



At the Tziyun

Those who have visited the resting places of *tzaddikim* know that there are some places that have a solemn, constricting effect on the visitors, while others propel an uplifting and joyous mood. The Rebbe's Ohel is of the latter category.

Arriving at the Ohel, even before any contemplation, one's mood is uplifted. The tone is joyful.

(Yud Shevat 5716)

די וואס זיינען געווען אויף אוהלים פון צדיקים ווייסן, אז עס זיינען דא אוהלים וואס פועל'ן א קו פון מרירות וכיווץ, און פאראן אוהלים וואס פועל'ן א קו פון שמחה ועלי'. דעם רבי'נס אוהל איז פון דעם סוג. קומענדיק אויפ'ן אוהל, נאך איידער מען איז זיך מתבונן, פועלט עס אן עלי' והגבהת הרוח, וואס דאס איז שייך צו שמחה.

(משיחת יו"ד שבט תשט"ז)

לזכות
החתן הרה"ת ר' יעקב דוד שי'
קאטלארסקי
והכלה מרת חי' מושקא תחי'
וויינגארטען
לרגל חתונתם בשטומ"צ ביום
ח"י מנחם אב, ה'תשע"ו הבעל"ט
נדפס ע"י
הרה"ת ר' ישראל דובער
וזוגתו מרת ברכה שיינא חנה שיחיו
וויינגארטען



"I will mention this at the Ohel," "אזכיר על הצי"ן" are perhaps the most often seen words in the Rebbe's written responses.

The Rebbe referred to the Ohel as the place where "דא איז ער"—this is where he [the Rebbe] is.¹

As we have seen throughout the generations, the Rabbeim regarded their visits to the Ohel of previous Rabbeim as more than simply צדיקים בקבר. They were actually being in the presence of their predecessors.

The Rebbe was once asked by a delegation of elder Chassidim to be more cautious of his health and visit the Ohel less frequently. They reasoned that the Rebbe stood at the Ohel in the cold for many long hours. "We need a Rebbe!" they explained. The Rebbe responded:

"אן דעם קען ניט זיין. איך מוז אליין נעמען דעם פעקל. איר זאגט דאך אליין אז מ'דארף האב'ן א רבי'ן!"

("This would be impossible to forgo. I must carry this burden on my own. 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.

As to their reasoning of the cold weather, the Rebbe told them to ask Reb Zalman Duchman about it. "He goes to the Ohel very often," the Rebbe said. "He'll also tell you that at the Ohel it is always warm!"



At times, the Rabbeim would even repeat what had transpired during their visits at the Ohel, shedding just a bit of light on the way they approached these visits.

The Frieddiker Rebbe writes in a *reshima* that the Tzemach Tzedek once told his son, the Rebbe Maharash:

"I was at the *tziyun* of my righteous mother in Liyozneh, and she told me that because of her *mesirus nefesh* for Chassidus, she was invited into the Baal Shem Tov's chamber to ask for mercy on my behalf..."²

Similarly, the Rebbe records in a *reshima* a conversation between the Frieddiker Rebbe and his father, the Rebbe Rashab. The Frieddiker Rebbe asked, how one should conduct himself when putting on tefillin in a certain manner. The Rebbe Rashab replied: "I went to my father [at the Ohel] and asked..."³



POWERFUL EXPERIENCE

In the year 5645 (תרמ"ה), the Rebbe Rashab was not well and he traveled to see a specialist in Vienna. Before leaving Lubavitch, he visited the Ohel of his father and grandfather, the Rebbe Maharash and the Tzemach Tzedek, in Lubavitch.

"While I was at the Ohel," the Rebbe Rashab relates, "my father told me that I should travel to Vienna through Nyezhin, Haditch, Anipoli, and Mezhibuz, to stop at the holy Oholim [of the preceding Rabbeim]..."

The Rebbe Rashab later described the profound impact these visits at the Oholim had on him:

"What I received during these visits at the holy Oholim was infinite riches (עושר בלתי מוגבל). For the two ensuing years (5645-5646) I was still in awe from that which I saw and heard at the Oholim. Only in the winter of 5647, during my visit in Yalta in the Crimean peninsula, did I begin to get back to myself..."

"...The *maamar* I recited on Shavuos 5647 is based on my great-grandfather, the Mittlerer Rebbe's *maamar*, which I heard while visiting his Ohel in 5645..."

(Based on the Frierdiker Rebbe's *reshima*,
Sefer Hasichos 5703 p. 164)

"I Promised My Father"

In his *sefer* "*Ashkavta D'Rebbe*," Rabbi Berel Rivkin records how the Frierdiker Rebbe visited the Ohel of his father, the Rebbe Rashab, during the first year after his *histalkus*. Rabbi Rivkin would accompany the Frierdiker Rebbe to the Ohel and then walk out leaving the Frierdiker Rebbe alone in the room. "From behind the fence, I could hear his voice and his cries," he writes.

Once, Rabbi Rivkin noticed that the crying subsided, and he peeked in through a crack in the wall. "I saw how the Rebbe stood quietly, not crying anymore, the Tehillim in his hand was closed, and he was speaking softly while making small gestures with his hand. It was as if he was speaking to someone in person..."

Arriving later at home, the Frierdiker Rebbe told Rabbi Rivkin to come into his room and hear a *maamar*. "I promised my father I would say Chassidus," he explained.⁴

Gut Yom Tov Rebbe!

As is well known, the Rebbe visited the Frierdiker Rebbe's Ohel quite frequently and brought *panim*

and requests for *brachos* there. Obviously, we do not attempt to have even the slightest clue as to what the Rebbe accomplished with his visits at the Ohel. Nevertheless, the following story may, in some way, be telling of how the Rebbe approached the Frierdiker Rebbe at the Ohel.

Rabbi Moshe Herson relates:

“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 Lashon. 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.”⁵



Just as In his Lifetime

In addition to our Rabbeim's holy and lofty accomplishments with their visits at the Oholim, they taught Chassidim as well how to properly approach a visit to the Ohel.

In the “*Maamar Hahishtatchus*” by the Mittlerer Rebbe, he speaks of various reasons for visiting the Ohel of one's Rebbe, with in-depth explanation to the meaning behind this practice.

The Mittlerer Rebbe compares this to a Chossid who travels to the Rebbe during his lifetime. Sure, one can learn the words of his Rebbe in the book-form, but it will not have the same impact on him as a real visit in his Rebbe's court. Chazal say, אינו דומה שמיעה לראיה. In order to have a real, internal connection with his Rebbe, the Chossid must travel to see him from time to time. The frequent visits with the Rebbe will refresh the natural love of the Chossid to the Rebbe and help him internalize the Rebbe's words and live with them day by day.

The same applies after the *tzaddik's histalkus*:

“Once the *tzaddik* passes on, even though his true force of life, (his *emunah*, *ahava*, and *yirah*) is still very much accessible for his *talmidim*, nevertheless, while each one is preoccupied with everyday living (worrying about *parnassa*, etc.), the *tzaddik's* light could be extinguished from within them. Therefore, it is imperative to travel to his resting place and rekindle the love from the depth of one's heart.



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Certainly the light is not completely extinguished—there is still a remnant left inside...

"...This is why a person feels the wish to travel to the resting place of a *tzaddik*; in order to rekindle the love. For if it was totally extinguished *chas v'shalom*, he would not feel the wish to go at all..."⁶

On this note, the Frierdiker Rebbe once told a Chossid who was about to embark on a trip to the Rebbe Rashab's Ohel on his behalf: "Do you know how to speak to my father? You should speak to him just as you would at *yechidus*... You should say, 'Rebbe, I am a shliach of your son and your Rebbetzin. They sent me here.' And then you should recite the Maaneh Lashon."⁷

In clearer terms, we learn from the following story:

The Rebbe was once asked if it is appropriate to visit the Ohel on a *yom segula* (either Chol Hamoad or Isru Chag), although according to some sources, one should not visit a cemetery on those dates. The Rebbe responded: "If you consider it as visiting a cemetery, then you indeed should not go. But if you hold that the Rebbe merely moved a few blocks away, then what is the difference between being here [at 770] or there?"⁸

When speaking of the fact that all the Rabbeim chose to have their holy resting places specifically outside of Eretz Yisroel, the Rebbe explained:

The fact that we find ourselves in close proximity to the *tziyun* brings tremendous assistance in our *avodas Hashem* and weakens the temptations of the *yetzer hara*. Halacha maintains that when one has

bread within his reach ("פת בסלו"), he won't actually hunger for it. When one is close enough that he has the ability to be at the Ohel, his *yetzer hara* won't bother disturbing his *avodas Hashem*.⁹

רבי!

In addition to being at the Ohel, the Rebbe explains that it is possible to accomplish *hishtachus* in a *ruchniyus* sense, without actually having to be at the Ohel physically. "Nevertheless," says the Rebbe, "this cannot compare to actually being at the Ohel בגשמיות כפשוטו."¹⁰

In this regard, the Frierdiker Rebbe says in a *sicha*: אין א' עת צרה, ר"ל, שרייט מען דאך: טאטע! זיידע! מען דארף זיך מכין זיין אויף זאגען דעם אלטען רבי'נס גיגון, און מען דארף זיך מצייר זיין ווי מען איז אין האדיטש אויפן אהל און מען קלאפט אן אין טיר און מ'זאגט: רבי!

(משיחת פורים תש"ו)

Chassidim and Their Rebbe

The stories quoted above are about our Rabbeim's visits to the Oholim and the heavenly *giluyim* they were prone there. As Chassidim who follow in their footsteps, we were also taught by the Rabbeim to visit the Ohel from time to time.

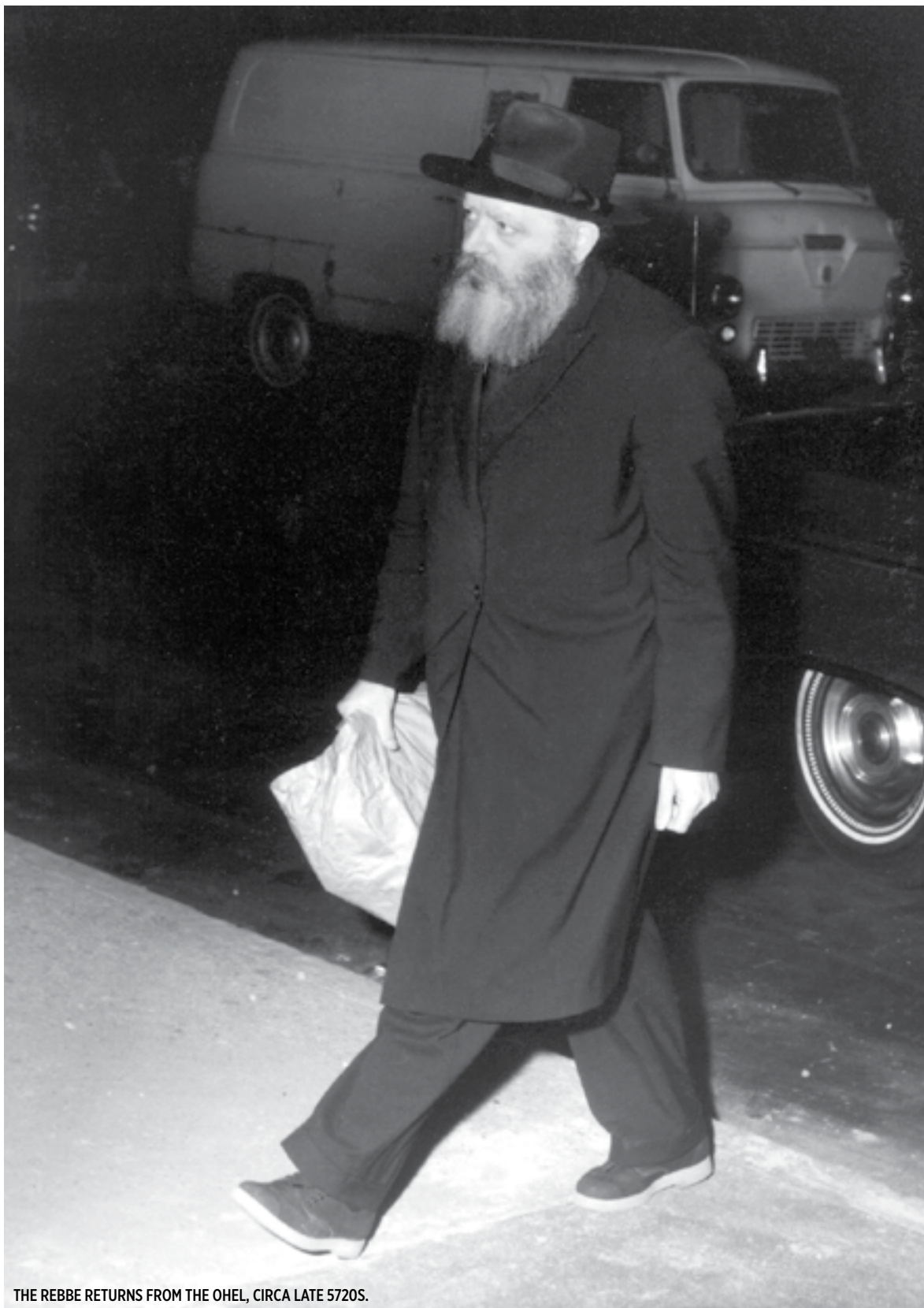
Most importantly, the Rebbe taught Chassidim after the Frierdiker Rebbe's *histalkus* that the way to receive his *brachos* and guidance in these times is by being at the Rebbe's Ohel.

Today as well, hundreds of thousands of Yidden flock to the Rebbe's Ohel each year seeking his *brachos* and *yeshuos*, and so many relate their stories of open miracles after being at the Ohel. (Some of these incidents are published in our monthly column "דער רבי וועט געפינען א וועג".)

Below are examples from previous generations, telling how even an ordinary Chossid can reach great *giluyim* by visiting the Ohel of his Rebbe.

The Living, The Living

In his diary, the Frierdiker Rebbe speaks of an elderly Chossid named Tzemach Dovid of Luzhin (Latvia). He had seen the Tzemach Tzedek in his youth, and the Tzemach Tzedek told him a seemingly mysterious *vort*: "ח"י ח"י יודוך"—two-times "ח"י has the *gematriya* of thirty-six." [The quote is based on a *passuk* in Yeshayahu,¹¹ literally meaning: The living, the living, they shall thank You.]



THE REBBE RETURNS FROM THE OHEL, CIRCA LATE 5720S.

Seventy years later, Reb Tzemach Dovid visited the Ohel of the Tzemach Tzedek and the Rebbe Maharash in Lubavitch. Standing there, he recalled the Tzemach Tzedek's words about two-times ״ן, when suddenly he envisioned the Tzemach Tzedek's holy face. In his vision, the Tzemach Tzedek said: "Tzemach Dovid! This is your thirty-sixth time visiting Lubavitch. Two-times ״ן has the *gematriya* of thirty-six!"

"Immediately," Reb Tzemach Dovid later told the Frierdiker Rebbe, "I fell on the holy ground of the Ohel and cried bitterly from the depth of my heart, 'My Rebbeim, grace me with the ability to accomplish, now at the end of my life, all that I need to do in this world...'"

"I remained in Lubavitch for a full week, spending each day, from morning to evening, at the Ohel."

Reb Tzemach Dovid then told the Frierdiker Rebbe that he feels his strength slowly diminishing, so he is now on his way to Rostov where he will receive blessings for a "safe trip" from the Rebbe Rashab, and then to Lubavitch to receive this blessing from the previous Rebbeim. "I will then return home to prepare for my journey onward [to the next world], for I am already ninety-three years old," Reb Tzemach Dovid completed his tale.¹²

"My Father Came to Me..."

Reb Yaakov Landau, the longtime rov of B'nei Brak, once related:

"At the time of the Rebbe Rashab's *histalkus* I was very ill and no one informed me of its occurrence. Learning about the news later on, I was devastated and could not get back to myself. I went to the Ohel

THE REBBE AT THE OHEL SHORTLY AFTER YUD SHEVAT 5710,
BEFORE THE STRUCTURE OF THE OHEL WAS BUILT.



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and wrote in my *pan* that since the Rebbe is no longer with us here on earth, I request of the Rebbe that I should at least be buried within fifty *amos* of the Ohel.

“The next day, the Frierdiker Rebbe told me that his father, the Rebbe Rashab appeared to him and said: ‘Tell Yankel to stop speaking in this manner...’

“I asked the Frierdiker Rebbe what sort of speech he was talking about, and he replied, ‘You should know on your own...’”¹³



In conclusion, a powerful *sicha* from the Rebbe:

On Shabbos parshas Vayechi, 5747, the Rebbe spoke about the fact that the entire *Sefer Bereishis* ends on what would seem to be a negative note, that Yosef was buried in Mitzrayim and not brought up to Eretz Yisroel. Why would we conclude a *sefer* with such a story, and immediately proclaim “*Chazzak, Chazzak*”?

The answer, says the Rebbe, is because Yosef specifically remained in Mitzrayim to allow *b'nei Yisroel* the necessary *kochos* to survive and thrive in *galus*.

In our time, our Yosef, the [Frierdiker] Rebbe, has his resting place (מנוחתו כבוד) right here with us in *galus*, and more specifically in the “lower

hemisphere” (in the United States). The reason is in order to help us retain “*Chazak, chazak, ve'nischazek*,” a double and triple measure of strength; because our Yosef, the essence of Yosef (עצמות יוסף), is with us in *galus*!

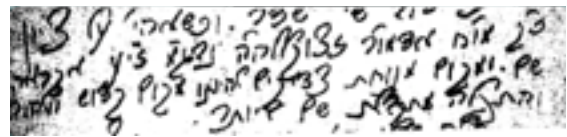
Hence, there is no need to be intimidated by the trials and tribulations of *galus*. We will outlive them all; we will strengthen ourselves in Torah and mitzvos, and we will continue on the path he set for us. We will go out spreading Torah, Yiddishkeit, the *ma'ayanos* of Chassidus everywhere, until the coming of Moshiach!¹⁴ ⑦

Text of the Rebbe's written response about the special value of *tefillos* at the Ohel:

קבלתי הפ"נ שלו ע"י... וכשאהי על ציון כ"ק מו"ח אדמו"ר
וצוקללה"ה נבג"מ זי"ע אקראהו שם.
ומקום מנוחת צדיקים להיותו מקום קדוש וטהור התפלה
מתקבלת שם ביותר.

I received your *pan* through... When I will be at the Ohel of my father-in-law I will read it there.

The resting place of tzaddikim, being a holy and pure space, is where prayers are well-answered.



1. Toras Menachem vol. 1 p. 108
2. Kitzurim V'haoros on Tanya p. 127
3. Reshimas HaYoman p. 192
4. Ashkavta D'Rebbe p. 125
5. Rabbi Herson's interview with A Chassidisher Derher, Iyar, 5774.
6. Maamorei Admur Ha'Emtzoi Kuntreisim p. 23-24
7. Zikaron L'vnei Yisroel p. 102
8. My Encounter interview with Rabbi Herschel Feigelstock, Living Torah disc 110 program 437
9. Toras Menachem vol. 11 p. 30
10. Sichos Kodesh 5741 vol. 1 p. 114
11. 38:19
12. Based on the Frierdiker Rebbe's *reshima*, Sefer Hasichos 5687 p. 130
13. Kovetz Od Avinu Chai (Lubavitch Wisconsin) p. 47
14. Sefer Hasichos 5747 vol. 1 p. 256