

ב"ה

Dear Family and Friends שיחיו,

We thank you for joining us to in celebrating this momentous day, as we rejoice at the marriage of our dear children Sheva and Hershy Stolik.

We take the opportunity to present you with selected closeups of the lives of two Chassidim, grandparents of the Chasan and Kallah. The Chasan, Tzvi Hersh, is named after his grandfather Reb Tzvi Hersh Spritzer ob”m, and the Kallah’s great-grandfather was Reb Peretz Mochkin, ob”m. Re-telling these stories are a merit to their souls and an inspiration to all.

The date of the Chasuna—the 23rd of Sivan – has an added significance. As you will see from the sicha in the following pages, 23 Sivan was a most auspicious and joyful day, for on that day the miracle of Purim in Shushan began to unfold. The verse “la’yehudim haysa ora v’simcha v’sason v’ekar” refers to the 23rd of Sivan. The birthdays of both the chasan and kalla, are likewise celebrated on auspicious and joyful days: the kallah was born on Achron shel Pesach, when we celebrate the seudah of Moshiach and the Choson was born on Simchas Torah!

May the Simcha that history has imbued in this day coalesce with the joy of the Chasunah, to bring everlasting joy and success to the chasan-kallah and to all who participated in their wedding celebration.

The Stolik and Gurwitz families

I was quite shocked to see R’ Peretz amongst those who came, and he danced together with the tmimim like he was one of them. However, the main thing is that it was no show. He really held himself like the other tmimim who were dancing there.”

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Source: Beis Moshiach #311. The material was compiled by R’ Yehoshua Dubrawski as per the instructions of the Rebbe to write a sefer about R’ Peretz, which would be a benefit to the soul of R’ Peretz and for Anash.

Once the Rebbe asked a certain individual to undertake a certain matter, and that person tried to get out of it with various excuses. The Rebbe said to him, "There is Peretz Motchkin, who is older than you, and he is older than me, and he obeys."

R' Yisrael Rubin tells, "On Shabbos Bereishis of the year 5721/1960, the students of the yeshiva in Montreal held a farbrengen. In those days, the tamim Sholom Blank arrived from New York, and he was all of 14 years old. That was the time when the Rebbe began teaching a new niggun on the night of Simchas Torah, so when he arrived in Montreal, they asked him to sing the new niggun of the Rebbe, which had yet to reach Canada.

Despite the fact that R' Peretz was already an older man and a respected mashpia, he pushed himself between all the bachurim and bent over to hear the young student, so that he could hear the new niggun over and over again, throughout the night. That was the bittul of R' Peretz."

R' Yaakov Schwei adds, "When I traveled to New York for the wedding of my brother Reb Eizik, many tmimim accompanied me to the train station to see me off. Everybody danced and wished me Mazel Tov for the upcoming wedding, but mainly for the opportunity to travel to the Rebbe, something quite rare in those days.

THE 23RD OF SIVAN – A DAY OF REJOICING

Excerpted from Sichas from Shabbos Parshas Shlach, 5743 and Shabbos Parshas Korach, 5744

It should come as no surprise to any child who learns Chumash and Tanach that the 23rd of Sivan is a special day. This information is not mentioned in an obscure, little known, place but in the very familiar Megilas Esther, as it states explicitly (Megilas Esther 8, verses 9-17):

The king's scribes were called at that time, in the third month, the month of Sivan, on the three and twentieth day thereof; and they wrote according to all that Mordechai commanded to the Jews as well as to the lieutenants, the governors, and princes of the one hundred and twenty-seven provinces, each according to their writing and language. This was written in the name of the king and sealed with his signet-ring. Letters were sent with swift messengers on horseback...

The king granted the Jews in every city permission to gather together and defend themselves, to slay and exterminate the military strength of those who would assault them... This opportunity to avenge themselves on their enemies would take place on the thirteenth day of Adar, the twelfth month. Immediately the "swift" messengers rode upon mules and camels, hastening with the command of the king.

Mordechai left the presence of the king in a royal apparel of blue and white, with a great crown of gold, and a cloak of fine linen and purple; and the city of Shushan was glad and joyful. For the Jews there was light, with joy and gladness, and honor. And in

every province, and in every city, wherever the king's command reached with his law, there were joy and gladness for the Jews, entertainments and a feast-day; for the dread of the Jews had fallen upon them.

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Ask a Jew on what date Mordechai "left the presence of the king in royal apparel...and the city of Shushan was glad and joyful...for the Jews there was light, with joy and gladness, and honor." Most likely he will respond: "What's the question? It was on Purim. You can read about it in the Megila!" But if you look into the Megila, you will see it explicitly says that this took place on the 23rd of Sivan.

Notwithstanding the low spiritual level which yidden were in, the 23rd of Sivan completely transformed their situation from one extreme to the other. The original decree was annulled, and they were now on top of the world, inspiring many gentiles to convert. The king's scribes wrote everything as dictated to them by Mordechai.

The spiritual descent associated with Haman's evil decree was the catalyst which effected the remarkable ascent marked by the days of Purim, a holiday above reason and comprehension. The joy of Purim is superior to the joy of other yomim tovim, so that when Moshiach comes, all other festivals will be cancelled except for Purim. All festivals will be as a candle overwhelmed by the light of the sun, whereas the revelations of Purim will be so lofty that they will not be cancelled out but will actually add to the light. And all this is due to the descent which preceded it.

In that vein, when we spread the wellsprings out through the darkness of the golus, we need to seek out the darkest and most remote locations, because the deeper the descent, the greater the

Anash here in all things...and generally, the opinion of Anash here is that the leadership belongs to the Rebbe shlita."

On Succos 5711, he farbrenged for many hours, with the main topic being hiskashrus to the Rebbe shlita. After the lengthy farbrengen he went home for a brief rest, and when he awoke he was very excited. He told his family that he saw the Rebbe Rashab, the Rebbe Rayatz and the Rebbe shlita in his dream, and the Rebbe Rashab said to him, "Peretz, a yasher koach for your words..."

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In 5712/1952, R' Peretz left Europe and settled in Montreal, Canada. One of the expressions of his great hiskashrus to the Rebbe was that from when the Rebbe accepted the nesius, he began to review maamorim of the Rebbe by heart. In those days, it was before they began publishing the maamorim and there were very few handwritten copies. Additionally, copying machines were not very common. Despite this, R'Peretz would sit nights and painstakingly copy over the maamorim as he was accustomed to doing in Russia, and afterwards he would review them in public. His sons still have notebooks filled with lengthy maamorim of the Rebbe.

For a Chassid like R' Peretz, who since his youth was used to reviewing maamorim in the style of the Rebbe Rashab and the Rebbe Rayatz, this was not easy. However, he knew that when a new Rebbe ascends to the nesius, it is necessary to review his maamorim.

That was the extent of his devotion to the teachings of the Rebbe, and even more so, he devoted himself body, soul and money, to fulfill the directives of the Rebbe.

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R' Peretz had special excitement for the subject of *hiskashrus* to the Rebbe. It began with his *hiskashrus* to the Rebbe Rashab, when he was a *bachur* in Tomchei Tmimim in Lubavitch, and later he displayed *hiskashrus* and total *bittul* to the Rebbe Rayatz, and finally to the Rebbe MH"m.

After Succos 5708/1947, R' Mottel Rivkin traveled from Paris to New York. Before his trip, R' Peretz told him, "Do you think that you understand anything about the Rebbe, and that seeing the Rebbe will have any effect on you? The truth is that you don't understand anything about the Rebbe and you never will, but you should remember one thing. It is all worth it so that a *neshama* of Atzilus should take one glance at you."

The topic of *hiskashrus* and total *bittul* to the Rebbe was a constant subject of his *farbrengens*. On one occasion, he said, "Chassidim are used to turning to the Rebbe for every issue. Generally, it is accepted that as long as a person inhabits this world, he turns to the Rebbe of our generation, but after completing his long life on this world then he turns to the Rebbeim who are in Gan Eden.

When the *neshama* needs some "assistance" in the next world, he tries to find a connection with the Rebbeim in Gan Eden. However, this is a mistake. Even in the next world a Chassid remains connected to the Rebbe of his generation."

When the Rebbe Rayatz passed away, he continuously prodded Anash and the *tmimim* to be *mekasher* to the RaMaSh. As early as Chof Ha'moed of Pesach 5710, only two months after the *histalkus*, he wrote to Reb Yisrael Jacobson, "Anash here are devoted to the Rebbe *shlita*, and the Rebbe *shlita* is the head of

elevation. We should spread the wellsprings of Yiddishkeit and Chassidus, including and especially, the ten *mitzvot* which include the entire Torah and *mitzvos*. This is alluded to in the verse "There was light, joy, gladness and honor." Our Sages expound that light (*orah*) alludes to Torah, and honor (*yekar*) refers to Tefillin (all the *mitzvos* are comparable to the one *mitzvah* of Tefillin).

The *hora'a* (lesson) we can take from this is clear. When a Jew wants to transform the darkness of the world to light, he may encounter obstacles from cynics among us, as well as from the non-Jewish nations. The 23rd of Sivan teaches us – as those days are remembered and relived annually on this day– that the non-Jewish nations will proclaim to all, that not only will they not stand in the way, they will actually lend assistance in every way possible. Then they will broadcast this so that everyone will know about it. All this they will do with alacrity, as was done by the king's messengers in Shushan, so that the city of Shushan will be jubilant.

One can understand the *chayus*, enthusiasm, and joy that is added to this *avoda* because of the special empowerment which is granted for this day every year.

And, as action is paramount, we should add in all areas of dissemination of Yiddishkeit.

**RABBI MOSHE FEINSTEIN ZT”L AND
RABEINU TAM TEFFILIN**

While conducting a Farbrengen in honor of Purim in 5736/1976, the Rebbe unexpectedly changed the topic during a Sichah and began speaking about the merits of putting on Rabeinu Tam Tefillin.

On the tape recording of the Sichah, one can hear the Rebbe say (in a voice that is especially mellifluous), “... This is the place to clarify and respond to a question many have ... the question of whether to put on Rabeinu Tam Tefillin. My view is clear that now is the time to put on two pairs of tefillin ... It’s obligatory in ikvesa d’meshicha to also put on Rabeinu Tam Tefillin ... Whoever wishes to should put on Rabeinu Tam Tefillin in addition to Rashi Tefillin and be blessed.”

It was quite a shock to participants of the farbrengen! The prevailing custom of the Chassidim was to put on Rabeinu Tam Tefillin at the age of 18, after having received the Rebbe’s consent.

Although the Alter Rebbe writes in Piskei Ha’Siddur that every G-d fearing man should put on Rabeinu Tam Tefillin, Chabad Chassidim waited to be instructed by the Rebbe to do so. Bar Mitzvah boys certainly did not lay two pairs of Tefillin! Now the Rebbe was saying that it was an obligation of ikvesa d’meshicha that every Chabad Chassid should start putting on Rabeinu Tam Tefillin from the age of 13. In the sichah of Parshas Va’eschanan 5749, the Rebbe said that they should be worn even in the two months prior to the bar mitzva.

As a result of the Rebbe’s instruction, thousands of Yidden, Lubavitch and others, started to put on Rabeinu Tam Tefillin.

Anash and tmimim who were in Russia during the years of persecution and the war years, needed his soothing and consoling words. Many stated that if not for those farbrengens, they don’t know if they would have survived altogether and if they would have remained observant of Torah and Mitzvos.

His farbrengens were unique not only because of his ability to bring a story to life with all of its nuances or his ability to sing a niggun and play on the heartstrings of the soul, but mainly because of his genuine love for every Jew and his obvious pleasure in doing a good turn for another Jew. He was able to relate to his audience and even when he demanded things, he knew how to put himself in their place, displaying an amazing alertness and sensitivity.

On the other hand, despite his greatness and learnedness, he would negate himself totally before anyone who was carrying out any task in an official capacity, all the more so if it was by direct instruction of the Rebbe. In such a case, he was careful not to mix in at all.

Generally, he encouraged the youth to be actively involved in all areas of Chassidic life, and he treated them with respect. The same admiring look that he would give to a bachur an “oveid,” who would daven at length, he would also give to a young kid involved in mitzvaim. He would say, “A bachur involved in mitzvaim, there is nothing higher than him. He is elevated and loftier than the famous “ovdim” in Lubavitch, because this youngster is simply carrying out the ultimate purpose of a tamim.”

Often, he would go on about the bittul of the bachurim. His goal and aspiration was to see the young ones connected with a strong bond and true bittul to the Rebbe, and to him, this was true satisfaction. There was nothing more precious to him than a young bachur being mekushar to the Rebbe. To him, this was more precious than the greatest fortune.

Now, they finally had the opportunity to learn Torah and perform mitzvos without any interference, but here there arose other problems and conflicting ambitions. The Chassidim who arrived in the transit camps of Germany came as a destitute and broken group, and many of them had left behind immediate family members, in most cases rotting in prisons or just suffering the privations of Soviet life. In order to recover from the nightmares of Russia and to build a normal Chassidic life, one needed a great deal of true bitachon and unique spiritual soul-powers.

Once again, R' Peretz rose to the fore as one of the outstanding members of the group. In the farbrengens that he led in those days, he strengthened and encouraged the hearts of Anash. He spoke a lot about the brotherly love of Chassidim, and how it must not be compromised even when they were all struggling for their daily bread. Another topic he spoke about was the need for each Chassid to do everything in his power to preserve the traditional chinuch of Tomchei Tmimim, to protect its integrity and not allow it to be marred in the least bit, in prosperity as it was under persecution.

In general, the farbrengens of R' Peretz were known to be special. Here was a great Chassid and lamdan who was a gifted speaker as well as a mashpia to whom people could relate. When he would really farbreng as only he could, even elder and respected Chassidim remained quiet, despite the fact that he was always willing to give the "honor" to others, even those who were younger than himself.

R' Peretz knew how to make full use of the special Chabad institution of farbrengens. With his talent as a speaker that would arouse people's hearts, together with his personality, he would mesmerize the listeners. His amazing descriptions would uproot the listeners from their world and transport them to a peaceful world of brotherly love and belief and faith in the Chabad Rebbes.

The gaon and posek, Rabbi Moshe Feinstein zt"l, Rosh Yeshiva of Tiferes Yerushalayim (MTJ) on the Lower East Side, was one of those who began putting on Rabeinu Tam Tefillin despite not having heard the Rebbe's Farbrengen directly. There is a fascinating story behind it / this? that is being shared to mark the 41st year of Mivtza Tefillin which the Rebbe initiated on Lag B'Omer 1967.

In the years after Mivtza Tefillin was introduced by the Rebbe, Rabbi Tzvi Hersh Spritzer worked assiduously to influence Jews to put on tefillin. In order to make it more convenient for them to don tefillin daily, he would convince them to buy a pair of tefillin. (In those days, the price of a pair of tefillin was between \$30-\$40; the equivalent of \$250 today).

R' Hershel would work on getting tefillin at the lowest price for those who were willing to buy them. He would purchase the parshiyos from a sofer, the battim from someone else, and the straps from yet a third person. This brought the price down considerably.

In 1974 the Rebbe announced Mivtza Mezuzah. The Rebbe asked that every Jewish home have kosher mezuzos. The Rebbe compared a mezuzah to a helmet that protects one from harm. R' Hershel threw himself into this campaign too. He made sure that affordable mezuzos were put up in hundreds of Jewish homes.

One year, Rabbi Spritzer was returning from a trip to Eretz Yisrael where he had visited his father, a distinguished Belzer Chassid. He took out a sefer and invited his seatmate, who later identified himself as Rabbi Dr. Moshe Tendler, to join him.

When Rabbi Dr. Tendler told him that he was Rabbi Moshe Feinstein's son-in-law, Rabbi Spritzer thought this would be a good opportunity to reach Rabbi Feinstein. He began telling him

about the Rebbe's mitzva campaigns, Mivtza Tefillin and Mivtza Mezuzah, and asked, "When were Rabbi Feinstein's mezuzos last checked?"

Rabbi Dr. Tandler was taken aback by the question. He didn't know what to say. He was unaware of when they were last checked and who had checked them. Despite his father-in-law having the finest mezuzos, like all mezuzos they needed to be checked periodically. R' Hershel offered to remove them for checking and return them as quickly as possible.

A day or two later, R' Hershel went to the home of Rabbi Moshe Feinstein to collect the mezuzos and bring them to the Sofer for checking. He then submitted a report of his activities to the Rebbe.

Since the Rebbe had spoken about everybody putting on Rabeinu Tam Tefillin, Rabbi Spritzer considered going back to Rabbi Feinstein and speaking to him about it. The next day he made an appointment to see Rabbi Feinstein, scheduled for a Wednesday a few weeks later. When he met Rabbi Feinstein at the appointed time and discussed Rabeinu Tam Tefillin with Rabbi Feinstein, he was surprised to learn that the Gaon had put on Rabeinu Tam until age 18 but had then stopped. Rabbi Feinstein asked what the Rebbe had said at the farbrengen and said that he would be happy to comply if the Rebbe would be involved in the process of procuring new Tefillin. He wanted the Rebbe to pick the sofer to write the parshiyos and wanted the Rebbe's opinion on the rest of the details.

Rabbi Feinstein said he did not want *ksav Arizal* that is used by Chassidim because he considered himself a Litvak and thus wanted *ksav Beis Yosef*.

Russia. To this end, the eminent Chassidim, R' Nissan Nemenov and R' Elchonon (Chonye) Morosov came to the home of R' Peretz and together they assessed each Chassid in Leningrad as to how much he was required to give. Since R' Peretz was by nature a generous person and could not tolerate cheapness, he spoke in terms of serious sums.

Indeed, young men like R' Chaim Minkowitz a"h and R' Shmuel Prus gave large and generous amounts, as did many others. Chassidim of that era knew that Leningrad was outstanding when it came to *maamud*, aside from the regular support of all the underground activities which all fell under the general heading of *Tomchei Tmimim*. All of this was thanks to the influence of R' Peretz.

It was no surprise then, in 1938, when tens of Chassidim were arrested in Leningrad, many of whom were shot to death, that R' Peretz was given the heavy responsibility of running the countrywide network of *Tomchei Tmimim* and undertaking the burden of all communal activities. The Gaon and Chassid, R' Avrohom Elya Plotkin, who was one of the leaders, turned to R' Peretz and told him, "Peretz! Take over."

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Amongst the hundreds of families of Anash who fled Russia in the well-known escape through Poland, was R' Peretz and his family. After much traveling and hardship, he arrived in the refugee transit camp in Poking, Germany, where hundreds of Anash waited for papers allowing them to proceed to a permanent destination. Here too, R' Peretz was one of the leaders. He was one of the heads of the administrative board of *Tomchei Tmimim*, and he provided *hashpo'o* for Anash and the *tmimim* who were based there.

operating in secret. He personally was one of the leading donors, at the expense of his family's and his own basic needs.

He also taught his fellow Chassidim to donate large amounts to assist others, and helping those in need took up a significant portion of his activities. In Leningrad there was a Jew named Avrohom Arkin who had no means of earning a livelihood. When R' Peretz heard about it, he went to the Chassidim and raised the money to buy him a cow which could provide for his family.

When he spoke at farbrengens, helping others was one of his main topics. He spoke a great deal about how a Chassid has to forgo his own needs, to ration even his bread and that of his family, in order to help a fellow Chassid in dire straits. This, to him, was normal and self-understood. This was how he conducted himself and he influenced others to follow this direction.

In those terrible years, arrests of Chassidim were commonplace. Many served long sentences, and many others never returned home. R' Peretz was particular to visit the homes where an interned Chassid left behind a wife with little children. He would come in and say hello, sometimes he would simply make a quick visit without saying anything, to show the brokenhearted mother and children that people are thinking of them and that they are not alone.

Additionally, he also taught his fellow Chassidim to give large sums for "maamad," the support of the Rebbe and his family. The following story is a perfect illustration of this:

When the Rebbe Rayatz lived in Riga, word reached the Chassidim in Russia that there were difficulties in raising maamad monies, to the point that it was necessary to turn for help to the Chassidim in Russia. This was despite the fact that the Rebbe was struggling to develop the resources to help the Chassidim in

Rabbi Eliezer Zirkind is one of several Sofrim in Crown Heights. R' Hershel was close with R' Zirkind and approached him the same day to ask him whether he would write Rabeinu Tam Tefillin with ksav Beis Yosef.

When R' Hershel explained who the tefillin were for and the importance of having the gaon put on Rabeinu Tam, R' Zirkind agreed to write them especially for Rabbi Feinstein.

R' Hershel immediately wrote to the Rebbe about the developments. A few hours later, at twelve o'clock at night, the phone rang at R' Zirkind's house. R' Zirkind was sleeping already and Mrs. Zirkind answered the phone. The Rebbe's secretary, Rabbi Chadakov asked whether R' Zirkind was awake. R' Zirkind came to the phone and R' Chadakov asked whether he could come to the office right away.

Shortly after, R' Zirkind knocked on R' Chadakov's office door which was at the end of the hall on the first floor of 770. R' Chadakov told him that the Rebbe asked that R' Zirkind should meet with Rabbi Feinstein so they could discuss the details of the writing of the tefillin.

"The meeting has already been arranged," said R' Chadakov. "Tomorrow, at nine o'clock, Rabbi Feinstein will be waiting for you."

The next day, R' Zirkind met with Rabbi Feinstein. When R' Zirkind said he was the sofer who met the Rebbe's approval and that he was proficient in ksav Beis Yosef, Rabbi Feinstein was pleased and he began discussing the writing of his tefillin.

One of Rabbi Feinstein's requests regarded the way in which Rabbi Zirkind should write his Tefillin. Based on kabbala, R' Zirkind would generally write tefillin without interruption He did

not even speak until after he put the parshiyos into the battim. The process took at least eight hours.

Rabbi Feinstein asked that since he would be writing ksav Beis Yosef, which he didn't usually write, he should write each parsha separately. Rabbi Feinstein wanted to inspect each Parsha upon completion before the next one would be written.

R' Zirkind sat down to write the first parsha the very next day. When he finished it, he sent it to Rabbi Feinstein with one of his sons. R' Zirkind went on to the next parsha. The writing of the tefillin was completed two days later, on a Sunday afternoon.

After Rabbi Feinstein approved all of the parshiyos, R' Zirkind brought them to him in size four by four battim which is the Chabad custom according to the Alter Rebbe. When Rabbi Feinstein put the tefillin on his head to check the size he asked for smaller battim since when he tried on the tefillin, a small part of the bayis did not lay flat on his forehead.

The battim were changed and R' Zirkind brought the Tefillin to Rabbi Feinstein who resumed putting on Rabeinu Tam Tefillin that same day.

A letter from Rabbi Feinstein to the Rebbe appears in volume eight of "Igros Moshe." It is dated erev Shabbos Shekalim 5740 and in it, Rabbi Feinstein thanks the Rebbe for his help. In this letter, Rabbi Feinstein wrote that in his youth, when he lived in Luban, he had put on Rabeinu Tam regularly. "... I put them on after davening but on condition that it would be bli neder ... but when questions arose about whether one could fulfill the mitzva according to the view of Rabeinu Tam, I did not do so anymore."

Rabbi Feinstein humbly thanked the Rebbe for urging the wearing of Rabeinu Tam Tefillin. "... and now, when I was

Towards the end of the 1920's the communists began to crack down heavily on religion and the clergy throughout Russia. The work of R' Peretz of spreading Judaism in and around Simferopol came to their attention, and they decided to deal with him harshly.

Their first line of attack was to besmirch him in the media. When they began to appear more regularly with ever increasing venom, he realized that he had to move elsewhere. In early 5691, the winter of 1930, R' Peretz closed the "slaughterhouse" where he shechted, and he moved to Pavlovsk, a suburb of Leningrad, and then to Leningrad.

In Leningrad, there were many Chassidim so there were many secret, underground minyanim and farbrengen gatherings as well as many community activities. All of this took place in secret, underground, under the noses of the communists. These were the most difficult years when the communists waged war against Chabad Chassidim who continued to lead Jewish and Chassidic lives with tremendous mesiras nefesh. Chassidim were imprisoned and exiled, interrogated and tortured, and many were sent to Siberia and no information exists as to their whereabouts till this very day. Despite all this, the Chassidic underground did not stop operating for even one day.

One of these great warriors was R' Peretz. His home in Leningrad became a center for Chassidic activity. His house was a vibrant hub of Chassidic life; this is where they learned Chassidus, and here is where they held farbrengens despite the tremendous danger.

R' Peretz was also one of the driving forces in the underground yeshiva movement throughout the country. With tremendous mesiras nefesh he worked assiduously to raise the large sums needed to maintain the branches of Tomchei Tmimim

**“PERETZ, A YASHER KOACH
FOR YOUR WORDS”**

Shortly after the passing of the Rebbe Rayatz, the eminent mashpia, Rabbi Peretz Motchkin encouraged his fellow Chassidim to connect to the RaMaSh. On Succos 5711, he farbrenged for many hours, with the main topic being the need to be mekushar to the new Rebbe. After the lengthy farbrengen, he went home for a brief rest and when he awakened he was very excited. He told his family that he saw the Rebbe Rashab, the Rebbe Rayatz and the Rebbe Shlita in his dream, and that the Rebbe Rashab said to him, “Peretz, a yasher koach for your words...”

When Rabbi Peretz Motchkin lived in Simferopol, in the Crimea, he would travel to the outlying farming communities during the week and on Shabbos, he would learn and farbreng with the local Jews of the city.

In addition to his work of teaching and inspiring the Jews spread out across the countryside, R’ Peretz utilized these trips to gather sefarim for the library of the Rebbe Rayatz. It is known that the Rebbe Rayatz worked hard to expand and enlarge his library. Chassidim who traveled on various missions to different cities would use the opportunity to round up unwanted and discarded sefarim. R’ Peretz actually received explicit instructions from the Rebbe regarding this.

As a postscript to the story it is worth noting that the Rebbe succeeded in redeeming those sefarim through the efforts of R’ Aharon Moshe Freidin, a good friend of R’ Peretz, who after he managed to smuggle out the sefarim was caught and sentenced to ten years in prison.

informed in the name of the Rebbe that there are parshiyos of Tefillin D’Rabeinu Tam for me, to my specifications, this is a great thing, aside from being able to also fulfill the mitzva of putting on Tefillin D’Rabeinu Tam as I was accustomed to doing. As for the money, I thank Hashem who helped me and will help me pay the sofer what he asks for and the sofer will get good battim ... and surely the sofer will also write ksav Beis Yosef.” Rabbi Feinstein ends the letter with the salutation, “who greatly esteems him [the Rebbe]”.

A few days went by and Rabbi Feinstein received a response from the Rebbe. in which the Rebbe acknowledged his letter and makes some points about Tefillin Rabeinu Tam. In the letter, which will appear in volume 4 of Shemen Sasson Meichaveirecha (which is being printed now), the Rebbe writes (free translation)

The Rabbi and Gaon... Rabbi Moshe Feinstein

Subsequent to inquiring after Shlom Toraso!

Recently, I received two letters from Kvod Toraso (of 27 Shevat and erev Shabbos Shekalim) and am responding with haste to thank and bless you for the brachos and wishes etc. And mainly as it says explicitly in the verse: “I will bless those who bless you” – Hashem with His blessing and His addition to the blessing, which is greater than the original (Devarim Raba 1:13) and in Berachos (55a) – that you should live long, good days and years.

And especially, since you attached a response discussing a number of matters regarding Tefillin and the conclusion regarding the actual practice of Tefillin (D’Rabeinu Tam).

And being that the mida of HaKadosh Baruch Hu is measure for measure with (but many times more), then according to this, (an increase in) one who puts on tefillin (brings an increase in the reward of) lengthens his days as it says, “Hashem is upon them, may they live... and He should fortify me (with health) and grant me life (Menachos 44a at the end).”

Particularly as regards (the arm that is opposite) the heart and (the head that is opposite) the brain – Chabad of our Holy Torah all the way to drawing conclusions according to Halacha...

With honor and esteem and manifold blessings,

M. Schneersohn

(translated from issue #648)

grandchild about every member in the family, to hear all the more boruch Hashem's.

This pure and sincere chasid, so far from the material world of business, was on first name basis (Jewish of course) with many highly successful professionals and business tycoons. Literally hundreds of mezuzos were knocked onto doors in Manhattan offices, sifrei kodesh and tefillin were bought, donations made to the Rebbe's mosdos, all in his zchus. Many baalei teshuvos began their way back through him, his warmth penetrating through to the pintele yid.

Everything R'Hersh did was in a way of hatzna leches. We only knew what he did through people who came to tell us or wondered why he stopped coming after his life was tragically cut short. He abhorred strife and disagreement and would exhort “mit gutn's, mit gutn's”. He never laid a hand on a child, and his patience knew no end. R'Hersh had a deep-rooted bitachon and was fearless. Even an attacker searching for a prey was taken aback by his fearless look and response. He was guided by the Baal Shem Tov's teaching “Love every Jew and fear no one but G-d” and brought them to life.

come home from farbrengens on a high, and koch zich in what the Rebbe said.

R' Hersh's daily avoda centered around the three pillars of the world. Torah was his very life. His daily shiurim were his primary priority; nothing could supersede them. He always traveled with sefarim, whether for learning enroute to work or mitvtzaim, or to bring to people who had promised him they would learn Chassidus. Whether at work or walking several blocks he was constantly uttering holy words. The avoda of tefila was brought to life in R'Hersh's daily davening. Each word was uttered slowly and distinctly with deep concentration as if they were each a brilliant diamond. The siddur was always on the table next to him when he ate, because even a short brocha achrona was recited inside the siddur.

In gemilas chassadim R'Hersh was always ready to give away his parnasa to tzedaka. But he was not a Jew who lived only for himself. He constantly brought pushkas to people's offices and places of work to promote mitvza tzedaka (before it was announced as a mitvza). His grandchildren were greeted unfailingly with three pennies each to put immediately into the pushka. The grandchildren, mirroring his own happiness to do a mitzvah, accepted these three pennies as joyfully as other grandchildren accepted lollipops.

The daily conduct of R'Hersh synchronized with every detail of halacha. They would call him a walking Shulchan Aruch. His actions, though were invested with joy and enthusiasm, and transmitted to each and every person. The warmth permeated everything he did and expressed itself in a radiant smile. He was a yid who lived for others, and tried to spread kedusha around him. He would say every brocho loud enough so that people could answer boruch hu u'voruch shmo and amen. He would ask each

A NEW HORA'A ON PURIM 5736: THE REBBE ENCOURAGES RABBEINU TAM TEFILLIN

רבינו
 וואס פאן איז אויך תקום להוסיף ולהעיר און ענטפערן אויף שאלה
 - וואס דאס איז פארבונדן ביים דעם וואס פ'זאגט "ליהודים היהת
 אורה ונשמה ושקון ויקר" (אסתר ח, טז) וואס "הכל הולך אחר החתום"
 (בדרכי יב, א) - ויקר אלו תפילין (מגילה טז, ב), ובסדרובר אז מורים
 וואס א זכר וואס פ'טוט יעדער ענין בתוספת ובמסלילים, און אפי' א מצוה
 וואס בכל השנה כולה דארף ער איר נים נאך לויטען, בדוגמא ווי זקנה
 לעניים, און וואהבה לרעך כבוד, איז פטורים דארף ער דאס זאגן און
 נאך לויטען און פאן במסלילים און איז אן אופן כל סתה, ע"ז אויך
 בהנוגע צו תפילין, נוד אויך יעצט אויס די בעלענעוהיים -

אז וויסענדיק פון די ספרים אין וועלכע מ'רעדט זיך בהנוגע צו
 ר"ח'ס תפילין, אז הלאה זאל בען יוצא זיין טיפ גוף נקי פון די רש"י'ס
 תפילין וכו', איז די שאלה צו פ'זאל לייגען ר"ח'ס תפילין.
 איז בעני ברובה, אז איבער איז דער זמן אויף לייגען צוויי פאר
 תפילין.
 און ווי ער זאגט אין ספר הכולל (פי"א ט"ק לח-לט) פון זיידען
 אז ליעזר כהבי האריז"ל (פס"ח ספר התפילין ס' ט-ו) איז דאס נים אז
 ענין טל סתה - דער כונה איז נאר צו פ'לויגט דאס בלייך נאכען האנוגען,
 אדער צוזאמען טיפ תפילין דרש"י - נאר דאס איז א הויב אין עקבה
 דמשיחא צו לייגען אויך ר"ח'ס תפילין, און ווי ער איז כבאר דארט
 מארובת ובכפא ספרים בארובה.
 אזוי אס די וואס האבען געשריבעט פיי כיר אדער וואס ווילען פרעגען
 ביי כיר בעהיר, פארשפארען זיי פרעגען, וכל הרוצה איז הבוא עלינו
 ברבה און ער זאל לייגען ר"ח'ס תפילין, נוסף אויף רש"י'ס תפילין.
 כדי אבער נים נכסל וזקען, דארף טען פריער האבען ר"ח'ס תפילין
 כסלו, אדער אין אומ און אן אופן אז פ'זאל נים זיין קיין שוועדיקייט
 אז נאך דערנאך ווי ער וועט אנהויבען לייגען ר"ח'ס תפילין, וועט ער
 זיי קענען לייגען פריי יום ביומו (בכל ימות החול, חוץ חוה"מ, עאכו"כ
 חוץ פון שבת ויו"ט).
 און אס דאס איז וויבאלד אז ס'איז געווארען דער חוק הבלות
 אין אן אופן פון כפול ולכובל, און וויבאלד אז הכל כוונים אז הכן
 ובחשבה איז איבער דא אין א סטארקערען אופן ווי דאס איז געווען
 טיפ א יאר פאר דערנאך, און טיפ ככה טיפ לפנ"ז וכו', נאר דאס איז
 אין אן אופן פון חשבה, ווארט הקב"ה מצילנו כידם, דארף בען האבען
 דעם "וראו כל עמי הארץ כי כם הוי" נקרא עליך" (הבוא כח, י) בחום
 עזר, סיי לדעם רש"י, סיי לדעם ר"ח.
 ובפרט ווי מ'טויט אין כהבי האריז"ל (סס) - וואס ער איז דאך
 א פוסק וואס איז אנגענומען סיי ביי חסידים סיי ביי די וואס האבען
 זיך אנגעקומען בשם סתובדים, איז הכל כוונים אז ווי האבען אויך אנגענומען
 דעם פון האריז"ל - אז כ'דארף לייגען ר"ח'ס תפילין בחור ה'תנ"ב,
 נאר כהני ככה סיבוב האם בען דאס נים כלה געווען און נים ספרט
 געווען.
 און ווי מ'טויט אין דעם קאסארער אויף מסניוה [עזי ערן על
 מסניוה מסניוה מ"ז], אז אין יענע זמנים איז עביר כטר עביר וכו',
 אס די וואס זיינען געווען הלפוי ר"ח, האבען זיי בקלויגט כענינים
 ווי ר"ח'ס תפילין, און די וואס זיינען געווען הלפוי רש"י, האבען
 זיי געלויבט פערניס ווי רש"י'ס תפילין, אבער ביכוונט אלו איז הלפא
 כהרווייתו און ס'איז א תנב לייגען ביידע פאר תפילין.

NIGGUN SHAMIL

The nusach of the tefilos in the Rebbe's minyanim in the early years of the Rebbe's leadership followed a specific and traditional course, in large part established by the precedents set by previous Rebbeim. It was not customary, nor accepted practice, for the chazan leading the prayers to insert Chassidic melodies to the verses of the prayers. All that changed a year after the Rebbe taught the world "niggun Shamil."

One Shabbos morning, in 1959, Rabbi Tzvi Hersh Spritzer, o.b.m., a great and pious Chasid, was standing before the amud in 770 and leading the congregation in the Shacharis prayer in the Rebbe's presence. Then, Reb Tzvi Hersh reached kedusha.

The Shmona Esrei prayer is the highest pinnacle within davening. We reach this place by climbing a spiritual "ladder"- we ascend and Hashem comes down toward us. The Kedushah is the holiest part within the Shemoneh Esrei. At this time, when man meets his Creator, the angels sing endless refrains. When man is finally reunited with G-d the liturgy reads: "From Your place, our King, reveal Yourself and reign over us, for we wait for You...May our eyes behold Your kingship..."

The congregation was surprised to hear that Reb Tzvi Hersh had begun singing the Shamil's niggun to accompany the words of the "mimkomach" verses.

Some Chassidim experienced feelings of consternation. After all, this was a radical departure from the norm. Suddenly, they noticed the Rebbe keeping the rhythm by tapping his fist on the shtender. It was clear that the Rebbe himself was supporting and encouraging this innovation.

A BRIEF BIOGRAPHY OF HACHOSID R. TZVI HERSH SPRITZER

Reb Tzvi Hersh Spritzer was born into a prestigious Belzer family. After spending the war years in Siberia, he together with his young family, emigrated to the United States in 1950. He lived in Williamsburg. While he lived there he began to meet Lubavitcher Chassidim who talked about the Lubavitcher Rebbe. One year later he decided to move to Crown Heights and was miskasher to the new Lubavitcher Rebbe. He would "go through fire" to do what the Rebbe said.

R' Hersh was a man of caliber rare in today's world. His love and awe of G-d were tangible, and material wealth and worldliness had absolutely no value for him, barely noticing what he ate. Everything he did and every move he made was for the sake of Heaven, to serve G-d and uplift his fellow man. From when he rose each morning till past midnight, there was not one minute that R' Hersh was not occupied with spreading G-dliness and Yiddishkeit. There was no time for idle or pointless conversation. Every action was done with a purpose. His day was packed; there was never a minute to spare, and it was all done with heart and neshoma.

His hiskashrus was alluded to by the Rebbe at a farbrengen. When the Rebbe asked for kollels to be set up for senior citizens, some people started planning and having meetings to discuss what the Rebbe meant and how to implement it. R'Hersh went out the next day -Sunday- to an old age home where he used to give shiurim, and established a kollel for older men. The following Shabbos the Rebbe spoke at the Farbrengen and noted that only one person carried out his request as he wanted. R' Hersh used to

A SONG

*A Story of Bondage and Freedom
Portrays the Mystery of Life*

A story is told of a man named Shamil, a leader of semibarbaric tribes that lived in Russia's Caucasian Mountains over a century ago. The Russian army attacked these tribes, intending to deprive them of their freedom. Unable to vanquish the valiant warriors in battle, the Russian army leaders proposed a false peace treaty, and thus succeeded in getting them to lay down their arms. Immediately afterwards, the Russians lured the Caucasian leader, Shamil, away from his stronghold and imprisoned him.

Exiled and helpless, Shamil yearned for his earlier freedom and fortune. He consoled himself with the knowledge that he would eventually be released and returned to his former position with even more power and glory. His ardent yearning was expressed in a sad yet hopeful song.

Chassidim sing Shamil's melody because its true story is an allegory for the chronicles of the soul. Each soul descends into this world from the heavens, clothed in the body of a human being. Its physical garments, in a sense, are its prison cell, for it constantly longs for the spiritual freedom and fulfillment it knew. It strives to liberate itself from the "exile" of the human body by directing the body's physical activity into the path of Torah and mitzvos, anticipating the time when it will leave this world behind and once again ascend into the lofty spiritual realms.

Sichos Kodesh of the Rebbe, Simchas Torah, 5719

At the ensuing Shabbos farbrengen, the Rebbe turned to Rabbi Tzvi Hersh Spritzer and bid him, "Sing your mimkomach". Well aware that it was rare for the Rebbe to ask anyone to sing during a farbrengen, Rabbi Spritzer was in awe. Yet he mustered his strength and began to sing, assuming that the other Chasidim would join him. When, after a few musical bars, he realized no one was joining him, Rabbi Spritzer ceased his singing.

The Rebbe beckoned him to continue singing. As the assembled Chassidim listened in awe, Reb Hershel sang the niggun "shamil" and the Rebbe sang along in a quieter tone. Reb Hershel was able to sing in the herd-to-sing mezzo voce. The soulful depth with which his singing was invested, pervaded the Rebbes'shul and uplifted the Chassidim to a new paradigm. The atmosphere in the Shul was profoundly moving as the Rebbe led the Chasidim in singing the "niggun shamil" three more times.

It was clear that the Rebbe expressed approval of Rabbi Spritzer's innovation. It is appropriate that a Chossid of Rabbi Spritzer's caliber merited to be the catalyst for a certain spiritual attainment. It is now the norm for the verses of Davening to be incanted to the melody of Niggunim – uplifting our Teffilot.

HISTORY OF THE NIGGUN SHAMIL

The Shamil song was originally introduced in 1958. On Simchas Torah, at five in the morning, the Rebbe turned to Cantor Moshe Teleshevsky some time after the seventh hakofa of Simchas Torah, to ask him to repeat a niggun that he was about to teach to the Chasidim in "770." Quickly the cantor stepped forward to stand in close proximity to the Rebbe. All eyes were upon the Rebbe. The melody that the Rebbe sung took everyone's breath away.

The Rebbe's rendition was astoundingly beautiful. Cantor Teleshevsky remarked that singing the Niggun Shamil requires a range of two, or two-and-a-half octaves. Here it was at five a.m., after a very long night without sleep, when the Rebbe started to sing the niggun in mezzo-voce (half voice). The beauty and control of the Rebbe's voice and the ease with which the Rebbe sang the high notes bore testament to the fact that the Rebbe was an accomplished singer.

"So," the cantor laughs awkwardly, "you can imagine my surprise and chagrin when the Rebbe turns to me and asks me to repeat the niggun. Seeing me looking dumbfounded, the Rebbe sings it once again, this time not exactly like the first version. But then it never is," adds Reb Moshe Teleshevsky, "yet I knew he was going to ask me to repeat it, and this time I had to be ready."

"Can you imagine, so many years after those precious minutes, I still get excited when I recall the Rebbe singing Shamil that very first time!"

"But now, the Rebbe finishes Shamil the second time and all the Chasidim are looking at me, expecting to learn the niggun through my lips and carry in on to greater heights in song and dance and prayer. As I stood there frozen for that moment, I'm sure that even Shamil—or his kindred spirit—was waiting for me to open my lips and be forever freed from his prison—and I from mine. For a moment my lips wouldn't open and suddenly I felt the import of Shamil, his imprisonment, his yearning to be free; suddenly, out came the Niggun Shamil."

When the chazan had finished singing the difficult-to-sing niggun, he noticed that all eyes were still on the Rebbe, waiting for a sign of his approval. Chazan Teleshevsky also looked longingly at the Rebbe. "Ah," the Rebbe leaned a bit toward him and sweetly said: "You sing like a chazan."

Niggun Shamil is difficult to sing properly, and Chazan Teleshevsky himself well knew that; hence, rather than be disappointed by the Rebbe's gently chiding remark to him, the Chasid Teleshevsky felt great simcha for having been chosen by the Rebbe for this singular honor.

After that, the entire group of Chasidim burst into the niggun, and Cantor Teleshevsky joined them. This unique niggun forever after produces a kind of heavenly pleasure that Jews can no longer live without.

At the next farbrengen, the Rebbe bid Chazan Teleshevsky to sing the Shamil niggun all by himself. After he finished, the Rebbe told him to repeat it again. At the very next farbrengen, the Rebbe had the chazan sing the niggun, not once, not twice, but three times, after which the entire congregation picked up the refrain.

Since then it has become tradition that the chazan who is at the amud in 770, may sing the melody of the "niggun shamil" to the words of kedushah at "momkomach," as he yearns, beseeches, and pleads with G-d for "our King to reveal Himself, for we wait to see Him."

(Full version in Extraordinary Chassidic Tales, Vol. 2)