

Derher

A Chassidisher

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Torah Expanse

THE KINUS TORAH

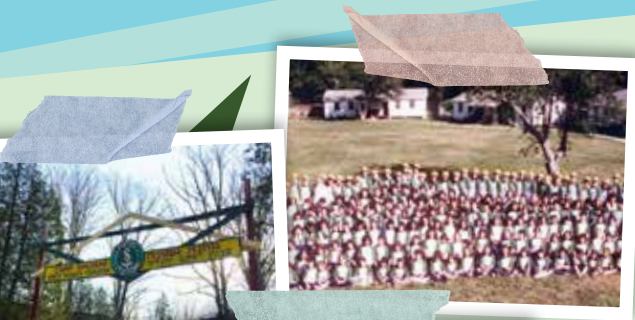
Remain in London and Succeed

AN INTERVIEW WITH
RABBI YITZCHAK MEIR HERTZ

THE REBBE'S FIRST CAMP

**CAMP EMUNAH —
BNOS YAAKOV YEHUDAH**

PRESENTED IN HONOR OF
THE 70TH YEAR OF CAMP EMUNAH



SIVAN 5782
ISSUE 119 (195)
JULY 2022

לזכות
הת' שלום דובער שיחי'
לרגל הגיעו לעול מצוות י"ד סיון ה'תשפ"ב

נדפס ע"י הוריו
הרה"ת ר' ניסן וזוגתו מרת מרים ומשפחתם שיחי'
פעוונער

Derher A Chassidisher
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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 כ"ח סיון



“My intention is not for theoretical discussion only. I wish to speak candidly and clearly:

“The common practice in the world is that when anticipating the arrival of a guest, preparations are made much in advance. Two weeks prior, the house is readied with all corners cleaned up. Everyone in the house talks about it, and even the neighbors are informed that in just a short while, the anticipated guest will arrive.

“Right now we are very close to the arrival of Moshiach. We need to prepare ourselves for this guest!”

(The Friediker Rebbe, Sefer Hasichos 5701 p. 129)

Just a few weeks before the Rebbe arrived in the United States, in Sivan 5701, the Friediker Rebbe began speaking fervently about the imminent coming of Moshiach and encouraging Yidden all over the world to prepare themselves.

The first “*kol koreh*” from the Frierdiker Rebbe calling on all Jews to do *teshuvah* and prepare for *geula*, “לאחר לתשובה לאחר לגאולה,” is dated Erev Rosh Chodesh Sivan 5701.

As the Rebbe spoke in the *sichos* connected with Chof-Ches Sivan, the arrival of the Rabbeim and Chassidus Chabad in this hemisphere marked a major turning point; the final phase of *galus* and the final step towards *geula*.

Immediately upon his arrival in America, the Rebbe’s focus shifted to actively bringing the *geula* and raising awareness of its imminence.

In fact, one of the objectives of Machne Yisroel, an organization the Frierdiker Rebbe founded and entrusted to the Rebbe shortly after his arrival, is:

“To publicize the truth that immediate *teshuvah* will bring immediate and complete

geula through *Moshiach tzidkeinu!*”

The Rebbe himself once mentioned that “I never heard from my father, and certainly not from my grandfather [that we need to shout ‘*ad mosai’* and demand the coming of *Moshiach*]. I never even heard such talk from myself, before I arrived here in the United States...”¹

With all the work that has been done since the Rebbe and the Rebbetzin arrived on these shores on Chof-Ches Sivan, the world is finally ready for the *geula*.

As we celebrate this momentous day, let us daven that this year we will indeed merit the coming of *Moshiach*, *teikef umiyad Mammosh!*

The Editors

חי אייר, ל"ג בעומר ה'תשפ"ב

1. Sixth night of Pesach 5748.



לזכות
חיים מרדכי בן רבקה
נחמה דינה בת אסתר הדסה
לרפואה שלימה וקרובה

נדפס ע"י
שלוחי הרבי ומשפחותיהם שיחיו
טולוז, צרפת



Shabbos First



Hashem commanded the Yidden, soon after their departure from Egypt, concerning the Shemitah year: Upon settling in Eretz Yisroel and beginning to till the holy soil, the land must be worked for six years and rest on the seventh year, when “the land shall rest a Shabbos unto G-d.” It is to be noted, however, that the commandment is given in a reversed order, beginning with the words, “and the land shall rest a Shabbos unto G-d” (followed by “six years shall you seed your field,” etc.).

The sequence in the Torah is itself Torah, instruction.

The order of the verses (referring first to the Shemitah year and then to the six working years) teaches us that the Shabbos-year, like the Shabbos-day, is the source of influence and benefit for the six working years and the six working days, respectively.

Herein lies the answer to the question posed by non-Jews, and sometimes by Jews also: How can one maintain a system of six working days and six working years, in compliance with the Torah, when the surrounding world, wherein

Jews comprise but a small and weak minority, does not have limitations? Moreover, how can Jews, whose daily life is regulated by various restrictions of the Torah which non-Jews do not have, hold their own in the midst of such a totally different society?

The answer is to be found in our portion of today: The six days of the week, and the six years of the Shemitah cycle, derive their strength from the “Shabbos unto G-d”—from the holy Shabbos day and the holy Shabbos year. This holiness is the very source of blessing for the working days and working years, enabling a Yid to conduct his daily life in accordance with the dictates of the Torah and, precisely because of this, to be successful too.

The Torah maintains that at no time should there be absence of holiness in Jewish life. The sanctity of Shabbos must permeate the six working days and six working years. There can be no total absence of holiness in one’s daily life. There can only be a difference in the measure of holiness, whether it expresses itself in a lesser

or fuller degree or in the maximum measure so that the Jewishness of the Jew is manifest not only in, and during the time of, his prayers, study of the Torah, and the fulfillment of the precepts, but in all aspects of his daily life. These should likewise be permeated with holiness, as it is written, “Know Him in all your ways,” “and all your actions should be for the Sake of Heaven”; and during the holy days with the utmost intensity.

This, then, is the two-fold function of Shabbos, which is entirely holy (“*Shabbos-kodesh*”) and which is connected with G-d (“A Shabbos unto G-d”): It is the source of the Jew’s strength to hold his own during the six working days, in a competitive society, and, moreover, be successful also materially. It also enables the Jew to uplift the working days, taking them out of their material drabness and making them holy too. ①



לעבן מיטן רבין



YOSSI MELAMED VIA JEM 135242 (7 SIVAN 5748)

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

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

3,300 Years From Matan Torah

SIVAN 5748*



Shavuot of 5748* was uniquely joyous. Throughout Yom Tov, the Rebbe exhibited great excitement, and in many instances, the hakafos niggun of Simchas Torah was sung.

Presented is an excerpt of a letter written by Rabbi Hirshel Raskin, a bochur in 770 at the time.

EREV SHABBOS - 4 SIVAN

The Rebbe went to the Ohel and returned approximately half an hour before candle lighting. After lighting candles in his room, the Rebbe emerged for Mincha.

Between Mincha and Kabbalas Shabbos, everyone crowded towards *mizrach* in case the Rebbe would say a *sicha*.

This year, there was a large number of visitors for Shavuos, in honor of Shnas Hakhel, and also due to the fact that the next opportunity for the Rebbe to farbreng (aside for Shabbos) would likely be for Rosh Hashanah. Yud-Beis Tammuz and Chof Av didn't seem like they were on the table, but of course, anything could change.¹

Before Shabbos, the new staircase near the elevator in *Gan Eden Hatachton* was ready. A solid door with a sturdy lock was installed at the bottom of the stairs, thus enabling the Rebbe to have complete privacy in his room on Shabbos and Yom Tov. In addition, the faucet that was by the door was removed and replaced elsewhere to reduce traffic.

As the Rebbe went up on the *bima* for Kabbalas Shabbos, he turned around and waved to encourage the singing. After davening finished, the *gabbai'im* made their announcements, and the crowd resumed singing. Once again, the Rebbe made a motion of encouragement. However, this Shabbos, the Rebbe didn't wish a "Good Shabbos" to those standing right near the *bima*. Someone suggested that it was perhaps because only *temimim* stood there, not older Chassidim.

SHABBOS PARSHAS BAMIDBAR - 5 SIVAN - EREV SHAVUOS

As you already have the *tochen katzar* of the farbrengen [summary of farbrengen written by *bochurim* to send internationally], I will only share several interesting tidbits of what took place during the farbrengen.

In the first *sicha*, which included the *maamar*, the Rebbe began: "This week is Parshas Terumah," and then corrected himself to Parshas Bamidbar. Later, in the second *sicha*, when the Rebbe quoted a Rambam in Hilchos Terumah, he explained his earlier "slip," that Hilchos Terumah was in the daily Rambam *shiur* of that Shabbos.

While the Rebbe was distributing *mashke*, he said something to Reb Leibel Groner, who understood that the Rebbe wanted more



bottles of *mashke*. Chanina Sperlin brought several bottles, but as it turned out, the Rebbe didn't give out any of these extra bottles.

For most of the farbrengen the Rebbe's tone was rather forceful, particularly when he addressed those who claim that the dissemination of Chassidus should be cut back. He also spoke strongly when he urged that everyone recite Tikkun Leil Shavuos on the first night of Yom Tov and not learn even *Hemshech Ayin-Beis* or the like. Another thing that stood out was the powerful Yom Tov wish the Rebbe gave at the end of the farbrengen, "*B'lashon harav: Kabbalas haTorah besimcha ubepnimiyyus!*"

At the conclusion of the farbrengen, the Rebbe instructed that the women arrange a farbrengen that day to prepare themselves for Kabbalas HaTorah. Thus, before the Rebbe got up, Reb Yosef Wineberg announced that the women's farbrengen would take place in the *ezras nashim* at 7:00 p.m. that night. Only then did the Rebbe stand up to leave, as he said with a smile, "*Hatzlacha rabba u'muflagah—may the women influence the men.*"

After the farbrengen, the crowd sang a *freiliche hakafos niggun*. This *niggun* was also sung upon the Rebbe's entry and exit of the *tefillos*.

At 7:00 p.m. the Lubavitcher women in



CHAIM BARUCH HALBERSTAM VIA JEM 308333 (TIYAR 5749)

Crown Heights streamed into the *ezras nashim* for the farbrengen. Due to the sheer amount of attendees, there was no room to accommodate everyone in the *ezras nashim*, so the farbrengen was relocated to the shul downstairs. A large bench was placed as a *mehitza* to cordon off a section of the shul, and there they conducted a farbrengen with Rabbi Wineberg.

Maariv for Yom Tov took place at 9:00 p.m. After davening, the *gabbai* made an announcement reminding everyone to bring their children tomorrow to hear the *Aseres Hadibros*.

770 was full later that night, where many gathered to recite Tikkun Leil Shavuos, per the Rebbe's *hora'ah*. People said *Tikkun* for longer than usual, and the atmosphere was joyous.

SUNDAY - FIRST DAY OF SHAVUOS

The downstairs shul was packed to the rafters. Many children, both boys and girls, had come to 770 to hear the *Aseres Hadibros*.

During the *Aseres Hadibros* the Rebbe kept his gaze on the *sefer Torah* and those standing near it. The Rebbe's face was glowing with fervor; it has been 3,300 years since the giving of the Torah, and it is now being given anew!

After *Birchas Kohanim*, the Rebbe headed

back up to the *bima* (and didn't remain on the ground level until after Musaf, as he usually did). After davening, on the way into his room the Rebbe encountered a *bochur*, Chaim Meir Cohen. The Rebbe told him, "A *yasher koach*, a *yasher koach far dem duchenen*— Thank you for the *Birchas Kohanim*."

After Mincha, the Rebbe went outside to watch *bochurim* and *anash* depart on *tahalucha*. After about 10-15 minutes, he motioned to some stragglers to go on *tahalucha* as well.

At around 11:30 p.m., Reb Leibel Groner informed the Rebbe that most of the *tahalucha*-goers had returned. Upon hearing that, the Rebbe went outside in his silk *kapota* and *gartel*, and the crowd erupted into song, singing (again) the Simchas Torah *niggun*. There was quite a sizable crowd as many people had participated in this year's *tahalucha*, and there were also plenty of local residents who had come out to see the spectacle.

The Rebbe stood there and scanned the crowd, from the right (which extended to Kingston Avenue) to the left (people stood all the way down until the Melamed residence several houses down). Suddenly, the Rebbe began to wave enthusiastically and encourage the singing furiously, almost like the *hakafo*s of this year's Simchas Torah. The singing continued far longer than it had on previous occasions. Even after the Rebbe left, many *bochurim* and *anash* remained on the streets and danced for a long while.

The next day, after Musaf, Rabbi Hodakov entered the Rebbe's room to deliver a report of the activities of the *tahalucha*. First, the Rebbe inquired if copies of *sichos* were dropped off at shuls. Then the Rebbe asked why the groups returned so late, "Did perhaps something *chas veshalom* happen on the way back?" Rabbi Hodakov answered that it seemed that they had all waited outside for the last group to arrive. The Rebbe seemed happy with that answer. Fortunately, the *tahalucha*-goers were warmly received by their respective shuls this year.

MONDAY - SECOND DAY OF SHAVUOS

While the *aron* was open, the crowd sang *Ana Avda*. The Rebbe turned and waved to the crowd, encouraging the singing.

After the *kriah* of the first *sefer Torah*, the Rebbe said the *kaddish*. He then turned and

signaled that the one who had received the previous *aliyah*, *chamishi* (who had already descended from the *bima*), should come back up and stand next to the Torah for *maftir*.

When going down from the *bima*, the Rebbe asked Rashag to follow him. The Rebbe turned around several times while they walked back to the front of the shul to make sure that Rashag was close behind.

After Mincha, the *gabbaim* announced that the Shavuos farbrengen would take place at 8:00 p.m. As the Rebbe entered, they sang the Simchas Torah *niggun*. When the Rebbe washed his hands, people started to hush the singing, but the Rebbe motioned to continue. After the *niggun* finished we expected a *sicha* to begin but instead, the Rebbe said to sing another *niggun*, so Reb Yoel started *Ata Vechartanu*.

THE FARBRENGEN

Again, as you have already seen a rundown of the *sichos* at the farbrengen, I will only add some interesting points:

The first *sicha* about the three shepherds of the Jewish people: Moshe, Dovid, and the Baal Shem Tov, made an incredible impact on the audience. So much so, that when the Rebbe finished the *sicha* and the *niggunim* began, only



half the crowd was singing along. The rest were furiously discussing the *sicha* amongst themselves. Once the crowd started to sing in unison, the Rebbe nodded to encourage the singing.

This *sicha* was followed by a *maamar* “*Vehachochma*,” where the Rebbe spoke at length about the *sefer* “*Emek Hamelech*,” which was cited in the *maamar* of the Tzemach Tzedek, that the Rebbe’s *maamar* was based upon. The Rebbe smiled and said that “nowadays, there is enough depth to be found in Chassidus, for example, *Hemshech Ayin-Beis*—thus there is no need to search for novel insights in *sefarim* like *Emek Hamelech* and the like.”

Interestingly, the *maamarim* of the Tzemach Tzedek that the Rebbe had repeated were preceded by a sequence of *maamarim* of the Tzemach Tzedek that are brought in the Hayom Yom of the days leading up to Shavuos. These *maamarim* were originally said by the Tzemach Tzedek on the days prior to, and on, Shavuos. Now, the *maamar* the Rebbe said on Shabbos afternoon coincided with the *maamar* the Tzemach Tzedek said on the Shabbos before Shavuos, and the *maamar* that the Rebbe had now quoted was also at the exact time the Tzemach Tzedek had said that *maamar*—at the farbrengen of the second day of Shavuos! Incidentally, this year the Rebbe has completed the total number of years of the Tzemach Tzedek’s *nesius*; may he continue on to many more.

Following the *sicha* of “*V’hachai yiten el libo*” (“and the living shall take to heart”) and the *sicha* about Moshe, Dovid, and the Baal Shem Tov, the crowd sang the *Niggun Hachana*, *Nye Zhuritzi*, and *Sheyibaneh*. During *Sheyibaneh*, the Rebbe passionately encouraged the singing.

During bentching, the Rebbe noticeably paused between the words *birshus* and *maranan*. Afterward, Reb Dovid Raskin announced that a *kinus Torah* would take place on Isru Chag, and the Rebbe gave him some wine, challah, and water as a token participation in the *kinus*.

KOS SHEL BRACHA

The farbrengen concluded at around 11:40 p.m. The Rebbe then distributed *kos shel bracha* as well as several bottles of *mashke*. Altogether the farbrengen lasted 3.5 hours, and the distribution lasted an additional 2.5 hours.

Throughout *kos shel bracha*, the Rebbe seemed very happy and smiled a lot,



YOSSI MELAMED VIA JEM 135110 (7 SIVAN 5748)

A GROUP OF POLICE OFFICERS RECEIVE A BOTTLE OF MASHKE FROM THE REBBE AT THE KOS SHEL BRACHA ON MOTZEI SHAVUOS.

particularly to the children. When the singing of *Harabi Shlita* came to its climax, the Rebbe swung his hand in encouragement.

When Mr. Hershel Tzatzkes passed by the Rebbe for *kos shel bracha*, the Rebbe gestured affectionately. While the crowd was singing, “We Want Moshiach Now,” the Rebbe signaled to individuals to whistle.

Certain people were called back after they had already passed by, and the Rebbe gave them a bottle of *mashke*. The police officers also received *mashke*, as did the son of Chesed Halberstam. The brother of Nat Lewin (the lawyer who represented Lubavitch in the victory of Hei Teves) also went past the Rebbe and spoke for a few minutes. When Reb Gershon Ber Jacobson, editor of the *Algemeiner* journal, went past, the Rebbe gave him a bottle of *mashke* and wished him “*hatzlacha rabba*.” Interestingly, when his brother Reb Sholom

Jacobson went past, the Rebbe also gave him a bottle of *mashke* and wished him “*hatzlacha rabba faren tzeitung*” (much success for the newspaper).

Reb Bentzion Bernstein, a lawyer from England, received a bottle and was told it was for “the law firm.” Rabbi Weinfeld, the publisher of Eshkol publishing house, received a bottle and was told it was for the newly published *sefarim*.

Another individual went past and received a bottle. In his great zeal he reached out to shake the Rebbe’s hand. Smiling, the Rebbe lifted his hands and showed him that they were wet from the wine.

Kos shel bracha concluded, and the Rebbe sat down to recite *bracha acharona*. Standing up while starting “*Ki Vesimcha*,” the Rebbe went up to his room. A few minutes later the Rebbe went home.

1. Weekday *farbrengens* had ceased after the *histalkus* of the Rebbeztzin on Chof-Beis Shevat a few months prior.



To Save a Jewish Life

THIS STORY WAS RELATED BY
MRS. RONNIE ROMBERG

Our thanks to JEM, who originally
published this in Living Torah, program 778.

I met my husband while we were both studying at Case Western University in Ohio and we were married in 1968. We lived in the community of Cleveland Heights. At that time, there wasn't really a *baal teshuvah* movement in our area. In fact, my husband Dr. Henry Romberg was the only *baal teshuvah* there; he was the movement.

But pretty soon, he acclimated into the community, and became the recording secretary of Telz Yeshiva Association. All Jewish organizations in the area wanted my husband to be on their board.

When I was growing up, my father's mantra was always: "If we ever move anywhere we're moving to Eretz Yisroel." I grew up on that. So, when we got married we really wanted to move to Eretz Yisroel.

There was a little shul down the street of the apartment building we were living in at the time that was run by Rabbi Zalman and Shula Kazen. Their son-in-law, Rabbi Leibel Alevsky, would sometimes be in shul when my husband was there for davening.

One time he saw my husband there, and convinced him that were we to consider moving to Eretz Yisroel, we should really ask the Rebbe what he thinks about the idea.

Now, we weren't Lubavitch. We had already decided that we were going. I was buying new clothes, we were packing boxes, we already had an integration center we were going to and a course that we were signed up to participate in. My husband even had a job waiting for him there.

But anyway, we did it. We met the Rebbe.

The Rebbe told us that someone who has influence in America should not leave the community. A general does not leave the army in a battle.

My husband said, "It's a mitzvah to move to Eretz Yisroel!"

The Rebbe replied, "The mitzvah of *pikuach nefesh* is greater than almost every other mitzvah."

He continued to tell us how America has kids who really, really need help. He asked my husband if there were any *frum* professors or *frum* influence on campus, and he told my husband that he should have a presence on campus with the Jewish students. He added that these students weren't so interested in material wealth, but interested in spiritual wealth. They need to know that they are Jewish, and they need to know what Yiddishkeit is about, and to have the basics. Soon, with Hashem's help, they will be getting married and will be leading Jewish families and they will need strength in Yiddishkeit. We don't have the right, even, to move to Eretz Yisroel while these kids need help.

As we left the *yechidus*, I asked my husband if we were going to do this. He said, "We can always not listen. Why don't we listen first, try it, and if it doesn't work we'll move to Eretz Yisroel."

We went back to Cleveland and did this, and my husband became very, very involved with the Lubavitch community. We had a house full of people. We had a lot of influence on a lot of people, hopefully positively, for many years to come. **1**



כתב יד קודש



לזכות
שלוחי כ"ק אדמו"ר למדינת
אריזאנא, ובכל אתר ואתר
נדפס ע"י
הרה"ת ר' חיים שניאור זלמן
וזוגתו מרת צפורה חי' ומשפחתם
שיחיו
לברטוב

HOW TO TEACH TANYA

**PRESENTED HERE ARE TWO VERY INTERESTING INSTRUCTIONS
FROM THE REBBE ABOUT HOW TO TEACH A TANYA CLASS.**

For many years, Reb Yosef Wineberg delivered weekly Tanya shiurim on the radio, receiving careful guidance from the Rebbe at every step of the way. Each shiur was meticulously edited by the Rebbe, who added many comments and explanations which today can be found in Shiurim B'Sefer HaTanya (or in English in Lessons in Tanya).

כ"ק אדמו"ר שליט"א
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כ"ק אדמו"ר שליט"א
 ויזכר שמימי חיינו היתה לנו חובה להלמוד מהגהות
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1. The first instruction from the Rebbe was written to Reb Yosef when he was about to teach *perek beis* and was in doubt as to whether to teach or skip over the *hagaha*. The Rebbe crossed a line through the words "I am in doubt whether" leaving only "to learn" and crossed another line through "or not." The Rebbe added:

[ללמוד ההגהה] כיון שאין מקום לדילוגים.

ובמקום הקשה - להוסיף שזה יובן במשך הלימודים, ובפרט כשיגיע להגת פ"ט דשער היחווה"א

[Learn the *hagaha*] since it is **not** acceptable to skip around. When the text gets difficult, you should add [in your lesson] that the concepts will become more understandable as the studying moves along, especially when you reach the *hagaha* of *perek tes* in Shaar Hayichud Vehaemunah.

2. Upon reaching *perek gimmel*, where the Alter Rebbe mentions for the first time the foundational concepts of חשיב, Reb Yosef asked the Rebbe if he should leave it vague, explaining these concepts in just a few words (which is what he originally planned to do), or if he should add a deeper, more general, explanation to these concepts. The Rebbe circled the words "go through them in just a few words, as I had originally planned," and added:

בפעם הא' שלומדים - אין להכנס בדיוק וביאור ענינים שהובאו במקום רק בדרך אגב, ולכן יש [לעבור עליהם רק במלים אחדים כפי שעשית] [וביחוד, שכנראה מ"מבנה" ס' התניא, אכ"מ כלל ב' עניינים אלו, כ"א כארבעים פרקים להלן]

The first time you learn something, you should not get involved in the intricate explanation of concepts which are mentioned only in passing. Therefore you should ["go through them in just a few words, as I had originally planned"], (especially given the fact that, as it seems from the "structure" of *sefer haTanya*, the deeper explanation of these concepts doesn't belong here, rather some **forty perakim** later).

(Teshura Telsner-Wilhelm 5782)

REMAIN IN LONDON AND SUCCEED



AN INTERVIEW WITH
RABBI YITZCHAK MEIR HERTZ





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

חוגתו מרת רבקה בת
הרה"ת ר' אברהם ישעי' ע"ה
נלב"ע י"א סיון ה'תשע"ד
תנ"צ'ה'

נדבת משפחתם שיחיו

I was born in 5698*, in Eretz Yisroel, where my father, Harav Gedalya Hertz, served as the *rosh yeshiva* of the Gerer yeshiva “Chiddushei HaRim” in Tel Aviv.

Although my father grew up as a Vorka/Skernevitser Chosid, when he was a young *bochur* he was sent to learn in Tomchei Temimim in Warsaw, where he started to develop a connection to Lubavitch, as well as a close relationship with the Frierdiker Rebbe. Some years later when the Frierdiker Rebbe was already living in Otwock, my father received a special telegram with a *bracha* from the Frierdiker Rebbe in honor of his *chasunah*, which took place in Warsaw.

At the time, Jewish activists were working tirelessly on obtaining visas from the British government (who were occupying Eretz Yisroel) to allow as many Jews from Europe to move to then-Palestine. Agudas Yisrael was granted some of the visas and with the help of *askanim*, my parents were finally granted a visa, on the condition that my father would enroll in the Gerer *kollel* when he arrived.

After getting permission from the



HARAV GEDALYA HERTZ AS A YESHIVA BOCHUR IN WARSAW.

HERTZ - ROSENBLUE FAMILIES



LIBRARY OF AGUDAS CHASSIDEI CHABAD

A YUD-YES KISLEV FARBRENGEN IN TEL AVIV IN THE EARLY 5710S*.

Frierdiker Rebbe, my parents moved to Eretz Yisroel in the year 5696*.

Only a few months later, he was asked to open a Gerer yeshiva in Tel Aviv, where he served as the dean and *rosh yeshiva*.

During those years my father always made sure to remain connected with Lubavitch and to get me involved as well. I recall every year on Yud-Tes Kislev, my father would take me along to the farbrengen in the Lubavitch yeshiva in Tel Aviv. Although I was young at the time and didn't really understand what was going on, I do remember the special atmosphere. Reb Shaul Brook and other elderly Chassidim would farbreng, many *bochurim* wearing *kaskets* would be sitting around the table, *shvartze kasha* would be served, and they would sing very unique *niggunim*. I was able to recognize there was something different about this which can't be found elsewhere.

Eventually, in 5715*, my family moved to Sydney, Australia where my father became the rov of the newly-created “Yeshiva” *kehillah* and was very active in spreading Yiddishkeit and establishing the Jewish community there.¹

I was a young *bochur* at the time,

and my father was looking for a yeshiva for me to learn at. There were no *bochurim* my age in Sydney, but my father heard that in Melbourne there was a small group of Lubavitcher *bochurim*, and so I was sent to learn in Shepperton, near Melbourne.

Although it was a very small yeshiva, the learning there was unbelievable. I heard *shiurim* in Chassidus from Reb Zalman Serebransky, and the farbrengens of Reb Shmuel Betzalel Althaus remain with me to this day. He was the one who gave me my first real connection to the Rebbe and to Chassidus Chabad.

My father was very happy with my growth and excitement for Chassidus, but it was clear that Melbourne was only temporary and he began looking into different options for me. I personally wanted to travel to New York to be with the Rebbe and I did all I could to convince my father to send me there.

After considering various options, my father heeded my request and decided 770 would be the best option for me. I was obviously excited to travel to New York to finally be with the Rebbe!

I came to 770 in the summer



HERTZ - ROSENBLUE FAMILIES

RABBI YITZCHAK MEIR HERTZ AS A YOUNG BOCHUR

of 5716*. I will never forget that first farbrengen from the Rebbe after I arrived on Shabbos Mevarchim Tammuz.

I remember that the *niggun* of *Asader Lseudasa*, taught by the Rebbe on Shabbos Balak that year, was still fresh and new. It was the *niggun* you heard everyone singing, at farbrengens, before a

bochur would *chazzer* a *maamar*, even on Friday nights. I remember that at one of my first farbrengens with the Rebbe, I heard the Rebbe himself singing the *niggun*.

That summer was when the famous terrorist attack took place in Kfar Chabad. Yidden all over Eretz Yisroel were devastated. The Rebbe responded by sending ten shluchim to Eretz Yisroel to raise the spirits of the Yidden there. I remember realizing then how the Rebbe cares about Yidden all over the world².

The *seder* then in 770 was that every Friday night, a *bochur* would deliver a *pilpul* in Chassidus, and on Motzei Shabbos someone would deliver a *pilpul* in *nigleh*. When it came to my turn, I said over a *pilpul* in *nigleh*.

Later that week, a certain *bochur* who had a hard time learning was in *yechidus*, and the Rebbe was encouraging him to learn. The *bochur* complained to the Rebbe that he doesn't have excitement about

learning. The Rebbe responded: "זאג א פלפול וועט דיר אריינגיין א חשק" אין לערנען—deliver a *pilpul* and you will obtain an excitement to learn). The *bochur* said: I don't know how to deliver a *pilpul*. The Rebbe asked: Who said a *pilpul* this week? The *bochur* responded: Hertz. The Rebbe then said: "גיי צו הערץ און פרעג עם ווי" מ'זאגט א פלפול—go to Hertz, and ask him how one says a *pilpul*." The Rebbe continued, "מ'זאגט א שאלה", מ'זאגט א תירוץ, מ'קוקט אריין אין א ספר, ווערט א פלפול—you ask a question, you give an answer, you look into a *sefer*, and there you have a *pilpul*."

At my first *yechidus* after arriving in New York, I wrote in my *tzetel* that I want to be connected with the Rebbe. The Rebbe suggested I keep a picture of the Frierdiker Rebbe with me at all times and it will help me achieve this.

This first *yechidus* took place on Rosh Chodesh Tammuz 5716*. Thirty-two years later, on that Shabbos which was the *ufruf* of my



RABBI PINNY LEW

RABBI HERTZ AS A BOCHUR IN 770 HOLDING THE DOOR OPEN FOR THE REBBE AS THE REBBE SEES OFF A GROUP OF GUESTS, CIRCA 5717*.

* 5716-1956, 5717-1957

son, the Rebbe called my name at the farbrengen and told me to say *l'chaim*.

As a *bochur*, there was a time when I started feeling a lot of pain. I went to be examined by a doctor who diagnosed me with a condition, so I asked the Rebbe for a *bracha*. The Rebbe responded “ער איז זיכער מגזם—he is certainly exaggerating,” and suggested that I go to see Dr. Seligson. I did that, and Dr. Seligson told me, “Don’t worry about it, it will be okay.” *Baruch Hashem*, a short time later I was feeling fine.

Each year I would stay in yeshiva for Pesach. This way I had the merit to attend and watch the Rebbe’s *seder*. I was appointed as the head of the *kashrus* in the yeshiva kitchen, something the Rebbe took a special interest in. At one point, a question came up regarding Reynolds foil, if it is kosher to use for Pesach. I asked this to the Rebbe, and the Rebbe instructed me to ask Rabbi Krieger, who he said is an expert in this topic. (Rabbi Krieger approved it.)

Before my *chasunah*, I went into *yechidus*. One of the things I asked the Rebbe was, what I should do after my *chasunah*, since there wasn’t yet a Lubavitcher kollel. The Rebbe answered me, “You will be the first



RABBI HERTZ AT THE TIME OF HIS CHASUNA.



THE YESHIVA GEDOLA IN LONDON, CIRCA 1975*.

(to learn in the kollel),” and gave me instructions as to how I should use my time: Study the entire Shas with Rashi and Tosfos; work on putting together an index for *hemshech Samech Vov*; learn *hilchos mikvaos* with the commentary of *Golas Aliyos*, one of the *talmidim* of the Tzemach Tzedek; and a few more things.

When I left, I was feeling overwhelmed. The Rebbe was asking so much from me and I felt that all this was beyond my capability. I turned to the *mashpia* Reb Shmuel Levitin, asking for help and guidance on how I can pull all this off without having a proper kollel, and without a *chavrusa*.

He responded to me with a *mashal*: A student once asked his teacher what is the proper way he should position his hands, in front of him, behind him, on the side, in his pockets, etc.? The teacher answered, “You go about doing what you do, and your hands will find their place.” So, too, with your learning, said Reb Shmuel. You sit and learn, and the rest will fall into place.

After some time in kollel, I took a part time job as a teacher in the Gerer *mesivta* in Crown Heights.

At the time, an individual in Crown Heights proposed an idea of opening a small yeshiva for *metzuyanim*,

mainly for his son and a few friends, and he suggested I run it. The Rebbe opposed the idea, explaining that the *bochurim* should attend the regular yeshiva along with their friends and not create this form of elitism.

Eventually, a shlichus opportunity came up in a Jewish community in Germany that was looking for a rov. I wrote to the Rebbe about it, who directed me to a certain individual who was well acquainted with the Jewish community there to find out more details about it.

I turned to this fellow and he described the community to me, and mentioned a lot of the issues and problems with it. Based on his description I came to the conclusion that this shlichus wasn’t for me.

A short time later I was in *yechidus* with the Rebbe, and the Rebbe asked me about it. I answered that I spoke with the individual the Rebbe directed me to, and based on his description I decided that it’s not for me. The Rebbe responded: “אה! ער איז דאך א מרה שחורה, אה!—אלץ וואס ער זעט ער שווארץ He is melancholy, everything he sees, he sees in such a way.” The Rebbe continued: “וואי בחורים זיינען לייכטער”—for sure *bochurim* are more easy-going than *baalei batim*,”

meaning it is certainly easier for me to continue working as a teacher for *bochurim* as I was doing at the time.

Already as a *bochur*, I started to develop a close relationship with the rov of Crown Heights, Reb Zalman Shimon Dvorkin. Among other things, he used to send me on Erev Pesach to many rabbonim in Boro Park—who wanted to sell their *chametz* with an *arev kablán* according to the *chumrah* of the Alter Rebbe—to pick up all their documents and bring them to him so they can participate in his *mechiras chametz*.

It was because of my relationship with Reb Zalman Shimon that the idea for me to move on shlichus to London came up.

A family member of Reb Zalman Shimon who was living in London told him that Rabbi Nachman Sudak was looking for a *yungerman* who could come to teach in the yeshiva that Lubavitch was trying to open. Reb Zalman Shimon suggested my name, I asked the Rebbe and was *zoche* to get a confirmation and *bracha* from the Rebbe, with the condition “באם יפעל במרץ—if you will act vigorously.”

Before we moved, in 5725*, I had a meeting with Rabbi Hodakov, and he gave a lot of encouragement for the shlichus. Shlichus was not yet



RABBI HERTZ RECEIVES KOS SHEL BRACHA FROM THE REBBE ON MOTZEI SIMCHAS TORAH 5740*.

so common and only a select few were chosen for this *zechus*. Rabbi Hodakov mentioned to me that he strongly feels the Rebbe chose me for this shlichus as a result of my work in arranging the *yeshivas erev peulah* of *hafatzas hamaayanos* that the Rebbe was *shtureming* about then.

When we arrived in London, I began working both with *bochurim* in the yeshiva and with the *baalei batim* there as well.

When I first started, it was only a yeshiva for younger *bochurim*. However, as the years went on we started to work on opening a *yeshiva gedolah* too. When I brought this subject up to the Rebbe for the first time, he didn't turn it down, he just said it's still too early to talk about this. From then, I knew that there would one day be a *yeshiva gedolah* in London. *Baruch Hashem* many years later, a big beautiful *yeshiva gedolah* was born, which continues to grow and flourish to this day.

(Over the years, we would send the *bochurim* from yeshiva to be tested by many prominent rabbonim in the city. We once sent a group of ten *bochurim* to be tested by a well known rov in the city on the entire Maseches

Bava Metzia. After the test, he told me enthusiastically, “I changed my whole way of thinking about Lubavitch.”)

In the late 5740s*, I wrote to the Rebbe a suggestion on behalf of Chabad yeshivos for a framework where *bochurim* will learn two *blatt* of Gemara every day. The Rebbe answered: “לאורה הצעתו נכונה אבל נראה לכאורה—seemingly it is a proper suggestion, however it doesn't seem like the *bochurim* are capable of it.”

During my years in London, I received many prestigious offers for *rabbanus* in different places. On all occasions the Rebbe answered that I should decline these offers, adding “ישאר בלונדון ויצליח”—remain in London and succeed.”

As I mentioned before, I was working with *baalei batim* in London too. However, in the area where I was stationed, Golders Green and its surrounding suburbs, there wasn't yet a Lubavitcher shul.

I would give *shiurim* and arrange *farbrengens* but it wasn't yet a community. Over the course of time, a community started to form and there was talk of opening a shul. I wrote to the Rebbe asking if we should open a shul, to which the Rebbe gave his approval. So began



MR. EFRAIM (“FREDDY”) HAGER.

* 5725-1965, 5740-1980, 5740s-1980s

MY FATHER'S ENCOUNTERS WITH THE REBBE:

While my father was running the yeshiva in Eretz Yisroel, he had to come to New York for a certain matter connected to the yeshiva. That was his first time coming to the Rebbe. The next time my father came to New York was for my *chasunah*.

During these visits he had many unique encounters with Rebbe.

His first *yechidus* lasted for a while, however I only know a small portion of what they discussed.

When he entered the Rebbe's room, the Rebbe said "איך קען אייך נאך פון אמאל"—I remember you from the past." The Rebbe was apparently referring to my father's time in Warsaw. On one of the Rebbe's visits to Warsaw for Tishrei with the Friediker Rebbe, the yeshivos would send some of the *bochurim*, among them my father, to discuss their learning with the Rebbe. Any topic that any of the *bochurim* asked, the Rebbe addressed and continued to speak about at great length and depth.

During those years, the Rebbe spoke a lot about *ufaratzta*. My father said to the Rebbe in *yechidus* that if the excitement and activities of *ufaratzta* would be invested in learning Torah, it would be easier to conquer the world. The Rebbe responded, "איך מאן פון די בחורים זיי זאלן, לערנען, גייט ארויס און רעדט מיט זיי אין לערנען, וועט איר זען אז ס'דא אזויגע וואס קענען לערנען לערנען—I demand from the *bochurim* to learn; go out [into the *zal*] and you'll see there are also those who can learn." My father did so, and walked into the *zal*, and asked a few *bochurim*, "I want to talk with you in learning, because the Rebbe told me to..." Needless to say, my father was impressed.

In another *yechidus* (I believe it was his second *yechidus*), it was getting late and my father was looking at his watch. The Rebbe asked him: Why are you looking at your watch? My father answered: I have a flight tonight, and it's getting late. The Rebbe responded "ס'מאכט נישט אויס, זיצט דא ווייטער"—it doesn't matter, sit here a bit longer."

About 15 minutes passed, the Rebbe tells my father "וואס זיינט איר אזוי נישט"—Why are you not calm?" My

father answered the Rebbe: I have a flight tonight. The Rebbe said: It will be okay. After about two hours (!) my father left the Rebbe's room, where I was waiting outside with a few of my friends. We quickly ordered a taxi to Lagueardia Airport. When we arrived at the airport, the plane was still there, however they had already closed the door and removed the stairs. My father ran to the plane, and they ended up bringing the stairs back, and he was allowed on the plane.

When my father would come to 770, he would attend the Rebbe's *farbrenge*s. Once, after a *farbrenge*, the Rebbe asked my father what his thoughts were on a certain *chidush* that was said.

After my father's first time with the Rebbe, he told me: "I saw many Rebbes, however such *ahavas Yisroel*, I only saw by the Rebbe. When a Yid shares with the Rebbe good news, the Rebbe is literally excited. And the opposite too—when a Yid is having a hard time *chas veshalom*, you can see tears in the Rebbe's eyes.



A LETTER THE REBBE WROTE TO REB GEDALYA HERTZ. NOTE HOW THE REBBE ADDED IN THE END בכבוד וברכה.



LEVI FREDIN VIA JEM 86522 (14 TISHREI 5752)

RABBI HERTZ RECEIVES A SET OF DALED MINIM FROM THE REBBE ON EREV SUKKOS 5752*.

the first Lubavitch shul in the area in Hampstead Garden Suburb.

When we asked the Rebbe what to name the shul, the Rebbe responded that if the name will be connected to Lubavitch and as a result of that even one Yid will not come to the shul, we should give it a different name. With that in mind, we named the shul “Beis Medrash Kingsley Way” after the street the shul was located on.

We understood the Rebbe’s clear intentions that the shul should not just be a shul for *anash*, but rather to be a place that will attract and impact all Jews from the area. *Baruch Hashem*, the shul has a tremendous impact on the neighborhood, creating and nurturing many *baalei teshuva* and *mekuravim* over the years.

About 10 years after the shul was opened, there was a meeting of *anash*, and the discussion of the name of the shul came up again. The Rebbe was asked about the possibility of changing the name to Lubavitch.

A short time later the Rebbe sent a letter saying: “איני רואה כל תועלת” בשינוי השם עכשיו, באם זה יעכב מישהו—I don’t see any gain from changing the name, if it will prevent anyone from coming, that’s a loss through the change. I already answered [regarding this] previously.”

The crowd of people in the shul was very diverse, but there was a warm Chassidische atmosphere together.

The *gabbai* of the shul was a Yid named Efraim (“Freddy”) Hager. He had a custom that before each time he would start a new business, he would ask the Rebbe. The Rebbe would always answer him that he should keep himself busy with managing the shul and all his concerns would be resolved. He once received this *maaneh* from the Rebbe: “הטרדות בזה יבטלו סו”ס את הטרדות בענין הפרנסה—having worries about the shul will cancel your worries with *parnassa*.”

The Rebbe gave me and many

baalei batim continuous *brachos* and encouragement regarding the shul and its activities. The Rebbe would often tell me at dollars—“אריך ימים על ממלכתו אין די רבנות”.

Usually I would spend the whole Tishrei in London as the rov of the community. The first time I came to the Rebbe for Sukkos was in 5740*, and the Rebbe added me to the list of people receiving the *arba minim* from him.

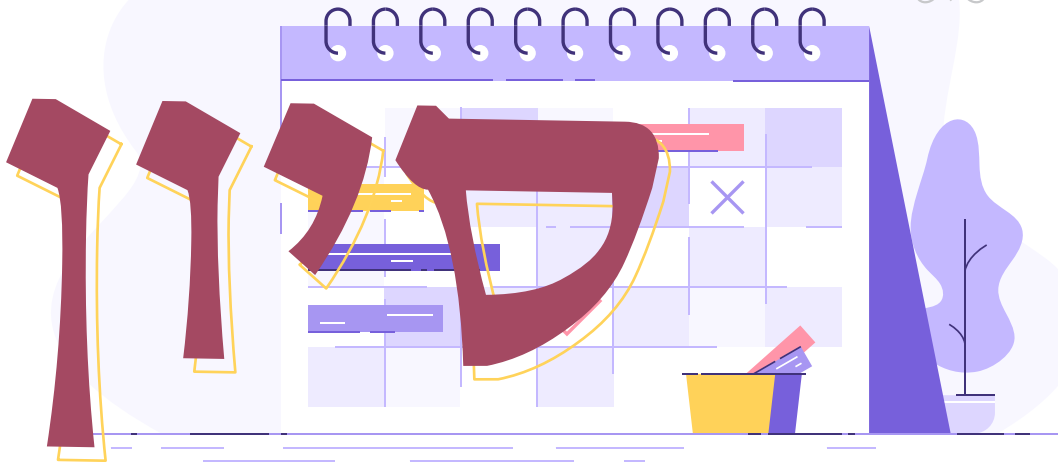
It is my prayer and hope that we continue to fulfill the Rebbe’s wishes and strengthen ourselves in the shlichus the Rebbe clearly laid out for each and every one of us. May we merit the התגלות המשיח תיכף ומיד ממש.

1. See Derher, Adar I 5779, interview with Rabbi Pinchos Feldman who was later sent on shlichus to Sydney, about the senior Rabbi Hertz’s activities in Sydney.
2. See Derher Sivan 5774 “Transforming Tragedy” for more about this unique shlichus.



לחיוזוק ההתקשרות לכ"ק אדמו"ר
בקשר עם יום הבהיר י"א ניסן
מאה ועשרים שנה

נדפס ע"י
הרה"ת ר' ישראל וזוגתו מרת שטערנא שרה
בניהם ובתם
מנחם מענדל, ח' מושקא, לוי יצחק שיחיו
טרייטעל



PREPARATION FOR SHAVUOS

Chazal tell us that *Matan Torah* is an experience that recurs every year anew. We must therefore prepare from the first day of Sivan to accept the Torah—"With fear, awe, shaking, and trembling"—the way Yidden stood at *Matan Torah*. The preparation is through increased involvement in Torah and mitzvos already from the beginning of Sivan.¹

This preparation should be primarily focused on *ahavas Yisroel*, in the spirit of "כאיש אחד בלב אחד," as the Yidden were on the first of Sivan, and *kabbalas ol*, as the Yidden told Hashem before *Matan Torah*: "*Naaseh venishma*"—we will accept the Torah without question.²

The increase in Torah should be primarily in the study of Chassidus, since it has a unique connection with *Matan Torah*, when Yidden were able to both see a revelation of Hashem and have a complete understanding of the *merkavah*; the foundation of Chassidus.

If it's important for Yidden to gather for Torah learning on every Shabbos, how much more so on the Shabbos preceding *Matan Torah*.

In addition to the learning, one should encourage others to be properly prepared for *Matan Torah*, and to influence their acquaintances to do the same.³

Children are central to accepting the Torah, since they are our guarantors. To prepare them for *Matan Torah*, teachers should speak to the children before

Shavuos about the importance of the Torah and that they are the reason we receive the Torah every year.

The Rebbe asked that there should be a rally with the children, once or twice, during the week between Rosh Chodesh Sivan and Shavuos, where the children will accept upon themselves the desire to receive the Torah without question—*naaseh venishma*. In Eretz Yisroel, Chassidim should arrange a rally at the Kosel as well as Me'aras Hamachpelah, and there should also be a rally at Kever Rachel.⁴

When Hashem told Moshe how to prepare for *Matan Torah*, he said to relay the message to the women first. Because of their unique connection to the preparations of *Matan Torah*, women should also have gatherings to prepare in the appropriate way.⁵

On Shavuos, we wish each other to accept the Torah, "With joy and with a *pnimiyus*." To have joy on Shavuos naturally, we must begin well before Shavuos, to serve Hashem with more joy and in a more internal way. This preparation is easy for women, as their life is naturally more joyful and *pnimiyus'dik*.⁶

SHAVUOS

Because today is when we accept the Torah anew—it is the appropriate time for every person to revamp their existing *shiurim* and add a new cycle of learning Torah. The increase in learning also applies to women,

regarding the *halachos* they are obligated to fulfill; and to children, that they should begin learning a new subject that they can understand.⁷

Chassidim should also intensify their commitment to learning Chitas, as it represents the three leaders who have a connection to Shavuos:

Chumash – Moshe,

Tehillim – Dovid Hamelech,

Tanya – which is based on the Baal Shem Tov's Torah.

It is also important to influence others who haven't yet committed to learning Chitas, that they should begin to do so now. Even though we are still in the middle of the cycle, *Matan Torah* gives new energy to everything in Torah, enough to make it the appropriate time to begin joining the public cycle.⁸

On Shavuos 5750*, the Rebbe announced a *tzav hashaaah*—"call of the hour"—that every person should fulfill Chazal's directive, "*Ha'amidu talmidim harbeh*," to give *shiurim* in public, and to teach others.

This *tzav hashaaah* applies to women in the parts of Torah applicable to them. And children too, in addition to the classes they have in school, should arrange among themselves groups to learn Torah. We know how much children love being an influence on their friends, so this is a method to utilize this desire in the right direction.

Everyone should speak to their *mashpia* about how to move forward. Those who wish, should send a *duch* to the Rebbe in this regard.⁹

One of the initiatives the Rebbe strongly encouraged was that Chassidim should go to nearby shuls on Yom Tov, share with them the joy of Yom Tov, and deliver words of Chassidus. The farther one goes, the better because, in addition to the advantage of walking, it adds in the quality, as we know in *kedusha*, that more quantity increases the quality.¹⁰

The Rebbe strongly encouraged the *minhag* to arrange *kinusei Torah* every Yom Tov. Especially on Shavuos, when it is the time to accept the Torah. We should also bring this *minhag* to as many communities as possible.¹¹

12 SIVAN – LAST DAY OF TASHLUMIN

Today is the last day to bring the *korbanos* for the Yom Tov of Shavuos, thus completing the Yom Tov. We must utilize this day to complete—not only finish but also increase—the *avodah* of Shavuos.¹²

Because children are an integral part of Shavuos, a children's rally should be arranged on this day to recite the 12 Pesukim and give tzedakah. Although children don't have the need for a *minyán*, the large number alone is what increases the quality of the gathering,

mainly because when they say "*Shema Yisroel*" and "*naaseh venishma*" in unison, it makes a big impression on them, as well as on their parents and educators.¹³

15 SIVAN – THE FRIERDIKER REBBE'S ARREST

Although the arrest of the Frierdiker Rebbe was painful, it was necessary in order to break the world's limits. This gives us the ability to affect change and spiritually breach the world's boundaries by toiling in Torah and mitzvos without physical pain.

The lesson for every Yid to take from today is that we must do all we can to fulfill the Frierdiker Rebbe's request—to disseminate Chassidus. Both to learn ourselves, and to also teach others.¹⁴

28 SIVAN – THE REBBE AND REBBETZIN ARRIVED IN THE UNITED STATES

Today is when a new level of the dissemination of Chassidus began. The western hemisphere of the world not only now has the wellsprings of Chassidus which it didn't previously have; even more so, it is now also the source of the dissemination of Chassidus across the globe.

We must place extra effort on this day to fulfill the shlichus given to us to spread Yiddishkeit and Chassidus throughout the world, with all of our might—our entire *koach*—נ"כ.¹⁵

Yidden have established the *minhag* to farbreng on this day, and we already see the good outcome of these farbrengens, for numerous years.¹⁶

Every one of us has extraordinary power—נ"כ—on this day, to fulfill the shlichus the Rebbe gave us, to be prepared for the *geulah*.¹⁷

1 5737 vol. 2 pg. 16-18.

2 Toras Menachem 5749 vol. 3 pg. 253.

3 Toras Menachem 5750 vol. 3 pg. 252.

4 Likkutei Sichos vol. 23 pg. 249.

5 Toras Menachem 5748 vol. 3 pg. 410.

6 Toras Menachem 5750 vol. 3 pg. 229.

7 Toras Menachem 5749 vol. 3 pg. 281.

8 Toras Menachem 5750 vol. 3 pg. 291.

9 Ibid. pg. 275.

10 Toras Menachem 5744 vol. 3 pg.1933. See Derher Sivan 5776.

11 Toras Menachem 5749 vol. 3 pg. 294.

12 Ibid. pg. 313.

13 Sichos Kodesh 5737 vol. 2 pg. 120.

14 Toras Menachem 5748 vol. 3 pg. 478-481.

15 Toras Menachem 5749 vol. 3 pg. 393.

16 Toras Menachem 5749 vol. 3 pg. 393.

17 Toras Menachem 5751 vol. 3 pg. 384.



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

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

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



A SOUL'S JOURNEY



Though he was a poor man, this special and devoted Chossid of the Baal Shem Tov would never ask his Rebbe for blessings regarding his physical needs. He felt embarrassed to speak with the holy Baal Shem Tov about such mundane matters. In his *yechidusen* he would stick to speaking only about his spiritual service of Hashem.

His wife on the other hand became extremely upset as time went on and their poverty grew. "We need the Baal Shem Tov's blessing for our basic necessities!" she would cry to him. "I cannot continue like this."

It came to a point that she told him, that if on his next visit to the Baal Shem Tov he would not ask for a blessing to have money in abundance, she would not let him back into the house.

But when the moment arrived he was simply too embarrassed to bring up the topic, and he once again refrained from asking the Baal Shem Tov for a blessing for money.

After hearing what happened, his wife simply threw him out of the house. Broken and helpless he made his way back to the Baal Shem Tov. Surprised at such an early return, the Baal Shem Tov asked him what happened. He cried to the Baal Shem Tov about his poverty. Why

did he deserve such hardships?

"Unfortunately your soul was destined to live a life of poverty," the Baal Shem Tov replied with a sigh. Upon hearing this, the man fainted. When awoken he cried to the Baal Shem Tov, "The simple folk all receive your blessing for riches and abundance, yet I who merited to be your Chossid can only have a *tikkun* if I live a difficult and hard life!?"

"Indeed you are a special and devoted Chossid of mine, yet if I were to tell you the bad sins your soul did in its previous *gilgul* you would understand why you need such a harsh *tikkun*," the Baal Shem Tov replied. The Baal Shem Tov directed him to travel to a certain city, and find out about a certain deceased individual from the past, who this Chossid was a *gilgul* of. He would then see the answers to all his questions.

Off went the Chossid to this city and started investigating about this man who had passed years before. He was directed to an elderly man who worked in the *chevra kadisha*. After questioning the man, the man told him, "I do vaguely remember this man, but I was very young when he passed away. My father in-law is still just barely alive and he would remember more about this individual. He is lying next to the oven in my

house. But he can barely speak, since he is almost 120 years old. Good luck!"

The assistants of this extremely old man would not let anyone speak to him as he was on the verge of death. But after telling them that he was sent from the Baal Shem Tov, they let him in to converse with him.

"I do not want to bring that cursed and terrible name through my lips!" was the old man's response. "But since the Baal Shem Tov sent you, I will tell you as follows: Besides breaking every law in the Torah, he also informed on many Jews to the evil government, which led them to their death."

"But why does the Baal Shem Tov care for you to know about this man?" the old man asked the Chossid.

After much pressure, the Chossid revealed that he was in fact this evil man's *gilgul* and was here in this world to repent and cleanse his soul.

With great emotion the old man raised his hands up, and with a smile exclaimed, "How precious are the ways of Hashem in heaven. From such a terrible man can come to be such a special devoted Chossid of the Baal Shem Tov."

And with these special praises, the old man closed his eyes and returned his soul to his Creator.

(Migdal Oz p. 244)



TORAH
EXPANSE

THE KINUS TORAH

לע"נ
מזכיר כ"ק אדמו"ר
הרה"ח ר' ירחמיאל בנימין בן
מנחם הלוי ע"ה קליין
נלב"ע י"ח סיון ה'תשע"ה
ת"נצ"ב ה'
נדפס ע"י משפחתו שיחיו



BACKGROUND

During the Yomim Tovim, 770 was crowded with many guests who would travel from around the world to be in the Rebbe's holy presence. In particular, during the month of Tishrei as is widely known, and also for Shavuos, when many rabbonim would visit.

Beginning in 5718*, with the Rebbe's encouragement, Rabbi Mordechai Mentlik, the *rosh yeshiva* of 770, initiated a *kinus Torah*, a gathering where *roshei yeshivos*, rabbonim, and others would deliver *pilpulim* and hold discussions in Torah. The *kinus* was held in the upstairs *zal* of 770, on the day after Shavuos (when we receive the Torah), as well as the day after Simchas Torah (when we complete the Torah and begin it anew). Since 5732*, a *kinus* was also held on the day after Acharon Shel Pesach (presumably because of the large crowd who had come for Pesach in connection with the Rebbe's 70th birthday).

One day ahead of the inaugural *kinus Torah*, during the *farbrengen* on the second day of Shavuos 5718*, the Rebbe delivered a deep *pilpul* weaving together both *nigleh* and Chassidus. At the conclusion of the *sicha*, the Rebbe announced: "Considering that



A KINUS TORAH IN THE 5730S*.

tomorrow a gathering will take place where words of Torah will be discussed, the idea I shared will serve as my participation... Just as the Torah was given in a desert where no one lives, so that no one shall lay claim that the Torah belongs to them, rather it is for each and every Yid—surely everyone will participate in the kinus, whether they were personally invited or not..."

Ever since then, at the Yom Tov *farbrengens* ahead of the *kinus Torah*, the Rebbe would say a *sicha* that would serve as his participation in the *kinus*. These *sichos* were usually an in-depth idea in *nigleh*. Sometimes, the Rebbe would explain the idea from a Chassidus perspective too. Once, the Rebbe mentioned that the order of the *sicha* is first the idea in

nigleh followed by Chassidus, as the Alter Rebbe writes in Hilchos Talmud Torah, that this is the appropriate approach to studying Torah.¹

Rabbi Leibel Schapiro relates: "The *farbrengen* of Simchas Torah 5722* was quite a memorable one. The Rebbe had said a lot of *l'chaim* on a strong *mashke*, and the style of *sichos* that followed was very unusual. The Rebbe cried heavily when speaking about the Yidden behind the Iron Curtain. At one point the Rebbe said *l'chaim* while standing in his place, and then said an entire *sicha* while standing.

"Just before he went on to say the *sicha* for the *kinus Torah*, the Rebbe put his hand over his forehead and began to speak a very deep *nigleh sicha* regarding the Rambam's ruling



SCENES FROM SOME OF THE EARLY KINUSEI TORAH THAT TOOK PLACE IN THE SMALL ZAL.

that a king who inherits the rule from his father does not need to be anointed with the *shemen hamishcha*. The *sicha* lasted for about 45 minutes while the Rebbe's eyes were closed from the beginning until the end."

After the Rebbe would say this *sicha*, Rabbi Mentlik would announce the details of when the *kinus* would take place, and the Rebbe would give him the leftover challah, *mezonos*, and wine from the farbrengen to be served at the *kinus*.

The *kinus Torah* was always set to take place on *Isru Chag*. It would begin after Mincha and usually continue until 9:00 or 9:30 when it was time for Maariv. Sometimes, it would continue after Maariv and could conclude close to midnight.

One year, *Isru Chag* fell on a Friday, so the *kinus* was scheduled for Sunday, and various prominent rabbonim were invited to participate. At the farbrengen, when the Rebbe concluded the *sicha* for the *kinus*, he told Rabbi Mentlik to make an announcement inviting everyone to the *kinus* which would take place the next day. Without batting an eyelash, Rabbi Mentlik announced, "The *kinus Torah* will begin tomorrow at 12 o'clock, and will continue on Sunday at 3:30." Subsequently

this became the regular schedule whenever *Isru Chag* fell on a Friday.

Pesach 5749* fell out like this. At the farbrengen of the following Shabbos, the Rebbe commented that since the *kinus* had begun on Friday and will continue on Sunday, it follows that Shabbos is in the middle of the *kinus Torah*, so to speak.²

THE KINUS

The first speaker at the *kinus* was Reb Yoel Kahn, who would repeat the Rebbe's *sicha* said as a participation in the *kinus Torah*. At times, moments before the *kinus*, the Rebbe would send out a note adding to the *sicha* from the day before. As per the Rebbe's instructions,³ the *sicha* would be discussed at greater length by the subsequent speakers.

It should be noted that these *sichos* were said only one day before they were to be discussed by the *roshei yeshivos* from their own point of view, giving them little time to delve into the subject. Oftentimes, at the farbrengen the following Shabbos the Rebbe would continue the discussion and include various thoughts that were raised during the *kinus*.

In Rabbi Leibel Groner's diary from

*Isru Chag Sukkos 5722** (see above), he writes how the Rebbe asked him about the *kinus Torah*. When Rabbi Groner mentioned that Reb Yoel repeated the *sicha* from the farbrengen, the Rebbe asked whether there were any questions raised on the *sicha*, and noted: "Previously they have sent in questions they had [on the *sichos*], probably they will do the same today."

On occasion, the Rebbe would instruct various people to speak at the *kinus Torah*. For instance, the Rebbe instructed Rabbi Mentlik to invite Rabbi Simcha Elberg of Agudas Harabbonim to participate. Mr. Zalmon Jaffe was also instructed by the Rebbe to speak at the *kinus*. When Rabbi Leibel Kaplan was a *chossan*, the Rebbe told him in *yechidus*, "Prepare an idea in *nigleh* and either publish it in one of the *kovtzim* or deliver it at the *kinus Torah* after Simchas Torah."

Often, while a speaker was delivering his *pilpul*, he would be interrupted with questions from those present, who disagreed with his reasoning, which led to a public debate that went on for some time.

At the *kinus Torah* after Pesach 5736*, Rabbi Chaim Gutnick spoke about the Alter Rebbe's opinion regarding the prohibition of *chametz*, whether it is a prohibition that applies to the person, mandating that a person may not own *chametz*—'*gavra*'—or a prohibition that applies to the



MR. ZALMON JAFFE WOULD OFTEN SHARE EXCERPTS FROM HIS DIARY FROM THE YOMIM TOVIM WITH THE REBBE.

RABBI SIMCHA ELBERG OF AGUDAS HARABBONIM WAS INSTRUCTED BY THE REBBE TO SPEAK AT THE KINUS TORAH.



* 5749-1989, 5722-1961, 5736-1976

chametz that it should not be in Jewish possession—‘*cheftza*.’ Rabbi Gutnick concluded that it’s an *issur gavra*. Instantly, this raised a huge ruckus in the *zal*, for in the *sicha* said for the *kinus* the Rebbe concluded otherwise.

Rabbi Gutnick later wrote about this to the Rebbe, to which he received an answer: “Without a *gevald*,” indicating that he need not be concerned to raise a perspective different from the *sicha* at the *kinus*, and then went on to bring many sources that indicate the nature of the prohibition of *chametz* being an *issur cheftza*.⁴

Between talks, there would be a short break, when many would continue the discussions on the topic just delivered. During these breaks, the challah, *mezonos* and *mashke* received from the Rebbe would be distributed.

After the *kinus* a report would be sent to the Rebbe. In 5736*, the report included that *tzedakah* was given at the *kinus* and that it extended into a *farbrenge* later on. In the Rebbe’s answer to the report, he emphasized both of these points.

THE REBBE’S COMMENTS ON THE IDEAS RAISED

On some occasions, the Rebbe would comment on ideas spoken about by the *kinus Torah*.

One such example occurred during a Shavuos meal in 5730*. The Rebbe requested that one of the rabboim present should share a Torah idea. A rav who was visiting from out of town raised a question on the Rambam in the *halachos* of the *omer*, concluding that he prepared to speak about this



WHEN ISRU CHAG WOULD FALL ON FRIDAY, THE KINUS WOULD BEGIN IN THE SMALL ZAL ON FRIDAY AND CONTINUE WITH A LARGER CROWD ON SUNDAY IN THE LARGE ZAL.

at the *kinus Torah*, so he didn’t want to share his answer at the table. The Rebbe commented that he should take into account that this issue is raised in the *Sefer Hamoadim B’halacha* by Rabbi Zevin, thus people may say that he copied his speech from there. Then the Rebbe went on to answer the question raised.

Dayan Michoel Fischer of London, a well known *Litvishe rov*, spent Shavuos 5736* in the Rebbe’s presence.

Naturally, he was honored to speak at the *kinus Torah*. Before he delivered his *pilpul* he began with an introduction: “*Rabbosai*, I don’t have a drop of Chassidic blood in my veins, I’m a *Litvak* all the way back to the Vilna Gaon. *Rabbosai!* I sat at the *farbrenge* the evening before Shavuos and within two hours half of Shas had been cited, and you are sleeping? How can you sleep when you hear half of Shas in two hours?”

The following day he merited to have a long *yechidus* with the Rebbe. Among other things, he told the Rebbe about the topic of his *pilpul* at the *kinus Torah*, to which the Rebbe responded, “We will talk about this later.”

During the *farbrenge* on the following Shabbos, the Rebbe delivered an unusually long *sicha*

on the topic of *tevilas keilim*, and particularly Rashi’s opinion on the matter, in his commentary on Chumash. Following the *sicha*, the Rebbe turned around to Dayan Fischer (who was seated behind the Rebbe) and remarked “Did I pay up my debt?”

Rabbi Schapiro relates: “One year, the Rebbe spoke about the Alter Rebbe’s ruling that it’s preferable to make the *bracha* on the lulav in the sukkah. The Rebbe explained that it’s not only ideal in regards to how to perform the mitzvah of lulav, but it is also the ideal manner of performing the mitzvah of sukkah, for anything meaningful during Sukkos should be done in the sukkah.

“During the *seudah* in the Frierdiker Rebbe’s apartment, Rabbi Yechiel Michel Dubruskin posed a question to the Rebbe: ‘Why is that we do not make the *bracha Leishev Basukkah* before *bentching* lulav? The Rebbe replied, indeed, it is appropriate to eat some *mezonos* immediately after lulav in order to say the *bracha Leishev Basukkah*, having in mind also the mitzvah of lulav. (Surprised, Rabbi Dubruskin asked, ‘Before davening?’ To which the Rebbe replied, ‘Nu...’)”

“After Yom Tov, Rabbi Dubruskin spoke about this topic at the *kinus*

Torah, reasoning that ostensibly a *bracha* must be made prior to performing the mitzvah, only to conclude that for the mitzvah of sukkah, we indeed find this unique exception and a *bracha* can be made after performing the mitzvah.”

OUTSIDE 770

At the farbrengen of 15 Shevat 5731*, the Rebbe launched a new initiative, stating that it was now necessary to conquer the world through the study of Torah⁵. A few months later, just before Pesach, the Rebbe sent a message to the directors of Tzach in Eretz Yisroel, saying that a *shturem* must be made regarding increasing Torah study: When the *bochurim* are home from yeshiva, people should see a *bochur's* learning, and *kinusei Torah* should be held throughout Eretz Yisroel over Chol Hamoed. That year in New York too, *bochurim* traveled to Boro Park and held numerous *kinusei Torah* there. In 5749*, whenever the Rebbe would speak about the *kinus Torah*, he would encourage that they take place in all locations.

PUBLISHING THE TALKS

In 5727* the first booklet titled “Kovetz Kinus Torah Lubavitch” was published. It contained the talks from a *kinus* a year earlier. For the occasion of this *kovetz* being published, the Rebbe specially edited a *sicha* to be printed at the beginning of the booklet. In the *sicha*, the Rebbe speaks about the necessity of studying Torah in depth, a learning that demands full concentration and self-exertion to understand the in-depth meaning of the text.

This *sicha* was said at the farbrengen of Shavuot 5716*, and was later published in Likkutei Sichos vol. 2, after being edited by the Rebbe. Yet for its publication in this *kovetz*, the Rebbe edited the *sicha* again.

At the farbrengen of Shavuot 5746*, when speaking about the *kinus Torah*, the Rebbe mentioned the talks later being published. He stressed that everyone that speaks at the *kinus* should write up their talks so they can benefit a wider audience:



THE FIRST BOOKLET TITLED “KOVETZ KINUS TORAH LUBAVITCH” PRINTED IN 5727*.

“It is befitting and appropriate to publicize the Torah ideas discussed at the *kinus Torah* by printing them...

“Obviously, regarding this matter there is no place for acting humble, since anything that’s related to Torah must be done in a bold manner. Thus, entertaining the thought of ‘who am I’ is opposed to the will of Hashem... Aside from speaking at the *kinus*, one should write up his talk in order that they be published for the benefit of the public...”⁶

To better appreciate the



RABBI YISROEL YITZCHOK PIEKARSKI, THE ROSH HAYESHIVA IN 770, SPEAKS AT THE KINUS.

* 5731-1970, 5749-1989, 5727-1967, 5716-1956, 5746-1986

importance the Rebbe regarded for the *kinus Torah*, we will conclude with the following story:

The Rebbe once left 770 while the *kinus Torah* was taking place. On the sidewalk, there was a *chossan* in conversation with his future father-in-law. Seeing them, the Rebbe gestured in surprise, implying “What’s this about?”

The *chossan* explained that they were discussing matters related to the upcoming wedding. “During the *kinus Torah*? During the *Kinus Torah*?!” replied the Rebbe. “To prepare for the wedding, time can be borrowed from sleeping.” He then indicated for both of them to enter 770 and attend the *kinus*.

A NEW WORLD

Over the years, the Rebbe extolled the participation in the *kinus Torah*, stating that it was a “*kinus shel tzaddikim*,” which as the Mishnah says,



RABBI MENTLIK AT THE KINUS OF TZACH ON CHOL HAMOED SUKKOS 5748*, A FEW DAYS BEFORE HIS PASSING.

is “pleasant for them [the participants] and pleasant for the world.”

The Rebbe also connected this gathering—the *kinus Torah*—with the ultimate “gathering” that we are all awaiting: “ואתם תלוקטו אחד ואחד”—when Hashem will gather each and every Yid by the hand and lead us all to the *geulah*, speedily.⁷

1. Simchas Torah 5747.
2. Toras Menachem 5749 vol. 3, p. 72.
3. Toras Menachem 5750 vol. 3 p. 293.
4. Igros Kodesh vol. 31, p. 198.
5. See Derher, Shevat 5773.
6. Toras Menachem 5746 vol. 3 p. 526.
7. See Simchas Torah 5746, et. al.

RABBI MENTLIK’S DEVOTION

Although the *kinus Torah* as we know it began only in 5718*, on two occasions there was a *kinus Torah* in 770, led by Rabbi Mentlik, during the *nesius* of the Friediker Rebbe, in the summer of 5705*. Many prominent rabbonim of the time were in attendance at those *kinusei Torah*. Among those who spoke was Rabbi Moshe Feinstein, who was invited as the guest of honor.

Throughout the years, Rabbi Mentlik regarded the *kinus Torah* as his sacred duty. In the weeks before he passed away, he was in and out of the hospital regularly. During Chol Hamoed Sukkos 5748*, he was hospitalized for the last time. While sitting on his hospital bed, in between examinations, he was busying himself organizing the details of the upcoming *Kinus Torah*.

Rabbi Mentlik passed away on Motzei Shabbos Bereishis, and his *levaya* took place the following day while the *kinus Torah* was taking place in 770.

After his passing, others took over his responsibility of arranging the *kinus Torah*. Regarding the criteria of who should fill this responsibility, the Rebbe wrote

a sharp answer after one of the following *kinusim*:

Our Rabbeim were very firm about the rigorous study of nigleh in Tomchei Temimim, so much so that the Rebbe Rashab stated publicly that he is not pleased by the lack of rivalry, etc., between the teachers of nigleh and of Chassidus in Tomchei Temimim. One of the things that is unique in the yeshiva since it was founded, is obviously the kinus Torah. Is it impossible to find in Tomchei Temimim—or at least among the guests—one baal nigleh to take part (at the very least) in heading the kinus??



The Pilot Project



On many occasions, the Rebbe pointed to the Frieddiker Rebbe as the one who innovated a new front in the spreading of Chassidus by offering and publishing words of Chassidus in foreign languages. In this fascinating letter we discover that ultimately it was the Rebbe himself who was behind the project, years before he came to the United States and took charge of Chabad publishing.

In this letter written by the Rebbe from Paris in 5697* to Rabbi Chaim M. A. Hodakov, the Rebbe orchestrates the project of translating a letter from the Frieddiker Rebbe about the importance of Chabad Chassidus into German.

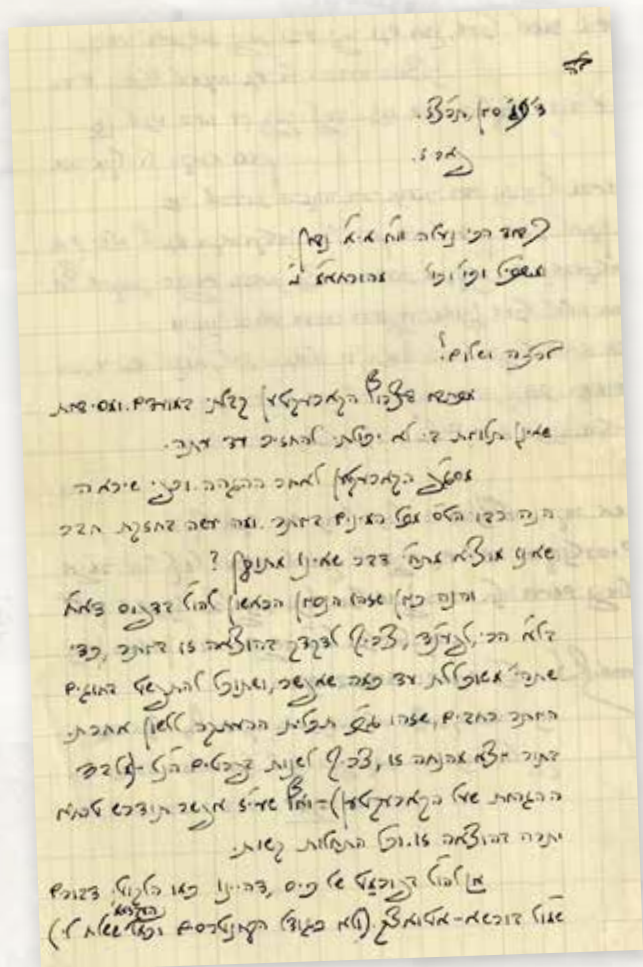
The letter is titled "*Die Chassidus Chabad Lehre*—The teachings of Chabad Chassidus and its moral and educational significance." It was

originally written to Professor Chava Bitner.¹

One is amazed at the level of detail that the Rebbe involves himself with, dictating even the type and size of paper to be used. The Rebbe saw this as an opportunity to open a whole new chapter in the dissemination of Chassidus, hoping that it would

be a "pilot project" of many more to come.

The Rebbe also pushed, as was always his holy practice, that the project be finished very quickly, in time for the tenth anniversary of Yud-Beis Tammuz (which it indeed was).²



ד' כ"ג סיון, תרצ"ז.

פאריז.

כבוד הכי נעלה וו"ח אי"א נבון ומשכיל וכו' וכו' מהורחמ"א נ"י

ברכה ושלו!

מכתבו בצרוף הקארעקטען קבלתי במועד, ומסיבות שאינן תלויות בי לא יכולתי להחזיר עד עתה.

מסג"פ הקארעקטען לאחר ההגהה. וכפי שיראה הנה רבו הט"ס מכל המינים ביותר. ומה יעשה בחזקת חבר שאינו מוציא מתח"י דבר שאינו מתוקן?

והנה כיון שזהו הנסיון הראשון להו"ל בדפוס דא"ח בל"א הרי, לפענ"ד, צריך לדקדק בהוצאה זו ביותר, כדי שתהי' משוכללת עד כמה שאפשר, ושתוכל להתפשט בחוגים היותר רחבים, שזהו ג"כ תכלית ההעתקה ללשון אחרת. בתור יוצא מהנחה זו, צריך לשנות בפרטים הנ"ל - (מלבד ההגהות שעל הקארעקטען) - ואף שעי"ז אפשר תודרש טרחא יתירה בהוצאה זו. וכל ההתחלות קשות.

א. להוציא לאור בפורמט של כ"ס, דהיינו כמו הלקוטי דבורים שמוציאים לאור בוורשא-אטוואצק. (ולא כגודל הקונטרסים וכמו העקזעמ'פלארים ששלח לי)

ב. שיהיה באותיות יפות ונייר יפה וגם חזק, שיוכל לעמוד ימים רבים. ובכלל להשיג גם על ההדור החיצוני.

ג. להניח ריוח בין פרק לפרק. וכמו שהוא בהלקוטי דבורים, שזה מיקל על הקורא ומעיין.

כדי להרבות בהגהה, הרי תודתי רבה נתונה לו מראש, אם ישלח לי גם הקארעקטען הב', ובזמן שיהי' עדיין שהות לתקן. שתקוותי שבפעם הזאת תצא החוברת מתוקנת גם בקארעקטור.

מהנכון והראוי שיזרזו ההדפסה, באופן שיוכלו לשלוח החוברת ותגיע גם למק"א, לחג-הגאולה י"ב תמוז הבע"ל. ובפרט שהוא חג יובל דעשר שנים (וארבעים שנה להתייסדות ישיבת "תומכי תמימים").

בוודאי יראה שנשמטה התיבה "Frl" והוא בכוונה. והטעם מובן.

דרך אגב, אם תהיה התחלה זו בהצלחה, אקוה אשר אפשר יהיה לקבל הסכמה להעתיק ולהדפיס גם איזה מהקונטרסים בלשון אשכנז, צרפתית וכו'. ובכל אופן, הרבה תלוי ברושם ופעולת נסיון הראשון, הוא הדפסת והו"ל מל' ביטנער.

החותם בכבוד וברכת כל טוב

מ. שניאורסאהן

חפשי אצלי גוף העתקה האשכנזית ולא מצאתי, ובודאי ישנה תח"י כבודו. ובמילא יוכל לתקן ב' פסקות הראשונות של פרק יב', אשר ערוב דברים ביותר יש בהם.

Wednesday, 23 Sivan, 5693.

Paris.

The most exalted and esteemed Chossid, G-d fearing man, wise and intelligent etc. etc. Rabbi C.M.A.,

Blessings and greetings!

I duly received your letter along with the edited galleys. Due to matters beyond my control, I was unable to return them until now.

Enclosed are the galleys after my edits. As you will see, there are many, many typos and mistakes of all sorts. What then do you [say about the famous ruling of Chazal] that an upstanding person would not allow an unfinished product to leave his hands?

Since this is the first attempt at publishing Chassidus in the German language, it is of utmost importance, in my humble opinion, to ensure that this production is done very well, making it as thorough as possible, thereby allowing it to reach the broadest circles. After all, this is the reason for translating it to another language [in the first place].

As a result of this premise, the above mentioned issues must be corrected (in addition to the edits already on the galleys). Although this may necessitate much more work for this project [it should nevertheless be done]; the beginning [of any project] is always difficult:

1. The printing should be pocket-sized i.e. similar to the Likkutei Dibburim being published in Warsaw-Otwock, (not like the size of the [larger] pamphlets, copies of which you sent me).

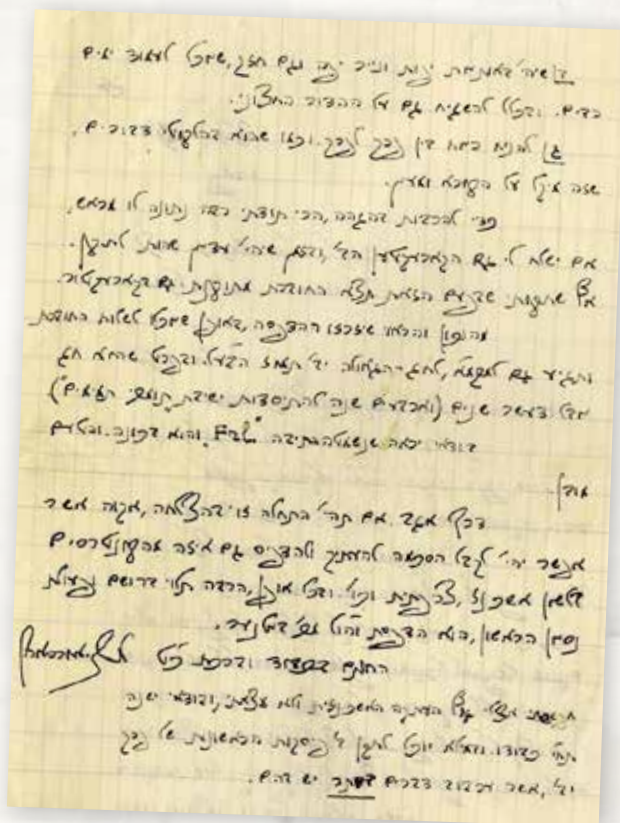
2. The font should be nice, and the paper should be nice and durable, to last a long time. As a general rule, care should be taken as well that the exterior appearance should look appealing.

3. Blank space should be left between sections, similar to the Likkutei Dibburim, affording the reader a more pleasant experience.

In order to enhance the editing, I thank you in advance if you could send me the second draft of galleys as well, with enough time to add more corrections. However, it is my hope that this time the booklet will be properly edited already, even in the galleys' stage.

It would be appropriate and fitting that the printing should be completed soon, allowing the booklet to be sent to other locations, reaching them in time for the upcoming *chag hageulah*, Yud-Beis Tammuz. Especially considering the fact that this year marks the milestone anniversary of ten years (as well as forty years since the founding of Yeshivas "Tomchei Temimim").

You will certainly notice that the word "Frl."³ was omitted. This was intentional, for obvious reasons.



[I should note] parenthetically, that if this pilot project turns out successful, it is my hope that we will then be able to procure [my father-in-law, the Rebbe's] permission to also translate and publish some of the *kuntreisim* [*maamarim*] in German, French, etc.

At any rate, there is much weighing on the [success] of the results and impact of the first attempt, i.e. the printing and publishing of the Bitner letters.⁴

Closing with esteem and blessings for all good,
M. Schneersohn

I searched for the original German translation and could not find it in my possession. You certainly have it. You will therefore be able to correct the first two paragraphs of chapter 12, which seem to have gotten completely mixed up.

1. The letter was also published in *Igros Kodesh Admur HaRayatz* vol. 3, p. 532.
2. This manuscript was originally published in *Teshura Hodakov-Weizner* 5761.
3. "Mrs." in German.
4. Professor Chava Bitner, to whom the letter published in this booklet was originally sent.



לע"נ
ר' משה בן ר' זלמן צבי ע"ה
נלב"ע אסרו חג השבועות
ה'תשע"ח
תנ"צ'בה'

נתרם ע"י נכדו
הרה"ת ר' שלום דובער וזוגתו
מרת ח' מושקא ומשפחתם שיחיו
שוחאט



THE REBBE'S FIRST CAMP

**CAMP EMUNAH —
BNOS YAAKOV YEHUDAH**



PRESENTED IN HONOR OF THE 70TH YEAR OF CAMP EMUNAH

Special thanks to Rabbi Sholem Ber Hecht, Rabbi Levi Hecht, Rabbi Chanoch Hecht, Rabbi Shimon Sabol, Mrs. Malkie Katz, Mrs. Miryam Swerdlov, Mrs. Baila Rochel Kievman and Mrs. Chana Simpson, for their time and assistance in the preparation of this article. Special thanks to N'shei Chabad Newsletter for permission to include their interview with Rebbetzin Hecht.

THE HIGHLIGHT OF MY YOUTH

“My years at Camp Emunah,” says Mrs. Miryam Swerdlov, “were among the best of my life, and definitely the most formative. The Rebbe’s visit to camp was literally the highlight of our youth; it’s something that we will never forget.”

“In those days, camp lasted nine weeks, divided into three three-week sessions. In every session there were children who learned in public school and came to camp through the Released Time program. That was the real purpose of the camp—to be *mekarev* those children. Those were incredible years.

“Rabbi Hecht himself was almost larger than life; he was really the heart and soul of the camp, and he paid special attention to the public school children. He treated each one like his personal child.

“Rabbi and Rebbetzin Hecht were the most dedicated shlichim ever. In general, Rabbi Hecht didn’t know how to do things ‘halfway’; if he did something, he did it *all* the way—and that’s exactly how he treated the public school kids.



RABBI AND MRS HECHT

“His favorite story was one I like to tell all over the world. His father-in-law, Reb Elimelech Lasker, came to the United States at the turn of the century and worked in the needle trade on the Lower East Side. Every Monday he would lose his job because he refused to work on Shabbos. But he would come home and say, ‘*Kinderlach*, this week I had another chance to make a *kiddush Hashem*.’”

“Rabbi Hecht liked to say that in the homes where the father would come home and say, ‘I made a *kiddush Hashem*,’ the kids would remain frum. In those families where the father would come home and say, ‘I’m so upset, I lost my job again because of Shabbos’—those kids left Yiddishkeit. It’s all about how we choose to paint the picture. If we paint a happy picture, our kids will see and take note, and if we paint a picture of difficulty, the kids will internalize that as well.”

THE FIRST CAMP

Camp Emunah is unique in its distinction as the first Chabad summer camp, being established several years before Camp Gan Yisroel.

How did it all begin?

Rebbetzin Chave Hecht, who founded the camp with her husband,¹ shared the following in an interview:²

“In the summer of 1952, my husband and I were in the country, staying near Camp Agudah. We decided to visit the camp on Shabbos afternoon. The camp spirit during *shalosh seudos* was so inspiring that after Shabbos we resolved to ask the Rebbe if we could open a Lubavitcher camp. We put in a *tzettel* several times, each time asking for *haskamah* to start a camp, until the Rebbe finally agreed.

“Once we had organized all the basic requirements to start the camp, we sent in a *tzettel* with two



RABBI HECHT AT AN EVENT FOR CAMP EMUNAH IN ITS EARLY YEARS.

requests: To be able to acquire a suitable property, and to name it Camp Emunah. *Baruch Hashem*, the Rebbe gave his blessing to both of these proposals. We decided to open a girls’ camp because we thought girls would be easier to manage than boys. (We would later learn, however, that running a girls camp is actually more difficult in almost every way.) In the summer of 1953, with the Rebbe’s *brachah* and *haskamah*, we started the first ever Lubavitcher overnight camp.”

The property was an old summer hotel named Windsor Lake Hotel & Resort. Rabbi Hecht partnered with Rabbi Avraham Mintz and Sydney Samson, and they purchased the property together to serve as both a camp and a kosher hotel. This form of hybrid was common in those days, and it made it easier to obtain the necessary permits.

The camp gained immediate popularity; the first year saw an enrollment of 60 children in each session. As the camp grew over the next few years, Rabbi Hecht bought out Rabbi Mintz and Mr. Samson and the entire property became camp alone.

“In the late 5710s*,” says Rabbi Sholem Ber Hecht, “my father told

the Rebbe in *yechidus* that, *baruch Hashem*, the camp was expanding and he planned on building two new bunkhouses. The Rebbe responded, ‘Why only two?’ In the spirit of *ufaratzta*, the Rebbe said, he should build six. Over the next few years he ended up building 10 new bunkhouses to keep up with the demand. By 5725*, there were 300 campers in each session.”

When the Rebbe came out with his call for 71 new institutions for *shnas hashivim*, Rabbi Hecht decided to open a brand new section called “Tiny Tots” for younger children ages 5-8, building a brand-new site with new buildings and new infrastructure. It was the most significant project the camp had undertaken. He wrote about his idea to the Rebbe and asked that it be included in the 71 institutions (the Rebbe’s *maaneh* is being published here for the very first time).

The Rebbe responded that they could proceed, on the condition: “באם יבטיחו ההשגחה על קטנות בגיל רך—כזה..לפועל—if proper supervision could be ensured for such a young age, it should be done.”

Regarding the 71 institutions, the Rebbe wrote, “באם עכ”פ בנין אחד יוגמר” - יוכלל לפני י”א ניסן תשל”ג - שנת השבע[ים] - אם ע”א מוסדות will be completed before Yud-Aleph Nissan 5733*—*shnas hashivim*—it

will be included in the 71 mosdos.”³ In other words, the Rebbe included it in the 71 institutions despite the fact that the camp sessions would take place after the year had concluded.

“The Tiny Tots program went on for approximately 20 years,” said Rebbetzin Hecht. “By that time there were fewer and fewer parents sending their children to Tiny Tots. There were many more day camp programs available in the city, and most parents would wait until their children were older to send them to overnight camp. We decided that it was more important to provide a program for teens, so we opened B.J.J. Teen Camp on the grounds of Tiny Tots.”

A CAMP FOR EVERYONE

“In the early years,” explained Rebbetzin Hecht, “most of our campers were kids from the Released Time program, who learned in public schools during the day but were taken out for religious instruction. We would try to get the kids from Released Time to enroll in yeshiva.

“In the 1960s we had many children whose parents were Holocaust survivors. We took many of these children free of charge, as their parents had no way to pay for camp. We did not set a price, we just let parents pay whatever they could. In the 1980s we welcomed into camp many children from Iran, who were rescued from there after the fall of the Shah.”

Mrs. Perel Schulkind recalled:

“When my daughters were 13 and 10 years old, we wanted them to escape the hot city and go to the country, to overnight camp, so we sent them to Camp Gilah. The following year, when we went to register them again, Camp Gilah informed us that they had installed a new pool and so the price had gone up. We could not afford the new price. In fact, we could not even afford half the new price. We did not know what to do.

“Someone suggested, ‘Call Rabbi J.J. Hecht. He has a camp, Camp Emunah, and will take your girls at whatever price you can afford.’

“So we did. And that is how our daughter Chaya Sara made friends with Lubavitcher girls and eventually married a Lubavitcher Chossid,





CAMP EMUNAH GROUP PHOTO IN ITS SECOND YEAR (5714*).

Rabbi Elimelech Silberberg. They are shluchim in West Bloomfield, Michigan, and their children are shluchim as well. All because of Rabbi J.J. and Rebbetzin Chave Hecht! Their policy was: Rich or poor, always an open door. Or as we say in Yiddish, *'Ohrem oder reich, doh zeinen alleh gleich..'*

Throughout all our interviews, we heard the same theme, over and over: Rabbi Hecht never turned a child away. Children whose parents could not afford tuition, children from troubled homes, and even children who were troubled themselves—every Jewish child was warmly welcomed. Long before attention was given by organizations for special needs children, Camp Emunah accepted children with special needs and physical disabilities, such as polio and cerebral palsy; and while they received the care they needed, they were made to feel a part of the regular camp as well.

THE BEST PLACE TO BE

“I was a head counselor in Camp Emunah from 5720*-5725*,” relates Mrs. Malkie Katz (nee Hecht). “The

schedule was such that I went straight from teaching in school to being the head counselor of camp and right back to teaching. So, in 5726*, I decided I needed a vacation.

“I wrote to the Rebbe for permission to go to Eretz Yisroel for the summer, and the Rebbe responded (I am paraphrasing), ‘What can you do in Eretz Yisroel that you can’t do in Camp Emunah?’

“Needless to say, I went for another year. By the end of the summer, I felt that I had gained more than any other summer at camp. When I wrote about the summer to the Rebbe as I always did, I mentioned this point, and the Rebbe’s response was (paraphrasing), ‘Aren’t you glad you listened to me?’

“Every year the Rebbe would ‘begin’ and ‘conclude’ the summer:

“Before camp, the Rebbe would deliver a *sicha* for the graduating students of Beis Rivkah and for the camp counselors. In the early years, we actually gathered as counselors in the Rebbe’s room—just us, the counselors of Camp Emunah. And, when camp ended, there would be a special rally in 770 where the Rebbe would address the children. Those were always highlights of the summer.”

The Rebbe often encouraged girls to participate in the

camp and become staff.

“There was a time,” said Rebbetzin Hecht, “when it was difficult for us to get enough counselors. Girls wanted to go on shlichus in the summer, to day camps all around the world. So I asked the Rebbe if working in Camp Emunah is also considered a shlichus. The Rebbe responded, ‘Camp Emunah is a shlichus of the Eibershter *mammosh*.’”

One *maaneh* that remains in the Camp Emunah archives seems to deal with a similar issue. We don’t know the question posed by Rabbi Hecht, but in this answer, the Rebbe writes: “כנראה הסיבה - שיעורים כדבעי - למדריכות תחי'נה (אולי ואצל קצתן - משכורת)—the reason seems to be proper classes for the counselors (and **perhaps**, for **some** of them, a salary.”

In one answer to a girl debating how to spend her summer, the Rebbe writes as follows: “Since Hashem didn’t create anything in vain—and you have been given a talent in guiding and educating—you should spend your summer utilizing this talent. In other words, to be in camp (Emunah, or Pardes Chana, or Sternberg or the like) in a manner that the **entire** summer will **utilize** your talents, for communal benefit, and obviously this will benefit you personally too — both physically and spiritually. Hashem will no doubt help you...”⁴

EVERY DETAIL

The camp was very special to the Rebbe, and he paid great attention to every detail. Whenever a problem would arise, Rabbi Hecht would immediately write to the Rebbe and receive detailed answers. Often, the Rebbe would comment on brochures and reports he would receive, even when no questions were asked.

“We once sent the Rebbe a brochure for Camp Emunah,” said Rebbetzin Hecht, “which included

the camp's full daily schedule. The Rebbe asked us why we had a learning session in the morning but not in the afternoon. Because of this we added a small learning session called 'A Din a Day' before Mincha. We reported this to the Rebbe and he was very happy."

In another response, the Rebbe added two directives regarding the learning: First of all, the Din a Day "surely refers to *halachos* which are relevant [to the girls] in their daily lives." Secondly, the weekly Dvar Torah said on Friday night in the dining room should be "each time, [delivered] by someone new."⁵

A similar response was sent to Rabbi Shmuel Heber, regarding Pardes Chana in Montreal. The Rebbe discouraged his plan to teach Koheles; "It is difficult to explain, and more importantly, what is the *bechein* [i.e., the practical application from the study]?" Regarding teaching *halacha*, the Rebbe wrote to teach "matters that are relevant to them," and that the main focus in camp should be "*Hamaaseh hu haikar*."⁶



THE REBBE ADDRESSES THE COUNSELORS OF CAMP EMUNAH BEFORE THE START OF CAMP ON ROSH CHODESH TAMMUZ 5751*.

"One year," relates Rabbi Levi Hecht, "the brochure camp sent to parents included the menu of the foods they would be serving the campers. The Shabbos meals went into great detail; it listed kiddush and challah, and then, for the Friday night meal, it listed fish, soup, meat, dessert, and so on, and the same for the Shabbos day meal. The Shabbos day meal also had an important addition: The first course included

chopped liver, which was considered a delicacy in the upstate hotels of the time. Because of that addition, fish was obviously left out of the menu, since you can't serve fish and meat together.

"When the Rebbe received the brochure, my father was reminded of how the Rebbe noticed every detail. Noting that fish had been omitted from the Shabbos day meal, the Rebbe reminded him that a Shabbos meal—even one with



RALLY AFTER CAMP

1. A GIRL FROM CAMP EMUNAH RECITES A POSSUK ALONGSIDE RABBI HECHT.
2. AT THE CONCLUSION OF THE RALLY, THE REBBE HANDS PACKETS WITH COINS TO THE MADRICHOS OF CAMP EMUNAH TO DISTRIBUTE AMONG THE CAMPERS.
3. AT THE RALLY IN 5740*, THE REBBE REQUESTED RABBI HECHT TO CALL UP THE DIRECTORS OF THE CAMPS TO RECEIVE THE COINS FOR THE CHILDREN. WHEN NO ONE FROM CAMP EMUNAH CAME FORWARD, RABBI HECHT WENT OVER TO THE REBBE HIMSELF AND THE REBBE SMILED BROADLY AT HIM.

chopped liver—needs to have fish.”

THE REBBE'S VISITS

According to the accounts in Bin'os Deshe, the chronicle of the Rebbe's visits to camp, the Rebbe visited Camp Emunah three times, after each visit to Gan Yisroel—in 5716*, 5717*, and 5720*. The Rebbe always spoke a short *sicha* to the campers and staff, and during the first visit, the Rebbe toured the entire facility as well. Unlike Gan Yisroel, which was not in session during the Rebbe's first visit, the campers of Camp Emunah merited to be present on all three occasions.

“I was the head counselor during one of the years the Rebbe visited,” relates Mrs. Chana Simpson. “I recall that the Rebbe benched us all with a successful summer, but I wasn't paying close attention because I was too busy ensuring that the children behave respectfully. I do recall that the Rebbe was very impressed; he had been to Gan Yisroel, and it hadn't been nearly as nice or as organized. He also gave dollar bills for all the camp staff, including the non-Jewish workers.”

“When the Rebbe came to visit camp,” says Mrs. Swerdlov, who was present during the Rebbe's visit in 5720*, “we cleaned and worked diligently to prepare for his arrival. I think we even vacuumed the front lawn. The place was spotless.

“Before the visit, Malkie Katz and I ran to a place near Ellenville to get flowers, and we decorated everything beautifully. This was our *hachanah*—cleaning and decorating to make sure that camp looked as beautiful as possible. It felt like *Maamad Har Sinai*.

“I remember one amusing moment: During the Rebbe's visit, he walked by our bunk and saw that we had a sign that said '*chazershtal*.' Unfortunately, it was painted onto the



A GROUP OF CAMPERS POSE UNDERNEATH THE NEWLY PLACED SIGN AT THE ENTRANCE OF CAMP BEARING THE REVISED NAME: “CAMP EMUNAH - BNOS YAAKOV YEHUDAH”.

wall, so we couldn't simply remove it before the Rebbe's arrival. When the Rebbe saw it, he didn't say anything, but he smiled from ear to ear.”

Mrs. Katz has another recollection: “When I was a counselor in 5716*, the Rebbe walked into my bunk and noticed a sign on the door with the bunk name and all the names of the campers. When he proceeded to the next bunk, he asked why they didn't have a similar sign.”

Rabbi Levi Hecht shared the following story he heard from his father:

“When the Rebbe came [presumably for the first time], he walked around the entire camp, looking at the dining room, the kitchen, the bunks, and the entire campus. There was a separate section of camp, across a street, with two buildings; one of which served as the shul and gathering room for all the main activities (it's not the current shul).

“As he was crossing the street, he looked up and noticed the *eruv* running across the street. He asked my father, '*Doh meg men me'arev zein*—it is permitted to construct an *eruv* here?’

“My father replied that Rabbi Elkana Zoberman, known as the

Yardanover Rov, was spending the summer on campus and had permitted its construction.

“The Rebbe responded that if he permitted it, '*m'ken zich farlozen of em*—he can be relied on.' According to some versions, the Rebbe said, '*M'zagt az er iz a talmid chochom*—they say he is a *talmid chochom*.' As an interesting sidenote, I think they erected the *eruv* by purchasing that portion of the road from the municipality.”

BNOS YAAKOV YEHUDAH

“After my husband passed away,” related Rebbetzin Hecht, “the Rebbe wrote to us asking, ‘How do you want the organization to run?’ My children submitted two different proposals for how my husband's duties would be divided among his children, but did not mention Camp Emunah. The Rebbe chose one of the two proposals and in his answer added, '*Un di mame blaiht in camp*—Your mother should remain in camp.' Therefore, I am still involved with Camp Emunah to this day.”

Rabbi Levi Hecht relates that the Rebbe instructed a name change as well:

“The Rebbe sent Rabbi Klein to my parents’ home after my father’s passing, where he spoke with my mother and brother Sholem Ber. Among other things, he said that the Rebbe wanted them to add my father’s name to one of the institutions. They weren’t sure which one, so they asked the Rebbe if they should add his name to Camp Emunah and Yeshivah Hadar Hatorah—one institution for boys and one for girls—and the Rebbe approved.”

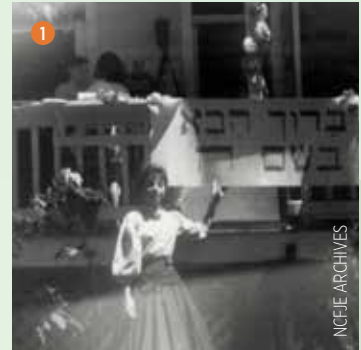
In the *sicha* following Rabbi Hecht’s passing, the Rebbe spoke about the name of the camp, “Emunah”:

“*Emes* represents the masculine side (*z”a* and *tiferes*, with its source in *daas*), while *emunah* represents the feminine side (*malchus*). In *avodah*, this represents the fact that one begins his *avodah* with plain *emunah*, in the simple belief of its truth, later achieving *emes* as well... Nonetheless, the foundation and beginning of one’s *avodah* is with *emunah*; as *Chazal* say, “Chavakuk established [all of *avodah*] on one [attribute]: ‘*V’tzaddik be’emunaso yichye—the tzaddik lives with his emunah.*”⁷

While preparing this article for publication, we were saddened by the passing of Rebbetzin Chava Hecht *a”h*, on 7 Adar I, 5782. תנצב”ה.

1. See “A Staunch Soldier,” *Derher Teves* 5778.
2. N’shei Chabad Newsletter, April 2013. All segments from Rebbetzin Hecht are from the same article.
3. As transcribed by Rabbi Hecht, probably during a phone conversation.
4. *Petakim*, pg. 172.
5. *Igros* 11154.
6. *Teshura Heber*, 8 Shevat 5768 pg. 17
7. *Sefer Hasichos* 5750 pf. 629 fn. 141.

THE REBBE’S VISIT



1. IN ANTICIPATION OF THE REBBE’S VISIT, THE GIRLS SPENT THE AFTERNOON DECORATING THE CAMPGROUNDS, ESPECIALLY THE PORCH WHERE THE REBBE WAS TO STAND, WITH FLOWERS AND STREAMERS. IN THIS PICTURE A CAMPER POINTS TO THE SIGN THAT WAS PREPARED TO WELCOME THE REBBE IN 5717*.

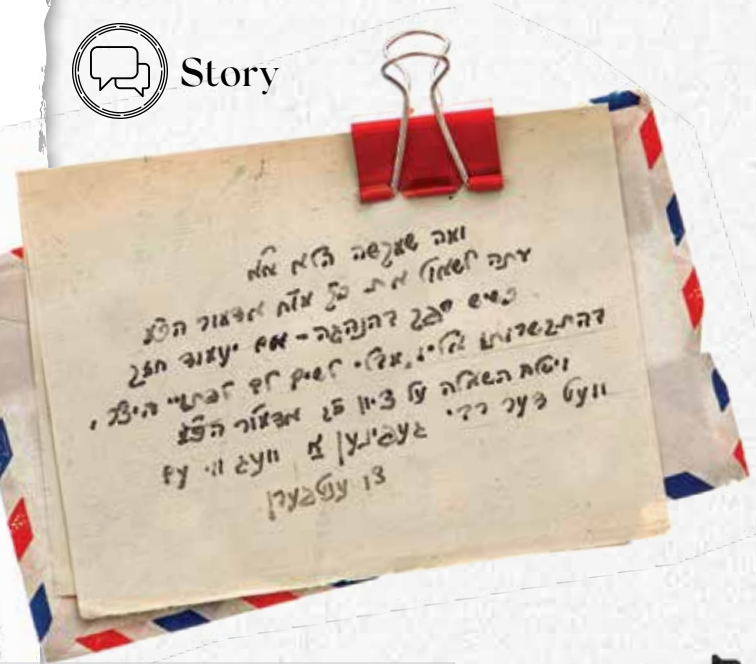
2. AS NIGHT FELL THE REBBE ARRIVED AND WENT UP ON THE PORCH OF THE MAIN OFFICE TO OVERSEE THE CAMPERS AND STAFF WHO STOOD WAITING TO GREET HIM IN THE ORDER OF THEIR BUNKS.

RABBI HECHT CAN BE SEEN CONVERSING WITH THE REBBE, WHILE RABBIS JACOBSON, KAZARNOVSKY, CHODAKOV AND MINTZ STAND TO THE SIDE. THE YOUNG BOY NEAR RABBI HECHT IS HIS SON RABBI SHEA HECHT.

3. THIS CAMP PHOTO WAS TAKEN SEVERAL YEARS AFTER THE REBBE’S VISIT IN 5717* IN THE SAME LOCATION AS THE ABOVE PICTURES.

4. A NEWLY RELEASED PICTURE FROM THE ARCHIVES OF THE NCFJE SHOWS A DIFFERENT ANGLE OF THE REBBE BEING WELCOMED BY THE CAMPERS AND STAFF.

THE REBBE SPOKE A SHORT *SICHA* TO THE CAMPERS AND AFTER HAVING SOMETHING TO EAT IN THE DINING ROOM HE SPOKE A SECOND *SICHA* FOR THE STAFF MEMBERS.



דער רבי וועט געפינען א וועג...

לע"ו
הרה"ח ר' יצחק נח ע"ה בן האדמו"ר
משה מנחם מענדל מסלאנים ע"ה
סילווער

נלב"ע ח"י סיון ה'תשמ"ב
הרה"ת ר' בנימין זאב ע"ה בן
יבלחט"א הרה"ת ר' אברהם יוסף
שיחי' סילווער

נלב"ע כ"ב סיון ה'תשע"ג
תנ"צ'יה

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

I Was Meant To Come

AS TOLD BY MORDECHAI SOFER (SEINE-ET-MARNE, FRANCE)

I have been attending the Chabad House in Seine-et-Marne for several years when I finally decided to join the shliach Rabbi Yossi Amar on a trip to the Rebbe. Each year Rabbi Amar arranges a group trip to New York for the Shabbos of Hei Teves to give the Yidden in our town the opportunity to participate in a truly uplifting and inspiring Shabbos at the Ohel.

It was during Chanukah 5782* that I made up my mind to join the group this year and there were only seven days to make all the arrangements for my participation. This would be my first time coming to the Rebbe.

Since Covid wreaked havoc on travel around the world, one could imagine that arranging a trip to

the U.S. in under a week could potentially be fraught with challenges, and that's exactly what happened.

Although I have dual citizenship (Israeli and French), I only had a valid Israeli passport so Rabbi Amar advised me to submit a request to the American embassy for a visa to travel to the U.S. with my Israeli passport. It was impossible to reach the American embassy and the next viable option was to order an expedited French passport, since French citizens do not require a visa to travel to the U.S. I knew that in a small town like ours it was highly improbable to get a passport in under a week but I figured it was worth giving it a shot.

On Thursday 28 Kislev I entered the local city hall



to submit my request. I was told that I needed to show them airline tickets that proved I was actually planning on traveling immediately as well as a signed letter confirming that I had important business in New York on these specific dates. I immediately purchased tickets at an exorbitant price but did not have any letters regarding my business in New York.

I called Rabbi Amar with my quandary and he told me to say the truth. I needed to be in New York on Friday, 6 Teves for an important meeting with the Rebbe at the Ohel in order to secure a much needed blessing for myself, my family and my business. After all, that's the only reason I am traveling to New York at this time!

"Wait a few minutes and I'll send you the letter," Rabbi Amar said. Five minutes later I had in my email a PDF of his signed letter attesting to my appointment at the Ohel on Friday, 6 Teves at 10:00 a.m. and forwarded it to the clerk to add it to my request.

She wasn't impressed and said that it was highly doubtful the passport would come in time since the usual processing time was approximately eight business days. Leaving the building I was quite discouraged about the trip happening, but Rabbi Amar instructed me to write a letter to the Rebbe asking for a bracha that everything should work out properly and that I merit to come to the Ohel the next week together with the group. I wrote a heartfelt letter and sent it to the Ohel.

On Friday I called every few hours to inquire about my request and to my delight was notified minutes before Shabbos that my application had been approved! However the clerk had very little hope that the passport would arrive in time for my

flight the next Thursday. Rabbi Amar assured me that I had done everything in my power to make the trip happen, and now I needed to have *bitachon* that Hashem would take care of the rest to ensure that I made it to the Ohel together with the group.

Every day I called to find out if my passport had arrived and to my disappointment Wednesday evening came and my passport was not yet in Seine-et-Marne. Rabbi Amar suggested I write another letter to the Rebbe which I did, and then in accordance with the Rebbe's guidance of "*tracht gut vet zein gut*" (think good and it will be good), I packed my suitcases in preparation for my anticipated flight the next day.

On Thursday morning, Hei Teves, I made my way to the city hall at 11:00 a.m. with high hopes to find my passport there and was shocked to learn that it was closed due to a strike and would only open at 1:30 p.m. I was desperate to find out whether my passport had arrived in the mail and snuck into the building from a side door. A clerk found me and insisted I leave the premises immediately, but when I begged him to check the mail he grudgingly did so but found nothing.

My flight was at 3:40 p.m. and at 11:40 a.m. I did not yet have a passport, so I called Rabbi Amar to update him on the situation.

"Mordechai, don't give up hope," he said. "Hashem will help you get the passport later today. In the meantime try to find a later flight and write another letter to the Rebbe and ask for a bracha that you merit to come to the Ohel tomorrow morning."

Alternative flights were way too expensive for me and with a heavy heart I wrote to the Rebbe from my car while Rabbi Amar did the same from



RABBI YOSHI AMAR WITH THE GROUP OF MEKURAVIM THAT JOINED HIM FOR THE TRIP TO THE REBBE. MR. MORDECHAI SOFER IS IN THE TOP ROW, SECOND TO THE RIGHT.

his office in the Chabad House. Five minutes later I got a call from city hall that one passport arrived in today's mail... and it was mine!

I immediately called Rabbi Amar to update him on the good news and he sent me a photo of a letter he was currently writing to the Rebbe for the success of the entire trip and he was in the middle of writing the line "Mordechai should get his passport today..."

Now that I had my passport I still had some other things to take care of. While travelers from France to the U.S. do not need a visa, they are required to receive an approved travel authorization via ESTA to board a plane or vessel bound for the United States. The application usually takes an hour or two to be approved so I figured we had enough time to get it, but to my chagrin the ESTA website was down and I could not submit my application.

I wrote another letter to the Rebbe and meanwhile took a Covid antigen test required for all travelers to the U.S. At 12:30 p.m. I got the much needed "negative results" for Covid and right then the ESTA site loaded properly, but when I submitted my application I received an automated message that it could take up to 72 hours to process.

"Head to the airport!" Rabbi Amar suggested. "By then you will certainly get the ESTA approval. You've come this far, Hashem will definitely help you make the trip!"

Standing in the airport with the rest of the group I continuously refreshed my ESTA application to see if it was approved, but nothing changed. Rabbi Amar and the group were already on the way to the flight and he suggested I try to check in and hopefully they would

overlook the ESTA. I tried, but to no avail. Without the ESTA I could not even check in for the flight.

By now I was completely dejected. After all I went through to make it this far and get stuck at the last moment... I notified the group that sadly I would not be joining them this time. Rabbi Amar insisted that I try to find flights later that evening. "You overcame so many challenges, you will certainly succeed in joining us!" he said. I looked into it but the prices were well above my means and I gave up.

Although I received a full refund for my flight, I was quite depressed when I headed to the taxis to go home. Before entering the taxi I refreshed the ESTA page on my phone and was shocked to see that it was approved! It was 3:34 p.m., 6 minutes before the group was due to take off. Excitedly, I notified Rabbi Amar and he said that he found a flight through London that was leaving at 7:00 p.m. which cost 200 euro less than the flight I had originally purchased!

"You see, the Rebbe wants you to come! Nothing will stop you!" Rabbi Amar texted me right before takeoff.

I purchased the flight and returned to the airline desk. I checked in my bags and hours later was on my way to New York for my first visit to the Rebbe. *Bezras Hashem*, it will be the first of many.

YOUR STORY

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

NO TIME
TO READ?
LISTEN!

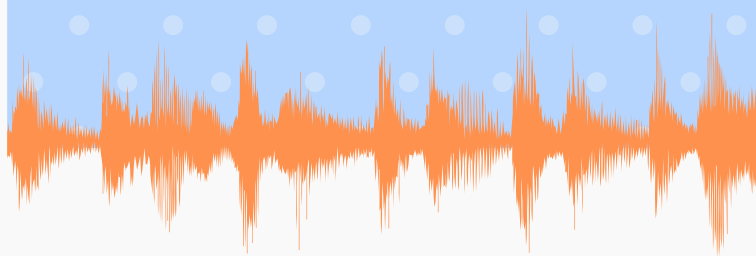


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הרב חיים פעלדמאן ומשפחתו שיחיו
פלארידא. טעקסטאס

נדפס ע"י ולזכות
הרה"ת ר' לוי זוזגתו מרת מנוחה מינדל
בניהם מנחם מענדל ומאיר שלמה
שיחיו



A SPECIAL TANYA, A SPECIAL FAREWELL

16 Sivan 5735*

In the early 5730s*, Rabbi Nachman Sudak and Mr. Zalmon Jaffe began the unique initiative of publishing the very first bilingual edition of Tanya based on a request of the Rebbe, and merited his constant involvement throughout the project.

The process took about five years leading up to Sivan 5735*, shortly before the annual charter from England arranged by Mr. Jaffe to spend Shavuot with the Rebbe.

On Sunday, 15 Sivan, the Rebbe informed Mr. Jaffe that on the following day he would distribute a signed copy of the new Tanya to those involved in the project. This unique event took place outside, at the entrance of 770.

For a full account of this event see "The Bilingual Tanya", Derher Sivan 5781.







Shortly before 5:00 p.m., the commotion turned to silence as the Rebbe arrived at the set up *bima* in front of 770. Men, women, and children, locals and guests, surrounded the front lawn and sidewalk.



The Rebbe began a short *sicha* and announced that the organizers should come forward first to receive their Tanya, followed by the rest of the assembled.





At the start of the distribution, the Rebbe signaled to Mr. Zalmon Jaffe to approach first.





During the distribution, the Rebbe repeatedly called out, "Who else is here from English countries? Other countries that speak English? Anyone else from England, Australia?" The Rebbe also called up a few individuals by name.





Letters

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

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

Dear Editors,

In the Adar II 5782 issue you related a story of how the Rebbetzin selected from many different pictures a particular picture of the Rebbe and sent it to Rebbetzin Klingberg in order to cheer her up. Every night, she would look up at the Rebbe's picture and say "Ah gutte nacht Rebbe!"

This struck me as unconventional, speaking directly to a *tzaddik* by wishing him a good night even when not in his actual physical presence or at his *tziyun*.

By *hashgacha pratis*, shortly after reading this, a new *sefer* arrived at my door, ספר משיב נפש, where I read the following on page 190:

ובתולדות הגאון רבי יוסף ראזין הגאון שר התורה
מראגאטשוב כתב, שבכל יום בבוקר ובערב היה
אומר גוט מארגן רבי, א גוטע נאכט רבי, בכוונתו על
הרמב"ם שהיה דבוק בו בספריו מאד

[It is written in the stories of the great Torah master, the *gaon* Rabbi Yosef Rosen of Rogatchov, that every morning and evening he would say, "Good morning Rebbe, good night Rebbe," referring to the Rambam, whose writings he clinged to diligently.]

Rebbitzin Klingberg was in good, holy company with the Rogatchover Gaon!

Thanks as always for such an impactful, inspiring publication.

Adam J. Leventhal
DENVER, COLORADO

Dear Editors,

Thank you for the article "The Reunion" describing the Rebbe's visit to France after the war and highlighting my *zaide*, Rav Shneur Zalman Schneerson's, role in getting Rebbetzin Chana out of the DP camp and hosting her in his home in Paris. His home was the central place for all the Chassidim who made it out of Russia through Poland.

As the article mentioned, he saved the lives of many Jewish children during the war. However, he did NOT do this by sending them to monasteries as was said. *Chas v'shalom!* He would never dream of doing that, insisting that the spiritual lives of the children were no less important than their physical survival. For this he was severely criticized by the Jewish resistance who did hide children in monasteries. One shudders to think how many might have been left there after the war.

How he saved them—all 120 of them—was by sheltering them in a Children's Home, relocating every time the situation became too dangerous. Not only did he care for their physical welfare, but he gave them a yeshiva education while doing so—the only place in France where the sound of Torah was heard during those dark years. Among the children whom he saved were Rabbi Dovid Moshe Lieberman, Rabbi Aharon Mordechai Zilberstrom, Rabbi Menachem Teichtal,

and other well-known personalities.

While I'm here, kudos on a wonderful magazine. I look forward to it each month!

Sterna Citron

LOS ANGELES

Dear Editors,

I congratulate you again on the wonderful work you do through the "A Chassidisher Derher" magazine which I find truly inspiring and very informative.

In the Adar II issue of the Derher you ran an extensive article about the visit of the Rebbe to Paris in 5707* to bring his mother, Rebbetzin Chana, to America.

My family was present in Paris at the time and being that our family is related to the Rebbe, my father had a number of special stories with the Rebbe at that time which I later heard from him:

When the Rebbe came to Paris as the son-in-law of the Frieddiker Rebbe, my father went to greet him and be *mekabel panim*.

They both embraced and kissed as Chassidim do (especially since they were first cousins once removed—*sheini b'shilshi*).

Several months later when the Rebbe was about to leave, after having spent some time with the Rebbe privately and at farbrengens, my father went to "*gezegebenen zich*" with the Rebbe. He told me later that by then he understood that this is a person whom one doesn't kiss. The holiness simply emanated from the Rebbe.

There was a time when the Rebbe asked my father to bring a small parcel from the hotel where he was staying and then take it back the next day. When my father came that evening, he noticed that the table and the Rebbe's bed was fully covered in all types of *sefarim*. The next morning when my father came to complete his mission, he noticed that the *sefarim* were still on the table and bed. My father innocently made the comment to the Rebbe that apparently he didn't sleep

all night, to which the Rebbe responded: "What, is it noticeable on my face?"

The Rebbe was extremely unassuming and conducted himself in a way of "*hatzneya leches*."

In the article you referred to one of the farbrengens that he held with the Chassidim there.

I thought it might be interesting to elaborate a bit on it:

At that farbrengen, which was held on Sunday, the 20th of Sivan, and was a actually a farewell farbrengen, the Rebbe beckoned my father to sit closer to him, saying that he, Reb Isser, is a *meyuchas* and married into a *mishpacha meyuchessess*.

As mentioned in the article, at that farbrengen the Rebbe also made comments and references to the names of the people that were sitting at the table.

Amongst them the Rebbe also mentioned my father's name, Isser.

The Rebbe made reference to his name by quoting the *maamar chazal* in Gemara Erchin, *daf yud amud beis* "שילוח הי' מקלח מים בכאיסר".

The Gemara says that Rabbi Shimon ben Gamliel said that the Shiloach (a spring near Yerushalayim from where the water for *nisuch hamayim* was drawn on Sukkos) had a very narrow opening, the size of a small coin called "*issar*."

The king at the time ordered to have the opening widened, after which the flow of water decreased. So the opening was reduced back to its original size and then the water flowed as before.

During the farbrengen on the fourth day of Chol Hamoed in 5713* the Rebbe gave a beautiful explanation on this Gemara:

"This little bit of water that emanated from the opening of the Shiloach, oozed out quietly without any noise and fanfare, yet it purified all matters that needed spiritual cleansing, and this small outlet made it fitting to purify, so that one can go and eat his *kodshim*.

And this is the whole idea of *nisuch hamayim*, which was taken from the

waters of the Shiloach and which flowed slowly... meaning that one should nullify himself, regardless of what he was until now. He should immerse himself in the waters of *da'as hatahor* and ensure that the waters shall be above his head or by bending oneself lower than the level of water. Then Hashem assures him that He will remove all obstacles which he had till now, and he will be able to proceed on the path of מלאה הארץ דעה את ה'.

With blessings for continued *hatzlacha rabba* in your great work.

Rabbi Sholom Mendel Kluwgant
MELBOURNE, AUSTRALIA

Dear Editors,

In the Derher of Adar II, there was a *ksav yad kodesh* of the Rebbe entitled “Like a Spark to a Barrel,” which the background said was written to a *bochur* who went on Merkos Shlichus.

I thought it would be meaningful to bring the full background to the *ksav yad*:

The *bochur*'s name was Rabbi Yaakov Eckhaus (Crown Heights) and his story was published this year in the Here's My Story weekly from Jem Issue 454.

Rabbi Eckhaus recounts there how during his Merkos Shlichus trip he only had the opportunity to put on tefillin with one Jew who he spoke to for a considerable amount of time until he agreed to put them on. But then at the last minute he changed his mind and did not do the mitzvah with him.

Rabbi Eckhaus felt very down about this and proceeded to write up this whole story in detail in a *duch* to the Rebbe and concluded that “it looks like the Rebbe is trying to bring Moshiach but I don't see how it's going to happen. It's just too difficult: There are so many Jews who need to do so many mitzvos, but we didn't even succeed in getting one person to put on tefillin.”

The Rebbe answered this writing in *ksav yad kodesh* on the side of his *duch* (as brought in the Derher) three points:

Sometimes you succeed in spurring a “chain reaction,” inspiring the listener to in turn inspire others with your message.

You will see more success by meeting with a person with above average capabilities who will in turn influence others according to his abilities. Analogous to a small spark set to gunpowder having the ability to ignite a huge fire.

Aside from this it is a clear *psak* of the Rambam that if a person does one mitzvah he can tip the scale of the whole world to the side of merit.

Wishing you much *hatzlacha*,

Nosson Silber
BROOKLYN, NY

