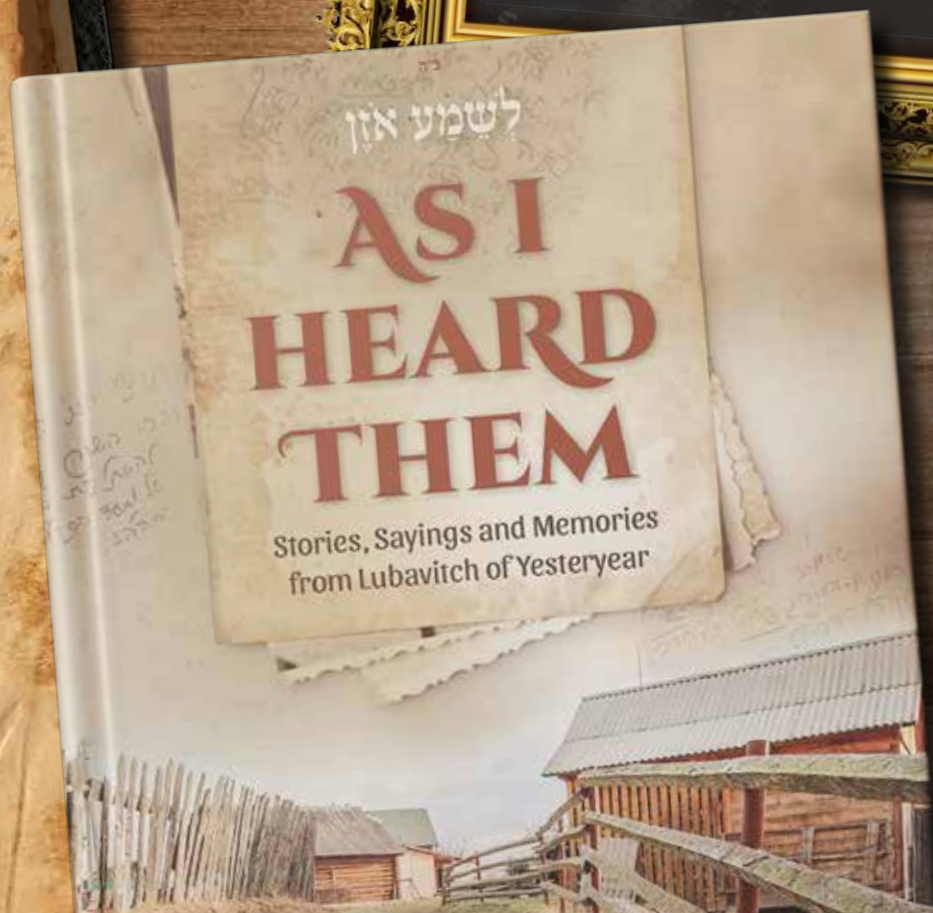


מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר
ולזכרון הרבנית הצדקנית
לרגל יום הבהיר י"ד כסלו

נדפס ע"י
הרה"ת ר' לוי יצחק הלוי וזוגתו מרת
חנה ומשפחתם שיחיו
רייטיק

A LINK IN THE GOLDEN CHAIN

THE CHOSSID
REB SHNEUR ZALMAN
HALEVI DUCHMAN



Reb Shneur Zalman Duchman was born on 11 Elul 5651* to his parents Reb Dovber Menachem Mendel and Feiga Risha Duchman.

He was educated by his grandfather Reb Mordechai Yoel of Homel, a famed Chossid who in his youth was one of the “*yoshevim*” in Lubavitch near the Tzemach Tzedek.

On Lag B’omer 5666*, at the age of 14, Reb Zalman joined Tomchei Temimim in Lubavitch where he became saturated with the fundamentals of Chassidus in the court of the Rebbe Rashab.

He later married Chaya Grunya, the daughter of Reb Leima Minkowitz of Nevel, and settled in Homel. Reb Zalman and his wife had three sons and a daughter. The eldest was Beila Rochel, then came Dovber Menachem Mendel, Mordechai Yoel and Yisroel.

Sadly, two of his sons, Berel Menachem Mendel and Mordechai Yoel did not live a long life. Berel Menachem Mendel was drafted into the army, shortly thereafter losing his life in battle, and Mordechai Yoel died in an accident while smuggling food into Leningrad. The truck he was in drove over a frozen river, when the ice broke



REB ZALMAN DUCHMAN WITH HIS WIFE AND CHILDREN (FROM RIGHT TO LEFT: BEILA ROCHEL, MORDECHAI YOEL AND DOVBER MENACHEM MENDEL) IN 5685* IN LENINGRAD.

and the vehicle sank.

Each year Reb Zalman would travel to the Rebbe Rashab for the Yomim Nora'im. Some years he would travel to Lubavitch more than once. After the histalkus of the Rebbe Rashab, Reb Zalman continued to travel each year to the Frierdiker Rebbe in Rostov.

At first, Reb Zalman and his family lived in Homel, but when the Frierdiker Rebbe moved from Rostov to Leningrad in 5684*, the Duchmans settled there too in order to be in close proximity and in the company of the Frierdiker Rebbe.

When the Rebbe's father, Harav Levi Yitzchok, visited Leningrad in 5688*, Reb Zalman merited to spend much time with him, attending farbrengens with him and learning from his deep Torah. “The delight of sitting in his presence is impossible to describe on paper,” Reb Zalman would later relate.

Reb Zalman was a devoted Chossid of the Frierdiker Rebbe. During the arrest of the Frierdiker Rebbe in 5687*, Reb Zalman did not leave his Rebbe's quarters. Our Rebbe entrusted him with the safekeeping of some of the Frierdiker Rebbe's manuscripts.

At the end of a letter dated 12 Cheshvan 5709*, the Rebbe writes to Reb Zalman: “As far as I recall, during the time of my father-in-law the Rebbe's arrest, you were from those to whom I gave holy manuscripts for safekeeping.” In response Reb Zalman wrote: “*Kvod Toraso* (your honor) gave me a large amount of manuscripts, and on Tuesday, Yud-Beis Tammuz at 1:30 you were sitting at the western end of the large zal, and when I returned the manuscripts to you, you said to me: I will pay you for the efforts with the good news that the Rebbe shlita will return for Shabbos.”

Earning a very modest income and scarcely supporting his family, Reb Zalman maintained a small clothing factory in his house. It was common



DISPLAYED HERE IS A PICTURE OF THE FRIERDIKER REBBE THAT REB ZALMAN RECEIVED FROM THE REBBE ON EREV ROSH CHODESH MENACHEM AV 5710* WHILE IN THE DP CAMP IN GERMANY.

amongst *anash* to operate such facilities since they allowed for keeping Shabbos. His family tells of the common scene when Reb Zalman would be controlling the spinning wheel in one hand and holding a Tehillim or a Tanya in the other, all while sweat was dripping from his face.

Reb Zalman's home was open not only to frequent guests, but it also served as a communal learning space where daily *shiurim* would take place in the morning and at night. Although he knew the danger of holding *shiurei Torah* in his house, he was not deterred.

Eventually a Jewish officer of the NKVD began to visit his home daily and soon brought him for long interrogations. They demanded that he share the names and contact information of others who spread Yiddishkeit, but despite being horribly tortured, he refused to budge and divulge any information. As a result of the brutal beatings that he experienced, he lost his fingernails, which never grew back. To his relief, unlike most others, Reb Zalman was not sent to the gulag.

In Elul of 5706*, when a crack of

hope broke through the Iron Curtain, Reb Zalman and his family were able to leave Russia through Lvov.¹ They traveled through Krakow and then Austria until they arrived at a Displaced Persons camp in Germany.

While in Germany, the Rebbe sent a letter dated 11 Adar 5710* to Reb Zalman: “With *bracha* and regards to all those in your care. You should inspire their essence and brighten them with the Torah of Chassidus (*chaba*’d), *middos Chassidus* (*chaga*’s), and positive action (*nehi*’m). Certainly you will continue to send your writings.”

Arriving In America

On 4 Elul 5711*, Reb Zalman finally arrived in America. The next day, Reb Zalman merited to enter *yechidus* with the Rebbe. As Reb Zalman entered, the Rebbe stood up and said: “אויב מען שטעלט זיך איין פירט מען—אויט—If one is stubborn, he is successful.” The Rebbe was referring to the effort that Reb Zalman had made to leave Russia, and that he finally arrived in the United States.

The Rebbe continued: “נו ר' זלמן, פון לנינגרד ביז ניו יארק - און מען זעהט זיך ברוך השם—Nu Reb Zalman, from Leningrad until New York—we see each other again *Baruch Hashem!*” Reb Zalman replied in Yiddish: “Yes but ‘the ticket’ was too expensive.”

In the Frierdiker Rebbe’s house in Leningrad, Reb Zalman had met the Rebbe several times. Reb Zalman was referring to the fact that since then, until arriving in America, he had paid a high price, in suffering and persecution.

The Rebbe said to Reb Zalman: “Nu, and do you remember the *farbrenge* that we had in the room with the staircase?”

The Rebbe continued: “איצט וועלן—מיר קענען אפט ריידן—Now we will be able to speak regularly.”

One week later, on Shabbos Parshas Teitzei, Reb Zalman was *chazzan* for Shacharis and Mincha in honor of his son’s wedding, which was taking place in Paris that Sunday. After Mincha, the Rebbe turned to Reb Zalman and spoke about the Sheva Brachos of the Frierdiker Rebbe and the Rebbe Rashab and their avoidance of the military draft.

When the Rebbe finished, Reb Yochanan Gordon exclaimed that Reb Zalman made *kiddush* and so his davening of Mincha was very *freilach!* The Rebbe responded and said that his Shacharis was also quite *freilach*.

Reb Zalman and his wife did not make it to their son Yisroel’s wedding in Paris, but they went into *yechidus* with the Rebbe that day to ask for a *bracha* for the new couple.

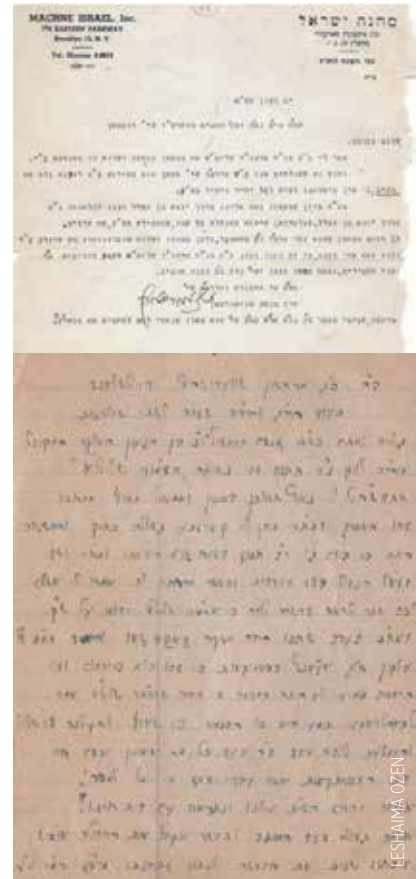
Kol Koreh

At the end of the *farbrenge* of Simchas Beis Hashoeva in 5722*, the Rebbe said:

“Because it was announced earlier that the completion of the *kinus* [of Tzach] was through the Levi, Harav Schneur Zalman Duchman, thus we begin with the one who ended off—to give him the *mezonos* and water and he will distribute it generously, through mixing and adding.

“And it will be ‘*Ve’avad halevi hu*—and the Levi should serve,’ as it is explained in Chassidus that the job of the Levi is to cause the idea of ‘הוא’ to become revealed. This refers to the concept that in the time of redemption every person will point with his finger and say ‘הנה אלוקינו זה’.”

Reb Zalman would make the various announcements in 770. Generally, before every Yom Tov *farbrenge* he would announce that



THE REBBE’S LETTER TO REB ZALMAN REGARDING THE MANUSCRIPTS ENTRUSTED TO HIM DURING THE FRIERDIKER REBBE’S ARREST AND REB ZALMAN’S RESPONSE.

all of the assembled should wash their hands, and before *bentching* he would announce the order of *kos shel bracha*.

In his unique tune he would begin: “דער סדר וועט זיין אזוי—the schedule will be as follows: The Rebbe will *bentch*, then we will daven *Maariv*, and afterwards the Rebbe will make *havdalah*. Then the Rebbe will distribute *kos shel bracha*.”

Often, the Rebbe would smile upon hearing Reb Zalman’s announcements and the unique fashion in which he conducted them.

One heavenly event occurred at the end of the Rebbe’s *farbrenge* on the second day of Rosh Hashanah 5725*. Reb Zalman made his traditional announcement, ending off by saying:

“People should not push, that was the instruction of the new *vaad*

5710-1950, 5711-1951, 5722-1961, 5725-1964

hamesader, and it should be adhered to.”

The Rebbe than closed his eyes and said in the same tune as Reb Zalman:

“דער סדר וועט זיין אזוי...”

First we will enter the new year, after which we will learn a lot of Torah, a lot of nigleh and a lot of Chassidus. As a result of this we will perform many mitzvos, meticulously. Before all of this Hashem will *ben-tch* us with a *kesiva vachasima tovah*, *l’shanah tovah u’mesukah*, children and grandchildren, with a lot of money, *brachos*, *hatzlachos*, *yeshuos venechamos* (as is the *nusach* women say after *havdalah*), and it should be a good year both physically and spiritually. This was the instruction of the new *vaad hamesader* and it should be adhered to.”

Once at a farbrengen, although there were many distinguished guests who had joined, the Rebbe showed a rather serious demeanor. Reb Zalman went and said to the Rebbe: “Why is it that even though so many important people are here the Rebbe is in such a serious state?”

The Rebbe smiled widely and instructed that the guests should be made to feel welcome. The Rebbe told the guests to say *l’chaim* all the while turning to Reb Zalman saying: “Nu,



REB ZALMAN WITH HIS WIFE AND SON YISROEL AFTER THEIR ESCAPE FROM RUSSIA.

Reb Zalman who else do we need to be *mekarev*?” From that point on the farbrengen turned lively.

On another occasion, there was a lot of noise from the crowd at a farbrengen. When Reb Zalman announced: “*Sha shtiler, sha shtiler*,” someone rebuked him, telling him not to raise his voice and not to be *mevalbel* (a distraction). The Rebbe said: “Reb Zalman’s ‘*sha*’ is not a distraction.”

The following story helps paint a picture of Reb Zalman’s style:

When the Frierdiker Rebbe visited America in 5689*, there were many people who pledged donations to his work, but many of them did not fulfill their pledges right away. Instead, they waited until money they had invested in the market generated enough profit.

There was one individual who made a pledge, but unlike most others he filled his pledge without delay. His family tried persuading him not to do it but he sold the shares of his investments and gave the funds to the Frierdiker Rebbe. He later learned that by divesting when he did, he was saved from a severe drop in the stock market.

Years later, when Reb Zalman would call this Yid up for a *hakafa* on Simchas Torah, he would preface: “So and so who didn’t listen to his wife and children and gave his money to the Rebbe is honored with a *hakafa*.”

At the end of the Simchas Torah farbrengen in 5726*, Reb Zalman was going to announce the schedule of *hakafos*. The Rebbe told him to announce: “*Sha shtiler*.” Then the Rebbe told him to repeat it three times. After he did that, the Rebbe told him to announce three times: “*Kol mevaser mevaser ve’omer*.” When Reb Zalman made the announcement the Rebbe smiled.

During the farbrengen of Shabbos Bereishis 5727*, after the Rebbe benched, Reb Zalman announced that in

order to keep the shul orderly, everyone should stay seated at their places. The Rebbe smiled and said: “But stand during Shemoneh Esrei.”

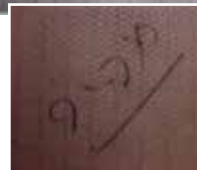
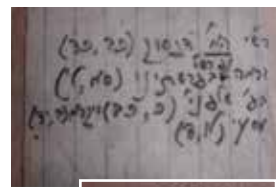
In a very unusual manner, there were several times when the Rebbe referenced Reb Zalman by name in the middle of sichos, “quoting” his expressions. In a sicha, when mentioning the famous first announcement the Frierdiker Rebbe made upon arriving

THIS WEEK’S RASHI

After the passing of the Rebbe’s mother, Rebbetzin Chana on Vov Tishrei 5725*, the Rebbe began to dedicate a portion of the Shabbos farbrengen to an explanation of a Rashi in the weekly parsha.

Before the farbrengen, the Rebbe would convey which specific Rashi would be focused on that week and Reb Zalman would announce the Rashi before Shacharis on Shabbos.

Displayed here is a *ksav yad* kodesh that the Rebbe wrote to Reb Zalman with the sources for the upcoming Rashi sicha. On the back of the note the Rebbe wrote “מהיר”, meaning that it should be delivered quickly.



in America, the Rebbe added: "As Reb Zalman says, 'the manifest.'"

Similarly, two weeks after his passing there was a unique expression from the Rebbe at the farbrengen of Shabbos Mevarchim Nissan 5730*: "As we approach 50 years since Beis Nissan 5680*, as Reb Zalman Duchman would say, 'When a yubeleium (jubilee) arrives, we must remember that it is a yubeleium.'"

A Trusted Chossid

From the beginning of the Rebbe's nesius, Reb Zalman became a devoted Chossid of the Rebbe and was trusted with especially private matters.

When the Rebbe's brother, Reb Yisroel Aryeh Leib, passed away on Yud-Gimmel Iyar 5712*, the Rebbe made a list of Chassidim who were trusted to daven in his room during shiva; Reb Zalman was one of them. The Rebbe sat shiva discreetly in his room, so that Rebbetzin Chana should not hear of Reb Yisroel Aryeh Leib's passing.

Searching for someone to entrust with the duty of saying kaddish throughout the year, the candidate

needed to be trustworthy to keep the matter private, and also someone who was accustomed to saying kaddish periodically regardless. The Rebbe chose Reb Zalman to be chazzan for the year and to say kaddish. Not wanting it to be done for "free," the Rebbe paid Reb Zalman for this commitment.

After the histalkus of Rebbetzin Chana, when the aron was being brought from the hospital, the Rebbe asked Reb Zalman to watch over her apartment. The Rebbe also turned to his son Reb Yisroel and said: "You probably won't leave your father alone here..."

Once a month Reb Zalman would travel to the Ohel of the Friediker Rebbe. The trip took many hours each way as he had to take several trains and buses. Once, the Rebbe invited him to join him in the car to the Ohel.

On the Thursday night of Parshas Vayikra 5727*, several eltere Chassidim, including Reb Zalman, entered yechidus in order to ask that the Rebbe watch over his physical health. They mentioned that the Rebbe goes to the Ohel very often and it is cold there.

The Rebbe responded: "We can't do without it, I must take the *peckel* myself, you yourselves say that we need to have a Rebbe. Regarding what you say that it is cold at the Ohel, you

can ask Reb Zalman who goes periodically to the Ohel, he will also tell you that it is warm there."

The Baal Habayis of Shacharis

Every Shabbos Mevarchim Tehillim and at Rosh Hashanah and Yom Kippur davening, a heartfelt voice could be heard singing from the amud in 770. Starting in 5712* and continuing until his last days, it was Reb Zalman's minhag to serve then as the shliach tzibbur and often during the week as well.

Upon reaching the age of 70, Reb Zalman asked the Rebbe if he could be dismissed from the duty. He felt that his voice was not loud enough, he would begin to cry in the middle of certain parts, and the task became too difficult for him. He suggested that someone younger should take the position.

The Rebbe's reply was that he is not the baal habayis on Shacharis, and he cannot be relinquished of it. The Rebbe made it clear that specifically he should be the baal Shacharis for Rosh Hashanah and Yom Kippur.

Reb Zalman was also a shliach tzibbur in the literal sense. Being an elder Chossid who merited special attention from the Rebbe, on several occasions he gathered the courage to be a spokesperson on behalf of Chassidim to the Rebbe.

One context in which he served as the shliach tzibbur, a role that he was commonly known for, was delivering the bracha of Chassidim to the Rebbe in honor of Yud-Aleph Nissan.

It is important to note that in the early years, the Rebbe's birthday being Yud-Aleph Nissan was not known to



REB ZALMAN SURROUNDED BY BOCHURIM IN 770 IN THE EARLY 5710S*.

everyone, only to a few people. The brachos that Reb Zalman gave were therefore even more special.

On Yud-Aleph Nissan 5719*, Reb Shmuel Levitin and Reb Zalman entered the Rebbe's room for yechidus and asked that the Rebbe bentch them in honor of Yud-Aleph Nissan. The Rebbe smiled and said: "All the brachos that you wish for each other should be fulfilled and the Aibershter should deliver with an extra measure."

Reb Zalman was once made an agent to give over the Rebbe's bracha. This occurred when—in response to a letter he sent to the Rebbe with brachos for Yud-Aleph Nissan—the Rebbe sent back a bracha and added that it is as though the letter was written to every Chossid.

The Rebbe writes:

"Thank you for the brachos. My words were already stated in the verdict of our sages that one who gives brachos, receives the bracha of Hashem, in which the addition is greater than the principal, in quantity and quality... P.S. My intent (and it is as if this is being written to) each and every one."

Similar exchanges happened on several other Yud-Aleph Nissan occasions.

Story Writing

Starting in 5700* the Frierdiker Rebbe strongly encouraged Chassidim to write down stories of previous generations they had heard or witnessed.

In a letter dated 26 Sivan 5700*², the Frierdiker Rebbe writes: "Every one of anash and the Temimim needs to write down in whichever language is easiest for them—whether lashon hakodesh or the local language—all their memories... for they are greatly cherished physically and spiritually and are for the benefit of the public."

From then on, the encouragement



REB ZALMAN DANCING AT A FAMILY SIMCHA.

of writing down zichronos is frequently found in the letters of the Frierdiker Rebbe. The Frierdiker Rebbe appointed the Rebbe to encourage people to write down their memories and to be responsible for directing the publishing efforts.

In the beginning of 5709*, when Reb Zalman was still in the DP camp, he wrote a letter to the Frierdiker Rebbe asking for sefarim. In response, our Rebbe sent sefarim to Reb Zalman together with a letter dated 12 Cheshvan 5709*:

"...You conclude your letter stating that you are a grandson of Reb Mordechai Yoel of Homel. Therefore I would appreciate the gesture of your sending me the memories which you have from your grandfather and his brother, since it is the wish of my father-in-law the Rebbe to gather information about the elder Chassidim, and surely with time it will come to benefit the public..."

Fulfilling this calling, Reb Zalman began writing down memories that he collected. He would periodically send them to the Rebbe and the Rebbe occasionally sent back edits on his work. Before his writings were published as the book "Leshaima Ozen," the Rebbe again reviewed parts of it and made several edits. On multiple

occasions the Rebbe quoted Reb Zalman's stories in his sichos.

The bulk of what he collected were memories of events that he heard from his grandfather Reb Mordechai Yoel (who was a talmid of Reb Aizik Homeler), stories and anecdotes that he collected during his time in Lubavitch, and personal accounts he was witness to in Leningrad and Rostov.

Less than a month after being drafted to the task, Reb Zalman received a letter from the Rebbe dated 8 Kislev 5709*, thanking him for the stories he had sent so far: "Both of your letters from 23 and 24 Marcheshvan were received and they caused me great joy, especially the writing of memories and quotes that are in them. I am quickly acknowledging their receipt so that it will hurry the continuation of their writing and their being sent here. No doubt you will bring value to the public with this."

Throughout the following years Reb Zalman continued to send the stories he collected to the Rebbe, and the Rebbe constantly thanked him and gave attention to his work, commenting and constantly monitoring the speed at which he produced.

The reverence and high regard Reb Zalman had for the Rebbe is evident already from the first letter he sent. He

addresses the Rebbe: “כבוד הרה”ג והרה”ח” שזכה לשתי שולחנות גליא וסתיים כש”ת מנחם מענדל” י”ג בן הגאון האלקי המקובל מוהר”ר לויק נ”ע חתנא דבי נשיאה אדמו”ר שליט”א

In Elul of 5723*, the sefer “Leshaima Ozen” was finally published with the Rebbe’s bracha. However, the Rebbe continued to encourage Reb Zalman to send more stories and the writings did not stop with the publication of the sefer. It is apparent from letters of Reb Zalman that the Rebbe inspired him to publish a second volume of the book.

The stories Reb Zalman sent to the Rebbe from that point forward were intended to be printed as a second volume, but ultimately they became an addition that was printed in the back of the original sefer.

One Shabbos afternoon, Reb Zalman was after l’chaim when the Rebbe came downstairs for Mincha. Reb Zalman caught the Rebbe’s attention and tried to say something. The Rebbe told him that every moment of his time is precious and accounted for, so if he is going to take the Rebbe’s time he will need to “return” a story for every minute that he takes.

Reb Zalman agreed and after Shabbos he sent the Rebbe two stories for the two minutes he had spent in conversation.

Another instance where the Rebbe referred to his story-writing after the printing of Leshaima Ozen: On Erev Pesach 5727*, Reb Zalman came to receive matzos from the Rebbe. The Rebbe said to him: “If you will continue to write your stories and print another volume I will give you a full matzah, if not I will give you broken pieces...”

Colel Chabad

A short while after Reb Zalman arrived in New York, he began to

travel twice a year to collect funds for Colel Chabad. Usually he would travel for one month to Toronto, and for one month to Chattanooga, Tennessee. Before and after each trip, Reb Zalman would enter yechidus with the Rebbe to receive a bracha on the way out, and to report on his way back.

When he lamented that there was no use in his travels since he spoke poor English and was not cut out for fundraising, the Rebbe insisted that the mere fact that he visited the cities and people would see his hadras ponim, with this alone he fulfilled his shlichus.

In a letter dated 5 Kislev 5714*, the Rebbe writes to Reb Zalman: “It is a shock that you do not write anything about planting ruchnius, as the saying of my father-in-law the Rebbe to those who traveled for matters such as you do is well known: ‘We must collect gashmius and plant ruchnius.’ Since he combined both into one statement and connected them with an “and,” we must say that one is dependent on the other, and specifically in regard to ma’amad, that also the physical aspect of it is spiritual. And the opposite is true too, the spiritual aspect is itself physical; meaning that it needs to be brought down into the physical realm, and not only in the physical sense but also into the mundane...”

Through his travels he impacted and inspired dozens of people, fostering growth in their Yiddishkeit and kindling fervent connections with the Rebbe, acting as a middle man to relay their messages and requests to the Rebbe.

An individual once gave Reb Zalman \$180 as a donation for Colel Chabad, asking that he convey to the Rebbe that his business was struggling in the last month and he would like to request a bracha. Receiving this message the Rebbe replied: “After all we spoke yesterday—and in the presence of many Jews—that, on the contrary, this month will be successful.”

Reb Zalman was zoche to receive a letter from the Rebbe dated 5 Menachem Av 5722*, wherein the importance of Colel Chabad and supporting it is articulated. The letter is footnoted with sources of its content, something unusual for a letter sent to an individual.

Several weeks after receiving it, Reb Zalman read the letter publicly at a bris he attended. Upon sending a report to the Rebbe which mentioned his reading of the letter at the bris, the Rebbe wrote: “עם המ”מ (המראה)?” i.e. the Rebbe wanted to know if Reb Zalman also read the footnotes to the attendees at the bris.



REB ZALMAN STANDS ON THE REBBE’S RIGHT, AS THE REBBE IS MESADER KIDDUSHIN IN 5716*.

A few months later, in a letter dated 7 Teves 5723*, the Rebbe writes: “הנוצל המכתב כדבעי?” – הרי השנה קן שנה להסתלקות הילולא של מייסד הכולל – אדמוה”ז—Was the letter utilized properly? After all, this year is 150 years from the histalkus of the founder of the Colel, the Alter Rebbe.”

Weekly Study Group

Reb Zalman’s typical days were filled with davening and learning. But he was not one to stay secluded with it all by himself. When Tzach began hosting shiurim for anash in 770 in the late 5710s*, it was Reb Zalman who wrote the duchos that were sent to the Rebbe.

The Rebbe’s appreciation of these shiurim is expressed in the answers Reb Zalman received.

On 11 Elul 5724* Reb Zalman wrote to the Rebbe: “Although the participation has declined, the weekly shiur on Sunday was not canceled chas veshalom, therefore I am sending a report of four weeks of the shiur. I hope to Hashem that when people return from the country the participation will increase with Hashem’s help.”

The Rebbe responded: “It is a shame that there was no effort to hold the shiur with at least ten people, like the wondrous words (דברים) of the Alter Rebbe in Igeres Hakodesh about this.”

Reb Zalman asked in his next letter to the Rebbe what the meaning of דברים נפלאים is as opposed to דברים קדושים (holy words) which would be more routine.

The Rebbe responded in his handwriting: רבותי (הה”מ והבעש”ט) “אימתה כו’ בל”ג ותכלית” – הנמשך ע” עשרה – היינו מה שלמען מעשרה, כ”ז כתר – פלא – למען מחכ’ – קדוש. ועוד: פועלן אויך אויפן גפה”ב – קל יותר ע” נפלאים מאשר ע” קדושים

He [the Alter Rebbe] heard from his Rebbe (the Baal Shem Tov and the Maggid) [that if an angel entered a room with 10 Jews in it] they would be frightened [from the profound and] infinite [holiness] which is drawn down by 10 people, who can reach even higher than the 10 [sefiros], to the level of Kesser, which is truly exalted, “wondrous,” even higher than Chochma, which is “holy.” Additionally, it is easier to transform the animal soul with powers

"Thank You For the Pearls"

NOTES TO REB ZALMAN IN THE REBBE'S HOLY HANDWRITING.



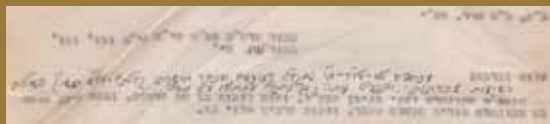
The Rebbe periodically gave over a report to the Frierdiker Rebbe of the letters Reb Zalman sent. This is clear in a letter the Rebbe sent Reb Zalman: “It is understood that my father in-law the Rebbe knows that you send your writings and this is what he wrote about it: זייער א’ גלייכע זאך—It is a very appropriate thing. From time to time I send several letters and each time it causes great satisfaction.”

The appreciation the Rebbe had for Reb Zalman’s work expressed itself also in that the Rebbe would often refer to his letters by number (as Reb Zalman did).

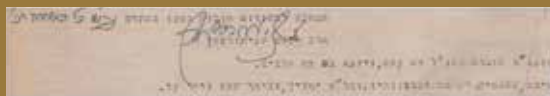


In an answer the Rebbe sent to Reb Zalman on Rosh

Chodesh Nissan 5709*, the Rebbe writes: "It is a shame that you shortened your report this time, surely in your next letter you will compensate for both."

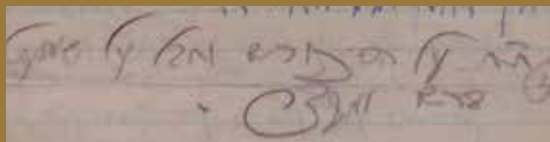


After the histalkus of the Friediker Rebbe, the Rebbe writes to Reb Zalman in response to a letter: "Without a doubt you will continue sending the writings of your zichronos, and especially now..."



Later, on 7 Iyar, the Rebbe writes to Reb Zalman: "Why have you stopped sending in your writings of zichronos? Without a doubt you will continue and with more and more vigor."

In the beginning of 5711* Reb Zalman and his wife arrived in America and settled in Crown Heights near the Rebbe, where they lived for the rest of their lives. From then on, the encouragement the Rebbe gave Reb Zalman was mainly written on the letters that he sent, as well as verbally.



On 5 Kislev 5714* the Rebe writes to Reb Zalman: "I have gladly received your letter including the continuation of your writing. It is a shame that you shorten them and surely with the proper opportunity you will continue and with addition."

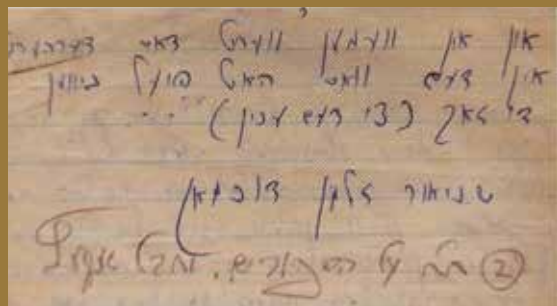
In Shevat of 5718* the Rebbe writes: "Thank you for the writing of the imprisonment and redemption [of the Friediker Rebbe], and surely this is only the beginning of the beginning."

On 12 Nissan 5718* Reb Zalman sent the Rebbe a copy of a letter the Friediker Rebbe sent him on 11 Shevat 5709*, telling him to collect zichronos of Chassidim and to send them to his son-in-law, the Rebbe.

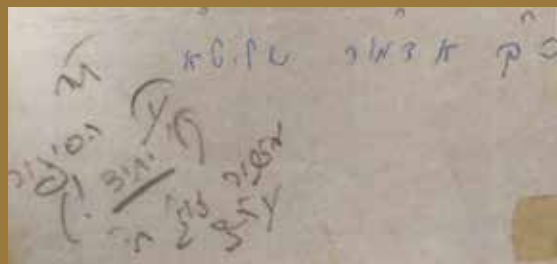
The Rebbe writes in response: "What have you done regarding this until now? What are you doing in regard to this now? See Igeres Hateshuva, end of chapter nine:

"If one was accustomed..." Meaning, the Rebbe told him that because he had taken a break, he now had to double his efforts.

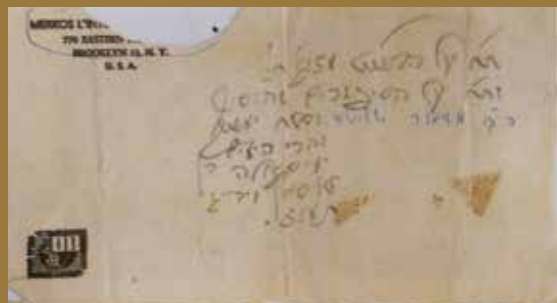
From then on, Reb Zalman's writing and sending the writings to the Rebbe intensified, as we can see in the following answers.



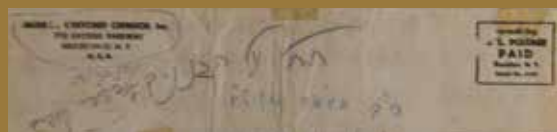
"Thank you for the stories and it is a shame that you reduce and write so few of them."



"Thank you for the story (in singular form [only one])!..."



"Thank you for the letters that you have added and certainly you will continue. After all, these days are special days between 15 Sivan and 12-13 Tammuz."



"Thank you for the pearls—customs and holy words."

that are wondrous than with those that are holy.

When Reb Zalman wrote to the Rebbe that he is worried that he is burdening the Rebbe by sending reports of who enjoined in the weekly learning, the Rebbe responded: “See the commentaries on Devarim 1:12, that it is not a burden. On the contrary, it is a great satisfaction from the participants sheyichyu—they should grow. There is, however, the opposite [of satisfaction] from those that do not participate [in the shiurim], about whom it is possible to say that it is a burden, based on the explanation of Reb Elazar Ben Azaria there.”

Personal Affairs

There were many questions that bothered Reb Zalman which he expressed to the Rebbe in letters and in yehidus.

Reb Zalman recorded the following:

“Once in yehidus I told the Rebbe stories of Chassidim who were told by their doctors to eat in the morning before davening. When they asked the Rebbe Rashab what to do, they were told to wake up early, daven and then eat.

“The Rebbe listened and said: ‘That was by Chassidim harishonim, now though we need to eat, but not like in Kfar Chabad (where they eat) bread and herring...’”

Reb Zalman once recalled: “On 24 Teves 5712* the Rebbe returned from the Ohel and was in the lobby of 770 when he said to me, ‘You are probably named after the Alter Rebbe? I replied: ‘Yes, and my bris was on Chai Elul, but it was not yet known then [as the birthday of the Alter Rebbe].’ The Rebbe said: ‘But on high they knew.’”

Once, a specific issue was

bothering Reb Zalman when he wrote to the Rebbe a heartfelt letter. At the end he expressed himself by writing: “We shouldn’t make a tzimmes (lit. a sweet stew; i.e. a whole to-do) of this world,” to which the Rebbe replied: “In Tanya p. 28 at the top—the opposite [is written]. And more so: ‘מטעמים להשיב הנפש—delicacies to calm the soul,’ and it emphasizes that this is connected to ‘מטעמים גשמיים—physical delicacies.’”

Reb Zalman would always share what was on his heart with the Rebbe. Like a child who is not embarrassed in front of his father, he wrote about the most public and the most private topics. When he did not understand something, he did not hold himself back from asking.

It is therefore not surprising that he received so many answers from the Rebbe.

Not looking for loopholes and ever so sincere, Reb Zalman would put his thoughts on paper in raw format. Reciprocally, the Rebbe’s answers express encouragement and love, sometimes openly, and other times concealed in words of musar, which Reb Zalman was graciously acceptant of.

During the farbrengen of Shabbos

MANY LETTERS

When Reb Zalman was ready to publish the sefer “Leshaima Ozen,” he asked the Rebbe for a letter of approval to be featured in the beginning of the book. The Rebbe’s answer is testimony to the satisfaction and encouragement which he expressed throughout the project.

The Rebbe responded: “קראתי ות”ח. בנוגע לעוד מכתב ממני הרי כבר יש אצלו כמה, ויכול לבחור מהם או להדפיס כולם—I read [the enclosed]; thanks. In regards to another letter from me, after all you have many, and you can choose from them or print all of them.”

Bereishis 5724*, the Rebbe spoke about the children. After the sicha the Rebbe gave the children lekach and instructed them to sing “Hamalach Hagoel.” The children sang and Reb Zalman sang along. When it came to the words “mikol ra,” Reb Zalman did not say those words, saying that with the Rebbe there is no bad.

After the next sicha, the Rebbe instructed the Chassidim to sing “Ki

VERY GEZUNT

After the histalkus of the Frierdiker Rebbe, Reb Zalman wrote a letter to the Rebbe opening with the following:

“Nu... We need to change the nusach [i.e. the title after the Frierdiker Rebbe’s name, indicating that there was a histalkus]... (although my grandfather, Reb Mordechai Yoel of Homel, when he would refer to his Rebbe the Tzemach Tzedek—even 50 years after his histalkus—he would say ‘der Rebbe zol gezunt zayn’ [may he be well] and quickly remember and add ‘in Gan Eden.’”

The Rebbe responded:

“Your letter of 21 Iyar was received. Certainly you will continue writing zichronos. And regarding that you are afraid to say ‘zol gezunt zayn’ [which was not] the custom, though what is the fear? It is explained in Igeres Hakodesh siman chof ches that the life of a tzaddik is emunah, ahava, and yirah and if so... he is very gezunt...”

Anu Amecha,” after which the Rebbe began “Darkecha Elokeinu.” Here, the Rebbe “skipped” the words “lara'im velatovim,” (to bad people and good). Hearing this, Reb Zalman laughed. The Rebbe motioned to him with his hand in surprise and threw him a napkin.

After Shabbos, Reb Zalman deeply regretted having laughed while he was after l'chaim at the farbrengen. He wrote a letter to the Rebbe, explaining and apologizing for what he did.

After a month of not receiving a reply, Reb Zalman wrote again to the Rebbe expressing his pain that he had not received an answer. He added in his unique style that his grief was for not only did he not receive a detailed letter, he didn't even receive a “standard reply.”

The Rebbe circled “standard reply,” marked: “!?” and wrote: “לא מצאתי בו - לענות עליהם —I did not find in the enclosed [letter] any questions, etc. - to answer.”

In yechidus for his 74th birthday, Reb Zalman said to the Rebbe that he will need to start saying the kapitel of “Vechol karnei resha'im,” (the horns

of the wicked shall be cut down). The Rebbe said to him: “Why do you need to mention “resha'im” - say “teromamna karnos tzaddik” (the horns of the righteous shall be uplifted).

Reb Zalman said that from then on, when he was chazzan he would say out loud “Ki yode'a Hashem derech tzadikim” and would not continue the rest out loud (v'derech reshaim toveid).

In a letter dated 4 Elul 5722*, Reb Zalman writes about various different things, ending off that although he is suffering from a certain disease that prevents him from going to mikveh, he went to mikveh before writing this letter since that is the way Chassidim are. The Rebbe replied: “May it be Hashem's will that this will heal the aforementioned.” Where Reb Zalman wrote, “since that is how Chassidim are,” the Rebbe wrote: “Lamtern-shticks” (lamplighters).

Reb Zalman told this story, ending off that a miracle occurred when on that day he was healed from his ailment.



Reb Zalman passed away on Shabbos Parshas Teruma, 8 Adar I 5730*.



REB ZALMAN WITH OTHER CHASSIDIM AS THEY SEE OFF A GROUP OF GUESTS FROM ENGLAND WHO CAME TO THE REBBE IN 5723*.

The Rebbe participated in his funeral the next day, escorting the coffin from in front of 770 till Kingston Ave. **T**

1. See The Great Escape, Derher Adar II 5782.
2. Igros Kodesh Admur HaRayatz, vol. 5, p. 98.

IS AZKIR AL HATZIYON A REAL BRACHA?

During one of his annual trips to Toronto, a couple came to the home where Reb Zalman was staying and told him that they had been married for seven years and they were not yet blessed with children. They requested that he ask the Rebbe for a bracha on their behalf and Reb Zalman promised that he would.

After his return, he waited outside of the small zal where the Rebbe was davening Mincha. When the Rebbe exited the shul, Reb Zalman went over to the Rebbe and relayed the couple's request for a bracha. The Rebbe asked for their names and mothers' names. When Reb Zalman gave their names the Rebbe said: “When I will be at the Ohel I will mention them.”

“But why can't the Rebbe give them a true bracha?” Reb Zalman said. The Rebbe did not respond and continued to

his room.

A year passed, and Reb Zalman made his annual trip once again to Toronto. On his first day there, this couple came to visit with their new born baby in hand! Excitedly, they told Reb Zalman: “We know that he is a bracha from the Rebbe! Not even a year had passed since you asked the Rebbe for his bracha and we were already blessed with a child.”

When Reb Zalman returned to Crown Heights, he rushed to 770 to share the wonderful news with the Rebbe. Again he waited for the Rebbe to exit the zal after Mincha so that he could gain the Rebbe's attention.

“Surely the Rebbe remembers, when I asked for a bracha for a young couple that was not yet blessed with children. I am excited to share with the Rebbe that the bracha was mekuyam and the family was blessed with a daughter.” The Rebbe did not respond and continued to his room. Before entering his room the Rebbe turned around and said: “Nu, Reb Zalman, is azkir al hatziyon a true bracha?”