



לזכות
דניאלה ברכה בת שיינא חנה
לרפואה שלימה וקרובה



THREE REACTIONS

After being imprisoned in the Shpalerke, the Frierdiker Rebbe was released on 3 Tammuz and sent to exile in Kastrama. On 12 Tammuz, he was notified that he was completely freed.

When the Frierdiker Rebbe was informed—at the offices of the Russian NKVD—that he was free, the news reached the home of his host, the *shochet* of Kastrama, before the Frierdiker Rebbe returned from the office. Reb Michoel Dvorkin was there, and in his great shock and joy over the unexpected good news, he grabbed a *sotke*,¹ a bottle of *mashke*. He did not drink it, of course, but held it and danced throughout the house singing a Russian song whose words mean, “There is no-one besides Hashem.”

Reb Michoel worked with non-Jews for many years, and would often use Russian expressions. That’s why he sang this *niggun* in Russian too: “*Nyet, nyet nikava krome*—and here one would say Hashem’s name—*adnavo*.”² Since the *halacha* is that Hashem’s name cannot be mentioned in any language (not just Hebrew), we cannot say the Russian word for “Hashem,” and so instead, we say “*krome yivo*,” which means, “besides Him,” and the meaning is clear.

We know of the reactions of three different people to the news of the Frierdiker Rebbe’s release:

Reb Elye Chaim’s [Althoiz] face changed colors—half red, half white, to the point that the Frierdiker Rebbe feared for his well-being and calmed him by patting his shoulders, so that he should calmly absorb the news.

Reb Michoel—as detailed above.

In addition: in the home of the *shochet* from Kastrama there also lived a young boy of around nine-years-old, who was not particularly intelligent. When he saw the commotion, he wanted to show how he, too, was excited. He did a handstand on the fence, and proceeded to do several cartwheels on the fence.

Even a young boy, who had been raised in a different atmosphere, was affected and showed it in his own way.

In our own lives, each of us goes through a similar three stages of childhood, adulthood, and old age. We experience these stages—in a way—every year and every day. There are times that our minds think small—like a child, there are times that our minds think with the maturity of an adult, and there are times when the mind is like that of an elderly person, whose mind is calm and settled.

The *geula* must permeate all of these mindsets, and cause them to go beyond their typical limitations, each in its own way.

(*Yud-Beis Tammuz 5725*)

1. From the Russian word *сотый* meaning a hundredth. This was a bottle 1/100 the size of a larger standard measure.

2. In Russian: Нет, нет никого кроме Б-га одного.