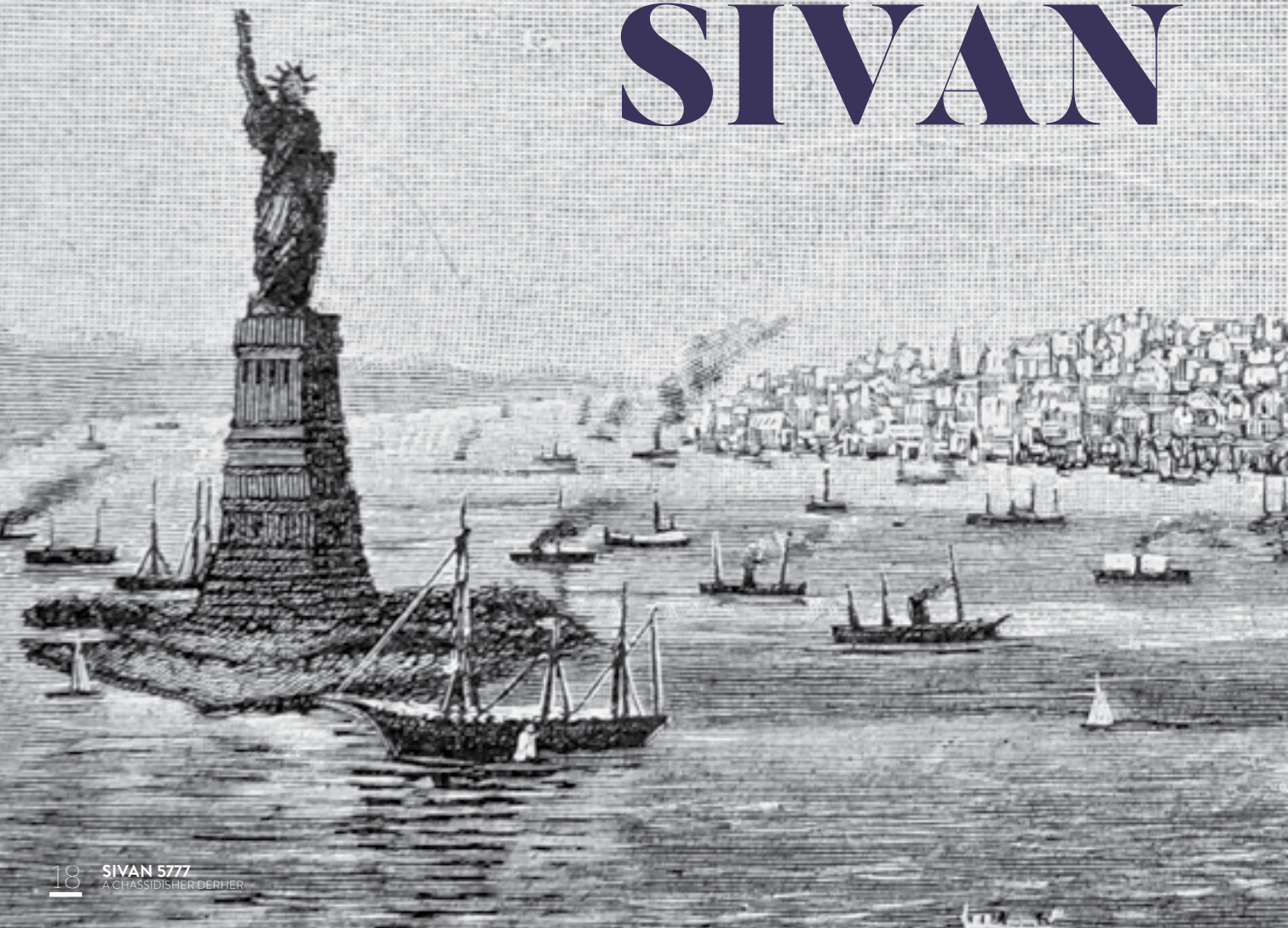


לע"נ
הרה"ת ר' שלום דובער ע"ה
בן הרה"ת ר' יעקב יוסף ע"ה
נלב"ע ח"י חשון ה'תשע"ד

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



The Complete Story of CHOF CHIES SIVAN





A NEW CHAPTER

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

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

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

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



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

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

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

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

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

WORLD WAR II

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

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

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

BROADER EFFORTS

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

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

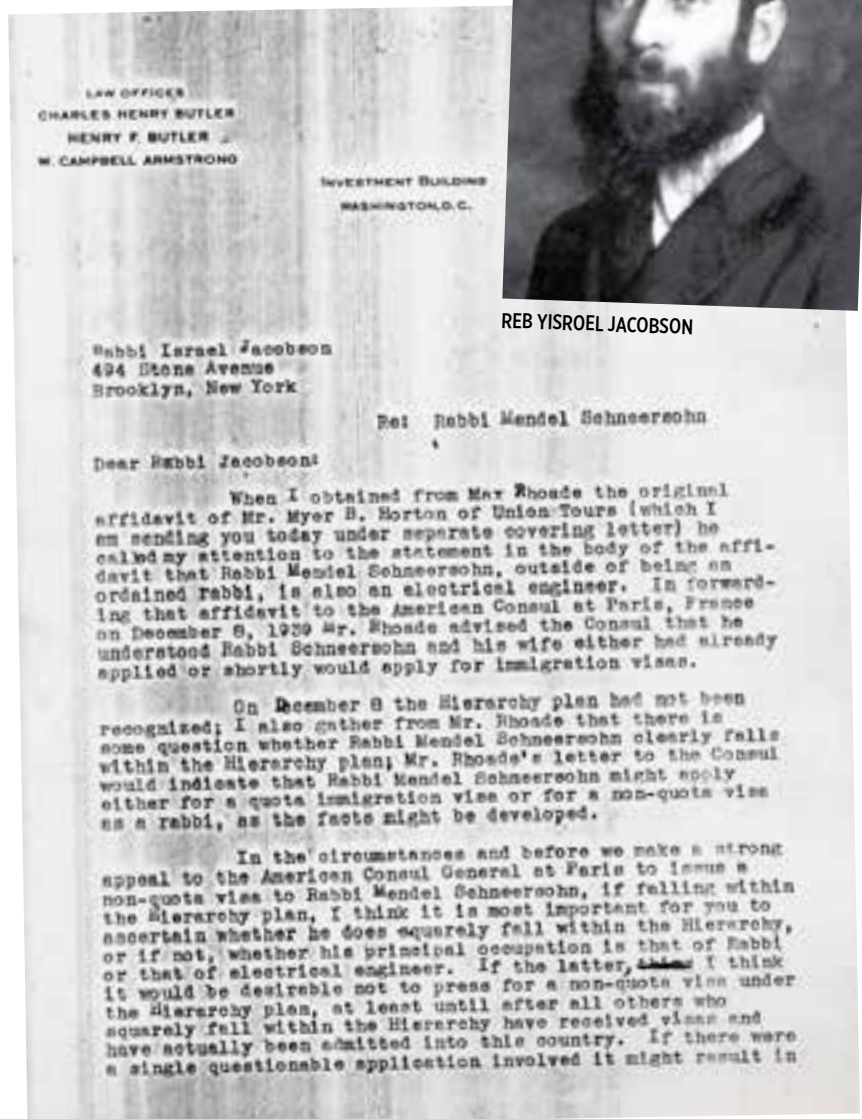
qualified engineer who would be self supportive in the United States. With such a paper in hand, the process to apply for an immigration visa in the American consulate in Paris should have been simple. These applications would generally take half a year to process, so efforts were made to speed up the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

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

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



REB YISROEL JACOBSON



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

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

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

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

THE FRIERDIKER REBBE'S ESCAPE

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

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

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

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

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

THE NAZI INVASION

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

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



THE REBBE IN THE LUXEMBOURG GARDENS IN PARIS.



THE NAZIS MARCH ON PARIS.



ONE OF THE TRAIN STATIONS OF PARIS.

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

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

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

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

and his uncompromising pride in Yiddishkeit was known to many.

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

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

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



JEW EARLY YEARS

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

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

Mrs. Hadassah Carlebach relates:

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

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

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

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

FLIGHTS ONCE MORE

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

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

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

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

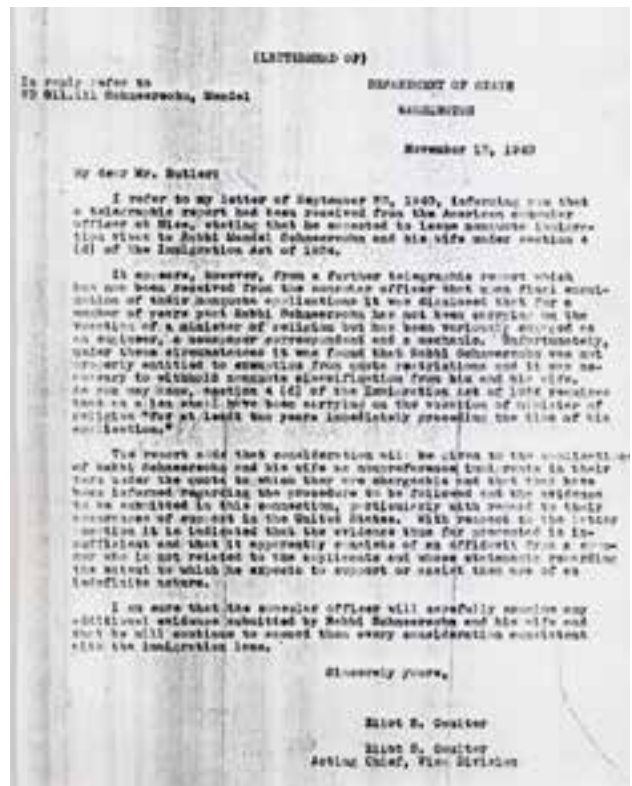
With what seemed to be a “discrepancy” in the application, they refused to grant regular visas as well. The State Department at the time had ordered its embassies to use every possible excuse to delay granting US papers to refugees, and most certainly if the refugees were Jewish.

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

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



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



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



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

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

MORE VISA ISSUES

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

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

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

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

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



JEM/EARLY YEARS

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



JEM/EARLY YEARS

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



JEM/EARLY YEARS

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

impressions about the rescue team's progress:

"My fears have yet to be assuaged."

MARSEILLES

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

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

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

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

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

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

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

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

PORTUGAL

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

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

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

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

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

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

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

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

"MY SON-IN-LAW"

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

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



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



THE SERPA PINTO PREPARING FOR VOYAGE AT LISBON, PORTUGAL.



LIST OR MANIFEST OF ALIEN PASSENGERS FOR THE UNITED STATES

U.S. Customs and Border Protection

Passenger sailing from [illegible] to [illegible] 19[illegible]

No.	Name	Age	Sex	Birthplace	Place of Birth	Place of Residence	Occupation	Port of Origin	Port of Destination	Remarks
1	Rebbe, Yisroel Jacobson	40	M	Poland	Poland	Poland	Rebbe	London	New York	
2	Rebbetzin, Chana	35	F	Poland	Poland	Poland	Rebbetzin	London	New York	
3	Leibel Posner	20	M	Poland	Poland	Poland	Student	London	New York	
4	Dovid Eidelman	25	M	Poland	Poland	Poland	Student	London	New York	
5	Yisroel Jacobson	15	M	Poland	Poland	Poland	Student	London	New York	
6	Chana	12	F	Poland	Poland	Poland	Student	London	New York	
7	Leibel Posner	10	M	Poland	Poland	Poland	Student	London	New York	
8	Dovid Eidelman	8	M	Poland	Poland	Poland	Student	London	New York	
9	Yisroel Jacobson	5	M	Poland	Poland	Poland	Student	London	New York	
10	Chana	3	F	Poland	Poland	Poland	Student	London	New York	
11	Leibel Posner	2	M	Poland	Poland	Poland	Student	London	New York	
12	Dovid Eidelman	1	M	Poland	Poland	Poland	Student	London	New York	
13	Yisroel Jacobson	0	M	Poland	Poland	Poland	Student	London	New York	
14	Chana	0	F	Poland	Poland	Poland	Student	London	New York	
15	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
16	Dovid Eidelman	0	M	Poland	Poland	Poland	Student	London	New York	
17	Yisroel Jacobson	0	M	Poland	Poland	Poland	Student	London	New York	
18	Chana	0	F	Poland	Poland	Poland	Student	London	New York	
19	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
20	Dovid Eidelman	0	M	Poland	Poland	Poland	Student	London	New York	
21	Yisroel Jacobson	0	M	Poland	Poland	Poland	Student	London	New York	
22	Chana	0	F	Poland	Poland	Poland	Student	London	New York	
23	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
24	Dovid Eidelman	0	M	Poland	Poland	Poland	Student	London	New York	
25	Yisroel Jacobson	0	M	Poland	Poland	Poland	Student	London	New York	
26	Chana	0	F	Poland	Poland	Poland	Student	London	New York	
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55	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
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57	Yisroel Jacobson	0	M	Poland	Poland	Poland	Student	London	New York	
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59	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
60	Dovid Eidelman	0	M	Poland	Poland	Poland	Student	London	New York	
61	Yisroel Jacobson	0	M	Poland	Poland	Poland	Student	London	New York	
62	Chana	0	F	Poland	Poland	Poland	Student	London	New York	
63	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
64	Dovid Eidelman	0	M	Poland	Poland	Poland	Student	London	New York	
65	Yisroel Jacobson	0	M	Poland	Poland	Poland	Student	London	New York	
66	Chana	0	F	Poland	Poland	Poland	Student	London	New York	
67	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
68	Dovid Eidelman	0	M	Poland	Poland	Poland	Student	London	New York	
69	Yisroel Jacobson	0	M	Poland	Poland	Poland	Student	London	New York	
70	Chana	0	F	Poland	Poland	Poland	Student	London	New York	
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75	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
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83	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
84	Dovid Eidelman	0	M	Poland	Poland	Poland	Student	London	New York	
85	Yisroel Jacobson	0	M	Poland	Poland	Poland	Student	London	New York	
86	Chana	0	F	Poland	Poland	Poland	Student	London	New York	
87	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
88	Dovid Eidelman	0	M	Poland	Poland	Poland	Student	London	New York	
89	Yisroel Jacobson	0	M	Poland	Poland	Poland	Student	London	New York	
90	Chana	0	F	Poland	Poland	Poland	Student	London	New York	
91	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
92	Dovid Eidelman	0	M	Poland	Poland	Poland	Student	London	New York	
93	Yisroel Jacobson	0	M	Poland	Poland	Poland	Student	London	New York	
94	Chana	0	F	Poland	Poland	Poland	Student	London	New York	
95	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
96	Dovid Eidelman	0	M	Poland	Poland	Poland	Student	London	New York	
97	Yisroel Jacobson	0	M	Poland	Poland	Poland	Student	London	New York	
98	Chana	0	F	Poland	Poland	Poland	Student	London	New York	
99	Leibel Posner	0	M	Poland	Poland	Poland	Student	London	New York	
100	Dovid Eidelman	0	M	Poland	Poland	Poland	Student	London	New York	

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

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

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

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

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

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

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

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

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

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

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

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

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

HAGOMEL

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

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

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

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

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

Rabbi Fogelman continued:

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

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

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



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

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

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

NEW VISTAS

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

Rabbi Fogelman related:

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

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



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

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

“FOR GENERATIONS”

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

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

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

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

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

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

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

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



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

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

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

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

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

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

IN CONCLUSION

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

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

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

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



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