

Derher

A Chassidisher

א חסידישער דערהער

~~SECRET~~

THE WHITE HOUSE
WASHINGTON

CONVERSATION

Meet
Mikha

כ"ח סיון
**The New
World**

TRANSFORMING THE
UNITED STATES OF
AMERICA

Quiet Diplomacy

THE REBBE'S BATTLE
TO SAVE RUSSIAN JEWRY

**Devoted Chossid,
Man of the World**

THE FASCINATING LIFE OF
REB URIEL TZIMMER

Do it!

ASIYA L'EILA



SIVAN 5778
ISSUE 69 (146)
MAY 2018



- 4 **Matzos in Sivan**
DVAR MALCHUS
- 6 **An Example from Manchester**
LEBEN MITTEN REBBE'N - SHAVUOS 5728
- 11 **Infinite Value**
KSAV YAD KODESH
- 12 **The New World**
CHOF-CHES SIVAN - TRANSFORMING THE UNITED STATES OF AMERICA
- 24 **The Rebbe Rashab**
TIMELINE
- 26 **Do it!**
DARKEI HACHASSIDUS
- 30 **Devoted Chossid, Man of the World**
THE FASCINATING LIFE OF REB URIEL TZIMMER

- 40 **Mysterious Messenger**
A CHASSIDISHER MAISE
- 42 **Kehos**
EIGHT FACTS
- 44 **Quiet Diplomacy**
THE REBBE'S BATTLE TO SAVE RUSSIAN JEWRY
- 58 **Lech Lecha!**
DER REBBE VET GEFINEN A VEG
- 60 **Walking to 770**
MOMENTS
- 63 **Derher Letters**



About the Cover:

The Rebbe urged that pressure should be placed on the Soviet government to free its Jews by way of "quiet diplomacy." The images on our cover depict the various stages of this process, ultimately leading to the freedom of Jews trapped behind the Iron Curtain.

A Chassidisher Derher is honored to feature unique and historic photos from Jewish Educational Media's Living Archive photo collection. The Living Archive is a project to preserve, and provide access to the video, audio, and photographic recordings of the Rebbe. These photos are copyright by JEM and are available at TheLivingArchive.org



ב"ה

A Chassidisher Derher Magazine is a publication geared toward bochurim, published and copyrighted by

A Chassidisher Derher
under the auspices of
Vaad Hatmimim Haolami.

All articles in this publication
are original content.

Vaad Talmidei Hatmimim

Rabbi Tzvi Altein

Publisher

Rabbi Yossi Kamman

Editor in Chief

Rabbi Mendel Jacobs

Editors

Rabbi Sholom Laine

Rabbi Eliezer Zalmanov

Rabbi Moshe Zaklikovsky

Advisory Committee

Rabbi Mendel Alperowitz

Rabbi David Olidort

Design

Rabbi Mendy Weg

Printed by

The Print House

Photo Credits

Chabad.org

Jewish Educational Media

Kehot Publication Society

Library of Agudas Chasidei Chabad

NCFJE Archives

Vaad Hanochos B'Lahak

Rabbi Pinny Lew

Special Thanks to

Rabbi Chaim Shaul Brook

Rabbi Chaim Shaul Glitzenstein

Rabbi Sholom Glitzenstein

Rabbi Shmulik Glitzenstein

Rabbi Mendel Gourarie

Rabbi Shmuel Lubecki

Rabbi Michael Seligson

Rabbi Elkanah Shmotkin

Reproduction of any portion of this magazine is not permissible without express permission from the copyright holders, unless for the use of brief quotations in reviews and similar venues.

Submit your questions and comments:

(718) 305 6859, Feedback@Derher.org

To subscribe, order a copy, or access back issues visit us at www.Derher.org

נא לשמור על קדושת הגליון.

A Chassidisher Derher (USPS #) is published monthly by
A Chassidisher Derher

784 Eastern Pkwy. Ste 400 Brooklyn, NY 11213.

Subscription price \$71/year. Application to mail

Periodicals postage rates is pending at Brooklyn, NY.

POSTMASTER: Please send address changes to

A Chassidisher Derher, 784 Eastern Pkwy. Ste 400 Brooklyn, NY 11213.

Derher**Editorial**

The story is told about a Chossid named Reb Perez of Beshenkovitch, who came to spend the Yom Tov of Shavuos with the Rebbe Maharash in Lubavitch. While in *yechidus*, he complained about his low state in *avodas Hashem*, and the Rebbe Maharash told him:

“You should recite two *kapitelach* of Tehillim every day with tears. But to *kabbolas haTorah*, one needs to go with joy!”

The Rebbe asks:

If saying Tehillim with tears was so important for his *neshama*, why then would Shavuos be different than any other day?

The reason why joy is so important on Shavuos, says the Rebbe, is because every year we receive the Torah anew. Much like a *ger* who is converting to Yiddishkeit and accepting the Torah upon himself for the first time, we need to accept the Torah with joy, and any reservations might hinder our acceptance. *Kabbolas haTorah* needs to be done with a full heart!

Hence the *bracha* that the Frierdiker Rebbe always wished everyone around the Yom Tov of Shavuos: “קבלת התורה בשמחה”

ובפנימיות.¹

And the *simcha* of Shavuos stays with us throughout the entire year, accompanying our everyday *avoda*, as we walk through the final moments of *golus* and bring the *geula*.

Towards the end of the month, we mark Chof-Ches Sivan, the day the Rebbe and Rebbetzin arrived in the United States. It is a day that “a new force took flight in the efforts of strengthening and spreading Torah and Yiddishkeit, and spreading the wellsprings of Chassidus...”² here in this lower hemisphere. (See “*The New World*” in this issue.) It’s what ultimately sparked the revolution that we’ve witnessed over the following 78 years; one that we are all privileged to be a part of in paving the way for Moshiach.

With that in mind, we have every reason to keep the *simcha* alive.

“Yes, there is much work to be done,” says the Rebbe, “but remember that we are riding on the Rebbe’s wagon. There is a faithful driver who will certainly bring us to our destination safely. We have no worry in the world and can continue about our *avoda* with *chayus* and *simcha*.”³

Wishing you all a gut Yom Tov, בשמחה ובפנימיות

The Editors

לפני ל"ג בעומר ה'תשע"ח

1. Sichas Shavuos 5725.

2. Shabbos Parshas Shelach, 28 Sivan 5749

3. Sichas Chof Menachem-Av 5712.



לעבן מיט'ן רבי'ן

ר' שמואל ע"ה
בן הרה"ח ר' פרץ ע"ה
מאצקין
גלב"ע כ"ד סיון ה'תשס"ב
נדפס ע"י משפחתו שיחי



THE REBBE CONVERSES WITH REB ZALMON
DURING HIS VISIT TO THE REBBE FOR SHAVUOS 5728.

RABBI PINNY LEW

An Example From Manchester

SHAVUOS 5728



Reb Zalmon and Mrs. Roselyn Jaffee merited tremendous *kiruvim* from the Rebbe over the years. Beginning 5724, Reb Zalmon and his family would visit the Rebbe each year for the Yom Tov of Shavuos. Reb Zalmon wrote a detailed diary, in his unique style, of the time he spent in the Rebbe's presence and the Rebbe very much encouraged this endeavour. These would be published in his "My Encounter with the Rebbe" series (Today available in book form published by his son Reb Avrohom). Here we present excerpts of his visit to the Rebbe fifty years ago, Shavuos 5728.

IMMEDIATE YECHIDUS

We arrived at 770 about 9:00 p.m. on Sivan 3, 5728 (May 30, 1968). I was told the Rebbe wanted to see me straight away, before Maariv. The Rebbe was still fasting. The Rebbe would fast whenever he visited his father-in-law's resting place - about three times a week.¹

We had a half-hour *yeichidus* this time. The Rebbe promised that we would have *yeichidus* two more times during this visit, "one would be a short one and another a long one." The Rebbe said that this *yeichidus*, before Shavuos, the holiday

celebrating the giving of the Torah, was “in the *midbar* (desert); the others would be after *kabolas haTorah* (giving of the Torah).”

(The Rebbe insisted on shaking hands with me during this *yeichidus*!)

I told the Rebbe that I was not prepared to have a *yeichidus* so soon after arrival.

The Rebbe asked me [about my children and grandchildren] “Is Shmuel here? Hindy? Their children? Avrohom? I was happy to notify the Rebbe that they were indeed all here.

FIRST NIGHT OF SHAVUOS

This year, on the first night of Shavuos, we started the Yom Tov dinner [in the Friediker Rebbe’s apartment] around 10:00. There were 12 people present on this occasion. The meal started with the usual somber and quiet, that lasted for about ten minutes. There was never any talking or singing until the fish was served and eaten. I then asked the Rebbe if I may sing a niggun.

The Rebbe said “Of course, but first you need to say *l’chaim*.”

After saying a *l’chaim*, I started the old Lubavitcher niggun of “*ach lelokim*.” After the next course, we sang “*hinei ma tov*” and finally “*Uforatzto*.” I then remarked that I was pleased that at last, even at 770, we were having “*Uforatzto*.”

The Rebbe answered “It is only a *hascholo* (beginning).”

FIRST DAY OF SHAVUOS

On the first day of Shavuos, before luncheon, we partook of the customary *milchig kiddush*. After a one hour break, we sat down—with the Rebbe, too—for Yom Tov lunch. A very happy atmosphere prevailed and the Rebbe said many words of Torah.

I mentioned that the Rebbe always stresses that Rashi wrote his commentary, so that even a five year old would understand. I told the Rebbe I would like to ask a question, even though my question may be “*ah narishe shaileh*” (a silly question).

The Rashi from this week’s parsha (Nosso 87:89), explains a few different points from the *posuk*, but he does not do so in the order of the verse, which is Rashi’s usual way. The Rebbe said, “The *farbrengen* of Shavuos comes before parshas Nosso, if I answer your question now, I too will be answering out of order!”

The Rebbe said, “The farbrengen of Shavuos comes before parshas Nosso, if I answer your question now, I too will be answering out of order!”

Today, the Rebbe again asked me to sing a niggun. I said that I wanted to sing “*al achas*,” but I did not know it properly. The Rebbe suggested that I ask Hendel Liberman (whom we all called Fetter—uncle—Hendel) to sing it. Fetter Hendel was delighted, but he did not sing the words, only the tune.

The Rebbe interrupted him, “No words? Give him a *siddur*!”

So Fetter Hendel started again, and once more, without the words, although he now held a *siddur* in his hands.

I then spoke about those who don’t listen to the Rebbe and then wonder why things are not going the way they should. I connected it with an old Jewish joke about a *ganef* (thief) who, without knowing whose house he was breaking into, came through the chimney of his Rabbi’s house in the middle of the night. The Rabbi was learning, and he looked up startled and asked, “What are you doing here, Yankel?”

Yankel answered, “Rebbe, I need to ask you a *shaileh* (question).”

“Nu!” (ask).

“*Vi azoi kricht men arois fun danent?*” (How does one scramble out of here?)

The Rebbe laughed and agreed with me, and said “Too many have the *teretz* before the *shaileh* (the answer before the question).”



SECOND NIGHT OF SHAVUOS

During the meal on the second night of Yom Tov, I related to everyone how in England, the name of Lubavitch and the Rebbe was becoming very well known.

The Rebbe said “We need to start thinking of establishing Lubavitch in an additional city.”

The Rebbe asked about our financial difficulties in England and then he said to me, “Since people think you are rich, in the end you will indeed become rich!”

The best and most wonderful moment was when I quoted someone who had stated to me that if you wanted to erect a new building, you just get the money and put it up! “Anyone,” I answered, “can put up a building with money. The *kuntz* (trick) is to put it up without money.”

Rashag then interposed, “How did you build then?”

“With the Rebbe and his *brochos*,” I replied.

What a precious moment it was! All were delighted with this answer, because it pointed out that one had to do what the Rebbe instructed and it would be crowned with success.

Incidentally, if I, personally, would have always done what the Rebbe told me to do, I would have had many great successes; I was good at telling others to take heed of the Rebbe’s advice.

At the subsequent farbrengen, Rashag approached the Rebbe for a *brocha* for his yeshiva. The Rebbe told him to follow the example of Manchester!

YECHIDUS

After Shavuos we had our *yechidus*. Upon entering, the Rebbe rose and asked [my wife] Roselyn to be seated. She sat, with paper and pencil in her hand, ready to write down the vital points that would arise but after one and a half hours of our *yechidus*, Roselyn had written “the Rebbe said that the farbrengen was made especially for me.” That was all she had written down!

We did enjoy a wonderful time with our Rebbe, where our communal and personal affairs were discussed and we got plenty of helpful and friendly advice.

SHABBOS NOSSO FARBRENGEN

On Shabbos Parshas Nasso, 12 Sivan, we were privileged to a farbrengen. During this farbrengen,

The Rebbe asked about our financial difficulties in England and then he said to me, “Since people think you are rich, in the end you will indeed become rich!”

the Rebbe did talk about that Rashi question I had asked during the Shavuos meals.² During the course of the farbrengen, the Rebbe distributed some bottles of mashke to various participants.

Then the Rebbe called me up to the top table and handed me his full tray of cake saying “this is commission for the Rashi”.

I asked the Rebbe, “What should I do with it?”

“*Zei vellen dir vaizen vos tzu ton mit dem*”

(they will show you what to do with it), said the Rebbe, looking at the yeshiva boys. I was practically mobbed by the yeshiva boys and just managed to salvage a small piece of cake for my wife!

FORMALLY DEMANDING A FARBRENGEN

On Tuesday, 15 Sivan, the Rebbe went to the Ohel. After the Rebbe got back we all davened Maariv, after which the Rebbe left 770 for home. Roselyn and I met the Rebbe in the street. The Rebbe touched his hat to Roselyn and asked her if she enjoyed Yom Tov in spite of my leaving her for the meals at the Rebbe’s table, to which Roselyn said, “Yes.”

I then thanked the Rebbe for the previous Shabbos farbrengen, and told the Rebbe it was most enjoyable. The Rebbe replied, “It was my pleasure.” Always the perfect gentleman is our Rebbe.

Since I have been coming to 770, beginning in 5719 (1959), there has been a farbrengen on almost every Shabbos I have been present. Please G-d, I hope this will continue. I was well aware that there was not meant to be a farbrengen on the upcoming Shabbos [B’haaloscha], which was the last Shabbos of our stay in New York this year. If one wants something, then one must ask for it. So, I then requested another farbrengen for the next Shabbos.

“Have a *ru’eker* (restful) Shabbos,” said the Rebbe. There is no farbrengen scheduled for this Shabbos. So there it was. It seemed quite clear, no farbrengen, definitely no.

Many of the yeshiva boys were telling me that they want a farbrengen; didn’t we all!

the new **WORLD**

**CHOF-CHES SIVAN—TRANSFORMING THE
UNITED STATES OF AMERICA**

ביום כ"ח סיון . . שאז התחילה תנופה חדשה בהחזקת והפצת התורה והיהדות והפצת המעיינות, ע"כ "קמ"ח אדמו"ר נשיא דורנו, ביסודו המוסדות המרכזיים "מחנה ישראל", "קה"ת", ו"מרכז לענייני חינוך", ונמשכה העבודה דמוסדות אלו במשך עשר שנותיו האחרונות בחיים חיותו בעלמא דין, ומוסיף והולך יותר (כהציווי "מעלין בקודש") לאחר הסתלקותו, שגם אז "אשתכח כו' יתיר מבחיוהי"...

On Chof-Ches Sivan, a new force took flight in the efforts of strengthening and spreading Torah and Yiddishkeit, and spreading the wellsprings of Chassidus. This was when the [Friediker] Rebbe, my father-in-law, established the central organizations of "Machne Yisroel," "Kehos," and "Merkos L'Inyonei Chinuch," whose work continued for the final ten years of his life in this world, and they still continue to grow and intensify even after his *histalkus*, when he is "found in this world even more than during his lifetime..."

(Shabbos Parshas Shelach, 28 Sivan 5749)

*Much of the information in this article is based on
Yemei Melech vol. 2, ch. 17.*

Europe was burning. A massive Jewish community that had survived and thrived through more than millenia of severe persecution was systematically being wiped out and mercilessly reduced to ashes.

Out of the inferno, the Frierdiker Rebbe miraculously arrived on the shores of the United States on 9 Adar II 5700.

His famous declaration being “America iz nisht andersh” (America is no different), the Frierdiker Rebbe immediately set out to transform the cold soil of America into a hub of Torah and Yiddishkeit.

In his diary written at 4:00 am on 10 Adar II, the Frierdiker Rebbe describes how “welcomed” his plan was:

“On Tuesday, 9 Adar II 5700, after the grand greeting ceremony... After we concluded the first meeting about establishing the yeshiva Tomchei Temimim in the United States, I was approached by two individuals, elderly American citizens, two of my best and most trusted friends. They said to me:

“...Unfortunately, we must inform you of the poor spiritual state of America today. It pains us to tell you that your best intentions of spreading Torah and *yiras shomayim* with good Torah education in this country, are simply impossible even with the greatest efforts. We feel that it is our obligation to save you from catastrophic failure, to uphold the honor of your holy forebears, our holy Rabbeim...”

“There is no need to describe how I felt at that moment, after hearing these words of my trusted friends. The bitter tears that poured from my eyes during that first *krias shema she’al hamitah* on American soil...”¹

The rest, as they say, is history. The yeshiva was founded and has flourished ever since.

But Yiddishkeit in America would not only flourish as it did in Europe. In fact, *hafatzas hamaayanos* in the lower hemisphere would eventually far surpass any precedent in previous generations.²

This came closer to being a reality a year and a half later, when the Rebbe and Rebbetzin arrived in the United States, on Chof-Ches Sivan 5701, (see The Complete Story of Chof Ches Sivan, Derher, Sivan 5777).



The Rebbe would later refer to this milestone as a “תנופה חדשה”—a new force in the spreading of Torah, Yiddishkeit and Chassidus, the result of the Frierdiker Rebbe establishing three new central institutions: Machne Yisroel, Kehos, and Merkos L’Inyonei Chinuch, which he entrusted the Rebbe with to lead.

In celebration of this date, we take a closer look at the “new force” that revolutionized Yiddishkeit in this hemisphere, bringing the world through its final steps to the *geula*.

~
America was a spiritual wasteland. Many of the Yidden who had immigrated here were not interested in Yiddishkeit. Physical possessions and materialism dominated the culture, leaving very little time for the traditions and practices of the “old world.”

Lubavitch was extremely small, being newly established in a foreign country. Many friends and supporters of Lubavitch were actually modern American *baalei batim*, quite distant from the true *chassidishe* passion and *hiskashrus* of the previous generations.

The Rebbe’s arrival in the United States marked the beginning of a new era in both of these areas.

Seeds would be planted and Yiddishkeit would sprout all over the country, in every demographic.

At the same time, the Rebbe re-educated Chassidim on what being a truly devoted Chossid means: How to meticulously follow the Rebbe’s every *hora’a* and carry out the Rebbe’s work with *chayus*. Everything is attainable, the Rebbe insisted. With perseverance and the right effort, Lubavitch would indeed grow and expand, reaching all corners of the globe.

This was the first opportunity for the Rebbe’s great light to emerge from hiding. Despite the Rebbe’s best efforts to conceal his true greatness, Chassidim were finally privy to the *kedusha* and *tzidkus* of the Frierdiker Rebbe’s younger son-in-law, especially once the Frierdiker Rebbe placed the responsibility of leading all these new Chabad activities on the Rebbe.

There are many stories demonstrating the Rebbe’s influence on the small Lubavitch community in New York through his monthly Shabbos Mevorchim farbrengens, in-depth letters answering Chassidim’s questions in *nigleh* and Chassidus and much more.³ In this overview, however, we will mainly focus on the three central *mosdos* that were the catalyst for the Rebbe’s revolution in the new world: Machne Yisroel, Kehos, and Merkos L’Inyonei Chinuch.



THE FRIERDIKER REBBE’S ARRIVAL TO THE UNITED STATES,
9 ADAR 5700.

Machne Yisroel

In the month of Sivan 5701, the same month that the Rebbe arrived in the US, the founding of Machne Yisroel was announced. The organization was launched by the Frierdiker Rebbe who placed the Rebbe in charge of running it.

“This is not a political party,” the Frierdiker Rebbe explained. “The membership dues are practical actions—not monetary fees.”⁴

In order to be accepted as a member of Machne Yisroel, one was required to do at least four “good things” each month and report on them back to headquarters. “Obviously, there should be much more done than these four things,” the Rebbe writes in a letter. “But we do need some sort of framework to be considered ‘membership dues’; something that is equally applicable and attainable for everyone.”⁵

There were many people who considered themselves members of Machne Yisroel, although they were not part of *anash*. Rabbi Hirshel Fogelman was once asked by the Rebbe to travel to Manhattan to meet a certain individual and tell him that he was coming on behalf of Machne Yisroel. When he reached the man’s office, he met a Yid who did not have a beard and was waiting for him to come. Hearing that Hirshel was there on behalf of Machne Yisroel, the man opened up a drawer, took out a pair of tefillin and gave it to Hirshel. (Presumably he was donating a pair of tefillin as one of his four monthly actions.)⁶

In addition, the organization orchestrated tactics on many fronts

to strengthen Torah and Yiddishkeit throughout the United States. Some of these included:

MAZ’HIREI SHABBOS

An effort to educate the masses about the importance of keeping Shabbos. One of the activities in this category was coordinating a “club” for women who took upon themselves never to do any shopping on Shabbos.

JEWISH SERVICEMEN

A special division was set up to assist and provide for the spiritual needs of Jewish men serving in the United States armed forces.

“One of the important activities of Machne Yisroel is to help Yidden put on tefillin, especially those in the armed forces,” the Rebbe writes in a letter. “Boruch Hashem, we have succeeded in this endeavor. Many people who have not put on tefillin for many years, or have never put on before in their lives, began fulfilling this great mitzvah. To help them

agree to do this mitzvah, Machne Yisroel has provided tefillin for them, either free of charge or at a nominal cost, delivered to them at their army bases... We also seek to uplift their spirits and strengthen their *emuna* by sending them *sefarim* and pamphlets, all free of charge...”⁷

The Rebbe sent a letter (like a “*nichtav-kloli*”) to all Jewish servicemen, along with a small pamphlet containing a “message” from the Frierdiker Rebbe to the soldiers, strengthening their spirits. Included was also the first paragraph of *Krias Shema* and a few *kapitlach* of Tehillim, selected by the Frierdiker Rebbe. The Rebbe also encouraged them to put on tefillin each and every day. “Those for whom it is impossible to don them in the morning, should put them on in the afternoon, before sunset...”⁸

CHEVRAS MISHNAYOS BAAL PEH

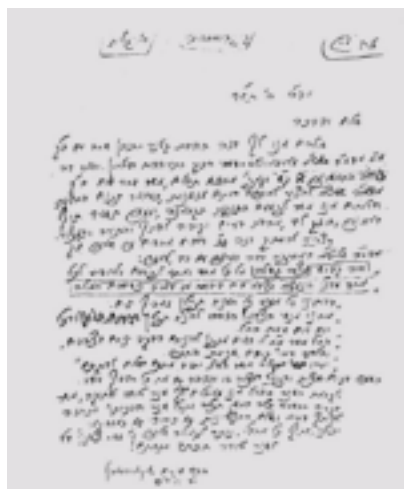
On Acharon Shel Pesach 5702, the Frierdiker Rebbe spoke of the importance of studying and reviewing Torah by heart. “The time we live in is such that we need to [spiritually] cleanse the air with words of Torah...”⁹

Machne Yisroel thus founded “*Chevras Mishnayos Baal Peh*,” dividing the *Shisha Sidrei Mishnah* amongst all its members, determined by a *goral*.

The launching ceremony took place on Isru Chag Shavuot, when the *goral* itself dividing the Mishnayos was held. The Frierdiker Rebbe participated in the ceremony, calling on all Jews to join this special initiative. Chassidim say that they often saw the Frierdiker Rebbe himself sitting on the porch at 770 reviewing *Mishnayos baal peh*.

In a letter dated 17 Iyar 5702, the Frierdiker Rebbe writes:

“To Machne Yisroel... Please subscribe me as a member of *Chevras Limud Mishnayos Baal Peh*. Please notify me which *perakim* fell in my lot. *Lalter P'teshuva, l'alter l'geula*. With



A LETTER THE REBBE WROTE TO BE TRANSLATED INTO ENGLISH FOR THE JEWISH SOLDIERS OF THE US ARMY, DATED EREV ROSH HASHANAH 5704.

blessings, Yosef Yitzchok.” (See *ksav yad kodesh*.)

At the first *siyum ha'mishnayos* ceremony which took place in 770, the Frierdiker Rebbe himself participated and addressed the crowd. The Rebbe opened the event with a deep and lengthy *pilpul*, a “*hadran*” in honor of the *siyum*.

This *siyum* ceremony became an annual event, and the Rebbe addressed each one with a lengthy *hadran*.

Chassidim related that in later years when the Frierdiker Rebbe could not personally participate in the event (due to his poor health), he listened to the Rebbe's talk through an intercom. That year, the Rebbe spoke for four hours!¹⁰

CHEVRAS TEHILLIM

In a *michtav-kloli* dated 14 Iyar 5702, the Frierdiker Rebbe announced that an international “*Chevras Tehillim*” would be founded. A group of people would gather every day in Yerushalayim, near the resting place of

Dovid Hamelech, and recite the entire Tehillim.

They would pray for: a) The Yidden in Eretz Yisroel and all over the world, that Hashem should awaken their hearts to *teshuva*; b) For all our young men serving in war; c) That Hashem should ease the suffering of *chevlei Moshiach*; d) The wellbeing of all Jews the world over, and that they should merit the coming of Moshiach speedily.¹¹

Machne Yisroel sent out notices to shuls and congregations all over to join in this project. Each congregation would host their own “*Tehillim gathering*” and sign up to be connected with the international Tehillim initiative, thereby connecting with the central *Chevras Tehillim* in Yerushalayim.

The Rebbe personally sent many letters to rabbonim and community leaders, urging them to involve their congregants in the *Chevras Tehillim*. The Rebbe also sent lists of names

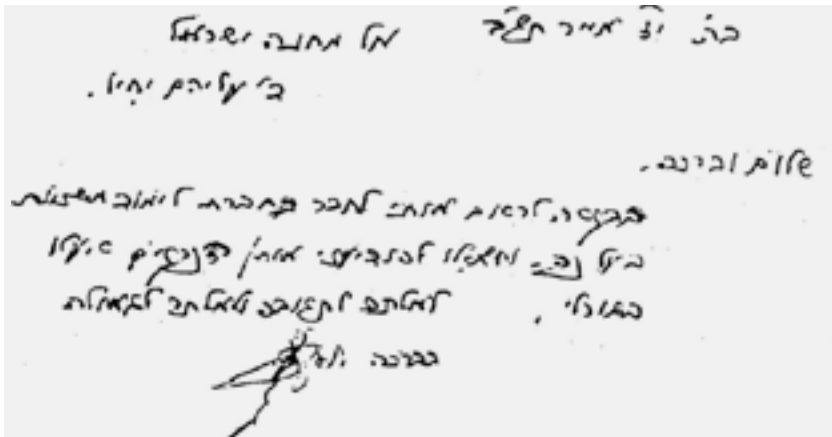
of members to the central Chevras Tehillim in Yerushalayim, asking them to daven on their behalf.

Agudas HaRabbonim

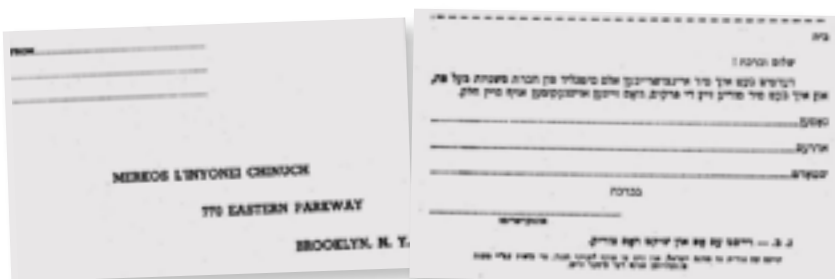
“Although I am not a member of Agudas HaRabbonim, with the permission of all those gathered here and especially the leadership, I'd like to take a few moments of your attention...”

With these words, the Rebbe began his speech at a conference of Agudas HaRabbonim members. After laying out the background and history of Machne Yisroel, the Rebbe requested that all the Rabbonim influence their congregants to join the programs of *Mishnayos ba'al peh* and *Chevras Tehillim*.

(Reshimos choveres 52)



FRIERDIKER REBBE'S REQUEST TO JOIN CHEVRAS MISHNAYOS BAAL PEH.



SIGN UP CARD TO JOIN CHEVRAS MISHNAYOS BAAL PEH.

One of the important tasks of Machne Yisroel, a recurring theme in many of the Frierdiker Rebbe's sichos and letters in those days, was to publicize that the terrible tragedies facing the Jewish nation—this was in the midst of the Holocaust—were actually the *chevlei Moshiach* (birth-pangs before Moshiach's coming). The slogan was “לאחרת לתשובה, לאתער”—“immediate *teshuva* will bring the immediate redemption.

The extent of Machne Yisroel's reach was immense and beyond the scope of this article. Many of the Frierdiker Rebbe's *hora'os* were disseminated through the offices of the Machne, funds distributing money to the poor were under its auspices, and much more.

The Rebbe Rashab

לזכות
הרה"ח' גדלי
וזוגתו מרת שרה לאה
ומשפחתם שיחי
אבערלאנדער

On Monday, Chof Mar-Cheshvan, the Rebbe Rashab is born to the Rebbe Maharash and Rebbetzin Rivkah in Lubavitch.¹

The child is named Sholom after Reb Sholom Shachneh, the Tzemach Tzedek's father, and Dov Ber after the Mitteler Rebbe.²

On 13 Nissan, the Tzemach Tzedek is *mistalek*. This affects the Rebbe Rashab greatly.⁴

By the time the Rebbe Rashab reached *bar mitzvah* age, he is enormously proficient in Torah study.⁷

The Rebbe Rashab begins to write transcriptions of the Rebbe Maharash's *maamarim*, with added explanations and commentary.

On 13 Tishrei, the Rebbe Maharash is *mistalek*. The Rebbe Rashab is deeply and powerfully affected.¹¹ The Rebbe Rashab begins guiding *anash*, and accepts the *nesius*.¹²

The Rebbe Rashab works to combat the decree expelling Jews from Moscow, getting it postponed, and then helping the expellees.¹³

תרכ"ד

At the Rebbe Rashab's *upshearnish*, the Tzemach Tzedek spiritually annoints the Rebbe Rashab, as previous Nesiim were.³

תרכ"ב

The Rebbe Rashab completes the study of all 6 *sedarim* of Mishnayos by heart.⁵

The Rebbe Rashab begins to write personal *reshimos* on *nigleh*.⁶

תרכ"ה

The Rebbe Rashab marries Rebbetzin Shterna Sarah on 11 Elul in Avrutch, where the *kallah*'s father, the Rebbe Rashab's uncle resided.⁸

תר"מ

The Rebbe Rashab begins to be involved in communal activism. He is slandered to the Government, and is forced to leave Lubavitch for several months, until the accusations are proven to be false.

The Rebbe Maharash begins to give the Rebbe Rashab special attention, more than to his brothers and brothers-in-law.⁹

On 12 Tammuz, the Rebbe Rashab's only son, the Frierdiker Rebbe, is born.¹⁰

תרמ"ד

The Rebbe Rashab spends parts of this year and the coming in resort and spa towns for health reasons.

תרנ"ג

The Rebbe Rashab reestablishes the committee of communal activists in Petersburg.¹⁴

Beginning at *Maariv* on Rosh Hashanah, the Rebbe Rashab davens in the Rebbe Maharash's place in the shul. (Until then, the Rebbe Rashab had davened in the same place he used while the Rebbe Maharash was alive.) Overall, during this year the Rebbe Rashab accepts every aspect of the *nesius*, including set times for *yechidus*, answering questions, handwritten responses, earmarking *maamarim* for distribution, and more.¹⁵

The Rebbe Rashab establishes committees to send *matzah* to Jewish soldiers stationed in the Far East during the Russo-Japanese War, both this year and the following year.²¹

The Rebbe Rashab prepares a detailed program called *Machzikei HaDass*, and conveys it to Rabbi Breuer and the learned, G-d-fearing Rabbi Yaakov Rosenheim.²²

The Rebbe Rashab makes numerous trips to Petersburg related to the Rabbinical Congress, serving in various committees.²³

On 17²⁵ Cheshvan, the Rebbe Rashab leaves Lubavitch, moving to Rostov-on-Don.²⁶ He establishes a yeshiva in Georgia.²⁷

On Motzei Shabbos, 2 Nissan, the Rebbe Rashab is *mistalek*. His holy resting place is in Rostov.²⁸

1. Chanoch Lanaar p. 6
2. Sefer Hamaamorim 5710 p. 163
3. Ibid.
4. Chanoch Lanaar p. 9
5. Sefer Hasichos 5704 p. 149
6. Ibid p. 10
7. Ibid p. 9
8. Ibid.
9. Chanoch Lanaar p. 10
10. Ibid p. 11
11. Ibid.
12. Hayom Yom p. 16 (Shalshes Hayachas). It should be noted that initially, the Rebbe Rashab refused to
13. Chanoch Lanaar p. 12
14. Ibid.
15. Chanoch Lanaar p. 12.
16. Chanoch Lanaar p. 13.
17. Ibid
18. Kuntres Umaayon p.17

On 15 Elul, at the *sheva brachos* celebration of his only son, the Friedliker Rebbe, the Rebbe Rashab announces the establishment of Yeshivas Tomchei Temimim.¹⁶

The Rebbe Rashab publicizes, for the first time, a letter opposing Zionism. He protests vigorously against those who would spread *haskalah*.¹⁷

In Kislev, the Rebbe Rashab publicizes the well-known letter declaring that Yud-Tes Kislev in the Rosh Hashanah of Chassidus.¹⁸

On Yud Aleph Nissan, the Rebbe was born. During the period before and after the Rebbe's birth, the Rebbe Rashab sends six telegrams to Harav Levi Yitzchok with detailed instructions about his care, and brachos for the newborn baby and his family.¹⁹ The Rebbe Rashab establishes a cloth factory with the help of the wealthy Foliakov brothers. The factory, located in Dubrovna in the Mogilev region, provided *parnasa* to some 2000 *Yidden*.²⁰

The Rebbe Rashab sends a group of students, led by Harav Shneur Zalman Havlin, to Chevron to establish Yeshivas Toras Emes, following in the spirit of Yeshivas Tomchei Temimim.²⁴

The Rebbe Rashab successfully advocates that a draft exemption be given to 2182 rabbonim, *shochtim*, *chazzanim* and so on.²⁸

- (see Derher Kislev 5772 "Rosh Hashonah LaChassidus" about the letter and time period).
19. Hayom Yom p. 20 (Shalshes Hayachas); *Early Years*, p. 21.
20. Sefer Hamaamorim 5710 p. 197, Hayom Yom p. 16 (Shalshes Hayachas).
21. Sefer Hamaamorim 5665 p. 354 (hosafos); in English on chabad.org.
22. Chanoch Lanaar p. 12.
23. Ibid p. 13 (A Chassidisher Derher Teves 5778 "No Backing Down").
24. Ibid p. 15.
25. This is the date given in Hayom Yom. In Chanoch Lanaar, the date given is 16 Cheshvan.
26. Ibid.
27. Ibid p. 16.
28. Ibid.
29. Ibid.

לזכות
החיילת בצבאות ה'
ברכה תחי'
לרגל הולדתה ח' אדר ה'תשע"ח
ולזכות הוריהם
הרה"ת ר' ארי' לייב
וזוגתו מרת אריאלה ליבר שיחיו לבנר
נתרם ע"י זקיניה
ר' מנחם שלום
וזוגתו מרת שושנה יפה
סיגלשטיין



DEVOTED CHOSSID, MAN OF THE WORLD



THE FASCINATING LIFE OF REB URIEL TZIMMER

Reb Uriel Tzimmer was a fascinating personality.

Possessing a brilliant mind, he was fluent in some seventeen languages and many secular subjects, and was equally versed in Shas and *poskim*.

On top of all that, he was a dedicated Chossid of the Rebbe.

His many talents and unique persona earned him a special place in 770. He worked in *mazkirus*, and was often sent by the Rebbe on mysterious *shlichus'n*, the nature of which remain unknown to this day.

BIRTH AND UPBRINGING

Reb Uriel Tzimmer was born in Vienna in 5680 to a traditional yet non-observant family. Young Uriel was the apple of his parents' eye. He was blessed with a warm heart and he also showed early signs of genius. When the family moved to Eretz Yisroel shortly before World War II, Uriel enrolled in the famous Herzliya Hebrew Gymnasium.

Among his studies, he chanced upon a song written by the famed poet Chaim Nachman Bialik, called "Hamasmid," which described the life of a yeshiva *bochur* who studied Torah assiduously. The song's subject piqued his interest, and he began to visit yeshivos in the Tel Aviv area. He was impressed by what he saw and over time began keeping Torah and mitzvot.

Being very strong-minded, he wasn't moved by the ridicule of his staunchly secular classmates; even his mother's protests didn't sway him. When she threatened to cut off his newly grown long *peyos* in middle of the night, he was unsure whether she was jesting, so he began to sleep with bandages on his *peyos*.

After graduating high-school, he began studying Orientalism in a university in Yerushalayim, while

simultaneously becoming fluent in numerous languages. He lived near Meah Shearim, and there he developed a relationship with members of the Neturei Karta. He grew close to many of the prominent rabbanim of the Yerushalmi *kanaim*, among them Reb Yosef Tzvi Dushinsky and the Brisker Rav, and developed close friendships with many of the *askanim* in those circles.

Uriel was an ideologue; the moment he felt that a specific teaching or ideology was true, he was ready to fully incorporate it into his life. After his wedding, he began wearing a long *chalat* and a *shtreimel*, and energetically began using his talents to spread the ideology of the Neturei Karta. A gifted writer, his articles were razor-sharp and powerful, and quickly became very sought out by all newspapers.



He soon became the editor of *Hakol*, where he published article after article attacking the Zionists and any religious Jew who dared to cooperate with them. So dedicated he was, that *Hakol* was the only newspaper published in Yerushalayim during the siege in the War of Independence. "There was no electricity," his sister later related, "so he prepared the printing plates by hand. He would arrive home with a blackened shirt, to his wife's consternation. She wasn't worried about the labor of cleaning it; there was simply no water with which to do laundry..."

CONNECTING WITH CHABAD

At the close of World War II, many organizations began sending representatives to Europe to assist the refugees in the DP Camps. Reb Uriel was involved with Agudas Yisroel at the time, but they were

WHEN SHE THREATENED TO CUT OFF HIS NEWLY GROWN LONG PEYOS IN MIDDLE OF THE NIGHT, HE BEGAN TO SLEEP WITH BANDAGES ON HIS PEYOS.

not in a financial position to send a representative, so Reb Uriel volunteered to travel at his own expense.

In Germany, he chanced upon the DP camp in Poking where he met a large contingent of Chabad Chassidim. This wasn't his first encounter with Chabad. In Yerushalayim, he had sometimes joined the Chassidim for a *shiur* Tanya or a Chassidisher farbrengen, so he was pleased to meet the Chassidim in Poking and spent time in their presence.

His encounter with the Russian Chassidim impacted him greatly. He was so impressed by their *mesiras nefesh* that he published his impressions in the religious newspapers of Yerushalayim upon his return to the Holy Land. He began frequenting the Chabad Shul in Meah Shearim more often for *shiurim* and farbrengens, and grew very close with the Chassidim there. In time, he began to identify as a Lubavitcher Chossid.

After the *histalkus* of the Frierdiker Rebbe, his relationship stalled. He heard that the new Rebbe had studied at university, and the *kanaim* of Yerushalayim accused Lubavitch of Zionist views. Still a vehement *kanai*, he felt a bit estranged by these developments.

This all changed in 5712. After some ten years of marriage, Reb Uriel and his wife hadn't been blessed with children and they embarked on a trip to the United States for medical treatments.

THE YECHIDUS

Arriving in the US, Reb Uriel utilized the opportunity to enter *yeichidus* with the Rebbe. He brought

all his questions about Chassidus, Zionism, and what not. His *yeichidus* lasted *four hours!*

The *yeichidus* totally changed his perspective.

"This isn't what we thought," he wrote in an animated letter to a friend back home in Eretz Yisroel. "The Rebbe has clear views on *everything*."

For the next ten years when Reb Uriel lived in Williamsburg, he became a devoted Chossid of the Rebbe. He merited many long letters and hours of *yeichidus'n*, (he once wrote, "my personal miracle by the Rebbe is that Rabbi Hodakov doesn't carry live ammunition...") and would join the Rebbe's Yom Tov and weekday farbrengens.

Reb Uriel was proficient in many languages: Hebrew, Yiddish, English, French, German, Russian, Polish, Czech, Spanish, Portuguese, Arabic, Turkish, Italian, Dutch, Hungarian and more. He was employed as a



A YOUNG URIEL TZIMMER.

translator in the United Nations where he developed many relationships with prominent ambassadors. One deep friendship evolved between him and the ambassador of Soviet Russia! In time, these connections were utilized for various important *shlichus'n* from the Rebbe.

Mazkirus too, made use of his many talents. Some years after his arrival, Reb Uriel became the Rebbe's translator. One time he translated a letter from the Rebbe into Portuguese, and to his surprise, he received it back from the Rebbe with corrections...

He also translated the entire Tanya into Yiddish, and did many other jobs



REB URIEL (RIGHT) AT HIS TYPEWRITER IN THE OFFICE OF THE HAKOL NEWSPAPER, WHERE HE SERVED AS EDITOR.



THE REBBE'S HAGAOS ON REB URIEL TZIMMER'S TRANSLATION OF THE TANYA.



TWO PUBLICATIONS REB URIEL TZIMMER WORKED ON FOR KEHOS.

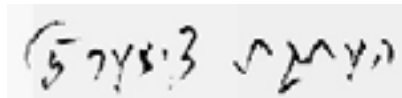
for Kehos and Lubavitch in general. He would author articles describing life around the Rebbe, about fabrengens and Yomim Tovim, and they would be printed in numerous

languages. Many of those articles—essentially the first *yomanim*—were often edited by the Rebbe himself.

Additionally, Reb Uriel worked on preparing the Rebbe's *sichos* for the Rebbe to be *magiah*, later published in *Likutei Sichos*. [In the preface of *Likutei Sichos* vol. 2, published shortly after Reb Uriel's passing, there is a special mention of him as “one who expended much time and effort in editing these *sichos*...]

Many of the stories of Reb Uriel are known from a collection of letters he wrote to Reb Tuvia Blau, who was a young *bochur* in Eretz Yisroel at the time. Reb Uriel was acquainted with his family, but little did Tuvia know that the correspondence began only at the Rebbe's behest, in order to be *mekarev* young Tuvia to Chabad.

These letters are a treasure trove of information about 770 and life around the Rebbe, and also give an



inside glimpse into the life of a semi-*mazkir*. He shares information such as the Rebbe's schedule, the format of *yechidus*, the Rebbe's views on many current events, and much more.

HO'ADERES VEHO'EMUNA, TZU VEMEN TZU VEMEN?

Reb Uriel relates the following story in a letter to Reb Tuvia Blau:

“After *shacharis* on Shabbos Bereishis, Rabbi Hodakov approached me with a message from the Rebbe. He said the Rebbe had listened to the children singing the Yerushalmi song “*Ho'aderes Veho'emuna, Tzu Vemen Tzu Vemen*,” and they had translated the words *tzu vemen* to other languages, Hebrew and then English. The Rebbe liked the idea, and asked that during the second *fabrengen* that afternoon, the continuation to the *Simchas Torah* *farbrengen*, they should sing the song, with each stanza sung in a different language.

“Being that I know many languages, the Rebbe asked that I lead the singing together with the children.

“You can imagine how uncomfortable it was for me to do such *shtick* in front of approximate one thousand people, *kein yirbu*, and in the Rebbe's presence. However, I had no choice; I was commanded to do so.

“We sang the song in Hebrew, Yiddish, English, French, Russian, German, Spanish, Portuguese, Czech, Polish, Arabic, Turkish, Italian, Dutch, Hungarian, and perhaps some more.”

ZIONISM

During his first *yechidus*, the Rebbe encouraged Reb Uriel to continue using his literary talents in the United States. He began authoring articles for

לזכות
הרה"ת ר' ישראל מנחם
וזוגתו מרת ח'ל אסתר טובא
ומשפחתם שיחיו
ריטשער



DIPLOMACY

THE REBBE'S BATTLE
TO SAVE RUSSIAN JEWRY

Penetrating the Impenetrable

For many generations, the Jewish community in Russia was one of the biggest throughout the world. As the Rebbe pointed out, that area was actually home to “רוב מנין ורוב” —the majority of the Jewish community both in numbers, as well as when measuring by importance. After all, it was there that the Baal Shem Tov was born and began the revelation of Chassidus.

But for most of the twentieth century, the immense Jewish population was tormented and

persecuted, until it went almost completely silent. What became known as the “Iron Curtain” was sealed shut, and it became a crime even to try to leave the clutches of the oppressive regime.

Throughout all those years, Lubavitcher Chassidim held a clandestine network of underground Jewish activity, guided and encouraged (sometimes in the most miraculous of ways) by the Rebbe in New York.

For decades, leaving the Soviet Union for most Jews was an unattainable fantasy. Aside

for a handful of Yidden who managed to escape in a special operation shortly after the war, leaving the country proved to be impossible.

A world away in Crown Heights, the Rebbe never ceased to act, speak, and cry on behalf of Russian Jewry. At almost every major farbrengen, the Rebbe would say a special “*l’chaim*” for them, blessing them that very soon they’ll merit a complete *geula* from their bitter predicament.

Finally, at the end of the 5710s, small amounts of Yidden were able to trickle out and



10 SHEVAT 5735, JEM 102927

penetrate the curtain to freedom. In a letter written to the administration of Tzach in Eretz Yisroel in 5716 (Igro Kodesh vol. 12, p. 154), the Rebbe urges them to use the opportunity and do all they can to help Yidden get out of Russia. (“Remember what the Torah says about a *ger*,” the Rebbe writes candidly, “and the reason why we need to be sensitive to him: כי גרים הייתם—you yourselves were strangers in Mitzrayim. The analogy is obvious...” I.e. the Rebbe was telling the Chassidim in Kfar Chabad, most of whom were themselves immigrants from Russia, to remember what it felt like being trapped behind the Iron Curtain.)

At the same time, the Rebbe warned that all efforts in persuading the Russian government to allow people to leave should be done in a calm and civilized manner. (Igro Kodesh vol. 12, p. 312).

Then as the 5720s progressed, the situation seemed to be easing. In 5726, some families were able to leave. (See Igros Kodesh vol. 24, p. 49, “Now is an opportune time to receive a permit to leave...”)

Then came the Six-Day War.



The victory of the Six-Day War in 5727 raised Jewish pride throughout the Soviet Union. Many began to openly identify themselves as Jews, and there was a surge in the amount of people trying to emigrate to Eretz Yisroel. But the difficulties of living in Russia grew in tandem: following the Arab nations’ defeat, Soviet Russia cut ties with Eretz Yisroel and many

of those who tried obtaining visas lost their jobs, were interrogated and sent to prison.

It was during this period that demonstrations for the Jews of Russia became the most popular Jewish cause worldwide, with huge events taking place in Washington, Tel Aviv and other capitals throughout the world. One might think that this was a positive development: Jewish people were finally expressing solidarity with their brothers in exile and pushing for them to be released. In fact, most of the Jewish establishment was on board with the movement. “Let my people go!” they proclaimed, as they sought to isolate the Soviet government until they would open the doors to immigration.

The Rebbe was the single voice against these protests. As he would later articulate at length at various farbrengens, the Rebbe said that public pressure was only serving to antagonize the Russians and causing them to harden their stance. Furthermore, it was endangering the lives of millions of Russian Jews, who were hostages of the Communist regime. Shortly after the first major demonstration was held in New York in 5729, the Rebbe summoned Mr. Yoram Dinstein, a member of the Israeli consulate and Mossad, along with Mr. Zvi Kaspi, to a *yechidus*.¹

The Rebbe told them that, in his opinion, any further demonstrations should be held off for the time being. Noting that Pesach was coming around the corner and that the channels needed to remain open for the



A SOVIET VISA.

Yidden to receive their needs for Pesach, the Rebbe emphasized that he was only asking them to delay the demonstrations temporarily, with the expectation that the Russians would reciprocate. If no further demonstrations were held, the Rebbe said, he had information that 5000 Jews would be freed that year (a bold statement when immigration from Russia at the time numbered in the hundreds). If this doesn’t work, the Rebbe added, you can always continue the demonstrations after Shavuot. The Rebbe completed his words by saying, “This is my request from the Israeli government.”

Mr. Dinstein wrote up a detailed memo of the *yechidus* and sent it to his superior, who in turn brought it up to Prime Minister Levi Eshkol. After two weeks, Mr. Dinstein returned to the Rebbe—together with a higher-up in the Mossad, Mr. Nechemia Levanon—to relay



DEMONSTRATIONS AGAINST THE SOVIET UNION IN ISRAEL.

that the Israeli government had decided to continue with the demonstrations, against the Rebbe's advice.

In their recollection of the *yechidus*, the two officials noted that the Rebbe was very disappointed, as he again laid out the reasoning against the demonstrations. The discussion turned heated at times but ended with the diplomats promising to pass the information to their superiors.

Prime Minister Eshkol died of a heart attack just ten days later. Mr. Dinstein says that had he survived and heard the Rebbe's position again, the government's approach may have changed. But when Golda Meir took over the government, he says, it seems that the Rebbe realized that she wouldn't be open to outside opinions, and he stopped pursuing this avenue.

The Rebbe would continue fighting the public demonstrations on various fronts for almost two years: in *yechidus*'n with activists, letters,

press-releases and in at least one Shabbos farbrengen in 5730, but it remained relatively muted. Finally, at the farbrengen of Yud Shevat 5731, the Rebbe came out against it publicly, in two long *sichos* that were heard around the world.

The Rebbe's opinion on this matter went against the Israeli government and the entire Jewish establishment.

The False Narrative

In order to appreciate the Rebbe's stance, one must first understand how others portrayed the issue, with many still erroneously seeing it this way today. In their view, at one point in the late 5720s, the Jewish world began to wake up to the plight of Russian Jewry, and more and more people started demonstrating on behalf of their brethren. As the pressure ratcheted up, the Russian government began allowing Jews to emigrate.

These efforts were given a boost when, in 5730, a group of

seventeen refuseniks hatched a plan to hijack a plane out of the Soviet Union. They were caught by the KGB as soon as they arrived at the airport, and two of them were subsequently sentenced to death. Following demonstrations in Jewish communities around the world, their death sentences were commuted to hard labor. In addition to galvanizing the Jewish community to demonstrate, this episode proved (according to them) that the pressure was effective. As the demonstrations continued throughout the following years, more and more Jews were freed from the Soviet Union and the refuseniks asked the Jews in the diaspora to raise awareness for their plight, not to allow their suffering to pass in silence.

The Effectiveness of Demonstrations

In this farbrengen,² the Rebbe spoke with great anguish about the situation of the Jews in Russia, and dissected the narrative of the protestors piece by piece, showing their fallacies on both a factual and a logical level.

The only actual effect the demonstrations were having, the Rebbe said, was that hundreds of people who had been promised exit-visas were now stuck in Russia. "People ask, how do I know that my approach is then correct one?" the Rebbe said. "I will relate the story as it occurred—although it puts Yidden in a negative light, I no longer have a choice in the matter. This was at the beginning

BRING *it* HOME!

A CHASSIDISHER DERHER

available in stores, or delivered to your door!



» www.Derher.org/subscribe



מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר נשיא דורנו
בקשר עם יום הבהיר כ"ח סיון
יום בו ניצלו כ"ק אדמו"ר נשיא דורנו והרבנית הצדקנית נ"ע
מעמק הבכא האירופאי והגיעו צלחה לארצות הברית
ביום ב', כ"ח סיון ה'תש"א



נדפס ע"י ולזכות
הרה"ת ר' מנחם מענדל וזוגתו מרת לאה שמחה ומשפחתם שיחיו
נאטיק

לעילוי נשמות
הרה"ח הרה"ת ר' שמואל אייזיק הלוי ע"ה
בהרה"ח הרה"ת ר' אברהם הלוי ע"ה
פאפאק
נפטר ליל ש"ק פ' במדבר, ה' סיון
ערב חג השבועות, ה'תשע"ב
ת.נ.צ.ב.ה.

נדפס על ידי בתו וחתנו
מרת חי' רבקה ובעלה הרה"ת ר' דוד פלדמן
ומשפחתם

לזכות
ד"ר צבי וזוגתו מרת מיכל ומשפחתם שיחיו
פיינוילבר

לזכות
הרה"ת ר' שמואל וזוגתו מרת נחמה מטיא
ומשפחתם שיחיו
פלס

DEDICATED BY
CHABAD LUBAVITCH OF WESTPORT

הרה"ת ר' יהודה לייב וזוגתו מרת נחמה דינה
ומשפחתם שיחיו
קאנטאר

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

לזכות
הרה"ת ר' בן ציון הכהן וזוגתו מרת חנה ומשפחתם שיחיו
פרידמאן

לזכות הרה"ת ר' מנחם מענדל שיחי' הרץ
והכלה המהוללה מרת רבקה תחי' לברטוב
לרגל חתונתם בשעטומ"צ י"ז סיון ה'תשע"ח

נדפס ע"י הוריהם
הרה"ת ר' ברוך וזוגתו מרת חנה שיחיו הרץ
הרה"ת ר' יוסף יצחק וזוגתו מרת רחל שיחיו לברטוב

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר
נדפס ע"י הרוצה בעילום שמו

לזכות החייל בצבאות ה'
לוי שיחי'
לרגל הולדתו ח' אדר ה'תשע"ח
ולזכות אחיו מנחם מענדל שיחי'

נדפס ע"י הוריהם
הרה"ת ר' יוסף דוד וזוגתו מרת רבקה שיחיו שטראקס

לזכות
הרה"ת ר' לוי יצחק וזוגתו מרת מרים יוכבד שיחיו
גאלדשטיין
לרגל יובל חתונתם החמש עשרה לאיוש"ט
ר"ח ניסן ה'תשע"ח

**מוקדש לחיזוק ההתקשרות לנשיא דורנו
ב"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע**
בקשר עם יום הבהיר כ"ח סיון

לזכות

הרה"ח הרה"ת ר' משה מאיר הכהן וזוגתו פנינה שיחיו
בניהם ובנותיהם מנחם מענדל הכהן, יאכע גאלדע, גיטל, לוי יצחק הכהן, ודבורה לאה שיחיו
ליפשיץ
שלוחי ב"ק אדמו"ר בעיר פורט לודרדייל פלורידה
לברכה והצלחה רבה, בכל אשר יפנו בגשמיות וברוחניות

לזכות

החתן הרה"ת ר' מנחם מענדל והכלה המהוללה מרת סימא חאשא שיחיו
צויבל
לרגל חתונתם י' סיון ה'תשע"ח
ולזכות הוריהם
הרה"ת ר' יוסף יצחק וזוגתו מרת חנה שיחיו **צויבל**
הרה"ת ר' אהרן ליב וזוגתו מרת ראשא זעלדא שיחיו **ראסקין**

לזכות

המלומדים, הצוות, והועד של ישיבת
תומכי תמימים ליובאוויטש מאנטרעאל קנדה
להצלחה רבה ומופלגה בעבודתם הק'
נדפס ע"י
הרה"ת ר' בן ציון וזוגתו מרת פייגא
ומשפחתם שיחיו טרייטעל

לע"נ

הרה"ת ר' יהודה לייב ע"ה בן ר' מרדכי ע"ה
נלב"ע ד' סיון ה'תשע"ג
ולע"נ זוגתו מרת איטא ע"ה בת ר' שלמה ע"ה
נלב"ע כ"ד אייר ה'תשע"ה
ביסטריטצקי
נדפס ע"י משפחתם שיחיו

לעילוי נשמת

הת' מנחם מענדל הלוי ע"ה
בן יבלחט"א הרה"ת ר' שלום הלוי שליט"א ברוכשטט
נלב"ע א' סיון ה'תשע"ז
נדפס ע"י גיסו ואחותו
הרה"ת ר' מנחם טוביה וזוגתו מרת הינדא יוכבד
ומשפחתם שיחיו גרייזמאן

לזכות

החתן הרה"ת ר' לוי שיחי טעוועל
והכלה המהוללה מרת חנה פייגא תחי' סיימאן
לרגל חתונתם בשעטומ"צ כ' סיון ה'תשע"ח
נדפס ע"י הוריהם
הרה"ת ר' אפרים וזוגתו מרת נחמה דינה שיחיו סיימאן
הרה"ת ר' פנחס וזוגתו מרת רבקה שיחיו טעוועל

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

A Chassidisher Derher
Vaad Talmidei Hatmimim



770 Eastern Parkway
Brooklyn, New York 11213