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A *תשובה על חורבן* CHASSIDISHER DERHER

SIVAN 5774
ISSUE 20 (97)

TRANSFORMING TRAGEDY

IN THE AFTERMATH OF A CALAMITY
THE REBBE ENCOURAGES THROUGH SENDING SHLUCHIM

CHILDREN *at the* FOREFRONT

THE REBBE'S QUEST
TO BRING EVERY JEWISH CHILD
TO ASERES HADIBROS

בס"ד

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A *חסידישער דער* **CHASSIDISHER DERHER**

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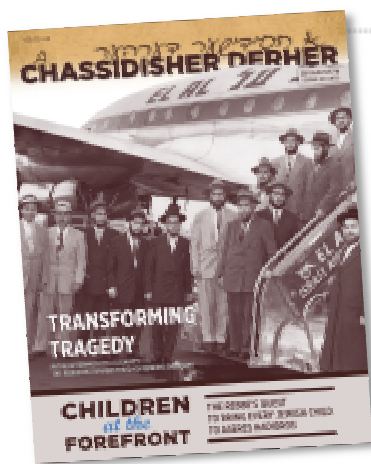
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ABOUT THE COVER:

The unique picture featured on the front cover was taken just a short while before the Shluchim embarked upon their mission. Standing from Right to Left: Mr. Matis Prizel (of Treiser Tours, who coordinated the trip), Rabbi Shmuel Fogelman, Rabbi Avrohom Korf, Rabbi Faivel Rimler, Rabbi Yosef Rosenfeld, Rabbi Shalom Dovber Butman, Rabbi Hodakov, Rabbi Dovid Schochet, Rabbi Shalom Dovber Shemtov, Rabbi Shlomo Kirsh, Rabbi Yehuda Krinsky, Rabbi Dr. Nissen Mindel, Mr. Herman Treiser (of Treiser Tours).

Editorial

The current month of Sivan is of special significance to us as Chassidim, bearing the date of Chof-Ches Sivan, the day the Rebbe and Rebbetzin arrived on the safe shores of the United States from Nazi-occupied Europe.

The importance and relevance of a miracle is expounded in Halacha. A miracle which happened to an individual holds little, if any, significance to others. A miracle which occurred to one's father, even more so to oneself, is of great importance.

However Chassidus adds an additional level which surpasses the others in importance: A miracle which occurred to one's Rebbe. A Nosi is one with the Yidden of his generation, as the Rambam writes¹ that the king is the heart of all Yidden. Hence, a miracle which occurred to a Nosi is of far greater importance than a miracle of one's father.²

Being that the exact date of the Rebbe's arrival was not known until the fifth volume of the Frieddiker Rebbe's Igros Kodesh was published in 5743,³ it was only in the later years of the Rebbe's nesius that "Chof Ches Sivan" was marked by Chassidim worldwide as a day of celebration, with Farbrengens and *Hachlotos Tovos* in the field of *Hafotzos Hamayonos*. From 5747 on, the Rebbe was *magiah* a Maamor in honor of the day, and in 5751, gave out to men, women and children the Kuntres "Chof Ches Sivan 5751", which was published in honor of the 50th anniversary of the Rebbe and Rebbetzin's escape.⁴

Boruch Hashem, there is never a dull moment with A Chassidisher Derher Magazine!

This current issue, replete with *geshmake verter* and stories is sure to be well-received and enjoyed by our readers. In addition to the timely articles about the Yom Tov of Shavuos, a focal point highlighted within the pages of this edition is of great relevance to the bochurim, the Rebbe's chosen men.

In response to a devastating tragedy that befell the Chassidim of Eretz Yisroel in the early years of his *nesius*, the Rebbe selected and sent a group of young bochurim on a daring mission to uplift and inspire the disheartened crowd, bringing fresh regards from the Rebbe and carrying his message to every point on their special trip.

As you will read in an unprecedented compilation casting light on the nature of this episode, these bochurim may not have

seemed to be the most eligible and capable in their own right, yet the Rebbe entrusted them with this most important task, and with their sincere, unconditional dedication to the Rebbe, they succeeded in touching the lives of all those they encountered. More than their own personal qualities, the burning *hiskashrus* to the Rebbe emanating from them all and the loyalty to the *shlichus* he had given them left a profound and everlasting impression on all.

It is our hope that our readers will be inspired just as well to strengthen their own dedication to the Rebbe's wishes, especially the bochurim, in whom the Rebbe placed all the necessary *kochos*, trusting that they will be maximized to the utmost.

Perhaps a most telling chapter recounted in this issue is the story of "והשיב לב אבות על (די) בנים"; a *mivtza* launched by the Rebbe around Pesach time in 5740.

In a fierce campaign to unite and educate all the Jewish children around the world, the Rebbe stepped out of routine practice, holding scores of surprise *farbrengens*, *sichos*, and children's rallies within the course of a short few months.

This amazing operation culminated with the founding of "Tzivos Hashem" during Tishrei, 5741, unifying all Jewish children in an army to fight off the last moments of *galus*. The sense of urgency could be felt throughout; the need to finally and totally complete the battle and bring *Moshiach*.

A timely message indeed, for us as Chassidim, and especially the Rebbe's bochurim. As we approach Gimmel Tammuz yet again, but now for the 20th (!) time, we are painfully reminded of our dark *galus* and the desperate need to bring the *geulah* immediately. Resonating are the words written by the Rebbe in his holy handwriting just before the first Yud Shevat, 5711:

"ר' אברהם, מ'דארף צוריק אראפבריינגען דעם רבי'ן. אזוי איז צו שווער - סיי פאר מיר, און סיי פאר איין. און ווער האט הנאה דערפון?"

With Hashem's help, long before then we will have the *geulah* and be reunited with the Rebbe, and as the Rebbe said many times, we will carry out all the *hachonos* for the Yom *Hahilula* together with the *Baal Hahilula*, *teikef umiyad Mammosh!*

ר' אברהם, מ'דארף צוריק אראפבריינגען דעם רבי'ן. אזוי איז צו שווער - סיי פאר מיר, און סיי פאר איין. און ווער האט הנאה דערפון?

1. Hilchos Melachim 3:6

2. See the sicha of Yud Beis Tammuz 5710 (Toras Menachem vol. 1 p. 127)

3. Based on the letter dated 28 Sivan; p. 396

4. See A Chassidisher Derher magazine issue 4 (Tammuz 5772) for an essay on this topic.



CREDITS: JEM/THE LIVING ARCHIVE

Not on Our Watch!

With Gimmel Tammuz just one month away, each and every chossid reminds himself of the dark galus we find ourselves in and the desperate need for the geulah. In this spirit, we bring these powerful words of the Rebbe about the meaning of true hiskashrus to a nossi, and the heartfelt plea of every Yid to be together with his Moshe Rabbeinu.

Before the Yidden entered Eretz Yisrael, Hashem commanded Moshe to go up to Har Nevo, where he was to pass away. Rashi writes that when Moshe was going to ascend Har Nevo, the Yidden said: "We swear that if we notice Moshe [ascending the mountain to pass away], we will not let him do so. The man who brought us out of Egypt...and gave us the Torah, we will not let him."

The Rebbe learns a powerful lesson from this story.

The Hiskashrus of the Yidden to Moshe Rabeinu was so powerful that they were desperate that he enter Eretz Yisrael with them. Knowing full well that it was Hashem Himself who had commanded Moshe to ascend Har Nevo to pass away, they nevertheless were not afraid to contradict Hashem's command, and announced, "We will not let him."....

...This teaches us a *Hora'a Nifla'a* about our Hiskashrus to the Rebbe. It should be so powerful that it should bring to a yearning with all one's might that the Rebbe come with us into Eretz Yisrael, as a Neshama B'guf, with the Geula Ha'amitis V'hashlaima.

One could ask: There was a particular occurrence in Tof Shin Yud [the Histalkus of the Frierdiker Rebbe]. If so, how is it possible to say that the Rebbe will enter Eretz Yisrael with us **before** Tchiyas Hamaisim?

The first answer to this is that מה זרעו בחיים אף הוא בחיים.

Additionally, the Zohar says that Tzadikim and Nesiei Yisrael will rise to life immediately when Moshiach comes, before Techias Hamaisim. This is also clear from the Gemara, which says that when the Bais Hamikdash Hashlishi will be built—which will happen before Techias Hamaisim—Aharon, his sons, and Moshe will be with us. From this is understood that all Tzadikim will rise to life as soon as Moshiach comes.

Some people ask: How can you speak such *vilde zach'n* (wild words)?

The answer to them is two-fold:

First of all, we live in wild times, when the world is covered in darkness. In such a time it is necessary to speak wild words.

More importantly, these aren't wild words. Every Yid davens: את צמח דוד עבדך. כי לישועתך קוינו כל היום - מהרה תצמיח. . .

await your deliverance the **entire day**. And on Shabbos and Yom Tov we daven !ותחזינה עיינינו בשובר לציון ברחמים

Moroever, this is one of the thirteen principles of Emunah: "שלימה בביאת המשיח. אחכה לו בכל יום שיבוא" - I await him **every day**. Some say this Ani Maamin every day, and those who don't say it—as is minhag Chabad—think about it constantly, כל היום.

The Rambam paskens in Mishneh Torah, "Anyone who does not believe in him or **does not await his coming**, denies not only the statements of the other prophets, but those of the **Torah and Moshe Rabbeinu!**"...

...After all of this, what is the surprise that we are speaking about הקיצור ורגנו? שוכני עפר? How can this be called *vilde zach'n*?

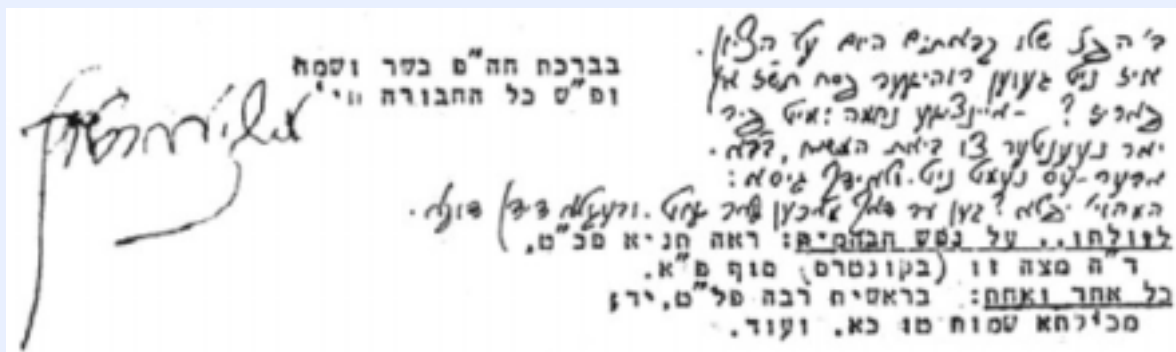
(*Sichas Shabbos Parshas Ha'azinu* 5746; *Hisva'aduyos* 5746 vol.1 p. 153)



Was Better; Will be Better!

As we approach Gimmel Tammuz, the following Ksav Yad Kodesh is presented.

In 5707, the Rebbe spent Pesach in Paris, France, where he went to greet his mother after her escape from the Soviet Union. While there, he became acquainted with the chossid, Reb Bentzion Shemtov. Four years later, after the Rebbe had already accepted the nesius he wrote this postscript in a letter to Reb Bentzion, reminding him of the peaceful days in France, before the histalkus of the Friediker Rebbe. Noting the pleasant times in Paris, the Rebbe concluded that our only true comfort will be with the coming of Moshiach.



I read both of your panim by the Ohel today.

Wasn't it calmer Pesach 5707 in Paris?

The only comfort is [that] we are four years closer to the coming of Moshiach, [may it be] speedily in our days.

[Such a comfort though], is not particularly convincing.

Yet on the other hand: is there anything too difficult for Hashem? He can certainly improve the situation immensely. And may He do so quickly.

ב' הפ"נ שלו קראתי היום על

הציון. איז ניט געווען רוהיגער פסח

תש"ז אין פאריז? - איינציגע נחמה:

מיט פיר יאר בב"א [=במהרה

בימינו אמן]. אבער - עס נעמט ניט.

ולאידך גיסא: המהו' יפלא? קען

ער דאך מאכען גאר גוט. ובעגלא

דידן דוקא.

לעבן
מיט'ן
רבי'ן



CREDITS: JEM/THE LIVING ARCHIVE

MA'AMOR IN THE MORNING

YEARLY MATAN TORAH

“זייהי ביום השלישי...”

One of the most special moments with the Rebbe on Shavuos throughout the years was the early morning Ma'amor known as “Ma'amor Matan Torah.”

In the years when the Rebbe had Yom Tov meals in the Friediker Rebbe's apartment, he would return to his room after the meal on the first night of Shavuos. Within a few hours, Chassidim would already prepare for the early morning Ma'amor. The benches were cleared out of the Shul and everyone would stand.

At 3:00am, the Shul became silent as the Rebbe walked in and sat down at his place. The Rebbe had a handkerchief wrapped around his hand and immediately began to recite the Ma'amor (usually without an introductory Niggun).

The following is an excerpt from a letter of Reb Yoel Kahn in which he vividly describes the first time this custom was practiced, on Shavuos, 5712.

The Rebbe then asked, “When was it chazzered?”

“As on every Shabbos Mevorchim, there was a farbrengen on Shabbos Parshas Bamidbar, and the Rebbe said a Ma’amor – “Chamisha Kinyonim.” There was an additional Ma’amor with the same Dibur Hamaschil on Shavuos night as well, but more interesting was the time this Ma’amor was said.

Following Seudas Yom Tov, everyone gathered in Shul to recite Tikkun. (The Friediker Rebbe emphasized the importance of reciting “Oisiyos”—simple words of Torah on Shavuos night. He instructed for everyone to recite Tikkun, and thus, only Tikkun is said, instead of studying Chassidus or the like.)

Upon completing Tikkun, some people began studying while others simply hung around till morning, when it was time for Mikvah. Unfortunately I had also gone to the Mikvah, and while I was gone, the Rebbe suddenly entered the Shul and asked, “Where is everyone?” (Only fifteen people or so were still in 770.) Someone remarked that everyone had gone to Mikvah. The Rebbe continued, “Yoel is also in the Mikvah?” Someone responded, “Yes,” and the Rebbe said “Ah!”

The Rebbe then took off his coat, sat down at his place, and instructed to begin the Nigun [in preparation for a Ma’amor]. In the meantime, someone was sent to the Mikvah to inform us that the Rebbe had appeared in Shul. I met the messenger at the door on my way out and, hearing the news, I obviously ran to the Shul, where I found the Rebbe in the midst of a Ma’amor, with a crowd of only thirty people (some of those who managed to get back from the Mikvah in time).

When the Rebbe concluded the

Ma’amor, we sat down to review it and the *chazzora* went very well. After davening I reviewed the Ma’amor once more for those who hadn’t been present when it was said, and then again that night before Kabolas Shabbos.

On the day following Shavuos, an individual was with the Rebbe in Yechidus and the Rebbe asked him, “What ever happened with the Ma’amor from Shavuos morning, was it reviewed?” He answered that indeed it had been.

“Who chazzered it?” the Rebbe asked.

“Yoel.”

“But Yoel wasn’t there!”

He explained that I arrived soon after.

The Rebbe then asked, “When was it *chazzered*?”

When he responded that the *chazzora* took place immediately afterwards, the Rebbe said with a big smile “But it was already long past daybreak; they *ersht* sat down to *chazzer* then? When did they sleep?”

The Rebbe continued: “And what about the people who weren’t present for the Ma’amor, did they also hear a *chazzora*?” The man replied that it was reviewed again after davening and before Kabolas Shabbos.

The Rebbe was very pleased and concluded: “No one tells me good news. A Ma’amor was *chazzered* three times. About such things no one bothers to notify me...” ■



CREDITS: JEM/THE LIVING ARCHIVE

Understanding the Rebbe's Words

Poverty and privation seemed to be his destined lot.

Chaim¹ lived on the outskirts of Lubavitch and attempted to make a living from a motel he had built there. His location was far from the center of town and his business venture was not the most profitable.

One year on Erev Shavuos, Chaim left his house early in the morning and began pacing the streets of Lubavitch completely oblivious to where he was going. His mind was weighed down by his plight and financial strain. As he continued on his absentminded stroll, he unknowingly passed through the courtyard of the Rebbe Maharash who was then standing on his second story porch.

THE LOAN

The Rebbe Maharash called his name and asked him, "Why are you so worried? Today is Erev Shavuos, and at approach of a Yom Tov we need to be happy!"

Startled with the honor of the Rebbe personally addressing him, Chaim replied, "How can I be happy?! It's the day before Yom Tov but I don't have enough

money to buy food for the Seudos."

The Rebbe Maharash placed his hand on top of his eyes as if he was peering into the distance and said, "Look into the horizon and see how many guests are on their way to Lubavitch for Yom Tov. How is it that you are just standing here?! Go home very quickly and prepare a lot of food, so that you will have enough to feed the many guests who will be spending Yom Tov in your motel."

Chaim, a simple man, took these words at face value and was completely convinced that the Rebbe had seen wagonloads of Chassidim snaking their way in to Lubavitch. He had no doubt that within a half hour they would arrive by the dozen.

However, even with these words of assurance his problems were still not solved. "Rebbe, I don't even have the money to buy the ingredients and foods I need to prepare for the guests."

The Rebbe Maharash reached into his pocket and took out ten Rubles (a considerable sum) and handed them to Chaim. "Now hurry to the marketplace and get ready for the guests."

He raced home and hitched his horse to the wagon. He gathered his wife and children and they began shopping for all

the Yom Tov necessities, they barely had enough space in the wagon for all they had bought.

THE PREPARATIONS BEGIN

Arriving home, the kitchen was soon taken over with a flurry of activity. Chaim had his hands full trying to direct and instruct everyone with what had to get done. Neighbors and friends were invited in to help and everyone put in their best effort. In addition to the abundance of food that needed preparing, one hundred beds were also set up to accommodate the expected influx of visitors.

Chaim, for the first time in a long while, was quite content knowing that he would finally be making some money.

As the preparations dwindled down and the delicious smell of Yom Tov food wafted through the air, the excited family waited around for the big moment when their guests would arrive.

But it never did.

With the passing of each hour, bringing Shavuos closer and closer with it, the expression of joy slowly vanished from Chaim's face. However, he held strong to the words of the Rebbe and did not lose trust. "They will come, surely they will come" he repeated to himself multiple

Adapted by Adapted from Sefer Raboseinu Nesieinu vol. 4.



times.

DESPAIR

The sun began to sink low into the sky and took along with it the last vestige of his hope and inner strength. It was time to light the Yom Tov candles and there was not a soul in sight.

The joy of the anticipated salvation quickly turned into worry and despair. It was nearly Yom Tov and there was plenty of good food but there was no one to eat it, never mind that he would never be able to pay back the loan of ten Rubles. "It seems that it was decreed in heaven the little that I had," sighed Chaim.

With a heavy heart and no other choice, he set out to Shul. On his way, a large commotion caught his attention. Looking all around for the source of the noise, his eyes fell upon the sight of tens of wagons passing his home. His immediate reaction was that a crazed band of murderers had come to town, however each one of them stopped in front of his house and he saw groups of Chassidim hastily getting out. Seeing Chaim standing nearby, they begged him, "Reb Yid please help us. In the next few minutes Yom Tov will begin and we have nowhere to stay. We were on our way to the Rebbe, but the wagoners got lost and at the last moment we found another route and barely made it to Lubavitch."

Hearing the details of their fiasco, Chaim calmed them down, "Don't worry my fellow Chassidim, I have adequate space for all of you to both eat and sleep."

After the initial excitement died down,

it was discovered that there were three hundred guests and they had only setup and prepared for one hundred people. With only a few minutes to spare and no other choice, Chaim took advantage of the warm summer weather and placed lots of extra mattresses in the courtyard outside.

GRATITUDE AND THANKS

The Chassidim were truly grateful for his efforts on their part, and they each made do with a smaller portion of food to insure that everyone had something to eat.

When Shavuot drew to a close, the group of Chassidim thanked Chaim profusely for his generosity and care. They each paid him a handsome sum of money for his services. Indeed, those few days turned out to be very profitable for him and he had ample money with which to pay back his loan.

He immediately set out to the Rebbe Maharsh to thank him for his help. Before he even had a chance to say anything, the Rebbe greeted him with a big smile, "Nu, how was your Yom Tov?"

"Oy Rebbe," he replied, "Boruch Hashem, gratitude and happiness fill my heart and I thank the Rebbe with all my heart for the kindness that he has bestowed upon me." And with that Chaim took ten Rubles from his pocket and handed them over, paying up his loan in full.

SEEING AND SEEING

He got up to leave the room and approached the door, but before he made his exit he turned to the Rebbe Maha-

rash. "I have one small question I want to ask," He began, "There is one thing I don't understand, if the Rebbe decided to help me why did there need to be so much pain and heartache on Erev Shavuot?"

The Rebbe replied, "You see, when one stands on a high location and the sun is shining brightly one is able to see into the distance!"

To the simple Chaim this was quite a straight forward explanation and he took it a face value. The Rebbe, who had been standing elevated, had actually seen the wagons making their way to Lubavitch.

The true meaning of the Rebbe Maharsh's words was much deeper and referred to a spiritual seeing. "When one stand on a high location" – on a spiritually elevated level like that of the Rebbe, "and the sun is shining" – and the physicality doesn't cover over anything in front of the Rebbe, "Then one is able to see into the distance."

When he had told Chaim that he **saw** that wagons were coming, he did not mean that he physically saw them approaching Lubavitch but rather, because physical limitations do not get in the way of a Rebbe, he meant he saw that they were destined to come. Chaim, however, understood it in its literal sense and therefore had been expecting them at any moment, because "the Rebbe had seen them coming!"

Thanking the Rebbe once again he went home happy and content. ■

1. No name is cited in the original text. We have assumed the name Chaim for clarity purposes.





CHILDREN at the FOREFRONT

”והשיב לב אבות על (ידי) בנים”

In the spring of 5740, in a sweeping campaign, the Rebbe not only called upon Chassidim to intensify their activities for Jewish children, but radically redefined what it meant that every child counts.

In a whirlwind of unexpected farbrengens and children’s-rallies, the Rebbe laid the roots for what would eventually become the flagship organization for Jewish children.

Today it is common practice for mothers to come to shul on the first day of Shavuot with toddlers who are perhaps just days old,

but there was a time when this was all but standard.

Through the following pages you will journey through the moments and stories behind this landmark takono, and even earlier than that...

לזכות
החיל בצבאות ה' מנחם מענדל בן מנוחה רחל
לרפואה שלימה בקרוב ברמ"ח איבריו ושס"ה גידיו

CREDITS: JEM/THE LIVING ARCHIVE

The date is 29 Iyar, erev Rosh Chodesh Sivan 5740. Chassidim, as well as tens of thousands of other Jews, are fasting following a call issued some time earlier by the Agudas HaRabbonim of the United States and Canada, advising all the Jewish communities to partake in a taanis shaos, a half-day fast, due to the sensitive situation in Eretz Yisroel. On the preceding Shabbos, the Rebbe announced his compliance with this kol kore, and instructed Chassidim to go along with it.¹

After mincha, the Rebbe delivers a sicha, explaining the uniqueness of the day as a fast day on the threshold of Rosh Chodesh. Soon, the topic of the sicha turns to children and to the major role they've played in Jewish life since time immemorial. The Rebbe quotes the midrash which describes how Jewish children served as guarantors that the yidden will keep the Torah, and how that was the only proposition accepted by Hashem after refusing several previous ones. The Rebbe then urges that children rallies be held wherever it is that children learn, so that they may be taught and declare their bond and commitment to Torah just as they had done so long, long ago. The Rebbe further suggests that for those in Eretz Yisroel, the rallies should be held at the Kosel and in other mekomos hakedoshim, and if a necessary permit must be issued to reach those places (such as Chevron, and Kever Rochel), they will be surely obtained. The climax of the call to gather Jewish children seems to come when the Rebbe petitions parents to take all their children to shul on Shavuot so that they may be present for the reading of the Asseres Hadibros, even the very young – less than one month of age.

Asserting that his call is universal, and that it applies even to children who are

behind the Iron Curtain, the Rebbe suddenly begins addressing the crowd...in Russian!²

The days leading up to Shavuot are duly utilized by Chassidim to host children's rallies and to publicize the Rebbe's call for bringing even little children to shul on Shavuot morning, for the read-

**The unexpected
announcement spread
like wildfire, and at
9:30 p.m. everyone
gathered in 770 for
the surprise
farbrengen**

ing of the Asseres Hadibros.

A special rally was held on Gimmel Sivan during which the Rebbe spoke directly to the children, encouraging them to come hear the Asseres Hadibros. Addressing the children behind the Iron Curtain, the Rebbe spoke again a full sicha in Russian!

THE STORY BEHIND THE STORY

The roots for this surprise campaign actually began earlier than that Erev Rosh Chodesh.

For several weeks before this date the Rebbe led a comprehensive and exhaustive campaign addressing the Jewish

child.

But let us go back two months earlier....

Ed Note: In order to adequately realize the rarity of these events, it should be made clear, that although throughout the years the Rebbe's public behavior changed several times, nonetheless it could be said there was an 'unofficial' pattern to specific occurrences, such as which dates would be marked with a farbrengen, when would sichos be muga for publication and so on in many other elements. Therefore a break in any which way of a particular pattern, was translated as a message to indicate either emphasis or triviality of a given point. As we will see, this will have significant value throughout the course of our article.

On Erev Rosh Chodesh Nissan 5740, upon returning from the Ohel, after Davening Mincha-Ma'ariv the Rebbe informed the mazkir, that there would be a farbrengen that very evening.

Usually, the Rebbe farbrenged every Shabbos Mevorchim and on yomei depagra, whether on weekdays or Shabbos. A farbrengen on Rosh Chodesh, however, was highly unusual, and it had not entered anyone's mind that there may be a farbrengen. To the extent that a full bus of bochurim had traveled to Montreal for a friend's chasuna confident that there would be no farbrengen during their absence. In fact, even the Rebbe's mazkir, Rabbi Groner, was instructed to go to the wedding and given a shlichus mitzvah by the Rebbe for the trip, further confirming that no farbrengen would take place.

The unexpected announcement spread like wildfire, and at 9:30 p.m. everyone gathered in 770 for the surprise farbrengen. The Rebbe spoke on a wide range of topics, and deep into the farbrengen the Rebbe announced that the time had come to embark on a new ave-

nue: to prepare for Pesach beginning with the participation of children.

The Rebbe laid out his plan: children should be spoken to in the next two weeks, (although, in truth, preparations for Yom Tov should really have begun two weeks earlier – shloshim yom lifnei hachag) and should be encouraged to ask their parents to give them an active part in getting the family and the house ready for Pesach. The Rebbe explained: The Rambam teaches that the way to stimulate a child into action is through competition and games, so too we should give the children the feeling that they matter, and that, in fact, the child's entire home could be ready and clean for Pesach and clear of chometz – entirely in their merit! The Rebbe stressed that when a child is spoken to, in an honest, direct and genuine manner, -- they respond accordingly.

The Rebbe left no doubt about whom he was asking to participate in this campaign. The Rebbe asked that everyone submit a duch – a report to him, listing what they've done in this regard, and

how they've contributed to the campaign. Failure to sending a report will mean nothing less than one has clearly nothing to write for he has done as much...

Referring to the posuk in Malaachi describing Eliyohu Hanovi's arrival heralding the geula, the Rebbe said that the time had come for the fulfillment of "Vehayshiv lev avos al bonim- al yedei bonim"; to reach the parents by means of their children's encouragement, much as mivtza neshek had achieved, and was still achieving.³

THE MATZAH BALL CONTEST

The following day,

HEY, KIDS!

ENTER THE MATZAH BALL CONTEST!

AND WIN THESE GREAT PRIZES!

★ **GRAND PRIZE:** A Round Trip Ticket To ISRAEL

★ **FIRST PRIZE:** (16 HITS) 10 Speed Bicycle

★ **2 SECOND PRIZES:** (10-15 HITS) 35mm Camera

★ **4 THIRD PRIZES:** (5-9 HITS) 4 Sets of Jewish Holy Books

These prizes will be selected in a drawing and the winner will be notified immediately.

EVERYONE WINS:

A prize for just entering the contest. In addition you may qualify (if score is more than 5), to enter in the grand lottery (according to category) and be eligible to win one of the above mentioned prizes.

OFFICIAL RULES: 1. Forms must have signature of parent or guardian.
2. All forms must be submitted before or on April 36th.

MAIL ENTRY TO: THE MATZAH BALL CONTEST
824 Eastern Parkway
Brooklyn, N.Y. 11213

CHECK THE BOXES AND SCORE YOUR HITS!

1. ☐ Study about the Passover Holiday
2. ☐ Help clean my house for Passover
3. ☐ Take part in the search for Chametz Sunday evening, March 30th after nightfall
4. ☐ Help burn my family's Chametz, before Monday morning, March 31st, before 10:54 AM (in New York City)
5. ☐ Help sell the Chametz, before Monday morning, March 31st
6. ☐ See that the women and girls in my home light the Shabbos and Yom Tov candles at the proper time
7. ☐ Have a Seder the first two nights of Passover
8. ☐ Help prepare the Seder Plate
9. ☐ Ask the four questions
10. ☐ Eat Matzah
11. ☐ Eat Hard Baked (Shmush) Matzah
12. ☐ Eat the Bitter Herbs (Maror)
13. ☐ Drink the four cups of wine or grape juice
14. ☐ Sing the traditional Passover songs
15. ☐ Celebrate all eight days of Passover
16. ☐ Eat only Kosher for Passover foods throughout the holidays

PRINT CLEARLY

AT BAT

ADDRESS _____

CITY _____

PHONE _____

STATE _____

SCHOOL _____

ZIP _____

Parents Signature _____

DO NOT FILL OUT THIS FORM ON ESHBOKA OR YOM TOV

NOW IT'S TIME TO ENTER THE MATZAH BALL CONTEST!



STEP UP AND WIN FABULOUS PRIZES!

Q: Why is this Passover contest different than all other contests?
A: Because in this contest nobody loses, everybody wins!



THE ORIGINAL BROCHURES ADVERTISING THE MATZAH BALL CONTEST AND THE COMIC THAT WAS SENT ALONG WITH IT.



CREDITS: JEM/THE LIVING ARCHIVE

צוזאמען מיט א גאנצער פאלק אין ארץ מצרים, וואס דארט איז דער פאלק געווען א מיעוט, און ארום זיי זיינען געווען קינדער פון מצרים, און אעפ"כ האט ער דער אויבערשטער געמאכט פאר א "מעסענדזשער", און האט עס אריינגעשיקט פון "דעזערט" אין עיר הבירה - די גרעסטע שטאט, און האט עס דארט געהייסן אז ער זאל גיין מיט'ן גאנצ'ן שטארקייט און זאגן "שלח עמי ויעבדוני"! גייט ארויס אין מדבר און דינט דעם אויבערשטען!

און זעלבערפארשטענדליך אז דער "סופאר-פאווער" איז ניט נתפעל געווארן, און אעפ"כ האט געטאן זיך די אלע סיפורים וואס מ'דערציילט עס שוין אין "קינגער גארטן", לפי הבנתו והשגתו.

און דערנאך זאגט מען עס, אז דאס וואס וועט זיין אין פערצן טעג ארום אדער אין דרייצן טעג ארום, וועט זיין חמשה עשר בניסן, זאלסטו וויסן זיין אז די נאכט פאר דערויף ביזטו אט דער וואס אויף דיר וועט זיך האלטן דער גאנצער סדר, ווארום דו וועסט דארפן פרעגן די פיר קשיות, און דער טאטע וועט זיך צוהערן, און דערנאך וועט ער דיר ענטפערן אויף די קשיות, און וועט דיר געבן פון די ד' כוסות וכו', דו דארפט נאר זען אז מ'זאל זיין אלץ צוגעגרייט ווי ס'דארף צו זיין, און אז קיינער זאל ניט אנשלאפן ווערן.

וועט דאס אויפטאן און מאכן א מהפכה לטובה אין צענדליקער טויזנטער אידישע הייזער!

(ליל ר"ח ניסן תש"מ)

בשעת ס'וועט קומען צוגיין זיינער אן אייניקל, אדער זיינער א קינד פון קינדער-גארטן, און וועט עס דערציילן אז היינט האט ער געהערט א מעשה נפלא, אז ס'איז געווען א פאלק און דאס איז דער פאלק פון וואנעט ער שטאמט וואס זיינען געווען הונדערטער יאר אין א "סופער-פאווער", און דערנאך איז געקומען צוגיין א איד וואס האט געהייסן משה רבינו, וואס דאס איז אלץ ביי עס א חידוש גדול, ער האט ניט געוואוסט פון דעם גאנצן ענין, ער האט געוואוסט אז ס'איז דא א "מאזעס", ער האט געוואוסט אז ס'איז דא א "בייבל", ער האט אבער ניט געוואוסט וואס האט דאס פאר א קשר מיט עס.

דאס איז א "סאבדזשעקט" וואס ער דארף לערנען, דערפאר וועט מען עס געבן די ציונים טובים - אז דאס האט א שייכות מיט עס, מיט זיין גוף, מיט זיין נשמה און זיין טאג טעגליכן אויפפירן, אט דאס האט מען עס פארגעסן דערציילן! אדער מ'האט ניט געוואוסט אז מ'דארף עס דאס דערציילן, אדער מ'האט אויך גארניט געוואוסט אז דאס האט טאקע א קשר!

במילא אז מ'דערציילט דאס א קינד - א קינד פארשטייט ניט קיין שפיצלאך, און פארשטייט ניט קיין וויצן, ער נעמט ענינים כפשוטם, בפרט נאך אז די פשטות הענינים דאס איז אמיתית הענינים.

און קומט דערנאך צוגיין אהיים און דערציילט מיט התפעלות אז היינט האט ער זיך דערוואוסט אז "מאזעס" האט א שייכות צו עס, און אז דער "מאזעס" וואס ער הייסט אויף לשון הקודש "משה", איז ער געווען

protocol is broken again⁴ when the Rebbe participates in a children's rally, arranged in haste following the previous' day sicha.

In a rare display of personal involvement, the Rebbe instructs Rabbi Groner to bring coins, which he will distribute to each and every child. In a short while a hanocho of the sichos delivered by the rally is produced, and the Rebbe in an unusual fashion, is magiah the sicha.

The ensuing weeks are ones of great enthusiasm: the Rebbe just proclaimed a new initiative demanding everyone's involvement, and there are less than two weeks to implement it! Under the guidance of Reb Dovid Raskin, of the Lubavitch Youth Organization (Tzach), and working with Rabbi Yaakov Yehuda Hecht of NCFJE, bochurim and yungeleit alike brainstorm for an adequate response to the Rebbe's call. Shortly thereafter "The Matzah Ball Contest" is created (see pictures), inviting children to participate by helping out with Pesach preparations and sending in their accomplishments to enter a raffle and win prizes.⁵

Together with the contest, a comic book is commissioned from artist Michel Schwartz (see picture) and distributed with the manual for the contest.

The clock is ticking, and things quickly develop in astronomical proportions; a quarter of a million brochures (!)⁶ are printed to hand out in the tri-state area. Nearly every major Jewish newspaper sports a full-page ad of the new initiative.⁷ Lubavitcher Chassidim are seen in every supermarket setting up stands and doing just about anything possible to promulgate their message as much as possible!!

The "march of time" must have slowed for the Rebbe's Chassidim, for in barely two weeks, there is hardly a Jewish child who wasn't exposed to the campaign. The Rebbe takes personal involvement throughout, giving written and oral



CREDITS: JEM/THE LIVING ARCHIVE

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in the tri-state area**

horaos.

"SHTUREM UN BREN"

Not long after the first two instances addressing this new initiative, the Rebbe began the farbrengen, "we find ourselves in the midst of the shturem and the enthusiasm ("ברען") in connection with the activities with children". The Rebbe continued to emphasize how the children hold the key to bring the geula, much as it was in the story of Purim, when Mordechai gathered the children of Shushan to study Torah.

A SPECIAL THANK YOU

Children are the foremost topic, once again. On this holy and special day, the Rebbe requests that more children get involved in the preparations for Pesach, if they have not yet done so, and underlines the crucial role they play in bringing about the geula ho'amitis ve'hashleimo. Most strikingly the Rebbe thanks the children, in addition to the gratitude directed toward the adults, for the brochures and good wishes they sent the Rebbe in honor of the Rebbe's birthday!



“ES SHOKELT ZICH”

Upon his return from the Ohel, Rabbi Zalmon Shimon Dworkin went in to the Rebbe's room and the Rebbe sold his Chometz. The Rebbe then davened mincha, after which it became known that the Rebbe will deliver a sicha following maariv. A microphone was hastily set up in the upstairs shul, at the Rebbe's table.⁸ After maariv, the Rebbe sat down, placed his hand on his forehead, and while looking downward began speaking about “Vehayshiv lev avos al bonim,” the theme of the ongoing children's campaign.

Then the Rebbe's voice took on a very serious tone, and with closed eyes and employing very intense and extraordinary expressions began to talk about the security of Eretz Yisroel. “אלע ענינים” “שאקלען זיך” “Things are shaking, especially in Eretz Yisroel” – the Rebbe said, and if Eretz Yisroel is trembling in matters pertaining to security and livelihood, it is a direct consequence of a spiritual quiver -- of a wavering and unsure stance in matters of Torah and mitzvos. The Rebbe declared that the defeat of our enemies would come by assuming a de-

termined position in ahavas yisroel and in all matters of Torah and mitzvos, specifically, through the actions of children.

In an extraordinary display of affection, the Rebbe thanked the children for their efforts in assisting with Pesach preparations. Furthermore, the Rebbe underscored the importance for the leadership of children to be firm in their commitment and observance, since the message they impart to their following is crucial.

Later the Rebbe instructed his mazkirus to forward the points mentioned in the sicha to the Prime Minister of Israel, Mr. Menachem Begin, and to inform him that the sicha was delivered at a time when there was an obligation upon the Rebbe, al pi Shluchan Aruch, to perform bedikas chometz, and that the Rebbe nevertheless used the time to speak the sicha! Once again, the Rebbe is magiah the sicha for publication.

It was already late at night but nevertheless, after such a strong message from the Rebbe in such an unexpected time, bochurim took to the streets once again, searching even in the New York City Kosher pizza shops, to find more children to be included in the new campaign.

As mentioned, every day saw increased activity in publicizing the Rebbe's message. No stone was left unturned and no avenue of outreach was dismissed as too large or too small. Rabbi Yehuda Weg, Shliach to Tulsa, Oklahoma, recalls how one morning shortly before Pesach, as the Rebbe was being driven from the mikvah, the car stopped on Kingston Avenue near Eastern Parkway, where a line of vans were parked and bochurim were hard at work strapping down bicycles to the top of the vans. These were for publicizing the campaign and the raffle in the Matzah-Ball contest. The bochurim, many not even in hat or jacket, were totally engrossed in what they were doing, and didn't notice the Rebbe observing everything from his window. The nachas ruach radiating from the Rebbe's

**In the days following
Pesach (and earlier
as well) responses
are flooding into the
“Matzah Ball
Contest” office with
an overwhelming
50,000 children
participating!**



RABBI DOVID RASKIN AND RABBI SHMUEL BUTMAN ARE JOINED BY MAYOR ED KOCH IN ADVERTISING THE MATZAH BALL CONTEST IN WALDBAUM'S SUPERMARKET. CREDITS: RASKIN FAMILY ARCHIVES



HORAV MOSHE FEINSTEIN'S LETTER ENCOURAGING PARTICIPATION IN THE LAG B'OMER PARADES.

face was truly remarkable.

Rabbi Weg recalls another interesting account:

"I remember it was the first night of Pesach, and the Rebbe was making his yearly visit to the sedorim of the bochurim and girls. On his way from F.R.E.E. to Machon Chana, Rabbi Yaa-kov Yehuda Hecht told the Rebbe that 22,000 children participated in the Hachanos for Pesach in Eretz Yisroel, as the Rebbe requested, to which the Rebbe answered:

"פאר מרדכי צוויי און צוואנציק טויזינט
קינדער איז געווען גענוג. איך דארף האבן
אסאך מער!"

"For Mordechai 22,000 kids was enough, I need to have much more!"

Throughout the next days and weeks, every occasion brings along new expressions of the Rebbe's intimate involvement and care for the activities related to children. Some stand out for their unusual character and rarity:

- On the final morning of Chol Hamoed Pesach, the Rebbe (still wearing his Talis) spoke a sicha after

Shacharis, calling for kinusim of children to be held on shvi'i shel Pesach.

Every effort was made for Musaf to conclude leaving enough time for the Rebbe to deliver the sicha before Yom Tov would begin in Eretz Yisroel, which is seven hours ahead. The Rebbe made a specific mention to the audience listening half a world away, and said that since in Eretz Yisroel, Shevi'i and Acharon Shel Pesach coincide, the theme of the kinusim should involve a Seudas Moshiach as well.

In New York, a gathering is indeed scheduled to take place on the next day in the upstairs shul in 770. On his way to his office, the Rebbe walks over to the door of zal and looks in on the rally, while vigorously clapping his hands and encouraging the singing.

- At the farbrengen of Acharon Shel Pesach, the Rebbe asks the children to sing a lively niggun, and claps his hands spiritedly while facing the

children. The farbrengen is replete with references to children, their uniqueness and importance.

- Another striking event is a fascinating sicha the Rebbe spoke on Shabbos Parshas Shmini⁹, the Shabbos after Pesach, where, addressing the needs and behaviors of young children, the Rebbe parallels playing ball with serving Hashem:

"When a Jewish child plays ball with a non-Jewish child, the non-Jewish child seeks a personal victory. In contrast, the Jewish child seeks the victory of Yiddishkeit. He wears Tzitzis, eats Kosher, and prays before he plays ball. This makes him play better. If he wins, he thanks Hashem for his victory."

In the days following Pesach (and earlier as well) responses are flooding into the "Matzah Ball Contest" office with an overwhelming 50,000 children participating!

Rabbi Yosef Katzman relates: In those days, not a single computer existed in Crown Heights. Nevertheless it was clear



CREDITS: JEM/THE LIVING ARCHIVE

that with such a large number of children, a sufficient database needed to be made. All this was done in a very short amount of time. We came across the 'dynatron' company and within no time the database was put together. The Bochurim literally didn't let the workers sleep until it was ready. Now, prizes were sent to thousands of kids who participated and the obvious continuation to the campaign would be to utilize this incredible resource to reach more children and bring them to the Lag B'omer parade. Brochures were printed and sent to all of them, and advertising efforts increased exponentially.

If opposition is said to be a measuring stick to one's success, it can be safely stated that the parade was making waves around the world. So when someone spoke out against attending the parade, leading figures of worldwide Jewry, such as Rabbi Moshe Feinstein and the Lev Simcha of Ger came out in support of the event, giving their full support and encouraging one and all to attend.

LAG B'OMER PARADES WORLDWIDE

On Sunday Daled Iyar, the Rebbe issued a call for 120 parades to be organized across the United States and 30 parades to be held in the rest of the world.¹⁰

Meanwhile, in Eretz Yisroel preparations are under way for a large parade, and one Chossid, the late Rabbi Nochum Cohen of Tzach, coins the slogan "Yachad Kol Yaldei Yisroel," which becomes the official motto of the parade. This would be the first time parades would be held in Eretz Yisroel, and the instruction came on very short notice. Preparations had to be completed in great haste.

There were individual instances in the following days when the Rebbe asked people, whether they were involved in making a parade in their city. For instance, the Rebbe instructed his mazkirus

to call Chicago and inquire as to the latest developments.

THE SHABBOS BEFORE

On the Shabbos before Lag Bomer, upon arriving in 770, the Rebbe let it be known, through his mazkirus, that he would hold a farbrengen.

At the farbrengen, the Rebbe repeatedly spoke about the upcoming parade, and instructed Rabbis Yaakov Yehudah Hecht and Shmuel Butman to say L'chaim.

The Rebbe requested that following the parade a book be published containing essays by the children describing the event and what they thought of it. The best essays should be selected, and printed alongside pictures of the children marching at the Parade¹¹.

Furthermore, the Rebbe said that the said book should be published in many languages, starting with Loshon Hakodesh, Russian, English, Farsi and more. The book was later published following the Rebbe's request (see picture).

On Motzei Shabbos, the Rebbe arrived relatively early for Maariv, which many interpreted as being an encouragement of the parade efforts, and leaving more time for them to prepare.

The Rebbe's inlaid wood table in the upstairs shul, was customarily covered with a clear plastic table cloth, and removed a few minutes before the Rebbe's expected entrance. Now, with the Rebbe's unexpected arrival some 15 minutes early, the Rebbe simply placed his siddur on the plastic as the bochurim scrambled in all directions!

A PHENOMENAL TURNOUT!

Increased efforts were made to bring as many children as possible to the grand parade in Crown Heights. With the help of the database prepared from the Matzah-ball contest, scores of children were now reachable and invited to join.

Ahead of the parade, a special agreement had been reached with the MTA and subway trains were running directly



CREDITS: JEM/THE LIVING ARCHIVE



CREDITS: JEM/THE LIVING ARCHIVE

SCENES FROM THE LAG B'OMER PARADE IN 5740. BEHIND THE REBBE HANGS A BANNER DISPLAYING THE POSSUK VEHEISHIV LEV AVOS.

from Brighton Beach, a heavily Jewish neighborhood, to Crown Heights to facilitate the way for thousands of Russian kids. In addition to that, hundreds of buses were arriving non-stop, delivering thousands of children and adults.

An unprecedented 20,000 people from all neighborhoods and backgrounds were in attendance

Despite the burning sun, the Rebbe spoke to the children for a total of almost two hours, a very long time for parade-sichos, even delivering an entire sicha in Russian! The Rebbe also spoke strong words about the situation in Eretz Yisroel (one day earlier, a terrorist shot and killed a Yeshivah bochur in Chevron.)

The international campaign turned out to be a superb success with scores of numbers of children gathering at parades across the globe, and especially in Eretz Yisroel.

The hundreds of bochurim and yungeleit who worked tirelessly for days and nights before Lag B'omer, finally slipped away for some well-earned rest... but not for long because upon returning from the Ohel, the Rebbe announced that

**From every street
corner, one could see
parents with
strollers and
children following
along, all making
their way to 770; a
beautiful sight to
behold!**

there would be a farbrengen that very night!!

At the farbrengen the Rebbe expounded upon the new motto – Yachad Kol Yaldei Yisroel, and brought it in to the theme of the latest campaign of Vehayshiv Lev Avos al Bonim.

On a different note, The Rebbe spoke again about the dire situation in Eretz Yisroel, and warned against giving away Jewish land, chas vesholom, in exchange for “peace.” – Painfully reflecting upon the most recent act of terror.

If people were satisfied with what had been achieved thus far in reaching tens of thousands of Jewish children, the Rebbe insisted on more; more rallies, more activities and more children.

The Rebbe asked that a meeting be held immediately following this farbrengen where plans would be discussed as how to keep the enthusiasm of Lag B'omer going with programs for Jewish children in the days that follow.

At the end of the Farbrengen, the Rebbe gave the leftover Mezonos to Rabbi Yaakov Yehuda Hecht as a participation in the upcoming activities.

Immediately, a children's rally with the Rebbe's taking part is called for Chof Iyar, a mere two days later. By now there are no surprises anymore, since each passing day shattered the expectations of common practice.

Between this day and Shavuot more farbrengens and rallies took place, each containing extraordinary references to the power of children, and their ability to defeat the enemy that threatens us.

In particular, on Erev Shavuot, the Rebbe fiercely defended the opposition to the parade coming from a certain individual in Bnei Brak, and said that upon seeing the great success, one can only wonder what possible argument can be made against it.

There is no explanation to such a phenomenon; hence the name ‘sinna chinnom’ – it has no reason whatsoever!” the Rebbe said. “Thousands of children gath-



A NEWSPAPER CLIPPING DESCRIBING THE ENORMOUS LAG B'OMER PARADE IN ERETZ YISROEL IN 1974.



ered together and pronounced ‘Shma Yisroel’. How can a Yid oppose such a thing?!”

PREPARATIONS FOR SHAVUOS

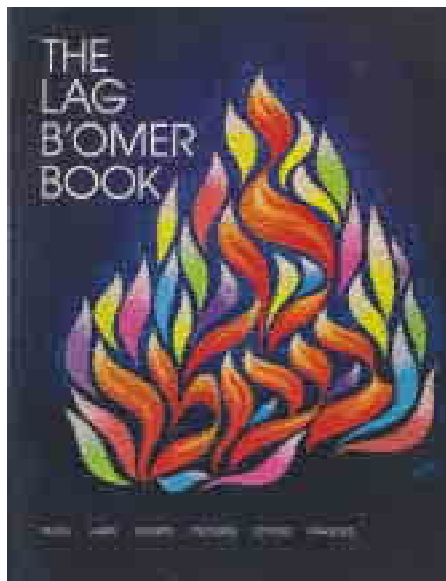
Shortly after the Sicha of erev Rosh Chodesh Sivan, Chassidim got to work in publicizing the Rebbe’s call (as mentioned earlier). Once again, a full page ad was put in to “The Jewish Press” stating:

“Coming soon, a synagogue near you, Aseres Hadibros, Children bring your parents, parents bring your children.”

The text of the ad was based on the posuk the Rebbe mentioned frequently during this period; “v’heishiv leiv avos al (yidei) bonim.”

Rabbi Raphael Tennenhaus relates:

“In order to publicize the Rebbe’s message, we got a van with flashing lights and words on it, which stated that chil-

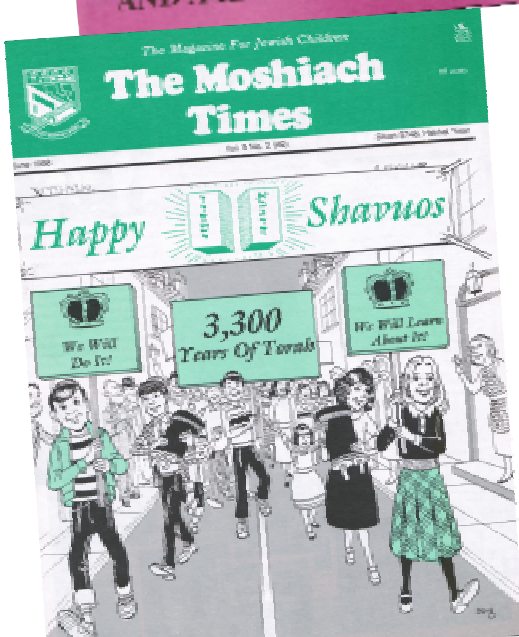


THE BOOK PUBLISHED FOLLOWING THE LAG B'OMER PARADE 5740 AS PER THE REBBE'S HORA'A.

dren should come to Shul on Shavuos, to hear the Aseres Hadibros. We drove the van all around New York, and it attracted a lot of attention.

One night the van was parked in front of 770, just at the time when the Rebbe was going to be leaving towards his home. Unsure of what the Rebbe’s reaction would be, a number of Bochorim stood around in anticipation of the Rebbe’s exit. When the Rebbe came out, he spent a fair amount of time examining the words on top and with a big smile encouraged the singing of those who stood around.

On the first day of Shavuos, notwithstanding the heavy downpour, every Crown Heights family made sure their child was present in shul at the reading of the Aseres Hadibros, in compliance with the Rebbe’s historic call.



The bima for Krias Hatorah was moved slightly towards the back of the shul, and throughout the entire front area, benches were designated for the many children who would come to listen to Asseres Hadibros.

From every street corner, one could see parents with strollers and children following along, all making their way to 770; a beautiful sight to behold!

By the farbrengen the following day the Rebbe again spoke about Vehayshiv Lev Avos Al (yedei) Bonim.

A week later at the Yud Beis Sivan Farbrengen the Rebbe asked that more children's gatherings be held in continuation to Shavuos. Once again the Rebbe said that in addition to the many gatherings taking place, a special one should be held near the Kosel and by the other mekomos hakdoshim in Eretz Yisroel. When a duch was sent in informing the Rebbe that preparations were underway for a rally that Wednesday, the Rebbe answered in writing:

"בּוֹדֵאִי יַעֲשֶׂה גַם עֵתָּה בְּאוֹפֶן שִׁיעֶשָׂה רוֹשֵׁם
בְּכָל הָעוֹלָם כּוֹלּוֹ מִיֵּט אַ קִנְיָאק גָּדוֹל כַּפְּשׁוּט"

"Now as well, they will most certainly do it in a manner that will have an effect on the entire world with a large 'bang'; obviously".

In addition to the regular crowd of children in attendance at this rally, many Public School children also came, filling up 770 from wall to wall with thousands of Yiddishe children. Once reaching his place the Rebbe turned around and encouraged the singing of the children vigorously.

The Rebbe's Asseres Hadibros campaign continued and grew throughout the years, with newspaper advertisements and signs (see pictures) touting its significance especially for children.

Interestingly, when the Rebbe recited a surprise ma'amor on Erev Shavuos, 5749, the Rebbe made mention of the importance for everyone to be in shul and hear the Asseres Hadibros; especially the

children.

THE FINISH OF A LONG START

Throughout the summer months, the Rebbe shows more outstanding and rare displays of fondness to children, with numerous rallies and gatherings punctuating the hot summer, leading to a climax of this unprecedented campaign.

Even during the "nine days"¹² the Rebbe held two children's rallies and distributed dimes for the children to give to tzedoka.

A half a year after the onset of this sweeping call and extraordinary efforts, it becomes obvious that in addition to spiritually securing the situation in Eretz Yisroel and the world at large, the Rebbe had also prepared us for the dawn of a new era in outreach to Jewish children of every background – with the founding of Tzivos Hashem on Sukkos-Simchas Torah 5741.

After announcing the need to organize Jewish children in Tzivos hashem, that year on both Shmini Atzeres and Simchas Torah, the Rebbe danced a special Hakofa with the children in the middle of 770. As it turned out, this huge campaign was actually the commencement of a new initiative in the realm of education for Jewish children, with many more years of rallies and sichos geared directly to them. Every Jewish child is to be enlisted in the new army, fighting off the last moments of golus and paving the way to bring Moshiach Now! ■

1. The Rebbe initiated the coordination of this fast, although it was publicized in the name of Agudas Horabonim.
2. The Rebbe later edited this sicha for publication. See Likutei Sichos vol 23, pages 245-255.
3. The Rebbe told a story of how one little girl's Shabbos candle affected a slow, yet meaningful revolution in her home. Bit by bit her parents began feeling how the atmosphere in the home must be made to match the spiritual aura of the Shabbos candles. See Sichos Kodesh 5740 Vol.2 p. 498.
4. In those years, children's rallies were generally held twice a year: on Chol Hamoed Sukkos and Chanukah.
5. The original raffle didn't contain any 'holy'

all of them
even
small
bats

Wednesday, 21 July 1994

EVERY CHILD GETS A PRIZE!! B.H.

SHOWUOT -- 5746

THE FESTIVAL OF THE GIVING OF THE TORAH

Free Prizes

LET'S ALL BE THERE!

SHUL THIS YEAR WHEN THE TORAH IS GIVEN!
FRIDAY JUNE 13

--- SPECIAL PRIZES!!!

Shul is your special holiday! for the Torah was
given to you. When Hashem (G-d) came to give the
Torah to the Jewish people at Mt. Sinai, He would ~~not~~ consent
that Jewish children would be the guarantors.
that they were the ~~only~~ ones who would make sure
that all Jewish people would always love the Torah and learn to
keep it.

THAT YOU ARE THERE AND THAT YOUR FRIENDS ARE
AT SHUL THIS YEAR WHEN THE TORAH IS GIVEN!
FOR PARENTS!!
LE BABIES SHOULD COME TOO, JUST LIKE AT MT. SINAI

FREE!

Any boy and girl who sends in a report signed by
themselves that they were present in shul on Showuot,
and heard the Torah read, will automatically
receive a prize absolutely FREE!

Prizes are strings attached! Just send your report to:
352 Kingston Avenue, Brooklyn, N.Y. 11213

FOR FURTHER INFORMATION CALL, 718-457-5530

Prizes must be submitted by June 29, 1980



EVERYONE WINS

BOYS AND GIRLS ----- SPECIAL PRIZES!!!

Kids! Showuot is your special holiday! for the Torah was given because of you. When Hashem (G-d) came to give the Torah to the Jewish people at Mt. Sinai, He would ~~not~~ consent to do so if the Jewish children would be the guarantors.

He knew that they were the ~~only~~ ones who would ~~make~~ sure that the Jewish people would always love the Torah and learn to do its holy Mitzvot.

SO MAKE SURE THAT YOU ARE THERE AND THAT YOUR FRIENDS ARE THERE TOO. BE IN SHUL THIS YEAR WHEN THE TORAH IS GIVEN!
*BRING YOUR PARENTS!!
*EVEN LITTLE CHILDREN!

WIN A GREAT PRIZE:
HERE'S HOW:

FREE!
Every child boy and girl who sends in a report signed by
their parent(s), that they were present in shul on Shavuot,
Friday June 13, and heard the Torah read, will automatically
receive a great prize absolutely FREE!

Positively no strings attached! Just send your report to:
 Travis Haghea, 352 Kingston

SIVAN 5774 | 23



HELPED BY A HIGHER POWER

*In a recent interview with A Chassidisher Derher,
Rabbi Levi Yitchok Gurkow, Shliach in Oceanside, Long Island,
related the following episode about one of his Mekuravim*

Meir, a respected member of our community, is the owner of the trucking company “Moe’s Trucking” in Oceanside, Long Island. When he began exploring Yidishkeit more seriously about five years ago, he started paying occasional visits to the Ohel and as his Shliach I would always accompany him.

One day, during a conversation with Meir, I told him, “The Rebbe belongs to everyone personally, you don’t need me to come with you!” This statement really had its desired effect on Meir and he began visiting the Ohel on his own and increased his visits to about twice a month.

As the successful owner of a thriving business, Meir won the respect and esteem of many members of our community. As a result, Meir also gained the ability to influence people he knew from the community, whom he brought along with him on his visits to the Ohel.

The spiritual bond that Meir and his

family developed with the Rebbe and the Ohel made the trip to Queens an integral part of the family routine.

During Chanukah of 5771, Meir experienced a miracle of his own at the Ohel.

THE THREAT MATERIALIZED

The United Parcel Service (UPS) is one of Meir’s most lucrative clients. Among other services, Meir rents out trucks and drivers to companies for short-term jobs in the New York area. The work between Meyer’s local company and the international UPS was conducted successfully and smoothly, keeping both sides very satisfied.

One day something went wrong. One of the senior employees at UPS, who was known to be somewhat unscrupulous in character and dubious in his actions, started harassing Meir to join him in some shady business. The harassment worsened, until it began sounding like real threats. He put forth an ultimatum to Meir, “If you fail to cooperate with me

in this illegal activity, I will make it my business to end agreements between yourself and UPS”.

Meir found himself in a difficult position. He was unable to approach superiors at UPS because surely they wouldn’t believe him. Getting the authorities involved could make things difficult for Meir as well.

Cooperation with UPS was a decent share of his income which he had no desire to give up. On the other hand, as an honest and truthful person, he refused to cooperate with the crooked actions of this man and break the law. So he tried to appease him, hoping that he will reach into his heart and convince him to retract his threats. He sent gifts for his birthday, and invited him along to the baseball game they both enjoyed.

But to no avail. Meir was at a loss. He did not allow himself to be drawn into crime, and as a result, just watched despairingly as UPS slowly severed ties with

him and turned to his competitors.

Meir, depressed as he was, did not lose his temper. He knew where the address was to pour out his heart regarding his difficult situation. He headed for the Ohel, secluded himself in a corner of the tent, and began to write a pan to the Rebbe. He laid out all the details that transpired, not leaving anything out. The pages filled up quickly, and he held nothing back.

Towards the end, when he felt he had finished transcribing the entire incident, he recalled his two sons, young men in their twenties and thirties, who helped him in his trucking company, and his heart ached.

"They do not show any emotion or connection for Yiddishkeit," he wrote in his pan. In every such letter he made a point to mention them, and ask the Rebbe's blessing that at least they marry a Jew. With a broken heart, he walked into the Ohel and immersed himself in prayer, his tears flowing freely. Meir came out of the Ohel with his heart several tons lighter. His future was in the best hands. Henceforth, the Rebbe will certainly take care of him.

A SURPRISE VISIT

Less than 24 hours later, the phone in Meir's office rang. When the caller identified himself Meir was astonished, almost falling from his office chair. He can barely believe it - the CEO of a major truck selling company, which provides



MEIR IS HONORED WITH LIGHTING THE MENORAH AT CHABAD OF OCEANSIDE'S CHANUKAH PARTY.



RABBI LEVI GURKOW THE SHLIACH IN OCEANSIDE.

thousands of trucks annually to other shipping companies throughout the U.S., is asking to speak with him!

To put things into perspective, all of Meir's business operations does not amount to much of the national, interstate company of the caller. The only communication ever made between the companies, was when Meir joined the long list of customers and purchased several trucks. It's unheard of that such a distinguished CEO would speak with such an insignificant customer.

It turns out, that one of the main company divisions of this large trucking company is located in Long Island, and the owner is Jewish. Meir's astonishment, however, increased sevenfold, as the man politely inquired as to the location of Meir's office and whether he is now speaking from his home or office. Surprised, Meir answers the question and he hears the caller say "So, I'm coming to visit you in your home. Maybe we'll have a Chanukah party together".

Meir, still trying to digest this strange conversation, does not believe what he's hearing. "What? You are coming to me?" he asked to make sure that he's not imagining. "Yes," the caller answers calmly, "I want to meet you."

When Meir heard the 'click' on the other end, he thought to himself, "there is no way that it was in jest". "For comparison sakes", he told me, "it's as if the airline which you purchased a ticket from, would come visit you in your

home.”

Meir’s home stirred in excitement. His astonished sons were already making preparations for the planned celebration and reception for their esteemed guest.

The man arrived, and all those present greeted him politely. Everyone is eagerly awaiting some sort of explanation for this sudden visit.

“Listen,” begins the man, “I will tell you what is behind the visit.”

URGE FROM ABOVE

“Today, I decided to take a break from my busy schedule and browse through the list of my customers. I did this as part of a common practice to improve business and customer relations, and there’s nothing very unusual with that. Then however, I noticed your name and the fact that you are a relatively new client.

“This is my neighborhood, I grew up here” the man continued. “I knew you were Jewish, because I realized the name of your company, ‘Moe’s Trucking’ is from the Jewish name Moses, and I decided I would like to meet you.”

After the strange background surrounding the visit became somewhat clear, the man moved on to talking business. “I know things are tough in business right now,” he says. “If I may, allow me to give you some advice that will benefit you in the field.”

Meir listened to the man in silence, as he began to lay out advice for him from his experience over the years in dealing

with customers. Afterwards, the Jewish CEO focused on various problems that may come up in this kind of business with different companies and commercial entities. Meir suddenly realized that the man speaks exactly of the problem which he was suffering from, and offered him a magic solution that can solve the whole problem with a wave. He was beside himself with awe.

The CEO casually concluded his remarks by saying that an inner impulse urged him to come out and share this information for the benefit of someone. “This ‘impulse’”, he said, “sent me to contribute to the training of someone who must have needed it.”

He did not know how right he was.

Meir’s shocked wife recovered first. She was always more skeptical than her husband regarding Tzadikim and spirituality. She turned to the guest and insistently asked him: “Tell me, who sent you to us? Was this a conspiracy concocted by the crook from UPS or perhaps the Lubavitcher Rebbe? This is all quite unbelievable”...

“I have no idea what you’re talking about, I do not know the man from UPS,” the visitor replied calmly, “but the Lubavitcher Rebbe I actually do know. I’ve prayed at his grave a few times, and I also recognize him from his picture hanging here in your home.”

“Actually,” he admitted, “I got up this morning and asked G-d that I should

have an easy day. I was suddenly inspired by a “push”. I decided I had to help a Jew with his livelihood, and, going over the list of names, randomly chose you.”

THE SECOND REQUEST

Meir’s next step, besides for implementing the guidelines of the experienced CEO, was to dial my cell phone number and share this miraculous occurrence. “Not even a day has passed since I prayed at the Ohel and I already got a response,” he said excitedly.

But this story still hasn’t ended. Meir remembers the additional lines he added at the end of his pan, the lines that were repeated in every letter to the Rebbe in which he requested and begged for the Jewishness of his children and their descendants.

A short while after, I met with Meir and his family in their office. One of the sons turned to me and asked to say a few words. His bewildered face indicated that something very sensitive was lying on his conscience.

“Recently,” he said, “I feel bad for my intention to marry a gentile. Somehow it bothers me - I do not know why - and frankly, I have never had any problem with Gentiles or qualms about marrying one, until now.”

His father, Meir, was astonished. Here - even the last request has been answered.

To date, Meir’s older son is married to a Jewish girl. ■

להביא לימות המשיח

”עד מתי?!”

A Child's Cry

From the onset of Chassidus being revealed, one objective stood at its forefront: the coming of Moshiach.

This notion was quite evident throughout the generations, beginning with the well-known letter of the Baal Shem Tov in which he quoted Moshiach as saying that he will arrive when the Ma'ayonos HaChassidus spread forth – יפוצו מעיינותיך – חוצה.

More clearly than anywhere else, the Rebbe lays out this concept in great detail in “Kuntres Inyona Shel Toras HaChassidus.” Chassidus and Moshiach are one and the same: the innermost *chayus eloki* of all the worlds – “*Yechidah*”. When Moshiach comes, this *chayus* will be in a revealed state, thereby bringing all the worlds to their utmost perfection,¹ finally fulfilling the very purpose for which they were created.

Although this held true with all the generations of Chassidus, our generation especially stands out in this regard. Immediately at the dawn of *Dor Hashvi'i*, with the acceptance of the *nesius*, the Rebbe notified us that it would be our generation that would actually complete the task and see the coming of Moshiach.

With each passing year, the Rebbe spoke about the coming of Moshiach more and more as an imminent reality and taught Chassidim to understand that

the Geulah would be here with our final touches of *avoda*.

Interestingly, the Rebbe also imparted this message to the secular and even non-Jewish world, and in a way they could relate to it as well. When asked by a group of college students in 5723 if

dren's rallies, the Rebbe emphasized the meaning of “now” and explained the significance of the need for Moshiach now, even drawing lessons from the letters of the word.⁴ The Rebbe himself would begin the Nigun of “We want Moshiach now” and fiercely encouraged

EVIDENTLY, WE HAVE YET TO SUCCESSFULLY DEMAND THE GEULAH AND FINALLY BRING MOSHIACH.

Moshiach would arrive within the coming fifty years, the Rebbe responded: “Much sooner. Don't postpone it for so long.” The Rebbe then gave a detailed explanation why the belief in Moshiach is logically plausible.²

MOSHIACH NOW!

As the years went on, Moshiach became a matter of urgency.

When founding Tzivos Hashem for Jewish children in 5741, the Rebbe called to “unite all Jewish children by the slogan of ‘We want Moshiach now’.”³ Often, during sichos at farbrengens and chil-

the singing on numerous occasions.

When people tried to temper the growing urgency, the Rebbe responded: “A Yid and galus are two incompatible opposites,” and expressed shock and pain that a Yid could speak in such a manner.⁵

Time and again, the Rebbe stressed the need for Yidden to cry out to Hashem and demand for the end of *galus*—“*Ad mosai?*”

The Rebbe himself pointed out the growing passion for Moshiach as the years ensued. In an interesting sicha on the last night of Chol Hamoed Pesach, 5748, the Rebbe revealed that, “I never

heard this from my father [that we are to demand Moshiach's coming and cry *Ad mosai*], and certainly not from my grandfather. Even from myself, I never heard such talk before I arrived here in the United States..."⁶

Addressing the reason for this phenomenon, the Rebbe delivered a lengthy sicha at the farbrengen of Purim, 5747, explaining why specifically in recent years the talk about Moshiach had become increasingly frequent.

The Rebbe explained that the time for Moshiach's arrival is long overdue. "The Gemora already stated "כלו כל הקצין" and many centuries have already passed since then. The Friediker Rebbe printed a predicted time for Moshiach's arrival decades ago, yet we still find ourselves in *galus*. With that being said, the question is: why are we still here? How is it possible that Moshiach still hasn't come? All this leaves us with the conclusion that each and every one must do all they can to bring Moshiach; hence the need to stress the importance of the subject time and again."⁷

SHAKEN TO THE CORE

On 28 Nissan, 5751, the Rebbe's cry for Moshiach turned to more a heartrending call to us, his Chassidim. Firstly, the Rebbe was pained that after all that had been done in this regard, Moshiach still hadn't arrived. Moreover, the Rebbe was distressed that so many people still went about their daily lives apathetically, without caring enough to sincerely cry for the *geulah*.

"True; everyone says '*Ad Mosai*', but that's only because they're told to do so.

If only this cry would be a true, heartfelt plea ("*mit an emmes*") Moshiach would have come already."

In the last Ma'amor distributed by the Rebbe before Chof-Zayin Adar, "*Ve'Ata Te'tzaveh*", this idea is also stressed at greater length.

The Rebbe speaks there of a time when

the *geulah* and finally bring Moshiach.

As Gimmel Tammuz approaches again, the need for Moshiach is ever greater to us as Chassidim, just as it is to the whole of the Jewish people.

To quote a letter written by the Rebbe in this regard shortly after the Friediker Rebbe's *histalkus*:

WE ARE SO BOTHERED BY THE FACT THAT WE FIND OURSELVES IN GALUS DEVOID OF GILUY ELOKUS, TO THE EXTENT THAT WE ARE SHAKEN TO THE CORE - אינגאנצן צוטרייסלט

Yidden enjoy a good life in *galus*, free of physical and spiritual disturbances. Nevertheless, we are so bothered by the fact that we find ourselves in *galus* devoid of *giluy Elokus*, to the extent that we are shaken to the core - "אינגאנצן צוטרייסלט".

The Rebbe wished to impart this sense of yearning for Moshiach to each and every one of us, so that we as well feel the need for the *geulah* and truly demand it in desperation.

THE CRY TODAY

The message the Rebbe gave us must resonate today more than ever. Evidently, we have yet to successfully demand

"...ונא להשתדל הוא וכל חבורתו תי' בכבש של החוצה, ואם חסר לפי שעה די מוט ע"ז יתבוננו אז דאס האלט אפ די גאולה, תחה"מ און צו זעהן זיך מיטן רבין דעם שווער מיטן רבין זיין פאטער וכו' האומנם ביינקט זיך אייך ניט? והיש השתדלות שתקשה בעיניהם ובלבד שיגיעו לזה?"

"...You and your entire group should please attempt to influence the outside world [with Chassidus]. If you still lack the courage to do so, contemplate the fact that this is holding back the *geulah* and *techiyas hameisim*, and [consequently] the ability to see the Rebbe, my father-in-law, as well as his father... Do you not long after [seeing

him]? Could anything be perceived as too difficult to do in order to reach that state?”⁸

With all of us intensifying our yearning for Moshiach, we will indeed bring the *geulah ho’amitis ve’hashleima* and be reunited with the Rebbe, and in the Rebbe’s words:

“May Hashem help that the [Friediker] Rebbe will come back in a *guf* and lead us out of *galus!* True, the normal order of things is that *techiyas hameisim* will only be after the coming of Moshiach, but certain select individuals (“*Yechidei segula*”) will be able to arise earlier. Beginning with my father-in-law, the Rebbe: he will come back in a *guf* (and there is no practical difference how—whether through the door, the window, or the roof), and he will gather all the Jewish people and announce: **“It’s time to leave the *galus!* Let us go to Eretz Hakodesh!”**”⁹ ■

1. Inyona Shel Toras HaChassidus, end of se’if hey. See also footnote 43: the Rabbeim of each generation who teach and reveal Chassidus are the “*Yechidah*” of the *Neshoma* of the entire Jewish people.
2. See full transcript in Derher Magazine, Teves, 5774 p. 36.
3. Introduction to HaYom Yom – Shalshes Haya-chas.
4. See for example Sichas Yud Gimmel Nissan, 5747.
5. Chof-daled Teves, 5742; Hisvaaduyos 5742 vol. 2 p. 692.
6. Hisvaaduyos 5748 vol. 3 p. 118.
7. Hisvaaduyos 5747 vol. 2 p. 612; 620. See also Derher Magazine, Adar II, 5774 p. 6.
8. Igros Kodesh vol. 4 p. 120. See also the Rebbe’s sicha quoted at the beginning of this magazine in “Not on our watch”.
9. Sichas Shavuot, 5710 (Toras Menachem Vol. 1 pg. 100)



CREDITS: JEM/THE LIVING ARCHIVE

“KLAL YISROEL IS NOT ALONE”

This letter, written in 1949 to the renowned Chossid Reb Shlomo Chaim Kesselman, implores him not to forget the primary focus and obligation of all Chassidim wherever they are: bringing Yidden closer to the Rebbe. The Rebbe explains the importance of this, and offers a simple way of going about doing it. Originally written in Lashon Kodesh, this letter has been freely translated into English for the benefit of our readership.

B”H, 15 Shvat, 5709
Shalom U’bracha:

I am writing now not to any specific person, for who am I to determine who is responsible for this issue? My words are directed to all the members of your community, who are all undoubtedly capable of fulfilling their main mission of spreading the wellsprings of the Baal Shem Tov and the Alter Rebbe to all the people of France. The only spring from which flow the waters of the Baal Shem Tov and the Alter Rebbe is the Rebbe, my father-in-law shlit”a. By connecting to this spring – a connection in both body (through money that one could have otherwise used for his personal needs) and soul -- ordinary water becomes ‘mayim chayim’ [suitable for a mikvah]. This is a clear law according to the Torah, which governs nature, literally and in every aspect.

There is a young man, a refugee, he can’t daven ba’avoda, nor is he a Maskil or Oved, he doesn’t have a beard, etc. etc. and he never learned in any yeshiva, let alone Tomchei Temimim. He was forced to flee to a faraway country, distant both physically and in matters of Yiddishkeit. After he was there for just a short time, letters from both men and women began arriving for the Rebbe. For example: a businesswoman received a few offers to

rent a store and an apartment in different parts of the city, and she wrote to the Rebbe asking him what she should do. This woman never saw the Rebbe; she knows that the Rebbe never visited her city or even her country. She is not a chossid nor does she seem to be from a family of Chassidim. Yet, upon hearing the above-mentioned young man’s genuine and heartfelt words: “There is a Rebbe for the Jewish People, and he is not confined to the laws of nature. Anyone who desires success – whether in business matters, household affairs, etc. -- should not lift his hands to do anything, without asking the Rebbe’s advice.” Seeing the young man’s honesty – for words of truth are recognizable - she requested to write to the Rebbe about the above mentioned issue. As a direct result of this, she is now a supporter of the Rebbe, she is coming closer to Yiddiskeit, and eventually she will surely keep Kashrus and Taharas Hamishpocha. All this is due to the efforts of one young simple man, who views what he is doing not as mesiras nefesh, but as a plainly obvious responsibility.

Now I ask you: it is clear to you based on everything that you have seen, that the Rebbe’s words and brochos are true; your nefesh habehamis even agrees. This is not merely theoretical or abstract knowledge; rather, your experience, and the experience

תמים ביחידות



"Tomim BiYechidus" is dedicated to documenting the experience of bochurim who had the zchus of having a personal Yechidus with the Rebbe.

The following Yechidus was told over by R' Shlome Zarchi.

Rabbi Leibel Kaplan A"H, the Shliach Roshi to Tzfas, Eretz Yisroel, once went into Yechidus to ask the Rebbe's advice about a particular habit of his.

The year was around 5722, and the younger bochurim learnt in Yeshiva by Bedford and Dean. Supper was around 7:30 and Seder Chassidus was taught by R' Yoel Kahn until 9:00pm. By the time the bochurim would return home to Crown Heights proper, it was usually quite late, almost 10:00pm.

R' Leibel told the Rebbe that although at the time when he returned home he was still satisfied with the supper he had eaten in Bedford and Dean, he still found it difficult 'tzu zich ainhaltan' from checking the refrigerator and pot to see what his mother had made for supper that night. True he wouldn't eat, yet he still wanted to see what he had missed...

The Rebbe responded: 'If you'll think to yourself that in coming years you will be a Rov, a Manhig, of an entire city, then does this 'past zich'? This surely will help you to give up this habit...'

of others, has shown that when one listened to the Rebbe it was good, and when one didn't listen, he had it bad. Therefore, just as you wouldn't hesitate to recommend a good doctor to anyone who needs it, so too, when you see someone who is confused or confronting a major life decision, you should tell him: the Jewish people have not been forsaken, G-d forbid; there is someone you can ask! Furthermore, you shouldn't wait until your acquaintance approaches you to ask about the Rebbe; he probably doesn't even know what a Rebbe is! Rather, you should explain to him that he shouldn't rely on his own understanding, nor should he rely on the shadchan or the doctor or the broker. There is no guarantee if any of those approaches will work, but there is a clear and definite way to resolve his questions [i.e. by asking the Rebbe]. And chazal say: "words that come from the heart, enter the heart."

It is clear, that someone who believes with complete faith – a faith which directs his entire being – that the outlook and brachos of a certain individual [i.e. the Rebbe] governs everything, and knows that his friend must make an important decision in any area in life, even a life threatening issue; out of basic decency, ahavas yisroel, pikuach nefesh, etc. if there is even the slightest chance that that his friend will listen to him, he would chase after him and tell him: "have mercy on yourself, your family, and all that is yours! Don't rely on your own judgement! Learn Chassidus, connect with the Rebbe, do as he says, and then you will succeed!"

The Alter Rebbe's promise is well known: "any good thing Chassidim do will be successful."

You encounter hundreds, if not thousands, of Yidden in Paris, and speak with them about all kinds of topics. How many of these thousands have asked the Rebbe about an operation or a shidduch, or requested a brocho for Rosh Hashono and so forth? If you would only tell them who the Lubavitcher Rebbe is – just tell them, even without explaining it -- and if the next time you meet him you tell him a sicha of the Rebbe, and the next time you tell him some of the Rebbe's directives, then many people, their children, and their children's children for all eternity, would be connected to the tree of life, add light in their homes, and happily support the Rebbe and all his mosdos. נעשים אנשי משה...

With Blessing,

The Rebbe's Signature ■

(Igros Kodesh, vol. 3 p. 52)

A black and white photograph of a group of men in suits and hats standing in front of a large airplane. The airplane has Hebrew text 'אל על' (El Al) written on its side. The men are standing on a tarmac or airfield, and a low stone wall is visible in the foreground.

32 | A CHASSIDISHER DERHER

TRANSFORMING TRAGEDY

In the aftermath of a calamity
the Rebbe encourages
through sending Shluchim

"אחד מאופני ההשתתפות הוא, שיסעו עשרה או אחד-עשר, באי-כח לארץ ישראל, בעיקר יהיו בכפר-חב"ד ובישיבת תומכי-תמימים בלוד, הקשורה עם הכפר, וגם לבקר על המקומות הקדושים, ואח"כ בבואם אי"ה חזרה, יביאו עמהם את "אורא דארץ ישראל" בחוץ-לארץ, ולהמשיך זאת למטה מעשרה טפחים, וכן גם שם יביא הדבר תוספת הן בישיבה והן בכל הסביבה."

(התוועדות חג השבועות תשט"ז)

“8:00 in the evening, on the second of Iyar 5716, fifty students filled the Beis Medrash of ‘Beit Sefer L’melacha’ in Kfar Chabad, Davening Ma’ariv. Knocks on the door of the Shul were heard, when it was suddenly opened. Two terrorists stood on the doorstep and began firing at the the Talmidim. The teacher and a number of the students were hit by many bullets. The casualties were great and took place instantly...

As we stand days after the calamity, we are unsure what will be the future of the Beit Sefer L’melacha, for only a few students have returned. The Yeshiva in Lod is experiencing the same problem; the students are not returning. Seventeen parents came to collect their children, explaining that it was in order for them to relax, and they would return shortly.

However, today we are only left with 19 Talmidim.

**מה נאמר ומה נדבר, אין אנו יודעים מה לעשות.
מחכים אנו להוראות מכ"ק אדמו"ר שליט"א.**

**“What can we say, what can be spoken, we don’t know what to do.
We wait for direction from the Rebbe Shlit”a.”**

These heartrending lines, penned by Reb Efroyim Wolf from Eretz Yisroel to Reb Binyomin Gorodetzky, convey the forlorn feeling of the Chassidim in Eretz Yisroel in the days after the shooting.

The Rebbe’s response was soon in coming. Letters of encouragement arrived in Kfar Chabad, breathing fresh air to the weary Chassidim. The energy reached its peak when a group of twelve Shluchim arrived in Eretz Yisroel, spreading hope and strengthening Hiskashrus.

In preparation for this article, extensive research was conducted, including interviews with every one of the Shluchim that were sent on this historic mission.

We are very thankful to them for their assistance in this initiative.



ROSH CHODESH IYAR 5716 changed the face of Kfar Chabad forever. Talmidim of a vocational school established by the Rebbe just two years earlier - Beit Sefer L'melacha, gathered in their Beis Hamedrash to daven Ma'ariv, when disaster struck. A group of terrorists attacked the school, shooting from the doorway.

In a matter of minutes they were finished, and made their escape. Screams of terror filled the area, which had also been plunged in darkness because the power had mysteriously gone out. By the light of a match one of the teachers Reb Meir Friedman, gazed at the dreadful sight in front of him.

While most of the students had escaped through the windows, those closest to the door were not so fortunate. Four of the students and their teacher Hatomim Simcha Zilbershtom lay on the floor, no longer amongst the living. A number of others were wounded, one of

which passed away a few days later.

The Chassidim of Kfar Chabad, many of whom had escaped the horrors of Europe just a decade earlier, were shattered. Parents of the students traveled to Kfar Chabad, to take their children home. The safety of their children was at stake, they felt, and they no longer wanted their children to remain in the Beit Sefer L'melocha.

A spirit of dejection spread amongst the Chassidim. Some proposed that the fledgling village be disbanded. It was simply too dangerous!

The only comfort was the firm messages of the Rebbe which came through letters and telegrams in the days following. Immediately following the shiva¹ the following message from the Rebbe arrived:

"To each of Anash, residents of Kfar Chabad, the organizations there, and in particular Beit Sefer L'melacha, and its students, teachers, principals, activists

and parents:

"I strongly hope that with the help of Hashem who guards with a wise eye and oversees with hashgocha protis, you will overcome every obstacle, strengthen both personal and communal affairs, and expand all the organizations in quantity and quality. With peace of mind may the study of our Torah, Toras chayim, divrei Elokim chayim be strengthened and greatened, as well as the fulfillment of its Mitzvos, with joy - v'chai bahem.

"From Kfar Chabad, the wellsprings of Chassidus and the deeds of Rabboseinu Nessieinu Hakdoshim should be spread until they reach chutza, in order to bring all of Bnei Yisroel closer to our father in heaven - b'chesed ub'rachamim - and to speedily bring the complete Geulah through Moshiach Tzidkeinu.

"I take part in their tefilos and fasting, and I am certain that with Hashem's help that soon in their true, complete, internal joy, b'gashmiyus ub'ruchniyus gam



REB MEIR FRIEDMAN, ONE OF THE TEACHERS IN BEIT SEFER L'MELOCHA, AT THE SCENE OF THE ATTACK JUST A FEW DAYS LATER.



THE BUILDING THAT HOUSED THE BEIT SEFER L'MELOCHA IN 5716.



FOUR OF THE SHLUCHIM POSED FOR A PICTURE MANY YEARS LATER. RIGHT TO LEFT: RABBI SHMUEL FOGELMAN, RABBI DOVID SCHOCHET, RABBI YEHUDA KRINSKY, AND RABBI RABBI FAIVEL RIMLER.

**A spirit of
dejection spread
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disbanded. It was
simply too
dangerous!**

yochad.”

Many other letters and telegrams followed this one, giving solace and encouragement to the Anash of Eretz Hakodesh.

YAD HACHAMISHA

In the winter before the attack, the Rebbe had already encouraged an expansion of the Beit Sefer L'melocha. Following the attack, the Rebbe urged that the expansion materialize quickly. Hastily, a new division dedicated to teaching the skill of printing was opened, and plans were drawn up for a new building.

At the siyum hashloshim of the slain talmidim, a groundbreaking was held for the expansion. The Chief Rabbis, distinguished Rabbonim, politicians, community leaders joined by an enormous crowd took part in the event.

The mourning families were honored during the groundbreaking, including the mother of hatomim Simcha Zilberstrom. Days later, in a letter from the Rebbe to her dated Yud Beis Sivan, the Rebbe expressed pleasure that she had taken part in the ceremony, explaining that through it they had achieved an eternal victory against death. By establishing an organization in their memory that would bring spiritual growth to future generations, the neshamos of those who had been killed would be connected to an eternal legacy.²

GLOBAL SHLICHUS

A novel idea, of proportions not previously envisioned by Chassidim, was introduced by the Rebbe at the Farbrengen of Shavuot 5716. Here is a small excerpt from that Farbrengen:

“...Those which find themselves outside Eretz Yisroel should also participate in strengthening Kfar Chabad... Not only financially, but also with their body and soul.

One way to accomplish this is by eleven or twelve representatives traveling to Eretz Yisroel. They should mainly spend time in Kfar Chabad and the Yeshivas Tomchei Temimim in Lod... And they should also visit the holy sites... This will bring a new energy to the Yeshiva and in the whole area.”

During the farbrengen, the Rebbe explained that every Chossid had an obligation to help Kfar Chabad at this time, in addition to those that were traveling in person. In continuation to this the Rebbe surprised the Chassidim by delivering two maamorim, explaining that the second one was his participation in helping Kfar Chabad!

The next day the bochurim in 770 beheld a new sign hanging in the hallway leading to Zal, signed by the Mazkirus. The sign announced that in connection with the Rebbe's announcement at the Farbrengen the day before, any bochurim that would like to take part in this trip should be in contact with Mazkirus, and should ensure that their passport would allow them to travel to Eretz Yisroel and that their parents had agreed to their going.

Many bochurim quickly made the necessary inquiries to find out whether they would be able to travel, and then registered with the Mazkirus.

Rabbi Yosef Rosenfeld recalls:

“When I saw the sign, my initial thoughts were, that I would much rather remain in 770 for the summer and learn. Taking trips abroad were not something I was excited about. Being that my birthday was on 15 Sivan, I had a Yechidus



with the Rebbe just days after the Shlichus was announced. The Rebbe asked me if I had submitted my name to the mazkirus, to which I replied that I hadn't. To my surprise, the Rebbe then instructed me to join the list of bochurim who were registered for the Shluchim! Naturally, I made sure to do so immediately following the Yechidus."

In a similar sequence of events, Rabbi Shlomo Kirsh, a bochur who traveled from South Africa to New York to learn in 770 had a Yechidus then in connection with his birthday. Reb Shlomo fondly relates how the Rebbe personally instructed him to join the group of Shluchim during that Yechidus.

All the bochurim who had registered waited anxiously, in anticipation of the outcome.

Rabbi Yehuda Krinsky recalls how they were informed about their Shlichus. On the morning of Gimmel Tammuz, nine bochurim were summoned to the office of Rabbi Hodakov, and were informed that they were chosen to be the Rebbe's Shluchim on this unique mission.

Momentum increased throughout the day, especially when they found out that they would be having a Yechidus as a group that night.

"We later heard," relates Rabbi Shalom

Dov Ber Shemtov, "that the Rebbe mentioned that the Shluchim were chosen while at the Ohel of the Frieddiker Rebbe."

OUTLINING THE MISSION

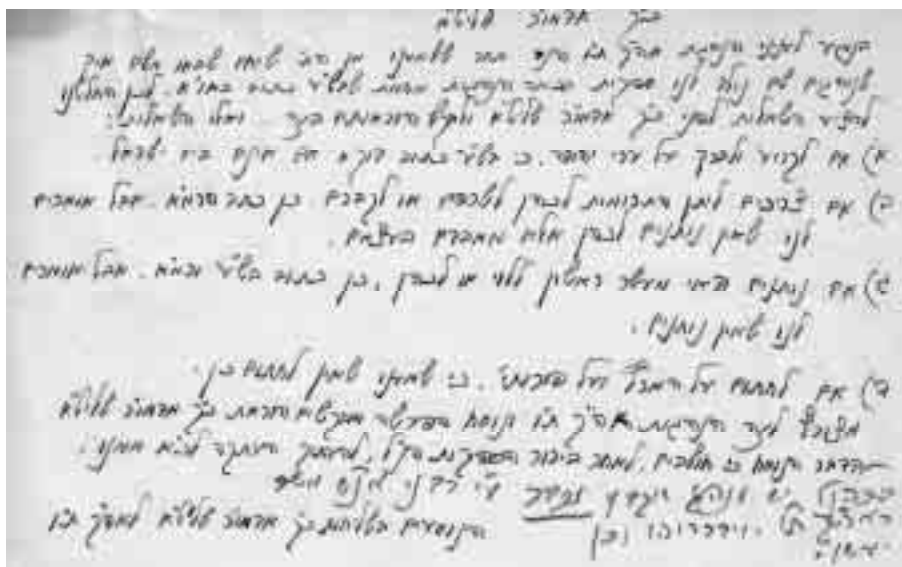
"That night we were privileged for a unique Yechidus", exclaimed Rabbi Shalom Ber Butman, "and we received a collection of horaos from the Rebbe pertaining to all aspects of the trip. To mention a few of them:

- You will be stopping in five countries on the way to Eretz Yisroel – England; Belgium; France; Switzerland and Italy. In each one you should make a point of visiting the mekomos hatorah and particularly the Lubavitch stronghold in that area.
- From today forward until you return here, establish a seder Chassidus before Davening and a seder nigla afterward. Each day another person should give a shiur, and everyone else should join in discussing whatever is being learned. The topics that you learn can be different each day, as long as it is organized in advance so everyone knows what to expect.
- When in Kfar Chabad, spend your

extra time learning in the Shul. Through learning your shiurim in Nigla and Chassidus there, people will realize that this is the place where you can be reached. On Shabbos however, you should only learn Chassidus, as is the practice in Eretz Yisroel.

- When encountering speaking engagements, do not shy away or be reserved. In each place, speak some words of Nigla and some of Chassidus. It would be ideal to set up one primary speaker for Nigla and one for Chassidus.
- Your main base should be in Kfar Chabad and to visit the other Lubavitcher Yeshivos. Be in touch with the Chassidim of Eretz Yisroel in regards to visiting the other Yeshivos.
- Make sure to be well versed in the halachos pertaining to Eretz Yisroel, so that whenever a quandary should arise, you will know clearly how to behave.
- Pay special attention that your clothing look proper for someone in that stature.

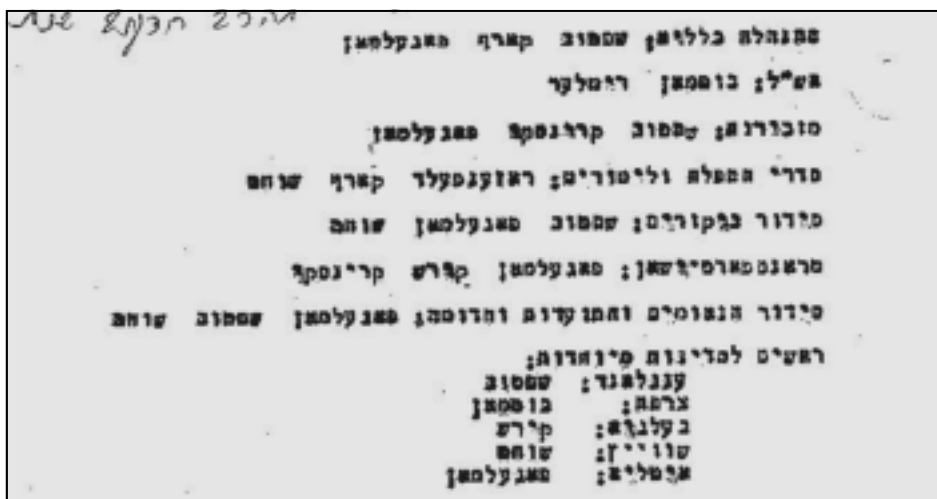
The Rebbe ended off by confirming that we had permission from our parents to participate and with a brocha that the



THE QUESTIONS THE SHLUCHIM SUBMITTED TO THE REBBE REGARDING THE HALACHOS OF ERETZ YISROEL. SEE ARTICLE FOR TRANSLATION OF THE REBBE'S ANSWER.



THE REBBE'S HAGAHOS ARE SEEN ON A DRAFT OF A SIGN THAT WAS LATER DISPLAYED IN 770, INVITING THE TALMIDIM TO SIGN UP FOR THE SHLICHUS.



A LIST CONTAINING THE DIVISION OF RESPONSIBILITIES AMONGST THE SHLUCHIM .

trip be with Hatzlocha Rabo. The Rebbe concluded that this will accomplish great things for yourselves as well, perhaps even more than schar."

Shortly after the Yechidus, Rabbi Faivel Rimler submitted a list of questions regarding some of the halachic requirements they would encounter in Eretz Yisroel. The following was the Rebbe's response:

בכהנ"ל יש מנהג שנקבע מכבר ע"י רבני אנ"ש אשר באה"ק. ויברורוהו וכן יעשו.

Regarding all that you mentioned, the Rabbonim of Anash in Eretz Hakodesh have already established a minhag. You should verify [what it is] and behave as such.

FROM NINE TO TWELVE

In the letters from the Rebbe to the

Anash community leaders at the stops along their trip, it became clear that the Rebbe desired representatives from all regions of the world. Nine of the Shluchim were talmidim of Yeshivas Tomchei Temimim Hamerkozis in 770, one from the Lubavitch Yeshiva in Brunoy, France, and one bochur from Australia met up with the rest of the group, when they arrived in Eretz Yisroel.

The final Shliach to be chosen was Reb Zusha Posner, who was learning in Yeshivas Tomchei Temimim Lubavitch in Montreal.

Reb Zusha relates the unique events that led to him being chosen as a Shliach:

"A day before Yud Beis Tammuz, I felt a strong urge to be at the Rebbe's far-brenge that would be held the next day. Procuring a ticket at that point was very difficult, let alone receiving *reshus* from Hanhola. Luckily, another bochur who had made all the necessary arrangements to travel to New York the following day, was unable to fly at the last minute because of problems with his legal papers.

"After strenuous efforts, I bought his ticket, received *reshus* and was soon off to New York.

"While in New York, I heard about the unfolding saga of the Shlichus to Eretz Yisroel. My father who deeply desired that I be part of this Shlichus, wrote to the Rebbe, begging that I be able to join.

"To our delight, the Rebbe agreed, with the stipulation that all my legal papers were in order and that a Doctor would agree that I was healthy enough for this trip.

"Hastily I went to visit Dr. Seligson, who assured me a clean bill of health, so long as I eat butter to strengthen my bones. Arranging the necessary legal documentation was not as simple; it would take over a week to receive the required papers.

"Thus, instead of traveling together with the Shluchim, I flew on my own as soon as I was able to, and therefore met



SOME OF THE SHLUCHIM POSE IN FRONT OF THE PLANE, JUST AFTER ARRIVING IN ERETZ YISROEL. FROM LEFT TO RIGHT: RABBI ZUSHE POSNER, RABBI SHALOM DOVBER BUTMAN, RABBI SHALOM DOVBER SHEMTOV, RABBI DOVID SCHOCHET, RABBI YOSEF ROSENFELD, RABBI SHOLOM EIDELMAN, RABBI FAIVEL RIMLER RABBI SHLOMO KIRSH.

them when they were in Italy.”

In a letter to Reb Nissan Nemanov dated 19 Tammuz 5716, the Rebbe requests him to choose a seasoned talmid to join the delegation headed to Eretz Yisroel.

The final group of Shluchim amounted to a total of 12 and included the following individuals:

Representatives from USA – Rabbi Avraham Korf; Rabbi Dovid Shochat; Rabbi Yehuda Krinsky; Rabbi Yosef Rosenfeld; Rabbi Faivel Rimler; Rabbi Shalom Dovber Shemtov; Rabbi Shalom Dovber Butman; Rabbi Shlomo Kirsh and Rabbi Shmuel Fogelman.

Representative from Canada- Rabbi Zusha Posner.

Representative from Europe – Rabbi Sholom Eidelman.

Representative from Australia – Rabbi Shraga Herzog.

TAKE OFF

At the farbrengen on the Shabbos before they were to depart, the Rebbe addressed the upcoming trip and taught the niggun of Asader Lesudasa. Later on, the Shluchim taught the niggun numerous times throughout the trip.

Rabbi Shmuel Fogelman remembers clearly the day they set out:

“On the morning of 18 Tammuz, we were called into the Rebbe’s room one last time before the trip. While there, the Rebbe presented each of us with a pocket Siddur and Tanya that the Rebbe had asked to be published in connection with our trip. To me the Rebbe gave an extra Tanya to give to Reb Nissan Nemanov, the Mashpiya in Brunoy, France.”

The Shluchim were seen off by Rabbi Hodakov, Rabbi Nissan Mindel and a number of others, and stopped to pose for a picture in front of the airplane. To this very day, the Shluchim distinctly recall the sense of pride and excitement

that filled the air as they embarked on their Shlichus.

They spent the hours in flight very carefully, and learned from the new Tanya’s they had just received from the Rebbe.

As soon as their flight departed, the Mazkirus sent a telegram to the Anash in England:

“The Shluchim have set out by plane on Wednesday 18 Tammuz at 6:00 pm with El-Al flight number 204. They will be arriving tomorrow in London at 3:00 in the afternoon. The Shluchim will remain in England until the coming Tuesday, and will visit London and Manchester. Surely, you will do whatever is necessary in order to help the Shluchim fulfill their Shlichus in the best possible way.”

THE FIRST STOP

The excitement the Chassidim in England experienced with the arrival of the Shluchim is vividly expressed in a letter



written by Reb Meir Gurkov to the Rebbe, describing the visit:

"All of Anash traveled to the airport to greet our honored guests at the airport. At 6:30 we all welcomed the Shluchim with love and affection. Soon after arriving Hatomim Reb Shalom Dov Ber Shemtov delivered a Maamer which they had just heard from the Rebbe... A complete Kabolas Ponim was held the next day, during which Hatmimim Reb Shmuel Fogelman and Reb Yehuda Krinsky addressed the crowd.

"We arranged that they should speak in four shuls in the area, and their *drashos* were received with tremendous Hatzlocha, and leaving a powerful effect on the listeners. Those that heard them could not stop praising them.

"After Seudas Shabbos on Shabbos afternoon, a farbrengen was held in the Chabad shul. Many community members and Yeshiva bochurim from all factions attended the farbrengen. Reb Yehuda Krinsky and Reb Dovid Shochet spoke, as did the other Shluchim.

"It was a great pleasure to behold the sight and to hear them relate gems from the Sichos of the Rebbe Shlit"a. The far-

brengen continued until Mincha. They sang many songs and everyone danced together."

The Shluchim split up into a number of groups in order to visit a number of other cities in England. The smaller groups traveled to Manchester, Sunderland, and Gateshead, spending a large amount of time at the Yeshivos in each place.

Rabbi Avrohom Korf was responsible for *nigla*, and tells over his memories from these encounters:

"The Yeshivos we visited were geared toward *litvishe* bochurim. The bochurim tried to 'stump' us with asking difficult questions on a large range of subjects. They were so impressed with the clarity of thought they received in return, that their attitude changed completely."

Later on, one of these non-Lubavitch Yeshivos insisted on escorting the Shluchim to the airport, bringing busloads of bochurim to the airport.

FROM LAND TO LAND

In an itinerary dictated clearly by the Rebbe and detailed through the Mazkirus, the Shluchim set out to their next destinations.

First they traveled to Belgium, visiting the Chassidim and Torah communities in Brussels and Antwerp. They continued on to France, where they again split into a number of groups. Rabbi Shalom Ber Butman was the only one who spoke a bit of French and spoke often throughout their visit. Some of the Shluchim went to visit the Yeshiva in Brunoy, where a Kabolas Ponim was held in their honor.

The trip continued from France to Switzerland, and from Switzerland to Italy.

In each of these stops, they spoke before huge crowds of Chassidim and Yiddish of all backgrounds. For the residents of these countries, the Shluchim brought a powerful energy with them. They listened attentively to the sichos and maamorim the Shluchim taught, and reveled in the atmosphere of their farbrengens. This was a fresh regards from the Rebbe!

The Shluchim also made sure to meet with community leaders and Rabbonim in each place. The Shluchim impressed these figures greatly, and listened raptly to the teachings of the Rebbe they brought.

Rabbi Yehuda Krinsky served as *mazkir* of the group and kept a detailed diary of everything that took place and sent these to the Rebbe. In a letter to Rabbi Hodakov written on Beis Av from Zurich, Switzerland, Rabbi Krinsky explains why they had been delayed in sending updates:

"My sincerest apologies on the lack of updates, because writing is very time-consuming and the time is very limited. Especially because of the many journeys in the last two weeks. Almost each day we travel to another city! In each place we visit the *mekomos haTorah*, and the Rabbonim..."

When departing from Italy to Eretz Yisroel, they were delayed on the way to the airport. They arrived at the airplane just a few minutes before the flight. Despite their lateness, the airline authorities held the plane for the large group, as



THE CHASSIDIM OF ERETZ YISROEL GREET THE SHLUCHIM AT THE AIRPORT.



would befit the Rebbe's shluchim.

UPLIFTED!

One who didn't witness the scene at the airport on Friday, Hei Av at seven in the morning, has missed an incredible sight.

The field near the tarmac was covered in a sea of people, with barely an inch to move. Talmidim of every Lubavitch Yeshiva in Eretz Yisroel, Anash, men, women and children, young and old have gathered together. Buses unload their passengers and turn back to bring still more people.

Suddenly the plane could be sighted! The crowds craned their necks as the plane finally landed, as everyone strove



to get the first glimpse of the Shluchim. Three venerable Chassidim – Reb Shaul Dov Zislin, Reb Pinye Althaus, and Reb Chanoch Glitzenstein were the only ones who were permitted to stand on the runway and be the first to greet the Shluchim.⁴

The passengers began to deplane, and finally the Shluchim emerged. Bruchim Haboim emitted from everyone's lips, and joyous singing and dancing broke out. The Rebbe's Shluchim have arrived – truly “*zera beirach havaye!*” “Darkecho Elokeinu...” the niggun the Rebbe had taught just the Tishrei before, was jubilantly sung, as the Shluchim were hoisted upon the shoulders of the eager Chassidim. Shalom Aleichem, a handshake, a

Honorable Visits

Although most of the first week was spent in Kfar Chabad, the Shluchim made a trip to Yerushalayim to visit with Mr. Zalman Shazar, who was then serving as a leading member of the Knesset. While in Yerushalayim they also visited a number of other respected individuals. In his duch from that day, Rabbi Yehuda Krinsky described their visit:

“At 2:00 in the afternoon we traveled with Reb Pinye Althaus in taxis to Yerushalayim. At 3:30 we arrived at the home of Rabbi Zevin, who was also hosting Rabbis Zelig and Yehuda Leib Slonim.

We conversed over there for twenty minutes and then traveled together with them to visit Rabbi Nissim [the Sephardic Chief Rabbi of Eretz Yisroel]. He greeted us warmly and we spoke with him for half an hour.

Reb Pinye reminded the Chief Rabbi that he supported the Rebbe regarding the question of traveling on Israeli boats on Shabbos [a topic of great debate between the Rabbonim of the time, and the Rebbe spearheaded a campaign to publicize that it was forbidden]. He answered that this was certainly the case, and that he had received letters and telegrams from the Rebbe on the matter. He continued that although some Rabbonim [with the opposing opinion] had gone to see how the ships work, they have no knowledge of what they were looking at.

Furthermore, the one who was guiding them was not familiar with Torah, thus invalidating the credibility of his words. He could not understand how they could argue on

the opinion of the Rebbe, who did understand the engineering of the boats.

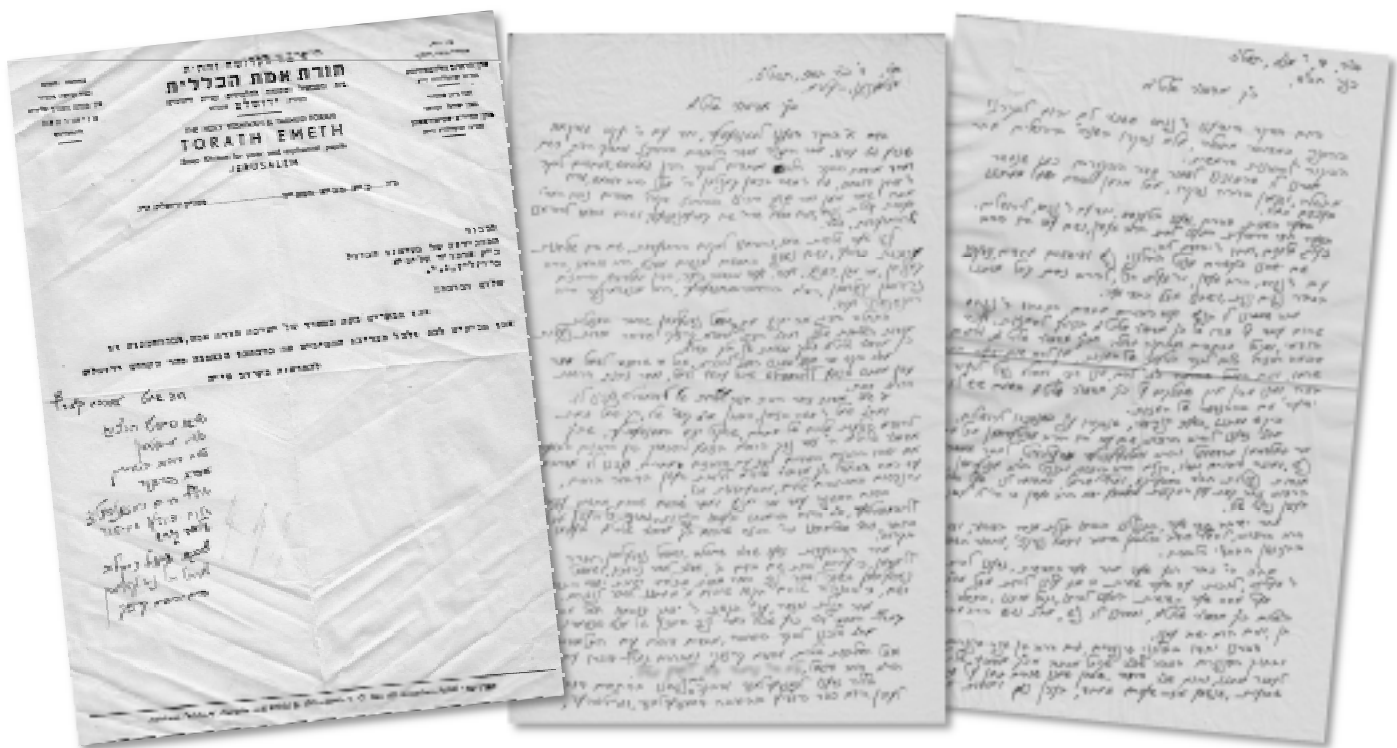
In conclusion, he asked us to visit him again when we visit Yerushalayim next...

Next we visited Rabbi Herzog [the Ashkenazi Chief Rabbi of Eretz Yisroel], whom was also being visited by Rabbi Unterman [the Chief Rabbi of Tel Aviv], and Mr. Goldman and Rabbi Wallgelenter from Detroit. After introductions, Rabbi Herzog and Rabbi Unterman spoke in glowing terms about the work of Chabad in America and in Eretz Yisroel. After sitting together for half an hour, we davened Mincha in his house with a minyan. Rabbi Herzog instructed the Chazzan Shalom Dovber Butman that he should say Kaddish with the words *v'yatzmach purkanei* [as is the Lubavitch Nusach] and that he should sing it with the festive Yomtov niggun.

Just after 6:00 we arrived at the house of Shazar. He received us and immediately asked about the welfare of the Rebbe Shlit”a. Rabbi Avrohom Chein soon entered the room and sat with us.

We told a number of stories, and in middle Shazar mentioned that he had just received a letter from the Rebbe asking that he assist us while we were in Eretz Yisroel...”

The Shluchim met with Shazar again just a day before they were to leave Eretz Yisroel. They met him in his vacation home in Haifa. He recounted his memories of the Friediker Rebbe and ask the Shluchim to give warm regards to the Rebbe.



THREE OF THE MANY DUCHOS THE SHUCHIM SENT TO THE REBBE DURING THEIR TRIP.

question, a hug, everyone present yearned to interact with the Shluchim.

Quite unexpected, a telegram from the Rebbe arrived at the airport just minutes after the Shluchim had arrived:

“Shluchim of Chabad-Lubavitch - May your visit to Eretz Yisroel be with peace and Hatzlocha muflaga in fulfilling your shlichus, which its true objective is to spread the wellsprings of Chassidus to the outside. May we soon go to Geulah, and much regards to all Anash.”

“The excitement was so strong,” described Rabbi Butman, “you could almost touch it. Even the airport personnel and other guests, were swept into the *simcha*. The crowd grew silent, as my colleague Rabbi Yosef Rosenfeld arose to give regards from the Rebbe, and set out the objective of our Shlichus in Eretz Yisroel.

Rabbi Leibel Zalmanov translated his passionate words from Yiddish into Hebrew, so that everyone could understand. When he finished speaking, dancing

erupted yet again, it was the only way to express their uncontrollable joy. Amidst joy and strong emotions, the Shluchim were escorted to Kfar Chabad.”

SPIRITS INVIGORATED

In order to fully appreciate the impact the Shlichus had on the Chassidim in Eretz Yisroel, one must first realize the situation that prevailed at that time. As Rabbi Chanoch Glitzenstein explained:

“One must understand that there was very little connection between the Chassidim in Eretz Yisroel and the Anash in the United States of America. Travel between was very sparse because travel was so expensive and the necessary paperwork was hard to obtain. Therefore when they received the news that the Rebbe would be sending a group of Shluchim to Eretz Yisroel they were ecstatic.”

Furthermore, it had only been six years since the Rebbe had accepted the nesius, and few Chassidim from Eretz Yisroel had heard the Rebbe’s voice, let alone see

the Rebbe in person! Even having the Rebbe’s Sichos transported to Eretz Yisroel was very difficult. Sadly, this resulted in a certain lack of passion in the Hiskashrus of Anash in Eretz Yisroel.

The delegation of Shluchim that arrived in Eretz Yisroel, broke through these barriers. The precious atmosphere that existed around the Rebbe in 770 had been transported to Eretz Yisroel.

SHABBOS HAGADOL

During the 28 days that the Shluchim were in Eretz Yisroel, they visited every Lubavitch Institution and community, refugee camps, addressed large events, and visited the leaders and Rabbonim of Eretz Yisroel. Often a Kabolas Ponim was held in the Lubavitcher Shul in the area they were visiting, following they would break into small groups to visit each particular venue. Wherever they went, they confidently spoke about the Rebbes mission for this generation – to bring Moshiach.⁵

The limitations of space do not allow



every detail of their trip to be documented here. Instead we present a collection of highlights from this stage in their Shlichus.

Being that the Shluchim arrived on Friday, their first major *peula* began on Shabbos. It was Shabbos Chazon but it felt like Simchas Torah. Hundreds of Yidden spent Shabbos in Kfar Chabad in order to spend Shabbos with the Shluchim. Young and old listened raptly as the Shluchim spoke.

Rabbi Shalom Dov Ber Shemtov shared an emotion that ran through his mind at the time:

“The people of Eretz Yisroel looked at the Shluchim as an extension of the Rebbe. The members of the group were not necessarily perfect. However a sincere sense of being totally dedicated to the Rebbe shone forth from them.”

Late into the night, and for many hours on Shabbos day, the Shluchim farbrenged with the masses. Mashke flowed in abundance and spirits soared. Many elderly Chassidim were in attendance, yet on this Shabbos the visiting Bochorim were the one who set the tone of the farbrengen. The Chassidim were parched, yearning for “just one more,” *sicha*, *maamor*, *nigun* from the Rebbe.

The lively farbrenging and energetic words of the Shluchim continued through Sunday morning.

BEYOND KFAR CHABAD

As per the Rebbes hora’a, during the first week the Shluchim were based in Kfar Chabad. During the mornings and any free minute, they could be found learning in the *zal* of the Yeshivas Tomchei Temim in Kfar Chabad.

The Shluchim also spent much time strengthening and encouraging the communities around them.

On Sunday Zayin Av they visited the summer camp in Kfar Chabad, and held a farbrengen with the campers. They then headed to the site of where the five students had been killed, in the Beit Sefer L’melocha. Many hours were spent there,



THE SHLUCHIM FARBRENG FOR THE ANASH OF LOD.

lifting the spirits of the talmidim and teachers.

During the two days that followed, they met with the *vaad haruchni* of Kfar Chabad, *hanholas Tzeirei Chabad*, and *hanholas N’shei U’bnos Chabad* of Kfar Chabad.

On Yud Av, a large *kinus* for women and girls was held in Kfar Chabad. Rabbi Dovid Shochet addressed them, and was joined by the Rov of Kfar Chabad, Reb Shneur Zalman Garelik, and Reb Abba Levin.

Kfar Chabad was surrounded by many farms and fields. The Shluchim spent almost a full day visiting each of the farmers, and surveying what needed improvement. They later held a meeting with the *vaad* that oversaw all matters of Kfar Chabad, followed by a meeting with all the residents of Kfar Chabad. When the meeting concluded, a farbrengen formed. Until the early hours of the morning, the masses of Kfar Chabad residents farbrenged with the Shluchim.

In accordance with the Rebbe’s instructions, on Friday the Shluchim traveled to Lod, where they would spend their second week.

They then headed
to the site of where
the five students
had been killed.
Many hours were
spent there, lifting
the spirits of the
talmidim and
teachers



THE SHLUCHIM POSE WITH SOME OF THE STUDENTS OF THE CHABAD SCHOOL IN LOD.



THE SHLUCHIM DISTRIBUTE POCKET-SIZED TANYAS TO THE CHILDREN OF THE CHABAD SCHOOL IN LOD, ERETZ YISROEL. CREDIT: JEM/THE LIVING ARCHIVE

INFLUENCING THE MASSES

Yeshiva Bochorim from across Eretz Yisroel joined the Yeshiva in Lod for Shabbos Parshas Vo'eschanan, looking to be invigorated by the Shluchim.

Throughout Shabbos the Shluchim taught Sichos and Mammorim, and farbrenged. Additional farbrengens were led by Rabbi Dovid Shochet and Rabbi Yosef Rosenfeld in Hebrew to cater to the many bochorim who only understood Hebrew. The shluchim also addressed the

Anash and N'shei Chabad in Lod.

In the days that followed, the Shluchim visited dozens of towns and villages in that area, bringing regards from the Rebbe and energizing the populace.

On Monday they also visited numerous *mekomos hakedoshim* in Tzfas, Tverya, and Meron. Rabbi Avrohom Korf *chazzered* a maamor at the kever of the Rashbi, as well as while they visited the caves of the Idra Kadisha.

The Cheder in Lod had over 300 stu-

dents, and they all gathered together³ for a special assembly together with the Shluchim on Tuesday Tes Zayin Av. Rabbis Butman, Shemtov and Korf spoke and farbrenged with the children. At the conclusion of the farbrengen one of the young students stood up and asked the Shluchim to relay regards from all the children to the Rebbe Shlit"a. Without hesitation the Shluchim agreed.

Another school boy asked the Shluchim to please ask the Rebbe to allow a Sichah to be recorded, because they had never heard the Rebbe's voice!

Later that week the Shluchim presented each child with a pocket-sized Tanya.

Rabbi Shmuel Fogelman traveled the next day together with the secretary of Tzach, Rabbi Leib Kahan to a remote village called Moshav Taoz, where the recently arrived immigrants from India were residing.

The Chief Rabbinate of Petach Tikva organized a huge Kabolos Ponim for the Shluchim in the largest Shul in Petach Tikva on Thursday night. The Shul was filled from wall-to-wall, and the crowds were addressed by the Rabbonim and local dignitaries. The first Shliach to speak was Rabbi Avrohom Korf, who delivered a pilpul in Gemora. Rabbi Shalom Dovber Shemtov brought regards from American Jewry, and Rabbi Faivel Rimler explained a concept in Chassidus.

The impact upon the residents could be seen openly, and the gathering was followed by a farbrengen led by Rabbi Yosef Rosenfeld and Rabbi Yehuda Krinsky.

SHABBOS IN YERUSHALAYIM

Many fond memories remained in the minds of the Shluchim after this unique Shabbos.

Rabbi Shalom Dovber Butman recalled the unexpected turn of events that Shabbos:

"We were warned by many, that the Yidden who resided in Yerushalayim are very punctual with their schedule. It was impossible that they would remain after



Davening to farbreng. They were meticulous to consume their seudas Shabbos right after Davening.

Just the opposite ended up occurring. After hearing the Shluchim speak on Friday night, and teach Chassidus in the morning, the crowds were riveted. The Shul teemed with Chassidim and non-Chassidim. Many members of Neturei Karta were in attendance as well.

No one wanted to leave, and they begged the Shluchim to share more. After Shacharis, the shul remained filled to capacity, resulting in a lively farbrengen. For hours on end we farbrenged, told stories and sang niggunim, completely out of line with the usual Yerushalmi conduct.”

Rabbi Shalom Dovber Shemtov remembered fondly how Reb Zushe Partizan announced after the Farbrengen had ended:

”היינט, האט מען איינגענומען ירושלים!”
“Today, we have conquered Yerushalayim!”

In somewhat of a whirlwind, right after Shabbos a group of the Shluchim headed to the Kol Yisroel radio station, where they were interviewed by Mr. Shmuel Avigdor. Their words resonated throughout Eretz Yisroel, impacting Yidden of all kinds. Later in the week they received many other interviews, including one with a station called Kol Tziyon Lagoleh, which was being heard across the world, even in Soviet Russia.

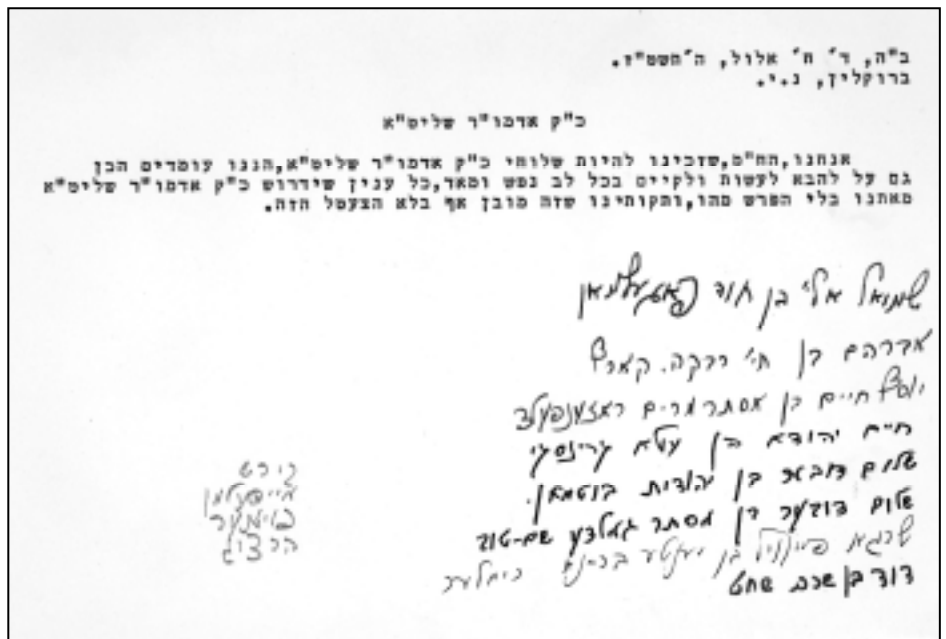
Throughout the next few days, the Shluchim learned in Yeshivas Toras Emes and also visited other Yeshivos in the area, many of which were not Lubavitch.

In Yerushalayim as well, a grand kabolas ponim was held, and hundreds of Yeshiva bochurim from Yerushalayim joined. Many of the Shluchim spoke, sharing ideas in Nigla, Chassidus, and about strengthening ones Hiskashrus.

Shul after Shul and community after community wished for their presence. The Shluchim crisscrossed Eretz Yisroel leaving light and hope in their wake.



REB AVROHOM KORF ADDRESSES THE CHILDREN OF THE CHABAD SCHOOL IN LOD.



UPON ARRIVAL IN NEW YORK, THE SHLUCHIM SUBMITTED THIS TZETEL TO THE REBBE, EXPRESSING THEIR WILLINGNESS TO CONTINUE TO FULFILL ANY DESIRE THE REBBE WISHED. THE REBBE ADDED THE NAMES OF FOUR BOCHURIM WHO HAD REMAINED IN ERETZ YISROEL: [REB SHLOMO] KIRSH, [REB SHOLOM] EIDELMAN, [REB ZUSHA] POSNER, [REB SHRAGA] HERZOG.

with hundreds of onlookers. With emotion they bid the Shluchim farewell, and asked them to bring regards to the Rebbe from the Chassidim in Eretz Yisroel. On everyone’s lips remained one tefila – *retzoneinu liros es malkeinu!*

After some delays, the Shluchim departed Eretz Yisroel, making a number of brief stops in Europe on the way to New York.

Upon arrival in New York the Shluchim returned to 770, ready to report on their trip. They received a message from the Rebbe that they should first rest, and they would be able to enter Yechidus the next day.

On Friday at 4:15 the group of Shluchim entered their Yechidus with the Rebbe. The Rebbe addressed their Shlichus, encouraging them to write

Reb Zushe
Partizan
announced after
the Farbrengen
had ended:
“Today, we have
conquered
Yerushalayim!”

down all the details of their Shlichus while it was still fresh in their minds.

The Rebbe gave them a brocha that everything they endeavored during their Shlichus should materialize in a revealed way, and bring *brocha* to the Shluchim as well.

To the surprise of the Shluchim, the Rebbe concluded by giving each of the Shluchim a copy of the maamorim that had been said during the weeks they had been in abroad.

“These maamorim” continued the Rebbe, “should render it as if you had actually heard the Maamorim in person.”

The revolutionary Shlichus did not stop here. On the contrary, the aftereffect of the Shlichus grew stronger in the years following the Shlichus, as the Chassidim in Eretz Yisroel grew stronger in their Hiskashrus and dedication to the Rebbe.

In the Farbrengen of Parshas Nitzavim - Vayelech 5716 the Rebbe mentioned the group of guests who had arrived in New York for Tishrei for the first time, ex-

plaining that this was because of the impact the Shluchim left in Eretz Yisroel.

It is remarkable to mention that the delegation of Chassidim that arrived for Tishrei in New York for the first time in Tishrei 5717, consisting of twelve individuals, perhaps an equivalent of the twelve Shluchim... ■

1. In numerous sichos and letters following the tragedy, the Rebbe expressed disdain for those who sought to learn explanations for the shooting, many of whom drew comparisons to Moshe's words after the Nadav and Avihu died – *b'krovay ekodeish*. Instead the Rebbe reminded that *vayidom Aharon* – Aharon remained silent. On this note the Rebbe explained in a number of letters why he didn't address the misfortune very much in the first days that followed. See Igros vol. 13 p. 239.
2. See Igros Kodesh vol. 13 pg 167.
3. After receiving a detailed account of everything that took place while the Shluchim visited England from Reb Meir Gurkov, the Rebbe sent back a fascinating response. See Igros vol. 13 pg. 319.
4. A detailed and emotional description of the arrival of the Shluchim can be found in Biton Chabad from that time.
5. A detailed list of many of their activities is published in the introduction to Igros vol. 13.

Carrying On

During the Farbrengen on the Shabbos after the Shluchim returned from Eretz Yisroel, the Rebbe dedicated almost every sicha to the subject of their Shlichus.

In between the sichos the Rebbe asked the Shluchim too say Lechaim, and to sing a song that they had brought with them from Eretz Hakodesh. The Rebbe drew a connection to an explanation given by Reb Nachman of Breslov on the words “Mizimras Ho'aretz” that is said in the story of the meraglim, where Reb Nachman says that “mizimras” can also be translated as a song.

Rabbi Shalom Ber Butman then began the song “Harebi shelanu hu tzaddik v'nasi doreinu...” which was composed by the teacher in Beit Sefer L'melocha whom was killed in the attack.

The Rebbe then instructed the Shluchim to say Lechaim for the few Shluchim who had not returned from Eretz Yisroel, and for all those who had helped during the

Shlichus.

As the Rebbe had instructed the Shluchim, after the Farbrengen the Shluchim made three separate minyanim for Mincha, so every Shliach could receive an Aliya and say Hagomel.

After Ma'ariv Rabbi Hodakov informed the Shluchim that the Rebbe had stated that they were still considered Shluchim until Tuesday! During this time they should make sure to make a Duch of everything that had occurred. Furthermore, during these three days they should not get involved in any other matters.

Soon after Rabbi Hodakov emerged from the Rebbe's room again and explained that Tuesday is still considered a continuation of Shabbos, and that the Rebbe had looked over the notes of the pilpulim the Shluchim had said during their trip.



BEHIND THE PICTURE

PRIVATE CONVERSATION

These rare photographs, dated 12 Tishrei, 5736 were recently discovered by Jem/The Living Archive and given for publication in *A Chassidisher Derher* magazine.

Pictured speaking with the Rebbe is Rabbi Shlomo Telushkin, son of Rabbi Nissan Telushkin, one of the elder Chabad Rabbonim in the United States.

Rabbi Shlomo Telushkin was not seen very often in 770 in those years, although he served in a position for the Rebbe as accountant for various *mosdos*.

JEM's research team searched extensively, in the hope of uncovering what was taking place in this intriguing picture. Although, the exact nature of the

discussion is unknown, a three line entry was found in connection with this conversation in a *yoman* penned at the time by Reb Yitzchak Meir Sassover, one of the bochurim in 770:

"Wednesday, 12 Tishrei. The Rebbe arrived from his home at 11:40. Near *mazkirus* stood a man who spoke with the Rebbe about someone who recently emigrated from Russia. The Rebbe spoke with him until 12:00..."

It's interesting to note that during the following day's farbrengen, Yud-Gimmel Tishrei, 5736, the Rebbe singled out the Yidden who recently emigrated from the Soviet Union and also mentioned those who were still trapped there for a person-

al redemption:

"Present here are Yidden from Russia, a place where so many of our Jewish brethren still find themselves in need of a geulah, including a geulah with regards to learning Torah and fulfilling mitzvos at ease. It is therefore appropriate that those who already managed to escape and arrived in a country where they can practice Torah and mitzvos without difficulty should sing a Russian song together, better if it be a song with Russian lyrics.

Being that "*simcha poretz geder*" – joy breaks all boundaries, especially when the joy is expressed by transforming the Russian language into good; [this song] will hasten Hashem's merciful salvation, and He'll lead them to Eretz Yisroel to greet Moshiach.

There most probably is a Chazzen or singer amongst them; let him sing a song with Russian words..."

The crowd then sang "Sluzshaba Nasha" ("Who knows One?" in Russian). ■



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מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

ולזכות

החתן הרה"ת ר' לוי יצחק שי' טרייטעל
והכלה מרת ליבא שתחי' מאטשניק

לרגל בואם בקשרי שידוכים
מוקדש ע"י משפחתם

לעילוי נשמת

הו"ח אי"א רב פעלים תמים ואיש אמת
ר' ישעי' ארי' ב"ר מנשה ע"ה

טרייטעל

נפטר ליל ש"ק פ' וישלח
י"ג כסלו ה' תשע"ד

מוקדש לזכות

הרה"ת ר' לייביש משה וזוגתו מרת רינה

וילדיהם

קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל, אלתר

שיחיו

גלדהירש

In appreciation

of the Rebbe's leadership
and guidance to Klal Yisroel

And

In honor of our children

Rosi, Chana, Abie, and Leah

Dedicated by

Shmuli and Mimi Kopfstein

לע"נ

הבחור התמים יוסף בן יבלחט"א נחמן בער שי'

ע"י משפחתם

מוקדש לזכות

שלוחי כ"ק אדמו"ר זי"ע

בכל קצווי תבל

להצלחה רבה בעבודתם הקדושה
ושיגרמו נחת רוח רב להמשלח



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