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through  
the Chabad  
Calendar*

IN STORY, MEANING, AND PRACTICE



THE SCHOCHET FAMILY EDITION



The Rebbe at the Luxembourg Gardens, while living in Paris.

# כ"ח סיון

## Chof-Ches Sivan

### The Rebbe and Rebbetzin's Arrival in the United States

NEW YORK, 5701 (1941)

On 28 Sivan 5701 (1941) the Rebbe and Rebbetzin arrived in the United States, leaving the horrors of war-torn Europe.

Their journey was arduous and fraught with challenges. It began in Paris, from which they moved just before the Nazis advanced on the city. Their path included multiple stops, ultimately culminating in their departure from the port of Lisbon on the Portuguese liner S.S. Serpa Pinto, which brought them to the pier at Staten Island, New York.

The arrival of the Rebbe and Rebbetzin marked a turning point for the spread of Yiddishkeit and Chassidus in the "new world." Under the Frierdiker Rebbe's direction, the Rebbe took leadership of three central institutions: Machne Yisroel, Kehos, and Merkos L'Inyonei Chinuch. This pivotal moment signaled the beginning of the final stage in preparing the world for the *geulah*.

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## The Rebbe and Rebbetzin's Journey to the United States

### WAR BREAKS OUT

As<sup>1</sup> the German army invaded Poland in the summer of 5699 (1939), plunging the world into the chaos of World War II, the fate of millions of Jews living in Poland suddenly turned tragic.

At the time, the Rebbe and Rebbetzin were living in Paris, France, while the Frierdiker Rebbe, residing in Otwock, Poland, was in immediate danger. Their location in France, however, would prove pivotal in the rescue efforts.

In America, Agudas Chassidei Chabad, led by Rabbi Yisroel Jacobson and Mr. Sam Kramer, swiftly mobilized to bring the Frierdiker Rebbe to safety in the United States. With regular lines of communication severed by the invasion, the rescue efforts were able to use the Rebbe and Rebbetzin's position in France as the crucial link between Poland and America. The Rebbe relayed vital information and urged the Americans to take every possible measure to save his father-in-law.<sup>2</sup>

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### BROADER EFFORTS

As the urgent work to secure the Frierdiker Rebbe's escape continued, attention also turned to bringing the Rebbe and Rebbetzin to safety. Max Rhodes, the lawyer handling the operation, was consulted about their situation. Since Paris remained free from German occupation, there was optimism about bringing them to America swiftly. It was hoped that then, as Rabbi Jacobson mentioned to Mr. Rhodes, the Rebbe could use "his unique organizational capabilities" to assist in the effort to save the Frierdiker Rebbe.

At the time, the easiest way to apply for a visa to the United States was to show the authorities that the immigrant 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-supporting in the United States. With such a paper in hand, the process of applying for

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1 The information in this article was culled primarily from *Kovetz Chof-Ches Sivan* 5751 (1991); and *The Early Years* (DVD), vol. 4 by JEM.

2 See *Igros Kodesh*, vol. 1, p. 14.

an immigration visa at the American consulate in Paris was expected to have gone smoothly. The applications generally took half a year to process, so efforts were made to speed it up. However, the efforts were unsuccessful.

A short time later, the team realized that the Frierdiker Rebbe and his family might be eligible for a special path of rescue. Special “non-quota” visas (which would enable them to skip the queue) were requested from the State Department, on the basis that the Frierdiker Rebbe was a vital asset to the entire Jewish nation. In the 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 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 not yet in immediate danger, they left their names out for the time being.

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### THE FRIERDIKER REBBE’S ESCAPE

In a series of miraculous events, efforts to rescue the Frierdiker Rebbe bore fruit. He traveled with his family from Poland through Berlin, Germany, and arrived in Riga, Latvia on 5 Teves. After three months of waiting, they flew to Sweden and boarded the SS Drottningholm for the transatlantic voyage, arriving on America’s shores on Tes Adar Sheini 5700 (1940).<sup>3</sup>

Once the Frierdiker Rebbe secured the necessary visas for himself and his entourage, even before he made the journey to safety, it was decided to add the Rebbe and Rebbetzin to the special request for non-quota visas as well.

After arriving in the United States, the Frierdiker Rebbe personally led efforts to bring the Rebbe and Rebbetzin from France. He also worked to rescue his youngest daughter, Rebbetzin Shei... husband Reb Mendel Horenstein, who were still stranded

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READ THE ENTIRE STORY  
OF EACH YOMA D'PAGRA

<sup>3</sup> See Section on Tes Adar.

EXPLORE HOW EACH DATE WAS  
MARKED WITH THE REBBE

IN THE

## REBBE'S PRESENCE

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The Rebbe publicly acknowledged the anniversary of his arrival in America for the first time in 5746 (1986). That year marked forty-five years since the Rebbe and Rebbetzin's arrival, and the first large gathering of Chassidim to commemorate the occasion was planned for Motzei Shabbos, Chof-Ches Sivan, at 770.

Earlier that day, at the conclusion of the Shabbos farbrengen, the Rebbe distributed *mashke* for various events. When Reb Meir Harlig approached to receive *mashke* for the evening's celebration and announced that it was being held in honor of the Rebbe's

arrival in America, the Rebbe added the words "*Ish ubeiso*" (Lit., "a man and his home"), acknowledging the Rebbetzin's arrival alongside his own.

For decades, the exact date of the Rebbe's arrival had been unknown to Chassidim. In the Rebbe's biography included in *Hayom Yom*, the date was simply noted as "Sivan 5701 (1941)." It was only in 5743 (1983), with the publication of the Frieddiker Rebbe's *Igros Kodesh*, that Chassidim discovered a letter to Rabbi Rabinowitz dated Chof-Ches Sivan, revealing the precise date of the Rebbe's arrival.



The Rebbe leads a farbrengen with *anash* in Paris when he came there to greet his mother, Rebbetzin Chana, 5707 (1947).

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## A SECOND ARRIVAL

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In the year 5707 (1947), the Rebbe's mother, Rebbetzin Chana, arrived in Paris, France, alongside other refugees who had recently escaped the Soviet Union. The Rebbe, who had not seen his mother in over nineteen years, traveled to Paris to reunite with her and accompany her back to New York, where she would spend the remainder of her years.

The Rebbe remained in Paris for three months, dedicating much of his time to farbrenging,

delivering talks, and providing guidance to the local Jewish community. He also invested significant effort into establishing the foundation for the central Lubavitch infrastructure in the city, carrying out this work on behalf of the Frierdiker Rebbe.

Interestingly, when the Rebbe returned to the United States with Rebbetzin Chana, their ship arrived on Chof-Ches Sivan—the same date as his earlier arrival in America.

## FIFTY YEARS

One of the most memorable celebrations of Chof-Ches Sivan in the Rebbe's presence occurred on its fiftieth anniversary in 5751 (1991). In honor of this special occasion, the Rebbe delivered a *sicha* and distributed a special booklet to men, women and children. The booklet contained *sichos* and *maamarim* previously said or published in connection with Chof-Ches Sivan, along with an overview of the miraculous events surrounding the day.

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The distribution was scheduled to take place in the evening. After Mincha, the Rebbe received a *bracha* on behalf of all Chassidim and responded with a *sicha*. Following Maariv, the *gabbai* announced that the booklets were not yet ready for distribution and that there would be a short intermission. Knowing that the Rebbe had just returned from the Ohel, where he had spent the day and was still fasting, it was anticipated that the Rebbe would use the intermission to break his fast.

However the Rebbe smiled broadly and said, "Instead of an intermission (*hefsek*), we will make a continuation (*hemshech*)," and continued the *sicha* for another eight minutes. The Rebbe then personally distributed the booklets to thousands of men, women, and children.



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## נזכרים ונעשים

# LESSONS AND TAKEAWAYS

### A Day to Strengthen Our Mission

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The day of Chof-Ches Sivan is an opportune time to strengthen our resolve in fulfilling the sacred mission that has been entrusted to us by our Rabbeim: to strengthen Yiddishkeit and spread the teachings of Chassidus across the globe. This holy work, set in motion by the Baal Shem Tov and carried forth by all the Rabbeim, reached a pivotal milestone with the arrival of Chassidus in America.

The date itself "כה סיון"—symbolizing the “**strength** of Sivan”—carries profound significance. Occurring in the month of Matan Torah, it embodies an elevated measure of strength that empowers us in all matters of Torah and *mitzvos*. This day inspires a renewed vigor in our efforts to refine the world and transform it into a *dira b'tachtonim*.

As an auspicious day in this regard, the Rebbe acknowledged that this day has already been accepted by many Yidden as a day for farbrengens, at which *hachlatos* for increasing in spreading Yiddishkeit and Chassidus are undertaken. “This has been going on for more than three years now, giving it the halachic validity of a *chazaka*,” the Rebbe said. “And we’ve already seen good results from these farbrengens.”<sup>1</sup>

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1 Shabbos Parshas Shelach 5749; *Sefer Hasichos* 5749, vol. 2, p. 545.

### From Exile to Redemption

Chof-Ches Sivan comes shortly before the month of Tammuz, which includes Yud-Beis and Yud-Gimmel Tammuz—the dates marking the Frierdiker Rebbe’s release from Soviet imprisonment. This pivotal event ultimately paved the way for his relocation to the United States and the establishment of Chabad-Lubavitch headquarters there.

The Frierdiker Rebbe’s journey—from the town of Lubavitch to Rostov, and through various stages of exile before settling in America—was itself a form of “*galus*.” Yet, as with all descents into *galus*, the ultimate purpose was a far greater ascent.

The Frierdiker Rebbe’s arrival in America indeed proved to be transformative for the work of *hafatzas hamaayanos*. Today, we can clearly see its profound impact—the scope and magnitude of spreading Yiddishkeit and Chassidus has reached levels incomparably greater than ever before. Through this process, what began as a “*galus*” was transformed into a remarkable revelation of *Elokus*. In Hebrew, this transformation is expressed in the shift from “גָּלוּה” (exiled) to “גִּלְוָה” (revealed).<sup>2</sup>

### Bottom-Up

The Rebbe referred to Chof-Ches Sivan as a “*Yom Zakai*”—a meritorious day—and expounded on its profound significance:

Addressing the various “exiles” experienced by the Lubavitch movement, the Rebbe highlighted the unique importance of the Frierdiker Rebbe’s settling at 770 Eastern Parkway: The number “770” is the numerical value of “פְּרֹצְתֵי,” meaning, “you shall spread forth and break through.” This encapsulates the mission of transcending and overcoming the world’s limitations.

<sup>2</sup> Shabbos Parshas Shelach 5746; *Hisvaaduyos* 5746, vol. 3, p. 64o.

Simultaneously, 770 represents the complete and harmonious order of creation. The cycle of the week comprises seven days, reflecting the seven *Middos* of the Heavenly *sefiros*, from *Chessed* to *Malchus*, which channel Hashem's Divine energy into the world.

When the number seven is multiplied first by 100 and then by 10, it reaches "770," symbolizing the entirety of the world's natural order in its most complete and wholesome state. In this way, the number 770 represents the infinite power from a place that transcends the worldly limitations ("פְּרָצְתָּ"), transforming the world in a very real way, within the natural order.

The Rebbe also connected this idea with the seven generations of Chabad. He explained that the Friediker Rebbe represents the sixth *sefira*, *Yesod*, while every individual in our generation—men, women, and children—represents *Malchus*, the seventh and final *sefira*. Though *Malchus* is the lowest of the *sefiros*, it carries the essential role of channeling Divine energy into the physical world, ultimately fulfilling the purpose of creating a *dira b'tachtonim*—a dwelling place for Hashem in the lowest realms.

On this auspicious day, we are imbued with renewed strength ("כֹּחַ") to fulfill our generation's sacred mission, standing ready to greet Moshiach now!<sup>3</sup>

### **Transformation: Then and Now**

Megillas Taanis recounts an extraordinary event from the era of Alexander the Great:

On 25 Sivan, representatives from the nations of Yishmael, Kenaan, and Mitzrayim brought forth a claim against the Jewish people, asserting that their occupation of the land of Eretz Yisroel was unjust. They sought to convince Alexander to allocate portions of the land to them. In response, the Jewish people presented their counterarguments. Unable to respond to these points right away, the complainants requested three days to prepare their case. Instead

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<sup>3</sup> 28 Sivan 5751; *Sefer Hasichos* 5751, vol. 2, p. 635.

of returning with a response, they fled, abandoning their homes and leaving behind houses filled with goods. These properties were then taken over by the Jewish people. Since the dispute began on 25 Sivan, and their flight occurred after three days, it follows that the full victory of the Jewish people over their enemies occurred on Chof-Ches Sivan.

This episode, where the enemies of the Jewish people vacated their homes and allowed the Jews to take them over, aligns with the overarching theme of Chof-Ches Sivan in our time: transforming the world into a dwelling place for holiness.<sup>4</sup>

#### READ MORE

##### **Chof-Ches Sivan**

Victory over the Nations of the World

Shabbos Parshas Shelach 5742 – *Hisvaaduyos* 5742, vol. 3, p. 1683

##### **The New World**

The incomparable success in spreading Yiddishkeit and Chassidus when arriving in America

Shabbos Parshas Shelach 5746 – *Likkutei Sichos*, vol. 33, p. 274

##### **The Day Has Been Established**

Farbrengens on the day of Chof-Ches Sivan with good results

Shabbos Parshas Shelach 5749 – *Sefer Hasichos* 5749, vol. 2, p. 545

##### **770 Eastern Parkway**

The final stop of the journey of *hafatzas hamaayanos*

28 Sivan 5751 – *Sefer Hasichos* 5751, vol. 2, p. 635

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<sup>4</sup> Shabbos Parshas Shelach 5746; *Likkutei Sichos*, vol. 33, p. 274.