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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

PLANTING THE SEEDS

Many of the occurrences in our world seem like negative developments on the surface, however, the Rebbe teaches us to look beneath the surface and see matters as they are in essence.

One such occurrence is the arrest and liberation of the Frierdiker Rebbe, which began on Tes-Vov Sivan, when he was arrested in his home in Leningrad, and concluded on Yud-Beis and Yud-Gimmel Tammuz, when he was completely freed from his exile. This led to his eventual emigration from behind the Iron Curtain and move to the New World where he established the headquarters of Chassidus Chabad, as the final post before the coming of Moshiach.

The Rebbe explains that today, once we have seen the incredible outcome as a result of the Frierdiker Rebbe's arrest, the date of his arrest can be seen in a new light. Because of the arrest and liberation, Yiddishkeit and Chassidus reached new fronts both behind the Iron Curtain and around the world. As such, Tes-Vov Sivan should be seen as the date when the seeds for this major revolution were planted; the first step towards the springing up to come.¹

In honor of Tes-Vov Sivan, this issue includes an article about the Frierdiker Rebbe's arrest and miraculous *geulah*.

May we be zoche to the ultimate *geulah*, *teikef umiyad mamash*.

בברכת קבלת התורה בשמחה ובפנימיות,

The Editors
יג אייר ה'תשפ"ד

1. Maamar B'haaloscha 5734, fn. 40. See also Sichs 15 Sivan 5734; Toras Menachem vol. 76, p. 316, et. al.

נדפס ע"י ולזכות
משפחת ברונשטיין שיחיו
להצלחה רבה ומופלגה

דעם רבינ'ס א ווארט

A Word
on the
Parsha

Compiled By:
Rabbi Mendel Vogel

במדבר

שאו את ראש כל־עדת בני־ישראל... (במדבר א, ב)

Count the sum of all the congregation
of the B'nei Yisroel...

Sefer Bamidbar is also called *chumash ha'pekudim*—the Book of Numbers—since the command with which the *sefer* opens is to count the *Yidden*.

Counting is, seemingly, an action that does not consider the value of each object. The act of counting *ignores* the aspects unique to each object, even when they are completely different from one another. In other words, the definition of counting means to group different things into one sum while ignoring the unique aspects of each.

The same was true when it came to taking a census of the *Yidden*, as described in our *parsha*: The census did not distinguish between those of more importance and those of less; all *Yidden* are counted as one.

Why, then, is an entire *sefer* in the Torah named after such a superficial event?

The answer lies in a principle often found in Halacha, which expresses the intrinsic connection between quantity and quality: An increase in quantity can sometimes cause an increase in quality as well.

An example of this is a *minyan*: The mere presence of ten Jews—notwithstanding differences in their social or personal standing—creates the new “quality” of a *minyan* upon which the Shechina resides, and in whose presence *devarim sheb'kdusha* (e.g. *Kaddish*, *Borchu*) may be recited. Similarly, the presence of three Jews creates the possibility to recite *birkas hamazon* with a *zimun*; the presence of 600,000 Jews requires one to recite a special *brocha* (“*Chacham Harazim*”).

The same is true of counting: Although the act of counting in itself is, indeed, an external act, it *also* serves as an expression of the *value* and *significance* of the objects being counted. This is expressed in another halachic principle: “דבר שבמניין לא בטל”, meaning that something which is typically counted is considered significant and therefore does not be-

come nullified when mixed with other things (as is often the case in Halacha).

We can now answer our original question: Since counting the *Yidden* is a testament to their significance and stature, it is quite appropriate that the entire *sefer* should begin with such an event.

Takeaway: In our times, when there are so many *Yidden* crying out for more *Yiddishkeit*, it is our duty to give as many *Yidden* as possible opportunities to perform *mitzvos*—even at the expense of our spiritual growth. The main emphasis should be on quantity, and the greater quantity will eventually lead to a qualitative improvement as well.

(*Toras Menachem* vol. 11, p. 273)

נשא

נשא את־ראש בני גרשון גם־הם... (ד, כב)

Make a count of the sons of Gershon, of them too...

The Medrash comments that even though Gershon was the oldest of Levi's sons—and we see that the Torah always accords extra honor to a firstborn—nevertheless, the Torah first discusses the family of Kehos (previously in Parshas Bamidbar) since they had the *zechus* of carrying the Aron which held the Torah. It is only later, in our *parsha*, that the family of Gershon is discussed.

Now, if the family of Kehos is more important than that of Gershon, Parshas Naso should have begun with the family of Kehos (rather than placing it in the middle of a *parsha*) and thereby have an entire *parsha* in Torah named for Kehos! Instead, it is the family of Gershon which is placed at the beginning of the *parsha*, and which thereby has an entire

parsha in Torah named for them (the opening word of the *parsha*—“נשא”—refers to בני גרשון).

The explanation is based on another statement of the Chachomim: “Torah study is greater (than action), because study *leads* to action.” In other words, the greatness of Torah study is due to the fact that it doesn't remain in the abstract realm of study, but results in tangible actions. Only when learning results in the actual application and performance of that which was learned can we say that “Torah study is greater”, since this is the true definition of Torah study.

While בני קהת have a unique association with Torah study (they carried the Aron, which held the Torah), בני גרשון are uniquely associated with the performance of *mitzvos*.

Now we can understand why the name of our *parsha*—Naso—is attributed to the family of Gershon: How can we tell if the “Naso” (which can also mean “elevation” and “greatness”) of B'nei Kehos (i.e. Torah study) is at its proper level? It is only when it results in the “Naso” of B'nei Gershon (i.e. *mitzvos*).

Takeaway: Q: How does one know if they are studying Torah in the true and correct manner? A: If what has been learned is translated into practical, day-to-day conduct—“תלמוד גדול, שהתלמוד מביא לידי מעשה.”

(*Likkutei Sichos* vol. 33, p. 46)

בהעלותך

דבר אל־אֶהרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת... (ח, ב)

**Speak to Aharon and say to him:
“When you light the lamps...”**

Rashi explains why the Torah discusses the Menorah right after discussing the *nesi'im*: When Aharon saw all the presents and *korbanos* that the *nesi'im* had brought for the dedication



of the Mishkan, he felt distressed (“חלשה דעתו”) over not joining them in this dedication. So Hashem said to him, “By your life, yours is greater than theirs, for you will light and prepare the lamps [of the Menorah].”

The expression that Rashi uses to describe Aharon’s dejected—“חלשה דעתו” (lit. his mind weakened)—is uncommon. In fact, we do not find this expression anywhere else in Rashi’s *pirush* on Chumash.

The explanation according to *chassidus*: The purpose of a person’s intellect (*da’as*)—which is what differentiates him from, and makes him superior to, all other creatures—is *avodas Hashem* (“אני נבראתי לשמש את קוני”). Aharon’s primary *avodas Hashem* was to serve in the Mishkan (“לעמוד לפני ה’”), hence his *da’as* was devoted primarily to the *avoda* of the Mishkan.

For this reason, when Aharon saw that he was not allowed to participate in the dedication of the Mishkan, “his *da’as* (mind) became weak”: Since his *da’as* was bound with the *avoda* of the Mishkan, the very fact that there was an aspect of the *avoda* which was done without his participation (i.e. without the utilization of his *da’as*) was enough to cause a weakening of Aharon’s mind as a whole.

Takeaway: Just like Aharon, every *Yid* needs to utilize his *da’as* for the *avoda* in his inner Mishkan. When one sees other *Yidden* engaged in activities which are “dedicating the Mishkan”—such as Jewish education and teaching others about Torah and *mitzvos*—and he isn’t a part of it—that should cause him to have חלישות והדעת; he should feel *distressed*!

To prevent this from happening, one must try as much as possible to participate—even in a small way—in these activities, and thereby be a part of dedicating the Mishkan!

(*Toras Menachem - Hisva’aduyos 5748 vol. 3, p. 487*)

שלה

בָּלָם אַנְשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הָמָּה... וַיִּקְרָא
מֹשֶׁה לְהוֹשִׁיעַ בֶּן־נּוּן יְהוֹשֻׁעַ (יג, ג-טז)

All of them were men of distinction; they were the heads of the B’nei Yisroel... and Moshe called Hoshea bin Nun, Yehoshua...

“All of them were men of distinction: Whenever [the word] אַנְשִׁים [is used] in Torah, it denotes importance. At that time, they were virtuous.”

“And Moshe called Hoshea...: He *davened* on his behalf, “May Hashem save you from the counsel of the spies.” [The name יהוֹשֻׁעַ is a compounded form of יוֹשִׁיעַךְ ה-י-ה—May Hashem save you.]” (Rashi)

This requires explanation: If the *meraglim* were initially righteous, why did Moshe see the need to daven for Yehoshua that Hashem would save him from their plans? And if Moshe indeed had reason to fear that the *meraglim* would go astray, why did he daven only for Yehoshua and not for *all* of them?

Chassidus explains as follows:

There are two types of *tzaddikim*: 1. *Tzaddikim* who dedicate their lives to self-refinement and personal elevation while detaching themselves from the world and material affairs. 2. *Tzaddikim* who are the leaders of their generation. They do not focus on self-perfection but devote themselves to the needs of their generation, even if that entails engaging in matters that are inferior relative to their spiritual standing.

Moshe Rabbeinu was of the second type: He gave up his spiritual perfection for those who sinned with the *egel ha’za-hav*, and was even buried in the desert, so that at *techias ham-eisim*, his generation—the “*dor hamidbar*”—would arise with him. This is the definition of a leader; a person who sacrifices his personal spiritual perfection for the sake of the people.

The *meraglim*, on the other hand (even when they were

still righteous), belonged to the first category of *tzaddikim*; those who are detached from worldly affairs and engaged in spiritual elevation alone. And it was precisely this that eventually caused them to fail in their mission; their natural tendency was to stay in the desert, where physical needs and considerations did not interfere with their *avodas Hashem*, and not enter Eretz Yisroel.

Yehoshua—like Moshe—belonged to the second category: He was destined to be the leader of the next generation, and therefore had to be the type of *tzaddik* who does not strive to withdraw and live in isolation from the physical world, but rather descends to the people, works for them, and devotes himself to their needs.

This is the meaning of Moshe's *tefila* for Yehoshua, "Hashem should deliver you from the counsel of the spies": The path of the *meraglim*—even when they are righteous and good—is not *yours*. You, as the future leader of the *Yidden*, must devote yourself to the people and their needs, and not be content with serving Hashem in isolation and detachment from the world.

Takeaway: Every one of us is tasked with doing our part to assist our fellow *Yidden*. Instead of making *cheshbonos* how this or that task can be done by somebody else, we must break free from all such considerations and fulfill our mission in accordance with the directives given to us by the “Moshe Rabbeinu” of our generation—the Rebbe—who gives himself up entirely for *klal Yisroel*.

(*Toras Menachem* vol. 14, p. 155)

קרח

The choice of the word “Korach” as the name for the *parsha* requires an explanation: 1. Why is the *parsha* not named for its opening word—“Vayikach” (just like the *parshiyos*

of Vayera, Vayetze, Vayishlach etc.)? 2. How can it be that a *parsha* in the Torah is named for a *rasha* such as Korach, contrary to the *possuk*, “The name of the wicked shall rot” (Mishlei 10, 7) (as explained in the Gemara (Yoma 38b))?

The explanation is as follows: Korach's rebellion stemmed from his ambition to become the Kohen Gadol—an ambition which, in itself, is a good and worthy one (as Rashi relates that Moshe himself told Korach's men: “You are asking for the position of Kohen Gadol? I also want it!); it means the desire to ascend to the lofty spiritual level of a Kohen Gadol.

Korach's wrongdoing was, therefore, not in his ambition *per se*, but rather in his *actions*; in that he attempted to *implement* this ambition, contrary to the will of Hashem, by rebelling against Moshe and Aharon.

That is why the name of the *parsha* is specifically “Korach”, and not “Vayikach”: The word “Korach” actually has a positive symbolism and connotation—the desire and longing for spiritual elevation; a desire that every person should have. The word “Vayikach”, however, is a reference to the negative aspect of the story—the rebellion which Korach orchestrated against Moshe and Aharon (Targum Onkelos translates the word “Vayikach” as “ואתפלג”, meaning “divided”).

Takeaway: When you meet a *Yid* whose outward appearance is that of “Korach”—an undesirable *ruchniyus'diker* state — you might think, “What do I have in common with such a person...?” But the truth is that every *Yid*, no matter their outward appearance, is in constant possession of a “חלק אלוקה ממעל ממש”! Your job is to peel away the layers and uncover their true identity.

(*Likkutei Sichos* vol. 18, p. 187; *Sichas Shabbos Parshas Korach* 5740; *Toras Menachem - Hisva'aduyos* 5748 vol. 3, p. 536).



כתב יד קודש

לע"נ
הרה"ח הרה"ת ר' שלום דובנר
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'בה'

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

SHEHECHEYANU

In a sicha to N'shei Ubnos Chabad on 25 Iyar, a week and a half before Shavuos 5750, the Rebbe mentioned that in all Jewish homes, it is the woman who ushers in Shabbos by lighting Shabbos candles, along with her young daughters who are of age who also kindle and make a bracha on the Shabbos and Yom Tov candles.¹

*In a footnote to the words "Yom Tov," it was added that Yom Tov is more special, since they can make a Shehecheyanu. The Rebbe further suggests that those who are ready to start lighting should do so on Shavuos, as this would enable them to kindle their first light with a Shehecheyanu. Then the Rebbe added an interesting note in his holy handwriting. The following is the footnote in full; the Rebbe's additions are in **bold type**:*

37) וביו"ט - גם ברכת שהחיינו. ולכן, כדאי ונכון שיתחילו להדליק פעם הראשונה

הוא יברכו שהחיינו גם על התחלת קיום מצות הדלקת נר יו"ט ושבת. זה אה דרזא (התורה) הוא יין
הוא יברכו שהחיינו גם על התחלת קיום מצות הדלקת נר יו"ט ושבת. זה אה דרזא (התורה) הוא יין
אע"פ שמיכל בת שאול שהיחה נוחח תחילתו (שבת) על חשבון

38) לקריש חט"ו ע"י 168 ואילך. חי"ו ע"י 146 ואילך. ועוד.
39) ראה שו"ע אדה"ו שם סרמ"ב ס"ב.
40) שם ס"י. וש"נ.
41) אע"פ שמתור להן לקיים ולברך על מצוות עשה שהזמן גרמא (שו"ע אדה"ו א"ח ס"ו ס"ג), ועד שמצינו במיכל בת שאול שהיחה נוחח תחילתו (שבת) על חשבון

וביו"ט - גם ברכת שהחיינו.
ולכן, כדאי ונכון שיתחילו
להדליק פעם הראשונה ביו"ט
תיכף בחה"ש, שאז יברכו
שהחיינו גם על התחלת קיום
מצות הדלקת נר יו"ט ושבת.
והמהדרות להתחיל בש"ק
הקודם - יקנו להן שמלה חדשה

On Yom Tov—they also recite the *bracha* of *Shehecheyanu*. Therefore, it is appropriate and fitting that they should begin lighting for the first time ~~on a Yom Tov~~ **immediately on [this] Chag HaShavuos**, for then they will make a *Shehecheyanu* [not only on the Yom Tov but also] on beginning to fulfill [a new] mitzvah of lighting Shabbos and Yom Tov candles. **For those who will be even more scrupulous and begin on the preceding Shabbos² — a new garment should be purchased for them** [so they could say the *bracha* of *Shehecheyanu* on that account].

1 Published in Sefer Hasichos 5750 vol 2, p. 481, fn. 38.
2 I.e., at the time the Rebbe said this sicha, there was still one remaining Shabbos before Shavuos.



REB ZALMON JAFFE SPEAKS WITH THE REBBE ON THE FRONT STEPS OF 770 AS HIS GRANDCHILDREN LOOK ON. SIVAN 5735.



BRINGING JOY TO THE REBBE

SHAVUOS 5733 WITH THE REBBE

By Reb Zalmon Jaffe

Reb Zalmon and Mrs. Roselyn Jaffe merited tremendous *kiruvim* from the Rebbe over the years. Beginning 5724, Reb Zalmon and his family would visit the Rebbe each year for the Yom Tov of Shavuos. Reb Zalmon wrote a detailed diary, in his unique style, of the time he spent in the Rebbe's presence and the Rebbe very much encouraged this endeavor. These would be published in his "My Encounter with the Rebbe" series.¹ Here we present excerpts of his visit to the Rebbe for Shavuos 5733.

COMPILED BY: RABBI YANKY BELL

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

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

Arriving at 770

Roselyn and I arrived in Brooklyn on Wednesday, May 30th [28 Iyar], almost a week before Shovuos and just ten minutes before the Rebbe was due to attend Mincha at 3.15pm. The following day the Rebbe went to the Ohel, so on that day Mincha took place at 9.00pm - another Belzer Mincha!

Roselyn, as was her usual custom, stood in the hallway and waited for the Rebbe to walk past, on his way from the office to the Beth Hamedrash. She was not disappointed; within minutes the Rebbe left his office, saw Roselyn and gave her a lovely glorious smile. Nu, one 'satisfied customer.'

I received my 'rations' in the Beth Hamedrash. The Rabbis say that "words that issue forth from the heart, reach directly to another one's heart." The Rebbe's eyes are most eloquent and expressive. He does not have to say anything; when his eyes are lit up with that wonderful superb smile, then the message that the Rebbe is pleased to see me comes over 'loud and clear.'



THE KOLLEL BUILDING THAT THE REBBE VISITED ON UNION ST.

Surprise Visit to the Kolel

We then learnt that the Rebbe had visited our apartment on the previous day. The Rebbe always loans us these rooms above the Kolel for our stay over Shovuos.

I do not know exactly what transpired, but the net result was that our apartment was spick and span, neat and tidy. For the first time ever! All '770' was in turmoil. Angry accusations were leveled at me that I had asked the Rebbe to ensure that our flat was clean and tidy. Of course, I would never have had the chutzpah to suggest such a thing to the Rebbe...

Still, it was interesting to find out what did occur. It seems that R Binyomin Klein called at the Rebbe's home in President Street, in the car to bring him to '770,' as usual. The Rebbe asked him to drive to Union Street, then told him to stop at the Kolel.

This was the first time ever that the Rebbe had visited the Kolel, and no warning or intimation was given. One can just imagine the scene. Young men learning, studying, lounging or lolling about. Everyone's attire extremely casual, to say the least, and the whole place untidy; bottles, cigarette ends and paper strewn all over the floor and tables - when in walks the Rebbe.

Actually, the Rebbe was very pleased to see 50 young men, all learning, except that they were all studying different gemorrah's, instead of the same Mesechta. Rabbi Chodakov remarked that it was a great chizuk - a source of strength for them, and they would all receive great benefit from this visit, ultimately.

What they did receive the next morning was a very strong letter from the Rebbe enumerating all the points,



LEVI FREIDIN VIA JEM 143067 / CHESHVAN 5736



MY ENCOUNTER WITH THE REBBE VOL. 2, BY PCL PUBLISHING

REB ZALMON JAFFE CONVERSES WITH THE REBBE. 5730S.

which had to be attended to immediately or else - the Kotel would be closed down by Friday.

The Rebbe then ascended 2 flights of stairs to our apartment to inspect the place, with the result as aforementioned - a nice, clean flat, ready for us.

My son-in-law, Shmuel [Lew], was also in Brooklyn for Shovuos together with my grandsons, Yoseph Yitzchok and Menachem Mendel.

I was very fortunate in being able to arrange for an immediate private talk with Rabbi Chodakov. I handed him a copy of my diary. "I have been waiting for that," he said.

I had my usual large package of letters to send into the Rebbe from friends in Manchester, I also enclosed my own covering letter and my diary. Rabbi Label Groner was taking an additional extra 35 letters to the Rebbe for signature.

Mr. Bloch, (the 'boss' of the Soncino Press) had promised me faithfully that the first copy of the new Hebrew/English Tanya would be ready for me to take to the Rebbe for Shovuos. The evening before we left England for New York... he personally brought to me a beautifully bound, thick volume of the new Tanya. The very first copy, as promised. When I opened it I found therein only one printed page. All the rest of the pages were just blank - this was real 'progress'. The very first one page Tanya! Anyway, it was something to show the Rebbe.²

Hagomel

The following morning after our arrival, Thursday, Shmuel had Yohrtzeit... He was confronted with a similar problem as he had on the previous year. There was a Yohrtzeit, a Bar Mitzvah and of course, the Rebbe.

The following day, Friday, was Rosh Chodesh. Here again, there was another Bar Mitzvah... Every time we layen there are always many visitors who come forward to the bima to 'bentch Gomel.' They feel sublimely happy when the Rebbe answers "omein" to their brocha... On Shovuos, in particular, as many as thirty men join the procession to 'bentch Gomel' on the Bima in the shul - just before the Rebbe's Haftorah.

The Rebbe went to the Ohel, as usual, on Erev Rosh Chodesh. The Tanya does mention that today men have not the strength nor the ability to fast so many times as had the Gedolim of the past. Our Rebbe proves the exception to this rule. The Rebbe fasts every time he goes to the Ohel, which he visits at least twice a month, and sometimes six times a month. During Nissan (before Pesach) every other day - and of course, the Rebbe also fasts on the usual 'communal' fast days. I am quite certain I am correct when I state that the Rebbe fasts on an average of 70 days every year. That is really tough - so is, thank G-d, the Rebbe!

[In the next year's diary, Reb Zalmon writes the



THE REBBE AT A FARBRENGEN. CIRCA 5733.

following:

In last year's 'Encounter' I mentioned the fact that the Rebbe fasts all day when he visits the Ohel of the previous Rebbe (Z.L.) at the Beth Olam.

The Rebbe has explained to me that this is not quite correct. He then went on to inform me that there are many and various opinions on this subject, but the Rebbe follows the one which actually prohibits fasting when visiting the Beth Olam. So the Rebbe has a drink before he leaves in the morning. He then partakes of neither food nor drink until he returns in the evening, sometimes as late as 9.00pm.

To be precise, of course, this is not exactly fasting and I apologize for giving a wrong impression!]

On this day, the Rebbe returned from the Ohel at 9.00pm. Obviously the day is not long enough for the Rebbe. He increasingly has more and more requests from people of every walk of life, for special help and assistance in so many various matters. My own personal opinion is that only at the tomb of the previous Rebbe in perfect solitude and quietness, undisturbed and uninterrupted, without a break for food or drink, can our Rebbe Shlita

concentrate and plead for Klal Yisroel - for all Israel - with a broken heart - near to, beside the last resting place of his father-in-law, the previous Lubavitcher Rebbe, whose soul still lingers over this holy place. It is alleged that the Rebbe once gave the following reply to somebody, "You all need a Rebbe - I also have a Rebbe." It is a good answer for some.

The whole area around '770' was packed tightly with men and boys awaiting the arrival of the Rebbe. Within seconds of the Rebbe's car drawing up to the curb, the place was absolutely deserted - like a windswept beach after a storm. Only Roselyn and I were left standing, about ten yards from '770.'

The door of the car was pushed open from the inside by the Rebbe. Unfortunately, because his arms were full of seforim and a large paper parcel, he had the utmost difficulty in keeping the door open, to enable him to alight from the car. Thank G-d I had the presence and the mind to jump forward and hold open the door. For this action, I received a very nice "thank you" from the Rebbe.

An Answer from the Rebbe

Soon after Shacharis, Rabbi Binyamin Klein beckoned me. He had a reply from the Rebbe for me, to my letter of the previous evening. Considering that I had left my bundle of letters with the Rebbe at 6.00 pm the night before and it was now only 10.00am the next morning, one cannot deny that the Rebbe attends to and replies to his mail at once - without any loss of time, and mine were not the only letters.

I had written in my letter, amongst other things that "...I hope the Rebbe will enjoy reading my diary." The Rebbe responded, writing on the margin of this paragraph in Hebrew, "keposhut" (=obviously). I concluded by writing that "I am looking forward to the next twelve days with keen anticipation and pleasure." The Rebbe had underlined the word days and written in Hebrew "Have great Hatzlocho."

I also received replies, which friends of mine in Manchester were eagerly and impatiently awaiting, for their letters which were sent through me.

Friday evening, after Kabollas Shabbos and Maariv, I sang, as usual, a Nigun when the Rebbe was leaving the Shul. A girl asked her father why were they singing, she was told "because Jaffe was here." A boy also approached me a few days afterwards and said it was so obvious that the Rebbe was very happy and delighted to see me.

Well, I am also proud and delighted to think that I do make the Rebbe happy. But why, oh why then, does nobody follow my example! Every year I emphasize this point and still no one takes any notice. I can assure them that the rewards are immediate and well worth while. To bask in the Rebbe's glorious smile - it is a wonderful feeling.

On Shabbos morning I was offered an aliya. This is a great zechus and tribute to any visitor coming to '770' and davenning with the Rebbe. Some men had to wait, literally many years before they had the privilege of having an aliya on Shabbos with the Rebbe's minyan.

On this Shabbos morning I was lucky to be called up for shevii. This is the best aliya, because after this one the Rebbe is then called up for maftir and haftorah. Being next to the Rebbe, I can obviously hear the haftorah very well. I can also see the Rebbe's finger following the text word by word in his chumash.

And finally, when the Rebbe has concluded the

brochus and is leaving the bimah, one can say with deep sincerity, "Always follow the Rebbe and you will come to no harm." I therefore, dash off the Bimah in the wake of the Rebbe and within seconds I am back in my place, safe and sound. It is always a constant surprise and amazement to me, to see, on the Rebbe's approach to this solid mass of men and boys, how a pathway is miraculously opened and immediately closed again in the fraction of a second it takes the Rebbe to pass. Almost as big a miracle as the parting of the waters at the Red Sea.

We all sang 'Hu Elokanu' as usual. Everyone knows by now that the Rebbe likes this singing and yet it is only when I am present that this takes place. It is really amazing. I cannot understand their mentality at all.

How Many Questions?

As expected there was a Farbrengen at 1.30pm sharp.

It was a lovely, fraileche Farbrengen. The only discordant note was when the Rebbe discussed the subject of 'Mi Yehudi.' After all these years the position regarding the conversions of non-Jews, especially in America has not much improved... That is the danger to Klal Yisroel, and the reason why the Rebbe is fighting so hard to get this odious practice stopped.

The Rebbe then fiercely denounced those Israeli Cabinet Ministers who went out of their way to attract and tempt back the Arabs to return to Jerusalem. They offered the Arabs so many conceivable types of benefits, that they were coming back in their thousands, at the



REB ZALMON AND MRS. JAFFE WAIT TO ENTER THE REBBE'S ROOM FOR YECHIDUS AFTER SHAVUOS 5732.

MY ENCOUNTER WITH THE REBBE VOL. 2 BY PCL PUBLISHING

expense of Jewish taxpayers and Jewish charities, whilst the Jews were actually prohibited from making their own homes in the ancient Jewish city of Jerusalem. "They are always frightened of what the goyim will say!"

The Rebbe then started on a mishna from Pirkei Avos. "One should honour him from whom one has learnt even one or two letters." He had a number of questions to ask on this one Mishna. He asked me to count the questions. Right. One, two, three... "How many now?" asked the Rebbe. "Eight," I replied. My neighbors said I was wrong, it was number eleven. Shmuel said it was ten. Anyway, the Rebbe did not shame me (and in any case I may have been correct), and said "The ninth question is..."

Visiting the Rebbetzin

Sunday, we once again were privileged and honoured to be able to pay a visit to our dear and gracious Rebbetzin. It is always a wonderful experience, to which we look forward with very keen anticipation.

When we arrived at 6.30pm the Rebbetzin was surprised that Shmuel, Yossi and Mendel were not with us. She had expected them too. We spent an extremely pleasant two hours - they seemed like only a few minutes.

The Rebbetzin is a wonderful listener, and laughs at the right moment. She looked very well, "um berufun" (as she would say herself). She told me to keep on writing "biz 120" - the 'diary' is so interesting and people know nothing of the things about which I write. I should distribute these to students - to Hadar Hatorah.

We discussed and talked about the Rebbe ("my husband"), Lubavitch in general, Manchester in particular, the family and many other matters.

She again laughed heartily at an old joke which I had recounted to her two years ago. I am certain - quite sure, that she knew it but she was too polite to say so! However, we were delighted when we were asked to call again "next Sunday at 7.30pm."

Lively Niggunim

Taking a precedent from last year, I anticipated that there would be a Farbrengen before Yom Tov, and I expressed this view to Rabbi Chodakov and to others. No one knew anything at all. But at 9.00pm there was an announcement that there would be a Farbrengen at 9.30pm immediately after Maariv.

The Lubavitch 'grapevine' worked overtime and within

a half an hour over 1,000 people were assembled in the Hall.

In Brooklyn this can be done. In England it is more difficult. Lou Tiffenbrun telephoned Hackner in London at 3.00am, English time, to try and get the chevra together within 30 minutes for this Farbraingen which was so unexpected that no one was prepared for it - everyone was fast asleep! Manchester had also to be contacted.

The Rebbe entered at about 9.45pm and almost before he had time to sit down immediately commenced the Maamer, without any preceding Nigun. This Maamer took exactly 30 minutes, as usual.

After every sicha we sing a nigun. Many years ago we used to sing two nigunim after every sicha. At present, Rabbi Gansburg³ normally starts the tune. After last Shabbos I complained to Rabbi Gansburg that the tunes we sang (and which he started) were neither well known, popular or 'swinging.' In the past we used to sing irresistible nigunim.

Well, he took heed of my request and off we went with 'Al Achass.' Immediately the Rebbe got us all going by the usual little twitch of his head, and it did not take long before the Rebbe was 'conducting' with head and hands. You should know what that means. Over 1,000 people singing, yelling, shouting and screaming the Nigun at the top of their voices. Their arms and bodies swinging to the tune, all in unison. It looks as if the whole hall is rising and falling to the music.

As was the custom I wished to say Le'chaim to the Rebbe so that in return I would receive his brochah, Le'chaim v'livrocho. I held a paper tumbler, half filled with wine, caught the Rebbe's eye (every one of the thousand men and boys had the same idea) and wished him Le'chaim.

The Rebbe answered and signaled me to drink the whole lot without a pause ("Bottoms up" in English). I managed to do this and held up the tumbler upside down to show the Rebbe that I had obeyed his request. The Rebbe was not satisfied. It was only half a glass! So I was handed another half a tumbler of wine to make up to the full glass, and repeated the exercise. The Rebbe was still not satisfied and quite unimpressed with my protestations. He wanted me to say Le'chaim with a full tumbler of wine, which I had to drink, in one go! Well, orders are orders! And it certainly put more spirit into me, in more ways than one.

The whole Farbrengen took only one hour and three



PINNY LEW

REB ZALMON JAFFE SNAPPED THIS PHOTO OF MRS. JAFFE AND SOME OF THE GRANDCHILDREN AS THE REBBE ENTERED THE SMALL ZAL AS THE REBBE LEAVES HIS ROOM.

quarters. Short, sweet, exciting and terrifically lively. Just like old times! I was told that it was the most exhilarating Farbrengen for almost 12 months. No wonder they kept asking Shmuel - "When is your shver, Zalmon Jaffe coming to make the Rebbe freilach?"

The Rebbe then spoke about Matan-Torah... Suddenly there was a storm. The sky was rent by continuous flashes of lightning accompanied by the rolling and heavy crashes of thunder, and heavy rain was pelting down with terrific force - exactly as it must have been thousands of years ago at Har Sinai. The storm had ended when the Farbrengen finished.

The Rebbe reminded us that we were chosen by G-d to be His very own people. Chosen to be given the Torah and we had accepted this unconditionally. In fact we said "Naase veNishma," we will do (first) and then we will listen and understand. We would have faith in the one G-d, He who had chosen us from so many nations.

But first, G-d wanted guarantors before He would part with His Torah. He wished to ensure that the Torah would become precious and a treasure to us, as we were to G-d. Finally, G-d accepted our children as our sureties. Throughout the ages we had to teach them the value and the ethics of this wonderful gift. In their turn, our children had to hand this down to their children and so on, right down to our present generation.

The Rebbe then stressed the fact that during the summer vacation (three months in the States) the children were left wandering about to their own devices. Schooling and secular studies were postponed for twelve weeks and this was a marvelous opportunity to get the children to learn Limudei Kodesh - Jewish Studies.

The Rebbe also emphasized that there were plenty of rabbonim and teachers who would be only too willing and happy to teach these boys and girls and at the same time to earn a few extra dollars for themselves. It



THE REBBE HANDS A COPY OF THE BILINGUAL TANYA TO MR. BERNARD PERRIN ON 16 SIVAN 5735.

was a unique and wonderful opportunity, and we should take every advantage of this three month holiday period. The Rebbe spoke on this subject three times during the 'Shovuos' Farbrengen.

Before I left Brooklyn for home, I had a short Yechidus with the Rebbe. He told me again about this inyan. I said that in England we only had six weeks vacation. "OK," says the Rebbe, "It is forty-two days and every day counts."

The following afternoon, Friday, a special delivery arrived at our flat. A huge box with a large cream cake inside; a gift for Yom Tov from the Rebbetzen. How very sweet and thoughtful of her!

Out Marching

We spent a delightful Yom-Tov, davening with the Rebbe. My friends Tzvi Fisher and Lou Tiffenbrun were excellent helpers when it came to the singing.

As usual, the boys went marching to Borough Park... At Mincha on that day, there were exactly fifteen men and small children present. The Rebbe was delighted to see so few people. It meant that practically all the men and boys were 'marching!'

On the second day of Shovuos, Mincha took

place upstairs in the Beth Hamedrash just before the Farbrengen. Most of the people were already downstairs in the hall making sure of their seats or 'standing room.' There was still a good crowd upstairs with the Rebbe.

After davening, the Rebbe started walking to the exit. At that very moment I was in a bit of a "dream." I was recalling my conversation with Yossi, my grandson. He had asked me, "Zaidie, why do you always sing when the Rebbe leaves the shul?" I said, "because the Rebbe likes it." "But everyone laughs at you," he retorted. I explained to him that as long as one does what is right and correct, then one should carry on in spite of what others will say or do. In any case, the Jewish people are used to others laughing at them.

I then suddenly realised that in a few seconds the Rebbe would have left the Beth Hamedrash, and no one was singing. I didn't know what to do. I was fed up with continually having to start the singing, and on many occasions, not one person joining in with me. And just then, the Rebbe turned around, looked straight at me, gestured with his hand and said, "Nu?" Well, that was all I needed. What an uplift to my ego! What a justification of my attitude hitherto! I can tell you I felt good - on top of the world. Furthermore, both Yossi and Mendel (my

We reminded the Rebbe that last year he gave us a Brocha “iber dem kop,” and would like the same again. The Rebbe replied, “It will be still better, with P.G. nachas from all the children.”

Roselyn and I left the Rebbe’s presence at 7.45pm. But Bernard still remained for his own private Yechidus - Shabbos was due in 25 minutes time!

On Shabbos, as stated before, we had an extremely fraileche Farbrenge.

Farewell

The following morning, we were due to leave Brooklyn very early. I was determined therefore, to try and say farewell to the Rebbe just after Ma’ariv. I told Roselyn to be prepared too. When the Rebbe left his office on his way to the Beth Hamedrash, he saw Roselyn and L.G. standing in the hallway. With a nice smile he said, “Fort gezunterheit.”

After Maariv I followed immediately after the Rebbe who was returning to his office. Before he entered he saw that I was following and turned around to wish me “Tzeischem Leshalam.” The Rebbe reminded me that he had given three Sichos on the importance of teaching children during the school holiday (vacation).

He asked me how did the boys like my talk to them at the Kinus Hatorah, and did I inspire them. I suggested that it might be better to ask the boys. “No,” said the Rebbe, “I am asking you.”

By then, there was a huge crowd of boys surrounding us, all craning their necks to see and stretching their ears to hear, what the Rebbe was saying. Suddenly the Rebbe turned to them and said “What are all you boys doing here? Have you nothing better do to? Go and learn.” This did have an effect for a minute or two, and a number of boys, including Shmuel ran away into the Beth Hamedrash.

I informed the Rebbe that I had phoned Jan Peerce, as I was told. The Rebbe remarked that he hoped I had called Jan Peerce – ‘hakohen.’ Jan Peerce liked this, the Rebbe knew! I reminded the Rebbe that I wrote a letter to him every two weeks. The Rebbe disagreed. “No, Kimaet every two weeks, not regularly,” he said.

He then rebuked me about the Tanya. “You are a business man,” he said, “and I am surprised at you. Every day goes by and people are not learning because they have not got the proper translation.”

I would like to translate and put into words, the wonderful and wondrous smile of our beloved Rebbe. This is a difficult task. Not only is our Rebbe’s face transformed, but also his whole personality. The whole atmosphere radiates excitement, pleasure and laughter. The beneficiary of this smile feels invigorated and ‘on top of the world,’ and would go to any extreme lengths to please the Rebbe.

Roselyn was standing a little distance away. The Rebbe called to her to say farewell. He also told her that “next year the apartment will be better still.” He then asked for Shmuel, who was also leaving with us. “And where are the Grandchildren?” They were not at ‘770.’ The Rebbe said, he will see them next year.

The Rebbe said that L.G. is a very good girl. She should be encouraged. He then enquired whether she was actually travelling back to England with us. When I answered in the affirmative, the Rebbe then expressed a desire to say farewell to her, too. But she had disappeared. The cry went up, “L, L,” the Rebbe wants to see L.G.

In a few moments she was brought to the Rebbe. She was pale and trembling. She could not understand what was happening. What did the Rebbe want with her? And why just her? Well, the Rebbe soon reassured her. He enquired after the health of her parents and hoped that L.G. would convey the regards of the Rebbe to them. He then wished her a “Bon Voyage.”

L.G. then left, her head in a whirl, followed by scores of people who all wanted to know what the Rebbe said to her in those few minutes.. It was most unusual and a great Zechus for L.G. When she had left, the Rebbe again repeated to me that L.G. is a good girl, and that I should do my best to hearten and to inspire her. I told the Rebbe that L.G. visits and stays quite a lot with Hindy and Shmuel in London, so she would be in good hands. “Yes,” said the Rebbe, “but she will be with you on the plane tomorrow for about seven hours.”

And so ended another Shovuos visit to our Rebbe. **1**

1. Published and copyright in My Encounter with the Rebbe vol. 2, by PCL Publishing. Preserving the original spirit of the diary, we have only inserted minor edits herein.
2. For the description of the Tanya being presented to the Rebbe two years later, see “The Bilingual Tanya” - Derher Sivan 5781.
3. Reb Heske Gansburg would begin the *niggunim* at the Rebbe’s farbrengens.
4. For more about Mr. Peerce’s connection to the Rebbe, see “The Singer’s Cane” - Derher Tishrei 5773.

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“I Had Them in Mind”

As told by Rabbi Yosef Minkowitz

The following story happened in Tammuz, 5729.

Nine bochurim, myself included, traveled to a wedding in Boston. As it happened, I had asked Reb Dovid Raskin for permission to leave yeshiva for the occasion. Our plan was to leave after Mincha, and return early the next morning, in time for *seder*.

When the wedding ended, we got back into the Station Wagon to head back to Crown Heights; each of the three rows of seats filled with three bochurim.

About an hour away from Crown Heights, approaching our exit, the driver slowed down to merge into the exit lane. Directly behind us was an 18-wheeler truck zooming down the lane. As the driver of the truck saw us slowing down and realized that he was about to crash into our station wagon, he moved into the next lane. Unfortunately he hit the left side of our car, sending us spinning into the air and landing on a guardrail.

The car was engulfed with flames, and the road was full of gasoline; fire was everywhere. The gas tank was right behind my seat, and I knew I had to get out of the car immediately. When I tried opening the door, however, I couldn't. The handle had melted from the fire, and the door was completely out of shape. I couldn't get out. The three bochurim sitting in the front were able to get out of the car right away. Those sitting in the back had a miraculous escape route; the impact of the crash had sucked out the back window and they immediately jumped out.

Everyone in my row, however, was trapped. The fire surrounded us, flesh was even coming off my hands, I said *Shema*

Yisroel, and didn't know what would happen next.

Then a miracle happened: One of the other bochurim managed to open the door on the right hand side, and we managed to get out. Thankfully, I was wearing my suit jacket, made of synthetic fiber which didn't catch fire easily. My arm was not burned so badly, but many other parts of my body, like my hands and face were severely burnt. I was in terrible pain.

Literally seconds after we managed to escape from the car, it went up in flames; nothing was left.

Shortly afterward, the police arrived at the scene, they asked us how many people had been killed in the accident. When we told them none, they couldn't believe it. They said they had never seen an accident of this magnitude with any survivors. Boruch Hashem, we were all alive. It was a big miracle.

Earlier that year, on Acharon Shel Pesach, the Rebbe spoke about maintaining the integrity of the Crown Heights Jewish neighborhood, and not running away.¹

After Yom Tov, the Rebbe asked Reb Yoel Kahn to prepare the *sicha* for publication in the Hapardes journal, and said that it could be published on its own as well. Reb Yoel worked on it and sent it to the Rebbe for *hagaha*. The Rebbe added many notes and references. It was later sent to the Rebbe again for an additional edit. The Rebbe went through it again, but for some reason, the Rebbe did not release these *hagahos* (edits) to be printed for several months. All of a sudden, on Monday night, 7 Tammuz before Maariv, the Rebbe gave the *sicha* for publication, with some additions. The Rebbe had cited the

נדפס ע"י ולזכות
הרה"ת ר' לוי יצחק
וזוגתו מרת שיינא ח'י
ומשפחתם שיחיו
גרינברג

THE CAR
AFTER THE
ACCIDENT.



Alter Rebbe, that after experiencing a fire one becomes rich, and that this point is elaborated on by the Mittler Rebbe and the Tzemach Tzedek as well. The Rebbe said it should be printed immediately with these additions. This occurred approximately 6 hours before the accident.

Following the accident, the three bochurim who had been sitting in the middle row were taken to the hospital, The other six Bochurim left without a scratch.

In the morning, my cousin Meir Minkowitz went to 770 and told Rabbi Hodakov what had happened with our car. As soon as he heard it, he went to the Rebbe's room to tell the Rebbe. When he left the Rebbe's room, he was pale. He explained that the Rebbe said that with the addition to the *sicha* on the subject of a fire, "I had them in mind."

Later, after Mincha, Rabbi Groner went into the Rebbe's room, and the Rebbe asked him for more details about the accident. The Rebbe told him, "It seems that specifically for them, I gave out the *sicha* last night, which speaks about becoming rich after a fire..."

The Rebbe then instructed him to give a copy of the *sicha*, even before it officially became available, to each of the nine bochurim. The Rebbe also wrote this instruction on a note.²

The Rebbe also gave me a *bracha* for a "*Refuah shleima u'krova*."

After this incident, I was in the hospital, where I was bandaged on my head, face, and hands, and then discharged, able to return home to Crown Heights, where I was to see a doctor regularly for further treatment. When I came back to Crown Heights, I received a telephone call from Rabbi

Hodakov, and he asked how I was faring. I told him that I was thankful to Hashem to be alive, and I asked him to ask the Rebbe what I should do now. Rabbi Hodakov put me on hold, and after a few seconds, he told me that I was to follow the instructions of two doctors. I understood that the Rebbe was on the line and listening to my question.

In the next two farbrengens, the Rebbe spoke about our situation, on Shabbos Parshas Chukas-Balak³ (when he again mentioned the statement from *kadoshei elyon* that after a fire one becomes rich) and Motzaei Yud-Gimmel Tammuz⁴ (when the Rebbe again mentioned the statement that was printed, about an occurrence stemming from the side of "*Gevurah*," which would be followed by an unending manifestation of *middas harachamim*).

As time went on, the skin on my hand wasn't healing, and the doctor was adamant that I would need a skin graft. When I went into yechidus the following Tishrei (before my birthday), I asked the Rebbe what to do about this issue. When the Rebbe reached that point in my letter, he said, "*Vos veisin doktorim veggen azelche zachin*—What do doctors know about these things?" And he instructed me not to go ahead with the skin graft. Miraculously, my skin healed completely on its own. **1**

1. See "*Crown Heights*," Derher Cheshvan 5777.

2. This *sicha* was later published in Likkutei Sichos vol. 6, with the Rebbe's additions.

3. Toras Menachem vol. 57, p. 25.

4. Ibid. p. 108.

BY: RABBI ZELIG KATZMAN

A Labor of Love

The Rebbe's Call to Toil in 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'נ'צ'ב'ה'
נדפס ע"י משפחתו שיחיו

“Rebbi Elazar said: Every person was created to toil, as it says ‘For man was born to toil’; I do not know whether he was born for toil of the mouth or toil of work, when [the possuk says] ‘For his mouth presses upon him’; I can deduce that it is for toil of the mouth.

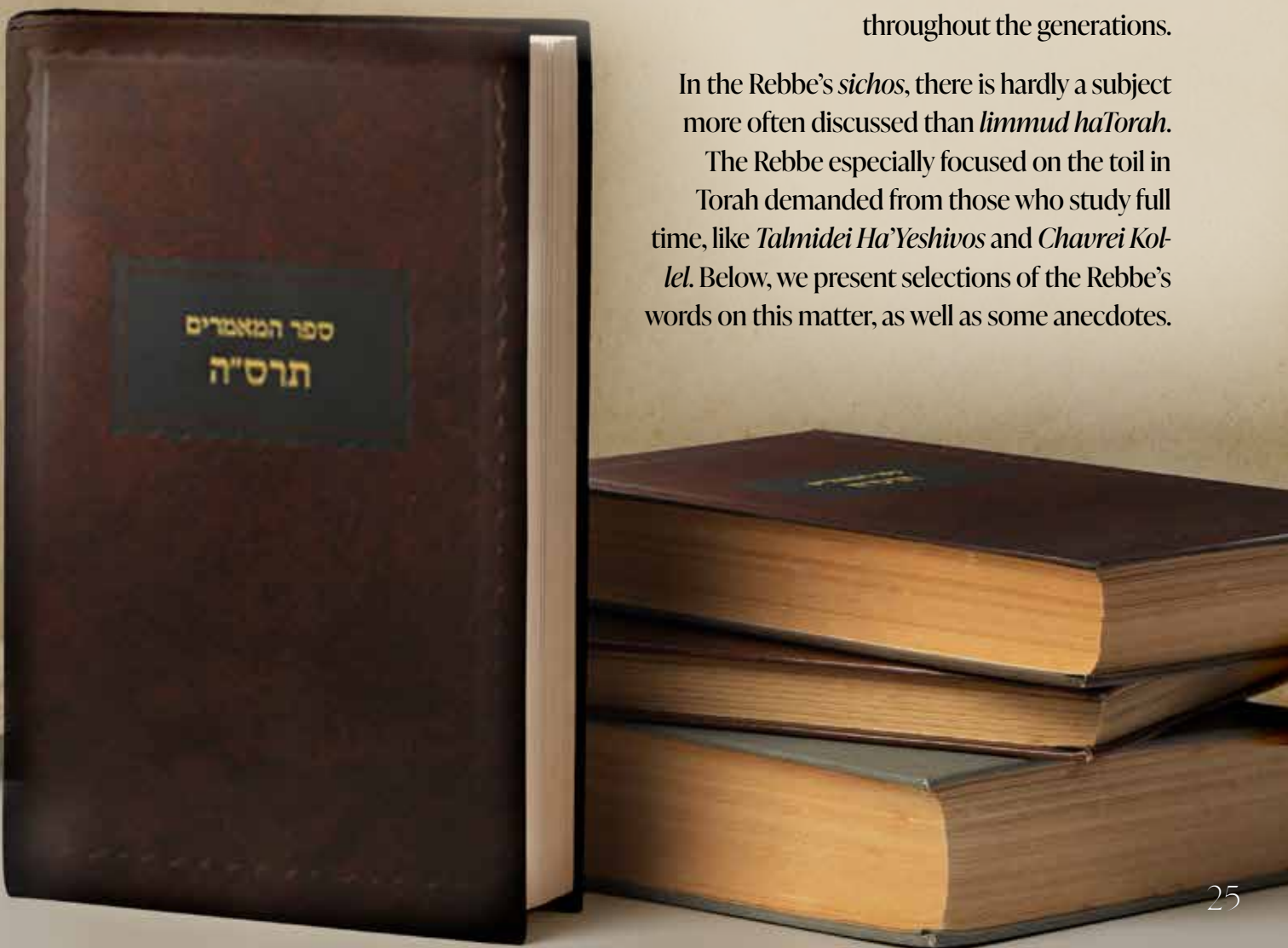
I still do not know whether [man was created for] toil of speech or toil of Torah, when [the possuk] says ‘This book of the Torah should not depart from your lips’ - I can deduce that it was for the toil of Torah that man was created¹”.

Ever since the giving of the Torah, 3,336 years ago, the Jewish people have displayed a single-minded devotion and commitment to studying it, earning our reputation as “People of the Book.”

The importance of toil in Torah is underscored in statements of *Chazal* and the Torah sources throughout the generations.

In the Rebbe’s *sichos*, there is hardly a subject more often discussed than *limmud haTorah*.

The Rebbe especially focused on the toil in Torah demanded from those who study full time, like *Talmidei Ha’Yeshivos* and *Chavrei Kollal*. Below, we present selections of the Rebbe’s words on this matter, as well as some anecdotes.



What Keeps You Up at Night?

“Seemingly, one can claim: Why does it matter if I understand the Torah or not, and what is the big deal if I don’t...? [The Torah] is Hashem’s Wisdom and Will! On the contrary, the pretension of understanding Hashem’s *Chachmah* and *Ratzon* with one’s own [human] intellect is chutzpah that stems from *gaavah*!

“The response to this comes from the concept of *Zman Matan Toraseinu*: The Torah is indeed Hashem’s *Chachmah* and *Ratzon*, “a hidden treasure”, but nevertheless, at Matan Torah Hashem gave it to *Bnei Yisroel*, so they could, and should, learn Torah and understand it with their own intellect.

“Therefore, every year, when the time of Matan Torah comes, a Yid must accept the Torah upon himself...to the point that Torah becomes something that is important to him...

“This applies to every Yid, from the smallest of the small to the greatest of the great, irrespective of their varying levels of Torah study, beginning from a ‘*Ben Chamesh Lmikra*’...up until the level of ‘*Yagdil Torah Veyaadir*’, because in regards to the essence of Torah, when you grasp part of an essence, you grasp the whole!

“...How do you know if Torah is important to you? It’s simple. When you go to sleep, see what it is that disturbs you and does not allow you to fall asleep!...”

This applies even to children, the Rebbe continued, who should be bothered when they don’t understand *peshat* in a *possuk* of Chumash or in a Rashi! It applies, in fact, to people in every stage of life:

“A Rav, whose duty it is to instruct regarding practical Halacha must, in addition to studying in order to know Halacha, as well as his toil to ascertain the truth of Torah, also study Torah on his own in a way that has *no* practical application. For example: The study of Kodashim, which is not practically relevant today, and the like. This study must be important to him, to the point that when he doesn’t understand something, it causes him distress to the point that he cannot fall asleep!

“A Rosh Yeshiva, who needs to say shiur to his *talmidim* in a way that they can understand—in addition to preparing his shiur with *charifus* and *pilpul*, the very study of Torah needs to be important to him, not only that which is relevant to the preparation of the shiur...

“A *menahel* of a Yeshiva, whose job it is to strengthen the Yeshiva, to gain supporters for it... must obviously be entirely...committed to his job. But at the time of *Matan Torah*...the *avodah* of the day is to ‘take’ the Torah, meaning that it should bother him that he doesn’t understand the meaning of Tosfos! True, there are thousands of other *Tosfos*’n that he doesn’t understand, but nevertheless, when he studied

a specific Tosfos today and does not understand something, he cannot sleep at night!

“A *Mashpia ruchni*, whose job is to concern himself with the *Yiras Shomayim* of the *talmidei ha’Yeshiva*... There is nothing greater than the concern and dedication to [inculcating] *Yiras Shomayim*: But nevertheless, the demand of “*Zman Matan Toraseinu*” is that he should care about the study and understanding of Torah, meaning, that he cannot sleep... because he does not understand *peshat* in a Maamar Chasidus or in Nigleh...

“A Shliach, whose occupation and entire *chayus* is in spreading the wellsprings of Chasidus, which is the greatest pursuit, as it brings about the fulfillment of Moshiach’s promise that he will arrive... together with this, the demand of “*Zman Matan Toraseinu*” is that the study and understanding of Torah should matter to him to the point that he cannot fall asleep because he does not understand something in Torah.

“A public activist whose involvement in communal needs has a certain advantage over ‘*Torosam Umnasam*’...*Matan Torah* must also affect him, that he should care about Torah, to the point that he cannot sleep because he does not understand something in Torah!

“The same is true regarding every Yid, according to his circumstances, and there is certainly no need to bring additional examples, for this matter is obvious and understandable to all, and therefore everyone can find the appropriate example that applies to him...

“However, one can still ask: How can this be accomplished? It is a very difficult *avodah*!

“There is an *eitzah* for this, according to the saying of Rabban Yochanan Ben Zakai to his students that “You should fear Heaven as you fear mortals.’ For example:



“An elderly Yid, with a long white beard, is approached by a small child who asks him the meaning of a *possuk* in Chumash with Rashi. Even if he is not a Rosh Yeshiva, but rather a businessman, he will be deeply ashamed if he cannot answer...”

“Therefore, this should be the reason for which he should be bothered that he doesn’t understand something in Torah... and ‘*Mitoch shelo lishma, ba lishma*’ – he will begin to care about the Torah for its own sake. And it is understood that it will not take a long time to reach the level of *Lishma*, being that the “*Zman Matan Toraseinu*’ assists him.”²

The Rebbeim Demand: Become a Talmid Chacham!

The Rebbe once spoke about the *din* that an *am ha’aretz* is believed on Shabbos regarding matters in which he would not be trusted during the week. The Rebbe said that it is not because he receives the status of *talmid chacham* on Shabbos, “Because in order to become a *talmid chacham*, there are no ‘tricks’; you must toil in learning, because ‘*Lo yagati u’matzasi - al ta’amin!*’”

“This applies to every student of Tomchei Temimim; you must toil in learning to become a *talmid chacham*. This is true even of someone who is no longer a student of Tomchei Temimim, and is now busy with matters of *parnassa* and so on...”

“Once you enter Tomchei Temimim for even a moment, the Rebbeim have become your masters and demand of you to become a *talmid chacham!*”

“You must indeed have help from above, say Tehillim, daven and give tzedakah before learning, do *maasim tovim*, and perform mitzvos *b’hiddur*... but afterward you must sit down and toil in learning, because only by [doing this] will you be able to become a *talmid chacham!*³”

The Rebbe continued that since a Rebbe is like a king, this demand of the Rebbeim must be obeyed as such!

The Importance of Nigleh

From the beginning of his *Nesius*, the Rebbe made it clear to his Chassidim that he wanted them to be deeply involved with, and well-versed in, Torah. At the farbrengen of 24 Teves 5712, the Rebbe spoke⁴ at great length about the importance of learning:

“The Alter Rebbe [whose name was ‘Shneur’] demands of each of us the study of both *Nigleh* and Chassidus, as he paskens in Hilchos Talmud Torah...”

“Therefore, when there are ‘*Shpitz Chassidim*’ who wish to exempt themselves by learning one part of Torah [Chassidus], or alternatively, ‘*Pareveh Chassidim*’ who wish to exempt



themselves by learning another part of Torah [Nigleh], they are told: Neither of you are correct, but rather there must be ‘*Shnei Or*’ [‘Two lights’], the dual lights of *Nigleh* and Chassidus, specifically as they come together...”

“Therefore, the Rebbeim demand this of all of Chassidim, and especially those in the ‘tent of Torah’, and more specifically, *talmidei ha’Yeshiva*, that they should engage in *limmud ha’Nigleh* with diligence and excitement (not merely the excitement of your own understanding, but also excitement) that Chassidus adds to the study of *Nigleh*.”

Reb Meir Tzvi Gruzman a”h, who served as Rosh Yeshiva of Tomchei Temimim in Kfar Chabad, related:

Several decades ago, when I entered *yechidus*, the Rebbe spoke to me about the fact that the *bochurim* in our Yeshivos don’t have the same *chayus* and excitement in learning that exists by *bochurim* in other Yeshivos. When I answered that perhaps it is because they have the motivation of learning ‘*Shelo Lishma*’ of becoming a *lamdan*, a Rosh Yeshiva, or the like, and therefore they continue to grow, the Rebbe responded that by Chassidim there could also be a sense of ‘*Shelo Lishma*,’ but a *Chassidishe* ‘*Shelo Lishma*.’ The Rebbe explained, “When *bochurim* go on Merkos Shlichus, if they ‘know how to learn’, they can go to the local Rov and ‘talk with him in learning’, which will bring more success in their *Hafatzah* work.”

“The Rebbe said that there are *bochurim* who appreciate the *haskalah* of Chassidus. They must know that one can only understand Chassidus properly if one understands *Nigleh* well. The Rebbe added that although there were great Chassidim in Lubavitch who did not know *Nigleh* well, this is an exception to the rule...”



“Before my return trip, I went back into *yechidus*, and [on my note] I wrote two points [to confirm with the Rebbe]: 1) That I should speak with the *bochurim* about learning *Nigleh* ‘*Shelo Lishma*’, in order to succeed in *Hafatzah* and to understand Chassidus well. 2) That since *Hiskashrus* is an idea that *bochurim* connect with, perhaps I should encourage the *bochurim* to learn *Nigleh* for this purpose?”

“The Rebbe read my note for a long time (despite the fact that the Rebbe generally read the notes very quickly) and then commented: ‘*Shelo Lishma*? They must learn *Lishma*! Rather, when they are unsuccessful in learning *Lishma*, they should at least learn for this [the reasons mentioned above].’

“Regarding what I wrote about *Hiskashrus*, the Rebbe answered: The concept of *Hiskashrus* is to fulfill the desire of the one to whom you are connecting. And my desire is that *bochurim* should *koch zich* in learning *Nigleh*...”

“The Rebbe expressed himself in various ways regarding this desire, and when I left [*yechidus*], I could not remember all of them. The Rebbe used language such as ‘*Ratzon Pnimi*’, ‘*Ratzon Atzmi*’, and similar expressions—terms that convey his deep desire that *bochurim* should learn a lot of *Nigleh*...”

The Rebbe’s desire to see Chassidim studying *Nigleh* diligently is evident from the following story, related by Reb Yehuda Leib Shapiro, Rosh Yeshiva of Yeshiva Gedolah of Greater Miami:

“Once, someone came to Yeshiva for Shabbos. He told me that he is a businessman who travels around the world, and that every time he travels, he writes a detailed *Duch* to the Rebbe about his trip.

“That Shabbos, I gave a shiur Chassidus before davening in Yeshiva. After the shiur, one of the *bochurim* approached me with a question in *Nigleh*, and a heated discussion ensued.

“After several months, I met this person in 770, and he

told me that in his *Duch* to the Rebbe, he reported that he saw people in the Yeshiva discussing *Nigleh* on Shabbos, and the Rebbe responded to this in big, bold letters: ‘Thank you for the good tidings...’

In a letter to the famed Mashpia of Tomchei Temimim in Lod, Reb Shlomo Chaim Kesselman, the Rebbe wrote: “With regard to the content of your *farbrengens*: *Yasher koach* for speaking about *Avodas Ha’Tefillah* and study of Chassidus. The notion that this is now unnecessary is surprising. However, on the other hand, the study of *Nigleh* diligently and in-depth is imperative. Even if there is no one else discussing this with the *bochurim*, the *psak* of our sages applies ‘Where there is no man, try [to be a man],’ etc. “There is sufficient room on the head” [to lay two pairs of Tefillin, i.e. accomplish all of the above]...”

Choose Your Toil Wisely

The Rebbe often cited the Alter Rebbe’s words in Torah Or, based on the Zohar, that toil in Torah is equivalent to the hard work of our forefathers in Mitzrayim. On one occasion, the Rebbe highlighted this point emphatically, pointing out the striking imperative inherent in this comparison⁵:

“If someone was asked which *golus* they would choose, the *golus* of hard labor in the physical sense or the *golus* of toiling in a difficult concept [in Torah] — even if he was the laziest person, and he does not want to learn, if he is a normal person, he would certainly choose to toil in Torah... over ‘hard work with material and bricks’ in the literal sense, under *Pharaoh Melech Mitzrayim!*”

The Rebbe continued to explain the great advantage of toil in Torah, which is a cause for joy and celebration, despite the great exertion it requires, and especially because we are promised that we will see success in our toil, and ‘there is no

joy like the resolution of doubt.’

On a practical note, the Rebbe concluded, “This simply means that you should sit and learn Torah, *Nigleh* and Chassidus, and toil in your learning.

“You should not be a *bochur* in Yeshiva who thinks he is a “*Rashkebehag*” (major Torah leader) who has already learned the whole Torah, and can now learn Torah between one tea and the next, between lunch and Shalosh Seudos, which you can then learn calmly, with pleasure and rest, because since it is Shabbos, you do not need to exert yourself...

“On the contrary, we tell you: If on Shabbos you will ‘sweat over a Maamar Chassidus’, you will get Gan-Eden, and not *chas v’shalom* the opposite!

“[Rather] you must reach the point where you will physically sweat from your toil in Torah, as it says regarding the Arizal: ‘He would be engrossed in Halacha to the point...that he would sweat profusely.’

“Even though he was unique...[But] from the very fact that this was recorded in *Torah Shebaal Peh*...It is clear that this is relevant to everyone who hears this...”

The importance of toil in Torah is also underscored by the oft-cited *vort* on the Mishna in Megillah, that one should “Interrupt the study of Torah to hear the reading of Megillah.” The Rebbe explains⁶ that although the Megillah is also part of Torah, being that the mere reading of Megillah does not involve the same level of intellectual exertion and investment as other forms of Torah learning, one who can learn at a deeper level and suffices with “reading the Megillah” is considered to be “Interrupting the study of Torah”...

“How Many Bochorim Are Proficient in Hundreds of Blatt of Gemara?”

In the summer of 5729, the Rebbe addressed an incident that had recently occurred with one of the *bochorim* that demonstrated a lack of diligence in *limmud haTorah*, and said as follows:

“It has been 19 years since 5710, and they still do not write to me how many *bochorim* know hundreds of Blatt Gemara *baal peh*. I do not think that there are no such *bochorim* who know hundreds of blatt Gemara and *maamarim baal peh*, but if they would report it to me, the *bochur* would hear a good word [of encouragement] which would give him *chayus* in his learning. But being that no one writes to me [about this], and therefore he doesn’t get encouragement...this *bochur* sees that it is not important to anyone...”

“Why do they not want to write about this? They do not want to cause the *bochur* to feel *yeshus* as a result. In the past, in Lubavitch, they were very careful to ensure that a *bochur*

should not have feelings of *yeshus*, and therefore, this must also be ensured now...”

The Rebbe pointed out that this is flawed logic: “In Lubavitch, they did not read newspapers, and the Rosh Yeshiva did not wear a tie, and same goes for the Mashpia... But now that all these things exist, one must learn Torah, even if this causes feelings of *yeshus*...”

“In the past, a Chassidische bochur took pride in how many hundreds of blatt Gemara and tens of *maamarim* he had memorized. Nowadays, however, nobody wants to take pride in this so as not to succumb to feelings of *yeshus*...”⁷

The Rebbe’s desire to see his Chassidim involved in *limmud haTorah* was also the driving force behind another innovation of the Rebbe - Kollel. In a *yechidus* with Reb Chaim Sholom Deitsch, the Rosh Kollel of Tzemach Tzedek in Yerushalayim, the Rebbe pointed out that “In Lubavitch and Kremenchug, there was no Kollel. The Kollel was founded so that those who *koch zich* in learning should be able to continue. The indicator of this is that a *yungerman* comes early and leaves late...”

The Rebbe described what real *chayus* in learning would look like: “When he walks in the street and meets another Yid, he should say ‘Today I thought of this *sevara*...’” The Rebbe repeated this, and added, “A *sevara* in [the words of the *Tanna*] Sumchus”. The Rebbe’s words were expressed so passionately that they were audible outside...

The Rebbe expressed bewilderment at the lack of *chayus* in learning among the *yungeleit*: “How could this be? Someone who deals with diamonds, and does not have a *koch* in it!? ...”

In closing, we will cite the last *Yechidus Klolis* with the *bochorim* to date, on Rosh Chodesh Cheshvan 5752, when the Rebbe demanded that “Every student in Yeshiva that is here, as well as every student of Yeshiva wherever he is, should add in study of the entire Torah [beginning with the study of Rambam, which encompasses all the laws of the Torah within it]...”

“Moreover, his study of Torah should be above any measure, to the point that the first thought he has when he wakes up should be in Torah, and, even in his sleep he should be dreaming concepts in Torah and *pilpul* in Torah!

“When one looks at a true Yeshiva *bochur*, it should be apparent that his true identity, his whole world, and life is Torah.” **T**

1. Sanhedrin 99b.

2. Shabbos Parshas Nasso 5745; Hisvaaduyos p. 2256.

3. Shabbos Parshas Pekudei 5741; Sichos Kodesh p. 565.

4. Toras Menachem vol. 4 p. 241.

5. Shabbos Parshas Matos Maasei 5740; Sichos Kodesh seif 25.

6. Likkutei Sichos vol. 35 p. 204.

7. Shabbos Parshas Chukas-Balak 5729; Toras Menachem vol. 57, p. 30. Hisvaaduyos 5752 vol. 1 p. 212.

THE REBBE AND REBBETZIN'S JOURNEY

The following are three historic documents about the Rebbe and Rebbetzin's miraculous escape from war-torn Europe and their safe arrival in the United States, celebrated on Chof-Ches Sivan:

On Erev Shavuos 5700, as the Nazis ימ"ש advanced onto Paris, the Rebbe and Rebbetzin escaped from Paris to Vichy, where they lived for a few months. Later they moved to Nice, where they tried obtaining visas for immigration to the United States. In Teves 5701, the Rebbe learned that the American Consulate in Marseille was much more generous with visas, and asked the Frierdiker Rebbe to send the necessary papers to Marseille. The Rebbe and Rebbetzin succeeded in obtaining the visas shortly thereafter, as well as transit visas for a stop in Lisbon, Portugal, from where they would travel by boat to the United States. In Iyar 5701, the Rebbe and Rebbetzin arrived in Lisbon, where they remained until boarding the boat to New York, approximately one month later, on 17 Sivan.

Presented here are three telegrams:

1. A telegram from the Frierdiker Rebbe dated the end of Shevat 5701 to Barcelona, asking what else he should do to help the case along.
2. Another telegram from the Frierdiker Rebbe dated the beginning of Adar 5701 to Barcelona, asking for an update on the case.
3. A telegram from the American Consulate in Marseille dated 21 Adar 5701, notifying the Frierdiker Rebbe that all was in order for the Rebbe and Rebbetzin's trip from Lisbon to New York.

WRITTEN BY:
RABBI MENDEL JACOBS

1

[To:] Barcelona
Brooklyn, NY
Please cable fully what else must I
do to expedite Schneersohn ca(a)s
Ra(a)bbi Sch(e)neersohn



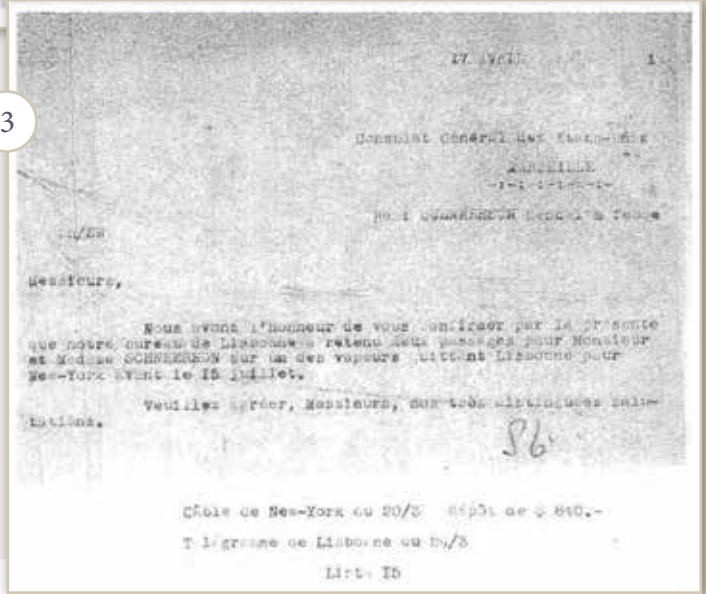
2

[To:] Barcelona
Brooklyn, NY
Please cable position Schneersohn case
[Signed] = Schneersohn =



3

[Translation from French]
April 17 [20 Nissan 5701]
Consulate General of the United States
Marseille
Re: Schneerson, Mendel, and wife
SR/SW
Messieurs,
We are pleased to confirm that our office in Lis-
bon have arranged for Mr. and Mrs. Schneerson
the trip from Lisbon to New York no later than
15 July [20 Tammuz 5701].
Please accept, Messieurs, our esteemed
salutations.
SL
Cable sent from New York 20/3 [21 Adar]
Deposit of 840 US dollars.
Telegram sent from Lisbon 24/3 [25 Adar]



לזכות הורינו
 ר' אברהם שמואל זוגתו מרת
 רבקה מירל שיחיו שפאלטר
 ר' משה חיים זוגתו מרת שרה שיחיו גיפען

נדפס ע"י
 הרה"ת ר' יצחק מאיר זוגתו מרת
 לאה ומשפחתם שיחיו
 שפאלטר

PRACTICAL HORA'OS

A CLOSER
 LOOK AT
 SOME OF
 THE REBBE'S
 HORA'OS

ASERES HADIBROS

COMPILED BY:
 RABBI LEVI GREENBERG
 WRITTEN BY:
 RABBI TZEMACH FELLER

From the beginning of the *Nesius*, the Rebbe often quoted a Midrash¹ describing the preparation for *Mattan Torah*.

In a letter from 5711, the Rebbe writes²: “The Midrash relates that before *Mattan Torah*, Hashem asked for guarantors. He did not accept the guarantee of the *Avos Hakedoshim* or the *Ro’ei* [shepherds of] *Yisroel* as satisfactory. Only when the Yidden said that their children would be their guarantors — [and that] they, [the parents,] would teach them Torah and educate them in Yiddishkeit — did Hashem agree to give the holy Torah.”

There are a number of lessons that the Rebbe derives from this story; but in 5740 (amid a passionate campaign focused on children³), the Rebbe gave a unique *hora’ah* based on this description, and it became a fixture of the Rebbe’s *sichos* during the Shavuos season thereafter: that every effort be made to bring every Jewish child—and adult—to hear the *Aseres Hadibros* read from the Torah.

The Rebbe connected this idea to another Midrash⁴: “Hashem told the Yidden: My children, you should read this *parsha* every year, and I will consider it as though you are standing before Har Sinai receiving the Torah.”

What follows is a collection of the Rebbe’s *hora’os* regarding this *mitvza* from the first year, and the years following.

GATHER THE CHILDREN

On Shavuos, all children — boys and girls — should be gathered in the shuls during the reading of the *Aseres Hadibros* in the Torah—to the extent that during the reading of the *Aseres Hadibros* this Shavuos, the shuls should all be filled with children, both boys and girls.⁵

FROM A MONTH-OLD

Shevet Levi was counted [in *Parshas Bamidbar*] from the age of one month old and up, and what’s more, “That *Shevet (Levi)* was accustomed to be counted from when they were in utero.”⁶ It is, therefore, worthwhile that children from the age of a month old and up should be in shul for the reading of the *Aseres Hadibros* on Shavuos—if the child’s health will not be negatively affected. Those who wish [may bring children] who are even younger than this.⁷

WHY BRING KIDS WHO DON’T UNDERSTAND?

There are those who argue: what is the point of bringing

very young children to the reading of Aseres Hadibros when they don't understand?

There is a clear directive in Torah—and what's more, one that comes from a *ma'aseh rav* [i.e. there is practical precedent for this conduct]. Rebbi Yehoshua ben Chananya is described with the term, 'fortunate is she who bore him,' because from a very young age his mother would take him to the *beis medrash* to hear what was being studied, 'so that his ears should cling to the words of Torah.'⁸ Hearing the words of Torah as an infant helped make him one of the greatest of our sages.

This is true of hearing Torah in the *beis medrash*, where comprehension is key. All the more so is this true when it comes to hearing *krias Hatorah*, where one fulfills the mitzvah of learning Torah even without understanding ...⁹



Our sages tell us that in the mother's womb, a child is taught the entire Torah, after which a *malach* strikes the child's lips, causing the child to forget.¹⁰ As explained [elsewhere in Chassidus], the Torah taught to the child gives strength even after the child is born. In our case, this is true all the more, as 1) the child is hearing Torah after birth, and 2) no *malach* will cause the child to forget.¹¹

REGARDLESS OF AGE OR LEVEL OF KNOWLEDGE

Certainly, [the *Chassidim*] won't forget about the *mivtza* connected with *Zman Mattan Toraseinu*—to bring every Jewish child to Shul to hear the Aseres Hadibros on *Zman Mattan Toraseinu*.

The intent is to bring small children in age, as well as [those who are like] small children in their level of knowledge, which includes every single Jewish person ... since we are preparing to learn the innermost parts of Torah in the "*cheder*" of *Moshiach Tzidkeinu* ...¹²



An effort should be made that when the Aseres Hadibros are read ... all Yidden, especially children, should be in shul¹³



Now is the time to once again mention and encourage that in each and every place, an effort should be made that all Jewish children, as well as all adults, should be in shul during the reading of the Aseres Hadibros on *Zman Mattan Toraseinu*.¹⁴

WHAT TO TELL THE GABBOIM WHEN THE KIDS MAKE NOISE

When the *gabboim* come with complaints that the children are making noise and *chas v'shalom* disturbing the [crowd from] listening to the Aseres Hadibros, explain to them the saying of our sages אָמַר וְאָמַרְתָּ "Speak [to the Kohanim ...] and say [to them]," lit. "Say...and you shall say." [This double expression comes] "to admonish (*l'hazhir*) the adults [to be responsible] for the minors."¹⁵ And the explanation is known, that through the adults admonishing (*mazhirim*) the children, there is a shining light ('*zohar*', as in *l'hazhir*) for the adults ...¹⁶

SCHEDULE DIFFERENT TIMES FOR LEININGS

To avoid the difficulty of having to bring the entire family to shul, especially when it's necessary for a family member to remain at home, the family can take turns going to shul to hear the Aseres Hadibros, at different times [by going] to two different shuls that read the Aseres Hadibros at different times, or [by going to] two different *minyanim* in the same shul, as is the custom in many shuls.¹⁷ ⓘ

1. Shir Hashirim Rabbah on the possuk Moshcheini Acharecha Narutza.
2. Igros Kodesh vol. 4, p. 300.
3. See "Children at the Forefront" - Derher Sivan 5774.
4. Pesikta d'Rav Kahana, Parshas Bachodesh Hash'lishi.
5. Likkutei Sichos vol. 23, p. 250.
6. Rashi on Bamidbar, 3:15.
7. Likkutei Sichos ibid. p. 251.
8. Yerushalmi, Yevamos ch. 1:6.
9. Likkutei Sichos ibid. p. 257-8.
10. Niddah 30b.
11. Likkutei Sichos ibid. fn. 20.
12. Toras Menachem - Hisva'aduyos 5743 vol. 3, p. 1520.
13. Toras Menachem - Hisva'aduyos 5745 vol. 4, p. 2169.
14. Toras Menachem - Hisva'aduyos 5747 vol. 3, p. 378.
15. Yevamos 114a.
16. Toras Menachem - Hisva'aduyos 5745 ibid.
17. Toras Menachem - Hisva'aduyos 5750 vol. 3, p. 252.

LUMINARIES

*Personalities
in the
Rebbe's Torah*

By:
Rabbi Levik Gourarie

לעילוי נשמת
הרה"ת שלום ע"ה בן ר' דובער הי"ד
לברטוב
נלב"ע ביום כ"ז מר חשוון ה'תשע"ז

ולעילוי נשמת זוגתו
מרת פעטיא נחמה בת ר' חיים
שניאור זלמן ע"ה לברטוב
נפטרה ט"ז אדר א' ה'תשפ"ד
תנצב"ה

הרה"ת חיים שניאור זלמן וזוגתו מרת
צפורה חיה שיחיו לברטוב

Rebbi Yehoshua

Rebbi Yehoshua Ben Chananya, one of the most oft-quoted Tannaim in the Mishnah, was a student of Rabban Yochanan Ben Zakkai and a pillar of the Sanhedrin in Yavneh, reconstructed after the *Churban Bayis Sheini*. Rebbi Yehoshua was known for his vast knowledge and deep wisdom. He led Jewish efforts with the Roman authorities as well as the philosophers and heretics of his time, displaying his wisdom, even in mundane matters, which he had acquired through his study of Torah.

Rebbi Yehoshua lived in tumultuous times. As a young man, he survived the Churban, and then devoted himself to reestablishing the Sanhedrin and upholding the spiritual foundation of the Jewish people. Rebbi Yehoshua's prominence in Torah and great stature stabilized and strengthened the world of Yiddishkeit and the development of *Torah Shebaal Peh*.

Ashrei Yoladto

Rebbi Yehoshua was born to his father Chananya and his saintly mother in the generation before the *Churban*. He was destined for greatness. Even before he entered the world, his expectant mother visited every Beis Midrash in the city and requested that the Chachomim daven for her child to be a Talmid Chochom.¹

The Yerushalmi tells us that after he was born, his mother would take his carriage to the Beis Midrash so that the baby would hear and be surrounded by words of Torah. When his teacher Rabban Yochanan ben Zakkai lists the merits and virtues of his students, he says about Rebbi Yehoshua – “*Ashrei yolad'to*” [happy is she who gave birth to him] referring to Rebbi Yehoshua’s mother’s investment in his *chinuch*. The Rebbe explains that this term defines Rebbi Yehoshua’s greatness. He lived up to the potential of his moment of birth - the pure moment of “*Yoladto*” - when a person’s vast potential shines, before time and circumstances get in the way.²

Citing the story of Rebbi Yehoshua’s carriage in the Beis Medrash, the Rebbe spoke of the importance of surrounding toddlers and even young babies with articles of Torah and Kedusha. The Rebbe explained that the environment of young children affects them very deeply and tends to set them on the right path. The Rebbe also learnt from this story the importance of bringing children to holy events and places. While they do not understand what is going on, and may even disturb their parents, their young ears will *hear* the words of Torah and its impact will stay with them throughout their lives. The “*Ashrei Yolad'to*” said of Rebbi Yehoshua’s mother, is not just a historical anecdote, but a lesson for every Jewish mother today.³



COINS MINTED IN THE YEAR AFTER THE CHURBAN SHOW THE EMPEROR ASPASYANUS (VESPASIAN) AND THE DESCRIPTION “JUDEA CAPTA” (JUDEA HAS BEEN CAPTURED) WITH A ROMAN SYMBOLICALLY STANDING OVER THE DEFEATED JEW.

In the Times of the Beis Hamikdosh

Rebbi Yehoshua was one of the few Chachomim who led the Jewish people both before and after the *Churban*, in Yerushalayim and Yavneh. While Rebbi Yehoshua is more known for his time as Av Beis Din and a member of the elite circle of Chachomim in Yavneh, he served as one of Rabban Yochanan Ben Zakkai’s star Talmidim even *b’zman haBayis*. Along with his colleague Rebbi Eliezer, he helped Rabban Yochanan ben Zakkai sneak out of Yerushalayim to meet the general Aspasyanus and arrange that Yavneh and its Chachomim should be spared.⁴

As a Levi, Rebbi Yehoshua was one of the *Meshorerim* (singers) and used to sing on the *Duchan* in the Beis Hamikdosh.⁵ Describing the joy and elation of Simchas Beis Hashoeva, Rebbi Yehoshua said, “...we did not taste the taste of sleep, we would drowse each other’s shoulders...”

The Rebbe explains why we are told this about Rebbi Yehoshua when many other Chachomim did the same thing. He was one of the “*Greste*” [greatest] Chachomim of his generation, the Rebbe answered, as we see from his success in debates and discussions with the elders of Athens and other philosophers and heretics, and from the fact that he left no one after him who could take his place in this regard. He is mentioned as one of the Simchas Beis Hashoeva participants – to emphasize that even, and especially, the greatest of the Chachomim took part in Simchas Beis Hashoeva.⁶

Yavneh

Rebbi Yehoshua was a close disciple of the Nossi, Rabban Yochanan Ben Zakkai, and is listed among his five beloved Talmidim mentioned and praised in Pirkei Avos. Though we find that Rebbi Yehoshua had ruled on a halachic question that had come up in the Beis Hamikdosh,⁷ which suggests that he already had *semicha* before the *churban*,⁸ his prominence and impact rose when the Sanhedrin moved to Yavneh.

After the leadership of Rabban Yochanan ben Zakkai, the *nesius* returned to the family of Hillel Hazaken, and Rabban Gamliel was made Nossi, while Rebbi Yehoshua was Av Beis Din.⁹

He served on the Sanhedrin together with his long-standing friend Rebbi Eliezer (ben Hurkanus) and, later, Rebbi Elazar Ben Azaria and others. Rebbi Akiva, who for some of this time had his own Yeshiva in Bnei Brak, was a Talmid and later a Chaver to Rebbi Yehoshua and Rebbi Eliezer as well.¹⁰

Even while serving under Rabban Gamliel, Rabban Gamliel referred to him as “*Rabbie Bechochmo*” [my master in wisdom-Torah], and while there was controversy and

disagreement between these Chachomim, there was outstanding respect for Rebbi Yehoshua as one of the greats of Chachmei Yavneh.

While serving in Yavneh, two famous Machlokesin occurred, leading to changes in hierarchy. First was a Machlokes between the Chachomim, Rebbi Yehoshua included, and Rebbi Eliezer regarding the Tum'ah of the oven of Achnai. Rebbi Eliezer did not accept the Chachomim's position and spent the rest of his days separate from the Chachomim.¹¹

Another famous story involves Rebbi Yehoshua himself. After two incidents in which it seemed that Rabban Gamliel had not treated Rebbi Yehoshua with the proper respect, one regarding the date of Yom Kippur and the second regarding the status of Maariv, Rabban Gamliel was ousted from his position as Nossi and replaced with Rebbi Elazar Ben Azariah. Rebbi Yehoshua was not considered for the position because that would have been disrespectful to Rabban Gamliel in the circumstances. Eventually, Rabban Gamliel and Rebbi Yehoshua reconciled, and Rabban Gamliel returned to his position.¹²

Rebbi Yeshoshua and his peers learned together, debated, taught, and devised ways to help their brethren. In addition, the Chachomim took many trips together to Rome, cities in Eretz Yisroel, and other important cities around the Mediterranean.

The Rebbe highlights Rebbi Yehoshua's greatness seen from an incident that occurred on one of these trips. It was Sukkos, and the only Lulav they had was that of Rabban Gamliel. When Rabban Gamliel shared it with his colleagues, he first gave it to Rebbi Yehoshua, even though Rebbi Elazar Ben Azariah was a Kohen, teaching us that a great Talmid Chochom comes before a Kohen, even one that is as great as Rebbi Elazar Ben Azariah.¹³

Interestingly, in the Rebbe's Torah, as a Levi, Rebbi Yehoshua represents the spiritual concept of Leviim. His trips with Rabban Gamliel (Yisrael), Rebbi Elazar Ben Azariah (Kohen), and Rebbi Akiva (Ger), shadow the journeys of Klal Yisrael as a whole. The Rebbe also taught that as a Levi, he represented the concept of *Dibbur* - speech, the medium between thought and action (Kohen and Yisrael), which explains the many fasts he took upon himself just for speaking disrespectfully of Beis Shammai.¹⁴

While Rebbi Yeshoshua was surrounded by friends and colleagues, both *chaverim* and *talmidim*, he shone as one of the greatest of Chachmei Yavneh. The Rebbe says in a *sicha*, that the term '*Chachameha* - [Yavneh's] Sages,' refers primarily to Rebbi Yehoshua.

Rabban Yochanan ben Zakkai's strategy, the Rebbe explained, was to replace the Beis Hamikdosh with Torah - Yavneh - something that would bring *Elokus* into the world

and would ultimately lead us to the third Beis Hamikdosh. In building Yavneh and saving its Chachomim, specifically Rebbi Yehoshua, the plan was set in place to lead the Yidden to *geulah*, starting with making peace in the world, something with which Rebbi Yehoshua would occupy his life.¹⁵

Rebbi Yehoshua and the Romans

Rebbi Yehoshua stood out among his peers as a great thinker and debater. He served as a proud representative of Torah and Yiddishkeit to the court in Rome and the heretics and philosophers in Eretz Yisroel and around the world. He was venerated in both the political and diplomatic spheres, from the Roman Caesars and their courts to academic and philosophical circles.

In the Gemara and Midrash we find many stories of Rebbi Yehoshua in Rome, both on his own and with his colleagues,



RUINS OF THE ANCIENT CITY OF YAVNE WHERE THE SANHEDRIN WERE SEATED, DISCOVERED NEAR THE MODERN CITY.



TZIYUN OF REBBI YEHOShUA BEN CHANANYA.

on trips to defend Yidden and Yiddishkeit under Roman rule. Over time, Rabbi Yehoshua became acquainted with many Roman scholars and logicians and would often engage with them in discussion and debate.

The Gemara tells us about a discussion Rabbi Yehoshua held even with the evil Roman Emperor Adriyanus, who made harsh decrees against Torah and Mitzvos and destroyed the city of Beitar. Rabbi Yehoshua's relationship with the emperor was so strong that the emperor allowed the Yidden to rebuild the Beis Hamikdosh. Unfortunately, the Kutim ruined it through libel and lies, and Rabbi Yehoshua needed to quell an uprising that could have resulted in terrible loss of life.

In addition to his frequent visits to Rome, we hear of Rabbi Yehoshua traveling to Athens, Greece and Alexandria, Egypt. He spoke many languages and had vast scientific knowledge and philosophical prowess. All of this came from his knowledge in Torah.

The Rebbe explained that Rabbi Yehoshua's dealings with the Roman authorities in his wise and diplomatic fashion were the embodiment of Torah bringing Shalom to the world, and crucial for the Jewish people right after the *Churban*, setting them on the path that would lead toward *geulah*.¹⁶ The Rebbe explained that each of Rabban Yochanan Ben Zakai's five Talmidim corresponds to the five Chumashim, and Rabbi Yehoshua – *Ashrei Yoladto* – represents *Sefer Shemos*. Moshe's arguments and discussions with Pharaoh and the royal court on behalf of the Yidden were paralleled by Rabbi Yehoshua's interactions with the Romans. His Egyptian and royal upbringing specially equipped Moshe with the power to break the *Klipah* of *Mitzrayim*, similarly, Rabbi Yehoshua was able to use their own wisdom and skills against them.¹⁷

In one story that the Gemara tells, Rabbi Yehoshua's response to the emperor is pitted against that of the "*Savei debai Atuna*" [the elders of Athens]. Rabbi Yehoshua was given permission by the emperor to debate them and prove the supremacy of Torah over Greek thinking. The Gemara tells at length how he found them, outsmarted them, and ended up carting them all off away to Rome. This story is often cited as an example of the Chochmas HaTorah overpowering the Chochma of the world. It was no coincidence that they were Greek, linking this contest with the battle of Torah against *Malchus Yavan* and its wisdom.¹⁸ In this incident and many others, we see the great wisdom Rabbi Yehoshua displayed in dismissing and refuting those who opposed Hashem and his Torah, as he went on to do with the *Apikorsim*, the *Minim*, and learned philosophers and clerics.

The Gemara at the end of Sotah says that with the passing of Rabbi Yehoshua, "*Batlah Eitzah U'Machshavah*" [counsel and thought were lost] referring to his unique expertise and influence. The Rebbe connects this to the *Sfirah* of *Binah*

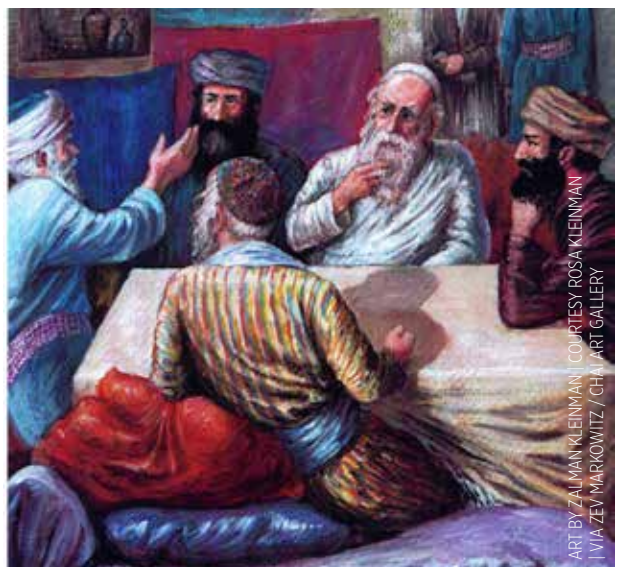
- understanding, from which he got the power to comprehend and expound on Torah.¹⁹ Rabbi Yehoshua's greatness in this regard led to him being ranked as one of the foremost *Chachmei Yisroel*.²⁰

The Rebbe made an important point about Rabbi Yehoshua's knowledge of scientific wisdom, from animal biology to astronomy. The Rebbe explained that all his knowledge came from Torah! While Greek scholars experimented with actual snakes to discover the duration of a snake's pregnancy, Rabbi Yehoshua knew the answer through the logic of a *kal vachomer* in Torah. Of course, he was right and they were wrong. He was uniquely able to deduce from Torah the workings of the world and the complexities of man.

In the *sicha*, the Rebbe laments what people say, that Torah cannot have an opinion on scientific or worldly matters. Rabbi Yehoshua proves that is not true. Just the opposite, in fact, everything comes from Torah, and only through a greater understanding in Torah can one find the truth.²¹

Rebbi Yehoshua – Master of All

Rebbi Yehoshua stands out as one of our most fascinating and multifaceted leaders. He is one of the most oft-quoted Tannaim in Mishnayos and teacher of the great Tannaim Rebbi Akiva and Rebbi Yishmael. At the same time, he was a great scholar in astronomy and the sciences and a sharp and clever debater who defended the Torah and its ways in Bei Avidan and similar heretical strongholds. He worked as a



A PAINTING DEPICTING THE CHACHOMIM EXPOUNDING ON THE HAGGADAH THROUGH THE NIGHT.

blacksmith, barely surviving on his earnings and sometimes even needing to venture out to sea to secure his living. He was also Av Beis Din of the Sanhedrin, one of the most influential Chachomim in Eretz Yisrael, and a polished diplomat at the royal court. It seems that he eventually opened a Yeshiva in Peki'in where he taught Torah in his golden years.

Rebbi Yehoshua's influence wasn't just rooted in his halachic teachings or *askanus*. In addition to being from the *Marei Mishnah* [masters of Mishnah], he was also from the prominent *Marei Kabbalah* [masters of Kabbalah]. The Gemara tells a story about Rebbi Yehoshua and Rebbi Yossi Hakohen walking and discussing the divine secrets of *Maaseh Merkavah*. "*Posach Rebbi Yehoshua*" – As Rebbi Yehoshua began speaking, and though it was in the middle of the summer, heaven brought forth clouds and a rainbow emerged. Malachim gathered to listen, just like people gather for the celebrations of a Chosson and Kallah.²²

The Rebbe explains that *Marei Kabbalah* serve as a home for the *Shechina* because their Torah is learned with total *bitul*. Therefore, Hashem speaks through them. The Rebbe goes on to explain that in the world of *Marei Kabbalah*, specifically Rebbi Yehoshua who was not a Kohen like Rebbi Yossi, and had come to the level of *Marei Kabbalah* through his own

work, was able to "open" (*posach*) – to reveal new things, and make a profound impact even on the physical world.

On a similar note, the Rebbe tells us that Rebbi Yehoshua worked within the world, as we see in the famous Machlokes between Rebbi Yehoshua and Rebbi Eliezer. Rebbi Yehoshua declared "*Torah Lo Bashomayim Hee*" [Torah is (does) not (get decided) in the heaven]. The Rebbe connects this to the kind and pleasant demeanor he displayed to all people, including the many gentiles in which he came in contact.²³

It is interesting to note that Rebbi Yehoshua's special mission in this world is hinted at in his very name. The Rebbe points out that Rebbi Yehoshua bears the name of Hashem (Yud-Kai). In the famous passage in the Haggadah about the Chachomim sitting all night, the Talmidim come and remind them of Krias Shema. This is because the name of Hashem as fully expressed in the Tannaim (Rebbi Yehoshua and friends) needs to be drawn down into the Talmidim until it brings them to Krias Shema – Yichuda Ilaah – a feeling of Hashem's oneness.²⁴ The Rebbe also links the name Yehoshua to *Yeshuah* – salvation, connected to the ultimate *Yeshuah* – the redemption from *galus* and the dawn of *geulah*.²⁵

IN HIS TORAH

תְּנִיָּא, רַבִּי אֱלִיעֶזֶר אָמַר... בְּנִסָּן נִגְאָלוּ, בְּתִשְׁרֵי עֵתִידִין לִיגָאֵל... רַבִּי יְהוֹשֻׁעַ
אָמַר... בְּנִסָּן נִגְאָלוּ בְּנִסָּן עֵתִידִין לִיגָאֵל. (ראש השנה יא א)

Rebbi Eliezer says: In Nissan the Jewish people were redeemed from Mitzrayim; and in Tishrei the Jewish people will be redeemed in the final redemption with the coming of the Moshiach. Rebbi Yehoshua disagrees and says: In Nissan the Jewish people were redeemed from Mitzrayim; and in Nissan in the future the Jewish people will be redeemed in the final redemption.

ר' אליעזר אומר אם ישראל עושין תשובה נגאלין ואם לאו אין נגאלין אמר
 ל' רבי יהושע אם אין עושין תשובה אין נגאלין אלא הקב"ה מעמיד להן מלך
 שגזרותיו קשות כהמן וישראל עושין תשובה ומחזירין למוטב. (סנהדרין צז ב)

Rebbi Eliezer says: If the Jewish people do Teshuva they are redeemed, and if not they are not redeemed. Rebbi Yehoshua said to him: If they do not do Teshuva, will they not be redeemed at all? Rather, Hashem will establish a king for them whose decrees are as harsh as those issued by Haman, and the Jewish people will have no choice but to return, and this will restore them to the right path.

The Rebbe explains that these two disputes are connected. Each shows us the perspectives of the two Tannaim.

Rebbi Eliezer believes that *geulah* is based completely on the *avodah* of the people down below — going so far as to say that only if Yidden do Teshuvah will Moshiach come. Appropriately, different than the *geulah* from Mitzrayim, which came from above – during the month of Nissan, Rebbi Eliezer holds that Moshiach will come in the month of Tishrei – a month focused on the *avodah* of Yidden.

Rebbi Yehoshua, on the other hand, emphasizes the point that everything comes from Hashem, and as such, even if the Yidden wouldn't do *teshuva*, they would still be redeemed. This explains why Rebbi Yehoshua sees the *geulah* coming in the month of Nissan – a time of *giluy* from above and beyond anything reachable through *avodah*.

Nissan encompasses the elements of Tishrei, but on a higher and more abstract level. Rebbi Yehoshua also believes strongly in *avodas hamatah*, and even in the scenario where Yidden aren't doing *teshuva*, Rebbi Yehoshua suggests that Hashem will arrange a situation in which they must. In other words, he brings together the advantage of Tishrei – *teshuva* – with the level of Nissan – incredible *giluy Elokus*.²⁶

1. Rashi, Avos 2:8.
2. Sicha Shabbos Parshas Kedoshim 5736 (Sichos Kodesh pg. 168).
3. Sicha Shabbos Bereishis 5734 (Toras Menachem pg. 190). The Rebbe also mentioned this story in the context of bringing babies to Shul for Aseres Hadibros on Shavuos, as described in the preceding article. (Likkutei Sichos vol. 23, pg. 258).
4. Gittin 56a.
5. Erechin 11b.
6. Likkutei Sichos vol. 17, pg. 272. The Rebbe also mentions that from here we can learn that they didn't sleep in the sukkah.
7. Zevachim 113a.
8. Toldos Tana'im Va'amoraim, Rebbi Yehoshua.
9. Bava Kama 74b. Sanhedrin 17b.
10. See Hadran 13 Shevat 5725.
11. Kiddushin 32b.
12. Rosh Hashanah 25a, Brachos 27b.
13. Sicha Shabbos Parshas Re'eh 5734, Toras Menachem pg. 224.
14. Likkutei Sichos vol. 39, pg. 180.
15. Sicha Vov Tishrei 5740, Sichos Kodesh pg. 46.
16. See above sicha – Vov Tishrei 5740.
17. Sicha Shabbos Parshas Devorim 5742, Hisvaaduyos p. 1975.
18. Reshimos Choveres 3, pg. 13.
19. Sicha Leil Erev Chag Hashavuos 5716, Toras Menachem p. 294.
20. Likkutei Sichos vol. 17, pg. 272.
21. Sicha Chof Av 5732, Sichos Kodesh pg. 439.
22. Chagigah 14b.
23. Sicha Rosh Chodesh Elul 5742, Hisvaaduyos pg. 2132.
24. Reshimos Choveres 38, pg. 12.
25. Sefer Hasichos 5748, pg. 331.
26. See Likkutei Sichos vol. 12, pg. 143. Likkutei Sichos vol. 1, pg. 235. Three Maamorim of the Hemshech Hachodesh 5726, et. al.

THE
FRIERDIKER
REBBE'S
ARREST AND
LIBERATION

וְהָיָה
כִּי יִשְׁמַע
יְהוָה
בְּיָמֵינוּ
וְיִשְׁמַע
בְּיָמֵינוּ

וְהָיָה


כִּי יִשְׁמַע

בְּיָמֵינוּ

וְיִשְׁמַע

בְּיָמֵינוּ

וְיִשְׁמַע



לע"נ
ר' משה בן ר' זלמן צבי ע"ה
נלב"ע אסרו חג השבועות ה'תשע"ח
ת"נצ"ב'ה

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

FOR SEVEN YEARS, THE FRIERDIKER REBBE LED A DEFIANT STRUGGLE AGAINST THE SOVIET REGIME. IT WAS ONE MAN AGAINST A WORLD SUPERPOWER. THE NOSSI OF THE GENERATION AGAINST THE FORCES OF EVIL. IT ALL CAME TO A HEAD ON THE FIFTEENTH DAY OF SIVAN תרפ"ז, WHEN THE SECRET POLICE CAME KNOCKING AT HIS DOOR. THE FOLLOWING IS THE STORY OF THE FRIERDIKER REBBE'S ARREST AND LIBERATION.

BY: RABBI MENDY GREENBERG

THE KNOCK ON THE DOOR

It was a late summer night in Leningrad. Reb Eliyahu Chaim Althaus—a prominent chossid of the Frierdiker Rebbe—was settling down for the night. Suddenly, there was a knock on the door.

“I was lying in bed, not yet asleep, and the sudden knock frightened me. I rushed to the door.

“Who is it?” I asked.

“M. S. [our Rebbe]’ came the response.

“I immediately knew something terrible had happened in the Rebbe’s home...”¹

Earlier that night, the Rebbe (at the time, the Frierdiker Rebbe’s future son-in-law), had been approaching the Frierdiker Rebbe’s home when he noticed something amiss. All the lights were on in the apartment, and there seemed to be a police presence. Instead of entering, the Rebbe walked around the building to look for clues, and soon the Rebbetzin opened a window and said, “Schneerson, guests have come to visit us!” The Rebbe immediately rushed to Reb Elya Chaim’s home.

Reb Elya Chaim and his son Pinye quickly got dressed. “We were so overwhelmed and frightened, we didn’t know what to do.” In the end, Pinye accompanied the Rebbe to warn the Frierdiker Rebbe’s secretary; if the police were visiting the Frierdiker Rebbe, it was safe to assume he would be next. They staggered down the street as if they were drunk, to avoid attracting attention.²

Meanwhile, Reb Elya Chaim rushed to warn other Chassidim. Then—against his better judgment—he decided to approach the Frierdiker Rebbe’s home.

“As I reached the entrance to the Rebbe’s building, a

horrifying image appeared before me . . . I was shaken to my very core by a sight I had never expected or even imagined, and which I truly wish I never saw.

“Our holy Rebbe *shlit”a* was sitting in a car between two evil men, armed with weapons . . . ready to take him into the pit they had dug for him. Those *mashchisim* glared at me with an animalistic scowl, while *lehavdil*, the Rebbe gazed at me with his kind, wise eyes, lovingly nodding at me with utmost calm...”

The Frierdiker Rebbe was soon whisked away, and Reb Elya Chaim entered the Rebbe’s home. “The first image I encountered was in the shul; the Alte Rebbetzin [Shterna Sarah] was bending into the Aron Kodesh, crying out. ‘Ribono shel Olam! My only son was taken because of *your Torah!*’ . . .

“The door to the Rebbe’s room—always carefully shut—was now wide open. It made a powerful impression on me . . . the door where we waited in line for hours for *yechidus* was now wide open and desecrated...”

“[The Frierdiker Rebbe’s son-in-law,] Rashag and the *yungerman* Noson Gurarie were standing at the Rebbe’s holy desk, shedding copious tears. All the drawers were open and overflowing, with endless letters and papers spread all over and even under the table... It was an image of utter desecration and destruction.”³

THE CONFERENCE PLOT

For seven years, the Frierdiker Rebbe had led the battle to preserve Yiddishkeit in Russia, defying the regime’s attempts to stamp out any vestige of religion. Secret *chadorim* were opened throughout the country, *mikvaos* were established,



REB ELIYAHU CHAIM ALTHAUS.



THE FRIERDIKER REBBE'S HOME AND SHUL IN LENINGRAD ON THE 2ND FLOOR AT MOKHOVAYA 22.



A GROUP PHOTO OF THE CONFERENCE PARTICIPANTS IN KOROSTEN, CHESHVAN 5687.

and *rabbanim*, *melamdim*, *shochetim*, and *mohelim* were sent to bolster Yiddishkeit everywhere.

The Frierdiker Rebbe managed an empire of Torah, arranging shlichim, procuring funds, sending letters—and, first and foremost, leading by example. In Rostov and in Leningrad, he openly behaved as a rebbe, delivering *maamarim*, receiving people for *yechidus*, and holding *farbrengens* on special occasions. For Rosh Hashanah, hundreds of Chassidim would converge on the Rebbe's home, just like “the good old days” in Lubavitch.

One day, a visitor arrived for a *yechidus*. It was the head of the Leningrad Jewish community, who came to the Frierdiker Rebbe with an idea. “Let's call all rabbonim and Jewish leaders to a general Rabbinic conference, where action can be taken and decisions can be made to benefit Jewish life throughout the Soviet Union.” In those days, there still were active *kehilah*-structures, and religion wasn't *officially* outlawed. Perhaps a conference could be of benefit.

The Frierdiker Rebbe smelled a rat. This leader wasn't a *frum* Jew, and it wasn't clear

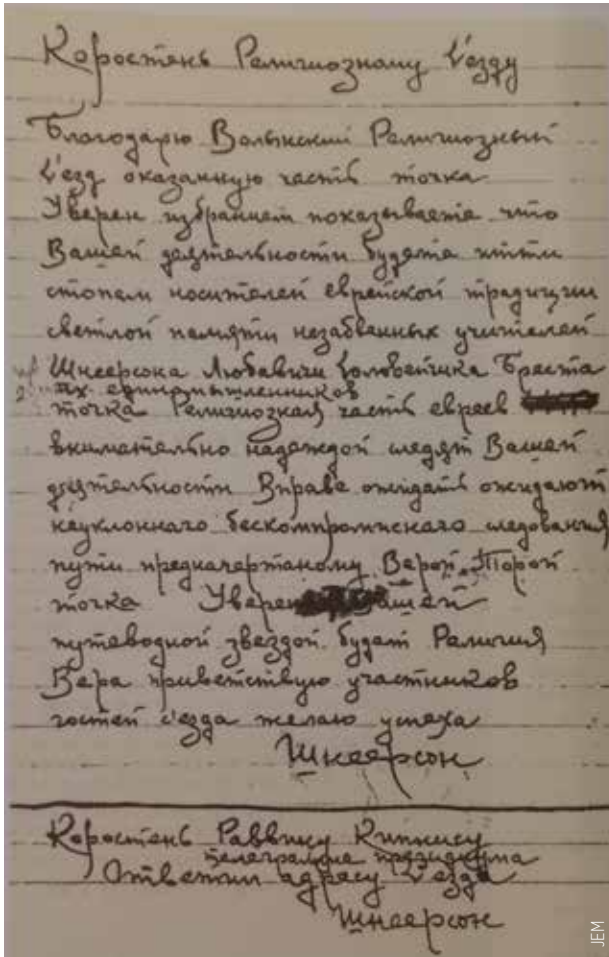
that his interests aligned with the Rebbe's—to put it mildly. In fact, the Frierdiker Rebbe suspected that he was working with the Yevsektzia (Jewish Section of the Communist Party) to orchestrate a showdown to prove that “old-fashioned” Yiddishkeit was on its way out. The Frierdiker Rebbe declined the invitation and made his opposition known to the public.

Without the support of Russia's leading Jewish figure, no serious conference could get off the ground, so the plans ground to a halt. This aroused the ire of the *chofshi'im*, anti-religious elements who plotted with the Yevsektzia to usher the Jewish community into a more ‘enlightened’ future. Further infuriating them, a small pre-conference was held with many rabbonim in attendance, and despite the Frierdiker Rebbe's absence, his agenda carried the day.⁴

Things came to a head in Adar I, around Purim Katan, in the year תרפ"ז.

Before Purim Katan, the Frierdiker Rebbe traveled to Moscow and gave notice that he would deliver a *maamar* publicly on Purim Katan. It was known that informers would be present, and messages came warning the





THE FRIERDIKER REBBE'S HANDWRITTEN MESSAGE (IN RUSSIAN) TO THE KOROSTEN CONFERENCE: "...RELIGIOUS JEWRY IS FOLLOWING YOUR MOVES WITH BATED BREATH. THEY WILL HAVE A RIGHT TO EXPECT THAT YOU WILL STAND WITHOUT DRIFTING AND WITHOUT COMPROMISE AND THAT YOU WILL WALK ON THE PATH TRODDEN GENERATIONS AGO, THAT OF FAITH AND TORAH..."

Rebbe of the consequences.

At a farbrengen on Purim 5733, the Rebbe described the event:

"When the Rebbe arrived at the shul, the room was packed. He delivered a Maamar on the *posuk*, 'mipi oleim veyonkim yisadta oz,' that the Torah of children nullifies the enemies of Yiddishkeit and Yidden. After speaking in *has-kalah* terms of Chassidus, he spelled out his intentions in no uncertain terms, making sure everyone understood exactly what he meant. He said openly that one should disregard all obstacles and ensure that Torah emerge from the mouths of Yiddishe children, obliterating the enemies.

"Needless to say, the *maamar* brought about a strong, newfound inspiration to do everything possible to provide a Jewish education to every Jewish child within reach—whether tiny children or adults who were 'children' with regard to Jewish education—and to do so without regard for decrees,

difficulties, or individuals with the power to impede those efforts."⁵

In the months that followed, a number of Chassidim were arrested—Reb Bentzion Shemtov, Reb Shlomo Chaim Kesselman, Reb Binyamin and Reb Simcha Gorodetzky. The Frierdiker Rebbe's personal secretary, Reb Chonye Marozov, was arrested as well.⁶ It was clear that the Frierdiker Rebbe himself was in the crosshairs.

THE ARREST⁷

The arrest took place at about midnight on 15 Sivan, after a long evening of *yechidus*. The Frierdiker Rebbe was sitting down to eat when the doorbell rang. It was the secret police, known as the *Chekah* (or GPU).

The 'delegation' was headed by Nachmanson and Lulav, two young Jewish men who were children of Chassidim. Guards were stationed inside and outside the home; the Frierdiker Rebbe was informed that a search would be held for 'incriminating evidence,' and that he was under arrest.

Their presence in the home lasted for several hours. "They behaved themselves somewhat courteously," Reb Elya Chaim writes. "They didn't speak disrespectfully, and the search wasn't very intense either." They tried to take *ksavim* of the Rebbe Rashab, but when the Frierdiker Rebbe refused to allow it, they returned them to him. They also promised that he would be able to keep his Tallis and Tefillin (a promise which was later broken).

Throughout the visit, the Frierdiker Rebbe retained his composure. He partook of his meal, calmed his family, and watched the officers' search, making sure they weren't touching any of the holy *kesavim*. Meanwhile, he slipped incriminating documents deep into a pile of useless mail that was saved in his drawer for this specific purpose.

The Frierdiker Rebbe also didn't allow them to rush the arrest. He warned them that his imprisonment would create a worldwide commotion that the GPU would regret, and forced them to call their superiors to request a house arrest. Later, when the officers asked the Frierdiker Rebbe to walk with them to the prison several blocks away, he responded that he was in ill-health and forced them to call a van, which took quite a while to arrive.

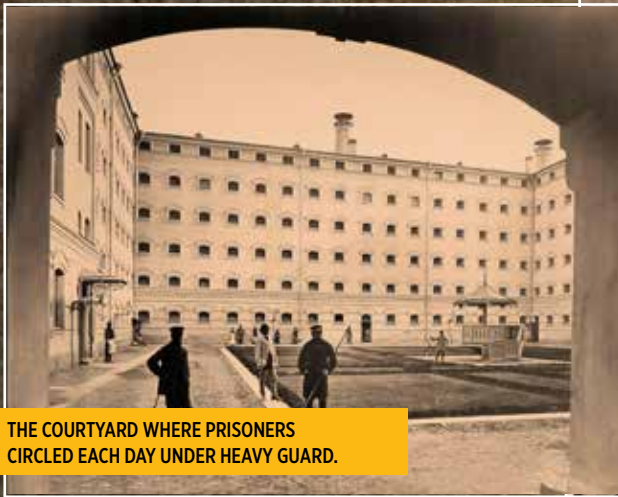
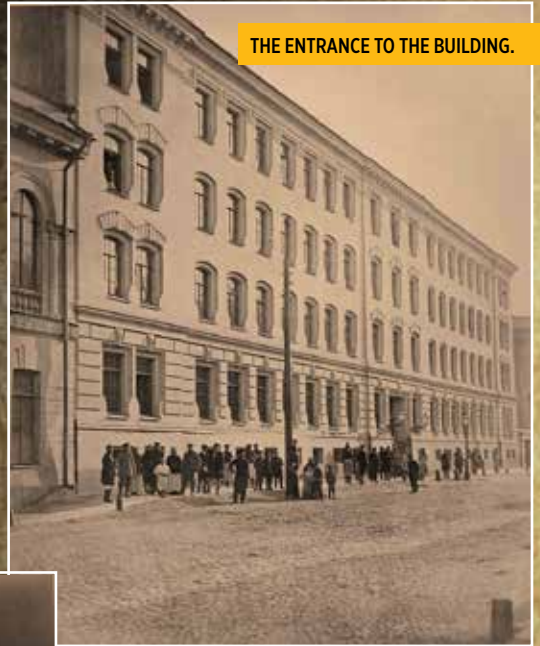
By that time, the arrest was off-schedule; it was already 2:30 in the morning.

The delays turned out to be of critical importance. The same party of officers was supposed to arrest Chaim Liberman, and the delay allowed the Rebbe to rush to his home and help him dispose of incriminating evidence. The delay was also important for another reason: that night was a very dangerous one in Shpalerka...

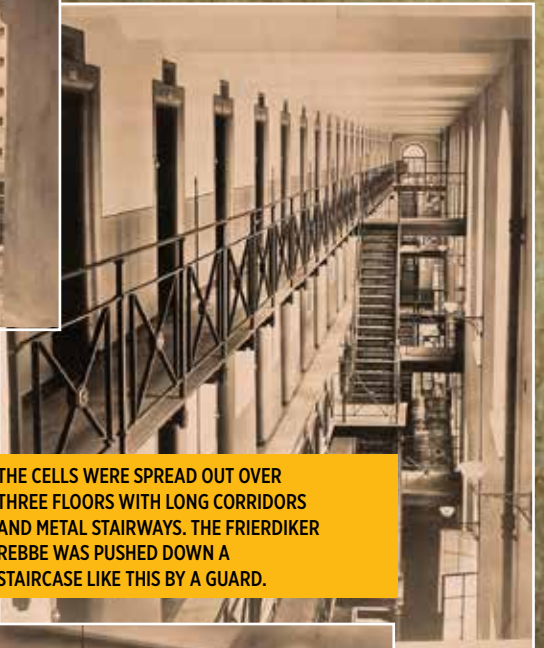
THE FRIEDRIKER REBBE'S ARREST

A COLLECTION OF PHOTOS TAKEN JUST A FEW YEARS BEFORE THE FRIERDIKER REBBE'S ARREST, GIVE US A GLIMPSE OF THE DREADED SHPALERKA PRISON.

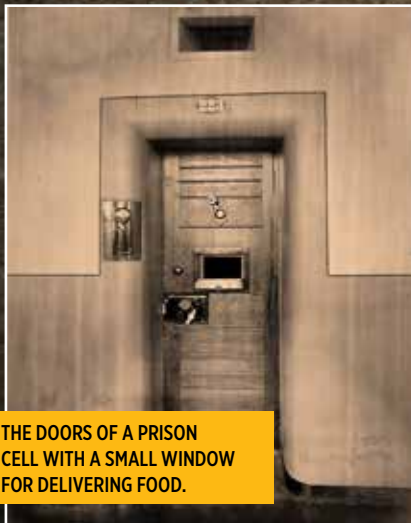
THE ENTRANCE TO THE BUILDING.



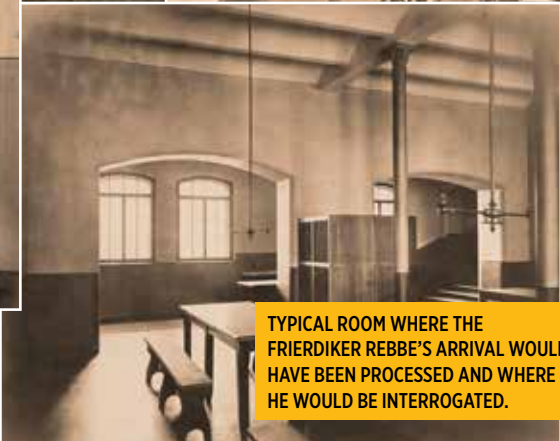
THE COURTYARD WHERE PRISONERS CIRCLED EACH DAY UNDER HEAVY GUARD.



THE CELLS WERE SPREAD OUT OVER THREE FLOORS WITH LONG CORRIDORS AND METAL STAIRWAYS. THE FRIERDIKER REBBE WAS PUSHED DOWN A STAIRCASE LIKE THIS BY A GUARD.



THE DOORS OF A PRISON CELL WITH A SMALL WINDOW FOR DELIVERING FOOD.



TYPICAL ROOM WHERE THE FRIERDIKER REBBE'S ARRIVAL WOULD HAVE BEEN PROCESSED AND WHERE HE WOULD BE INTERROGATED.

THE YEVSSEKTZIA'S MOMENT

In the battle for Yiddishkeit, the Frierdiker Rebbe's primary antagonist was the Yevsektzia—the “Jewish Section” of the Communist party, tasked with “bringing the Communist revolution to the Jewish masses.” The young men who staffed this department made strenuous efforts to destroy every vestige of Jewish life.

But they had a problem. They served the Communist Party, not the government. They had no security apparatus, nor the right to detain people. They were forced to carry out their plans through intimidation and sly maneuvering. For most of the 1920s, while preserving Yiddishkeit was incredibly difficult, it was not always life-threatening. There were some instances of arrests—when the Yevsektzia managed to convince the secret police that a specific chossid or activist was a “counterrevolutionary,” endangering the Bolshevik “paradise” with “subversive political activities”; they were not very common, however.

In the winter of 5687, matters took a turn for the worse. The head of the GPU in Leningrad, an antisemite named Messing, brought the local Yevsektzia into its ranks, giving them powers they had not possessed before.⁸

Then, dramatic international events gave them the opportunity to act:

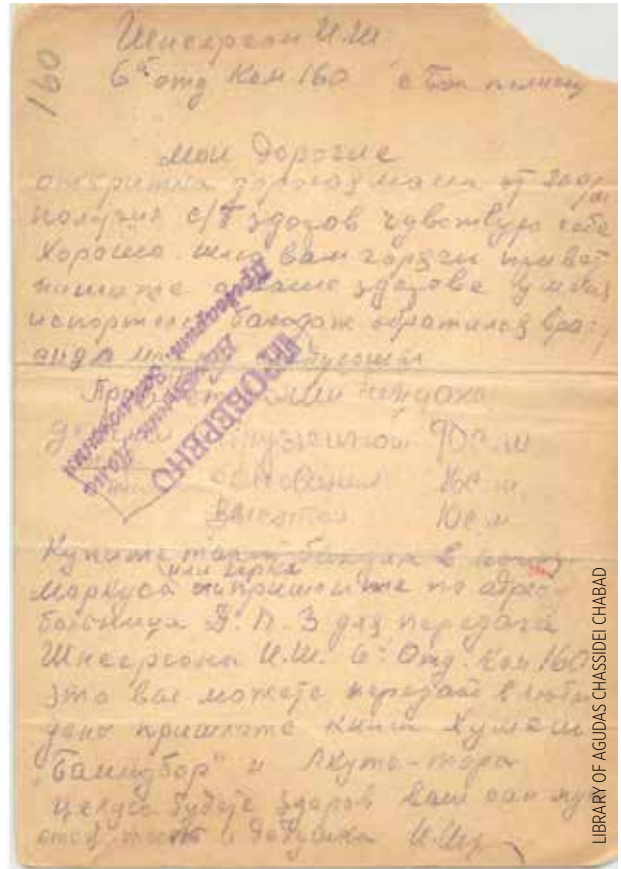
In early summer, England cut off relations with the Soviet Union and banished its diplomats from the country. This was considered a severe diplomatic crisis. Stalin ש"ת, who had just established his tyrannical rule over Russia, was paranoid that England was scheming with other countries to bring down the Soviet regime. When the Soviet ambassador to Poland was assassinated a short time later, Stalin panicked. A state of emergency was declared, giving the GPU extrajudicial powers to arrest and execute anyone they saw fit.

This took place just one week before the Frierdiker Rebbe's arrest. Fear descended on the entire population. Mass arrests and executions took place nightly—and this night was no exception.⁹

WHERE IS THE REBBE?

As the van carried the Frierdiker Rebbe off into the night, several young Chassidim, posing as drunks, positioned themselves on strategic street corners to see where the Rebbe would be taken. The driver noticed them and commented, “Look at those drunk Jews.”¹⁰ Within a few minutes, it became clear: the Rebbe had been taken to Leningrad's infamous Shpalerka prison, just a few streets away.

Dread and fear gripped the Frierdiker Rebbe's family and



A POSTCARD BEARING THE STAMP OF THE CENSOR FROM THE FRIERDIKER REBBE IN PRISON TO HIS FAMILY: “...THANK G-D I AM WELL AND I FEEL GOOD. I SEND YOU WARM REGARDS. WRITE OF YOUR HEALTH... SEND THE BOOKS LIKKUTEI TORAH AND CHUMASH BAMIDBAR...”

Chassidim. By early morning, the home was teeming with people, but nobody knew what to do. The Frierdiker Rebbe had instructed that messengers be sent to the Ohelim in Haditch, Niezhin, Lubavitch and Rostov, but what was to be done in a physical sense? Should they appeal to the GPU in Leningrad? To the headquarters in Moscow? To the international press?

Intense meetings were held for a full twenty-four hours, first in the Frierdiker Rebbe's home and then in a quiet room in the corner of a local bank. Every segment of the Jewish community was represented, besides for the Communists. Rashag traveled to Moscow to consult with community leaders there. Both in Moscow and Leningrad, the activists struggled to come to a conclusion.

Given the government's state of paranoia, reaching out to the international community would seem traitorous. Appealing to the GPU headquarters in Moscow was also dangerous, because the Leningrad department might be insulted, and harm the Frierdiker Rebbe in retribution. For the time being, the Leningrad and Moscow committees decided on appeals to the GPU in Leningrad.

Then, on Shabbos morning, the Moscow committee received dire news: The GPU had decided on capital punishment.

There was nothing left to lose. That Shabbos afternoon, they dispatched urgent messages to anyone that could be of help, including President Kalinin, Prime Minister Rikov, GPU Chief Menzeshinsky, and Madam Peshkova, a human rights activist who had very close friendships with Russian leadership, even Stalin himself.

Their argument was that the Friediker Rebbe was not a political figure; religion wasn't officially illegal in the Soviet Union, and the Rebbe could not be accused of fighting the regime; in fact, he had worked hand-in-hand with the Soviets to establish agricultural colonies for Jewish settlement. Therefore, the arrest was unjustified, and, given his beloved stature among Russian Jewry, would have

negative consequences for the government.¹¹

As the news spread throughout Russia, telegrams began arriving from all over with similar messages. Jewish labor unions and community organizations were encouraged to appeal to the authorities: the Rebbe must be released immediately.

A SIGN OF LIFE

Meanwhile, Chassidim in Leningrad were going out of their minds with worry. Was the Rebbe in good health? Did he have his Tallis and Tefillin? Was he even...?? On Friday morning, the third day, they received a first sign of life: the Friediker Rebbe signed a receipt for food that had been sent from home. A week later, another sign of life—a doctor said that the Friediker Rebbe was alive.¹²



Meanwhile, someone hit on an idea: Nachmanson, the officer who had arrested the Frierdiker Rebbe, came from a Chassidish home. His father was a known individual living in Nevel who would participate in *shiurei Torah* of Reb Zalman Moshe Hayitzchaki. Perhaps he could be of help!

Reb Zalman Duchman was a *yungerman* in Leningrad at the time, and he was appointed to the task.

“Rashag paid my travel expenses, and I traveled to Nevel, where I met with Reb Folleh Kahn and Reb Meir Simcha Chein. They called the father and asked him to travel to Leningrad with me. He really didn’t want to go; he argued that he was in conflict with his son ever since he married someone against his wishes. But ultimately, he came to Leningrad. He was a *landsmen* of Reb Michael Dvorkin—they both hailed from Osvet—so they would meet in a garden, and he would pass on information.”¹³

(The Frierdiker Rebbe later noted that while Lulav was “an uncultured boor with a filthy temper who had joined the GPU at an early age and was deeply impacted by it,” Nachmanson had been raised as a Jew and would sometimes, during interrogations, forget his role and speak civilly to the Frierdiker Rebbe.¹⁴)

As the days passed into weeks, rumors began to trickle back: the efforts were having an effect—but the verdict still hung in the balance.

THE NEWS HITS THE WORLD

Reb Boruch Yosef Kozliner was a Chossid living in Disna, near Vilna in Lithuania. One can only imagine his shock and horror at receiving a coded letter from a Chossid living across the border in Russia, written one week after the arrest.

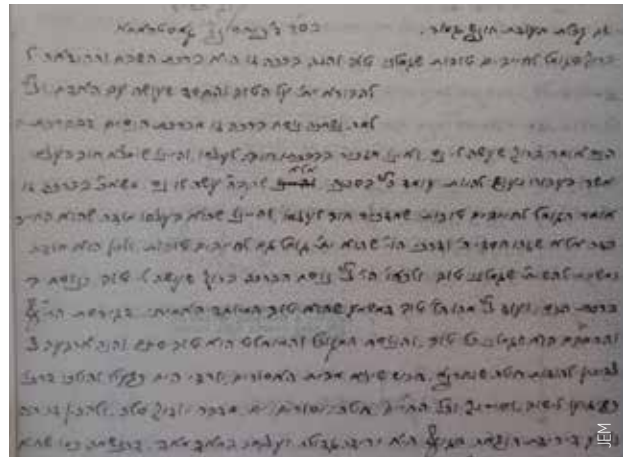
“*Eis tzarah hi l’Yaakov*. On Tuesday night 15 Sivan, our honorable friend [the Rebbe] was read the verse in *Bereishis* 39:20 [“ויקח אדוני יוסף אותו ויתנהו אל בית הסוהר”], and Yosef’s master placed him in prison] and until today, he remains in that state. I have no words. The eyes of the Yidden in our land are covered in rivers of tears of blood, and fasts are being declared everywhere...”¹⁵

Although news of the arrest had deliberately not been shared internationally, the news was trickling out. Ten days after the arrest, it was blaring on the front pages of Jewish newspapers around the world. “THE LUBAVITCHER REBBE ARRESTED IN RUSSIA,” reported *Hatzefrah* in Warsaw, with an appeal to help save the Frierdiker Rebbe. An urgent telegram from Chief Rabbi Kook in Yerushalayim arrived at the American offices of the Joint Distribution Committee: “Grave news received—Rabbi Schneerson of Lubawitz arrested...” The news was soon everywhere.

International pressure began to build. Notable efforts



ORDER OF THE FRIERDIKER REBBE'S RELEASE FROM HIS EXILE, ALLOWING HIM TO RESIDE ANYWHERE WITHIN THE SOVIET UNION.



THE FRIERDIKER REBBE'S KSAV OF THE MAAMER DELIVERED AFTER BEING NOTIFIED OF HIS RELEASE: יום קבלת תעודת חופש גמור. ד' פינחס, י"ג תמוז פ"ז קאסטראמא

took place in Germany, where the Orthodox Rav Meir Hildisheimer, Dr. Leo Baeck of the Reform movement, and Dr. Oscar Kohn of Poalei Tzion worked together to pressure the Soviets. Meanwhile, the intercessions within Russia were beginning to bear fruit; Madame Peshkova was especially instrumental. News began to circulate that the Frierdiker Rebbe would be sentenced to exile.

But to where? Conflicting reports arrived at the Frierdiker Rebbe’s home; according to one, he was to be sent to ten years of hard labor on the remote Solovki islands in Russia’s frigid north. Another report claimed that the sentence had been changed to three years exile in Kostroma. According to another disputed report, the banishment would take place on Shabbos. Intensive efforts continued around the clock to avert each new decree as it appeared.

As the committees continued to press for a complete and absolute release, Reb Elya Chaim and other Chassidim spent many hours at the train station, searching for the Frierdiker



Rebbe on every train going in the direction of the Solovki islands; they worried that the Leningrad GPU would try to carry out the sentence before anyone could stop them. Others congregated near the prison.

Finally, the dust settled. Official notice came that the Frierdiker Rebbe would be released for six hours on Sunday, Gimmel Tammuz, before being banished to Kostroma at eight o'clock in the evening.

The news spread like wildfire.

THE DRAMATIC FAREWELL

Reb Zalman Duchman was present when the Frierdiker Rebbe arrived in his home. He watched as the Frierdiker Rebbe entered the Beis Midrash, went over to the Aron Kodesh, and sat down on a bench.

Sitting there, the Rebbe shared, for the first time, some of his innermost thoughts from the beginning of the arrest. "I saw *hashgacha pratis* at the door of Shpalerka," the Frierdiker Rebbe said. "I immediately thought to myself: If you commit to continue writing

about *tinokos shel beis rabban* and Talmud Torahs, good. If not, *lipesach...*"¹⁶ From the first moment, he had been firm in his resolve: nothing in the world would stop him from continuing the fight.

The Frierdiker Rebbe had one question for the Chassidim: "Have you been learning Chassidus?"

"We were saying Tehillim," the Chassidim responded. There had been no presence of mind for delving into Chassidus.

The Frierdiker Rebbe didn't approve. "I wrote *maamarim* until they took away the pencil," he told them. A few hours later, the Frierdiker Rebbe gave his future son-in-law, the Rebbe, the *ksav* of the *maamarim*—a transcript of the recent Shavuot Maamarim—to pass on to the Chassidim.¹⁷

As the news spread, streams of Chassidim began arriving at the Frierdiker Rebbe's home, filling the *zal* and the courtyard outside the building. Reb Yitzchak Eizik Karasik was a *bochur* at the time, and was gripped with a terrible dilemma: should he part from the Frierdiker Rebbe in the courtyard, or at the



THE HOME (OF REB YERACHMIEL KUGEL) IN WHICH THE FRIERDIKER REBBE STAYED THROUGHOUT HIS 10 DAYS IN KOSTROMA.

train station?

“I wandered around the courtyard deep in thought, deliberating on the options, when I felt a hand on my shoulder. It was the Frierdiker Rebbe’s future son-in-law, the Rebbe. ‘I see you are deliberating what to do. Here is some money; order a taxi, and when the Rebbe comes out, you will take his suitcases to the train station. That way, you will see the Rebbe both at home and in the train station.’

“In the end, few people remained in the courtyard; thousands crowded the train station. It was a chaotic scene; everyone wanted to see the Rebbe and be close to him in those dramatic moments as he parted from Anash. But I had the *zchus* to see him at the house, and then to stand close to him during the famous *sicha*, when he publicly declared, ‘*Only the guf of a Yid is in Golus; a neshamah is never in exile, it is always connected and bound to Hashem...*’”¹⁸

On the train’s platform, the Frierdiker Rebbe gave a historic *sicha* to the Chassidim. Quoting his father, the Rebbe

Rashab, the Frierdiker Rebbe declared that a Jew is only under the Aibershter’s control; we are in *golus* only by His choice, and we will be redeemed by His choice as well. No non-Jew has any jurisdiction over the Jewish *neshamah*.

“We need to declare with the greatest, strongest, Yiddishe stubbornness, with the thousands of years of Yiddishe self-sacrifice: אל תגעו במשיחי, *do not touch my anointed ones.*” Nobody, not even the world’s most powerful regime, would have the power to extinguish Yiddishkeit.¹⁹

YOM TOV OR NO YOM TOV?

When Reb Michael Dvorkin heard from Nachmanson’s father that the Frierdiker Rebbe would be banished to Kostroma, he headed there immediately. He had an old acquaintance who lived there, a chossid of the Tzemach Tzedek, and hoped for his help to arrange lodging for the



THE FRIERDIKER REBBE ARRIVES IN RIGA, LATVIA ON 25 TISHREI 5688. SECOND ON THE RIGHT IS REB MORDECHAI DUBIN, A CHOSSID AND MEMBER OF THE LATVIAN PARLIAMENT WHO WORKED TIRELESSLY TO OBTAIN PERMISSION FROM THE SOVIETS FOR THE REBBE TO LEAVE THE USSR.



Frierdiker Rebbe.

It turned out that the old chossid had passed away, but his son-in-law served as the town's shochet. Reb Michoel arranged for the Frierdiker Rebbe to stay in his house, although—Reb Michoel later recounted—there was a suspicion that the shochet was a GPU informant. Reb Michoel also began to work on the state of Yiddishkeit, arranging for a cheder and for the correction of the local mikvah.

The arrival of the Frierdiker Rebbe created a furor. Years later, the Rebbe described it at a farbrengen:

“On Shabbos, the [Frierdiker] Rebbe davened *barichus* in the shul. This caused a stir in the town—a Jew davening until three or four in the afternoon! Everyone had already finished davening, eaten *seudas Shabbos*, and also had enough time to sleep, and here stands a *rabin* and is still davening. The tumult was so great that the town priest came to the shul to see the attraction...

“Nevertheless, the fact that at that time the Rebbe was not able to write a letter to a Yid about basic things bothered him terribly, to the point that he told one of the Chassidim who were with him that in these circumstances, who needs a hand? It would be better if it would wither away...”²⁰

Aside from Reb Michoel, the Frierdiker Rebbe was accompanied by his daughter, Rebbetzin Chaya Mushka, and Reb Elya Chaim Althaus. Rashag joined for the first few days, and then returned to Leningrad before Shabbos to continue the rescue efforts.

The Frierdiker Rebbe's arrival in Kostroma was a tremendous relief. He was no longer in the clutches of the murderous Leningrad GPU; he needed to report weekly to the local police, but that was the extent of the exile. For many Chassidim, it was worthy of being a Yom Tov.

Reb Shmuel Levitin once related that in Nevel, an argument broke out between Reb Zalman Moshe and Reb Meir Simcha Chein: Reb Zalman Moshe (and Reb Shmuel) argued that the very fact that the Frierdiker Rebbe left Shpalerka was a reason to ‘take *mashke*,’ while Reb Meir Simcha argued that until a complete *geulah*, no farbrengen was in order.

“Ultimately,” Reb Shmuel said, “I know that the [Frierdiker] Rebbe doesn't say *Tachanun* on Gimmel Tammuz.”²¹

THE STORIES START TO TRICKLE OUT

That Shabbos in Leningrad, a quiet kiddush was held in the Frierdiker Rebbe's home, and Chassidim began to hear stories about the imprisonment. Rashag related that when Nachmanson and Lulav accused the Frierdiker Rebbe of spying and treason, the Frierdiker Rebbe sharply retorted, ‘Do you want to create a new Beilis trial?’ Accusing a Jewish leader of treason would create waves of anti-semitism in the country. This was a sharp retort; communists like Nachmanson and Lulav took pride in the claim that the Soviet regime was devoid of anti-semitism. Needless to say, the charge was dropped.²²

Newspapers outside Russia began to report on details of the arrest as well. “When the Rebbe stood up to daven in jail, he was beaten,” reported *Kol Yisrael* in Yerushalayim (referring to the Frierdiker Rebbe's attempt to put on Tefillin the first morning of his imprisonment). “The Rebbe was promised kosher food, clean clothes, and seforim, but not a single promise was kept.”

From the first moment in prison, the Frierdiker Rebbe was determined to act like a Rebbe—on his own terms, not following the dictates of petty officials. When they refused to give him Tefillin, he launched a three-day hunger strike and refused to answer questions. They put him in solitary confinement in terrible conditions, but he would not budge.²³

As time went on, the attitude of the jailers began to change. The Frierdiker Rebbe was not forced to partake in demeaning work, and the guard would knock on the door to inform him when it was *tzeis hakochavim* for Maariv. The Frierdiker Rebbe didn't join the daily walk, “because I didn't want to be seen in such a state.”²⁴ When they tried to take his picture as he was davening on Shabbos, he waved them away, and, incredibly, they actually left.²⁵

In Kostroma, the Frierdiker Rebbe shared

the following about his experience: “The story goes that when the Alter Rebbe was in prison, he was visited by the Baal Shem Tov and the Maggid. Now I understand the story. My father did not leave me for a single moment.”²⁶

DANCING IN SOCKS

One afternoon in Leningrad, Reb Zalman Duchman entered the Zal with a carton of *ksavim* the Rebbe had given him for safekeeping on the night of the arrest. With the worst behind them, he reasoned that it was time for them to be returned.

The Rebbe was sitting in the back of the *zal* when he walked in. “I will repay you for your efforts,” the Rebbe said, “by informing you that the [Frierdiker] Rebbe will be back for Shabbos.”²⁷ It was Yud Beis Tammuz, and a telephone call had come from the Rebbetzin in Kostroma: the efforts had been successful, and the Frierdiker Rebbe was going to be released the next day.

That night, in a quiet hallway of the Frierdiker Rebbe’s home, *marshke* was poured like water. A small group of Chassidim danced, in socks, ecstatic with the Rebbe’s release.²⁸

The information was officially a secret. The Rebbetzin had said, “We are coming for *shabbos*, *bli pirsum*.” That became a code word; the Rebbe once related that when telegrams were sent to Chassidim with the news, they were signed as “*bli pirsum*,” to avoid provoking the authorities.²⁹

The Frierdiker Rebbe received the news when he arrived with Reb Elya Chaim to register at the police station. Although the station was closed for a local holiday, the officer told the

Rebbe that instructions had come to release him immediately. The next day, the release was processed, and the Frierdiker Rebbe quickly prepared to leave.

The entire Jewish community—so uplifted by the Rebbe’s presence—came to the Rebbe’s residence, and the Rebbe recited a *maamar*, “*Boruch Hagomel*.” The community sent a delegation to accompany the Frierdiker Rebbe all the way to Leningrad, and the Frierdiker Rebbe arrived home on Friday, 15 Tammuz.

That Shabbos, a quiet celebration took place in the Frierdiker Rebbe’s home. On Friday night, the Frierdiker Rebbe released the *ksav* of the new *maamar* to be learned after Kabbolas Shabbos. Reb Elya Chaim asked if the Rebbe would himself deliver a *maamar*, but the Frierdiker Rebbe demurred; “*Nosnim lo shabbos achas*” (he is given one Shabbos)³⁰ he said.³¹

The Rebbe once related an amusing story about the questions that arose regarding the Frierdiker Rebbe’s recitation of *Birchas Hagomel*:

“Usually, *Hagomel* is recited after receiving an aliyah, but since the Rebbe would receive *Maftir*—which must immediately be followed by *Haftorah*—there was a dilemma about the Rebbe’s *Hagomel*.

“The Rabbonim sat down to decide when the Rebbe should recite *Hagomel*. There were a number of suggestions: One was that the Rebbe should receive a different *aliyah*, such as *shlishi*, thereby avoiding the scenario in which the Rabbonim would be ‘forced’ to engage in the ‘immense task’ of opening a Shulchan Aruch Orach Chaim and possibly also

1. From Reb Elya Chaim’s personal account of the events. See *Bor Hachassidus* Year 4 pg. 175.

2. As heard from the Rebbe by Reb Avraham Weingarten.

3. From Reb Elya Chaim’s personal account of the events. See *Bor Hachassidus* Year 4 pg. 176.

4. See *Toldos Chabad B’Russia HaSovietis* pg. 78.

5. *Toras Menachem* vol. 71 pg. 256.

6. *Toldos Chabad B’Russia HaSovietis* pg. 97.

7. After the first Yud Beis Tammuz celebration a year later, the Frierdiker Rebbe transcribed his account in *Reshimas Hamaasar*, and shared the story in a series of interviews with a journalist during his visit to America several years later, published as *The Lubavitcher Rebbe’s Ordeal in Soviet Russia*. These incredible accounts are available in English under the titles *A Prince in Prison* (Sichos in English) and *The Heroic Struggle* (Kehos). All information in this article is culled from those accounts, unless otherwise noted.

8. *Sefer Hasichos* 5687 pg. 137.

9. “The Chassidic Member of Parliament Who Stood Up to the Soviets,” by Dovid Margolin, Chabad.org/5995678. Regarding the danger to the Frierdiker Rebbe himself, see *Sichos Kodesh* 5730 vol. 2 pg. 388.

10. As heard from the Rebbe by Reb Avraham Weingarten.

11. *The Lubavitcher Rebbe’s Ordeal in Soviet Russia* section 7.

12. From Reb Elya Chaim’s personal account of the events. See *Bor Hachassidus* Year 4 pg. 178-9.

13. *L’Sheima Ozen* pg. 167 story #116. Other elements of the story were shared by Reb Mendel Futerfas, who was in Nevel at the time.

14. *The Lubavitcher Rebbe’s Ordeal in Soviet Russia* section 8.

15. *Toldos Chabad B’Russia HaSovietis* pg. 103.

16. This seems to be a reference to the *posuk*, “*Lipesach chatas rovetz*,” i.e., if not, it would spell danger for the Frierdiker Rebbe.

17. *L’Sheima Ozen* pg. 159-60, story #100-101.

18. *Gevurah Yehudit B’Malchut Hareshah* pg. 66-67.

19. *Sefer Hasichos* 5680-87 pg. 167.

20. 28 Sivan 5712. *Toras Menachem* vol. 6 pg. 12

some Acharonim...

“That option was quickly rejected; the Rebbe always receives *Maftir*, and that couldn’t change. Some suggested that he recite *Hagomel* before the *aliyah*; others suggested to do so after the *Haftorah*, and the main suggestion was to recite the *bracha* between *Maftir* and *Haftorah*. I don’t remember what actually happened...”³²

That morning, the Frierdiker Rebbe spent many hours alone in his room, davening at great length, and afterwards, he sat down for a *seudas hoda’ah*.

THE TRUE CELEBRATION

Despite the obvious *simcha*, the atmosphere in Leningrad was very muted. The release had been ordered by Moscow’s GPU chief, Menzhensky, who wasn’t a friend of the Yevsektzia or the Leningrad GPU. The Leningrad GPU was furious that they had been overruled, and continued to plot against the Frierdiker Rebbe. For this reason, the Frierdiker Rebbe decided to relocate to Malachovka, near Moscow, until matters were resolved.

The true *simcha* of Yud-Beis Tammuz, the

Rebbe once explained, began the following year, when the Frierdiker Rebbe was already over the border, in Riga.

“The first year, when the news arrived . . . one could not have known how the Yom Tov would become established for generations to come. But the next year, when the Rebbe was already across the border, outside of their control, it was clear that the victory was complete... That year, it was celebrated on a much greater scale, and will be celebrated so until the coming of Moshiach...”³³

That year, the Frierdiker Rebbe penned a public letter—cited countless times by the Rebbe—in which the Frierdiker Rebbe writes about the meaning of his liberation:

“It was not myself alone that Hashem redeemed on Yud-Beis Tammuz, but also those who cherish Torah, those who observe mitzvos, and all those who [merely] bear the name ‘Yisrael’...”

“Today, Yud Beis Tammuz, is the Chag Hageulah of *all* Jews involved in the dissemination of Torah.”³⁴

It was not a personal liberation; it was a celebration for the entire Jewish people, until the end of time. ❶

21. As heard by Reb Avraham Weingarten.

22. *L'Sheima Ozen* pg. 161-2, story #104-5.

23. *Sefer Hasichos 5701* pg. 138. See *Toras Menachem* vol. 34 pg. 140.

24. *L'Sheima Ozen* pg. 168, story #120.

25. *Sefer Hasichos 5689* pg. 69. See *Toras Menachem* vol. 3 pg. 194.

26. *L'Sheima Ozen* pg. 169, story #123.

27. *Toldos Chabad B'Rusia Hatzaris* pg. 339.

28. *L'Sheima Ozen* (Hebrew Edition) pg. 23.

29. From the Rebbetzin's testimony, and *Sichos Kodosh 5739* vol. 3 pg. 300.

30. A reference to the *halacha* that a baby who is ill is given a week to heal before the bris. See *Shabbos 137a*.

31. *L'Sheima Ozen* pg. 166, story #105.

32. 10 Shevat 5723. *Toras Menachem* vol. 36 pg. 134.

33. 12 Tammuz 5716. *Toras Menachem* vol. 17 pg. 50.

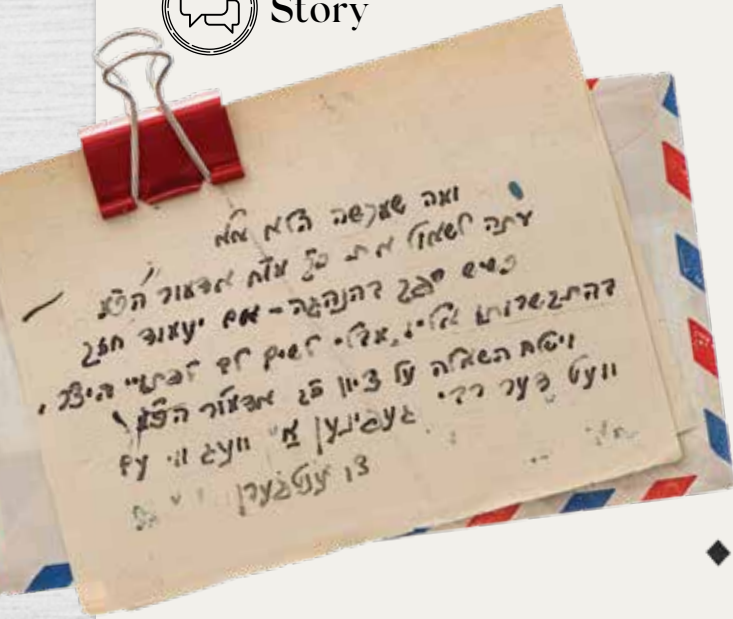
34. *Igros Kodosh Admur Harayatz* vol. 2 pg. 80.

MEOS, NOVI
IN THE LION'S DEN
SHANI





Story



לע"נ
 הרה"ת ר' שלום דובער בן הרה"ת ר' יעקב יוסף ע"ה
 ראסקין גלב"ע ח"י חשוון ה'תשע"ד
 וזוגתו מרת רבקה בת הרה"ת ר' אברהם ישעי' ע"ה
 גלב"ע י"א סיון ה'תשע"ד
 תנ"צ'ה'
 נדבת משפחתם שיחיו

דער רבי וועט געפינען א וועג...

WRITTEN BY: RABBI LEVI GREENBERG

Sharing the Wealth

AS TOLD BY

AS TOLD BY RABBIS MENACHEM LIPSKIER AND MOSHE KAHN

(Melbourne, Australia)



Rabbi Menachem Lipskier: In the years following my marriage, I learned in Kolel and gave shiurim for *mekuravim* at Chabad of the Upper East Side in Manhattan. During the winter of 5771, my wife and I were ready to move on Shlichus to Melbourne to join Tzach (“Chabad

Youth”) under the directorship of Rabbi Moshe Kahn. At my final shiur at Chabad of the Upper East Side, I held a small “farewell” farbrengen.

The shliach, Rabbi Bentzion Krasniansky shared with me privately that one of his main donors was so impressed

that I was going to such a far location on shlichus that he decided to contribute a monthly donation to us. When I protested that my presence at the Chabad House was exclusively to give shiurim and not take away any contributions from his donors, Rabbi Krasniansky explained to me while some Shluchim may feel they lose out when donors give to other causes, he felt the more they give tzedaka, the better, and insisted I accept the generous monthly donations.

Indeed, for several months after our move, we received automatic donations from this donor, but then they stopped. Rabbi Krasniansky was surprised to hear this since when this donor makes a commitment it's "like money in the bank," nevertheless I decided not to pursue it.

Six years later, I was surprised to receive a call from the donor's accountant notifying me that each month the dedicated sum had been allocated to me, but for some reason, instead of being sent to me, it was sent to a certain bank account. The mistake had just been discovered, and the accumulated \$60,000 was being sent to my account immediately.

Rabbi Moshe Kahn: "Chabad Youth" in Melbourne runs activities throughout the year for children, teenagers, college students and young adults of many diverse backgrounds. As part of the programming for all these demographics, we run multiple overnight camps ranging from Gan Yisroel for boys and girls of the "Chabad" community which includes Anash families as well as others who attend the Chabad school system in Melbourne, camps for public school children, and retreats for college students and young adults.

Since its inception, Camp Gan Yisroel has used rented campsites, and while some worked out better than others, each year, there was enormous stress involved with securing the grounds and running the camp efficiently. At the beginning of 5777, we held a huge fundraising campaign to finally purchase our own campgrounds, which we succeeded to do with open miracles. However, the campaign drained our

fundraising capacity, since funds that we usually raised to cover our operational budget were now diverted to the purchase. We started sinking into debt.

The Australian summer is in Kislev (mid-December), and as our opening dates for camp neared, we needed to prepare the grounds with new enhancements, costing several hundred thousand dollars which I did not have. The stress was overwhelming.

One morning in Shevat 5777, I needed to make a down payment of \$60,000 to move forward with one of the pressing projects. In desperation, I wrote a letter to the Rebbe asking for a bracha and sent it to the Ohel.

Rabbi Lipskier: I was well aware of the financial difficulties Rabbi Kahn was facing with regard to the new campsite, but unaware of the details. When I heard the news that \$60,000 was coming my way, I immediately thought of Rabbi Krasniansky's words about helping other shluchim, and I decided to give the entire unexpected sum to "Chabad Youth."

When I walked into Rabbi Kahn's office with the exciting news, he had tears in his eyes, and emotionally said: "Menachem, you have no idea what just happened here. I just finished writing a letter to the Rebbe requesting a bracha for \$60,000 for the new campsite, and here you walk in with the news!"

Rabbi Kahn: The open miracle of the Rebbe's bracha for that specific down payment not only greatly encouraged us, but it also opened the doors to many more brachos. Shortly afterward, a local donor committed to covering the full cost of the camp's new amenities and Baruch Hashem the general financial situation of "Chabad Youth" improved tremendously. **T**

YOUR STORY

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





לזכות הת' דובער שיחי' לרגל הגיעו לעול
מצוות ג' סיון ה'תשפ"ד
נדפס ע"י הוריו הרה"ת ר' מרדכי
וזוגתו מרת חי' מושקא ומשפחתם שיחיו
גראסבוים
סטאני ברוק, ניו יארק



The Days Of Shavuos 5749

This month we present a special collection of
photos from the days surrounding the Yom
Tov of Shavuos at 770, in the year 5749.



Compiled By:
Rabbi Shabi Soffer





GERSHON SHUSTERMAN VIA JEM 303196



GERSHON SHUSTERMAN VIA JEM 303198

After Maariv on the night of Erev Shavuos 5749, the Rebbe approached the second shtender on the bima, that had been set up for a sicha, and, to everyone's surprise, started saying a Maamar. This would be the last Maamar to date that the Rebbe would recite in the special niggun exclusive to a Maamar.

During the Maamar, the Rebbe made mention of the importance for everyone to be in shul and hear the Aseres Hadibros; especially the children.



GERSHON SHUSTERMAN VIA JEM 308197.

After the Maamar, the Rebbe distributes dollars.



GERSHON SHUSTERMAN VIA JEM103441



At Shacharis on Erev Yom Tov, the Rebbe receives an Aliyah.

On Motzei Yom Tov, the Rebbe makes Havdalah, followed by the distribution of Kos Shel Bracha.



GERSHON SHUSTERMAN VIA JEM 263550

At the end of the distribution, the Rebbe says a bracha acharona on the wine.



GERSHON SHUSTERMAN VIA JEM 262182



JEM 264534

Two days after Yom Tov, the Rebbe holds a Yechidus Klolis with the guests who traveled to New York to spend Yom Tov in the Rebbe's presence.



JEM 264088

Following the Yechidus, the Rebbe places the panim in paper bags, and personally carries the large bag to his room.



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.

Derher Club at Girls High School

Dear Derher Staff,

Thank you for providing the resources and material to facilitate the Derher Club at our high school. Its impact has been immense.

It's an unfortunate reality that many of our teens spend much time on social media and have been influenced by the outside world. It's incredible what the Derher club has been able to accomplish. The girls now have the opportunity to see and appreciate the Rebbe's broad vision and how relevant it is for us today. I see the effect it gradually has on them, and I marvel.

Please continue doing what you're doing and have much hatzlacha.

Anonymous

Kolonyes

Thank you for your article about the history of the Kolonyes [Fields of Faith, Derher Adar I 5784], starting in Russia at the behest of a number of Jewish leaders. I'd like to share an interesting point. The early kibbutz movement in Eretz Yisroel was not merely a reaction to overcrowding and poverty in the Jewish cities, but rather an attempt to

give a political twist to existing Kolonya efforts in Eretz Yisroel on the part of the chassidic leadership recommending the dignity of working the land. The less-than-religious Zionist movement saw in these colonies an opportunity to reintroduce Jewish independence rather than allow the assimilation affecting Germany.

Religious Jewish colonization had, in the meantime, spread across the world by people leaving Poland and Russia, to the USA (like the town of Palestine, Texas, founded by Jews in the 19th century as a farming colony), Canada, Australia (like the community in Shepparton in the early 1900's), and even the Argentine Pampas. A smaller number had already moved to Eretz Yisroel, intending to remain true to Torah, joining the farmers who had remained there for many centuries.

The effects of the political Enlightenment were thus superimposed on an already-existing Torah-based reality, causing strain but ultimately seeing Torah return to prominence with the founding of farming Moshavim by religious Zionists, such as those in the "Triangle" of Beit Chilkiya, and Yesodot, reintroducing Torah to the colonizing scene.

Yirmeyahu Bindman

YERUSHALAYIM, ERETZ HAKODESH

Ksav Yad Kodesh

Yasher kochachem on your excellent magazine. I particularly enjoy the Ksav Yad Kodesh section.

In the Adar II issue, on pages 8-9, you published the Rebbe's detailed reply to a man suffering from depression after the passing of his mother. The fourth point in the letter, appearing on the bottom of the Ksav Yad, was inadvertently omitted (both the original text and any explanation). It reads:

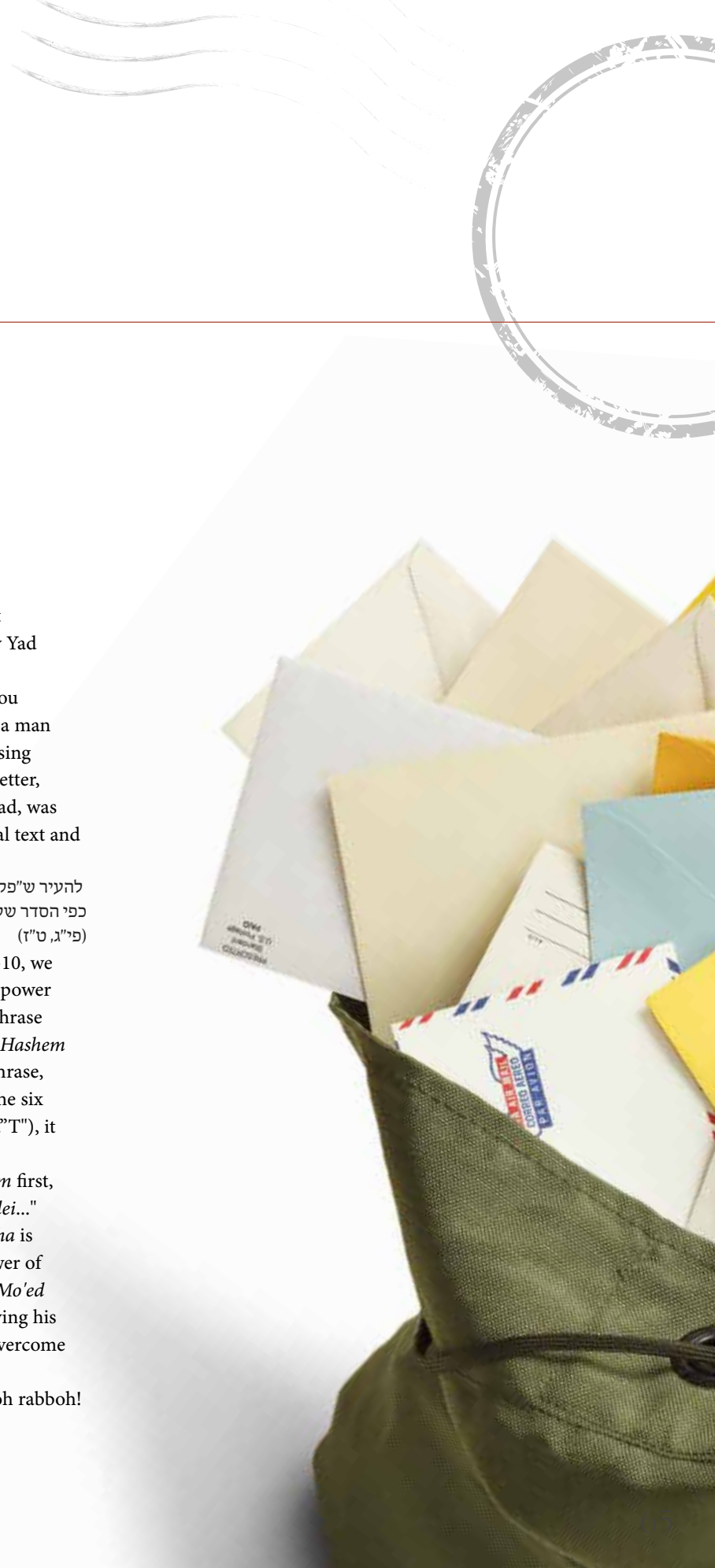
להעיר ש"פקודי ה' ישרים משמחי לב" - ה"ז כנגד סדר נשים
כפי הסדר שלנו וכנגד ס' מועד ושמחת בחגך ע"פ ס' במדב"ר
(פי"ג, ט"ז)

Some explanation: In Tehillim 19:8-10, we find six phrases describing the healing power of Torah. The Medrash matches each phrase with one seder of Mishnayot. "*Pikudei Hashem y'shorim, m'samchei leiv*" is the third phrase, so according to the accepted order of the six *sedorim* (abbreviated as "ZMa"N NoKa"t"), it corresponds to Seder Noshim.

But the Medrash Rabboh has *Noshim* first, then *Zro'im*, and then *Mo'ed*, so "*Pikudei...*" then corresponds to *Mo'ed*. Since *simcha* is an essential feature of YomTov, the power of *pikudei Hashem* to evoke joy matches *Mo'ed* well. Therefore, the Rebbe says, improving his learning will help the letter-writer to overcome his feelings of sadness.

Best wishes for continued hatzlochoh rabboh!

Naftoli Lewin
BORO PARK, NY





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