



JEM194239

LONG LASTING IMPACT



JEM191349

**RABBI SHOLOM
BER WOLPO**

Rabbi Sholom Ber Wolpo is a scion of the illustrious Slonim family of Yerushalayim, descended from the Alter Rebbe. His parents, who were not Lubavitcher Chassidim, at first objected to his joining a Lubavitcher yeshiva. His brother Menachem Mendel, today the shliach in Netanya, and his sister Sima, who married Reb Mordechai Ashkenazi, a”h, were also *niskarev* to Lubavitch. In 5726, he traveled to New York as a *bochur* to spend the year of *kvutza* in 770. Rabbi Wolpo wrote a detailed diary. Here we present a few excerpts from his *yechidus*’n.

TEVES 5726

During the yechidus, I was fortunate to receive detailed guidance in many areas, and clear answers to all my questions.

At the end of the yechidus, the Rebbe told me:

The fact that you are a grandson of the Alter Rebbe will help you ascend higher and higher, and help you be a Chossid, *yerei shomayim*, and *lamdan*.

Write to your sister Sima and ask her why I haven’t heard from her in so long. I want to hear about what is going on with her and her activities.

What is with your brother Menachem Mendel? Is he still learning in...? You must write to him about the things you hear while here [i.e. at the Rebbe’s *farbrengens*]. Not the entire transcript of the *sicha*, but a point from a *sicha* or a *maamar*. This will result in his coming closer to Chassidus over time. Your bringing him closer will benefit you too [as it says in Chassidus about one who does act of *tzedaka*] “נעשו מזרחי” ולבו זכים אלף פעמים ככה—Your heart and mind will be a thousand times purer.”

How is your mother; is she feeling well? How is your father; is he still working in the bank as he used to? In the same location in Yerushalayim? Give my regards to them all.

CHESHVAN 5727

At the end of the yechidus, the Rebbe told me:

Regarding your brother, the truth is that his situation is much better than you think. Especially considering what you wrote—that he has already visited the *yeshiva* there [in Kfar Chabad]. So there will not be much opposition [from your parents] to his joining the *yeshiva*.

The most important thing is not to turn this into a big deal, causing commotion or argumentation. Instead, this is how it should be done: When you arrive home, have your brother engage your parents in conversation, and at some point he can throw in a word on the subject. Afterwards, you should also engage them and mention it a couple of times, and your sister should come over and say something about it too.

נדפס ע"י ולזכות
הרה"ת ר' דוד משה
זוגתו מרת מושקא
ומשפחתם שיחיו
חזן

In this manner, the whole matter [his joining the *yeshiva*] will be done without much opposition, and it will be much easier than you imagine.

However, you should find out about what's going on in the *yeshiva* now—whether he can be admitted at this point, given the *seder* of the *yeshiva*. You should also verify when the new semester begins, because there needs to be an appropriate class for him, and he must have a *chavrusa*. It is also possible that they're learning a different *maseches* there [than the one he had been learning in his previous *yeshiva*]. All of this must be clarified when you get there. The main thing is that you should do everything without fanfare and without commotion, and it will be much easier than you imagine, as there will not be much opposition.

The Rebbe took \$50 out of the drawer and said:

This will be my participation in your travel expenses. You should travel with success, in good health, and happily. May Hashem fulfill all the desires of your heart that you mention here, for good and for blessing. May you be successful in learning *nigleh* and Chassidus, and in *avodas hatefilla* and fulfilling *mitzvos b'hiddur*, and all the other things that you wrote.

At that time, I was feeling down about having to leave 770. I gathered the courage to ask the Rebbe, at the end of the yechidus, for a bracha that I should be able to return to 770 as soon as possible. The Rebbe answered:

To return here again? You must first “unpack the bags” that you took from here; that which you're aware of, and even more that you are not aware of. Especially considering the fact that with Hashem's help you've been here for a year and more than a year, and twice during the month of Tishrei.¹

When one learns Torah—*nigleh* and Chassidus—which is compared to fire, the words will inevitably have an effect and change the person, no matter how he learns them. The fact that this is not immediately apparent is inconsequential...

...As we discussed at the farbrengen of Shemini Atzeres and Simchas Torah, many “bundles” of spiritual “goods” are distributed here, and afterwards, throughout the year, we disassemble and open them. The same applies to you personally: You've been in a place from where you must take the strength to last a long time, for several years, and that will remain with you even when you return from here to your father's home. You have received a lot here, some of it is visible immediately, but there is some that you take and it is concealed, only to be visible later. It is specifically this [the strength that is hidden at first] that is higher than what is immediately visible.

You must utilize the *kochos* you've been given, at least a portion of them, and this will help you become a *lamdan*, diligent, and an *oved*—the qualities that must be present in a *tomim*. When you'll be seen in this manner, especially since you have *zechus avos*—you are descended from the Alter Rebbe—it will be possible to consider your coming here again.

Go in peace and send regards to your father and mother. May they have *nachas* (*the Rebbe smiled*), from you and your sister and brother (*the Rebbe smiled broadly*) and from the grandchildren. Also, send my regards to your grandfather and grandmother.

TISHREI 5729

The Rebbe told me, amongst other things:

As a general rule, it's important to look after your health and maintain a healthy and wholesome body. Firstly, because it's a *mitzvah* from the Torah, and secondly because this is one of the approaches of the *yetzer hara*—it tries to ensure that the body will be weak, which then disturbs one's diligence in learning Torah, *nigleh* and Chassidus, and even fulfilling *mitzvos b'hiddur*. Therefore, you must see to it that you eat, drink, and sleep properly. **T**

1. The *kvutza* would arrive before Tishrei and leave after the following Tishrei.