

# זוטר הער

לעבן מיטן רבין

## HEAVENLY INTERVENTION

TEVES, 5746

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Connection to the  
Rebbe

*During the month of Kislev, 5746, the actual hearing over the Seforim began in the federal court of New York. (Documents were submitted until Yud Tes Kislev, and the testifying began on Chof Kislev). A rather solemn atmosphere reigned over Lubavitch during that period. Busloads of Chassidim went each day to the courthouse, as Anash and Bochorim sat on the scene, davening for Hashem's salvation. The Rebbe himself traveled to the Ohel each and every day while the court-case endured, fasting and davening that the all should that all should turn out well.*

*Yet at the same time, all throughout that period, the Rebbe demanded of Chassidim to increase in joy and celebration. With this, the Rebbe explained, we will break through all boundaries and bring about the true salvation. The Rebbe especially requested that Chassidim arrange Farbrengens between themselves at all possible opportunities; a display of pure Simcha, which has unparalleled powers to bring about salvation.*

*The Rebbe himself conducted an unbelievable amount of unexpected Farbrengens, including three Farbrengens on Chanukah itself, as well as (at times – surprise) Farbrengens on each Shabbos during those weeks.*

*In the Sichos at these Farbrengens, the Rebbe spoke about the present situation, at times in a clear manner, while in other instances he alluded to it in various ways.*

*The following excerpts demonstrate how the Rebbe discussed, whether directly or indirectly, the issue of the trial during the Farbrengens on Chanukah:*

In accordance with the Rebbe's request of Chassidim to increase in rejoicing, and especially joyous Farbrengens, the Bochorim arranged a grand "Hisvaadus Chassidim" to take place in 770 on Motzoei Shabbos, the night of Zos Chanukah, at 10:00 p.m. They publicized this intensively, and gave a notice into the Rebbe as well.

Shabbos Parshas Mikeitz, 7<sup>th</sup> day of Chanukah, after davening the Rebbe held a Farbrengen.

At the end of the Farbrengen, the Rebbe said that because in the recent past we have been speaking so

much about making joyous Farbrengens, it would only be appropriate that a Farbrengen would be held tonight, on Motzoei Shabbos, the night of Zos Chanukah.

"Ture", the Rebbe said, "Arrangements have already been made for a Farbrengen with the Mashpi'im tonight; I'm not freeing them from their obligation. They should farbreng tomorrow morning and throughout the day of Zos Chanukah!"

During the Farbrengen on Motzoei Shabbos, the Rebbe referred directly to one of the accusations raised by the opposing side in the Seforim court-case, namely that Lubavitch is not active.

"Although this is entirely untrue and has absolutely no basis in fact", the Rebbe said, "Nevertheless, since this sentiment has been brought to our attention, it must be Hashgocha Protis, and we therefore we must act on it!"

The Rebbe encouraged the Shluchim to step-up their activities with the old and the young, as well as other general activities and that a detailed report should be sent in with pictures of the event and/or the Beis Chabad to be published in a beautiful book.

Immediately following the Farbrengen, the Rebbe asked Rabbi Krinsky to give a message out to all the Shluchim, instructing them to hold public Menorah lightings on the final day of Chanukah and send in pictures of these events as soon as possible.

[During the Sichos and Farbrengens that followed the days of Chanukah, the Rebbe repeatedly urged the hastening of the preparation of the album, adding that it should be published by Yud Shevat. Indeed, in honor of Yud Shevat, the album "Let There be Light" was completed.]

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On Sunday morning, Zos Chanukah, as per the Rebbe's instructions the night before, a large Farbrengen was held in 770, beginning in the early hours of the morning and continuing until Mincha (when the Rebbe returned from the Ohel). The

(Continued on page 4)

# MY FIRST VISIT

## AS TOLD BY RABBI YISROEL NOACH VOGEL

### Part 2 - Continued from last Issue

**Thursday, Yud Gimel Tishrei 5736 – Yortzeit of the Rebbe Maharash**

*Arriving at 770 for the bochrim's Minyan at 9:30, I heard people saying that the Rebbe might not come in time for the Minyan's Krias Hatorah, because after Yechidus (in those years), the Rebbe would usually come at 1pm. The bochrim speculated that since the Rebbe would be going to the Ohel, Lekovod Yud Gimel Tishrei, he would probably come at noon – and they were right.*

*When the minyan reached Krias Hatorah at 10:00, they waited for a minute or two. It seemed to me that they waited out of respect, not that they actually expected the Rebbe to come then.*

*Most of the guests who had come benched Gomel in that Minyan, but Yossi Tiefenbrun told me that if I waited, I could bench Gomel in the Rebbe's minyan. So I went out and did not hear Krias Hatorah, so there would be a Minyan who did not yet hear Leining. I then left 770 with my father and went down Kingston Avenue to eat breakfast.*

*We returned to 770 at noon and went into the Gan Eiden Hatachton for Krias Hatorah with the Rebbe. Realizing that there were too many people though, Rabbi Groner decided to make Krias Hatorah in the small Zal instead.*

*Someone had had a daughter born, and he was called up 'Bimkom Kohen'. As usual, the Rebbe was called up for Shlishi, after which, those who had to Bench Gomel went up to the Sefer Torah. My cousin Naftali Cohen benched Gomel first and I went up next. Because it was the first time in my life that I was benching Gomel I said it from a Sidur, and, in the middle of the Brocho, I suddenly felt strong eyes staring at me; I looked up and saw the Rebbe looking straight at me.*

*I cannot describe the fear and dread that came over me as I met the Rebbe's eyes. The word "Shegmolani" is hard enough to pronounce, and especially in such a situation. I probably repeated the word six or seven times because of my fear of the Rebbe looking at me. Finally, the Rebbe lowered his eyes and I looked back into the Sidur. It was then that I understood the meaning of the words "Vearkevosov Da Leda Nakshan – his knees were knocking together" – my knees were mamash knocking together.*

*Naftoli Cohen was honored with Hagba. He picked up the Sefer Torah, showed it to the Rebbe, and then started to walk back with the Sefer Torah open in his hands. The Rebbe signaled with his left index finger that he should put the Sefer Torah back onto the Bima. Someone from behind gave him a push and he put the Sefer Torah down.*

*Later that day, the Rebbe went to the Ohel and only returned after dark. Rabbi Groner, who was in the year of Aveilus for his mother, went Chazzan for Mincha, and afterwards, the Rebbe went to his room and then a short farbrengen was announced.*

Yossi Tiefenbrun told me that I could stand next to him during this Farbrengen. He had a good place, at the end of the middle table and right opposite the Rebbe. My father sat near me at the middle table and as the Shul started to fill up, my father quipped: "Well, is it starting to look like the pictures now?"

The famous signal, "shh" was heard, indicating that the Rebbe was coming in. As he arrived at his place and sat down, the Rebbe nodded to Reb Yoel Kahn – who was on his right – to start the Maamor niggun. An elderly man, from a row behind the Rebbe, got up and began conducting the Niggun. I turned to someone next to me and asked who the man was, and was told it was Reb Hendel Liberman (Reb Mendel Futerfas' brother), who always conducted the Nigunim. I remembered hearing about it, and that once he decided to stop conducting and the Rebbe motioned to him to continue.

After the Maamor nigun, we heard the Rebbe's clear voice begin: "Basukos Teishvu Shivas Yomim." [The Maamor was subsequently Mugoh by the Rebbe.]

After the Maamor I was told to say Lechaim to the Rebbe, so I lifted up my cup and I saw the Rebbe nod in my direction. Because I wasn't sure if the Rebbe had nodded to me, I waited, and then the Rebbe nodded again. Still, I wasn't sure and kept waiting. The Rebbe smiled and somehow I felt it was to me. [Of course, everyone turned around to see whom the Rebbe had smiled to.]

During the Farbrengen, the Rebbe spoke about going out of town during Chol Hamoed to be Mesameach other Yidden and emphasized that guests from different countries – especially from Eretz Yisroel – should go and show that Yidden are Baal Habayis over the whole world and are therefore comfortable wherever they are.

The Rebbe asked for some Freileche Nigunim to be sung and signaled for people to whistle. After two or three Nigunim, Yossi Tiefenbrun remained standing with his eyes closed, whistling alone (as everyone else had stopped already) with all his Koach, and the Rebbe looked at him and smiled.

Towards the end of the Farbrengen, the Rebbe said that all the Tankisten should get dollars to give out to everyone, so I took the opportunity of going up to the Rebbe. It wasn't easy doing, and when I finally got there, everyone had received dollars, so after the Rebbe gave me dollars and I moved on, someone said that I should just take one for myself and give the rest to him.

Then the Rebbe said that, as a Hachono for Succos, we should sing Ki Besimcho, and the Rebbe stood up and clapped. Then he gave the Mezonos to Reb Moshe Yeroslavsky for Hachnosas Orchim and the Rebbe sang Ki Besimcho again and left.

Part 3 of the story Reb Chayim Ber Vilenski, one of the "Kremenchuger Berelach".

Reb Chayim Ber was known for his deep grasp of Chassidus and his clear style in explaining its concepts to others.

Reb Berel was a member of many tzedakah groups as well as part of the Chevra Kadisha. They said that if Reb Berel was close to someone, he was the closest friend of that man.

His was an open home, with many considering it to be their own personal home. The chassidim would gather there often; all the Farbrengens would take place by him. They would meet in his house for Motzei Shabbos, special Chassidishe Yomei D'Pagra, and on Shabbos and Yom Tov. Even though he would only talk once in a while, Reb Berel was the life of the Farbrengens. When a Chassid would return from Lubavitch, Reb Berel Ber's house was the place where the official welcoming farbrengen would take place where he would to chazzer the Rebbe's maamar and bring regards from the Rebbe.

Once Reb Zalmen Zaltapolsky returned from Lubavitch and related the words of the Rebbe Maharash by a farbrengen in Reb Berel's home: When one revives a Yid physically and provides him with food, the reward is both *b'gashmuyis* and *b'ruchniyus*. Reb Berel took these words to heart and began to arrange food in the morning in shul, so the travelers and poor people would have what to eat after they davened.

On weekdays he would daven for about an hour. On Shabbos, he would get up in early in the morning before dawn, go to the Mikva and study the *Lekutei Torah* or *Torah Or* connected with the week, and then he would daven for around two hours. He would daven without the slightest movement of his body. The Rebbe Rashab once commented on Reb Berel's Yom Kippur davening, "The taste of his davening is on my palate until today, he davened so richly ( *ער האט רייך געדאווענט, ער האט רייך געדאווענט* )"

Reb Berel would run from recognition as one would run from a dangerous object. He would hide from honor and distinction as much as possible. This was in contrast to his outer appearance. He was a tall, good-looking man, with a combed beard, his clothing clean and meticulously organized. A first glance one could think he was a cold, *balebatishe*, person, very self-confident and sure of himself, not easily roused.

However this was not the case. The chassidim would call him the "Cold Fire" for he would get excited easily. Once, his son-in-law Reb Zalmen Ratinski invited him over for breakfast. Reb Berel came and for some reason stayed for a long while. In the meantime other people trickled in and a discussion began. During the conversation someone mentioned that it was time to do Teshuva. Reb Berel began to cry and sob for a long while, during which he spoke about many topics. One of the things he said then about the Rebbe Rashab "What do you know about him? I am *batul* to him like the dust of the earth."

On the second day of Chanuka 5653 Reb Chayim Ber Kremenchuger returned his soul to his Creator. At the Simchas Beis Hashoeiva after his passing he merited that the Rebbe Rashab spoke about him by the farbrengen: A *chush* (*lit.skill*) in listening to a maamar, I learned from him – the Rebbe corrected himself – I saw by him. He would listen without moving his body, there was not one limb of his body that was not listening. He would become red until behind his ears [from intensity]."

This is, in short, the life of one of the "Kremenchuger Berelach".

## A One-Time Directive

In honor of the Yom Tov of Hei Teves, we bring the following *Sicha* from the Frierdiker Rebbe where he relates the boundless outbreak of joy and celebration that followed the Alter Rebbe's release from prison on Yud Tes Kislev, sounding quite similar to the joy that greeted the news of the Rebbe's victory on Hei Teves:

Tradition has it that on Yud Tes Kislev in the year 5560 [the first anniversary of the *Chag Hageulah*] in the city of Liozna, large multitudes of Chassidim gathered, including many who had formerly been Misnagdim. The Alter Rebbe then said the Ma'amor "*Boruch She'osa Nissim*", in which he extolls the performance of *Avoda* with one's intellect, and discourages *Avoda* by way of uncontrolled feelings of the heart.

This subject was only discussed in a *maamar* on that occasion, as an exception, due to the over-exuberance the Chassidim had displayed through the entire previous year as they celebrated and thanked Hashem for the great kindness he had displayed by saving the Alter Rebbe and saving the Torah of the Baal Shem Tov.

## Between Chassidim

From a letter of the Rebbe to Reb Mordechai Altein dated *Zayin Adar* 5711, not long after the Rebbe officially accepted the Neisus. At the bottom of the letter the Rebbe added by hand:

במש"כ במכתבו:  
בענין הגמ"ח – בטח כבר דיבר אתו הרה"ח וכו' הרמח"א שי' חדקוב.  
– שיעוזב משרתו בהישיבה – ח"ו. ואדרבא צריך להתחזק על משמרתו.  
בענין כאב (המדומה – בגשמיות) הלב – הנה בטח שומר הוראות הרופאים. וצריך – מער זיין צווישען  
חסידיים, ובפרט בהתועדות. "ולבא . . ידע מצערא ועקא ויגונא" (זח"ג רכא, ב) – אז דאס פעלט גאר שטארק.  
בער"ח אד"ש הזכרתים על הציון – אותו ואת כב"ב שי'.

# How is it possible to maintain a true connection with the Rebbe today?

# Q&A

Almost immediately after the crisis over the Seforim emerged, the Rebbe began addressing the issue in public at Farbrengens, explaining how all the arguments of the opposing side have no basis in fact.

What is most amazing about these Sichos is that within his words, the Rebbe illuminated, in an unprecedented manner, what it means to be a truly devoted Chossid of the Rebbe, giving great insight which can be applied especially in times like ours, several years after the Histalkus of the (Frierdiker) Rebbe.

The following are excerpts from Sichos during the Summer, 5745:

## "The Rebbe Lives within Him!"

There is a well-known "Kol-Koleh" issued by the [Frierdiker] Rebbe that "לאחר לתשובה, לאחר לגאולה" (Immediate Teshuvah will bring about the immediate redemption). The meaning of "לאחר" is intended to be taken literally; immediately in a very literal sense!

Now, the Yetzer Hora (who is referred to as the "Kluginker" - the "wise-guy") may come with an objection: This "Kol Koreh" was issued by the [Frierdiker] Rebbe many years ago; since then, some forty-two or forty-three have passed. Who is to say that things will not continue in this manner in the future as well?

However, it is quite obvious that arguing with the Yetzer Hora is

a mere waste of time! The Yetzer Hora is referred to as a "מלך זקן" - מלך זקן - an old and foolish king. It would be no use to argue with him, or with anyone who speaks his words, attempting to doubt the words of the [Frierdiker] Rebbe that the Geula is coming now, and that "לאחר" is to be taken in a literal sense.

The [Frierdiker] Rebbe's words stand true today as ever, for he clearly printed and published these words with "Agudas Chassidei Chabad", an organization active until this very day. It did not cease to exist in 5710 [with the Frierdiker Rebbe's Histalkus]; for just as his children are alive, so, too, he is alive!

Especially for those individuals who do not need these explanations [about how the Frierdiker Rebbe still lives], for they feel it within themselves! They feel that the [Frierdiker] Rebbe is with them, whether by way of a dream, or by seeing extraordinary success in business, or in other manners.

Others may feel the [Frierdiker] Rebbe's presence due to the fact that one day, in the midst of nowhere, they feel a sudden arousal to Teshuvah ("הרהור תשובה") when they happen to be occupied with something else, totally non-related!

From where would a thought about Teshuvah emerge, seemingly in the midst of nowhere? Why would it enter only his mind and not someone else's? Very simply, because the [Frierdiker] Rebbe, Nesi Doreinu, is alive and lives within him!

(Shabbos Parshas Pinchas, 5745)

(Continued from page 1)

Farbrengen was extremely "Lebedik" and when the Rebbe came down for Mincha, the Chassidim were singing energetically.

After Mincha, the singing and dancing continued and in the midst of everything it was announced that the Rebbe would farbreng that night once again, at nine thirty! (This would be the third Farbrengen in two days!) One can only imagine how the news excited everyone, and the singing and dancing continued for many hours.

Perhaps one of the more intriguing issues discussed at that night's Farbrengen was the famous story of the Alter Rebbe being visited by the Baal Shem Tov and Maagid in prison, where they explained to him that the cause for his incarceration was that a "Kitrug" has developed against him in heaven for his increased dissemination of Chabad Chassidus.

"The Kitrug is specifically aimed against Chabad", the Rebbe repeated a few times loudly.

Chassidim speculated that the Rebbe was almost directly hinting to the current situation, where "Chabad" was on trial in the civil court, due to a heavenly accusation that had developed on high.

(The Sichs was subsequently published in Lekutei Sichos Vol. 30, 19 Kislev, and in the article "A Taste of Moshich", expanded Derher, Kislev, 5773).

## Shabbos Vayechi – Surprise Farbrengen

On Shabbos Parshas Vayechi, the Rebbe again held a surprise Farbrengen at the end of which he instructed Rabbi Groner to retrieve a small bottle of Mashke and hand it to Rabbi Leibel Kaplan of Tzfas, Israel. The Rebbe told Rabbi Kaplan to announce that the umbrella organization of Chabad institutions in Eretz Yisroel will be doubling and redoubling their activities in the near future. (Presumably in sequence to Rebbe's recent call upon all Shluchim to step up their activities in a significant manner.

מלך זקן ללימוד הרמב"ם			
ו'	ט"ו טבת	הל' מלוה ולוה פרק י"א	הל' שחיטה פרק ג
ש"ק	ט"ז טבת	פרק כב-כד	פרק ד
א'	י"ז טבת	פרק כה-כז	פרק ה
ב'	י"ח טבת	הל' טוען ונטען פרק א-ג	פרק ו
ג'	י"ט טבת	פרק ד-ו	פרק ז
ד'	כ' טבת	פרק ז-ט	פרק ח
ה'	כ"א טבת	פרק י-יב	פרק ט

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