

לזכות
החייל בצבאות ה' יעקב אריאל שיחי'
לרגל הולדתו ביום ד' אייר, ה'תשע"ו
שנת הקהל
ולע"נ ר' יעקב בן משה ע"ה
נלב"ע כ"ב שבט, ה'תשע"ב
ולע"נ השליח הרה"ת ר' אריאל בן
יבלחט"א ר' שאלתיאל זאב שיחי'
נלב"ע ח' שבט, ה'תשע"ה
נדפס ע"י
הרה"ת ר' דובער ומרת רחל מאטשניק
ולזכות משפחתם שיחיו

BECHATZROS KODSHEINU

In connection with Gimmel Tammuz, Chassidim share special and very personal "moments" they experienced in the Rebbe's presence. Shared especially for the bochurim today, with the hope that very soon we will each be zoiche to have our own moments as well, when we'll be reunited with the Rebbe.



TRUE LAVISHNESS

The following story is related by Rabbi Sholom Spalter of Tomchei Tmimim Lubavitch, Morristown, NJ, about a hora'ah received from the Rebbe before his bar mitzvah, and the Rebbe's response when it was fulfilled.



As the oldest son of a Holocaust survivor, my bar mitzvah was to be a truly joyous occasion, symbolizing the life my family had rebuilt from the ashes. My father's financial situation at the time was such that he was capable of throwing a lavish celebration in honor of this special occasion. He wrote to the Rebbe that he wishes to make a lavish bar mitzvah celebration. The Rebbe's response was that the Torah shows concern for the money of Yidden, and the bar mitzvah should

be enhanced by spiritual lavishness ("הרחבה ברוחניות").

My father took me to the office of the *mazkirus*, where we had the privilege of seeing the Rebbe's holy hand-written response, which my father copied down. He then turned to me and asked, "What do you think the Rebbe means by 'spiritual lavishness?'" Being a young boy, I didn't know what to answer. My father said, "I believe that as 'spiritual lavishness,' besides for memorizing the standard bar mitzvah *maamar* and preparing a *pilpul*, you should learn an additional *maamar* by heart." I agreed to this, and I indeed studied one of the *maamarim* of the Frieddiker Rebbe by heart.

My parents and I entered into *yechidus*. The Rebbe asked me what I prepared for my bar mitzvah and asked me two questions on the material, neither of which I answered, out of sheer awe. After the Rebbe tested me on the bar mitzvah *maamar* and the *pilpul*, my father said that because we received an answer from the Rebbe that there should be spiritual lavishness, the bar mitzvah *bochur* learned a second *maamar*. The Rebbe broke out in a smile; a smile which I recall until today—such a *lichtige* smile. The Rebbe then gave us *brachos*, but the smile was worth millions.



RABBI TZVI ELIMELECH SPALTER

JEM 287159

FOR NOW; FOR GENERATIONS

Rabbi Yossi Alperowitz, shliach to Bournemouth, UK relates about the yechidus'n that his group of talmidim hashluchim merited before travelling to Australia:



Thumbnail: Rabbi Alperowitz as a Shliach in Melbourne.

In the winter of 5744, I merited together with my *chaveirim* Rabbis Yisroel Rosenfeld, Sholom Raichik, Michoel Gourarie, Eliezer Halon and Yona Shur, to be selected as one of the *talmidim hashluchim* to Melbourne, Australia. Arrangements have been made for us to depart on 17 Adar II.

Several weeks before we left, our group met with the group of shluchim to Australia of 5742 that had returned to 770. We discussed the special *z'chus* of this shlichus, and the *kiruvim*

that the Rebbe gave to the *talmidim haShluchim* to Australia particularly. It was mentioned, that all the previous groups had merited to go in for *yeichidus* with the Rebbe, either inside the Rebbe's room or in *Gan Eden Hatachton*, before their departure. However, when the last group left in 5742, there was no *yeichidus* at all—not even a *yeichidus k'lolis*—and we had also heard from *mazkirus* that no *yeichidus k'lolis* has been scheduled yet for Purim, and there may not be one.



However, since the Rebbe said in *yechidus* to previous groups that the group travelling now is a continuation to the previous groups, we decided to study the Rebbe's words to the previous groups, out of the transcripts of *yechidus* and *farbrengens* that took place prior to their travelling on shlichus.

We did this, but I was not satisfied. I remembered going in for *yechidus* as a small child together with my family from 5730 and on. In 5737, our

family *yechidus* was postponed by the *mazkirus* because it was very close to the time that we were scheduled to have a *yechidus* as preparation for my bar mitzvah, in the winter of 5738. But because of the Rebbe's health concerns in the beginning of 5738, I did not merit to go to *yechidus* then. *Yechidus* started up again, from 5739 to 5741, but I had missed the opportunity. I hoped that perhaps now I would merit *yechidus*.

On Purim, it was announced in 770 that on the night preceding 17 Adar

IN MY HEART OF HEARTS, I FELT THAT THIS WAS NOT THE SAME AS A PRIVATE YECHIDUS.





If the Rebbe would greet the guests who came for Purim in a *yechidus klolis* in the upstairs *zal*. Since we were to leave the next day, we were given permission by the *mazkirus* to join. In another meeting that we had, we spoke excitedly about the good news that we would be joining the *yechidus klolis*, but in my heart of hearts, I felt that this was not the same as a private *yechidus*. When I shared this sentiment with others in the group, one member of our group suggested that we make the best of this situation by remaining in the *zal* until the guests would leave, which would give us the benefits of remaining in the Rebbe's presence as long as possible. Also, and more importantly, if we were the last to leave, we would automatically be in a private *yechidus* with the Rebbe (with the exception of the *mazkir*), albeit for only a few moments. We planned to do this inconspicuously, so that no one else would follow our lead. Even so, I felt it was not the same as a private *yechidus*.

A short time beforehand, it was announced that the *yechidus* would be broadcast live on hook-up. When it came time for the *yechidus*, the Rebbe entered the *zal* from the door on the southern side, and sat in his place on a small platform near the southern wall. We then entered through that same door, gave in our *panim*, and continued inward. The Rebbe began with the following words:

”ס'איז דא אזוינע וואס רעכענען אז דאס
וואס ס'האט זיך געביטען אז אנשטאט צו
אויפנעמען יעדערן באזונדער, נעמט מען אויף
אלעמען צוזאמען, איז דאס אן ענין וואס ווערט
ווייניקער.”¹

“There are those who think that the fact that there has been a change; that instead of meeting each person separately, we meet everyone together, is a deficiency [in the impact of the *yechidus*].”

When the Rebbe said these words, an immense fear gripped me. My heart

I KNEW IMMEDIATELY THAT THE REBBE IS TALKING TO ME!

was racing and pounding away. I knew immediately that the Rebbe is talking to me! I had had these very thoughts in the past few days! Certainly, I thought, all of my thoughts, words, and deeds from the beginning of my existence are revealed to the Rebbe's holy eyes; how can I be brazen enough to stand here?! In short, I now truly knew that the Rebbe is giving me the merit of true *yechidus*!

After this incredible opening, the Rebbe went on to explain that in truth, nothing is missing, *chas v'sholom*. On the contrary, there is added benefit in the *yechidus* taking place with a group and in shul. The Rebbe then moved on to other topics, and *baruch Hashem* I calmed down and I tried concentrating. The Rebbe explained a concept in *nigleh*—an explanation on *Hilchos Pesach* in the Alter Rebbe's *Shulchan Aruch*; and a concept in *Chassidus*—an explanation on the *maamar* that the Rebbe said on Purim. As the Rebbe continued, the Rebbe mentioned again that the concept of *yechidus* has not been lessened whatsoever at this gathering. In conclusion, when the Rebbe spoke about (people who asked if they should travel to the Rebbe for) *Yud-Aleph Nissan*, he used the expression "פראווען" "יא ניסן" - "We will celebrate *Yud-Aleph Nissan*!" The *zal* wasn't packed, but out of awe, I was soaked in sweat.

At the end of the *yechidus*, we waited until everyone else left. When we approached the Rebbe's table, Rabbi Leibel Groner told the Rebbe that we were the *bochurim* that

were going to Australia. The Rebbe responded, "Presumably they will be here tomorrow after *mincha* also." The Rebbe's holy face expressed loving *nachas*, as if he identified with our "tactic." The Rebbe gave each of us a dollar and we left the *zal* (by way of the same door through which we had entered) feeling uplifted and elevated.

Another incredible thing happened at that *yechidus*: Right before our turn, someone who looked like a Chossid of another community (not Chabad) approached the Rebbe and asked the Rebbe something in a low voice. The Rebbe answered in a tone loud enough for us to hear, that the Alter Rebbe explains² that *מחשבה טובה הקב"ה מצרפה למעשה* - "a good thought is attached by Hashem to a deed" - doesn't mean that there is no deed, and Hashem considers the thought "as if he did it." Rather there is also a deed.

At the time we didn't pay that much heed to it, but later on I realized that it's possible the Rebbe was also speaking to us, negating what we had thought; that now there is no *yechidus* and the best we can do is study the past *yechidusin* and it will be as if we were in *yechidus*. Instead, the truth of the matter is that whatever was accomplished in the past in a private *yechidus* could now be accomplished in a *yechidus klolis*. As the Alter Rebbe explains, no deed is missing.

Afterwards, a member of our group went into the *mazkirus* to clarify what the Rebbe intended to do, but the *mazkirim* weren't sure. After some time, we were told that at the end of *mincha*, we should wait in the *Gan Eden Hatachton*, where we will receive a parting *bracha* from the Rebbe upon his return from *mincha*!

The next day, before the end of *mincha*, we entered the *Gan Eden Hatachton* and waited near the steps. After *mincha*, when the Rebbe entered the *Gan Eden Hatachton* and the door was shut, the Rebbe immediately

began blessing us. Towards the end of that *bracha*, the Rebbe gave us each the *maamar Balaila Hahu* 5700, which was printed for Purim at the Rebbe's instruction. The *maamar* that the Rebbe said on Purim, which the Rebbe also spoke about during the *yechidus klolis*, was based on this *maamar*. The Rebbe also gave each of us an Australian two dollar bill. The *maamarim* and bills were prepared inside the Rebbe's *siddur*. The Rebbe then finished the *bracha* and, while still speaking, opened the door to his room and began to enter. This event took about two minutes.³

In the Rebbe's *bracha* to us during this private *yechidus*, the Rebbe, in an unusual manner, connected it to the *parsha* of the week before we left: "Since we're coming from *Parshas Tzav*, which means 'encouragement' immediately and for generations, may you encourage there immediately and for generations." An amazing thing happened—something that hadn't happened in any of the previous groups in years of *shlichus* to Australia—a few years after we had returned from the *shlichus*, one of us returned to Australia to get married. More importantly, two of the members of our group returned to Australia after their marriages and they are on *shlichus* there to this day. So it turns out that in our group there were two types of *shlichus*; one that was "immediately," and another that was "for generations." (Of course, even the *shlichus* of the others, which in a revealed way was only "immediately," certainly had an effect "for generations;" as is the case with every *shlichus*, the fruit of the *shlichus* continue on for all generations.) **T**

1. The entire *yechidus* is printed in *Toras Menachem Hisva'aduyos* 5744 p. 70.

2. Tanya chapter 16.

3. The text of this *bracha* is printed in *Sefer Hashlichus*.