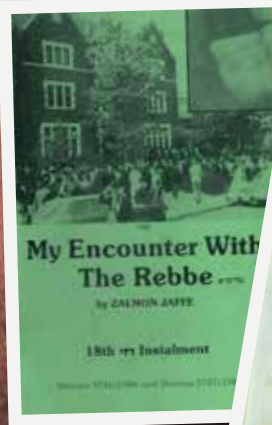


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ENCOUNTERS OF MR. MANCHESTER

AN INTERVIEW WITH
REB ZALMON JAFFE'S
ELDEST GRANDSON,
RABBI YOSSE LEW



SIVAN 5785
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THE UNIFYING FORCE

In the month of Sivan we celebrate *Kabbalas HaTorah* and recommit ourselves to diligent Torah study. As you will read in this issue, 35 years ago, the Rebbe launched a campaign in honor of Shavuos (which he referred to as a new “gezeira”) that everyone should establish new Torah *shiurim* with others.

In a fascinating letter to an individual who was dejected for not having the opportunity to come spend time in the Rebbe’s presence, the Rebbe writes:

“You write that you do not yet have the ability to come here and see one another. However the truth is that according to *Tanya perek 5*, you already have that ability. As a matter of fact, you have the ability to do more than just seeing one another:

“The *Tanya* explains that when one learns Torah and tries to understand it well, the one learning becomes completely unified with a wondrous sense of unity, unparalleled in any other instance in this world, with the idea that he is assimilating into his mind.

“Hence, if you will establish fixed times to study

nigleh and Chassidus—subjects which the people who are here also study—then you and those who are here will be unified with ideas that you are studying, and consequently—also with one another.

“What is more: with this method you will also manifest the idea of *Tanya perek 32*—that Jewish people are only separated by their bodies, but their souls are all connected. This is why all Jews are called brothers—literally.

“Since we’re talking about [revealing] the essence of the soul, the geographical separation is of no relevance, for the soul transcends physical space.”¹

Diligent dedication to Torah study is a unifying force between Yidden, and especially between Chassidim and the Rebbe, as the Rebbe clearly posits in this letter.

Wishing all our readers a gut Yom Tov, and קבלת התורה בשמחה ובפנימיות.

The Editors
כ”א אייר ה’תשפ”ה

1. Igros Kodesh vol. 11, p. 86.

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(מכתב יום ד' י' לחדש מנ"א תשנ"ה)

“In addition to thanks, I would like to add the blessing of ‘mazal tov’ for your merit in taking part in such an important project, bringing merit to the masses, illuminating their souls with the light of the words of my father-in-law, the Rebbe Shlita, inspiring them to Torah, Avoda, & Gemilus Chasadin...”

(THE REBBE'S LETTER, 10 MENACHEM-AV 5703)

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רב מכל יוצאי חלציו.

נדבת על ידי משפחתו שיחיו

Counted In

IN HONOR OF 60 YEARS SINCE THE REBBE INTRODUCING
HIS REVOLUTIONARY APPROACH TO UNDERSTANDING
RASHI, 5725–5785, THIS MONTHLY COLUMN FEATURES AN
ADAPTATION OF ONE OF THE REBBE'S "RASHI SICHOS."

COMPILED BY: RABBI MENDEL VOGEL

וַיְדַבֵּר ה' אֶל-מֹשֶׁה בְּמִדְבַּר סִינַי בְּאַהֲלֵ
מוֹעֵד בְּאַחַד לַחֹדֶשׁ הַשֵּׁנִי וְגו'. שָׂאוּ אֶת-
רֹאשׁ כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל וְגו' (א, א-ב)
"וַיְדַבֵּר. בְּמִדְבַּר סִינַי בְּאַחַד לַחֹדֶשׁ וְגו': מִתּוֹךְ חֲבֵתָן
לְפָנָיו מוֹנֶה אוֹתָם כָּל שְׁעָה — כְּשִׁינְאוּ מִמִּצְרַיִם
מִנָּאן, וְכִשְׁנִפְלוּ בְּעֵגֶל מִנָּאן לִידַע מִנֵּן הַנּוֹתָרִים,
כְּשֶׁבָּא לְהַשְׁרוֹת שְׂכִינָתוֹ עֲלֵיהֶם מִנָּאם..."

And Hashem spoke to Moshe in the Sinai
Desert, in the Tent of Meeting on the first
day of the second month... Take the sum
of all the congregation of B'nei Yisroel...

"[Hashem] spoke...in the Sinai Desert...on the first
day of the [second] month: Because [the Yidden]
are [so] dear to [Hashem], He counts them at every
point: When they left Mitzrayim, He counted them,
and when [some of them] fell during the [incident
of the] *egel*, He counted them to know how many
remained, [and now,] once He came to rest His
Shechina among them, He counted them..." (Rashi)

Rashi's commentary requires explanation:

1. Rashi's opening words imply that Hashem's counting of
the *Yidden* stems solely from his love for them, and not for
any other reason. However, Rashi seems to contradict this
later by stating that the census following the *chet ha'egel* was
"to know how many remained," suggesting multiple reasons
for the countings, not just one.

2. If the purpose of the census following the *chet ha'egel* was
"to know how many remained," why was it delayed until after
Yom Kippur (Rashi, Ki Sisa 30:16), almost three months after
the *chet ha'egel* (which had occurred on *shiva asar b'Tammuz*)?

The explanation is as follows:

Rashi's words, "He counts them at every point" do not
mean that Hashem constantly counts the *Yidden* for no
particular reason, but rather that whenever the *Yidden* ex-
perienced significant growth, Hashem's love for them was
reinforced and He counted them.

This explains why Hashem counted the *Yidden* after *Yetzias
Mitzrayim* and after the construction of the *Mishkan*, since
both of these events marked significant advancements for
the *Yidden*: With *Yetzias Mitzrayim*, the *Yidden* were trans-
formed from Pharaoh's slaves into servants of Hashem; and
with the construction of the *Mishkan*, the *Shechina* began to
reside among them.



However, what positive development—warranting another count—could possibly have arisen from the *chet ha'egel*?!

Rashi addresses this question with the words, "וְכִשְׁנָפְלוּ בְּעֵגֶל מִנְּאֻן לִידַע מִנֵּין הַנוֹתָרִים—when [some of them] fell during the [incident of] the *egel*, He counted them to know how many remained":

The word "הַנוֹתָרִים" is also found in the Torah regarding Aharon's sons, Elazar and Isamar (Shemini 10:12). There, Rashi explains that the word "הַנוֹתָרִים" (translated there as "[his] *surviving* [sons]") implies that they, too, deserved to die due to Aharon's role in the *chet ha'egel*, but Moshe's *tefilla* reduced the sentence, allowing them to survive.

In other words, the word "הַנוֹתָרִים" applies to individuals who were meant to die, but remained alive due to a specific reason.

This is why Rashi here uses the word "הַנוֹתָרִים," since, initially, after the *chet ha'egel* it was decreed that all the *Yidden* would be punished with death, *Rachmana l'tzlan*. Ultimately, however, Hashem forgave them and the remaining *Yidden* were spared.

We can now understand why Hashem counted the *Yidden* following the *chet ha'egel*: If an event like *Yetzias Mitzrayim* warranted a census due to its momentous nature (as explained above), how much more so does an event in which the entire Jewish people were saved!

This is why this specific census took place only after Yom Kippur, since it was on Yom Kippur that Hashem granted forgiveness for the *chet ha'egel*, sparing the lives of the remaining *Yidden*.



The inner meaning of these counts, which, as explained earlier, are rooted in Hashem's love for the *Yidden*, is as follows:

By its very nature, a census treats everyone equally, disregarding unique characteristics, social status, or achievements. Every individual, from the humblest to the most exceptional, is counted as a single unit.

Similarly, the love that Hashem has for *Yidden* (as ex-

pressed by counting them) is not based on individual merits or virtues, which, inevitably, vary from person to person. Rather, it stems from a core identity shared equally by all, namely the "*pintele Yid*"—the essential and intrinsic bond between *Yidden* and Hashem which transcends all of our differences.

By nature, the "*pintele Yid*" is hidden, concealed within the innermost recesses of a *Yid's neshama*. The purpose of the census is to reveal it and bring it to the fore.

This lends new meaning to Rashi's statement, "Because [the *Yidden*] are [so] dear to [Hashem], He counts them at every point" (an expression that cannot be understood in the literal sense, since such a census happened only a few times): With these words, Rashi is alluding to the purpose of the census, which is to reveal the essence of *Yidden* so that it has a lasting and constant effect on their behavior ("כל שעה").

Takeaway:

The word "נוֹתָר" has two interpretations: 1. The remaining minority (the more common interpretation). 2. The remaining majority (Vayakhel 36:7). In spiritual terms, the latter interpretation connotes a loftier state of being, where Elokus is more tangible (*avoda* of the *tzaddik*). The former interpretation describes our current state—*galus*; a time in which all we have is a "remnant," so to speak, of the *zman habayis* (*avoda* of the *baal teshuva*). However, through our *avoda* in *galus*—redeeming the sparks of *kedusha* which are trapped in the hands of the *kelipos*—we attain a connection to Hashem that is even greater than the *zman habayis*! At that time, the Midrash says, Hashem Himself will count us one final time, with the coming of Moshiach Tzidkeinu, may it take place speedily in our days!

(Adapted from Likkutei Sichos vol. 8, p. 2;
Toras Menachem vol. 40, p. 276)



Compiled By: Rabbi Levi Greenberg (OH)
Written By: Rabbi Mendel Jacobs

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

Four Times?

At the Farbrengen of Shabbos Parshas Shelach 5741,¹ the Rebbe asked the following question on Rashi:

The Torah talks about bringing wine libations (*nesachim*) along with some of the *korbanos*, and then specifies that this applies to every individual bringing a *korban*, whether a natural-born Jew or a *ger*:

וְכִי יִגֹּר אִתְּכֶם גֵּר... כַּאֲשֶׁר תַּעֲשׂוּ כֹן יַעֲשֶׂה.

If a *ger* resides with you...as you make it, so shall he make it.²

The Torah then repeats this rule twice in the next *possuk*:

הַקֹּהֵל חֻקָּה אַחַת לָכֶם וְלַגֵּר הַגֵּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם כְּכֶם
כְּגֵר יִהְיֶה לְפָנֶי ה'.

One rule applies to the community, for yourselves and for the *ger* who resides [with you]; one rule applies throughout your generations just as [it is] for you, so [it is] for the *ger*, before Hashem.³

Then, again, in the following *possuk*, the Torah repeats:

תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלַגֵּר הַגֵּר אִתְּכֶם.

There shall be one law and one ordinance for you and the *ger* who resides with you.⁴

All together, the Torah repeats the same idea four times in a span of three *pessukim*. We know that Rashi addresses any question that would

come to the mind of a school child studying Chumash. Why then does Rashi not address the obvious question: For what reason is the same idea repeated four times?

Furthermore, a few *pessukim* later, the Torah talks about giving the first selection of dough to the Kohen as “challah.” There, too, the Torah seems to repeat itself:

First, the Torah says:

רִאשִׁית עֲרִסְתְּכֶם חֻלָּה תָּרִימוּ תְרוּמָה וּגו'.

The first portion of your dough, you shall separate a loaf for a gift...⁵

Then in the next *possuk*, the Torah says:

מִרִאשִׁית עֲרִסְתֵיכֶם תִּתְּנוּ לָהּ וּגו'.

From the first portion of your dough you shall give a gift to Hashem...⁶

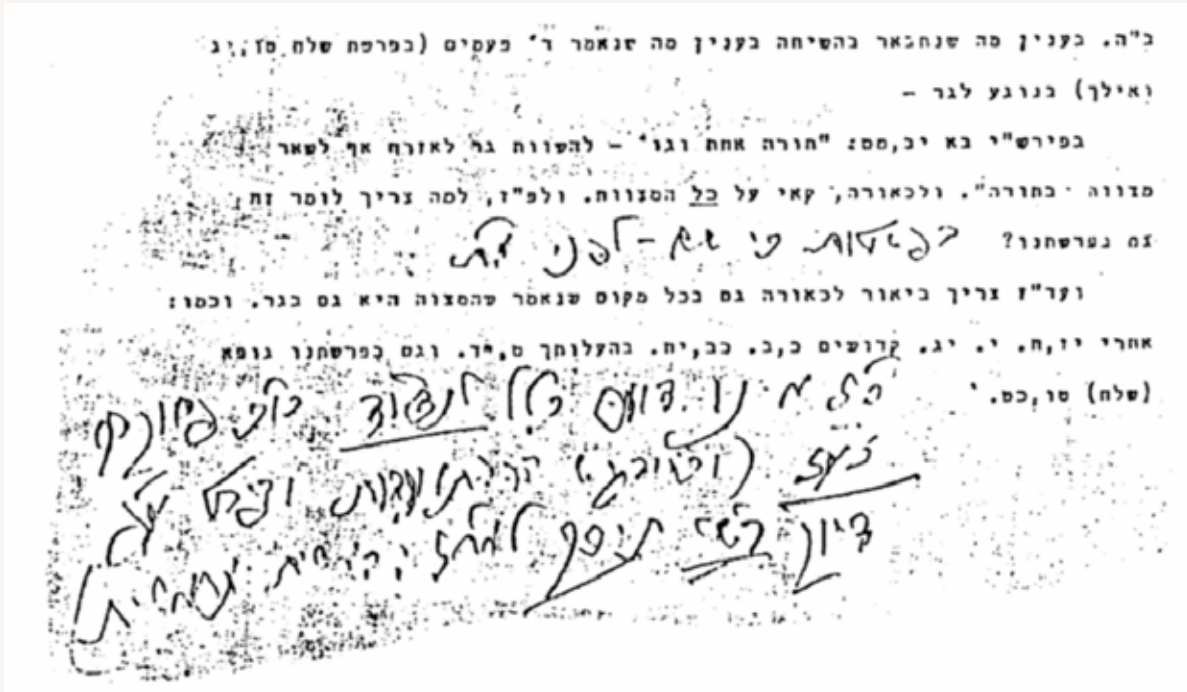
In this instance, Rashi immediately addresses the obvious question of repetition.

This only strengthens the question on Rashi in the case of the *pessukim* about the *ger*. Why does he not see the need to address the repetition in that instance?⁷



After Shabbos, the *manichim* wrote a note⁸ to the Rebbe seeking clarification on the Rebbe's question:

1) In Parshas Bo, the Torah already told us



(with regard to the *Korban Pesach*) that “There shall be one law for the native and for the *ger* who resides in your midst.” Rashi comments on this: “[This *possuk* comes] to liken a *ger* to a native also regarding [all the] other mitzvos in the Torah.” If the Torah already stated that there’s no difference between a *ger* and a native for all *mitzvos*, why is it stated in Parshas Shelach altogether?

On this question, the Rebbe replied:

בפשטות כי שם – לפני מ”ת

The obvious answer is: there [regarding the *Korban Pesach*] it was before *Matan Torah*. [I.e. one may have thought that once the Torah was given, the halacha changed. It therefore makes sense that the Torah would later repeat this halacha.]

2) The same question could be asked every time the Torah repeats this rule regarding certain *mitzvos*, that a *ger* must follow the mitzvah under discussion in the same way as a native. [Here the *manichim* provided a list of sources where the Torah states this rule, including one in our Parsha.⁹]

The Rebbe replied:

כ”ז אינו דומה כלל לנדוד”ד. כו”כ פסוקים כע”ז [כעין-זה] (וכמודגש בההתוועדות ובפרט ע”פ דיוק רש”י תיכף לאח”ז: ראשית, מראשית).

All of these [sources] do not compare to **our instance** [where the Torah repeats] several *pessukim* [one after the other] with a **similar** message.

(As was emphasized at the farbrengen, especially considering that **Rashi** [himself] inquires [with a similar line of questioning] **immediately** after this [about the mitzvah of challah, with the repeated words of]: “*Reishis*”, “*Meireishis*.”)

1. Sichos Kodesh 5741, vol. 4, p. 715.
2. Bamidbar 15:14.
3. Ibid., 15:15.
4. Ibid., 15:16.
5. Ibid., 15:20.
6. Ibid., 15:21.
7. For the Rebbe’s explanation on this Rashi, see Sichos Kodesh ibid., p. 735.
8. Published in Neilcha Borchosav, p. 222.
9. Bamidbar 15:29, regarding a *Korban Chatas*.

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'בה'

~

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



A YEAR OF MIRACLES

A Month of Torah

SIVAN—5750

The month of Sivan, with the Yom Tov of Shavuos and Kabbalas HaTorah is an especially joyous time in the Rebbe's presence. We continue the story of the year 5750—Shnas Nissim—with the Rebbe.

BY: RABBI MENDEL JACOBS



LEV FREIDIN VIA JEM 249357



THE REBBE RECEIVES AN ALIYA ON 14 SIVAN, 5750.



ROSH CHODESH SIVAN 5750

Farbrengens

As was the custom in those years, the Rebbe addressed the Chassidim every Shabbos at a farbrengen. This month had five Shabbos farbrengens, including one on the last day of the month—30 Sivan. Additionally, the Rebbe farbrenged on the second day of Shavuos, and addressed a gathering of Beis Rivkah graduates and camp counselors before the summer. All together, the Rebbe shared Torah ideas for many long hours on a wide variety of topics, from the special time of year to current events.

On the first Shabbos of the month, Parshas Bamidbar—2 Sivan, the Rebbe reiterated his famous

request that everyone, even the youngest children, should be present in shul during the reading of Aseres Hadibros on Shavuos.

“This can be easily arranged,” the Rebbe explained, “because every neighborhood has several shuls, and each shul can have several *minyanim*. In this manner, every child can be brought to shul at an appropriate time for them, while the others remain at home and attend at a different time.”

A New “Gezeira”

On the Shabbos after Shavuos, Parshas Nasso, the Rebbe spoke about our continued increase in Torah study, coming from the Yom Tov of Shavuos when we received the Torah from Hashem. Then the Rebbe stunned the crowd:

“The people here anticipate hearing [from me] a ‘new edict’ (*‘gezeira chadasha’*); I would therefore like to suggest the following:

“Since we’re talking about increasing in Torah study, and this year is a year of miracles, when everything should be done on an elevated level, it is an opportune time for every Jew to establish a new Torah class. Best would be if these classes included at least ten Jews, making it ‘communal Torah study’ (*‘limmud Torah barabbim’*).”

The Rebbe emphasized that these new *shiurim* should be established by men, women, and even children. To make the idea more tangible and to ensure it gets done, the Rebbe suggested that each person should make regular progress reports to their *rav* or *mashpia*, or report directly to the Rebbe.

“The letter will then be brought to the Ohel [of the Frieddiker Rebbe],” the Rebbe said, “and these letters will then ascend to heaven in flames, and have the desired effect.”

The Rebbe reminded everyone that there is no need to wait for a written response from him on these reports, since we can safely assume that the mail carriers will bring them to their destination. These reports will bring great *nachas* from the children to their parents, and from the communities to their *rabbanim* and leaders. By sending reports to the Rebbe, they will bring great *nachas* [to the Rebbe as well].

The Rebbe concluded the farbrengen with a reminder that it was still within the week of “*tashlumin*” from Shavuos (when the *korbanos* of Shavuos could still be



THE REBBE IN CONVERSATION WITH
REB ZALMON JAFFE ON 3 SIVAN, 5750.

offered). Therefore we must celebrate the Torah that we just received, much like we would do on Simchas Torah. With that, the Rebbe began singing his father's *hakafos niggun*, breaking out in a joyous dance. The Rebbe waved his hands vigorously in all directions, bringing the joy of the crowd to indescribable levels. The singing and dancing continued for a long while, followed by the Rebbe distributing bottles of *mashke* to people who would be hosting farbrengens in the coming week.

Later that night, when the Rebbe came in to daven Maariv in the small *zal* upstairs, the crowd again sang the Simchas Torah *niggun* with great joy, to the Rebbe's encouragement.

At the next Shabbos farbrengen, Parshas Behaaloscha, the Rebbe repeated this new instruction, stating that he had already received reports of new *shiurim* being established. "All those who founded new *shiurim* have, with little effort, seen much greater success than anticipated," the Rebbe said.

The farbrengen on the last Shabbos of the month, Parshas Korach—30 Sivan, was a very special one.

Once again, the Rebbe spoke about the importance of establishing new *shiurim* everywhere, for men, women, and children.

Speaking about Parshas Korach, the Rebbe elaborated

on the story of "*parach mateh Aharon*"—when Aharon's staff blossomed and almonds grew out of it. Almonds are called "*shkeidim*" in Lashon Hakodesh, because they are quick ("שקד") to ripen. Likewise, we hope for the coming of Moshiach in a hasty manner, when we will be able to point with our finger and say, "We can see the [Frierdiker] Rebbe right here in this shul, together with Moshe and Aharon and all of the Jewish people!"

At the same time, each of us will be able to point with our finger and demonstrate what exactly we learned today in *nigleh* and Chassidus—including the words of the Mishnah "*Eizehu mekoman*" that we studied before Shacharis. This section of the Mishnah is unique in the fact that it does not include any *machlokes*; all its rulings are unanimously agreed upon by all. In this sense, it's a prelude to the time of Moshiach when unity will prevail.

The Rebbe then added an interesting anecdote:

This section of the Mishnah concludes with the halacha that the Korban Pesach is only eaten roasted, because it's how kings consume their food.

"It stands to reason," said the Rebbe, "that when we eat the meat of the *Shor Habar* at the feast of Moshiach, the meat will likewise be roasted. Nowadays, however, most people don't eat roasted meat. Maybe some ate roasted meat for their Shabbos meal; but I will reveal a secret here

[the Rebbe smiled]: I did not. Not because the people who help me didn't prepare it, but because I didn't want to. I'm certain that this will not harm anyone's health; on the contrary: everyone will be physically healthy, with healthy bodies and healthy souls..."

Getting back to the *shiurim*, the Rebbe suggested that they should include at least some study of the Rambam's Mishneh Torah, since every idea in Torah can be found within that *sefer*.

Shavuos

The Yom Tov of Shavuos is a special time in the Rebbe's presence and many guests come to 770, especially *rabbanim* from various communities around the world.

One familiar face always seen in 770 for Shavuos was Reb Zalmon Jaffe from Manchester. On the afternoon of Sunday, 3 Sivan, the Rebbe was entering the car to leave for the Ohel when he noticed Reb Zalmon standing nearby. The Rebbe smiled and waved in greeting to Reb Zalmon, then called him over to the car and shared a few words with him.

On the first morning of Shavuos, while the *Sifrei Torah* were removed from the *aron* and again between *aliyos*, the Rebbe was seen reading *Akdomus* from his siddur, as is his practice.

When the time came for reading the Aseres Hadibros, the shul was packed with many young children—even tiny infants. The Rebbe stood up for this portion of the *kriah*, turning around to face the crowd and glancing at the Torah every so often.

Later that day, after Mincha, crowds of Chassidim prepared to leave for *tahalucha* outside 770. The Rebbe himself came out to see them off as they headed to the Boro Park neighborhood, where they would split up into groups and visit 127 shuls sharing Chassidus and Yom Tov joy.

The Rebbe stood there for close to half an hour, encouraging the crowd as they sang and danced to Napoleon's March on their way.

At 9:00, the Rebbe entered the shul for Maariv with a very small crowd present, as most of the Chassidim were still on *tahalucha*.

As the crowds returned late at night, they again stood





A GATHERING AT 770 HONORING THE RABBANIM WHO HAD COME TO SPEND SHAVUOS WITH THE REBBE.

LEVI FREDIN VIA JEM 247896

outside 770 until about 11:45 p.m., when the Rebbe emerged. The Rebbe stood at the front door of 770 and waved his hands in all directions, encouraging the joyous singing for some two minutes.

The next morning following Mussaf, Rabbi Hodakov went into the Rebbe's room to convey a report on the success of this year's *tahalucha*. The Rebbe gave a *bracha* that it should have a continued effect with good results.

Farbrengen

On the second day of Shavuot, the Rebbe entered the shul for a farbrengen shortly before *shkia*, at 8:10 p.m.

First, the Rebbe washed his hands and then cut the challah for Hamotzi. Reb Berel Junik filled the Rebbe's cup with wine, and the Rebbe said "*l'chaim*" many times in all directions to the people standing around. Then the Rebbe asked the *gabbai* to announce that whoever hadn't yet done so should quickly wash their hands for bread before *shkia*. The crowd sang *Ata V'chartanu*, and then the Rebbe began the *sichos*.

The Rebbe spoke on many Torah ideas, including numerous timely topics. When talking about the Kinus Torah, which would take place the next day, the Rebbe said that he would say a few words to be discussed at the gathering, as he always does, and that this time it would be from the current daily study of Rambam. With that, the Rebbe encouraged everyone to strengthen their commitment to daily Rambam study, whether by learning

three *perakim* daily, the preferred track, by learning one *perek*, or Sefer Hamitzvos.

The Rebbe also mentioned the fact that at Matan Torah, the Jewish people were able to "see" Hashem's words, demonstrating the great power of perceiving holiness so clearly that it is like physical sight. There is actually a bird mentioned in the Torah, the "*Bas Hayaana*," which, according to *seforim*, can hatch its chicks by gazing intently at the egg. In a spiritual sense, this means that one can produce "children," i.e. *mitzvos* and good deeds, by looking at the proper things, especially by envisioning the holy faces of our Rabbeim. Those who had the *zechus* to have seen the Rebbe Rashab or the Frierdiker Rebbe should bring that image to mind, including the moments that they were in *yechidus*, and this memory will help them see good results in Torah and *mitzvos*.

The Rebbe made a special mention of all the *rabbanim* present, saying that in Lubavitch, the Yom Tov of Shavuot was known as "*Chag Hamatzos*" since "ח"צ" is the *roshei teivos* of "*moreh tzedek*." A typical Chassidisher *rav* wants to come to the Rebbe for every Yom Tov, but since they're busy with their communities during Tishrei and Pesach, the only time they can get away for a bit is on Shavuot, when there are fewer Halachic issues that need to be discussed. The Rebbe instructed that the *rabbanim* utilize their time together to discuss various Halachic *shaalos* that have come up in recent times, due to the evolving fields of technology and medicine.

As is his custom at every Shavuot farbrengen, the



KOS SHEL BRACHA ON
MOTZEI SHAVUOS 5750.

Rebbe mentioned those who went on *tahalucha*, walking great distances to bring the Yom Tov joy to others. The Rebbe also spoke about the importance of the daily Chitas study and its special connection with Shavuos: Chumash was given to us by Moshe Rabbeinu on Shavuos, Tehillim was written by Dovid Hamelech, whose *yahrtzeit* is on Shavuos, and Tanya elucidates the Torah of the Baal Shem Tov, whose *yahrtzeit* is also on Shavuos.

Towards the end of the farbrengen, the Rebbe spoke about the importance of arranging additional farbrengens as continuations of this one, and also gave a bottle of *mashke* to Reb Zalman Labkowsky for the Kinus Torah. The Rebbe then led Birkas Hamazon over a cup of wine;

when he concluded, he also gave the remaining *challos* to Reb Zalman.

After davening Maariv and making havdalah, the Rebbe distributed *kos shel bracha* for several hours. The Rebbe left the shul at 2:15 a.m., and Chassidim immediately sat down to review the Rebbe's farbrengen and to fulfill the *hora'ah* of arranging a farbrengen themselves.

Car Trouble

In addition to farbrengens, there were numerous interesting occurrences with the Rebbe this month. Firstly, the Rebbe made frequent visits to the Ohel, including two on



CHAIM BARUCH HALBERSTAM VIA JEM 49286

THE REBBE
RETURNS FROM
THE OHEL, 24
SIVAN, 5750.

Erev Shabbos, and another on Erev Shavuot.

On Sunday, 24 Sivan, the Rebbe was on the way back from the Ohel when suddenly the car engine stalled. The Spielman brothers, who were in the car behind the Rebbe's, attempted to jumpstart the engine with a cable, but the car wouldn't start. Rabbi Krinsky spoke to the Rebbe in the car for a few minutes, and the Rebbe smiled, saying, "S'iz tzubrachten" (it's broken). Soon, the Rebbe came out of his car holding a *Rambam L'am*, and moved into the Spielmans' car. Rabbi Krinsky drove the Rebbe back to 770.

When the Rebbe went to the elevator to go to the shul for Mincha and Maariv, a *chosson* and *kallah* were standing there, having just concluded their *chuppa*. The Rebbe gave them a very big smile and blessed them on the occasion of their wedding.

"Moshiach is Coming"

As this month comes after Sefiras Ha'omer when marriages are not performed, there were many weddings throughout the month. Several times when the Rebbe returned from the Ohel, there was a *chuppa* taking place

outside 770.

When the Rebbe distributed dollars after Maariv, the *chosson* and *kallah* would come by the Rebbe along with their families for dollars and a special *bracha*.

On Wednesday, 20 Sivan, the Rebbe received three *chassanim* and their families in *Gan Eden Hatachton* to give them the siddur for Mincha. One of the fathers gave the Rebbe a recently released copy of a *sefer* by his father-in-law, *Cheshev Sofer*. The Rebbe thanked him and wished him long years of "reign" (*yaarich yamim al mamlachto*). Before leaving the room, the Rebbe said, "Let everyone know that Moshiach is coming."

The Rebbe held the *sefer* with him throughout Mincha and leafed through its pages during *Chazaras Hashatz*.

Illuminate the World

On Tuesday, 19 Sivan, the Rebbe addressed a gathering of graduates from Beis Rivkah and camp counselors heading upstate for the summer.

The Rebbe spoke to them about the great privilege they have to study in a Torah-true school with *chinuch al taharas hakodesh*, preparing them for their future role as



mothers and mainstays of Jewish homes. When women and girls light Shabbos candles in their homes, the Rebbe explained, they illuminate the home with a physical and spiritual light; a light that shines and exposes the true purpose of everything in the home: not merely a physical existence, but the spiritual energy of Hashem's creation.

The Rebbe wished them all a happy and healthy summer, and to utilize the education they received to, in turn, become educators in their own right, teaching other girls—whether in camp, at home, or anywhere else.

The Rebbe concluded by distributing packs of dollars to the organizers and chaperones, to be given to all the girls present.

Dollars

The Rebbe's Sunday Dollars distributions this month included a number of interesting encounters.

On Sunday, 10 Sivan, the Rebbe greeted Mr. Yehuda Levy, publisher of the Israeli English newspaper "The Jerusalem Post."

The Rebbe wished him success in his work and good news to report, not just about Jerusalem but about "*Yerushalyim ir hakodesh*."

Mr. Levy said that their wish is to serve the Jewish people well, and the Rebbe said, "May Hashem bless you that you should have good wishes, and that they should be fulfilled by G-d Almighty Himself. He is a

good subscriber!"

Mr. Levy presented the Rebbe with the "Kaufman Haggadah" distributed by the Jerusalem Post, explaining that they distribute it both inside and outside [of Eretz Yisroel]. The Rebbe replied: "For the time being, I am outside of Israel, but I hope to arrive soon with the coming of Moshiach. You will announce when I arrive with Moshiach in the Jerusalem Post!"

The political climate in Eretz Yisroel at the time was tumultuous, as the former government coalition had fallen apart with a vote of no confidence, and the parties of the right and left were each trying to build a coalition. Mr. Levy asked the Rebbe to do something to ensure that there would be a new government in Eretz Yisroel quickly, and the Rebbe said, "I hope it will be a strong, narrow government; not a large government."

The Rebbe also saw Mr. Ron Kleinman, the Likud Party's representative in the United States. Mr. Kleinman told the Rebbe that he is trying to bring as many members of Knesset and government officials as possible to see the Rebbe, as he wants to keep a strong and positive connection with Chabad. He asked the Rebbe to send a letter of blessing to Mr. Yitzchak Shamir, saying that he should successfully put together a government quickly and end the current state of turmoil.

The Rebbe replied: "I have already sent Mr. Shamir a letter before Shavuot. I hope he will succeed in bringing together a narrow government, and this will help the

1. THE REBBE GREETS MR. YEHUDA LEVY AT DOLLARS.
2. THE DEIZHER REBBE HANDS THE REBBE A BAG OF COINS.
3. THE REBBE RESPONDS TO RABBI TZVI KAHANA'S QUESTION REGARDING SLEEPING IN THE SUKKA.
4. KABBALIST RABBI YITZCHOK KADURI VISITS THE REBBE, 24 SIVAN 5750.

Jewish people come to a state of redemption.”

The Deizher Rebbe approached the Rebbe, saying that he would soon be traveling to Australia. With that, he handed the Rebbe a bag full of Australian pennies, asking the Rebbe to give them to him for the children in Australia. Indeed, the Rebbe lifted the bag and gave it back to the Deizher Rebbe.

One of the most unique visits on this day was from Rabbi Tzvi Kahana, the Rosh Yeshiva of Harei Yehuda. Rabbi Kahana told the Rebbe that he is asking on behalf of *b'nei Torah* to clarify the rumor that Lubavichers believe one must not sleep in a sukkah.

The Rebbe gave him a very lengthy response, saying that these questions are not being asked with earnest intentions. These are not *b'nei Torah*, the Rebbe said. They are agents of the *Satan* who wish to sow discord and hatred among the Jewish people.

“This conduct of Lubavitch,” the Rebbe said, “which, by the way, is also observed by the Belz community, is not new. It’s over a hundred years old, stemming from the Mitteler Rebbe. He was a great *lamdan* in his own right, and he followed the path of his father, the Alter Rebbe. What kind of chutzpah is this, to come after a hundred years and start questioning the Alter Rebbe?!”

The Rebbe went on to describe the cooperation between the great Litvisher leaders of previous generations with the Rabbeim of Chabad, including Reb Chaim and Reb Yitchok of Volozhin, Reb Chaim Ozer Grodzinski, and Reb Yaakov Lifshitz of Kovno. They worked shoulder to shoulder with our Rabbeim, the Mitteler Rebbe, the Tzemach Tzedek, the Rebbe Rashab and the Frierdiker Rebbe on behalf of the greater Jewish community. In previous generations, everyone knew that there was no such thing as a frum Yid who was a real *misnaged* [i.e. someone who genuinely opposed Chassidim]. There were only those who carried out the work



1

LEVI FREIDIN VIA JEM 247858 (10 SIVAN 5750)



2

LEVI FREIDIN VIA JEM 248042 (10 SIVAN 5750)



3

LEVI FREIDIN VIA JEM 248342 (10 SIVAN 5750)



4

YOSSI MELAMED VIA JEM 122427



LEVI FREIDIN VIA JEW 310738

REB LEVI
FREIDIN IN
CONVERSATION
WITH THE
REBBE AT THE
CONCLUSION
OF YECHIDUS
KLOLIS AFTER
SHAVOUS 5750.

of the Satan.

Instead of wasting time trying to sow discord among Jews, why don't these people do something for the tens of thousands of Jewish children in Eretz Yisroel who don't know anything about Yiddishkeit, not even what a real Aleph looks like?! For more than forty years now, these children are being swept up into secular and antireligious movements like the Shomer Hatzair, while no Chareidi organization is ready to "dip a finger into cold water" to try to change the course of this situation.

Several times throughout the conversation, the Rebbe expressed his wonder as to why someone like Rabbi Kahana would have anything to do with these types of people.

Towards the end, the Rebbe apologized for speaking so sharply, but explained that he felt the need to address this issue, since it has gotten way out of hand.¹

A Five-Star General

On Sunday, 17 Sivan, the Rebbe was visited by the noted philanthropist, Mr. David Chase. He told the Rebbe that he'd soon be traveling to Warsaw, Poland, for business matters, and he will be at the synagogue there, where he wishes to bring the Rebbe's blessings and regards, and also money for tzedakah. The Rebbe reminded Mr. Chase that he must also use his contacts there to influence the non-Jews in a positive manner, as we are obligated to do.

Mr. Chase related to the Rebbe that when he was in

the ambassador's office in Poland with many government officials, he told them how proud he was to be a private in the Rebbe's army, and part of the Lubavitch movement.

The Rebbe: Don't underestimate my appointment. You are not a private; I have appointed you a long time ago as a four-star general!

Mr. Chase: I'm a lucky man. I feel humble enough to be a private, and proud enough to be a general at the same time.

The Rebbe: Of four stars!

Mr. Chase: You have promoted me.

Mr. Chase then asked the Rebbe for some additional dollars to give to the Jews in the synagogue of Warsaw. The Rebbe gave him four dollars, saying they were for his "four stars," then added a fifth dollar for a "fifth star" that will come in the near future. Then the Rebbe gave him some additional dollars to distribute as he saw fit.

On Sunday, 24 Sivan, the Rebbe was visited by a woman who told the Rebbe that she is very sick and she feels like she is going to die soon. The Rebbe told her that her feelings are an indication that she would live for many more long years, and that she should check the mezuzos of her home.

The great Kabbalist, Rabbi Yitzchok Kaduri, visited the Rebbe, and requested a *bracha* for the large yeshiva campus he was trying to build in Eretz Yisroel. The Rebbe blessed him with much success, adding that his influence should reach the entire globe—much as his name Kaduri means globe (*kadur ha'aretz*).



THE REBBE CARRIES THE BAG OF PANIM OUT OF THE SHUL AT THE CONCLUSION OF YECHIDUS KLOLIS.

LEVI FREIDIN VIA JEM 249246

They Already Did Teshuva!

On Monday, 11 Sivan, the Rebbe addressed the guests who had come for Shavuot in *yechidus k'lolis*, then bar and bas mitzvos, then all the *chassanim* and *kallots*. After each address, the Rebbe received *panim* from each person and gave them a dollar for *tzedakah*.

Once everyone had finished going by, the Rebbe was packing up the last *panim* and placing them in the bag, when the legendary photographer, Reb Levi Freidin approached the Rebbe. He told the Rebbe that “what you mentioned yesterday [by dollars] about the Shomer Hatzair—they are the true heirs of the Yevsektsiya [the Jewish section of the Communist party in Russia], whom you knew well, and whom we all knew.”

The Rebbe gave him a very big smile and said: “They’ve already done *teshuva* a long time ago. According to the Shulchan Aruch, *teshuva* can be done in one instant, and then the person becomes a *tzaddik gamur*. If only we could be (*‘halevai oif unz gezogt’*) *tzaddikim gemurim!*”

Much Nachas

At the end of Iyar, the Rebbe received a letter from a relative in Dnipropetrovsk (the city where the Rebbe grew up), along with a *machzor* that had belonged to the Rebbe’s family. The Rebbe replied:

“The letter and the *machzor* were received; [my] deep and heartfelt thanks, also for the memories you write. May Hashem grant you many long years, physically and spiritually, and to all the Jews living in the city in which we lived and davened for many years, etc. I will mention this at the Ohel.”

In Sivan, a *bochur* in Oholei Torah named Michoel Danow wrote to the Rebbe that he studied the *maamar* that the Rebbe edited in *Kuntres Tes-Vov Sivan* by heart, and the Rebbe replied:

“You have caused [me] much *nachas*. I will mention this at the Ohel.”

On Sunday, 24 Sivan, a member of *anash* went with his family to get dollars from the Rebbe. Later that day, he walked into a bank for a minute leaving his children in the car, when suddenly the car caught fire. People standing by broke the windows and saved all the children, while the whole car went up in flames. The only things remaining intact afterwards were his tallis and tefillin.

When he wrote this to the Rebbe, the Rebbe underlined the word “intact” and replied:

“May each of them have long and good years, and long life. Hashem helps. It is an appropriate time. Were there *seforim* and a *tzedakah* box in the car? I will mention this at the Ohel.” **1**

1. Full transcript of this conversation is published in *Hisvaaduyos* 5750, vol. 4, p. 325.



Gateway. TO Shamayim

THE REBBE
AT THE OHEL

By: Rabbi Mendel Jacobs



An individual once came to the Rebbe at “dollars,” asking for advice, adding that “I wrote two letters to the Rebbe; the matter is very urgent.”

The Rebbe replied:

“It is as if I have already read the letters, and I will mention the matter at the Ohel of my father-in-law. May Hashem help that everything should turn out for the good.”

The Rebbe added:

“I have announced publicly several times that whenever someone writes to me, I take the letter to the Ohel and mention it there, and then my father-in-law does what he needs to do. There’s no need to wait for a response from me through the mail...”¹

As we approach Gimmel Tammuz, let us explore some of what the Rebbe said about connecting with the Rebbe at the Ohel.

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

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



29 ELUL 5726

In the Beginning

After the Frierdiker Rebbe's *histalkus* on Yud Shevat 5710, the Rebbe encouraged Chassidim to maintain their connection with him, ensuring them that as a faithful shepherd of his people, a Rebbe does not forsake his flock.

In the first letter written by the Rebbe at the conclusion of *shiva*, the Rebbe writes:

My father-in-law, the [Frierdiker] Rebbe, writes in one of his letters about the *histalkus* of his father [the Rebbe Rashab], that *tzaddikim*, the protectors of the world [are active] even after their passing:

"Not only will they never forsake their flock; they will place themselves at the feet of the Divine throne, standing before Almighty G-d to defend the Jewish people..."

All of this is also true about my father-in-law, the [Frierdiker] Rebbe.

However, we, from our part, must solidify and strengthen our connection and bond

with him, bringing it to much greater potency than before. This is accomplished by learning his *maamarim*, *sichos*, and letters, delving into the lessons found in these writings, as well as the instructions he gave to each individual. In this manner, we will follow the upright path he showed us through his ways, and continue in his footsteps forever and ever...²

A primary avenue that the Rebbe encouraged Chassidim to maintain their connection with the Frierdiker Rebbe was by visiting his holy resting place at the Ohel, knowing that "this is where the Rebbe is."³ At one point during those first months, Reb Zalman Gurary approached the Rebbe and asked: What is so significant about visiting the Ohel specifically? Is it not possible to connect with the Frierdiker Rebbe at any time and in any place?

The Rebbe replied: The holy *seforim* state that wherever the lowest part of a person is, it is possible to connect with the deepest and innermost part of the *neshama* (*Yechida sheb'nefesh*) of that person.⁴

The Rebbe himself would visit the Ohel often. In the earlier years, it was twice a month: on the 15th

and Erev Rosh Chodesh, in addition to several special dates (like *yomei d'pagra*, *isru chag*, and others). As the years passed, the Rebbe's visits became more frequent. Beginning in the year 5746, the Rebbe began visiting the Ohel at least twice a week, on Sunday (or Monday) and Thursday, and oftentimes much more.

The Rebbe connected all the *brachos* he gave people throughout the years with the Frierdiker Rebbe's Ohel, almost always notifying the people requesting his *brachos* that "I will mention this at the Ohel."

Already in the first months of the Rebbe's *nesius*, people noticed how he associated much of his holy work with his visits to the Ohel. In Sivan 5710, the Rebbe told several individuals who had asked for his *brachos* and advice that he would respond after visiting the Ohel.⁵ Likewise, the Rebbe was seen bringing recent Kehos publications with him to the Ohel (presumably, much as he would bring them to the Frierdiker Rebbe during his physical lifetime).⁶

Part of a Bigger Whole

Why do we need to connect to the Rebbe in this way? And why don't we simply daven to Hashem directly?

The Rebbe addressed this question on several occasions. In a letter to an individual who asked the Rebbe to mention him in prayer at the Ohel, even though he "doesn't understand what this is about," the Rebbe said: When you eat and drink, you don't necessarily understand the exact process of how this nourishes your body. But you do it nonetheless, because you know it's what you must do. The same can be said about connecting with the Rebbe at the Ohel.

The Rebbe then addressed his questions on this subject:

How is this not an example of communicating with the dead, which is forbidden by the Torah?

The answer is: When people came to the



Rebbe during his lifetime to seek his blessing, it was not his body they were visiting, but his saintly *neshama*. Obviously, the whole concept of death applies only to the body; the *neshama* is everlasting. When a *tzaddik* passes away, it is referred to as “*histalkus*,” which means an elevation, because the *neshama* is now at a higher level; not dead, *chas v’shalom*.

Another question: Is this not an instance of turning to an entity other than Hashem for your needs?

Firstly, says the Rebbe, the concept of praying at the resting place of a *tzaddik* is deeply rooted in Jewish tradition. Kalev ben Yefuneh prayed at the resting place

of the *Avos*, as related in the Gemara, and so did many Tannaim and Amoraim throughout the generations.

The reason this is proper conduct:

We are asking the *tzaddik*, in his righteousness and holiness, to intercede with Hashem on our behalf.

Every Chossid is a part of the *neshama* of his Rebbe. Much like the various limbs of the body all derive their vitality from the brain, so too does each individual *neshama* receive its vitality through the *neshama* of the “head”—the Rebbe, as explained in Tanya *perek* 2. In order for any individual limb to stay healthy, it needs to maintain a strong connection, through the



LEVI FREIDIN VIA JEM 14/027 (29 ELUL 5735)

An “Ohel Day”

Rabbi Binyomin Klein, the Rebbe’s longtime mazkir, once spoke of the way the Rebbe prepared himself for a visit to the Ohel:

The Rebbe would prepare for a visit to the Ohel in the same way one prepares themselves for Rosh Hashanah during the month of Elul. Already the night before the visit, tension was felt in the Rebbe’s room, like something serious was at hand. This was true of every single visit throughout the years; whether in 5752 or decades earlier.

The *mazkirim* always knew that the day of an Ohel visit was different. All responses from the Rebbe would be more concise. Whenever we received a letter for the Rebbe on an Ohel day, if I knew that it wasn’t absolutely urgent, I would wait to bring it to the Rebbe until after the visit.⁷

On one occasion, a *bochur* in 770 wrote a note to the Rebbe asking whether his sister should travel from Eretz Yisroel to New York to meet with a potential *shidduch*. As the travel agent was pressuring her family to book the trip before prices went up, the *bochur* asked Rabbi Klein to try and receive the Rebbe’s answer as soon as possible.

Rabbi Klein explained that the Rebbe would be going to the Ohel later that day, so it wasn’t a good idea to ask now, but he promised to try. After a few moments in the Rebbe’s room, Rabbi Klein came back to the *bochur* and said, “You see; I told you so...” When Rabbi Klein had given the note to the Rebbe, the Rebbe opened it up and began reading, then immediately said: “I see this is a question about a *shidduch*. This needs deeper examination. I can’t respond now before going to the Ohel.”⁸



nerves, to the head above. Similarly, in order for a Chossid to remain healthy, physically and spiritually, he must maintain a strong connection with the Rebbe.⁹

The Chasam Sofer conveys a similar idea in his *teshuvos*:

If one asks the Malachim to bring his requests to Hashem, it is considered approaching Hashem through an intermediary. However, asking another Jew to pray on your behalf is not like using an intermediary, since “all Jews are part of one body and one soul. When one of them is in pain, the pain is felt by his fellow Jew as well. Since they are both equally in pain, it is better to send the ‘head’ to ask Hashem for mercy, than to send the foot. The ‘head’ in this case is the *talmid chacham*...”

The head actually feels the pain more potently than the foot, even when the foot itself is hurting. Obviously, it would be better to ask the “head” to intercede.¹⁰

The Mittler Rebbe discusses 5 levels when it comes to visiting the Ohel of a *tzaddik*. One of the ideas he speaks about is similar to the way one would go into *yechidus* with his Rebbe

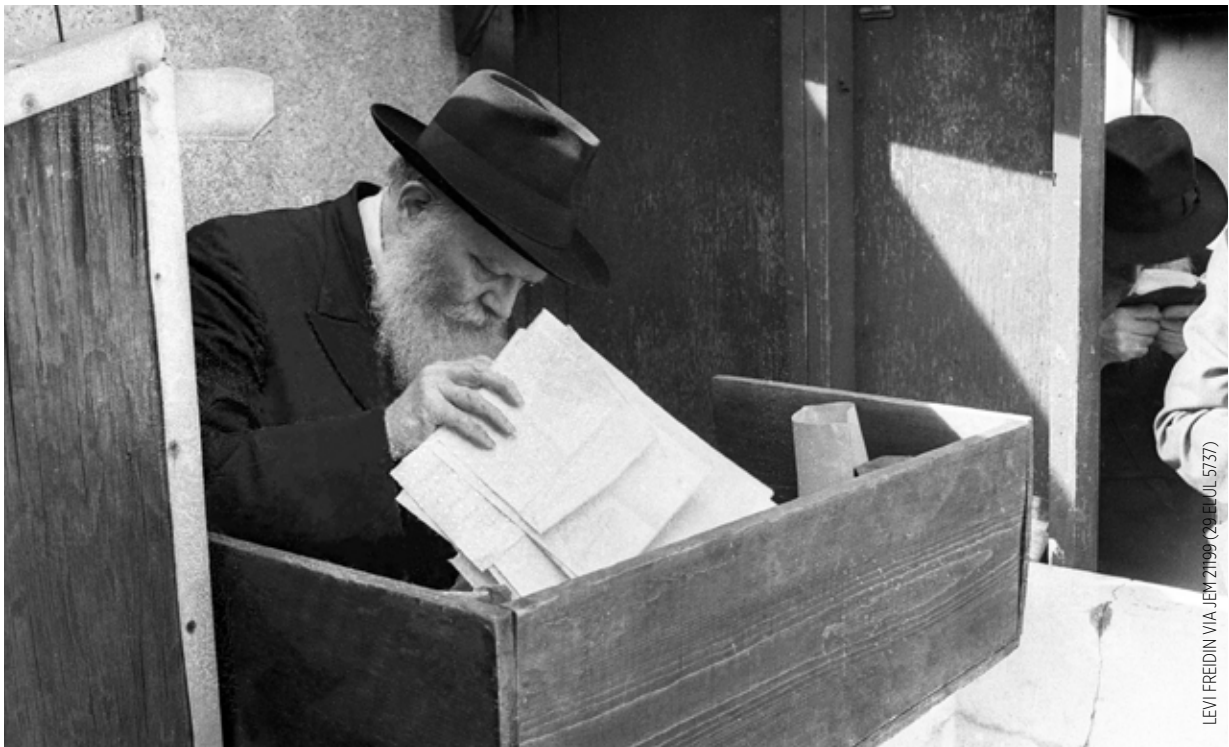
during his lifetime:

“When he walked into his Rebbe’s chamber during his lifetime, [the Chossid] was completely nullified. He would be bashful and would shrink in the presence of the *tzaddik*, becoming lifeless, like a stone, without the ability to speak. This is true *bittul*... Similarly, when a person goes to [the *tzaddik*’s] holy resting place, he should lose all self-concern in an even more powerful manner. For ‘*tzaddikim* are greater after their death than in their lifetime’...”

By connecting with the *tzaddik* in this way, the Mittler Rebbe explains, “the powerful bond of faith tying the soul of the *tzaddik* to the inner core of the person’s heart, [as amplified by] the power of imagery...makes it possible for the person’s *neshama* to cling to a particular dimension of the *neshama* of the *tzaddik* resting there...”¹¹

But if this connection is of a spiritual nature, isn’t it possible to connect with the *tzaddik* anywhere?

The Mittler Rebbe explains that due to the many challenges of *parnassa* and other



LEVI FREIDIN VIA JEM 21199 (28 JUL 537)

material pursuits, the passionate connection we once felt with the *tzaddik* can become dormant. In order to rekindle the flame of connection and prevent it from being extinguished completely, we must make periodic visits to his holy resting place, “to reignite the love within the person’s inner self, and from the depths of his heart...”¹²

“Do You Know How To Talk To My Father?”

Indeed, throughout the generations, the Rebbeim often regarded their visits to the Ohalim of their predecessors much in the same manner as they did visiting them during their physical lifetimes.

A fascinating episode in this regard was recorded by Reb Yisroel Jacobson in his memoirs, around the year 5685, shortly after the rise of the Communist regime in Russia. The Frierdiker Rebbe appointed Reb Yisroel as his personal shliach to visit the Ohel of the Rebbe Rashab in Rostov on his *yahrtzeit*. Before his departure for Rostov, the Frierdiker Rebbe gave Reb Yisroel detailed instructions about the trip, along with many *panim* that were to be brought to the Ohel. Reb Yisroel concludes:

“Before I left the room, the [Frierdiker] Rebbe turned to me and said, ‘Yisroel! Do you know how to speak to my father?’ I was dumbfounded. ‘You must speak to my father as you would in *yechidus*; you were in *yechidus* with my father in the past. You should say, ‘Rebbe! I am a shliach of your son and of your Rebbetzin. They appointed me as their shliach.’ Then you should say the Maane Loshon’...”¹³

Similarly, the Rebbe encouraged Chassidim to regard their writing to the [Frierdiker] Rebbe’s Ohel as they would during his physical lifetime.

In a now-famous handwritten response to Reb Sholom Posner, the Rebbe says:

“Regarding what you ask: [What should one do] when in doubt, for it is not possible to ask the [Frierdiker] Rebbe now? If you will remain steadfast in your *hiskashrus* to him, without paying attention to the arguments of the *yetzer hara*, and you will send your question to the Ohel of the [Frierdiker] Rebbe; the Rebbe will find a way to answer you...”¹⁴

Right Here

Over the generations through millennia, many Jews, especially great *tzaddikim*, went to great lengths to

have their remains interred in Eretz Yisroel. It's interesting, the Rebbe points out, that none of our Rebbeim did so. They are all buried in *Chutz La'aretz*, in close proximity to the Chassidim they led during their lifetimes.

Moshe Rabbeinu himself is also not buried in Eretz Yisroel. The Midrash says that through more intense prayer, Moshe could have prevailed upon Hashem to allow him to enter the Holy Land. But Hashem said to Moshe, "How would it be appropriate for you to enter the Land when all of your flock remain in the desert?" Indeed, Moshe remained with his people throughout his life and thereafter, only to take them with him out of *galus* in the future redemption.

A true *nossi*, the Rebbe said with tears in his eyes, remains in *galus* with his flock, allowing them to keep their connection with him even after his passing, and continuing to bestow his blessings upon them.

By having his resting place near his Chassidim, the Rebbe enables them to come and visit his *tziyun* to ask for all that they need, and to connect the innermost part of their *neshama* ("Yechida") with the innermost part of his *neshama*. This, in turn, manifests and gives strength to the Chassidim in their daily *avodas Hashem*, in thought, speech, and action.

In fact, just the *knowledge* that the Rebbe's *tziyun* is nearby, close enough that we could visit it anytime, is sufficient to give us an incredible boost in our *avodas Hashem*.¹⁵

Davening in Eretz Yisroel

When davening to Hashem and asking for all our needs, we are told to face Eretz Yisroel. In other locations, it is more difficult to connect directly to Hashem; but the Torah tells us that Hashem's eyes are upon Eretz Yisroel from the beginning of the year till the end.

However, employing a halachic ruling from the laws of *tuma* and *tahara*, the Rebbe reveals a fascinating truth:

The halacha is, that when a tunnel is built outside the Beis Hamikdash whose opening is within the holy boundaries, the whole interior of the tunnel is considered part of the holy.

Since, when Moshiach comes, all the *tzaddikim* will be brought to Eretz Yisroel through tunnels that will open up into the Holy Land, it follows that the area of the *tzaddik's* resting place can be considered within the holy.

And though the tunnels are not yet open, we can still consider the area holy, based on the fact that it'll be opened in the future:

The halacha is that when a source of *tumas meis* is in a room with many doorways, all those doorways carry *tuma* to the outside (if an object is found outside, under the lintel of the doorway). However, if a person intends to





carry the source of *tuma* through one of those doorways, all the other doorways are considered pure. In other words, just the plan to carry something through a doorway is enough to consider that doorway already open.

If this is true regarding the impure, all the more so should it be true about the pure and holy: The mere fact that in the future, there will be an opening from the resting place of the *tzaddik* into the Holy Land is enough to consider this spot holy *now*.

Furthermore, in a sense, the *tzaddik's tziyun* is even holier than Eretz Yisroel in its current state:

At the moment, the Beis Hamikdash is not yet rebuilt, and the holiness of Eretz Yisroel remains limited. However, Chassidus teaches that the *neshamos* of true *tzaddikim* never actually experienced the *churban*. They are able to tap into and connect with the holiness of Eretz Yisroel in its purest state, before the terrible spiritual destruction of *galus*.

It stands to reason that davening to Hashem at the Rebbe's *tziyun* has a greater advantage than davening in Eretz Yisroel today!¹⁶

Straight Up to Heaven

As a sacred space of immense *kedusha*, the Rebbe pointed to the *tziyun* as a place from where a person's requests are taken straight up to Hashem without delay.

A day after the victory in the trial over the *seforim* on Hei Teves, the Rebbe encouraged everyone to utilize this auspicious time to write letters with requests for whatever they needed, to be taken straight to the Ohel.

"I will not even read these notes," the Rebbe said, "so there's no need to be ashamed to ask for whatever you wish. These requests will be taken straight up to Hashem, through the Rebbe, *nessi doreinu*..."¹⁷

Similarly, the Rebbe once asked for reports on a new initiative he had launched, saying that these reports would bring him much *nachas*. The Rebbe then added:

"These reports will be brought to the *tziyun* of the [Frierdiker] Rebbe. There's no need to wait for a written response from me, since *al pi halacha*, we can rest assured that the mail service did its job and that the letters were duly received. It's also firmly established based on previous conduct more than three times, that all these letters are brought to the Ohel and left in the

domain of the one who rests at the Ohel [the Frieddiker Rebbe], until they eventually soar up to Heaven in flame...”¹⁸

Share It

With such a special treasure in our midst, the Rebbe encouraged Chassidim to share the gift of visiting the Rebbe’s Ohel with everyone.

“I don’t know the nature of your influence on members of your community,” the Rebbe writes to a Chossid, “but it would be appropriate for you to explain to them about the resting place of the greatest *tzaddik* of our generation...[When you travel here next week,] they should make you their agent and send notes with you, since they themselves are unable to visit the [Frieddiker] Rebbe’s holy *tziyun*. You will certainly find the right words to elucidate this idea to them...”¹⁹

When many Chabad families were finally allowed to emigrate from the former Soviet Union and moved to Eretz Yisroel in the 5720s, the Rebbe wrote a letter to the Vaad of Kfar Chabad:

“Invite them, on my behalf, to visit here for the upcoming month of Tishrei, to be at the *tziyun* of my father-in-law, the [Frieddiker] Rebbe, and to daven, all of us together, in the shul of my father-in-law, the [Frieddiker] Rebbe, and to study *nigleh* and Chassidus in his *beis midrash*...”²⁰

The Rebbe once pointed out that at the very end of Sefer Bereishis, just before we proclaim “*Chazak, Chazak, V’nischazek*,” we read about the passing of Yosef Hatzaddik and his (temporary) internment in Mitzrayim. The message is that even while in a dark and challenging *galus*, the Jewish people gathered strength (“*chazak*”) from knowing that Yosef’s remains were with them in exile. Moreover, the word the Torah uses to describe Yosef’s remains is “*atzmos Yosef*”—literally: the bones of Yosef. But it also indicates that the “*atzmiyus*” of Yosef, his essence, was with them in Mitzrayim too.

Similarly in our time, the Rebbe said, the “Yosef” of our generation, the Frieddiker Rebbe, is buried here with us in *galus*, specifically in our lowly part of the world.

This gives us the doubled and redoubled strength to overcome all the difficult challenges we face in this *galus*, allowing us to carry on doing the work the Rebbe gave us. In this sense we are “*zaro bachayim*,” his living children, and we demonstrate that “*hu bachayim*,” he is still very much alive.²¹



In our time as well, people from all walks of life visit the Rebbe’s Ohel every day, to connect with the *nossi hador* and receive his continued *brachos* and guidance, till the coming of Moshiach, may it be *teikef umiyad mamash*. **1**

1. 4 Nissan 5749.

2. Written as a foreword to Kuntres Likkutei Dibburim, 18 Shevat 5710. Published in Igros Kodesh vol. 3, p. 236.

3. Shabbos Parshas Shlach 5710, Toras Menachem vol. 1, p. 108.

4. Yemei Bereishis p. 166.

5. Yemei Bereishis p. 193.

6. Yemei Bereishis p. 111.

7. Sippurim M’Cheder HaRebbe, p. 168.

8. Kfar Chabad magazine, #1457, 13 Nissan 5772.

9. Igros Kodesh vol. 3, p. 458.

10. Toras Menachem vol. 2, p. 31.

11. Maamar L’havin Inyan Hahishtatchus, Maamarei

Admur Haemtzei, Kuntreisim, p. 20.

12. Ibid., p. 24.

13. Zikaron Lvnei Yisroel, p. 100.

14. Igros Kodesh vol. 3, p. 265.

15. Yud Shevat 5714, Toras Menachem vol. 11, p. 27.

16. Ibid., p. 30.

17. Hisvaaduyos 5747 vol. 2, p. 182.

18. Sefer Hasichos 5750, vol. 2, p. 503.

19. Igros Kodesh vol. 7, p. 312.

20. Igros Kodesh vol. 24, p. 384.

21. Likkutei Sichos vol. 25, p. 480.

נשי
ובנות
חב"ד

SIVAN

N'SHEI
U'BNOS
CHABAD

COMPILED BY:
RABBI LEVI GREENBERG (OH)

WRITTEN BY:
RABBI MENDEL ZAKLIKOVSKY

לזכות
הרה"ת ר' מנחם מאניס
הכהן וזוגתו מרת חנה הנקא
ומשפחתם שיחיו פרידמאן

נדפס ע"י
משפחתם שיחיו

The highlight of the month of Sivan is the Yom Tov of Shavuos, the day when Hashem gave the Torah to the Jewish people. As with many pivotal moments in Jewish history, women played a highly significant role.

Let us examine two key aspects of Matan Torah that underscore the important role of Jewish women.

WOMEN AT THE FOREFRONT

Before Hashem gave the Torah to the Jewish people, the Midrash tells us that Hashem instructed Moshe to first inform the women and girls. Hashem's command was clear: "*Ko somar l'veis Yaakov v'sageid livnei Yisroel*"—"Speak [first] to the women ("*beis Yaakov*"), and [then] say to the men ("*bnei Yisroel*")." This order ensured that, despite any challenges or doubts the Yetzer Hara might pose to prevent the Yidden from accepting the Torah, the Jewish women would take the lead and ensure that the nation wholeheartedly committed to Torah and *mitzvos*.

The lesson is clear:

Thousands of years ago, when Hashem gave the Torah to the Jewish people standing at the foot of Har Sinai—

*It is up to the wife
to encourage her
husband to deepen
his Torah study.*

*She holds the
responsibility to
maintain a high
standard of kedusha
within the home.*



and together with it, provided the strength needed to uphold its *mitzvos*—Hashem emphasized that this commitment would be led by Jewish women. Today, as we again accept the Torah and its *mitzvos*, it is the Jewish women at the forefront, showing unwavering dedication to Torah and *mitzvos*, thus also strengthening the men to accept the Torah with a commitment to fulfill its dictates throughout the year.¹

STARTING AT HOME

The Midrash famously teaches that the Torah was only given once the Jewish people took responsibility for ensuring that future generations would uphold it. They made a commitment that the children would be the guarantors who would ensure the Torah would never be forgotten. This responsibility is a clear sign that the continued commitment of

the Jewish people to Torah is largely in the hands of Jewish women.

It is up to the wife to encourage her husband to deepen his Torah study. She holds the responsibility to maintain a high standard of *kedusha* within the home. Furthermore, the mother, who devotes countless hours to raising her children, must see herself as the guardian of their Jewish education, providing them with a strong foundation in Torah.

Additionally, through being active in supporting Torah institutions and spreading Yiddishkeit in her surroundings, she has significant influence outside the home as well.² **T**

1. Likkutei Sichos vol. 2, p. 577.

2. Igros Kodesh vol. 22, p. 458.



ENCOUNTERS OF

MR. MANCHESTER



AN INTERVIEW WITH
REB ZALMON JAFFE'S
ELDEST GRANDSON,
RABBI YOSSEI LEW

BY: RABBI MENDY GREENBERG
(TWINSBURG, OH)

לזכות
החתן הרה"ת ר' דוד אליהו
והכלה המהוללה מרת
שטערנא שרה איידעלמאן
לרגל נישואיהם ר"ח ניסן ה'תשפ"ה

נדפס ע"י זקניהם
ר' צבי אברהם וזוגתו מרת חנה שיחיו
מאראנץ

During my childhood visits to the Rebbe, I came with a special *yichus*. I was the grandson of Mr. Zalmon Jaffe, or, as the Rebbe would often call him, Mr. Manchester.

My Zaide received incredible *kiruvim* from the Rebbe. He would have hours-long *yechidusen*. He was invited to all of the Yom Tov meals in the Friediker Rebbe's apartment. He would ask the Rebbe to farbreng on regular Shabbosim during his visits, and the Rebbe acquiesced almost every time.

The Rebbe would actually interrupt *sichos* to speak to him—he was the official 'counter of the Rashi questions' during his visits, and the Rebbe would stop two or three times during the Rashi Sichos to ask him how many questions had been enumerated.

Everyone knew that when Mr. Jaffe arrived, he brought with him a special spirit. He was naturally a boisterous and lively person, and he made sure to bring that to 770 and the Rebbe. His greatest pleasure was to bring a smile to the Rebbe's holy face.

Perhaps his greatest claim to fame, at least for the younger generation of today, are his diaries. He recorded his experiences in 770 in vivid detail, with humor and candor. This is no dry *yoman*. He included everything—how he sometimes struggled with the crowds at his farbrengen place, how people criticized him for singing too much during davening, and all the other comedy that ensued as a British gentleman tried to acclimate to the very different atmosphere of 770.

Today, those diaries are an invaluable treasure. An entire generation of Lubavitchers has been raised on the republished diaries.

There are some changes. The renditions of *sichos* are corrected, the language is polished, and most importantly, a little bit more discretion was introduced. When my brother Pinny spoke to him about republishing his diaries shortly before his passing, he asked that we take out the edge. In his youth, he had been on a crusade. If someone offended him in 770, he didn't mind including the story and airing his criticisms in his diary, especially when it was not being widely distributed. When he heard that it was going to be published, he asked that we employ more discretion.

ABOUT THE PICTURE:
MR. JAFFE TAKES NOTES
DURING THE REBBE'S
ADDRESS AT A CHILDREN'S
RALLY, SIVAN 5742.

MY GRANDFATHER'S ORIGINS

My grandfather had the image of a *balebatishe* Yid, someone who was perhaps a *mekurav* to Chassidus, but he actually had deep roots in Lubavitch.

He was named after his maternal grandfather, Reb Shneur Zalmon Adelman, who was a Chabad Chossid from the town of Rakshik near Vilna, an important Chabad community in the old country. Reb Zalmon had personally traveled to the Rebbe Maharash and Rebbe Rashab in Lubavitch. When his children arrived in Manchester, they established “Kahal Chassidim,” a Nusach Ari shul where the *rav* was my grandfather's uncle, Reb Shmuel Rein, himself a *Tomim* who had learned in Lubavitch.

However, Manchester was very far from the centers of Chassidim, and the family became attenuated to English norms. My grandfather grew up going to public school and attending cheder for a few hours in the afternoons. His father, Zev Jaffe, was a simple Manchester Jew (originally from Russia) who maintained a frum home and kept Torah and Mitzvos to the best of his abilities. Despite attending a Chabad shul, my grandfather (as a teenager) didn't see himself as a Lubavitcher; he likely didn't even understand what that meant. He knew there was a Rebbe far away in Poland and then in America, but it had very little relevance.

The extent of his ‘Lubavitch’ experience was that every week, over herring and pickles at the Shalosh Seudos, Reb Shmuel Rein would repeat a *maamar*. My grandfather would say that to him, as a teenager, it sounded like a long, mangled stream of gibberish. He didn't understand a word, and it felt utterly irrelevant.

The youth didn't feel engaged. On Yud-Tes Kislev, there

would be a big *farbrengen* and the older folks would say a lot of *l'chaim*, and then Reb Shmuel Rein would again review a *maamar*. There would also be a *farbrengen* on Simchas Torah and on Purim. But otherwise, there wasn't much excitement in that shul at all. It was mostly monotony. That's how his entire childhood and early adulthood passed.

One day, Reb Bentche Shemtov arrived in Manchester. He found my grandfather and they immediately connected. They were kindred spirits. Reb Bentche was wild and loud and abrasive; he was exactly what England needed at the time; he was afraid of nothing, and he never took no for an answer. My grandfather immediately fell in love with him, and Reb Bentche became his mentor.

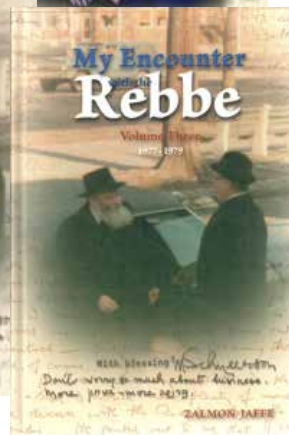
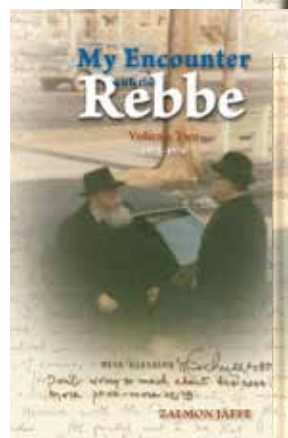
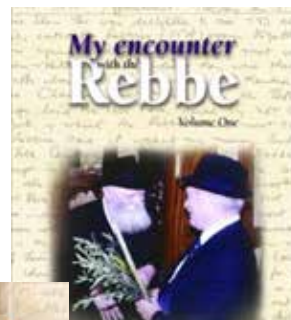
My grandmother, Roselyn Jaffe, was known for maintaining a kosher kitchen of the highest standards at a time when there were no kosher establishments in Manchester. Reb Bentche was very particular about where he would eat, so the Jaffe home became his base whenever he traveled to our part of the country. He used to say, “I don't trust anyone in England except for Roselyn Jaffe.”



PINNY LEW

MR. JAFFE'S MATERNAL GRANDFATHER, REB SHNEUR ZALMON ADELMAN. CIRCA 5665.

THE REPUBLISHED DIARIES OF MR. ZALMON JAFFE. THREE VOLUMES HAVE BEEN PRINTED TO DATE.



SCAN HERE FOR THE FULL ARCHIVE OF REB ZALMON'S ENCOUNTERS



REB BENTZION SHEMTOV WITH MR. JAFFE ON THEIR WAY TO THE REBBE IN THE SUMMER OF 5722.

Reb Bentche would always tell my grandfather to write to the Rebbe, but my grandfather never understood why. To him, the Rebbe was a fine and illustrious person living far away in America, and, while he did correspond on behalf of the shul, he didn't appreciate why Reb Bentche was urging him to write so often.

The turning point came on 13 Sivan 5718, when a terrible tragedy befell the family.

My grandfather's five-year-old *ben zekunim*, Gedalia, was killed in a car crash. This sweet boy had joined the family almost ten years after the birth of their second child, my mother, and he was the center of attention for the entire extended Jaffe family. When his life ended so tragically, everyone was terribly broken, and my grandparents were inconsolable.

Reb Bentche came to visit, and he told my grandparents unequivocally that they must travel to the Rebbe. Only the Rebbe will be able to console you, he told them. He was relentless, and finally, they agreed.

In Teves 5719, they traveled by ship to New York. They spent a week in New York, three weeks on vacation in Miami, and a week again in New York on their way back. During each visit, they had a three-hour *yechidus* with the Rebbe. At the first *yechidus*, the Rebbe asked them in great depth about every detail of their personal lives, and during the second *yechidus*, the Rebbe focused on the state of Yiddishkeit in Manchester, debriefing my grandfather about every detail in the city. They attended the Rebbe's

farbrengen, and they soaked in the atmosphere at 770.

That visit changed their lives forever. They were absolutely hooked. They became devoted Chassidim for the rest of their lives.

“ALL MY CHILDREN ARE CHASSIDIM”

Seeing the life and vibrancy of Yiddishkeit near the Rebbe in 770, my grandfather decided that his son, Avraham, needed to enroll in Tomchei Temimim in 770 after he graduated high school. That was easier said than done. A high school graduate from Manchester did not have the proper background in *Limudei Kodesh* to enroll in Tomchei Temimim, as the *hanhala* made clear to my grandfather in their rejection letter.

But my grandfather wasn't one to take no for an answer. He wrote to the Rebbe about the matter, and the next time the *hanhala* went into *yechidus*, the Rebbe asked them to accept my uncle nonetheless.

His time in 770 transformed him from a Manchester teenager into a fiery Chossid, and the Rebbe instructed that he learn *semicha* and become the *rav* of Kahal Chassidim. At first, he was dumbfounded; given his background, how was he supposed to obtain *semicha*? But the Rebbe directed him to *rabbanim* for *shimush* and guided him through the process.

The transformation was remarkable; in his first years, he needed constant tutoring, but by the time he left, he was a real *chassidisher yungerman*, *semicha* in hand, ready to go on the Rebbe's *shlichus*. My mother followed him to New York a short time later. Before you knew it, the entire family were the Rebbe's Chassidim.

In his old age, my grandfather would often say, “I've had a good life—all my children are Chassidim of the Rebbe. There's nothing more I can ask for.”

THE CHARTER

In 5721, Satmar Chassidim in London organized a charter flight to New York to visit the Satmar Rebbe. When my grandfather heard about it, he immediately thought, “We need to make a charter to the Rebbe.”

It was a very complex endeavor. The plane had 118 seats, and there weren't that many Lubavitchers in the entire country, so they advertised the trip to the entire Jewish community. Many travelers joined to see their relatives in America, whom they hadn't seen since their

days in Russia. There was an endless list of obstacles, but in the end, he was successful. An entire plane of Jews took off from London heading to New York.

This group was so unprecedented that the Rebbe held an official *kabbalas ponim* for the entire group when they arrived. They were scheduled to arrive in the evening, but with transatlantic air travel in its infancy, there was delay after delay during their stops in Ireland and in Newfoundland. They reached 770 at 3:30 in the morning—and the Rebbe came down!

It was a surreal sight. Behind the Rebbe, instead of Chassidim like Reb Shmuel Levitin, there was a British rabbi with a white hat and shaved beard. The women sat in the shul downstairs as well. There were two *sichos* and a *niggun*—a minor farbrengen in the wee hours of the morning.

This took place between Shiva Asar B'Tammuz and Tisha B'av 5721. When the airline told my grandfather that this was their only availability, he was inclined to refuse it, thinking that the mood in 770 wouldn't be right, but Reb Bentche Shemtov was standing next to him during the phone call and hissed into his ear, "*nem dos, nem dos*" (take it, take it). So, as my grandfather would always relate, "I took *dos*."

His fears were unfounded. That week was the famous

farbrengen of Matos-Masei, when the Rebbe instructed that all bottles of *mashke* be emptied of their contents. The farbrengen was, as they say, *oif tishen un oif benk* (very lively). My grandfather, whose mother's *yahrtzeit* is on 2 Av, was later told that he had davened Mincha at the *amud* after the farbrengen, but he himself did not remember a thing. It was an incredibly memorable visit, after all.

Before leaving New York, the grateful travelers bought a set of Shas as a gift for my grandfather. They pulled out the first volume from the box—it was a Bava Metzia—and wrote a beautiful *hakdasha*. When my grandfather received it, he asked that the passengers sign it—but, first, he decided to bring it into the Rebbe's office and ask for the Rebbe's signature!

At first, the Rebbe demurred, saying that he was not a fellow traveler, but my grandfather responded, "wherever



SOME PHOTOS FROM THE REBBE'S HISTORIC FARBRENGEN WITH THE GUESTS WHO HAD JUST ARRIVED FROM ENGLAND ON THE FIRST CHARTERED FLIGHT.



MR. AND MRS. JAFFE WITH REB BENTZION SHEMTOV AND HIS FAMILY BEFORE EMBARKING ON THE FIRST CHARTERED FLIGHT FROM ENGLAND TO THE REBBE.

Lubavitchers go, the Rebbe is with them,” and so the Rebbe agreed to sign it!

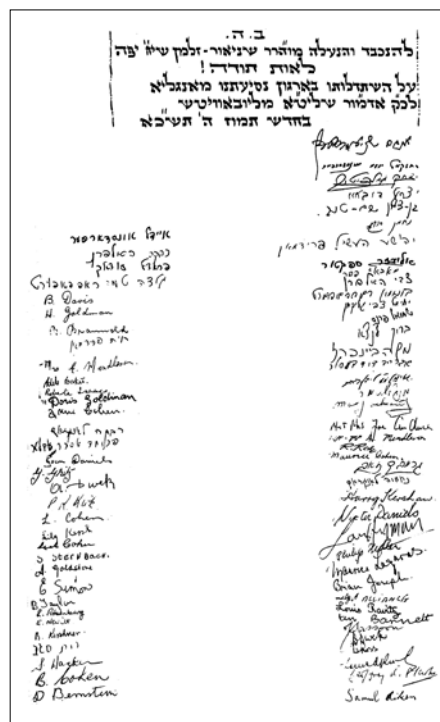
Whenever I traveled to Manchester to visit my grandfather, I would always take out the Bava Metzlia and gaze at the Rebbe's signature. It was a real treasure.

THE DIARY

During the first charter, the Rebbe told my grandfather that an account of this historic charter needed to be written. My grandfather was not a diary man; he had never written a diary in his life, so he asked every other person on the flight to do it. When nobody agreed, he had no choice but to do it himself.

At first, the diaries of his yearly visits were a mere twenty-five or thirty pages, and he would give a copy to the Rebbe and to some other close friends (a list which slowly grew over the years). In 5738, the Rebbe told him that the next year's book should be one hundred pages. He didn't know where he was supposed to find one hundred pages of content, but the Rebbe told him that there were definitely one hundred pages of *sichos*.

From then on, he began including much larger selections of *sichos*, and also earlier diaries that had never before been published. By that time, he understood that the Rebbe wanted it to be an official publication, so when the Yeshiva in Manchester opened in the 5740s, he decided to publish and sell them as a fundraiser for the Yeshiva. That's when they became fully publicized.



PINNY LEW

SOME OF THE INSCRIPTIONS IN THE VOLUME OF MASECHES BAVA METZLIA WITH THE REBBE'S SIGNATURE ON THE TOP RIGHT.

At the time, there was nothing like it in English, so it was a real treasure.

It wasn't something he necessarily relished. He would often push it off until his next Shavuot trip to the Rebbe was approaching, and then he would sit down for a few weeks and put it all together. But he knew that it gave the Rebbe *nachas*, so he never stopped.

Things often took a comical turn because of the diaries.

People were afraid to talk to him because he was always looking for content. All the little kids would run away from him because they didn't want their conversations published for the entire world.

Those who wanted to publicize their name knew it was very easy—just go over to Mr. Jaffe and give him a compliment: “Oh, Mr. Jaffe, I love the way your tie sang with your mouth today.” “Thank you,” my grandfather would immediately say, “and what’s your name?” turning to jot it down immediately.

As his grandson, it would often be mortifying. He would write all sorts of stories about us, sometimes with a healthy dose of imagination. He would even read them at the Kinus Torah. The Rebbe had asked him to speak at the Kinus Torah, and when he protested that he didn't have any Torah to share, the Rebbe told him to read from his diary! So he would read his “best selections” every year, to the eternal delight and entertainment of the *bochurim*.

LETTERS TO THE REBBE

As a youngster, I didn't always appreciate his relationship with the Rebbe. My grandfather always stood out. He would start a *niggun* whenever the Rebbe left the room, but people would shush him; singing like that wasn't common in 770 of those years.

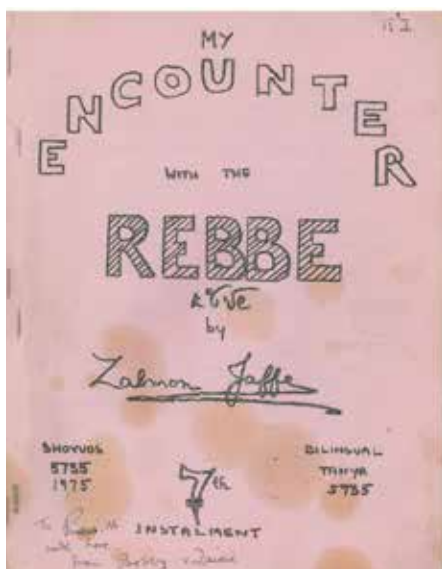
I remember telling him before Mincha one day that he should stop. “This doesn't happen when you are not

here. Why do you need to stand out?”

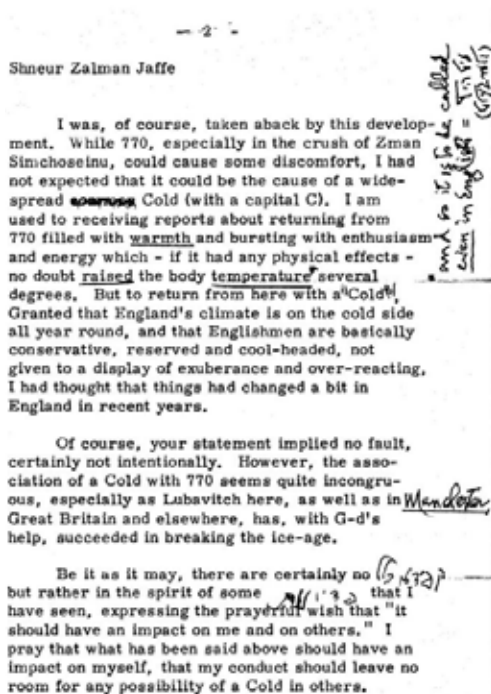
My grandfather was brooding over my complaint when Mincha ended, and he failed to notice that the Rebbe was looking at him, waiting for the *niggun*. After a moment, the Rebbe said, *nu* and made a wave with his hand... From then on, nobody complained.

I once walked into his apartment in New York when he was writing a letter to the Rebbe. When he was in New York, he would write to the Rebbe every single day, without fail. He showed me what he was writing that day, and I was shocked beyond belief. He was writing to the Rebbe that he had run out of the cottage cheese they had purchased on Kingston Ave. because the grandkids had come by and eaten it all up. Now they would have to go back to Kingston to purchase more.

I couldn't believe my grandfather was wasting the Rebbe's time with such nonsense, and I told him that. He said, “I see why you think so, and I also think so—but let me tell you what happened.” When he had arrived for that visit, he had told Rabbi Groner that he would no longer be writing every day; he had nothing meaningful to write, and he didn't want to waste the Rebbe's time.



ONE OF THE FIRST 'MY ENCOUNTER WITH THE REBBE' DIARIES TO BE PUBLISHED BY MR. ZALMON JAFFE.



THE REBBE'S UNIQUE RESPONSE (WITH HANDWRITTEN EDITS) TO A LETTER RECEIVED BY MR. JAFFE SAYING THAT HE HAD GOTTEN A 'COLD' DURING HIS VISIT TO 770.

Rabbi Groner stopped him immediately. “*Chas v’shalom*—you should write three times *a day*, as far as I’m concerned.” Rabbi Groner explained that whenever his letter arrived, the Rebbe would pick it up, lean back in his chair, and read it with a smile spreading across his face. That’s the kind of connection my grandfather had with the Rebbe.

In England, he would write to the Rebbe without fail every Friday, and his letter would arrive in New York on Tuesday or Wednesday. One week, he received a call from Rabbi Klein, saying that the Rebbe was waiting for his letter! Realizing how important it was to the Rebbe, he asked the Rebbetzin’s permission to send the letter to the house, thereby ensuring that the letters wouldn’t get lost in the overwhelming volume of letters arriving at 770.

THE SHAVUOS VISITS

In 5724, my mother was a newlywed living in New York, and she was expecting a baby—that was me—around Shavuos time. My grandfather felt that I was going to be the consolation for his lost child; he was convinced that the baby would be born on 13 Sivan, his son’s *yahrtzeit*, and the bris would therefore be on 20 Sivan. So he purchased a flight to arrive before Shavuos and to leave on 21 Sivan.

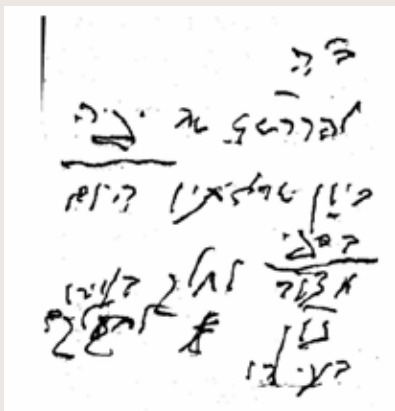
As it turned out, I was born on 14 Sivan, just a few hours after the *yahrtzeit*. He would often humorously tell me, “Yossi, it’s too late now...”

My grandfather asked the Rebbe in *yechidus* to be

THE BEARD

When I was nine or ten years old, I asked my grandfather, “Zaide, why don’t you grow a beard?” He responded, “Yossi, that is a rude question.”

A few years later, I asked him again. This time, he said, “The Rebbe knows me; I’m going to leave it to the Rebbe.” But because I provoked him with the question, he said, “From now on, I’ll leave my shaving equipment home when I travel to the Rebbe.”



THE REBBE’S HANDWRITTEN NOTE ABOUT SEEING MR. JAFFE WITH A BEARD.

PINNY LEW



CHAIM BARUCH HALBERSTAM VIA JEM 32764

MR. JAFFE RECEIVES A DOLLAR FROM THE REBBE A FEW WEEKS AFTER HIS MEDICAL EMERGENCY, CHESHVAN 5750.

In 5750, he had a medical emergency on Simchas Torah, and he spent several weeks at the hospital. By the time he came to dollars at the end of Cheshvan, he had grown a bit of a beard. After dollars, the Rebbe sent a note—telling Rabbi Groner to give him the actual handwritten copy—where the Rebbe said, “ראיתיו היום בספ”י [בסבר פנים יפות], I saw you today with a pleasant countenance,” a play on his last name, יפה. Along with the note, the Rebbe gave 50 dollars to distribute in Manchester. That was the end of his shaving.



MR. JAFFE DAVENS AT THE AMUD IN THE REBBE'S MINYAN ON THE NIGHT OF HIS SON'S YAHRTZEIT, 13 SIVAN 5749.

THE REBBETZIN

My grandfather had the merit of visiting the Rebbetzin every year. In the 5730s, we actually began to notice that as my grandfather's *yechidusen* were getting shorter, his visits to the Rebbetzin were getting longer. It was almost as if the Rebbetzin was taking part of the Rebbe's workload.

The Rebbetzin would go around the table, talk to all the adults, and ask the children to say a *dvar Torah* or sing a *niggun*. When I was Bar Mitzvah, she asked me about my *pilpul*.

I was hesitant. My *pilpul* was about a remote area of halacha. It asked whether the rule of *kam lei b'dirabba minei* would apply to a *shor haniskal*. I didn't imagine that the Rebbetzin would know anything about it, so I began explaining that there is a concept in Parshas Mishpatim called *shor haniskal*. The Rebbetzin nodded and said that she understood; as it turned out, she knew exactly what I was talking about.

It also turned out that the Rebbetzin was the only person who ever listened to my *pilpul*; she was the only person who cared to ask. At my own Bar Mitzvah, the *pilpul* was cut off by singing, and nobody bothered to ask me about it at any other point. My only audience for my Bar Mitzvah *pilpul* was the Rebbetzin.

my *sandek*, but the Rebbe responded that he was still receiving complaints about the *Siddur Kiddushin* a year before. A year earlier, the Rebbe had agreed to be *mesader kiddushin* for my parents despite the fact that the Rebbe had officially ceased doing so. My grandfather countered that, as guests in New York, we didn't have any close relatives to honor with *sandaka'us*. The Rebbe still didn't agree, but said that he would send a representative. In the end, Rabbi Hodakov was my *sandek*.

Meanwhile, my grandfather fell in love with Shavuos by the Rebbe.

It's a very pleasant Yom Tov, just two days, with a guaranteed farbrengen of the Rebbe. There was guaranteed *yechidus*, guaranteed *kos shel bracha*, and guaranteed *seudos* in the Friediker Rebbe's apartment. There was warm weather, so he could spend leisure time outdoors. People were generally more relaxed than Yud Shevat, and the short Yom Tov left

time for shopping and vacations. It was the best of both worlds. For the next fifteen years, everyone knew—the Shavuos season begins when Reb Zalmon shows up.

In 5739, my grandmother had surgery before Shavuos, and they weren't able to come. To compensate, he came for Simchas Torah. In *yechidus* before he left, the Rebbe told him that the next year was a Shnas Hakhel and he needed to come for the entire Sukkos. Well, when he was in *yechidus* the next year, he told the Rebbe how amazing the experience had been, and the Rebbe replied that next year would be even better. That was already a *chazaka*, and he continued to come for Sukkos every year as well.

A NIGGUN IN 770?

The Rebbe mentioned to my grandfather several times that he was displeased that so many Chassidim were “*tza-ros chassidim*,” coming to the Rebbe only with troubles, without reporting the good news in their lives. The Rebbe wanted *freiliche Chassidim*—and my grandfather always did his best.

Even things like singing in 770 during davening began

through his interventions. It began in 5730, when he was attending the *seudos* in the Frierdiker Rebbe's apartment. (As a very young child, I remember him rushing into the apartment to quickly make *kiddush*, and then rushing back to 770. I wanted to join, but I was told that this event was not for young children.)

As you can imagine, the atmosphere at the table was very reverential; nobody said a word. Everyone just ate their meal quietly. But between the fish and soup, the Rebbe would say *l'chaim* to people and ask some special guests to say something or to sing a *niggun*.

When the Rebbe asked my grandfather to say



LEVI FREIDIN VIA JEM 15120 (13 TISHREI 5748)



LEVI FREIDIN VIA JEM 219445 (18 TISHREI 5752)

SOME MOMENTS OF THE REBBE ENCOURAGING MR. JAFFE'S ENERGETIC SINGING BEFORE AND AFTER DAVENING.



MR AND MRS. JAFFE AND THEIR FAMILY HAVE AN EXCLUSIVE MOMENT WITH THE REBBE DURING THE YECHIDUS KLOLIS AFTER SHAVUOS 5749.

something, he declared that davening in the Rebbe's shul was "depressing." That was a very shocking statement. When the Rebbe asked for an explanation, he explained that no *niggunim* were ever sung. At that time, the only *niggun* sung during davening was *Hu Elokeinu*—only if the Rebbe made a certain indication with his hand. Otherwise, they sang nothing at all. Singing was for *poilishers*, not Chabad.

The Rebbe told him, "Tomorrow, you are in charge." So the next morning, he started *niggunim*. The Rebbe encouraged the *niggunim*, and all was swell. For the first time, *niggunim* were sung in 770 during davening.

The next year, my grandfather wasn't sure if the Rebbe would again approve. He wrote to the Rebbe, and didn't

get an answer, so he decided to try again. This time, the Rebbe didn't encourage the singing with his hand and lots of people shushed him, but he held strong and continued singing.

When he later asked the Rebbe in *yeichidus* about it, the Rebbe said that when a general gives a directive, it remains in effect until it is rescinded. In other words, the Rebbe was pleased with his singing, and he didn't need to wait for a signal from the Rebbe every time. From then on, he would always start *niggunim*.

He would constantly try to bring *simcha* to the Rebbe. One time, the Rebbe was looking down after a long and painful *sicha* about *Mihu Yehudi*. As the *niggun* went on, it seemed as if *Mihu Yehudi* was hanging over the



CHAIM BARUCH HALBERSTAM VIA JEM 109653

THE REBBE SHAKES
THE HAND OF
4-YEAR-OLD
YOSSI LEW.

entire crowd. My grandfather stood up, got the Rebbe's attention, and pointed at us young children, who were holding *l'chaim* up to the Rebbe. The Rebbe's eyes lit up, he said *l'chaim* to us with a beautiful smile, and then told my grandfather to learn from his grandchildren and say *l'chaim* as well.

"I DON'T DRINK VODKA"

Some people have the impression that my grandfather would joke around with the Rebbe. This couldn't be farther from the truth. He always spoke to the Rebbe with the utmost respect. However, there were some special moments.

During his visits to New York in later years, my grandfather would stay in the Itkin's basement, right near 770, where the Yeshiva offices are today. It wasn't five-star accommodations, and whenever it rained, the basement would flood with water.

My grandfather once humorously remarked to the Rebbe that he doesn't need a *mikvah*—he can just roll out of bed and into the *mikvah* on the floor of his room! The Rebbe leaned into the joke, so to speak, and asked my grandfather, "And who helps you up from the floor?" At the spur of the moment, my grandfather responded, "My wife and Mrs. Itkin!"

My grandfather later told me that his answer was so unexpected that the Rebbe fell back in his chair and burst

out laughing, the likes of which he had never seen before.

On another occasion, he brought five bottles of *mashke* as a gift for the Rebbe, simply because the duty-free limit at the time was five bottles (he would continue doing so every trip). The Rebbe asked him, "What should I do with five bottles?" He said to the Rebbe, "The Rebbe could take them home and every night, have a glass before going to bed!"

The Rebbe responded, "Mrs. Schneerson would be surprised to see me drinking vodka. I don't like it and I don't drink vodka."

THE FAMOUS HANDSHAKE

I had the opportunity to be with my grandfather in *yechidus* several times. It was when *yechidus klolis* began in the early 5740s. Our family was allowed to stay behind after everyone left and have a private *yechidus* with the Rebbe.

It was a very different experience; when I went into *yechidus* with my parents—and on one occasion, alone—we came in with an incredible sense of awe and reverence. It was an awe-inspiring event. But my grandfather, despite the fact that he always spoke with the utmost respect to the Rebbe, conversed with the Rebbe in a much more relaxed tone. The Rebbe would also talk about private matters and community matters, and at that point, the Rebbe would look in our direction, and we would leave



In a diary entry covering Shavuot 5751 to Shavuot 5752, Mr. Jaffe tells the story behind this unique photo of himself with the Rebbe. An uncommon scene from the usual photographs of ‘dollars’:

“Over the course of many years, we had obtained some very beautiful photographs of Roselyn and me and also with our grandchildren and great grandchildren, but all showed only the profile of the Rebbe. On none of these scores of pictures was the Rebbe facing the camera.

“I had written to the Rebbe and explained that all of our family and every one of thousands of my readers wanted to see the face of the Rebbe—and not ours. I appealed to the Rebbe that when we arrived at his side on Sunday, we would be eternally grateful if the Rebbe would turn around for a second and face the camera.

“I had warned Chaim Boruch (Halberstam) that I had begged the Rebbe to do this for me and that he should be prepared to take this photograph.”

the room.

On one occasion, I missed the *yechidus*. The Rebbe noticed my absence and asked about me, and when my grandfather said I was stuck in traffic, the Rebbe said, “Send him my regards.” This was a special *kiruv* to my grandfather, more than to me; I was already a *bochur* then, and when I had my own personal *yechidusen*, I didn’t receive any preferential treatment.

One special moment was when I came to the Rebbe with my family in 5728, when I was four years old. After our final Mincha with the Rebbe, the Rebbe began speaking to my grandfather, and then waved to me and my brothers. I waved back, so the Rebbe came around the table to shake my hand. He proceeded to shake my brother’s hand, and then even my baby sister’s hand—she was one year old, sitting in her stroller in the foyer.

We have a very special, but very grainy

picture of the event. It wasn't from a regular camera; in those days, it wasn't common for pictures to be taken of the Rebbe all the time. Rabbi Chaim Boruch Halberstam had purchased a spy camera for the exorbitant price of two thousand dollars, allowing him to take surreptitious pictures of the Rebbe whenever the need arose.

When he realized that the Jaffes were leaving after Mincha, he thought that something interesting might occur and prepared his camera. He took a picture of the Rebbe talking to my grandfather, and then a picture of me shaking the Rebbe's hand. Then his film ran out, so the rest wasn't captured on film.

MY ZAIDE, THE CHOSSID

My grandfather was a major activist. He was incredibly capable, and he was the life behind all the Yiddishkeit in Manchester—the school, the shul, the *mikvah*, the *kashrus*, the Beis Din—he had a hand in it all. He was a true *bar poel* (man of action), and—what I think also contributed to his special connection with the Rebbe—had a strong sense of *kabbalas ol*. If the Rebbe told him something, he would do it no matter what.

One time, a young woman was *niskarev* to Lubavitch in England, and she told the Rebbe in *yechidus* that she was ready to get married. When my grandfather came into *yechidus* later that night, the Rebbe asked him to become her *shadchan*. At first, my grandfather protested that he had never made a *shidduch* before, but the Rebbe told him to simply go into the *zal*, find a *bochur*, and make a *shidduch*.

My grandfather didn't ask any more questions. He walked into the *zal*, and—lo and behold—he met an English *bochur* sitting and learning! He called him out for a chat and told him he had a *shidduch* for him. At first, the *bochur* wasn't willing to listen; he was learning by the Rebbe, and wasn't planning on getting married any time

soon. But my grandfather was relentless, and within the next few months, they were married.

The Rebbe had said that he would take responsibility for *shadchanus gelt*. When the *shidduch* happened, my grandfather wrote to the Rebbe saying that he would like to keep the *shadchanus gelt* on credit. A year later, when they arrived from England with the Bilingual Tanya, my grandfather asked for a signed copy of the Tanya for himself and all the members of the committee who had printed it. The Rebbe agreed and even held an entire *farbrengen* outdoors where he said a *sicha* and gave out Tanyas to all the visitors. That was his *shadchanus gelt*.

The story of the Tanya is itself typical of my grandfather. In the early years, the Rebbe had told him to learn Chitas, and from then on, he learned Chitas with absolute conviction, never missing a day. For Chumash-Rashi he used the blue Pentateuch, which translated Chumash and Rashi into English, but for Tanya, he didn't really have any good options. So, when the opportunity arose, he decided to make something happen, and he published the Bilingual Tanya, which brought the Rebbe incredible *nachas*.

In the early years, he asked the Rebbe, “What did I ever do to be *zoche* to receive so much of the Rebbe's time and attention?”



“It's not because of what you have done,” the Rebbe said, “but because of what you will do in the future.”

Many years later, when I was in *yechidus* with my grandfather, he brought up the topic again and basically repeated his question. Why was he *zoche*? The Rebbe responded, “That answer is still applicable today.”

To me, that message was also about his progeny. My grandfather's two children became the Rebbe's Chassidim and shluchim, with many grandchildren and great-grandchildren continuing in the Rebbe's path.

It's not about the past. It's about the future. ❶

לזכות
החייילים בצבאות ה'
חנה, לוי, מערל, שלום דובער,
שיינא, סטרנא, אברהם שיחי

נדפס ע"י הור"ה
הרה"ת ר' מנחם מענדל וזוגתו
מרת ח' מושקא שיחי
לברטוב

Let's Talk About Eretz Yisroel

THROUGH THE LENS
OF THE REBBE'S TORAH

PART 9 Settle the Land

COMPILED BY:
RABBI MENDEL MISHOLOVIN

WRITTEN BY:
RABBI LEVI GREENBERG (TX)

Following its miraculous victory in the Six-Day War, the world expected Israel to absorb all of the territories liberated during this defensive war: the Old City of Yerushalayim, the West Bank, Gaza, the Golan Heights, and the Sinai Peninsula. Aside from the fact that many of these areas are part of the biblical heritage of the Jewish nation, they contain numerous properties that legally belong to Jews, most notably the Old City of Yerushalayim and the city of Chevron. In addition, every inch of these areas is vital to maintaining the safety and security of the millions of people living in Eretz Yisroel from its surrounding enemies.

In 1948, when Israel fought its first defensive war, it liberated many areas that had not been allocated to it by the UN Partition Plan of 1947. Cities such as Lod and Ashkelon had significant Arab populations and were assigned by the UN for an Arab state. When the Israelis repelled the many invaders and gained control of these cities, they were henceforth considered part of the sovereign territory of Israel, just like Tel Aviv and Haifa. Although Yerushalayim was designated by the UN as an "international city," once the war was over, Israel claimed the parts under its control as its own and even proclaimed it its capital city and the seat of its government.

To everyone's surprise, in 1967, the Israeli government refused to absorb the liberated territories as its rightful borders, nor did it support or facilitate settling the land with Jewish settlements. This cardinal error set in motion the ongoing pressure campaign from our enemies, and even many allies, that Israel "return" all the territories it liberated during the Six-Day War.

A Security Necessity

From 1936 to 1939, Arabs living in Eretz Yisroel terrorized the Jews living in the major cities and throughout the land in a violent uprising protesting Jewish immigration under the British Mandate. To protect Jews living in isolated and far-flung Yishuvim and Kibbutzim, the Haganah (precursor to the IDF) established 57 Jewish settlements in a series of one-day operations known as "Tower and Stockade."

TOWER AND STOCKADE COMPLEX IN ONE OF THE SETTLEMENTS CREATED DURING THE OPERATION.



These new settlements enhanced Jewish security and solidified Jewish claims to the land. Although the activities violated the policies of the ruling British authorities, the speed and stealth with which these settlements were established created “facts on the ground” which the British accepted after the fact.

“Tower and Stockade” was an example of how to employ three essential principles in ensuring security for Jews living in Eretz Yisroel, under the unique and challenging circumstances of the region and its many enemies.

1. The only way to protect your borders when surrounded by enemies is by building many small, strategically placed, civilian settlements all along the borders.
2. Even if this behavior may evoke anger and condemnation from the nations of the world, everyone will be forced to accept it as reality once the settlements are a matter of fact.
3. Establishing the settlements swiftly and quietly is the most pragmatic way to allow everyone to save face. Public announcements are counterproductive.

Instead of following these principles, the Israeli government not only failed to settle the liberated territories, it even forbade Jews from returning to cities and towns where they had lived for centuries, including the Old City of Yerushalayim and Chevron.

This policy was not only flawed from a strategic security standpoint, as explained above, but was also a moral failing with devastating consequences. Since our valid claim to Eretz Yisroel is as our eternal inheritance from Hashem, abstaining from settling the entire inheritance projects to the world, and most dangerously to our enemies, a rejection of this divine promise. This posture erodes our legitimacy to these historically Jewish areas, tempts the international community to demand we relinquish these territories on so-called “moral grounds,” and emboldens our enemies to inflict more war and terror on the inhabitants of the Holy Land to achieve this goal.

Despite the government’s “principled” opposition to settlements, many Jews in Eretz Yisroel took the initiative and, with great self-sacrifice, established towns and villages throughout the liberated territories with the support of individual members of the government and military. Over time, the government timidly approved the establishment of several large cities in these areas, such as Kiryat Arba near Chevron. But these developments came at an avoidable cost of life and limb to many soldiers as well as the civilians who settled there, due to the awkward political and diplomatic position of these settlements.

While the *mesirus nefesh* of the settlers to hold on to every inch of Eretz Yisroel is virtuous and should be celebrated, the private settlement of these territories

without the official endorsement, investment, and coordination of the government meant that the negative consequences of its official policy regarding settlements remain. The security of settlers, and by extension, the rest of the country, remains fragile, and the international community is not impressed with settlements established in places that the Israeli government officially does not claim as its rightful territory.

Another painful result of this policy is that the Jews living in these areas are considered a separate class in society, denigrated by half the country's population for political reasons, and are subjected to unfair treatment by official government institutions as well as international condemnation.

It Can Still Be Done

Although the Israeli government squandered the most auspicious opportunity to settle the land in the immediate aftermath of the Six-Day War, throughout the decades, even today, implementing a program of maximum settlement is still very practical.

There is no need to devise grand plans of mass immigration to populate hundreds of settlements since there always were, and continue to be, many natives who are eager and willing to move to new towns and cities—as long as the government treats these areas like the rest of the country. Since there is plenty of open space in the liberated territories, these settlements can be built without encroaching upon areas currently inhabited by Arabs.

According to Israeli law, the establishment of these settlements only requires the approval of the Prime Minister and the Minister of Settlements. There is no need to debate the policy in the Knesset, discuss it in the media, or cause any uproars. By focusing on real action instead of political posturing and pompous announcements, these

settlements can quickly become a reality.

To address the concerns for the potential ramifications of furious international backlash to such a program, consider how Israel handled the reaction to its nuclear weapons program. When the United States discovered Israel was building a nuclear bomb, the pressure campaign to stop it was blistering and intense. Nevertheless, Israel insisted the program was crucial to the country's security, refused to bow to pressure, and, after a decade, became the fourth nuclear power in the world. Eventually, the Americans simply demanded that the Israelis officially deny the existence of the program and even started secretly helping them with it.

The same is true regarding settlements. If the government adopted maximum settlement as an official policy, vital to the security of all its residents, and the natural result of our moral right to these territories, international pressure would eventually evaporate.

Hashem told Avraham Avinu, "I have given your descendants this land" (Lech Lecha 15:18) and "Arise, walk through the land, covering its length and breadth", (ibid. 13:16) to teach us we must disregard those who claim we are thieves in the land, and establish Jewish settlements throughout the entire length and breadth of the land. To emulate the example of Avraham Avinu, who set up a *mizbeiach* for Hashem wherever he settled, these settlements must be vibrant Jewish communities with Shuls, Batei Medrash, and Mikvaos. **T**

NEXT MONTH:

The tragedy of the disastrous Camp David Accords.

Primary Sources: *Likkutei Sichos* vol. 20, p. 311; *Sichos Kodesh* 5738 vol. 2, p. 38; *Igros Kodesh* vol. 25, p. 226; *Berega Haemet* Chapter 8; *Make Peace* Chapter 12.

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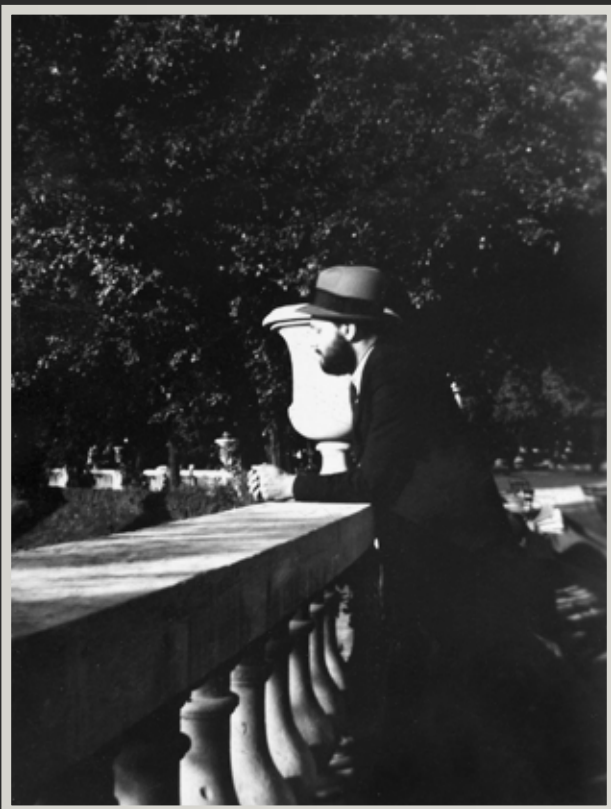
OUR DAYS

*A Journey
through
the Chabad
Calendar*

IN STORY, MEANING, AND PRACTICE



THE SCHOCHET FAMILY EDITION



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

כ"ח סיון

Chof-Ches Sivan

The Rebbe and Rebbetzin's
Arrival in the United States

NEW YORK, 5701 (1941)

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

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

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

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The Rebbe and Rebbetzin's Journey to the United States

WAR BREAKS OUT

As¹ the German army invaded Poland in the summer of 5699 (1939), plunging the world into the chaos of World War II, the fate of millions of Jews living in Poland suddenly turned tragic.

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

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

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BROADER EFFORTS

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

At the time, the easiest way to apply for a visa to the United States was to show the authorities that the immigrant wouldn't be a burden on society. In Kislev, an affidavit was sent to the Rebbe, declaring that he was a qualified engineer who would be self-supporting in the United States. With such a paper in hand, the process of applying for

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

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

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

A short time later, the team realized that the Frierdiker Rebbe and his family might be eligible for a special path of rescue. Special “non-quota” visas (which would enable them to skip the queue) were requested from the State Department, on the basis that the Frierdiker Rebbe was a vital asset to the entire Jewish nation. In the application, the Rebbe was described as being involved in running Chabad operations, and, most importantly, as an intellectual of the highest caliber who would be a major contributor to Jewish thought.

However, because the Rebbe had just recently applied for a visa in which he was documented as an engineer, the lawyers decided that it would be better to leave the Rebbe and Rebbetzin out of this special request. Since the Rebbe and Rebbetzin were not under Nazi occupation, and thus not yet in immediate danger, they left their names out for the time being.

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THE FRIERDIKER REBBE'S ESCAPE

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

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

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

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READ THE ENTIRE STORY
OF EACH YOMA D'PAGRA

³ See Section on Tes Adar.

EXPLORE HOW EACH DATE WAS
MARKED WITH THE REBBE

IN THE

REBBE'S PRESENCE

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

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

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

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



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

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A SECOND ARRIVAL

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

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

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

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

FIFTY YEARS

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

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

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



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נזכרים ונעשים

LESSONS AND TAKEAWAYS

A Day to Strengthen Our Mission

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

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

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

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

From Exile to Redemption

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

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

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

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Bottom-Up

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

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

² Shabbos Parshas Shelach 5746; *Hisvaaduyos* 5746, vol. 3, p. 640.

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

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

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

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

Transformation: Then and Now

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

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

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

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

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

READ MORE

Chof-Ches Sivan

Victory over the Nations of the World

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

The New World

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

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

The Day Has Been Established

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

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

770 Eastern Parkway

The final stop of the journey of *hafatzas hamaayanos*

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

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⁴ Shabbos Parshas Shelach 5746; *Likkutei Sichos*, vol. 33, p. 274.

The Final Oasis

The story of Nevel and the last public Yeshiva in Russia

By: Rabbi Mendy Greenberg (Twinsburg, OH)

לע"נ
הרה"ת ר' שלום דובער בן הרה"ת ר' יעקב
יוסף ע"ה ראסקין נלב"ע ח"י חשון ה'תשע"ד
וזוגתו מרת רבקה בת הרה"ת ר' אברהם
ישעי' ע"ה נלב"ע י"א סיון ה'תשע"ד
תנ"צ ב"ה

נדבת משפחתם שיחיו

"The Yidden of Nevel, men and women alike, were overjoyed that a *Tomchei Temimim* Yeshiva had established itself in their city. They saw it as a privilege and a blessing to host a stronghold of Torah. Deep down, though, they knew this reality wouldn't last forever. 'The day will come,' they understood, 'when we will pay dearly for the 'sin' of providing a haven for Torah in Soviet Russia.' But no one allowed themselves to dwell on the future. For now, they were simply grateful that Torah was being learned openly, and—on Shabbos—Chassidus was being studied in every corner of the city" (From the memoirs of Reb Shmaryahu

(Shmerel) Sasonkin).

In the first year of the Frierdiker Rebbe's *nesius*, as the Bolshevik menace began to bear down on Tomchei Temimim, the Frierdiker Rebbe sent a group of *bochurim* to establish a branch of the Yeshiva in Nevel. The twenty younger *bochurim* learned under Reb Yehuda Eber, and the older *bochurim* studied under Reb Pesach Freidkin.

For several years, the small group of *bochurim* quietly continued their studies. Meanwhile, the Soviet oppression was growing worse, and the main branch of Tomchei Temimim, located in Kharkov, was shut down by the authorities. At that point, the Frierdiker Rebbe came to a decision: The entire Yeshiva would move to Nevel.

The Legendary Town

The town of Nevel was legendary in the annals of Chabad history as a warm, chassidishe community with a deep *hiskashrus* to the Rabbeim. The Rebbe Rashab was known to have said, "A butcher in Nevel is more dear to me than a *maskil* from Kremenchug." Generations earlier, when a group of young Ovdim arrived



THE TOWN OF NEVEL IN THE YEAR 1910.

in Lubavitch from Nevel, the Mittler Rebbe played on the words of *Pesukei Dezimra* and said, “*Haleluhu B’Nevel...*”

Reb Yehoshua (Heishke) Dubravsky wrote the following description of the town he had known in his youth:

“A Yid from Nevel—a ‘*Neveler*’—always carried a distinct mark. You could recognize one instantly—the *Neveler* way of speaking, the *Neveler* personality, the unmistakable *Neveler* type. It was ingrained in them through and through.

“But it wasn’t just their dialect that set them apart. The ‘*Neveler* spirit’ ran deep, shaping their very being—their character, temperament, and unique outlook on life. It influenced not just their personalities but the entire rhythm of the *ruchniusdiker* life of the town.

“*Neveler* Chassidim belonged to the ‘*freilach chasidarnye*,’ ‘the joyous stream’ of Chassidus. A *Neveler* was always in high spirits, loved a good *farbrengen*, and especially cherished the moment of *l’chaim*—or as they called it in Nevel, ‘*arayngisn a koise*.”

But along with their lively nature came a *Chassidishe* innocence, a pure sincerity.

“I knew a few of the butchers from Nevel,” recalled Reb Yehoshua, “and one stands out in my memory. I remember him davening, swaying quietly. Every so often, he would briefly emerge from his quiet corner and turn to the *chazan*: ‘Please, slow down a little. For simple Jews like me, the words don’t come out so fast.’”

Tomchei Temimim in Nevel

When the Frierdiker Rebbe decided to send the entire Tomchei Temimim to Nevel, the townspeople were overjoyed. They utterly ignored the danger, immediately embracing the *bochurim* and helping them get settled.

“It’s important to remember,” writes Reb Shmerel Sasonkin, “that this was Soviet Russia. The moment a Yeshiva was opened, there were immediate informers. The organizers would be summoned for intense interrogations by the KGB, to find out who was running the Yeshiva, the names of the teachers, the *mashgichim*, and it was a literal matter of life and death.

“But Nevel was different. None of this mattered there. There were no restrictions on the number of *bochurim*, and learning took place openly, just like in the good old days, as if nothing had changed.”

REB HEISHKE
DUBRAVSKY.



The Beis Midrash L’Rabbanim

Seeing that all the *yeshivos* in Russia had been closed down, the Frierdiker Rebbe realized that there would soon be a dire lack of *rabbanim* and *shochtim*. So, he also established a special *Beis Midrash L’Rabbanim* in Nevel, where *talmidim* were able to learn *semicha* and *shechita*, under the tutelage of Reb Shmuel Levitin.

Many *talmidim* who knew how to learn Gemara but lacked mastery in halacha came to enroll in the Beis Midrash, and from within its walls emerged *rabbanim*, *poskim*, and *shochtim*, who spread out to various cities and towns, wherever circumstances allowed.

“Those were dark and difficult times for the Jewish people,” writes Reb Shmerel Sasonkin. “*Yeshivos* and Torah institutions across the country were shut down; the few remaining *batei midrash* operated under constant threat of closure. The Yeshiva in Nevel stood as a lone ember, the only one of its kind in the vast Soviet empire. To the [Frierdiker] Rebbe, this Yeshiva was as precious as the apple of his eye. The Yeshiva—along with its *Beis Midrash* for *rabbanim*—served as a light-house for all of Russia.

“During my visit to Nevel [to bring his son Moshe to the Yeshiva], as I spent time in the Yeshiva and its *Beis Midrash*, I completely forgot that we were in Soviet Russia, under the iron grip of the *Yevseksiya*. For those moments, it felt just like being in Lubavitch.

“Nevel had another distinct advantage: it wasn’t too far from Leningrad, where the [Frierdiker] Rebbe resided—just an overnight train ride away. This allowed the Yeshiva to function under the Rebbe’s direct super-

vision, an immeasurable advantage in those dark times.

"I returned to Nevel for Pesach and found the Yeshiva in all its glory. The *bochurim* were learning openly, and the *Beis Midrash L'Rabbanim* was running well. Many of the *bochurim* were dear friends and acquaintances of mine, and we rejoiced at seeing each other.

"Reb Itche *Masmid* also came to Nevel for Pesach. He refused to spend *Yom Tov* anywhere unfamiliar, choosing only his own home where he could uphold every *hiddur* to the fullest. We conducted the Seder together, and my two sons, who were learning in Nevel at the time, were there as well.

"Pesach in Nevel, together with Reb Itche, was an elevating experience. If in Kharkov I had felt as though I was in *Gan Eden HaTachton*, in Nevel I felt as though I had entered *Gan Eden HaElyon* itself!"¹

Rabbi Zevin's Description

Rabbi Shlomo Yosef Zevin,² who was very active in the underground network in Russia at the time, wrote of his own amazement at the reality in Nevel:

"Nevel stood as the central hub for the vast underground network of *Tomchei Temimim yeshivos* that branched out from it. It was like a lone tree in the wilderness, untouched by the storms that raged around it. The world was in upheaval—old structures were

collapsing, new ideologies were taking hold, values were shifting, and moral boundaries were crumbling. But Nevel? Nevel paid no attention to any of it. She was too busy, too absorbed within the four walls of halacha.

"New winds were sweeping across the country—Torah was fading from Jewish life, replaced by new 'ideals' and radical philosophies. But in Nevel, nothing had changed. She continued along her well-trodden path, dismissing all these so-called innovations as insignificant, not worth sacrificing even a single letter of Torah.

"The Soviet regime issued endless decrees and bans, cracking down on the education of young children. The *Yevseksiya* waged its war against Torah with ruthless determination, seeking to crush all remnants of Torah learning. But Nevel? Nevel paid them no mind. Neither the decrees nor those who imposed them were of any concern. 'Nonsense,' they thought. 'Because of these *shkotzim*, Jews should stop learning Torah? Let them do their thing, and we'll do ours. Let the *shkotzim* waste their time on foolishness, and we'll keep learning Torah.'

"It sounds unbelievable, but this was the reality: stepping into Nevel, you would forget that you were in Soviet Russia. The air was filled with the sweet sound of Torah—children in *cheder*, *bochurim* in *yeshiva*, young men training for *rabbanus*. From one end of Nevel to the other, in *shuls*, on the streets, and in homes, *Hakol Kol Yaakov* rang strong and clear.

"A small town, barely a thousand families—and yet, it had fifteen full-fledged *cheder* schools for young children. Not just afternoon learning, not a token introduction to the *Aleph-Beis* before moving on to the general school system, never to study Torah again. Not small underground groups of two or three children just to be 'yotze.' These were real *chadarim*—places where children spent the entire day immersed in learning, progressing from *Aleph-Beis* to reading Hebrew, then to Torah, Mishnah, and Gemara. Ten, twelve, even fifteen students in a class... truly a wonder!"

The End of an Era

For several years, the Yeshiva continued uninterrupted, but finally, the Communists came to Nevel too.

A Jewish journalist wrote the following description of Nevel's final stand against the Communists. He first describes the *yeshivos*, with some minor inaccuracies, and then tells the story of their end:



REB SHMARYAHU SASONKIN'S IMAGE ON THE COVER OF HIS RECENTLY REPRINTED MEMOIR, 'ZICHRONOSAI'.



A PHOTO OF CHASSIDISHER CHILDREN WITH THEIR FATHER IN NEVEL IN 5684. REB PERETZ (BEN REB MEIR SIMCHA) CHEIN AND HIS CHILDREN (FROM LEFT TO RIGHT) BERKE, AVROHOM AHARON, DOVID LEIB, AND FEIVESH CHEIN.



REB YEHUDA EBER.

“In 5682, young *bochurim* from various towns arrived in Nevel, following the [Friediker] Rebbe’s directive, and began studying Torah in the city’s largest shul, *Yunger Shul*. The Bolsheviks immediately arrested them, releasing them only later during the NEP (New Economic Policy) period. But these arrests did nothing to weaken the resolve of the Yidden—on the contrary, their determination was only strengthened. A letter arrived from the Rebbe: ‘My heart tells me that Nevel is a *Makom Torah*.’ Inspired by this, the Rebbe’s devoted Chassidim opened a *yeshiva ketana* for boys ages 13 to 16 in the *Beis Midrash HaGadol*, under the leadership of Reb Refoel Kahan.

“At the time, the *yeshiva gedola* in Lubavitch was on the verge of closure. As a result, part of the *yeshiva* was transferred to Nevel in 5684 or 5685. In the smaller *Beis Midrash*, *bochurim* ages 16 to 20 learned under Reb Yechezkel, grandson of the Mashpia Reb Gershon Ber (likely referring to Reb Chatche Feigin). Reb Yeshaya, known as ‘the bagel baker,’ served as *gabbai* and administrator. Around eighty *bochurim* learned there consistently. Dedicated individuals such as Reb Meir Simcha Chein, Reb Zalman Schneerson, and Reb Yehuda Eber played an active role.

“All of this took place openly. Among the *Yevseksiya*, a rumor spread that the Rebbe must have received some sort of high-level permit to operate—otherwise, why would the authorities allow it? And so, they hesitated to interfere.

“Every Jew who arrived in Nevel, religious or secular, could immediately feel its uniquely Jewish atmo-

sphere. At a time of relentless persecution and hatred, the *yeshiva* in Nevel stood like a refreshing oasis in the desert. Once, the Rov of Novozivkov visited Nevel. So moved by what he saw, he said, ‘*It feels as if I have become young again—my very soul has been revived.*’

“But then, the tightening grip of Stalinism began to take hold. In early 1929, a young Jewish Communist, barely 22 years old, arrived in Nevel with direct orders to shut down all *yeshivos*. On 14 Kislev that year, the decree was carried out. Accompanied by *Yevseksiya* agents, Soviet officers stormed the *yeshivos*, seized the *batei midrash*, and arrested the leaders. Reb Shmuel Levitin was sentenced to five years in prison, and the *bochurim* were ordered to disperse. The persecution was fierce and relentless.

“At the time, the Communist newspaper *Velikiye Luki* proudly declared: ‘*Nevel has ceased to be ‘Schneersonist’ and has now become Soviet.*’ But today, we respond with confidence: The *Yevseksiya* and the Communists have long since vanished. Their names and their legacy have been erased from history. And yet, the *Schneersonists*—the Chassidim of the Rebbe—are alive and well, thriving as ever. And so it will remain, forever.”³ **T**

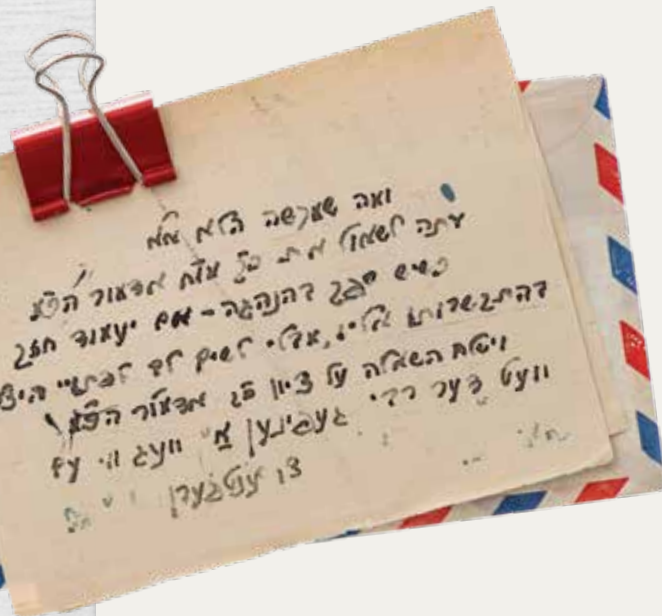
1. Zichronosai Chapter 24.

2. See “Gaon and Chossid,” Derher Sivan 5779.

3. This article is based on the collection in Maskilim V’Ovdim, Kahn-Lantzintzky Teshura, Adar II 5779.



Story



לזכות
דוד בן שיינא וזוגתו מרת פערל
גאלדא בת לאה שיחיו
לרגל יום נישואיהם י"א סיון
להצלחה רבה ומופלגה בכל
המצטרך בטוב הנראה והנגלה

דער רבי וועט געפינען א וועג...

WRITTEN BY: RABBI LEVI GREENBERG (TX)

For the Entire Institution



As told by
Rabbi Pinny
Backman

A year after our marriage, my wife Chava and I moved to College Park, Maryland, for two years, to help my brother and sister-in-law, Rabbi Eli and Nechama Backman, on *shlichus* at the University of Maryland.

As the two-year period came to an end, we started seeking a permanent *shlichus* in campuses

around the country. Of the four we considered, the University of South Florida (USF) in Tampa seemed the most promising option, but we had some reservations.

Around Chof-Beis Shevat 5768, I went to the Ohel and wrote a note describing our *shlichus* search, our options, and our hesitations. I asked



MRS. DUBROWSKI FROM TAMPA, FLORIDA, RECEIVES THE REBBE'S BRACHA FOR THE INSTITUTIONS IN TAMPA, AT THE KINUS HASHLUCHOS 5751.

JEM

the Rebbe for guidance to determine where our lifetime *shlichus* would be.

After leaving the Ohel, I entered the room where the video of the Rebbe plays on the screen 24/6 and noticed what was playing. It was a 2-minute and 45-second segment of the Rebbe delivering a *sicha* to the Kinus Hashluchos in the main shul of 770 on Sunday, 26 Shevat 5751 (Living Torah 231).

My wife Chava was born and raised on Shlichus in Leeds, England, and the only time she came to the Rebbe before Gimmel Tammuz was with her mother, Mrs. Rus Cohen, for the Kinus Hashluchos 5751. In the video, as the Rebbe approached the stairs of his *bima* I could see my wife, then a young girl, standing next to the *shtender* on the floor from which the Rebbe distributed dollars (0:15). I was very excited to see my wife on the screen right after leaving the Ohel and stayed in the room to watch the rest of the segment.

After the *sicha*, the Rebbe distributed two dollars to each *shlucha* in attendance. As is the case in most of these segments from JEM, there is background music when you see the first four *shluchos* pass by the Rebbe. The fifth *shlucha* to appear on

the screen (2:02) is Mrs. Sulha Dubrowski from Tampa, Florida. The background music subsided, and I could hear Mrs. Dubrowski say to the Rebbe, "A blessing for the institutions in Tampa, Florida." The Rebbe said, "Amen," and then handed her another two dollars and said, "For the entire institution. Much success."

As I stood there internalizing what I had just witnessed, it became clear to me that the Rebbe was sending us clear guidance and *brachos* that we should move out on *shlichus* to USF in Tampa, Florida.

In the summer of 5768, we established the Chabad House at the University of South Florida, and we feel the Rebbe's *brachos* constantly, in every step of our *shlichus*. **T**

YOUR STORY

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

לע"נ
ר' אברהם שמואל בן ר' משה ע"ה
נלב"ע כ"ד ניסן ה'תשפ"ה
תנ"צ'ב'ה'

לע"נ
ר' משה חיים בן ר' מאיר הערץ ע"ה
נלב"ע ר"ח תמוז ה'תשפ"ד
תנ"צ'ב'ה'



ולזכות הורינו
מרת רבקה מירל שיחיו שפאלטר
מרת שרה תח' גיפּען

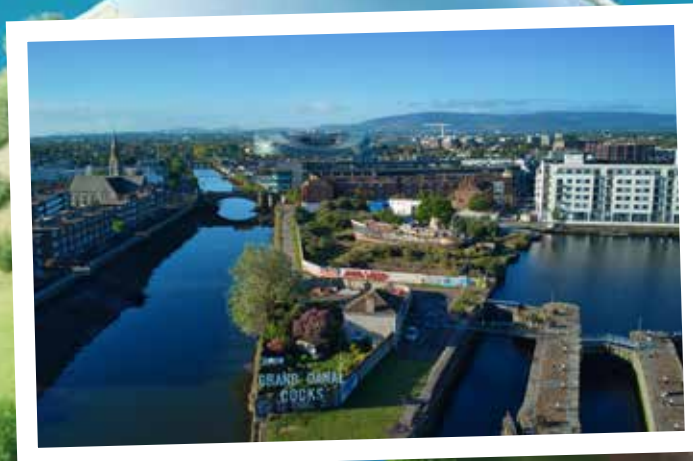
נדפס ע"י הרה"ת ר' יצחק מאיר וזוגתו מרת לאה
ומשפחתם שיחיו
שפאלטר

COMPILED BY: RABBI LEVI GREENBERG (OH)
WRITTEN BY: RABBI TZEMACH FELLER

P I N P O I N T S

STORIES OF THE RABBEIM'S
REACH AND IMPACT AROUND THE GLOBE

IRELAND



n the winter of 5708, the Irish government decided, as a gesture of solidarity with the painful and difficult experiences of the Jewish refugees, to provide them with three tons of meat, in coordination with the Joint (the American Jewish Joint Distribution Committee).

Ireland—itself a country that was all too familiar with the devastation of famine, having suffered through horrific hunger in its past—boasts plentiful grazing land, and the country had a burgeoning cattle industry.

Indeed, Ireland's Minister of Agriculture's annual report for 1948–1949 includes the information that 27% of canned stewed steak shipped to Europe was “Kosher canned stewed steak for the relief of distressed Jews.”¹

But how was more than a quarter of Ireland's canned beef exports produced in kashrus?

Rabbi Binyamin Gorodetsky, who—as the head of the Office for the Aid of Refugees (the Lishka), a mosad of the Frierdiker Rebbe—established close connections with the leaders of the Joint and worked through them extensively on behalf of the Chabad community, decided to seize the opportunity for the benefit of all sides.

Rabbi Gorodetzky leaped into action, recruiting a staff from anash of rabbanim, shoctim, and mashgichim who'd undertake this massive project in Ireland. In all, some 25 anash families would set out to Ireland and the work of preparing kosher meat for their brethren in Eretz Yisroel and Europe.

The Joint paid well, and this became a significant parnassa opportunity for many Lubavitch families. The first group that went to Ireland under this program—from Elul 5708 until midwinter 5709—included Rabbi Shneur Zalman Garelik and Rabbi Nachum Shmaryahu Sasonkin. Rabbi Garelik was one of the first students in Tomchei Temimim in Lubavitch, served as a rav in Russia, and later became the first rav of Kfar Chabad. Rabbi Sasonkin—also a tomim—had been

a rav in Batumi, Georgia, and later in Yerushalayim.

Heading the group was the legendary chossid and mashpia Reb Peretz Mochkin. Additional groups would follow in the coming years. The full story of this unique operation will—with Hashem's help—be featured in a future Derher.

The Frierdiker Rebbe and the Rebbe gave detailed instructions to these members of anash. Over and over, they emphasized the importance of using their time in Ireland to spread Yiddishkeit and Chassidus among the local Jewish community.²

We will share some examples of those horaos to this unique group of Chassidim.

On 10 Elul, 5708, ten days after they had arrived in Ireland, the Frierdiker Rebbe wrote a letter “to my friends, the precious and exalted members of anash, Chassidim and G-d-fearing people, the rabbanim, shoctim and bodkim, mashgichim, and those responsible for and directing the slaughterhouses in Dublin, Ireland,”

“I received ... your decisions regarding the organization of the hashgacha work for kosher meat in the country of Ireland, and they were very pleasing to me ...”



The Frierdiker Rebbe went on to extol the virtues of *seder* and *mashma's*—order and discipline—and how, when it came to the *kashrus* of meat, a great responsibility, it was imperative that all involved listen to the directions of the administration.

The Frierdiker Rebbe then asked to be informed how the work was progressing, the group's arrangements in Ireland, and also,

“The situation of Yiddishkeit in general, and Jewish education in particular, in the place where you are living. Certainly, you will make an effort during your time off from work to set up fixed public *shiurim* and the *chazara* of *maamarim*, in a way that the listeners can understand, in the shuls and *batei midrash* ...”³

On 18 Elul, a week later, the Rebbe wrote,

“If it fell in your lot to to spend a duration of time in ‘*chutzah*—the outer reaches’, you will

surely use this to fulfill the assurance that [Moshiach will come when] ‘*yafutzu may’nosecha*—your wellsprings are spread’ as that relates to this particular ‘outside’.

“You’ve certainly heard the saying of my father-in-law, the [Frierdiker] Rebbe: ‘a *shochet* is not [merely] a butcher who slaughters cattle, a man with a knife in his hand etc. ...”⁴

On 8 Marcheshvan, some two months later, the Frierdiker Rebbe wrote to the group again,

“... It is proper, with Hashem’s help, to look into [opening] a branch of Yeshivas Tomchei Temimim Lubavitch, obviously in an orderly fashion, with study according to the situations and skill sets of the youth. You should also look into teaching the girls—and without *chumros* (being unduly harsh), so that [the teachings] will be accepted by them, with Hashem’s help, in a pleasant way...”⁵

On 10 Kislev, 5711, the Rebbe wrote a *nichtav kloli*. On the copy sent to one of the Chassidim then in Ireland, the Rebbe referenced what the Rebbe had said at the *farbrengen* on Shabbos Bereishis⁶ about influencing a *minyán* of Yidden.

“I wonder why, thus far, you haven’t answered about what was written in paragraphs 21 and 22 of the transcript of the *farbrengen* of Shabbos Bereishis ...”⁷

On 5 Marcheshvan, 5711, the Rebbe wrote to Reb Zalman Shimon Dworkin,

“... you relate the details concerning your journey to Dublin and ask my opinion whether you should travel there now, since you are not capable of making an independent decision, because you are employed by Yeshivas Tomchei Temimim in Brunoy, [France].



LABEL OF THE KOSHER TINNED MEAT SENT FROM IRELAND.



LETTER FROM CHIEF RABBI HERZOG THANKING THE PREMIER OF THE IRISH GOVERNMENT FOR THE GENEROUS SHIPMENTS.



THE FRIERDIKER REBBE'S TELEGRAM TO REB ZALMAN SHIMON DWORKIN WITH BRACHOS BEFORE HIS JOURNEY TO IRELAND.

"I've already written to many members of *anash* and the *me-kusharim* that they can find the answers to their doubts that arise for them now if they pay close heed to the letters of my father-in-law, the Rebbe, *haka"m*, which he wrote to them in the past. In this case that is true as well, as this is the wording used by my father-in-law, the Rebbe, in the letter that you yourself copied and included in your letter: 'You should agree to the suggestion of my friend and my representative in arranging the affairs of the refugees, Reb Binyamin Gorodetsky, to travel together with the *shochtim* and *bodkim* to Ireland ...' You have a very clear answer and I see no room for doubt in this question ...

"In general, you and those who travel with you must look at this trip to Ireland not just as a way to earn physical *parnassa*, but as a means to spread the Torah of Chassidus in that country as well, and its surroundings, and also to those places where the kosher meat that you produce will reach. The capability to do this is in your hands. May it be that your hearts should be fully [committed] that your will should also be directed to this purpose, for this would also be aligned with the innermost will of your *Nefesh HaElohis*."⁸

In recent decades, the Rebbe's shluchim, Rabbi Zalman Shimon and Rivkah Lent, carry on the important work of the Chassidim in Dublin. Torah, Yiddishkeit, and Chassidus continue to flourish on the Emerald Isle. T

1. <https://www.jta.org/2011/11/20/default/kosher-spam-a-brief-history>.
2. Much of this information was published in Pe'ilus Chotzeh Gevulus and Eileh Toldos Peretz.
3. Igros Kodesh Admur HaRayyatz, vol. 9, p. 482.
4. Igros Kodesh vol. 2, p. 381.
5. Igros Kodesh Admur HaRayyatz, vol. 10, p. 11.
6. Likkutei Sichos vol. 2, p. 469.
7. Igros Kodesh vol. 21, p. 116.
8. Ibid., vol. 4, p. 28.



A GROUP OF LUBAVITCHER SHOCHTIM ON THE WAY TO IRELAND, 5708.



A REPRESENTATIVE OF THE JOINT MEETING WITH THE SENIOR SHOCHTIM IN IRELAND. FROM RIGHT TO LEFT: RABBIS GARELIK, MOCHKIN, SASONKIN, AND GORODETSKY.



REB ZALMAN
SHIMON
SHWORKIN.



THE REBBE'S POSTSCRIPT TO THE MICHTAV KLOI SENT TO THE CHASSIDIM IN IRELAND, 10 KISLEV 5711.

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.

Mihu Yehudi

Thank you for your informative overview of the Mihu Yehudi saga (Issue #151 - Teves 5785). I would like to add two points:

1) You write that at one stage (24 Teves 5749) the Rebbe said that the role of Shluchim is to spread Yiddishkeit in their communities, not to fight the wars of Yiddishkeit in Eretz Yisroel.

A similar directive was given to Rabbi Mendel Lipskier, head Shliach to South Africa. During a 'heavy' stage in the Mihu Yehudi saga, Chief Rabbi Shlomo Goren was going to visit South Africa. [Rabbi Goren had unfortunately taken some radically lenient positions in relation to undoing the status of *mamzerim*, and the Rebbe didn't shy away from calling him out publicly about this.]

Rabbi Lipskier was told at the time:

"Mihu Yehudi is not the focus of the Shluchim, and the Rebbe is not mixing them into it." (Kfar Chabad #1884, p. 29)

2) You quote the conversation of the Rebbe with Rav Halpert, an MK of Agudas Yisroel, in which the Rebbe says that the non-Jewish emigres from the FSU that have blended into Jewish society will not be sifted out in due course, since the mission of Eliyahu haNavi is to bring close those who were alienated, but not to do the opposite.

You refer the reader to an article (by Rabbi

Y. Y. Samuels) in a *kovetz* from Boston, 11 Nissan 5750. I would like to add a reference to *Nesivim biSdeh haShlichus* vol. 3, p. 246–253—where the Rebbe's above-mentioned position is discussed in detail.

[Dayan] L. Y. Raskin

DAYAN OF THE LUBAVITCH COMMUNITY,
LONDON, UK

Thank you!

Dear editors,

I want to express my thanks for the quality work that goes into producing Derher, sharing the eternal lessons and special moments with the Rebbe, and in a way that makes the reader really feel and almost touch that very moment.

More than once, my husband and I have been moved to tears from the accounts describing encounters of Chassidim with the Rebbe. On occasion, the article can cause the reader to feel totally in awe (speechless!) trying to wrap our mind around the amazing events which transpired by our Rebbe.

May Hashem *bentch* the whole team with much *hatzlacha* to continue gifting this to us and that they experience many *brachos* in their lives for their efforts.

Truly Ashreinu.

A thankful shlucha