

# A Chassidisher Derher

דישער דערהער

## והיו ימיו מאה ועשרים שנה

שהוא רמז למשה כו' ..  
כמו שממשיך בזהר שם  
משה לא מית כו' .. שגם  
עכשיו הוא ממליץ זכות על  
כל אחד ואחת מישראל,  
וממשיך להם ברכות  
הצלחות וישועות...

(ממאמר ד"ה ויהיו חיי שרה תשמ"א)



TAMMUZ 5782  
ISSUE 120 (197)  
AUGUST 2022

# Live with the Rebbe. month *to* month

JOIN THOUSANDS OF CHASSIDIM WHO RECEIVE THIS BOOST IN THE MAIL EACH MONTH WITH THE DERHER MAGAZINE.

A Chassidisher Derher is a magazine laden with rich, captivating chassidishe content that inspires the entire family and transforms the home.

It's your monthly dose of inspiration to strengthen hiskashrus and chassidishkeit all in a pleasant, appealing and easy read. Filled with invaluable information, pure chassidishe ideas and eye-catching design, it's a natural choice for every chossid today. The world we live in has its distractions and spiritual challenges. Derher is a lifeline that refreshes your spiritual vitality—over and over again.

FLIP THROUGH THIS BEAUTIFUL MAGAZINE TO SEE FOR YOURSELF!

JOIN OUR GROWING  
COMMUNITY OF DELIGHTED READERS.

VISIT [DERHER.ORG/SUBSCRIBE](http://DERHER.ORG/SUBSCRIBE)



A Chassidisher  
**Derher**  
חסידישער דערהער

# In This Issue

Tammuz 5782 / Issue 120 (197)



16

**צו זיין דעם רבי'ס**  
Gimmel Tammuz Farbrengen  
with Rabbi Moshe Wolberg



28

**A Rebbe's Chinuch**  
The story of the  
Frierdiker Rebbe's Childhood



38

**"We Are The  
Rebbe's People"**  
A Selection of the Rebbe's Words on  
Connecting With the Rebbe Today

6 **The Power of  
the Pruzbul**  
Dvar Malchus

7 **The Inaugural Visit**  
Leben Mitten Rebbe'n  
- Tammuz 5717

13 **Why Wait?**  
Stories of the Rebbe

14 **Any Other Way  
Is Unthinkable**  
Ksav Yad Kodesh

24 **Hamaseh Hu Ha'iker**  
Tammuz

26 **Blessed Charity**  
A Chassidisher Maaseh

47 **A Message To  
The Children**  
Gems

48 **When Healing  
Comes From Torah**  
Der Rebbe Vet Gefinen a Veg

50 **Scenes from the  
Rebbe's Farbrengen  
Moments**

57 **Derher Letters**



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

#### Vaad Talmidei Hatmimim

Rabbi Tzvi Altein

#### Publisher

Rabbi Yossi Kamman

#### Editor in Chief

Rabbi Mendel Jacobs

#### Director of Operations

Rabbi Levi Kesselman

#### Managing Editor

Rabbi Yankel Bergstein

#### Administrator

Rabbi Levi Weg

#### Circulation and Marketing

Rabbi Mendy Shishler

#### Photo Research/Editing

Rabbi Avremi Browd

#### Editors

Rabbi Mendel Alperowitz

Rabbi Dovid Olidort

#### Copy Editor

Rabbi Eliezer Zalmanov

#### Design

Rabbi Mendel Bergstein

Rabbi Mendy Weg

#### Contributors

Rabbi Yanky Bell • Rabbi Yossi Bendet • Rabbi Koppel Chaiton • Rabbi Avrohom Moshe Dyce • Rabbi Tzemach Feller • Rabbi Mendy Goldberg • Rabbi Levi Greenberg • Rabbi Menachem Mendel Greenberg • Rabbi Mendy Greenberg • Rabbi Zevi Kaplan • Rabbi Levi Katz • Rabbi Mendel Misholovin • Rabbi Levi Shemtov • Rabbi Mendy Shemtov • Schabse Soffer

#### Photo Credits

Jewish Educational Media • Library of Agudas Chasidei Chabad

#### Cover Photo

Levi Freidin via Jem 225576 (2 Tishrei 5750)

#### Special Thanks to

Rabbi Mendel Gourarie • Rabbi Chaim Shaul Brook • Rabbi Yosef B. Friedman • Rabbi Moshe Klein • Rabbi Shalom Ber Levin • Rabbi Shmuel Lubecki • Rabbi Michael Seligson • Rabbi Elkanah Shmotkin • Rabbi Avraham D. Vaisfiche

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

Submit your questions and comments: (718) 305 6859, [Feedback@Derher.org](mailto:Feedback@Derher.org)

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

נא לשמור על קדושת הגליון.

A Chassidisher Derher (ISSN 26411059) (USPS 21880) is published monthly by A Chassidisher Derher Inc, 784 Eastern Pkwy, Brooklyn, NY 11213.

Subscription price \$79.95 a year. Periodicals postage paid at Brooklyn, NY.

POSTMASTER: Please send address changes to A Chassidisher Derher, 784 Eastern Pkwy, Brooklyn, NY 11213.




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



This magazine  
has been made possible

לזכות  
הרה"ת ר' שלום וזוגתו מרת שרה  
וילדיהם ישראל, ריסא, חי' מושקא,  
אמונה מלכה, יעקב יהודה, ולאה שיחיו  
אייזיקוביץ  
בקשר עם יום ההילולא ג' תמוז



### The Eyes of Moshe Rabbeinu

Much has been said about this year's celebratory milestone Yud-Aleph Nissan, when the Rebbe reached 120 years. Yet as we approach Gimmel Tammuz, it seems that there is another point to examine.

The Torah tells us that Moshe Rabbeinu lived 120 years, and that until his final moments, “לא נס לחה ולא כהתה עיניו—His eyes had not dimmed and he did not lose his natural freshness...”

Rashi comments on the words “לא כהתה עיניו—אף” his eyes did not dim even after he passed away.

Perhaps this can be understood in context of another *possuk* about Moshe Rabbeinu's passing: The Torah says that on that day Hashem showed Moshe Rabbeinu the whole of Eretz Yisroel from on top of the mountain “עד הים האחרון—Up to the last [western] sea...” Rashi comments that Hashem actually showed Moshe Rabeinu, “עד היום האחרון—Up to the final day.” Moshe Rabeinu was able to see everything that would transpire with the Jewish nation until the end of time.

The Rebbe explains<sup>1</sup> that Moshe Rabbeinu's gaze accompanies us throughout each and every generation, through the gaze of the *nossi* of each generation, including the Rebbe in our time. In other words, Moshe Rabbeinu's eyes never dimmed, because his gaze still accompanies us to this very day.



As Gimmel Tammuz approaches, now that we have celebrated 120 years of the Rebbe, it's clear for all to see that the Rebbe's eyes are shining brighter than ever before, and the Rebbe's life is stronger and more present than ever before.

In a *sicha*<sup>2</sup> said on the Rebbe Rashab's 120th birthday, the Rebbe quotes the Zohar on the *possuk* "והיו ימיו" —מאה ועשרים שנה—Man's days shall be 120 years...":

"This alludes to Moshe Rabbienu, who gives life to all people... And from his strength, all other people are able to have long lives."

Furthermore, says the Rebbe: The Zohar says that

"לא מית משה—Moshe Rabbeinu did not die!" That is how he is able to give life to everyone else, because he himself never experienced the opposite of life.

This is exactly what we see around us in the Rebbe's 120 years: Every year the Rebbe becomes more alive and more active in our midst. The Rebbe's *shlichus* continues to grow exponentially throughout the world and millions of more people are exposed to the Rebbe's Torah and have their lives affected by it with each passing year.

The eyes of Moshe Rabbeinu have not dimmed. And they will continue to shine brightly until they illuminate the whole world with the light of the *geulah*, with the coming of Moshiach when we will be reunited with the Rebbe also in the physical sense, *teikef umiyad Mamosh!*

**The Editors**

טו סיון ה'תשפ"ב  
מאה ועשרים שנה

1. Yud Shevat 5729, *sicha* 2.

2. Chof Cheshvan 5741, *sicha* 3.



לזכות  
הת' יהודה שיחי'  
לרגל הגיעו לעול מצוות, כ' תמוז  
ה'תשפ"ב

נדפס ע"י  
הוריו  
הרה"ת ר' יוחנן וזוגתו מרת לאה  
ומשפחתם שיחיו  
גאלדמאן



# The Power of the Pruzbul

Hillel Hazaken saw that people were hesitating to lend money to one another and thus transgressing the Torah's admonition: "Take great care lest you will have an unworthy thought in your heart.... 'The seventh year, the year of release, is coming.' And you will look unkindly at your poor brother and will not give him."

Therefore, he instituted the practice of a *pruzbul* so that a debt would not be released and people would continue lending to each other.

Thus, a *pruzbul* is one of the

practices instituted by the Sages as "a fence around the Torah." Originally, there was no need for such a safeguard. However, with the decrease of the ethical level of the Jewish people, the practice was necessary to ensure the observance of Torah law. Nevertheless, once this practice was instituted, it led to an increase in generosity.

The practice of writing a *pruzbul* also brings out another positive dimension. A *pruzbul* is only effective when the borrower owns land.

Nevertheless, our rabbis explain that we can assume that every Jew possesses land. Furthermore, some authorities explain that a *pruzbul* is effective for everyone, for "every Jew possesses a portion of land in Eretz Yisrael." Thus, the practice of *pruzbul* reveals how each Jew has a portion of Eretz Yisrael even during the time of *galus*. **1**

Adapted from *Sichas Shabbos Parshas Emor 5748*. [sie.org/2508044](http://sie.org/2508044).



לעבן מיט'ן רבי'ן



JEM102687

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

טור 'לעבן מיט'ן רבי'ן' 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'

# The Inaugural Visit

TAMMUZ 5717\*



Camp Gan Yisroel was always very dear to the Rebbe. This fondness was demonstrated when on a rare and unique occasion, the Rebbe, who seldom left New York, made a historic visit to inaugurate the campgrounds in Swan Lake.<sup>1</sup>

Accompanied by the camp directors, the Rebbe took a guided tour of the campsite and conducted a chanukas habayis farbrengen for the entire camp.

This visit was chronicled in the album "Bine'os Deshe," an overview of the Rebbe's involvement with Gan Yisroel.

Presented here is the detailed account of this visit.

## THE QUEST FOR NEW GROUNDS

On the heels of Camp Gan Yisroel's successful debut summer, the camp directors inquired of the Rebbe as to the camp's future. Should they continue? The Rebbe answered in the affirmative.

However, despite the camp's success in terms of its significant spiritual accomplishments, the directors weren't pleased with the campgrounds. They thus searched for a suitable location to continue their worthy endeavor. They asked the Rebbe if it would be preferable to rent a campsite again or buy the campgrounds, despite possible financial strain. The Rebbe answered that they should buy a suitable campsite, designed for usage by a camp with necessary facilities and amenities.

After exploring many locations in the Catskills, the directors returned to the Rebbe with some potential options. However, the Rebbe dismissed them all, mainly on the account of safety and security. One site, for instance, was rejected for having buildings that were more than two stories high, and another for a main street that cut through the camp. There were other reasons that were grounds for rejection; one location was too far to obtain *cholov Yisroel*, another due to the absence of a lake on-site, and yet another for simply being too far-flung and isolated.

Finally, they had found the optimal location in Swan Lake; a beautiful expansive campground

that boasted a magnificent lake. It was owned by a Jewish fellow Ziegler who operated a farm on the premises.

The directors reported back to the Rebbe that there were two remaining campsites that seemed fit in Swan Lake. But although both contenders seemed promising, they were still unsure if they should go ahead with the purchase. The Rebbe wrote back to them: "If there are no other options, go ahead and inspect both campsites with Rabbi Shlomo Aharon Kazarnovsky and the lawyer Aizik Stroll."

And so it was. After visiting Swan Lake, the delegation, Rabbis Moshe Lazar, Shlomo Aharon Kazarnovsky, and the lawyer Aizik Stroll, came to the Rebbe for *yechidus* and brought good tidings—they had found the "Ziegler's Farm" site in Swan Lake to be the ideal choice and were ready to go ahead with the purchase. The Rebbe gave his approval and added that Rabbi Shlomo Aharon Kazarnovsky should also be present at the signing.

The Rebbe *bentched* them, "*Der Eibishter zol geben az s'zol zain a gutter kemp b'gashmius u'vruchnius, un vibald az der Eibishter bleibt nisht kein baal chov zol yeder einer zain gebentsht b'ruchnius u'vgashmius*—The camp should be successful both *b'gashmius* and *b'ruchnius*, and as Hashem does not leave a debt, he will undoubtedly bless everyone with all their material and spiritual needs."



THE CAMP PHOTO OF THE YEAR 5718. RABBI SHLOMO AHARON KAZARNOVSKY, WHO WAS PRESENT FOR A VISIT TO CAMP, IS SITTING IN THE CENTER.





THE REBBE ARRIVES AT THE CAMP. IN THE BACK ROW ARE RABBIS: HODAKOV, RODSSTEIN, LEVITIN AND HOLTZBERG. ORIGINALLY RABBI GRONER WAS ALSO SITTING IN THE BACK ROW, BUT AFTER A POLICE STOP, THE REBBE TOLD RABBI GRONER TO SQUEEZE IN BETWEEN HIM AND THE DRIVER, RABBI KRINSKY.

The sale proceeded, and the grounds were purchased under good terms. Rabbis Hodakov and Zalman Gurary traveled up to the Catskills to close the deal, and the Rebbe himself signed the check. Ownership of the land was now transferred to Merkos L'inyonei Chinuch, and the site was designated for the use of Gan Yisroel.

Thus, in Tammuz of 5717\*, Camp Gan Yisroel opened its doors to around 150 happy campers, for the first time on its own property.

## EN ROUTE TO CAMP

Shortly after the onset of the summer, at the farbrengen of Shabbos Parshas Pinchas 14 Tammuz, the Rebbe revealed his plan to pay a visit to the new camp premises. The Rebbe concluded the farbrengen, “For now, we will pause the farbrengen, but we will continue it tomorrow in Camp Gan Yisroel.”

Later, the Rebbe requested that the directors be informed not to modify the camp schedule for his visit. He wanted the children to wear ordinary clothes and that all games and activities proceed as usual, for the purpose of the visit was to see camp in its natural element.

The next day, Sunday, 15 Tammuz, at 1:00 p.m., the Rebbe headed out towards camp. In the car with the Rebbe were Rabbis Hodakov, Shlomo Aharon Kazarnovsky, Yankel Holtzman, Leibel Groner, and Yudel Krinsky, who drove.

While on the way, the car stopped briefly at a gas station. The Rebbe got out of the vehicle and washed his hands. He then turned to face *mizrach* and recited *Tefilas Haderech* from his siddur while standing. Interestingly, Rabbi Holtzman (who had

joined the trip at the behest of the Rebbetzin and brought along a thermos of tea and some *mezonos* that she had prepared) suggested that the Rebbe taste something before *Tefilas Haderech*, but the Rebbe declined.

Further down the road, somehow, one of the right tires was punctured. All of the occupants exited the vehicle besides for the Rebbe. It took Rabbi Krinsky around ten minutes to change the tire, and after the short pit stop, they were back on their way.

When they arrived at the camp gates, the children came out to greet them. The Rebbe was visibly excited upon entering camp.

## EXPLORING THE GROUNDS

Upon arrival, the Rebbe began to tour the grounds, accompanied by the head staff Yosef Weinbaum (director), Moshe Lazar (head counselor), Kehos Weiss (general manager), Yehuda Leib Scheiner (assistant head counselor), and Avremel Shemtov (learning director).

First, the Rebbe went to inspect the accommodations of the staff. The tour began in the big building where the families and counselors lodged. The Rebbe peeked into every room and commented occasionally.

When he entered the room of Kehos Weiss, he found his wife and toddler there. The Rebbe smiled and *bentched* them, “*S’zol zein a freiliche zummer un leben duh gezunterheit*—It should be a happy summer, and you should live here in good health.”

Before entering the room of Yosef Weinbaum, the Rebbe turned to him and indicated that he should enter first. “You’re the *baal habayis* here, go ahead,” said the Rebbe, to which Yosef responded, “The Rebbe is *baal habayis* here!” Indeed, the Rebbe entered first.

Overall, the camp was fairly organized. All of the campers and counselors stood in designated positions by their respective beds in their bunkhouse. This orderliness gave the Rebbe great satisfaction.

Then the Rebbe visited the kitchen. The waiters and kitchen staff were all standing attentively in their places. The Rebbe examined everything very carefully and remarked to the waiters that they are “*meshamshim bakodesh*” (performing holy duties).

From there, the Rebbe went to the dining hall and noticed a sign advertising the plea “Tip the



THE REBBE WITH RABBI YOSEF WEINBAUM, THE CAMP DIRECTOR.

waiters.” The Rebbe smiled and gave them 18 dollars.

After inspecting the infirmary, the Rebbe declared it a good utility that should hopefully not be necessary. Then the Rebbe went to see the bunkhouses and stressed to the directors that the safety of the children is paramount and fences should be installed to protect the bunks.

When Avremel Shemtov mentioned that the camp is full beyond maximum capacity and there is no extra room in the dorm, the Rebbe replied, “Another building can be built.”

Then they set out towards the heart of the campsite, the lake. At the edge of the water, the Rebbe solemnly gazed at the lake for a long moment. As they left, the Rebbe reiterated the need for proper security and that safety must be an absolute priority.

From there they went to the playing fields and there too, the Rebbe paid attention to every detail. The Rebbe remarked that the baseballs and bats shouldn’t be too hard so as to prevent sports-related injuries. Incidentally, the Rebbe had chanced upon a boy with a bandage over his eyes due to a sports injury, and the Rebbe inquired about his well being.

When they passed the field where the campers play a game called “shuffleboard,” the Rebbe

pointed out that there were cracks in the floor and instructed that they be fixed so as not to impede the game. In another sports field, the Rebbe noticed a small pit and instructed that it be filled so nobody should trip and hurt themselves while playing.

The Rebbe then went down a steep staircase to the laundry room, which was in a cellar. When he noticed a hole in the concrete floor, he instructed that it be covered with a board.

Throughout the visit, the Rebbe had examined the entire camp operation and scrutinized every detail. The Rebbe expressed great satisfaction from the overall cleanliness and structure of the camp, as well as the aesthetics of the campgrounds and bunks. He remarked, “*Aza ashirus hob ich nisht forgeshtelt*—I had not imagined such wealth.” For the entire duration of the visit, the Rebbe was in high spirits with a broad smile on his face.

## THE FARBRENGEN

After touring the camp, the Rebbe davened Mincha in the big hall that had been repurposed as a shul, where a *bima* and *shtender* had especially been set up. After Mincha, the Rebbe switched into his silk *kapota* and sat down at a table, washed his hands and began the farbrengen of the



THE REBBE DISTRIBUTES A MINCHA-MAARIV BOOKLET TO EACH CAMPER AT THE CONCLUSION OF THE FARBRENGEN.

inauguration of the Gan Yisroel campsite.

After the campers sang “*Al Hasela*,” the Rebbe turned to them and instructed them to say *l’chaim* on soda which was provided by the canteen. The children made a loud *bracha Shehakol* and the Rebbe answered *amen*.

The Rebbe opened the farbrengen with a disclaimer that whatever he is to say at this farbrengen is relevant to all Jewish children, not only the children present. Therefore, all children who are indeed fortunate to be present should make sure to share the messages of the farbrengen with anyone in their sphere of influence

In the first *sicha*, the Rebbe related the story of the Baal Shem Tov (apropos for Gan Yisroel, his namesake) who, at the tender age of five, was directed by his father to fear only Hashem and to love all Yidden. Indeed, he embodied these two traits, and they served him well. “This is a tremendous lesson to all of us—especially children,” said the Rebbe. “These two traits should illuminate the path of our lives.

The Rebbe continued in a similar vein and addressed practical topics, interspersed with relevant stories. He advised the children that the key to overcoming their struggles with the *yetzer hara* is to confide with a friend, counselor, or

teacher, utilizing the advantage of two *yitzrei tov* versus one *yetzer hara*.

The Rebbe concluded: “*Un ir veist doch az beshaas men ‘fight’ (shlugt) zich tzvei antkegen einem—zeinen di tzvei menatzeach—*You are certainly aware that when two fight against one—the two are victorious.”

At the end of the *sicha*, the Rebbe paused for a moment to allow the children to rest. He requested that they begin a *niggun* the children were familiar with—*Ani Maamin*,” and they all joined in song. The Rebbe then resumed the *sicha* and concluded with a *bracha* to the children that they should merit to be “Moshiach’s soldiers.”

## A SPECIAL GIFT

The Rebbe turned to the head counselor, Moshe Lazar, and informed him that following the farbrengen, he will distribute a Mincha-Maariv booklet to each child. The Rebbe said that he would leave several extra Mincha-Maariv booklets with the counselors, and they should ensure that children who were enrolled for the later weeks of camp don’t miss out.

After Moshe Lazar announced what would transpire, the Rebbe directed them to sing “*Ki Anu*

*Amecha*.” The children formed a line, and one by one, they each walked past the Rebbe to get their Mincha-Maariv booklet. Following the campers, the staff and directors stood in line to receive a Mincha-Maariv booklet. The *niggun* continued throughout the distribution, and the Rebbe waved his hand with great enthusiasm to encourage the singing.

## MAAMER AND FAREWELL

At the end of the distribution the Rebbe started the *niggunim* “*Tzama Lecha Nafshi*,” “*Avinu Malkeinu*” and “*Nye Zhuritzi Chloptzi*.” He then told the counselors to take the campers in groups and review the *sichos* with them.

Meanwhile, the Rebbe told the remaining staff to start the *niggun hachana* for a *maamar*. The Rebbe then said the *maamar* “*Baruch Hagomel*” which served as a continuation to the Shabbos farbrengen of Yud-Beis Tammuz.

After the *maamar*, the children returned to the hall where the Rebbe *bentched* and he gave everyone some *kos shel bracha*.

As the Rebbe headed to leave camp and conclude his visit, he gave Avremel Shemtov a pocket-sized Tanya as a token participation in the Gan Yisroel library.

The Rebbe then summoned Yosef Weinbaum and gave him a stack of dollar bills to distribute,

saying, “Since you are the *baal habayis*, you will distribute this to whomever you see fit.” Still, the Rebbe singled out Kehos Weiss and personally gave him a dollar, as well as the couple who were the cooks (Kaminetzki) to whom he gave a five dollar bill.

The Rebbe got into the car and slowly exited the camp escorted by the children, who were singing “*Ki Besimcha Seitzeiu*.” From Camp Gan Yisroel Swan Lake, the car proceeded to Camp Emunah.

## CAMP EMUNAH

Half an hour later, they arrived at Camp Emunah.<sup>2</sup> The girls came out to greet the Rebbe, and he said a *sicha* for them about the role of *bnos Yisroel* in education and instilling a warmth for Yiddishkeit and *kedushah* amongst the Jewish nation.

The Rebbe concluded, “Now I will say *lchaim*, you shall have a joyful and happy life. We should meet again in good health and happiness. *Zei gezunt!*”

Following the *sicha*, the Rebbe went to the dining room to eat something. When the kitchen staff brought him a cup of water, he gave them several dollar bills. The Rebbe remarked to those present that we must always express our gratitude when they do a good job.

The Rebbe went back to the main hall and said another *sicha* for the counselors. He urged them to devote themselves entirely to education—to emulate the righteous women of the generation that left Mitzrayim, and to truly value the meaningful lifestyle of Torah.

The Rebbe explained the significance of the camp’s name—*Emunah*. He then informed them that the camp directors would be given copies of a letter of the Frierdiker Rebbe about the significance of mitzvos that are physical actions, and they will distribute these copies amongst the staff.

After the long day of visits, the Rebbe got into his car to return to Crown Heights. After several hours of travel, they arrived at 770 at 1:00 a.m. **1**



THE REBBE TOURING THE GROUNDS.

1. This was the second visit of its kind. One year earlier, in 5716, the Rebbe paid a visit to Gan Yisroel, then in Ellenville. For more information on that visit see Derher Av 5775, “The Rebbe’s Reshus: Camp Gan Yisroel.”

2. Read more about Camp Emunah in *The Rebbe’s First Camp*, Derher Sivan 5782.



## Why Wait?

RABBI YOSEF HECHT OF  
ERETZ YISROEL RELATES  
THE FOLLOWING STORY:

לרפואה שלמה  
פערל לאה  
בת שרה אסתר

When the Rebbe launched *mitvza mezuzah* and called for it to be publicized, Reb Dovid Raskin called a meeting on Sunday to discuss how they would go about accomplishing this.

On Monday, Reb Dovid wrote a report to the Rebbe from the meeting, explaining that it was decided to hold another meeting on the following Motzei Shabbos for further discussions.

Soon thereafter, Rabbi Groner came out of the Rebbe's room and asked "Where is Reb Dovid Raskin? He has a reply from the Rebbe!"

The Rebbe commented on their plan for an additional meeting:

הרי עד אז יכולת ואפשר להמבצעים שליט"א לכבוש נ"י. וסביבות' ובדרכי נועם" ושלום—Between now and then, the organizers could already conquer all of New York City and its environs in a peaceful and harmonious way."<sup>1</sup>

The Rebbe saw no reason to wait several days, and he saw the immense potential that exists in each and every day to conquer the world with goodness and kindness. **T**

1. Igros Kodesh #11,169.



בתבנית  
קודש

לעילוי נשמת  
ישראל נח ע"ה  
בן מנחם מענדל  
תנ"צ'ב"ה

# ANY OTHER WAY IS UNTHINKABLE

*Powerful words written by the Rebbe shortly after the histalkus of the Friediker Rebbe about the eternal bond between a Rebbe and his Chassidim transcending all possible limitations:*



לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע  
ולזכות הילדה שיינדל תחי'  
לרגל יום הולדתה י"ג תמוז  
נתרם ע"י ולזכות הוריה  
הרה"ת ר' שלום דוב בער וזוגתו מרת  
חיה מושקא  
שיחיו  
שוחאט







# צב זינד דעם הבנה

*Gimmel Tammuz Farbrengen with*  
**RABBI MOSHE WOLBERG**

---

In preparation for Gimmel Tammuz, *A Chassidisher Derher* sat down for a farbrengen with Rabbi Moshe Wolberg, maggid shiur at the Central Yeshivas Tomchei Temimim in Kfar Chabad.

*Gimmel Tammuz is a time when Chassidim reflect on a personal and pnimiyus'dike connection with the Rebbe. Can you share your perspective on the personal relationship of a Chossid with the Rebbe?*

In the beginning of Parshas Yisro, on the words "וישמע יתרו"—Yisro heard," Rashi asks - what did Yisro hear that motivated him to leave Midyan and venture out into the desert to join *bnei Yisroel*? Two things: *Krias Yam Suf* and the war with Amalek. The well-known question is: If the amazing miracles of *Krias Yam Suf* were insufficient to get Yisro to convert to Yiddishkeit, does it make sense that the unwarranted attack of Amalek convinced him to make the move? Seemingly, the fact that Yidden are always targeted unfairly should have had the opposite effect.

The truth is that the miracles of *Krias Yam Suf* were so tremendous that they should have had an enduring impact on all the nations of the world and their relationship to Yidden and Yiddishkeit. After such a display of divine power, no nation should have ever dared lift a finger against them. However, a few weeks later the world witnessed that it was possible for a nation to attack the Yidden despite the miracles of *Krias Yam Suf*! Yisro realized that as long as he remained an outsider, he would never retain the same excitement and passion for Hashem even after seeing tremendous wonders and miracles. The only way to remain connected is through becoming an insider.

The same is true about the Rebbe and Lubavitch. Everyone can witness and experience the Rebbe's *mo'fsim*, learn the Rebbe's Torah, and be in awe of the Rebbe's tremendous impact on the world. But as long as you are on



THE YESHIVA OF STATEN ISLAND.

the outside, it can remain cold and unfeeling.

*You were not raised in a Lubavitcher family. Can you share with us what brought you to become a Chossid of the Rebbe?*

We lived in the Brownsville neighborhood of Brooklyn, several miles away from Crown Heights, and because Oholei Torah was the only *cheder* with organized transportation from our neighborhood, my father, who hailed from a Gerrer family, sent me to learn there. Eventually I moved on to Yeshivas Torah Vodaas but since we were still relatively close to Crown Heights and I had Lubavitcher friends in the neighborhood, I would sometimes walk to 770 on Shabbos to attend the Rebbe's *farbrengens* and have the opportunity to say *l'chaim* to the Rebbe. I always felt especially attracted to the Rebbe.

A year before my bar mitzvah, I started learning in the Yeshiva of Staten Island where Rav Moshe Feinstein was the *rosh yeshiva*. With the help of Reb Meir Roness who arranged *shiurim* in Tanya for *bochurim* in many non-Lubavitcher yeshivos, a small group of us started listening to Rabbi Yosef

Wineberg's Tanya *shiurim* on the radio. Later he sent *bochurim* to give *shiurim* in person, such as Sholom Duchman, Sholom Ber Groner and Zalman Lipsker. These *shiurim* obviously strengthened my connection to Lubavitch and I continued to come to 770 for weekday *farbrengens* with the *hanhala's* permission.

As I grew older, my personal connection to the Rebbe intensified and I felt more attracted to Chassidus and Chassidim. Though I started identifying with the ideas of Chassidus from an intellectual standpoint, more importantly, I started feeling that my *neshamah* belongs in Lubavitch. Every time I came to the Rebbe's *farbrengens* I was so taken by everything the Rebbe said that I came to the realization that this is where I want to be.

*In addition to seeing the Rebbe at farbrengens, did you ever go into yechidus during this time?*

In preparation for my 16th birthday, which is close to Pesach, I requested to have a *yechidus* with the Rebbe. In *yechidus* I asked various questions regarding my learning and also if I should transfer to a Lubavitcher yeshiva.

The Rebbe's response was that this

question would only be relevant in the summer since it was not a good idea to change yeshivos in the middle of the *zman*. In addition, there is a well known directive from Chazal that one should learn במקום שלבו חפץ ("where his heart desires"). So in a few months I should make my own decision.

As it turned out, I continued learning in Staten Island the following year. The next year when I was again in *yechidus* for my birthday, I wrote about my difficulties in making a decision about where to learn and came to the conclusion that I don't really know what "my heart wants." Therefore, I asked the Rebbe to make the decision for me.

The Rebbe answered, "This is a *din* in Gemara, brought down as *halacha* in Rambam. Certainly this is relevant to everyone. You must make your own decision." And then concluded, "We should hear from you *besuros tovos*."

This concluding *bracha* from the Rebbe gave me the impression that he was expecting to hear very soon that I decided to learn in a Lubavitcher yeshiva because this was in my best interest, and I notified my friends that I was transferring to Lubavitch soon.

I spent the summer months of *bein hazmanim* learning in Morristown and kept an open mind whether to go on to Lakewood for the next *zman*. Although I found the level of learning to be on par with the yeshiva I came from, as the *bein hazmanim* came to an end I was compelled to move on to Lakewood.

One night, the *mashpia* Reb Meilich Zwiebel farbrenged and spoke at length and very passionately about the difference between a Chossid and one who is not yet a Chossid. A Yid could look like a portrait; perfect in learning and *yiras Shamayim* without a blemish to be found. But a portrait is not alive. A Chossid on the other hand is a living organism of Yiddishkeit. He may have flaws here and there, but his Yiddishkeit is alive and dynamic.

This idea spoke to me and deep

down I knew that I wanted to stay. Elul 5732\* was when I finally made the official move "to Lubavitch." I was 17 years old.

At that point I changed the *kesher* of my tefillin, started davening the Chabad *nusach*, and keeping all Chabad *minhagim* like a full fledged Lubavitcher. Immediately my connection to the Rebbe and everything about Chassidus became much, much deeper as a result.

All those years that I contemplated moving to Lubavitch, my main motivator was to finally "belong" to the Rebbe. It wasn't about the specifics of what I would learn and where the level of *lomdus* was greater, whether I would become an *oved* or a *maskil*. It was all about becoming "the Rebbe's."

That's why I felt a special connection to the *bochurim* I was learning with. Not necessarily because they were such great *lamdanim*, but because I wanted to be part of the Rebbe's *bochurim*. It's difficult to explain, but that's the fact.

Several months after my decision to remain in Morristown, I merited that the Rebbe himself gave me a clear message that I now "belonged" to him.

My father would wear tefillin on Chol Hamoed and naturally I did the same from when I was bar mitzvah. That first year after officially changing

to Lubavitcher *minhagim* I was conflicted with not wearing tefillin on Chol Hamoed. For some reason I was weary of not doing so and I wore tefillin *betzinah* during Sukkos and Pesach.

When I was in *yechidus* for my birthday that year, among the topics I wrote in my *tzettel* was my question regarding wearing tefillin on Chol Hamoed.

In those years, when a *bochur* came to the Rebbe for *yechidus*, he would give the Rebbe two letters. The first was his own personal *tzettel* and the second was a sealed envelope with a report from the *hanhala* describing their assessment of where the *bochur* was holding in learning and *yiras Shamayim*, etc.

When I handed the Rebbe both my *tzettel* and the envelope from the *hanhala*, the Rebbe first read through my personal *tzettel*, and as he read the report from the *hanhala* the following conversation ensued.

The Rebbe: "You learn in Morristown?"

Me: "Yes."

The Rebbe: "And you wear tefillin on Chol Hamoed?"

Me: "Yes."

The Rebbe: "In Morristown they wear tefillin on Chol Hamoed?!"

Me: "No."

At this point the Rebbe gave off the



REB MEILECH ZWIEBEL FARBRENGING WITH BOCHURIM IN MORRISTOWN IN THE 5730S\*.

\* 5732-1972, 5730s-1970s

impression that the entire situation was bizarre. As if to say, what place was there for a *tomim* learning in Tomchei Temimim to be wearing tefillin on Chol Hamoed!

The Rebbe concluded that going forward I should not wear tefillin on Chol Hamoed and that I should consult with a rav regarding the fact that I did so in the past.

I remember walking out of that *yechidus* elated! Very, very happy! I felt the Rebbe was telling me that I now “belong to him” so why was I even contemplating keeping other *minhagim* that weren’t connected to Lubavitch. This was exactly what I had been craving for all those years and now I knew I was the Rebbe’s.

Every *bochur* in the Rebbe’s yeshiva belongs to the Rebbe. The same is true for every child who learns in the Rebbe’s *mosad*. And the same is true for anyone who becomes a member of *anash* and observes the Rebbe’s *horaos* and *darkei haChassidim*. It doesn’t matter how much we feel or how much we know, we are true insiders and belong to the Rebbe.

## TWO ERAS

*In the current painful reality of galus how is it possible to feel this truth that we really “belong to the Rebbe”?*

Everything can be found in Torah and we can try to find some context for our present situation after Gimmel Tammuz in the Rebbe’s Torah.

The final *maamar* the Rebbe edited, published and personally distributed to thousands of men, women and children, was the famous *maamar* of *ואתה תצוה*. Similar to how the Rebbe described the *maamar* לפני as the Friediker Rebbe’s spiritual *tzavaah* to our generation, clearly this *maamar* is the Rebbe’s guidance to us as we



RABBI WOLBERG AS A BOCHUR IN 770.

navigate the darkness of the current *galus*. Every year we learn the *maamar* and find new depths in its content, but I believe the *dibbur hamaschil* of the *maamar* itself already presents a context in which we can understand our current situation.

The *possuk* *ואתה תצוה* is the beginning of Parshas Tetzaveh, which is the only *parshah* in Chumash Shemos, Vayikra, and Bamidbar, that does not mention the name of Moshe Rabbeinu. There are various explanations and *remazim* in connection with this anomaly, but the main idea is that when Moshe Rabbeinu defended *bnei Yisroel* after the *הטא העגל* he declared “ואם אין מחני נא מספרך”—If you will not forgive them, please erase me from the Torah.” Even though Hashem forgave

the Yidden, Moshe’s words had an impact and his name was erased from one *parshah* of the Torah.

The Rebbe explains that although the fact that Moshe Rabbeinu’s name is not mentioned in Parshas Tetzaveh is in order to emphasize his absence, at the same time most of the *parshah* references Moshe himself. The very first words *ואתה תצוה* already refer to Moshe Rabbeinu in a more intimate way, and there are multiple *remazim* to him in the form of the *gematria* of Tetzaveh and the *gematria* of the amount of *pesukim*. This is because this *parshah* expresses the essence of Moshe Rabbeinu, which transcends his name. Moshe Rabbeinu is defined and most manifest by his sacrifice for *bnei Yisroel*.

Simply put, even when Moshe

I REMEMBER WALKING  
OUT OF THAT YECHIDUS  
ELATED! VERY, VERY  
HAPPY! I FELT THE REBBE  
WAS TELLING ME THAT I  
NOW “BELONG TO HIM”

Rabbeinu can't be found in a revealed sense, he is present in a more essential and pertinent way.

So there are two ways Moshe Rabeinu is expressed in the Torah. There is the way he is in the rest of the *parshiyos*, and the way Moshe is expressed in Parshas Tetzaveh.

You can think to yourself that the way we had the Rebbe before Gimmel Tammuz is similar to the way Moshe Rabbeinu is revealed in the rest of the *parshiyos* and the way the Rebbe is with us today is similar to the way Moshe Rabbeinu is expressed in Parshas Tetzaveh. While the revelation of Moshe's name is not present, he is expressed in many other ways.

Many of the Rebbe's *inyanim* from before Gimmel Tammuz are clearly manifest today in much stronger ways than ever before. For example, the overwhelming amount of stories of *mofsim* and how the Rebbe directly guides so many Yidden today in such amazing ways, in my opinion far

surpasses anything we heard about before Gimmel Tammuz. Last year during the famous week-long Zoom farbrengen of the Kinus Hashluchim, the endless flow of current post-Gimmel Tammuz stories shared then is testimony of something so spectacular, I don't recall anything like it in the good days.

Another amazing concept is the phenomenon of *hiskashrus* today. The fact that so many Chassidim, *bochurim*, women, and girls, who never saw the Rebbe *begashmiyus* are so *mekushar* to the Rebbe in a real and genuine way is another expression of how the Rebbe is truly here.

## HISKASHRUS TODAY

I'd like to present a rhetorical question that should not *chas veshalom* be taken out of context. One can think to himself that today after Gimmel Tammuz we have the Rebbe's *sichos* and

*maamarim*, so many hours of audio and video recordings of farbrengens, *sichos* and *tefillos* with the Rebbe; the Rebbe's shlichus continues to grow with historic proportions and most importantly the Rebbe continues to communicate with us in so many ways. Of course, the tremendous והעלם והסתר is unprecedented and every extra day in *galus* is excruciatingly painful, but technically speaking, what exactly are we missing as Chassidim?

My most cherished memories of the Rebbe are the times when we danced with the Rebbe. Especially on Simchas Torah during *hakafos*, when we danced with the Rebbe we felt uplifted and "lost" within the Rebbe. It felt like we were being elevated with עונני שמיא. And this had nothing to do with high levels of *avodah* or any specific preparations. Just being there in the room and paying attention to the Rebbe, one was transported to a different reality. We literally lost ourselves. When the *niggun* ended there was this palpable



RABBI WOLBERG HANDING THE REBBE HIS 'PAN' BEFORE ROSH HASHANAH 5741\*.

# “IT TAKES FOCUS AND DEDICATION TO PLACE YOURSELF IN A MENTAL AND EMOTIONAL STATE OF FEELING THAT THE REBBE IS SPEAKING DIRECTLY TO ME. TO DO SO ONE MUST KNOW THAT THE REBBE IS WITH US TODAY JUST LIKE BEFORE GIMMEL TAMMUZ AND CONSTANTLY THINK ABOUT THIS IN A PNIMIYUS’DIKE WAY”

feeling of landing back in *olam hazeh*.

This phenomenon would happen sometimes during a *farbrengen* where you felt that you truly “belonged to the Rebbe.” It came completely from above. These were the moments, more than anything else, that gave us that iron-clad feeling and pride of belonging to the Rebbe.

This is the type of feeling that goes beyond personal accomplishments or titles one may accumulate in life. When I served as a *maggid shiur* in Manchester, there was a certain Yid I would visit often to put on tefillin with. Walking down the street with the bag of tefillin in my hand was a very proud moment for me. What was I doing already? Something that every young Lubavitcher kid can do! But I was doing something “the Rebbe’s Yid” does. I belong to the Rebbe.

Of course, one needed to apply this inspiration into the minute details of

life, even then. The *yetzer hara* was not born on Gimmel Tammuz. All the challenges one experiences today in *avodas Hashem* were around then as well in the same way. But the feeling of “losing yourself in the Rebbe” was a gift we had then from above which is much more difficult to experience today. This is the crucial thing we must work on today; to find ways to “lose yourself in the Rebbe.”

It is doable, but it takes work. For example, one can watch a video of a *farbrengen* today—which is extremely important—but at the same time feel like an outside observer. It takes focus and dedication to place yourself in a mental and emotional state of feeling that the Rebbe is speaking directly to me. To do so one must know that the Rebbe is with us today just like before Gimmel Tammuz and constantly think about this in a *pnimiyus’dike* way. One needs to *derher* this idea well through

thinking about it often, because the realities of our world imply a very different situation. But we must know that this is the truth and this is a feeling that can certainly be achieved today just like before Gimmel Tammuz.

I’d like to share a story with you that for me, more than anything else, expresses the fact that the Rebbe is with us today and that *bochurim and yungerleit* today can have this same connection to the Rebbe.

After one of my former *talmidim* got married, he had some lucrative offers to remain in his childhood community together with his parents and in-laws, both of whom indicated that they preferred the young couple settle close to home. He is a *Chassidisher yungerman*, very talented and I’m sure he would have accomplished special things had he stayed there, but he was very conflicted. On the one hand he did not want to “disrupt” the family harmony, but on the other hand he felt strongly that the Rebbe wanted “his *mechunachim*”—products of Tomchei Temimim—to go out on *shlichus*.

It’s important to note that both he and his wife are too young to have any memories of the Rebbe before Gimmel Tammuz.



KUNTRES PURIM KATAN 5752, CONTAINING THE MAAMAR “V’ATA TETZAVEH,” THE LAST MAAMAR THAT THE REBBE EDITED AND PERSONALLY DISTRIBUTED TO EVERYONE.



LEVI FREIDIN VIA JEM 165668 (5 CHESHVAN 5752)

He consulted with me and although I fully appreciated his dilemma, we came to the clear conclusion that the Rebbe wants his *temimim* to go out on shlichus and this was definitely what he should pursue. He moved out on shlichus and was very successful for a while but then, due to some unforeseen circumstances, needed to leave the shlichus and found himself back at square one. He had the offers and encouragement of family to settle close to home, but this time with the added consideration of a growing family with young children.

Once again he consulted with me, and although I was not analyzing his situation from any high perspectives of *avodah* or *bittul*, we came to the conclusion that the Rebbe would want him to go on shlichus. Shortly thereafter he found another shlichus opportunity and is *baruch Hashem* very happy and successful where he is today.

This to me is one of the greatest manifestations of the Rebbe's presence among us after Gimmel Tammuz and how we today can "belong to the Rebbe." A young couple who were barely toddlers on Gimmel Tammuz leaving the many offers of settling

comfortably near home to go out on shlichus because this is what the Rebbe wants.

## YOU ARE A CHOSSID

Regarding Moshe Rabbeinu we learn that his priority was Yidden above all else, even more important than Torah. The same is true regarding the Rebbe. Although the Rebbe's *mosdos* are very important to him and Likkutei Sichos and the publication and dissemination of his Torah is certainly very important to him, the Rebbe's main priority is you.

This is the truth and we need to reconfirm to ourselves that this is the truth and feel it.

And it's not like one needs to do something great in order to "belong to the Rebbe." The fact that you are a Lubavitcher, the fact that you are enrolled in the Rebbe's *mosdos* already makes you "the Rebbe's." This is not a title or achievement we need to work on. It's a fact about us we need to tap into.

It doesn't matter if one is a shliach or a *baal esek*, it is an ongoing *avodah*

for each person to constantly remind himself of the fact that he "belongs to the Rebbe" and should conduct his affairs accordingly. The titles are irrelevant. The most important thing is to be aware of וועמעןס ביסטו? Who do you belong to?

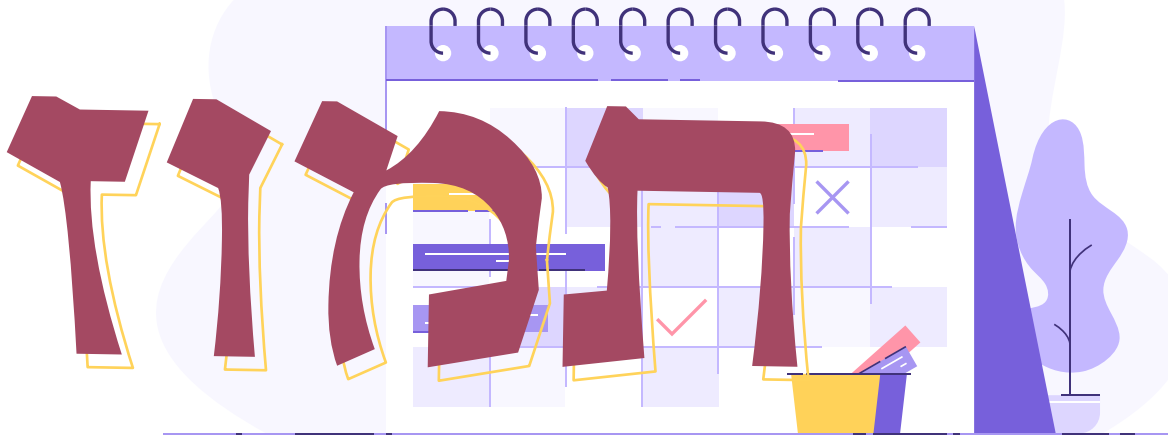
Someone who belongs to the Rebbe seeks to grow in learning and *yiras Shamayim*. The Rebbe's shiurim of Chitas and Rambam must be etched in stone and non-negotiable.

Several years ago Reb Yoel Kahan was speaking to a group of *bochurim* that spent Tishrei by the Rebbe and elaborated on the idea that the Rebbe's grandfather, Harav Meir Shlomo Yanovsky, was a renowned rav and Chossid, yet he was always described as a "zitser by the Rebbe Maharash." Before the establishment of Tomchei Temimim it was not uncommon for young men to spend several years learning in Lubavitch after their wedding. Harav Meir Shlomo did so and from then on, his ultimate legacy and the way we refer to him is the fact that he was a "zitser"—he "belonged to the Rebbe."

The best way to strengthen this *hergesh* and awareness is by *valgeren zich tzuvishen Chassidim*—to make an effort to *farbrenge* with fellow Chassidim and to emphasize the commonality between us, the fact that we all "belong to the Rebbe."

Nevertheless, despite the fact that we all can be true Chassidim today and have a true connection with the Rebbe, the current situation is a dark and painful *galus*, the polar opposite of the truth of *Elokus*. A Yid and *galus* are polar opposites. It's not where we belong.

The Rebbe is truth and all about revealing the truth of *Elokus* in the world. Each one of us must do our part in revealing this truth in the world and with this we will merit to be reunited with the Rebbe *begashmiyus* with the *geulah ha'amitis vehashleima*. T



## Rosh Chodesh Tammuz

On Rosh Chodesh Tammuz 5750\*, the Rebbe instructed to arrange farbrengens during which the participants should take upon themselves *hachlatos* for the coming month. The farbrengens should also include giving tzedakah.

Because we are in the *chodesh hageulah* (which marks the release of the Frierdiker Rebbe from prison), Chassidim should start the preparations for the Yud-Beis Tammuz farbrengens at the beginning of the month.<sup>1</sup>

## Gimmel Tammuz<sup>2</sup> – the first step to the release of the Frierdiker Rebbe

Today is the start of the *chag hageulah* of Yud-Beis Tammuz. Therefore, the preparations for the Yud-Beis Tammuz farbrengens should increase with greater intensity. We should also increase our work in the shlichus given to us by the *baal hageulah*, to strengthen Yiddishkeit and Chassidus.<sup>3</sup>

## Yud-Beis Tammuz – Birthday and Release of the Frierdiker Rebbe

At the start of the *chag hageulah*, as customary on Yom

Tov, we should wish one another a “*Gut Yom Tov*.”<sup>4</sup>

The *maamar* “*Asarah Sheyoshvim*” of the Frierdiker Rebbe was published on the first anniversary of Yud-Beis Tammuz. It is therefore a lesson for all years to come, that we should publicly learn this *maamar* every Yud-Beis Tammuz.<sup>5</sup>

One of the additions of Yud-Beis Tammuz is the new *kapitel* we will be saying, corresponding to the Frierdiker Rebbe’s new age.<sup>6</sup>

In order to ensure a practical outcome from Yud-Beis Tammuz, the Rebbe advised Chassidim to write on a note one of three things that they have done in the past year, since the previous Yud-Beis Tammuz, in the spirit of the Frierdiker Rebbe’s shlichus. That way, those who cannot write anything in the note should feel the need to change and strive to improve for next year.

When sending in this note, one should write the letter “ח” on the envelope (as an acronym for חדש (new) — as this letter only describes the actions they have done in the past year alone; and חשאי (secrecy) — that no one else should read the note, and it will go straight to the Frierdiker Rebbe’s Ohel).

The above applies to men, women, and even children. Although children may not do it *lishmah*, it will affect them



לע"נ  
מרת אדל רייזל ע"ה בת ר' אברהם דוד ז"ל  
וולבובסקי

IN LOVING MEMORY OF  
MRS. RAIZEL WOLVOVSKY

הצטיינה באהבת ישראל, הכנסת אורחים,  
וחינוך חסידותי כרצון כ"ק אדמו"ר נשיא  
דורנו

נפטרה  
ח"י כסלו, ה'תשפ"ב



when they can find three things to write into the Rebbe.<sup>7</sup>

In 5727\*, 40 years after the *geulah* in 5687\*, the Rebbe instructed to give money for tzedakah in the number of 40.<sup>8</sup>

### Three Weeks

The Torah says regarding the Yidden's redemption from *galus* — ציון במשפט תפדה ושב"ה בצדקה. During the Three Weeks — between *Shiva Asar B'tammuz* and *Tisha B'Av* — the Rebbe instructed Chassidim to enhance the performance in *mishpat* — learning Torah, specifically the *halachos* of Torah (especially the Rambam's Mishneh Torah, which is a compilation of all the *halachos* in Torah).<sup>9</sup> Also, the increase in learning applies especially to the Shabbosim of the Three Weeks, in addition to the established public learning that takes place every Shabbos.<sup>10</sup>

During the Three Weeks, the Rebbe strongly encouraged the custom to learn the *halachos* of the *Beis Hamikdash* — *Hilchos Beis Habechirah*. Children in summer camps should also learn these *halachos*.<sup>11</sup>

The study of *Hilchos Beis Habechirah* should be widespread and reach as many communities as possible.<sup>12</sup>

The point of learning these *halachos* is not merely a sense of mourning the *Beis Hamikdash* that once stood, or even a desire to correct our previous mistakes. The learning should be with the yearning for the third *Beis*

*Hamikdash*. Furthermore, as we know, “great is the learning that brings to action”; we must therefore learn these *halachos* with the understanding that we will fulfill them very soon, *teikef u'miyad mammosh!*<sup>13</sup> **T**

1. Toras Menachem 5750 vol. 3 pg. 382-383.
2. The Rebbe's instructions for proper conduct on the yom hahilula can be found in the Rebbe's letter dated Rosh Chodesh Shevat 5711; Igros Kodesh vol. 4, p. 142. English Translation by Sichos In English in I Will Write in their Hearts vol. 7; chabad.org/2243712.
3. Toras Menachem 5748 vol. 3 pg. 543.
4. Toras Menachem 5748 vol. 4 pg. 4.
5. Ibid. pg. 13
6. Ibid. pg. 14.
7. Ibid. pg. 6.
8. Toras Menachem 5727 vol. 3 pg. 210.
9. Toras Menachem 5750 vol. 4 pg. 54.
10. Ibid. pg. 55.
11. Toras Menachem 5748 vol. 4 pg. 50.
12. Toras Menachem 5750 vol. 4 pg. 55.
13. Toras Menachem 5751 vol. 4 pg. 39-40.



א חסידישע מעשה

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר

נדפס ע"י ולזכות  
הרה"ת ר' אלחנן משה  
זוגתו מרת חנה זלאטא  
ומשפחתם שיחיו  
טעניענבוים

להצלחה רבה ומופלגה בשליחותם הק'  
בנאפא וואלי, קאליפורניא



ניסין נדרים  
נייד סוסה

תלמוד בבלי  
בבא בתרא  
עמוד: 100

# BLESSED CHARITY



A Jew once poured out his anguished heart to the Baal Shem Tov, begging that he pray and intercede on his behalf for a certain trouble he had.

The Baal Shem Tov loved every Jew to the point of self-sacrifice, so he was pained by this man's distress. However, he saw with heavenly foresight that he would not be able to help him.

So he took down a Gemara from the bookcase and opened it, and on the page that presented itself he read: "Whoever received a mere copper coin from Iyov would be blessed"<sup>1</sup> — because Iyov's endeavors in tzedakah were granted success.

From the fact that by *hashgacha pratis* this particular volume opened up at this particular place, the Baal Shem Tov understood that through this teaching the troubled Jew would find relief from his suffering.

He meditated deeply on what the heavenly message here could be, until he eventually came up with the answer.

In the city of Brody there lived a scholarly and charitable

individual named Reb Shabsai Meir. His only requests of Hashem were that his tzedakah be blessed with success, that he should give his donations wholeheartedly, and that they should bring their recipients relief and blessing.

Despite his riches, he barely renovated his house, but left it as it was when he was an ordinary householder. By contrast, his contributions to tzedakah, many of which were given anonymously, constantly grew.

His request that his tzedakah should bring blessing upon the recipient, remained unchanged, and the Heavenly Court ruled that he deserved to have his request fulfilled.

After the Baal Shem Tov recalled Reb Shabsai Meir, he clearly understood that it was from Heaven that he had been prompted to take down the Gemara, and it was the work of Heaven that he open up this particular volume and chance upon this exact teaching — all in order that he would recall Reb Shabsai Meir.

Since the Baal Shem Tov knew what the Heavenly Court had ruled, it was now clear to him that it was through Reb Shabsai Meir that this Jew would find relief from his troubles.

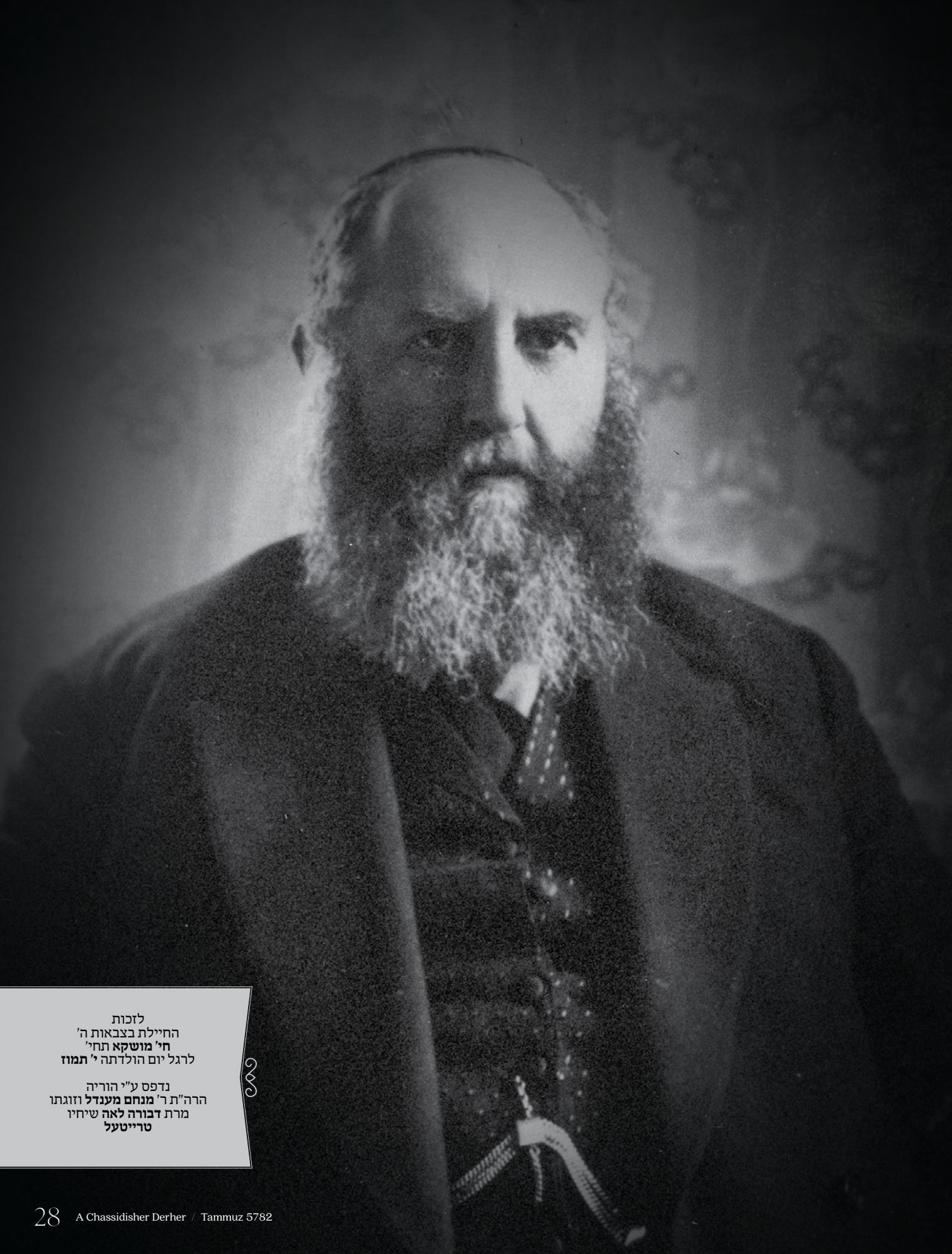
The Baal Shem Tov advised him to travel to Brody, where the hospitable Reb Shabsai Meir would surely invite him for Shabbos. Then, when thanking his host before leaving Brody, he should request his blessing that he should be helped from Above through the host's tzedakah.

Once arriving in Brody, the Jew found that he was one of many guests at the table, all of whom were served generously of the finest delicacies.

On Sunday, before he left, he did exactly as he had been instructed by the Baal Shem Tov. Reb Shabsai Meir's wholehearted blessing was accepted Above, and the Jew was relieved of his suffering. **T**

(*Sefer Hasichos 5701*, p. 39)

1. Bava Basra 15b



לזכות  
החיילת בצבאות ה'  
**חי' מושקא תחי'**  
לרגל יום הולדתה י' תמוז

נדפס ע"י הוריה  
הרה"ת ר' **מנחם מענדל** וזוגתו  
מרת **דבורה לאה** שיחיו  
**טרייטעל**





# A REBBE'S CHINUUCH

## THE STORY OF THE FRIERDIKER REBBE'S CHILDHOOD

---

“בוצין בוצין מקטפיה ידיע...”

*The Gemara cites this “popular saying” in context of the childhood of Abaye and Rava.*

*“[The quality of] a cucumber is already discernible from its early blooming stage...”*

*The Friediker Rebbe's youth, much of which he himself recounts vividly in his writings and sichos, is full of Chassidishe life and warmth.*

*In honor of the Friediker Rebbe's birthday and chag hageulah on **Yud-Beis Tammuz**, we present this overview of his earliest years, from birth until bar mitzvah.*

---

# BIRTH

On Monday, Yud-Beis Tammuz 5640\*, Rebbetzin Shterna Sara gave birth to a boy in the city of Lubavitch. The following Shabbos, Shiva Asar B'Tammuz, was the baby's *shalom zachor*, and it was attended by the Rebbe Maharash, the child's grandfather. The Rebbe Maharash joyfully recounted many stories at the meal and mentioned the fact that since the fast of Shiva Assar B'Tammuz was postponed until Sunday, it should be truly postponed—with the coming of Moshiach.

At the bris, the newborn child was given the name Yosef Yitzchak, after his maternal grandfather, Harav Yosef Yitzchok of Ovruch, son of the Tzemach Tzedek.

At the *seudah* after the *bris*, the Rebbe Maharash was very joyous as he told stories, delivered a *maamar*, and sang both joyous and somber *niggunim*.

## REB CHANUCH HENDEL

Among the Chassidim the Frierdiker Rebbe would speak fondly about, was the Chossid Reb Chanoch Hendel. When describing Reb Chanoch Hendel, the Frierdiker Rebbe used an example of a funnel—a tool through which a lot of liquid can be concentrated into one area, in a way that nothing goes to waste. “A *mashpia* is supposed to be like a funnel,” the Frierdiker Rebbe said.

“Reb Chanoch Hendel was a *mechanech*. He didn't suffice with working on himself but he worked with devotion to teach and affect others, and everything by him was with a fiery *ahavas Yisroel* with the sweetness of Chassidus Chabad.”

“At my *bris*,” related the Frierdiker Rebbe, “I cried, as would be expected. My grandfather [the Rebbe Maharash] said: ‘Why are you crying? When you grow up you will be a Chossid (another version: ‘You will be a Rebbe’) and you will speak Chassidus clearly.’”

As a young boy, the Frierdiker Rebbe would sleep in the study of his father, the Rebbe Rashab. One night when he was about three years old, the Rebbe Rashab was learning with

Reb Yaakov Mordechai Bezpalo. Reb Yaakov Mordechai looked at the young child lying in the cot and told the Rebbe Rashab that the radiance emanating from the Frierdiker Rebbe's face shows the purity of thought.

The Rebbe Rashab was overcome with a great desire to give his young son a kiss. He then remembered about the *korbanos* that were offered in the *Beis Hamikdash*, and how aside from the actual *korbanos*, people would donate gold and silver for the upkeep of the *Beis Hamikdash*. The Rebbe Rashab decided to exchange the kiss for a “*chassidisher kush*”—a *maamar*. That was when he wrote the *maamar* “*Ma Rabu Maasecha*.”

Eight years later, in 5652\*, the Rebbe Rashab gave the Frierdiker Rebbe as a gift the *maamar* he had written then, telling him that he will explain the significance of the *maamar* “when the time comes.” Four years later, in 5656\*, the Rebbe Rashab related the story.<sup>1</sup>

## CHINUCH

The Frierdiker Rebbe spoke a lot about his childhood years, often relating in *sichos* rich memories of the elder Chassidim who would teach him and impart Chassidische values.

“My father educated me in my youth about the stories of Chumash



THE REBBE'S EDITS ON A SICHA RELATING THE STORY OF THE “CHASSIDISHE KISS” FROM THE FRIERDIKER REBBE'S CHILDHOOD. IT LATER APPEARED IN LIKKUTEI SICHS VOL. 2.

and Nevi'im, and the tales in Ein Yaakov," related the Frierdiker Rebbe. "As I grew older, he began telling me about the Baal Shem Tov, the Mezritcher Maggid and the Alter Rebbe. At times he would tell me a story with lessons in *avodas Hashem* and character refinement in a way that it would be ingrained in my mind. He would finish off almost every time: "This is how the Chassidim *baalei avodah* would educate their young children and grandchildren."

In the year 5644\*, at the age of three, the Frierdiker Rebbe was brought for the traditional *hachnasa lcheder* accompanied by his father, the Rebbe Rashab, and his uncle, Reb Zalman Aharon (the "Raza"). As is customary, the assembled threw candies at the Frierdiker Rebbe, saying that these candies were being thrown by Malach Michoel. The Rebbe Rashab recalled his *hachnasa lcheder*, when candies were thrown at him with a similar explanation.

The Frierdiker Rebbe's first teacher was a 70-year-old Chossid and master educator named Reb Yekusiel. With his kindness and loving heart, Reb Yekusiel was an expert at engaging young children. Aside from the education he gave in reading and writing *Lashon Kodesh*, he would enrich the young students and stir their imagination as he related stories from Tanach enhanced with his own explanations.

The Frierdiker Rebbe related that the education Reb Yekusiel gave was so real and tangible, that after he would give a *mashal*, they would remember the idea he was trying to bring out so strongly—to the extent that when seeing the item or idea expressed in the *mashal* it would remind them of that topic.<sup>2</sup>

In the year 5644\*, the Frierdiker Rebbe began learning with the teacher Reb Zushe. One episode that the Frierdiker Rebbe related took place on



REBBETZIN CHAYA MUSHKA EXPRESSED HER DISAPPOINTMENT THAT THE FAMOUS PHOTOGRAPH OF HER GRANDFATHER, THE REBBE RASHAB, DOES NOT ACCURATELY REFLECT THE WAY HE LOOKED. WHEN RABBI NOCHEM KAPLAN DREW THIS PORTRAIT, THE REBBETZIN CORRECTED CERTAIN DETAILS OF THE DRAWING AND WAS SATISFIED WITH THE FINISHED PRODUCT.

Erev Shavuos 5644\*. Reb Zushe had taught his class about *matan Torah*, and he invited them to come early to a certain *beis midrash* the next morning to experience *matan Torah*. The next morning the Frierdiker Rebbe awoke early, and when his mother offered him some food, he refused: "In no way will I eat before *matan Torah*," he said. When they gathered at the *beis midrash*, they davened together and Reb Zushe took them out on a walk<sup>3</sup>.

Another teacher of the Frierdiker Rebbe was Reb Shimshon, an educator known for his particular tough demeanor. Reb Shimshon

had merited a *bracha* from the Tzemach Tzedek for success in his role of educating youth, and this *bracha* had ultimately materialized.

Reb Dovber also taught the Frierdiker Rebbe for some time. He was a grandson of the "*melamed of Liozna*" (a Chossid who educated the children of the Alter Rebbe and a recipient of the Alter Rebbe's *bracha* for education). The Frierdiker Rebbe recalled learning under Reb Dovber's tutelage with much diligence.

In the year 5649\*, when the Frierdiker Rebbe was nine years old, he began studying with Reb

\* 5644-1884, 5649-1889

Nissan Skabla, a gifted educator with a tremendous knowledge of Chassidishe stories.

“Reb Nissan was a מוֹפְלֵא with exceptional devotion [to his students],” related the Frierdiker Rebbe. “He imbued within me an internal *chayus* for the stories I had heard from Chassidim.”

Another important part of the Frierdiker Rebbe’s *chinuch* was studying *Mishnayos baal peh*. The Rebbe Rashab always made sure that the Frierdiker Rebbe was proficient in his *Mishnayos baal peh*, and in 5651\* even hired a special tutor, the Chossid Reb Moshe Binyomin, to test him.

The special *koch* in *Mishnayos baal peh* came to light the first time the Frierdiker Rebbe was jailed, as a child of 11 years old, for his care for fellow Yidden:

From a young age the Rebbe Rashab educated the Frierdiker Rebbe to use the money he earned from studying *Mishnayos baal peh* to help other Yidden, by giving them interest-free loans for their day-

to-day necessities. A regular at the *gemach* was Reb Dovid the butcher, a 50-year-old simple Chossid, who despite his extreme poverty never complained about his situation.

One summer afternoon in 5651\*, the Frierdiker Rebbe was with a friend in the market speaking with Reb Dovid when a police officer suddenly approached and hit Reb Dovid, causing blood to gush from his nose.

“You despicable drunk!” the Frierdiker Rebbe cried, pushing the police officer forcefully.

The police officer arrested the Frierdiker Rebbe on account of disrupting the duty of the police officer and ripping his badge.

While sitting in the prison cell, the Frierdiker Rebbe began *chazering Mishnayos baal peh*. He suddenly heard from a corner a soft animal-like sound. Using a match he had in his pocket, the Frierdiker Rebbe saw a small calf in the corner of the cell.

A few hours later, the Frierdiker Rebbe was freed by the commanding police officer of that station as he



THE EARLIEST EXTANT PHOTO OF REBBETZIN SHTERNA SARA, TAKEN AROUND THE TIME OF THE FRIERDIKER REBBE’S CHILDHOOD.

apologized profusely. “I didn’t know you were the nephew of Reb Zalman Aharon,” he excused himself.

The Frierdiker Rebbe left the cell and entered a room where Reb Dovid the butcher was attempting to refute an accusation that he had stolen a calf from another *Chassidishe* butcher, Reb Meir.

As this case was being discussed, the Frierdiker Rebbe was picked up by Reb Mordechai Zilberbored, Raza’s assistant, and made his way back home. On the way he told Reb Mordechai the details of his short imprisonment. When he related the part about the calf in his cell, Reb Mordechai suddenly hurried to report to the butcher Reb Meir. Reb Meir hurried to the police station and told the assembled that the “stolen” calf that Reb Dovid the butcher had supposedly stolen was lying in a jail cell. The calf was found and the police officer who had hit Reb Dovid was exposed as the thief.

When the Frierdiker Rebbe returned home the Rebbe Rashab told him: “It has been demonstrated to you how good it is that you are fluent in *Mishnayos baal peh*. If not for this knowledge, in what way were you any

WHILE SITTING IN THE PRISON CELL, THE FRIERDIKER REBBE BEGAN CHAZERING MISHNAYOS BAAL PEH. HE SUDDENLY HEARD FROM A CORNER A SOFT ANIMAL-LIKE SOUND



## YALTA

It was in the beginning of Elul 5646\*, when the Frierdiker Rebbe was informed that his family would be departing on an extended trip to an oceanside city, called Yalta. The warmer climate there would be extremely conducive for the Rebbe Rashab's health.

As a young boy of six, the Frierdiker Rebbe cried to his mother: "Who will teach me Chumash? Who will tell me nice stories? Who will I be able to play with like here, where I have my friends in *cheder*?"

The Rebbe Rashab heard the commotion and came out of his room. "Don't cry," he told his son. "Reb Shneur Slonim will be coming with us and he will teach you and tell you stories. And if you behave nicely, I will also tell you stories from time to time."

Comforted, the Frierdiker Rebbe calmed down.

The appointed day arrived, and the Rebbe Rashab and his immediate family set out on the journey to Yalta. They were escorted by many Chassidim, as well as the Frierdiker Rebbe's grandmother, Rebbetzin Rivkah.

A few days into the journey, as they were approaching their destination, the Rebbe Rashab stopped to daven Shacharis in a certain area surrounded by tall rocks. A few years earlier on a similar journey, the Rebbe Rashab had also stopped to daven there. The Rebbe Rashab showed his son words inscribed on the stone: "I davened Shacharis, studied Mishnayos *perek 23* (of *Maseches Keilim*), Thursday Shoftim, 4 Elul 5643\*." The inscription finished with the initials of the Rebbe Rashab.

The days in Yalta were spent studying with Reb Shneur and reviewing the material. The Rebbe Rashab would take the Frierdiker Rebbe on walks in the mountains and on the shore and tell him stories of *tzadikim*, *geonim* and Chassidim.

The Rebbe Rashab kept his identity a secret but the community sensed that the visitor was no ordinary person:

On the first night of Rosh Hashanah, the Rebbe Rashab davened a lengthy Maariv. Before the *shamash* left the shul he instructed the non-Jewish caretaker not to extinguish the lights in the shul but to let the Rebbe Rashab continue davening.

A few hours later the *shamash* returned to the shul. To his amazement he found the non-Jewish caretaker

weeping at the entrance. The non-Jewish caretaker exclaimed: "I am used to seeing people praying with joy and happiness, but this *rav* is shaking like a candle! He reminded me of all the troubles in my life." The *shamash* went to investigate, and when hearing the tune of the Rebbe Rashab, began weeping as well.

On Yom Kippur, after seeing his *hanhagos* at davening, they honored the Rebbe Rashab with *Maftir Yona*.

Many fascinating stories and anecdotes are told from the trip to Yalta. One particularly interesting episode happened on Yom Kippur, as the Rebbe Rashab was studying with Reb Shneur, the teacher of the Frierdiker Rebbe:

The Rebbe Rashab told the Frierdiker Rebbe: "One that holds unto the Rebbe's 'door handle' will see success in all his endeavors."

"I want to hold onto the Rebbe's door handle," replied the Frierdiker Rebbe. "Where is it?"

The Rebbe Rashab answered: "Daven with the Rebbe's *nusach* from the siddur, and without mistakes—this is the Rebbe's door handle."

The Frierdiker Rebbe later explained that as a child he was taught how to read at a young age and his *melamed* was not careful, so he would say the words of davening by heart. This was the meaning of his father's remark.

The stay in Yalta lasted until after Pesach, and after a stop in Kharkov for a few weeks, they made it back to Lubavitch in time for Shavuot.

The Frierdiker Rebbe later related his fond memories from Kharkov: "It was there that I saw for the first time Chassidim gathering together, their way of speech, their singing, their energy, their joy and their cheerfulness."



THE CITY OF YALTA IN THE REGION OF CRIMEA AS IT APPEARS TODAY.

better than—*lehavdil*—the calf of Meir the butcher, which also sat in prison? But because you knew *Mishnayos* and you reviewed them *baal peh* there, the hours of imprisonment passed with words of Torah and *tefillah*. This is the *yisron ha'adam al hachai*—the advantage of man over an animal.”

Another lesson that can be gleaned from this story is the Frierdiker Rebbe’s immense *ahavas Yisroel* already from a young age. Indeed at the young age of 11 he was jailed for standing up for a fellow Yid!

## FATHER AND SON

An integral part of the Frierdiker Rebbe’s childhood was his deep and close connection with his father, the Rebbe Rashab.

“My father began educating me when I was a young child,” related the Frierdiker Rebbe. “He would watch me with an open eye and used every method of guidance and education to develop my talents and my mental capabilities, instilling within me good *middos* and upstanding behavior.”

The attention the Rebbe Rashab gave the Frierdiker Rebbe’s *chinuch* is evident throughout his childhood. When the Frierdiker Rebbe was six years old, the Rebbe Rashab called him in and told him to make a *bracha* on his *tzitzis*. The Frierdiker Rebbe answered that he already made a *bracha* that day. The Rebbe Rashab insisted, and gave him a light slap on his cheek: “When I tell you to do something, you should listen.”

The Frierdiker Rebbe responded: “If I have to make a *bracha* for Hashem—I already made the *bracha*. But if I must make a *bracha* because you told me to...”

The Rebbe Rashab answered:

### VOSS GEDEINKSTU?

In my diary from my childhood there is a section called “*Voss Gedeinkstu*—What do you remember?”

My father would ask me from time to time throughout my childhood: “What do you remember?” The purpose was to refresh my memory from what I saw and heard in my younger years.

When I would describe to my father what I saw, for example the memory of a meal on Shabbos, Yom Tov, or a Chassidishe Yom Tov, my father would explain to me what I saw in a way that I would be able to grasp the idea on my level. My father would then prompt me to regularly think about those events so that I remember my youth and ultimately understand everything as I grew older. At times my father would explain to me clearly my childhood memories.

The question “*Voss gedeinkstu*—What do you remember?” was asked so I would remember what I saw in my childhood and that the images of what I saw remain etched in me. Because those memories were from times when I was too young to understand the meaning of what I saw, later it was explained to me clearly.

*Purim 5709*

“You must make a *bracha* because Hashem said, but a father must supervise his child and therefore his words must be heeded.”

This deep father-son connection is evident not only from the education of the Rebbe Rashab, but also from the Frierdiker Rebbe cherishing the time they studied together and showing much care for his father’s health.

When the Rebbe Rashab traveled to the city of Yalta for health reasons (see sidebar), he would study every day with his son, the Frierdiker Rebbe. At a certain point the doctors told the Rebbe Rashab to minimize his speech, so the Rebbe Rashab hired a *melamed* to teach the Frierdiker Rebbe.

“I already understood then the obligation a son has to worry about his father’s health,” related the Frierdiker Rebbe, “and I was very pained about my father’s poor state of health. The yearning for my father to study with me overcame anything else. I thought that through my good behavior my father’s condition would improve.

“And I behaved excellently.

From when we left Kharkov, there was not one thing I did not first ask myself how to perform it in the most helpful way.”

As the Rebbe Rashab would often travel for health reasons, sometimes for long periods of time, the Frierdiker Rebbe would occasionally not see his father for very lengthy periods at a time. Nevertheless, the care that the Rebbe Rashab invested in him upon returning “uprooted from my heart any semblance of the pain I had while being alone.”

As the Frierdiker Rebbe grew older, the Rebbe Rashab invested more into his *chinuch*: “In the summer of 5649\* [when the Frierdiker Rebbe was nine years old], I became a new boy. My father was *mekarev* me in a way that I felt all the warmth of a father, all the love of a merciful father.”

Growing up in the court of Lubavitch was an additional influence on the childhood of the Frierdiker Rebbe. He would recall the Chassidishe environment the resident and visiting Chassidim



1. THE EARLIEST “RESHIMA” BY THE FRIERDIKER REBBE, WRITTEN IN LASHON HAKODESH AT THE AGE OF 11.
2. A SPECIAL KUNTRES PRINTED ON THE OCCASION OF THE 120TH BIRTHDAY OF THE FRIERDIKER REBBE, CONTAINING THE MAAMARIM THAT HE RECITED ON THE OCCASION OF HIS BAR MITZVAH AND STORIES HE RELATED ABOUT THAT TIME PERIOD.
3. IN 5648\*, IN VIEW OF HIS POOR HEALTH, THE REBBE RASHAB WROTE HIS FIRST TZAVA'AH, ADDRESSED TO HIS REBBETZIN ON THE SUBJECT OF THE CHINUCH OF THEIR SON, THE FRIERDIKER REBBE, WHO WAS ONLY SEVEN YEARS OLD. IT WAS ORIGINALLY PUBLISHED BY KEHOT IN 5703\*.

and guests would bring.

On one particular Sukkos, while sitting by a farbrenge of older Chassidim late at night, the Frierdiker Rebbe fell asleep in the sukkah.

Seeing her son sleeping in the sukkah, Rebbetzin Shterna Sara entered to take the Frierdiker Rebbe home. The Rebbe Rashab countered that the Frierdiker Rebbe be left sleeping. Rebbetzin Shterna Sara answered: “Is this the meaning of the words ‘*Keracheim av al banim*—as a father has mercy on son? It doesn’t say ‘*Keracheim eim*—as a mother has mercy,’ but focuses on the father.”

The Rebbe Rashab answered:

“Yes, this is the real mercy of a father to his son.”

“But the weather is bound to make him fall ill,” Rebbetzin Shterna Sara responded.

“He won’t get a cold. Let him sleep between Chassidim, and the warmth will last for generations.”

## CHASSIDISHE STORIES

One aspect of the Frierdiker Rebbe’s Torah that stands out is the many

stories that he related throughout the years, both in the letters he wrote and in the *sichos* he said.

In fact, the early education of the Frierdiker Rebbe was permeated with Chassidishe stories, and he would fondly recall the excitement in the class when the *melamed* would share with them a rich Chassidishe tale.

Another source of these stories was from the Frierdiker Rebbe’s grandmother, Rebbetzin Rivkah, as the Frierdiker Rebbe once said: “My grandmother’s stories are worthy of a full chapter in my memories.”

Every day after returning from

### GREATER AFTER THEIR HISTALKUS

When I was a child I enjoyed going after *cheder* to the study of my grandfather the Rebbe Maharash, to sit in one of the big chairs in the room and think deeply about a story I heard from my *melamed* Reb Yekusiel or Reb Chanoch Hendel.

... One day, in the summer of 5647\*, I was sitting deep in thought, thinking about a story I had heard from Reb Hendel about Rabbi Yehudah Hanassi—[the story was about how] after his *histalkus* he would visit his family every Shabbos.

... As I envisioned this story—how Rabbi Yehudah Hanassi visited his family on Shabbos, I thought to myself: “Surely my grandfather the Rebbe Maharash comes to visit his room every Shabbos or every day.”

I also reminded myself of something I had

heard from Reb Chanoch Hendel, that “גדולים צדיקים במיתתן יותר מבחייהם—*Tzaddikim* are greater after their *histalkus* than during their lifetime.” I envisioned the lives of the *tzaddikim* in Gan Eden, and how high the *neshamah* of my grandfather the Rebbe Maharash is now after his *histalkus*.

As I was sitting in the big chair with closed eyes deep in the above thoughts, I suddenly heard a soft voice of crying and heartfelt whispers. I opened my eyes and was shocked to see the following scene:

My father was standing across from the desk of his father the Rebbe Maharash, dressed in Shabbos clothing, a *shtreimel* on his head and with a *gartel* around his waist as by davening. He was reading from a note he held in his hands, reading and crying softly. Shocked, I quietly left the room.

*Sefer Hasichos 5704, pg. 6*

# THE FRIERDIKER REBBE EVENTUALLY BEGAN TO TRANSCRIBE THE MANY STORIES HE HEARD AS A CHILD AND WITH THE INSPIRATION OF HIS MELAMED, REB NISSAN SKABLA, THE FRIERDIKER REBBE BEGAN WRITING A DIARY FOR HIMSELF

*cheder*, the Frierdiker Rebbe would go to his grandmother Rebbetzin Rivkah and request that she tell him a story. “My grandmother Rebbetzin Rivkah was a *baalas shemuah* and every story of hers was precise, including when and from whom she heard the story,” he related. “[Aside from telling the actual story,] she would also describe the atmosphere and the background to the story.”

The Frierdiker Rebbe continued this daily tradition until the passing of Rebbetzin Rivka on Yud Shevat 5674\*.

In addition to educating her grandchild with many Chassidish tales, Rebbetzin Rivka played a large role in teaching him how to write. The Frierdiker Rebbe himself recorded in his diary that once,

before the Rebbe Rashab departed on a trip out of the country, Rebbetzin Rivkah told the Frierdiker Rebbe to write a farewell note for his parents. Although this first note was written in “broken and sprawling curved letters,” within a year the Frierdiker Rebbe’s handwriting improved so much that it looked like the writing of an experienced older person.

The Frierdiker Rebbe eventually began to transcribe the many stories he heard as a child and with the inspiration of his *melamed*, Reb Nissan Skabla, the Frierdiker Rebbe began writing a diary for himself:

“Today I was with my teacher Reb Nissan ben Reb Binyomin Skabla, who lives on Petersburg St.

“... My teacher Reb Nissan

showed me notebooks filled with stories he heard from his father, *eltere Chassidim* and his father-in-law. The notebooks were written in small but elegant handwriting.

“He allowed me to look at one entry . . . when I finished reading Reb Nissan told me:

“You see how much is written in this notebook—which is thicker than the *siddur Torah Ohr Hashalem*—I have several of such notebooks and many additional pages.

“Listen to my voice and may Hashem help you. Reb Moshe the *melamed* taught you how to write well, so from today begin transcribing the *hanhagos* of your father, the Rebbe. And if you hear any stories of the Rabbeim or Chassidim, transcribe them as well, together with your father’s comments on the story.”

“When I got home I fulfilled what my teacher had told me, and I made a good start on the abovementioned.”

## BAR MITZVAH

The Frierdiker Rebbe began putting on *tefillin* two years before his bar mitzvah, on 11 Tammuz 5651\*<sup>4</sup>. His public *hanachas tefillin*, though, was two months before his bar mitzvah, on Sunday 11 Iyar 5653\*. The Rebbe Rashab said the *maamar* “*V’chazakta v’hayisa l’ish*,” a *maamar* that discusses the four titles of a person: “*adam*,” “*enosh*,” “*ish*” and “*gever*.” The local Chassidim *farbrenge*d on the *maamar*, each explaining it their own way.

The Rebbe Rashab instructed the Frierdiker Rebbe to learn and master three *maamarim* by heart for his bar mitzvah: one short *maamar* and two longer ones. The Frierdiker Rebbe repeated one of the longer *maamarim* at the Ohel of the Tzemach Tzedek and the Rebbe Maharash and the shorter one at his bar mitzvah celebration. The second longer



LIBRARY OF AGUDAS CHASSIDEI CHABAD

EARLIEST EXTANT PHOTO OF THE FRIERDIKER REBBE AT APPROXIMATELY THIRTY YEARS OLD. CIRCA 5670\*

*maamar* that the Frierdiker Rebbe repeated, was to be kept confidential.

Several days before his bar mitzvah the Frierdiker Rebbe recited a *maamar* by heart for his father, the Rebbe Rashab. When he finished, he sensed that his father had a question for him. At that moment someone walked in and began speaking with the Rebbe Rashab. After he left the Frierdiker Rebbe asked: “Father, what did you want to ask me?” but he received no

response. Soon, after the Frierdiker Rebbe continued *chazering* another *maamar*, the Rebbe Rashab began trembling, and asked: “When did you see my father, the Rebbe Maharash?”

“On Erev Shabbos, while awake,” the Frierdiker Rebbe answered, and continued saying the *maamar*.

After this event, the Rebbe Rashab went to the Ohel of the Tzemach Tzedek and the Rebbe Maharash together with the Frierdiker Rebbe.

The actual bar mitzvah celebration took place on Monday, Yud-Beis Tammuz 5653\*. Many Chassidim streamed to Lubavitch from communities as far as Ukraine to participate in the bar mitzvah celebration of the Rebbe Rashab’s only son, and joyous *farbrengens* accompanied their arrival.

On the actual day of the bar mitzvah, the Rebbe Rashab said the *maamar* “*Tefillin d’marei alma*,” and continued the *maamar* on the next Shabbos, Parshas Balak.

During the bar mitzvah *seudah* the Rebbe Rashab turned to the Frierdiker Rebbe and told him how at the Mittlerer Rebbe’s bar mitzvah, his father, the Alter Rebbe, told him “ask something.” At the Tzemach Tzedek’s bar mitzvah, the Alter Rebbe, his grandfather, turned to him and told him the same thing. Similarly, at the bar mitzvah of the Rebbe Maharash, the Tzemach Tzedek told him that, and so too at the bar mitzvah of the Rebbe Rashab, the Rebbe Maharash asked this.

“Yosef Yitzchok,” finished the Rebbe Rashab, “ask something.”

The young Frierdiker Rebbe asked about the line that is customarily said before davening, “*Hareini mekabel*,” why do we say it before davening specifically? And a conversation about *ahavas Yisroel* ensued.

After the bar mitzvah, the Rebbe Rashab began saying *maamarim* privately for the Frierdiker Rebbe in his room. The *maamarim* were generally not connected to the *maamarim* said in public on Shabbos, and the Rebbe Rashab would usually explain an *inyan* in *avodah* with detailed *meshalim*. T

1. Sefer Hasichos Kayitz 5700 p. 3-4. See Toras Menachem 5710 p. 10.
2. Sichas 12 Tammuz 5708.
3. Sichas Leil Shavous 5705.
4. Reshimas Hayoman p. 189.

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר זי"ע

נדפס ע"י

הרה"ת ר' שמעון וזוגתו מרת חיענא שיחיו  
לזרוב

שלוחי הרבי לטקסס

לע"נ אמה מרת גוטא בת הרה"ח המשפיע

הנודע ר' פרץ ע"ה מאצקין

נלב"ע ב' ניסן ה'תש"פ

תנ"צ'ה'

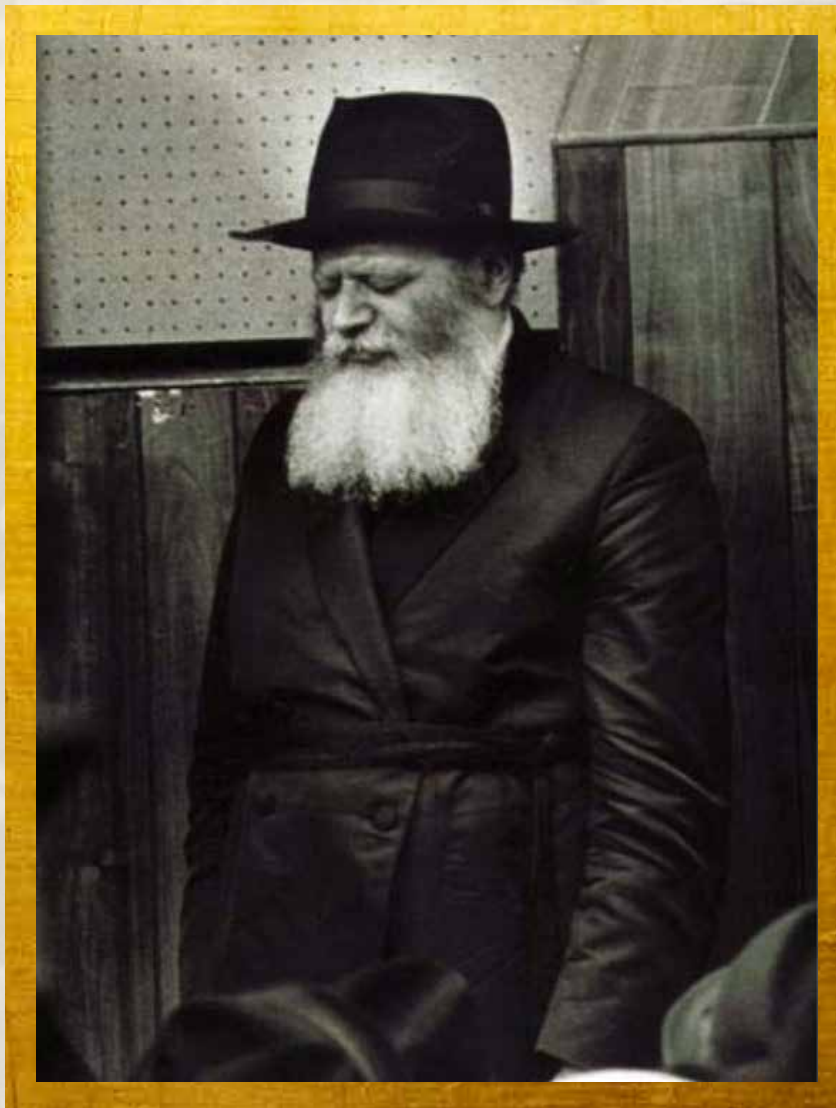


# We Are THE REBBE People

---

A Selection of the Rebbe's Words on  
Connecting With the Rebbe Today

E'S



*“Each and every one of us must know—to think deeply and implant the awareness in our minds—that the Rebbe is our nossi and head; he is the source and channel for all our material and spiritual needs. It is through our bond with him (and he has already instructed us in his letters how and by what means this is achieved) that we are bound and united with our ultimate source on High...”*

*(Igros Kodesh, 3 Tammuz 5710)*

## EVERYONE MUST CONNECT WITH THE REBBE

*“One may argue that due to his lofty level, he has a direct connection with Hashem and has no need for Moshe Rabbeinu...*

*“Hashem is indeed our father, yet as the possuk in Koheles tells us: ‘Hashem is in Heaven and you are on the earth.’ It is the task of Moshe and Aharon to connect Heaven and earth.*

*“The Baal Shem Tov taught why one must travel to see a tzaddik and it’s not enough to study from sefarim. Hashem commanded Moshe, ‘Write this in the sefer, and place it in the ears of Yehoshua’—indicating that reading from the writings isn’t enough; most important is hearing from the tzaddik.*

*“Even for one who has a sharp mind and has many virtues, studying from the sefarim isn’t enough, for regardless of his virtues he can be stuck in the mud... Only Moshe can take him out!”<sup>1</sup>*

## EVERYTHING COMES THROUGH THE NOSSI

*“The main idea of a nossi, whether in regards to the Baal Shem Tov, the Alter Rebbe, or the other nesīei Yisroel, is just how it was with Moshe Rabbeinu, the ‘faithful shepherd’ through whom all hashpa’a, both in material aspects as well as spiritual, came through.*

*“Moshe Rabbeinu complained to Hashem, ‘From where do I have meat [to give the people].’ On a deeper level he was asking how can he lower himself into delivering meat, for he can only give spiritually—‘Moshe kibel Torah.’*

*“Hashem said to him: ‘Gather 70 of the elders of Yisroel, I will give from your spirit to them.’ Meaning, even though the elders would be the ones giving the hashpaah, it must ultimately come from the nossi, since ‘hanossi hu hakol,’ and every hashpaah comes through him.”<sup>2</sup>*

## THE NOSSI REMAINS BEHIND

*“The first nossi and leader of Yidden was Moshe Rabbeinu. For over 3,000 years, until the present day, he finds himself in the desert. Although he could have been granted permission to enter Eretz Yisroel, Moshe Rabbeinu remained behind together with his people, so that eventually he would be able to take his people to Eretz Yisroel at the ultimate geulah, but until then he remains with his people in the wilderness.*



*“A nossi of Yidden sets himself aside and gives his attention to his flock. In the event that his flock remains behind in galus, the nossi himself remains with them in order to serve his people and connect them with Hashem.”<sup>3</sup>*

## A REBBE FOR ALL

*“The head gives life to the whole body; to each limb, from the intelligence in the brain, the emotions in the heart, and even the growth in the fingernails. The same is with regards to the roeh ne’eman, who concerns himself with those on higher and lower levels equally.*

*“Just as the [Frierdiker] Rebbe was concerned for the study of Kabbalah and Chassidus, and for the study of nigleh (even in places where nigleh was studied without Chassidus), he was also concerned for those who are only capable of relating to something material. This is the sign of a true nossi, the head of the people.”<sup>4</sup>*

## TO EACH INDIVIDUAL

*“The Midrash relates how Moshe Rabbeinu fed each lamb according to its individual capabilities. Since nourishment is something one internalizes, the spiritual nourishment given by the nossi is done according to the personal needs of every individual.”<sup>5</sup>*

## ON HIS MIND

*“Our Rabbeim would regularly remind themselves of each of their mekusharim and contemplate on their hiskashrus to them. In return, this would arouse by the Chossid an awakening. Bringing someone to mind has the effect of arousing that person’s innermost powers. We see that when one looks deeply and intently at another he will turn around and return the glance, because the penetrating gaze awakens the core of the soul. Thought has the same effect.”<sup>6</sup>*

## ALWAYS PRESENT

*“Those who knew the [Frierdiker] Rebbe during the 30 years of his leadership, understand that the Rebbe would never leave his Chassidim...*

*“A tzaddik that passes away is present in all worlds even more than during his lifetime, including within our mundane world. Surely, the [Frierdiker] Rebbe is leading the world in general, and anash in particular, and davens*

on our behalf just as it was before his histalkus, and in an even greater measure.”<sup>7</sup>

## PLACES HIMSELF ON THE SIDE

“The focus of nesi'im is to think and do for other Yidden. By saying to Hashem, ‘remove me from your sefer,’ Moshe Rabbeinu gave himself up for his people. He not only sacrificed his material well-being, but his spiritual well-being too.”<sup>8</sup>

## OUT OF THE DEPTHS

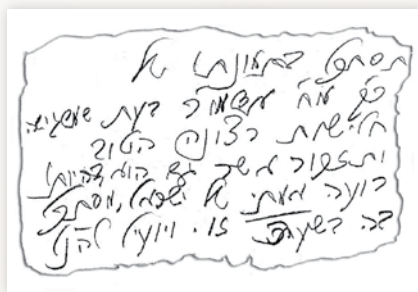
“The [Friediker] Rebbe shows us the way. When one is feeling down, the solution is to envision the Rebbe’s holy image. Generally, one should do so from time to time and remind himself of what he heard from the Rebbe. We must know that we have an ‘אבא קדישא’ (a holy father), thus, there’s no room for worry!”<sup>9</sup>

## ALWAYS RELEVANT

“The material well-being of a Chossid is always relevant to the Rebbe. Once, on the night of Rosh Hashanah, a night on which every moment is sacred, the Rebbe Rashab was heard repeating in an undertone the name of a particular Chossid who was lacking materially.”<sup>10</sup>

## THE POWER OF A PICTURE

“Whenever you feel your willpower is weakened, take a look at a photograph of the [Friediker] Rebbe, and remember that as a true shepherd of Yidden, he is looking at you in the present moment.”<sup>11</sup>



THIS KSAV YAD IS THE REBBE'S RESPONSE TO A WOMAN WHO WROTE TO THE REBBE ABOUT THE CHALLENGES SHE IS FACING, AND THAT SHE AT TIMES LOSES HER DETERMINATION AND AMBITION.

תסתכל בתמונתו של כ"ק מו"ח אדמו"ר בעת שמרגישה חלישות רצונה הטוב ותזכור אשר גם הוא, בהיותו רועה אמת של ישראל, מסתכל בה בשעה זו. ויועיל להנ"ל



# OUR CONNECTION TODAY

*“One may mistakenly think that after the histalkus, the Rebbe no longer relates to us. The Gemara tells us that before Rebbi passed on, he proclaimed ‘It is my children I need.’ Rebbi was relaying a message: Regardless of the fact that he was ascending to the higher worlds where his avodah is on a much loftier level, he made it clear to his children—I will continue to remember you. Moreover, even in the highest of realms, he ‘needs’ his children, and their avodah is relevant to him, even more than his children needing him.*

*“...Everything remains the same after the histalkus, the Rebbe can and does answer just like before.”<sup>212</sup>*



THE REBBE'S EDITS ON THIS SICHA FROM ACHARON SHEL PESACH 5710.

VAAD HANACHOS BLAHAK

## DEBT FREE

*“The [Friediker] Rebbe once told me that he never remained in debt to anyone. Thus, surely his brachos will be fulfilled.*

*“From the [Friediker] Rebbe’s perspective, a bracha that he promised he is capable of fulfilling. Yet there is a required condition on our end—hiskashrus to the Rebbe, and the firm belief in the Rebbe’s capability to fulfill his brachos.”<sup>213</sup>*

## FOLLOW ORDERS!

*“A soldier doesn’t necessarily understand how the gun works, nor does he comprehend the strategy of his general. Nevertheless, he gives himself over to follow the instructions of his commander. That is how he can be victorious.*

*“The key here is the trust the soldier has in his commander, following his word. So, too, in regards to the spiritual war: The foundation is the trust in the nossi of the generation—the [Friediker] Rebbe, who instructed each one of us which positions to take in the battle against our spiritual*

*opposition. This belief needs to be strengthened at times, in order for it to guide us in our day to day life.*<sup>214</sup>

## LIKE YAAKOV AVINU

*“Nossi’ is an acronym for ‘nitzutzo shel Yaakov Avinu.’ Just like Yaakov Avinu’s neshamah contained within it all neshamos of Yidden, so, too, with the nossi hador: his neshamah holds within it all neshamos of Yidden.”*<sup>215</sup>

## YECHIDAH REVEALED

*“The role of the Rebbe is to bring about the revelation of a Yid’s yechidah, allowing it to take effect and connect with Hashem. This is true even with regards to Yidden who have transgressed the most severe aveiros, for this is the role of a Rebbe.*

*“This mission has been given over to us. The Rebbe paved the path and allowed us the merit to follow in his ways, and directed us how this task must be done, with supernatural success.”*<sup>216</sup>

## YOU HAVE BEEN CHOSEN

*“Hashem granted you the great merit of being a Chossid, that your neshamah is a part of the tzaddik’s neshamah. If there is something you are lacking, through proper hiskashrus everything comes forth from the neshamah klolis... Since 5680\* (when the Frierdiker Rebbe assumed leadership) until the present day, the [Frierdiker] Rebbe has been serving his Chassidim, giving them strength in their service of Hashem.”*<sup>217</sup>

## COMPLETELY CONNECTED

*“The hiskashrus to our nossi must be with our entire soul. No part of us is to remain disconnected from him.*

*“Hiskashrus with our thought means to contemplate into the teachings of the Rebbe. Hiskashrus through speech, means to verbalize the teachings we learn. Hiskashrus through action means to carry out the Rebbe’s directives.*

*“In addition, we must connect our emotions and our intellect, as well as our willpower and pleasure. Thus, the entire person becomes connected with the Rebbe.”*<sup>218</sup>

## HOW TO RECEIVE THE BRACHOS

*“To receive the brachos from Moshe Rabbeinu—and from his extension in each generation—one must give himself over and connect with him, just as sheep go wherever the shepherd directs them. When one frees himself of personal desires, both material and spiritual, and completely gives himself over to Moshe Rabbeinu, he becomes a vessel for ‘Vezos habracha asher beirach Moshe,’ both spiritually and materially.”<sup>19</sup>*

## DEM REBBEN’S A MENTCH

*“We must always remember that we are the Rebbe’s people, and regularly ask ourselves: Is the Rebbe happy with my conduct? Do I act with iskafia and is’hapcha as appropriate for dem Rebben’s a mentch?”<sup>20</sup>*

## IT MUST BE CLEAR

*“Each and every individual must strengthen his hiskashrus. One must firmly set in his heart and mind that the Rebbe has not forsaken his flock. Today too, from on high, the Rebbe is serving his people, looking after all of our needs both materially and spiritually.”<sup>21</sup>*

## A UNIQUE FARBRENGEN

*“...They should take along mashke, envision the Rebbe’s holy image, and say l’chaim to the Rebbe, asking, or even demanding the fulfillment of his brachos. Additionally, in order to be a proper vessel for the brachos, they should take upon themselves something additional to strengthen their hiskashrus (without being too hard on themselves).”<sup>22</sup>*

## WHAT IS HISKASHRUS?

*“You are asking how to connect although I have never met you...”*

*“True hiskashrus is through the study of Torah, when you will learn my maamarim or sichos, and connect with fellow anash, and fulfill my directives of Tehillim recitation and guarding the times of learning, this is hiskashrus.”<sup>23</sup>*



# SIMCHAH!

*“I have stressed many times that one must be joyous, especially nowadays.*

*“It is obvious that if those who are connected with me are joyous, this has a direct effect on me (and the same goes if one is in the opposite state of mind, etc.)”<sup>24</sup>*

## CONNECT WITH THE ESSENCE

*“‘Tzaddikim emulate their creator.’ Just as Hashem has placed his essence in his Torah, so too tzaddikim place their entire essence in their Torah...*

*“When one studies the Rebbe’s Chassidus, and is fully committed to the study, his essence becomes connected with the essence of the Rebbe.”<sup>25</sup>*

## REMEMBER!

*“When Chassidim farbreng, it must be clear to everyone that the Rebbe, of whom is being spoken, is present at the farbrengen. The temimim must dwell on this idea, and envision that our father, the Rebbe, is here at the farbrengen.*

*“Chassidim must contemplate on the idea that ‘Tzaddikim are greater after their passing than during their terrestrial lifetime’ and recount the things they heard from the Rebbe, and this will illuminate their homes both materially and spiritually.”<sup>26</sup> **T***

- 
- |                                      |                                    |
|--------------------------------------|------------------------------------|
| 1. Shabbos Parshas Behaaloscha 5726. | 14. Igros Kodesh vol. 3 pg. 265.   |
| 2. Shabbos Parshas Ki Savo 5745.     | 15. 3 Shevat 5752.                 |
| 3. Yud Shevat 5714.                  | 16. Maamar Basi Legani 5714.       |
| 4. 11 Shevat 5724.                   | 17. Igros Kodesh, 17 Elul 5710.    |
| 5. 12 Tammuz 5713.                   | 18. 12 Tammuz 5717.                |
| 6. Hayom Yom 14 Shevat.              | 19. Simchas Torah 5718.            |
| 7. Shabbos Parshas Teruma 5710.      | 20. Igros Kodesh, 7 Tammuz 5710.   |
| 8. Likkutei Sichos vol. 23, pg. 70.  | 21. Igros Kodesh 28 Adar 5710.     |
| 9. Lag B'omer 5710.                  | 22. Simchas Torah 5711.            |
| 10. 20 Av 5710.                      | 23. Hayom Yom, 24 Sivan.           |
| 11. Ksav Yad Kodesh.                 | 24. Ksav Yad Kodesh.               |
| 12. Acharon Shel Pesach 5710.        | 25. Shabbos Parshas Nitzavim 5714. |
| 13. 18 Elul 5710.                    | 26. Purim 5713.                    |



לזכות  
שלוחי כ"ק אדמו"ר זי"ע  
ומשפחותיהם שיחיו  
בכל רחבי תבל  
להצלחה רבה ומופלגה  
בעבודת השליחות  
מתוך בריאות הנכונה,  
פרנסה בהרחבה ונחת  
חסידותי מכל יו"ח  
ע"י הרוצה בעילום שמו

# A Message to the Children

אז קשה הוא דעתו? הלא  
הוא יבוננו קרה שם ה' יעו  
זמאת אשתי בני ציון  
אין הוא בן אלה דים פולק  
ולא דים האולקות פאנגו  
יוק יוסיק, וולקעיס אולק  
המורה - רופא ין הול  
היה ה' יעו - הידי - אולק  
היה ה' יעו - הידי - אולק

**A MESSAGE TO CHILDREN**

On the passing of  
**RABBI JOSEPH I. SHNEIRSOHN, LUBAVITCHER RABBI**  
זצוקלידיה

On the holy day of Shabbos, the tenth day of the month of Shevat (last month), the Lubavitcher Rabbi, the founder of our organization, passed away. He is no longer with us in body, but he is with us in spirit more than ever before.

As you know, we have a body and a soul. The soul is the one that gives life to the body; the soul makes it possible for us to think, speak, and behave like human beings, and not like the dumb animals. The body does not last forever, but the soul never dies.

The soul of our great and beloved Rabbi, his sacred memory be blessed, was not an ordinary soul. His soul was a central soul, a soul from which many, many other souls received inspiration and life.

The Rabbi, of saintly memory, loved everybody, but most of all he loved the children. His greatest concern in life was that all Jewish children should receive a proper Jewish education. He saw to it that you should have something good to read, something that would warm your little Jewish hearts and light up your Jewish homes.

We must know and remember always that in the same way that our dear and beloved Rabbi looked after all of us before, he will continue to care for us in the future, and now more than ever.

And so, dear children, you should remember that you must now be better than ever before, for our beloved Rabbi loves you very much and wants you to be ever better Jewish boys and girls. It will give him much pleasure to know that you are learning and doing all the Mitzvot which Jewish boys and girls should do, and he will pray for your good health and happiness, and for the good health and happiness of your dear parents and brothers and sisters.

זכר צדיק לברכה

**The Memory of the Righteous is Blessed**

KEHOT PUBLICATION SOCIETY

Presented here is a fascinating message in the Talks and Tales issue published in Adar 5710\*, after the *histalkus* of the Friediker Rebbe on Yud Shevat. Of note is that in the letter about the proper conduct for the day of Yud Shevat, the Rebbe includes a section about being *mekarev* the youth and explaining to them how much the Friediker Rebbe loved and invested in them. A similar sentiment can be found in this message as well.

Regarding this notice in Talks and Tales, the Rebbe once wrote a note to someone who inquired as to why the magazine did not mention the recent passing of one of the leading rabbis of the time:

אם קורא הוא בשימת לב הראוי את ירחונינו בטח כבר הי' יכול לראות שבאופן פרינציפי אין הוא דן אלא ע"ד תומ"צ ומאורעות דזמן העבר ולא ע"ד המאורעות דזמננו זה, (וע"ז יש די מכ"ע

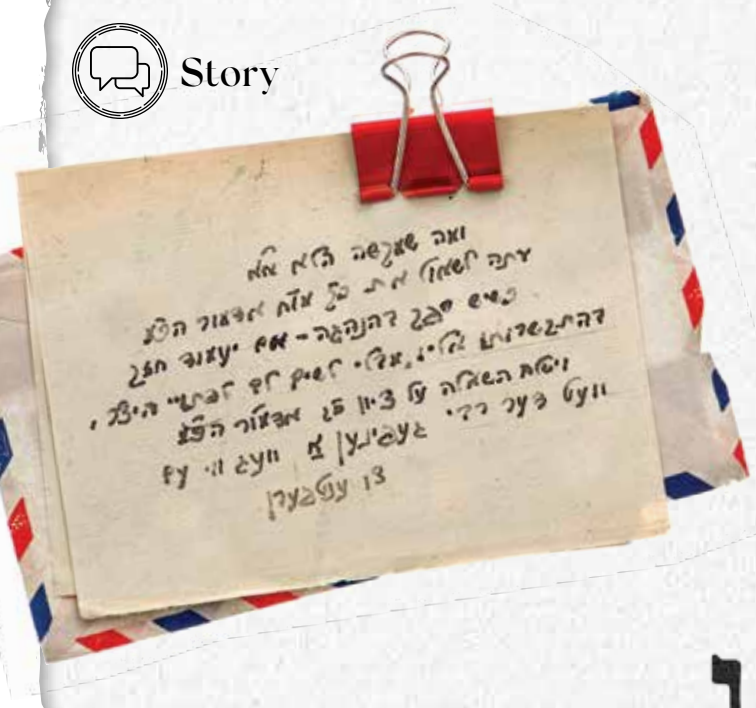
[מכתבי עת]) יום יומיים). והטעמים מובנים לכל המתבונן בהמצב דזמן ההוה - (יוצא מן הכלל יחיד הי' המאמר ע"ד הסתלקות נשיא המל"ח ומיסד עתוננו - הרבי מליובאוויטש זצוקללה"ה

If you read and pay attention to our monthly magazine, you would certainly have realized that, on principle, **it does not** deal with anything other than Torah and mitzvot, and occurrences of times **past**, **not** about current events, (for that, there are already enough daily newspapers).

The reasons are obvious to anyone who considers the current state of affairs in the world.

(The one and only exception to this rule was an article about the *histalkus* of the *nossi* of Merkos L'Inyonei Chinuch [publisher of Talks and Tales] and the **founder of our paper**, the Lubavitcher Rebbe, of righteous and saintly memory.) **1**

(*Igros Kodesh* vol. 21, p. 255)



# דער רבי וועט געפינען אַ וועג...

לזכות החיילת בצבאות ה'  
שטערנא שרה תחיל'  
לרגל יום הולדתה ב' תמוז

נדפס ע"י הוריה  
הרה"ת ר' חיים אפרים זוגנתו מרת  
ח' מושקא ומשפחתם שיחיו  
גאלדשטיין

## When Healing Comes From Torah

AS TOLD BY RABBI ELI SLAVIN (BROOKLYN, NY)

A few months back I received a WhatsApp message of a story of the Rebbe I personally heard on several occasions from the Rebbe's *mazkir*, Rabbi Leibel Groner.

Once, a Chossid wrote a letter to the Rebbe asking for a *bracha* on behalf of his wife who was diagnosed with a serious medical issue that was very concerning to the doctor and the family. Shortly afterwards, Rabbi Groner called him with the Rebbe's response: A *bracha* for a complete recovery and instructions to consult with a specific doctor.

"But we actually visited that doctor about my wife's condition and the doctor was very pessimistic," the man said.

"Why is that even relevant?" Rabbi Groner responded. "You wrote a letter to the Rebbe because you believe the

Rebbe has the ability to give your wife a *bracha* for good health. If the Rebbe instructs you to consult with this doctor then you must surely go see him again!"

They followed the Rebbe's instructions and during their second consultation, the same doctor that had previously concluded there was no hope, changed his prognosis and prescribed medication that would heal her.

When Rabbi Groner notified the Rebbe of the good news he included the details that when he initially delivered the Rebbe's message they claimed that this doctor had already given up hope, and he explained to them that they need to consult with the doctor again, now that the Rebbe had sent them.



THE PNEI MENACHEM OF GER DAVENS MAARIV WITH THE REBBE'S MINYAN FOLLOWING A TWO HOUR YECHIDUS. 4 IYAR 5743\*.

The Rebbe said “You did the right thing.”

Typically Rabbi Groner would never initiate conversation with the Rebbe or change the subject, but in the moment he felt the urge to say something and asked the Rebbe if he could share a *vort* in the name of the Sefas Emes.

On the *possuk* in Parshas Mishpatim<sup>1</sup> “ורפא ירפא” — the Gemara<sup>2</sup> states: מכאן שניתנה רשות לרופא לרפאות — from here we learn that permission was granted to the doctor to heal.

The Sefas Emes explained: When the “permission” or “mandate” comes “מכאן — from Torah” — then the doctor has the ability to heal. When a *tzaddik* directs the patient to consult with the doctor, then the doctor is able to heal.

Rabbi Groner repeated this *vort* implying that this is exactly what just happened: Initially the doctor was unable to come up with a medical treatment for the patient but after the Rebbe sent them back to the doctor, he was able to do so.

Upon hearing this, the Rebbe smiled and nodded his head.

When I received this message on WhatsApp, I forwarded it to many of my friends, with the sole purpose of sharing this beautiful episode.

The next morning a friend of mine from Boro Park who is a Gerrer Chossid called me. “Eli, you don’t know what you just did to me!”

“What did I do to you?” I asked in surprise.

“My wife has been feeling terrible lately and yesterday we visited a specialist. His prognosis was grim and we returned home very broken. As I tossed and turned in bed late last night I felt the need to go to the Ohel to ask the Rebbe for a *bracha*. I went to the *mikveh* and came to the Ohel and poured out my heart to the Rebbe.

“This morning when I checked my WhatsApp messages I saw the story you shared about the Rebbe and the *vort* of the Sefas Emes. The Sefas Emes was the Gerrer Rebbe, and as a Gerrer Chossid I felt the fact that this story reached me now was a clear message from the Rebbe that all would be well. I immediately told my wife that the Rebbe sent my friend Eli Slavin to give us encouragement during this troubling time.”

My hands started shaking as my friend told me all this and I wished his wife a *refuah shleima*.

A few days later he called me back. “Eli, listen to this. We just came back from our second appointment with the specialist and he concluded that it was a misdiagnosis. He gave my wife a clean bill of health!” **T**

1. 21:19

2. Brachos 60a, Bava Kama 85a.

## YOUR STORY

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



מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר

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





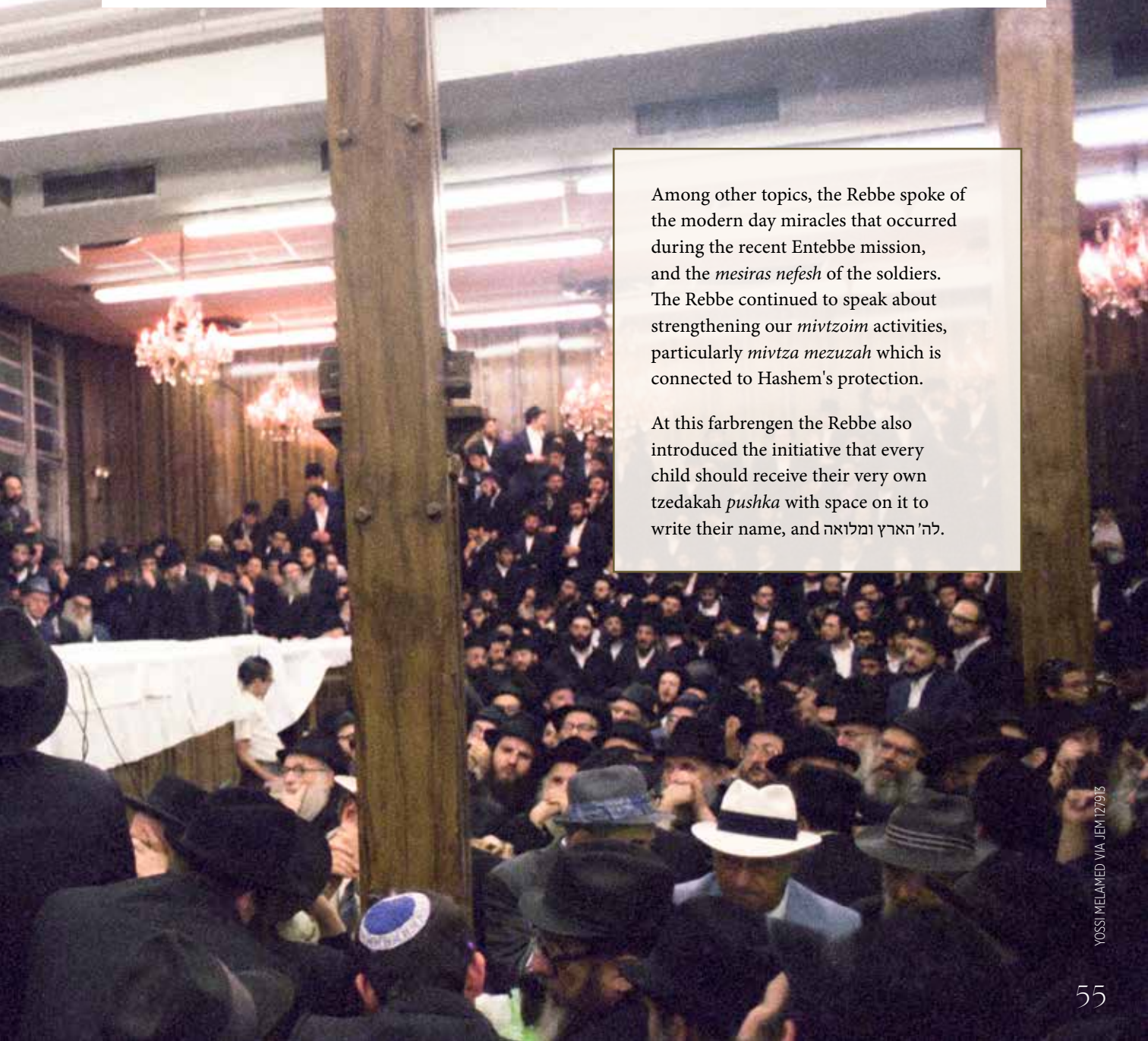
# YUD-GIMMEL TAMMUZ 5736

*Scenes from the Rebbe's farbrengen on  
Sunday, Yud-Gimmel Tammuz 5736\*.*



YOSSI MELAMED VIA JEM 127915





Among other topics, the Rebbe spoke of the modern day miracles that occurred during the recent Entebbe mission, and the *mesiras nefesh* of the soldiers. The Rebbe continued to speak about strengthening our *mitzvot* activities, particularly *mitzva mezuzah* which is connected to Hashem's protection.

At this farbrengen the Rebbe also introduced the initiative that every child should receive their very own tzedakah *pushka* with space on it to write their name, and לה' הארץ ומלואה.



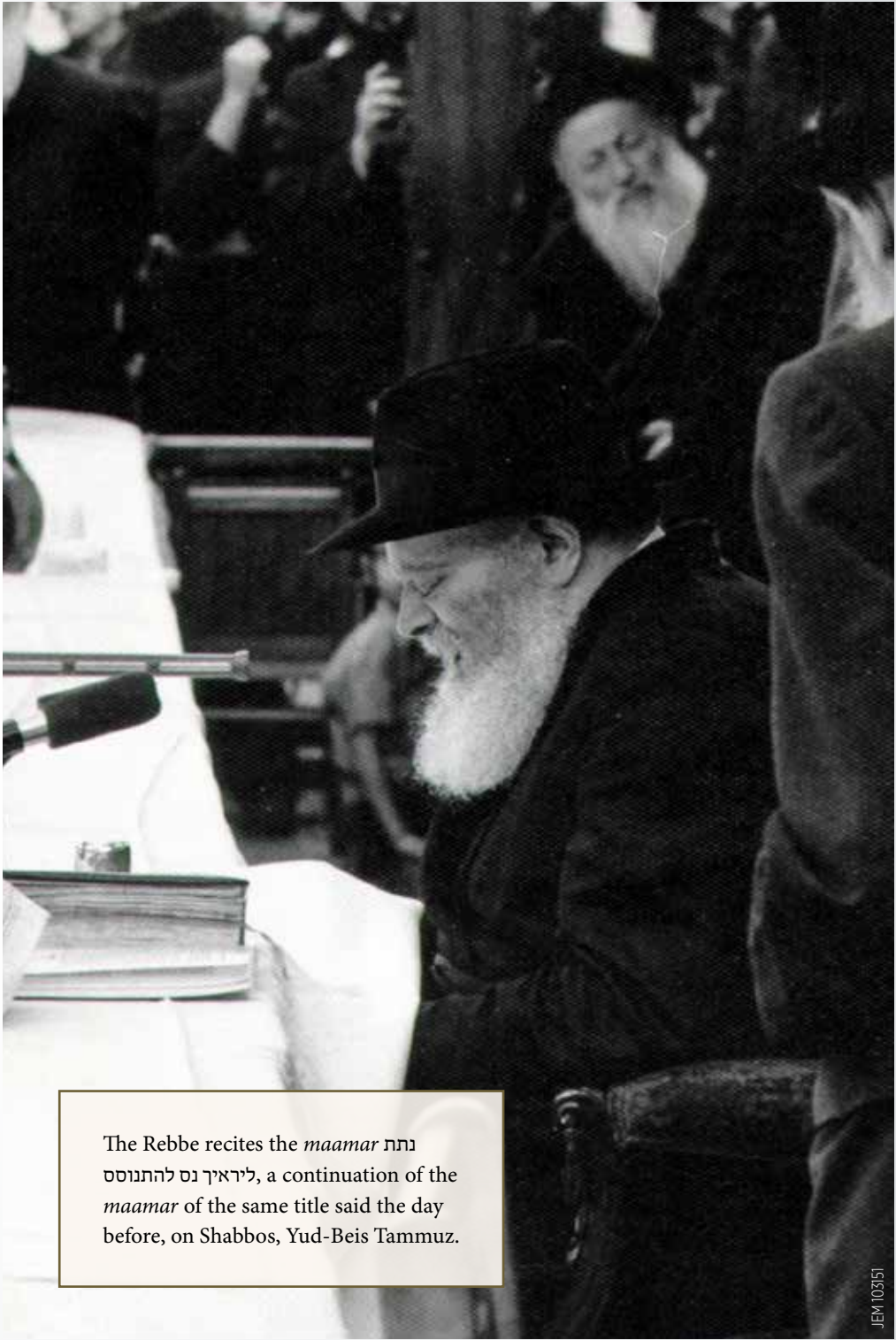
As customary between the *sichos*, as *niggunim* are sung the Rebbe says *l'chaim* and has a small piece of cake for *mezonos*.







YOSSEI MELAMED VIA JEM 127916



The Rebbe recites the *maamar* נחת ליראיך נס להתנוסס, a continuation of the *maamar* of the same title said the day before, on Shabbos, Yud-Beis Tammuz.

JEM 103151

NO TIME  
TO READ?  
LISTEN!



FILL YOUR MIND WITH  
RICH CHASSIDISHE CONTENT,  
EVEN WHEN YOU ARE ON THE GO.

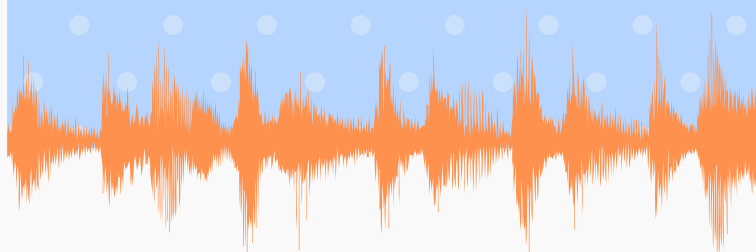
[AUDIO.DERHER.ORG](http://AUDIO.DERHER.ORG)



IN HONOR OF GIMMEL TAMMUZ,  
A BRAND NEW DERHER FOR KIDS  
IS AVAILABLE FOR DOWNLOAD:

## HISKASHRUS TO THE REBBE THROUGH WRITING

HEAR ABOUT THE IMPORTANCE OF  
WRITING TO THE REBBE - INCLUDING  
MANY OF THE REBBE'S DIRECTIVES  
ON THE SUBJECT - ALONG WITH  
MANY INSPIRING STORIES.



[KIDS.DERHER.ORG](http://KIDS.DERHER.ORG)



# 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.

## Shnas HaMeah v'Esrim

Dear Editors,

In the *Leben Mit'n Rebbe'n* article in the Nissan Derher describing the events of Nissan 5722\* with the Rebbe, it was mentioned how on Yud-Gimmel Nissan the Rebbe gave Reb Shmuel Levitin sixty-one dollars as his participation in the farbrengens of the yeshiva for the upcoming year. The number sixty-one held particular significance being that it corresponded to the Rebbe's new *kapitel*.

(This was a custom that the Rebbe had during many years in the 5710s\*-20s\*—to give Reb Shmuel money for farbrengens on Yud-Gimmel Nissan; though the amount varied in different years.)

In connection with this I want to add an important detail that I heard from Rabbi Shmuel Lew at the Yud-Aleph Nissan farbrengen celebrating 120 years that was held at the Ohel:

Rabbi Lew recounted that he was present when the Rebbe gave these dollars to Reb Shmuel and as he was giving them to him, the Rebbe said מ'זאל ממשיך זיין פון די דריי טעג על כל השנה— You should draw down from these three days for the entire year.”

Rabbi Lew explained that the “three days” the Rebbe was referring to were the days of Yud-Aleph through Yud-Gimmel Nissan, and said that we learn from this how the Rebbe wants us to continue the

*shturem* and excitement of Yud-Aleph Nissan throughout the entire year.

I will also point out that—as recounted in the article about Yud-Aleph Nissan 5732\* in the special “Yud-Aleph Nissan with the Rebbe” supplement—the months before that momentous milestone birthday were full of much excitement. Many Chassidim and *bochurim* gave *matanos* to the Rebbe and made spiritual preparations for the special day.

Following this, at the farbrengen of Yud-Aleph Nissan 5732\*, the Rebbe launched the call for the establishment of 71 new *mosdos* within the year of *shnas hashivim* and throughout the year there were numerous special *chiddushim* in the Rebbe's *hanhagah*.

This made me think that the tremendous *hisorerus* that was felt by *bochurim*, *shluchim* and *anash* in preparation for Yud-Aleph Nissan this year, should be continued throughout the whole year, since this whole year is *shnas hameah v'esrim!*

Mottel Slonim  
MORRISTOWN, NJ

## The Rebbe's Dedication

I read with interest the article about the new volume of *Igros Kodesh* from the year 5738\* [*Wondrous Cure*, Derher Adar II 5782], and I want to share something interesting with your

readership: My father-in-law, Rabbi Yosef Michoel Luchins, received a letter from the Rebbe a mere week after the incident of Shemini Atzeres 5738\*. It's dated Rosh Chodesh Cheshvan 5738\* and is a full-page long written in English.

The Rebbe started by apologizing that he received the letter with much delay. In addition to this, with his holy handwriting he fixed a typing mistake in my father-in-law's name!

The Rebbe proceeded to write a detailed reply, giving him many *brachos* in his Torah study and fulfillment of mitzvos with *hiddur*, and also for a friend he mentioned in his letter.

The Rebbe concludes by asking him to relay his "kindest regards and best wishes" to his parents for a good and sweet year and much *nachas* from their children and offspring.

This letter is particularly meaningful being that it would be self understood under the circumstances that it would take the Rebbe time in order to reply, especially to a *bochur*. But still the Rebbe felt it appropriate to apologize for the delay, fix the typo in his name, and respond at considerable length.

*Hatzlacha rabba* in all your good work,

**Sholom Kudan**  
KINGSTON, PA

---

## Tomchei Temimim in Schedrin

*Yasher koach* for your extensive article about the Tzemach Tzedek [A Confluence of Worlds, Derher Nissan 5782].

I thought to share something interesting in connection with the town of Schedrin that was established by the Tzemach Tzedek:

As mentioned in the article, a branch of Tomchei Temimim was established in Schedrin in 5669\*.

The background behind the establishment of the yeshiva

was: at that time, unfortunately a band of thieves and murderers broke into a home of the Jewish residents and killed seven Yidden. The Chassidim proceeded to ask the Rebbe Rashab to strengthen the spirit of the town residents by establishing a branch of Tomchei Temimim there.

The Rebbe Rashab fulfilled their request and sent over a group of *talmidim* from the Tomchei Temimim branch of Babinovich. The opening of the yeshiva, together with the *choshuve* Chassidim who moved to the town to serve as *chavrei hanhalah*, brought a new *chayus* to the community.

In the *sicha* of Motzei Shabbos Beshalach, 11 Shevat 5724\*, the Rebbe spoke about how when the Frieddiker Rebbe came to America he declared that his intent is to make America in to a *makom Torah*, and used the following expression: "Now is the time to make make this place a *makom Torah*, to the point of learning Torah *lishmah*, with no other goal besides this; not in order to be called a *rav* and *rosh yeshiva*, etc. but rather like the learning was in



Lubavitch and Schedrin and all of the places of learning that existed in Europe. This also in regards to the involvement in *pnimiyus haTorah* and engagement in *avodas hatefillah*.”

It is noteworthy that the only place besides Lubavitch that the Rebbe made special mention of was the yeshiva in Schedrin.

I also would like to point out a mistake in the article. In regards to what was written about the heavenly farbrengen when the Rebbe promised that whoever doesn't have children yet will have within a year and should name the child "Yosef Yitzchok" or "Menachem Mendel," the date of that farbrengen was Shabbos Beshalach 5714\*, and not as was written in the article.

**Shmuel Konikov**  
SATELLITE BEACH, FLORIDA

## What the Rebbe Emphasized

In the very enjoyable interview with Rabbi Leibel Altein printed in the Nissan issue of the Derher [Twenty-Four Seven in the Rebbe's Sichos, Derher Nissan 5782], he mentions something that I think would be more meaningful with the full background:

Rabbi Altein mentioned regarding the *sicha* of Yud-Aleph Nissan 5747\* (about the eternal nature of the *nesi'im*) that the Rebbe was *magihah* it in Yiddish for the weekly "M'sichos" pamphlet which contained the Rebbe's Shabbos farbrengen.

After it was printed, the Rebbe asked that it be prepared in Hebrew to be printed as part of Likkutei Sichos, and was *magihah* it again for that purpose. The *sicha* is printed under the heading "Nissan" in Likkutei Sichos volume 33.

This was very unusual for the Rebbe to do and indicates the special *chavivus* of this *sicha*.

To be more precise it should be

noted that this *sicha* was the *sicha* of Shabbos Parshas Vayikra, 5 Nissan 5747\*.

I thought it would interest the readers to know the content of the *sicha* from which we can learn a lot especially in our day and age:

In the *sicha* the Rebbe spoke about how a Rebbe is present in the world in a very real and tangible way after his *histalkus*. He does so because he is found in the physical volumes of his Torah, as the Rebbe Rashab said right before his *histalkus*, "Di seforim loz ich aich."

The Rebbe continued that this idea was expressed by the Frierdiker Rebbe in his first *maamar*. There he spoke about how a *tzaddik* is found spiritually in the place where during his lifetime he learnt and davened as well as in his physical belongings. And in an unusual manner, the Frierdiker Rebbe continues in the *maamar* and describes a story from his childhood, how he saw his father, the Rebbe Rashab, go into the *yechidus* room of the Rebbe Maharash years after his *histalkus*. Girded with a *gartel*, he approached the Rebbe Maharash's table, his lips murmuring and crying profusely.

The Rebbe then explained the story, that since a *tzaddik* is spiritually found in the place where he served Hashem during his lifetime, the Rebbe Rashab was actually going into *yechidus* with the Rebbe Maharash at that time.

(It should be noted that in a *yoman* of this farbrengen the Rebbe is described as being very emotional and almost crying as he told over the above story. It was said during the time that the appeal for the case of the Rebbes library was being held, and in this *sicha* the Rebbe also gave special *hora'os* about things that should be done to bring the complete *didan notzach*.)

It is obvious the great importance of this *sicha* today, after Gimmel Tammuz, teaching us how we must regard 770, the Rebbe's room, the Rebbe's house, etc.

**Mordechai Greisman**  
BENTONVILLE, AK