

A Chassidisher **Derher**

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A COLLECTION OF THE REBBE'S HORA'OS
TO SHLUCHIM IN THEIR WORK OF
SPREADING YIDDISHKEIT AND CHASSIDUS

A Life in the Sichos

RABBI LEIBEL SCHAPIRO SHARES
HIS MEMORIES GROWING UP
WITH THE REBBE AND THE SICHOS

Kollel

THE REBBE'S
PERSONAL INITIATIVE



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לעבן מיטן רבין



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ע"י בנם
ר' יקותיאל יהודה
וזוגתו מרת פעסל לאה ומשפחתם שיחיו
רוהר

טור 'לעבן מיטן רבין' הוקדש לזכרון ולעילוי נשמת
ר' שמואל ב"ר יהושע אליהו ז"ל
ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד
תנ"צ'ה'

“Shteigen in Lernen”

CHESHVAN 5711*



The following is an excerpt from Yemei Bereishis describing the first half of Chodesh Cheshvan of the year 5711*, just a few short months before the Rebbe formally accepted the *nesius*. Even then, the Rebbe showed continuous care and concern for the *bochurim*—*dem Rebbe's kinder*.

WEDNESDAY, FIRST DAY OF ROSH CHODESH

Yesterday, the Rebbe instructed Rabbi Yisroel Jacobson to farbreng on both nights of Rosh Chodesh. Accordingly, Reb Dovid Raskin arranged for there to be a farbrengen tonight in the *zal*.

During the farbrengen, Reb Berel Baumgarten treated the Chassidim to some stories displaying the greatness of the Rebbe Shlit"a.

THURSDAY, SECOND DAY OF ROSH CHODESH

At around 5:30 in the afternoon the Rebbe left his room and saw the *bochur* S.M. standing in the corridor. The Rebbe stretched out his hand in greeting and asked him, “When have I last seen you?” The *bochur* replied that it had been on Simchas Torah. The *bochur* then divulged to the Rebbe that he has a very difficult problem, and he would very much like to have a *yechidus*. The Rebbe

immediately consented and ushered the *bochur* into his room, inviting him to take a seat.

When the *bochur* admitted that he doesn't really know where to start, the Rebbe told him to "start from the beginning." The *bochur* presented his problem and the Rebbe proceeded to answer him in great detail. (During the *yechidus*, the fellow asked for permission to smoke, to which the Rebbe agreed. He also offered a cigarette to the Rebbe, which the Rebbe politely refused.)

At the conclusion of the *yechidus*, the young man asked the Rebbe if it's possible that if he learns Chassidus he'll become a Chossid. The Rebbe replied that it's certainly possible, even in the near future.

EREV SHABBOS PARSHAS NOACH, 2 CHESHVAN

Hatomim Berel Yunik related an interesting thing that the Rebbe told him today regarding a fellow that started coming closer to Yiddishkeit and davens in the Rebbe's *minyan*. The Rebbe had said that it is not necessary for him to daven the entire davening just yet. "Don't push the limit... he definitely does not need to say the whole daily *shiur* Tehillim..."



Hatomim Moshe Levertov arrived yesterday from Paris. Today, when he entered the Rebbe's room the Rebbe acknowledged his arrival. Interestingly, when he opened the door, he found the Rebbe folding *kuntreisim* of *maamarim* that were to be disseminated shortly thereafter.

The Rebbe stretched out his hand in "*Shalom Aleichem*" but, obviously, he didn't shake the Rebbe's hand acting as a Chossid in front of his Rebbe. At this point the Rebbe became very serious, donned his hat, *sirtuk* and *gartel*, and sat down by his desk.

The Rebbe inquired about what was going on in Paris, and about the studies in the yeshiva there. In the course of the conversation the Rebbe also said that *eltere bochurim* need to learn Yoreh Deah.

Being that Moshe was on the ship during Yom Tov, the Rebbe asked him how he had fulfilled the mitzvah of *simchas Yom Tov*. He replied that actually, he hadn't been feeling well. The Rebbe responded, "But it's still Simchas Torah!"



A *bochur* asked the Rebbe if he could stop his *minhag* of making two separate *brachos* on his



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Tefillin and instead start making one *bracha*, in accordance with the Chabad *minhag*. The Rebbe answered through Rabbi Hodakov that it is a good idea, as long as the *bochur* nullifies his previous *minhag* in front of three people.

SUNDAY, 4 CHESHVAN

Today before Mincha, the *bochur* S.M. again went into the Rebbe's room. The Rebbe answered all of his questions, and at the end told him, "Sign yourself up in the yeshiva (770), you will become my *talmid*, afterwards you will become a *rav* amongst Yidden and *b'ezras Hashem* you will find a good *shidduch* soon."

MONDAY, 5 CHESHVAN

Hatomim Moshe Levertov went into *yechidus* today. At the conclusion, the Rebbe told him to arrange with Rabbi Hodakov to have a *yechidus* in two weeks time, in order to report on his progress.



לע"נ
הרה"ת ר' אייזיק גרשון
בן ר' אברהם זאב ע"ה
נלב"ע ב' מר-חשוון ה'תשנ"ג
תנ"צ ב'ה'

נדפס ע"י בנו
הרה"ת ר' אברהם זאב
וזוגתו מרת הינדא ומשפחתם שיחיו
מינץ



Kollel

Establishing a Kollel is a novelty that I myself wanted to institute. For 180 years, Lubavitch never had a Kollel. I wanted to create a new phenomenon: that *yungeleit* should *kuch zich* in learning!

(The Rebbe on Shabbos Parshas Ekev 5733)

Sitting and learning after getting married is a multi-faceted, almost conflicting subject.

The Alter Rebbe writes in Hilchos Talmud Torah that, “Even after getting married, a person can still learn Torah undisturbed for two or three years, before he has a lot of children...”¹

Despite these strong words, the Rebbe explains that in today’s day, sitting and learning in Kollel indefinitely is halachically and morally incorrect:

“Regarding what you write about arranging a Kollel for the married students of the yeshiva:

“The Torah’s ruling in this matter is well known, that a mitzvah which cannot be done by anyone else trumps every other task. In our day and age, being involved in rabbinics and Torah-true education for the community is a matter of literally saving lives!

“To have tens of capable *yungeleit* sit and learn all day, while hundreds and thousands are screaming for help (though perhaps unknowingly), drowning in the fierce waters [of assimilation] flooding the streets; water which has now unfortunately penetrated homes as well—one has to wonder, who would permit such a thing?

“If only people would have realized this danger just one generation ago and sent the yeshiva students fresh out of graduating their yeshivos to take care of the Yidden being lost to assimilation and drifting off the way of Torah and mitzvos. In this manner, there would now have been tens of thousands of more students in yeshivos, shuls and *batei-midrash*.

“It is unnecessary to expound on something so painful and shocking. It seems there are still some *roshei yeshivos* who follow this path, thinking ‘At least I have saved my own skin...’

“...Imagine if the child [lost to assimilation] who needed to be brought back to Torah and mitzvos

was the only son or daughter of the greatest *rosh yeshiva*. Would he still lock himself up in a room relying on miraculous salvation, as long as he can study Torah for a few extra hours each day?”²

Nevertheless, on the Rebbe’s 60th *yom huledes*, Yud-Aleph Nissan 5722*, he laid the groundwork for establishing a Kollel:

“People have already gotten used to the fact that whenever I sit down, there will always be a new ‘*gezeira*.’ I don’t like that it’s referred to as a *gezeira*. We don’t take away anyone’s free choice!”

The Rebbe quoted and expounded on the Alter Rebbe’s words in Hilchos Talmud Torah about studying Torah for two or three years after getting married, and said that he’d like to bring this matter to everyone’s attention and requested that everyone should increase their own Torah study.³

A short while later, the Kollel was established.

The first *yungerman* enlisted in the Kollel was Reb Aharon Chitrik *a”h*. He related:

“When I got engaged in the winter of 5722*, I was summoned by the *hanhala* of Tomchei Temimim and told that the Rebbe wished to open a Kollel, and that I should be its first member.

“As the wedding day approached, I was concerned about supporting my family after getting married, so I asked the members of *hanhala* for some more details: who would be taking responsibility for this new Kollel and so on. My father, Reb Yudel, was not in a position to provide financial assistance, nor was my father-in-law, Reb Leib Kahn. With only a few weeks left to the wedding, I was starting to get worried.

“The next Shabbos, the Rebbe spoke about the concept of Kollel and I understood that the Rebbe was referring to me and my situation. Later, when I went into *yechidus* before the wedding, the Rebbe told me ‘I am taking responsibility.’ It seemed to me that the Rebbe was responding to my concerns.

“On the night before my wedding, I was summoned by Rabbi Hodakov and told that I would be given a monthly stipend as a member of the



* 5722-1962



new Kollel. Learning would begin the next year, at which time he hoped more *yungeleit* would join.”

Indeed, a few more *yungeleit* joined the Kollel. One of the members was Rabbi Zalman Lipsker, who related in his interview with *A Chassidisher Derher*:

“After our wedding, I became part of the founding group of the Kollel that the Rebbe established. Rabbi Hodakov called me and informed me that he had arranged for my father-in-law to support me in part, while the Kollel would provide some support as well; that way I could join and learn with peace of mind.

“The members were myself, Reb Aharon Serebransky, Reb Yosef Deitch and—*ybchl*’*ch*—Reb Aharon Chitrik *a*’*h*. We learned in the *ezras nashim* of 770, and Rabbi Zalman Shimon Dvorkin would give us occasional *shiurim*.

“We were also tasked by the Rebbe with publishing a *sefer*. The Rebbe instructed us to put together *mareh mekomos* for Likutei Torah. We split up the different tasks, and each week, on Motzei Shabbos, one of us—picked by rotation—would go into the Rebbe’s room to present our work from that week. I merited to go into the Rebbe’s room in this manner three or four times.

“Usually, it was very brief; we just entered and gave the Rebbe the pages of work from the past week; no words were exchanged...”⁴

The Rebbe’s Kollel

As the Rebbe himself said that the Kollel is “my responsibility,” the Kollel remained a *mosad* especially close to the Rebbe and under the Rebbe’s *nesius*. The story is told that the *mashpia* Reb Shmuel Levitin asked the Rebbe that the *yungeleit* should learn

directly under the Rebbe, and that the Kollel should carry the Rebbe’s name. The Rebbe agreed, though the Rebbe’s name was only added to the stationary in recent years.⁵

The Rebbe also insisted that the Kollel be seen as directly connected to the yeshiva. In fact, the Rebbe did not agree that the Kollel should be relocated to a different building, not adjacent to 770.

At times, the Rebbe himself assisted with paying the salaries of the Kollel’s members.

When Rabbi Shmuel Lew married the daughter of Reb Zalmon Jaffe, the Rebbe wrote to Reb Zalmon:

“In regard to your daughter and son-in-law, Rabbi and Mrs. Lew, they have no doubt written to you about the arrangements, in accordance with their suggestion, namely their desire that Shmuel should learn in the Kolel... What follows next was not

discussed, not even mentioned with your daughter and son-in-law, but I raise the matter here in connection with your mentioning the weight of the financial burden which you have had in the past in supporting them. I suggest that you should write to me (without involving them in the matter) what sum you would consider easy enough for you to send for their support in the future, and I would then בע"ה find a way to make up the difference..."⁶

Over the years, the Rebbe underscored the importance of learning in Kollel for the first years after marriage. "This is the proper way for Yidden to start out [their new life]," the Rebbe writes in a letter.

Kollelim in Eretz Yisroel

Early on in the Rebbe's *nesius*, an idea was raised by the *hanhala* of Tomchei Temimim in Eretz Yisroel to establish a Kollel for the graduates

of the yeshiva. The Rebbe responded in a letter that "this idea of a Kollel is not out of the question, though it is entirely new to Chabad..."⁷

The Rebbe stipulated that the *yungeleit* should be capable; ones who can later serve as *roshei yeshiva* and *mashpi'im*, and that at least some of them should be dedicated to the study of Chassidus.

The idea finally came to fruition in 5724*. Perusing the Rebbe's *horaos* to Reb Efraim Wolff of Eretz Yisroel, we learn that each *yungerman* who wished to join the Kollel needed to get special permission from the Rebbe.

In most instances, the Rebbe wanted *yungeleit* to remain in the Kollel for no longer than two years, after which they were to find an adequate *parnassa* and support their families. There were exceptions to this rule, however they would need explicit permission from the Rebbe.

The Rebbe was constantly updated on the goings on of the Kollel and demanded detailed reports on the progress of the *yungeleit*. In one instance, the Rebbe noted that he received a report but it was missing the signature of a *mashgiach*!⁸

Although the Rebbe sees the study in Kollel as a direct continuation of yeshiva, he still stipulated that Kollel may not be for everyone. If a *yungerman* is not completely and totally immersed in his studies, he has no justification to attend Kollel. He is better off getting a job and earning an honest living instead of supporting himself from funds allocated for people who only want to learn. (See *ksav yad kodesh*.)

In a letter to a *yungerman* who was studying in Kollel because he couldn't find another way to support himself, the Rebbe writes:

"You need to be very careful and not make a habit out of not looking for

The Name

On numerous occasions, the Rebbe explained the meaning of the name "Kollel":

The word Kollel indicates that all the people enrolled in the Kollel are included in one entity. Not "*Kollelim*" in the plural sense, but one "*Kollel*"—connected with the One and only Hashem ("חידו של עולם").

On another occasion the Rebbe explained that Kollel does not only mean that all the members are included in one entity ("*Klal*"), but that they actively include (they are "*kollel*") others in their group as well.

(6 Cheshvan 5752;
20 Av 5740; et. al.)



RABBI EFRAIM YOLLES, CHIEF RABBI OF PHILADELPHIA, MEETS WITH THE KOLEL YUNGELEIT IN Kfar Chabad, 14 Iyar 5728*.

LEVI FREIDIN VIA JEM 283759

The Life of a Chossid

Reb Yehuda (Yuda) Eber

Born: 23 Nissan 5661*

Passed away: Kislev 5702*

Chossid of: The Rebbe Rashab and the Frierdiker Rebbe

Reb Yehuda (Yuda) Eber was born in a small village near Minsk called Krasnaluki, to his father, the Chossid Reb Avraham Yaakov the *melamed*. He was born on Isru Chag Pesach in the year 5661.

Already as a young child, he was recognized as being exceptionally bright and talented. When he was 10-years-old, he was accepted to study in the city of Lubavitch under Reb Yechiel Kamisar and Reb Shia Arsh. Four years later, when he was 13-years-old, he was accepted to study by the great Chossid and teacher Reb Shmuel Borisover, from whom he received his legendary, unique approach to learning, which he continued to develop his entire life.

In the summer of 5675* he began to learn in the branch of Yeshivas Tomchei Temimim in Schedrin. One year later, in the summer of 5676*, he was accepted to the main *zal* of Yeshivas Tomchei Temimim in the city of Lubavitch.

In Kislev 5686*, when he was approximately 25 years old, Reb Yuda married Fraida, the daughter of Reb Menachem Mendel Schneersohn¹, a descendant of the Tzemach Tzedek's oldest son, Reb Boruch Sholom (the "Rabash").

Between the years 5678* and 5690*, Reb Yuda held the position of *maggid shiur* and *mashgiach* in Yeshivas Tomchei Temimim in Kharkov, Poltava and Nevel. During his time in these *yeshivos*, he would also give classes on Tanya. Russian Jewry suffered great oppression in those years and studying Torah in any shape or form was fraught with danger. Being a teacher of Torah, as he was, was dangerous on a whole new level and required much *mesiras nefesh*.

Reb Yuda Eber was beloved by the Frierdiker Rebbe, under whose leadership all of the branches of Tomchei

Temimim functioned. The Rebbe appointed him to carry out many secret as well as known activities on his behalf, strengthening the yeshiva network and spreading Yiddishkeit throughout the Soviet Union. Reb Yuda was one of very few Chassidim that the Rebbe personally entrusted to help carry out this holy mission.

After 12 years of being involved in the various branches of Tomchei Temimim in the USSR, in 5690*, Reb Yuda managed to escape with his wife and baby son, Avraham Elya, to Riga, Latvia, where the Rebbe resided at the time.

Throughout the month of Tishrei 5691*, many Chassidim and a group of older students from the yeshiva in Warsaw came to Riga to spend the month with the Rebbe. Reb Yuda was appointed by the Rebbe to test all the incoming students. They all got a glimpse into his unique approach and method of learning. That same year, he was appointed by the Frierdiker Rebbe to be the *ra"m* and *rosh yeshiva* in Yeshivas Tomchei Temimim in Vilna, Lithuania. From that point on, the yeshiva received a whole new reputation.

Reb Yuda met with the greatest scholars and *roshei yeshiva* in Vilna from all walks of life, and they all marveled at him, the young *rosh yeshiva*, who came from a country where Torah study was prohibited, and yet he acted and spoke as someone of their caliber.

He was also a giant in the study of Chassidus. In addition to teaching Tanya classes, he would also *chazer maamarim* with great clarity in the biggest shuls of Vilna. In 5692* Reb Yuda was appointed *ra"m* and *rosh yeshiva*



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in Yeshivas Tomchei Temimim in Warsaw, Poland. This yeshiva was known for its great name as one of the greatest and most important yeshivos in Poland.

Reb Yuda would give a *shiur* once a week to over 100 older students and among them were many extremely talented minds. When he would give over his classes, everyone listened in absolute silence, taking in the words of wisdom flowing from his lips. After the *shiur*, his *talmidim* would gather in groups, *chazering* the *shiur* for hours on end, discussing the *chiddushim* and explanations he had given.

In addition to this, he would also give classes each day on Gemara, Rashi, and Tosfos. He loved his students with all his heart and they all respected him immensely.

In the summer of 5692*, the Frierdiker Rebbe appointed him to be the *menahel gashmi* of the yeshiva as well. He was now functioning as *rosh mesivta* and *menahel*, dealing with the physical and spiritual concerns of the students in the yeshiva, a job which he carried out exceptionally well.

When the Frierdiker Rebbe moved from Warsaw to Otwock in 5696*, the yeshiva—the headquarters of Poland's network of yeshivos—came along. All the branches of Yeshiva Tomchei Temimim that existed in Poland (Vilna, Lodz, Chmielnik, Kałuszyn, Pacanów, Chelm and more) were under the umbrella of the Central Yeshiva, and thus under Reb Yuda's supervision.

Between the years 5695* and 5698*, the publication "HaTomim" was published periodically. Reb Yuda Eber was the editor for *nigleh*, Reb Chatche Feigin was the editor for Chassidus and Reb Shmuel Zalmanov was the general editor. (As the Frierdiker Rebbe noted in a letter, the Rebbe was the main driving force behind the publication, although on paper his name was not there.)

Reb Yuda was known to be extremely precise in singing and teaching *niggunei Chabad* exactly as they were composed. In addition, he was a *menagen nifla* and composed numerous *niggunim* which are sung until today.

When the war broke out in 5699*, Reb Yuda worked tirelessly, spending much money, to save and assist in the rescuing of many students. In the winter of 5700* the Frierdiker Rebbe miraculously escaped from Nazi-occupied Otwock, Poland back to Riga, Latvia. The Frierdiker Rebbe

ensured that Reb Yuda, his wife Freida and his children Avraham Elya and Leah Henia, joined him in Riga. Later the Frierdiker Rebbe wanted to bring him to America, but due to the circumstances that did not prove possible.

In Kislev 5702*, Reb Yuda was murdered along with his family and thousands of other Jews in Riga.²

Reb Yuda once said that a person should memorize the following three parts of *davening*, during which the *siddur* isn't as accessible: "*Vayehi b'nesoa ha'aron*," *Kiddush Levana*, and *krias Shema*. In saying this, he alluded to the *deveikus* and crying that accompany a Chossid during *krias Shema*, which may render the Chossid unable to read the pages of the *siddur*.

During one of the Frierdiker Rebbe's *farbrengens*, the Chassidim were singing the stanzas of a *niggun* out of order. The Rebbe turned to Reb Yuda and made a hand motion that seemed to ask: "These are your students?" Reb Yuda internalized this rebuke, and immediately established a group of *talmidim* whom he taught *niggunim* with precision.

The Frierdiker Rebbe once asked for the Rebbe's opinion on Reb Yuda. In response, the Rebbe wrote the following to the Frierdiker Rebbe:

Regarding Y. Eber, it is difficult to determine something clearly based on short, superficial conversations. One good thing is immediately noticeable in him: his style of study focuses on the particular piece he is learning, without drawing proofs from faraway sources—instead focusing on the logic that exists in the piece itself.

Another thing [I noticed]: Throughout our conversation, I did not detect any arrogance or self-importance. This [character trait] is extremely rare.

In any case, these are only superficial impressions. I asked him for his *chiddushim* in writing so that I may be able to delve into them. ❶

1 Her brother was Reb Zalman Schneersohn from Paris (and later Brooklyn).

2. From the preface to *Shaarei Yehudah* by Reb Yehuda Eber. Translated and printed in the Naparstek-Grossbaum *teshura*, Sivan 22, 5778.



לזכות
החייל בצבאת ה'
ישראל שיחי'
לרגל ה'אפשערעניש' שלו
י"ז מר-חשון ה'תש"פ
שיגדל להיות חסיד וחייל של
כ"ק אדמו"ר
נדפס ע"י הוריו
הרה"ת ר' יעקב
וזוגתו מרת ח' מושקא
ומשפחתם שיחי
סטמבלר

ON THE FRONT LINES

...Many of those who came before us, and those before them, did not fight a preemptive battle [against assimilation], but instead sufficed with the fact that they studied Torah, prayed, and performed mitzvos... We need to start a preemptive battle: entering foreign territory - and being involved with their youth; the younger ones and the older ones, and to illuminate them with the light of mitzvos and Torah, time and again.

Do not be disappointed if you don't succeed in the first attempt, nor should you be surprised. For why should you succeed if you know that you aren't a good soldier, and you don't have the necessary weapons? The yetzer hara inside you doesn't let you fight this war with the necessary energy. The solution is not to retreat, but to advance with self-sacrifice and more strength and energy. Then, even an outnumbered and outgunned force can be more successful than a large, heavily-armed force that doesn't have the necessary energy and self-sacrifice.¹

In honor of the *Kinus Hashluchim Haolami*, we present a selection of stories and vignettes with the Rebbe's directives to Shluchim, culled from the book *Shlichus on Campus*.

A COLLECTION OF THE REBBE'S HORAOOS TO SHLUCHIM IN THEIR WORK



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A CHASSIDISH JOURNAL

This relationship - the key to all the issues

Rabbi Shmuel Lew relates: At one point, I was dealing with a student who had gotten involved with a devout Christian girl. Now, I would raise money for students to go to Hadar Hatorah or Morristown, where they would be able to have a *yechidus* with the Rebbe, and we invested tremendous effort in connecting this student with the Rebbe. When he went into *yechidus*, around Purim 5733*, his *tzetel* was full of questions about *emunah* and Yiddishkeit. As soon as he handed the Rebbe his *tzetel*, the Rebbe began speaking about the fact that intermarriage is a negative thing—it's bad for the Jew, it's bad for the non-Jew, and it's especially bad for the children who will be born.

What was shocking about this was that he hadn't written a word about intermarriage on his *tzetel*—and I hadn't told the Rebbe about it either!

The student protested that this wasn't the subject of his letter.

"But this is the key to your issues," the Rebbe replied, and added, "It would be good if you enrolled in a yeshiva."

The student replied, "Rabbi Lew told me to go to yeshiva for six weeks!"

"That's not enough time," the Rebbe said. "Go for a half a year."

"How can I go for a half a year?!" the student said.

"It's not a prison!" the Rebbe replied. "No one will force you to stay." The student indeed joined the yeshiva.

During this time, he began becoming closer to Yiddishkeit. His father even called me and thanked me for bringing back his only son. After Pesach 5733*, he went to study in Morristown, and was making good progress.

About eight months later, he went home in England, for what he said would be a few day visit—but he didn't come back. I asked the Rebbe for guidance on how to deal with the situation, especially since I was the one who had "allowed" him to go home for a few days.

The Rebbe answered me during *yechidus*; afterwards I wrote up a transcript which I gave to the Rebbe to edit. The following is an edited transcript of my *yechidus*: "Discuss this with people who know him and his parents. Try getting him involved in the work of Beis-Lubavitch [of London], because that way he will find enjoyment in [Jewish] things, and he will detach himself from negative matters. Put effort into finding him a concrete proposal for a shidduch, something that seems to fit for him; don't just give him *musar* [to find a shidduch]. Through this approach, whatever needs to change will change. [Rabbi Lew added in his note:] I am asking if I remember this correctly."

[In the next part of his transcript of the *yechidus*, Rabbi Lew asked the Rebbe a follow up question: If *bochurim* from Morristown, who had become friends with this *bochur*, should contact him and ask him to come back. The Rebbe answered that they should.]

In his *tzetel*, Rabbi Lew wrote that he felt very down about the fact that this *bochur* seemed to have reverted to his previous ways, and that perhaps he should stop working with students altogether.

The Rebbe told him: "Regarding what you write about your own situation: These thoughts come from 'the left side.' Toras Emes tells us that [the yetzer hara] is an old and foolish king. It's surprising that you would listen to a fool."

The end of this story is a happy one: with a lot of effort, this *bochur* remained religious, and went on to build a beautiful Jewish home.

I've worked with many, many people on the issue of intermarriage, trying to make them understand the terrible mistake involved, and I continue to do so until today. Some are successful, others aren't... I can write a book just about this topic. No situation is similar to the other, and each case requires a different approach. The goal is clear: to bring them the light of Torah. But *how* to do that, what *keli* will get through to this individual—that is something that must be evaluated in each case separately.



PINNY LEW

Rabbi Lew's *yechidus* with the Rebbe's edits:

להתדבר עם המכירים אותו ואת הוריו; להשתדל למשכו לעבודת בית-ליובאוויטש, דעי"ז יקבל חשק בהענינים וינתק מענינים בלתי רצויים; לחשוב ובאם ימצאו להציע שידוך פרטי קונקרטי, שנראה שמתאים, ניט סתם מוסר'ן, ועי"ז ג"כ ישתנה עד כמה בזה שדרוש שישתנה, ושואל הנני האם זוכרני נכון בכ"ז.

ומזה אולי יש לדייק שאין שזהו מכאן כדאי שיכתבו (ליפסקאר, בוימגארטן, חבריו כו') מכאן שישוּב למאריסטון, או גם שיטלפנו (כמו שהציעו איזה מחבריו, שמוכנים להשתתף בהוצאות טלפון לשם); ולאידך אולי יש גם להשתדל באופן זה, עכ"פ אלו שנמצאים כאן כנ"ל. ואבקש הוראתו הק' של כ"ק אד"ש בזה, וברכתו הק' שיסתדר הענין כפי כוונת כ"ק אד"ש בכל הפרטים.

בנוגע למצבך שאתה כותב כו' די מחשבות קומען פון די צד השמאל וואס וואס תורת אמת זאגט אז ער איז א מלך זקן וכסיל, און א פלא א דו זאלסט זיך צוהערן צו א כסיל.



LIBRARY OF AGUDAS CHASIDEI CHABAD

YESHIVA TIFERES BACHURIM, MORRISTOWN, NJ.

It's like someone who wants to commit suicide

Rabbi Kasriel Kastel of Tzach relates: From the beginning of my time working in Tzach, all my correspondence with people regarding their questions in Yiddishkeit and so on was checked over by the Rebbe, whether it was in relation to our Evenings with Chabad, or our other activities. I would send in the person's letter together with my reply, and the Rebbe would give his guidance and notes. Usually we would receive the answers right away. The Rebbe gave some very fascinating directives to me through this avenue, which continued for many years, until sometime in the 5730s*.

As an example, this is a response that the Rebbe sent to someone exhorting him against intermarriage, and he passed it on through me. It was around 5743*:

ברור שאם רצונו בכך, יכול להסביר לה שברור שתכנית השידוך הנ"ל הוא אסון בחיי עולם הזה בין בשבילה, בין בשביל המדובר. ובאם יש לה באמת איזה רגש אנושי אליו לא תכניסו לאסון הזה. ואפילו באם יאמר שרוצה, בדוגמת האומר שרוצה לאבד את עצמו לדעת.

"Obviously, if you so wish, you can explain to her that the planned marriage is a tragedy [even] in this world—for her and for him. If she truly has humane feelings towards him, she would never allow him to fall into such a tragedy. Even if he says that he does want it—it can be compared to someone who says that he wants to commit suicide."



Teach Chassidus as it is, or bring it down?

Rabbi Zalman Gafni, director of Or Temimim, relates: In a *yechidus*, I once asked the Rebbe the following question: When we are teaching Chassidus to our students, what approach should we take—should we teach them the subjects as they are, and expect them to bring themselves up to our standards, or should we bring the subjects down to their level?

The Rebbe told me that both are, in fact, true: The main point is to give them the concepts of Chassidus exactly as they are, and the person giving the shiur has the responsibility of figuring out how to do so. At the same time, the style in which it's explained must be according to the listeners. The Rebbe added that it would be very good to teach them subjects that are connected to that time of the year, because it is very good for the students to see the connection between their studies and what they actually have to do.



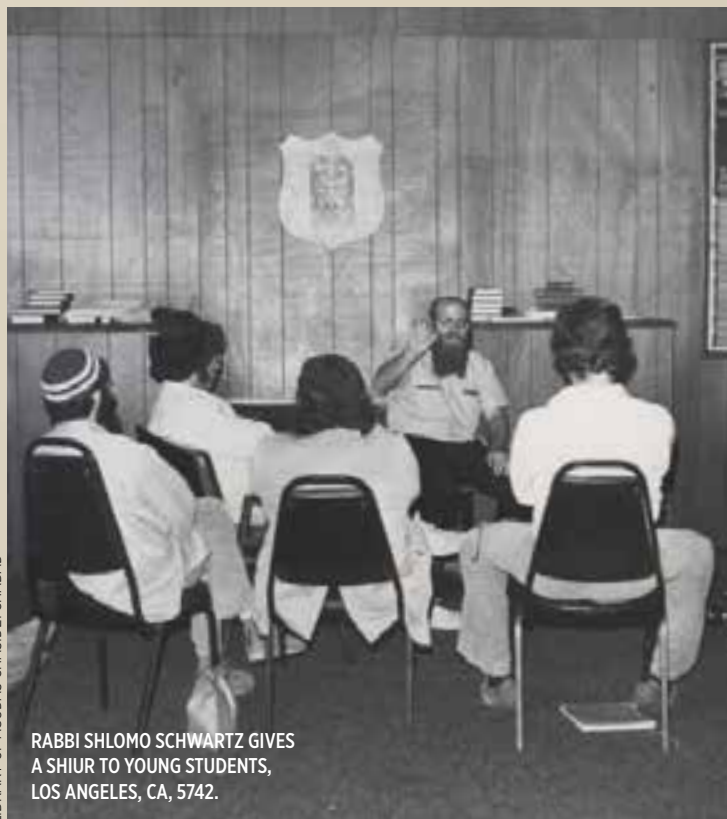
THE REBBE GIVES RABBI GAFNI A BOTTLE OF MASHKE DURING KOS SHE'EL BROCHA, MOTZOEI SIMCHAS TORAH 5736*.

LEVI FREIDIN VIA JEM 142601



RABBI GAFNI WITH TWO BOCHURIM IN Kfar Chabad.

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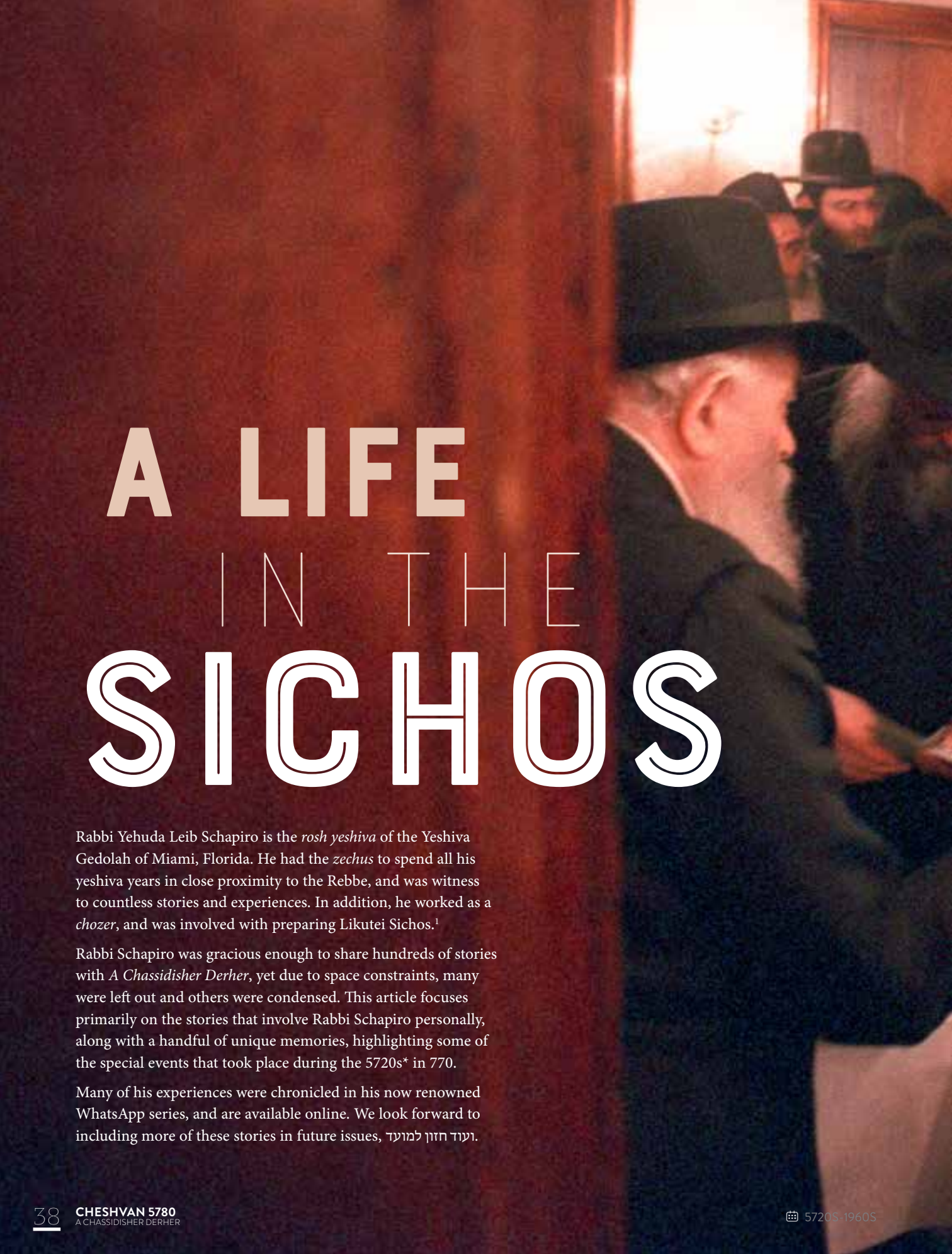
RABBI SHLOMO SCHWARTZ GIVES A SHIUR TO YOUNG STUDENTS, LOS ANGELES, CA, 5742.

LIBRARY OF AGUDAS CHASIDEI CHABAD

Make sure the teachers prepare

“In his early years on campus,” Rabbi Mendel Schwartz relates, “my father, Rabbi Shlomo Schwartz, proposed to arrange a temporary baal teshuva yeshivah for 10 days during the summer, when the students were off from school. Upon Rabbi Cunin’s suggestion, he wrote a long, eight page *duch* to the Rebbe, describing every detail of the planning and schedule, from the food being served to the length of the classes. The Rebbe answered, pretty quickly, with a single line: Make sure the teachers prepare.

“He really took that directive to heart. From then on, until his last days, he would always make sure to prepare before teaching, and never try to speak off the cuff. Even in his last weeks, when he was very sick and was teaching basics in Yiddishkeit that he knew very well—he prepared for every class.”



A LIFE IN THE SICHOS

Rabbi Yehuda Leib Schapiro is the *rosh yeshiva* of the Yeshiva Gedolah of Miami, Florida. He had the *zechus* to spend all his yeshiva years in close proximity to the Rebbe, and was witness to countless stories and experiences. In addition, he worked as a *chozer*, and was involved with preparing Likutei Sichos.¹

Rabbi Schapiro was gracious enough to share hundreds of stories with *A Chassidisher Derher*, yet due to space constraints, many were left out and others were condensed. This article focuses primarily on the stories that involve Rabbi Schapiro personally, along with a handful of unique memories, highlighting some of the special events that took place during the 5720s* in 770.

Many of his experiences were chronicled in his now renowned WhatsApp series, and are available online. We look forward to including more of these stories in future issues, ועוד חזון למועד.

לע"נ
הרה"ת ר' אייזיק גרשון
בן ר' אברהם זאב ע"ה
מינץ
נלב"ע ב' מר-חשוון ה'תשנ"ג
ת'נצ'ב'ה'
נדפס ע"י משפחתו שיחיו



18 TISHREI 5748, LEVI FREIDIN VIA JEW 15252

ONE HUNDRED BLOWS

I was born in France, where my family lived for several years after fleeing Russia. In 5713*, when I was six-years-old, we immigrated to the United States. That is when I first saw the Rebbe. Shortly after we arrived, my family went in for *yechidus*.

I vaguely remembered hearing about the Friediker Rebbe's *histalkus*, and had constantly heard about the Rebbe from the older Chassidim. It was a very exciting moment for me. I was so in awe at the *yechidus*, that when the Rebbe asked me to say Shema Yisrael, I was too shy to respond. (That same night, the Rebbe gave a silver dollar to another child who did recite it; when I heard that, I was extremely disappointed.)

After a short visit in New York, the Joint Distribution Committee provided us with a home in Cleveland, Ohio.

My father, Reb Lipa Schapiro, began teaching Chassidus to local Jews and



Telz *yeshiva bochurim*, and created a small Chassidishe *seviva* around him.

We were joined by my maternal grandfather, Reb Zalman Vilenkin, who had been the Rebbe's *melamed*. He was quite elderly at the time but still retained his amazing *koach hasbarah* (ability to explain things clearly). I recall a farbrengen for *olam'she* Jews, where he reviewed Chassidus and expounded on the concept of *ain od milvado*. Afterwards, as the participants left, one individual was searching high and low for his *galoshen*—boots, and another person remarked, "Why are *galoshen* important? *Ain od milvado!*" That was the type of impact he made.

The next time I saw the Rebbe was in Tishrei 5718* when I was eleven-years-old. My father traveled to the



A YOUNG RABBI SCHAPIRO (MIDDLE LEFT) WITH HIS BROTHERS IN PARIS, FRANCE, 5713*.



A YOUNG RABBI SCHAPIRO (SECOND FROM LEFT) WITH FAMILY MEMBERS IN CLEVELAND, OHIO, MID 5710S.

Rebbe for Simchas Torah and brought me along.

When we went by for *lekach* on Hoshana Rabba, there was a considerable amount of people in line, but the Rebbe surprisingly stopped us and asked me, "*Vos hostu gelernt letzters*—what did you learn lately?" I answered that I studied Mesechta Betzah.

"Which *halachos*?"

The Rebbe probably meant which *perek* in Betzah, but I misunderstood and said, "Hilchos Shofar."

"How many *kolos* do we blow on Rosh Hashanah?"

"One hundred."

"Are the hundred blows *midina degemara* [or a custom which began in later generations]?"

Embarrassed, I said I didn't know. The Rebbe gave me *lekach* and a *bracha* and we moved on.

After that encounter, I was afraid that the Rebbe would quiz me again in *yechidus* after Yom Tov. However, my fears were unfounded, to my great relief.

Over Tishrei, I understood bits and pieces of the farbrengens, but there was one line that I remember very well: At the farbrengen of Simchas Torah, the Rebbe spoke about *birur hamidos*, and commented that "*S'iz a shvere zach*, it's a difficult thing."

He paused and said with a smile, "*Aderabe, proovt, vet ir zen*. Try it out yourselves; you'll see..."

That Shabbos Bereishis, there was the famous story with "*kalt un shmutzig*." The *gabbai* had told the Rebbe that the *shalash* (the temporary structure built in the courtyard where the Rebbe often held farbrengens in those years) wasn't suitable for davening because "*Unten iz kalt un shmutzig*—downstairs is cold and dirty." The Rebbe understood it as a message from Heaven, that even after the entire month of Tishrei, "*untan iz kalt un shmutzig...*" and wept bitterly about it at the farbrengen. For me, as a young child, it was a very difficult sight, and it made a very powerful impression.

BEDFORD AND DEAN

Shortly before my bar mitzvah, I traveled with my father to the Rebbe and had *yechidus*. At the *yechidus*, the Rebbe made it clear to my father that for the following *zman* I should join the yeshiva in New York.

My bar mitzvah was on 12 Av, and a few weeks later, in Elul 5720*, I enrolled in Tomchei Temimim on Bedford and Dean. I lived in my grandfather's home (he had moved to New York some time earlier), and each night, I had the opportunity to spend time in 770 with the older *bochurim*.



RABBI SCHAPIRO (LEFT) AS A BOCHUR POSING WITH HIS BROTHERS IN CLEVELAND, OHIO, LATE 5720S.

This meant that in the spring and summer months, when Maariv was at 9:30 p.m., I saw the Rebbe on a daily basis. My *chaverim* and I had all sorts of interesting experiences as we hung around 770 in the evenings.

One year on *nittel nacht*, for example, we noticed Rabbi Groner wheeling a tape player and a large reel into the Rebbe's room. Our curiosity was piqued, so as soon as he returned to *mazkirus*, we tiptoed over to the Rebbe's door to listen. (*Gan Eden Hatachton* was open in those years.)

We heard the Rebbe listening to the recording of the large Yud-Tes Kislev farbrengen in Kfar Chabad. He listened to several speeches, and fast-forwarded through "*Padah Beshalom*" and Reb Nachum Goldshmidt's *chazaras dach*.

At one point we made some noise, and we suddenly noticed the handle of the Rebbe's door turning. The Rebbe was coming to see who was standing there...

We immediately raced into the staircase going downstairs, and we watched from afar as the Rebbe looked around and closed the door...

INTERACTIONS

On a personal level, we didn't have many interactions with the Rebbe. We had a *yechidus* on each birthday, and if a major issue came up, we wrote to the Rebbe about it.

Most of my *yechidusen* were personal, and I won't share the details. I do recall one incident which could be a *hora'a l'rabim*: I wrote certain

negative descriptions about my *avodas Hashem*, and the Rebbe responded that it is forbidden to speak *lashon horah* on oneself too...

As young *bochurim*, my *chavrusa* Leibel Kaplan a"h and I once wrote to the Rebbe a question on the Gemara we were learning, because, at our age, we assumed that if no one knew the answer, we had to write it to the Rebbe. Leibel Kaplan had done this once as a child, so he was already "experienced," and the Rebbe indeed wrote back a *marei makom* which answered our question.

In Tammuz 5723*, our class transferred to 770 permanently. We were 16-year-old *bochurim* at the time and many of us remained in 770 for the next 7-8 years until we got married.

In general, there were only 60 or 70 *bochurim* in yeshiva at the time, so when the Rebbe would come into Mincha in the small *zal*, it almost felt like a personal encounter. Every *yechidus* would leave you with a *roshem* that whenever you saw the Rebbe, you would feel a sense of personal recognition, something that wasn't as evident in later years.

Sometimes, the Rebbe would walk into the small *zal* to see who was on time to *seider*. There were other times when he just glanced into the *zal* as he passed by on the way into his room

(we would all rise and quietly wait for the Rebbe to pass).

On one interesting occasion, during the farbrengen on Yud-Tes Kislev 5723*, the Rebbe began reading through all the slips where people had written their pledged *masechta* for the *chalukas haShas*.

Some people became very nervous; they feared that the Rebbe would begin calling out names and telling them to choose larger or more difficult *masechtos* (as the Rebbe had done—with regards to money—on Yud-Tes Kislev 5718* during the *magbis*). In the end, this didn't occur, and the Rebbe just collected them into the bag.

However, some of my friends had chosen several difficult *masechtos*, and they soon received a call from *mazkirus* asking if they really intended to learn it all.

FARBRENGENS

Being in 770 in those days meant I was able to participate in all the Rebbe's farbrengens and hear the Rebbe's *sichos* from a young age. Those are the most precious memories of my life.

One of my most memorable experiences by the Rebbe was Simchas Torah 5722*, as a 14-year-old *bochur*.

Reb Berke Chein had arrived in 770 for his first time after coming out of Russia (no one left Russia in those days!). He arrived with his Russian *kasket*, but by Simchas Torah, he had already purchased a fedora like the Rebbe.

During the farbrengen, he brought the Rebbe a bottle of 96% *mashke* from the Chassidim in Russia. Although the Rebbe would normally take a little *mashke* from each bottle presented, this time, the Rebbe filled up his entire *becher* with the strong *mashke*. As Reb Berke walked away to distribute the rest of the bottle, the Rebbe drank the entire contents of his *becher*, and then called Reb Berke back to refill it. The

WE MADE SOME
NOISE, AND
WE SUDDENLY
NOTICED THE
HANDLE OF THE
REBBE'S DOOR
TURNING. THE
REBBE WAS
COMING...



RABBI AARON GOLDSTEIN

THE REBBE POURS "L'CHAIM" FOR REB MENDEL FUTERFAS.

Rebbe immediately drank the second cup too, and I think he drank a third as well.

When Reb Berke took his seat, the Rebbe asked him, "Where is your *kasket*?"

The Rebbe instructed him to remove his hat. As his *kasket* was being retrieved from his lodgings, it was noticeable that Reb Berke felt uncomfortable sitting in front of the Rebbe without a proper head covering, so the Rebbe called out, "*Na dich an Amerikaner makif*" ("Here, take an 'American' covering") and threw him a napkin to put on his head.

From that point in the farbrengen, there were unbelievable *giluyim*. The Rebbe said a *sicha* about the Russian Jews, and he spoke with great emotion. It was a very heightened atmosphere.

The *eltere Chassidim* asked the Rebbe to watch his health and not say so much *l'chaim*, but the Rebbe didn't take their advice. The Rebbe sang *Tzamah Lecha Nafshi* and then *Hoshiah Es Amecha*, and stood up and began dancing and encouraging the singing with an enthusiasm we had never seen before, dancing for a very long time.

Suddenly, the Rebbe paused, and the singing died down. While still

standing, the Rebbe announced—in a very emotional tone—that since there was more than a *minyan* present, a *psak din* should be made that the Russian Jews should be released from their bondage.

After the *sicha*, the Rebbe sat down and declared that everyone was welcome to bring bottles of *mashke* and ask for *brachos*.

Pandemonium broke loose. Scores of people went running to find bottles of *mashke* to bring to the Rebbe. As each person approached, the Rebbe poured a little *l'chaim*, gave a *bracha*, and instead of returning the bottle, placed it on his table. Soon the entire table was crowded with bottles of *mashke*.

The Rebbe spoke very openly to people on that occasion. I watched as my neighbor at the farbrengen approached the Rebbe, and the Rebbe asked him emphatically, "*Du host a shiur in lernen*—do you have a set time to learn?" The person remained silent, and the Rebbe kept prompting him for a response.

In the following *sicha*, in a slow and emphatic voice, as the Rebbe would speak after saying *l'chaim*, he related:

"*S'iz tzu mir arein a yungeman oif yechidus*—a young man came into *yechidus*..."

The Rebbe had asked him if he had a *shiur* in Torah, and he had responded in the negative. The Rebbe spoke at length, expressing his surprise that it was possible for a *yungerman* not to have a *shiur* in learning Chassidus.

This unique part of the farbrengen lasted a long time. Suddenly, we watched as the Rebbe wiped his hand over his forehead, and began speaking a *sicha* in a composed tone of voice, vastly different to his earlier manner of speech. It was a *nigleh sicha*, as a participation in the Kinus Torah, and the Rebbe spoke for close to an hour with his eyes closed.

Astounded, I recalled a similar story of the Tzemach Tzedek waving his hand over his forehead and suddenly composing himself. He later explained that the Gemara says, "*Yayin kashe, pachad mefigo*—the effect of heavy wine dissipates through fear."² A short *hisbonenus* in *gadlus Hashem* evoked a fear that removed the effect of the *mashke*. I saw this literally take place with my own eyes.³

Another memorable farbrengen that year (5722*) was Shabbos Yud

לע"נ
ר' מנחם נחום בן הרב משה יצחק ע"ה
פראגער
נלב"ע כ"א תמוז ה'תשמ"א
ת"נ'צ'ב'ה'
נדפס ע"י
משפחתו שיחיו

מוקדש לזכות
צוות "א חסידישער דערהער"
עבור התמסרותם התמידית להצלחת הגליון,
אשר פ"ח רוח-חיים חסידותי
בקרב השלוחים, אנ"ש, והתמימים
נדפס ע"י
א' ממשפחות השלוחים שי'
קוראים נאמנים של הגליון

לזכר נשמת
שיינא גאלדא ע"ה
בת יבלחט"א ר' מיכאל הלוי שיחיו
גוטלייזער
נלב"ע כ"ח אלול ה'תשע"ו
נדפס ע"י זקניה
הרה"ת ר' יצחק מאיר וווגטו מרת לאה
ומשפחתם שיחיו
שפאלטר

מוקדש לחיזוק ההתקשרות לנשיא דורנו כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

לע"נ
הרה"ג התמים המשפיע וכו'
ר' אלימלך
בן צבי יעקב ע"ה
נלב"ע י"ט מר-חשון ה'תשע"ז
ת"נ צ'ב'ה'

נדפס ע"י בנו הרה"ת ר' יוסף יצחק וזוגתו מרת חנה שיחיו
צויבל

IN HONOR OF THE DEDICATED STAFF OF THE
CHEDER LEVI YITZCHOK MELBOURNE AUSTRALIA
MAY THEY HAVE CONTINUED HATZLOCHO IN
EDUCATING THE REBBES CHILDREN
DEDICATED BY
ELIEZER AND LIBA KORNHAUSER

לעילוי נשמת
הרה"ח ר' יוסף מרדכי בן ר' צבי מאיר ע"ה
פעלליג
נלב"ע י"ג חשון ה'תשנ"א
ת"נ צ'ב'ה'
נדפס ע"י
בנו, צאצאיו, ומשפחותיהם שיחיו
שלוחי כ"ק אדמו"ר למיאמי, פלורידה

לזכות
הרה"ת ר' אברהם מיכאל הלוי שיחי'
בן שפרינצא רעכל
לרפואה שלימה וקרובה בכל רמ"ח איבריו ושם"ה גידיו
נדפס ע"י בתו וחתנו
הרה"ת ר' יעקב יצחק דוב
וזוגתו מרת אסתר מלכה שיחיו
לאנג

לזכות
הת' לוי שיחי' אלטיין
פיטסבורג
לרגל הגיעו לעול מצוות א' מר-חשון ה'תש"פ
ולזכות
הנערה בת שבע ציידקא תחי' זרחי
לרגל הגיעה לגיל שתים עשרה
היא עונת בת מצווה כ"ה מר-חשון ה'תש"פ
נדפס ע"י זקיניהם
הרה"ת ר' יעקב יהודה ליב וזוגתו מרת חנה שיחיו
אלטיין

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר נשיא דורנו
נדפס ע"י ולזכות
הרה"ת ר' לייביש משה
וזוגתו מרת רינה
ילדיהם קיילא באשא, בנציון דוד,
אליהו איסר, רבקה שיינדל אלטא
שיחיו
גולדהירש

לזכות
החייל בצבאות ה'
ישראל יוסף שיחי'
לרגל הולדתו כ"ג תמוז ה'תשע"ט
ולזכות הוריו הרה"ת ר' נחי
וזוגתו מרת חני שיחיו
נדפס ע"י זקנו
הרה"ת ר' דוד
וזוגתו מרת מלכה שיחיו
סמיטאנא

A Chassidisher Derher
Vaad Talmidei Hatmimim



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Brooklyn, New York 11213