



לעבן מיטן רבי'ן



<p>ע"י בנם ר' יקותיאל יהודה וזוגתו מרת פעסל לאה ומשפחתם שיחיו רוהר</p>	<p>טור 'לעבן מיטן רבי'ן' הוקדש לזכרון ולעילוי נשמת ר' שמואל ב"ר יהושע אליהו ז"ל ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד ת'נ'צ'ב'ה'</p>
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Royal Visit

TEVES 5714*



The following is an excerpt from the diaries of Rabbi Yehuda Krinsky. In an entry from the month of Teves in the year 5714*, he describes a visit the Rebbe made to the Novominsker Rebbe, Harav Yehuda Arye Perlov, to be *menachem avel* him after the passing of his wife.



This past week, on Tuesday, 9 Teves, something interesting happened. It was about four in the afternoon, and I was sitting in the *zal* learning. All of a sudden, Rabbi Hodakov walked in, and told me

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that I should follow him. He explained to me that the Rebbe needs to go somewhere, and that I am needed to drive the car. Reb Shmuel Aizik Popack was notified so that he'd have a car ready for me to pick up.

Meanwhile, I had already found out where it was that the Rebbe wanted to go. The wife of the Novominsker Rebbe had just passed away, and the Rebbe wanted to go be *menachem avel*.

I did not really know how to get there, and as I was asking someone for directions, the Rebbe suddenly came out of his room and was ready to leave.

I had a basic idea of the directions but I didn't know exactly, but the Rebbe was already on his way out of 770 and by now I needed to show the Rebbe which car we were going in. Reb Zalman Gurary, who was going to be coming along, reassured me that he will give me directions.

I opened the door to the front of the car where I thought the Rebbe would sit, but instead, the Rebbe opened the rear door of the car himself, taking a seat in the back.¹

When Reb Zalman arrived, the Rebbe asked that he sit in the back next to him.

Reb Shmuel Levitin who also came along with us, also sat in the back at the Rebbe's request.

Rabbi Hodakov sat next to me in the front seat.

During the ride, Reb Zalman gave the Rebbe a report on a gathering that took place that day in Newark. Apparently, Rashag together with some other Chassidim had attended this meeting as well. It was hard for me to follow the whole conversation, but from what I picked up, the meeting revolved around funding for Kfar Chabad, to buy cows there. In the course of the discussion, names of big philanthropists, such as Mazor and Schlafer came up, and huge sums of money in the range of \$50,000 were mentioned. The Rebbe asked about various details.

(When we arrived back in 770, Rabbi Hodakov told me to forget about everything I had heard in the car...)

When we arrived to the shiva house, I saw Reb Dovid Raskin together with someone else standing on the steps, waiting for us.

The Rebbe asked, "Is this it?"

There was no place to park, so I went out and opened the door for the Rebbe, and after everyone was inside the house I went to park the car somewhere else until we would need it again for the return trip.

After I parked, I came into the house. The Rebbe was sitting opposite the Novominsker Rebbe, conversing and asking him various questions.

The Rebbe inquired about his Rebbetzin's age and her history. When the Novominsker said that she had come to America 30 years earlier because of the pogroms that plagued her town, the Rebbe noted that in general, the climate in Europe at that time was pretty good for the Yidden, in terms of their relationship with many of the local non-Jews, but we see that at the end of the day, Yidden emigrating to America was actually a good thing,

like Yosef said about his exile to Egypt, that it was לפליטה גדולה.

When the Rebbe asked the Novominsker if there are any *chiddushei Torah* of his father (Rabbi Yaakov Perlov) that were printed, he answered that only handwritten copies exist. The Rebbe responded that it would be worthwhile to print them, for then all Yidden, including those who were not present when the *chiddushim* were said, would be able to drink from these fountains.

The Rebbe added that even if there was a specific instruction to not print his *chiddushim*, there is room to say that one shouldn't listen!

The Rebbe continued and explained that it is worth it to print 1,000 *sefarim*, even if only 10 copies will be used!

Afterwards, the Rebbe asked if he has any *sefarim* of his own. When answering that he had already published two *sefarim* "Kol Yehudah" and "Lev Ari," the Rebbe said that he would be glad to receive them, adding that in his hands, the *sefarim* will definitely come to good use.

When it came time for Maariv, they asked the Rebbe if he will daven together with them. The Rebbe responded that he will stay but not daven, saying, "*Ba mir iz andere sedarim*" (meaning that this does not fit with his regular routine - Ed).

After Maariv, the Novominsker asked the Rebbe how an *avel* should conduct himself regarding saying words of Torah in davening, for example "*Eizehu Mekoman*."²

The Rebbe answered him that when the Friediker Rebbe was an *avel*, he would say all those parts of davening which are parts of Torah, such as "*Pitum Haketores*," "*Eizehu Mekoman*," "*Tana Devei Elyahu*," etc. but quietly. And then someone else would finish off those sections out loud.³

On a side note, when the Rebbe mentioned that he would like to receive the *sefarim*, the *gabbai* of the Novominsker Rebbe commented that קיחה—receiving has to be with money. The Rebbe looked at him with a look of surprise, but continued speaking with the Novominsker. Afterwards, as everyone was leaving to another room for Maariv, the Rebbe turned to the *gabbai* and told him, "You mentioned earlier that buying must be with money. Certainly you know that Efron said the same thing, and he received a punishment for that. A *vov* was taken out of his name in Torah..."⁴ The *gabbai*, regretting his comment earlier, approached the

Rebbe after Maariv, and asked for *méchila* from the Rebbe.

The Rebbe asked for his name and his mother's name, and afterwards started to be *melamed zechus* on him, saying that this is the preciousness of a Yid: Whenever he has a chance to quote a Gemara, he can't hold himself back, and even interrupts a conversation in order to do so.

At the end of the visit, when we went outside, I showed the Rebbe the car. Reb Zalman tried to squeeze himself into the front of the car, between me and Rabbi Hodakov but the Rebbe stopped him, "The driver won't be able to turn the wheel..." the Rebbe said. Reb Zalman went to the back of the car, and the Rebbe said with a smile, "He [Reb Zalman] probably wants to be the driver himself..."

During the ride back, the Rebbe commented, "Ah! 30 years in America..." The Rebbe also said about the Novominsker Rebbe, "It is apparent on him that he's *'a varemer Yid'* [a warm Jew]." The

Rebbe then turned to Reb Zalman and asked him if this that the Novominsker was wearing a silk coat was only because he's in *aveilus*. Reb Zalman answered that there's a *minhag* of many Admorim to wear silk the whole year round, without a *chashash* of *shaatnez*.

The conversation then turned to the obligation to wear tzitzis on a silk garment.⁵

When we arrived back in 770, the Rebbe left the car and said to me in Yiddish, "A *dank* [thank you]," and then repeated, "A *dank*, Krinsky." **T**

1. The Rebbe would only sit in the front of the car when driving to and from the Ohel.
2. An *avel* is not allowed to learn words of Torah during the week of *shiva*.
3. See Reshimas Hayoman p. 413. Toras Menachem v. 41 p. 44.
4. Rashi Chayei Sara, 23:16.
5. Many years later, in 5750, the Rebbe began wearing silk all year.



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