

A Chassidisher *Derher*

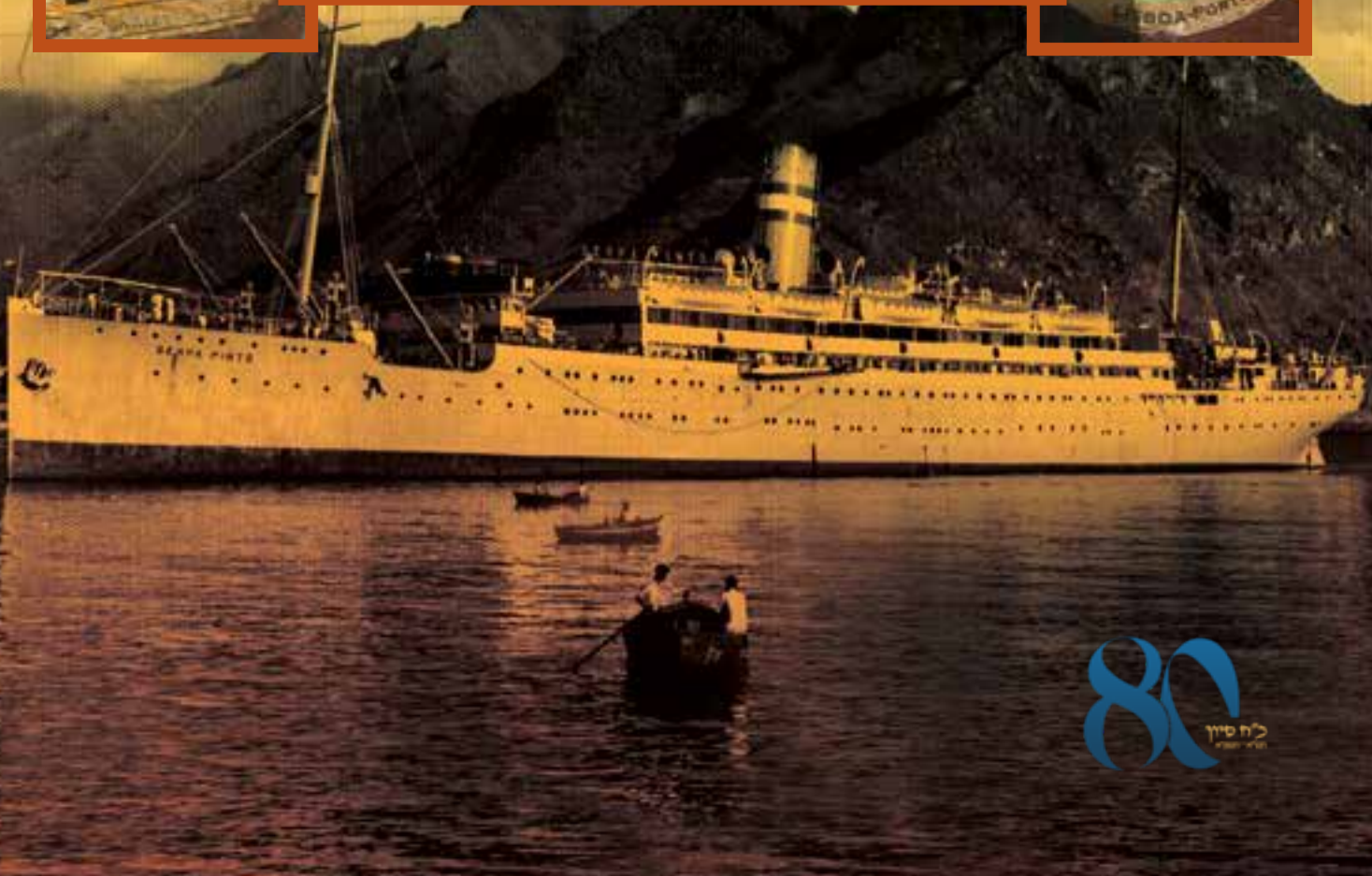
א חסידישער דערהער

תש"א
תשפ"א

80

כ"ח
סיון

MARKING THE REBBE AND REBBETZIN'S MIRACULOUS ESCAPE
FROM WAR-TORN EUROPE TO THE UNITED STATES OF AMERICA,
PROMPTING A NEW ERA IN HAFOTZAS HAMAAYONOS.



80
כ"ח סיון

DO YOU DERHER?

A CHASSIDISHER DERHER

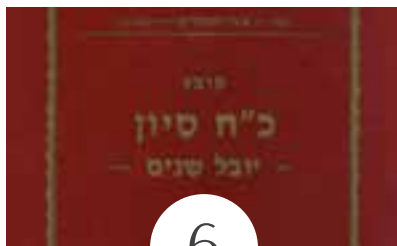
available in stores, or delivered to your door!



» www.Derher.org/subscribe

In This Issue

Chof Ches Sivan - 80 Years



6

Kovetz Chof Ches Sivan

The memorable
celebration of Chof Ches
Sivan 5751—50 Years



8

The Story of 28 Sivan

A comprehensive overview
detailing the story of
the Rebbe and Rebbetzin's
miraculous escape



22

The New World

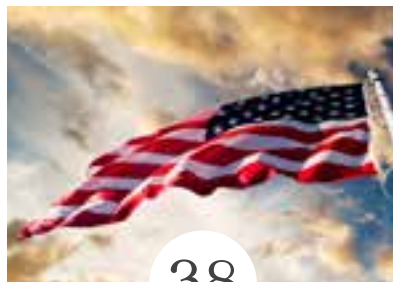
The establishment of
Machne Yisroel, Kehos,
and Merkos L'Inyonei Chinuch—
The start of a "תנופה חדשה"



34

A Perilous Flight

Mapping the Rebbe and
Rebbetzin's journey from war-
torn Europe to safety



38

America's Matan Torah

Chof-Ches Sivan—
Hisvaadus Chassidim



48

Bottom Up

Chof Ches Sivan—preparing
the world for the coming
of Moshiach

On the Cover: Commemorating 80 years since the Rebbe's and Rebbetzin's arrival on US soil, our cover features the Serpa Pinto ship which carried the Rebbe and Rebbetzin to safety. The background displays two stamps found on the trunk that the Rebbe and Rebbetzin traveled with, and the ship's passenger manifest recording the Rebbe and Rebbetzin's name.



A Chassidisher Derher Magazine is a publication geared toward bochurim, published and copyrighted by **A Chassidisher Derher** under the auspices of **Vaad Hatmimim Haolami**.

All articles in this publication are original content.

Vaad Talmidei Hatmimim
Rabbi Tzvi Altein

Publisher
Rabbi Yossi Kamman
Editor in Chief
Rabbi Mendel Jacobs

Director of Operations
Rabbi Levi Kesselman

Administrator
Rabbi Schneur Druk

Circulation and Marketing
Rabbi Mendy Shishler

Photo Research/Editing
Rabbi Mendel Levertov

Editors
Rabbi Mendel Alperowitz
Rabbi Mendel Misholovin
Rabbi David Olidort

Copy Editor
Rabbi Eliezer Zalmanov

Design
Rabbi Mendy Weg

Printed by
The Print House

Contributors

Rabbi Yanky Bell • Rabbi Yossi Bendet • Rabbi Koppel Chaiton • Rabbi Tzemach Feller • Rabbi Levi Greenberg • Rabbi Menachem Mendel Greenberg • Rabbi Mendy Greenberg • Rabbi Zevi Kaplan • Rabbi Levi Katz • Rabbi Levi Levertov • Rabbi Mendy Shemtov • Schabse Soffer • Rabbi Mendel Vogel

Photo Credits

Jewish Educational Media • Library of Agudas Chasidei Chabad

Special Thanks to

Rabbi Mendel Gourarie • Rabbi Chaim Shaul Brook • Rabbi Yosef B. Friedman • Rabbi Sholom Ber Levin • Rabbi Shmuel Lubecki • Rabbi Michael Seligson • Rabbi Elkanah Shmotkin • Rabbi Avraham D. Vaisfiche

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

Submit your questions and comments: (718) 305 6859, Feedback@Derher.org

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

נא לשמור על קדושת הגליון.

A Chassidisher Derher (ISSN 26411059) (USPS 21880) is published monthly by A Chassidisher Derher Inc, 784 Eastern Pkwy. Brooklyn, NY 11213.

Subscription price \$71 a year. Periodicals postage paid at Brooklyn, NY.

POSTMASTER: Please send address changes to A Chassidisher Derher, 784 Eastern Pkwy. Brooklyn, NY 11213.



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



This magazine
has been made possible

לזכות

הרה"ת ר' שלום וזוגתו מרת שרה
וילדיהם ישראל, ריסא, חי' מושקא,
אמונה מלכה, יעקב יהודה, ולאה שיחיו
אייזיקוביץ

בקשר עם יום הבהיר ב"ח סיון
- שמונים שנה -

80 Years of a Revolution

The upcoming Chof Ches Sivan marks 80 years since the Rebbe and Rebbetzin arrived on the shores of the United States, escaping the horrors of war-torn Europe and settling in the “lower hemisphere” — חצי כדור התחתון.

The Rebbe spoke about the significance of this day several times, comparing it in some respects to Tes Adar, the day that the Friediker Rebbe arrived in the United States. It marked a new stage in *hafatzas hamaayanos* by bringing the teachings of Chassidus to the lower hemisphere, as the final step in preparing the world for the *geulah*. In this part of the world, *Matan Torah* did not yet take effect, and it remains our job to perform these final *birurim* in the lowest possible places.

Of course, this day calls for great celebration and gratitude to Hashem for the miraculous salvation and the great new wave of Torah and Chassidus that was revealed in its wake. Let us take a deeper look into the meaning of this new stage and how we can apply ourselves to the story.

Many Chassidim have speculated on the fact that in many ways, the Rebbe followed the path of the Baal Shem Tov in embracing a supernatural approach and allowing for immense *gilui Elokus* to inspire and awaken the Yidden of this generation.¹ (This, in addition to the approach of “Chabad”—that each person toils in a *pnimiusdike* way to inspire themselves from within.)

In a beautiful discussion with a group of college students,² the Rebbe elucidated the role that the Baal Shem Tov played in the history of the Jewish people:

Just before the Baal Shem Tov arose, the Jewish people were struck by terrible tragedies causing many to feel downtrodden and hopeless. The Baal Shem Tov was able to uplift and inspire the Jewish people, showing them how a life of Torah and mitzvos would restore meaning to their lives and give them the answers they were looking for. Likewise, the Rebbe compared this to our time, shortly after the terrible tragedies of the Holocaust when so much of the Jewish nation has been destroyed. It is time to use the light of Torah and mitzvos to inspire and teach, to restore what was lost and awaken our people once again.

The Rebbe offered an example:

An electric lamp can illuminate the room because it is connected to a power plant through the proper cables. The Baal Shem Tov's job was to show every Yid how they can push the right button or turn on the right switch within themselves, connecting their inner "cables" to *Elokus* and turning on the "light" of their own *neshamah*.

When asked what is the job of a Rebbe, the Rebbe referred back to this example and said that a Rebbe finds the switch or the button within each person and allows their *neshamos* to shine.

It is clear then, that the Rebbe sees his objective, and in a broader sense—the objective of us all as members of the *dor hashvi'i*, to awaken the sleeping souls of the Yidden in our generation and teach them about Yiddishkeit. Teach them about Hashem, about the "Aleph-Beis" of Yiddishkeit and connect them with the warmth and the light of the Torah.

At the same time, the Rebbe also focuses on *hafatzas hamaayanos* and spreading the deepest concepts of Chassidus to everyone.

The Rebbe once pointed out that the Mittlerer Rebbe had a remarkable paradox in his *nesius*: His *nesius* began right after a great war [Napoleon's war with Russia], a war that caused the Alter Rebbe and his family to wander away from their home and seek refuge elsewhere. The aftereffects of the war brought destruction to scores of Jewish communities and wreaked havoc on the whole of the Jewish infrastructure of the time. It would seem that a life against this backdrop would leave no room for tranquility and peace of mind.

Nevertheless, the Mittlerer Rebbe busied himself with teaching and spreading Torah. One of the first things he did was make sure that the Alter Rebbe's Shulchan Aruch was published, availing it for study by the general public. And then he printed many *maamarim* of Chassidus and ensured that they were available and affordable for people to obtain. This, despite the fact that the general population was poor and destitute, just getting its bearing and rebuilding after the destruction of the war.

This is a lesson for us as well, the Rebbe concludes. We too find ourselves within living memory of the most recent devastation of the Holocaust, yet we should still busy ourselves with spreading and publishing Torah, especially Chassidus.³

It is amazing to take note of both of these approaches: That of the Baal Shem Tov—a more general strengthening of Yiddishkeit, and that of the Mittlerer Rebbe—spreading and printing Chassidus. Both came to pass, as the Rebbe points out, after major incidents of devastation for the Jewish people, and both are lessons for our situation in the present day.

When the Rebbe arrived in the United States on Chof-Ches Sivan the Holocaust was still raging. And the Rebbe immediately took to both of these approaches: Spreading basic Yiddishkeit with the founding of Merkos L'Inyonei Chinuch and Machneh Yisroel, and spreading Chassidus with the founding of Kehos and Maareches Otzar HaChassidim. Both of these initiatives were headed by the Rebbe himself, and he was involved in the most intricate details of their execution.⁴

This is indeed the great celebration of Chof-Ches Sivan. The Rebbe spoke on this day in 5751*, the 50th anniversary of the Rebbe and Rebbetzin's arrival,⁵ that this day paves the final road towards the *geulah*. This is when Chassidus finally permeates even the lower hemisphere and transforms the whole world to holiness. By coming to the United States and establishing the headquarters of Chassidus Chabad at "770" (the *gematriya* of "פּרצת") the teachings of Chassidus reached every corner of the world in an unprecedented manner. With this, 770 has become the focal point of the Yidden in the time of *galus*, and it is the place where the revelation of the third *Beis Hamikdash* will first occur.

This is the greatest accomplishment of our time. We are so close to the *geulah*, that even small children are begging and asking Hashem—"We want Moshiach now!"—with the purest sincerity. And Hashem will surely answer our prayers and bring Moshiach.

Teikef umiyad Mammosh!

A Chassidisher Derher

יג אייר ה'תשפ"א

שנת המאה ועשרים להולדת כ"ק אדמו"ר

1. See *Editorial*, Derher Teves 5781.
2. 8 Adar 5720, *Toras Menachem* vol. 27, p. 394.
3. *Motzei Shabbos Parshas Vayeitzei* 5739, sicha 1.
4. See *The New World*, page 22.
5. *Sefer Hasichos* 5751, vol. 2, p. 640.



לעבן מיטן רבין



טור 'לעבן מיטן רבין' הוקדש לזכרון ולעילוי נשמת
 ר' שמואל ב"ר יהושע אליהו ז"ל
 ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד
 ת"נ'צ'ב'ה

ע"י בנם
 ר' יקותיאל יהודה
 וזוגתו מרת פעסל לאה ומשפחתם שיחיו
 רוהר

Kovetz Chof Ches Sivan—Yovel Shanah

CHOF CHES SIVAN 5751



The day of Chof Ches Sivan deserves unprecedented commemoration by the Chossid of Dor Hashvi'i. It was on this day that the fraction of the Rebbe's aura known so well to the world throughout the years first began to sprout out in the open. Thanks to the intuition of a few Bochorim, in the later years of the Rebbe's Nesius, this day was added to the Chassidishe calendar—commemorated by the Rebbe (and subsequently by Chassidim) in various ways.

The most memorable celebration of Chof Ches Sivan was undoubtedly in 5751. That year marked fifty years since the Rebbe and Rebbetzin's arrival

in New York in 5701, and in honor of the day, a unique pamphlet was compiled, consisting of the Sichos and Maamorim that had been said or published by the Rebbe in connection with the day. The pamphlet also contained documentation of the Rebbe and Rebbetzin's escape from war-torn Europe and safe arrival in the United States. And to the chassidim's surprise, the Rebbe announced that he personally would distribute the pamphlet to all; men, women, and children.

The following are excerpts of a diary kept by a bochur in 770 at the time.

SUNDAY, THE NIGHT OF CHOF CHES SIVAN

The Rebbe entered the main Shul for Maariv at around 9:50. The Shul was crowded with many guests that had arrived from around the world to be in the Rebbe's presence on this momentous day. Most notable were the groups of shluchim from around the United States and Canada. The niggun "Uforatzta" broke out excitedly among the crowd, and, upon reaching his place, the Rebbe vigorously encouraged the singing.

Throughout the night, Farbrengens were held in 770 and all across the neighborhood to commemorate the auspicious day.

MONDAY, CHOF CHES SIVAN

Today, I heard a lengthy report regarding the newly published "Kovetz Chof Ches Sivan." The booklet was compiled by a handful of Bochorim with the assistance of the members of Vaad Hanochos Hatmimim. Around a week ago, they had written to the Rebbe about the idea and the Rebbe responded (on Chof Sivan), "[do] as Agudas Chabad and Tzeirei Agudas Chabad [say]; may it be with much success." The members of these organizations suggested the material be reviewed by professionals.

On Friday, Chof Hei Sivan, a draft of the publication was submitted to the Rebbe, which included a large introduction detailing the significance and history of the day, and the Maamorim and Sichos that had been said or published by the Rebbe during previous years in connection with the day.

On Sunday, the Rebbe added a date at the end of the introduction, "Erev Chof Ches Sivan," and further instructed that the material be reviewed one more time. Meanwhile, an idea was proposed to also include the synopsis of the Rebbe's activities in America, which is recorded in "Hayom Yom," and the Rebbe agreed.

We also found out that, following Maariv, the Rebbe was going to distribute the Kovetz to everyone.

The Rebbe returned from the Ohel approximately twenty minutes before sunset, and, shortly thereafter, entered the Shul for Mincha. The Rebbe entered the Shul encouraging the singing of "Uforatzta."

Following Mincha, the Rebbe descended from the Bima and received a blessing from Reb Zalman

Gurary, on behalf of all of Anash, in honor of the day. Reb Zalman spoke with great emotion as he referenced the spiritual transformation the Rebbe had orchestrated in the world since his arrival in 5701, and wished the Rebbe immeasurable success in continuing in this direction until the long-awaited redemption. All the while, the Rebbe stood with closed eyes, and, occasionally, seemed to wipe away a tear. It was a most stirring moment to behold!

When Reb Zalman finished, the Rebbe lifted his eyes and said, "There are Kohanim here, let them recite Birchas Kohanim as always." Rabbi Yosef Gutnick then blessed the Rebbe with Birchas Kohanim, after which the Rebbe began a Sichah that lasted a quarter of an hour. Among the various topics, the Rebbe also made mention about the specialty of 770 and its significance in this generation.

After Maariv, the Gabbai Reb Zev Katz announced in the name of the Mazkirus, that since the booklets had not yet arrived from the printer, there would be a short intermission for fifteen minutes. (It should be noted that the Rebbe had spent almost the entire day at the Ohel and was still fasting. It was anticipated that in the meantime the Rebbe would go up to his room and break his fast). The Rebbe smiled broadly and said, "They have announced about an intermission; that would be a waste of time. Instead, we'll make a continuation."

The Rebbe again began with a Sichah, lasting for ten minutes.

At approximately 9:20, the distribution of the Kovetz began. Throughout the three hours of distribution, the Rebbe seemed to be in high spirits—smiling to many passersby, especially children, and blessing all those in need. At 12:02, the Rebbe left the Shul while encouraging the singing of "Uforatzta."

The atmosphere in 770 was indescribable. Many Bochorim and Anash broke out in joyous dancing, while others immediately sat down to study from the new Kovetz, which they had just merited to receive from the Rebbe's holy hand.

Later on, a magnificent Farbrengen came to pass in the main Shul at 770, lasting well into the early hours of the morning—a natural result of the extraordinary events that had just transpired. **T**

The Complete Story of **CHOF CHES SIVAN**





A NEW CHAPTER

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

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

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

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



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

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

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

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

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

WORLD WAR II

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

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

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

BROADER EFFORTS

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

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

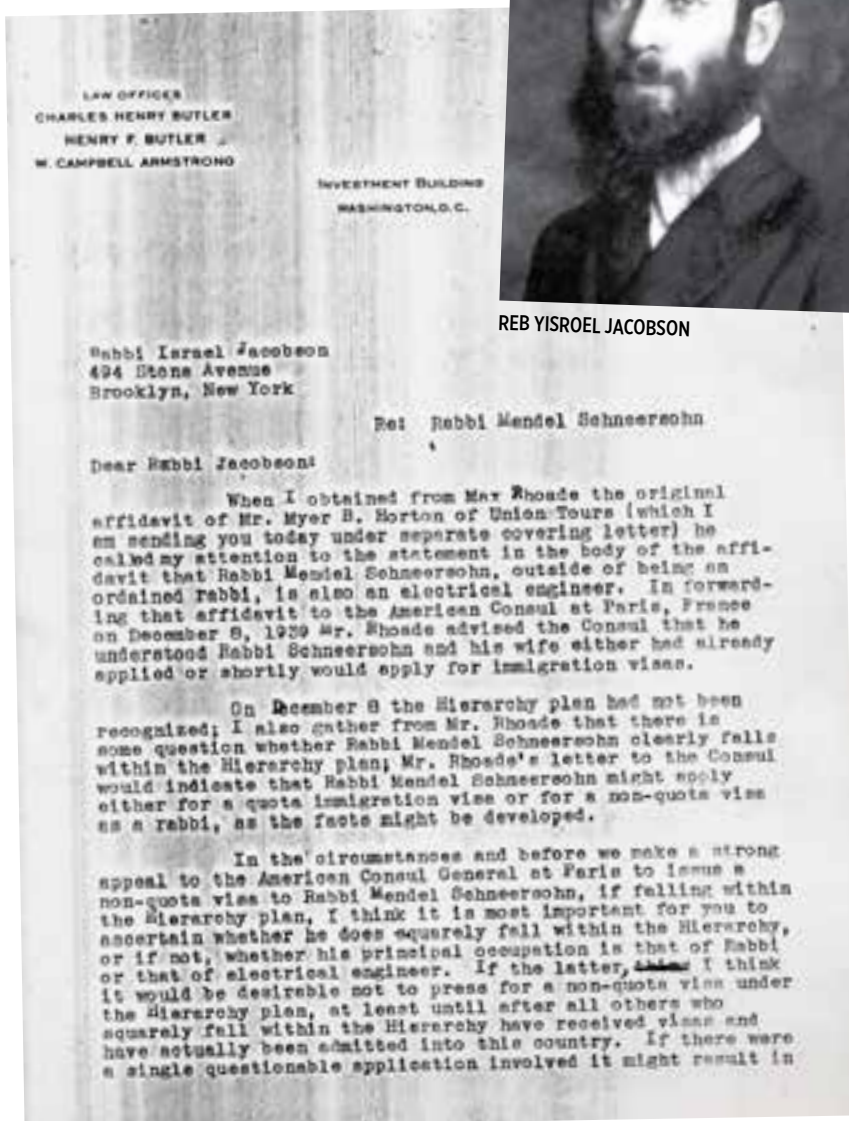
qualified engineer who would be self supportive in the United States. With such a paper in hand, the process to apply for an immigration visa in the American consulate in Paris should have been simple. These applications would generally take half a year to process, so efforts were made to speed up the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

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

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



REB YISROEL JACOBSON



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

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

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

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

THE FRIERDIKER REBBE'S ESCAPE

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

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

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

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

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

THE NAZI INVASION

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

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



THE REBBE IN THE LUXEMBOURG GARDENS IN PARIS.



THE NAZIS MARCH ON PARIS.



ONE OF THE TRAIN STATIONS OF PARIS.

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

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

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

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

and his uncompromising pride in Yiddishkeit was known to many.

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

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

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



JEW/EARLY YEARS

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

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

Mrs. Hadassah Carlebach relates:

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

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

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

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

FLIGHTS ONCE MORE

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

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

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

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

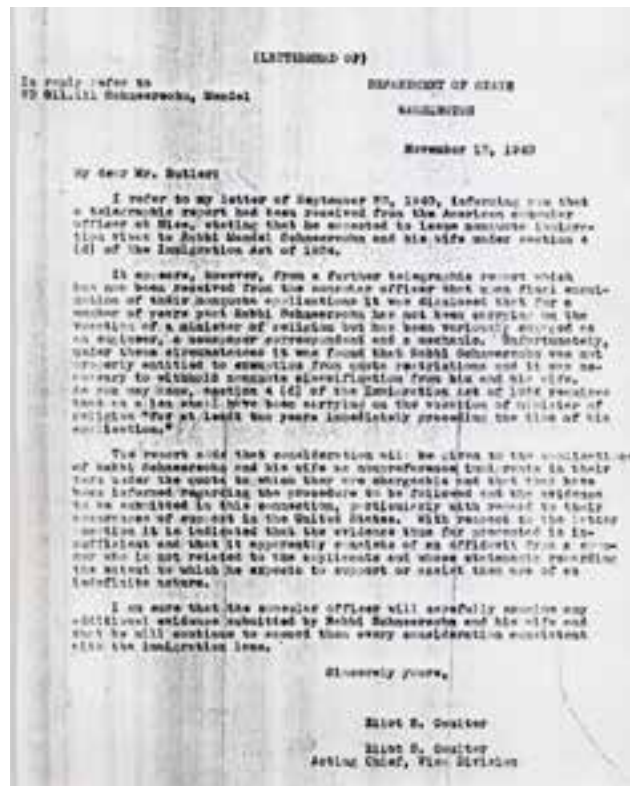
With what seemed to be a “discrepancy” in the application, they refused to grant regular visas as well. The State Department at the time had ordered its embassies to use every possible excuse to delay granting US papers to refugees, and most certainly if the refugees were Jewish.

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

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



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



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



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

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

MORE VISA ISSUES

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

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

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

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

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



JEM/EARLY YEARS

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



JEM/EARLY YEARS

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



JEM/EARLY YEARS

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

impressions about the rescue team's progress:

"My fears have yet to be assuaged."

MARSEILLES

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

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

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

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

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

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

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

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

PORTUGAL

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

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

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

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

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

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

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

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

"MY SON-IN-LAW"

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

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



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



THE SERPA PINTO PREPARING FOR VOYAGE AT LISBON, PORTUGAL.



LIST OR MANIFEST OF ALIEN PASSENGERS FOR THE UNITED STATES

SS *Argo* Sailed from *London* on *May 10, 1941*

No.	Name	Age	Sex	Birthplace	Religion	Occupation	Address	Remarks
1	Rebbe, Yisroel Jacobson	50	M	Poland	Chassidim	Teacher	770 Lexington Ave., New York	
2	Rebbetzin, Chana	45	F	Poland	Chassidim	Homemaker	770 Lexington Ave., New York	
3	Leibel Posner	25	M	Poland	Chassidim	Student	770 Lexington Ave., New York	
4	Dovid Eidelman	20	M	Poland	Chassidim	Student	770 Lexington Ave., New York	
5	Yisroel Jacobson	15	M	Poland	Chassidim	Student	770 Lexington Ave., New York	
6	Chana	12	F	Poland	Chassidim	Student	770 Lexington Ave., New York	
7	Leibel Posner	10	M	Poland	Chassidim	Student	770 Lexington Ave., New York	
8	Dovid Eidelman	8	M	Poland	Chassidim	Student	770 Lexington Ave., New York	
9	Yisroel Jacobson	5	M	Poland	Chassidim	Student	770 Lexington Ave., New York	
10	Chana	3	F	Poland	Chassidim	Student	770 Lexington Ave., New York	

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

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

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

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

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

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

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

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

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

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

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

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

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

HAGOMEL

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

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

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

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

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

Rabbi Fogelman continued:

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

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

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



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

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

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

NEW VISTAS

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

Rabbi Fogelman related:

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

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



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

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

“FOR GENERATIONS”

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

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

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

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

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

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

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

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



LEVI FREIDIN via JEM 271506

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

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

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

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

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

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

IN CONCLUSION

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

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

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

1. For more on the above explanation, see the *sicha* of Chof-Ches Sivan 5751. See also "Bottom-Up", page 48.
2. For a short synopsis of the Rebbe and Rebbetzin's journey, see "A Perilous Flight", page 34.
3. See *Igros* vol. 1 page 14
4. Josef Sungolowsky.
5. In chronological order: *Reshimos* 49, 50, 102-3, 51, 13, and 23.
6. For an overview of the Rebbe's *Reshimos*, see *A Chassidisher Derher*, Tammuz 5775, "A Priceless Treasure."
7. *Igros Admur Rayatz*, vol. 5 page 196.
8. *Ibid* page 206.
9. *Ibid* page 209.
10. *Reshimos* 11.
11. *Igros Admur Rayatz*, vol. 5 page 396.
12. For more on Reb Michael Dvorkin, see *A Chassidisher Derher*, Sivan 5776, "Reb Michael Dvorkin."
13. See "Leben MIitten Rebben", page 6.



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



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 "מ"ח אדמו"ר נשיא דורנו, ביסדו המוסדות המרכזיים "מחנה ישראל", "קה"ת", ו"מרכז לענייני חינוך", ונמשכה העבודה דמוסדות אלו במשך עשר שנותיו האחרונות בחיים חיותו בעלמא דין, ומוסיף והולך יותר (כהציווי "מעלין בקודש") לאחר הסתלקותו, שגם אז "אשתכח כו' יתיר מבחיוהי"..."

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

(Shabbos Parshas Shelach, 28 Sivan 5749)

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



THE REBBE SITS NEXT TO THE FRIERDIKER 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.



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

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

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

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

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

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

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

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

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



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

2915 JEM

Machne Yisroel

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

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

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

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

In addition, the organization orchestrated tactics on many fronts

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

MAZ’HIREI SHABBOS

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

JEWISH SERVICEMEN

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

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

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

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

CHEVRAS MISHNAYOS BAAL PEH

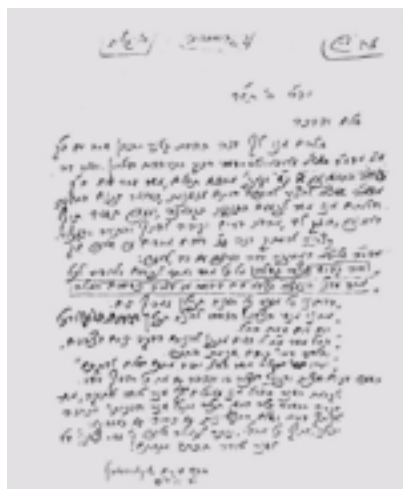
On Acharon Shel Pesach 5702, the Frierdiker Rebbe spoke of the importance of studying and reviewing Torah by heart. “The time we live in is such that we need to [spiritually] cleanse the air with words of Torah...”⁹

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

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

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

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



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

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

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

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

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

CHEVRAS TEHILLIM

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

Dovid Hamelech, and recite the entire Tehillim.

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

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

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

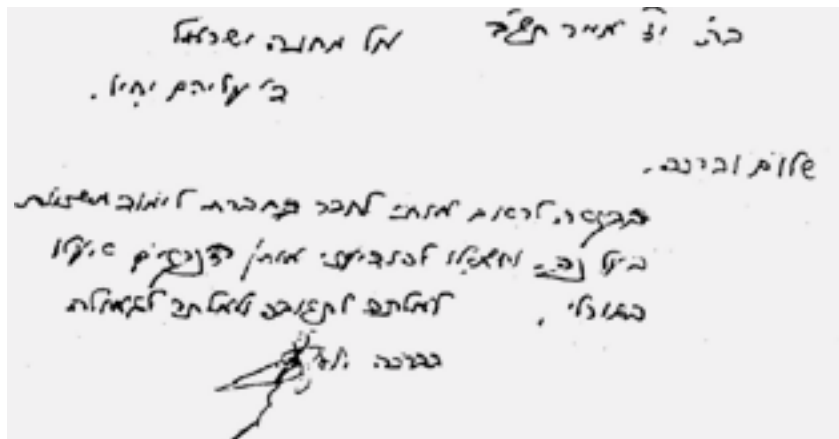
of members to the central Chevras Tehillim in Yerushalayim, asking them to daven on their behalf.

Agudas HaRabbonim

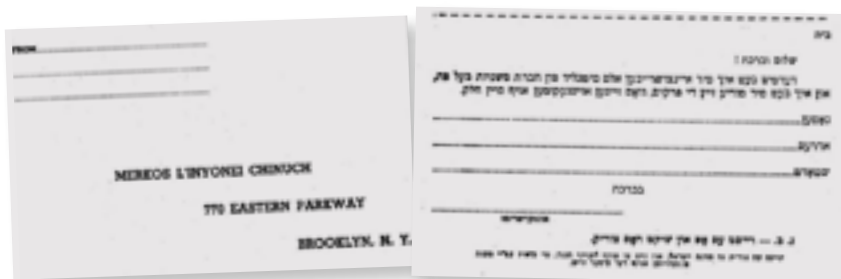
“Although I am not a member of Agudas HaRabbonim, with the permission of all those gathered here and especially the leadership, I'd like to take a few moments of your attention...”

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

(Reshimos choveres 52)



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



SIGN UP CARD TO JOIN CHEVRAS MISHNAYOS BAAL PEH.

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

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



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 Frierdiker 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 תורה ומצוות—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 *seder* and knock on doors, posing as if they were conducting a survey, inquiring as to how many children were in the household and where



JJ HECHT LEADS A RELEASED TIME PROGRAM GROUP.



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 SHLICHIM.

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] *Yiddishe 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 shluchim 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 "SHMUSEN 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...”

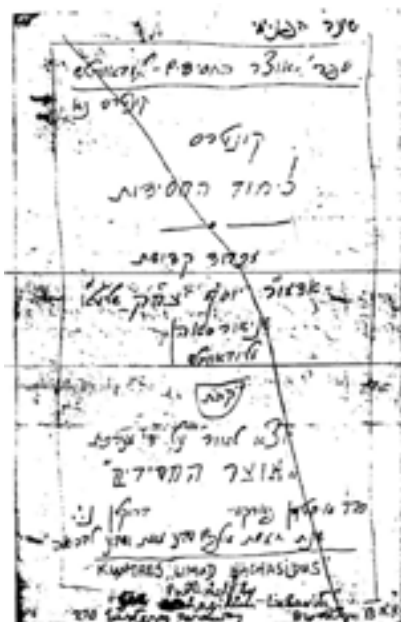
Examining the Rebbe's letters at the time, we begin to get an idea of the extent of the Rebbe's involvement in every aspect of the publishing:

“...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 FRIEDRIKER 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



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'minhag*, *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.

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."



In the preparation of this map, we were greatly assisted by the wealth of information and documents about the Rebbe and Rebbetzin's journey made available in JEM's soon-to-be published book "The Rebbe's Early Years", as well as their film "The Early Years" vol. IV. Our deepest appreciation is extended to the entire JEM team, and in particular to Rabbi Levi Greisman for his personal assistance.



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

Chassidus however, adds yet an additional level, which surpasses the others in importance: A miracle that occurred to one's Rebbe. A *nossi* is as one with all in his generation, as the Rambam writes¹, that the king is the heart of all Yidden. Hence, a miracle that occurred to a *nossi* is of significant importance, surpassing a miracle of one's father.²



In the past, little was said of the Rebbe and Rebbetzin's miraculous escape from war-torn Europe. Even the exact date was not known until the fifth volume of the Frierdiker Rebbe's Igros Kodesh was published, in 5743, in which the Frierdiker Rebbe informs of the good news, in a letter dated "Chof-Ches Sivan 5701."

Even so, Chassidim only started commemorating the day three years later, in 5746, as the date coincided with Shabbos and a *melave malka/farbrenge* was planned. On Shabbos afternoon the Rebbe held the usual *Shabbos Mevorchim* farbrengen, in which he spoke of the day publically for the first time, calling it the dawn of a new era in *hafotzas hamayonos*.

In between the sichos, Reb Meir Harlig approached to notify the Rebbe of the farbrengen in honor of the Rebbe's

rescue. With a glowing smile, the Rebbe corrected Reb Meir, adding "איש וביתו", implying that the Rebbe and Rebbetzin's escape. With this, the Rebbe gave Reb Meir a bottle of *mashke* for the farbrengen.

From then on, Chof-Ches Sivan was marked by Chassidim worldwide as a day of celebration, with farbrengens and *hachlotos tovos* relating to *hafotzos hamayonos*. From 5747 on, the Rebbe was *magia* a maamor in honor of the day, and in 5751, distributed to men, women, and children the "Kuntres Chof-Ches Sivan 5751," which was published in honor of the 50th anniversary of the Rebbe and Rebbetzin's escape.³



Only recently were the precise details of the Rebbe and Rebbetzin's miraculous journey discovered. They display the magnitude of the continuous miracles resulting in the Rebbe and Rebbetzin's ultimate escape.

Presented here is a map, outlining their travels as they escaped the Nazis י"ב, always remaining one step ahead of danger, eventually reaching the shores of the United States, generating an unprecedented thrust in *hafotzos hamaayonos*.

1. Hilchos Melachim 3:6.

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

3. See "Leben Mitten Rebben" page 6.

1. PARIS, FRANCE

KISLEV 5700: As the efforts to rescue the Frierdiker Rebbe were being completed, focus shifted to his family. Intense efforts were headed by the Frierdiker Rebbe to lobby the US State Department to grant the Rebbe and Rebbetzin visas to enter America. But the State Department was hesitant to supply them, delaying the process for months, and time was running out...

2 IYAR 5700: The Nazis defeated the French army and invaded France. It was only a question of time before their troops would march upon Paris. But escape was almost impossible; the train stations were flooded with tens of thousands of people seeking to flee, with insufficient transportation for the multitudes. In a stroke of good fortune, an army official supplied the Rebbe with the prized train tickets out of Paris.



7. BROOKLYN, NEW YORK

28 SIVAN 5701: After a perilous 12 days at sea, the *Serpa Pinto* finally arrived on US soil, docking at Pier 8 in Staten Island. From there, the Rebbe and Rebbetzin boarded a ferry to Manhattan, where they were greeted by a large delegation of Bochorim and Chassidim, sent at the behest of the Frierdiker Rebbe. From there, they were taken to their final destination, 770 Eastern Parkway; the new seat of the Lubavitch movement.

Within no time, a fresh aura was felt. New programs were coordinated to teach and spread Yiddishkeit to American Jewry. In the ensuing months, the Rebbe assumed leadership of the three organizations *Merkos Linyonei Chinuch*, *Machne Israel*, and *Kehos Publication Society*. These new efforts propelled the revolution in *hafotzas hamaayonos* embodied by *dor hashvi'i*. The revolution that began on Chof Ches Sivan.



6. THE SERPA PINTO SHIP

17 SIVAN 5701: The Rebbe and Rebbetzin boarded the *Serpa Pinto*, for a perilous journey to New York.

Even once on the boat, they were not completely safe yet. Danger was lurking throughout the 12 day journey, as Nazi submarines lie in ambush awaiting escaping boats, torpedoing the ships on sight. Upon leaving European waters, the Rebbe sent a telegram to the Frierdiker Rebbe, informing that the primary danger has passed.

NAME	AGE	SEX	RELATIONSHIP	DATE OF BIRTH	DATE OF ARRIVAL	DATE OF DEPARTURE	DATE OF RETURN	DATE OF DEPARTURE	DATE OF RETURN
REBBE	57	M	Head of Family	1874	1941	1941	1941	1941	1941
REBBETZIN	54	F	Wife	1887	1941	1941	1941	1941	1941
...

2. VICHY, FRANCE

EREV SHAVUOS, 5 SIVAN 5700: The Rebbe and Rebbetzin escaped Paris on one of the last trains out of the station, just three days before the Nazi troops arrived in Paris. By then it would have been too late to escape. Vichy served as a safe-haven, as it was still formally neutral territory, not controlled by the Nazis.

With time however, it slowly became apparent that the Vichy government was just as anti-Semitic as the Nazis themselves, acting as a puppet-government for the Nazis. After just twelve weeks, the Rebbe and Rebbetzin were compelled to be on the run again.



5. LISBON, PORTUGAL

SIVAN 5701: Few passenger ships were making the voyage between Europe and America, and only three from Portugal, a greatly insufficient number to accommodate the hundreds of thousands seeking refuge. The Rebbe and Rebbetzin's tickets came from an unexpected source. Rabbi Mordechai Bistritsky, who was living in America, bought tickets for his parents-in-law in Europe, but they were unable to obtain the necessary papers to escape. Hearing of the Rebbe and Rebbetzin's plight, and with extra tickets in hand, he passed them on to the Rebbe and Rebbetzin.

3. NICE, FRANCE

AV 5700: Nice, which was controlled by Italy, became the next home for Vichy's Jews escaping persecution. Meanwhile, an application for a non-quota visa⁴ for the Rebbe and Rebbetzin was submitted, but a conflict with the submission from earlier that year⁵ delayed the process, further postponing their journey. At this point, the Rebbe suddenly moved his application from the US consulate in Nice to the consulate in Marseille. Finally, after months of intense efforts, good news was reported to the Rebbe.



PHOTO: JEM/THE REBBE'S EARLY YEARS

4. At the time, the US government only allowed a limited amount of visas to be granted to foreigners. As the chances of receiving such visas were extremely slim, the Rebbe and Rebbetzin at this point applied for a 'non-quota visa,' a special program granting visas independent of the limit set in place for the standard visas. The Rebbe was eligible for the non-quota visa as he was a rabbi, serving the greater public.

5. The original application for a quota visa had the Rebbe listed as an engineer, whereas on the subsequent application for a non-quota visa he was listed as a rabbi. This apparent conflict delayed the process considerably.

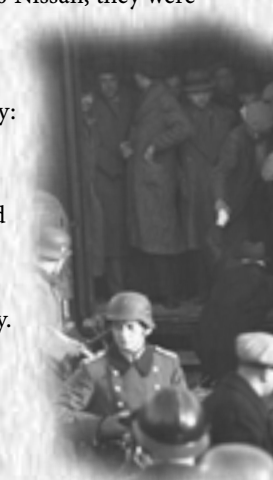
4. MARSEILLE, FRANCE

14 TEVES 5701: The Rebbe was notified that together with the Rebbetzin he should make the trip to the US consulate in Marseille, to discuss their case. Finally on 20 Nissan, they were notified that they would receive their long awaited visas to freedom.

But an additional obstacle stood in their way: The only ships leaving Europe were from Portugal, as it was a neutral country in the war. But to travel to Portugal, the Rebbe and Rebbetzin had to first acquire transit visas. One month later, on 27 Iyar, they finally received this visa, opening the door to safety.



PHOTO: JEM/THE REBBE'S EARLY YEARS



America's Matan Torah

AGE-OLD VALUES
REPURPOSED





This month, we mark a historic date.

This Chof-Ches Sivan marks 80 years since the arrival of the Rebbe and Rebbetzin to the shores of the United States. The Rebbe explained that this day commemorates much more than the Rebbe and Rebbetzin's personal deliverance from the hands of the Nazis. It marks the beginning of a new era and a new stage in *hafatzas hamaayanos*.

To get a better grasp on what that means and to understand how it is relevant to us, we sat down for a farbrengen with Rabbi Yosef Yitzchak Gourarie of Yeshivas Lubavitch Detroit, and noted author, lecturer and Chabad.org editor, Rabbi Tzvi Freeman.



The New Mission

Rabbi Gourarie: There is an interesting saying that was once popular among Chassidim about the state of spirituality in America:

“*Matan Torah* didn’t occur in *Chatzi Kadur Hatachton*, in the lower hemisphere of the world” (Eretz Yisroel being the center of the upper hemisphere).

The Rebbe repeated this concept on a number of occasions, including in the famous *sicha* of Chof-Ches Sivan 5751.¹ Among the Rabbeim, it seems to have been first mentioned by the Rebbe Rashab.²

What exactly does this mean? Obviously this is not about the literal location of *Matan Torah*; it clearly means something more than that. It also doesn’t mean that Torah does not reach the Americas and that we are somehow not obligated to fulfill Torah and mitzvos once we cross the Atlantic Ocean. Clearly, there is something far deeper meant.

First, let us examine what *Matan Torah* is all about.

Chassidus tells us that *Matan Torah* is not just the moment we received the Torah. After all, the *Avos* observed Torah as well. Rather, *Matan Torah* was the moment of connection between spirituality and physicality. It was the moment we received the power to draw *Eloku*s into this world. To use the most common *mashal*, it gave us the ability to bring holiness into the animal’s skin that is tefillin. This was *Matan Torah*’s accomplishment.

However, there seems to be a caveat: Did *Matan Torah* actually bring *Eloku*s everywhere? Did the world reach a state where all the nations serve Hashem? Clearly

not! Had that been the case, Moshiach would have been here long ago.

Obviously, even after the great effect of *Matan Torah*, there is something it did not accomplish. Even though we received the power to draw holiness into this world, it does not compare to the final stage: the actual coming of Moshiach.

To use Kabbalistic terms: At the time of *Matan Torah*, we had elevated 202 *nitzutzos* of the total 288 that we are obligated to collect. In the elapsed time since then, our job has been to finish that process in its entirety and bring *Eloku*s everywhere, to every place in the world, and to every person’s state of being — thereby collecting the final 86.

In the millennia since *Matan Torah*, we have had new revelations that brought us closer to that goal. The revelations of Kabbalah by the Arizal, Chassidus by the Baal Shem Tov and Chassidus Chabad by the Alter Rebbe, were all stages in the final revelation — the coming of Moshiach.

The final stage, the Rebbe explained in Basi Legani 5711, is our generation, *Dor Hashvi’i*. Our mission is to complete the *avoda*, to bring the *Shechina* down to the lowest level, and thereby bring Moshiach.

But what exactly is different about our generation’s mission?

Weren’t Chassidim of all generations aware of the goal, as told to the Baal Shem Tov himself — to bring the wellsprings of Chassidus to the furthest *chutza*, and bring Moshiach?

The Final Stage

Interestingly, Chassidim did not always understand *chutza* the way we understand it today.

In the Rebbe Rashab’s *sichos*, *chutza* refers to *sechel enoshi*, the human intellect. The concept of *hafatzas hamaayanos* was seen in terms of the human experience. A person’s heart might be warm to Yiddishkeit but his cold and dry intellect can be very distant, and the goal of Chassidus Chabad is to infiltrate this last stand in the human being and conquer it for *Eloku*s.³

In describing the new stage that began upon his arrival, the Rebbe used the words “tenufah chadasha.” These words indicate that an entirely new stage had begun.

From that perspective, even a G-d-fearing Jew who doesn't learn Chassidus is the greatest *chutza* possible! But from the beginning of the Rebbe's *nesius*, he demanded that we reach a much farther *chutza*, bringing *Eloku*s to every corner of the world, to Jew and non-Jew alike.

America, especially 80 years ago, was not only distant from Yiddishkeit due to its location. America had a unique *kelipa*; the state of Yiddishkeit was far worse than in the old country. So, the *chiddush* of our generation is that we, in the final stage before Moshiach, bring the *Shechina* into the lower hemisphere, both in concept and in location.

The connection between this *avoda* and the coming of Moshiach is quite obvious. The idea of Moshiach, as Chassidus explains, is to make the world a dwelling place for Hashem. As the Navi says, וראו כל בשר יחדיו, all people of the world will serve Hashem in unison.

In the first *maamar*, Basi Legani, the Rebbe made it very clear that this was exactly our mission. Until that moment, while much of the work had been done, *Eloku*s still had not reached the lowest level, the lowly *aretz*. This was the unique mission of *Dor Hashvi'i*.

But this did not exactly begin on Yud Shevat.

The Revolution

If we go back to *Matan Torah* for a moment, you will see that it also took place in stages.

Before *Matan Torah*, the early *tzaddikim* mentioned in Basi Legani brought *Eloku*s "*lemata*," closer and closer to the world. True, it remained in spiritual form — Yaakov's *maklos* didn't become holy like *tefillin* — but they did bring down the *Shechina* to a certain extent. At the same time, after *Matan Torah* the Yidden still lived in the desert and there were a variety of mitzvos that they could not fulfill until they reached Eretz Yisroel. In other words, the main event of *Matan Torah* did not take place in a vacuum; it was accompanied by 'before' and 'after' stages.

It is fair to say that the same is true for the *Matan Torah* of the lower hemisphere. There were many significant moments throughout the generations of Chassidus and in *Dor Hashvi'i* in particular, but they were all parts of the process. The main event was Chof-Ches Sivan.

In describing the new stage that began upon his arrival, the Rebbe used the words "*tenufah chadasha*."⁵ These words indicate that an entirely new stage had begun. Indeed, shortly after the Rebbe's arrival, the Frierdiker Rebbe instructed him to lead the three new institutions, Merkos, Machane Yisrael and Kehos, which revolutionized the way *hafatzas hamaayanos* is viewed.

Until that day, the focus was limited to establishing yeshivos to draw in Jewish children. But the Rebbe initiated activities that reached much further. The Rebbe's initiatives were directed towards Jewish children who were not going to attend Jewish day schools. Talks & Tales⁶ and Mesibos Shabbos⁷ were among many activities directed to individuals who were much further from Yiddishkeit. As the years progressed, the Rebbe began more and more initiatives that reached beyond the Jewish world. Examples like Sheva Mitzvos,⁸ Moment of Silence, and many other initiatives, focused on the furthest *chutza* imaginable. And that all began on Chof-Ches Sivan.

In the Lion's Mouth

Rabbi Freeman: There was once a lion who had a thorn stuck in his throat. Knowing that the animals of the jungle feared him, he announced that whoever pulled it out would be handsomely rewarded. A bird with a long beak plucked up the courage, stuck her head into the lion's throat and pulled it out.

"What is my reward?" she asked the lion.

"Go tell all the other animals," the lion replied, "that you stuck your head into the throat of the lion and came out alive. That will be your reward."⁹

This is a famous parable about the various exiles the Jewish people have undergone. Despite the persecutions, we've



JEM102840



always come out stronger. In fact, according to Chassidus, we are *mevarer* the specific character of that country and we adopt it for *kedusha*. Chassidus explains on the verse “*Vayehi beshalach Pharaoh*,” that when we left Mitzrayim, we took its strength along with us. That is our task in every *galus* — to capture the power of that place and to elevate it. America is the Mitzrayim, the superpower of our day, and our job is to transform that power and to raise it to *kedusha*.

Eighty years ago, this continent was known as a place of assimilation, where Jews flung off the yoke of Torah and mitzvos. After two or three generations, Jewish children would have absolutely no knowledge of their Yiddishkeit. They literally entered the lion’s mouth. On the other hand, America was known as a place to get things done. In Europe, people feel much more limited by convention; they aren’t as quick to change existing methods. In America, you have the freedom to do whatever you want, and people are open to change.

On Chof-Ches Sivan, the Rebbe set out to harness the very power of America and use it to bring holiness to America itself—and by extension to the whole world.

The Rebbe would always say that Moshiach should come “*lemata me’asarah tefachim*—under ten handbreadths.” In other words, Moshiach needs to be a literal reality; it needs to become a part of our lowly world. In Kabbalah terms, in order to reach *atik*, you need to go down to *malchus sheb’malchus*. To bring Moshiach, you need *hisyashvus*. Torah and mitzvos need to become normal in the reality that we live in and it shouldn’t seem like a foreign import. True *dirah betachtonim* is when Torah and mitzvos have a “native” feel to themselves

...Not to recreate a replica of the town of Lubavitch in America. It was to reapply the core principles of Lubavitch in America.

— it should smell, look and feel like it is “made in America.”

Yiddishkeit, Made in America

The Rebbe could have easily created a small corner in America where we would daven the entire day and ignore the rest of society, by transplanting and recreating an exact replica of Chassidus in Europe. Instead the Rebbe took the American attitude and incorporated it. The goal wasn't to recreate a replica of the town of Lubavitch in America. It was to reapply the core principles of Lubavitch in America. As the Rebbe would quote the Midrash, “When you come to a town, follow its custom.”¹⁰ Do it the American way. And indeed, the resulting expansion was incomparable to what was accomplished in Europe.

Many of the *mitzvoim* express this exact idea. The Rebbe's Lag Bomer parades and public *mitzvoim* had a very clear function — to demonstrate to America that you could be Jewish and unafraid, and be unabashed about your Yiddishkeit on the street. Go light a big Menorah in front of city hall. Not only is it totally normal, it's even part of what America stands for — as a country founded on the belief in Hashem.

Another example where we see an expression of ‘transformation’ in America is evident in the fact that the Rebbe chose to send shluchim from America to Eretz Yisroel. He didn't take Israelis who had spent years in 770; it was specifically American born kids — not because they were bigger *talmidei chachomim* but because they knew how to get things done in the American style, and indeed, they were very successful.

In general, the Rebbe always insisted that matters of *hafatza* be big and beautiful. In one *sicha* at a Purim farbrengen, the Rebbe said that the lesson from Achashverosh's *seudah* is that when you need to do something, you need to do it big and grand. That is definitely an “American *birur*.”

Some of these concepts don't seem so unique in our day, but somehow, they

weren't possible in previous generations. In earlier times, although Yiddishkeit was taken for granted within the *shtetl* of the Jewish community, it didn't reach out beyond their borders. Specifically in our generation, where we've been pushed out of the *shtetl* and forced to rethink the way we approach everything, we are able to go back to the very essence of Chassidus and live according to its most profound ideals — while also bringing it to the entire world. This is the ultimate *chutza*.

In Our Own Lives

This concept is not only about where we bring Chassidus, but also *how* we bring Chassidus.

In the *maamar* of *V'tah Tetzaveh*, the Rebbe draws a distinction between the *avoda* of previous generations and the *avoda* of our times. Many of our grandparents in Russia lived a life of utter self-sacrifice, where every mitzvah was a struggle. It was a revelation of the *etzem hanefesh*. However, there was one shortcoming: It wasn't *b'hisyashvut*, it wasn't accomplished in a settled way. The Rebbe pointed out that when many of the Russian Chassidim settled in America, their *mesiras nefesh* evaporated. Our task, the Rebbe explained, is to bring *Elokus* downwards, in a settled and permanent way.

In my reading, that means “making Chassidus seem normal.” It should be seamless. The *darkei haChassidus* should seem expected to be a part of our life in this society. That means we cannot just transplant Chassidus from a previous generation; it needs to be tailored for the needs and styles of the new one.

The Mittlerer Rebbe explains in *Toras Chaim*¹¹ that the children born in each country receive their vitality through the *sar* of the country. Chazal famously said¹² that Hashem spread us among the nations “*kidei lehosif aleihem geirim*—in order to bring in new converts.” But how many new converts have we brought in? The Mittlerer Rebbe explains that the children born in the new country, being that they receive the *shefa* of that land, are considered *geirim*.

So the unique *avoda* of each country is different, and with it, the method of education. This is especially true of the *chatzi kadur hatachton*, the lower hemisphere. The fact that it is an entirely different hemisphere indicates that it is profoundly different from the upper one. So we definitely can't bring up our children in the same fashion as the old country.

American culture is profoundly different from the culture among Chassidim in Eastern Europe. As the Friediker Rebbe once told Rabbi Sholom Ber Gordon, "You can't tell American Jews to do anything, but you can teach them everything."

Take *kabbolas ol* for an example.

Let's say a Chossid comes from Russia and tries to raise his children with the Russian method. If the child will ask, "Why should I do x, y, and z?" the Chossid will answer, "Because you must."

Obviously, that answer won't go over very well in America. In a different culture, questions may have been unthinkable, but in America, you won't be able to get away with pushing away someone's questions just by asserting your position. In truth, this change has been evident for several generations, going back even 100 years, but in our days it is even more evident.

In a previous generation, *kabbolas ol* was a punchline of a bigger story. A child grew up in an atmosphere of Torah and *yiras Shamayim*. Yiddishkeit was considered life itself. But, the *mashpia* would tell the student, don't do your *avoda* only because you enjoy it; do it with *kabbolas ol*.

In today's America, *kabbolas ol* has a very different connotation. A kid might want to watch TV, play video games, be involved in sports and sit on his smartphone all day. But the parent or teacher tells him, no. You can't do all those things. Why, you ask? Don't ask questions. Do it with *kabbolas ol*.

The terminology is the same — *kabbolas ol*. But the actual implementation — and impact — is profoundly different.

Kabbalos ol needs to be presented as a life-mission. It's the message that you do not live to fulfill your own selfish needs,

Chassidus is telling the person: You are in full control over your mind. You can decide what enters and what doesn't.

rather, you were placed in this world with a much broader mission. Hashem gave you a *neshamah* and has a mission for you to fulfill to change the world for the good.

This is not a boring and meaningless answer. It actually provides meaning in the context it is being used. The questioner will now be more enthusiastic about the pursuit to be a true Chossid.

This was the Rebbe's approach with Tzivos Hashem. When faced with a question, "How do we instill *kabbolas ol* within American children?" the answer wasn't, "Just tell them they need to do it." The answer was, instill them with a sense of pride, a sense of purpose, and make it belong to them. When a child is instilled with a mission and with the knowledge that he is part of an army with a broader mission, it gives him a whole new sense of purpose.

Take another example: Imagine a young *bochur* coming to his *mashpia* with questions that are bothering him, and the *mashpia* answers, "What you need is *hesech hadaas*. Just ignore those questions and they will go away."

Today, the whole world is out to grab your mind. They give you free stuff in return for open access to your mind to manipulate what you're thinking about. If a *bochur* complains that he cannot concentrate, the answer cannot simply be *hesech hadaas*.

We need to go back and remember the core meaning of *hesech hadaas*. Termed better, it means, "Fill your mind with *osios*." Make sure that there are Torah concepts that you understand and know by heart, whether a *perek Tanya*, *Mishnayos*, a *maamar*, or anything for that matter, "so that at all times and in all places he will be able to think and utter the holy letters of

Torah,” as Hayom Yom says. *Hesech hadaas* means that you learn to take control of what is in your mind and use your brain to its true capacity.

Now, that is a much more empowering message than “ignore it.” Chassidus is telling the person: You are in full control over your mind. You can decide what enters and what doesn’t. Create for yourself an arsenal of equipment — *Torah baal peh* — that will allow you to assert yourself in your own brain.

There can be three impediments to carrying this out. One, if you don’t understand what is going on in your mind. Two, if you don’t understand the power that you have. And three — if you have nothing to think about!

I once spoke to *semicha bochurim* about this, and one fellow blurted out, “You can’t control what you think!” Chassidus doesn’t agree; it really does provide the tools to control your thought.

Bittul is a similar issue. A Chossid has to learn *bittul*. So a *bochur* sits at a *farbrengen* and the *mashpia* tells him, “*Du bist gurnisht!* You are nothing! The world is not about you!”

In America, we’re speaking to a 15-year-old kid whose major concern in life is the acne on his face and how he can get the *chevra* to believe that, nevertheless, he’s a cool dude. Because he’s sure that he’s not. He doesn’t feel successful in learning Gemara, he’s not the ultimate Chassidische *bochur*, and so he feels he must be really rotten.

Obviously, by telling him, “*Du bist gurnisht!*,” we’re not being helpful.

So, in a beautiful *maamar*, one of the last to be *mugah*, V’Dovid Avdi 5732, the Rebbe explains *bittul*. *Bittul* is the capacity to get beyond yourself, to transcend yourself. And it’s rooted in the very core of the soul. Because you are a *real something*—you’re not just *about something*—therefore you have the capacity to get beyond yourself.

That’s magnificent. It’s uplifting and encouraging. Who wouldn’t want to achieve that?

In other words, the teachings of Chassidus are timeless. However, they need to be applied within the context of each situation. If the *kelipa* of America is different from Russia, we need to strip away the layers covering those concepts and return to the core idea. And when we do that, the results are much richer.

A Loftier Generation

Rabbi Gourarie: In many of the Rebbe’s *sichos*, it is clear that he saw our generation in a unique light; as a generation with special spiritual *koach*.

For example, the Rebbe once repeated the famous story of the Rebbe Rashab, where he cried to the Tzemach Tzedek that he doesn’t see a revelation of *Elokus* like Avraham Avinu. The Rebbe said on that occasion that in our day, we can raise a child in such a holy manner that he will cry for not seeing *Elokus*. He will consider it more important than *gashmius*.¹³

Think about that for a moment. The Rambam writes that we educate children with candy, because they are too young to appreciate spirituality. But the Rebbe said that the nature of people has changed. In the days of the Rambam, children were closer to materialism. But in our generation, a child is naturally inclined to *ruchnius*, and if he doesn’t receive his *ruchnius*, he cries.

How does our *teva* suddenly change? Why are children suddenly different from previous generations? In the Rebbe’s own words, “This story revealed a new level in *chinuch*, especially after it was retold by the [Friediker] Rebbe.” In other words, the *Shechina* has arrived down here, in our world, and who brought it here? The *tzaddik* of the generation — the Rebbe.

The Rebbe spoke about another similar point on Chanukah 5746*. At that *farbrengen*, the Rebbe spoke about the Baal Shem Tov’s teaching that Hashem constantly recreates everything in the world,¹⁴ and explained that it is essentially already written in Rambam: In the first *halacha*, he writes that Hashem is “*mamtzi*

kol nimtza—he creates all creations” — in present tense!¹⁵

The point the Rambam makes is that every person in our generation has the ability and the obligation to see Hashem’s hand in everything, to see “*koach hapoel binifal*,” because it is a *halacha* of Torah which applies to all equally, not only to those who learn Tanya or are followers of the Baal Shem Tov. The Rebbe showed how this concept is clearly understood from within the words of the Rambam. That is a revolutionary idea.

A third such concept was our relationship to *gashmius*. The Rambam famously says in the final *halacha* that when Moshiach comes, there will be “*ma’adanim metzuyim Kafar*—delicacies will be available like dirt.” The Rebbe explained that we will view those *ma’adanim* like dirt; they will be meaningless to us.¹⁶

The Rebbe also said that it is possible to live on that level today. It’s a *darga* of Moshiach’s times, but the Rebbe demanded it from us in this generation.

Now, it could seem that the Rebbe is speaking of high spiritual levels while we are stuck far below in our own materialism. But if you think this means that you are not capable of reaching this level, you should know that there is a precedent.

Imagine the morning after *Matan Torah*. Moshe tells the Yidden to slaughter an animal and fashion tefillin. No doubt, it sounds crazy. Of course, they thought to themselves, holiness is meant to envelop the physical world as well, but now we are going to skin an animal for it? *Matan Torah* is a nice ideal, but “Rabbi, don’t go overboard...”

In other words, this is definitely within our reach, so nobody should disregard it as impractical. This is our mission as *dor hashvi’i*. We need to become Chassidische Yidden who see *koach hapoel binifal*, who view *ma’adanim* like *afar*, and who bring this to others as well.

Our job is to bring the *maayan* itself to the furthest *chutza*. In previous times, these ideas were the purview of a select few. But today, this is meant for every person, Jew



and non-Jew. May Hashem help us that from this Chof-Ches Sivan, we reach the final goal, and merit the literal coming of Moshiach, speedily in our day. ①

1. Sefer Hasichos 5751 vol. 2 pg. 651.
2. Igros Kodesh Admur Harashab vol. 1 pg. 161.
3. Toras Shalom pg. 112
4. Yishaya 40:5.
5. Shabbos Shelach 5746. Likkutei Sichos vol. 33 pg. 274.
6. See “Talks and Tales,” Derher Teves 5781.
7. See Derher Teves 5778 pg. 48.
8. See “Light Unto the Nations,” Derher Shevat 5777.
9. Bereishis Rabba 64:10.
10. Shemos Rabbah, Ki Sisa 47.
11. Maamar Tzidkas Pirzono, Toras Chaim, Shemos II pg. 221d.
12. Pesachim 87b.
13. Likkutei Sichos vol. 20 pg. 66.
14. Shaar Hayichud V’haemunah *perek alef*.
15. Motzei Zos Chanukah 5746. Toras Menachem 5746 vol. 2 pg. 243
16. Hadran on Rambam, 11 Nissan 5745. Likkutei Sichos vol. 27 pg. 237.



Impacting the world **Bottom-Up**

*Presented in honor of **Chof-Ches Sivan**, the day the Rebbe and Rebbetzin arrived in the United States from war-torn Europe. This day marks the turn of a new page in hafatzas hamaayonos chutza and the preparation of the world for the coming of Moshiach.*

A trip from Europe to the United States of America may seem very routine in this day and age. Thousands upon thousands of people make this trip daily for business, vacation, or as a permanent change; it is so commonplace that we don't pay that much attention to it. True as this may be for your regular traveler, this is certainly not the case for a Rebbe.

When the Frieddiker Rebbe made the drastic move from Europe, the "upper" part of the globe, to America, the "lower" hemisphere,

some eighty odd years ago, it was not simply a technical decision. Guided by *hashgacha pratis*, it was a move that stands at the pinnacle of Chabad Chassidus in this generation and era.

What is the meaning of this relocation of Chabad? And why is it so significant to us as we prepare the entire world for the times of Moshiach?

The Rebbe addresses this issue in many *sichos*, and in this article we have attempted to bring the underlying messages and pointers.

~

The move of Chabad Lubavitch to America is in essence a *golus* for the movement, as are all the times that the Rabbeim had to leave their locations and settle elsewhere, such as from Lubavitch to Rostov. However, the trip that the Frierdiker Rebbe made across the Atlantic to establish his headquarters in America was the most severe of them all.

The reason for this is because the “lower” half of the universe is not only lower in its physical geographic location, but more so because spiritually it is lower. Therefore it does raise the question as to why the Frierdiker Rebbe would specifically choose such a place to serve as a beacon of light and warmth in spreading Yiddishkeit and Chassidus.

Throughout the many generations since *matan Torah*, the objective has been to bring *Elokus* into the world. However, as we approach the days of Moshiach, our goal needs to expand to include every element of creation, no matter how far or distant it seems.

The analogy given for this is a fork lift. Have you ever seen one in action?

The operator will skillfully navigate to the bottom of the pile, insert in the prongs and then raise the entire pallet from the bottom up.

The same then holds true for our *avodah* of elevating the world; we start from the bottom, thereby bringing everything else up with it.

It is for this reason that the Frierdiker Rebbe chose to specifically relocate to the lower hemisphere, because by spreading Yiddishkeit, Torah and Mitzvos here, it would go on to influence the world at large. And that is indeed what has happened.

This is especially relevant to us as we complete the final preparations for Moshiach’s arrival. It is no longer good enough to remain in holy surroundings, rather we must reach out to lowliest of low. At *matan*



THE FRIERDIKER REBBE ON THE SHIP EN ROUTE TO THE USA, 9 ADAR II 5700.

Torah the Yidden were under a divine influence, which diminished as the experience came to an end. So although it was the starting point for permeating the physical with spirituality, it was not in its ultimate form.

Specifically now, when we work and deal with the coarseness of the world, we can achieve its ultimate purpose, which will be seen in its entirety with the coming of Moshiach. This is represented by the settlement of Chabad Lubavitch in America. True, it is a *golus* for the movement but at the same time it puts into motion the purpose of creation like never before. **T**

**WE START FROM
THE BOTTOM UP
THEREBY BRINGING
EVERYTHING ELSE
UP WITH IT.**

NO TIME TO READ? LISTEN!

**FILL YOUR MIND WITH
RICH CHASSIDISHE CONTENT,**
even when you are on the go.





» Audio.Derher.org

מוקדש לחיזוק ההתקשרות לנשיא דורנו
כ"ק אדמו"ר וצוקללה"ה נבג"מ זי"ע
ולזכרון הרבנית הצדקנית נ"ע זי"ע
בקשר עם יום הבהיר כ"ח סיון - שמונים שנה



הוקדש לע"נ
הרה"ח הנגיד יששכר דוב וזוגתו מרים
ווייס

לרגל היארצייט העשירי שלהם
ע"י ביתם
השלוחה חנה ביילא שתחי' לעויטין
סיאטל, וואשינגטאן



הוקדש
בקשר עם מלאות שמונים שנה להצלת
כ"ק אדמו"ר והרבנית הצדקנית
מעמק הבכא הארופי
והגעתם צלחה לחצי כדור התחתון
ביום הבהיר כ"ח סיון
נדפס ע"י
הרה"ת ר' אשר ומשפחתו שיחיו
פדרמן

לזכות הרך הנולד
בן הרה"ת ר' מנחם מענדל הכהן
ומרת חי' מושקא שיחיו
דערען
לרגל הולדתו בשעטומ"צ
ביום כ"ג אייר ה'תשפ"א
יה"ר שיזכו לגדלו לתורה, חופה ומע"ט
מתוך בריאות, נחת והרחבה
לנחת רוח כ"ק אדמו"ר
נדפס ע"י זקניו
הרה"ת ר' יוסף הכהן ומשפחתו שיחיו
דערען
הרה"ת ר' ברוך מנחם מענדל ומשפחתו שיחיו
שמוטקין

A Chassidisher Derher
Vaad Talmidei Hatmimim



770 Eastern Parkway
Brooklyn, New York 11213