebbe that they had affixed mezuzos to 40 homes. The Rebbe responded: “In a city with 40,000 Jews?!” Needless to say, the *bochurim* took their activities to a new level.

“After two amazing years during which the yeshiva took off with tremendous *hatzlacha*, the *hanhala* asked the Rebbe if the *talmidim hashluchim* should remain for a third year.

“The Rebbe responded that they should be allowed to continue their shlichus if they agreed. The *bochurim* stayed on, and halfway through the year half of them returned to New York, and other *bochurim* came to take their place. At the end of the year, the other half of the group was replaced as well.

“When it came time for a second group of shluchim, I wrote to the Rebbe and the response was that the original intent of sending shluchim was only to start the yeshiva off. The goal was that the yeshiva would eventually be self-sustainable, with no need for shluchim every year.”

In the end however, shluchim were sent from New York on a regular basis for two year intervals. In 5753\*, they asked the Rebbe if they could change the cycle to a one-year shlichus, and the Rebbe rejected the idea.

## ON THE COLLEGE CAMPUS — SEATTLE

Rabbi Sholom Ber Levitin, head shliach of the state of Washington, relates:

“After hearing the Rebbe speak about *Yavne v’chachameha*, I wrote to the Rebbe asking if I should consider

\* 5730s-1970s, 5734-1974, 5753-1993



RABBI SHOLOM BER LEVITIN (BOTTOM ROW, CENTER) WITH THE TALMIDIM HASHLUCHIM IN SEATTLE IN 5736\*. RABBI LEIBEL KAPLAN IS SECOND FROM RIGHT AND RABBI GLUCKOWSKY TOP ROW FOURTH FROM RIGHT.

opening a yeshiva in my *makom hashlichus* — Seattle, Washington, together with two financial pledges to support the yeshiva. The Rebbe did not respond at the time. Three months later when I entered *yechidus* for my birthday, the Rebbe on his own brought up the topic of the yeshiva saying: ‘And regarding what you wrote about a yeshiva’ — and proceeded to encourage this initiative along with general guidance on the matter.

“Towards the month of Elul I wrote to the Rebbe a concrete proposal for the yeshiva to which the Rebbe gave his approval — saying that it was very appropriate — but with three conditions:

- 1) Some of the *hanhala* or *talmidim* should be locals; not everyone should be brought in from other places.
- 2) That I (or someone else) get ten *bochurim* who are learning by the Rebbe excited to go to Seattle and learn with a *chayus* for at least two years.
- 3) That I secure the necessary funding for the yeshiva.

“And the Rebbe concluded ‘all this should be in an auspicious hour, and this is taking place when the king is in the field etc.’

“Upon receiving the Rebbe’s approval, in consultation with Rabbi Hodakov, I put together a list of *bochurim*, of which ten were chosen. Rabbi Hodakov later added another two *bochurim*, Rabbi Menachem Mendel Gluckowsky, and Rabbi Zushe Alperowitz.”

Rabbi Menachem Mendel Gluckowsky relates: “As part of *Yavneh v’chachameha*. I was sent to Kfar Chabad in the beginning of 5735\*, and for Tishrei of 5736\* I came to the Rebbe. While I was home for the first days of Sukkos, I got a call from Rabbi Klein asking if I wanted to go on shlichus to Seattle. He later related to me that the Rebbe requested the names of two older *bochurim* to go with the group. They gave the Rebbe three pairs; a grade above, two grades above and three grades above the group, and the Rebbe chose the first.

Rabbi Leibel Kaplan (now the *rosh yeshiva* of Montreal) was appointed to be the *rosh yeshiva*, and Rabbi Yechezkel Kornfeld — who was a shliach in Seattle — would serve as the *mashgiach*. (Later on, Rabbi Eliezer Teitelbaum joined the staff.)

Rabbi Kaplan relates:

“In the summer of 5735\*, I was

asked to be the *rosh yeshiva* for the new yeshiva which was set to open in Seattle.

“Before we left, we had the merit of a *yechidus*, and the Rebbe gave us a *bracha* to have *nachas* from our children — and from the *talmidim* as well, who are like our children.

“The night before we left, a large *farbrengen* took place in 770 for the shluchim with the *hanhalas hayeshiva* and many elder Chassidim present. The *farbrengen* lasted until six o’clock in the morning!

“When looking into a location for the yeshiva, there were two options. One option was to be located in the Chabad House, which was on a college campus, and the second option was in a different neighborhood where the Jewish community was centered.

“When we asked the Rebbe, he responded that it should be in the Chabad House. This served as a major part of the yeshiva’s success. Students would stop in to learn Torah with the *bochurim*, and by the second year, many of those students enrolled in the yeshiva full time and became full fledged *baalei teshuva*!

“The Rebbe said that the shluchim should stay for at least two years. The two years were key; we clearly saw that the shluchim were able to accomplish much more during their second year, once they had become more familiar with the environment and the community. That year, they had tremendous *hatzlacha*.

“In truth, from the very beginning the yeshiva experienced tremendous success. Many of those who came to learn in yeshiva for only a few hours a week, began to be more involved in Yiddishkeit. The shluchim would go around giving classes to the local Jews, and just during that first year alone, many new Chassidim were created.”

In addition to the atmosphere of Torah learning which was brought by the yeshiva to Seattle, there was also a

big *shturem* of *mitvzoim*. For example, the shluchim arranged for Seattle's first mitzvah tank. *Mitvzoim* were especially strong during the summer, when the shluchim traveled across the state visiting Yidden all over.

"Before Purim one year," Rabbi Kaplan relates, "there were issues with the *gashmius* of the yeshiva. When the Rebbe heard about the issue, he told the shluchim, 'Since we are now before Purim, in the spirit of *'Layehudim haysa orah,*' which is interpreted in Gemara as a reference to Torah study, especially Torah Shebaal Peh, you should rectify the issue through strengthening your Torah learning.'

"Another story I recall is from the end of Tishrei 5739\*. The Rebbe gave out Tanyas to all the guests who traveled to New York to spend the month of Tishrei with the Rebbe. At that occasion, the Rebbe instructed that the shluchim from Seattle should receive a Tanya as well. Afterwards, the Rebbe said that *all* shluchim, from all yeshivos, should receive Tanyas."

## SHNAS HACHINUCH — NEW HAVEN

The year 5736\* was known as *Shnas Hachinuch*. During that year, the Rebbe spoke a tremendous amount about the importance of every single child receiving a proper Jewish education. During the month of Iyar, the yeshiva in New Haven was founded.

On Shabbos Parshas Kedoshim, the Rebbe spoke about the new yeshiva that was just established: "In connection with the big *shturem* and excitement about *chinuch*, a new institution is being opened — a *yeshiva gedolah* in New Haven." The Rebbe showered blessings on the new yeshiva, and the shluchim together with Rabbi Hecht and Rabbi



REB BINYAMIN KATZ

Heller went by the Rebbe and received mashke.

Rabbi Yonasan Reinetz relates: "At the time, the Lubavitch mosdos in New Haven — started by the legendary shliach Reb Moshe Yitzchok Hecht<sup>6</sup> consisted only of elementary age, and it was high-time to expand to higher learning. A meeting of *anash* — at which amongst others Reb Binyamin Katz was present — was called to discuss how to proceed with it.



REB DAVID DEITCH  
WHO SUPPORTED THE  
YESHIVA IN NEW HAVEN.

"A little while later, seeing that nothing was moving, Reb Binyamin Katz decided to travel to New York to speak to the Rebbe himself. He hid in Gan Eden Hatachton and after the Rebbe came back from Mincha, he knocked on the Rebbe's door. The Rebbe answered the door, and Reb Binyamin exclaimed "Rebbe, there's a fire burning in New

### THE REBBE'S ANSWERS

Rabbi Leibel Shapiro relates:

"Throughout the years, we merited to receive many *hora'os* from the Rebbe. Among them:

"We once asked whether certain *bochurim* could spend time of *seder* on *mitvzoim* or helping out with various projects. The Rebbe responded that it was permissible only as individual *bochurim* — not a group — and only occasionally. The Rebbe continued: 'They do this in Tomchei Temimim in Brooklyn as well.' It is interesting to note that the *yeshiva gedolah* in Australia asked the same question, but the response they received was 'no.'

"When we first started the yeshiva, we had a small building which served as the *zal*, dormitory, and dining hall. As the yeshiva grew, we needed to expand and someone advised us to take two classrooms from the second floor of the school next door and transform them into a nice large *zal*. However, the building served as both a boys and girls school, and we were therefore not sure whether it

was appropriate for the yeshiva to be located in the same building.

"I didn't usually bother the Rebbe with all our questions; I would write to Rabbi Hodakov, he would speak to the Rebbe, and then call us back with the response. I did the same on this occasion; I wrote a letter to Rabbi Hodakov explaining the situation, and the response came back: 'No.'

"Later, a different idea arose: To take two classrooms from the first floor and transform them into a *zal* and create a separate entrance. When I asked about this idea, the response was 'yes,' as long as the *hanhalah gashmis* and *ruchnis* of both the yeshiva and school agree."

Rabbi Reinetz relates: "When it came to the month of Tishrei, the Rebbe instructed that half of the *talmidim hashluchim* should stay in New Haven for *Aseres Yemei Teshuva*, and half should go to be with the Rebbe, and then after Yom Kippur they would switch. The groups would be determined by a *goral*. This is also the way it worked in other yeshivos."



THE TALMIDIM HASHLUCHIM POSE IN FRONT OF THE HOME PURCHASED BY REB DOVID DEITCH FOR THE YESHIVA.

Haven,” and he explained the situation.

“Hearing the details, the Rebbe told him to go together with Rabbi Mentlik to discuss opening a yeshiva with Rashag.”

Reb Asa Deitch relates: “Rashag, and others came to New Haven and had a meeting at which my father, Reb Dovid Deitch accepted the responsibility for the first year of yeshiva.”

Reb Yankel Lipsker relates: “As soon as we got the go ahead, my father-in-law, Reb Dovid Deitch, together with the *hanhala* of Tomchei Temimim got to work full steam to make it happen as quickly as possible. They sent a group of *talmidim hashluchim* from Morristown. Rabbi Yosef Heller who used

to commute from Crown Heights to Morristown, would now commute to New Haven instead, two to three times a week, to give a shiur, and Rabbi Yosef Yitzchok Pewzner was sent to be the *mashpia*. This was all done in no time. They didn’t even have a building yet.

“They started learning in Reb Moshe Yitzchok Hecht’s shul. Reb Dovid Deitch’s house was the dorm, his wife made supper and Reb Boruch Sholom Kahn, who worked in our company was also involved in the *gashmius*.

“Reb Dovid and his wife dedicated all their time to the yeshiva; they would even go shopping for the *bochurim*, making sure they were well fed and had all their needs taken care of.

“The yeshiva had a tremendous effect on the city. Until then there was just Rabbi Hecht who was busy running the day school. Suddenly you had ten bochurim doing *mitvzoim* every Friday and on *Yomim Tovim*, in the community and especially at Yale University. They were reported about in the newspapers. It also brought new life to the small *anash* community; they learnt with the kids, made Shabbos parties etc. and in general, raised the esteem of Lubavitch in the whole city.”

Rebba Reinitz relates: “After the first year, Rabbi Hecht asked Reb Dovid if he would be able to continue for a second year, and he agreed again. However, after the second year, when Rabbi Hecht asked him to continue for a third, Reb Dovid said that it was too much for him to handle; he could no longer continue.

“Rabbi Hecht was in a bind; he was already working hard to support his school and shul, and he didn’t see a feasible way to take on the yeshiva, so he told Reb Dovid it’s up to him, if he couldn’t do it anymore, then he can close it down. Left with no choice, Reb Dovid called Rabbi Hodakov and asked what to do. Rabbi Hodakov asked the Rebbe, to which the Rebbe responded, ‘I will not let my yeshiva close down.’

“From that moment on, Reb Dovid took full responsibility for the yeshiva. Over the next few years, the yeshiva began to grow, and they looked into



purchasing a permanent building. When they were ready to make the purchase, they asked the Rebbe if it could be put on the Rebbe's name, and the Rebbe responded that the deed should be titled in the name of Merkos L'Inyonei Chinuch. As the years went on, the yeshiva continued to grow, and they continue to expand to this day.”

## IN PRACTICE: WHAT IS THE MIVTZA?

In the *sichos* of that year, the Rebbe defined the *mivtza*: To make every location a “*makom Torah*” through establishing a permanent place of public *limmud haTorah*.

This is expressed in three ways:

1) Establishing public *shiurei Torah*. Delivering *shiurim* (for those who are capable of doing so) and being involved in their establishment (for those who are not yet capable of delivering them).

2) Establishing yeshivos where Torah is studied as the sole subject — without *limudei chol* — in an atmosphere of *yiras Shamayim*.

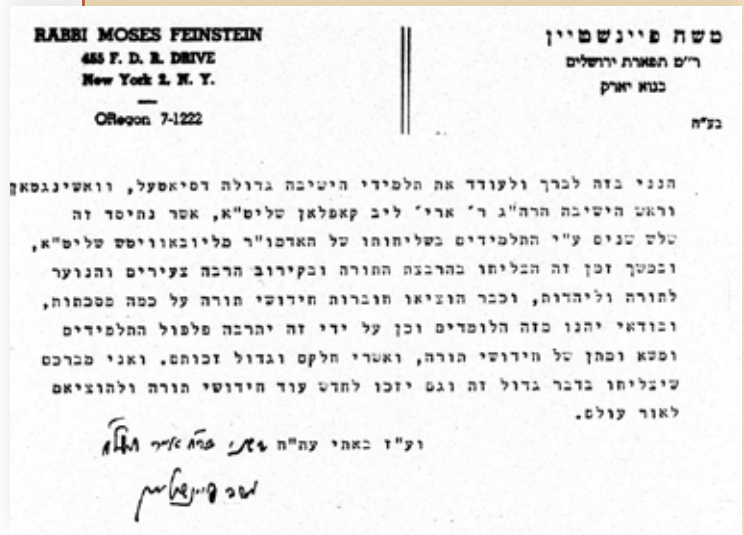
3) In cities with existing yeshivos, strengthen the institutions with *panim chadashos* (which was done in the form of *talmidim hashluchim*), and expand the institutions both in quantity and in quality. **1**

1. Sichos Kodesh 5731 pg. 481.
2. Sichos Kodesh 5735 pg. 5.
3. Ibid. pg. 97.
4. Ibid. pg. 108.
5. Ibid. pg. 116.
6. For more about Reb Moshe Yitzchok Hecht, see “In My Room In 770” Derher Av 5782
7. Likkutei Sichos vol. 14 pg. 333.
8. Sefer Hasichos 5749 vol. 2 pg. 702.

Rabbi Leibel Kaplan, who was the *rosh yeshiva* in Seattle, relates:

“I would give a *shiur* once a week to the local community. One of my regular participants was a grandson of Reb Moshe Feinstein, and he arranged a meeting for us, the *shluchim*, and Reb Moshe.

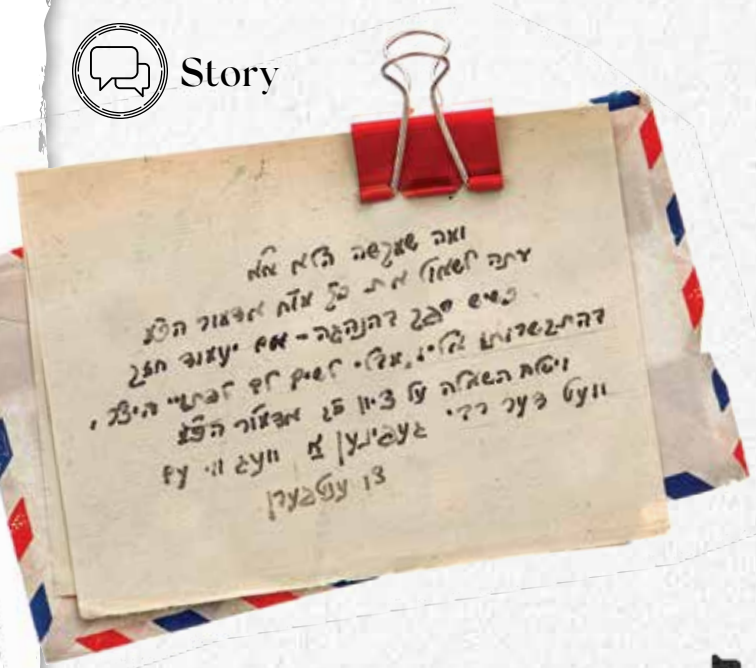
“The meeting itself was very nice, and it seemed that we made a good impression on Reb Moshe. We brought him the latest *kovetz* of *chidushei Torah* that was published by the yeshiva, and he later wrote a letter praising Lubavitch and the amazing work we were doing. Obviously, as soon as we received it, we sent it to the Rebbe.”



A LETTER BY REB MOSHE WRITTEN AFTER THE MEETING, PRAISING LUBAVITCH AND THE WORK OF THE TALMIDIM HASHLUCHIM.



REB MOSHE FEINSTEIN MEETING WITH THE TALMIDIM HASHLUCHIM OF SEATTLE IN 5738\*. THEY PRESENTED HIM WITH A KOVETZ OF THEIR CHIDDUSHEI TORAH.



# דער רבי וועט געפינען א וועג...

## The Jew From the 23rd Floor

AS TOLD BY RABBI SIMCHA BIRNHACK (ERETZ YISROEL)

In 5775\* I merited to spend a full year learning by the Rebbe as part of *kvutzah*. For *mitvzoim* on Fridays, I started a new route in a huge office building on Broadway in Manhattan and slowly but surely built up a group of Yidden working in various offices there.

There was a large firm on the entire 23rd floor that clearly had many Jewish people working there but try as I might I could not get past the secretary. Each week I requested permission, was denied, and left some pamphlets with her to distribute. I imagine they never made it past her desk.

During the year 5776\*, I continued visiting the building

each time I came to New York, and in 5777\* I returned to New York for the year and continued visiting the same *mitvzoim* route every Friday. Again each week I was turned away from the firm on the 23rd floor.

One Friday before Chanukah, as I entered the elevator on the ground floor a fellow walked in behind me and pressed the button for the 23rd floor. As the ride commenced, we started chatting and it turns out that he's Jewish and works in the firm on the 23rd floor. I gave my "*mitvzoim* elevator pitch" to my new friend Shlomo, and as the elevator door opened on the 23rd floor I followed him out and we continued speaking for 10 minutes about





Yiddishkeit. Shlomo was very excited and friendly during that short conversation and gave me his number so he can allow me into the firm to continue visiting him every week.

For the first time, I passed the secretary with a gracious smile and it turned out that there were at least another 20 Jews working there! From then on I created several other connections there, some who started putting on tefillin, receiving pamphlets and hearing *divrei Torah* each week. Over time Shlomo also arranged for everyone working in the office to receive Menorahs for Chanukah, Mishloach Manos for Purim and Shmurah Matzah for Pesach.

Several weeks later Shlomo shared with me that the first Friday we met was not just a simple chance meeting in the elevator. For some time already he had heard about the Rebbe and had been to the Ohel several times. That week he felt a tremendous urge to start learning more about Yiddishkeit but was unsure whom to approach and how to go about it.

He went to the Ohel and wrote a letter to the Rebbe of his desire to learn more about and feel more connected to Yiddishkeit and asked the Rebbe to direct him to the right person. Lo and behold, that

Friday he met me in the elevator (mind you there are another seven elevators in the building) and was astonished that my whole purpose of being in the building was to reach people like him and make Torah and *mitzvos* more available to them at the workplace.

Shlomo eventually purchased his own pair of tefillin and a pair for a friend of his as well and started keeping kashrus. We have remained in touch ever since.

This story had a tremendous impact on me personally as well. I realized that when a Yid asked the Rebbe for direction on how to grow in Yiddishkeit the Rebbe designated me—Simcha Birnhack—to be his personal shliach to bring this Yid closer to Yiddishkeit! From then on I started feeling a stronger personal connection to the Rebbe and this helped me grow in many ways. ❶

## YOUR STORY

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



לעילוי נשמת  
ר' מנחם זאב בן ר' פנחס ע"ה הרמן  
נלב"ע כ"ה אלול ה'תשנ"ט

ולעילו נשמת זוגתו  
מרת ח' ריטא בת ר' מרדכי ע"ה  
נלב"ע יום א' דחג הסוכות ה'תשפ"ב

תנ"צ"ב"ה

נדפס ע"י  
משפחתם שיחיו



# KADEISHIM

23 - 25 ELUL

Seven times a year the  
Rebbe would recite  
Kaddish for different family  
members of beis harav.





JEM 90948



JEM 20964



1. The second day of Rosh Hashanah, for the Friediker Rebbe's daughter and the Rebbe's sister-in-law, Rebbetzin Shaina and her husband Reb Mendel Horenshtein.
2. 24 Tishrei, for the Rebbe's maternal grandmother, Rebbetzin Rochel Yanovsky.
3. 10 Kislev, for the Rebbe's uncle, Harav Shmuel Schneerson.
4. 19 Kislev, for the Rebbe's aunt, Rebbetzin Miriam Gittel Schneerson.
5. 13 Iyar, for the Rebbe's brother Reb Yisroel Aryeh Leib.
6. 23 Elul, for the Rebbe's maternal grandfather, Harav Meir Shlomo Yanovsky.
7. 25 Elul, the reason remains unknown.



JEM 206000



JEM 206006



Before exiting, the Rebbe watches as the shofar is blown.

JEM 209356

# 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.

## The Rebbe's "Sedarim in S. Petersburg"

In connection with the article about the Tzemach Tzedek [*A Confluence of Worlds*, Nissan 5782], I want to point out an interesting thing about the Tzemach Tzedek that was not mentioned in the article:

There is a fascinating *sicha* of the Frierdiker Rebbe in which he says that on Rosh Hashanah the Tzemach Tzedek would make "sedarim" in S. Petersburg, the capital of Russia at that time, deciding who would be the rulers and ministers.

It's very interesting to note that during the farbrengens of Rosh Hashanah 5743\* and on 29 Elul 5743\* (Erev Rosh Hashanah 5744\*), the Rebbe spoke about this *sicha* and said that this was not only something that happened at that time but it continues to be so (a *peulah nimsheches*) by the Rebbe the *shver*. The Rebbe continued that with the *koach* of *hiskashrus* everyone is able to achieve this.

During that year, the Rebbe said at a farbrengen that the Rebbe Rashab said in a *maamar* in the year 5677\* about how Hashem gave Moshe Rabbeinu the power to rule over the the *kelipah* of Pharaoh and to destroy him, despite his powerful position at that time. The Rebbe Rashab continued that Rashbi and other *tzadikim* on his level also have this power to topple *resha'im*.

The Rebbe pointed out an amazing thing, that that year the ruthless tyrant Czar Nicholas died.

Chassidim noted that in those two years—5743\* and 5744\*—successive premiers of the Soviet Union, Brezhnev and Andropov, died. That led, soon after, to a premier who opened the country up more, eventually bringing the end of Communism and the establishment of a government that allowed Torah and mitzvos to be observed openly.

Another thing worth mentioning is in regards to naming a child Menachem Mendel, which is the same name as the Tzemach Tzedek:

As mentioned in a previous letter to the editor, at the farbrengen of Shabbos Parshas Beshalach 5714\*, the Rebbe said that people who need a *bracha* for children should make a *hachlata* to name the child Yosef Yitzchok after the Frierdiker Rebbe or Menachem Mendel, the name of the Tzemach Tzedek, and they will be blessed within a year.

Recently I was going through the archive of *A Chassidisher Derher* magazines and I saw an amazing story in which the Rebbe instructed someone *specifically* to name their child Menachem Mendel:

In *Derher* (Tammuz 5773) Rabbi Moshe Feller recounts how in 5728\* he had a son and was thinking to name him after the Frierdiker Rebbe but realized



that his father's name was Yosef and it would not be respectful to give him that name when his father was still alive. Rabbi Feller proceeded to call Rabbi Hodokov to ask his opinion. Rabbi Hodokov said that perhaps he could just give the name Yitzchok when suddenly he heard the Rebbe's voice on the line (which was a very unusual thing).

The Rebbe said: "קענסט דאך געבן—נארן צמח צדק  
You can name the boy after the Tzemach Tzedek!"

**Avrohom Moshe Dyce**  
GRESHAM, OR

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## The Rebbe Will Find A Way

*In recent months, A Chassidisher Derher has received much feedback about the recently published book, "The Rebbe will Find A Way." Presented here is one of the letters received:*

I want to share with you how wonderful I feel the new book, "The Rebbe will Find A Way," is:

I decided to buy the book even though I already enjoyed the stories as they appeared in monthly magazines over the years. But this Shabbos I came to fully appreciate

how important this book really is:

It was on the shelf in our Chabad House and I saw some people looking at it and reading it with much interest. After davening, *balebatim* shared with me that they were very moved to see how so many people from different backgrounds have seen *mofsim* after going to the Ohel and started asking me about writing to the Rebbe and going to the Ohel.

I speak quite frequently in the Chabad House about the idea of writing to the Rebbe, etc. but it is clear that when people see the book—containing dozens of recent stories with real people—it makes a very big impression and gives them the inspiration to write to the Rebbe as well. It is truly a historic, one-of-a-kind book.

Last night I ordered several copies to distribute to members of our community and I hope it will be *po'el pe'ulaso*.

I believe that the book is a very good tool to be *mekarev* Yidden to the Rebbe and many shluchim could benefit by giving it out as well.

*Yasher koach!*

**Eli Filler**  
PRESCOTT, AZ

