

the new **WORLD**

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

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

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

(Shabbos Parshas Shelach, 28 Sivan 5749)

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

לע"נ
הרה"ת ר' שלום דובער ע"ה
בן הרה"ת ר' יעקב יוסף ע"ה
נלב"ע ח"י חשון ה'תשע"ד
ולע"נ
מרת רבקה ע"ה
בת הרה"ת ר' אברהם ישעי' ע"ה
נלב"ע י"א סיון ה'תשע"ד
נדבת משפחתם שיחיו



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



JEM 102347

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

Machne Yisroel

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

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

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

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

In addition, the organization orchestrated tactics on many fronts

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

MAZ’HIREI SHABBOS

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

JEWISH SERVICEMEN

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

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

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

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

CHEVRAS MISHNAYOS BAAL PEH

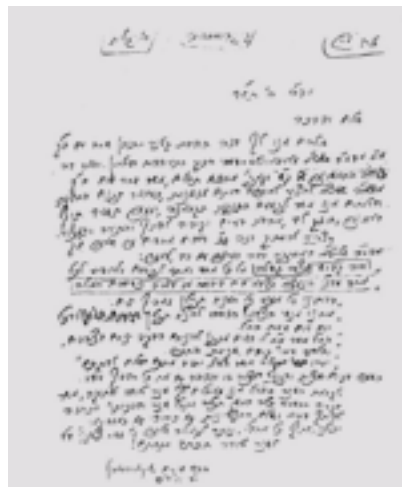
On Acharon Shel Pesach 5702, the Frierdiker Rebbe spoke of the importance of studying and reviewing Torah by heart. “The time we live in is such that we need to [spiritually] cleanse the air with words of Torah...”⁹

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

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

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

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



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

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

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

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

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

CHEVRAS TEHILLIM

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

Dovid Hamelech, and recite the entire Tehillim.

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

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

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

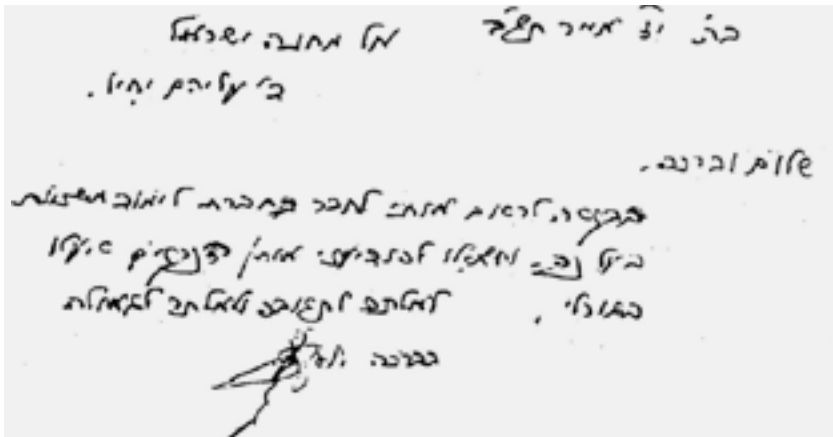
of members to the central Chevras Tehillim in Yerushalayim, asking them to daven on their behalf.

Agudas HaRabbonim

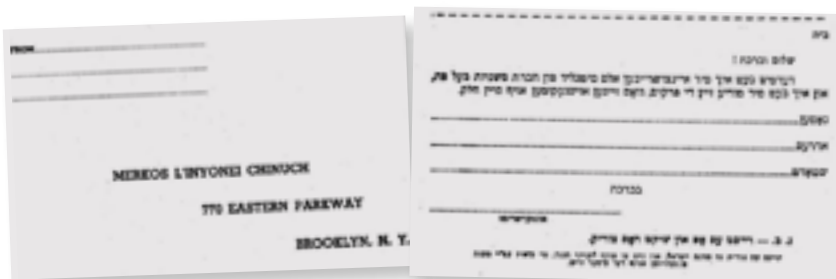
“Although I am not a member of Agudas HaRabbonim, with the permission of all those gathered here and especially the leadership, I’d like to take a few moments of your attention...”

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

(Reshimos choveres 52)



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



SIGN UP CARD TO JOIN CHEVRAS MISHNAYOS BAAL PEH.

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

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



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



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

Merkos L'Inyonei Chinuch

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

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

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

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

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

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

MESIBOS SHABBOS

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

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

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

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

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

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

Rabbi Hecht noted that many yeshivos were eventually established

from the children who attended *mesibos Shabbos*.

PARADES

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

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

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

SHALOH—RELEASED TIME

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



NCFIE ARCHIVES

JJ HECHT LEADS A RELEASED TIME PROGRAM GROUP.



NISSAN 5704, JEM 105545

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



5700S, JEM 112593



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

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

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

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

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

GIRLS' SCHOOLS

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

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

MERKOS SHLICHUS

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

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

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

PUBLICATIONS

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



A NEWSPAPER REPORTS ON THE MERKOS SHLICHUS.

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

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

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

Change in Perception

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

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

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

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

(*Reshimos choveres* 30)



A BOOKLET ABOUT PURIM, PUBLISHED BY KEHOS IN 5705.

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

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

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

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

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

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

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

FUNDRAISING

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

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

“I Must Do It All!”

Rabbi Yosef Goldstein related:

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

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

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

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

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

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



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

Kehos

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

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

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

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

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

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

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

Teshuvos Ubiurim:

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



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

“In the Midst of Editing...”

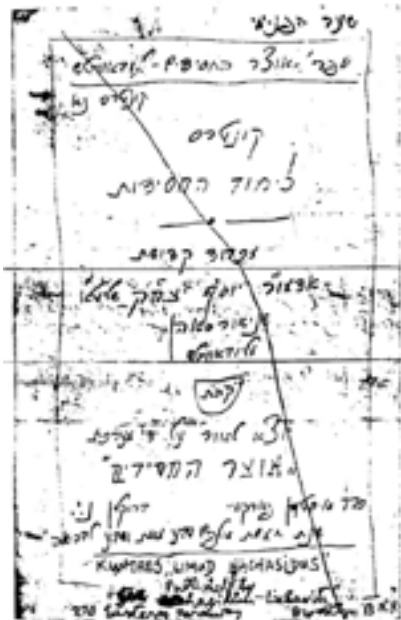
Examining the Rebbe’s letters at the time, we begin to get an idea of the extent of the Rebbe’s involvement in every aspect of the publishing:

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

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

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

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



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

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

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

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



JEM 286804

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

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

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

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

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

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

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

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

להרמת קרן התורה ולתפארת חב"ד."

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