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The Smart Boy

Leaving Har Sinai – Going out on Tahalucha

At a farbrengen on the second day of Shavuos 5744, the Rebbe addressed the meaning behind the custom of going on tahalucha, drawing a parallel from the two seemingly opposite aspects of Har Sinai; on one hand, learning Torah, yet at the same time, taking leave of Har Sinai and impacting the world.

This concept [of leaving *Har Sinai*] is tangibly expressed by participating in “*tahalucha*.”

When one leaves his shul, his personal *Har Sinai*, to go and bring joy to Yidden in other shuls, he is in effect “leaving” *Har Sinai*. This is due to the fact that on the way to his destination, he cannot properly occupy himself with learning Torah. All the more so, when walking through dangerous places, and protection is needed—which is the reason for walking in large groups—it is impossible for one’s learning not to be interrupted, for at least a moment.

[I myself have not participated in *tahalucha*, and I can imagine that although some may indeed speak words of Torah while they walk, nevertheless, there are others who most probably look at the accompanying police cars, or take

notice of someone walking near them, or contemplate going to a closer shul, etc. Regardless, the learning of Torah will be interrupted.]

Nonetheless, the participants do not take this into consideration; they walk very long distances to bring the joy of Yom Tov to fellow Yidden. The reason being simply that the Frieddiker Rebbe—as a shliach of the *Aibeshter*, who “גילה” סודו אל עבדיו הנביאים (He revealed his secrets to his servants, the prophets) and even more so, “חכם עדיף מנביא” (the scholar is greater than a prophet)—instructed that on Yomim Tovim, when the joy and happiness is meant to be shared with others, one should go bring this joy to Yidden, those he does not know, and has never even seen! And yet, being that he heard about a certain place, where a shul exists in which

Yidden gather, he ‘drags’ his feet to that place, paying no attention to the lengthy distance, simply to increase the joy of Yom Tov for those Yidden.

The great joy experienced by these Yidden is quite evident. Seeing that a fellow Jew has made an effort and has gone out of his way for them, without any personal gain and without having even inquired as to who might frequent this specific shul, whether they are elderly and esteemed, or whether the city is of a higher class, etc. And he has spared no effort to come a long way to enliven them. This increases their joy of Yom Tov!

And this is the underlying theme of *tahalucha*. Although it is probable that on the way to a shul there will be a period of time during which one will not be learning Torah, nevertheless, he leaves

“*Har Sinai*” in order to fulfill the shlichus of *Nesi Dorainu*; just as the Yidden took leave of *Har Sinai* in the *midbar*.

On a side note:

There are those who look for ways to relieve themselves of extra effort by walking to a shul that is closer in distance. How could it be, they say to themselves, that someone else may go to a closer shul, allowing him to return earlier and eat the Yom Tov meal—with fish, meat, and all sorts of delicacies—while they trudge their way far from home?! It is better that someone else walk further, while they, being “smart boys” (the Rebbe’s *loshon* -ed.), find a closer place to go, allowing them to return to their homes sooner.

Woe to such “cleverness”! Instead of using his “cleverness”—which he surely possesses, being that he is part of עם חכם ונבון (a clever and wise nation)—for holy affairs, for example: to solve a *Rambam* in the daily shiur, or at least to learn the *Rambam* of that day, etc., he exploits this to avoid fulfilling the shlichus of *Nesi Dorainu* to the fullest extent, going specifically to a *far* place.

Additionally, there are those who consider themselves to be elders, *tahalucha* not being in accordance with their honor. He hails from an old family of chassidim from a “certain city,” and he therefore doesn’t feel it befitting his stature to mingle with the “common folk” who participate in *tahalucha*!

In reality, he has no association with this “certain city;” not only was he born somewhere else, he has never even stepped foot there! His sole connection to this city is the fact that his relatives were born and grew up there, and as a result he considers himself “privileged,” and therefore exempt from participating in *tahalucha*! Not only that, but he inquires by other chassidim whether they are going on *tahalucha* or not.

[Obviously, this applies only to very few people. But, as is illustrated by] the well known phrase that the Tzemach Tzedek used to say: I make “hats,” and whoever the “hat” fits, that’s who it was intended for!

[Returning to the original discussion, the Rebbe continued:] Those who do indeed participate in *tahalucha*, even if

one has walked a mere “*amah*” in order to fulfill the bidding of *Nesi Dorainu*, that alone is already of great significance. How much more so, someone who walked “*daled amos*”—a measurement that has importance in Halacha regarding carrying on Shabbos, etc. And even greater is one who walked five amos and further, up to a “*mil*” and even a few “*milin*,” because by walking greater distances, there is an increase in the quality as well. As is known with regards to “*inyonei kedusha*,” that an increase in quantity causes an increase in quality as well.

All the above is regarding the walking itself; how much more so once one has arrived at his destination, and he fulfills the shlichus of *Nesi Dorainu* properly.

So practically speaking: All those that have participated in *tahalucha* in accordance with the instruction of the [Frierdiker] Rebbe—which stands in full force today and includes this year’s Shavuos, as well as future Yomim Tovim—should say *lchaim* with joy and a *shturem!* D



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