

A Chassidisher **Derher**

א חסידישער דערהער

How To Make a Living

WHAT THE REBBE SAYS
ABOUT COLLEGE

The Complete Story of
**CHOF CHES
SIVAN**



**All the Brachos
Will be Fulfilled!**

SHAVUOS 5711

**A Morning
with the Rebbe**

MOMENTS



SIVAN 5777
ISSUE 57 (134)

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SIVAN 5777 ISSUE 57 (134)



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Derher**Editorial**

The traditional *bracha* given by the [Friediker] Rebbe in honor of Shavuos is *קבלת התורה בשמחה ובפנימיות*—to receive the Torah joyfully and internally.

True, all matters of Torah and mitzvos must be carried out with *simcha* and *pnimiyus*, but we don't find this term used any other time; only for *mattan Torah* on Shavuos.

Why?

Mattan Torah is the time when a Yid must accept the Torah upon himself with a “*pnimiyus*” approach. Not only will he learn Torah; he'll do it because the Torah is important for his very being, permeating the depth of his soul.

Our *avodah* now [around the time of] Shavuos is to examine ourselves and see if we truly accepted the Torah properly, allowing the Torah to touch our very being.

...How can we know if the Torah is truly a part of ourselves? If it disturbs our sleep at night! If the fact that one doesn't understand a concept in Torah bothers a person enough that he can't fall asleep at

night, if it causes him to cry out to Hashem for help in understanding the Torah, this is an indication that the Torah has truly permeated his being... (Shabbos parshas Nasso 5745).

Pursuant to the Rebbe's words on the meaning of *mattan Torah*, we have dedicated this month's column on Darkei HaChassidus to the importance of studying Torah and the Chossid's approach to it.

This month also marks the anniversary of the Rebbe and Rebbetzin's arrival on the safe shores of the United States from war-torn Europe, opening a new chapter in *hafatzas hamaayanos* in the “lower hemisphere.”

The Rebbe said of Tes Adar, the day that the Friediker Rebbe arrived in the United States from Poland, that it is similar a *yom tov* to Yud-Tes Kislev, in the fact that it brought the spreading of Chassidus in this country to a unprecedented levels. (Sichas Shabbos parshas Tetzaveh 5745.)

Similarly, the Rebbe's arrival in this country was a new beginning for Torah, Yiddishkeit, Chassidus on these shores. Three new major Lubavitch institutions, Merkos L'Inyonei

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נא לשמור על קדושת הגליון.

Chinuch, Machne Yisroel, and Kehos, were founded and given to the Rebbe's directorship, and true transformation has since taken shape in the United States and around the world.

Marking this date of Chof-Ches Sivan, we've included a comprehensive overview detailing the story of the Rebbe and Rebbetzin's miraculous escape.

It is this final stage of *hafatzas hamaayanos chutza* that will finally bring the *geulah*, as Moshiach promised the Baal Shem Tov; may it be *teikeyf umiyad mamash!*

The Editors
י"ג אייר ה'תשע"ז

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





SELF EDUCATION

Almost every year on Shavuos, the Rebbe spoke about three important figures who are connected with this yom tov: Moshe Rabbeinu, Dovid Hamelech, and the Baal Shem Tov. Moshe Rabbeinu gave us the Torah on Shavuos, and Dovid Hamelech and the Baal Shem Tov both passed away on this day.

In this sicha the Rebbe points to a common denominator between the three of these individuals that can teach us a vital lesson in our own lives.

“I WAS NEVER TAUGHT...”

Some people think they cannot change their behavior for the better. They were not raised to appreciate Torah values such as *ahavas Yisroel*, they say. How then can they be expected to show unconditional love towards their fellow Jew?

But the truth is we all have the power to change our behavior for the better, regardless of the education or upbringing we received.

In this regard, we can look towards the three great figures in Jewish history who are connected to Shavuos—Moshe Rabbeinu, Dovid Hamelech, and the Baal Shem Tov.

MOSHE RABBEINU

Moshe Rabbeinu obviously did not receive a proper education. From the age that he was weaned—formative years in a child’s education—he lived in the house of Pharaoh. He was self-educated in the ways of the Torah and *ahavas Yisroel*, and if Moshe Rabbeinu was able to rise

above his circumstances and his education, so can every single Jew.

And every Jew can emulate Moshe Rabbeinu, for as the Gemara says about *yiras Shamayim*: לגבי משה מלתא זוטרתא היא—for Moshe Rabbeinu it is a simple matter, and every Jew can live up to this expectation as well.

DOVID HAMELECH

Dovid Hamelech was a shepherd in his youth. We can assume that he didn’t have much time to spend in the *beis hamedrash* for a proper education. The great Dovid Hamelech too was self-educated.

(True, Yaakov Avinu was also a shepherd for many years, but this was at a later stage in life. He first spent many years in the yeshiva of Shem and Ever, and only later began tending sheep in the house of Lavan. Dovid, however, was a shepherd even when he was very young.)

BAAL SHEM TOV

The same is true about the Baal Shem Tov. We are told that he was



PHOTO: JEW/THE LIVING ARCHIVE / 10489

לע"נ
הרה"ח ר' יצחק נח ע"ה בן האדמו"ר
משה מנחם מענדל מסלאנים סילווער
גלב"ע ח"י סיון ה'תשמ"ב
הרה"ת ר' בנימין זאב ע"ה בן יבלחט"א
הרה"ת ר' אברהם יוסף שיחי' סילווער
גלב"ע כ"ב סיון ה'תשע"ג
נדפס ע"י הרה"ת ר' אברהם יוסף
וזוגתו מרת צבי' הינדא שיחי'
סילווער



orphaned at a very young age. The only *chinuch* that his father was able to impart to him was that he never fear anyone other than Hashem. We can infer from this that he was too young to have been taught Chumash, and definitely too young to have been taught Gemara or *pnimiyus haTorah*.

In spite of never having received even a basic education, the Baal Shem Tov rose above his circumstances and educated himself, eventually becoming the one who brought *pnimiyus haTorah* to the masses.

THE COMMON THREAD

The lesson is clear: the fact that one may not have been taught something as a child should by no means stop him from doing the right thing. As soon as he learns that this is the way of Torah, he should waste no time in implementing it in his life.

Especially in the realm of *ahavas Yisroel*, which is a "fundamental principle in the Torah," this means that we must always conduct

ourselves in the spirit of *ahavas Yisroel*. It cannot be that this is beyond our reach, for Hashem does not ask us to do something that is beyond our capabilities.

EVERY DAY ANEW

This idea, that we must implement every aspect of the Torah regardless of our past or our level of education, is reflected in *halacha* as well.

Every day we make a *bracha* on the Torah, despite the fact that we made a *bracha* the previous day.

Seemingly, the command to study Torah is constant, every minute of every day of our lives. Why then must we make a *bracha* anew every day? We should make one *bracha* at our bar mitzvah and that should extend through the rest of our lives!

The reason we make a *bracha* every day is because each day we are created anew, and we thus receive the Torah anew.

With this in mind one can overcome the fact that he may have

not been raised to follow a certain aspect of the Torah. He can forge ahead regardless of the past because every day is truly a new day.

If this holds true with regard to every aspect of the Torah, then it definitely applies to the mitzvah of *ahavas Yisroel*, the basis of the whole Torah. We can train ourselves to love every single Jew, regardless of how we were yesterday or the day before that; for every day we are born anew.

When we treat a fellow Jew with unconditional love, we can truly reach out to one who is far and bring him back into the fold. When we behave in this manner it is sure to bring the *geulah*, when "one-by-one" Hashem will gather every Jew in from *golus*, and bring us to Eretz Yisroel, to Yerushalayim, and the Beis Hamikdash, now! ¹

1. Adapted from the *sicha* of the second day of Shavuot 5743



לעבן מיט'ן רבין

לזכות
החתן הרה"ת ר' שניאור זלמן שיחי
וואלף
והכלה המהוללה מרת חנה תחי'
בלאק
לרגל חתונתם בשעתומ"צ
י"ב סיון ה'תשע"ז
נדפס ע"י הוריהם
הרה"ת ר' חיים אהרן
וזוגתו מרת רבקה שיחיו בלאק
הרה"ת ר' יצחק
וזוגתו מרת ליבא טויבא שיחיו וואלף



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All the Brachos Will be Fulfilled!

SHAVUOS 5711



In honor of Shavuos, we present the following account of the first Shavuos that Chassidim experienced with the Rebbe following *kabbolas hanesius*. This narrative is based on *yomanim* and letters written at the time by Reb Yoel Kahan, Reb Yosef Bentzion Raices; and להבחל"ח Reb Elye Gross and Reb Moshe Levertov a"h.

SHABBOS PARSHAS BAMIDBAR, EREV SHAVUOS

Following *musaf*, the Rebbe began saying that Rashi and Mechilta point out that *hakdamas naaseh l'nishma* took place on this day (5 Sivan). Therefore, today's *avoda* must be in the realm of *hakdamas naaseh l'nishma*...

Later, Chassidim sat down to farbreng in honor of Reb Michoel Dvorkin's¹ second yahrtzeit. Reb Alter Dovber (Berel) Chaskind² davened *mincha* at the *amud* (there was another *chiyuv* who davened *shacharis*), and the Rebbe told him afterwards: "*Mistameh* that was for Reb Michoel [Dvorkin]."

FIRST NIGHT OF SHAVUOS, 5711

As Chassidim recited Tikkun Leil Shavuos in the *zal*, the Rebbe passed through the hallway, coming from the *yom tov seudah* upstairs, and left 770 only after gazing at the assembled for sometime.

FIRST DAY OF SHAVUOS, 5711

After *musaf*, the Rebbe had the *milchige seudah* upstairs in the Frierdiker Rebbe's apartment. That was followed, an hour later, by the *fleishige seudah*, with the additional participation of invited guests. This was followed by *mincha*, where only a small crowd participated.

While standing near the *aron kodesh* after *mincha*, the Rebbe began describing the Frierdiker Rebbe's account of the first day of Shavuos in the Tzemach Tzedek's court; namely, the hosting of a "*nigleh tish*."

The Rebbe continued: "Being that the rabbonim and *morei hora'ah* had to stay with their communities for Pesach and Sukkos due to the many *shaalos* bound to prop up, they used to visit Lubavitch for Shavuos. During the *milchige* meal, the rabbonim would present halachic queries to the Tzemach Tzedek, and over the course of fifty minutes, he would answer them all."

"And in order to perpetuate this *minhag*," the Rebbe continued, "I'd like to share an *inyan* in *nigleh d'Torah*." The Rebbe then went on to discuss the differing opinions of the Rambam and the Rosh regarding *Torah Sheb'al Peh*, and the *maalah* of *halachos pesukos*—clear-cut rulings over lengthy *pilpul*, as well as its connection to Shavuos.

"The bochurim don't seem so cheerful, you must see to it to cheer them up. I'm going now to accompany my mother home, and I'll be back soon to see what you've accomplished..."

SECOND NIGHT OF SHAVUOS, 5711

Following the second night's *seudas yom tov*, several *bochurim* and guests sat down to farbreng in the *zal*. On his way home from the *seudah* in the Frierdiker Rebbe's apartment, the Rebbe stopped in the *zal* and asked the *bochurim* why they look so down. The Rebbe then told Reb Shmuel Levitin and Reb Elya Simpson: "The *bochurim* look unhappy, presumably there will be a farbrengen..." Continuing to Reb Bentzion (Bentche) Shemtov, the Rebbe proclaimed: "The *bochurim* don't seem so cheerful, you must see to it to cheer them up. I'm going now to accompany my mother home, and I'll be back soon to see what you've accomplished."

As several *bochurim* waited at the door for the Rebbe's arrival, a lively farbrengen ensued in the *zal*. After about half an hour, the Rebbe returned, and brought out a large bottle of wine from his room. Upon entering the *zal* already wearing his



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coat, the Rebbe told the assembled: “You’re already farbrenging; I can go...”

Upon hearing this, one of the Chassidim asked the Rebbe to stay and farbreng. The Rebbe smilingly replied that he had prepared for tomorrow’s farbrengen, and if he farbrengs tonight, he won’t have what to say tomorrow... To that, the Chossid replied that the Rebbe has more than enough to say. The Rebbe relented, agreeing to farbreng for ten minutes (until 12:00). The Rebbe spoke twice, spanning fifty minutes. The crowd was small, as many were not aware of the farbrengen; some arriving later on. Upon seeing Reb Bentche Shemtov’s initial hesitation to sit down in his presence, the Rebbe told him to “be seated, without *kuntzen*,” taking him by the hand and seating him on his bench; holding his hand for the duration of the farbrengen.

The Rebbe began by discussing the famous *machlokes* of whether *mattan Torah* occurred on Vov or Zayin Sivan, depending on whether Moshe added an additional day of preparation, signifying our *avoda*, or not. The Rebbe concluded that *halacha* rules Vov, because *mattan Torah*’s

achievement of *חיבור עליונים ותחתונים*—connecting the higher with the lower, is something that could only have been done by Hashem Himself. We couldn’t have accomplished this on our own; our *avoda* doesn’t reach that level.

The Rebbe continued with the *hora’ah* we learn from this: One shouldn’t fret over his current standing—that he’s not fitting to learn Torah without the necessary preparations. Rather, he must jump into *limmud haTorah*, whether *nigleh* or Chassidus. The *seder* used to be to prepare for *yechidus* for lengthy time periods: half a year, three years, seven years... Now however, the *seder* has changed to that of “*chatof ve’echol...*” (grab and consume).³

In the second *sicha*, the Rebbe continued that this applies especially to *talmidei hayeshivos*, whose lives are dedicated to *limmud HaTorah*, lamenting over the fact that some of the *bochurim* had not submitted reports of their Torah study over the course of the year. (At winter’s start, the Rebbe had assigned the *bochurim* specific quotas to learn, in *nigleh* or Chassidus. Some time before Shavuot, the Rebbe requested of the *bochurim* to submit reports



detailing what of the above quota they covered. Only a handful submitted these reports. On Erev Yom Tov, the Rebbe asked Berel Junik (then a *bochur*) why so few *bochurim* submitted their reports.) The Rebbe said that the only ones they're fooling are themselves. The mere lack of submitting the reports proves what their situation is... And even those who had submitted reports—they don't come close to their initial assignment!

In any event, all of the *talmidim* should endeavor, from now on, to add in Torah study in the fashion of "*chatof ve'echol, chatof u'shti*"—to snatch as much as possible; a morsel of Chassidus of our Rabbeim, a *maamar* from this Rebbe, a bit from another Rebbe, thereby connecting to them. With that achieved, the Rabbeim will remove the individual from his current situation.

SECOND DAY OF SHAVUOS

Sometime after four in the afternoon, the Rebbe washed for *hamotzi* and sat down to farbreng with the Chassidim.

After a short *sicha* explaining the Friediker Rebbe's *minhag* to wish individuals before Shavuos "*Kabolas haTorah b'simcha ub'pnimiyus*," the Rebbe said that two of the Friediker Rebbe's *maamarim* were just printed, in honor of Shavuos, with enough time to be studied across the world. The Rebbe then proceeded to recite the *maamar*: אלפיים שנה קדמה תורה לעולם, based on the second of the above *maamarim*. The *maamar* lasted over three quarters of an hour, followed by numerous *sichos*.

Later on in the farbrengen, the Rebbe stressed that the nations of the world cannot have any sovereignty over us (with regard to *rucniyusdike* matters). To illustrate this, the Rebbe related a story from his days in Yekaterinoslav:

"In our city there was a Jewish refugee from Poland who received a draft notice. Several days after he reported to the recruiting station, I noticed him back in the *beis medrash*. When I asked how this came about, he explained that because he doesn't speak Russian, they ordered him to state whatever he's told...

"I'm a Yid who knows no *chachmos*," he continued, I did exactly as I was told: When the commander said⁴ 'to the right,' I responded 'to the right,' when he said 'to the left,' I responded 'to the left.' Witnessing this, he told me, 'You're a fool,' to which I responded 'You're a fool...'



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After hearing this, the commander became angry; hitting me with his rifle and shouting, 'Scram, you fool!' to which I responded, 'Scram you fool,' and ran away..."

The commander hit me with his rifle shouting, 'Scram, you fool!' to which I responded, 'Scram you fool,' and ran away..."

The Rebbe continued: "A *Yiddishe neshama* isn't owned by anyone; not the draft board, not General Hirsh, and, with all due respect, not even President Truman! None of them can impede a Yid's fulfillment of Torah and mitzvos."

"Therefore," the Rebbe continued, "in situations where Yidden are the minority, not only can *umos ha'olam* not negatively influence their Torah and mitzvos, moreover, they must be aware that *hashgacha ha'elyona* caused them to be there in order to strengthen Yiddishkeit."

The Rebbe then proclaimed: "Until now I was speaking in hints; now I'll be candid." Turning to Reb Yitzchok Gittelson,⁵ he exclaimed: "Being that

two ships carrying Yidden arrived here, you must know that these ships are in your possession in order for you to form a bond with these Yidden and bring them closer to Yiddishkeit.”

“If you’re embarrassed [to say that],” continued the Rebbe, “say it in my name. Tell them that there’s a Yid named [the Rebbe articulated his own name] who doesn’t speak a clear English, speaks with a heavy accent to the point that people only understand half or a quarter of his words, and makes statements that don’t comply with the American norm... Speak in my name, and the words will have their desired effect.”

The Rebbe later gave reason for the first mitzvah being *p’riya u’rviya*: One Yid must produce another Yid. Everyone must act in this regard, and a *hachlata* should be made, whether with *mashke*, or a warm, *freiliche niggun*.

The crowd then proceeded in singing “*V’chol Karnei Reshoim Agadeia*.”

In another *sicha* the Rebbe discussed the fact that Moshe Rabbeinu, and so too, the Moshe of our generation—the [Frierdiker] Rebbe—remained in *galus* with his followers. This is because a *nossi’s* entire existence is only to be with his followers, so that he can take them out of *galus*.

The Rebbe continued, that recognizing the above also helps one realize how precious his *avoda* is: When the *nefesh habehamis* attempts to tell someone, “Who do you think you are that Hashem cares about your *avoda*...?” he must answer, “It was I, after all, who stood at Har Sinai and heard the words אֲנִי הָאֵלֶּקֶיךָ from Hashem; how can you try to influence me negatively? Moshe Rabbeinu, and so too the Moshe of our generation, is waiting for me; the train isn’t leaving without me! Hashem surely values my *avoda*.”

Over the course of the farbrengen, the Rebbe instructed Yoel Kahan to say *l’chaim* on three different occasions. The first time, the Rebbe didn’t add anything else. The second time, the Rebbe added: “Take for your father [Reb Refoel Nachman (Fohle) Kahan], he should be a man of means.” The third time this happened, the Rebbe told those standing near Yoel: “When he will say *l’chaim*, he will remember.” (Referring to the memorization of the *sichos* and *maamarim* for *chazara*.)

As Chatzkel Brod, (who had recently arrived in America) lifted his cup to say *l’chaim*, the Rebbe looked at him. Noticing the tie he was wearing, the Rebbe smilingly asked: “You too have begun to

wear this *shmateh*? Remove it! One mustn’t be so particular in his *gashmiyusdike* appearance.” Not needing another prompt, Reb Chatzkel immediately took it off. The Rebbe continued: “The story is told that when Reb Michoel [Bliner] saw a guest who had arrived in Lubavitch (from one of the farming colonies) searching for a brush before Shabbos, he asked him what it was for. When the Yid responded that he wants to polish his shoes for Shabbos, Reb Michoel retorted: “Here we polish the head, not the shoes...!”

At the end of the farbrengen, the Rebbe proclaimed, breaking into tears in the middle: “Although the [Frierdiker] Rebbe’s *brachos* will undoubtedly be fulfilled, it won’t hurt if those Yidden who so desire, wish me that the *brachos* the [Frierdiker] Rebbe gave me be fulfilled...” All present cried out a loud “Amen.”

*The Rebbe smilingly asked:
“You too have begun to wear
this shmateh? Remove it! One
mustn’t be so particular in his
gashmiyusdike appearance.”*

The Rebbe then requested that the *niggun* “*Nye Zhuritzi Chloptzi*” be sung. It wasn’t long before the Rebbe stood up and clapped along energetically.

The Rebbe then requested that the Alter Rebbe’s *niggun*, *Daled Bavos*, be sung. When the crowd began singing, the Rebbe interrupted, saying: “[The *niggun*] must first be announced.”

At *birkas hamazon*, the Rebbe did the same as on Acharon Shel Pesach, saying “*Birshus*,” followed by a brief pause, and continuing “*Maranon Vrabbanan*...”

After *bentching*, the crowd began singing “*Ki B’Simcha*,” to which the Rebbe remarked: “I’m not leaving just yet...”

The farbrengen ended at around eleven, lasting six and a half hours. **T**

1. For more on Reb Michoel, see Derher, Sivan 5776

2. Who cared for Reb Michoel during his time in New York. For more details, see above article.

3. See Eiruvim, 54a

4. When relating the story, the Rebbe said the words in their original Russian.

5. A sailor on one of the Israeli Ships that had recently docked in the United States. The Rebbe also sent a letter to the ship’s crew; see Igros Kodesh vol. 4 p. 310.





כתב יד קודש

Faithful at the Front

A powerful response from the Rebbe to a rav in a community in the United States who considered leaving his post:

Any rav or spiritual counselor that leaves his position (in our day and age, especially in the United States) is akin to a military commander leaving his soldiers at the front in the middle of war, while the enemy is **still attacking**.

[But if you behave] in the opposite way [and don't leave]—the merit of the community assists those who **faithfully** involve themselves in communal affairs; especially a rav; this should be **obvious**.

[Most certainly in this situation, where] you **clearly specify** at the beginning of your letter that you have seen success in cultivating the spiritual growth of your community members.

I will mention you at the Ohel.

כל רב או מדריך רוחני העוזב משרתו
זו - ה"ז [=הרי זה] (בתקופתנו ובפרט
בארצה"ב [=בארצות הברית]) בדוגמת
שר צבא העוזב את חייליו אנשי הצבא
באמצע המלחמה וכשהשונא **מתקיף**.

לאידך גיסא – זכות הרבים מסייעת
את כל העוסקים בצ"צ [=בצרכי צבור]
באמונה ובפרט רב וק"ל.

וכמפורש גם בראש מכתבו איך
שהצליח בהרוחניות דק"ק [דקהילא]
קדישא [דילי].

אזכיר עה"צ.

(Teshura Simpson-Sorkin 5777)



אשר
לפיכך - שגור הדק.
אמיתות את ה
החשון עז
בזה וזה.

[illegible]



THE HIPPIE MOVEMENT



CHABAD OF CALIFORNIA

The late 1960s in America were years of social upheaval and discord. Thousands of young Americans (including a large amount of young Jews) were swept up in a new lifestyle of “freedom”—rejecting the norms and rules of the “establishment,” seeking to create a new social order. These hippies caused a whole lot of anguish for their parents, and their lack of restrictions made life tough on the authorities as well.

While the older generation bemoaned the frightening state of affairs, the Rebbe identified the root of the issue and emphasized the great opportunities the counterculture revolution presented for Yiddishkeit.

The following is a synopsis of how the Rebbe addressed the issue:

THE EDUCATIONAL VACUUM

Recently, a disastrous new style of education has become popular. Instructing children how they should behave is undemocratic and presenting a clear and straightforward path of moral and ethical thinking is too stifling. They are encouraged to explore and seek out their own path as they choose.

Nonetheless, as the time for bar mitzvah approaches, parents feel the social pressure to have their child perform well. Their synagogue membership is at the least demanding one in town and periodic attendance

at services is done out of duty. They badger the boy to rehearse the blessings of the *haftarah* and promise him a new car as a reward for putting up with the whole spiel.

The father is preoccupied with business and the mother is involved in the social scene, so the child needs to search for direction on his own. There are so many paths out there and to discover the true path of Torah, much *sayata dishmaya* is necessary.

The tragic results of this approach are, unfortunately, on public display. The youth see right through the transparent ideological dishonesty of their parents. They realize that a

lifestyle of competing with neighbors for social status and acceptance is not worth emulating. When the parents bemoan the fact that the children are a source of shame, the children respond simply: What have you offered us? You live a life devoid of true meaning. If you have a pathway to correct this, we are ready to join you. Otherwise, we will find the truth on our own.

A faulty educational model and the ideological bankruptcy of the parent have caused a major generation gap, forcing the youth to dabble in various new ideas and lifestyles, far from the truth of Torah.

INDEPENDENCE AND PASSION

The good news is, that today's youth are emboldened to reject these falsehoods. True, the reckless and sometimes violent behavior of the hippies is cause for concern. However, with the proper guidance, their unmitigated energy, independence and passion can be channeled in the proper direction.

When the *meraglim* scouted out Eretz Yisrael, they were alarmed that

“the people who inhabit the land are extraordinarily mighty . . . and we even saw the descendants of giants.”¹ Whereas the erroneous *meraglim* were intimidated and frightened by the unnatural strength they discovered, Yehoshua and Kalev correctly perceived it as a reflection of the great opportunities Eretz Yisrael presented.²

THE PROPER APPROACH

Many in positions of Jewish leadership and education are apprehensive about today's youth. “How can we influence them to observe all 613 mitzvos? They will surely reject our authority and be lost to Judaism forever.”

The hippies represent a generation of youth endowed with giant reservoirs of strength. They expect to be treated as adults and are waiting to be presented with a challenge. There are two conditions in succeeding with them. 1. Do not compromise one iota of *halacha*. Watered down Judaism will disappoint them. 2. Speak genuinely and passionately. “דברים היוצאים מן הלב, ונכנסים אל הלב—Words spoken from the heart, will penetrate the heart.”

Educate them of the all-encompassing life of *shmiras hamitzvos* and guide them on a path to gradual observance of every detail of *halacha*. Although at the beginning, observing one mitzvah at a time is advised, the knowledge that the expectation of them is the entirety of Torah, will be refreshing to their passionate hearts.

On the surface, their fierce independence seems to be an impediment to *kabbolas ol malchus Shamayim*; but the opposite is true. When one independently comes to the realization of the truth of Torah, the commitment to a life of *shmiras hamitzvos* is all consuming and unbreakable.³

UNLEASH THE REVOLUTION!

Their natural independence and lack of intimidation is a recipe for a positive revolution. If even one of these young people were to be inspired to the truth of Torah, he would stop at nothing to spread the word to the next person, who would, in turn, do the same—setting off a domino effect of a mass return to Yiddishkeit.

The independence of today's youth presents another unique opportunity. No longer is it necessary to influence the parents to educate the children in a proper Torah way. Today you can approach the youth directly with the truth of Torah and mitzvos and they will embrace it without the interference of their preoccupied parents.⁴ Upon delightfully basking in the *nachas* of their children, the parents will joyfully follow them in their newfound path.

INEVITABLE SUCCESS

We are all collectively responsible to influence the youth to follow the time-tested true path of Torah and mitzvos. *Chazal* teach that the members of Sanhedrin would travel through the hills and valleys of Eretz Yisrael educating the children in the outlying villages and farming communities.⁵ No one is considered too learned or legitimately preoccupied with holy affairs to be absolved from educating our youth. This urgent task must occupy the

לזכות
החייל בצבאות ה'
מרדכי צבי שיח'
לרגל הולדתו ג' אדר ה'תשע"ז
ולזכות אחיו
ישראל שיח'
ולזכות הוריו
הרה"ת ר' לוי יצחק וזוגתו מרת ח'
מושקא שיחיו שעיו

נדפס ע"י זקניהם
הרה"ת ר' משה אהרן וזוגתו מרת נחמה
דינה שיחיו ומשפחתם קראסניאנסקי
הרה"ת ר' אשר דוד וזוגתו מרת דניאלה
דיזי שיחיו ומשפחתם שעיו

attention of every Jewish leader and organization.

Success in this mission is a given; whether you will merit to see the fruits of your labor in real time, or if it takes weeks or months for the truth to penetrate. Every ounce of energy invested in educating today's youth will not go to waste.

In previous generations, it was possible for a Jew to be lost to Judaism. Since there was a substantial amount of time until the arrival of Moshiach, it was possible to delay the elevation and refinement of that particular *neschama* for later. Today we are on the dawn of *geulah* and delay is not an option. The assurance that “בל ידח ממנו נדח”—No Jew will be lost” will surely be realized in our time. We must do our part. **1**

1. Shelach 13:28.
2. Toras Menachem, Vol. 53 p. 138.
3. *Michtav kloli*, Yemei HaSlichos, 5728. Igros Kodesh Vol. 25 p. 251. It is interesting to note that the Rebbe dedicated half of the *michtav kloli* to the situation of the youth.
4. Toras Menachem, vol. 53 p. 52.
5. Tanna Devei Eliyahu Rabba, Chapter 27.



MAIN SOURCES:

19 Kislev, 5728. Toras Menachem vol. 51 p. 334 – 346.
Listen to the recording: Chabad.org/ 551413
13 Tammuz, 5729. Toras Menachem vol. 57 p. 88 – 95.
Listen to the recording: Chabad.org/ 551503

DAYS OF MEANING

EXPLORING SPECIAL DATES
ON OUR CALENDAR

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6 SIVAN

The Baal Shem Tov's Yahrtzeit

On Wednesday, the first day of Shavuos 5520 (תק"כ), the Baal Shem Tov was *nistalek*.

The Baal Shem Tov's resting place is in Mezibuz.

{IN THE REBBE'S PRESENCE}

The Rebbe usually mentioned the Baal Shem Tov's *yahrtzeit* during the farbrengen on the second day of Shavuos. The Rebbe would also often mention the *yahrtzeit* of Dovid Hamelech, and the connection between the Baal Shem Tov, Dovid Hamelech, and Moshe Rabbeinu, through whom the Torah was given on Shavuos.

12 SIVAN

Last Day of Tashlumin

Just as Pesach and Sukkos had seven days on which the Yom Tov *korbanos* could be brought, Shavuos, too had seven days on which to bring the *korbanos*—until 12 Sivan.

The Rebbe farbrenged on this day almost every year from 5740 onwards, discussing the ability that everyone has to complete the *avoda* of Shavuos.

11 SIVAN

Chasuna of the Rebbe's Parents

When the Rebbe's father, HoRav Levi Yitzchok, reached the age of *shidduchim*, the Rebbe Rashab suggested the *shidduch* between HoRav Levi Yitzchok and Rebbetzin Chana, the daughter of the *gaon* and Chossid HoRav Meir Shlomo Yanovsky, rav of Nikolayev.

After the wedding date was set for the Friday following Shavuos, the *kallah* fell ill, and her father wished to push off the *chasunah*. He sent a special shliach to the Rebbe Rashab to get permission to do so, but the Rebbe Rashab didn't give permission, and gave a *bracha* that all would turn out well and said that there was nothing to worry about. The *chasuna* indeed took place on the appointed date, 11 Sivan 5660 (תר"ס).

HoRav Levi Yitzchok was supported by his father-in-law for about ten years, while he studied Torah, until 5669 (תרס"ט), when he was appointed to be the rav of Yekaterinoslav.

15 SIVAN

The Frierdiker Rebbe's Arrest

On the eve of 15 Sivan 5687 (תרפ"ז), after the Frierdiker Rebbe had finished receiving people for *yechidus*, agents of the soviet secret police arrested the Frierdiker Rebbe and brought him to the Spalerno Prison. The Frierdiker Rebbe was there for three weeks, undergoing tremendous suffering. Miraculously, on Gimmel Tammuz his sentence was commuted to exile in Kastroma, and then on Yud-Beis Tammuz he was notified of his full release.

The Rebbe spoke numerous times about the day; that although something negative happened on it, the seeds were sown for the Frierdiker Rebbe's redemption and the tremendous growth of *hafatzas hamaayanos* that followed. (See Sefer Hamaamarim Melukat vol. 3 p. 188.)

THE SHPALERKA PRISON
IN S. PETERSBURG.



28 SIVAN

*The Rebbe and Rebbetzin's
Arrival to the United States*

Tremendous pains were taken in obtaining a visa for the Rebbe and Rebbetzin to escape war-torn France. After journeying to Portugal, they boarded the Portuguese liner S.S. Serpa Pinto from the port of Lisbon on 17 Sivan 5701.

On 28 Sivan 5701, the ship arrived in New York Harbor.

The Rebbe and Rebbetzin's arrival heralded a new wave of *hafatzas hamaayanos*, with the founding of the three central institutions, which the Frierdiker Rebbe appointed the Rebbe to head: Machne Yisroel, Kehos, and Merkos L'Inyonei Chinuch.

{IN THE REBBE'S PRESENCE}

The date was unknown to most of the Chassidim throughout the years, but in 5743, when the Frierdiker Rebbe's *igros* were published, a letter marking the milestone was included. In 5746, during the Shabbos farbrengen that took place on 28 Sivan, the Rebbe gave a bottle of *mashke* towards the celebration taking place that night.

In 5751, which marked 50 years, the Rebbe gave out a special *kuntres*—Kovetz Chof-Ches Sivan—to men, women and children. It included a recounting of the rescue of the Rebbe and Rebbetzin from Europe and their journey to the United States. The *kuntres* also included *sichos* about 9 Adar (the day the Frierdiker Rebbe arrived in the U.S.) and 28 Sivan. After *mincha*, the Rebbe was given a *bracha* in the name of all of *anash* in connection with the special day. The Rebbe then said a special *sicha*. After *maariv*, the Rebbe continued the *sicha*, and then distributed the *kuntres* for three hours.

Read more about Chof-Ches Sivan in this month's Derher "The Complete Story of Chof Ches Sivan."

לזכות
השלוחה מרת אסתר בת פריידיא שתחי'
להצלחה רבה ומופלגה בכל אשר תפנה

HISTORICAL HIGHLIGHTS

The Rebbe draws lessons from occurrences on dates in Jewish history:

ROSH CHODESH SIVAN

"K'ish Echad B'leiv Echad"

בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר סיני:
ויסעו מרפידים ויבאו מדבר סיני ויחנו במדבר ויחן־שם ישראל נגד ההר:

"In the third month of *B'nei Yisroel's* departure from Egypt, on this day they arrived in the Sinai Desert.

"They journeyed from Rephidim, and they arrived in Sinai Desert, and they encamped in the desert, and the Yidden encamped there opposite the mountain." (Yisro 19, 1-2.)

Rashi quotes the Midrash that the encampment was "as one man, with one heart," which is why the *possuk* says "ויחן", "and he encamped," in the singular, unlike other encampments, where it says "ויחנו", "and they encamped," in the plural.

There was an enormous number of Yidden—"Six hundred thousand men" (Bo 12:37), plus women and children. As the Midrash tells us, this number was essential to *mattan Torah*, for "if even one Jew was missing," no matter who, Hashem would not have given the Torah.

Nevertheless, the Yidden stood "as one man, with one heart." The Yidden were of one heart in their desire and longing for *mattan Torah* to take place, notwithstanding the differences between them that existed when they left Mitzrayim.

When the Yidden are united, Hashem blesses them (see Tanya perek 32). Therefore, the next day Hashem blessed the Yidden, telling them that they were fit to become "A kingdom of *kohanim* and a holy nation [ממלכת כוהנים וגוי קדוש]."

How is a Yid capable of being on the level of a Kohen and serving Hashem as such?

This is reached through standing in a manner of *bittul*, the opposite of separation and the opposite of division and detachment. It is then that one can stand on the level of a Kohen, ready to serve Hashem.

"When the time of *mattan Torah* approaches each year, the preparation for this must be done in the same way it was done at the very first *mattan Torah*... On Rosh Chodesh Sivan, when a Yid thinks and speaks and acts with *ahavas Yisroel*, he must also put on tefillin and say Hallel, and do other mitzvos... But the primary focus of the day should be 'and the Yidden encamped there facing the mountain'—*ahavas Yisroel*."

(From the farbrengen of Rosh Chodesh Sivan 5737)

לע"נ
הרה"ת ר' שלום דובער ע"ה
בן הרה"ת ר' יעקב יוסף ע"ה
נלב"ע ח"י חשון ה'תשע"ד

ולע"נ
מרת רבקה ע"ה
בת הרה"ת ר' אברהם ישעי' ע"ה
נלב"ע י"א סיון ה'תשע"ד
נדבת משפחתם שיחיו



The Complete Story of CHOF CHIES SIVAN





A NEW CHAPTER

Looking back at the history of Chassidus over the past 250 years, we can identify a clear course and direction it has taken. As the generations passed, Chassidus has become more and more accessible to all. First with the advent of Chassidus Chabad, and then with the further generations, Chassidus has been brought to the masses in an ever increasing manner. An example of a specific milestone marked in the history of Chassidus is “After Petersburg”—the increase in the Alter Rebbe’s teachings after his release from prison. Another is the translation of Chassidus for the first time to other languages at the behest of the Frierdiker Rebbe.

This all came to a head in the past seventy six years. Since the Rebbe’s arrival in the United States, *Toras Hachassidus* has reached new expanses like never before, through the Rebbe’s Torah, his unprecedented initiatives, and shluchim spread throughout the world. Its reach has affected not only the lives of lofty Jews, seekers of spiritual heights; it has reached even the lowest levels of society, and its influence now encompasses every segment of the world’s populations. Chassidim and non-Chassidim, Jews and non-Jews; people of all walks of life.

In explaining the significance of this phenomenon, the Rebbe pointed to the famous parable about *mattan Torah*. Before the giving of the Torah, the Midrash says, the “Romans could not visit Syria, and the Syrians could not visit Rome,” and with *mattan Torah*, the barriers were brought down. The point of *mattan Torah*, in other words, was not to divide us and keep us away from physicality. On the contrary; it was to give us the ability to connect the physical and spiritual; to reveal *Elokus* in the lowest places.

Similarly, the Rebbe explained, the *geulah* will bring an added revelation of *Elokus*, specifically in this lowly world. Thus, the fact that Chassidus has reached the farthest places is an expression of our readiness for the arrival of Moshiach.



Additionally, the fact that since the arrival of the Frierdiker Rebbe and the Rebbe in the United States it has served as the epicenter of Chassidus, is in itself an expression of this idea. The lower hemisphere of the globe—‘lower’ in relation to *Eretz Hakodesh*—was always distant and out of the reach of Torah and Yiddishkeit; yet now, it has become the center from which Torah and Yiddishkeit emanate. The lowest reach of the world has been turned over and elevated, and its previous state is unrecognizable.

Bearing this in mind, the day of Chof-Ches Sivan carries deep significance. It is not just a day of personal rescue and salvation; this day reflects the rescue and salvation of every single human being, and the entire universe. For this is the day that has brought the world to a state of readiness for the ultimate redemption.¹

Presented here is “the story of the day”:²

We follow the Rebbe’s footsteps from the breakout of World War II, through the day of Chof-Ches Sivan 5701 (תש״א), almost two years later, when the Rebbe and Rebbetzin stepped onto the shores of the United States. The Frierdiker Rebbe founded the three new institutions—Merkos Linyonei Chinuch, Machne Yisroel and Kehos—and appointed the Rebbe to head them. This journey would change the world forever.

The information in this article was culled primarily from Kovetz Chof-Ches Sivan and The Early Years (DVD) vol. 4 by Jewish Educational Media.

WORLD WAR II

A short time before Rosh Hashanah 5700 (ה'ת"ש), the German military invaded Poland, and World War II broke out. Intense fear gripped the Chassidim in America and the world over, who understood that the Frierdiker Rebbe, then living in Otwock, Poland, was in dire peril. Agudas Chassidei Chabad in America, led by Rabbi Yisroel Jacobson and Mr. Sam Kramer, immediately began efforts to spirit the Frierdiker Rebbe out of Poland, and ultimately to the United States.

With the breakdown of regular communication, much of the information needed for the rescue was passed through a European channel: the Rebbe and Rebbetzin, who were living in Paris, France, a country that was not yet heavily involved in the war.

The Rebbe passed on information he received from Poland, and exhorted the Americans to do everything in their power to save the Frierdiker Rebbe from Nazi hands.³

BROADER EFFORTS

While waiting for various permits for the Frierdiker Rebbe, the lawyer dealing with the operation, Max Rhodes, was asked to see in the interim what could be done for the Rebbe and Rebbetzin. Being that Paris was not yet occupied by the Germans, they hoped that the Rebbe would be able to be brought over quite easily, and then, as Rabbi Jacobson wrote in his letter, the Rebbe would use “his unique organizational capabilities” to assist in the effort to save the Frierdiker Rebbe.

The easiest way to apply for a visa to the United States at that time was to show the authorities that the refugee wouldn't be a burden on society. In Kislev, an affidavit was sent to the Rebbe, declaring that he was a

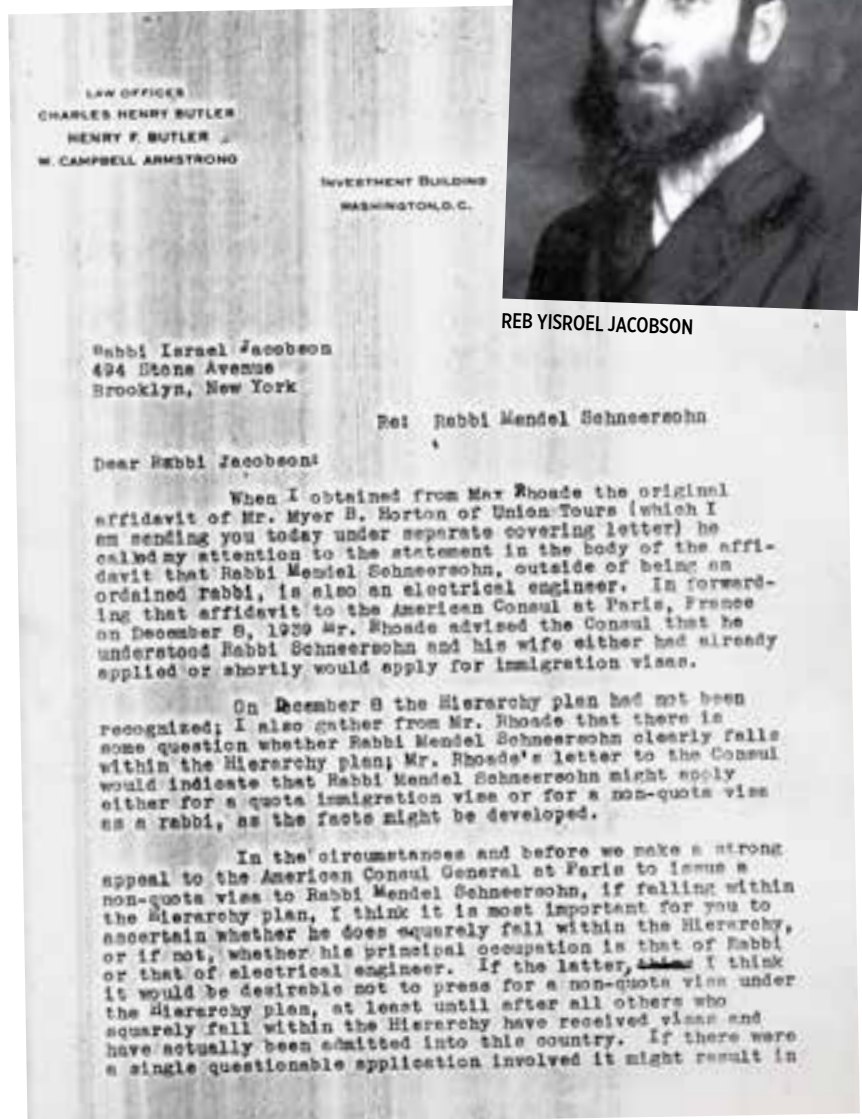
qualified engineer who would be self supportive in the United States. With such a paper in hand, the process to apply for an immigration visa in the American consulate in Paris should have been simple. These applications would generally take half a year to process, so efforts were made to speed up the process. However, those efforts were unsuccessful.

A short time later, the team recognized that the Frierdiker Rebbe and his family may be eligible for a special path of rescue. Special “non-quota” visas

They hoped the Rebbe would use “his unique organizational capabilities” to assist in the effort to save the Frierdiker Rebbe.



REB YISROEL JACOBSON



A LETTER FROM MR. BUTLER, ONE OF THE LAWYERS WORKING FOR LUBAVITCH, TO REB YISROEL JACOBSON DISCUSSING THE POTENTIAL COMPLICATIONS IN ATTAINING A NON-QUOTA VISA FOR THE REBBE.

(which would enable them to skip the regular queue) were requested from the State Department, on the basis that the Frierdiker Rebbe was a vital asset to the entire Jewish nation. In this application, the Rebbe was described as being involved in running Chabad operations, and most importantly, as an intellectual of the highest caliber who would be a major contributor to Jewish thought.

However, because the Rebbe had just recently applied for a visa in which he was documented as an engineer, the lawyers ultimately decided that it would be better to leave the Rebbe and

Rebbetzin out of this special request. Since the Rebbe and Rebbetzin were not under Nazi occupation, and thus they were not yet in immediate danger, they left the Rebbe's name out for the time being.

THE FRIERDIKER REBBE'S ESCAPE

In a never ending chain of miracles, the efforts to rescue the Frierdiker Rebbe bore fruit, and he traveled along with his family from Poland through Berlin, and arrived in Riga, Latvia on 5 Teves. After three months of waiting for entry visas into the United States,

they boarded the SS Drottningholm for the cross Atlantic voyage, and arrived on America's safe shores on Tes Adar Sheni 5700 (ט"ח"ש).

From that day on, the Frierdiker Rebbe himself led the efforts to bring the Rebbe and Rebbetzin from France, as well as the Rebbetzin's younger sister Rebbetzin Sheina and her husband Reb Mendel Horenshtein, who were still stranded in Poland. (Tragically, Rebbetzin Sheina and her husband remained trapped in Poland, and ultimately lost their lives עק"ה in Treblinka; Rebbetzin Sheina on the second day of Rosh Hashanah, and Reb Mendel on 25 Cheshvan, 5703; ה"ה.)

Being that the Frierdiker Rebbe had successfully received the non-quota visas, the rescue team now turned to request these visas for the Rebbe and Rebbetzin as well.

Some time after arriving in America, the Frierdiker Rebbe received a telegram from the Rebbe saying that there seemed to be certain obstacles. The lawyers contacted the State Department, and after some inquiries, they were told that since they had already applied earlier for a regular visa (listing the Rebbe as an engineer), they would need to submit additional documentation to be able to receive non-quota visas.

THE NAZI INVASION

In the beginning of Sivan 5700, the situation took a drastic turn for the worse. The Nazis invaded France, and as they approached Paris, fear grew that the Rebbe and Rebbetzin would now be subject to the same danger from which the Frierdiker Rebbe had just escaped. The importance of the rescue grew tenfold.

Many of the Jews in Paris hurried to escape the danger. The Rebbe and Rebbetzin were also among them.



THE REBBE IN THE LUXEMBOURG GARDENS IN PARIS.



THE NAZIS MARCH ON PARIS.



ONE OF THE TRAIN STATIONS OF PARIS.

The Rebbe's self-sacrifice for even the minutest parts of *halacha*, and his uncompromising pride in Yiddishkeit was known to many.

As thousands of Jews in Paris ran for the train station, a French general offered the Rebbe his summer home in the outskirts of Paris as a hideout. However, the Rebbe rejected the offer and instead sought to escape to the south of the country, to the city of Vichy, far from the center of Nazi activity.

The Rebbetzin later related that the train station was packed and they were not even able to find a place on the train. A high ranking official (possibly the same general) offered to use his connections to obtain tickets for the very sought out train ride, and as Shavuos approached, they managed to escape Paris.

Before leaving, the Rebbe spoke to the Yidden of the city, encouraging them to be steadfast in their Yiddishkeit even in the face of the worst trials and tribulations. For the listeners, they knew this was not merely talk. The Rebbe's self-sacrifice for even the minutest parts of *halacha*,

and his uncompromising pride in Yiddishkeit was known to many.

Rabbi Shalom Ber Levine of Agudas Chassidei Chabad Library heard the continuation of the story from the Rebbetzin:

"The Rebbetzin said: 'The train arrived in Vichy as the sun set and Shavuos came in. The Rebbe hired a wagon driver to transport the suitcases of *kesovim* and other important documents; I couldn't walk so I sat with the luggage, but the Rebbe walked along to the destination. It was a time that there was no question that one was allowed to do anything he needed to save his life, but the Rebbe still insisted on walking, since we had already arrived in Vichy.'"

(Years later, it was with these *kesovim* that the Rebbe would print *sifrei Chassidus* during the early years in America, at a time when much of the Frieddiker Rebbe's library was still stranded in Poland).



JEW EARLY YEARS

SOME OF THE KESOVIM WHICH THE REBBE CARRIED WITH HIM THROUGHOUT HIS TRAVELS. MANY SIFREI CHASSIDUS THAT THE REBBE PRINTED OVER THE YEARS CAME FROM THESE RESCUED KESOVIM.

In Vichy, they settled down to wait for a visa.

Mrs. Hadassah Carlebach relates:

"The Rebbetzin once told me that although many times in her life she had to flee from place to place and she and the Rebbe lived out of suitcases, nevertheless, she always arranged the suitcases in a way that their lodging should have some semblance of home."

The Rebbe and Rebbetzin's stay in Vichy, which lasted until the end of Tammuz, is vividly remembered by Yidden that were in the city at the time. One person recalls how his mother went with the Rebbetzin to watch cows being milked for *cholov Yisrael*, and his father came home one day telling over a wondrous Torah

discourse he had just heard from “the Lubavitcher Rebbe’s son-in-law.”⁴

During the stay in Vichy, the Rebbe wrote six long entries to the Reshimos.⁵ These were written in tight script, perhaps due to a shortage of paper. One of these Reshimos is on the topic of “*arba'ah tzrichim l'hodos*”—the obligation to recite *Hagomel* when saved from a danger. Ironically, the Rebbe would not be able to recite the *bracha* for almost another full year. Here, he explained its deeper meaning in Kabbalah and Chassidus, ending with the lesson in *ma'aseh bepoel*.⁶

FLIGHTS ONCE MORE

A week after the German invasion of France, the Nazis installed a puppet government which chose its seat in Vichy, the very city where the Rebbe and Rebbetzin had fled to. As time passed, it became clear that the Vichy government was just as anti-semitic as the Nazis, and the Rebbe and

Rebbetzin decided to move farther to the south of France, to Nice.

In Nice, the visa issues persisted. In a telegram that reached the State Department, they were informed that the consulate was planning on issuing the non-quota visas for the United States, but the Rebbe and Rebbetzin were still having difficulties obtaining exit visas from France. However, this promise was soon overturned as well. In the beginning of Cheshvan 5701 (ה'תש"א), they were informed that after a second look into their case, it was decided that they would not be eligible for the non-quota visas after all, since a regular visa application had already been submitted for the Rebbe using

the title of engineer and someone knowledgeable in physics—not as a rabbi.

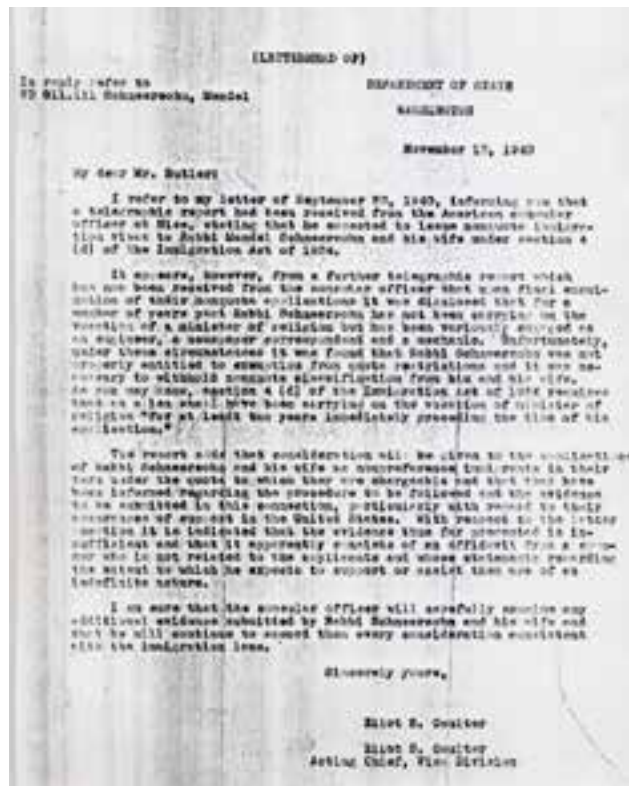
With what seemed to be a “discrepancy” in the application, they refused to grant regular visas as well. The State Department at the time had ordered its embassies to use every possible excuse to delay granting US papers to refugees, and most certainly if the refugees were Jewish.

The Rebbetzin once related, that during the time they were living in Nice, the Rebbe ate almost nothing, for concerns of *kashrus*. The managers of the hotel where they stayed noticed that the Rebbe ate very little, so they would try to collect some sugar—a

The Rebbe suddenly disappeared for several days; when he arrived back, his face was shining. He had succeeded in obtaining the esrog.



THE FRIEDIKER REBBE ARRIVES IN NEW YORK, 9 ADAR II 5700.



LETTER FROM THE STATE DEPARTMENT TO MR. BUTLER DENYING THE NON-QUOTA VISA FOR THE REBBE.



major commodity during wartime—and every so often, they would pass it on to the Rebbetzin for her husband.

“As Sukkos neared,” Rabbi Menachem Tiechtel relates, “the Rebbe approached a rof, Rabbi Shmuel Yaakov Rubinshtein, with a question. Was it permissible, the Rebbe wanted to know, to slip over the border to Italy to obtain an esrog from Calabria for Sukkos. The Rebbe suddenly disappeared for several days; when he arrived back, his face was shining. He had succeeded in obtaining the esrog, and over Sukkos the Rebbe happily allowed the Yidden in the city to *bentch* on it as well.”

MORE VISA ISSUES

Meanwhile, back in New York, the Frierdiker Rebbe was heartbroken at the failure of the rescue effort. In his letters to the lawyers, he exhorts them to do everything in their power to make it a reality.

“Unfortunately, from all of the assurances, and all of the sweet talk which you are being told, nothing has been achieved. I am very broken and I am very pained by this,” he writes.⁷

In another letter to one of the lawyers, the Frierdiker Rebbe writes: “May Hashem help us with a deliverance, so that our daughters and sons-in-law should come over properly and successfully, physically and spiritually.”⁸

“The extent of the difficulty is evident from the fact...that it has been a number of months since they promised to deliver visas to Ramash and his wife, and yet it has still not come to fruition,” the Frierdiker Rebbe writes in a different letter on that same day.⁹

One lawyer, Asher Rabinowitz, came specially from Washington to New York to report to the Frierdiker Rebbe on his efforts. Yet, the next day, the Frierdiker Rebbe summarized his



JEM/EARLY YEARS

A TELEGRAM FROM THE FRIEDIKER REBBE TO THE REBBE WHILE IN NICE, DATED DEC. 1940 (KISLEV 5701) "AGUDAS CHABAD SENT CONSUL CERTIFYING YOUR RABBANUTH, CABLE IF CONSUL GIVING YOU VISA AND STATUS OF EXIT PERMIT".



JEM/EARLY YEARS

A TELEGRAM FROM THE FRIEDIKER REBBE TO THE REBBE, DATED FEB. 20 1941 (23 SHEVAT 5701) "PLEASE CABLE WHAT ELSE MUST I DO TO EXPEDITE SCHNEERSOHN CASE".



JEM/EARLY YEARS

A TELEGRAM FROM THE FRIEDIKER REBBE TO THE REBBE, DATED JAN. 13 1941 (14 TEVES 5701) "INFORM HEALTH OF MUSIA MENDEL, THEIR ADDRESS, AND WHY THEY REQUESTED THEIR FILES TO MARSEILLES".

impressions about the rescue team's progress:

"My fears have yet to be assuaged."

MARSEILLES

Finally, in Teves, the Rebbe's case was taken up by the Hebrew Immigration Aid Society (HIAS), who suggested that the Rebbe apply for a regular visa as a Russian refugee, rather than a non-quota visa as a rabbi.

HIAS suggested that the Rebbe and Rebbetzin report to the American consulate in Marseilles, complete with all their documents sometime in February (Shevat). The Rebbe traveled 100 miles from Nice to Marseilles where he would eventually obtain the visas. (It has been noted that the head of the consulate in Nice was a virulent anti-semitic, while the head of the Marseilles consulate was a supporter of Jews, and this might have been the reason for the switch.)

The efforts took time, but finally at the end of the winter of 5701 (ה'תש"א), they bore fruit. On Purim, the Frierdiker Rebbe received a telegram:

"M. Shneersohn will receive a visa on the 17th of April [20 Nissan]. HIAS of New York will cable precise details. "HIAS Marseilles."

Some ten days later, the Rebbetzin wrote a letter to her father where she too, reassures that they had been guaranteed visas, and when those will finally be delivered, they will be able

The Frierdiker Rebbe summarized his impressions about the rescue team's progress: "My fears have yet to be assuaged."

to continue on to the other hurdles which would need to be dealt with.

On 20 Nissan 5701 the visas finally arrived. A huge obstacle for the Rebbe and Rebbetzin's rescue had now been overcome.

PORTUGAL

The last obstacle was transit visas through neutral Portugal, and tickets onto a ship to the United States. Through the efforts of the Frierdiker Rebbe, those were obtained, and the Rebbe and Rebbetzin arrived in Lisbon, Portugal, in preparation for their voyage.

Waiting for what seemed would be one of the the last ships to leave Europe, they suddenly received a telegram from the Frierdiker Rebbe, saying that they should not alight on the voyage. They followed the Frierdiker Rebbe's instructions, and it later turned out that the entire ship was captured by the Italians.

Now they needed to obtain ship tickets once more. Here, Rabbi Mordechai Bistritzky came to the rescue. His son, Rabbi Leibel Bistritzky, relates:

"My father wanted to bring my grandparents over from Antwerp to America, but they needed transit visas to go from France to the ship, and they didn't manage to obtain them. My father knew that the Rebbe and the Rebbetzin were stuck in Portugal and needed steam tickets, so he went to the Frierdiker Rebbe and said that he was willing to turn over his tickets to the Rebbe."

Just one day before departing on the perilous voyage, the Rebbe wrote a scholarly Reshima explaining an obscure passage from Gemara Sanhedrin, dated "16 Sivan 5701. Lisbon."¹⁰

On 17 Sivan, the Rebbe and the Rebbetzin boarded the Serpa Pinto for the trip from Lisbon to New York. The

voyage was a dangerous one; German U-boat submarines patrolled Europe's territorial waters, and the ship had the word "Portugal" lit across its entire side with the hope that Portugal's neutrality would keep the Germans at bay.

When the ship finally left Europe's territorial waters, the passengers breathed a sigh of relief. The Rebbe sent a telegram to the Frierdiker Rebbe, informing him of this comforting development.

"MY SON-IN-LAW"

On Monday morning, Chof-Ches Sivan 5701 (ה'תש"א), the ship docked at Ellis Island.

Rabbi Yitzchok Dovid Groner related that the night before, he was



BORDER STICKERS WITH THE REBBE'S SIGNATURE PLACED ON THE REBBE'S LUGGAGE.



THE SERPA PINTO PREPARING FOR VOYAGE AT LISBON, PORTUGAL.



LIST OR MANIFEST OF ALIEN PASSENGERS FOR THE UNITED STATES

U.S. Customs and Border Protection

Passenger sailing from: 1900 to 1901

| No. | Name | Age | Sex | Rank | Profession | Place of Birth | Country of Birth | Place of Residence | Port of Origin | Port of Destination | Remarks |
|-----|-------------------------|-----|-----|---------|------------|----------------|------------------|--------------------|----------------|---------------------|---------|
| 1 | Rebbe, Yisroel Jacobson | 30 | M | Rabbi | Chassidim | Poland | Poland | Poland | London | New York | |
| 2 | Rebbetzin, Sarah | 28 | F | Wife | Chassidim | Poland | Poland | Poland | London | New York | |
| 3 | Leibel Posner | 15 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 4 | Dovid Eidelman | 12 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 5 | Leibel Posner | 15 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 6 | Dovid Eidelman | 12 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 7 | Leibel Posner | 15 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 8 | Dovid Eidelman | 12 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 9 | Leibel Posner | 15 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 10 | Dovid Eidelman | 12 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 11 | Leibel Posner | 15 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 12 | Dovid Eidelman | 12 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 13 | Leibel Posner | 15 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 14 | Dovid Eidelman | 12 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 15 | Leibel Posner | 15 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 16 | Dovid Eidelman | 12 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 17 | Leibel Posner | 15 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 18 | Dovid Eidelman | 12 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 19 | Leibel Posner | 15 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |
| 20 | Dovid Eidelman | 12 | M | Student | Chassidim | Poland | Poland | Poland | London | New York | |

THE REBBE AND REBBETZIN LISTED IN THE SHIP'S MANIFEST OF PASSENGERS.

standing right outside the Frieddiker Rebbe's room with his father awaiting *yechidus* prior to his joining the yeshiva, when Rabbi Yisroel Jacobson came out with a piece of news.

"Rabbi Jacobson went to my father and told him that the Rebbe had said that the yeshiva should go out and greet the Rebbe when he arrives.

"מין איידעם איז קלאר ש"ס, תוס', רא"ש
און ר' און אלע חסידישע געדרוקטע ספרים
My son-in-law is fluent in Shas, Tosfos, Rosh and Ran, and all printed *chassidische sefarim*..." the Frieddiker Rebbe had added.

"When we came to the pier, there were blockades and we couldn't get to the ship. From our vantage point we saw how the Rebbetzin came out followed by the Rebbe...

"He gave *shalom aleichem* to the family members that had come to greet him, and then Rabbi Jacobson

brought him over to the *bochurim* and he gave *shalom aleichem* to every *bochur*."

Rabbi Leibel Posner was a young *bochur* learning in 770 at the time:

"I remember very clearly how the cars pulled up in front of 770, and the Rebbetzin got out of the car, and then the Rebbe, and they walked up the steps into 770.

"As soon as we saw them through the window—our class was in the first room in 770—we went over to the door and we stood there as he came in, and we gave him *shalom*."

Rabbi Dovid Eidelman, also a *bochur* at the time, related that "Chassidim came all day long to give *shalom* to the Rebbe; at the time the Rebbe and Rebbetzin lived right there in 770."

That day, the Frieddiker Rebbe asked that a few of his "good friends"

be notified about the good news, and himself wrote about the good news in a letter¹¹ to the father of Rabbi Asher Rabinowitz, who, as mentioned above, was one of the activists involved in the rescue.

HAGOMEL

The Chassidim requested that the Rebbe honor them with a *farbrengen* to celebrate the momentous occasion; the Rebbe acquiesced, and said he would *farbreng* on Thursday night, after he had the opportunity to *bentch gomel*.

Rabbi Hirshel Fogelman, also a *bochur* at the time, related his memories of that *farbrengen*:

"I remember when the Rebbe walked into the *farbrengen*; he had a *siddur* in his right hand, and he walked straight in and sat down.

"There weren't a lot of people; it was just the *bochurim* and the Chassidim..."

Upon entering, the Rebbe asked the *elters* Chassidim to speak, but they all refused. The Rebbe then asked if any of the assembled had questions in Chassidus. A few people responded with questions, and the Rebbe asked them for their names and their mothers names.

Rabbi Fogelman continued:

"He spoke about the four categories of people that have to *bentch gomel*; being saved from the ocean, from prison, from sickness... It was interesting to note that every time he mentioned the Frieddiker Rebbe, his voice broke like he was about to cry. The whole *farbrengen* made the impression on me that he was something different."

The Rebbe answered questions posed by the Chassidim, and even connected the explanations with their names as well.

"In the middle of the *farbrengen*, he said he's going to test the boys.



“They say that the American *bochurim* are fluent in Likutei Dibburim of the Frierdiker Rebbe...’ He started asking questions, and we weren’t so bad; we answered most of the questions.”

The farbrengen carried on until three o’clock in the morning, and left a powerful impact on the participants.

That Shabbos, the Frierdiker Rebbe held a farbrengen, the first with the Rebbe’s participation on American soil. In middle of the farbrengen, the Frierdiker Rebbe asked if anyone knew the *niggun* of Reb Michel Zlotchover, according to the version of Reb Michoel Dvorkin, and the Rebbe began to sing it. (On the Pesach prior to the Rebbe’s arrival, the Frierdiker Rebbe spoke about Reb Michoel Dvorkin, and mentioned his version of the *niggun*. At the time, the Frierdiker Rebbe said that when the Rebbe would come to America, he would sing that version.)¹²

NEW VISTAS

The Rebbe’s arrival in the USA breathed new life into the work of *hafatzas hamaayanos* that was being done until then. As mentioned, the Frierdiker Rebbe had established the three central Lubavitch institutions: Machne Yisroel—to strengthen Jewish observance, Merkos L’inyonei Chinuch—to strengthen Jewish education, and Kehos—the publication arm of Lubavitch, and he appointed the Rebbe to lead them.

Rabbi Fogelman related:

“The whole atmosphere in 770 changed with the Rebbe’s arrival, because the Rebbe right away got involved in all sorts of activities. Mesibos Shabbos, this, that... suddenly there were parades, talks, all kinds of gatherings—every day was something new.

“The Rebbe just quietly pulled everything off. He spoke to me, he spoke to someone else, to a dozen



THE REBBE’S ARRIVAL IN NY CAUSED A RENAISSANCE IN THE WORK OF LUBAVITCH. PICTURED IS BEREL BAUMGARTEN SHOWING THE REBBE A PIN MADE FOR THE MESIBOS SHABBOS PROGRAM, CIRCA 5702.

people, and things would just take place. It was evident that there was a change in the direction of 770.”

“FOR GENERATIONS”

As the years passed, the exact date of Chof-Ches Sivan was unknown by most of the Chassidim. In the Rebbe’s biography in *Hayom Yom*, only “Sivan 5701” was noted as the date for the Rebbe’s arrival.

It was only in 5743, when the *Friediker Rebbe’s igros* were published, that Chassidim discovered the letter to Rabbi Rabinowitz, dated 28 Sivan, informing him of the Rebbe’s arrival.

A few years later in 5746, in honor of the forty-fifth anniversary of the

Rebbe’s arrival, a grand farbrengen was planned (small farbrengens had been held over the few years prior, but now a full sized event was in the works) for Motzei Shabbos Chof-Ches Sivan.

During the Shabbos farbrengen, the Rebbe spoke about the day, connecting it to the upcoming Yom Tov of Yud-Beis Tammuz. The Rebbe explained that it was a day that brought new momentum to the efforts in *hafatzas hamaayanos* in America, for that was when the Friediker Rebbe founded the three institutions, Merkos, Machne and Kehos.

Towards the end of the farbrengen, Reb Meir Harlig went up to receive a bottle of *mashke* for the farbrengen that night; as per the custom, he announced the occasion for which he

was receiving the *mashke*, and invited the crowd to the farbrengen. When the Rebbe heard him announce that the farbrengen was in honor of the **Rebbe’s** arrival in America, the Rebbe added, “*Ish ubeiso*—man and his household,” referring to the Rebbetzin.

The celebration grew to new proportions in 5751,¹³ the fiftieth anniversary. A special booklet was prepared with *maamarim* and *sichos* pertaining to the day, and it also included a historical overview of the Rebbe’s rescue. *Mazkirus*—as well as everyone else—were greatly surprised when the Rebbe informed them that he would be handing it out to every single man, woman and child on the eve of Chof-Ches Sivan.



THE FARBRENGEN ON CHOF-CHES SIVAN 5746, CELEBRATING THE FORTY-FIFTH ANNIVERSARY OF THE REBBE AND REBBETZIN’S ARRIVAL IN AMERICA.

The news spread like wildfire, and at the set time, 770 was filled with thousands of people who had gathered to receive the *kuntres* from the Rebbe's holy hand. After *mincha*, upon the Rebbe's return from the Ohel, Reb Zalman Gurary *bentched* the Rebbe in the name of all Chassidim, in honor of the auspicious day, and then the Rebbe said a *sicha* about the occasion. They proceeded with *maariv*, and then the *gabbaim* announced that since the *kuntreisim* hadn't yet arrived, there would be a short break, after which the Rebbe would be handing out the *kuntreisim*. Everyone was in for a surprise. Right after the announcement, the Rebbe smiled, and said, "They announced an interruption; instead we will do

a continuation," and proceeded to continue the *sicha* for another ten minutes, after which the distribution began.

For three hours, the Rebbe stood and gave out the *kuntreisim* to men, women, and children. The Rebbe smiled to many of the children who went by, and the general atmosphere was quite festive.

Reading in the *kuntres* that the Rebbe had taught the *niggun* of Reb Michel Zlotchover when he had arrived in America, the *bochurim* sang the slow *niggun* as the Rebbe walked into *shacharis* the next day, and the Rebbe encouraged the singing with his arm.

"They announced a interruption; instead we will do a continuation,"

IN CONCLUSION

As mentioned in the opening of this article, Chof-Ches Sivan marks the day that brought new vitality to the spreading of Chassidus in the United States and throughout the world, and symbolizes the readiness of the world for the advent of the *geulah hashleimah*.

Since then, Chassidim the world over have celebrated the momentous day of Chof-Ches Sivan, with learning, *farbrengens*, and *hachlatos tovos*.

Surely, a most appropriate way to mark the day would also be to learn the *Kuntres Chof-Ches Sivan*, as well as the *sichos* the Rebbe spoke about the day. May we finally merit to bring Chassidus to the farthest reaches and bring the world to its ultimate state, speedily in our days. **T**

1. For more on the above explanation, see the *sicha* of Chof-Ches Sivan 5751. See also A Chassidisher Derher, Sivan 5776, "Bottom-Up".
2. For a short synopsis of the Rebbe and Rebbetzin's journey, see A Chassidisher Derher, Sivan 5775, "A Perilous Flight."
3. See Igros vol. 1 page 14
4. Josef Sungolowsky.
5. In chronological order: Reshimos 49, 50, 102-3, 51, 13, and 23.
6. For an overview of the Rebbe's Reshimos, see A Chassidisher Derher, Tammuz 5775, "A Priceless Treasure."
7. Igros Admur Rayatz, vol. 5 page 196.
8. Ibid page 206.
9. Ibid page 209.
10. Reshimos 11.
11. Igros Admur Rayatz, vol. 5 page 396.
12. For more on Reb Michael Dvorkin, see A Chassidisher Derher, Sivan 5776, "Reb Michael Dvorkin."
13. See A Chassidisher Derher, Tammuz 5772, "Leben Mitten Rebben."



"KOVETZ CHOF-CHES SIVAN" CONTAINING THE REBBE'S *SICHOS* AND *MAAMORIM* AND THE STORY OF THE REBBE AND REBBETZIN'S RESCUE, PERSONALLY HANDED OUT BY THE REBBE TO THOUSANDS ON CHOF-CHES SIVAN 5751.



Hashem's Wisdom

A Chossid's Approach to Limud HaTorah

PRESENTED FOR SHAVUOS—ZMAN MATTAN TORASEINU

“Leave me one room...”

The story is told in Midrash Rabbah of a king who had an only daughter, and she got married to another king. After the royal wedding, the son-in-law wished to take his new bride with him to his homeland.

Said the father-in-law: “The daughter I gave you is my one and only child; for me to part from her is impossible. Yet for me to forbid you from bringing her to your homeland is also impossible. Do me this favor: at every place where you will be, designate a small room for me so I’ll be able to remain nearby, for I cannot part from my only daughter...”

The Frieddiker Rebbe explains:

The king is Hashem, and he gave us, His eternal people, His precious “daughter”—the Torah.

When giving us the Torah, Hashem told the Jewish people, “The Torah is my only daughter.” True,

Torah is *sechel*, intellectual concepts; but at the same time it is *sechel Eloki*—G-dly intellect.

“For you to take her away from me is impossible,” says Hashem. “Yet on the other hand, to tell you that you can’t ‘take’ the Torah is also impossible.” Hashem must allow us to grasp and understand the Torah with our physical minds.

“So,” says Hashem, “allow me one room in your Torah study.”

While studying Torah, we must always remember that it is Hashem’s Torah; חכמתו ורצונו של הקב”ה—the wisdom and will of Hashem.¹

Guide to Life

The Torah is our life. Ever since we stood at Har Sinai, the Torah remained in our midst and has been studied, analyzed, reviewed, and taught in each generation.

תורת חיים, The Rebbe often referred to Torah as תורת חיים—the Torah of life, a lesson for life. It is the Torah that shows us how to live our lives in this world in the manner that Hashem intends it to be.

Not only is *limud haTorah* important for guidance in our lives, but the actual study itself is a most essential mitzvah, greater than all the others.

But just like every other area in Torah and mitzvos, Chassidus shined new light on the meaning of *limud haTorah*, especially on the need to learn Torah “לשמה”.

The Alter Rebbe explains in Tanya (*perek hei*) that when one learns Torah, his physical mind is connected and unified with Hashem in a manner not possible through any other means. “This is the meaning of לשמה,” he says. “To connect one’s soul to Hashem by understanding the Torah.”

In truth, this approach to *limud haTorah* actually has precedent in Gemara:

The *possuk* says, “על מה אבדה הארץ .. על עזבם את תורת—Why is the land in ruins? It is because they have forsaken my Torah...” Chazal explain that the problem was, “לא ברכו בתורה תחילה—They did not make the appropriate blessing over the Torah before study...”²

It would seem that skipping the *bracha* before learning is a trivial matter. Why would such oversight warrant so severe a punishment?

The Bach explains that the real problem was they did not study with the proper intention. One should learn Torah in order to connect to Hashem (something we are reminded of in the words of the *bracha* “נותן התורה”—Hashem is the Giver of the Torah) and draw down the *Shechina* to this world.³



19 ELUL 5737, LEVI FREIDIN via JEM 20719

“REBBE, WHICH MISHNAH?”

The *ga’on* of Lublin, Reb Zalman Fradkin (author of the *Toras Chesed*) related that when he used to come to the Tzemach Tzedek in Lubavitch, he always brought along a *pilpul* to present and discuss with the Rebbe.

One year, he prepared a sophisticated *pilpul* with many deep *chiddushim*. He was especially excited to present his novel dissertation to the Rebbe, for he was sure the Rebbe would derive much *nachas* from it.

When the Lubliner *ga’on* concluded his *pilpul* for the Tzemach Tzedek, the Rebbe remarked: “You’ve prepared a fine Torah with many nice points, but the foundation of your presentation is wrong. In fact it contradicts a clear Mishnah!”

The *ga’on* was taken aback. “Rebbe, where is this Mishnah?” he asked. “In Seder Kodshim,” the Tzemach Tzedek said.

The *ga’on* scanned through the entire seder in his mind but was still unable to find the Mishnah. Finally, the Tzemach Tzedek pointed out the exact Mishnah and the *ga’on* realized his mistake.

“At that moment,” the Lubliner *ga’on* would later conclude his story, “I saw and felt what true תורה לשמה really is!”

(*Sefer Hasichos* 5690 p. 87)

“Only when Torah is properly approached will the study have the desired effect on a person,” the Rebbe explains. “We need to maintain our connection to the Source of the Torah and study for the proper reasons, avoiding all ulterior motives.”

In this vein, the Rebbe quoted the famous story said about the Tzemach Tzedek (and other Rabbeim), that when someone came to him and said how much he learned, the Tzemach Tzedek responded:

“דאס איז וואס דו האסט געלערנט תורה; וואס האט אבער די

תורה דיר אויסגעלערנט?”

(Roughly translated: “So you learned the Torah; but what did the Torah teach you?”)⁴

So how is it possible to learn Torah in such a perfect manner?

The Alter Rebbe writes in Tanya that a person needs to remind himself of the reason for learning Torah—to connect ourselves with Hashem—before

beginning a session of *limud haTorah*, and to continue reminding himself each hour during his learning.

In a more general sense, *limud haTorah l'shmah* is accomplished through learning Chassidus.

.....

“I HAVE SEEN IT!”

The Rebbe's *chozer*, Reb Yoel Kahn relates:

When I was a *bochur*, I used to give a *shiur* Chassidus in one of the Litvishe yeshivos in New York and befriended one of the elite *bochurim* there (though he would not attend my *shiur*). At some point, he asked me to arrange a *yechidus* for him with the Rebbe, which I did. Years later, he told me what the Rebbe spoke to him about:

The Rebbe wanted him to start learning Chassidus for a few hours a day, and explained to him how important it is for his learning.

Without Chassidus, the Rebbe said, you will never learn for the sole reason of connecting with Hashem. You will always have ulterior motives in mind (becoming a “*gadol*” or receiving other honors), and once those side-benefits whither away, your Torah learning may whither just as well.

The Rebbe further explained that learning *l'shmah* doesn't merely mean to know how to behave or even to connect oneself with Hashem. It means to connect to the Torah because it is Hashem's will. Imagine the reaction of a child who hasn't seen his father in a long time and then suddenly meets up with him. He runs over to his father and embraces him; not because it's the right thing to do or because he wants to connect. He runs to his father simply because he is his father and that's it!

“This is what Torah *l'shmah* means,” the Rebbe concluded. “Hashem is in the Torah, (אורייתא וקוב”ה) (כולא חד). The way we embrace Him is by learning Torah! Have you ever seen someone learn Torah in this manner?”

The *bochur* retorted with his own question: “And with Chassidus one can really and truly learn Torah with that feeling?”

The Rebbe responded: “I have seen such *limud haTorah*!”

(*Hamoadim B'Chassidus* p. 303)

.....

Just Learn!

Chazal tell us: “לעולם יעסוק אדם בתורה ובמצוות—A person should always study Torah and do mitzvos, even if it's not for the right reason, for this will lead him to eventually doing it *l'shmah*.”

The Rebbe often stressed the need to learn Torah without over-calculating the reasons and motives behind it.

In fact, in *yechidus* with a *bochur* who seemed to be complaining that his Torah wasn't for the right reasons, the Rebbe discouraged him from giving too much credence to these thoughts:

“You wrote in your note about learning *nigleh*, that sometimes you forget about Hashem, *chas v'shalom*.”

“In Tanya it says that you need to think about *l'shmah* only at the beginning of study. [But once you've started] you need to delve diligently into your learning and analyze the subject at hand...”⁵

When the Rebbe launched the “*uforatzta*” campaign in 5718, he explained that especially for *talmidei hayeshivos*, the “*uforatzta*” should be sensed in their learning:

“Everyone needs to learn Torah without limitations, in the spirit of *uforatzta*,” the Rebbe said at a *farbrengen*. “Just learn Torah for hours on end without stopping to look at the clock. For if you truly



TISHREI 5740, LEVI FREDIN via JEM 192248

break down all the boundaries, as the *possuk* says ימה
 וקדמה וצפנה ונגבה—to the west, the east, the north,
 and the south, then there will be no walls left to hang
 a clock from!”⁶

ללא פשט'לאר!

בהמשך להמדובר לעיל אודות לימוד התורה באופן
 שלמעלה ממדידה והגבלה - יש לסיים את הענין ולהדגיש
 שכוונת הדברים היא לכל אחד ואחד, “אשר אנכי בקרבו”:
 לכל לראש בנוגע לתלמידי הישיבה - בפשטות, ללא
 פשט'לאר וללא קונצים - לישב וללמוד נגלה וחסידות
 הן בסדרי הישיבה והן מחוץ לסדרי הישיבה, היינו, שלא
 להביט על השעון אם הזמן מוקדם או מאוחר, ולא להביט על
 המשגיח, ראש הישיבה או המשפיע, ולא להמתין שמשהו
 יבוא ויאמר להם “ישר-כח” ועניק להם “פרס”, וכיו”ב - כיון
 שהלימוד אינו מפני יראת הרצועה, כתינוק היוצא מבית
 הספר שבורח והולך לו, אלא מתוך ידיעה והכרה בגודל
 העילוי דלימוד התורה, שע”ז מתאחד ביחוד נפלא עם
 חכמתו ורצונו של הקב”ה, ששכלו מלוּבש ומוקף בחכמת ה',
 וגם חכמת ה' היא בקרבו, כמ”ש “ותורתך בתוך מעי.”
 (יום ב' דחג השבועות תשכ”ב)

Reb Meir Tzvi Gruzman related that he was once
 asked by the Rebbe in *yechidus* why he doesn't sense
 an increasing “*koch*” in *limud haTorah* in our yeshivos
 as much as it should be.



Reb Meir suggested that perhaps in other yeshivos,
 the *bochurim* focus on ulterior motives, such as
 becoming a “*gadol*” or the like. The Rebbe replied:

In our yeshivos too, there can be other reasons
 for learning. Even though this is *shelo l'shmah*—
 nevertheless, *Chazal* say that one should learn Torah,
 even if it's not *l'shmah*.

There are several reasons why a Lubavitcher
bochur would learn Torah that can be classified as an
 “*eideler sheloi l'shmah*,” for example:

Talmidim go out on *Merkos Shlichus* and at times
 they have to meet with a local rav. If they cannot
 properly speak with him in learning, they are being
 (spreading false impressions) about all
 of the Rabbeim, from the Baal Shem Tov to the
 Frieddiker Rebbe! On the other hand, if they do speak
 in learning, it will help their *shlichus* greatly.

Another motive to encourage learning *nigleh*
 could be in order to better understand *Chassidus*.

Additionally, *bochurim* can learn for “*hiskashrus*.”
 The Rebbe explained:

“The meaning of *hiskashrus* is to fulfill the will
 [of the Rebbe]. My *ratzon*; *ratzon pnimi*, *ratzon*
atzmi, *ratzon chazak* [my internal, innermost and
 strong will], is that *bochurim* should truly ‘*koch*’ in
 learning...”⁷

Torah and Yirah

In letters written to *bochurim* over the years, the
 Rebbe often concluded with a *bracha* “לתלמוד תורה”
 —to succeed in Torah study with *yiras*
Shamayim.”

In this letter, written to the *hanhala* and *talmidim*
 of Yeshiva Gedola—Buenos Aires, the Rebbe
 concludes in his holy handwriting:

“...ולהצלחה רבה בתומ”צ [=בתורה ומצוות] מתוך דו”ר

[דחילו ורחימו] ובמנונהו”ג [=ובמנוחת הנפש והגוף]

“With blessings for success in Torah and mitzvos
 with *yirah* and *ahavah*, and with tranquility of the
 body and soul...” **1**

1. Likutei Diburim vol. 1 p. 380
2. Nedarim 81a
3. See Likutei Sichos vol. 15 Bereishis (1)
4. Simchas Beis Hashoeva 5716; Toras Menachem vol. 15 p. 97
5. Teshura Heber-Gross 5766
6. Shabbos Bereishis 5719; Toras Menachem vol. 24 p. 192
7. Kovetz Hayechidus, Vaad Hatmimim 5771



Flame Contained

לזכות
החייל בצבאות ה'
דוד מענדל שיחי'
לרגל הולדתו כ"א שבט ה'תשע"ז
נדפס ע"י הוריו
הרה"ת ר' ישראל מנחם
וזוגתו מרת ח' אסתר טובא
ריטשלער

"Where is the Rebbe? Why has he not arrived yet?"

The elder Chassidim of Homil had gone to the outskirts of town to greet the Alter Rebbe, as planned. They had requested that he visit them and today was the day he had responded that he would come.

As they stood there waiting, their silent concern quickly turned vocal as they tried to figure out why he hadn't yet arrived. For three days they waited but to no avail, something had obviously occurred; but who are we to question the ways of a Rebbe?

On the third day from the scheduled date, they received word that the Alter Rebbe would be coming quietly and without fanfare, for reasons known to him.

On that same day a devastating fire broke out in the city and the wild flames began licking everything in

their path, seeming intent on leaving no standing structure in the whole city. The firemen and volunteers could do nothing about it.

The Chassidim informed the Alter Rebbe about the fire sweeping through town and the danger it proposed.

Hearing the news, he walked outside and gazed firmly at the flames for a few minutes. At that point the wind suddenly changed direction and pushed the flames out towards the river, turning them off their destructive course through the city. A short while later, to everyone's great relief, the fire subsided and died out.

The *poritz* of the land heard the incredible story of how the Alter Rebbe has succeeded in putting out the fire with a mere look when all the most advanced fire-fighting equipment were useless. He expressed a desire to meet with this miracle worker and sent a

message to try and arrange this.

He told his attendant to find out when and where the Rebbe would like to meet him and if it was easier he would gladly come over to where he was staying.

The Alter Rebbe responded that if he wanted to meet him he should come to him. The *poritz* agreed to do so and they set the time for after *shacharis*.

At the appointed hour, the *poritz* arrived and they let the Alter Rebbe know that he was waiting.

The moment he saw the majestic face of the Rebbe he cried out emotionally, "You are still alive?"

The Rebbe answered, "You are mistaken, I am the student of the student of whom you are thinking of."

With that strange exchange the meeting ended and the Rebbe went back

inside, closing the door behind him.

The members of the community immediately surrounded the *poritz*, who seemed rather pleased with the encounter, and asked him to explain what had taken place.

Let me tell you a story that I heard from my father:

My father was a soldier in the army and it happened once that he was called up to join his regiment in Mezibuz where there was a large training camp. He left my mother at home to care for the family and went on his way for an unknown amount of time.

Those were dangerous times they were living in and even the regular mail didn't run. If one wanted to send a letter it had to be done by a courier, which had its fair share of dangers and expenses. On the front lines, it had been a while since my father had received

THE MOMENT HE SAW THE MAJESTIC FACE OF THE REBBE HE CRIED OUT EMOTIONALLY, “YOU ARE STILL ALIVE?”

a letter from my mother and he began to worry about her and about the wellbeing of our family.

One day the army got word that the chief of staff would be coming for a visit and they sent my father to the tailor to arrange the uniforms for the different high ranking officers.

The tailor had known my father for some time and he noticed that he always was jolly and carried a smile, yet today something seemed wrong.

“What’s the matter today? Why are you so upset?” He inquired.

My father appreciated the kind gesture and explained that he hadn’t received a letter in a while and therefore he was quite nervous.

“Well why don’t you go to the great rabbi and miracle worker that we have in town? I am sure he can tell you what is going on with your family.”

My father got the directions to the rabbi’s house and thanked the kind tailor.

He sent a messenger to the rabbi—who was none other than the Baal Shem Tov—to see if he would come see them or if they should go to him.

The response was that “if he wishes to see me he should come here.”

When my father came into the Baal Shem Tov’s house, he walked him over to a window and gave him a small eye glass. He then instructed him to look through it and relate what he was seeing.

My father followed the instructions and began to say how he sees himself flying out of the city, over rivers and lakes.

He continued his virtual tour and said that now he was passing over the city of Kiev and then on to the outskirts of Homil where he lived. Entering the city, he closed in on his property and saw the gardens and porches that surrounded his home.

He then peered through the metal gates that surrounded his estate and saw the servants and attendees scurrying about, to and fro. He then overheard one servant tell the other that the mistress had just given birth to a boy. At that point he could see no longer and he ‘returned’ to the Baal Shem Tov’s home and heard him say,

“In a few days a messenger will arrive with the news of the birth of your son.”

“Sure enough that is exactly what happened, and here I am—I am that son,” concluded the Poritz to the amazed crowd.

When I heard that the Rebbe had redirected the fire with his gaze, I thought that most certainly this was the same miracle worker. Therefore I asked him if he was still alive and he replied that he was the student of his student.

“This meeting was very pleasing to me indeed,” he finished. **T**

(Based on Shmuos V’sipurim vol. 2 p. 139)



HOW TO MAKE A LIVING

--- What the Rebbe says about college ---



לע"נ
מרת חנה לאה ע"ה
בת הרה"ת ר' שמעון ע"ה
ברוק
גלב"ע ז' טבת, ה'תשע"א
תנ"צ'בה

נדפס על ידי ולזכות משפחתה שיחיו
משפחת ברוק, באנון, דייטש.
ניו יארק. פלארידא.
מאנטאנא. מאנטרעאל.



Over the past century, attending college has evolved from a luxury for the wealthy to the norm for most people. Parents who want their children to “make it” in life place a high priority on getting them into the most prestigious schools; the pressure in high school and even earlier is often intense. Conventional wisdom dictates that—aside for some exceptional cases—the path to success leads through college.

This notion has become so accepted, so normal, that almost everyone buys into it. People might end up rejecting a college education on technical grounds—lack of ambition, opportunities in other areas, religious issues—but few question this basic narrative.

Yet the Rebbe—who never shied away from the world and was always so practical in his advice and understanding of human circumstances—went on a virtual campaign against college, dissuading *bochurim*, girls, and their parents, as seen below. This effort was at its most intense in the earliest years of the *nesius*, when the Rebbe was just beginning to set the standards for American Jewry, and for his Chassidim specifically—there are even numerous *yechidus*’n and letters about the issue to some prominent Chassidic families. And it continued throughout the following decades.

In his effort to diminish the influence of college in Jewish life, the Rebbe corresponded with and spoke to a wide variety of people: parents about their children, *bochurim* and girls, teachers, school administrations, writers, students and activists, from all across the Jewish spectrum. Depending on the audience, their background, and the situation at hand, the Rebbe’s advice varied. For example, while he often instructed Lubavitcher *bochurim* or members of other Chassidic circles to discard all ideas of college entirely, with others, he told them to at least push it off.

But there was only one exception: when someone had already invested extensive efforts in obtaining a degree, the Rebbe was often adamant that they complete their studies and not allow their past efforts go to waste. Indeed, the passion of the letters to these individuals to finish their degree sometimes mirrors the intensity of the letters to other people against starting it.¹

In the preparation of this article we were greatly assisted by Rabbi Levi Greenberg; and by Jewish Educational Media, particularly Rabbi Yechiel Cagen and Rabbi Zalman Groner of the My Encounter team. זכות הרבים תלוי בהם

Part 1: AN EXERCISE IN FUTILITY

The central pillar of the Rebbe's argument against college, most often reiterated in letters and *sichos*, was an utter rejection of the notion that one needs a degree in order to make a living.

The Rebbe often quoted a Gemara in Pesachim:²

Our Chachamim taught: Seven things are hidden from men. These are they: the day of death...and a person does not know from what he will earn; and when the dynasty of Dovid will return.

The Alter Rebbe quotes this Gemara and points out, "Note, these are similar to each other!" Meaning that the way in which a person will earn a living is so unknowable, that it is compared to the unknowable date of Moshiach's arrival!

Since this is the case, the Rebbe said, it is futile to spend so much time and effort preparing a path for *parnassa*, especially not from the young age that is customary in modern day culture. In fact, he said, it is contrary to basic *emunah* in Hashem, who sustains every living being directly from His hand. This is especially the case since going to college isn't a neutral pursuit—it involves learning *chochmos chitzoniyos*, which defile the mind. In one letter, the Rebbe says it quite pointedly:

One of the issues of our generation, where it is evident just how great is the doubled and over-doubled darkness of galus is that... beginning at a relatively young age, people begin looking out for their physical tachlis [living], at the expense of matters that are necessary for a person's contentment—his true contentment;

As if every one of us knew the future, and that only if he educates his family in this specific way, or if he arranges his own affairs in this certain way, only then will Hashem be able to give him parnassa when the time comes, because this is the only avenue for the Kvyachol [Hashem] to sustain him and provide parnassa with kindness and mercy!

The Rebbe added that in no way does this mean that one shouldn't invest in *parnassa*:

It is known that the Torah commands that "Hashem will bless you in all that you do," but everything has a time, and the preparation must be close to the time of the act. Even then, it must not be in a fashion that will disturb the main pursuits of the person.³

In a *sicha* on Simchas Torah 5715, the Rebbe elaborated:

Everyone knows that the Rebbe, my father-in-law, strongly discouraged learning chochmos chitzoniyos. The Alter Rebbe says that it defiles the chaba'd of the soul, and thus [my father-in-law] did not hold of it for Yidden in general, and for the talmidim of Tomchei Temimim in particular...

...Those who learn chochmos chitzoniyos are like a cripple...his emunah is in a state of 'limping': he cannot imagine that Hashem can give him parnassa any other way, only if he goes to college and learns chochmos chitzoniyos!...He forgot momentarily that Hashem nourishes and sustains the entire world!

Hashem has been directing the world from when He created it, five thousand, seven hundred and fifteen years [at the time of this farbrengen], and He has always fed and sustained everyone, even before college existed. But he believes that the one and only way for Hashem to give him parnassa is if he goes to college; Hashem has no other way, chas veshalom, to give him the hundred dollars a week he needs.

Learning chochmos chitzoniyos, something which defiles the mind and is against Torah, that is the only vessel through which Hashem can give him parnassa!⁴

STICKING TO REALITY

The Rebbe pointed out that this is borne out by fact, writing in one letter: "Another point, which is often the subject of misconception, is the importance attached to a college degree from the economic point of view. Statistics show that the majority of college graduates eventually establish themselves in occupations and businesses not directly connected with their courses of study in college. The point is obvious."⁵

Even the administrators of the colleges admit that only a very small percentage of students get their *parnassa* from their studies, the Rebbe added in another *sicha*. On the other hand, the vast majority of those who remained to learn in yeshiva and did not learn *chochmos chitzoniyos*, are provided with a generous *parnassa*. Thinking otherwise, the Rebbe said, comes from the willful blinding of the *yetzer hara*.⁶

Conversely, what *parnassa* does depend on is Hashem, who, as we say in *birkas hamazon*, is the One who is "זן ומפרנס לכל"—provides nourishment and sustenance for all" [a quote that the Rebbe often paraphrased in his *sichos*

and letters], and His blessings are best received through fulfilling His will.⁷

INNER PEACE

In one fascinating letter, addressed to the father of a *bochur* whose hand kept on shaking when he tried doing his *shechita* job, the Rebbe performed an in-depth psychological analysis of the boy, concluding that an underlying concern about career—propagated by today's society—was what lied at the bottom of it all:

*...To my sorrow, the same is true regarding your son sheyichye. It seems that for several years now, for whatever reason, he has been thinking about what will be his tachlis and how he will find his parnassa. This worry reached the depths of his soul, and caused an inner kivutz [pinch, pressure]. Due to the depth of this worry (even though he himself may not imagine in **his conscious understanding** how much he's worrying about it) he views the shechita profession as if it is the single factor on which his entire future depends. This buried thought also brought him to the situation that he laments. As mentioned above, this may not be consciously clear even to your son sheyichye, but in my opinion this is the issue and this is the cause.*

*Understandably, it is impossible to change his entire worldview with one conversation, especially since it is buried deep in his heart for years now, to the extent that he doesn't even realize just how much this is the **opposite** of bitachon. Upon straightforward reflection it is obvious that this is also **against** the belief in hashgacha pratis, that Hashem can do anything—because, if he had come to this understanding, he would have fought this worldview out of yiras Shamayim.⁸*

The Rebbe then gave several suggestions to ease him out of this issue.



Part 2: THE CURSE OF CULTURE

Perhaps more than anything else, the Rebbe rejected the notion that in order to be a *mentch*, “an upstanding member of society,” a person needs to go to college and “get an education” and needs to learn *limudei chol*. He saw it as an expression of some Jews’ lack of self respect and pride in their own selves—of running after *goyish’keit*.

This was broader than just college. Over the years the Rebbe campaigned that *limudei kodesh* in schools should be given the respect it deserves, saying, among other things:

- *Limudei kodesh* teachers should be paid at least as much as *limudei chol* teachers, and they should be paid on time. (The Rebbe even established a *gemach* for teachers to deposit head-checks.)⁹
- Students should be recognized for *limudei kodesh* achievements at least as much as for *limudei chol*.¹⁰

This campaign took place on a number of different forums, including public *farbrengens* and letters to conventions of *rabbonim* and *askanim*.

In one *farbrengen*, following a *sicha* about *shleimus ha’aretz*—where the Rebbe lamented the lack of self-dignity and the abject fear that the Israeli government expressed in their dealings with the world—the Rebbe said that this phenomena is expressed in the *limudei chol* issue as well. He went on to relate an incident that had occurred in *yechidus*:

...There was a father who was trying to get me to convince his son to learn limudei chol. So I asked him, “Why is this so important to you? You are a frumme Yid (who puts on tefillin, davens three times a day, wears tzitzis, and fulfills all the mitzvos), so why are you so passionate that your son should take an hour during which he could be learning Torah (where it speaks about your tefillin, your tzitzis, your kashrus, and your Shabbos, etc.), and instead go learn limudei chol?!

He says, “If my son only learns Torah, he will indeed become a great talmid chochom, a great lamdan in Torah, but he needs to be a “mentch,” and for that he must learn limudei chol.”

He said it with a temimus [sincerity]!

He knew that he wasn’t talking to someone else; he was trying to convince me. How did he try convincing me? Through saying that his son won’t be a mentch, chas veshalom, but through learning limudei chol he will become a mentch!

He said it so sincerely, I started laughing.

Then he started laughing too, and he realized that this was where his whole effort had fallen through!

In another *yechidus*, to students, the Rebbe explained a key distinction. Although, as we saw above, the Rebbe was against going to college for any reason, even for *parnassa*,





THE SMALL ZAL IN 770, EARLY 5710S.

because he saw it as an exercise in futility, still, if a person goes to college purely for the technical value, in order to get a degree, that's one thing. However:

...If he's going into these studies in order to be associated with the higher class, to learn the culture, to know Shakespeare and the theories of Einstein; so that he'll be able to mix into every argument and offer his opinion—such learning is bittul Torah and is prohibited according to Shulchan Aruch.¹¹

WHICH SUBJECTS ARE INCLUDED?

The Rebbe was once asked how to define the exact meaning of the term חכמות אומות העולם—secular knowledge as explained by the Alter Rebbe in Tanya perek 8. Does this apply to philosophical subjects only, or are all of secular subjects included?

The Rebbe explained:

“You wish to differentiate between philosophy, which contains anti-religious sentiment and is therefore forbidden according to *halacha*, whereas a subject like Mathematics etc. [should be permitted].

“It is obvious that this is not the case. Firstly, the Alter Rebbe uses the term ‘*chochmos*’ in the plural form [indicating that he's not referring merely to philosophy]. Secondly, he specifically categorizes them as ‘*klipas nogah*,’ indicating that they are not forbidden ideas of heresy which stem from *shalosh klipos ha'meios*. As well, the Alter Rebbe states that one may use these subjects as a medium for *avodas Hashem* [and he nevertheless categorizes them as *chochmos umos ha'olam* which contaminate the intellectual faculties of the *neshamah*].”

(Igros Kodesh vol. 11 p. 403)

Part 3: VALUE SHIFTING

On a more practical level, the Rebbe warned that the atmosphere of college—the intellectual culture, which is predicated on non-belief in Hashem, coupled with the corrupt modesty values—creates a moral test to which no person is permitted to subject himself.

In a letter, the Rebbe lays out his outlook:

Theoretically, a college and its faculty should not try to impose any particular views, much less a way of life, on the students. Actually, however, the student cannot help being impressed, on the conscious and subconscious level, by the views and outlook and way of life of his professors. These, as well as the whole atmosphere of a college, are unfortunately not compatible with the Jewish way of life, and frequently if not always quite contradictory to it. This is so even in colleges which are theological, or having so-called religious studies. Needless to say, the whole atmosphere of college is in violent conflict with the Shulchan Aruch way of life, whereby the Jew is totally committed—in every detail and aspect of his personal daily life—to the Torah and mitzvot and the service of G-d, as is written “You shall know Him in all your ways,” to which a whole chapter in Shulchan Aruch, Orach Chaim (Ch. 231) is devoted; note there.

In other words, the Jewish boy (or girl) entering college, yet desiring to retain the Jewish way of life in accordance with the Torah, finds himself tossed about in the raging waves of conflict between two contradictory worlds. He is at a further disadvantage in finding himself in the minority camp, since those sharing his views and convictions are few on the college campus, while the forces pulling in the opposite direction are overwhelming; forces he must confront at every turn—among the student body, faculty members, textbooks, newspapers and periodicals. It is very doubtful whether even an adult and mature person who is subjected to such “shock treatment” day after day would not be shaken; how much more so a teenager.¹²

THE PROFESSOR EFFECT

In a *yechidus* with Rabbi Zelig Pesach Oritz, a *mechanech* from Brooklyn who was involved with college students, the Rebbe went into more detail about the subconscious effects of a college education, explaining that it isn't only an issue of deliberate brainwashing or

terrible morals: the mere fact that a person spends so much time with teachers whose priorities and values lie in other intellectual pursuits necessarily affects a change in their values:

You should know that the colleges are making a churban of everything! The unifying theme of all the colleges is the destruction of klal Yisroel.

The reason for this is because if a student hears a smart idea—he gets bought by it. He is tempted into thinking that “others” have wisdom as well...

...Furthermore: The students end up going to the professor's house, where they spend time together and form a relationship. They gain a special respect for their professors—something which will bring about terrible results.

On a side note, the Rebbe added that the world of academia simply does not come close to the world of Torah.

They believe that they are people with brilliant minds. But I myself knew several gedolim in Torah who were ten times more profound than Einstein, and I'm not referring specifically to a rosh yeshiva like Reb Shimon Shkop; even simple roshei yeshivos... But these professors believe that everything exists by them, in university.¹³

I KNOW WHAT'S GOING ON THERE!

The Rebbe emphasized that these weren't theories. This opinion stemmed from intimate knowledge of what was going on:

Needless to say, I am aware of the argument that many Yeshivah boys attending college, or even college graduates, remain loyal to the Torah and Mitzvoth. The answer is simple. The number of such students and graduates who have not been seriously affected is relatively small indeed, much smaller than imagined. They are so exceptional that the wonder of it attracts attention, since those that go astray under college influence are taken for granted, while the one that still puts on Tefillin calls forth amazement. One may use the analogy of the shoe-shine boy who became a millionaire and everyone talks about him. It is not because he was a shoe-shine boy that he attained success, and no one will suggest that in order to become a millionaire one should start in the

shoe-shine business. The greater the exception and sensation, the greater is the proof of the rule.

Some people ask if there is really such a conflict between attending college and remaining an observant Jew. I can speak from experience and personal knowledge, having attended various colleges and seen the painful inner upheavals of Jewish students, and having for many years been the confidant of Jewish students who are otherwise reluctant or ashamed to open their hearts. I can therefore state with the fullest measure of conviction and responsibility that he who sends his child to college during the formative years subjects him to shock and profound conflicts and trials, and invites quite unforeseen consequences.¹⁴



RASKIN FAMILY ARCHIVES

Part 4: NIGHT COLLEGE

Although most of the above arguments apply whether one attends college on a full or part time basis, the Rebbe had occasion to specifically address part-time college. In the 1950s and 1960s, it was quite common that, after high school, *bochurim* from prestigious yeshivos such as Torah Vodaas, would attend college in the evenings in preparation for a career.

In a letter to someone who had asked the Rebbe to convince his son to begin attending college part time, the Rebbe reiterated many of the above arguments, and added that there were real dangers with mixing yeshiva and college education:

If, as we have said, the material benefits of a college degree are doubtful, there can be no doubt, however, as to the obvious dangers when a Yeshiva boy is subjected several times during the week to such radical changes of atmosphere and ideology as exist between the Yeshiva and the college, where the majority of students are gentiles, and the majority of the Jewish students are unfortunately not religious, etc....Now that you are fortunate that your son does not want to do it but rather devote his time to the Yeshiva and to remain in its healthy and conflict-free atmosphere, surely he should be encouraged in his wise determination.

Then the Rebbe wrote a particularly strong few lines:





I am aware, of course, that there are boys who together with their Yeshiva education attend college. I have occasion to meet with them, and I can assure you that very few come out unscathed from the tremendous conflicts involved. Even those who on the surface appear to be wholesome have no peace of mind, and very, very few indeed of those who mixed Yeshiva with college have remained completely wholesome inwardly as well as outwardly.¹⁵

The Rebbe urged that, at the very least, “every single *bochur* and *yungerman* in this country should dedicate at least a few years to learn our holy Torah without *limudei chol, lehavdil*.”¹⁶ This is “in order to obtain the maximum insurance against all risks and dangers that their future life may hold, when they attain adulthood and settle down to a family life.”¹⁷

IT'S NOT FOR YOU

Today a veteran shliach and *mechanech*, Rabbi Shmuel Lew grew up in New York as the son of a religious lawyer, and had been planning on entering his father's profession. However, by the time he graduated high school in Torah Vodaas, he had become quite close to Lubavitch, and he asked the Rebbe whether he should enroll in night-school (as many *bochurim* did at the time), or go to yeshiva full time, at least for the following year.

The Rebbe told him, “I think you should invest [אריינילגען] all your energies in *limudei kodesh* for another year—as you wrote—and perhaps even longer.”

He eventually made the decision to continue the following year in Tomchei Temimim, but a problem had arisen. “My father wasn't happy with my decision to go to yeshiva full time, instead of starting college in preparation

for a career in law,” Rabbi Lew related. “I asked the Rebbe what to do.”

The Rebbe answered in a handwritten note: הדיבור עם אביו שיח' מיוסד על תוכן נוסח ברכת הזן [the conversation with your father should be based on *birkas hazan* (the first *bracha* in *birkas hamazon*).]

“What was the Rebbe referring to?” Rabbi Lew says. “Rabbi Hodakov explained it to me: We say in *birkas hamazon* that Hashem feeds every single one of his creations. If Hashem gives *parnassa* to the 3 billion people of the world, He can provide *parnassa* for you as well, even without a college degree.” [As seen above, this is a nearly verbatim repetition of the Rebbe's explanations in letters and *sichos*.]

But the story wasn't over yet.

“My father wasn't happy with my choice to learn in yeshiva full-time instead of attending college in the evenings. And he was even more upset that I had gone to a yeshiva out of town.”

When he visited home on Yud Shevat the following year, Rabbi Lew spent Shabbos with his parents instead of in 770. But, “the atmosphere at home was a bit tense.”

In the *tzetz'l* he handed to the Rebbe in his *yechidus* during that time, he wrote about the difficulties he was having at home, and the Rebbe advised him on how to deal with the situation.

Among other things, the Rebbe told him: “Go back to Montreal as soon as possible. Don't enter into debates, נ"ט, 'קוועטשען אין קארנער' [“don't squeeze them into a corner”], and don't get into a *machlokes*.” The Rebbe repeated this a few times. The Rebbe also instructed him to “ask the *hanhala* to send a report [to your father] about your progress in learning, etc. When he sees your success in [yeshiva], he will realize that college is not for you.”¹⁸

Part 5: DRAGGING THE REBBE WITH YOU...

In the first years of the Rebbe's *nesius*, one of the shlichim considered attending college.

After laying out “the situation as I see it”—that this person is a shliach of the [Frierdiker] Rebbe, and is completely and utterly invested with the Rebbe's *kochos* in order to lead his community, especially through leading by example—the Rebbe wrote:

After all the above, if, Heaven forbid, the report I heard concerning your desire [to study] in college is correct, it will lead to several consequences:

- a) A large portion of your time, which is in any case limited, will be spent on [other matters and not on] the fulfillment of your mission;*
- b) A certain amount of your time will be spent on matters that run contrary to your mission;*
- c) Your example will be noticed and followed, to an even greater degree, by the members of your congregation. They will say: if, after studying in yeshiva for several years, the shliach of the*

Lubavitcher Rebbe, זי"ע, הכ"מ, נבג"ם, מצאויקללה"ה, finds it necessary to study the teachings of a college to become a mentch, why should we then live in error? Preferably, then, we should send our sons and our daughters to receive such an education at the outset;

d) And this is of greatest consequence: What do you have against the Rebbe that you must drag him into the college? The powers of the Rebbe are invested in you. When your body goes to college, your G-dly soul which is confined in your body must also go. And, as a result, the powers of the Rebbe which are encloded in [your] G-dly soul— for, as mentioned, they are part of the essence—[must also accompany you]. And so you are, as it were, dragging the Rebbe along with you.

I do not want to elaborate any more, nor do I see a need to do so, for certainly the above is more than enough.

I do not know if this is such a severe challenge for you. But regardless, my hope and my trust is that you will withstand the challenge. Then you will certainly see that this is the nature of challenges: that they are really of no substance—as is well known, the difference between birurim and nisyonos.¹⁹



A few months later, after receiving no response, the Rebbe sent this shliach another letter, reiterating that by going to college, he is dragging the Rebbe with him. The Rebbe added that although he might think there was another way to resolve this issue by (temporarily) ceasing to being a Chossid—thus freeing himself from the obligations involved thereof—this was no longer possible, for a Chossid cannot disconnect himself from the Rebbe. And the Rebbe concluded:

...I do not want to elaborate on this because I am certain that “a staff that is thrown into the air will land on its base,” and there will be a revelation of your root and source, i.e., the connection to my revered father-in-law, the Rebbe, ה"ח, through proceeding “in the straight course that he has shown us, following his paths,” and you will send me good news regarding the above.²⁰ ⓘ

1. See, for example, Igros Kodesh vol. 28 p. 339-340
2. 54b
3. Igros Kodesh vol 10 p. 319-320
4. Chukas Balak 5715, Toras Menachem vol. 14 p. 166-167
5. Letter from Adar 1, 5722
6. Chukas Balak 5715, Toras Menachem vol. 14 p. 167-168
7. See Igros Kodesh Vol 7 p. 163; vol. 19 p. 439
8. Igros Kodesh Vol 10 p. 319-320
9. See, e.g. Toras Menachem vol. 40 p. 321-326
10. See, e.g. Toras Menachem vol. 34 p. 181-182
11. *Yechidus* to students in an Israeli trade school, 5 Adar 5727; Kfar Chabad issue 652 p. 25
12. English letter from Adar 1, 5722
13. Kfar Chabad issue 860 p. 50
14. English letter from Adar 1, 5722
15. English letter from Sivan 23, 5718
16. Igros Kodesh vol. 18 p. 532-533
17. English letter from Adar 1, 5722
18. Derher Cheshvan 5776
19. Igros Kodesh vol. 3 p. 473-474, translated in “I will write in their Hearts” vol. 6, letter no. 755.
20. Igros Kodesh vol. 4 p. 52, translated in “I will write in their Hearts” vol. 6, letter no. 809.

For further reading see:

Igros vol. 9 p. 265-266; vol. 10 p. 53-54; vol. 12 p. 141; vol. 13 p. 256-258; vol. 13 p. 256-258; vol. 18 p. 76; vol. 18 p. 85; vol. 18 p. 92.; Toras menachem vol 27 p. 103-106. Sichos Kodesh 5733 vol. 2 p. 80-81; 84-85; Sichos Kodesh 5735 vol. 1 p. 453-454; Toras Menachem vol. 31 p. 201-209; Sichos Kodesh 5732 p. 125-132



THE PROFESSORS WILL AGREE

When Rabbi Sholom Ber Hecht graduated high school, his parents, Rabbi Yaakov Yehuda and his wife, tried convincing him to take the entrance exams for college, just in case it would be useful in the future, although he was still planning on continuing in yeshiva.

Subsequently, they brought this idea up to the Rebbe in *yechidus*. (This was the earlier years, when the Rebbe's opposition to college wasn't as well known.)

As they were asking the question, they realized from the Rebbe's expression that he wasn't happy about it. Rabbi Hecht immediately apologized for even suggesting it, but the Rebbe continued responding to the inquiry.

First, the Rebbe asked whether they had told Sholom Ber about the idea, and they answered in the affirmative.

Then the Rebbe said: “The answer that I am saying is not only for a Lubavitcher child; it is appropriate for every child at this stage. Until now, he learned *limudei kodesh* and *limudei chol*, but from now on, he should learn only *limudei kodesh*.”

Later in the *yechidus*, Rabbi Hecht apologized again, and the Rebbe replied, “The day will come when the professors themselves will oppose college. Even though it will cut off their source of income, they will oppose college because of the education it gives.”

Obviously, the proposal was off the table.

(Kfar Chabad issue 678 p. 41)



Like Your Namesake

DR. NAFTALI TZVI BERG

Dr. Naftali Tzvi Berg was born in the 1940s to secular parents in Chicago. As a child, he became close to Yiddishkeit with the help of a Lubavitcher rov in his area, and eventually went on to learn in Lubavitcher yeshivos, developing a very close connection to the Rebbe.

His parents weren't happy with his newfound path in life, and when he got older, they constantly pressured him to learn *limudei chol* and prepare for a career. The Rebbe guided him on dealing with his parents, and was in contact with them as well.

After Naftali completed his studies to become a rov and *shochet*, he asked the Rebbe if—considering his mother's constant pressure—he could go to university and receive a diploma. The Rebbe's answer was definitive: "Had you wanted to go to university strictly for *parnassa*, that would be one thing. But since there is intellectual enjoyment involved as well, you should tell your mother that a few generations ago there was a person also named Naftali Tzvi, the Netzi"v of Volozhin; he did not attend college, and nonetheless he was a great person in Torah and *chochma*. 'His great name went before him...'"

Only years later, the Rebbe finally agreed—*bedieved*—for him to go to college, setting several conditions for this. (*Kfar Chabad issue 636 p. 30-35*)

No More College!

RABBI AVROHOM MENDEL FRIEDLAND

As a young *bochur*, Rabbi Avrohom Mendel Friedland became close to Lubavitch, eventually enrolling in Tomchei Temimim in Montreal. His father, a member of the religious community in Toronto, had expected his son to become a professional—a doctor or a lawyer—and when he realized that his son was straying from this chosen path, he decided to take it up with the Rebbe.

"The *yechidus* took place around the time of Yud-Beis Tammuz 5722," Rabbi Friedland related. "When we walked in, the Rebbe extended his hand to my father. I shrunk back, and the Rebbe smiled as his hand remained outstretched. From that point on, I stood on the side and didn't mix in—although I was the subject at hand."

After first speaking about another issue, the Rebbe and his father began discussing college. "The Rebbe brought an example from a professor who had come into *yechidus* before us, who, notwithstanding his scientific studies, dedicates time to learning Torah. The Rebbe was bringing it as a type of proof: Even though this professor was so involved in science—as soon as he became closer to Yiddishkeit he realized the importance of learning Torah and began dedicating time to it. A Jew who has already begun learning Torah will surely not decrease his Torah-learning for *limudei chol*.

"My father continued contending that he wanted me to receive some type of diploma, and brought up, in a nice way, that the Rebbe himself had mentioned earlier in the conversation that he had attended college..."

"The Rebbe replied, 'I was twenty eight years old at the time, and also married. When your son reaches that age, he will already have several "diplomas" in the four sections of Shulchan Aruch...'"

The next time his father came to the Rebbe, during the farbrengen of Simchas Torah 5723, the Rebbe turned to my father between the *sichos* and said, "Friedland! Don't bother your son with talk about college!"

"My father answered, 'Okay, only a year, two years, three years.'

"No more college!" the Rebbe declared.

"From far, I saw the Rebbe scanning the crowd looking for someone, and I had a feeling that it was connected with me. When the Rebbe's gaze met my eyes, he stopped his scanning, and a broad smile spread across his face..."

Do it—With Simcha

MRS. SHAINDEL TIECHTEL

Mrs. Shaindel Tiechtel is the principal at Beis Rivka High School. When she graduated from elementary school, the high school had just been established, and her parents expected her to go. But she wanted to attend Beis Yaakov, as her sisters had done.

They decided that she would write to the Rebbe. “Maybe it was a little bit inappropriate to write this, maybe I had no right to, but I was a teenager and very independent in my thinking. I wrote the letter in Yiddish but I used an English expression: ‘*Ich vil nisht zein a guinea pig*.’ I don’t want to be a guinea pig. (Definitely not the right kind of words...)”

“The Rebbe crossed out the words ‘guinea pig’ and wrote ‘*chalutza*’—pioneer. The Rebbe knew how to reach a teenager with one word. You tell me to be a pioneer? I’ll climb the mountain, fore the river, I’ll do anything! So, of course, I was part of the pioneer class of Beis Rivka High School.

“A few years passed, and I graduated from high school. I wanted to do something special, to become a journalist; my goal was to have a byline in the New York Times. I took different tests, and I was accepted to Columbia University. And my parents were okay with it, in a sense. I was so excited.

“One day, the phone rings. Rabbi Hodakov said he wants to speak to my father. When my father went to his office, Rabbi Hodakov says, ‘I hear your daughter wants to go to university. We don’t think it is the right thing for her to do right now.’ My father didn’t ask any questions, he comes home and says, ‘You’re not going.’ I was devastated.

“My next choice was to go to Israel for seminary, to a very good non-Lubavitch school. I wrote to the Rebbe, and he answered that I should stay in Beis Rivka Seminary. This was a second situation where I felt that all my hopes, dreams and aspirations were going down the drain. I believed the Rebbe knew what’s best for me, but when I went into a *yechidus* a bit later, I wrote a long letter of all my anger, frustration, and everything else, and offered a third choice of what I wanted to do: to travel the world. I asked the Rebbe if could go to Israel and stop in

Europe on the way. And...the Rebbe said I can do it. At that time, no girls got permission from the Rebbe to go to Eretz Yisroel.

“When I told my parents about it, my father said, ‘You are not going. A girl traveling around Europe herself? Going to Israel herself? Maybe you didn’t understand the Rebbe’s answer...’

“A few months later, my father went into *yechidus* for his birthday, and at the end he said, ‘My daughter thinks that the Rebbe gave a *haskama* for her to go to Eretz Yisrael, with two stops in Europe.’

“‘*Zee hut noch nisht geforen?*’ the Rebbe replied. She didn’t go yet? Of course, My father came home and said, ‘Go! Just go, go, go!’

“The Rebbe understood that I needed this; it helped me accept the reality of not going to university or seminary. [A few years later, when I met my husband-to-be, I had one major problem: I was an American and he was an Israeli—how can we get married?! The Rebbe answered in one sentence: ‘Weren’t you in Eretz Yisrael already?’ Five years earlier, the Rebbe as *nossi hador*, had the foresight that I would meet somebody from Israel...]

“A number of years later, I still had this great desire to go to college and get a degree. I felt it was a gap in my image of myself. I asked the Rebbe a number of times—after I was married and had children—and every time I asked the Rebbe told me not to.

“Ultimately, I had the opportunity to get a master’s degree in a very simple way, by writing a few papers, and I asked the Rebbe once more. I am going to say this even though it’s a very personal thing because I think it’s important for people to understand the Rebbe’s attitude. The Rebbe answered me something which could have perhaps been understood differently by someone else, but because of the closeness of feeling I had for the Rebbe, I took it in a way that showed how much he cared. The Rebbe said to me: “Can’t you accept my answer *be’simcha*?”

“And so I understood it was not my place to go...”

(Interview with JEM’s “My Encounter”)

You don't have time

MRS. BASYA GARELIK

Basya Posner (now Mrs. Basya Garelik, shlucha in Italy) was sixteen years old when she completed her high school studies in Beis Yaakov in New York. Although her parents were on shlichus in Pittsburgh, PA, she chose to remain in New York to attend seminary. Since seminary classes were only half day, most girls would work the rest of the day. This did not interest her and she contemplated the idea of attending college classes to fill her time.

Every Motzei Shabbos she would go to a friend's house to hear *havdalah* and spend some time in conversation with the family. She once mentioned her intention to attend college and a member of the family expressed shock at the thought. What do you mean? How can you go to college when the Rebbe is so against it?!

She had never heard about the Rebbe's opposition to attending college, but the objection was so vehement that she decided to write about it to her father, Rabbi Sholom Posner. In her letter she described her interest in going to college, but added that if the Rebbe was opposed to it, she would drop the idea, since she wished that "*der Rebbe zol mir firen in lebben*—the Rebbe should guide me in life."

She did not receive a response from her father on the topic. A little while later she received a letter from the Rebbe:

Your father has conveyed to me your inquiry as to what my attitude would be to the idea of you going to college. Incidentally, I was pleased to note that you are in an environment where the idea of you going to college is met with surprise, and I am somewhat surprised myself that you did not fully share the same attitude as that of your environment.

The Rebbe explained that every Yid has the utmost responsibility to fulfil his mission in life of illuminating the world with Yiddishkeit. No person has the right to

waste his time in matters that will not assist in, and even hinder, the fulfillment of this mission, especially after so many Yidden had been lost in the Holocaust. The Rebbe continued:

One of these matters would be to spend several years in college, and especially in a college environment. While it is true that in recent years, in certain colleges, especially in New York, there are groups of orthodox Jewish students, young men and women—and may G-d help them to come out of it unharmed, at any rate not worse than they were when they entered college—we have a rule not to rely on miracles. It is certain, however, that college will not help fulfill the true and inner desire of the Jew to carry out his above mentioned task and purpose in life, so that even at best it would be an irretrievable loss of time and energy.

Then the Rebbe concluded:

It is therefore my sincere hope that you will discard the idea, and do so not only because—as you told your father—you wish to be guided by me, but also because you will recognize that the idea does not represent your own true thinking and desire. I hope, moreover, that you will use your good influence in this direction with your friends who might entertain a similar idea in the mistaken belief that it might be a good idea.

With blessing,

She later discovered that her father had sent her letter, as it was written, directly to the Rebbe. She, of course, dropped the idea.

(From an interview with A Chassidisher Derher)



Davening for His Arrival

At the farbrengen of Zayin Mar-Cheshvan 5746, the Rebbe dedicated a *sicha*, as he usually would, to discuss the daily *shiur* in Rambam:

DAVENING WHILE LEARNING

In *Hilchos Parah Adumah*, the Rambam concludes the third *perek* with the following paragraph:

וְיִתְשַׁע פְּרוֹת אֲדָמוֹת נִעְשׂוּ מְשֻׁנָּצִטּוּ בְּמִצְוָה זוֹ עַד שֶׁחָרַב הַבַּיִת בְּשָׁנָה.
רִאשׁוֹנָה עָשָׂה מֹשֶׁה רַבֵּנוּ. שְׁנִיָּה עָשָׂה עֶזְרָא. וְשִׁבְעָה מֵעֶזְרָא עַד חֶרְבֵּן הַבַּיִת.
וְהַעֲשִׁירִית יַעֲשֶׂה הַמֶּלֶךְ הַמְּשִׁיחַ מִהֵרָה יִגְלֶה אָמֵן כֵּן יִהְיֶה רְצוֹן:

“From when the mitzvah [of *parah adumah*] was given until the destruction of the second *Beis Hamikdash*, nine *paros* were brought—one by Moshe Rabbeinu, the second by Ezra, and another seven from after Ezra until the *churban*. The tenth one will be brought by Melech Hamoshiach, may he speedily be revealed. Amen—Amen, may this be [Hashem’s] will.”

Question:

The Rambam’s stated goal is to collate all parts of *halacha* into one *sefer*, which explains why he has a section on *parah adumah*, despite the fact that in *golus* we don’t have the opportunity to bring *korbanos*. However, as a *sefer* of pure *halacha*, this last piece seems out of place. What practical and halachic implications do these details have?

The main section—the amount of *paros* in the past—may be there to lead up to the fact that Moshiach will bring a *parah adumah*.

Once he mentioned Moshiach, by adding “may he speedily be revealed” the Rambam makes a tangential point, about the importance of hoping for, and expecting, Moshiach’s imminent arrival every day.

לע"נ

הרה"ח הרה"ת ר' שלום דובער
בן הרה"ח הרה"ת ר' חיים משה ע"ה
נלב' ע"ד' סיון ה'תשע"ה

נדפס ע"י הרה"ת ר' יוסף יצחק
וזוגתו מרת חנה שרה
ומשפחתם שיחיו
אלפרוביץ

The inclusion of the *tefilah*, requesting “May this be [Hashem’s] will” in a *sefer of halacha* is more problematic.

The Rambam must be teaching us a further point in behavior: when mentioning Moshiach, not only must we emphasize our belief in his imminent arrival, we must also include a *tefilah*, asking Hashem to hasten Moshiach’s coming. This is also why these extra words appear in *Hilchos Parah Adumah*, and not where you’d expect them—at the end of the entire compilation, in *Hilchos Melachim*. The Rambam “couldn’t wait,” and at the first opportunity, he wrote this *halacha*, in order to make this very point.¹

EVERY SINGLE TIME?

After the Rebbe gave this explanation at a farbrengen, one of the bochurim² wrote a question on it in Oholei Torah’s *Kovetz Ha’oros Ubi’urim*:

If mentioning—and requesting—Moshiach’s coming every time he is mentioned is so important, why does the Rambam himself not add these words all the other times he talks about Moshiach (e.g. *Hilchos*

Teshuvah, and especially *Hilchos Melachim*)?³

ONCE PER DAVENING

At the farbrengen of Chof Mar-Cheshvan, the Rebbe addressed this question:

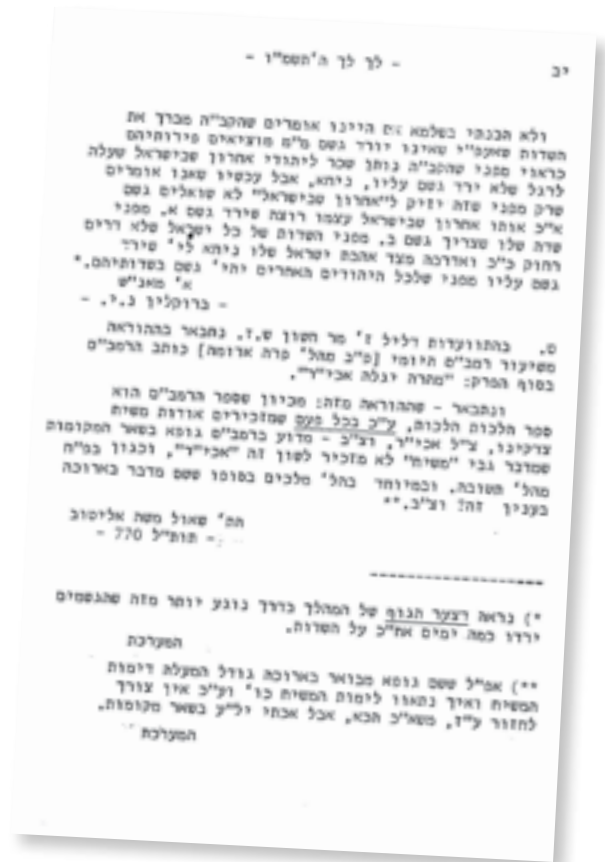
Each day while davening *shmoneh esreh* we say, “לישועתך קוינו”—we await Your salvation the entire day.” Now, according to that statement, why don’t we actually mention לישועתך קוינו in each and every *bracha*, true to our pledge of awaiting salvation *all day*?

Obviously, we don’t need to do this. By saying it once, the phrase is already applied to and included in all the other statements in this davening. When the next *tefilah* comes around, being that there has been a break in between, we again state that “we await Your salvation the entire day.”

Similarly, the Rambam wrote a single, contiguous *sefer* with many *halachos* one after the other. Therefore,

having said once that we are anxious for Moshiach to come right away, he doesn’t need to repeat it again afterwards. As an example: when mentioning the name of a tzaddik who has already passed on, we add a phrase like *ונשמחו עמו*, and the like. But when mentioning his name a few times in one letter or in one speech, one need not repeat the phrase each and every time. One mention suffices for each letter or speech (as we have observed in the conduct of our Rabbeim).⁴ **T**

1. Hisvaaduyos 5746 vol. 1 p. 535
2. Hatomim Shaul Moshe Elituv
3. Kovetz Ha’oros Ubi’urim #308
4. Hisvaaduyos ibid. P. 570





דער רבי וועט געפינען א וועג...

לע"נ
הרה"ת ר' מנחם מענדל
בן הרה"ת שד"ר ר' בנציון ע"ה
שם טוב

נולד כ"ח סיון תרצ"א
נלב"ע י"ג ניסן ה'תשס"ו

No Need for Surgery

AS TOLD BY RABBI NOAM COHEN (OCEAN CITY, MARYLAND)

On Erev Shabbos Selichos, our son Meir injured his ankle while playing basketball with his friends at Yeshivas Tzeirei Hashluchim in Tzefas. Although he experienced pain and had difficulty walking, he did not feel the need to seek medical attention. On Wednesday night, five days after the incident, he complained about the pain to my wife and she insisted that he have his foot examined at the hospital immediately.

After examining the x-rays, the doctors discovered that in addition to two fractures in the left leg bone, Meir had

sustained a tillaux fracture: the leg bone was dislocated from the ankle by more than 2 mm. Urgent surgery was needed to fix the problem. We sought a second opinion from a family member who is a prominent doctor at Shaarei Tzedek Hospital in Yerushalayim, and he agreed that immediate surgery was required.

Since the surgery required full anesthesia and Meir is a minor, a parent needed to be present for the doctors to go ahead with the procedure. It was Thursday evening and Sunday night was Rosh Hashanah. There was no way we



FIRST X-RAY.



SECOND X-RAY.

could make it to Eretz Yisrael before Wednesday, Tzom Gedalya. We decided that Meir should travel back to the US after Rosh Hashanah to have the surgery close to home. Meanwhile, the doctors applied a cast to his leg to prevent further damage to the bone.

Flying back home presented a whole set of challenges. Firstly, the airline would not allow Meir to fly with the cast. It was removed and his leg was set in a special brace. In addition, since his foot needed to be elevated throughout the flight, we needed to purchase a business class ticket. Business class seats on the first flight out after Rosh Hashanah were unavailable and the price of a first class ticket was exorbitant. *Behashgacha pratis*, at the last moment, a passenger upgraded to first class, and Meir was able to fly home on Tzom Gedalya.

Our orthopedic surgeon, Dr. Florian Huber, agreed with the diagnosis of the doctors in Israel and scheduled Meir for surgery early Monday morning, Ches Tishrei. He explained to us that after such a surgery there is a six-month healing process for the foot to return to normal functionality.

Each year before Yom Kippur, I travel with a group of *mekuravim* to New York to visit the Ohel and to do *kapparos* in Crown Heights. On Sunday, Zayin Tishrei, while we were driving to New York, Meir's situation was on our minds and we all planned to request a *bracha* from the Rebbe on his behalf. I told them that in such situations the Rebbe would

suggest that the proper *bracha* to ask for is that there should be no need for a surgery at all. This is exactly what I wrote in my *tzetzl* that afternoon at the Ohel.

We left the Ohel at approximately 7:00 p.m. and headed to Crown Heights for *kapparos*. At approximately the same time, Meir told my wife that he was feeling a strange sensation above his ankle.

Early the next morning we arrived at the clinic for Meir's operation. He was wheeled into the operating room and we remained in the waiting room anxiously reciting Tehillim.

Fifteen minutes later, Dr. Huber entered the waiting room with an incredulous smile.

"After putting Meir to sleep with anesthesia, we took one last x-ray, as is procedure before starting the operation. The x-ray shows that there is no *tillaux* fracture and the bones are exactly where they should be. There is no need to operate! This is a miracle!"

Due to the two other fractures in the leg bone, Meir needed to wear a cast for several weeks. Boruch Hashem, his foot healed quickly, and on Yud-Daled Kislev, Meir returned to yeshiva, happy and healthy. **1**

YOUR STORY

Share your story with A Chassidisher Derher by emailing stories@derher.org.



A MORNING WITH THE REBBE

The Rebbe's schedule varied through the years and alternated based on the specific day or time of year. Below is a rough estimation of the Rebbe's morning arrival routine at 770 on *krias haTorah* days.



לזכות הילד גבריאל נח שי'
לרגל הולדתו, ד' ניסן ה'תשע"ז,
והכנסו בבריתו של אאע"ה
שיגדל להיות חי"ל כרצו"ק
ולנח"ר כ"ק אדמו"ר

ולזכות אחיו ואחיותיו ארי' לייב,
חי' מושקא, ליבא וצמח שיחיו

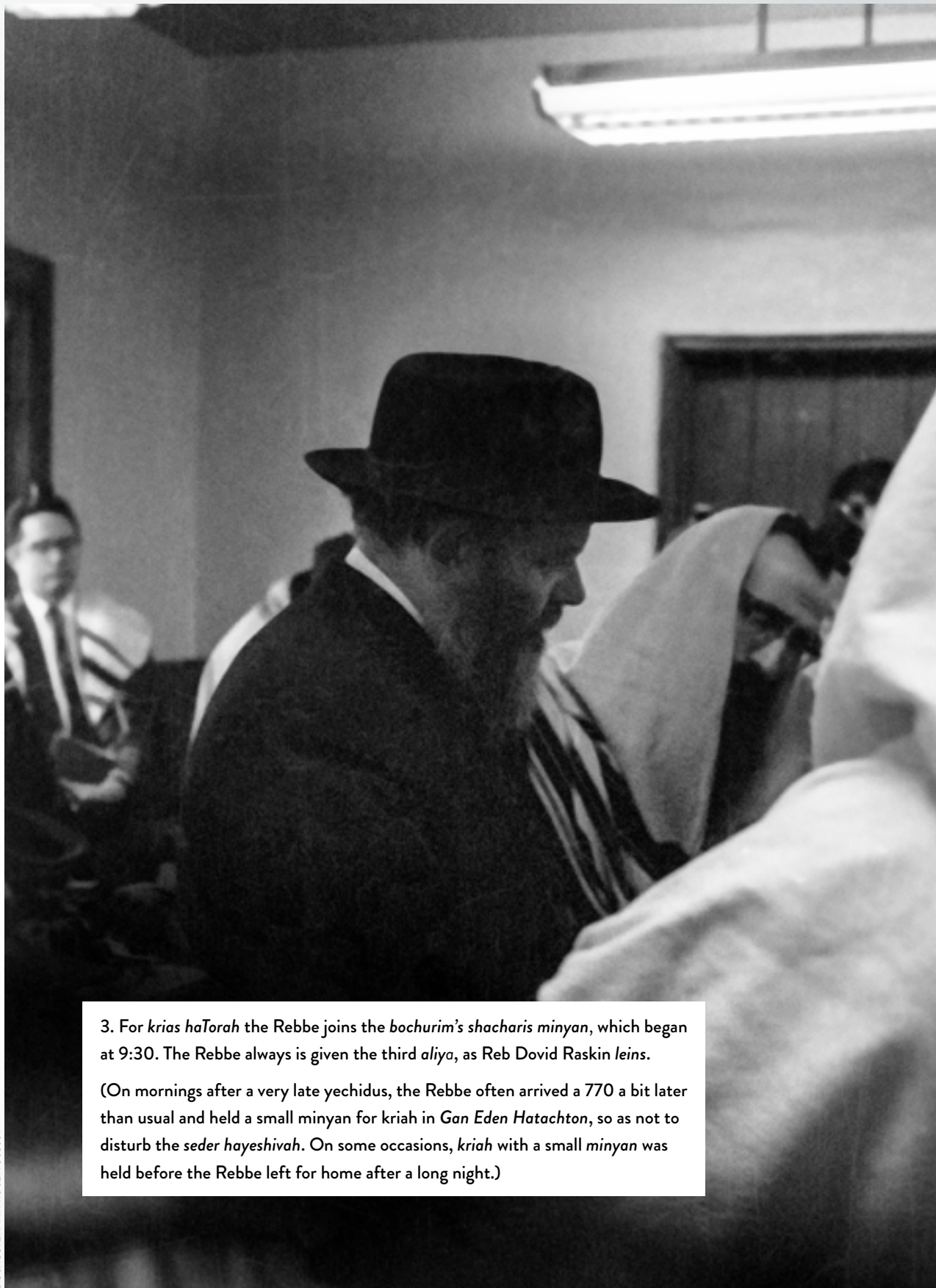
נדפס ע"י הוריהם
הרה"ת ר' מנחם מענדל
וזוגתו מרת אריאלה שיחיו וועג



1. The Rebbe arrives at 770 at approximately 9:55 a.m. carrying an envelope or bag brought from home. The Rebbe would often take home for the night a *sicha* to be *magiah*, letters to respond to, and other work, bringing them back in hand the next morning.

2. On Mondays and Thursdays, the Rebbe would go to his room for several minutes, emerging afterwards with his *gartel* and enter the small *zal* across the hall.





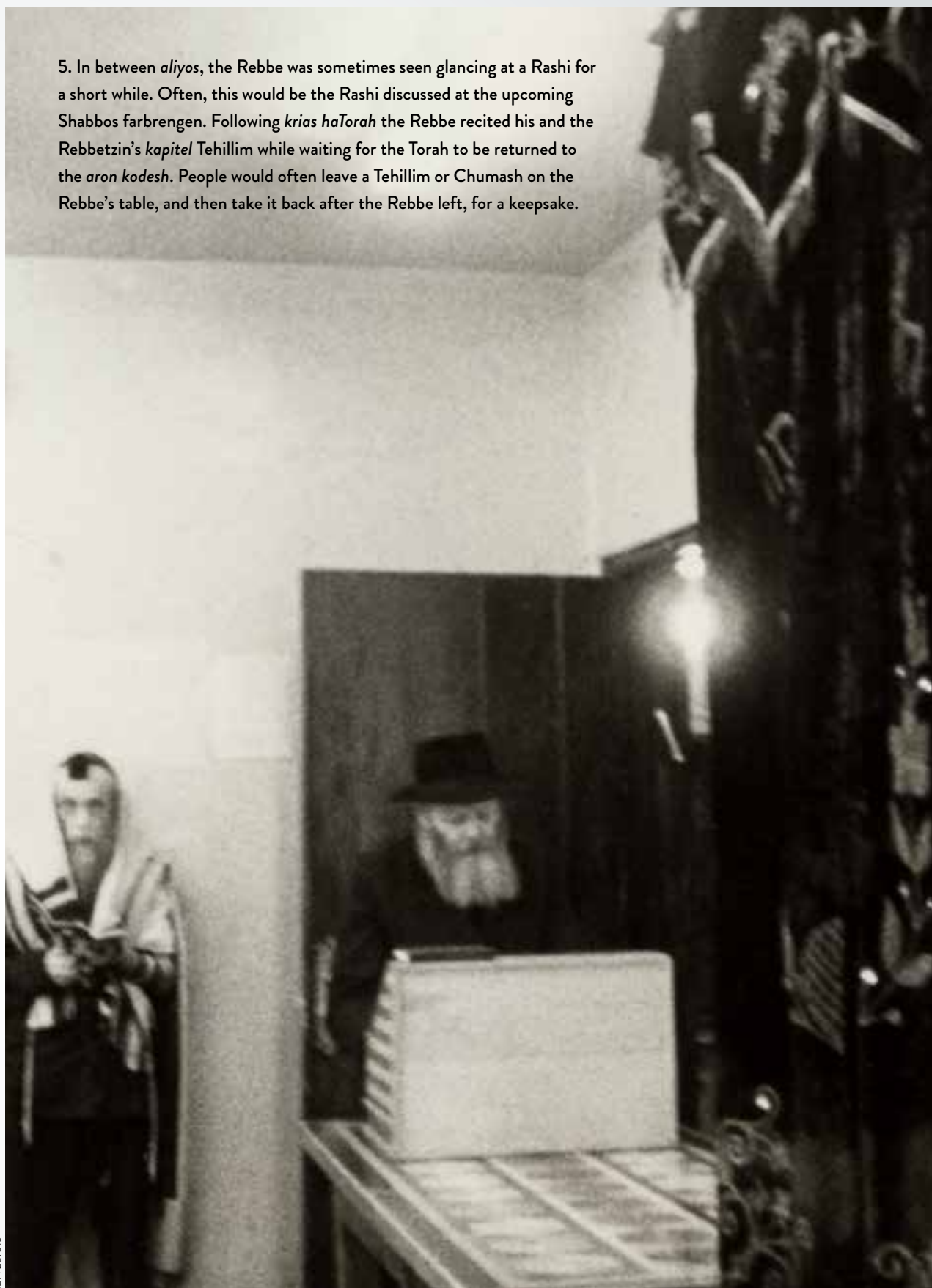
3. For *krias haTorah* the Rebbe joins the *bochurim's shacharis minyan*, which began at 9:30. The Rebbe always is given the third *aliya*, as Reb Dovid Raskin *leins*.

(On mornings after a very late *yechidus*, the Rebbe often arrived a 770 a bit later than usual and held a small minyan for *kriah* in *Gan Eden Hatachton*, so as not to disturb the *seder hayeshivah*. On some occasions, *kriah* with a small *minyan* was held before the Rebbe left for home after a long night.)



4. On days that the Rebbe said *kaddish*, he would say it following *kriah*.

5. In between *aliyos*, the Rebbe was sometimes seen glancing at a Rashi for a short while. Often, this would be the Rashi discussed at the upcoming Shabbos farbrengen. Following *krias haTorah* the Rebbe recited his and the Rebbetzin's *kapitel* Tehillim while waiting for the Torah to be returned to the *aron kodesh*. People would often leave a Tehillim or Chumash on the Rebbe's table, and then take it back after the Rebbe left, for a keepsake.



JEM 287319

כוס של תנחומין

משתתפים אנו בכל לב בצערו ובאבלו של כמ"ע האי גברא רבא, הנעלה והנכבד, רב הפעלים בכל ענייניו הק' של רבנו נשיאינו, מזקני השלוחים, השליח הראשי במדינת ניו ג'רסי בארה"ב, מנהל ישיבת תומכי תמימים במוריסטאון ביד רמה למעלה מיוכל שנים, וחבר ועד אגודת חסידי חב"ד העולמי, ידו וליבו פתוחה ומצודתו פרוסה למען טובת והצלחת השלוחים במדינתנו בכל עת, ידידינו הדגול

הרה"ח הרב משה הרסון שי

וכל המשפחה הנכבדה שיחיו

על פטירת אחותו הכבודה, אשת חיל עטרת בעלה, מוותיקי השלוחים בברזיל

מרת רבקה בעגון ע"ה

בנחמת ציון וירושלים תנוחמו בכפלים ובהמשך הצלחת הפעולות הברוכות בשליחות כ"ק אדמו"ר, לאורך ימים ושנים טובות ובריאות, תמצאו חיזוק ונוחם ובמהרה יקוים היעוד הקיצו ורננו שוכני עפר והיא בתוכם בגאולה השלימה מיד ממש

משפחות השלוחים במדינת ניו ג'רסי

| | | | | |
|-------------------------------------|---------------------------------|-----------------------------|--------------------------------|--------------------------------|
| משפחת אורנשטיין וואודקליף לייק | משפחת גרין הונטרדון | משפחת זאקליקובסקי מונרו | משפחת נפרסטק ג'קסון | משפחת ריטשלער גלוסטר |
| משפחת אזימאוו בראנזוויק | משפחת גרשוביץ טנפלי | משפחת חזנוב מנלפן | משפחת סאסקינד מאריסטאון | משפחת רייצעס וואודקליף לייק |
| משפחת בכור ראנדולף | משפחת גורקאוו וואנאק | משפחת חייטאן רובינסוויל | משפחת סולומון שורט הילס | משפחת רפפורט אטלנטיק סיטי |
| משפחת בוימגארטען ווייט מעדו לייק | משפחת גורקאוו וויין | משפחת כהן מעדפורד | משפחת סיבאג פאסיק | משפחת רפפורט וונטנור |
| משפחת בערגשטיין פייר לאן | משפחת גלפרין הולמלד | משפחת לאשאק רואן | משפחת סיגלמן אולד טפן | משפחת רפפורט סטוקטון |
| משפחת בלעסופסקי יוניאן | משפחת גרויסבוים ליווינגסטון | משפחת לואיס אולד טפן | משפחת סיימון טינעק | משפחת רפפורט ווינילאנד |
| משפחת בערגשטיין פריהולד | משפחת גרויסבוים פרמוס | משפחת לובין מוריס | משפחת קורנפעלד הנטרדון | משפחת שטיפל ווייט מעדו לייק |
| משפחת ברוק פרינסטון | משפחת גרויסבוים ליווינגסטון | משפחת לויטין הובוקן | משפחת קלאר עסעקס | משפחת שיין טנפלי |
| משפחת גולדנברג לורנסוויל | משפחת דובאוו סוסקס | משפחת ליף מונטקלייר | משפחת קמינקר וואורהיז | משפחת שם טוב בסקינג רידג' |
| משפחת גולדין טינק | משפחת דריזין וואודקליף לייק | משפחת לעווערטון ווינדסור | משפחת קניקוב פורט לי | משפחת שפאלטער מונטוויל |
| משפחת גורארי' טאמס ריווער | משפחת הרסון נורטווסט ניו גרס | משפחת לרמן רוטרפורד | משפחת קסוביץ וועסט אורנג' | משפחת שפירא מנלפן |
| משפחת גורביץ מאריסטאון | משפחת הרסון בסקינג רידג' | משפחת מאנגעל טשערי היל | משפחת קפלן פרנקלין לייקס | משפחת שפירא הובוקן |
| | משפחת וועב פרינסטון | משפחת ניובארט פיירלאן | משפחת ראזענבלום ליווינגסטון | |

Derher**Letters**

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to feedback@derher.org.

Submissions may be slightly modified by our editorial staff before publishing.



The Annual Appeal

Dear Editors,

In the Adar Derher there was an article about the Rebbe's Purim farbrengen in 5713 [*"Heavenly Affairs"*, Derher issue 54 (131)]. In the article it mentions how the Rebbe explained the importance of the annual *magbis*:

"The Rebbe Rashab would **collect money** during farbrengens three times a year: Simchas Torah, Yud-Tes Kislev and Purim."

It is important to mention that when the Rebbe edited the *minhagim* for Yud-Tes Kislev for Sefer Haminhagim, he made a strong remark regarding the above expression.

The editors had written that the Rebbe Rashab would "collect money (מקבץ נדבות) on Yud-Tes Kislev." The Rebbe circled these words and wrote "מבהיל—shocking." The editors then changed it to say that the Rebbe Rashab would make an appeal (עושה מגבית) at the Yud-Tes Kislev farbrengen.

For the *minhagim* of Purim, the editors then wrote the same: "The Rebbe *shlita* customarily makes an appeal at the Purim farbrengen."

When trying to best comprehend the reason for the Rebbe's strong response, one can understand that it is unbefitting

to use the term "collecting money" in reference to the Rabbeim. The Rebbe Rashab and the Rebbe would not collect money, rather, they would encourage their Chassidim to give tzedakah, especially on these auspicious occasions.

ולא באתי אלא להעיר.

Leib Stein
Brooklyn, NY

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Despite the Interrogator

Dear Editors,

In the article about my great-grandfather, Reb Mendel Futerfas a”h, [Derher issue 54 (131)], you wrote about his time in jail and mention how the interrogator informed him about the *histalkus* of the Frieddiker Rebbe. The article noted that the integrator informed him the Rebbe had assumed the *nesius*. I was told this story by my uncle R' Yisroel Liberow, who was raised by Reb Mendel and was fortunate enough to hear many firsthand accounts from him. A small correction to that detail sheds tremendous light in my opinion on the incredible *hiskashrus* Reb Mendel had to the Rebbe.

Reb Mendel related how the interrogator informed him of the Frieddiker Rebbe's *histalkus*, using extremely coarse and

disrespectful language (as mentioned in the article). His intention being to break his prisoner, causing him pain and attempting to show him that heaven forbid Lubavitch was over and all his work had been in vain.

A side piece of information that is relevant is that for the entire 8 years Reb Mendel was in exile he never encountered another Chossid, with the exception of a two week period that he shared a cell with Reb Moshe Vishedski a"h. It was during this two week period that Reb Mendel and Reb Moshe were notified by the russians of the Friediker Rebbe's *histalkus*. Reb Mendel related to my uncle that Reb Moshe took the news very hard (as was expected) and became extremely ill. My uncle pressed his grandfather as to why such news had not broken him in the same way, to which Reb Mendel responded with the following story:

Reb Mendel would travel around raising funds for Tomchei Tmimim and one of his stops was the city of Yekatrinoslav where the Rebbe's father Harav Levi Yitzchok served as the chief rabbi.

One day he was running a bit late and came to the *mikveh* passed his usual time. As he entered he noticed that the rov's son (the Rebbe) was exiting the *mikveh* and in a manner of a split second donned a long undershirt that went down to his knees, what struck Reb Mendel was that he recalled hearing from Chassidim that such a garment was worn by Rebbe's...

Which brings us back to what must have been a horrible moment in the interrogation for Reb Mendel, finding out that the inevitable had happened. Reb Mendel recalled that moment in the *mikveh* many years prior, and for reasons beyond his explanation he found comfort, strength and assurance in the fact that Lubavitch had a new Rebbe.

It was not the officer that informed him about the Rebbe continuing as a

successor rather it was Reb Mendel with the פקחות (keen perception) of a Chossid that understood this.

Another interesting story that took place on a trip to Yekatrinoslav: Reb Mendel came to shul for *mincha* and was approached by Harav Levi Yitzchok who asked him how the fundraising was going. Reb Mendel confided in him that for some reason he was not having much success. Harav Levi Yitzchok then delivered a *pilpul* in between *mincha* and *maariv* on the importance of supporting the Rebbe's institutions, after which Reb Mendel's fundraising picked up, enabling the continuation of Tomchei Tmimim in those trying times.

Thank you so much for this vital publication.

Hendel Liberow

Lubavitch Mesivta - Detroit

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Rally out of the Blue

Dear Editors,

In the Adar magazine, there was an article about the founding of Tzivos Hashem and the very special attention the Rebbe gave this initiative [*“On the Front Lines”* Derher issue 54 (131)]. I would like to add a personal story that illustrates this special *yachas* that the Rebbe had to Chayolei Tzivos Hashem—Jewish Children.

For many years, Eastern Airlines operated an hourly shuttle service between Boston and New York. You didn't have to make a reservation; anyone could walk up and buy a ticket, and if the plane filled up, they would bring another plane, so that everyone was guaranteed a seat.

In 5741 (תשמ"א), during the period that the Rebbe started Tzivos Hashem, the airline had a promotion where buying a shuttle ticket would get you a coupon for

50% off a ticket to any destination they flew. This was such a good deal that travel agents would buy people shuttle tickets in exchange for the coupon they would receive. I decided to take advantage of this, and I gathered over 300 children from various cities in Massachusetts where I was a shliach: Springfield, Worcester, Boston, Providence, and others. We told them that we would take them to see the Rebbe, and give them a tour of New York; the Statue of Liberty, the Empire State Building, the U.N. Headquarters, and we would visit the matzah bakery.

We flew in on a Sunday morning, 20 Shevat 5741, with over three hundred children filling the plane. Many of the kids had never been on a plane before, so they were excited for the flight as well as the entire trip. The flight crew allowed me to speak on the P.A. system, and of course, I explained to them that the airplane cannot move until we say *tefillas haderech*, and sure enough, as soon as we finished saying it, the plane began taxiing. As we approached the runway, I explained to the kids that for such a heavily laden airplane to take off was extremely difficult, and it would only be able to take off if we sang the new Tzivos Hashem anthem, "We Want Moshiach Now" at the top of our lungs! Sure enough, the plane took off.

I wasn't too experienced with running tour groups at the time, so the busses came quite late. We bussed the children directly to 770, pointing out the various New York landmarks as we crossed the Brooklyn Bridge on the way to 770. We arrived in 770 about 2:30 PM.

Because there were so many children, the Rebbe davened *mincha* downstairs, something unusual in those years. After *mincha*, children from the group recited the Twelve Pesukim. What caught everybody by surprise was that after the Pesukim and singing of "We Want Moshiach now," the Rebbe signaled that he would speak. He said two *sichos* and then he gave out *tzedakah* to the *madrichim* to pass on to the children.

Rabbi Hecht, the usual translator for *sichos* to children, was out of town, so in middle of *chazaras hashatz* someone tapped me on the shoulder and told me that I would be translating. The *sichos* that the Rebbe said then are *mugah*, and were printed in Likkutei Sichos Chelek 21 (p. 298).

There are pictures of this unique and unusual event, when the Rebbe came down specially and held a full fledged unscheduled rally on an otherwise ordinary day, speaking to a group of Chayolei Tzivos Hashem.

Rabbi Yisroel Deren
Stamford, Connecticut