

מוקדש לזכות  
הרב התמים הנעלה והמצוין,  
חבר מערכת של גליון זה  
ר' יוסף מנחם שי' קאמען  
לרגל בואו בקשרי שידוכים  
עם ב"ג שתחי' למשפחת טעלדאן  
מוקדש ע"י חברי המערכת

# אזכיר על הציון



*As customary in each monthly magazine, we feature herein a story of  
the Rebbe's brochos experienced by visiting the Ohel.  
In honor of Gimmel Tammuz, we preface the following introductory words:*

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THROUGHOUT THE YEARS OF THE REBBE'S NESIUS,  
COUNTLESS INDIVIDUALS WHO TURNED TO HIM FOR BROCHOS  
AND GUIDANCE RECEIVED THE WORDS "AZKIR AL HATZIYON"  
IN RESPONSE. FOR TENS OF THOUSANDS OF HOURS, IN ALL KINDS  
OF WEATHER, THE REBBE STOOD AT THE OHEL, BRINGING ALONG  
BAGS FULL OF LETTERS WITH REQUESTS FOR BROCHOS  
AND DAVENING FOR HIS CHASSIDIM AND ALL OF KLAL YISROEL.

We have no comprehension of the Rebbe's conduct, especially in such lofty matters, and we would never assert to understand what exactly the Rebbe accomplished with these frequent visits.

Nevertheless, as Chassidim, whenever we are in need of direction we find guidance from the Rebbe, in both the Torah the Rebbe taught us (ma'amorim, sichos, letters, etc.) as well as in the Rebbe's own personal conduct. The fact that for so many years after the Frierdiker Rebbe's histalkus, the Rebbe still spoke so frequently about the Ohel and treated his visits there as a real

connection with the Frierdiker Rebbe, serves as a powerful lesson for us today; how our own approach should be with regards to our going to the Ohel. Just as the Rebbe said in a sicha on Shabbos Parshas Shlach, 5710: a Chossid must go into the Ohel with the certainty that "דא איז ער" – the Rebbe is actually here, and it is here where we can connect ourselves with him most deeply.<sup>1</sup>

The following is a collection of some of the fascinating things the Rebbe said about the Ohel as well as stories to illustrate this point.

PHOTO: JEM/THE LIVING ARCHIVE



## » GUT YOM TOV REBBE!

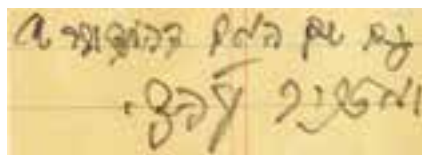
A most telling incident about the Rebbe at the Ohel is related by Rabbi Moshe Herson:

“It was Yud Beis Tammuz 5710, there was a bus that went to the Ohel, and the crowd was scant. I was from the first people to get off the bus, and I walked behind the Rebbe towards the Ohel, and stood right near him throughout the recital of Maane Loshon. Upon its conclusion, the Rebbe closed the sefer and whispered in so low a voice, I doubt anyone standing further away than myself was able to hear it: ‘A Gut Yom Tov Rebbe!’ Then he took a few steps backwards and cried bitterly.”<sup>2</sup>

It seems as though the Rebbe treated his visit at the Ohel just as a real conversation with the Frierdiker Rebbe, talking in the same manner as one would before the *histalkus*. Interestingly, when the Rebbe spoke about the seforim saga on Shabbos Parshas Pinchas, 5745, the Rebbe said, “All I have [when making decisions] is the Shulchan Aruch, and I go to the Ohel...”

*“Upon its conclusion, the Rebbe closed the sefer and whispered in so low a voice, I doubt anyone standing further away than myself was able to hear it: ‘A Gut Yom Tov Rebbe!’”*

IN THIS HANDWRITTEN RESPONSE, THE REBBE REQUESTS THE MOTHER'S NAME OF AN INDIVIDUAL MENTIONED IN A LETTER TO HIM, SO HE CAN MENTION THE NAME AT THE OHEL:



גם שם האם דהמדובר שי'  
ואזכיר עה"צ



PHOTO: JEW/THE LIVING ARCHIVE

## » IMPOSSIBLE TO FOREGO

On 5 Adar II, 5727, a delegation of elderly Chassidim came to the Rebbe and asked him to be more cautious about his health and not visit the Ohel so frequently, as the cold weather can be harmful. The Rebbe responded: “Refraining from it [visiting the Ohel] is impossible... You, yourselves say that one must have a Rebbe!” In other words, the Rebbe regarded his visits to the Ohel as the connection to *his* Rebbe, and was unwilling to compromise that in any which way.





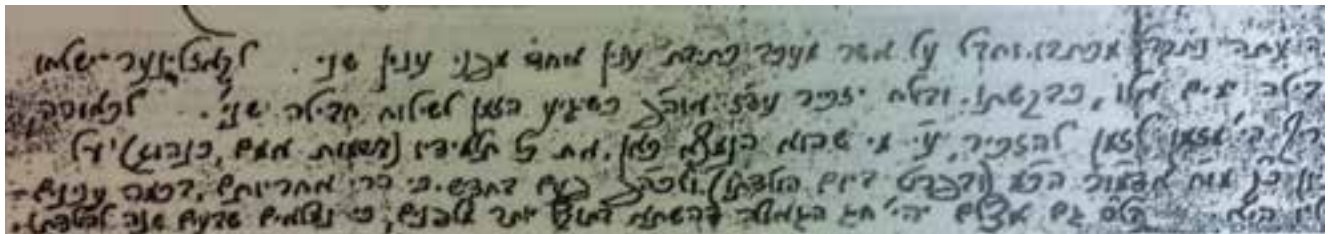
## » HEAVENWARD IN FLAME

The Rebbe's visits to the Ohel and the heavenly affairs he conducted there will never be fully grasped by us, Chassidim. Nevertheless, in one rare moment the Rebbe disclosed, with some most powerful words, what becomes of the letters he brought to be read at the Ohel.

On Shavuot, 5750, the Rebbe encouraged all to give additional Torah shiurim to others and instructed that they report back on their progress to their own Rav, or alternatively, they should report:

"...To send a written report here, to the Rebbe's *daled-amos*... where the reports will be brought to the Tziyon... The notes will be left there, in the *reshus* of one who is interred at the Tziyon, until they will ascend up to heaven in flames (עלו השמימה)" ("... and the Rebbe will most certainly arouse Hashem's blessings..."<sup>3</sup>)

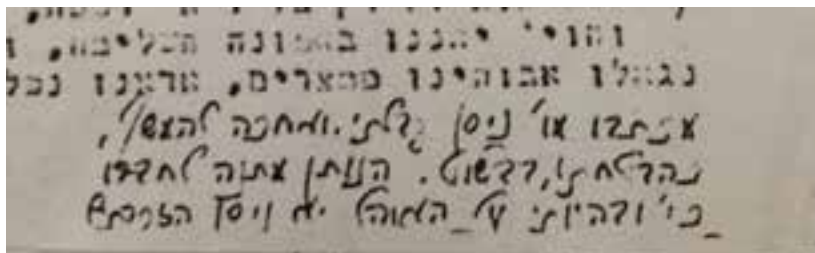
THIS NOTE WAS WRITTEN BY THE REBBE TO REB NISSAN NEMANOV:



לכאורה, צריך הי', מזמן לזמן להזכיר, ע"י מי שהוא הנמצא כאן, את כל תלמידיו (בשמות אמם, כנהוג) על ציון כ"ק מו"ח אדמו"ר הכ"מ (ובפרט ביום הולדתם). ולכה"פ פעם בחדש. כי הרי אחריותם, בכמה ענינים - עליו הוא

It would be appropriate for you to mention from time to time, with someone who is here, the names of all your students (along with their mothers' names, as is the custom) at the Ohel of my father-in-law, the Rebbe (especially on their birthdays). [This should be done] at least once a month. For in many areas, you bear responsibility for them.

## A POSTSCRIPT IN A LETTER TO REB BENTZION SHEMTOV:



מכתבו מו' ניסן קבלתי. ואחכה להמשך,  
כהבטחתו, בבשו"ט. הנותן מתנה לחברו  
כו' ובהיותי על האוהל י"א ניסן הזכרתי

I received your letter dated 6 Nissan. I await a follow-up, as you promised, bearing good news. One who gives a present to his friend [must notify him of it]: while at the Ohel on Yud-Aleph Nissan, I mentioned you...

PHOTO: JEW/THE LIVING ARCHIVE



## » HOLDING ON

In addition to the Rebbe's own affairs at the Ohel, the Rebbe constantly encouraged Chassidim to connect with the Frierdiker Rebbe by going to the Ohel, and spoke of its importance in the most exceptional terms.

Most famously, the Rebbe wrote to a Chossid in despair after Yud Shevat that by standing strong in his *hiskashrus* and sending his question to the Ohel, the Rebbe will find a way to answer him.<sup>4</sup>

A message especially timely for us now was delivered by the Rebbe on Shabbos Parshas Yisro, 5740, where he speaks of the need to strengthen our *hiskashrus* even thirty years after the *histalkus*, and the means by which we can do it:

"Even though we find ourselves **thirty years** after the *histalkus*, nevertheless, we can be certain that "רועי ישראל לא יפרדו מעל צאן מרעיהם".

"One might think: now that we stand thirty years later, which as the Mishna tells us, "*Ben Shloshim Le'koach*" (at the age of thirty one gains his full strength), we can now stand on our own, independently.

"But the truth is – quite the contrary: **we are connected with the Rebbe now just as we were in the very moment of the *histalkus*!**

"Therefore, we must hold steadfast on to the Rebbe's "*Kliamke*" (lit.: doorknob), and hold on to his **open** door. We must go to his *Tziyun* with our questions and requests, write *Pidyonos*, and ask for his mercy and *brochos*, including that the Rebbe himself should provide the proper vessels with which we can receive those *brochos* ("והוא יכלכלך")..."<sup>5</sup>

In another *farbrengen*, when speaking of the *shlichus* that each and every individual is obligated in carrying out, the Rebbe refuted all the arguments that one may come up with in attempt to avoid his responsibilities, adding that, "If you don't believe yourself to have the strength to fulfill this, you must go to the *Tziyon* of *Nessi Doreinu* and request that the strength be given to you! Being that *tzaddikim* are likened to their Creator, your prayers will be answered even before your request is presented ("טרם יקראו ואני אענה")..."<sup>6</sup>



PHOTO: JEW/THE LIVING ARCHIVE





*I was from the first people to get off the bus, and I walked behind the Rebbe towards the Ohel.*

## » DIRECTLY TO HASHEM

One day after the verdict of Didan Notzach on Hey Teves, 5747, the Rebbe encouraged everyone to give extra Tzedoka, adding that they should also send in their names with requests for brochos which will be taken to the Ohel. Then the Rebbe said something very interesting: "Since I will not have time to read all the notes, everyone is able to write whatever they wish without being embarrassed. For the letters will be written directly to Hashem, through *Nessi Doreinu*!"<sup>7</sup>

In a similar vein, the Rebbe responded to the Duch of the Regional Kinus Hashluchim in South America, 5747 with an interesting *moshol*:

"I will mention it by the *Tzion* [of the Friediker Rebbe].

"The lack of sufficient time does not allow [me] even to read it – but it has already been placed there completely [bringing about the desired result] to the last detail...

"...In order to simplify the logic behind this idea for those [who need further explanation]... The moment that one uploads data into a computer, at that very instant one is aware of the results and may draw conclusions based upon them... And so, when one gives over/mentions something at the *Tzion* (of my father-in-law), it is obviously all the more so, and even incomparable – to uploading it to the abovementioned lifeless [computer], *lehavdil*..."

PHOTO: JEW/THELIVING ARCHIVE



### Endnotes:

1. Toras Menachem vol. 1 p. 108; see also sichas Lag Bomer ibid. p. 67-68.
2. Rabbi Herson's interview with A Chassidisher Derher, Iyar, 5774.
3. Hisvaaduyos 5750 vol. 3 p. 277.
4. Igros Kodesh vol. 3 p. 266.
5. Sichos Kodesh 5740 vol. p. 117.
6. Hisvaaduyos 5748 vol. 3 p. 430.
7. Hisvaaduyos 5747 vol. 2 p. 182.