

לזכות

השלוחה מרת אסתר בת פריידא שתחי'
להצלחה רבה ומופלגה בכל אשר תפנה

ונתתי לך מהלכים

Tabalucha

THE MINHAG OF OUR GENERATION



JEM NISSAN 5732 102843

Leave your own turf, your own comfort zone, and stand up in front of a crowd, who may or may not be familiar with Chassidus and Lubavitch, in order to proudly share a vort of Chassidus. When someone once commented to the Rebbe that tabalucha, "is something that only Lubavitchers can do," the Rebbe became very emotional, wiping his eyes.

Tahalucha

As the first day of Shavuot is winding down, as other communities are settling down for a relaxing afternoon, Lubavitcher Chassidim around the world are just getting geared up. It's time for *tahalucha*, that quintessentially Lubavitch custom of trekking to shuls and giving a speech about Chassidus in front of the crowd, which may include Yidden from all branches of Jewish life. The talk is followed by—and often also preceded by—a lively dance. The walk can range from a nice stroll to a marathon march of two hours or more. It can be in the boiling hot sun or the pouring rain, the freezing snow or howling wind. Some shuls welcome them with open arms, while others used the venue to ask all their urgent questions on the Chabad movement; some let them in reluctantly and some provide them with a spread. But everyone knows that Lubavitch is coming.

As with most things like these, this practice began in 770. After *mincha* on Yom Tov afternoon, everyone who was in Crown Heights for Yom Tov—*bochurim*, guests from all over the world, native Crown Heightsers, children and adults—gathered in front of 770. Thousands of Chassidim, from elder pillars of Chassidic life like Reb Dovid Raskin and Reb Mendel Futerfas, to young children, lined up down the street of 770 and got ready to go.

Suddenly, the front door swung open. The Rebbe was here to see them off. The crowds erupted with “Napoleon’s March” and began marching down Eastern Parkway, often accompanied by a police escort. Like a general sending off his troops, the Rebbe stood erect in the doorway wearing a *gartel*, looking on as each person walked by, all the while encouraging the thunderous singing. For Chassidim, this was a time that



the Rebbe saw his soldiers in action, and the feeling of awe and elation that rushed over them can hardly be described.

After the entire crowd disappeared from view—which could sometimes take up twenty to twenty-five minutes—the Rebbe returned to his room, often saluting the police on staff.

Early Beginnings

Tahalucha takes place three times a year: the seventh day of Pesach, the first day of Shavuot, and Shemini Atzeres; and can be traced back to when the Rebbe began the official initiative of sending bochurim to

shuls to *chazzer* Chassidus in public. The Rebbe explained this to be an essential part of *hafatzas hamaayanos* and pushed hard for *bochurim* to participate. For example, during the farbrengen of Purim 5712, the Rebbe turned to one of the *bochurim* and asked him personally why isn't he *chazzering* Chassidus in shuls. The idea itself is age-old; one of the conditions for coming to the Mittlerer Rebbe's court was to *chazzer* Chassidus on the way home. But it was in 5712 that the Rebbe made it the individual obligation of every single *bochur*. (See Darkei Hachassidus of Derher Adar I

5776 for an extensive overview on the topic.)

Then, during the farbrengen of Shabbos parshas Shemini 5715, the Rebbe established *Tzeirei Agudas Chabad* [Tzach] of America. “I don’t know why, although this organization already exists in Eretz Yisrael, it still doesn’t exist here,” the Rebbe said. “But at least now it should be established. I don’t mean that there should just be another organization with another name, another stationary; rather that there should be activities.”

The following Shavuos, Tzach arranged that, instead of having pairs of *bochurim* walking on their own to *chazzer* Chassidus, everyone—including *baalei batim* and *yungeleit*—should walk together to a single neighborhood from where they would split up to the various shuls. Thus, *tahalucha*—literally ‘parade’—was born. At the farbrengen the following day, the Rebbe said powerful words about the new enterprise: “For the first time, Tzach has performed *mesiras nefesh* by going on *tahalucha*. Therefore, those who went yesterday should say *l’chaim*.” After everyone had said *l’chaim*, the Rebbe said, “I myself did not go. But I envy those that did, therefore, I too will say *l’chaim*.”

From then on, every Pesach and Shavuos everyone would walk together on *tahalucha*. On Pesach the destination was usually Williamsburg, and on Shavuos it was Borough Park; though later they would go to other locations as well. (Simchas Torah was a bit different, see below.)

Taking Over the Neighborhood

Rabbi Yosef Levertov describes the scene:

“Rabbi Laibel Bistrisky and a policeman would lead the march, followed by everyone else; the police blocked the intersections as

we walked. When we arrived, the central area of the neighborhood (13th Avenue in Borough Park, and Bedford Avenue in Williamsburg) was cordoned off by the police, and, (in the later years) there were often people waiting to greet us with drink stands and the like. All of us—hundreds of people—would break out into a lively dance, after which we would spread out to the various shuls in the area.

One person would get up in front of the crowd—which could be anywhere from a few dozen people or several hundred—and *chazzer* Chassidus pertaining to the Yom Tov, after which we would dance with everyone there. Then everyone would meet up again in one of the shuls (again, the streets were blocked off), where a huge *kiddush* was set up - wine, cake and soda on Shavuos, wine and fruits on Pesach. Throngs of people filled the area, both inside the shuls and on the streets.

“As it came time to head back home, one person was hoisted on someone’s shoulders in the middle of the street - Rabbi Shmuel Butman, Rabbi Mordechai Gurary and Rabbi Levi Yitzchak Shapiro are a couple people that come to mind - and he would deliver a *sicha* of the Rebbe. As

“Don’t do it [the *tahalucha*] only because it was so decreed upon you (גזירה גזרת). Do it with joy and with song.” (Shvi’i shel Pesach 5732)

“...Those who didn’t go [on *tahalucha*] should accept upon themselves that next time they will go double as far!” (Second day of Shavuos 5733)

...You approach a person who learns *nigleh* and Chassidus, and tell him: ‘Listen up! The Rebbe commanded that we should go make another Yid happy!’ He answers: ‘First I have to calculate how much time it will all take—to walk there, be there, and walk back. Since it’ll take a great deal of time, I can’t waste it on *tahalucha*—instead, I will appoint a shliach to go in my place, and I’ll sit and learn!’... That isn’t how it works! You yourself must go out and make other Yidden joyous! (Shabbos Bereishis, second farbrengen, 5734)



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soon as he concluded, a *niggun* was begun and we headed back to Crown Heights.”

The following day, at the *farbrengen* of Acharon shel Pesach or the second day of Shavuot, the Rebbe would always mention *tahalucha*, often explaining its significance, saying *l'chaim* to those who went and giving them *brachos*.

Simchas Torah

Tahalucha on Simchas Torah was a very different scene than Pesach

and Shavuot. For one thing, there wasn't one single neighborhood where everyone headed together; people spread out to shuls in all directions from Crown Heights, and the Rebbe didn't see them off before they left. The focus was not so much on *chazzering* Chassidus as it was on dancing.

But, more significant than what happened on *tahalucha* was what you missed. The shul at 770 was always a whirlwind of activity during Tishrei, packed to the brim with guests and locals alike, but on this night it was

eerily quiet. Whereas the *tefillos* of Tishrei were usually held downstairs to accommodate the overflowing crowds, *maariv* on this night was in the *zal* upstairs because there weren't too many people around. When the Rebbe came in for *maariv*, the only people there were a few elder Chassidim and stragglers. At those moments, the Rebbe's *simcha* knew no bounds; it was remembered as one of the most joyous, energetic moments of Simchas Torah, a time of unique *hisgalus*. Yet, no one dared skip *tahalucha* in order



to be there; in fact, if a *bochur* couldn't go on *tahalucha* for whatever reason, he still wouldn't dare go into *zal* for *maariv* and have the Rebbe see him, opting instead to peek through the windows and doors.

The farbrengen began at 9:00 PM, with most people still on *tahalucha*, and the shul downstairs being half empty. This marked the one and only time a Chossid would ever voluntarily miss the Rebbe's farbrengen; it was true spiritual *mesiras nefesh*. The Rebbe addressed this during the farbrengen of Simchas Torah 5730: "[*Tahalucha*] involves both the 'toiling of the flesh and toiling of the soul' (גיעת בשר ויגיעת נפש). Toiling of the flesh—the far walk; toiling of the soul—since they are temporarily missing the words of Torah and inspiration that are being said [at the farbrengen]." The Rebbe went on to pour *brachos* upon those who had made the sacrifice in order to bring joy to other Yidden.¹

At the beginning of the farbrengen, the Rebbe would instruct that *kiddush* be made for those who had just arrived, and over the course of the evening, as successive groups of people returned, successive *kiddushim* were made for those who kept arriving. Since people were constantly streaming in, the Rebbe would sometimes repeat points he had spoken about earlier for their benefit.

When a large group would come in, the Rebbe would sometimes say *l'chaim* to them or instruct them to start a *niggun*. Before concluding the farbrengen—which was usually followed by an hour break and then *hakafos*—the Rebbe would ask whether everyone had gotten back yet. Only once the answer came back in the affirmative would he finish the farbrengen and instruct the *gabbai* to announce the schedule of *hakafos*.

The Greater the Act

In response to a rav who thanked the Rebbe for sending *bochurim* to his shul on Simchas Torah, the Rebbe highlights the *mesirus nefesh* required of them when fulfilling this task:

...ועלי להוסיף אשר היישר כח המגיע לבחורים הנ"ל עוד הרבה יותר מכפי ההשערה, כי קשור ה' אצלם ביקור זה בקבלת עול ביותר, באשר צריכים היו לעזוב את ההתועדות כאן בתוכי חסידי חב"ד ואנ"ש, ולילך למשך שעות אחדות לבתי הכנסיות ובתי מדרשים, ולא זו בלבד אלא לעשות את כל זה מתוך שמחה ועליצות לב.

ויהי רצון אשר השמחה של זמן שמחתנו בכלל, ושמחת תורה בפרט, תומשך על כל השנה כולה, שתהי' שנת שמחה, ונשען על המאמר הרגיל שמחה פורץ גדר, שיוסרו כל הגדרים וההגבלות ההעלמות וההסתרים שבחיי בני ובנות ישראל, ותהי' שנה טובה ומתוקה בטוב הנראה והנגלה בגשמיות וברוחניות גם יחד. (אג"ק ח"ה עמ' טו)

The Minbag of Our Generation

Perhaps more than anything else, *tahalucha* truly expresses the Rebbe's singular, bold style of *hafatza*: Leave your own turf, your own comfort zone, and stand up in front of a crowd, who may or may not be familiar with Chassidus and Lubavitch, in order to proudly share a vort of Chassidus. During the Yom Tov meal of Shavuot 5718, one of the participants commented that *tahalucha*, "is something that only Lubavitchers can do." The Rebbe became very emotional, wiping his eyes.

It was also very personal to the Rebbe. On Shavuot 5717, when the Rebbe said *l'chaim* to those who had returned from *tahalucha*, he commented that he would also say *l'chaim*, "Since I had a *taava* to go."²

During the farbrengen of Acharon Shel Pesach 5728, the Rebbe mentioned the custom of drinking four *kosos* only after speaking about

tahalucha first, explaining that this was because "this is the *minhag* that is closer to us."³

The Rebbe considered those who went as his shlichim. On 2 Sivan 5728, the Rebbe called the *mazkirus* and the *hanhala* of Tzach into *yechidus*, and informed them that he had found out that people were starting to slack off on the *gezeira* against saying *l'chaim* on more than four *keleshklach* of *mashke*. "Regarding their personal behavior," the Rebbe said, "every person has the choice to do as he wishes, contrary to my request."

"But regarding *tahalucha*, which is my shlichus, I ask you to announce that whoever does not heed the *takananos* is not my shliach, and I am asking him not to go on *tahalucha*," nor on Merkos Shlichus in the summer. This applied specifically to these things, the Rebbe said, and not *mitvza tefillin*, since tefillin is not purely a shlichus—it's a *din* in Shluchan Aruch. But Merkos Shlichus and *tahalucha* are the Rebbe's shlichus,

and they are limited to those who are prepared to listen to the Rebbe.

Everyone Out

Rabbi Simon Jacobson relates:

"On Pesach 5731, when it came the appointed time for *tahalucha*, there were still plenty of people milling around 770 and the courtyard, since it usually took another forty-five minutes or so until everyone was ready to go. Suddenly, the Rebbe walked out of his room. Seeing that so many people were still hanging around, he started motioning to them that the time had come to leave. Then, in a very unusual behavior for a Peach afternoon, the Rebbe turned and walked down the entire length of the upstairs hallway, motioning to each person to go on *tahalucha*, including elder Chassidim who may have thought themselves exempt. Walking to the front entranceway, the Rebbe opened the door and directed everyone loitering outside to start walking. I was a child at the time, and I caught the door as it opened and continued holding it for the Rebbe. The Rebbe turned to me and asked me why I wasn't going on *tahalucha*, so I motioned that I was holding the door.

"The Rebbe didn't react, and continued motioning for everyone to leave. The Chassidim, who were quite startled by all this, immediately began singing Napoleon's March and started their trek down Eastern Parkway. The Rebbe encouraged the singing, and



Rabbi Yosef Katzman relates:

After Yom Tov, the organizers would submit a report to the Rebbe listing all the shuls that had been visited. One year, the Rebbe returned it to us with a question, in big letters ה"ק? [i.e. "What about Crown Heights?"]

“A Smart Boy”

ישנם כאלו שמחפשים דרכים כיצד להשתמש מטירחא יתירה - עי"ז שילכו לבית-כנסת הנמצא בקירוב מקום. היתכן - חושבים הם לעצמם - שחבירו ילך לבית-כנסת קרוב, ויחזור לביתו בהקדם ויוכל לאכול סעודת יו"ט, דגים ובשר וכל מטעמים, והוא - יכתת את רגליו! מוטב שהשני יכתת את רגליו, והוא, להיותו "סמרט באי", ימצא מקום קרוב, כך שיוכל לחזור לביתו מיד.

אוי ואבוי ל"פקחות" שכזו! במקום לנצל את ה"פקחות" שיש בו - מפני היותו "עם חכם ונבון" - עבור עניני קדושה, ולדוגמא: לתרץ רמב"ם בשיעור היום, או עכ"פ ללמוד את השיעור ברמב"ם, וכיו"ב, מנצלים זאת כדי להתחמק ממילוי השליחות דנשיא דורנו בתכלית השלימות, עי"ז שהולכים למקום רחוק דוקא.

וישנם כאלו שמרגישים את עצמם בבחינת "זקן ואינו לפי כבודו" להשתתף ב"תהלוכה". מוצאו ממשפחה של חסידים הישנים מעיירה פלונית, ובמילא לא מתאים לו להתערב עם "עמא דבר" שהולכים ל"תהלוכה"!

מה לו ולעיירה פלונית - הוא בעצמו נולד מחוץ לעיירה זו ולא ה' בה מעולם, הקשר היחידי שיש לו עם עיירה זו היא - שמפני שקרוביו נולדו וגדלו בעיירה זו, הרי הוא "מיוחס". ובמילא אינו צריך ללכת ל"תהלוכה"! .. ולא עוד אלא שהוא זה ש"מבקר" את כל החסידים, מי הולך ומי לא, וכיו"ב בשאר ענינים...

ונחזור לעניננו - בנוגע לאלו שכן השתתפו ב"תהלוכה": אפילו אלו שהלכו אמה אחת בלבד כדי לקיים את הציווי והשליחות של נשיא דורנו - הרי זה כבר דבר גדול, ובפרט אלו שהלכו ד' אמות - שיעור שיש לו חשיבות בהלכה בנוגע להוצאה בשבת וכיו"ב, ומעלה גדולה יותר - אלו שהלכו ה' אמות וכו', מהלך מיל ועד למהלך כמה מילין - שע"ז נוסף עילוי גדול יותר שלא בערך גם באיכות הדבר, כידוע שבעניני קדושה הוספה ב"כמות" פועלת עילוי גם ב"איכות"...

וכל זה - בנוגע להליכה עצמה, ועאכ"ו לא אחרי שכא"א מגיע למחוז חפצו, וממלא את שליחותו של נשיא דורנו באופן המתאים. (שיחת יום ב' דחג השבועות תשד"מ)

after everyone had left, he turned to me and said, ‘Yetzt kenstu oichet gain—Now you can go too.’”

Rabbi Yosef Katzman adds:

“The Rebbe returned to his room, and unlike other years, when he would daven *mincha* with a small *minyán* of people that hadn’t gone on *tahalucha*, this time the Rebbe did not come back out—everyone was supposed to be gone!

[A few years later, the time for *mincha* was changed to before the *tahalucha*].

Returning

When everyone returned on Pesach and Shavuot, they would gather in *gan eden hatachton* and begin dancing and singing outside the Rebbe’s room. (On Simchas Torah they would go straight to the *farbrengen*.)

Rabbi Michael Seligson relates: “Rabbi Hodakov would go into the Rebbe’s room to report on how *tahalucha* had gone, and the Rebbe would send out a short *bracha* for those who had participated. One year the message was: “Since they are

now singing the *niggun* ‘Hop Kazak’, we should ‘*arain hopken*’—dance and jump—into the *geula ha’amitis v’hashleima!*”

Today, New York is a relatively safe place, and *tahalucha* is, overall, a risk-free endeavor, but in the 5720s, 5730s and 5740s it was more complicated. “One time in the late 5720s,” Rabbi Seligson relates, “some Italian kids started up with us when we were in Borough Park, and it took us a while to get back. In 770, looking at the clock with concern, the Rebbe asked, “How long does it take to get here from Borough Park?! Why haven’t they arrived yet?!”

Like all things in the Rebbe’s court, *tahalucha* wasn’t dependent on the weather, there never was an option to push it off; and on Pesach 5733, it was pouring rain. When they arrived in the shuls, the Chassidim were drenched to the bone, puddles of water forming around their feet. At the *farbrengen* the following day, the Rebbe commented that this was an additional plus to the general idea of

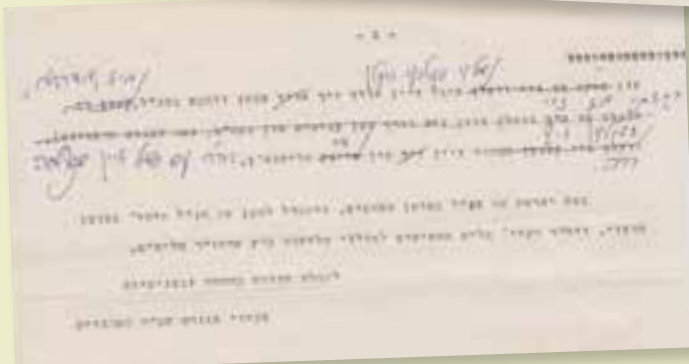
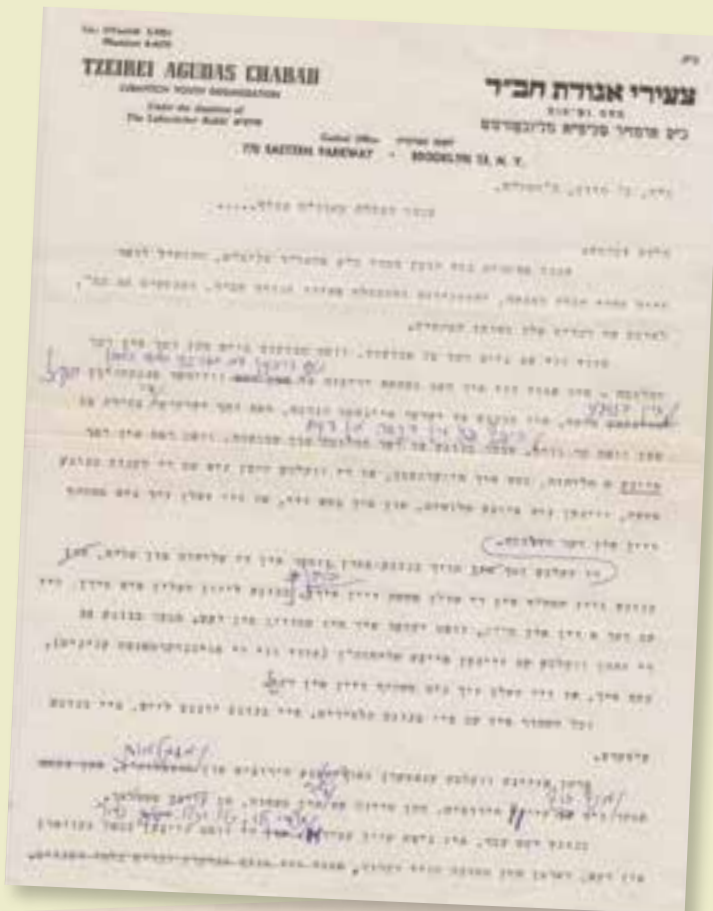
tahalucha, since “the *gishmei bracha* were dancing with them”.

Don’t Bring Any Back!

Occasionally, the Rebbe would give specific *hora’ot* about what to do in the shuls. In 5732, during a special pre-*tahalucha* *farbrengen* on Shevi’i shel Pesach, the Rebbe requested that they speak about the *gezeira* of Mihu Yehudi. In 5738, after davening on the morning of Shavuot, the Rebbe told Rabbi Leibel Groner that they should take along with them the *Likut Pirushim al Igeres Hakodesh Perek Alef* (a newly published collection of explanations from the Rabbeim on the first letter of *Igeres Hakodesh* compiled by Rabbi Aharon Chitrik). “They should give it to the rav or director of the shul,” the Rebbe said, “and tell him the following: ‘Since this *kuntres* was just printed (on Erev Shavuot), we would like to share it with another Yid, and thereby also express our appreciation for you allowing us to speak in this shul.’”

פרסום ראשון!

The Rebbe's hagahos on a letter from Tzach that bochorim who do not follow the Rebbe's instruction about mashke should not join Tahalucha, dated 2 Sivan 5728.



“Make sure,” the Rebbe concluded, “not to bring them [the *kuntreisim*] back to Crown Heights.”

On the second day of Yom Tov, the day after *tahalucha*, Rabbi Hodakov would give the Rebbe a short report on how *tahalucha* had gone, although a detailed *duch* was always expected after Yom Tov. On the second day of Shavuos 5745, the Rebbe turned to him after davening and said, “HoRav Hodakov, can I have you for a few minutes?” Following the Rebbe into his room, he reported that *tahalucha* was met with *hatzalacha*, adding that they had distributed the *moreh shiur* for Rambam study in all the shuls. In most locations, they had also conducted *siyumim* on Rambam. The Rebbe was very pleased to hear this, and asked again, with pleasure, “They *takke* [really] gave out the *moreh shiur*?”

Through the Window

On Shavuos 5743, Rabbi Yekusiel Rapp happened to be standing outside the library (the building next door to 770) after *tahalucha*, when Rabbi Sholom Ber Gansburg came out and asked him, “Did everyone get back from *tahalucha* yet? Why it is so quiet?”

Naturally, Rabbi Rapp immediately started dancing with a few other *bochorim*. At first they stayed in front of 770; knowing that the Rebbe was in the library, they were too scared to dance right outside. But, suddenly, they saw the Rebbe standing in the doorway of the library, behind the metal gate, encouraging the dancing. They quickly moved to that area.

The following year, on Pesach 5744, a small group of about fifteen Chassidim started dancing outside the library after *tahalucha* at about ten o'clock at night, and, again, the Rebbe stood in the doorway and encouraged the singing. From then on, large crowds would gather for the event.

...The walking is important as well. Not like those people who are ready to walk one block, but when it comes to walking any further, he argues that he can learn during that time, or even speak *devarim beteilim* during that time—but not walk so far! He's careful with his health, which is *midarkei Hashem*, and it also doesn't befit him, it's below his dignity (not *lefi kvodo*)!

But the truth is that since this is the will of the Rebbeim, the opposite is true—the further he goes the more honor he has...and the further he walks the more *s'char halicha* he has. (Acharon Shel Pesach 5723)

There were no rules as to what exactly would happen; sometimes the Rebbe encouraged the singing from behind the gate; other times from behind the window. At times the Rebbe even came all the way outside.

From 5748, following the *histalkus* of the Rebbetzin when the Rebbe began spending Yom Tov in his room, this would occur in front of 770. Large crowds of people—men, women, and children—would gather after *tahalucha* at about ten or eleven o'clock; overflowing bleachers surrounded the entire entranceway. At a signal, the crowd would erupt with a *niggun* as one, often Napoleon's March, and the Rebbe would come out of his room to the door. Surveying the entire crowd, the Rebbe would encourage the singing strongly.

A Surprise Sicha

On Pesach 5751, the Rebbe came out as usual to the crowds after they had returned from *tahalucha*. After a few minutes, the Rebbe stopped encouraging the singing and looked



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straight ahead at the crowd; during a *farbrengen* this was the customary signal for a *sicha*. But since no-one in their wildest dreams had expected a *sicha* at this point, the singing continued, until finally, the Rebbe himself lifted his hand for silence, bringing the singing to a halt.

As it was Yom Tov and there was no microphone, everyone immediately jumped to get closer to the Rebbe to hear the *sicha*.

Rabbi Mendel Kaplan relates:

“I remember that this particular time I had walked very far and therefore returned later than most others. Somehow I managed to push myself through the dense crowd, climbed over a few heads and found myself practically on the front steps of 770.

“The *sicha* lasted approximately seven minutes. I have no words to describe the scene; the only light in the area was positioned over the door of 770, directly above the Rebbe, who



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was standing and speaking without a *shtender* or anything else in front of him. Those standing more than a few feet away were probably not able to hear the Rebbe's words but to my great fortune I was close enough to make out most of the *sicha* and afterwards I helped with the *chazzara*. The Rebbe spoke about it being the most appropriate time for the coming of Moshiach, as it was already a full week into Sefiras Haomer, and used various

adjectives and terms which still reverberate in my mind: "די גרעסטע" "צייט" and so on. Being able to see and hear the Rebbe so vividly as he spoke the *sicha*, I was gripped with a feeling of certainty that Moshiach was truly coming that very moment.

"After the *sicha*, the Rebbe announced in a loud voice 'Gut Yom Tov!' and the Chassidim responded in turn with a resounding 'Gut Yom Tov!', after which the *niggun V'samachta*

was taken up by the crowd, as the Rebbe, with a swing of his holy hand, re-entered 770 and went back to his room. The joy that took hold of everyone present skyrocketed and the dancing outside 770 continued for a long time."

At the following *tahalucha*, on Shavuos 5751, the Rebbe again addressed the returning crowd, in what turned out to be the last such occasion before Chof-Zayin Adar.

Inner Dimensions

By many of the Pesach, Shavuos, and Simchas Torah farbrengens, in addition to saying *l'chaim* to those who had gone on *tahalucha*, the Rebbe would also spend time speaking about its inner significance. The focus was less on the more sophisticated part of it—the speaking—and more on the harder, more draining part of it—the grueling walk.

The Rebbe explained that in Yiddishkeit, and life in general, there are many things we do not as an objective in and of itself but in order to reach something else. Some Yom Tov

Rabbi Chaim Tzvi Groner relates:

During a farbrengen of Acharon Shel Pesach in the early years (around 5717), the Rebbe gave out matza to those who went on *tahalucha*. My father, Rabbi Yitzchok Dovid Groner, who was a rov in East New York, had gone to speak at his shul for *tahalucha*, and came up to get matza.

The Rebbe said to him: "You are paid for your speeches!"

"Sometimes the speech is worth more than the payment," Rabbi Groner replied, in a joking manner.

"That's something which must be asked of the baalei batim," the Rebbe said with a smile.

In the end, the Rebbe did not give him the matza. But two days later, when Rabbi Groner went to *yechidus* for his birthday, the Rebbe took out a piece of matza from his drawer and gave it to him. "You wanted to receive matza from me- this is from the leftovers of my *kaara*."

related examples: We count the *omer* in order to get to Shavuot. Before the *shalosh regalim* three times a year, the Yidden would leave their homes and begin a days or weeks long journey in order to reach Yerushalayim for the holiday—a journey only worth taking since Yerushalayim was waiting at the end.

However, the Chida writes that when the Yidden would travel to the Beis Hamikdash, with every step they took a new *malach* was created. When we count the *omer*, although all the countings are in order to reach Shavuot, every single night we make a new *bracha*. This is because the route we take towards a mitzvah, and in our journey of life, isn't just a necessary evil, a meaningless path to a meaningful destination, it is important in itself as well; there are *birurim* to be

elevated and *malachim* to be created all along the way.

The Baal Shem Tov says that if a person gets lost in forests or deserts, he's lost for a purpose: to purify the hard-to-reach sparks buried in these forsaken places. The same is true if he isn't lost, if he's traveling through the forest or desert en-route to his destination. And the same goes for *tahalucha*: A person shouldn't think that the long, exhausting, seemingly meaningless walk is simply a necessary sacrifice in order to reach the shuls, that it would be better if they had been closer and the walk shorter. Rather, the walk is important on its own, and a *malach* is created with every step.⁴

And not only is the walking 'also' important, but it is the simple mundane act of walking that reaches the highest levels in *Eloku*. The Rebbe

explained this in many *tahalucha*-related *sichos*, in effect using *tahalucha* as a prism through which to explain the *avoda* of *ragalayim* (feet) on a broader scale.

A person has three general parts: head (intellect), body (emotions) and feet (obedience). Yet, although the head and body are higher than the feet, the feet are the ones that go, who take you places. The more sophisticated types of *avoda*—a person's understanding of feeling of Hashem—is inherently limited. But his *emunah*—and his *mesiras nefesh*—knows no bounds, and is the conduit to reaching *atzmus*.⁵ The highest levels of G-dliness are to be found in the lowest, simplest types of *avoda*.

Seeing the Rebbe Again

During the painful months after Chof-Zayin Adar, Chassidim didn't see the Rebbe for a very long time.

Days turned into weeks and months, yet the Rebbe didn't come out. On the second night of Shavuot 5752, after the groups of *tahalucha* goers returned to 770, they gathered outside the main entrance at 770 (near the window of the Rebbe's room). At 11:51 PM, the Rebbe appeared at the door and greeted the Chassidim after months of painful separation. The emotion in the air was palpable. Many Chassidim burst into tears while others shouted the brocha of "Shehechiyanu."

Spontaneously, many in the crowd broke out singing "אורח ימים אשכיעהו" - in a heartfelt cry to Hashem to restore the Rebbe's full health and that he should lead us to the *geulah shleima* speedily. ❶

1. Sichos Kodesh 5730 vol. 1 p. 98.
2. Toras Menachem vol. 19 p. 298.
3. Acharon Shel Pesach 5728
4. Sichos Kodesh 5728 p. 169-171.
5. Ibid 171-174; Achron Shel Pesach 5719; Acharon shel Pesach 5734



In the later years the Rebbe infused the institution of *chazzering* Chassidus with renewed vigor. At the farbrengen of Shabbos Lech Lecha 5750, the Rebbe spoke about the fact that Moshe Rabeinu would gather crowds—*makhil kehilos*—on Shabbos in order to teach them Torah, and we must do the same. From then on, *chazzering* Chassidus in shuls between *mincha/maariv* gathered new-found energy, and many *bochurim* would leave 770 on Shabbos afternoon to do so. (For this reason, many *bochurim* missed the famous surprise farbrengen of Nasso 5751).