

A Chassidisher **Derher**

א חסידישער דערהער

Exploring the Depth

A SMALL SAMPLING OF THE TORAH
OF HARAV LEVI YITZCHOK

Half A Rebbe

REB HILLEL PARITCHER

A Royal Visit

THE
FRIERDIKER REBBE'S
TRIP TO THE
HOLY LAND



AV 5784
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לזכות הו"ח, איש רחב-לב, בעל צדקה וחסד,
ראש וראשון לכל דבר שבקדושה ובפרט לעניני כ"ק אדמו"ר
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הקב"ה יצליחו ללכת מחיל אל חיל בכל הענינים
ביחד עם זוגתו וכל צאצאיו שיחיו
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This magazine
has been made possible

לזכות
הרה"ת ר' שלום וזוגתו מרת שרה
וילדיהם ישראל, ריסא, חי' מושקא,
אמונה מלכה, יעקב יהודה, ולאה שיחיו
אייזקוביץ

בקשר עם כ"ף מנחם אב
יום הסתלקות כ"ק הרה"ג הרה"ח
המקובל וכו' ר' לוי יצחק ז"ל שניאורסאהן
אביו של כ"ק אדמו"ר

ולע"נ זקנינו הרה"ת והחסיד
בעל מרץ למופת
ר' יעקב יהודה בר' יהושע ע"ה
העכט



Forty years ago, the Rebbe spoke about the yahrtzeit of his father, Harav Levi Yitzchok.¹ It was 40 years since the *histalkus*, and the Rebbe discussed the importance of marking the yahrtzeit properly, reflecting on the life and activities of Harav Levi Yitzchok and inspiring ourselves to follow in his ways.

Harav Levi Yitzchok's physical life was cut short due to his *mesirus nefesh* in strengthening Yiddishkeit under the Communists. In this sense, his *histalkus* is relevant to all the Jewish people as an important day of reflection.

In a letter written around that time, the Rebbe added a postscript in his holy handwriting, asking that everyone learn from the Torah of his father on the yahrtzeit. In this spirit, we have featured a selection of several Divrei Torah from Harav Levi Yitzchok's writings. We hope that this small sample will lead to further study of these precious *seforim*.



Reflecting on the 40th yahrtzeit, the Rebbe pointed out the connection to the letter Mem,² which represents the number 40—in both its forms: an open (ordinary) Mem (מ) and a closed (final) Mem (ם). The closed Mem is connected with the time of *Geulah*, when all the cracks and brokenness of *Galus* will be repaired.

Now that 40 years have passed since then and we prepare to mark the 80th yahrtzeit this month, it is undoubtedly high-time for the coming of Moshiach. May it be *teikef umiyad Mammosh!*

The Editors

י"ב-יג תמוז ה'תשפ"ד

1 Shabbos Parshas Eikev, 20 Av 5744; Hisvaaduyos 5744 vol. 4, p. 2389.

2 Ibid. p. 2404.

לזכות
החייל בצבאות ה'
מענדל שיחי' קאמען
לרגל יום הולדתו ר"ח מנחם אב
נדפס ע"י הוריו שיחיו

דעם רבינ'ס א ווארט

A Word
on the
Parsha

Compiled By:
Rabbi Mendel Vogel

דברים

אלה הדברים אשר דבר משה אל-כל-
ישראל בעבר הירדן וגו' (א.א.)

**These are the words which Moshe spoke
to all Israel on that side of the Jordan...**

Why does the *possuk* refer to the location of *B'nei Yisroel's* encampment as “עבר הירדן”—a broad reference to the vast area east of the Jordan River—and not by the more precise name “ערבות מואב”; the name by which it is, indeed, called in the previous *possuk*, at the end of Sefer Bamidbar?

The difference in choice of name stems from a fundamental difference between Sefer Bamidbar and Sefer Devorim:

As its name suggests, Sefer Bamidbar deals with the *Yidden's* journey through the desert. It makes sense, therefore, that the locations of their various encampments should be referred to by their precise names.

Sefer Devorim, on the other hand, is not concerned with describing the present, but rather with preparing for the future—the entry into Eretz Yisroel. From this point of view, it is not important to identify the exact place where the *Yidden* were camped when Moshe spoke to them, but only to define it in relation to Eretz Yisroel—“בעבר הירדן”; on the other (eastern) side of the river which serves as the border of Eretz Yisroel.

To clarify this on a deeper level, according to Chassidus:

The spiritual purpose of *B'nei Yisroel's* journeys in the desert was to subdue the *kelipos*, strong and evil forces that resided in the desert. It was necessary to fight and subdue them so that the *Yidden* could enter Eretz Yisroel without interference.

The nature of the harshest *kelipa*—and the last to be subdued—is hinted to in the name of the last encampment's location: “ערבות מואב”. The name “מואב” signifies the most inferior of the *kelipos* (“חכמה דקליפה”), and the additional word

"ערבות" is an indication of the darkest and most base element of this *kelipa* ("ערבות" from the word "ערב" — darkness).

That is why the name "ערבות מואב" only appears at the end of Sefer Bamidbar, and not at the beginning of Sefer Devorim:

Sefer Bamidbar deals with the struggle against the *kelipos* and their subjugation, so it makes mention of the subdued *kelipa*—"ערבות מואב".

Sefer Devorim, on the other hand, speaks of a later stage, in which the *kelipos* have already been subdued and no longer constitute an obstacle to the *Yidden's* entry into Eretz Yisroel. Therefore, there is no reason to use a name that makes reference to a *kelipa*. Rather, a name is used that points to the encampment as a preparation for entering Eretz Yisroel.

Takeaway:

Since we are living at the very end of *galus*, we should focus (not on how *difficult galus* is, but rather) on the fact that we are standing "בעבר הירדן", preparing to enter into Eretz Yisroel together with Moshiach Tzidkeinu!

(Shabbos Parshas Devorim 5748; Sefer Hasichos p. 566)

commanding Moshe, as well as Moshe passing it on to the *Yidden*. An example of this is the *mitzvah* of *lulav* (which appears in *parshas Emor*), where both these aspects are clearly mentioned.

Rashi gives these three examples in order to teach us that the prohibition of "*bal tosif*" applies to all three types of *mitzvos*—those that appear in the Torah as a command from Hashem; those that appear in the Torah as they are relayed to the *Yidden* through Moshe; and those that appear in both ways.

Takeaway:

When a *hora'a* is issued by the Rebbe—the Moshe Rabbeinu of our generation—whether he provides a source for his words or not—one must know that these are the words of Hashem, and it is as if you heard them directly from Hashem. Therefore, one must take great care to carry out the Rebbe's *hora'os* completely, accurately, and with alacrity.

(Shabbos Parshas Re'eh 5729; Toras Menachem vol. 57, p. 301)

ואתחנן

לֹא תִסְפוּ עַל-הַדְבָר אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם וְגו' (ד, ב)

Do not add to the word which I command you...

"For instance, by inserting five sections into the *tefillin* [instead of four], by using five species for the [*mitzvah* of] *lulav* [instead of four], or by attaching five fringes [instead of four]..." (Rashi)

Why does Rashi choose specifically these three *mitzvos* as examples of the prohibition of "*bal tosif*"?

The answer is, that these three *mitzvos* represent three general categories of *mitzvos*:

1. *Mitzvos* which appear in the Torah in the context of Moshe transmitting them to the *Yidden*, with no explicit mention of Hashem first giving them to Moshe. An example of this is *tefillin*: In all four places where the Torah makes mention of this *mitzvah*, it is in the context of Moshe speaking to *B'nei Yisroel*; and there is no mention of Hashem speaking to Moshe.
2. *Mitzvos* that appear in the Torah as commands given by Hashem to Moshe, without any mention of Moshe relaying them to the *Yidden*; *tzitzis* is an example of such a *mitzvah*.
3. *Mitzvos* where the Torah mentions *both* aspects: Hashem

עקב

וְהָיָה עֲקֵב תִשְׁמְעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֹהִים וּשְׁמַרְתֶּם וְעִשִׂיתֶם אֹתָם וְגו' .. וְאַהֲבָה וּבִרְכָה וְהִרְבָּה וּבִרְכָה פְרִי-בִטְנֶיךָ וּפְרִי-אֲדָמָתְךָ הַגֵּנֶה וְתִירֹשֶׁךָ וְיִצְהָרֶךָ שְׁגֵר-אֲלֶפֶיךָ וְעִשְׂתָּרֵת צֹאנֶךָ וְגו' (ד, יב-יג)

And it will be, because you will heed these ordinances and keep and perform them...

And He will love you and bless you and multiply you; He will bless the fruit of your womb and the fruit of your soil, your grain, your wine, and your oil, the offspring of your cattle and the choice of your flocks...

It makes sense that there should be a correlation between a job and its wages; a simple task will earn someone a simple reward, while a more complicated task will earn a person a greater reward.

How is it, then, that the reward for the lofty and sublime *avoda* of living a life of Torah and *mitzvos* is a promise for *material abundance*—what is the comparison?!

The explanation for this is based on the words of the Mishnah: "שכר מצוה מצוה":

The truth, is, that no reward—material or spiritual—can

ראה

be a proper reward for fulfilling a *mitzvah*, since the value of a single *mitzvah* is immeasurably greater than any imaginable reward; as Chazal state: “A single moment of repentance and good deeds in this world is greater than *all of the World to Come*.”

The true reward for a *mitzvah* is **the *mitzvah* itself**—i.e. the inner bond that is forged between a person and Hashem whenever he does a *mitzvah*. In addition, whenever someone does a *mitzvah*, Hashem grants him opportunities to perform additional *mitzvos*, which further increases and strengthens his bond with Hashem.

This is the meaning of the physical reward promised to *Yidden* in our *parsha* (and other places): The reward is not the physical abundance itself, but rather the opportunities which it provides to add and increase in one’s observance of *mitzvos*.

In the well-known words of the Rambam: “What is the meaning of the [statements] made throughout the entire Torah: ‘If you observe [the Torah’s laws], you will acquire such and such; If you do not observe [the Torah’s laws], such and such will happen to you?...’

“Those benefits are not the ultimate reward for the *mitzvos*, nor are those evils the ultimate retribution to be exacted from someone who transgresses all the *mitzvos*.

“Rather, the resolution of the matter is as follows: Hashem gave us this Torah... And we are promised by the Torah that if we fulfill it with joy and good spirit and meditate on its wisdom at all times, [Hashem] will remove all the obstacles which prevent us from fulfilling it; for example, sickness, war, famine, and the like.

“Similarly, He will grant us all the good that will reinforce our performance of the Torah, such as plenty, peace, and an abundance of silver and gold, in order that we not be involved throughout all our days in matters required by the body, but rather, will sit unburdened and [thus, have the opportunity to] study wisdom and perform *mitzvos*.”

Takeaway:

“והלכת בדרכיו”: We are instructed to emulate the ways of Hashem. Just as Hashem rewards *Yidden* in full—and even extra—for their performance of *mitzvos*, so must we behave with others: When a person is the recipient of a favor big or small—even *bgashmiyus*, and especially *b’ruchniyus*—the person must repay it according to the value of the favor which he received—and even more.

(Shabbos Parshas Ekev 5749; Toras Menachem - Hisva’aduyos 5749 vol. 4, p. 163)

כִּי־יִרְחִיב ה' אֶל־קִוִּיךָ אֶת־גְּבֻלְךָ כַּאֲשֶׁר דִּבַּר־
לְךָ וְאָמַרְתָּ אֲכַלְהָ בֶשֶׂר כִּי־תֹאמַר נַפְשְׁךָ לֵאמֹר
בֶּשֶׂר בָּכַל־אֹת נַפְשְׁךָ תֹאכַל בֶּשֶׂר (יב, ט)

When Hashem, your G-d, expands your boundary, as He has spoken to you, and you say, "I will eat meat," because your soul desires to eat meat, you may eat meat, according to every desire of your soul.

“In the desert, however, the meat of a non-consecrated animal (בשר חולין) was forbidden to them, unless one first consecrated it and offered it up as a קרבן שלמים.” (Rashi)

According to Chassidus, the explanation for this *halacha* is as follows:

When the *Yidden* were in the desert, they were cut off from the physical world. Their life was a spiritual one, and even their food was “לחם מן השמים”—*mann*.

In this heavenly and spiritual state, there was no room for the concept of eating meat for the sake of enjoyment. The only meat that they were allowed to eat in the *midbar* was sacred meat (בשר קדשים), eaten for the sake of a *mitzvah* (a *korban*).

The *Yidden*’s entry into Eretz Yisroel changed all of this. From that point on, the *Yidden* were tasked with the mission to infuse holiness into earthly and mundane existence, making this physical world a vessel in which *Elokus* could reside.

In this framework, there is room for the consumption of even “ordinary” meat—not only for the sake of a *mitzvah*—in order to transform even the mundane consumption of meat into an act of service to Hashem.

Takeaway:

In the daily life of a *Yid* there are two paradigms—the “Desert Paradigm” and the “Eretz Yisroel Paradigm”:

Before davening in the morning, a person does not yet possess the ability to transform *gashmiyus* into *ruchniyus*—which is why it is prohibited to eat or drink before davening in the morning (besides for what is necessary for one’s health).

It is only after davening (followed by learning) that one is granted the power to refine the physical world.

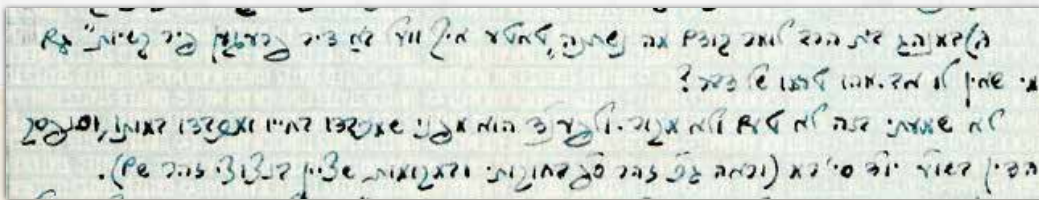
(Likkutei Sichos vol. 4, p. 1108; Toras Menachem vol. 34, p. 227)



HONOR AFTER LIFE

The following is a portion of a handwritten letter by the Rebbe,¹ in response to Dr. A. Hilman's question about a custom that the Rebbe cites in his Haggadah.

Published in honor of Chof Menachem-Av, 80th Yahrtzeit-Hilula of the Rebbe's father, Harav Levi Yitzchok:



ג) במנהג בית הרב לומר קודם מה נשתנה "טאטע איך וועל בא דיר פרעגען פיר קשיות" גם מי שאין לו אב. מהו טעמו של דבר? לא שמעתי בזה לא טעם ולא מקור. ולפענ"ג הוא מפני מכבדו בחייו ומכבדו במותו, וכנפסק הדין בשו"ע י"ד סי' רמ (וראה ג"כ זהר ס"פ בחוקותי ובמקומות שציינ' בנצוצי זהר שם).

3) [You ask] about the custom of our Rebbes' household to recite before the Ma Nishtana: "Father I will now ask you four questions..."— even if one does not have a father [among the living]. What is the reason for this?

I have heard neither a reason nor a source for this [custom]. In my humble opinion, it is [a fulfillment of the mitzvah to] honor [one's father, both] during his lifetime and [to] honor him after his passing, as ruled in Shulchan Aruch, *Yoreh Dei'ah Siman* 240. (See also Zohar end of Parshas Bechukosai², and the sources referenced in Nitzutzei Zohar³ there).⁴

1. From the year 5707, published in Igros Kodesh vol. 2, p. 239.
2. The Zohar discusses the obligation of a son towards his father even after his passing, and cites the example of Rabbi Elazar, son of Rabbi Shimon Ben Yochai.

3. By Rabbi Reuven Margolios.
4. It should be noted that in a sicha (11 Nissan 5743; Hisvaaduyos p. 1231) the Rebbe offered another explanation: By saying this introductory line, the Rebbeim invited the *neshamos* of their fathers to join them at the seder.



LEVI FREIDIN VIA JEM 257235 (18 TISHREI 5749)

CAMPERS RETURN TO THE REBBE

MENACHEM AV 5749

COMPILED BY: RABBI YANKY BELL
WRITTEN BY: RABBI MENACHEM LAZAROFF

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

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"נצ"ב'ה

Shabbos, 4 Av

At today's farbrengen, during one of the *niggunim*, the Rebbe waved his hand in encouragement towards a recent Baal Teshuva who had stood up and was enthusiastically clapping along with the *niggun*.

Sunday, 5 Av

Today at dollars, Hatamim B. K. passed by and requested a *bracha* for someone injured in a robbery-related shooting. The Rebbe asked for the individual's name. When B. K. mentioned that he didn't know the person's Hebrew name, the Rebbe instructed him to provide it to *Mazkirus* once he found out.

Later, a group of Persian Jews approached and requested a *bracha* for wealth. The Rebbe responded by emphasizing the importance of observing Shabbos not only in the workplace but also at home.

Later in the day, the Rebbe went to the Ohel, returning at 9:15 pm. Following Mincha and Maariv, the Rebbe said a *sicha* for fifteen minutes about the *Hilula* of the

Arizal. Afterward, the Rebbe briefly distributed dollars for Tzedakah.

Monday, 6 Av

The Rebbe entered the shul for Maariv with a bitter expression on his face. After Maariv, the Rebbe said a fifteen-minute *sicha* on the severity of Zayin Av – the day when the Babylonians broke into the Beis Hamikdash, highlighting the cry for Moshiach to come, “*Ad Mosai*.” The Rebbe spoke in a tone befitting the subject matter: slow, quiet, and with a sense of *merirus* (bitterness).

Tonight (contrary to the recent practice on Mondays), the Rebbe did not return home and instead remained at 770.

Tuesday, 7 Av

Today, when the Rebbe came down for the *tefillos*, he again appeared downcast, though not as much as yesterday.

After Maariv, the Rebbe said a *sicha*, emphasizing the



PERSIAN JEWS WITH THE REBBE AT DOLLARS ON 5 AV.

CHAIM BARUCH HALBERSTAM VIA JEM 28958

need to “decree” the immediate coming of Moshiach and that he should arrive even before the recitation of *Krias Shema She’al Hamita* tonight!

Wednesday night, Tisha B’av

The Rebbe came down for Maariv holding his Siddur, a large bound Kinos, and a copy of Eicha. Throughout Tisha B’av, the Rebbe walked at a noticeably subdued pace, with a serious and sad look on his face. The Rebbe’s gaze was bewildering, as if in a different world.

Rabbi Hodakov was the Chazzan, and he davened quietly due to his advanced age. The Rebbe frequently turned toward him to hear Kaddish.

Reb Yisroel Gordon led the reading of Eicha; he sat in the middle of the shul, reading the words slowly. The Rebbe read at a quicker pace, pausing after each *perek* for the *Baal Koreh* to catch up.

When the Rebbe finished reading Eicha, he put on his brown glasses, a rare sight, and began reciting Kinos, starting before the Chazzan.

Thursday, Tisha B’av

The Rebbe came down for Shacharis holding his Siddur and Kinos. Although the Rebbe didn’t daven with the minyan¹, he had his Siddur open throughout, occasionally turning a few pages to keep up with the Chazzan.



THE REBBE RECITES KINOS ON THE NIGHT OF TISHA B’AV.

The Rebbe’s Kinos was open on top of his Siddur, and he studied from it while wearing his glasses.

After a while, the Rebbe took off his glasses and read from a copy of Eicha.

When the Minyan reached Shemoneh Esrei, the Rebbe took three steps back as if he was also davening, and continued reading Eicha. When the Chazzan (Rabbi Hodakov) concluded Shemoneh Esrei and took three steps back, the Rebbe again took three steps, but didn’t bow for “*Oseh Shalom*.”

During Mincha, the Rebbe was called up for the third Aliya and Haftorah. The Rebbe read the Haftorah in a low voice. The room was very quiet, and everyone could hear.

To summarize, the atmosphere of Tisha B’av in 770 wasn’t depressing like in some other communities. However, when we witnessed the Rebbe’s eyes and the bitterness on his face, the *Churban* was felt vividly. May this day very soon be transformed into a Yom Tov.

Friday, 10 Av

For the first time since Rosh Chodesh Av, a joyous *niggun* was sung as the Rebbe walked in for Mincha. The Rebbe encouraged the singing and smiled at the children present. There was a noticeable shift in the atmosphere of 770 as joy began to prevail. The Rebbe continued to energetically encourage the singing when he came down for Maariv and during Lecha Dodi.

Shabbos Parshas Va’eschanan—Shabbos Nachamu, 11 Av

During the reading of the *Aseres Hadibros*, the Rebbe moved to the right of the *shtender* and occasionally glanced out of his Chumash to look at the Baal Koreh.

Lately, the Rebbe has been giving special attention to groups brought by Shluchim to 770. For the third time in a month, in the middle of today’s farbrengen, the Rebbe addressed the guests, instructing them to say L’chaim. Then, the Rebbe announced that everyone else should join in saying L’chaim together with them, “*V’ani Hakatan B’socham*” (“Myself included”). The Rebbe said “L’chaim, L’chaim,” and drank most of his cup. Afterward, Harav Levi Yitzchok’s *niggun* was sung, and the Rebbe vigorously encouraged the singing of the guests in a unique fashion.



During Mincha, the Rebbe was given the third Aliya. At *Chazaras Hashatz*, the Chazzan sang “*Sim Shalom*” to a joyous niggun, and the Rebbe encouraged the singing. In general, today’s farbrengen was brimming with joy throughout.

Sunday, 12 Av

During dollars, Rabbi Baumgarten and the organizers of a concert for Tzivos Hashem – featuring Mordechai Ben David and Avraham Fried – asked the Rebbe for a *bracha* that it wouldn’t rain. The Rebbe simply answered, “Yes, it will not rain.” This was quite remarkable because rain was forecasted for the entire day, but shortly after the Rebbe’s pronouncement, the rain indeed stopped completely.

Rabbi Kupchik, a Shliach in Chadera, presented the Rebbe with a key to the city. The Rebbe said, “I hereby open the city to all that is good (Torah, Mitzvos and Yiras Shamayim), and I’m closing the city to all the negative things...” The Rebbe then gave him a dollar to give for Tzedakah at City Hall.

Later, Reb Kuti Rapp came by with a member of the Israeli Ministry of Education, and the Rebbe addressed him with a smile, saying, “Educate all of Eretz Yisroel, including the government. Not in an authoritative manner, they don’t like that. I’m not joking, I mean this seriously.” Then the Rebbe gave him an extra dollar to “Educate the entire government!”

Dollars concluded at around 2:00 pm, and the Rebbe went to the Ohel at 3:40 pm.

After Maariv, since the Rebbe had said that there wouldn’t be rain, we were able to do Kiddush Levana. The Rebbe said “Sholom Aleichem” to members of *Mazkirus*, and wished a “*Gut Chodesh*” to many people on his way

back inside 770.

A few days ago, Volume Thirteen of the Rebbe’s *Igros Kodesh* was published.

Tuesday, 14 Av

After Mincha the Rebbe waved and smiled broadly at Mr. Mintz, a supporter of Chabad activities. After Maariv, the Rebbe said a long *sicha* in honor of *Chamisha Asar B’Av*, instructing Chassidim to farbreng and make positive resolutions in honor of the day, particularly to establish times to learn Chassidus.

After the *sicha*, the Rebbe distributed dollars amidst an uplifted atmosphere.

When Rosenfeld, whose young son would usually wave to the Rebbe during dollars, passed by, the Rebbe smiled broadly, held up his two hands in wonder, and asked, “Where is the boy?” Then the Rebbe waved his hand in dismissal, all with a broad smile.

Wednesday, Chamisha-Asar B’Av

After Maariv, the Rebbe said a *sicha*, instructing Chassidim to farbreng again tonight in honor of *Chamisha Asar B’Av*. Then, the Rebbe distributed dollars, again in a spirited manner. During the distribution, the Rebbe spoke to several people, including Serebransky from Australia.

Thursday, 16 Av

After Shacharis at the Rebbe’s house, as the Rebbe was heading back upstairs, a group of campers from Gan Yisroel Detroit energetically sang “*Yechi Adoneinu*,” and



1. THE REBBE ENCOURAGES THE SINGING OF THE CAMPERS DURING DAVENING.
2. AFTER MAARIV, THE REBBE WAITS FOR A SECOND MICROPHONE TO BE BROUGHT FOR THE TRANSLATOR.
3. AFTER SEVERAL SICHOS, THE REBBE ENCOURAGES THE NIGGUNIM AT THE END OF THE RALLY.

the Rebbe encouraged them with a wave of his hand.
Today the Rebbe went to the Ohel.

Shabbos Parshas Eikev, Chai Av

Today at the farbrengen, the Rebbe spoke about his father, Harav Levi Yitzchok, whose Yahrzeit is coming up on Monday. The Rebbe mentioned that Harav Levi Yitzchok is connected to Moshiach, as he can trace his lineage back to Dovid Hamelech via the Maharal. After the *sicha*, Shamil's *niggun* was sung, and the Rebbe clapped along slowly.

Later, Reb Dovid Raskin announced the annual Yarchei Kallah gathering in Gan Yisroel, and the Rebbe remarked, "which will probably be held before the *chasuna*." (Reb Dovid's daughter got married the following Tuesday.)

Later, after the Rebbe distributed *mashke*, he paused for a moment, looking to the sides of the room. Then, he began his father's *niggun*, vigorously encouraging the singing. Suddenly, the Rebbe stood up, clapping his hands first slowly, then faster and more animatedly. With his eyes closed and his face glowing, the Rebbe encouraged the singing more and more for almost a minute, the crowd on their feet, singing with all their might. Then the Rebbe sat back down and continued to encourage the singing.

Sunday, 19 Av

Tonight at Maariv, the Rebbe was Chazzan for the first time since Chof Beis Shevat. The front of 770 was set up differently than usual to accommodate the large crowds, as everyone pushed forward to hear and see the Rebbe lead the davening. After Maariv, the Rebbe said a

sicha about the significance of this year, the 45th Yartzeit. (45 - *Ma*"H represents *Bittul*.)

After Maariv, the Rebbe distributed dollars for Tzedakah. When Reb Yosef Nimotin, who had assisted the Rebbe's father during his exile, passed by, he told the Rebbe that he was in Gan Yisroel for Shabbos and it was very orderly and nice there "in the merit of Rabbi (Avrohom) Shemtov who is a *chevraman*." The Rebbe smiled warmly and replied, "I was looking for you yesterday!"

Tonight, *bochurim*, Anash, and Shluchim who came in from all over to spend Chof Av with the Rebbe, farbranged together in honor of Chof Av.

Monday, Chof Av

Today, the Maamar "*V'atah Yisroel*" was published after being looked over and edited by the Rebbe.

During the day the Rebbe went to the Ohel, returning at 9:00 pm.

The campers of Gan Yisroel N.Y. came in for Chof Av, and they sang parts of Mincha and Maariv like in camp. People attempted to quiet them, but the Rebbe instead encouraged the singing. The Rebbe even encouraged the singing during *Krias Shema* of Maariv!

Before *Aleinu*, the Rebbe spoke to Reb Leibel Groner, instructing that the upcoming *sichos* should be translated like at Tzivos Hashem rallies (a big surprise in this setting after a regular Mincha-Maariv!) and that an additional microphone should be brought for this.

While this unexpected development was still being arranged after *davening* finished, the Rebbe instructed the crowd to sing his father's *niggun*, which was then sung. The Rebbe also encouraged the singing of the campers, who were on the south side bleachers, and the *bochurim*.

As soon as a second microphone was brought for the translator, the Rebbe began, stating that since most of those gathered were children, he would now expound on the name of Camp Gan Yisroel, connecting it with his father's name, Levi Yitzchak, which represents connection to Hashem and joy.

The Rebbe continued, that since his father's primary occupation was learning Torah, he would expound on the Yahrzeit Mishna based on his teachings. The Rebbe then explained the Mishna "*Machat Shehi Nesuna*"² in a way that even a child could understand.

The Rebbe then said that he would distribute coins for tzedakah and instructed the children to sing either "*Ach Tzaddikim*" or his father's *Hakafos niggun*. Harav Levi Yitzchok's *niggun* was sung again, followed by the chant of "*Yechi*," and the singing of "*Ach Tzaddikim*" and "*Ki Elokim Yoshia Tzion*."

Following each *sicha*, Reb Avrohom Shemtov translated the Rebbe's words into English for the children. Throughout the *sichos* and translations, the Rebbe faced the campers.

Tuesday, 21 Av

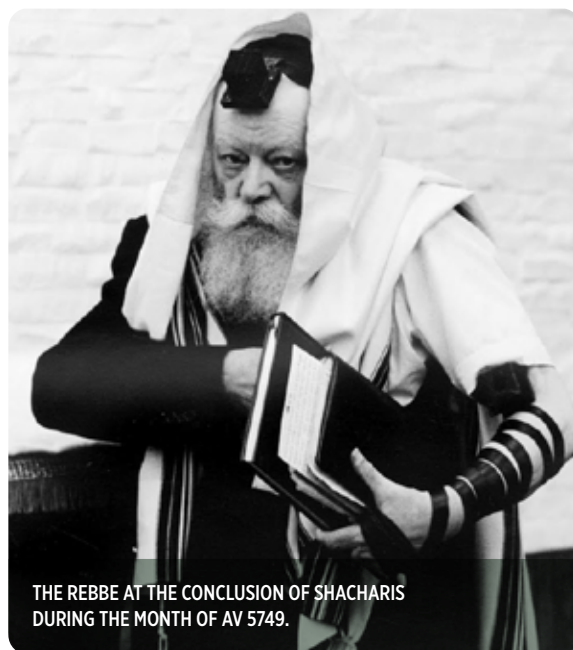
Today, Mincha was scheduled for 3:15 p.m., with the campers returning from Gan Yisroel Montreal participating. However, they arrived 30 minutes late, and the Rebbe waited to emerge for Mincha until he was notified of their arrival.

After Mincha, the Rebbe surprised both the children and the crowd with a *sicha* about the importance of increasing Torah study and doing Mitzvos. Just like how parents have *nachas* when their children grow physically, they also derive much *Nachas* from their spiritual development. This in turn can inspire the parents to grow as well.

Rabbi Y.Y. Hecht was called up to translate the *sicha* for the children and the Rebbe smiled broadly at him. Subsequently, a camper stood up on a stool near the Rebbe and announced loudly "*Der Rebbe Zol Zain Gezunt!*" three times, waving his hands towards the Rebbe. The Rebbe looked at him with a special gaze, and the crowd answered "Amen." After the third proclamation, the Rebbe also answered Amen.

Then the Rebbe said another *sicha* about "*Ach Tzaddikim*."

After this, the children began singing "*Ach Tzaddikim*,"



THE REBBE AT THE CONCLUSION OF SHACHARIS DURING THE MONTH OF AV 5749.

and "*Ki Elokim Yoshia Tzion*," and the Rebbe encouraged the singing with his hand. Suddenly, the Rebbe began turning his hand very fast, greatly increasing the energy in the room. The singing intensified, louder and faster, like on Simchas Torah!

Wednesday, 22 Av

Today, children from Camp Machane Yisroel in Queens (primarily Israelis) came for Mincha. They sat on the benches right behind the Rebbe (as the children from Gan Yisroel Montreal had yesterday).

After Mincha, the Rebbe delivered a *sicha*, saying that the belief in the coming of Moshiach has to permeate every aspect of *Galus*. The Rebbe emphasized the importance of every child making their bedroom into a "House of Torah study, prayer and charity." The Rebbe also encouraged the children, highlighting the positive influence they can have on their parents.

After the *sicha*, the Rebbe gave the counselors a bundle of coins and dollar bills to distribute to the campers for tzedakah. The Rebbe then asked the girls' counselors to come down from the ladies' section to receive Tzedakah for the girls.

Following this, the regular distribution of dollars took

place. A close Chabad supporter passed and stretched out his hand to the Rebbe. The Rebbe smiled warmly and held his hand throughout their interaction.

Tonight, the Rebbe returned home, and Maariv was held there.

Shabbos Mevorchim Elul, Parshas Re'ei, 25 Av

During today's farbrengen, in the second *sicha*, the Rebbe addressed that this coming year is forty years from Yud Shevat. Regarding the milestone of forty years, it is written: "Hashem gave you a heart to know, eyes to see, and ears to listen." We have to apply this power to action. The Rebbe concluded the *sicha* by saying that at this point we are ready for the *Geulah*, even the job of "polishing the buttons" is complete. All that remains is to dance together with Moshiach upon his arrival, in a manner of "*Ad dilo yada*."

After such a *sicha*, the crowd burst into song, singing "Napoleon's March."

Sunday, 26 Av

The Mayor of New York, Ed Koch, who is running for re-election, came by during dollars to receive the Rebbe's blessing. He started listing all sorts of praises about the Rebbe, and the Rebbe smiled and said, "Are you trying to 'bribe' me?!" Mr. Koch replied, "I see the Rebbe is smart."

The Mayor, who was trying to get the Rebbe to say something good electorally on his behalf said, "I'll be back; I'll be back next year as Mayor."

The Rebbe responded: "I'm not a prophet. G-d Al-mighty will choose the best Mayor for the good of the city, including you, be successful in all that they do..."

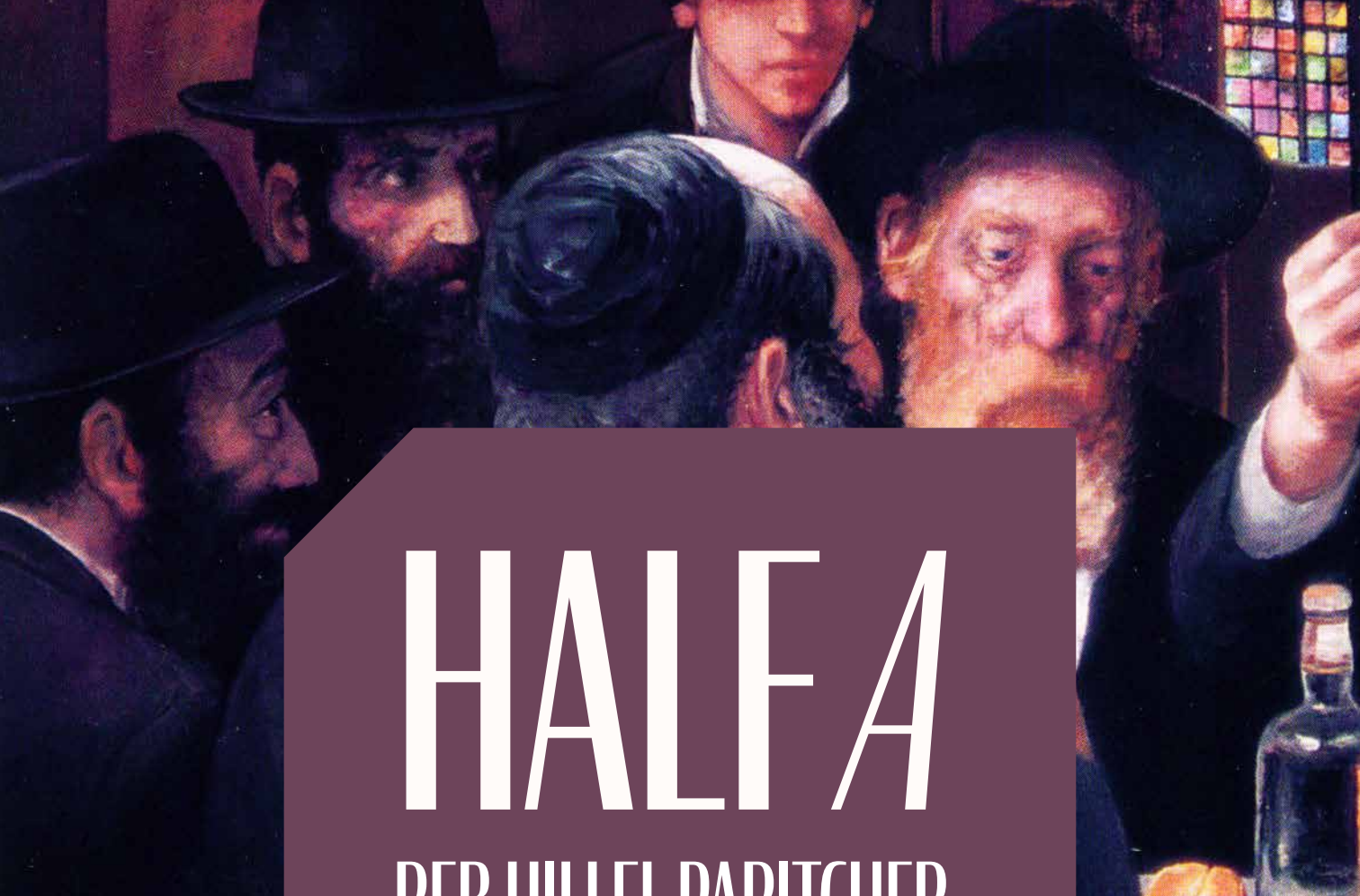
Mr. Koch replied: "Do you mean that?" And the Rebbe said, "Do you think I would say one thing and mean another?!" ①

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1. The Rebbe davened Shacharis on Tisha B'Av in private, with teffilin.
 2. Mikvaos 7:7.



MAYOR OF NEW YORK ED KOCH, WITH THE REBBE AT DOLLARS ON 26 AV 5749.

CHAIM BARUCH HALBERSTAM VIA JEM 30003

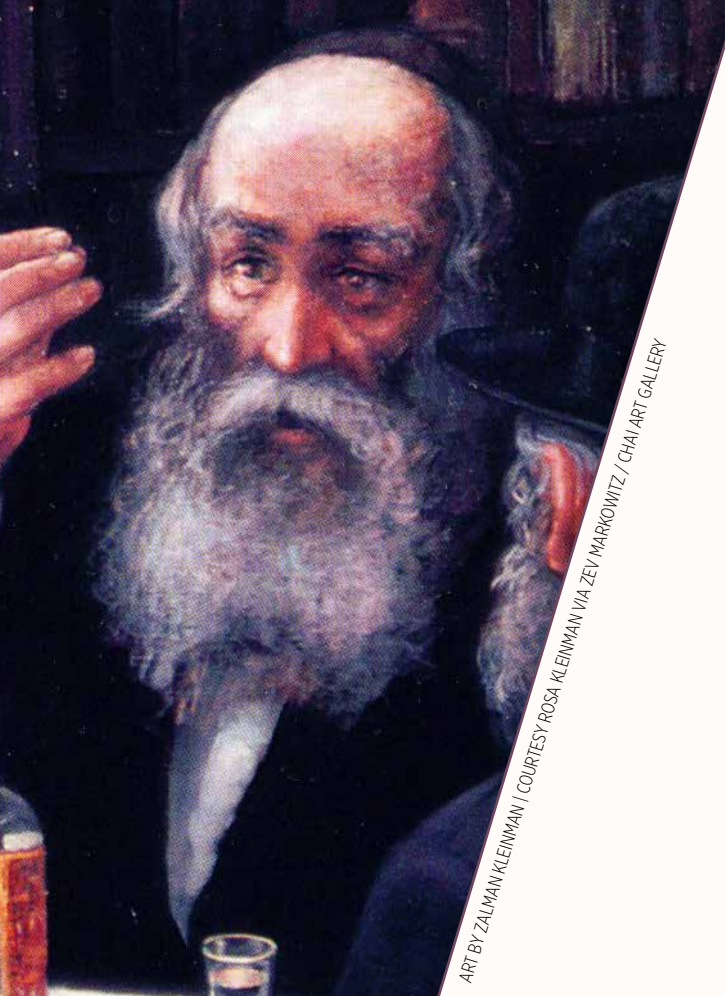


HALFA

REB HILLEL PARITCHER

REBBE

BY: RABBI ZELIG KATZMAN



ART BY ZALMAN KLEINMAN | COURTESY ROSA KLEINMAN VIA ZEVI MARKOWITZ / CHAI ART GALLERY

לזכות
מרת חיה מושקא תחי'
לרגל יום הולדתה י"ט מנחם-אב
נדפס ע"י ולזכות בעלה
הרה"ת הרב שלום דוב בער וילדיהם שיחיו
שוחאט

REB MOSHE MEIZLISH, REB MEIR REFAEL'S, REB AIZIK HOMILER, REB PESACH MALASTOVKER, REB ZALMEN ZEZMER...

These individuals have earned a revered place among the most distinguished Chassidim in the formative years of Chassidus Chabad, disciples of the Alter Rebbe, the Mittlerer Rebbe, and the Tzemach Tzedek. They inspire awe, embodying the essence of Chassidus Chabad, and continue to elicit admiration in Chassidim in modern times, sparking a desire to emulate their ways. But even in this gallery of greats, one figure towers above the rest. In terms of his saintliness, his lofty stature, and the esteem accorded to him by the Rabbeim, both in his lifetime and after his passing, he is not merely another member of this group; he is in a league of his own. Reb Hillel Ha'Levi Molisov of Paritch, holds an unparalleled place in Chabad lore, celebrated in the sichos and writings of the Rabbeim. Reb Hillel, lauded by the Tzemach Tzedek as a "half-Rebbe", led a life rich with lessons. His story is one of a chossid whose pursuit of truth and holiness elevated him to the greatest spiritual heights, and whose dedication to sharing these values left a lasting impact on everyone he encountered.

Biographical Outline

The story of Reb Hillel's life¹ begins in 5555 (1794), in the Russian town of Chomets, where his father, Reb Meir, served as Rov. Reb Meir was a devoted Chossid of Reb Nochum of Chernobyl, and later his son, Reb Mottele.

Hillel Molisov was an unusually gifted child, gaining mastery of Shas and Poskim by the time of his Bar Mitzvah; he had also become proficient in Sifrei Kabbalah, a unique feat even then, when proficiency in Shas and Poskim was relatively common. His *hasmadah* was legendary. As a teenager, he would daven with the *kavanos* of the Arizal. His piety and scholarship were recognized by all, and he quickly became known throughout the region as the “Illui of Chomets”.

When Reb Hillel reached the age of twelve, a wealthy businessman approached Reb Meir with a marriage proposal, seeking to wed his daughter to the young boy. Reb Meir, who did not wish to proceed with the shidduch, felt uneasy about rejecting it outright, so he asked for a dowry of twenty thousand rubles, assuming that it would be rejected.

Initially, the *gvir* laughed at him, saying: “Who gives such a large sum as a dowry?” But his wife insisted that they must have Reb Hillel as a son-in-law, to the point where she was ready to throw her jewelry out; for what was her wealth worth if she could take such a man as a husband for her daughter!

Eventually, the businessman acquiesced and committed to the dowry. At this point, Reb Meir was unable to extricate himself from this situation and agreed to the match. Reb Hillel was not yet Bar Mitzvah, so he did not wear Tefillin, and was known as “Chol Hamoed”, due to the fact that during davening he would wear a Tallis without Tefillin.

Reb Hillel was a dedicated student of the great Tzaddik, Reb Avrohom Dov of Avrutch, Av Beis Din of Zhitomer and author of the sefer Bas Ayin. Reb Hillel honored him throughout his life and spoke of him with great reverence.

When Reb Hillel first encountered the teachings of Chassidus, he began studying them diligently, feeling that Chassidus was a *biur* on Kabbalah.

After he had begun studying Chassidus independently, he encountered a great Chossid of the Alter Rebbe, Reb Zalmen Zezmer, who was passing through

Chomets. He went to his lodging, along with a friend who shared his thirst for Chassidus. When they entered Reb Zalmen's room, they saw him bedecked in Tallis and Tefillin, reciting Shema Yisroel with great fervor. They were gripped by a sense of awe, recognizing the *dveikus* Reb Zalmen was experiencing, and they knew they had come to the right place. Reb Hillel's *talmid*, Reb Dov Ze'ev Kozevnikov of Yekaterinoslav, related that whenever Reb Hillel repeated this story “Tears would stream down his face...”

When Reb Zalmen finished davening, he became aware of their presence, and asked how he could be of assistance. They expressed a desire to travel with him to the Rebbe, and Reb Zalmen agreed to take one of them. Reb Hillel was chosen, and thus began a lifetime of *hiskashrus*.²

[On another occasion, Reb Hillel encountered Reb Zalmen on Parshas Zachor. He perceived in Reb Zalmen an unusually passionate hatred towards Amalek, and he asked him what motivated it. Reb Zalmen responded “The place from where I got it—you cannot get it, but in Lubavitch, from my Rebbe (the Mittlerer Rebbe), you can get something similar...”].

When Reb Mottele Chernobyler heard of Reb Hillel's plans, he was deeply upset, and said something ominous: “He (Reb Hillel) will yet ‘lie on his back...” During Reb Hillel's journey to Lubavitch, his wagon flipped over and he landed on his back. Nevertheless, he got up and continued on his way, ultimately reaching Lubavitch.

When Reb Hillel first entered *yechidus* (in Elul of 5574), he expressed worry about Reb Mottele's *kepeidah*, and possible repercussions. The Mittlerer Rebbe calmed him, saying, “If he is indeed a Tzaddik, he is a good person and does not wish you harm. If, on the other hand, you believe that he cursed you, then he is not a Tzaddik, since a Tzaddik does not curse. Thus, his words have no power over you, and you should not be afraid”.

The Mittlerer Rebbe then asked him what exactly Reb Mottele said. Reb Hillel repeated his words. The Mittlerer Rebbe remarked: “While traveling, it sometimes happens that a wagon flips over, and the person on the wagon winds up lying on the ground, facing upwards. There is nothing to be afraid of, you have already received your punishment.” Seeing the open *Ruach Hakodesh* displayed by the Mittlerer Rebbe, Reb Hillel was at peace. He remained in Lubavitch for the

next few months, where he soon was recognized as one of the greatest young Chassidim.

His Encounters with the Alter Rebbe

Although the first Rebbe Reb Hillel merited to encounter was the Mittlerer Rebbe, he did have a few indirect encounters with the Alter Rebbe.

When he was young and living in Chomets, Reb Hillel learned that the Alter Rebbe was due to come to Chernobyl, and he hastened to travel there, in the hopes of setting his eyes on the renowned ‘Maggid of Liozna,’ as the Alter Rebbe was then known. He arrived at the inn where the Alter Rebbe was staying, but due to the immense crowd, he was only able to hear the Maamar, but not see the Alter Rebbe.

Disappointed, Reb Hillel decided on a bolder course. The next time the Alter Rebbe visited the area, he found out where the Alter Rebbe was staying, and hid under the bed in the Alter Rebbe’s room. He intended to

remain there until the Alter Rebbe entered the room, after which he would emerge and present the Rebbe some questions on *Maseches Erchin*, which he was then studying.

After waiting for a while, the Alter Rebbe finally entered the room. Before he could crawl out, Reb Hillel was shocked to hear the Alter Rebbe say in his customary singsong tone: “When a young man has a question in *Erchin* [the *Masechta* deals with evaluating persons and property for the purposes of *Hekdesh*], he should first evaluate himself.”

Astonished by the open display of *Ruach Hakodesh*, Reb Hillel fainted on the spot. He was found and resuscitated long after the Alter Rebbe had gone, thus missing his final opportunity to meet the Alter Rebbe. Several months later Napoleon invaded Russia, making travel arduous and dangerous. On 24 Teves the following year, the Alter Rebbe was *nistalek*.

When the Rebbe repeated this story, the Rebbe explained the relevant lesson for all of us³: “*Erchin* is something that is not based on *sechel*. According to the *Halachos* of *Erchin*, we evaluate the age, not the qualities of the person, which vary vastly. Everyone of



CHASSIDIC COLONIST EXAMINING HIS VINEYARD.

the same age has the same worth. Someone might ask: ‘My whole life has been invested in Torah and *avodah*, giving Hashem pleasure... Accordingly, my years have much greater worth than those of someone else who behaved differently. If so, how can we have the same worth!?’ Regarding this, it is said that when someone has a ‘question in *Erchin*’—he must first honestly evaluate himself, and the question will vanish on its own.”

Shlichus to the Colonies

After the devastation wrought by the Napoleonic war throughout Russia, the Mitteler Rebbe spearheaded an effort to encourage Yidden in Russia to move to the Kherson province in Ukraine, where there was ample opportunity to support themselves by working the land⁴.

Initially, the Mitteler Rebbe himself desired to visit the new colonies annually, and did so in 5576, for a period of five months. However, seeing the impact the trip had on his health, the Mitteler Rebbe decided to send a *Shadar* to represent him in the future. For this task he chose Reb Hillel, who continued to visit these colonies for the duration of his life, several months each year.

The Mitteler Rebbe tasked him with “sowing *ruchniyus* and reaping *gashmiyus*”, i.e. collecting Tzedakah while sharing words of Chassidus and *hadracha*. He also empowered him to give *brachos* on his behalf, and many miracles were brought about through the *brachos* of Reb Hillel.

His Greatness

The Rebbe Maharash said: “My father (the Tzemach Tzedek) said [about Reb Hillel]: “He is half a Chossid... because his other half is a Rebbe.” This unique statement sheds light on the great esteem in which Reb Hillel was held by the Rabbeim.

In our generation as well, the Rebbe accorded Reb Hillel great reverence. When Reb Peretz Mochkin told the Rebbe in *yechidus* that the arrival of a certain Chossid in 770 would be the equivalent of Reb Hillel Paritcher coming to the Tzemach Tzedek, the Rebbe

exclaimed in surprise: “Like Reb Hillel!?” underscoring his unparalleled stature in the eyes of the Rabbeim.

Rabbonus

Several years after coming to the Mitteler Rebbe, Reb Hillel was appointed Rov of the small town of Paritch, a post he filled for many years and that has become synonymous with him.

Some time later, Reb Boruch Mordechai, Rov of Babroisk, announced that he would be emigrating to Eretz Yisroel. There was a lot of discussion as to his possible successor. Reb Hillel’s *mashpia*, Reb Zalmen Zezmer, asked Reb Hillel to ask the Mitteler Rebbe in *yechidus* whether the post would be appropriate for Reb Zalmen. When Reb Hillel raised this with the Rebbe, the Rebbe responded, “No, you will become the Rov of Babroisk”. This took many years to materialize, as

WHEN A REBBE SAYS A MAAMAR

The following story about Reb Hillel was related by the Rebbe on several occasions:

Once, after the Tzemach Tzedek delivered a Maamar, the Chassidim had an argument as to what was the exact *p’shat* in the Rebbe’s words; Reb Hillel offered one explanation, while others differed. When they asked the Tzemach Tzedek, he explained the concept contrary to Reb Hillel’s approach, but Reb Hillel still stuck with his way of understanding.

“When a Rebbe says a Maamar,” Reb Hillel explained, “the *Shechinah* is speaking through his voice; it’s as if we are receiving the Torah at Sinai. But once the Torah is given to us, we are given the authority to understand it with our own human intellect...”

(*Toras Menachem* vol. 5, p. 124, et. al.
See *Sefer Hasichos* 5697 p. 165.)

Reb Boruch Mordechai ended up staying in the city for many years, until 5615, after the Tzemach Tzedek had already become Rebbe. At that point, Reb Hillel was appointed the Rov of that much bigger city, a post he filled until the end of his days.

Minhagim and Hiddurim

Reb Hillel's profound *Yiras Shomayim* was reflected in his scrupulous observance of Shulchan Aruch to the letter, and often far beyond that.

Reb Hillel adopted a new *hiddur* every year on his birthday, a practice that the Rebbe later popularized and promoted for all Yidden.

Reb Hillel was extremely vigilant in maintaining his standard dress, never adopting modern trends and styles. He explained that this was due to a note he possessed from Reb Pinchas Koritzer. Reb Pinchos cited the Midrash about the Yidden in Mitzrayim, who were redeemed because they did not change their clothing (as well as their language and their names). Reb Pinchos concluded that in the times immediately prior to the coming of Moshiach, there will be a similar temptation

for Yidden to adopt the styles of modernity, and the Yidden will be redeemed in the merit of the select few who do not succumb to this temptation. Reb Hillel said that he felt obligated to adhere to this, as he was the one who possessed the letter.

Another well-known example: Reb Hillel would use any pretense to say *Shir Hamàalos* before bentching, as opposed to *Al Naharos Bavel* (which is said on days when *Tachanun* is recited). He would always find some reason – a Bris, a *siyum*, a Seudas Mitzvah, or a guest – to be able to recite *Shir Hamàalos*.

On one occasion, he was unable to find a reason to say *Shir Hamàalos*. His students thought that perhaps this time he would “give in” and say *Al Naharos Bavel*. Instead, he exclaimed, “In honor of *Al Naharos Bavel*, an extremely rare guest, we must say *Shir Hamàalos!*” And so it was...

His Sayings

“One who has a *chush* (a sense and appreciation) in *neginah*, has a *chush* in Chassidus”.

“A *hiddur* Mitzvah that someone takes upon themselves refines him, enabling him to understand Chassidus better.”

Once, Reb Hillel was participating in a *farbrengen*

1. THE FIRST SEFER OF REB HILLEL TO BE PRINTED WAS ‘LIKKUTEI BIURIM’; EXPLANATIONS ON THE MITTELER REBBE’S MAAMARIM. IT WAS PUBLISHED ONLY A FEW YEARS AFTER HIS PASSING.



2. THE FIRST ‘PELACH HARIMON’ ON SEFER BEREISHIS WAS PRINTED IN 5647 BY REB HILLEL’S GRANDSON. THE SEFER, AS WELL AS THE ENSUING SEFORIM IN THE SERIES, WAS LATER PUBLISHED BY KEHOS.

in a dark attic. Another chossid walked into the room and remarked on how dark it was. Another chossid responded, “Don’t worry. Soon, your eyes will adjust, and it will not seem so dark anymore.” Reb Hillel said, “One should never become accustomed to darkness and mistake it for light.”

Before Reb Hillel became a chossid, he would learn Nigleh with a Chavrusa throughout the week, and on Shabbos, before Kabbolas Shabbos. Then they would wrap themselves in Talleisim, and learn Kabbalah all Shabbos.

Reb Hillel later said of that time: “Until we learned Tanya, we both thought that we were Tzaddikim Gemurim. When we began to study Tanya, we recognized that ‘*Halevai a Beinoni*,’ we would be lucky if we reached the level of a *Beinoni*!”

Seforim

Although in general reciting Chassidus is the function of a Rebbe, there were some outstanding Chassidim – especially in the first few generations of Chassidus

Chabad – who would say their own *maamarim* and *biurim* in Chassidus. The Frierdiker Rebbe said that although in general one should be careful to only learn Chassidus of the Rabbeim, he did “look at” the Chassidus of Reb Hillel.

The primary Sefer of Reb Hillel is Pelach Ha’Rimon, which contains Derushim on the Parsha, the first volume of which was printed in 5646 (1886). It currently covers the first four Chumashim and Shir Hashirim, while the volume on Devorim is still being prepared by Kehos.

Most of the *maamarim* in this set are essentially the *maamarim* of the Mittlerer Rebbe and the Tzemach Tzedek with explanatory notes, indicating what parts are the original *maamar* and what are Reb Hillel’s explanations. In the Rebbe’s introduction to Pelach Harimon, he writes that Reb Hillel’s Chassidus is an accurate representation of the original words of the Rabbeim, and can be studied as such.



REB HILLEL'S TZIYUN.

Niggunim

In light of the above-cited saying of Reb Hillel that having a *chush* in *neginah* is related to having a *chush* in Chassidus, it is not surprising that Reb Hillel himself was a prolific compiler and composer of *niggunim*. Many of these *niggunim* have come down to us and are printed in Sefer Ha’Niggunim under various names.

One unique *niggun* connected to Reb Hillel is called the *Zhebiner Kop*⁵. It was composed by his friend Reb Pesach Malastovker, who sent it to Reb Hillel as a gift when he was not feeling well. Reb Hillel had the custom to sing three *niggunim* before he would say a Maamar. When he received this *niggun*, he said “In honor of Reb Pesach, I should sing his *niggun* first. However, since another one was already chosen, I will sing it third, as a *hakdama* to the *maamar*, thus according it the proper respect”.

The Quintessential “Oived”

The Rebbe Rashab once said to the Frierdiker Rebbe in *yechidus*:

“Reb Aizik Homiler is a *Maskil*, Reb Hillel Paritcher is an *Oived*.”

“*Haskalah* and *Avodah* are two worlds, and a *Maskil* and an *Oived* are two different characters, which existed from the creation of the world. The [Alter] Rebbe came and connected these two worlds and characters.

“Reb Aizik was an incredible *Maskil*, who devised *meshalim* that highlighted the precise meaning of the *Haskalah* that he was teaching, in addition to being a great *Oived* in *avodah she’blev*.”

“Reb Hillel served Hashem with his *guf*, to the point that his *guf* perceived what it must do. Just like the mind is a vessel to intellect, and the eyes a vessel to sight, so too was Reb Hillel’s *guf* a vessel to that which one must do. In addition to all this, he was a great *Maskil* who explained the deepest ideas with robust explanations.”⁶

Histalkus

In summer 5624 (1864), Reb Hillel was again making his rounds of the Kherson colonies. His student Reb Mordechai Yoel Duchman relates: “On Tisha B’Av, he was visiting the city of Nikolayev. After he broke his fast, he spoke in a manner that conveyed that he knew he was about to be *nistalek*. He requested that they summon a wagon and immediately transport him to Kherson. This was on a Thursday night, and knowing of Reb Hillel’s custom not to travel Friday afternoon, they paid a driver extra to drive through the night. They arrived the next morning, and Reb Hillel passed away the following Shabbos, Parshas Nachamu, 11 Av 5624.”

Chassidim surmised that the reason Reb Hillel wished to be in Kherson at the time of his *Histalkus* was because it was then under the control of the Ottomans, whose empire included Eretz Yisroel.

It is related that on the Shabbos of his passing, Reb Hillel requested that a minyan daven in his room, as he couldn’t go to shul. When the minyan reached the words of “*Yotzer mesharsim v’asher misharsav kulam omdim be’rum olam*” (“He creates servants who stand at the heights of the world”) he was *nistalek*.

Another anecdote: During his final visit to the Kherson colonies, a woman asked Reb Hillel for a *bracha* for a son. Reb Hillel gave her a *bracha*, and the woman asked what she should name her future son. Reb Hillel said “Name him Hillel”.

The woman was bewildered, as it is not customary to name after someone who is still alive. During her pregnancy she received the news of Reb Hillel’s passing, and his meaning became clear. **T**

1. For a book-length, comprehensive treatment of Reb Hillel’s life, see “Farbreng with Reb Hillel Paritcher” by Rabbi Shalom DovBer Avtzon (2023-second edition).

2. Migdal Oz, page 237.

3. Likkutei Sichos vol. 2, p. 400.

4. For a full description of this effort, see “Fields of Faith,” Derher Adar I, 5784.

5. Sefer Haniggunim vol. I page 27-32.

6. Sefer Hasichos 5706-5710 page 418.

מכירת הגזרים
TREASURES
FROM THE REBBE'S LIBRARY

SEFER TEHILLIM OF THE REBBE'S PARENTS

In the Rebbe's library, there is a Sefer Tehillim that his mother, Rebbetzin Chana, sent to her husband, Harav Levi Yitzchok while he was exiled in the remote village of Chili in Kazakhstan before she joined him there.

Harav Levi Yitzchok made frequent use of this Tehillim, reciting verses with bitter tears while in exile, and later upon his release to the city of Alma-Ata, until his passing on Chof Av 5704.

Rebbetzin Chana kept this Tehillim with her at all times, bringing it with her on her escape from the Soviet Union and to the United States.

Inside the jacket of the Sefer, she wrote a few lines about the Tehillim:

This Tehillim belonged to my husband z"l, which I sent to him, upon his request, to his exile in the village of "Chili" in the country of Kazakhstan.

If only these pages had a mouth and tongue, they would have so very much to say. Every single page was always soaked in tears; they were always wet.

From the time of his arrest and imprisonment in the month of March 1939, his physical strength diminished from day to day. His spirit [however] was strong. It was

WRITTEN BY:
RABBI MENDEL JACOBS

לזכות
 מרת שרה מאשא
 בת אסתר לאה תחי'
 לרפואה שלימה וקרובה

נדפס ע"י
 משפחתה שיחיו



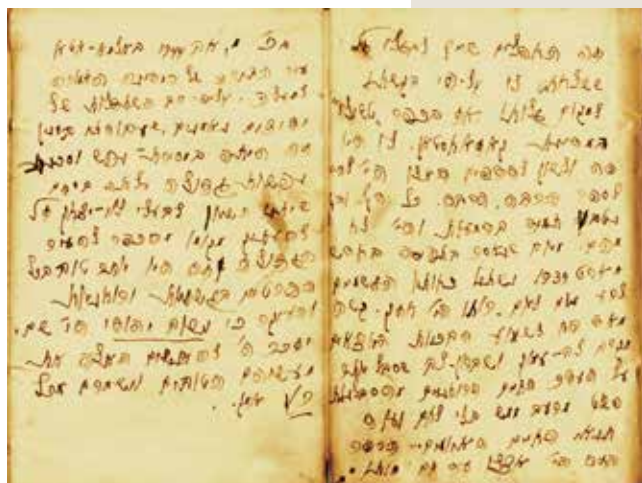
TEHILIM USED BY HARAV LEVI YITZCHOK IN GALUS. THE NAME CHANA SCHNEERSON IS EMBOSSED ON THE COVER.



difficult to listen to the cries coming from the depth of his broken heart, suffering more from the lack of spiritual life, than from the terrible pain of literal starvation—there was no bread to be found—and other horrific conditions...

This Sefer stayed with him until the day of his passing on 20 M[enachem] Av 1944 in Alma-Ata, the capital city of the country mentioned above [Kazakhstan].

Through the great efforts of dear friends, who worked at this with *mesiras nefesh*, putting their lives in real danger, they succeeded in obtaining permission for my husband Levi Yitzchok z"l to move from the village to the big city. It was a much better situation in all aspects, materially and spiritually; most importantly because there was a Jewish presence there. May Hashem remember the good deeds of these people, and protect them from all evils. Amen. ①



REBBETZIN CHANA'S INSCRIPTION IN THE TEHILLIM.

Exploring *the* Depth

A small sampling of
the Torah of
**Harav Levi
Yitzchok**

By: Rabbi Mendel Jacobs



לע"נ
מרת צייטל גיטל
בת ר' אלטר יהושע ע"ה ביסטאן
נלב"ע כ"ף מנחם-אב ה'תשס"ט
ת'נ'צ'ב'ה'

נדפס ע"י בנה
הרה"ת ר' יוסף יצחק
וזוגתו מרת ביילא רחל ומשפחתם שיחיו
ביסטאן





The Torah of Harav Levi Yitzchok is deep and vast; it covers every area of Torah. In the writings he composed before his exile, the flow of his pen seemed to never stop, as he went on for pages upon pages, deciphering cryptic texts of the Mishnah and Gemara, applying Kabbalistic concepts to practical Halachos, and finding *remazim*, *gematriyaos*, and fascinating insights in the words of *pesukim* in Chumash. Later, in exile, he wrote concise notes on the margins of the few *seforim* he had with him, further challenging the reader to discover the depth of his genius.

The Rebbe once said (with characteristic humility) that all the explanations he gives on his father's Torah are only "*B'derech efshar* (suggestions), for my father's words cannot be fully explained. His understanding far supersedes my own; I offer only a possible approach..."¹

Harav Levi Yitzchok's Torah cites much Kabbalah and deals with subjects unfamiliar to most students, and he writes with an ease that often leaves readers perplexed.

However, the Rebbe published these *seforim* for everyone to learn and discussed them at almost every Shabbos farbrengen for years. The Rebbe wished that these writings be studied and appreciated by all, especially at the time of his father's *Yom Hilula*, on Chof Menachem-Av.

In a famous *ksav yad kodesh*, the Rebbe makes a personal, heartfelt request, which he refers to as his "obligation and privilege"—that everyone learn from Harav Levi Yitzchok's Torah on his *yahrtzeit*.

With the right effort and attention, Harav Levi Yitzchok's Torah can not only be accessed, but the reader can soon begin to appreciate and enjoy his beautiful insight and deep perspective.

As we approach the 80th *Yahrtzeit-Hilula* of Harav Levi Yitzchok, we felt it appropriate to present a few ideas from his vast writings. These ideas were culled by **Rabbi Eli Wolff**, who combed through Harav Levi Yitzchok's works and published short excerpts on each parsha, making this vast treasure more accessible to all.

It should be noted that these are by no means indicative of the breadth and depth of the original teachings. In fact, these *vertlach* are often based on **two or three lines** out of multiple pages of writings. Nevertheless, the reader can still enjoy a taste of Harav Levi Yitzchok's Torah and be inspired to further study.

FOR MORE ABOUT HARAV LEVI YITZCHOK'S TORAH SEE:

"**Mavo**"—Introduction by Rabbi Yehoshua Mondshine to Sefer Hamafteichos L'Toras Levi Yitzchok V'Leikkutei Levi Yitzchok.

"**Chacham Harazim**" by Reb Yoel Kahn, published in Toldos Levi Yitzchok (5778) vol. 3, p. 421.

"**Broad Perception & Meticulous Precision**," Derher Av 5777.

"**Yalkut Levi Yitzchok Al HaTorah**" compiled by Rabbi Dovid Dubov.

The Seforim published by Rabbi Eli Wolff:

"**Tipah Min Hayam**"—on Bereishis, Shemos, and Vayikra; "**Nitzutzei Levi Yitzchok**"—on Bamidbar, Devarim, and Yomim Tovim.

An adaptation of some of Harav Levi Yitzchok's Torah is also available in English, titled "**An Inner Perspective**," by Rabbi Eli Block, published by Kehos.



Delving Into *Shevet Levi's* Founding Families

A theme that repeats itself several times in Harav Levi Yitzchok's Torah is based on an explanation of the Alter Rebbe in Likkutei Torah², elucidating the meaning of the three families of Shevet Levi: **Gershon**, **Kehos**, and **Merrari**.

In the narrative of Yetzias Mitzrayim, the Alter Rebbe says, Hashem's 'Hand' is described in three ways:

“*Yad Rama*”—The Exalted Hand.

“*Yad Hagedolah*”—The Great Hand.

“*Yad Hachazaka*”—The Strong Hand.

A “**hand**,” which is a receptacle, in Kabbalistic terms—a *Keli*, connotes restriction (dimming and limiting the light that passes through it). *Shevet Levi* represents the *middah* of *Gevurah*—severity and restriction. With this in mind, the Alter Rebbe explains how each of these three founding families aligns with one of the three “hands” mentioned in the Torah. **Gershon** is *Yad Hagedolah*, **Kehos** is *Yad Rama*, and **Merrari** is the *Yad Hachazaka*.

In a fascinating *pirush* on a Mishnah in Maseches Middos, Harav Levi Yitzchok expounds on the Alter Rebbe's words and explains how these three categories also apply to the members of Moshe Rabbeinu's family: **Miriam**, **Aharon**, and **Moshe**. He bases this on the words of Chazal that “רוּב בְּנִים דּוֹמִין לְאַחֵי הָאָם—Most children are similar to

their mother's brothers.” It follows that Yocheved's children, Miriam, Aharon, and Moshe, should be similar to Yocheved's brothers, Gershon, Kehos and Merrari:

Aharon resembles **Gershon**. For this reason, the Torah specifies³ that “עַל פִּי אַהֲרֹן וּבְנָיו תְּהִיָּה כָּל עֲבֹדַת בְּנֵי הַגֵּרְשֵׁנִי וְגו'—The family of Gershon's work was done in accordance with the instructions of Aharon and his sons...” Aharon's name is mentioned in the context of the family of Gershon but not the others.

Miriam is similar to **Merrari**. It's in the name: Miriam is rooted in the word “*merrirus*”—bitterness, because when she was born, the real bitter suffering began in Mitzrayim. The name Merrari is similarly rooted.

Moshe is similar to **Kehos**. Moshe represents, in Kabbalistic terms, the level of *Daas*, which alludes to **Yad Rama**. This is also alluded to in the context of the *possuk* about Moshe Rabbeinu: “וְהָיָה כִּשְׂרֵי יָרִים מִשֶּׁה יָדוֹ וְגו'—And it happened when Moshe raised his hands” (the words “*yarim yado*” are the same as “*yad rama*”).

Harav Levi Yitzchok concludes this point with a fascinating point about their mother, Yocheved:

The name “יוֹכֵבֶד” is *b'gematriya* 42—equivalent to 3 times 14. She incorporated within herself the 3 types of “יד”—which is *gematriya* of 14.⁴

Marriage and Divorce:

Understanding Abaye and Rava

Two of the most famous Amoraim cited in the Gemara, often with differing opinions, are Abaye and Rava. In most instances, the Halacha follows Rava's opinion, aside from six *sugyos*, known by the acronym “יע"ל קג"ם”, when the Halacha follows Abaye.

One of those *sugyos* is the *machlokes* regarding

“*Kiddushin she'ein messurin l'biah*”—betrothing (performing *kiddushin* on) a woman with whom consummation would be impossible. For example, if a man is *mekadesh* one of two sisters without specifying which one, it would be impossible to consummate the marriage, since each of the sisters might actually be the sister of his betrothed, with

whom he is forbidden to have relations.

Abaye says “*Kiddushin she'ein messurin l'biah havu kiddushin*”—it is a valid betrothal (and can be terminated only with a *get*). Rava says “*lo havu kiddushin*,” the betrothal is invalid to begin with; it never took hold.

Harav Levi Yitzchok offers a deep explanation of this *sugya*, explaining the Kabbalistic meaning of *kiddushin* and *biah*, and why Abaye and Rava each say what they do on this subject:

“*Kiddushin*” represents “*ohr makif*”—an external spiritual energy that the husband transmits to the wife, while *biah* represents “*ohr pnimi*”—an internal energy.

As is known in Kabbalah, within *ohr makif* itself, there are two components: “*Makif hakarov*”—a divine energy which, although it is external and ‘hovers from above,’ is closer to its subject; and “*makif harachok*”—an energy that is utterly transcendent. *Makif hakarov* is closer and more relatable to the person and can be grasped—albeit from afar, while *makif harachok* is completely out of reach.

These two levels are represented by two letters of the Aleph-Beis: *Shloss-Mem* and *Samech*. Both symbolize the encompassing nature of *Makif*, but in different ways.

The *Shloss-Mem* is closed from all sides, representing the fact that it is a “*makif*”—closed off and not providing any direct contact with the person. However, it has corners, which represent a sense that there is a kind of ‘beginning’ and ‘end.’ It cannot be grasped by human comprehension, but can - to some extent - be ‘glimpsed.’ Additionally, the *Shloss-Mem* is associated with the regular *Mem*, which has an opening on the bottom, symbolizing the *ohr pnimi*—direct contact with the subject.

The letter *Samech* is also closed from all sides, but it is rounded, symbolizing that it cannot be grasped at all, it has no ‘start’ or ‘finish.’ It is the distant and unapproachable *makif harachok*.

Kiddushin in general is a form of *ohr makif*—the word *Kedusha* connotes distance— and the two types of *Kiddushin* mentioned in our *sugya* fit perfectly with the two levels of *ohr makif*.

“*Kiddushin she'ein messurin l'biah*,” betrothal that cannot be consummated, is *makif harachok*. It remains transcendent, never leading to *ohr pnimi*. Regular *Kiddushin*, on the other hand, is *makif hakarov*, which results in a *yichud pnimi*.

Abaye represents *makif harachok*—the loftier, untouchable energy. Therefore, Abaye maintains that *kiddushin she'ein messurin l'biah* is valid.

Rava represents *makif hakarov*—the closer (albeit external and removed) energy. Therefore, Rava maintains that *Kiddushin* which stays in the realms of the untouchable is not valid.

As proof that Abaye and Rava indeed represent these respective levels, Harav Levi Yitzchok adds two interesting anecdotes from other places in Gemara:

The Gemara relates⁵ that Abaye and Rava both descended from Eili Hakohen, and were destined to live short lives. Rava studied Torah diligently and in that merit, lived to the age of 40 (*gematriya* of the letter *Mem*). Abaye studied Torah and engaged in *gemilus chassadim*, and in that merit, lived to the age of 60 (*gematriya* of the letter *Samech*).

The Gemara tells another story:⁶

When Abaye and Rava were children, they were asked by their teacher, Rabbah, “Who do we address when we recite a *bracha*?” They both answered, “*Kudsha Brich Hu*.” Rabbah then asked them where He is. Rava pointed to the ceiling, while Abaye went outside and pointed to the heavens. A ceiling is beyond our reach, but not very much. It symbolizes *makif hakarov*. The sky, on the other hand, represents *makif harachok*.

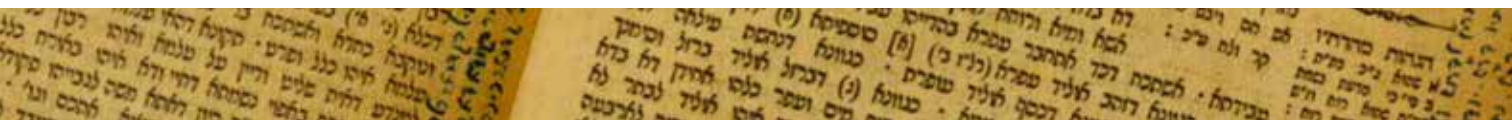
Get—the Parallel of Kiddushin

This same logic applies in another *sugya* in the ע"ל group: The *machlokes* of *Giluy daas b'get*.⁷

A husband sends a *get* (a bill of divorce) to his wife through a *shliach*. Once the *shliach* is en route, however, the husband *intimates* (“*giluy daas*”) that he no longer wants to divorce his wife, but does not say so explicitly. Does the *giluy daas* invalidate the *Get*?

Abaye maintains that “*giluy daas b'get lav milsa hee*”—indicating that you don’t want the *Get* is not sufficient, and the *Get* is still valid. Rava maintains that “*milsa hee*”—expressing dissatisfaction with the *Get* is sufficient and the *Get* is therefore invalid.

Harav Levi Yitzchok explains that since a *Get* undoes what was accomplished through *kiddushin*, its mechanism parallels the *kiddushin*, in reverse. Abaye and Rava’s differing opinions, therefore, follow the same logic as in



the previous *machlokes*:

Abaye symbolizes *makif harachok*. Therefore, *kiddushin* is valid even when it cannot result in consummation (when, for example, a man doesn't know exactly which woman he betrothed). The fact that he doesn't know is inconsequential, since the *kiddushin* of *makif harachok* transcends *Daas* altogether. Likewise when it comes to giving a *Get*, the fact that he made his intention (his *Daas*) known that he no longer wishes to go ahead with the *Get* is inconsequential. *Kiddushin* and *Gittin* have nothing to do with *Daas*!

Rava, on the other hand, symbolizes *makif hakarov*. *Kiddushin* can be valid only when the person's *Daas* is

clear, when he knows who he betrothed. Therefore, when it comes to giving a *Get*, as soon as he made his *Daas* clear that he no longer wishes to proceed, the *Get* is invalid.

As mentioned, these are two of the six *sugyos* יע"ל קג"ם where the Halacha follows Abaye's view - the "ק" of קדושין and the "ג" of גיטין and the "ק" of קדושין לביאה.

Harav Levi Yitzchok explains that the acronym "קגם" can also stand for "קהת, גרשון, מררי". *Kiddushin* is connected with Kehos, which means gathering together and bringing close (as the *possuk* states וְלוֹ יִקְהֶת עַמִּים—nations will gather to him), which is the theme of *Kiddushin*. *Get* is connected with Gershon, which has the same root as the word *gerushin*—divorce.⁸

Twice Saved

Two Levels of Torah and Tzedakah

On the words of the *possuk* "וצדקה תציל ממות"—Tzedakah saves from death," Rabbi Yosei says in the Zohar⁹:

"Tzedakah saves from death; this applies to those who toil in Torah study... For Torah is [also] referred to as Tzedakah... An alternative explanation: Tzedakah saves from death, this refers to actual Tzedakah (charity). It comes in two colors and two sides (תרין גוונין ותרין צטרין)... but [ultimately] they are one and the same..."

Harav Levi Yitzchok offers a fascinating insight into the statement of Rabbi Yosei:

The *possuk* "וצדקה תציל ממות" contains the word "מות" (death) twice; once spelled out clearly and an additional, cryptic spelling, through its acronym. This alludes to two types of death: physical death of the body in this world and spiritual "death" of the soul in the next world.

Death originates in the world of *Tohu*, which precedes our world of *Tikkun*. The Torah first mentions the word "תהו" in Bereishis, in the *possuk* of "והארץ היתה תהו". Similar to the word "מות"—the word "תהו" is also mentioned twice in this *possuk*; once spelled out clearly, and the second time cryptically, by acronym.

The way with which one can save themselves from these two types of death is by toiling in Torah study and giving Tzedakah on two levels:

Learning Torah in the way one is accustomed to or

giving an ordinary amount of Tzedakah.

Learning Torah while going above and beyond the usual, and giving Tzedakah in an amount that transcends one's good-hearted nature.

In other words:

The Alter Rebbe explains in Tanya,¹⁰ based on the words of the Gemara, that one who reviews his studies 101 times reaches a much higher level than one who does so only 100 times. Because the practice in those days was to review every subject 100 times, reviewing one's learning even one extra time defied the norm.

Similarly, with Tzedakah, the Alter Rebbe describes¹¹ two levels: *Maaseh Hatzedakah*—the act of giving Tzedakah, when one gives in accordance with their Jewish nature, as someone who is naturally prone to compassion; and *Avodas Hatzedakah*—the work of giving Tzedakah, when one strains themselves and gives more than what they're naturally inclined to give.

By following the ordinary level of Torah study and Tzedakah giving, a person is saved from physical death. By following the higher level of Torah study and Tzedakah giving, one is saved from spiritual "death" (the type alluded to by acronym).

Further examining the words of the Zohar, Harav Levi Yitzchok offers another beautiful explanation:



Rebbi Yosei mentioned תרין סטרין and תרין גוויין—two shades (colors) and two sides. Colors are easily apparent, referring to the lower level of Torah study and Tzedakah, saving the person from physical death. “Sides,” on the

other hand are less obvious, referring to the higher level of Torah study and Tzedakah, saving the person from spiritual death.¹²

Proliferance

Moshiach’s Times Explained

About the times of Moshiach, the Zohar states:

Rebbi Yehuda said: Hashem will reveal deep secrets of the Torah at the time of King Moshiach (מלכא משיחא), as it says: “מלאה הארץ דעה אתה כמים לים מכסים”—The earth will be filled with knowledge of Hashem like water covers the seabed.” And it says: “ולא ילמדו עוד איש את רעהו ואיש” —A person will no longer teach their friend or their brother, for all will know Me, from the smallest to the greatest.”

Harav Levi Yitzchok explains that when Moshiach comes, there will be a revelation of *Elokus* from the world of *Akkudim*, which transcends the world of *Tohu*. The world of *Akkudim* represents **Chessed—Kindness**. In the world of *Akkudim*, all the *Sefiros* are combined within one space, and the differences between them are inconsequential.

For this reason, when Moshiach comes there will be no differences in levels of study, upending the hierarchy of teachers and students. Nowadays, people of lesser stature learn from those that are greater, and even the greatest teachers are not perfect. The Torah itself prescribes a *korban chatas* for a case when “a matter is hidden from the eyes [i.e. the leaders] of the congregation.”

When Moshiach comes, the differences in comprehension will dissipate, as everyone will learn Torah from Hashem Himself. As a matter of fact, the *Navi* mentions the “smaller ones” first, preceding even the greatest teachers (“למקטנם ועד גדולם”).

Concluding in his inimitable fashion, Harav Levi Yitzchok demonstrates that this concept can be deduced from the words of the *possuk* and the Zohar:

The term used by the Zohar to describe Moshiach is מלכא משיחא, *b’gematria* 450, which is five times the word “מים”—water, which symbolizes *Chessed*.

(90 = מים, times 5 = 450).

The words לים מכסים לים כמים has the *gematria* 360, which is exactly the same sum as five times the word “חסד”.

(72 = חסד, times 5 = 360).

This demonstrates the overarching theme of *Chessed*, to be revealed through the world of *Akkudim* in the times of Moshiach, may he come speedily in our days!¹³ **T**

1. Shabbos Parshas Bo 5733; Toras Menachem vol. 71, p. 72.
2. Parshas Nasso, 21b.
3. Bamidbar 4:27.
4. Toras Levi Yitzchok p. 292. Nitzutzei Levi Yitzchok, Parshas Bamidbar, p. 19.
5. Rosh Hashanah 18a.
6. Brachos 48a.
7. Gittin 34a.
8. Toras Levi Yitzchok p. 137; Nitzutzei Levi Yitzchok Parshas Ki Seitzei, p. 139.
9. Mikeitz, 199a.
10. Ch. 14.
11. Iggeres Hakodesh ch. 12.
12. Likkutei Levi Yitzchok Bereishis, p. 176. Nitzutzei Levi Yitzchok p. 120.
13. Likkutei Levi Yitzchok Shemos-Devarim, p. 310. Nitzutzei Levi Yitzchok p. 65.

PRACTICAL HORA'OS

A CLOSER
LOOK AT
SOME OF
THE REBBE'S
HORA'OS

SLEEPING LIKE A CHOSSID

Compiled By: RABBI LEVI GREENBERG
Written By: RABBI TZEMACH FELLER

לזכות
הילדה פייגה טאוֹבה
לרגל יום הולדתה כ"ד מנחם-אב
יה"ר שתגדל לתורה לחופה ולמעשים
טובים מתוך בריאות נכונה ושפע בגו"ר
לנח"ר כ"ק אדמו"ר והוריה הי"ו

... a Jew serves Hashem not only through davening, Torah study, and doing Mitzvos, but also — to quote the Rambam — “with his eating and drinking . . . and in all his doings, even sleeping.” For a Jew must prepare himself before going to bed in a way that his sleeping is elevated thereby to the status of *avodas Hashem* — which is one of the reasons, indeed the deeper content, of *Krias Shema She'al Hamitta*.¹

With these words, the Rebbe informed us of the importance of treating our sleep not as a distraction, but as part of our service of Hashem. The following are a number of the Rebbe's *hora'os* regarding sleep.²

HOW LONG TO SLEEP

You write about the time you go to sleep and the time you rise, and ask my opinion as to whether it is appropriate, or if it should be changed.

The determining factor here should align with [the principles outlined] in the Alter Rebbe's *Hilchos Talmud Torah* with regard to a schoolteacher—that he not stay awake at night to the extent that he cannot teach effectively the next morning. It is understood that the same [principle] applies to your own Torah study.

People do not all require the same number of hours of sleep — it is dependent on the makeup of the body and on what one is accustomed to etc. — and the quantities the *Poskim* mention are based on the average and the majority, for the Torah addresses what applies to the majority. You need to determine the number of hours of sleep that you require, to ensure that when you wake up, you will be able to learn with proper comprehension. You should set times for going to sleep and waking up based on this. Of course, in any case, you must keep the times of saying *Krias Shema* in the morning, and this is especially important in the summertime [when the sun rises early and *sof zman Krias Shema* is earlier].³

During a *yechidus* in 5727 a *bochur* asked the Rebbe what time to go to sleep. The Rebbe replied,

At such a time that the entire following day will be as it should be.⁴

SLEEPING DURING THE DAY

Of course, sleep must take place at night (according to *nigleh* and *nistar*, and as is also seen in the nature of the world); only in unusual circumstances should one take a daytime nap ...⁵

EATING BEFORE BED

...You are certainly careful to ensure that your body is healthy. [Therefore] for two hours or an hour and a half before sleeping you should not eat or drink, *bli neder*. Obviously, the intention is that you avoid a large meal; a very light snack or drink is not of concern.⁶

SLEEPING WITH A YARMULKE AND TZITZIS

To the parents of a boy who had suffered health concerns the Rebbe wrote,

Certainly, he sleeps with a yarmulke on his head ...⁷

...Even while sleeping, you should wear a *tallis koton*, and you should check its *tzitziyos* [to ensure] that they are kosher, and [contain] eight strings each.⁸

Regarding what you wrote of the rumor - in my name - about leniencies in wearing a *tallis koton* at night — I don't recall having ever said that.⁹

YIDDISHE LULLABIES

In truth, the child's education begins before he can speak — as soon as the child is born. From that point, we must be careful and particular about what lullabies are sung to the child to calm him and put him to sleep. Though you might think that it doesn't matter what the song is, in truth, since we are talking about an infant who has a living *neshama*, and the *neshama* has open ears, the song has an impact on the *neshama*; it leaves a lifetime mark on the child. Therefore, the *minhag Yisroel* was to sing to newborns a song whose theme was the greatness of Torah, whose value is greater than any merchandise (די תורה איז די בעסטע סחורה), and more than any sweets (ראזשינקעס און מאנדלען) etc. As is well known, the Rashba wrote that a *minhag* of elderly Jewish women has all the strength of a "*minhag Yisroel* which is Torah."¹⁰

The *minhag* in Jewish homes for generations was that

children would be put to sleep in their cradles with a melody that states that "די תורה איז די בעסטע סחורה" — "Torah is the best commodity." Although this is a very young child, who doesn't yet understand anything, we put the child to sleep with the words "Torah is the best commodity," because the *neshama* understands.

...Why can't the mother just think about this content and have it transmitted to the child in this manner? It is because it must go through the child's ears, and through this, the *neshama* hears and absorbs it.¹¹

...Another *hora'ah* in the *chinuch* of *Yiddishe* children:

It was once the *minhag Yisroel* among Jewish women — and *halevai* they continue doing this now as well — that they would put their very small children to sleep singing that, while there are 'raisins and almonds,' "Torah is the best commodity."

In this *sicha*, the Rebbe goes on to relate the story of Rebbi Yehoshua Ben Chananya¹², whose mother would bring his cradle to shul 'so that his ears cling to the words of Torah.'¹³ When the Mishna¹⁴ wants to praise him, it says, "Fortunate is she who gave birth to him," — Rebbi Yehoshua Ben Chananya is praised because he had such a mother. Since it says this in a Mishna, the Rebbe continued, it is certainly a *hora'ah* for each and every one of us.¹⁵

PREVENTING NIGHTMARES

It is well-known, and also alluded to in teachings of our sages, that a person sees [in a dream] only what is already in his thoughts — that dreams are a product of idle thoughts etc. that occur during the day. When the cause is lessened, the effect is lessened as well. Since there are also other causes for dreams (see Tanya ch. 29), you should be scrupulous regarding *Krias Shema She'al Hamitta*; that your body be pure by being careful to observe *Tevilas Ezra*; and that the *mezuzah* at the door to your room be kosher.¹⁶

PREVENTING NIGHT TERRORS

To the parents of a girl suffering from night terrors, crying in an unusual manner in the middle of the night, the Rebbe wrote:

Regarding your daughter's sleep, you should check all the *mezuzos* in your house. You should also place a picture of my father-in-law, the Rebbe, ה"מ near her bed before she goes to sleep. Continue to do this for a number of nights after she begins to sleep well.¹⁷



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PREVENTING INSOMNIA

The Gemara says that a person has to fall asleep [at least] every three days; this is how it is naturally. May Hashem lead you in a good path, that you should very soon be able to sleep normally. Check the *mezuzos* in your house as well as your *tefillin*, this is the main thing.¹⁸

GO TO SLEEP — DON'T SLEEP IN THE MIDDLE OF SOMETHING ELSE

While discussing the importance of the *Mivtzoim*, the Rebbe mentioned those who say they must first take care of their own health, and said:

“*Shlofgezunterheit*” — go to sleep in good health, but not in the middle of a *farbrengen*; not in the middle of learning; not in the middle of *avodas hatefilah*; not when he should be doing *mivtzoim*.

One complains that he doesn't have any energy because he didn't sleep at night. So because he misused the nighttime for things of dubious value, unnecessary things, he should do another undesirable thing: that another Jew should suffer, and should not receive what he needs [since he's sleeping instead of going on *mivtzoim*]?!
Sleep at night, when you should sleep ...¹⁹ **T**

1. Likkutei Sichos vol. 14 p. 451-2. Translated in Letters by the Lubavitcher Rebbe שליט"א vol. 1 p. 108.
2. Some of the sources cited here were compiled in Shulchan Menachem.
3. Igros Kodesh vol. 19 p. 89-90.
4. Sichos Kodesh 5727 vol. 2 p. 409.
5. Igros Kodesh vol. 12 p. 448.
6. Igros Kodesh vol. 4 p. 364.
7. Igros Kodesh vol. 3 p. 397. Translated in I Will Write It In Their Hearts vol. 5 p. 249.
8. Igros Kodesh vol. 13 p. 29.

9. Igros Kodesh vol. 18 p. 436.
10. Toras Menachem vol. 56 p. 282.
11. Sichos Kodesh 5737 vol. 1 p. 112-3.
12. See also “Rebbi Yehoshua” - Derher Sivan 5784.
13. Yerushalmi Yevamos ch. 1 *halacha* 6.
14. Avos 2:9.
15. Sichos Kodesh 5741 vol. 1 p. 246.
16. Igros Kodesh vol. 14 p. 326.
17. From a handwritten *maaneh* dated 21 Teves, 5711.
18. Beis Chayeinu issue 29 p. 2.
19. Sichos Kodesh 5736 vol. 2 p. 163.

BY: RABBI MENDY GREENBERG

A Royal Visit

THE
FRIERDIKER REBBE'S
TRIP TO THE
HOLY LAND



To The Amazing Staff Of The
Chassidisher Derher We Thank You
For All Your Hard Work And Devotion
In Putting Together This Beautifully
Written And Inspiring Magazine!

Dr. And Mrs. Levi A. Reiter

Thanks!

The Rebbe is Coming!

It was a hot summer day in Yerushalayim—the fast-day of *Shiva Asar B'Tammuz*—when the arrival of a letter changed the mood in Yeshivas Toras Emes. The letter was from the Frierdiker Rebbe in Riga, addressed to the Yeshiva and its *menahalim*.

“In my homeland,” the Frierdiker Rebbe wrote, “I was accustomed to visiting - from time to time - the *Ohelim* of my forebears, the Rabbeim, to daven on our behalf, and on behalf of the *talmidim*, Anash, and the Jewish people.” Two years earlier, however, after the Frierdiker Rebbe’s imprisonment, he had been forced to leave the Soviet Union, never to return. He was no longer able to visit the *Kivrei Avos* there; so, the Frierdiker Rebbe wrote, he was to visit the holy sites in Eretz Yisroel.¹

News of a potential visit had been spreading for some time, but now it was confirmed. The Rebbe was coming!

It would be a long journey. Eretz Yisroel of 1929 was a backwater, and there were no direct ships or trains to the destination; ten days would pass between the Frierdiker Rebbe’s departure and his arrival.

The news spread like wildfire throughout Eretz Yisroel. The world-famous Lubavitcher Rebbe, celebrated for his heroic struggle against the Communists, would be visiting the Holy Land.

At the time, the Jews in Eretz Yisroel were divided into many political groups. The Edah Hacharedis opposed Zionism, the Mizrachi supported Zionism, Agudas Yisroel was ambivalent, and all sorts of secular groups and movements had their own approach to Yiddishkeit and Eretz Yisroel.

The Frierdiker Rebbe transcended political associations.



THE LOD TRAIN STATION AROUND THE TIME OF THE FRIERDIKER REBBE’S VISIT.

In the Soviet Union, the state of emergency for Yiddishkeit had rendered most political affiliations irrelevant. Jews across the world—whatever their differences—were united in their common concern for Russian Jewry and admiration for the Lubavitcher Rebbe’s fearless leadership.

So, when news of the expected visit arrived, it received wall-to-wall coverage. Welcoming posters were hung by the Chief Rabbinate, Agudas Yisroel, and Edah Hacharedis. The visit was covered in the leftist Haaretz newspaper, and Ze’ev Jabotinsky’s right-wing newspaper called for all residents of Yerushalayim to come greet “the beating heart of the two million Jews of Soviet Russia.”²

Everyone waited in anticipation.

TIMELINE

TUESDAY MORNING, 22 TAMMUZ

A large crowd of Chassidim gathered in Riga’s train station to bid the Frierdiker Rebbe farewell.

Although he would spend only two weeks in Eretz Yisroel, the Frierdiker Rebbe would continue to America and return home only a full year later. Eighty Chassidim accompanied him on the train for a short distance. The close Chassidim and the Rebbe’s family joined until the city of Meitene on the Latvian border. After traveling on two trains traversing Lithuania, Konigsburg, and Germany, they arrived in Berlin Wednesday morning.

WEDNESDAY, 23 TAMMUZ

The Frierdiker Rebbe spent the day in the company of the Rebbe and Rebbetzin, then living in Berlin, and boarded a train to Vienna on Wednesday night, accompanied by the Rebbe and several other Chassidim from Berlin.

THURSDAY, 24 TAMMUZ

Shacharis was davened at a stop in Prague, and they arrived in Vienna on Thursday afternoon.

FRIDAY, 25 TAMMUZ

The entourage traveled by train to Trieste, Italy.

A Holy Nostalgia

S. Petrushkin was a correspondent for *Der Tag*, an American Yiddish newspaper. Early in the morning of the Frierdiker Rebbe's arrival, he headed for the Lod train station.

"The Tel Aviv streets are still empty, but as I reach the train station, I see buses full of Chassidim wearing Yom Tov clothing on their way to Lod. Near the Shtible on Yavneh Street, another few buses stand ready, and the Chassidim—who already finished davening—are passing a bottle of mashke from hand to hand, saying l'chaim and singing joyous niggunim. Ribono Shel Olam! How did Tel Aviv, the city of Apikorsus, suddenly get so many Chassidim?"³

When the Frierdiker Rebbe's train first rolled through Rechovot at 5:30 on the morning of 2 Av, the station was already packed with people; the next station, Be'er Yaakov, was also full. But the real spectacle took place in Lod, a more central location, where the Frierdiker Rebbe was to switch trains for Yerushalayim.⁴ In a letter to his daughter Rebbetzin Sheina, the Frierdiker Rebbe described that morning.

"It was a touching scene. At the train station in Lod, there were several hundred Yidden, from Yerushalayim, Chevron, Tzfas, and Yaffo—some of them elderly, some who had visited my forebears.

"It took ten minutes before I was able to leave the train car. As I stood in the door, they emotionally called out *'shalom aleichem,'* and the *'baruch habah'* was with warm, holy tears. In a moment, they became younger and full of life. I saw them each seeking within me for his own holy memories of old; they want to see in me the holy Tzemach Tzedek, the holy Zeide from Lubavitch,⁵ the uncle Maharil,⁶ the Zeide Maharin,⁷ or the Zeide Reb Yosef Yitzchak,⁸ or the Tatte...



A NOTICE ON BEHALF OF THE CHIEF RABBINATE OF ERETZ YISROEL REGARDING THE FRIERDIKER REBBE'S ARRIVAL IN YERUSHALAYIM.

"It was evident that they were experiencing an inner battle, a feeling of joy mixed with nostalgic memories—this moment impacted me greatly and elevated me to a different world."⁹

SHABBOS, 26 TAMMUZ

was spent on a ship traversing the Adriatic sea.

SUNDAY, 27 TAMMUZ

When the ship arrived at the Italian port city of Brindisi, the Rebbe and the Berlin Chassidim took leave of the Frierdiker Rebbe and Rashag, who boarded a ship called "The Hollywood" for a two-day voyage to Alexandria.

TUESDAY-WEDNESDAY, 29 TAMMUZ-1 AV

The Frierdiker Rebbe spent 24 hours as an honored guest in the Alexandrian Jewish community, visiting the local shul and Jewish institutions. This was followed by a

seven-hour train ride to El Qantara, where they crossed the Suez Canal and boarded a train with the final destination of Lod.

THURSDAY, 2 AV

The Frierdiker Rebbe arrived in Yerushalayim via Lod. Thousands welcomed him at the train station, in the Amdursky Hotel and at the Kosel Hamaaravi. Rav Yosef Chaim Sonnenfeld visited and received a visit in return.

FRIDAY, 3 AV

The Frierdiker Rebbe visited the homes of Rav Kook and the Rishon Litziyon, Rav Yaakov Meir. Some suitcases

Skirmish at the Station

Hundreds of people joined the train to Yerushalayim, which rolled into the station at 9:30 in the morning. Unprecedented crowds waited to greet the Frierdiker Rebbe, and thunderous applause erupted when the Rebbe appeared. Dozens of British police created a ring around the Rebbe and his entourage, helping them reach a car that would take them to the Amdursky Hotel, where they would stay for the duration of the visit in Yerushalayim.

As the journalist S. Petrushkin was leaving the station, he noticed a scuffle. A fight had broken out between several young men.

“Yerushalayim,” he explains, “has a group of extremist chareidim who are more fanatical than Rabbi Zonnenfeld and Agudas Yisroel. They believe that Rabbi Kook is, *rachmana litzlan*, worse than the Zionists.

“When it became known that the Lubavitcher Rebbe would be visiting Rabbi Kook, they published a *kol koreh* saying that the Rebbe would visit ‘*osoh ha’ish*’ only because the Rebbe visits many wicked people for the sake of Russian Jewry.

“The pamphlet was signed ‘*Chassidei Chabad*,’ and one well-known *mechutzaf’diker sheiget* was handing it out to the public. Many people—not only Rav Kook’s supporters—were offended; such a *Bizayon HaTorah!* A scuffle ensued until Arab policemen separated the fighters and no longer allowed distribution of the pamphlet.”¹⁰

This incident was indicative of the state of affairs in Eretz Yisroel. The many conflicts caused people of various interests to claim the Frierdiker Rebbe’s visit as a support for their side of whatever issue. The Frierdiker Rebbe was very

displeased about these reports. He made clear that the visit was a personal one, with the simple goal of visiting *mekomos hakedoshim*. He would take no side in local politics, and make no decisions about local issues.

When the Tel Aviv city council visited the Frierdiker Rebbe, he expressed his disappointment and explained that Chabad was apolitical. “My political party,” the Rebbe said, “is *Chizuk HaTorah V’HaMitzvah*.” When he was in Russia, he explained, he thought that the Jewish nation had transcended political parties, because, “when the head is struck with a blow, the entire body is affected, and all the limbs feel only the head.” But when he left Russia, he was disappointed to discover that political parties still existed.¹¹



RAV YOSEF CHAIM SONNENFELD (LEFT) AND RAV AVROHOM YITZCHOK KOOK (RIGHT).

TIMELINE

failed to arrive, so the Frierdiker Rebbe purchased a new shtreimel.

SHABBOS CHAZON, 4 AV

Anash from all over Eretz Yisroel converged on the Amdursky Hotel. In the final hours of Shabbos, the Frierdiker Rebbe said a two-hour maamar, *Tziyon B’mishpat Tipadeh*.

MOTZEI SHABBOS, 4 AV

Rav Kook returned a visit to the Frierdiker Rebbe.

SUNDAY, 5 AV

Rav Yaakov Meir returned a visit to the Frierdiker Rebbe, and the Rebbe visited his relatives Reb Yisroel Asher Liba (one of the heads of Kollel Chabad) and the elderly Rebbe, Reb Nochum’tche of Rachmastrivka.²³ The Frierdiker Rebbe didn’t turn his back to Reb Nochum’tche, and later told Reb Alter Simchovitch, “There is a Yid in Yerushalayim like Reb Nochum’tche, and people don’t go to him? That’s an *avlah!*”

At noon, the Frierdiker Rebbe embarked on a trip towards Tzfas, stopping in Afula to visit Tel Aviv Chief Rabbi Shlomo Aharonson. Despite only a half-hour’s notice, the

A Moment of Life

In a scene that would repeat itself in every city, hundreds of people gathered outside the Amdursky Hotel, hoping for a glimpse of the Frierdiker Rebbe. It would be impossible for every person to be received for *yechidus*, but the Frierdiker Rebbe came out to his balcony and blessed the large crowd. Then, at five in the afternoon, news spread that the Rebbe would soon visit the Kosel for Mincha.

Hundreds made their way to the narrow plaza; when the Frierdiker Rebbe arrived, they cleared a pathway with great difficulty. In his *yoman*, the Frierdiker Rebbe wrote that Minchah was davened with a *hisorerus* like Erev Yom Kippur.



THE AMDURSKI HOTEL IN YERUSHALAYIM.

Tehillim was recited after davening, and then the Frierdiker Rebbe kissed the holy stones. “During those moments,” he later wrote to Rebbetzin Sheina, “I was alive; I forgot about everything, I was a *tefach hecher* (above the mundane), I tasted a moment of life.”

One of the first visitors that day was Rav Yosef Chaim Zonnenfeld, the revered eighty-year-old Rav of Yerushalayim. He made his way to the Frierdiker Rebbe’s hotel only minutes after his arrival, and the Frierdiker Rebbe returned his visit on the way back from the Kosel. Rav Zonnenfeld’s grandson later recounted how his elderly grandfather yearned to see the image of the famous tzaddik from Russia—whose beard was still red: “The feeling of holiness during that visit was indescribable.” In his own diary, the Frierdiker Rebbe noted that Rav Yosef Chaim sat him in his own chair, and said a Dvar Torah about Yosef Hatzaddik, who sustained the entire world.¹²

Another very warm meeting was held with Rav Avraham Yitzchak Hakohen Kook. Rav Kook had been personally involved in securing the Frierdiker Rebbe’s release two years earlier, and he was visibly moved to finally welcome the Rebbe into his home. Several more visits would follow.

Rav Kook’s elderly mother came from a Chabad family – after the meeting, she came over for a bracha – and Rav Kook spoke at length about his Chabad heritage. He showed the Frierdiker Rebbe a yarmulka that had belonged to the Tzemach Tzedek which he wore every Yom Kippur.

“That’s the *yenikah* from Chabad into the *olamshe*,” he quipped.

The Frierdiker Rebbe smiled and responded, “*Uber dos darf duch poel’n*, but it needs to have influence as well...”¹³

Tzfas Rabbanim gathered for a short reception, followed by a visit to the *kever* of the Arizal (it being his *yahrzeit*), the Ramak, Reb Shlomo Alkabetz, the Beis Yosef, and the Alshich. A second reception was held later that evening where the Rebbe met with the local Jews. The building where the meeting took place is the current home of Mechon Alte.²⁴

MONDAY, 6 AV

At 4:15 AM, the entire entourage headed for Miron and visited the *kever* of Rashbi and Rabbi Yitzchak Nafcha. On the *kever* of Rabbi Yitzchak Nafcha, which the Frierdiker Rebbe entered privately, a *chossid* found the Rebbe’s

handwriting: “*All the Talmidim in Russia. Klal Yisroel is suffering want materially and spiritually.*”²⁵ After Shacharis, they visited Yeshivas Bar Yochai and the local Moshav Zkeinim.

At 7:30, they arrived in Teveria and visited the *kevarim* of Rabbi Meir Baal Hanes, Reb Mendel Vitebsker, Reb Avraham Kalisker, the Rambam, Rabbi Akiva, Rabbi Yochanan ben Zakai, and the Shelah.

As they were driving from Rabbi Meir Baal Hanes to Reb Mendel Vitebsker, the residents of Teveria—who had just heard about the visit—ran up to the car, and the Frierdiker Rebbe gave *shalom* to everyone from the window.

The Local Chassidim

Upon arriving at the Lod train station, the Frierdiker Rebbe was approached by Reb Avraham Pariz, who handed him a large bundle of money. “Rebbe, *Maamad!*”

Aware of the difficult financial situation in Beis Harav, Reb Avraham had sold his orchard before the Frierdiker Rebbe’s arrival, bringing the entire sum to the Rebbe to ensure that the visit would be a *malchusdiker* one.¹⁴

Reb Avraham was part of a group of some fifteen Chassidim who accompanied the Frierdiker Rebbe throughout the entire visit, not willing to miss a single moment. Each night, Reb Avraham would take the Frierdiker Rebbe’s boots to the shoe-shiners at the entrance to the Amdursky Hotel. There were two shoe-shiners, but Reb Avraham would choose the more expensive one. If he charges more, he explained, he surely makes a greater effort—and for a king, even the boots need to shine as much as possible.

Another chossid who remained close was Reb Sholom Posner, who was a shochet in Rishon L’Tziyon. He left all of his affairs behind and remained at the Frierdiker Rebbe’s side until the end of the visit.

At one point, one of his children became ill, and his wife used the opportunity of the Frierdiker Rebbe’s visit to ask for a bracha. Before leaving, the Frierdiker Rebbe asked Reb Sholom how his son was feeling, but Reb Sholom looked confused. The Rebbe smiled when he realized that Reb Sholom had been so occupied with the visit he hadn’t even heard about his son’s illness...

Chabad had deep roots in Eretz Yisroel. The first Aliyah of Chassidim had taken place over a century earlier, led by Reb Menachem Mendel of Vitebsk; the Ashkenazi community of

Chevron was populated primarily by Chabad Chassidim, who continued to emigrate throughout the ensuing decades from Russia in small numbers. These were members of the ‘Old Yishuv,’ the Ashkenazi community in Eretz Yisroel, which was supported by the Jews of Europe via the *chaluka* system of Colelim. At the time, the ‘Old Yishuv’ was centered in Yerushalayim.

There were also the ‘New Yishuv’ immigrants, who had come to Eretz Yisroel in the fifty years before the Frierdiker Rebbe’s visit as part of the modern effort to rebuild Eretz Yisroel. The majority of this Aliyah was secular in nature, with its center in Tel Aviv, but there were many religious Jews as well. There were entire frum *moshavot*, such as Petach Tikvah and Bnei Brak, both of which would be visited by the Frierdiker Rebbe. Many Chabad Chassidim lived in these communities as well.

For Chassidim of both groups, this was the opportunity of a lifetime. Most Chassidim from the ‘Old Yishuv’ had never seen a Rebbe in their lifetimes, and many of the ‘New Yishuv’ Chassidim had last seen a Rebbe—perhaps the Rebbe Rashab or Rebbe Maharash—decades earlier.

The Chassidim made every effort to remain close to the Frierdiker Rebbe at every possible moment. For most of the visit, the Frierdiker Rebbe was based in Yerushalayim, but he made several trips, one to Tzfas, Miron and Teveria, another to Kever Rachel and Chevron, and a third to Tel Aviv, where he remained for his final few days in Eretz Yisroel (see the timeline below for the full account of the trip). Each time, buses filled with eager Chassidim accompanied the Frierdiker Rebbe.

At the close of the visit, Reb Shimon Glitzenshtein—secretary of Yeshivas Toras Emes—published an official diary chronicling the historic visit; his account is the main source

TIMELINE

They returned to Yerushalayim that afternoon, and the Frierdiker Rebbe began receiving *yechidus* that evening, from six o’clock until eleven o’clock at night.

TUESDAY, 7 AV

After receiving several visitors in the morning, the Frierdiker Rebbe paid a historic visit to the offices of Colel Chabad, which had been mired in *machlokes* for many years. He would subsequently agree to assume the *nesius* over the Colel.

At noon, the Frierdiker Rebbe left for Kever Rachel. So many people joined that the Rebbe appointed five Chassidim to receive everyone’s *panim*. The Frierdiker

Rebbe spent two and a half hours davening and reading *panim* there. After a short visit to Migdal Eder, they continued to Chevron, where the entire community and the Chevron Yeshivah came out to greet the Rebbe and accompany him to Me’aras Hamachpelah.

An emotional Mincha was davened on the seventh step, the closest point where Jews were allowed to approach Me’aras Hamachpelah in those days. Chassidim heard the Frierdiker Rebbe sobbing the entire time, davening to the tune of Yomim Noraim; the davening took an hour and forty minutes. Afterward, in a historic gesture from the Arab leadership, the Frierdiker Rebbe and a small

of the information in this article. The Frierdiker Rebbe kept a short diary of the visit as well.

The Maamarim of Eretz Yisroel

“Towards the evening of Shabbos Chazon,” writes Reb Shimon Glitzenshtein, “crowds began to stream towards the hotel. Jews of all stripes, Rabbanim, Talmidei Chachomim... everyone ran to grab the best possible place to hear the maamar from the Rebbe.”

The two Shabbosim—Shabbos Chazon and Shabbos

Nachamu—were special moments during the trip. Chassidim arrived from all over Eretz Yisroel to spend Shabbos with the Frierdiker Rebbe. The Rebbe davened in a private room, but on Friday night, everyone had the opportunity to wish the Rebbe Gut Shabbos, and, on Shabbos morning, the Rebbe emerged to read the *haftorah*, then returned to his room to daven privately.

The highlight was in the final hours of Shabbos, when the Frierdiker Rebbe delivered a Maamar. “On the expansive roof of the hotel, a crowd of thousands gathered to hear the maamar, which the Rebbe delivered in a special tent erected for that purpose.”

The British police struggled to maintain order, and were forced to close the doors of the hotel to prevent a crisis. Many



THE ENTRANCE TO ME'ARAS HAMACHPELA AS IT APPEARED AT THE TIME.



YIDDEN DAVENING AT THE KOSEL AROUND THE TIME OF THE FRIERDIKER REBBE'S VISIT.

entourage were allowed into the building for a short tour.

From Me'aras Hamachpela, the Frierdiker Rebbe visited the Avraham Avinu Shul and Beit Romano, his personal property in Eretz Yisroel and the former home of Yeshivas Toras Emes. After a short rest, he delivered a maamar in the central shul and then paid a short visit to the Chevron Yeshivah. Late that night, the Frierdiker Rebbe returned to Yerushalayim.

WEDNESDAY, 8 AV

The entire day was dedicated to *yechidus*. At night, a minyan was held for Eicha near the Frierdiker Rebbe's room.

THURSDAY, TISHA B'AV

The Frierdiker Rebbe spent the afternoon on Har Hazeisim, visiting the resting places of Zecharyah Hanavi, the Or Hachayim, the Pri Chadash, Shimon Hatzaddik, and more.

THE AURA OF THE REBBE MAHARASH

On his first day in Tel Aviv, the Frierdiker Rebbe received some 700 visitors in a non-stop line. This was the Frierdiker Rebbe's first day in the center of the New Yishuv, with its many Chassidim who had immigrated in recent decades. Some, the Rebbe writes in his *yoman*, were Chassidim of the Rebbe Maharash and the other sons of the Tzemach Tzedek; most had been *mekushar* to the Rebbe Rashab. Among the visitors were many who had preserved their Chassidishe upbringing despite the distance from the Rabbeim. "It was a pleasure to see such *baalei tzurah*, even the simple among them have an exalted countenance."²⁷

A story about one such chossid was often repeated by the Rebbe:

"The [Frierdiker] Rebbe looked very much like his grandfather, the Rebbe Maharash, to the extent that in Eretz Yisroel during his famous visit . . . a chossid who had seen the Rebbe Maharash entered for *yechidus* and immediately fainted. He was asked, 'Why did you faint?' He responded, 'He looks just like the Rebbe Maharash!'"²⁸

people were left in the street. Due to the immense crowds, it was also difficult for many to hear, so, the following week, a stage was erected, allowing everyone to hear the maamar properly.¹⁵

Another special maamar took place on a weekday evening in Tel Aviv.

The Frierdiker Rebbe spent his final three days in Tel Aviv, where endless crowds came to greet him. There were the Chassidim from throughout the area, curious onlookers who had heard about the Rebbe, and many descendants of Chabad Chassidim who were now secular but had deep respect and fascination for the world of Chabad of which they had heard from parents and grandparents.

When news spread that the Frierdiker Rebbe would



1. DIARY OF THE FRIEDIKER REBBE'S VISIT TO ERETZ YISROEL PUBLISHED AT THE CONCLUSION OF THE VISIT.

2. A KUNTRES PUBLISHED BY YESHIVAS TORAS EMES WITH MAAMARIM THE FRIEDIKER REBBE DELIVERED DURING HIS STAY IN ERETZ YISROEL.

TIMELINE

After the fast's conclusion, the Frierdiker Rebbe held a special visit in Yeshivas Toras Emes, where he far-brenghed with the bochurim and delivered a maamar.

FRIDAY, 10 AV

After transcribing the maamar from the night before, the Frierdiker Rebbe visited the Diskin Orphanage, the home for the elderly, and the Shaarei Tzedek and Bikkur Cholim hospitals. More *yechidus*'n were held, and the Rachmastrivka Rebbe returned a visit.

SHABBOS NACHAMU

Once again, crowds streamed to the hotel to spend Shabbos with the Frierdiker Rebbe. This time, a special *bimah* was constructed for the Maamar on Shabbos afternoon, attended by thousands.

SUNDAY, 12 AV

This would be the final day in Yerushalayim.

In the early morning hours, the Frierdiker Rebbe davened and transcribed the maamar from the previous evening. At nine o'clock, he began a long series of visits to institutions and dignitaries.

deliver a maamar, thousands came to listen. In his *yoman* of that day, the Frierdiker Rebbe notes that there was incredible noise on the roof; “they say there is a very large crowd, over two thousand people...”

At ten in the evening, the Frierdiker Rebbe appeared on his balcony and delivered the maamar *Ki Ner Mitzvah V’Torah Or*. Thousands listened from the square below, and from the roof above.

“The silence is remarkable,” the Frierdiker Rebbe describes in his diary. “Two thousand people on the roof, all the people in the square, listening with concentration. May Hashem grant that the words have an impact.”¹⁶

One of the many people in attendance was a young Shneur Zalman Rubashov, later known as Shazar. His grandfather had been a chossid of Reb Yitzchok Dovber of Liadi,¹⁷ but he had never himself visited a Rebbe.

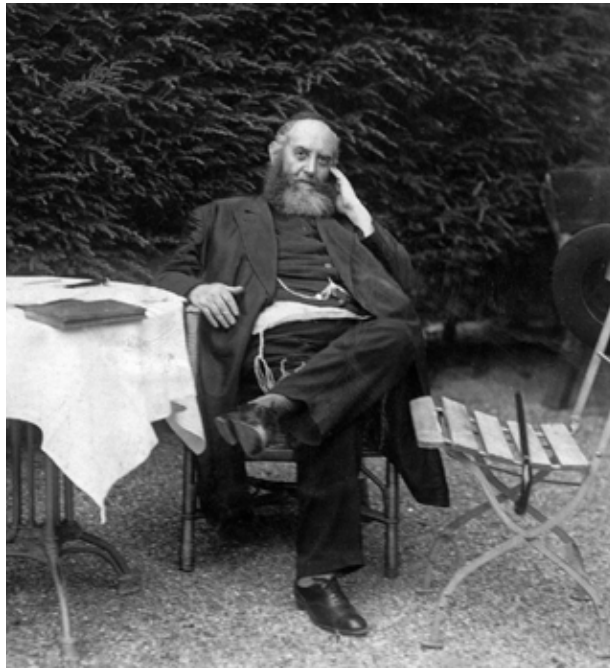
“I recall that you told me,” the Rebbe wrote once to Shazar, “that the first time [you saw the Frierdiker Rebbe] was when you heard a maamar from him. Even if—as you say—it was *bivchinas makif*, the Rabbeim explained that a maamar Chassidus penetrates all five levels of the neshamah.”¹⁸

A Rebbe’s Inner World

When the Frierdiker Rebbe was in America in the months following the trip to Eretz Yisroel, Reb Yisroel Jacobson noticed that the Rebbe was losing weight. Concerned about his health, Reb Yisroel discussed the matter with Reb Nissan Telushkin, who shared that the Frierdiker Rebbe was fasting on days when he received *kavod*; the Frierdiker Rebbe had told Reb Nissan, “*Kavod darf men oisdaren*, honor needs to be ‘fasted-out.’”¹⁹

He visited the homes of Reb Shlomo Leib Eliezrov (one of the most distinguished Chassidim in Eretz Yisroel), Rav Yaakov Meir, and philanthropist Reb Yehoshua Yehudayov (whose home today is Beis Chana of Yerushalayim). A reception was held by the Bucharian community, and the Frierdiker Rebbe visited the Bnei Tziyon Talmud Torah for Sephardic children, Yeshivas Eitz Chaim, Misgav Ladach hospital, the library of the Sdei Chemed, Yeshivat Porat Yosef and Yeshivat Shaar Hashamayim.

In the afternoon, the Frierdiker Rebbe visited the Tzemach Tzedek shul, and held a final visit with Rav Kook and the Rachmastrivka Rebbe. Returning to



A RECENTLY PUBLISHED PICTURE OF THE FRIERDIKER REBBE IN THE COURTYARD OF A HOTEL IN THE SUMMER OF 5689. IT’S UNCLEAR IF THIS PICTURE WAS TAKEN IN ERETZ YISROEL.

In Eretz Yisroel, the Frierdiker Rebbe received immense *kavod*. Politicians wanted to host him, journalists wanted interviews, and cities wanted a visit. In a fascinating letter to Rebbetzin Sheina, the Rebbe described the experiences of his own inner world as he navigated those two weeks in Eretz Yisroel.

The Frierdiker Rebbe describes a series of ups and downs—from moments of *kavod* to moments of true spiritual inspiration. “During the hours of my arrival, the reception

his hotel, hundreds were waiting for *yechidus*. The Frierdiker Rebbe gave a public *birchas preidah* in the hall, and *yechidus* continued until one thirty in the morning.

MONDAY, 13 AV

After a final visit to the Kosel and a few last visitors, the Frierdiker Rebbe left for Tel Aviv accompanied by ten buses of Chassidim. Over a thousand people came out to receive him. For most of the afternoon and evening, the Frierdiker Rebbe received hundreds of visitors; each person only had the opportunity to say Shalom Aleichem and mention their name to the Rebbe.

ceremonies and *kavod* spoiled my mood to some extent,” he writes, until they arrived in Lod and the Friediker Rebbe saw the spiritual *hisorerus* his appearance caused in the assembled (described above). “This moment impacted me greatly and elevated me to a different world.” The mood soon changed again; “the half-hour journey from Lod to Yerushalayim was once again difficult for me, the [welcome] calls and the honorifics; I felt a lowliness, as a result of feeling my own existence; but when we arrived closer to Yerushalayim, waiting to tear *kriah* . . . I again entered a different world.”²⁰

Tisha B’av was another difficult moment. The Amdursky Hotel was located in a secular area of the city, and the atmosphere on that evening wasn’t a solemn one. “This evening made a bad and depressing impression on me,” the Friediker Rebbe wrote in his diary. “Young men and women strolling noisily and joyfully, eating and drinking...”



THE HOTEL “PALTIN” IN TEL AVIV AS IT APPEARED AT THE TIME THE FRIEDIKER REBBE STAYED THERE. THE FRIEDIKER REBBE DELIVERED A MAAMAR FROM ONE OF THESE BALCONIES.

The Friediker Rebbe recalled that as a child of six or seven, he asked a visiting chossid from Eretz Yisroel how Tisha B’av looked in Yerushalayim. “Tisha B’av in Yerushalayim is like Yud-Tes Kislev in Lubavitch,” was the response. At the time, he thought it meant that as Yud-Tes Kislev was joyous, Tisha B’av was mournful, but he now discovered that he was mistaken. “Tisha B’av in Yerushalayim is *rachmana litzlan*, literally, like Yud-Tev Kislev in Lubavitch.”²¹

The next evening, however, was the opposite. After the fast, the Friediker Rebbe held a farbrengen with the bochurim of Yeshivas Toras Emes, where bochurim of Eretz Yisroel were being educated in the ways of Tomchei Temimim. “When the Rebbe entered the Yeshivah, his face shone,” wrote Reb Shimon Glitzenshtein. “Inner joy and an uplifted spirit were evident on his face.” The Rebbe spent several hours with the bochurim; he spoke about the special meaning and purpose



THE PLAZA IN FRONT OF THE PALTIN HOTEL, NEAR THE SEA, IN WHICH THOUSANDS CROWDED TO HEAR THE MAAMAR.

TIMELINE

During a short break, the Friediker Rebbe paid a visit to Rechovot. Back in Tel Aviv, the crowds had grown so large that the Friediker Rebbe came out to the balcony and gave a general bracha to everyone.

TUESDAY, 14 AV

Hundreds more passed by the Friediker Rebbe in the morning hours, and he visited Rav Avraham Avichazir (retired chief rabbi of Alexandria) and Reb Shneur Zalman Slonim, the Rav of the Chassidim in Yaffo. In the afternoon, the Friediker Rebbe traveled to Petach Tikva, visiting the main Shul for a reception and also visiting the Lomzhe Yeshivah. Afterwards, the

Friediker Rebbe came to Bnei Brak where a reception was held once again. Later that evening, the Friediker Rebbe delivered a maamar from his balcony in Tel Aviv, attended by thousands of people. The ruckus from visitors was so overwhelming that the Friediker Rebbe spent the following two nights in a different hotel, returning only during the day to receive visitors.

WEDNESDAY, 15 AV

This was the final day in Eretz Yisroel. In the morning hours, the Friediker Rebbe transcribed the maamar of the previous evening. In the afternoon, he paid a visit to Rabbi Aharon Eliyahu Mileikovsky²⁶ and then received

of Tomchei Temimim, shared stories from his arrest and liberation, and even delivered a maamar.

The Impression That Will Never Be Erased

A glance through the Frieddiker Rebbe's diary reveals that the visit took an enormous physical toll. The Frieddiker Rebbe often slept no more than four hours a night, and spent full days traveling, speaking, and receiving people non-stop for *yechidus*. In his *yoman* and his correspondence, the Frieddiker Rebbe often concludes with a simple hope—that the visit, the *kavod*, and the immense effort it entailed, have practical results in strengthening Torah and Mitzvos.

The Frieddiker Rebbe departed Eretz Yisroel on Thursday, 16 Av, after fourteen uplifting days in the Holy Land. Many hundreds came to see him off at the train station. There wasn't enough time to speak at length, but the Frieddiker Rebbe gave a *ksav* of a maamar, *Al Yipater Adam Meichaveiro Elah Mitoch Dvar Halachah*, to be studied upon his departure.

“When we took leave of the Rebbe,” Rabbi Glitzenshtein wrote, “the Rebbe was very emotional. He gave his bracha to every person, giving an especially warm bracha to the students of his Yeshivah, Toras Emes.

“During the Rebbe's visit to Eretz Yisroel, a genuine sense of holiness pervaded every person's heart. When the Rebbe left, the void was unmistakable, but the impression made on our hearts by the visit will never be erased.”²² **T**

1. Igros Kodesh Admur Harayatz vol. 2 p. 185.
2. Masa HaRebbi B'Eretz Hakodesh p. 48-52.
3. Masa HaRebbi B'Eretz Hakodesh p. 60.
4. Masa HaRebbi B'Eretz Hakodesh p. 57.
5. The Rebbe Maharash.
6. Reb Yehudah Leib of Kopust, son of the Tzemach Tzedek.
7. Reb Yisroel Noach of Niezhin, son of the Tzemach Tzedek and grandfather of Rebbetzin Nechama Dina.
8. Of Ovrutch, the son of the Tzemach Tzedek and maternal grandfather of the Frieddiker Rebbe.
9. Igros Kodesh Admur Harayatz vol. 2 pg. 204. Masa HaRebbi B'Eretz Hakodesh p. 58.
10. Masa HaRebbi B'Eretz Hakodesh p. 72.
11. Masa HaRebbi B'Eretz Hakodesh p. 198.
12. Masa HaRebbi B'Eretz Hakodesh p. 76, 83-4.
13. Masa HaRebbi B'Eretz Hakodesh p. 85-86.
14. Masa HaRebbi B'Eretz Hakodesh p. 62.
15. Masa HaRebbi B'Eretz Hakodesh p. 92-95.
16. Masa HaRebbi B'Eretz Hakodesh p. 206.
17. Nasi V'Chossid pg. 43.
18. Igros Kodesh vol. 23 pg. 91.
19. Zikaron Livnei Yisroel pg. 181.
20. Masa HaRebbi B'Eretz Hakodesh p. 234-5.
21. Masa HaRebbi B'Eretz Hakodesh p. 143.
22. Masa HaRebbi B'Eretz Hakodesh p. 212.
23. First cousin of Reb Yosef Yitzchak of Ovrutch, the Frieddiker Rebbe's grandfather.
24. A longer description of the visit in Tzfas can be found in Derher Av 5780 pg. 35.
25. A longer description of the visit in Miron can be found in Derher Iyar 5779 pg. 36.
26. Originally from Russia, who had been active in the Frieddiker Rebbe's underground and involved in the Frieddiker Rebbe's release.
27. Masa HaRebbi B'Eretz Hakodesh p. 190.
28. 12 Tammuz 5745. Ashreinu Audio, sicha 4 min. 3:33. The Rebbe often cried while relating this story.

people for *yechidus*. From nine in the evening, large numbers of people were allowed in, in groups of forty or fifty, to receive a parting blessing from the Rebbe; some two thousand people passed.

THURSDAY, 16 AV

After a few final *yechidus'n*, the Frieddiker Rebbe left for the Lod train station, followed by fifteen buses and three hundred Chassidim. Other Chassidim arrived in Lod on the train from Yerushalayim. Huge crowds filled the station (which later became the home of Tomchei Temimim of Lod). Before leaving, the Frieddiker Rebbe stood on the highest step of the train and gave a

parting bracha to the Chassidim. “I blessed them,” the Frieddiker Rebbe wrote in his diary, “and they blessed me, and we parted amid great joy.”

The Frieddiker Rebbe boarded the train to Al-Qantara, and then another train for Cairo. At midnight, the Frieddiker Rebbe visited the pyramids.

FRIDAY, 17 AV

The Frieddiker Rebbe boarded the ship to Trieste and continued to Germany, from where he embarked on the journey to the United States of America.

לזכות החייל בצבאות ה'
מאיר שלמה שיחי'
ניו
שיגרום נח"ר לכ"ק אדמו"ר
לרגל יום הולדתו כ"ה מנחם-אב
נדפס ע"י משפחתו שיחי



Secret Communication

As told by:

Reb Mordechai and
Reb Elazar Garelik

Living Torah, Program 675

By: Rabbi Mottel Slonim

In 5731, Reb Mordechai Garelik was granted permission to leave the Soviet Union. His parents, however, and his brother Elazar, were forced to remain behind the Iron Curtain. At Reb Mordechai's first *yechidus* with the Rebbe, he wrote a *tzetel* asking for a *bracha* for him and for his family, and he also brought a few photos of the Ohel of the Rebbe's father, Harav Levi Yitzchok.

The Rebbe read the *tzetel* and then held the photos. The Rebbe opened one of the drawers of his desk, took out a magnifying glass, and examined them very closely. Then, in a low voice that almost sounded like the Rebbe was speaking to himself, but loud enough for Reb Mordechai to hear, the Rebbe said: "Is it possible to move the Ohel from there to here, in New York?" Then after a moment, the Rebbe said, "*Zol shoin zein azoi*" (let it stay as is).

Then the Rebbe made a request: "Please write to your father that I want to renovate the Ohel [of my father] and to erect a new *matzeiva*, on the following conditions: 1) The stone should be carved by a Jew who has *Yiras Shomayim*

and is *Shomer Shabbos*, 2) It should have beautiful and clear letters, 3) To keep track of all the costs involved."

The Rebbe wanted it to be done in the best way possible.

Immediately after the *yechidus*, Reb Mordechai wrote a letter to his father and brother.

When the letter arrived, Elazar and his father were already getting hints that they would soon be able to leave the Soviet Union. The government gave them exit visas and told them, "You have a month to leave the country."

In the meantime, Reb Mordechai's father, with some assistance from acquaintances, acquired a big stone for the kever. Finding an engraver who was *Shomer Shabbos* and had *Yiras Shomayim* proved to be quite a challenge. They searched and searched but couldn't find anyone. They looked in Moscow and Leningrad, all to no avail.

Reb Mordechai's father wrote to his cousin, Reb Gershon Ber Jacobson, to ask the Rebbe two questions: 1) Given the current circumstances, should they hire an engraving specialist, even if he wasn't Jewish, or should they hire a Jew



REB MORDECHAI GARELIK (STANDING SECOND FROM LEFT) AS A YOUNG MAN IN RUSSIA. HIS BROTHER ELAZAR IS STANDING ON THE FAR RIGHT.

who was less professional? 2) What should be done with the old tombstone?

The letter was sent to Reb Gershon Ber, but no answers were forthcoming. Meanwhile, the search continued, and eventually a *Shomer Shabbos* Yid was found in Tashkent who could get the job done. He flew to Alma-Ata and started to work on the new *matzeiva*. When they tried to remove the old *matzeiva*, however, it wouldn't budge. They decided to break it down, piece by piece, making room for the new stone. But what should be done with the broken pieces of the old stone? They decided to bury the pieces around the *kever*, and then cover it with a layer of cement. They photographed the scene and left.

A few weeks later, Reb Mordechai's father and brother left Russia.

When they came to the Rebbe for the first time in 5732, they stayed with their cousin Reb Gershon Ber. They asked him about the letter they had sent to him for the Rebbe, "Did you even receive it?" they asked. "Of course, I received your

letter!" he answered. "I sent it to the Rebbe right away, and shortly afterward I received a response.

"The Rebbe's response was, Regarding the fact that your cousin is having difficulty finding a proper engraver, the adage is well known—'ג'עט ומצ'את תאמ'ר'. Regarding what should be done with the old stone, they should break it into pieces and bury them near the Ohel." Amazingly, this was exactly what they had done; without ever having received the Rebbe's response!

When Reb Elazar went into *yechidus* with his parents, the Rebbe said, "I received your *duch*." The Rebbe then thanked Rabbi Garelik for renovating the Ohel, repeating three times, "Forgive me, I don't want to take away the *zechus* of what you did for my father's Ohel, but please understand that as a son is obligated to honor his parents, I must pay for everything. Please give a full account to the *Mazkirus* and everything will be repaid." **1**

LUMINARIES

Personalities
in the
Rebbe's Torah

By:
Rabbi Levik Gourarie

לזכות הרה"ת ר' אברהם צמח הלוי שיחי'
רוזנפלד

בקשר עם יום הולדתו ב' מנחם-אב
הקב"ה יצליחו ללכת מחיל אל חיל בכל
הענינים ביחד עם זוגתו וכל צאצאיו שיחי'
נדפס ע"י משפחתו שיחי'

Rabban Yochanan Ben Zakkai

Rabban Yochanan Ben Zakkai, the renowned Tanna and one of our people's greatest leaders, was born in Eretz Yisroel under the reign of the Chashmonai kings circa 3713 (47 BCE), just over a century before the *churban* Beis Hamikdash.

In his youth, Rabban Yochanan studied under the last of the *Zugos* (pairs of Tannaic leaders), Hillel and Shammai, and was entrusted with the task of preserving and transmitting the *Mesorah* to subsequent generations, as we are told in Pirkei Avos.

Rabban Yochanan, or "Ben Zakkai" – as he was referred to before receiving *Smicha*, was primarily a student of Hillel Hazaken, and is counted as the "smallest" (or youngest) of Hillel's eighty great Talmidim. The Rebbe contrasts him with the greatest of Hillel's students, Rabbi Yonasan Ben Uziel, explaining that while Rabbi Yonasan was superior in his personal study of Torah, Rabban Yochanan excelled in making Torah accessible and comprehensible to his students and future generations. This explains why it was Rabban Yochanan, the "smallest" of Hillel's Talmidim who took center stage as the vital link in the chain of *Mesorah* at a crucial time.

Before his passing, Hillel asked, "Where is the smallest of you who is a father to wisdom and the father of the generations?" This alluded to Rabban Yochanan's significant role in ensuring the survival and growth of Torah and Yiddishkeit.

A Life of Learning

Rabban Yochanan's teaching in Pirkei Avos reveals much about his life of learning. He says, "If you have learned a lot of Torah, do not hold yourself in high esteem; this is what you were created for." Chazal describe him as someone whose entire life was Torah¹. The Gemara testifies that Rabban Yochanan never walked four *amos* without Tefillin and Torah, was always first to arrive and last to leave the Beis Midrash, and was never found idle and not learning.

The Gemara lists the subjects that Rabban Yochanan learned and completed as a student. They range from Mikra and Mishna to the "*Havayos*" of Abaye and Rava (discussions) and the mystical wisdom of *Maaseh Merkava*. Rabban Yochanan's wisdom extended to many worlds of study, down to the language of demons and 'fox fables.' The Gemara says that from when Rabban Yochanan Ben Zakkai passed away, the *Ziv Hachochmo* – the splendor of wisdom passed from the world.

The Midrash tells us that Rabban Yochanan Ben Zakkai lived for 120 years; during the first forty he engaged in trade, for the next forty years he studied, in the final forty he taught. The Rebbe explains that even during the forty years that Rabban Yochanan was involved in commerce, he was fully aligned with his G-dly duties, in total sync with his *avodas Hashem*². It seems that much of his initial learning, under Hillel, took place during these first forty years.

The Rebbe explains the significance of the number forty in connection to the years of his study. It speaks to the level of understanding that Rabban Yochanan ben Zakkai attained after forty years – when "*ka'im inish ada'ata d'Rabbei*," one can finally perceive the full teaching of one's teacher.³

Teacher of a Generation

Rabban Yochanan Ben Zakkai is perhaps most famous for his wise and courageous leadership during the period of the *churban*, yet his impact on Yiddishkeit and the Jewish world started long before. His legacy looms large in the realms of Torah study, education, and *Mesorah*. While the *churban* took place during the final years of his life, at least forty years of his life were dedicated to education and teaching. And while he did serve in his final years as *nossi*, for the longer part of his life, he had a Yeshiva and taught Talmidim, in the town "Arav" in the Galil.

When Hillel passed away, his son Shimon took over the *nesius*. Shimon was succeeded by his own son Rabban Gamliel Hazaken. After Rabban Gamliel passed away, the *nesius* passed to his son Rabban Shimon Ben Gamliel (referred to as *Haneherag*, or *Hazaken*, to distinguish him from his grandson by the same name, the oft-quoted Rashbag, father of Rebbi

Yehuda Hanasi).

The *nesius* stayed in the hands of this prestigious family until the Great Revolt when Rabban Shimon was killed by the Romans, one of the *Asara Harugei Malchus*. At this point, the role of *nossi* went to Rabban Yochanan Ben Zakkai, who later restored the *nesius* to the house of Hillel by appointing Rabban Gamliel (*d'yavneh*) as *nossi*. In his *Hakdama* to Mishneh Torah, the Rambam writes that the *Mesorah* was received from Hillel by two people – his son Shimon and Rabban Yochanan Ben Zakkai. This is also what is indicated to be understood from the order and descriptions in Pirkei Avos.

Toldos Tanaim Va'Amoraim suggests that during much of this time, Rabban Yochanan Ben Zakkai served as the *Av Beis Din*, alongside the *nossi* from the house of Hillel.

It is in the realm of teaching that we find Rabban Yochanan Ben Zakkai's greatest impact. His five great Talmidim became the pillars of Torah for following generations, upon whom *Torah Shebal Peh* was built. The Rebbe uses the term (borrowed from what is said about Rebbi Akiva) "*Kulhu Aliba DeRabban Yochanan Ben Zakkai*" [all is based on Rabban Yochanan Ben Zakkai].⁴

The five Talmidim were Rebbi Eliezer and Rebbi Yehoshua, titans of the Mishnah and teachers to Rebbi Akiva and his friends, Rebbi Yosi Hakohen, Rebbi Shimon Ben Nesanel, and Rebbi Elazar Ben Arach. Through them, Rabban Yochanan Ben



A SHUL IN ERETZ YISROEL BELIEVED TO STAND ON THE SPOT OF THE BEIS MIDRASH OF RABBAN YOCHANAN BEN ZAKKAI.

Zakkai shaped the future of the Jewish people.

The Mishnah in Pirkei Avos describes the differing perspectives of these five Talmidim in their approach to *avodas Hashem*, and Rabban Yochanan Ben Zakkai's response. The Rebbe explains that Rabban Yochanan Ben Zakkai had many more Talmidim, yet they all followed these five categories and approaches in Torah and are represented by these five. The Rebbe also notes that while Rabban Yochanan Ben Zakkai appreciates Rabbi Elazar Ben Arach's answers more than his colleagues, he accepts and values his other Talmidim's views as well.

Moreover, since they are presented as Talmidim of Rabban Yochanan Ben Zakkai, he is the origin of all five perspectives. In him, they were incorporated as one, and therefore he sums up his teaching in only one short line in Pirkei Avos, and does not need to expand on the specifics as his students do.⁵

“Like a Minister Before the King”

Rabban Yochanan Ben Zakkai was not only a learned scholar and a gifted teacher, nor was he just a man of Torah. He was a *nossi* whose *middos* and character shined in every area of his life and in every aspect of his work.

The Rebbe explains Rabban Yochanan Ben Zakkai's strict take on a case of theft, saying, that as a person whose whole life was Torah, he didn't accept that it is excusable for a person to steal if it is against the rule of Torah, and therefore leaves no space for justifications. Additionally, he himself was not a wealthy man, and as such, did not accept poverty as a reasonable basis for leniency.

In the same *sicha*, the Rebbe shows that Rabban Yochanan Ben Zakkai was a powerful proponent of Gemilus Chassadim – kindness and compassion. The Rebbe quotes a statement from Avos D'Rebbi Nosson which the Rebbe refers to as a “*Vilder vort*” [a wild idea]:

Shortly after the *churban*, Rabban Yochanan Ben Zakkai was walking with his student Rabbi Yehoshua. Passing the destroyed Beis Hamikdash, Rabbi Yehoshua exclaimed painfully, “Woe to us that this has been destroyed, the place where the Jewish people's sins would be forgiven!” To this Rabban Yochanan responded, “My son, let this not bother you, we have another form of *kapparah* just like it — Gemilus Chassadim.”⁶

The Rebbe explains that as opposed to other Tzaddikim who served Hashem in the way of an *eved* – a servant - with an emphasis on *kabalas ol* and submission, Rabban Yochanan Ben Zakkai's *avoda* was that of a *sar* — a minister — whose service to the king transcends mere *kabalas ol* and putting oneself away; rather he incorporated his full personality and

character in his service of Hashem. The Rebbe explains how we see this in his teaching in Pirkei Avos where he used the word “*Notzarta*” [created - formed] – alluding to the service of Hashem in full form — mind, heart, and spirit.

The effects of Rabban Yochanan's great leadership and kindness spread even to the simplest of men and to the worst of foes.⁷ The Gemara says that no one ever had a chance to greet Rabban Yochanan before he had greeted them, even a non-Jew in the market. Additionally, Rabban Yochanan dealt peacefully and diplomatically, even with the Roman agitators and commanders.

Rabban Yochanan's leadership qualities, courageous and difficult choices, humility, and sense of urgency will be discussed below, giving us a glimpse of his greatness, and the pivotal place he holds in the annals of Jewish history from his time to the present day.

Rabban Yochanan Ben Zakkai - Nessi Yisroel

The mantle of leadership came to Rabban Yochanan Ben Zakkai at probably the most precarious time in Jewish history. He witnessed his people as they descended into bitter rivalries and disputes, pitting one Jew against another in bloody battles and violent skirmishes.

At the same time, he witnessed his oppressed nation crushed under the oppressive boot of the Roman Empire.

It was his understanding and far-seeing choices that kept the nation alive after the terrible destruction and the subsequent troubles and tribulations that severely traumatized the Jewish People. It was his courageous stance that established Yiddishkeit post-*churban*, and set the Jewish people on a sure track toward *Geulah*.

The Rebbe explains how his decisions and strategy show Rabban Yochanan Ben Zakkai's deep care for the survival of Yiddishkeit and the Jewish people.

The story of his brave and farseeing leadership begins with the encounter he had with Aspasianus (Vespasian), the Roman general laying siege to Yerushalayim.

At that point, there were warring groups and factions in Yerushalayim with opposing opinions on how to deal with the Romans; one party supported rebellion, the other advocated concession to Roman rule. It was a dangerous time, as minor rebellions and the Roman response to them embroiled Eretz Yisroel in bloodshed. As the situation deteriorated, it became clear to Rabban Yochanan Ben Zakkai that it was Hashem's plan for the Beis Hamikdash to be destroyed. He needed to act to save what he could.

With the help of his nephew Abba Sikra who was a member of one of the warrior brigades, Rabban Yochanan and his

Talmidim, Rabbi Eliezer and Rabbi Yehoshua snuck out of Yerushalayim to talk to the Romans and see what could be done.

Outside the walls of the holy city, Rabban Yochanan met General Aspasianus. After informing him that he would soon become emperor, Rabban Yochanan made three requests: That the Romans spare the city of Yavneh (where the Sanhedrin had moved) and its *chachamim*, That the family of the *nossi*, Rabban Gamliel be kept alive, and that doctors tend to Rabbi Tzadok (who had been fasting for decades on behalf of the Jewish people).

The tyrant agreed to all three. Yavneh would become the new center of Torah learning and instruction, and the House of Hillel (and Dovid Hamelech) would be reinstated.

It may seem surprising that Rabban Yochanan did not ask to save the Beis Hamikdash. It was clear to him, however, that the *churban* was going to happen, and that only the request to keep the Torah alive, through the *chachamim* – the true shepherds of the Yidden, would insure the continuation of Yiddishkeit and the Jewish people.

The Rebbe explains that the theme of Rabban Yochanan's life was to bring *Shalom Ba'olam* (peace in this world). Highlighting this were his moves to salvage Torah – which brings peace, and reestablish the spreading of Torah which moves us toward the *Geulah*.⁸

The Rebbe points out the incredible fact that Rabban Yochanan secured Jewish survival with the support of the Romans. This is an extraordinary example of *Ishapcha* (transformation); the seeds of *Geulah* were planted through the hands of our oppressors.

The Rebbe compares this Roman-backed victory of the Jewish spirit to the release from prison of the Alter Rebbe and Frierdiker Rebbe, when the Czarist and Soviet powers themselves ruled that they should be released, reaching entirely new levels in the transformation of the evil powers in this world.⁹

The cure that Rabban Yochanan Ben Zakkai presented to the Jewish people ties into the *avoda* to which he was most connected. Rabban Yochanan was a man of Torah in every aspect of his life. Even during his years engaged in “*praktmatia*” – trade, first and foremost to him was *Kedusha* and Torah¹⁰, and we find that even in his workings and dealing with the Roman authorities, Rabban Yochanan incorporated Torah perspectives, values, and direction.¹¹

Foundations for the Future

Following the destruction of the Beis Hamikdash and the sacking of Yerushalayim, Rabban Yochanan's Sanhedrin in Yavneh was the seat of Jewish leadership and the place to which all eyes looked for guidance and comfort.



TZIYUN OF RABBAN YOCHANAN BEN ZAKKAI IN TVERIA.

For centuries, the Beis Hamikdash had stood tall, serving as a testament to Hashem's presence among His people, and as the center of Jewish observance. The *churban* upended everything. The Jewish people were not only broken in body and spirit, they were lacking the very base of Yiddishkeit as they knew it. It fell on the shoulders of the *chachamim* of the day led by Rabban Yochanan Ben Zakkai, to answer the people and lead them on the path of Torah.

Rabban Yochanan established several *Takanos* for the Yidden of his time, helping them to adapt to a life of Torah and Mitzvos in a post-*churban* world. The *Takanos* of Rabban Yochanan Ben Zakkai incorporate an acceptance of the current state and the courage to adapt to the new situation, while remembering and keeping the hope and belief in the rebuilding of the Beis Hamikdash and the coming of Moshich at the forefront of our minds.

Perhaps, even more important than his *Takanos*, it was his students and the values he imparted and promoted which shaped the following generations of Tanaim, and subsequently, the entire *Mesorah*.

The Rebbe pointed out that when it comes to discussing the advantages of his Talmidim and their different styles, Rabban Yochanan chooses the quality of “*Sinai*”—one who has extensive (albeit less deep) knowledge in all elements of Torah, over the “*Oker Harim*”—one who “uproots mountains”, who delves deeply into the subjects he learns, contrasting and questioning until reaching a deeper understanding.

The Rebbe explains that while Rabban Yochanan surely saw the greatness of the *Oker Harim* (*Mayan Hamisgaber* - Rabbi Elazar Ben Arach, as we see that Abba Shaul suggests this also in the name of Rabban Yochanan), as the *nossi* – leader of the Jewish people, and one responsible for the continuation of the *Mesorah* and the perpetuation of basic Torah

knowledge and wisdom, he found the “*Bor Sud*” [a plastered cistern which loses not a drop of water] (Rebbi Eliezer Ben Horkenus) and retains all his knowledge, as the quality most needed for his generation.¹²

In a later Sicha, the Rebbe takes this point even further. The Rebbe contrasts the two qualities of “*Bor Sud*” [Plastered cistern – retainer of knowledge] and the “*Maayan Hamisgaber*” [Gushing spring – innovator of new ideas]. The Rebbe explains that Rabban Yochanan was not just a regular *nossi* of Klal Yisrael, he was the leader at a most critical and pivotal moment, as the Jewish people were transitioning from *Zman Habayis* to *galus*, and as such he found it imperative to implant and emphasize two fundamental qualities which would serve as the guiding light for the generations descending into *galus*.

For the Jewish people to survive and to keep Yiddishkeit

alive, especially through the hardships and confusions of *galus*, Rabban Yochanan highlights the immense importance of base core values and principles, unshakable truths, and unbendable Torah clarity to conserve the G-dly foundation on which the Jewish people and our holy *Mesorah* are based. At the same time, Rabban Yochanan underlines the equally indispensable quality of growth and forward progression. The Rebbe explains *Mayan Hamisgaber* not only as an intellectual exercise, but rather the progress and adaptation of Torah and the growth and the propelling of Torah and Yiddishkeit into the future. Rabban Yochanan emphasized through his diverse Talmidim and diverse approaches to Torah and *avoda*, that both elements need to work in tangent, and only with both can Yiddishkeit thrive during *galus* and progress towards the *Geulah*.¹³

IN HIS TORAH

וְכַשְׁחָלָה רַבִּי יוֹחָנָן בֶּן זַכַּי נִכְנְסוּ תַלְמִידָיו לְבַקְרוֹ. כִּינּוּ שְׂרָאָה אוֹתָם הַתְּחִיל לְבָכוֹת.
אָמְרוּ לוֹ תַלְמִידָיו: “יֵר יִשְׂרָאֵל, עֲמוּד הַיְמִינִי, פֶּטִישׁ הַחֹזֵק”, מִפְּנֵי מָה אַתָּה בּוֹכֶה?

אָמַר לָהֶם: אֵילוּ לִפְנֵי מֶלֶךְ בֶּשָׂר וְדָם הָיוּ מוֹלִיכִין אוֹתִי, שֶׁהֵיוּ כָּאן וּמִחָר בְּקִבְרִי... אֶף
עַל פִּי כֵן הָיִיתִי בּוֹכֶה, וְעַכְשָׁיו שְׂמוֹלִיכִים אוֹתִי לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא חַי וְקַיִים לְעוֹלָם וְלְעוֹלָמֵי עוֹלָמִים, שָׂאֵם כּוֹעֵס עָלַי — כְּעֵסוּ כְּעֵס עוֹלָם
וְכוּ'. וְלֹא עוֹד, אֶלָּא שֶׁיֵּשׁ לִפְנֵי שְׁנֵי דְרָכִים, אַחַת שֶׁל גֵּן עֵדֶן וְאַחַת שֶׁל גֵּיהֶנֶם, וְאֵינִי יוֹדֵעַ
בְּאִזּוֹ מוֹלִיכִים אוֹתִי, וְלֹא אֶבְכֶּה! (ברכות כח, ע"ב)

When Rabbi Yochanan ben Zakkai fell ill, his students entered to visit him. When he saw them, he began to cry. His students said to him: Lamp of Israel, right pillar, mighty hammer, why are you crying?

He said to them: If they were leading me before a flesh and blood king who is here today and in the grave tomorrow... even so I would cry. Now that they are leading me before the supreme King of Kings, the Holy One, Blessed be He, Who lives and endures forever and all time; if He is angry with me, His anger is eternal... Moreover, I have two paths before me, one to Gan Eden and one to Geihinom, and I do not know on which they are leading me; will I not cry?

This famous exchange is quoted dozens of times in the Rebbe's Torah, and over the years the Rebbe shared several explanations of this anecdote. On some level, the Rebbe's explanation encapsulates the life and message of Rabban Yochanan Ben Zakkai.

The glaring question this brings is why Rabban Yochanan was afraid of where he was going; did he really not know who he was and where he was holding? Obviously, he was not speaking with false humility. How could he not know his own greatness?

For the sake of brevity, we will review the basic outlines of two of the answers to this question.

First, Rabban Yochanan was not worried about what was happening in his revealed faculties. He knew that on a practical level, his life was devoted to the service of Hashem. What he was worried about was what was happening in the depths of his soul, where his *Etzem* was holding, was there any hidden evil-force left inside? And being that tiny vestiges of *Ra* (evil) can be indiscernible, Rabban Yochanan wondered where he was holding in that regard.

The second point, which the Rebbe often connected to the previous idea, highlights the *timing* of this story — as Rabban Yochanan was about to leave this world. The Rebbe explains that Rabban Yochanan was so devoted to a life of Torah and *avoda* that he did not have a moment to spare for introspection. He was honestly too busy and preoccupied with *avodas Hashem* and his responsibilities to his people to even think about where he was holding on a personal level. Only as he was readying to depart was he able to take a moment for a *cheshbon hanefesh* to analyze his own state.

In the famous Maamar *Lo Sihye Meshakeilah* 5712, the Rebbe repeated this story and explanation and broke out in tears, exclaiming “*Vos Mir Ahava! Vos Mir Yirah! Vos Mir Ratzon! Vos Mir Taanug!*” (A person thinks to himself: “What love? What fear? What [spiritual] will? What [spiritual] pleasure? I don't have time for these lofty pursuits. I'm busy serving Hashem with every moment I have...”) displaying to the Chassidim a glimpse of what it means to fully and completely devote one's self to Hashem's will, “sacrificing” one's personal *avoda* and feeling of connection to Hashem.¹⁴

1. Shabbos Parshas Mishpatim 5730. Sichos Kodesh 5730 vol. 1 p. 513.

2. Shabbos Parshas Behaaloscha 5751; Sefer Hasichos 5751, vol. 2, p. 608.

3. Shabbos Parshas Matos-Masei 5747; Hisvaaduyos vol. 4, p. 151.

4. Shabbos Parshas Shelach 5741; Sichos Kodesh 5741 vol. 3, p. 720.

5. Shabbos Parshos Mattos-Masei 5737, Sichos Kodesh 5737 vol. 2, p. 333.

6. See Shabbos Parshas Mishpatim 5730 *ibid*.

7. Likkutei Sichos vol 16, pg. 258. Vov Tishrei 5740; Sichos Kodesh 5741 vol. 1, pg. 45.

8. Vov Tishrei 5740; Sichos Kodesh 5740 vol. 1, pg. 45.

9. Shabbos Parshas Mishpatim 5730. Sichos Kodesh 5730 vol. 1, pg. 513.

10. Shabbos Parshas Behaaloscha 5751, Sefer Hasichos 5751 vol. 2, p. 608.

11. Shabbos Parshas Tazria-Metzora 5742; Hisvaaduyos 5742 pg. 1404.

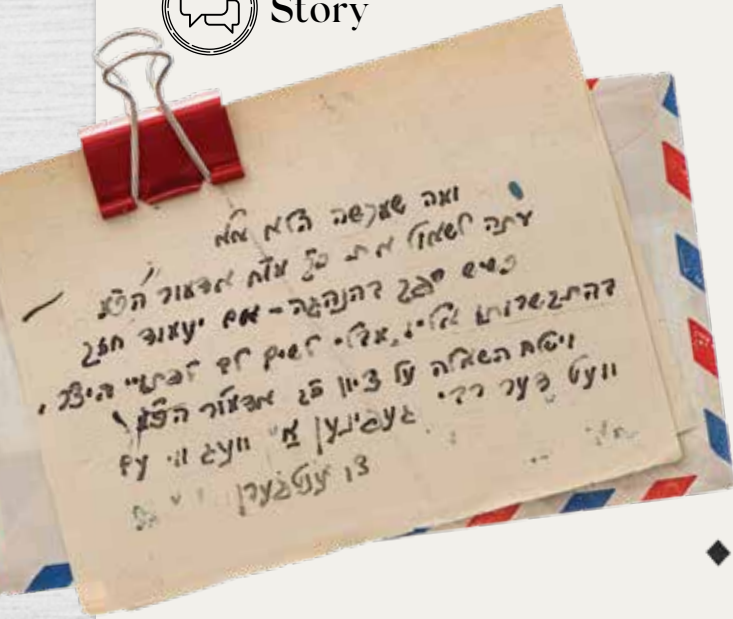
12. Shabbos Parshas Devarim 5742. Hisvaaduyos 5742 vol. 4, pg. 1976.

13. Vov Tishrei 5744. Hisvaaduyos 5744 vol. 1, pg. 107.

14. Maamar Lo Sihye Meshakeilah 5712, Pg. 323. Shabbos Parshas Nitzavim 5714, pg. 225. Simchas Torah 5742, pg. 263. Et. Al.



Story



לזכות
 החייל בצבאות ה' השליח
מנחם מענדל שיחי'
 לרגל יום הולדתו י"ד מנחם אב

נדפס ע"י הוריו
 הרה"ת ר' דוד וזוגתו מרת פערל גאלדא
 ומשפחתם שיחיו
 טייכטל

דער רבי וועט געפינען א וועג...

WRITTEN BY: RABBI LEVI GREENBERG

From the Beginning to the End



AS TOLD BY
RABBI YAHIR ELBAZE
 (Paris, France)

After our marriage in 5777, my wife Shterna and I joined her parents Rabbi Shlomo and Dvora Azoulay on Shlichus in a suburb of Paris called Levallois-Perret, to work with the youth. Five years later, in Elul 5782 we opened a new Chabad House in a different part of town, to serve the growing community and broaden our youth activities while maintaining our previous activities.

Though the Jewish community was excited about the expansion, our neighbors were not really ready for it, to say the least. From the very beginning, every event, even a small Torah class, was a challenge. The slightest noise from the Chabad House was too much for them. They

immediately started filing complaints with the authorities and finding every reason to make us move. As our activities thrived, the controversy only intensified, and after many months, the local authorities notified us that to continue to have religious activities at this location we needed the approval of our neighbors. Due to recent changes in the law, we were not allowed to operate from our location. We were given fifteen days to appeal the decision.

Several lawyers and architects advised me to immediately suspend my activities at that location until we worked through the bureaucracy; none of them had a practical solution to the problem. Two weeks passed, and on the

morning of the deadline for us to submit an appeal I had no idea how to proceed. During the last few hours, I called my wife and said, “So what do we do? Do we try to appeal this?”

My wife felt we did our best to keep the new Chabad House open in that location but “you can’t fight the law.” For the time being, we would need to close it and search for a better location going forward. I knew she was right so we let go of the location on 8 Menachem-Av. Although we were severely disappointed, shortly afterward we realized that the fact we were forced to close the Chabad House on that specific date was a message of encouragement from the Rebbe. Here is why.

Months earlier, when we opened the Chabad House in Elul 5782, I was having a lot of trouble with fundraising and organizing the opening, as well as various other activities. At one point, I wrote a letter to the Rebbe expressing some of my frustrations and concluded: “I need help and I am asking, **perhaps the Rebbe can help me.**”

A few days later, on the last Thursday night before Rosh Hashanah 5783, Rabbi Chaim Slonim, a shlich in Dijon, a three-hour drive from Paris, wrote the following message on the French-speaking Shluchim’s Whatsapp group:

“Who can help? A shluchim couple from Argentina, Rabbi and Mrs. Shaingarten, are landing in Paris airport tomorrow afternoon and continuing to Eretz Yisroel on Motzei Shabbos. Can anyone host them for Shabbos?”

After confirming with my wife, I reached out to Rabbi Slonim and offered to host the Shaingartens for Shabbos. Their son and daughter-in-law who live on shlichus in Bangkok just had a baby boy, and the bris was scheduled for Tzom Gedalia. The only way the child’s grandparents could make it to Thailand from Argentina in time for the bris, with Shabbos and Rosh Hashanah in between, was through an intricate series of flights through Europe, Israel, and Asia, with little room for error.

Initially, they arranged to spend Shabbos in Brunoy, but when they realized how far they were from the Charles de Gaulle airport, they needed to find closer accommodations, and we were happy to help.

We had a wonderful Shabbos together. On Motzei



A FARBRENGEN IN THE NEW CHABAD HOUSE.

Shabbos, before leaving for the airport, Mrs. Shaingarten approached me and expressed how much they enjoyed their stay with us and were so grateful for the hospitality. “Perhaps this could help you,” she said as she handed me a dollar she received from the Rebbe. The date on the dollar was 8 Menachem-Av.

My wife and I were overwhelmed by the gesture and thanked her profusely. I also made note of the fact that Mrs. Shaingarten used the same expression as she gave me the dollar that I had used in my letter to the Rebbe. “Perhaps the Rebbe can help me.”

Now, almost a year later, we realized the significance of the date on that dollar. The revealed *Hashgacha Protis* of the Shaingartens from Argentina spending Shabbos with us at the beginning of the saga, the fact that Mrs. Shaingarten gave us such a meaningful gift, and the fact that the date on the dollar was the day we closed our new Chabad House left no room for doubt: the Rebbe was guiding and blessing us throughout the entire episode, from the opening of the Chabad House until its closing, and we were certain everything will work out for the best.

Sure enough, several months later we found another location almost twice the size, and on Yud Alef Nissan 5784 we received the necessary permits to open our Chabad House once again. **T**

YOUR STORY

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 תנ"צ'בה'

נדפס ע"י זקניה
 הרה"ת ר' יצחק מאיר חזוגתו מרת לאה
 ומשפחתם שיחיו שפאלטר



Shacharis *with the* Rebbe

The Morning Of Chof Av 5722

In honor of the 80th Yahrtzeit-Hilula of the Rebbe's father, Harav Levi Yitzchok Schneerson on Chof-Menachem Av, we present a special collection of the Rebbe davening Shacharis at the *amud*, Chof Av 5722.



Compiled By:
 Rabbi Shabi Soffer





JEM 286692

The Rebbe davens at the *amud* in the small *zal* at 770.



Nefilas Apayim during
Tachanun, the Rebbe covers
his holy face with his *talis*.



The Rebbe kisses the *tzitzis*
during *Krias Shema*.





The Rebbe places the Torah on
the *bima* for Monday's *kriah*,
and receives the third *aliya*.

Letters

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to feedback@derher.org.

Submissions may be slightly modified by our editorial staff before publishing.

Derher Resources

I want to say a huge thank you for all the hard work that goes into making Derher. When I was in high school – on Shabbos or a special day – whenever I wanted to feel inspired or connected I would take one and read cover to cover or just one article. On my way to the Ohel, I would take one from home and stick it in my bag. During my last year in high school, we made a Derher club which really took it to the next level. We made lavish programs, girls that usually are “not the type” sat in bed into the night reading their Derher magazines.

Now I’m past high school and on shlichus far away for the year. I homeschool Shluchim’s kids and on special days I go to the Derher index website and search that day and I have what to share to make the kids’ day even more special and meaningful.

I also teach in the Talmud Torah with community kids but I still use Derher. If there’s something I feel like I can add to a topic with what the Rebbe said I am able to easily find it on the Derher index website.

Being far away also means not having inspiration at my fingertips so again I go to Derher.

Thank you for making it so accessible to find inspiration and connection to the Rebbe.

Anonymous

Translating Chassidus

In the Derher of Adar I 5784 there was a fascinating article about the Rebbe’s project to have Chassidus translated into foreign languages.

I would like to share an important point that was omitted from the article; already in the 5680’s, the Rebbe himself was involved in translating Chassidus for non-Jews.

As recounted in Yemei Melech¹ and Early Years,² during Tishrei 5686 a professor from Moscow named Alexander Vasilevich Barchenko made a special trip to the court of the Frierdiker Rebbe in Leningrad (S. Petersburg). The professor was proficient in the field of metaphysics and mathematics, with a particular interest in helping to reveal mysteries and predict the future, and was interested in an explanation of the Magen David according to Kabbalah and astronomy.

In *yechidus*, the Frierdiker Rebbe told him that Chassidus has no relation whatsoever to fortune-telling and that we are prohibited from doing so. However, he told the professor, the Rebbe, who is proficient in Kabbalah and in the Russian language, would be able to provide him with what he was interested to know about in Kabbalah and Chassidus.

According to the account of Rebbetzin Chana, recorded by Nissan Gordon in *Di Yiddishe Heim*, the Frierdiker Rebbe summoned the Rebbe to Leningrad from

his hometown of Yekaterinoslav for this project. For approximately three months, the Rebbe stayed in Leningrad and wrote an entire manuscript explaining the meaning of the Magen David according to the Gemara and Kabbalah, as well as its meaning and significance in astronomy.

We also know that the Rebbe exchanged letters with the professor and that the Rebbe visited him at his home in Moscow.

It should be noted that in addition to the amount of time and effort that the Rebbe put into this project, the Frieddiker Rebbe held concerns about the Professor, indeed proved to be well-grounded. In the GPU file of the transcript of the Frieddiker Rebbe's interrogation, we find that he was questioned about this matter.

In the sicha of Shabbos Parshah Teitze 5748³, the Rebbe spoke about how, pursuant to the mission of spreading Chassidus to bring Moshiach, Chassidus, including its very deep concepts, has been translated into foreign languages.

The Rebbe pointed out that we see that this has also given the ability for non-Jews as well to understand concepts of Chassidus and referred to this episode (although he made no allusion to his own involvement), saying that while still in Russia the Frieddiker Rebbe instructed that ideas of Chassidus be explained to a certain non-Jewish professor who had inquired regarding certain deep concepts.

I would also like to share another very interesting reference to the translation of Chassidus from the earliest days of the Rebbe's *n'sius* (even before Yud Shevat 5711):

In Yemei Bereishis⁴, a diary entry states that on 12 Teves 5711, the Rebbe called Rabbi Yitzchok Levy, a Rov of a Sefardic Shul in New York, and asked him if he would be able to translate the works of Chassidus into English, especially the Hemshech of Rosh Hashanah Tof-Reish-Samech-Vov.

It seems like this project never

materialized or pulled through, and we still await the translation of this Hemshech. (So far, only a translation of the Maamer of U'Mikneh Rav has been published, as part of the Chassidic Heritage Series.)

This story is unique because for years, Chassidim asked the Rebbe for this Hemshech to be printed, but the Rebbe did not allow it. Only in 5731 did the Rebbe publish it (though it was found in mimeograph form and learned by Chassidim for many years beforehand). At the same time, the Rebbe desires for it to be translated, perhaps showing the dire need that Chassidus reach the Chutzah in particular.

Kalman Leiner

BROOKLYN, NY

1. Vol. 1 pg. 178-9.
2. Pg. 182, pgs. 185-7.
3. Sefer Hasichos 5748 vol. 2 pg. 629 and in footnote 54.
4. Pg. 335.





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