

Derher

A Chassidisher

א חסידישער דערהער

~~SECRET~~

THE WHITE HOUSE
WASHINGTON

Meet
Mikh



Quiet Diplomacy

THE REBBE'S BATTLE TO SAVE RUSSIAN JEWRY

**Devoted Chossid,
Man of the World**

THE FASCINATING LIFE OF
REB URIEL TZIMMER

Do it!
ASIYA L'EILA



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

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



About the Cover:

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

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Derher **Editorial**

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

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

The Rebbe asks:

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

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

Hence the *bracha* that the Friediker Rebbe always wished everyone around the Yom Tov of Shavuos: “קבלת התורה בשמחה”¹. ובפנימיות

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

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

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

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

Wishing you all a gut Yom Tov, בשמחה ובפנימיות!

The Editors

לפני ל"ג בעומר ה'תשע"ח

1. Sichas Shavuos 5725.
2. Shabbos Parshas Shelach, 28 Sivan 5749
3. Sichas Chof Menachem-Av 5712.



MATZOS IN SIVAN

“Chag Hamatzos” as stated in the Torah refers to the Yom Tov of Pesach. However, in the village of Lubavitch, the Yom Tov of Shavuos was often also referred to as Chag Hamatzos. The reason behind the moniker is that many rabbonim would travel from far and wide to spend this Yom Tov with the Rebbe. Since *Chassidische* rabbonim are given the title of מורה צדק (*moreh tzedek*, abbreviated as מו"צ, or *motz*), the time that they came to town was called “the holiday of ‘matzos.’”

The simple, pragmatic reason that the rabbonim came specifically for Shavuos is that for other Yomim Tovim they could not leave their communities. Before (and during) Pesach, they are inundated with *sha'alos* about cleaning the house,

selling the *chametz*, and running the *seder*, there is no way a rov can leave town. The situation is similar over the *Yomim Nora'im*, with related responsibilities. Sukkos also has its unique issues and inquiries. This leaves Shavuos, which has minimal *sha'alos*, making it the ideal time to visit the Rebbe.

On a deeper level though, there is a strong connection between Shavuos (commemorating *matan Torah*) and *morei tzedek*, as we shall see.

Throughout history, leaders of communities were given many different titles. In Chassidic circles, the title most used is, as mentioned, *moreh tzedek*.

The word “*moreh*” shares a root with the word Torah, both meaning

instruction and teaching. “*Tzedek*” means justice (צדק ויושר—*din*). The job of a rov is to instruct people on how to observe the rules of Torah. From Moshe Rabbeinu and on, in each generation the leader showed the way, by delving into the *dinim* written in Torah.

But if the function of a rov is to simply convey the strict rules, why are rabbonim not referred to as *moreh din*, rather than *moreh tzedek*?

Tzedek is also related to the word *tzedakah*, (צדקה וחסד—kindness). Although the rov must make a decision based on the *din*, there needs to be an element of kindness involved as well. While investigating the *halacha*, his intention must be kindness and mercy. Even in cases



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לע"נ
 הרה"ח ר' יצחק נח ע"ה בן האדמו"ר
 משה מנחם מענדל מסלאנים סילווער
 נלב"ע ח"י סיון ה'תשמ"ב

הרה"ת ר' בנימין זאב ע"ה בן יבלחט"א
 הרה"ת ר' אברהם יוסף שיחי' סילווער
 נלב"ע כ"ב סיון ה'תשע"ג

נדפס ע"י הרה"ת ר' אברהם יוסף
 וזוגתו מרת צבי' הינדא שיחיו
 סילווער

נדפס ע"י משפחתם שיחיו



with potential capital punishment, the *possuk* says “ושפטו העדה והצילו” והעדה—and the assembly shall decide... and should protect.”

This implies that the rovd must also encourage behavior beyond the letter of the law—*lifnim mishuras hadin*. Many things that were originally entirely optional, have now become standardized behavior. Shluchan Aruch—which states the precise laws that each of us must observe—even quotes occasionally from Pirkei Avos, the *sefer* in Mishnayos dedicated to describing behavior that is *lifnim mishuras hadin*. So with this bar now set higher, we must strive (along with the rovd’s encouragement) to be even better.

Based on this, the connection between rabbonim and Shavuos runs much deeper than the simple scheduling of communal responsibilities. Shavuos commemorates Hashem giving us the Torah. We don’t just celebrate the anniversary of a historical event; each year on this day we are

given additional power to obey the instructions of Torah. In particular, the *moreh tzedek* is given the strength to educate others in fulfilling the instructions of Torah, with “*tzedek*” – justice, integrity, charity and kindness.

For an extra boost in this mission, the ‘*matzos*’ would come spend Shavuos with the Rebbe in Lubavitch. By coming to the source from which the wellsprings of Chassidus spread forth, they receive renewed strength in all areas of Torah. Especially, in their positions of *moreh tzedek*, and in inspiring their community to go *lifnim mishuras hadin*, based on the teachings and instructions of our Rabbeim.

By doing this work, and encouraging others to keep striving higher, they will hasten the coming of the ultimate *moreh tzedek*—Moshiach. In several places Moshiach is referred to as *tzedek*¹—as the most common title for him is, after all, Moshiach Tzidkenu. **1**

Based on sichas Shavuos 5750 (Sefer Hasichos 5750 vol. 2 p. 487 ff)

1. Yeshaya 11:4–5, Yirmiya 21:5–6





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



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

RABBI PINNY LEW

An Example From Manchester

SHAVUOS 5728



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

IMMEDIATE YECHIDUS

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

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

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

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

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

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

FIRST NIGHT OF SHAVUOS

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

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

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

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

FIRST DAY OF SHAVUOS

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

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

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

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

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

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

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

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

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

“Nu!” (ask).

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

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



TISHREI 5777, JEM 10.4975

SECOND NIGHT OF SHAVUOS

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

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

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

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

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

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

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

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

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

YECHIDUS

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

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

SHABBOS NOSSO FARBRENGEN

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

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

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

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

I asked the Rebbe, “What should I do with it?” “*Zei vellen dir vaizen vos tzu ton mit dem*” (they will show you what to do with it), said the Rebbe, looking at the yeshiva boys. I was practically mobbed by the yeshiva boys and just managed to salvage a small piece of cake for my wife!

FORMALLY DEMANDING A FARBRENGEN

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

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

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

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

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



23 TISHREI 5728, JEM 103273

As this will also be my last Shabbos with the Rebbe for the next twelve months, I must take home enough to last until next Shavuot! Additionally, some of my friends on the charter flight have come here for their first and only time. They deserve and need another farbrengen too. On the other hand, I really should have *rachmonus* (pity) on the Rebbe. I was really stumped! But, a chossid who wants to hear a word of Torah from his Rebbe, must not have *rachmonus*.

I was meant to go into *yechidus* Thursday night, and I figured it would be easier to ask the Rebbe personally and not through a written correspondence. However, Rabbi Chodakov begged me to postpone my *yechidus* until Sunday night. "Too many people, better for the office, better for the other people and better for the Rebbe." I told Rabbi Chodakov that I wanted to talk to the Rebbe about a farbrengen and Sunday would be too late. He suggested that I indeed write this to the Rebbe.

A lengthy correspondence ensued (not through the post office), in which I pointed out that I was resting every day while in New York and the farbrengen was the only time I could hear the Rebbe saying a word of Torah. Besides which, all those people had come from England especially to hear the Rebbe. Two farbrengens, on Shavuot and the following Shabbos, were not enough. I wrote to the Rebbe that I had stayed in New York especially for this. I could have just as well gone home last week.

"...They will show you what to do with it," said the Rebbe, looking at the yeshiva boys.

I don't need rest on Shabbos. I rest all week while in New York.

Meanwhile, the Rebbe kept indicating that there would not be a farbrengen. So much so that Rabbi Chodakov, when called by the yeshiva in Newark, New Jersey, told them not to come in for this Shabbos as there would not be a farbrengen.

By Friday afternoon there was still no change. The Rebbe, it seemed, would not relent. There was definitely not going to be a farbrengen.

On Friday night, the Rebbe left 770 at 11:30! Which is extremely late. "Pundits" close at hand say that when the Rebbe goes home late on Friday night, there is a good chance of a farbrengen the following day.

On Shabbos morning, when the Rebbe came down for Shacharis, he called over Rabbi Zalman Duchman and showed him a Rashi and said he would be speaking on that Rashi at the farbrengen this afternoon.

So in the end we felt very lucky to have a farbrengen on this Shabbos. **T**

1. The Rebbe did drink, as is the custom. See Igros Kodesh Admur HaRayatz vol. 6, p. 282, fn.
2. See Toras Menachem



THE REBBE GREETES REB ZALMON'S GRANDSON, YOSSI LEW.

RABBI PINNY LEW

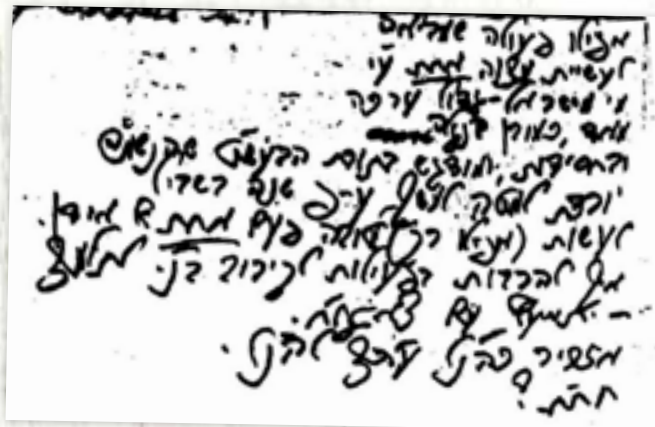


כתב יד קודש

לע"נ
מזכיר כ"ק אדמו"ר
הרה"ח ר' ירחמיאל בנימין בן מנחם הלוי
קליין
גלב"ע י"ח סיון ה'תשע"ה
תנ"צב"ה
נדפס ע"י משפחתו שיחיו



Infinite Value



If an action leads to even **one** mitzvah fulfilled by any Jew—it is extremely valuable. This is understood from *nigleh* and Chassidus, and emphasised by the *vort* of the Baal Shem Tov: that a *neshama* descends to this world for 70-80 years in order to do, (even if only) **once**, a favor for another Jew.

[In reply to your question], how to increase activity to bring Yidden closer to Torah and mitzvos—seek the counsel of Tzeirei Agudas Chabad.

I will mention all of the above at the *Tziyun*, for [success in] all of the above.

[Are you careful about keeping the *shiurim* of] *Chitas*?

אפילו פעולה שמביאה לעשיית מצוה
אחת ע"י מי מישראל—גדול ערכה
מאד, כמובן בנגלה ובחסידות, ומודגש
בתורת הבעש"ט שהנשמה יורדת
למטה למשך ע-פ שנה בשביל לעשות
(אפילו רק) טובה פעם אחת א אידן.

איך להרבות בפעילות לקירוב בני"
לתומ"צ—יתיעץ עם צאגו"ח.

אזכיר כהנ"ל עה"צ להנ"ל.

חת"ת?

the new **WORLD**

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

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

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

(Shabbos Parshas Shelach, 28 Sivan 5749)

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

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 REBBE SITS NEXT TO THE FRIEDIKER REBBE AT THE ANNUAL DINNER BENEFITING TOMCHEI TEMIMIM, 7 ADAR II, 5703.



JEM 102347

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

Machne Yisroel

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

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

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

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

In addition, the organization orchestrated tactics on many fronts

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

MAZ’HIREI SHABBOS

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

JEWISH SERVICEMEN

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

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

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

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

CHEVRAS MISHNAYOS BAAL PEH

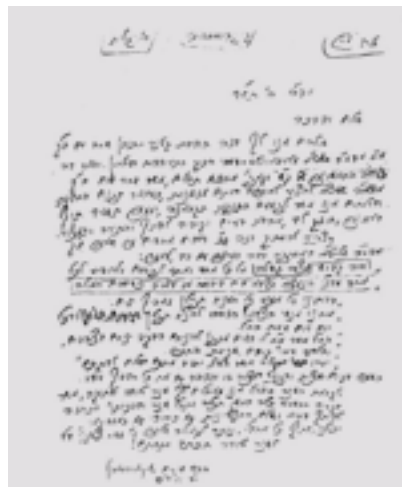
On Acharon Shel Pesach 5702, the Frierdiker Rebbe spoke of the importance of studying and reviewing Torah by heart. “The time we live in is such that we need to [spiritually] cleanse the air with words of Torah...”⁹

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

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

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

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



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

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

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

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

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

CHEVRAS TEHILLIM

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

Dovid Hamelech, and recite the entire Tehillim.

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

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

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

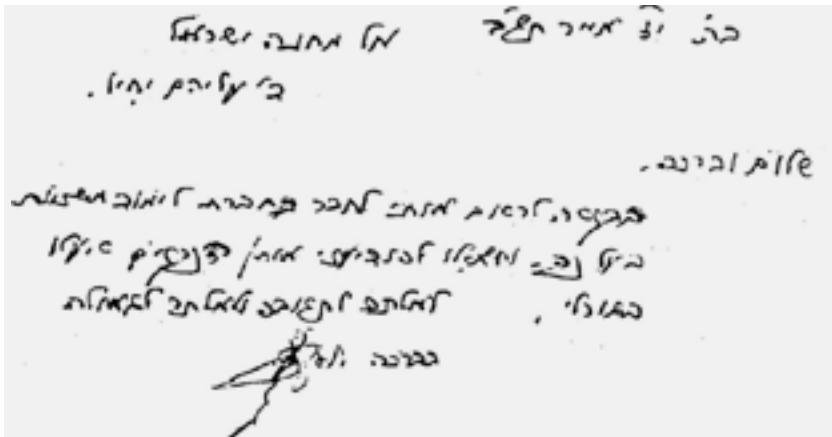
of members to the central Chevras Tehillim in Yerushalayim, asking them to daven on their behalf.

Agudas HaRabbonim

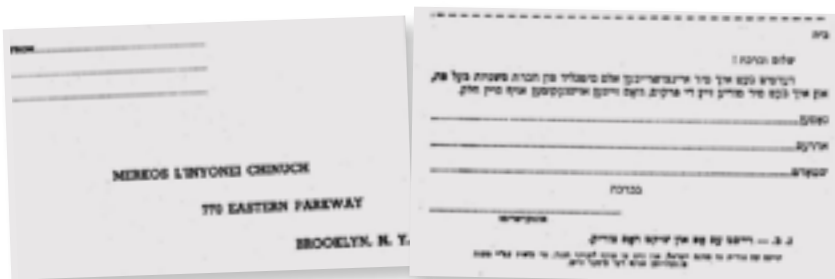
“Although I am not a member of Agudas HaRabbonim, with the permission of all those gathered here and especially the leadership, I’d like to take a few moments of your attention...”

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

(Reshimos choveres 52)



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



SIGN UP CARD TO JOIN CHEVRAS MISHNAYOS BAAL PEH.

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

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



REB BEREL BAUMGARTEN SHOWS THE REBBE A PIN MADE FOR THE MESIBOS SHABBOS PROGRAM, 5702.



A LETTER FROM THE REBBE ON THE STATIONARY OF MERKOS LINYONEI CHINUCH.

Merkos L'Inyonei Chinuch

In the summer of 5701, the Friediker Rebbe founded Merkos L'Inyonei Chinuch—an organization that would ensure a good, Torah-true education for every Jewish child—and appointed the Rebbe at its head.

About the charge of the newly founded organization, the Rebbe writes:

“Machne Yisroel concerns itself mainly with the needs of adults, while Merkos L'Inyonei Chinuch focuses on young Jewish children, boys and girls, to elevate their education to be on the level *al taharas hakodesh*. There are many facets to this

work: Organizing *mesibos Shabbos*, founding girls' schools, after-hours training for *frum* teachers, and publishing reading material for Jewish youth. Most notably, we publish the monthly “Talks and Tales” in Yiddish and English... which have already captivated the hearts of the young, their parents, and teachers...”¹²

In a letter to Reb Yankel Katz from Chicago, the Rebbe reveals: “Three years ago, when my father-in-law established Merkos L'Inyonei Chinuch, there were many naysayers who claimed that such an endeavor would not be sustainable in America... But

our experience has shown that in fact *chinuch al taharas hakodesh* is not only possible in America—it is actually a necessity... There are already children *born and raised in this country*, who campaign for Shabbos observance and Yiddishkeit in general...”¹³

MESIBOS SHABBOS

Starting from Sukkos 5702, Merkos began organizing what became known as “*mesibos Shabbos*.” Jewish children from around the New York area were gathered together and after enjoying treats, an instructor told stories about the *parsha* and other Jewish themes. For these children, most of whom did not attend Jewish day schools, this one hour on Shabbos had a tremendous impact on the rest of their week.

Rabbi Yaakov Yehuda Hecht, who was the coordinator of the program, would later relate that *mesibos Shabbos* was started by a Chossid named Elazar Pinchas Veiler.¹⁴ Rabbi Hecht himself became the coordinator, doing everything according to the Rebbe's instructions.

Within a few years, *mesibos Shabbos* spread forth all over, even outside of New York, reaching more than 10,000 children each week!

Rabbi Hirshel Fogelman once explained what *mesibos Shabbos* really symbolized:

“I remember how the Rebbe once said at a farbrengen, ‘My father-in-law began with *mesibos Shabbos*. The end will be that we’ll transform the entire world!’

“These words had a tremendous impact on us. We started to feel like it was really happening. Lubavitch would eventually conquer the whole world!”

Rabbi Hecht noted that many yeshivos were eventually established

from the children who attended *mesibos Shabbos*.

PARADES

In addition to the weekly Shabbos meetups, there were also parades and rallies promoting Jewish pride. The first parade took place on Chol Hamoed Pesach 5702. The Rebbe himself often addressed the children at these parades, speaking boldly about the current mission of Jewish children. “The Rebbe’s words at these events were of historic proportions,” recalled

Rabbi Fogelman. “This wasn’t just another *drasha*; there was a sense of urgency in his voice making an ample impression on all the listeners.”

It was often noticed that when parades took place in the courtyard outside 770 (where the large downstairs shul was eventually built years later), the Frierdiker Rebbe opened the window of his apartment on the second floor and watched the proceedings. It was recalled that the Frierdiker Rebbe once remarked: “The Alter Rebbe once said that he does not need to be at every parade. But in this parade downstairs, the Alter Rebbe did participate!”

SHALOH—RELEASED TIME

There were two additional organizations that were founded to deal with the education of Jewish children. One was the ועד מגיני ועד הכשר ומרחיבי החינוך הכשר—The National Committee for the Furtherance of Jewish Education. Its goal was to reach out to Jewish families and persuade them to send their children to Torah-true schools. *Bochurim* would go out during their breaks from *sefer* and knock on doors, posing as if they were conducting a survey, inquiring as to how many children were in the household and where



NCFIE ARCHIVES

JJ HECHT LEADS A RELEASED TIME PROGRAM GROUP.



NISSAN 5704, JEM 105545

SCENES OF RALLIES FOR THE RELEASED TIME AND MESIBOS SHABBOS PROGRAMS.



5700S, JEM 112593



THE REBBE ADDRESSES THE LAG B'OMER RALLY OF 5713, HELD IN THE COURTYARD OUTSIDE 770.

they studied. At the same time, they would try to convince the parents of the importance of sending their children to Jewish schools, and to offer assistance with scholarships.¹⁵

Another organization that was started to cater to public school children was “*Shaloh*”—*Sha'a Limud Hadas*, also known as the “Released Time” program.

New York State law permits public school children to be taken out for one hour a week to receive religious instruction. Lubavitch made use of this law to educate thousands of Jewish children about Yiddishkeit.

In 5706, Rabbi Hecht was appointed as coordinator of this program as well, under the Rebbe's direction.¹⁶

GIRLS' SCHOOLS

Jewish education in general was in neglect in the United States, but particularly so for young girls. The Frierdiker Rebbe led a fierce campaign to provide education for Jewish girls, tasking Merkos L'Inyonei Chinuch with it. A network of girls' schools called “Beis Rivka” or “Beis Sarah” sprung up all across New York and in other cities. By the year 5706 there were already 25 such schools.¹⁷

The Rebbe personally oversaw this program and guided the entire network.

MERKOS SHLICHUS

One of the most famous projects undertaken by Merkos L'Inyonei Chinuch was sending out *bochurim* to visit remote Jewish communities (and in some instances, individuals), in order to strengthen their commitment to Yiddishkeit. This was known as: Merkos Shlichus.

In 5708, the Frierdiker Rebbe asked that all *bochurim* go out on Merkos Shlichus. Until then the program was on a much smaller scale. But from that point on, Merkos Shlichus became a major part of Lubavitch activities; as were all the projects of the Merkos, this project was also under the directorship of the Rebbe.

It is fair to say that Merkos Shlichus is what paved the way for the thousands of permanent Chabad Houses that eventually changed the Jewish landscape across the entire world.¹⁸

PUBLICATIONS

Responding to the major dearth of proper Jewish educational printed material, the Rebbe, as chairman of Merkos L'Inyonei Chinuch,



A NEWSPAPER REPORTS ON THE MERKOS SHLICHUS.

published dozens of books, booklets and textbooks, filled with Torah and Yiddishkeit.

At a Tomchei Temimim dinner in 5705, the Frierdiker Rebbe acknowledged the work of “my son-in-law, Harav Schneerson, who has founded schools for girls and published material now totalling more than a half million copies!”¹⁹

Perhaps the flagship publication of the Merkos was the “Talks and Tales” series in English, and its sister publication, “שמועסן מיט קינדער און יוגנט” in Yiddish. The monthly magazine

Change in Perception

In a beautiful talk given at a Beis Rivka dinner in 5706, the Rebbe explained what the purpose of the Beis Rivka schools is:

“This is not merely a Torah-study initiative, that the students should acquire knowledge. Our objective is that the girls should be [true] **Yiddische kinder!**”

“In most instances, girls live in an atmosphere where all anyone is concerned about is ‘making a living’ or ‘having a good time.’ There is no appreciation for the special qualities of the Jewish nation, the ‘ונפלינו’ Yiddishkeit is seen as a burden...

“...Beis Rivka and Beis Sarah—founded and headed by my father-in-law—has made its mission to impress upon the hearts of the girls that they are *b'nos Yisroel*, to appreciate the *kedusha* and purity that comes along with this and the special responsibility they carry...”

(*Reshimos choveres* 30)



A BOOKLET ABOUT PURIM, PUBLISHED BY KEHOS IN 5705.

contained stories, information about the *parshiyos*, Yomim Tovim, Jewish history, biographies of great Jewish leaders and so much more. It was a wealth of information poised to shape the hearts and minds of young readers and afford them a true Jewish experience.

The Rebbe was personally involved in every step of its publication and advocated that it be disseminated as widely as possible.

“It would be appropriate to make the ‘*Shmuesen*’ and ‘Talks’ magazines a staple in every Jewish home...” the Rebbe writes in a letter.²⁰ The Rebbe even wanted the magazines to be distributed in non-*frum* schools!

The Rebbe personally drafted a “Young Scholar’s Pocket Calendar,” a treasury of laws and customs, quotations from Tanach, Midrash, Gemara and other sources. Each day in the calendar was accompanied by a *halacha* when appropriate, a quote, and frequently also a question on Torah.

Additional work of Merkos L’Inyonei Chinuch assisted Jewish farmers living out in the heartland of America, bringing them much needed material and spiritual assistance. The lonely farmers could not help but be moved by the visits of the shlichim from Lubavitch, who came not to ask for money (as the only other Jewish contacts they had would do), but to

offer assistance to them! Many of them would put on tefillin and learned about Yiddishkeit.

In addition, Merkos L’Inyonei Chinuch arranged *farbrengens* for *yeshiva bochurim*, especially those in non-Chabad yeshivos and others who were in college part-time. The Rebbe himself *farbrenged* for them on Chol Hamoed Sukkos, speaking deep words of Torah for hours on end, and encouraging the *bochurim* to learn Chassidus. This practice continued even into the first years of the Rebbe’s *nesius*, as is evident from the style and content of the Chol Hamoed Sukkos *farbrengens*.

FUNDRAISING

Obviously, the extensive work of Merkos L’Inyonei Chinuch operated an enormous budget, the burden of which fell on the Rebbe’s shoulders. In a letter from the Frierdiker Rebbe to a supporter, he writes candidly:

“For the past half year, my dear son-in-law, Harav M.M. *shlita* Schneerson has been in great distress... We had to borrow money to cover the ongoing budget, until there were no more sources even for a loan. My dear son-in-law was concerned, where will even the short-term help come from. Until...my dear son-in-law Harav Hagaon *shlita* pleased me with the news that our dear and most esteemed friend Mr. Stulman will donate \$7,500 twice...”²¹

“I Must Do It All!”

Rabbi Yosef Goldstein related:

This was in the early 5700s, before the Rebbe’s *nesius*.

As chairman of Merkos L’Inyonei Chinuch, the Rebbe himself oversaw the publishing of the Talks and Tales, caring for the smallest details on his own, with very little outside help.

One day, as I was standing in the hallway of 770, I overheard the Rebbe speaking with Rabbi Simpson, saying, “I’m the one who has to stuff the envelopes, place the stamps on them, and probably also take them to the mailbox myself too...”

It was difficult for me to hear the Rebbe speaking in this manner. Right then and there I decided I’d make it my business to assist the Rebbe in his work.

A short while later, I knocked on the the Rebbe’s door and said, “I’d like to have the *zechus* to stuff the envelopes, stamp them and place them in the mailbox...”

The Rebbe smiled and agreed to give me the job. I would have wanted to work somewhere else and not disturb the Rebbe’s work, but the Rebbe insisted that I work right there in his room.



THE “TALKS AND TALES” AND “SHMUESEN MIT KINDER” MONTHLY MAGAZINES.

Kehos

In the year 5702, the Frierdiker Rebbe established Kehos—the Lubavitch publishing house. One year later, he founded “Otzar Hachassidim”—the team that would publish the extensive library of Chabad Chassidus, which was almost completely in written manuscripts at the time (aside for very few *sefarim*, like Tanya, Torah Or and Likkutei Torah, and a few others.)

To head this new effort, the Frierdiker Rebbe again appointed the Rebbe.

The Rebbe raised the bar for Jewish printing and publishing. Every *sefer* was to be printed beautifully, often including extensive footnotes to the original text.

Taking concern for the finest details, the Rebbe himself meticulously edited (and often authored from scratch) the publications of Kehos.

For each Yom Tov, a pamphlet was published explaining the story and meaning of the Yom Tov, written by the Rebbe. This was in addition to the *maamarim* and *sichos* of the Frierdiker Rebbe that the Rebbe published (with footnotes and sources of his own) and the many *sefarim* printed by Kehos.

For an extensive overview on Kehos, see *Wellsprings Unleashed*, Derher Teves 5778.

For an overview on the publishing of Hayom Yom, one of the Rebbe’s projects in these years, see *Hayom Yom*, Derher Cheshvan 5776.

Teshuvos Ubiurim:

In the winter of 5704, “*Kovetz Lubavitch*”—an internal Lubavitch publication with *sichos*, stories, and



FACSIMILES OF THE REBBE’S WORK IN PUBLISHING SEFORIM FOR KEHOS IN THE 5700S.

“In the Midst of Editing...”

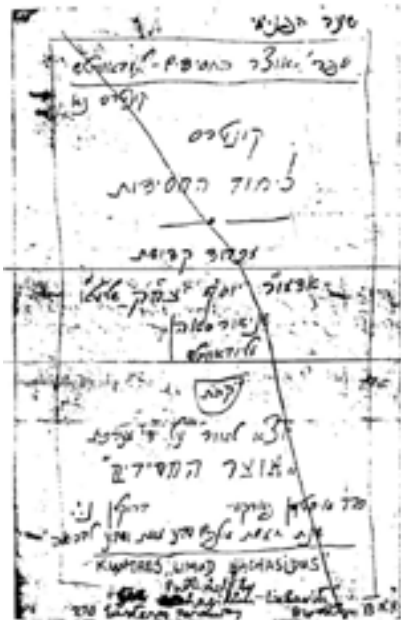
Examining the Rebbe’s letters at the time, we begin to get an idea of the extent of the Rebbe’s involvement in every aspect of the publishing:

“...The reason for the delay of this letter is the many jobs I have right now, especially in the realm of publishing... To give you an idea: I had to edit (aside for *kuntres* 47, especially the appendix, and the Talks and Tales and *Shmuesen*,) pamphlets about Purim and Pesach in French, a pamphlet about Purim in English, volume one of Jewish History in English, final edit on *Mayim Rabbim*.

“[I am] in the midst of editing right now: Additional volume of Tzemach Tzedek (including 125 *teshuvos*, more than 100 pages of *chiddushim* on Shas, aside for the indexes etc.), *Kuntres HaTzemach Tzedek U’Tenuas Hahaskala*, a collection of *sichos* of the Rebbe Rashab (consisting of more than 300 pages in mimeograph).

“[I am] just starting to edit: *Yelamdeinu Rabbeinu, Kuntres Eitz Hachayim*, a booklet about the Rebbe Maharash (including *sichos* and a list of his *maamarim*), the *sichos* of the [Frierdiker] Rebbe from the year 5700... *Sefer Maamarim* of the [Frierdiker] Rebbe (5700-5702), a question and answer book about the Jewish religion and practices in English, *Kitzur Shulchan Aruch* for youth in English, and more...”

(*Igros Kodesh* vol. 2, p. 90)



KSAV YAD KODESH DRAFT OF THE INSIDE COVER OF "KUNTRES LIMUD HACHASSIDUS" FROM THE FRIERDIKER REBBE, PUBLISHED BY THE REBBE IN 5707.

news in the Lubavitch world, was published for the first time.

In the second issue, a new column appeared, authored by the Rebbe himself: *Teshuvos Ubiurim*. This was an opportunity for questioners to pose their difficulties in topics relating to Lubavitch and Chassidus in general, and about newly published *sefarim* in particular. The Rebbe would answer them, printing both the questions and the responses in the *kovetz*.

The breadth of the column is astonishing. In it the Rebbe replied



JEM 286804

THE REBBE WALKS PAST THE KEHOS DISPLAY IN THE LOBBY OF 770, WITH THEIR MOST RECENT PUBLICATIONS.

to inquiries in all areas of Torah: *pilpul*, *halachah u'minrag*, *nigleh*, *Kabbalah*, *Chassidus*, *dikduk* and more. No subject was overlooked. The Rebbe answered in depth, getting to the bottom of each *sugya*, based on sources from Bavli, Yerushalmi and all of Torah, all explained with a stunning clarity.

For more about Kovetz Lubavitch and the Rebbe's column, see: *Kovetz Lubavitch*, Derher Elul 5775. ①

1. Likutei Diburim vol. 3, p. 930
2. See sichas Chof Ches Sivan 5751, se'if 7.
3. See *Yemei Melech* vol. 2, p. 559 and further.
4. Igros Kodesh Admur HaRayatz vol. 7, p. 158.
5. Igros Kodesh vol. 1, p. 53.
6. *Yemei Melech* ibid. p. 654.
7. Igros Kodesh vol. 1, p. 245.
8. Ibid. p. 184.
9. *Sefer Hasichos* 5702 p. 116.

10. Reb Yosef Goldstein, *Yemei Melech* ibid. p. 664. The Rebbe's notes of some of these "hadranim" were later published in *Reshimos*, *chovros* 13, 61, 101.
11. *Igros Kodesh Admur HaRayatz* vol. 6, p. 311.
12. *Igros Kodesh* vol. 1, p. 56.
13. Ibid. p. 295.
14. Reb Elazar Pinchas was quite involved with Chabad activities in those early years in the US. See the his name in the index of *Toldos Chabad B'Artzos Habris* p. 389.
15. *Igros Kodesh Admur HaRayatz* vol. 6, p. 42.
16. More about Shaloh, see *A Staunch Soldier*, Derher Teves 5778.
17. *Igros Kodesh* vol. 2, p. 108.
18. The full story of Merkos Shlichus has been covered extensively in *One Spark at a Time*, Derher, Av 5776.
19. *Likutei Diburim* vol. 3, p. 933.
20. *Igros Kodesh* vol. 1, p. 94.
21. *Igros Kodesh Admur HaRayatz* vol. 9, p. 101.

There is so much more to write on the Rebbe's activities in those years and the decades that followed. In fact, each and every one of these stories could fill an entire article (and אי"ה they will, in future magazines).

In summation, the Rebbe's arrival on these shores was indeed a fulfillment of the words published by Agudas Chabad in the מארגן זשורנאל—*Jewish Morning Journal*—welcoming the Rebbe and Rebbetzin in the United States:

"...דריקען מיר אויס א הארציגען ברוך הבא צו די ערהאבענע אורחים און ווינשען זיי פיעל מזל און ברכה אין זייער נייער חיים.

להרמת קרן התורה ולתפארת חב"ד."

"...We express a heartfelt welcome to the esteemed guests and wish them much *mazal* and *bracha* in their new homelife, uplifting the prestige of Torah and the enrichment of Chabad."

The Rebbe Rashab

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

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

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

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

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

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

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

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

תרנ"ד
At the Rebbe Rashab's *upsheernish*, the Tzemach Tzedek spiritually annoints the Rebbe Rashab, as previous *Nesiiim* were.³

תרנ"ה
The Rebbe Rashab completes the study of all 6 *sedorim* of *Mishnayos* by heart.⁵

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

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

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

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

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

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

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

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

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

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

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

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

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

תרי"ד

תרי"ז

תרי"ח

תרי"ט

תרי"א

תרי"ב

תרי"ו

תרי"ט

תרי"ב

תרי"א

תרי"ז

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

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

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

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

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

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

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

(see Derter Kislev 5772 "Rosh Hashonah LaChassidus" about the letter and time period).

19. Hayom Yom p. 20 (Shalshes Hayachas); *Early Years*, p. 21.
20. Sefer Hamamotim 5710 p. 197, Hayom Yom p. 16 (Shalshes Hayachas).
21. Sefer Hamaamotim 5665 p. 354 (hosafos); in English on chabad.org.
22. Chanoch Lanaar p. 12.
23. Ibid p. 13 (A Chassidisher Derter Teves 5778 "No Backing Down").
24. Ibid p. 15.

25. This is the date given in Hayom Yom. In Chanoch Lanaar, the date given is 16 Cheshvan.

26. Ibid.
27. Ibid p. 16.
28. Ibid.
29. Ibid.



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

ולע"נ
 הרה"ח הרה"ת ר' נחמן ע"ה
 בן פנחס ע"ה
 סודאק
 נלב"ע י"ז סיון ה'תשע"ד
 ת'נ'צ'ב'ה'

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



Do It!

אאמו"ר כותב באחד ממכתביו: טובה פעולה אחת
 מאלף אנחות. אלקינו חי ותורה ומצות נצחיים
 המה, עזוב את האנחה ושקוד בעבודה בפועל
 ויחנך האלקים.

My father [the Rebbe Rashab] writes in one of his
 letters: A single act is better than a thousand groans.
 Our G-d lives, and Torah and mitzvos are eternal; quit
 the groaning and work hard in actual avoda, and Hashem
 will be gracious to you.

(Hayom Yom 8 Adar II)

When the Rebbe sends out a shliach, he tells the
 shliach that his main focus needs to be on **concrete
 action**—מעשה בפועל.

Now is the time when we must seize every
 opportunity at hand. As the Gemara says, "חטוף
 חטוף, ואכול, חטוף ואשתי"—grab and eat, grab and drink.
 As nature has it, "grabbing" doesn't leave time for
 much thought or intellectual comprehension. But
 this is what the Rebbe expects of his shluchim:
 To go out into the world and refine the holiness
 lying beneath the surface. Both on the universal
 level, refining the entire world, and also on a
 personal level, refining oneself and his immediate
 surroundings. The main thing is action!

In times gone by, when people had deeper and
 broader emotional capacities, it was expected
 that they engage in both "נעשה"—doing the deed,



and “ונשמע”—understanding and comprehending. Nowadays however, not everyone is capable of mastering both of these aspects.

Every minute we have should be utilized to influence a fellow Jew and bring him to fulfill more mitzvos. Every moment is precious. We cannot afford to push this off for a later time. The [Friediker] Rebbe says that we are standing at the threshold of *geula*; all that’s left is to “polish the buttons.”¹

A recurring theme in the Rebbe’s outlook for our generation is the importance of “doing the deed.”

It is not our job to overly complicate the issues and contemplate the meaning of things if this will delay the action, even by a small amount of time.

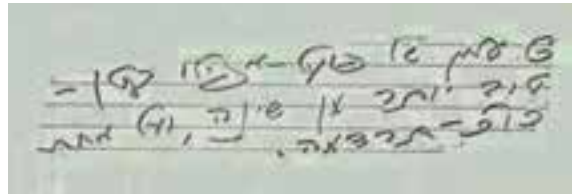
Essentially, this was taught by all the Rabbeim throughout Chassidus, starting with the Alter Rebbe. In his famous letter written in the days before his *histalkus*, “²איהו וחייהי חד” the Alter Rebbe explains that there is intrinsic value found specifically in the physicality of this world. Only in physical creations is the power of Hashem Himself—the power of “*Atzmus*”—manifest and evident.



[This is in addition to the Alter Rebbe's explanation earlier in Tanya³ that it is Hashem's Will that we fulfill mitzvos and refine specifically this physical world, for it was here where He desired to have a *dira b'tachtonim*.⁴]

The Frieddiker Rebbe relates that when Chassidim first heard the explanation in this letter, describing the value of the physical world, they were transformed. A whole new appreciation and *chayus* in fulfilling mitzvos emerged!⁵

SLEEP?



כל ענין של פועל - אפילו קטן - טוב יותר מן שינה, ועל אחת כו"כ - תרדמה.

Any bit of concrete action—even small—is better than sleeping, and certainly a deep sleep.

Asiya L'eila

The source for this concept can be found in the words of the Zohar, "עשי לעילא," indicating that the power of the deed—although it is seemingly the lowest when compared to the power of thought or speech—nevertheless reaches the highest heights.⁶

AXE ON THE WOOD

"*Taporu-da-plachu*" (Russian for "Axe on the wood") is an expression often used by the Rebbe when explaining the importance of tangible results from any topic of discussion.

In the Rebbe's words at an early farbrengen:

One might ask: Aren't the concepts of *ahavas Hashem*, *ahavas haTorah*, and *ahavas Yisroel* age-old obligations, stated clearly in the Torah? What exactly did Chassidus add to these well-known mitzvos?

The answer is: Chassidus takes each concept in the Torah and explains it, demonstrating how

they are all attainable *in practice* for each and every person, in his everyday life!

As my father-in-law said, quoting his father, the Rebbe Rashab: “*Taporu-da-plachu!*” The axe is on the wood. Instead of having the axe on its own and the wood untouched, the axe must actually reach the wood and have its desired effect...

(*Simchas Beis Hashoeiva* 5712)

Stop Wasting Time!

When people complained that they were not seeing progress in their *avodas Hashem*, the Rebbe often reminded them not to get caught up in calculations, which are of little value, and that action is the main thing.

“Even if what you’re saying is true,” the Rebbe writes, “complaining about it is useless. *Asiya leila*. Start with the ‘simpler’ things, like meticulously keeping the *shiurim* of Chitas, established by my father-in-law, and keep on going until you also succeed with *hafatzas hamaayanos*, influencing your surroundings to become a proper *chassidische* stronghold...”⁷

In another letter, the Rebbe explains why sighing and groaning is not only useless, but also harmful. Compared to even the smallest action, sighing doesn’t stand a chance:

“You complain about your spiritual standing,” the Rebbe writes. “You have certainly heard of the quote from the Rebbe Rashab, ‘One deed is better than a thousand groans...’ In simpler terms: *גענוג צו קרעכצן און מער געטאן*—stop groaning and start doing something!

“This is also the logical approach: Firstly, groaning is bad for your health, and the Rambam says that guarding one’s health is part of serving Hashem. Additionally: When one groans, he feels as if he’s already done a ‘favor’ for Hashem, and did a sort of *teshuva*. Now he can go and take a rest. This is obviously detrimental to his *avoda*. On the other hand, if he will do something, even a small action, at least something has been accomplished!”⁸

Mitzvah Achas

The Rebbe teaches us never to underestimate the power of even one single action and its potential to change the entire world.

There is a well known ruling of the Rambam that the Rebbe quoted hundreds of times (perhaps more): A person should always see himself and the entire world as on an even scale. With one single action he can tip the scale to the right side and bring salvation to the entire world.

Putting this in perspective in a most personal manner, the Rebbe once explained in a *sicha*:

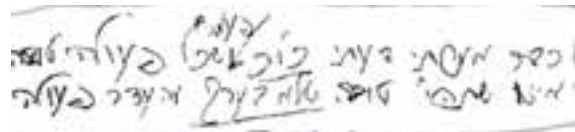
The Baal Shem Tov told Reb Mordechai Hatzaddik that a *neshama* can come down into this world for seventy or eighty years, just to do one favor for another Jew, whether in *gashmiyus* or *ruchniyus*.

Imagine: The entire life of a person, even a great *tzaddik*, who fulfilled Torah and mitzvos throughout his lifetime on the highest level, is all only to have that one single action of a favor for another Jew!

This teaches us the importance of every single action. We never know which action it is that needs to be done for us to accomplish our mission on this earth. Each and every individual action must be done with the greatest “*shturem*.”

This may very well be the one!⁹ ①

MUCH BETTER!



כבר אמרתי דעתי כו"כ פעמים שכל פעולה טובה איזה שתהי' טובה שלא בערך מהעדר פעולה

I have already stated my opinion many times: Any good action, whatever it may be, is **immeasurably** better than a lack of action.

1. Sichas Shabbos Parshas Pinchas 5737.
2. Iggeres Hakodesh siman 20.
3. Perek 35 and further.
4. See introduction to Iggeres Hakodesh siman 20 in *Shiurim B'Sefer HaTanya*.
5. Sichas Acharon Shel Pesach 5694.
6. See maamar *Matzah Zu* 5682 *se'if* 2.
7. Igros Kodesh vol. 6, p. 77.
8. Igros Kodesh vol. 6 p. 127.
9. Shabbos Parshas Noach 5749; Hisvaaduyos 5749 vol. 1, p. 295.



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



DEVOTED CHOSSID, MAN OF THE WORLD



THE FASCINATING LIFE OF REB URIEL TZIMMER

Reb Uriel Tzimmer was a fascinating personality.

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

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

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

BIRTH AND UPBRINGING

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

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

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

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



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

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

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

CONNECTING WITH CHABAD

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

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

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

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

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

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

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

THE YECHIDUS

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

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

The *yechidus* totally changed his perspective.

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

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

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



A YOUNG URIEL TZIMMER.

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

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

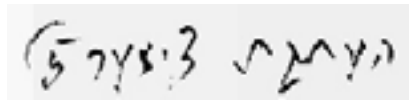
He also translated the entire Tanya into Yiddish, and did many other jobs



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



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



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

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

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

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

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

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

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

ZIONISM

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



TWO PUBLICATIONS REB URIEL TZIMMER WORKED ON FOR KEHOS.

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

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

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

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

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

Der Yid, The Jewish Press, Der Yiddisher Heim and Hakol.

In the unique position of Chossid and also a virulent *kanai*, Reb Uriel would often speak to the Rebbe about Chabad's position on Zionism. There was one major issue which bothered him. It appeared to Reb Uriel that the Rebbe was opposed to the Zionist ideology no less than he or many of his friends were. Why then, didn't the Rebbe join them in their war against it?

During one *yechidus*, the Rebbe told him the following:

"If you will read all the anti-Zionist writings, you will find nothing which is more clear and sharp than Kuntres Umayan and Kuntres Pesach 5703. We have reprinted those booklets, and sent thousands of copies to Eretz Yisroel and throughout the world.

"What more should we do? The only additional thing possible is that I should print my opinion with the logo of Kehos, but here we must evaluate:

Will the gain outweigh the potential loss."

It seems that the issue continued to bother Reb Uriel. In a letter, he described what happened at the Yud-Tes Kislev farbrengen that year:

"During the farbrengen, the Rebbe called out certain people by name, instructing them to say *l'chaim*, sometimes adding a comment about the individual. When he called my name, he said, 'Harav Uriel is probably thinking to himself, why don't I say what he thinks I should say. Meanwhile, say *l'chaim* and "wash out" those thoughts.'

"When I approached the Rebbe's place, he said to me, 'It's not my fault. I wanted to speak, but I'm not allowed to.'"

During one *yechidus*, the Rebbe urged Reb Uriel to utilize his talents even more, so he suggested to the Rebbe that he would write a booklet outlining Torah's opposition to Zionism. He was worried, however,



A KUNTRES PUBLISHED BY REB URIEL TZIMMER ON TORAH'S VIEW ON ZIONISM.

that the cost of printing it would be prohibitive and he wouldn't be able to find a sponsor. The Rebbe strongly approved of his idea, and instructed him to write it and not to worry about the cost.



Some time later, he complained to the Rebbe about his bizarre situation. "I'm not a Satmarer; why should I use my energy to attack the Zionist ideology?" The Rebbe didn't allow him to quit. "Why hasn't the booklet been printed yet?" the Rebbe urged him.

Once, the Rebbe explained that he couldn't quit because of people's potential reactions. There were those, the Rebbe informed him, that had asked the Rebbe to instruct Reb Uriel to refrain from his anti-Zionist polemics, knowing that the Rebbe could sway Reb Uriel's opinion. If he were to stop writing, the Rebbe said, it would seem that the Rebbe had taken their advice...

After the booklet was published in 5719, the Rebbe commented to Reb Uriel in *yechidus* that he felt the writing should have been even sharper.

IN BETWEEN

With his many contacts in the world of *kanoaim*, the Rebbe often urged Reb Uriel to be *mekarev* them to the world of Chassidus. Reb Uriel had a personal relationship with

the Satmar Rov, for example, and the Rebbe also spoke to him about individuals such as the Brisker Rav (the Rebbe wondered why he didn't allow his students to participate in enrolling immigrant children in Jewish education) and the Steipler (the Rebbe asked Reb Uriel to visit the Steipler, but the visit never materialized.)

On a trip to Eretz Yisroel in 5716, his main mission was to encourage the study of Chassidus in those circles.

Due to his relationship with these circles, he became an in-between for many of their questions and disagreements.

In one letter, Reb Uriel writes that during the Shabbos farbrengen, the Rebbe quoted a Zohar that explains why the Mabul is called "*mei noach*." When you withdraw into the *teivah*, the Zohar says, instead of encouraging the people to do *teshuva*, you become responsible for the disaster.

He would often receive letters from Eretz Yisroel with all sorts of comments which he would often forward to the Rebbe. In general, he writes in a letter, the Rebbe doesn't respond to every false report in the

press in Eretz Yisroel. "I would have to leave everything and open an entire newspaper just to respond to all the falsehoods which are reported. I don't see any gain from that, nor is that my job," the Rebbe said.

On one occasion, an article filled with vitriol against the Rebbe and Chabad was published in *Mishmeres Chomoseinu*, the newspaper of Neturei Karta. When the article reached the Rebbe's desk, the Rebbe didn't treat it lightly, and responded in a number of ways.

One way affected the writer:

In a letter to the Edah Hacharedis, the Rebbe's *mazkirus* writes that "out of *ahavas Yisroel*, please inform the writer of the article to check his tefillin. Try to find out how long he has been wearing *pussuleh* tefillin."

A short time later, Reb Tuvia Blau informed Reb Uriel that the tefillin were purported to be kosher. Reb Uriel responded that he passed on the letter to the Rebbe, who had written back that he was confident that the tefillin *shel rosh* were indeed *possul*. Reb Uriel asked Reb Tuvia to pass on this information.

At the same time, Reb Uriel was in Eretz Yisroel, so the Rebbe sent him to the leader of Neturei Karta, Reb Amram Blau,



REB AMRAM BLAU,
LEADER OF NETUREI
KARTA.

to encourage him to study Chassidus. When he returned to New York with a report about his trip, the Rebbe shared with Reb Uriel that he would ask Reb Avraham Hersh Cohen, a Chabad Chossid in Yerushalayim, to actually start a *shiur Tanya* in the Neturei Karta shul!

Indeed, a day before Rosh Hashanah that year, Reb Avraham Hersh Cohen received an express letter from the Rebbe, asking him to teach



REB URIEL (SECOND FROM LEFT) IN ERETZ YISROEL.

“I WOULD HAVE TO LEAVE EVERYTHING AND OPEN AN ENTIRE NEWSPAPER JUST TO RESPOND TO ALL THE FALSEHOODS WHICH ARE REPORTED. I DON'T SEE ANY GAIN FROM THAT, NOR IS THAT MY JOB,” THE REBBE SAID.

Tanya to Neturei Karta, and to begin the *shiur* before the conclusion of the year, to ‘elevate’ the entire past year.

Needless to say, Reb Avraham Hersh was quite bewildered. How was he supposed to establish a *shiur Tanya* within a group so opposed to Chabad, and in so short a time? It seemed like a futile endeavour.

Doing his best, Reb Avraham Hersh decided to visit Reb Amram Blau, to request that he not disturb the establishment of the *shiur* at least for the time being. Arriving at his home, he was shocked to discover that the Rebbe had written directly to Reb Amram, asking him to assist in establishing the *shiur*!

To his surprise, Reb Amram accepted the Rebbe’s request, and suggested that they go immediately to the shul to begin the first session. He gathered a few of his sons, and together with some other *mispalelim*, they listened as Reb Avraham Hersh delivered the first *shiur Tanya*.

The *shiur* continued on for many years to come. Interestingly, when the students of the *shiur* stipulated that Reb Avraham Hersh refrain from voting in the Israeli elections in order for the *shiur* to continue, the Rebbe accepted their request, even though the Rebbe usually instructed that every single person vote for the “*reshimah hacharedis b’yoser*” (the most Torah-true parties).

SHLICHUS

The Rebbe also sent Reb Uriel on many missions; until today, we don’t know the purpose of most of them.

Some missions related to his work in the United Nations, while some related to his relationships with Rebbes, rabbonim and *roshei yeshiva*.

A small example can be found in a letter to Reb Uriel on 14 Sivan 5716: “The yeshiva for the study of Kabbalah which we discussed (I asked that you clarify their *seder halimud* etc.) is called Zichron Shimon in Yerushalayim, under the address of Rabbi Aharon Zelatki, in the Nachalat Tzion neighborhood.” Until today, nobody knows what the Rebbe wanted to accomplish through this yeshiva.

Among his missions, he was sent to the White House to lobby for something regarding Jewish education. On another occasion, he traveled to a distant town in the United States to strengthen Judaism there, and on a different occasion, finding himself in

Cuba for legal issues, the Rebbe sent him on a mission there as well.

When visiting other communities, Reb Uriel would often be invited to *farbreng* with the local Chassidim, who accorded him with great respect in light of his being a secretary and personal *shliach* of the Rebbe. Naturally quiet and humble, these honors often caused him profound discomfort, and he wrote to the Rebbe about his concerns.

The Rebbe answered:

“Obviously, if their assumptions are correct [that Reb Uriel deserves respect as the Rebbe’s *mazkir*] then there is no reason to be ashamed. This also answers and negates your complaint, that Lubavitch views you as an outsider and you have no reason to be lazy or depressed.”

SICKNESS

During Reb Uriel’s final years, he fell ill with the terrible sickness, and was often too weak to leave his home. In one of his letters to Reb Tuvia Blau, he describes how the entire *tahalucha* to Williamsburg, on their way back to 770, passed by his house to visit him and bring him joy. “The *tahalucha* is led by Reb Dovid Raskin,



REB URIEL ON ONE OF HIS MISSIONS TO THE UNITED NATIONS.



REB URIEL TZIMMER ARRIVES AT SCHIPHOL, HOLLAND IN 1961.

who is known to be a strict leader and stubborn *kabolas ol'nik*. Therefore, many surmise that the visit to my home was an instruction 'from above,' but nobody knows for sure."

Even with his waning strength, Reb Uriel continued doing the Rebbe's work with extreme self-sacrifice. In 5721, already confined to a wheelchair, Reb Uriel traveled to Eretz Yisroel to visit his ailing father. While there, in a much-anticipated event, he farbrenghed with the residents of Kfar Chabad for many hours, concealing the fact that he was suffering from a high fever.

Concluding his visit, his family surmised that he would immediately travel to the States, but Reb Uriel had other plans. He stopped over in Austria and Holland as a shliach of the Rebbe, speaking, farbrenghing and inspiring Jews all over.

While traveling through London on his way back to the United States, Reb Uriel's condition suddenly deteriorated and he was hospitalized. After two months of suffering, Reb Uriel's soul returned to its Maker on Tes Kislev 5722, at the young age of 42.

Leaving no children, the Rebbe personally arranged for someone to recite *kaddish* in his memory. During his last hours, this dedicated Chossid was repeatedly heard calling out, "Rebbe! Rebbe!" Those were his last words in this world.

That Shabbos, during *shacharis*, the Rebbe motioned to sing the *niggun* which Reb Uriel had brought from Eretz Yisroel, "*Ho'aderes Veho'emuna.*" **T**

OBITUARY OF REB URIEL TZIMMER, PRINTED IN "PANIM EL PANIM" FOLLOWING HIS PASSING.



A VISIT TO KFAR CHABAD

The following article was printed in *Panim El Panim*, a short time after his passing:

It's a dark, starry night in Kfar Chabad. The lights in the village homes were turned off one by one, but the large shul at the center of town was brightly lit up. Hundreds of villagers, men, women and even children, gathered in and around the shul, waiting patiently— notwithstanding the late hour. They knew that he was coming on a mission from the Rebbe. This being the case, no one was ready to miss listening to what he had to say.

Close to midnight, a black taxi appeared on the sand road which led to the main highway between Tel Aviv and Yerushalayim. It drove up until it reached the shul and slowly came to a halt. When its doors first opened, a sophisticated wheelchair was brought out. His wife demonstrated how to unfold the wheelchair. The man is severely paralyzed in his legs. The wheelchair was rolled all the way into the shul, and placed at the center of the large table.

Hundreds of people stood around. They pushed towards the table, hung onto the window sills and perched themselves on edges and walls.

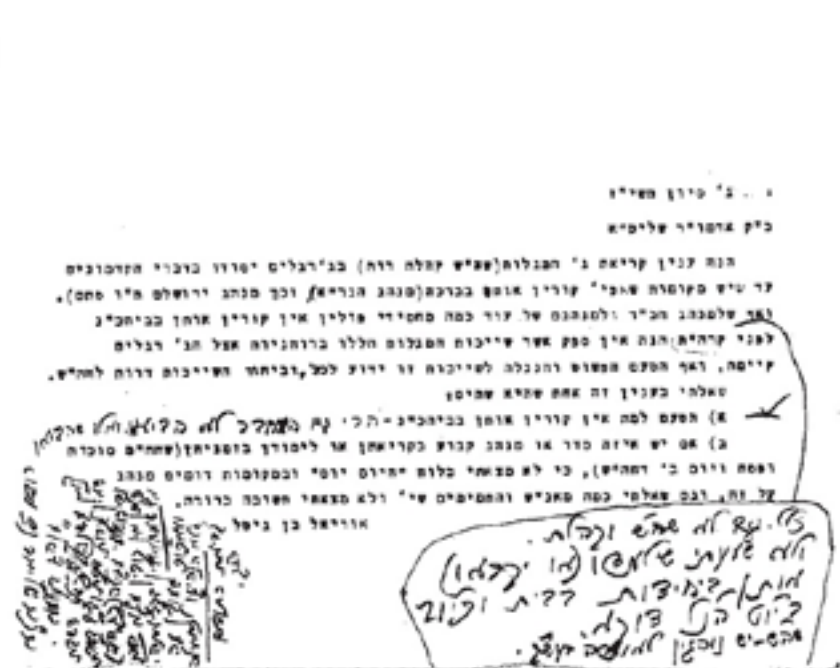
“Shhh, quiet!” was heard from all over. A quiet calm settled over the room. All ears perked to hear the words of the honored guest, but he felt otherwise.

“We first must say *l'chaim*.” The *mashke* stood ready on the table. It was poured into small cups and the participants all said *l'chaim*, and then the guest began to speak.

He related that he had just been all over the world on the Rebbe's shlichus. “I was in Europe, England, Spain, France, Italy and Greece. On my way back to the United States, I will pass through Holland and Belgium and perhaps I will also go to Sweden and Norway, all in the Rebbe's shlichus.”

As he continued to speak, his voice grew stronger. He spoke words of Torah, reviewed *sichos*, incorporated a story here and there and included a *chassidische vort*.

The words poured forth, and only when he concluded, when the circles of people around him began to sing a *niggun*, did he ask to be brought to a nearby home. “I have a fever of 102 degrees.” Only then did people realize that his entire body was shivering, and his teeth were chattering.



A LETTER FROM REB URIEL, WITH THE REBBE'S HANDWRITTEN RESPONSE.

VAAD HANOCHOS B'LAHAK



Mysterious Messenger

In a town in Eastern Europe lived a wealthy man. His immense fortune, while providing him with a comfortable life, could not buy what his heart desired most: a child.

He journeyed to the Baal Shem Tov and pleaded that the great miracle worker *daven* for him that he be granted offspring. To this the Baal Shem Tov acquiesced, promising him a son, but with one condition: until the child reached the age of four, he was not to be allowed to touch the ground—he was to constantly be held in arms.

Money was no object, so the man readily agreed to this condition.

A son was born to him, and he hired a staff of workers whose duty it was to ensure that the child never touch the ground. The boy grew quickly, outpacing his peers, and the task of

holding him was quite difficult. Still, they persisted, keeping a close watch to ensure he never touched the ground.

After some time, the Baal Shem Tov passed away. His instructions remained sacred and continued to be upheld.

As the child's fourth birthday approached, the family prepared a lavish feast to celebrate. The guests began to arrive, and the child's mother was busy preparing the exquisite spread. A hired hand held the child in her arms, as he screamed to be let down.

One of the invited guests told the worker, "Put him down; nothing will happen to him." The child's mother wasn't there to stop her, and the worker put the child down upon the ground. Instantly, he vanished, as if a hand had plucked him up.

The ensuing panic was a fright to behold, as the

desperate parents rushed to Mezhibush, where the Baal Shem Tov's daughter, Rebbetzin Adel, still resided. Her father had instructed her that in every pressing matter, she was to visit his resting place and inform him. She now went and told her father what had occurred to the child, and returned and relayed the Baal Shem Tov's instructions: The father of the child was to undertake a 12-month period of exile. Wherever he spent the day, he was not to remain overnight, and he was to tell and retell the entire story to everyone he met, even if he met the same person many times. Each day, he was to say, "Today is one day of my exile, today is two days," and so on. "Today is one month, today is a month and a day," until the year's conclusion.

The father agreed to everything, journeying from

place to place and retelling his tale of woe to onlookers who often thought he had lost his mind.

Eleven months after his exile began, the man reached a village and visited the home of an old woman. Upon hearing the story, she told her children, "This is him."

Shocked, the man asked for an explanation. She told him, "The local baron had no children, and had been told by doctors that there was no hope of his ever having any. Sorcerers came and told the baron that they could procure a son for him. Around eleven months ago, a rumor traveled around town that sorcerers had indeed conjured up a child for the baron."

The woman now suggested to the child's real father that he go to the baron's courtyard. He did so, telling his story as he had so many times before,

לזכות
החתן הרה"ת ר' שניאור זלמן שיחי אבענד
והכלה המהוללה מרת אסתר תחי' העכט
לרגל חתונתם בשעטומ"צ
י"ד סיון ה'תשע"ח

נדפס ע"י הוריהם
הרה"ת ר' אהרן מרדכי וזוגתו מרת שרה מאשא
ומשפחתם שיחיו
אבענד

הרה"ת ר' יהושע וזוגתו מרת פריידא
ומשפחתם שיחיו
העכט



INSTANTLY, HE VANISHED, AS IF A HAND HAD PLUCKED HIM UP.

and once more, people assumed he had lost his senses. He did this again and again, day after day, asking the guards to allow him into the courtyard. Eventually, they relented. Again he told them his story and again he was their laughingstock. But he didn't mind, for each day, he was able to enter a little bit further, until, from a distance, he caught a glimpse of his beloved son.

He returned and told the old woman this, to which she replied, "It's been nearly 12 months, and I heard that one of these days, the bishop is going to arrive to baptize the child. I heard that this bishop is a good man; ask him to help you get your son back."

The woman described the bishop, and how he would come to town in a carriage drawn by eight white horses, and the route he would take.

The desperate father stood on the side of the road until he saw a carriage drawn by eight white horses. As it approached, he lay down across the highway, refusing to budge. The bishop instructed his driver to stop, and that the man be brought to him. The father told his story and begged the bishop to intercede.

The bishop said, "The baron's mansion has a large window on one side. Stand beneath this window."

The father did as instructed. When the bishop arrived at the baron's house, he asked the guards, "Who is that man, standing outside the window?" They told him, "He's a deranged person who keeps coming here and telling the story of his son who was snatched from him." The bishop said, "Bring him into the house; I wish to hear his story from him myself." The man

entered, retold his story, and once again pleaded with the bishop for the return of his son.

The bishop told the baron, "This is not your son. Why should you raise a Jewish child; it's better to raise one of our faith. Return him to his father, please."

The bishop had the baron stand facing the Yid, placing the child between them. The bishop asked the child, "Whom do you wish to have as a father; the great, wealthy baron, or the poor, downtrodden Jew?" The child was silent. The bishop asked again and again, urging the child to answer. Finally, the child burst into tears, turning to the Yid and embracing him, saying, "I want you to be my father."

The bishop told the man, "Take your son and go home" and they banished

the father and his son from the baron's home.

The father now ran to tell the old woman that her advice had worked, and then continued homeward.

As he was traveling, he again encountered the bishop's carriage, and the bishop turned to him and said, "Know that the Baal Shem Tov can save even after his passing." With those words, the bishop and his carriage vanished. They were divine emissaries of the Baal Shem Tov, sent to save this man's son.

Some days later, the real bishop arrived to the baron's home, and then the baron, too, understood the greatness of Hashem's miracles, brought by His loyal servant, the Baal Shem Tov. **1**

*(Otzar Sippurei Chabad
vol. 14, p. 160)*

1

Not Just a Name

Every organization has a name and when it comes to the name for the publishing house of Chassidus it's not just a catchy word or a head-turning title. Everything of the Rebbeim is exact and with a purpose, and for the name Kehos it is no different. There are three reasons given for the name Kehos:

The name Kehos (קה"ה) is an acronym for Karnei Hod Torah ("The rays of the Torah's glory").

The letters also refer to the Hebrew year, 5505 (תק"ה), in which the Alter Rebbe was born, and the organization was established to print and spread the Chassidus that he started.

The word Kehos itself has meaning, as we see in Parshas Vayechi. One of the blessings that Yaakov Avinu said was directed at Shevet Yehuda, "The scepter shall not depart from Yehuda, nor the student of the law from between his feet, until Shiloh [Moshiach] comes, and to him will be a **gathering** of peoples." The Hebrew word for "gathering" being "*yikhas*," implying that the *possuk* is referring to the teachings of Chassidus.

Quick to Work

Founded in 5702 by the Frierdiker Rebbe, Kehos has become the name and logo that actualized the dictum of "*yafutzu maayaneshecha chutza*." As the sole official publishing house of Lubavitch, it has brought Chassidus to the masses in ways perceived as inconceivable in the past.

The one responsible for carrying out this dream was the Rebbe, who was placed at the helm of Kehos by the Frierdiker Rebbe upon its founding.

In the first year alone, the Rebbe organized the publishing of many of the Rebbe Rashab's *kuntreisim*. The first was Kuntres Hatefillah, in honor of Chof Cheshvan 5702. In the newsletter "Hakeriah V'hakedusha" of Kislev that year, a list of *seforim* that one could buy from Kehos appeared, inviting readers to see what was already available.



eight facts

KEHOS



Time Consuming Job

The Rebbe was personally involved in all the proceedings of preparation and publishing of the *seforim*.

On one occasion the Rebbe apologized to Rabbi Greenglass of Montreal for not responding to a letter sooner, saying that he had been completely preoccupied with the publishing of Chassidus. In the letter, the Rebbe lists a number of *seforim* he had been working on. (See Chof Ches Sivan article.)



Details, Details, Details...

No detail was too small or trivial when it came to publishing a *sefer* with the Kehos logo on it. The Rebbe was even involved with the way the *shaar blatt* should look. He would indicate on a paper which words should be larger, where they should be placed, and how it should look. See the picture below for one such example.

לזכות
החתן הרה"ת ר' יוסף יצחק
והכלה המהוללה מרת בילה נחמה שיחיו
עלמאן
לרגל חתונתם ד' אדר ה'תשע"ח
נדפס ע"י הוריה
ר' אפרים וזוגתו מרת חנה שיחיו
שיזגאל



Three Groups

Did you know that within Kehos itself there are three classifications used to label the various *sefarim* and books?

The first is Merkos Linyonei Chinuch. Books published under this name include educational material, textbooks, and storybooks for children.

The second classification is Otzar HaChassidim. This category consists primarily of Chassidus and *halacha sefarim*. In general most of these are *sefarim* authored by one of the Rebbeim.

The third group is for any book that isn't included in the above two categories. Most notable in this category is the series of *S'dei Chemed*.



Only With Permission

Copyright was a very important issue for the Rebbe. In laying down the rules for Kehos, the Rebbe made it clear that all *sefarim* of *nigleh* and Chassidus that were attributed and written by the Rabbeim were copyrighted to Kehos and could only be reprinted with explicit permission.

An individual once printed *maamarim* without going through Kehos, and in a letter to the Rebbe he justified his doing so. The Rebbe's response was unequivocal: all the excuses and reasons are irrelevant because "the [Friediker] Rebbe said it needs to be with permission..."



It's On Sale!

On numerous occasions, in connection with special dates on our calendar, the Rebbe would announce that there should be a sale on *seforim* in Kehos. The Rebbe explained that it was important to tie these special days with the spreading of Chassidus and a sale would encourage people to purchase *seforim*.

The first time this happened was in 5725, at the farbrengen of Shabbos Parshas Vayakhel. The Rebbe announced the sale in connection with the new print of Likkutei Torah.

The Rebbe said he would discuss the price drop with his "finance minister," referring to Rabbi Hodakov. He then added that through this sale, all excuses will be taken away and learning this *sefer* will be solely up to the will and desire of each individual.

Easing the burden

The Rebbe's workload was tremendous and we cannot weigh one thing over another. However, looking at the involvement and effort the Rebbe placed into the printing of Chassidus we can appreciate just how important this was to the Rebbe.

Rabbi Hodakov once relayed something that the Rebbe had told him: "When I took control of the wagon [referring to the *nesius*] I didn't realize how difficult it was, but the printing of the *seforim* has made it easier."



- 1 | Sefer Hasichos 5704 p. 163, Toras Menachem vol. 7, p. 134, Hisvaaduyos 5744 vol. 2, p. 1155
- 2 | Sefer 'Kehos' p 52
- 3 | Igros Kodesh vol. 2, p. 90

- 5 | See the Kehos catalogue introduction
- 6 | Igros Kodesh vol. 8, p. 46
- 7 | Kehos, p. 367
- 8 | Teshurah Goldberg-Farkash 5760, section 36



QUIET

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



DIPLOMACY

THE REBBE'S BATTLE
TO SAVE RUSSIAN JEWRY

Penetrating the Impenetrable

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

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

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

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

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

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

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

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



10 SHEVAT 5735, JEM 102927

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

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

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

Then came the Six-Day War.



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

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

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

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

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



A SOVIET VISA.

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

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



DEMONSTRATIONS AGAINST THE SOVIET UNION IN ISRAEL.

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

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

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

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

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

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

The False Narrative

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

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

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

The Effectiveness of Demonstrations

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

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

of my work, in private, to stop the public demonstrations.”

The Rebbe went on to speak publicly about his *yechidus* with the Israelis two years earlier (not mentioning any individuals by name), while explaining the background of the story. At the time, certain people in Eretz Yisroel were having daily telephone conversations with the Russian Jews, coordinating with them to arrange exit-visas. Matters had progressed to the extent that the Russian government had promised to give them exit-visas, and had even said that this would continue with more families in the future. “When I found out about this,” the Rebbe said, “I knew that those who were arranging the demonstrations certainly had the same facts, possibly even before I did, for this was common knowledge. It wasn’t in the newspapers, but anyone who had any interest in the matter knew about it. I had an opportunity to speak to two of their representatives, and I pleaded with them: Don’t adopt my approach! But instead of making your demonstration before Pesach—I plead with you to push it off until Erev Shavuos.”

If the Russians would hear that a demonstration was in the making, they were liable to cancel the visas. On the other hand, the Rebbe emphasized to the officials, even if his argument turned out to be wrong, the demonstration could always happen before Shavuos. “The matter was discussed,” the Rebbe said, “and then I received the answer that they wouldn’t take



it into consideration: [they felt that] my information was probably not correct, and the demonstrations would take place on Erev Pesach.

“What was the result? Those hundred families are stuck in Russia until this very day. But [the difference is that] before this incident they lived peaceful lives; now that they were under suspicion of having a connection to the demonstrations—some of them lost their jobs and some were stuck far from their homes.”

The Rebbe went on to say that, over the years, as a direct result of the demonstrations, hundreds of Jews had been killed, sent to Siberia (which is essentially a death sentence), or lost their jobs (which was also a life or death issue in Soviet Russia). And it wasn’t as if the people arranging the demonstrations were unaware of the issue—they knew exactly what had happened!

Though the Rebbe didn’t speak explicitly on this point,

it must be emphasized that, contrary to public opinion at the time, it wasn’t Jewish organizations behind these efforts. As they themselves later said publicly, the driving force was the *Netiv*, a branch of the Mossad dedicated to matters of the Soviet Union, that operated in secrecy. Ironically, these were people who the Rebbe knew on a personal basis, and who had assisted Lubavitch’s underground network for over a decade, including smuggling the Rebbe’s *sichos* and *maamarim* into Russia. This is why the Rebbe had summoned these Israeli officials to stop the protests—yet it was to no avail.

The Logical Fallacy

The Rebbe explained that the notion of *convincing* the Russians

What was the result? Those hundred families are stuck in Russia until this very day.

He should have told Haman: You owe me hundreds of franks, you thief! He should have given him the blow he rightfully deserved!

instead of publically putting them against a wall, isn't some novel idea in foreign policy.

The Rebbe referred to recent events with President Pompidou of France that clearly showed that when a public outcry was orchestrated against him, it only resulted in a negative outcome for the Yidden, not a better one.

The Rebbe didn't elaborate much on the story, but this is what happened: In the early years after Israel declared independence, the French were its only allies, providing critical arms and so on. During the Six-Day War, however, the French president at the time switched sides, imposing an arms embargo on the Middle East which mostly affected Israel. The next president to take office, Georges Pompidou, continued the arms embargo, though he quietly supplied small arms to Israel. Then, in 5730, he sold 110 airplanes to Libya, while refusing to sell them to Eretz Yisroel. During a visit to America, he and his wife were picketed and spat upon, and he nearly cut his trip to America short over the protests.

The Rebbe pointed out that these protests had been a strategic mistake. By labeling him as anti-Israel, the Jewish community had caused him to stop selling even small arms

to Eretz Yisroel. After the demonstrations ceased however, he resumed supplying small arms to Eretz Yisroel, and was later instrumental in—*quietly*—helping 300 Yidden escape Egypt.

A similar error had been made a year earlier, shortly after Pompidou had become president, by the famous Israeli operation, the *Cherbourg Project*. When the arms embargo had commenced in 5727, the French had been in the midst of building several ships for the Israeli navy, and they continued doing so. Realizing that the political situation was getting worse, Israel secretly stole ships from under France's nose, in an operation that was hailed in Israel. The Rebbe said that it was a grave mistake to imagine that the upper echelons of the French government had been unaware of the operation: They had been fully aware of it, and they had allowed it. They would have continued allowing such "mistakes" if the story had been kept under the radar. But because Israel had publicized the operation, celebrating their ingenuity, any such further "mistakes" were prevented.

Bringing an example from the Megillah, the Rebbe explained: When the Yidden faced a death sentence at the hands of the Haman and Achashveirosh, Mordechai's response was to arrange public fasts and intercede through Queen Esther. Using the logic of the demonstrators, he should have taken another route: Instead of davening, he should have shouted and informed everyone

that Haman is his slave and a lowly barber. He should have told Haman: You owe me hundreds of franks, you thief! He should have given him the blow he rightfully deserved! By the same token, he should have screamed at Achashveirosh and told him that he was a fool!

Yet, for some reason Mordechai—who was a seasoned politician, as is evidenced by the fact that he was the viceroy—never even considered doing such a thing!

The logic is simple: You cannot rail against a person that he is a thief—"You owe me money and I know you won't pay me back!"—and then proceed to ask him to pay you back. You have to convince him *not* to be a thief, and hopefully he will change his ways. If he claims not to be a robber, take him by his word (even if he's just saying it) and encourage him. By the same token, you cannot label someone as an anti-semitic and then expect him to help you.

The Rebbe pointed out the irony involved: One would imagine that the Jews would be convincing the Russians not to be anti-semites, and that the Russians would be saying that they *are* anti-semitic. The situation is exactly the opposite: The Russians are going about saying that they are a single, unified country without discrimination, and the Jews are coming and telling them that they are anti-semites! They're saying they aren't robbers—so people make demonstrations and say that they *are* robbers. They scream that they will let certain families out—so people

go out to the streets to say that they are liars, and that no-one will come out. This is against common sense!

The fact is, the Rebbe said, that in areas where there weren't any hidden agendas, the Israeli leaders themselves had taken the approach of quiet diplomacy:

- When President Pompidou helped Yidden get out of Egypt, the Israeli newspapers were directed not to write about it.
- When Soviet Jews were granted permission to speak on the telephone to the diaspora, it was not publicized.
- There were other communist countries that were allowing Jews to emigrate during the same time period—and it was kept quiet with the understanding that any fuss would ruin it.

The Rebbe also pointed out that he wasn't alone in this opinion. "The one sitting in the Vatican" had sent a message to President Nixon that the Russians should be worked with quietly, and the State Department had adopted this stance. Nixon himself had given the same message to the Jewish community: If you want a cold war, continue with the demonstrations, but if you want people to get out of Russia you must work quietly. This message had been sent by governments from around the world: London, Washington, Paris, and the people in the Vatican! In addition to what it was causing in Russia, the current attitude of

demonstrations was ruining the Jewish people's connections in the White House and in France.

The Hijackers

But weren't the demonstrations helping? Weren't thousands more people coming out than before?

The Rebbe said that this was a factual error: The change in the Russian foreign policy had been *notwithstanding* the demonstrations, not because of them.

There were other reasons that Yidden were being let free—but it was in spite of the demonstrations. In fact, at a convention in London, the organizers themselves had admitted that the demonstrations weren't effective in saving Yidden (though according to them it was worth it because public opinion had been awakened to the issue), and those hundred families were a prime example.

Perhaps the most prominent example of the false-information campaign was the case of the hijackers whose death sentences had been commuted. The proponents of demonstrations had held this up as a direct result of the international furor on the matter, but in fact it was due to an unrelated geo-political issue: On the same day that the appeals court was convened for the refuseniks in Russia, the dictator of Spain, General Franco, had commuted the sentences of six political dissidents who had been sentenced to death in the infamous "Burgos Trial." Being that Franco had commuted the sentences of *six* people who

had *actually* committed crimes, Moscow had no choice but to commute the sentences of the two refuseniks who had only tried hijacking.

The Rebbe said: "One of the leaders was by me [in *yechidus*], and I asked him, 'How can you allow such a thing to be published? You yourself know the real reason their sentences were commuted! The proof is that initially, the newspapers were bringing this story as confirmation that the demonstrations were helping, but once the non-Jewish newspapers published the true story, the Jewish newspapers stopped citing it. [...] Do you really believe that you can fool the entire world and bring this as a proof that the demonstrations helped, when you yourself know that there was no connection?! It was a miracle that the demonstrations didn't cause the Russians to get upset and *keep* the death sentence, notwithstanding Franco!"

The Rebbe also brought an example from a Gemara in Avoda Zara: *Zunin said to Rabbi Akiva: Both my heart and your heart know that there is no substance to idol worship. Nevertheless, don't we see people who go with broken limbs to worship idols and come back when they are whole? What is the reason for this?*

Rebbi Akiva replied that suffering is sent to a person for a certain amount of time, by the end of which the suffering must cease. Should the suffering change its course and remain because this person went to worship idols?



SOVIET JEWS IN MOSCOW

However, there were a number of other factors that were blurring the issue.

Cold War Motivations

The Israeli leaders were politically motivated to drive the Cold War with Russia, and it was therefore in their interest to shame them on the world stage. Incidentally, this was not the foreign policy of President Nixon who favored a strategy of detente, a lessening of tensions with Russia; this is (presumably) what the Rebbe referred to in the farbrengen when he said that the demonstrations were ruining connections with the White House.

By the same token, from a political perspective it wasn't necessarily a loss when the Russian government heightened their persecution of the Russian Yidden: it served to highlight the viciousness of the Russian government. The Rebbe spoke very sharply about these political tactics taking precedence to the lives of three million Jews, hostages in the hands

of the government, especially considering the fact that they were being orchestrated by people who were on safe territory. Sacrificing lives for a political statement transgresses "*Lo sa'omod al dam rei'echa*, [You shall not stand by the blood of your brother]."

Emotional Blunders:

In 5730, the Rebbe had a *yechidus* with the famous refusenik Nechama Lifshitz.³ She had recently escaped the Soviet Union, where, among other things, she had been active in arranging the Simchas Torah celebrations in Moscow, which were legendary as being a single bright light in the Soviet darkness, as hundreds of young Jews gathered in shul once a year to celebrate their Yiddishkeit.

At one point, she showed the Rebbe a letter she had received from a singer in Moscow asking for help in escaping to Eretz Yisroel, and she asked whether she should arrange protests. The Rebbe replied that instead she should utilize her personal

connections in helping people get out. When she argued that the demonstrations had been proven to be effective, the Rebbe said that the world opinion doesn't yield the results that one would like, bringing an example from a recent Arab hijacking, where the plane had landed in Syria. The furor from the world opinion—the United Nations, the State Department, the worldwide demonstrations—didn't cause the Syrians to yield a single inch; only the release of thirteen terrorists bought the freedom of the Israelis onboard. If Damascus wasn't bothered by the threat to its prestige, can one truly believe that Moscow is?

Still, she said, the Russian Jews are demanding that we scream out to the high-heavens on their behalf—how can we ignore their plea?!

The Rebbe answered her at the time, and further elaborated on the point at a farbrengen (though it seems the Rebbe is actually referring to a *yechidus* with another activist).

"...Someone told me that his relative has a question regarding a medical operation. I asked him whether they had consulted with several people, and he said 'yes.' Then I asked him whether the patient himself had joined the consultation. He looked at me like I was from a different planet ("שלא מן הישוב").

"Before he had told me about the operation, he had been arguing that demonstrations must be held because the Yidden in Russia were demanding them. I wanted to see whether he would understand the connection, so I asked him a

second time, ‘Did you ask the opinion of the patient?’ Again he said, ‘No.’

“So I asked him to explain it to me: Seemingly, the patient is the one in pain—it’s his foot or his hand. Why are you consulting with random people who are giving their advice solely because they are being paid for their services—shouldn’t you ask the patient first?!

“He said to me, ‘What are you saying? The patient has no understanding in medicine!’

“Nu!’ I said to him. This still didn’t help, and again I said, ‘Nu!’

“I finally had to explain it explicitly: A Yid who lives in that location [...] one may not ask his opinion, and even if he says his opinion, one cannot rely on it. If you do so, you are putting the ‘patient’ in danger—even if the patient himself is pleading with you to follow his advice!”

The Rebbe continued that anyone who is familiar with life under a dictatorship knows that a regular Russian citizen has no awareness whatsoever about the policies of the Kremlin. They are too afraid to even ask about what’s happening in their own police station! In reality, a person outside of Russia who is interested in these issues and reads up on them in the newspapers has a better understanding of the Kremlin than someone who has been living in Moscow for fifty years. The fact that *they* want a public furor is understandable—when it hurts, you scream! But that doesn’t mean we should follow

their advice and knowingly put them in danger.

Confusion:

Addressing the motivation of the Jewish leaders involved, the Rebbe said that some were being put under tremendous pressure, and some were simply uninformed and going with the flow. This was especially true of the young activists, whose passion to help their brethren was commendable, but were being misled by their leaders.

The Rebbe noted the irony that after so many decades, people were suddenly getting involved in an issue in which so many were completely misinformed, many of them fighting for religious rights that they didn’t seem to care about.

There was an Israeli leader, the Rebbe related, who had found himself on an airplane with a Soviet politician. It was during Pesach, and he used the opportunity to speak to him about the lack of matzos in the Soviet Union. After explaining eloquently how the Russian Jews needed to have their religious rights, this Israeli proceeded to nonchalantly partake of the airplane-meal and eat *chametz* on the spot. The Russian was shocked, although “obviously [the Israeli leader] didn’t lack explanations: The Russian Yidden are being forced and he is doing it on his own free will; the Russian Yidden are people from the dark ages, while he is a cultural person—all types of explanations.” The point is, said the Rebbe, that this Israeli didn’t even realize that there was any contradiction—that’s how

After explaining eloquently how the Russian Jews needed to have their religious rights, this Israeli proceeded to nonchalantly partake of the airplane-meal and eat *chametz* on the spot.

comfortable they are with the false life of diplomacy!

The Rebbe said that he knew for a fact that several of those leading the demonstrations had already realized their mistake, but were being put under tremendous pressure not to reveal their true opinion. The Rebbe put out the call to all those involved: Don’t trust me—go demand, with a *tumal*, to be given the true information on the subject. How many people were freed because of the demonstrations? Get them to show you the numbers, black on white! The very fact there are people asking for this information will allow those who are only agreeing to this policy because of pressure to affect a change.

The Rebbe completed the landmark *sicha* on this issue on Yud Shevat 5731 by saying, ה' לי בעוזרי, may Hashem save the Russian Jews from the people who are misguided and trying to help them; ואני אראה בשוואי, then we will be able to figure out how to deal with the enemies, using the same quiet tactics that had worked until now.

The Results of Pressure

Unfortunately, with some notable exceptions, the Jewish leadership was set on the demonstrations (although the foreign policy establishment was, and still is, split on the issue).

They also worked on a “linkage” policy, which would link America’s economic policy with the Russians to their treatment of the emigration issue. This, too, the Rebbe fought, with the same rationale: public pressure and shame was counterproductive and put the Jews in danger.

Their efforts reached their zenith in 5734, when Congress passed the Jackson-Vanik amendment, denying Russia the coveted “most favored nation

status” if they continued to restrict emigration. The result: emigration was cut by two-thirds.

In the following years, President Carter continued to ramp up the pressure on Russia, pushing linkage policies and condemning the Soviets’ human rights record. Within a few years, emigration had almost completely come to a halt.

The Strategy is Proven

At the Yud-Beis Tammuz farbrengen of 5743,⁴ the Rebbe called for the President to apply the American government’s influence on the Soviets regarding the issue of Jewish emigration: that people should be permitted to leave and that they shouldn’t suffer

consequences for applying for exit-visas. The Rebbe emphasized that it should be done quietly (albeit firmly), and without linking it to other matters. Saying that the Soviet Premier’s (relatively) recent appointment presented a unique opportunity, the Rebbe said that everyone with any government influence should set aside all other matters to focus on this issue. Senator Jacob “Chic” Hecht was present at the farbrengen and the Rebbe encouraged him personally to work on the issue.

At the time, United States Ambassador Max Kampelman was working on a breakthrough human rights deal, negotiated with KGB General Sergei Kondrashev. Rabbi Avraham Shemtov met with him just as he was about to get on a flight to Europe and relayed the Rebbe’s message.

Within a month of the Rebbe’s *sicha*, the deal was completed, with the Russians agreeing only on condition that it remained in utter secrecy. George Shultz later wrote that this was a turning point: “Ronald Reagan did not crow... and the Soviets got the message that President Reagan cared about the fate of Soviet Jewry in a nonpolitical way.”

There were other ways that the legitimacy of the Rebbe’s approach was being felt. “About three years later,” Senator Hecht related, “a very important vote came before the U.S. Senate. President Reagan needed my vote to break a tie. The vote was very important to the President. I had been a top supporter of

An Empty Chair?

So you symbolically leave an empty chair at the Seder table, indicating that you await the arrival of the Jews from behind the Iron Curtain.

The empty chair at your Seder will have no effect on the *goy* sitting in the Kremlin. Nothing will come as a result. If you indeed have an unoccupied seat at your Seder, go bring your own son and sit him down at the Seder. Bring him from Greenwich Village and sit him down in the empty seat. After all, he’s your son!

But no, he says. He can’t tell his son what to do. His son wants to be a “hippy” in Greenwich Village and is uninterested in the Seder. Why should he tell his son what to do? He’s a big boy!

But if you have an empty chair at your Seder, instead of leaving it empty and waiting for the Yidden from there [Russia], go around your own block and find a Yid who doesn’t know how to make his own Seder, or doesn’t even know what a Seder is, and sit him down at your table! Teach him how to make a Seder...

(*Shabbos Parshas Tzav 5730*)

President Reagan as I felt he was the best friend Israel had in the White House.

“I met personally with President Reagan and told him of my decision to back him with my tie-breaking vote. I then asked if I might bring up a concern on my mind. President Reagan graciously agreed. I told President Reagan that my late mother was an immigrant from the Soviet Union, and only by the grace of G-d am I standing before you today in the United States Senate. I urged the President to place increased emphasis on the release of tens of thousands of Soviet Jews before the next summit conference. [I said:] ‘Those who are allowed to leave the Soviet Union, Mr. President, should not be just the elderly, but also children, teenagers, doctors

President Reagan gave the list of 1200 names to Soviet President Mikhail Gorbachev at the Reykjavik Conference and spoke of its importance. Within weeks a trickle of Jews began to leave Russia.



LEVI FREIDIN VIA JEM, 9967

SENATOR JACOB "CHIC" HECHT VISITS THE REBBE FOR LEKACH, HOSHANA RABBAH 5747.



JEM 108118

SENATOR HENRY M. JACKSON (LEFT) IN YECHIDUS, 18 CHESHVAN 5735, SHORTLY BEFORE THE DETRIMENTAL JACKSON-VANIK AMENDMENT OF 1974 WAS PASSED.



COURTESY OF THE RONALD REAGAN LIBRARY

SENATOR CHIC HECHT GIVES PRESIDENT REAGAN A LIST OF 1200 RUSSIAN JEWS, SHORTLY BEFORE THE PRESIDENT'S TRIP TO REYKJAVIK, ICELAND TO MEET SOVIET PRESIDENT MIKHAIL GORBACHEV. OCTOBER 7, 1986.

and scientists. All should be allowed the basic human right of freedom.” President Reagan expressed tremendous concern.

“I was President Reagan’s last appointment before leaving for the Reykjavik, Iceland Conference which took place in early October 1986. At that meeting I presented President Reagan with a list of names of 1200 Soviet Jews who had applied to emigrate from Russia. I reminded the President that the numbers could reach in the millions, but this would be a start. I used “quiet diplomacy” as only the President, an aide and myself were in the Oval Office.

“President Reagan gave the list of 1200 names to Soviet President Mikhail Gorbachev at the Reykjavik Conference and spoke of its importance. Within weeks a trickle of Jews began to leave Russia.

“After President Reagan left office... Mrs. Reagan said that



PRESIDENT REAGAN MEETING WITH SOVIET PRESIDENT MIKHAIL GORBACHEV AT THE REYKJAVIK CONFERENCE.

Mr. Gorbachev told them that there were many around him that did not want the Jews to leave Russia and if we made it public, the exodus would stop. President Reagan used “quiet diplomacy” with Mr. Gorbachev.”

The Final Push

“Solidarity Sunday” was one of the most public annual

demonstrations for Russian Jewry. By 5748, it had grown to two hundred thousand people, and in a declassified transcript of the Washington Summit between Reagan and Gorbachev which took place shortly afterwards, one sees quite evidently the Rebbe’s concern: Gorbachev began by saying that “he always appreciated the tact with which the President

Henry Kissinger told him: 'Had we listened to the Rabbi, we would have gotten them out years earlier.'

addressed this delicate issue”, but when Reagan mentioned the huge rally, Gorbachev’s attitude changed. He said that he “would not sit as the accused before a prosecutor,” and they were forced to move on to other matters.

The Rebbe persuaded Senator Patrick Moynihan to cancel the rally the following year. Dr. David Luchins, who advised the senator and brought him the Rebbe’s message, relates:⁵ “Senator Moynihan went into the lion’s den. He went to the leadership of the conference on Soviet Jewry, and told them, ‘Gentlemen, ladies, it’s time to reach out; cancel your demonstration.’ A battle ensued that was somewhat awful. The senator stuck to his guns and did not budge. And it worked. It succeeded. We sent a letter to the Soviets, with fifty seven United States senators signing. That letter was approved word for word by the Rebbe.[...] It was a letter telling the Soviets that we understood that they were interested in revisiting the issue [of emigration] and that if they would show good faith we would meet them partway, and Congress would be prepared to accommodate. This went against the wishes of the political right wing in America, against the wishes of the organized Jewish community.

“The Rebbe was a *daas yochid* throughout the years, holding that demonstrations

were counterproductive, that they were a mistake; both Rabbi Yoshe Ber and Rabbi Aaron Soloveichik deferred to the Rebbe and agreed with him. And in the final analysis, Senators Hubert Humphrey and Pat Moynihan also felt that the Rebbe’s approach was the right one.

“And it worked. Senator Moynihan told me that Henry Kissinger told him: ‘Had we listened to the Rabbi, we would have gotten them out years earlier.’” **T**

1. See *Diedushke* p. 450.
2. For the sichos below, see *Sichos Kodesh* 5731 vol. 1, p. 442-453, 466-474; *Sichos Kodesh* 5730 vol. 1, p. 658-662.
3. See *Diedushka* p. 462.
4. *Hisvaaduyos* 5743 vol. 4 p. 1735.
5. Living Torah program 250, *Lone Voice*

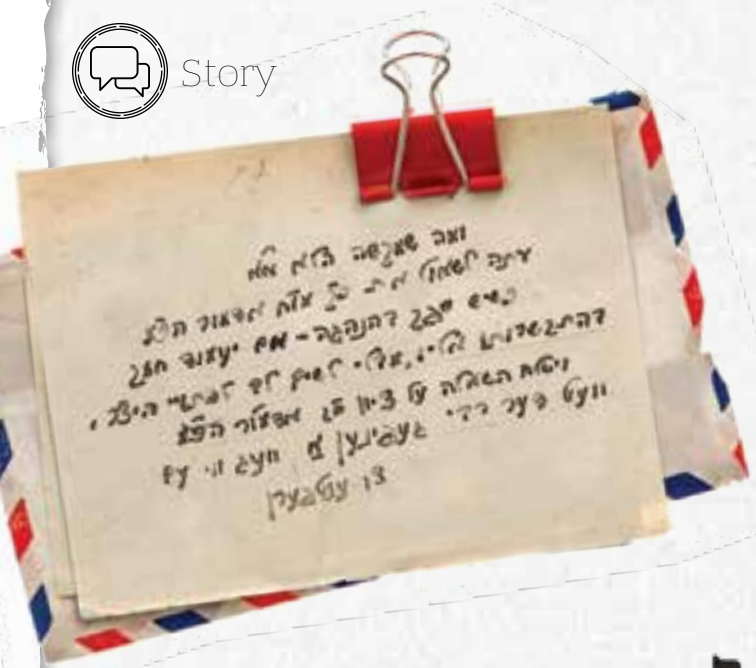


TOP SECRET DOCUMENTS OF THE MEETINGS BETWEEN PRESIDENT RONALD REAGAN AND SOVIET PRESIDENT MIKHAIL GORBACHEV AT THE REYKJAVIK CONFERENCE.



SENATOR PATRICK MOYNIHAN VISITS THE REBBE FOR DOLLARS, 21 ADAR 5750.

CB HALBERSTAM VIA JEM, 429ZT



דער רבי וועט געפינען א וועג...

לזכות שיינא ליבא בת אסתר

Lech Lecha!

AS TOLD BY RABBI NOACH MAJESKY (ACCRA, GHANA)

Several years after our wedding my wife and I were still living in Crown Heights searching for a shlichus. We had explored many options but the various positions fell through at the last moment.

We were both working only part-time in *chinuch* so that we could easily transition out to shlichus, but with a growing family, living in a tiny Crown Heights apartment on the verge of moving was no longer an option.

On Erev Shabbos Parshas Lech Lecha, Zayin Cheshvan, my wife and I went to the Ohel. We wrote to the Rebbe that we both strongly wish to move out on shlichus, however, if the Rebbe wants us to remain in *chinuch* we will accept it *b'simcha*. I then very uncharacteristically requested that we receive a clear sign from the Rebbe how we should move forward.



During our drive home, my brother, Rabbi Yanky Majesky, a shliach in Orlando, Florida, called me. He had seen an email on the Shluchim Exchange about a shlichus opportunity in a foreign country.

“There aren’t too many details in the message, but I figured I’d bring it to your attention.”

A few minutes later, still on the drive home, a friend who I was not regularly in touch with called me.

“Noach, you’re still looking for shlichus, right?”

“Correct.”

“There is a shliach looking to bring out a couple to an African country. I don’t know all the details but if you’re interested I’ll put you in touch with him.”

I was shaken by the speed and intensity of the clear sign I was experiencing and I told him I would call him when I got home.

In the comfort of my apartment I called him back and started to contemplate the few details that were available. “Africa?” I wondered aloud. “I never imagined going out to such a foreign place...”

“Noach, what’s wrong with you? It’s Parshas Lech Lecha and you’re backing away from a shlichus because of the distance and the foreign culture?!” My friend proceeded to give me a good *chassidisher* rebuke.

Little did he know how right he was. I had just asked the Rebbe for a clear sign if we will merit to move out on shlichus, and now that I clearly received it, I was having doubts...

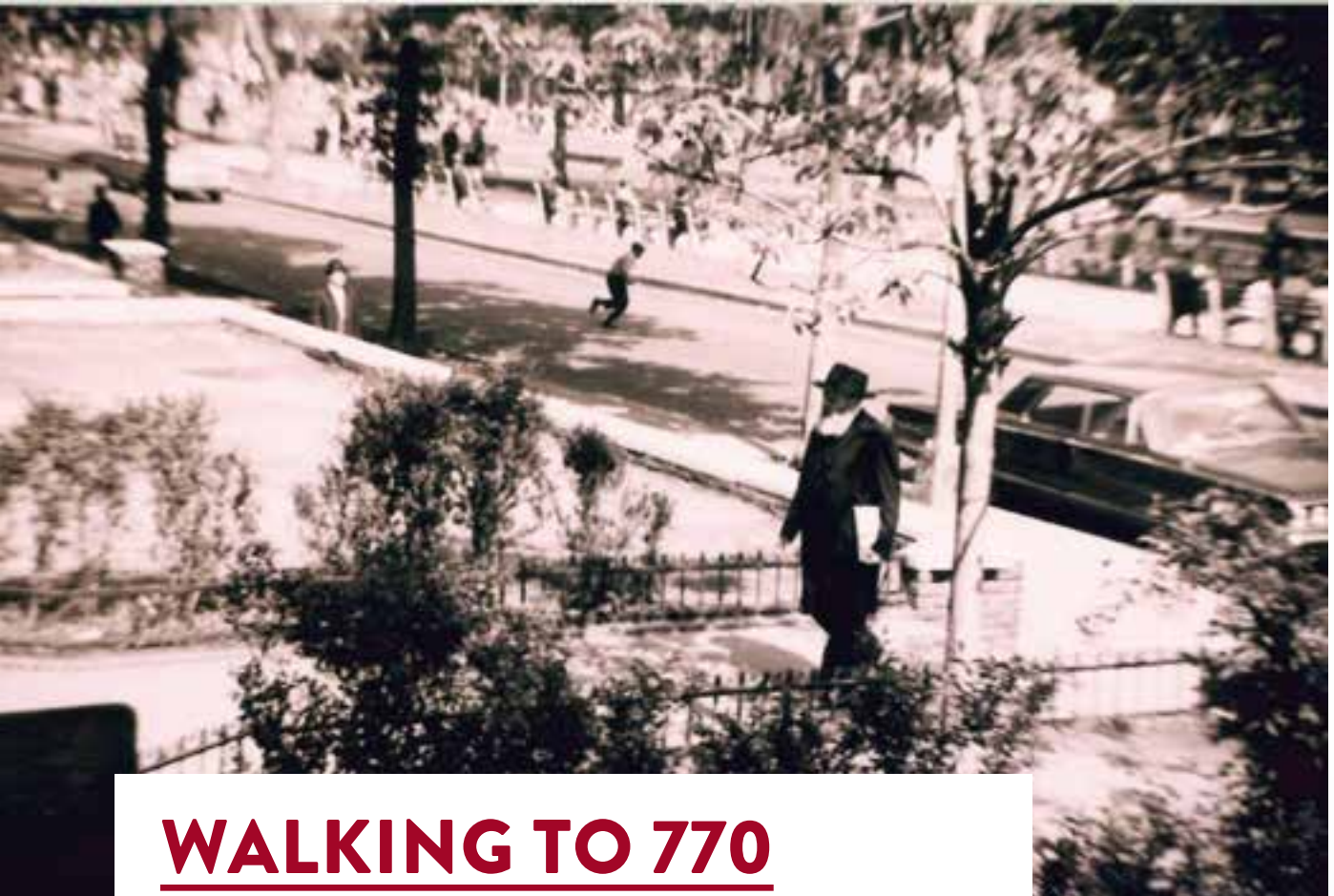
I accepted his offer and during the Kinus Hashluchim we met Rabbi Bentolila, head shliach to Central Africa. Before Chanukah I was already on a flight to Ghana to meet the community, and after a second trip with the family for Pesach, we were officially tasked with making Ghana our *makom hashlichus*. **T**

YOUR STORY

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



לזכות
הרה"ת ר' ישעי' יעקב הלוי
וזוגתו מרת חנה
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חי' מושקא, פעסיל, דבורה,
שרה, שיינא, שיחיו
סאסקינד



WALKING TO 770

Presented are previously unpublished photos of the Rebbe walking to 770, dated some time in the late 5720s—mid-5730s. In the earlier years and through part of the 5730s, the Rebbe would walk to 770 on his own, and wouldn't be driven by car, with some rare exceptions.

People from all walks of life and all ages fondly remember these daily walks, and the warm greeting they would receive from the Rebbe. Many beautiful interactions have been recorded from these walks.

The final picture, taken from the roof of the nearby building (784), depicts the Rebbe leaving 770 and walking towards a waiting car.

