

A Chassidisher **Derher**

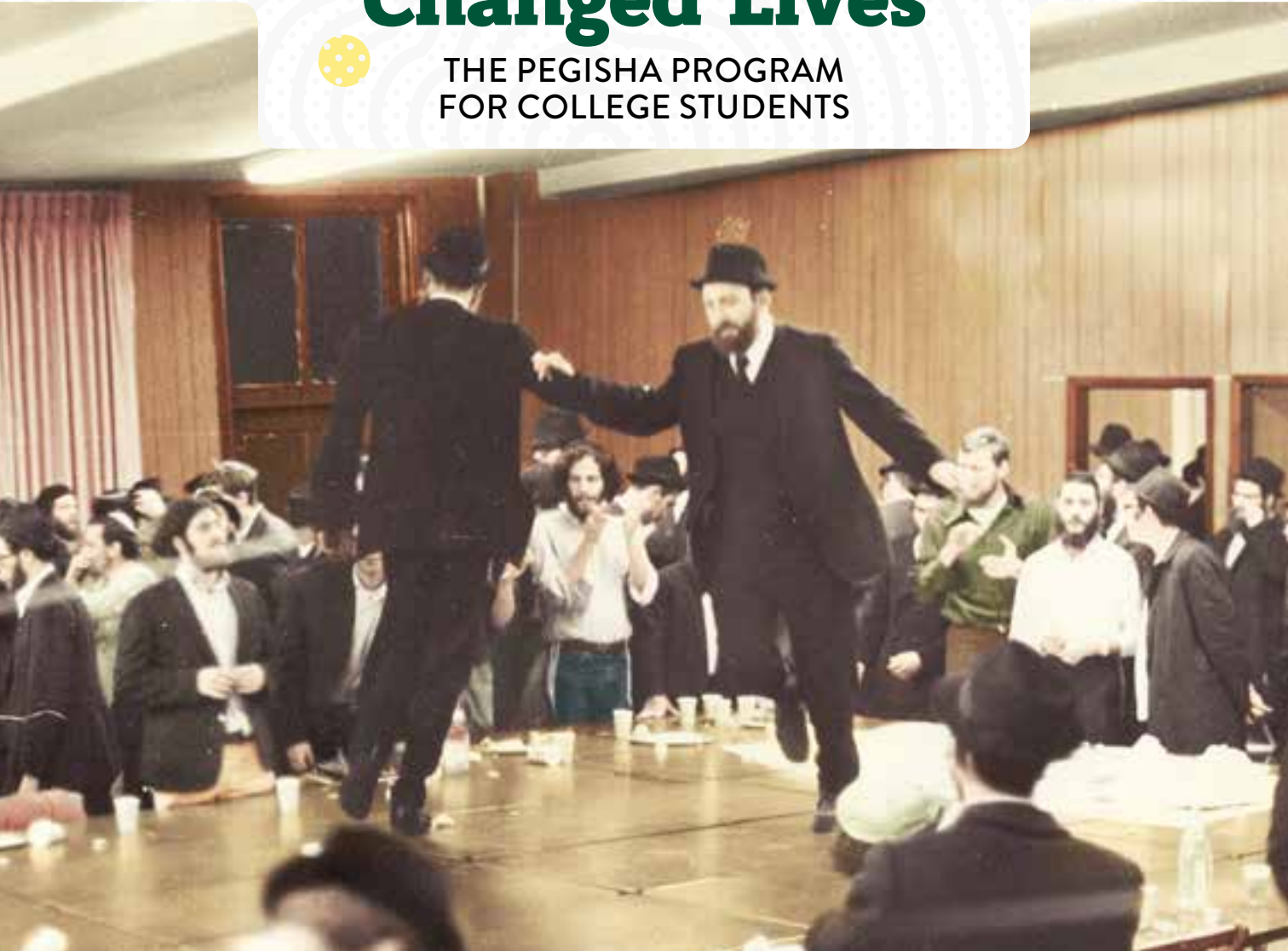
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NEW PICTURES
PURIM 5721

The Weekend that Changed Lives

THE PEGISHA PROGRAM
FOR COLLEGE STUDENTS



ADAR II 5779
ISSUE 79 (156)
APRIL 2019

Chossid at the Front
REB AVRAHAM PARSHAN

The Miraculous Rescue
THE FRIERDIKER REBBE'S ESCAPE
FROM NAZI OCCUPIED POLAND



12 **Changing Lives Forever**
THE STORY OF
"PEGISHA"



48 **Chossid At The Front**
REB AVRAHAM
PARSHAN

LEVI FREIDIN VIA JEM 20679

28 **The Miraculous Rescue**
THE FRIERDIKER REBBE'S ESCAPE FROM
NAZI OCCUPIED POLAND

In every issue

- 4 **Lessons For Adar II**
DVAR MALCHUS
- 6 **"Hurry Up!"**
LEBEN MITTEN REBBE'N -
PURIM 5727*
- 11 **Like a Soldier**
KSAV YAD KODESH
- 24 **Reb Shneur Zalman Fradkin**
THE LIFE OF A CHOSSID
- 26 **On Education**
YECHIDUS - RABBI ARON
DOV SUFRIN
- 40 **"I Was Talking About You?!"**
A CHASSIDISHER MAASEH

- 42 **Dor Hashvi'i - What We're All About**
PART 4: NESHEI
U'BNOS YISROEL
- 60 **Whatever It Costs**
DER REBBE VET GEFINEN A VEG
- 62 **Purim 5721 - Pirsum Rishon**
MOMENTS
- 68 **Derher Letters**
> *Mitzvas Hador*
> *The Rebbe's View*

About the Cover:

Professors Yitzchok Block and Yaakov Hanoka break out in a spirited dance during the legendary "midnight farbrengen" at the *Pegisha im Chabad* program for college students.

Photo: Block Family. This photo has been digitally colorized from the original black and white.

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לזכות
הרה"ת ר' שלום וזוגתו מרת שרה
וילדיהם ישראל, ריסא, חי' מושקא,
אמונה מלכה, ויעקב יהודה שיחי
אייזיקוביץ

בקשר עם יום הבהיר כ"ה אדר, יום הולדת הרבנית הצדקנית נ"ע ז"ע

Derher **Editorial**

It was the night of Simchas Torah 5711*, several months before the Rebbe accepted the *nesius* on Yud Shevat. At the beginning of the farbrengen before *hakafos*, the Rebbe addressed the *bochurim* and *anash* that were heading out on *tahalucha* to bring the joy of Simchas Torah to hundreds of Yidden in the shuls of the neighborhood.

“Although it is only natural for someone to feel intimidated in a foreign environment, this is not the case regarding *bonei Yisroel*. We see that even after the *churban Beis Hamikdash* and being ‘exiled from our land,’ we have remained strong with our Yiddishkeit, to the point of *mesiras nefesh*.”

“The same applies to the fact that you are now going to visit other shuls. Even though you are unsure what type of Yidden you will meet and the environment you will encounter, there is no reason not to exude the strength you feel while you are in the *daled amos* of the Rebbe. Specifically in this way you will inspire those you meet and bring them closer to the Rebbe...”

The Rebbe concluded: “May Hashem help that each one of you, who are heading out now on *tahalucha*, should bring at least one Yid back here to the four walls of the Rebbe.”

One of the most important things we can do as Chassidim is to bring fellow Yidden to the Rebbe. To connect every *neshamah* with the *neshamah kololis*. (To read a full article on this subject, see *The Power to Create—Darkei Hachassidus*, Derher, Tammuz 5777.)

Obviously, a connection to the Rebbe occurs in various ways. When a Chossid connects a Yid to the Rebbe by teaching him a *vort* from the Rebbe, explaining what the meaning of a Rebbe is, and allowing him to internalize these concepts, the Chossid has thereby “brought his fellow Yid to the Rebbe.”

However, the strongest realization of this connection occurs when a Yid makes the trip and merits to be in the Rebbe’s presence.

Throughout the history of *hafatzas hamaayanos* in *dor hashvi’i*, it was often the visit to the Rebbe that had the greatest impact on a Yid and cleared the way for total transformation. One such example was Dr. Yaakov Hanoka, who experienced a Shabbos with Chassidim at Penn University and was inspired to come to the Rebbe—thereby changing his life forever.

Together with other Chassidim and the administrators of Tzach (Lubavitch Youth Organization) in New York, Dr. Hanoka launched one of the most iconic programs of Chabad activity—“*Pegisha Im Chabad*,” or simply, “*Pegisha*.”

These “*Pegishos*” facilitated the possibility for as many young Jews as possible to experience Shabbos with the Rebbe, and bring them closer to their heritage.

In this issue, you’ll read all about the history of the *Pegisha* and the impact it had on Jewish life over the years.

With blessings for a *freilechen Purim*, and the *geula* of Purim should immediately bring us to the complete and final *geula*!

The Editors

פורים קטן ה'תשע"ט

שנת השבעים לנשיאות כ"ק אדמו"ר



HELP YOURSELF BY HELPING OTHERS

Purim 5725*

Our Rebbeim strongly encouraged Chassidim to be involved in *hafatzas hamaayanos*—traveling to far-flung lands, spiritually and physically distant, to bring Yidden closer to Yiddishkeit.

What justification could the Rebbeim have for sending *everyone* on *hafatzas hamaayanos*? Are all Chassidim really up to the task? Sure, there are holy individuals who have completed their own self-improvement and can justifiably throw their efforts into helping others. But most people aren't like that. Most of the Chassidim to whom the Rebbeim were speaking had much self-improvement ahead of them before they reach their own potential. How, then, can it be expected of the Chassidim to neglect their own spiritual growth and focus on the growth of others?

The answer lies in *how* the Rebbeim expected *hafatzas hamaayanos* to take place.

When it comes to *mivtzoim*, there are two approaches a person might have

towards the task at hand. The person may decide that he's going to preach, but not practice: he will tell others what to do and hope that they listen. And if they don't listen, he will quickly give up. He does not absorb his own message. He doesn't really mean what he's saying; therefore, of course, nobody else does either.

The Rebbeim taught us that *hafatzas hamaayanos* means *mesiras nefesh*. It means that a Chossid goes out on *mivtzoim* with the commitment to do whatever it takes to accomplish his goal. He absorbs his message; he practices what he preaches. And because he is inspired, he inspires others.

That's the answer: the Rebbeim sent Chassidim out on *hafatzas hamaayanos*, knowing that in order to elevate others, they would have to elevate themselves.

By helping others, you are ultimately helping yourself.

לע"נ
מרת חנה רבקה
בת הרב ר' מנחם מענדל ע"ה
נלב"ע י"ב אדר ה'תשס"ב
ת' נ' צ' ב' ה'
נדפס ע"י
משפחת לענט שיחיו



PHOTO: JEM/THE LIVING ARCHIVE / 04489

FOLLOWING ORDERS

Shabbos Parshas Tzav, 5725*

The final *possuk* of Parshas Tzav tells us, “And Aharon and his sons did all the things that Hashem commanded through Moshe.”

Would anyone have expected otherwise?

Aharon and his sons had received a command directly from Hashem; *of course* they did it! How could they do anything else? Indeed, we see that at the *akeida*, Avraham was not praised for *doing* what Hashem told him, but instead for *how* he did it—with alacrity. So why praise Aharon and his sons for merely following orders? What’s so impressive?

Rashi is also bothered by this question.

He answers it with these words: “To tell their praise, namely, that they did not deviate to the right or to the left.” In other words, they followed their orders perfectly.

But how does this answer the question? What praise do they deserve for simply doing precisely what Hashem told them?

The answer lies in Rashi’s words: “שלא יהוה—They did not deviate.” Rashi doesn’t

say “They did not change anything,” or “They did not omit anything.” Rashi says they didn’t veer; they made no mistakes.

The *seder ha’avodah* in the *Mishkan* was incredibly complex, with myriads of details and *halachos*. These were the very first days on the job for Aharon and his sons, and yet they made no mistakes. Their *avoda* was perfect and precise, with no deviation. It is for this that they were praised.

The Frieddiker Rebbe once related that the Rebbe Rashab trained his body at a young age to behave—on its own—in accordance with Shulchan Aruch.

Aharon and his sons trained their bodies to act only in accordance with Hashem’s will, so even on “day one,” before they had a chance to acclimate to the demanding routine, they were able to do the *avoda* flawlessly, without deviating to the right or the left from Hashem’s will.



לזכות
הרה"ת ר' מאיר יצחק
חזוגתו מרת חוה
ומשפחתם שיחיו
שטיינער



JEM 104314

“Hurry up!”

PURIM 5727*



The following is a translation of portions of a letter written by Reb Avrohom Gerlitzky, a *bochur* at the time, to his friend describing the happenings of Purim 5727* with the Rebbe. Below are a few selections from the lengthy letter.

TUESDAY EVENING, 16 ADAR II, 5727*
Chatzros Kvod Kedushas Admu”r Shlita

Shalom u’Vracha!

I hope you are healthy; here all is well, *baruch Hashem*.

The farbrengen on Purim was a very joyous one. On Purim last year,¹ the Rebbe said that this year’s Purim will be even more joyous, and so

it was. The Rebbe entered the shul at 8:40 p.m. and the Chassidim sang the *niggun* “*Vayehi Bimei Achashverosh*” as the Rebbe joyously encouraged the singing. The Rebbe delivered approximately 10 *sichos* over the course of the farbrengen, some of which lasted almost an entire hour! The Rebbe also said a *maamar* on the words “*Vekibel Hayehudim*,” which lasted about a half hour. The *maamar* was based on the *maamar* “*Vekibel Hayehudim*” that the Frieddiker Rebbe said in the year 5687*, which was recently published.

As the entire farbrengen was recorded, I won’t write the content of all the *sichos* and will only mention some key points of the farbrengen.

During the first *sicha*, the Rebbe mentioned that in the *maamar* “*Vekibel Hayehudim*” of 5687*, the Frierdiker Rebbe stressed that we must keep Torah and *mitzvos* with complete *mesiras nefesh*, no matter what life threatening obstacles stand in our way. How much more so in our times, the Rebbe said, when Torah can be kept openly and without danger, we must keep Torah and *mitzvos* with even more zest and *simcha*.

As you probably know, usually there is a long break after the *maamar*, and that is when many people bring bottles of *mashke* to the Rebbe and he pours *l'chaim* for them. But it doesn't happen all at once and people are allowed to come up later as well.

When one person approached, the Rebbe blessed him that, “If you will do all that you can, Hashem will do all that he can.”

The Rebbe suggested to another person to say *l'chaim*. When the man declined, the Rebbe told him, “Today everything has to be in cash, not pledges” (meaning that today things need to be fulfilled immediately).

An one point during the *farbrengen*, the Rebbe said to someone in English, “In our times there are jets [i.e. we live in the “jet-age” when we can accomplish more with less time and effort]. So one must accomplish a lot; a little is not enough.”

A very tall person approached the Rebbe, and the Rebbe said to him, “A person must be tall, not only physically but spiritually as well. They must go together.”

In the fourth *sicha* the Rebbe told a story about Reb Pinchas Raizes. The Rebbe also mentioned a *Purim Torah* he had heard as a child in *cheder*: Once someone mentioned that the word “*yayin*” has the same *gematriya* as the word “*lekach*.” When asked, “But the *gematriya* of *lekach* is far more than that of *yayin*?” he replied that if you drink a bit more wine, the numbers will add up. They retorted, “But if we take double the amount of wine, two times *yayin* has a higher *gematriya* than *lekach*! Again it does not add up!” He responded that to sort out the numbers, you need to take another piece of *lekach*. The only problem is that it still doesn't add up. So the solution is to drink so much wine that either the numbers will add up or you will be holding at *ad delo yada*—if you can't tell the difference between Hama and Mordechai you surely will not be able to differentiate between *yayin* and *lekach*...

The Rebbe told someone who approached him, “As you most probably know, Shikkun Chabad [in Yerushalayim] just held the opening ceremony for the new neighborhood with a beautiful celebration, which took place on Zayin Adar. May they soon add a third block to the neighborhood in an auspicious time.”

When Rabbi Yolles attempted to give the Rebbe a cup to drink from, the Rebbe told him, “I drink out of my own *becher*...”

Rabbi [Nachman] Kovalsky brought *mishloach manos* to the Rebbe's table. The Rebbe took a piece of cake and then told him, “You will need to take the rest (of the *mishloach manos*) away from here, otherwise [the Chassidim will charge after it and] there will be a big tumult...”

In the fifth *sicha* the Rebbe quoted the Mishna, “*Hakoreh es hamegillah l'mafrea lo yatza*,” which literally means that if someone reads the Megillah backwards, he is not *yotze*. The Baal Shem Tov interpreted this according to Chassidus, that if one reads the Megillah thinking that it's merely something of the past and inapplicable to us today, he is not *yotze* the mitzvah.

The Rebbe spoke of how we see in the Megillah that the existence of the Jewish people is higher than nature and entirely dependant on Hashem. The Jewish people went to Achashverosh's feast, thereby demonstrating that they cared to be liked by the king, and as a result they were given over to the laws of nature to handle them. When Esther heard about the decree, she davened and fasted even though the fast would lessen her favor in the eyes of the king. This is because she knew that through natural means the Jews didn't have a chance, for the entire existence of the Jewish people is supernatural and entirely dependant on Hashem.

The Rebbe then spoke very sharply about the fact that Jews hold interfaith dialogue and debate with leaders from other religions about the truth of Torah. The Rebbe explained at length that it is prohibited according to the Torah, and that this is in the same vein as the Jews “Enjoying the meal of Achashverosh;” i.e. many of these Jews were enjoying the fact that the non-Jews invite them and consider their opinions. Ironically, many of the Jews that participate in these debates know more about other religions than they do about Yiddishkeit, and often know even less about Yiddishkeit than the priest they are debating, since their main elementary education was in public school, and

later in high school and then in college and not in a yeshiva. Even while in college, much of their time was dedicated to sports, after that they could focus on their academic studies, and only later on Judaic topics. The Rebbe spoke about this for an hour with great enthusiasm, concluding in a loud tone that the truth is “*Shema Yisrael, Hashem Elokeinu, Hashem Echad.*”

Mr. Yona Kesse [member of the Israeli Knesset who knew the Rebbe from Yekatrinoslav when he was young -ed.] approached the Rebbe. The Rebbe asked him, “Do you agree with this [that interfaith dialogue is a bad idea]?” The Rebbe went on to tell him, “The irony of all this is, that it is specifically the ignorant people that join these debates, and in the end even the non-Jews themselves regret having held these dialogues in the first place.

In the next *sicha*, the Rebbe spoke about the recent group of six shluchim that were sent to Australia, establishing a yeshiva there. The Rebbe spoke with great passion, quoting the last *pesukim* of the Megillah where Achashverosh assigned a tax to the people of the faraway islands. The yeshiva is not in a place where there were many *yeshivos* before, rather in a faraway place, turning it into a “Shushan Habira,” a place of holiness. The Rebbe praised the shluchim that leave their comfort zone in order to spread Yiddishkeit.

In middle of the *sicha*, the Rebbe stopped and said “Rabbi Rubin is here. He is a *Yerushalayimer* with a *shtreimel*. He should come up to the platform.”

When someone approached the Rebbe to receive *mashke*, the Rebbe told him that he should accept it with his right hand just like it is being giving to him with the right hand. The Rebbe added, “Your right hand is accepted amongst the *misnagdim* as well...”

After the next *sicha*, the Rebbe turned to the crowd, “Is there anyone here who is already holding by *ad delo yada*, or could now become *ad delo yada*?”

The Rebbe then told someone, “You are a *Yerushalayim'diker*, so you can be *ad delo yada* (now) on Shushan Purim.”

The Rebbe then spoke about the *magbis* (appeal) for Kupas Rabbeinu which is held each year on Purim. The Rebbe went on to say that he will deliver a *Rashi sicha* on a *possuk* from the Megillah. “Usually we expound on the Rashis on Shabbos,” the Rebbe said, “but why is it Esther’s fault (ואם



איז אסתר שולדיק) that we don’t read the Megillah on Shabbos?”

Reb Yoel Kahn handed the Rebbe a Chumash Shemos with Rashi, which includes Megillas Esther. The Rebbe smiled and told him that he doesn’t need the Chumash as he already looked over the Rashi earlier.

After the *sicha* on Rashi, the Rebbe told a few people to say *l’chaim* on a full cup. The Rebbe then announced that the parents of those *bochurim* who recently went on shlichus to Australia should say *l’chaim* on a full cup.

“Where are they all?” the Rebbe asked. “Reb Schneur Zalman [Duchman] is a *shliach tzibbur* for everyone, so he should be *motzie* the parents as well. He will be *motzie* the *talmidim* and the *talmidim* of



PURIM 5729, JEM 287132

their *talmidim*, *ad sof kol hadoros* (until the end of time)...”

The Rebbe then said, “There are other shluchim whose shlichus is similar to that of the shluchim in Australia. I’m referring to those shluchim who went to Kiryat Gat to open a yeshiva under the leadership of the Rebbe, the *nosi*. All those here at the farbrengen who are related to them, whether a brother or a father of one of them, should all say *l’chaim* for them.”

After the next *sicha*, Reb Zalman Duchman told the Rebbe that his grandson had gone away for Shabbos. The Rebbe replied, “He didn’t leave Shabbos, for the Shabbos went along with him...”

The Rebbe told all the shluchim that were present to say *l’chaim* and repeatedly asked if they had indeed done so, singling out a few people in

particular. The Rebbe told Reb Meyer Greenberg, “They won’t give you 40 *se’ah* [to drink], but at least a *kav*, a *log* or a quarter of a *log*...”

A *bochur* with the name Holtzberg who had recently come to the Rebbe was in attendance at the farbrengen. He was dressed similar to the Satmar Chassidim and Rabbi Yolles mistakenly thought that he was from Satmar, although he was actually a Lubavitcher. He told the Rebbe about Holtzberg, “The Satmar *bochurim* are precious!” The Rebbe replied, “If they are precious, then they should say *l’chaim*.”

The Rebbe said, “Tiechtel from Yerushalayim is here, and since it is within 30 days since his arrival, he should say *l’chaim*.”

The Rebbe then asked that all the *bochurim* who have come to learn by the Rebbe should say *l’chaim*.

When the Rebbe saw Holtzberg, he said to Rabbi Yolles, “Why are you saying, that this is a Satmerer? This is a Lubavitcher Chossid!”

The Rebbe said, “Maybe someone will say *l’chaim* on behalf of the group of *bochurim* who are trying to travel here from Eretz Yisroel... Who is working on the project?” Rabbi Mentlik said *l’chaim*, and the Rebbe asked him, “[Are you saying *l’chaim* on] a full cup?”

After saying another short *sicha*, the Rebbe told Rabbi Moshe Teleshevsky to say *l’chaim* and to sing *Niggun Shamil*. Reb Moshe sang and the Rebbe quietly sang along with him. The Rebbe then asked to sing *Niggun Lechatchila Aribet* of the Rebbe Maharash followed by the *Daled Bavos*, repeating the last stanza three times, after which they sang *Nye Zuritche Chloptzy*.

The Rebbe began to sing *Hoshia Es Amecha*, and stood up and danced to the *niggun*.

The Rebbe then said: “There is a custom that is practiced here in America, to make a toast—to take a cup of *mashke*. Although the source for this custom is unclear, we will do it now to bring about the *simcha* of Purim. I will now make a toast for Kfar Chabad, which is the *Ba Ko’ach* (representative) of the Russian Jews. May Hashem help that they should have much *hatzlacha* in all their endeavors, and that they be able to break through all the boundaries without any obstacles and in a pleasant way. May they build, establish, and grow Kfar Chabad to be the place from which Chassidus will spread all over, especially to Eretz Yisroel, which is “*Eretz asher einei Hashem Elokecha bah* (Hashem’s eyes are always upon it).” May they do so with love, kindness and *simcha v’tuv leivav* (joy and gladness of the heart), in a manner of *ad delo yada, kamayim layam mechasim* (transcending all boundaries; and completely immersed like water covers the seabed).”

At the end of the *sicha* the Rebbe announced: “There are a number of “*minhagei hamedina*” here in America, which although their sources are unclear, we will nevertheless observe them now in order to add to the *simcha* of Purim.”

After the *sicha*, the Rebbe called out in English, “Hurry up!” The Chassidim began to sing a *niggun* at a fast tempo, but the Rebbe said “I meant (hurry up) in saying *l’chaim*! Not in singing a *niggun*.”

“It says in Shulchan Aruch,” the Rebbe said, “that we must add a bit of *simcha* on Shushan Purim. Although the Shulchan Aruch only says we must add “a bit,” we must behave *‘lifnim mishuras hadin,*” so we must add a lot of *simcha*.” The Rebbe gave the *mezonos* from his table to be used for a *farbrenge*. There was another bag of *mezonos* on the Rebbe’s table, so the Rebbe said to use that as well.

The Rebbe began to sing *Ani Maamin*. The Rebbe then said, “It is said that the Rema would spend the night of Purim going from house to house to remind people to make a *bracha acharona*.” The Rebbe began to sing “*Ki Vesimcha*” and left the shul. The *farbrenge* ended at about 3:30 a.m.

All this is what happened by the *farbrenge*. There are more details and I will write to you about those things next time, *bli neder*. **1**

1. See *Stretch Out Your Hand*, Derher Adar 5778 for a full account of Purim 5726.





כתב יד קודש

לזכות
החייל בצבאות ה'
מנחם מענדל שיחי'
לרגל הולדתו כ"ד טבת ה'תשע"ט
ולרגל הכנסו בבריתו של אאע"ה
ב' שבט ה'תשע"ט

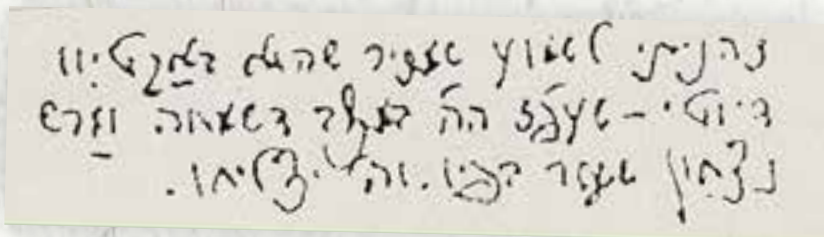
ולזכות הוריו
הרה"ת ר' אליהו
וזוגתו מרת שיינא רוחמה
ומשפחתם שיחיו סאפצ'קינסקי

נדפס ע"י זקניו
הרה"ת ר' חיים ברוך
וזוגתו מרת שטערנא שרה
ומשפחתם שיחיו אלבסקי



Like a Soldier!

This written note from the Rebbe is a postscript to a letter dated 5 Sivan 5727*, about the correct approach of a Chossid:



I was pleased to hear that you recognize that you are on active duty. This dictates that you are in a joyous state, constantly singing a victory march. May Hashem grant you success.

נהניתי לשמוע שמכיר שהוא באקטיוו דינטי -
שעפ"ז ה"ה במצב דשמחה ומרש נצחון שגור
בפיו. וה' יצליחו.

(Igras Kodesh vol. 24, p. 348)

לזכות
הרה"ת ר' שלום דוב בער
וזוגתו מרת חיל' מושקא
ובנותיהם ברכה ליפשא,
עליזה ושיינדל שיחיו
שוחאט

Changing Lives Forever

The story of "Pegisha"

The story of a weekend for college students. A weekend spent in Crown Heights basking in the Rebbe's presence. A weekend which brought thousands of young people closer to Yiddishkeit.



In preparation of this article we were greatly assisted by Rabbi Kasriel Kastel, Rabbi Shmuel Lew, Rabbi Yisroel Deren, Rabbi Yosef Levertov, the Tzach archive, Jewish Educational Media's My Encounter with the Rebbe project and Rabbi Yechiel Cagen. זכות הרבים תלוי' בהם.

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TZACH ARCHIVES

BROCHURE FOR THE 1964 PEGISHA.



RABBI PINNY LEW

DRAFT OF THE FLYER FOR THE FIRST PEGISHA IN 1961 WITH A HAGAHA BY THE REBBE.

Early Beginnings

Jack Hanoka grew up in a traditional but non-religious Sephardic home, and the only Jewish education he ever received was in the few years leading up to his bar mitzvah. He attended college at Penn State where he first encountered a group of Lubavitcher Chassidim.

It was Shabbos Lech Lecha 5721* when a group of *bochurim* lead by Rabbi Berel Baumgarten came to spend a Shabbos at Penn. Rabbi Goldberg who was the Rabbi at Hillel had met Rabbi Binyomin Klein a few years earlier in Waco, Texas when he visited on Merkos Shlichus. Now, Rabbi Goldberg invited the Chassidim to come spend Shabbos with the students at Penn.

Inspired by the joy and upbeat spirit of the Chassidim, Jack traveled to New York to spend a Shabbos with the Rebbe. He entered *yechidus* with the Rebbe and shortly afterwards, he

joined the yeshiva in 770. The rest was history. Yaakov Hanoka became a Chossid and later went on to use his Torah knowledge and values to inspire many in the academic world. He was dubbed by the Rebbe as the “*Baal Teshuva Pioneer*.” A full article about Professor Hanoka can be found in a previous magazine.¹

A few weeks after Yaakov came to learn in the yeshiva at 770, in the winter of 5721*, Rabbi Hodakov approached him and asked him whether he could arrange a program for students to learn in yeshiva during winter break. Yaakov replied that he didn't think that students would be ready to give up an entire vacation, but they might come for a weekend. Rabbi Hodakov told him to do it however he saw fit, and to work on it together with Shmuel Lew, another *bochur* studying in 770 at the time.

Yaakov and Shmuel began planning a special weekend for students. The

first item on the agenda was coming up with a name for the program. Being that “encounter” was a popular word among the spiritual-seeking crowd at the time, Yaakov suggested “An Encounter with Chabad.” Translated into Hebrew, this became the famous “*Pegisha im Chabad*,” or simply “Pegisha.”²

Most of the expenses and the food were donated, and they received a \$25 budget from Tzach to cover the advertising and flyers (which, Dr. Hanoka later noted, was considered a lot at the time). They got their hands on a list of all the “Hillels” in the country, and mailed flyers to every single one.

Seventeen students showed up for that first Pegisha. This marked the beginning of one of the most iconic programs in Lubavitch history, which produced innumerable *baalei teshuvah* over the years.



DANCING AT THE PEGISHA, 5743.



L-R: RABBI YITZCHOK BLOCK, RABBI YAAKOV HANOKA, RABBI SHMUEL LEW.

Seeing the Rebbe

The Rebbe would give special attention to the visiting students at the Shabbos farbrengen and in the earlier years they would have *yechidus* as well. On numerous occasions, at the Shabbos farbrengen the Rebbe would say a *sicha* for the students and invite them to say *l'chaim*. In the later years, the students also had the *zechus* of receiving a dollar from the Rebbe on Sunday morning.

These were very special moments for the students, as they stood surrounded by thousands of Chassidim at the Rebbe's farbrengens. For three or four hours they would stand and listen, often not understanding much but being swept up by the power of the moment.

"In addition to the effect that the Pegisha had on the students, it had a tremendous impact on the families living in Crown Heights as well," recalls Rabbi Yosef Levertov, who

grew up in Crown Heights. "You have to remember that these were the years before the *mitzvoim* were introduced, and the *hafatza* to the secular world was very limited: You might have sent *shemura matzah* to a few acquaintances, and the *bochurim* would go on Released Time, but the average Crown Heights family had very little interaction with secular Jews.

"But twice a year, when the Pegisha came around—there were no other Shabbatons in those days—we had the opportunity to host and help out the 'college-educated' students; we would explain them matters of Yiddishkeit, and so on. I have vivid childhood memories of bringing the students to 770 and my father discussing various topics with them at the Shabbos table. It was something that we looked forward to every year."

Speakers at the Pegishos would include Dr. Yitzchak Block, Rabbis Zalman Posner, Immanuel Shochet, Yitzchak Meir Kagen, Manis Friedman, Professor Velvel Greene, Dr. Judah Landes, Dr. Yaakov Brawer, and many others.

"I remember that at the Friday nights of the Pegishos," recalls Rabbi Yisroel Deren, "there were sometimes as many *bochurim* as there were students. We packed in to listen and learn. This was our opportunity to educate ourselves on how to speak to 'Americans.'

"As a young couple in the early 5730s*, my wife and I would visit different campuses for Shabbos but with no official place to stay we would have to be invited to the Hillel rabbi's home or to a student's apartment.

"The ultimate goal that we focused on was getting students to go to the annual Pegisha in Crown Heights. Our efforts were expended primarily during the first part of the year, so that we could maximize attendance for the upcoming Pegisha."

The Sichos to Pegisha

Rabbi Shmuel Lew relates: When the students would come to the farbrengen at the Pegisha, there was always a *sicha* that seemed to be addressed to them. Some prominent examples that come to mind:

In 5723*, the Rebbe spoke about the miracle of Chanukah, discussing the cultural battle between the Hellenistic intellectualism and the holiness of Yiddishkeit.³

In 5724*, the Rebbe discussed the idea of limitations of intellect and logic. The Rebbe said that this was expressed in the idea of a mental block: when one sits down to study, he cannot predict whether or not it will go in, whether it will click in his mind. Even in study, *siyaata dishmaya*, the help of Heaven, is needed which shows how intellect is not a predictable commodity, but needs help from the outside.

In 5725* (Shabbos Parshas Shemos), there was a fascinating *sicha* about radio-astronomy. The Rebbe said that people used to ridicule the *maamer chazal* that every blade of grass is connected to a planetary body in heaven—how can a planet, which is billions of light-years away, have any effect on a blade of grass on earth? But today, the Rebbe said, we know that there is a type of science studying planets that are so far from the earth that they cannot be seen by the best optical telescopes in the world. The only way we know they exist is because of radio-waves that have an effect on the earth. They still don't agree on *how* they have an effect from so far away—but that, too, will come with time...⁴

The Rebbe didn't say exactly what he was referring to, but after Shabbos he sent out a *tzetel* saying that the name of this science is radio-astronomy.

In 5728* (at the Pegisha for professors on Shabbos Parshas Shelach), the Rebbe delivered a seminal *sicha* on the topic of the *meraglim*. Just as the *meraglim* were frightened by the gigantic fruit, there was an entire generation of secular Jewish leadership of America who were frightened by the rebellious youth. They are giants, the Rebbe said: You can either become intimidated and run away, like the *meraglim* did, or you can take that energy and channel it into Yiddishkeit. The Rebbe foresaw and guided the *baal teshuva* movement as it was just beginning to blossom...⁵

The Midnight Farbrengens

"After Shabbos," Rabbi Shmuel Lew relates, "there would be a *melave malka* with the students, which later evolved into the midnight farbrengens with Dr. Yitzchak Block. These farbrengens would begin around midnight and continue until the wee hours of the morning."

"I remember how there were buses waiting for many people who would go directly from the farbrengen to Morristown," Dr. Block related, "in order to spend the day in yeshiva. A lot of people became *frum* through those late night and unofficial farbrengens."

The Rebbe would give Dr. Hanoka a bottle of *mashke* at the Shabbos farbrengen in connection with the Pegisha and Dr. Hanoka would often save the bottle for these special midnight farbrengens.

"In one of the earliest Pegishos," Rabbi Lew relates, "the students were asking Dr. Block many questions, and he answered every one of them—he was brilliant. Then, they asked him how he had become religious. He said, 'I'm not on a psychiatrist's couch,' and refused to answer the question.

"Later, the Rebbe heard about this, and sent him a *tzetel* telling him that he should say his story. That day at brunch, he related the entire story."

The Crowd

The wide-ranging group of students that attended the tri-annual Pegisha was largely made up of individuals hailing from two types of backgrounds.

One group was those that had developed somewhat of a connection with Lubavitch and Yiddishkeit through the shlichim visiting or living on campus. They had already warmed to the ideas and concepts of traditional Judaism and had been preparing for the encounter. The purpose and goal of them coming to Crown Heights



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BLOCK FAMILY

RABBI YITZCHOK BLOCK LEADS THE “MIDNIGHT FARBRENGEN”.

was to solidify their connection and encourage them to move on to an all-encompassing program for *baalei teshuva*.

The second group was students who came to Crown Heights on their own. Curiosity, a friend, or simply responding to an advertisement is what brought this group to the Pegisha. These students were obviously far less knowledgeable in Yiddishkeit, if they knew anything at all. By the end of the three day program, with Shabbos being at the center, the objective was to have their souls ignited with a burning passion and a yearning to seek more. While still ensconced in the bubble of holy energy that the Pegisha provided, they were encouraged to take up the journey to follow their rediscovered heritage.

Feet on the Ground

Recognizing the feelings that swept over the young men and women throughout the Pegisha, the Rebbe placed a strong emphasis and encouraged time and again that students should leave the weekend with a concrete *hachlata*. This would take the impact of the Pegisha and keep it alive through the months and years to come.

At the first Pegisha in 5721*, the Rebbe instructed that no student should leave the Pegisha without his own pair of tefillin (at the time there were only male students in attendance). Of course this was a large expense but the organizers put in that extra effort to fulfill the Rebbe’s directive and leave them

with something Jewish in a concrete manner.

In 5722*, the Rebbe asked that the students each receive their own pair of tzitzis to take with them after the Pegisha.⁶

For many students, the one *hachlata* they made at the Pegisha was the gateway to their eventual full return to Yiddishkeit:

Rabbi Kasriel Kastel joined Tzach in 5728*. From then on, he was one of the main organizers of the Pegisha.

Rabbi Kastel relates: “On my different trips to *yeshivos* and other places, I would often bump into an individual who would tell me that he became *frum* because of a *hachlata* he took on that weekend by the Rebbe. Rabbi Yisroel Rubin from Albany once gave a workshop on how to make tzitzis, and shortly afterwards I got a

call from a university that there was a guy walking around with tzitzis but no *yarmulke*... Now he's a Chassidisher Yid with children who are shlichim.

The Rebbe's Involvement

Unlike shlichim and *askanim* today, who have decades of inherited wisdom and collective experience to glean from, those involved with the Pegishos were forced to train on the job.

Throughout the years, the Rebbe provided close guidance to the organizers of the Pegisha. In the early years, when Dr. Hanoka was the one choosing all the themes and lecture topics, the Rebbe helped him in these decisions. One interesting *hora'a* he received was to use words like "atomic" in lecture titles in order to make them sound attractive.

As far as speakers, the general guideline from Rabbi Hodakov was

that they must be *shomer Shabbos*, but not necessarily Lubavitchers. In the earlier years, Dr. Hanoka would ask the Rebbe to suggest names, which he did. (One person the Rebbe sent was Dr. Nissan Mindel.)

The Rebbe would also look over every brochure published, though there usually weren't many edits. This prompted Rabbi Yehuda Krinsky to comment to Dr. Hanoka that "the Rebbe seems to have no problems with your brochures." (At a later stage, when Dr. Hanoka wasn't writing all the brochures anymore, the *hagahos* became much more frequent...)

One year, the organizers wanted to use the word "conclave" on the brochures that would be used in the marketing and subsequent recruitment of students. As with everything related to the Pegisha, the Rebbe reviewed this and made note:

ע"פ רוב מנוצלת לאסיפת כומרים וכיו"ב
תיבות אחרות ושכבר נשתמשו בהם.

"Generally, [the word conclave] is used at conferences of priests. Likewise, other words [should be avoided for this reason], even some that have been used in the past."

Rabbi Kastel relates: "One time, we went to a PR professional to think up a nice marketing twist for the brochures, and came up with the following title: 'Is Purim more like Halloween or Yom Kippur?' The point was that it's more like Yom Kippur.

"The Rebbe was very unhappy that we had even considered writing this. We had written that the brochure was edited by a few individuals, and the Rebbe commented:

[The Rebbe circled the word "edited" and added]:

!! האומנם לכהנ"ל שי לא איכפת כלל

וכלל הציורף"ב"ל ד"ל דשניהם הנ"ל?

פשוט שע[תה] צריך להשמידם מן העולם

לאחרי שיבדילו ממנו מה שהקפידו להתחילו

(למלאות ציווי ספר חסידים ב) ב"ה

??!! Did all of those individuals

[editors] *sheyichyu* not care at all about



RASKIN FAMILY ARCHIVES

Bringing in Shabbos Early

One challenge the organizers faced was scheduling the Pegisha in the months after Pesach. Rabbi Kasriel Kastel of Tzach, who was involved in arranging the Pegisha beginning in the late 5720s*, details the dilemma: "We always had a problem in the summer when Shabbos comes in much later, so we were unsure how to make a program during that time of year. At one point, Rabbi Zalman Shimon Dworkin told us that we can make the group meal earlier based on the *halacha* in Shluchan Aruch that one is allowed to bring in Shabbos early. When we sent in the schedule to the Rebbe, the response we got was that this is not our *minhag*. I understood it to mean that the students were coming to visit 'us' and therefore our standards should be held in place. That Shabbos, when Dr. Hanoka went up to the Rebbe to receive a bottle of *mashke* at the farbrengen, the Rebbe commented, 'I hope I didn't ruin your program...'"

the comparison of those two concepts [Purim and the non-Jewish holiday], *rachmana l'tzlan, rachmana l'tzlan?*

Obviously, all these brochures must now be eradicated, after detaching the words B”H that you used to head the brochure (fulfilling the instruction of Sefer Chassidim).”

On another occasion, the Rebbe commented on the dates included in the brochure:

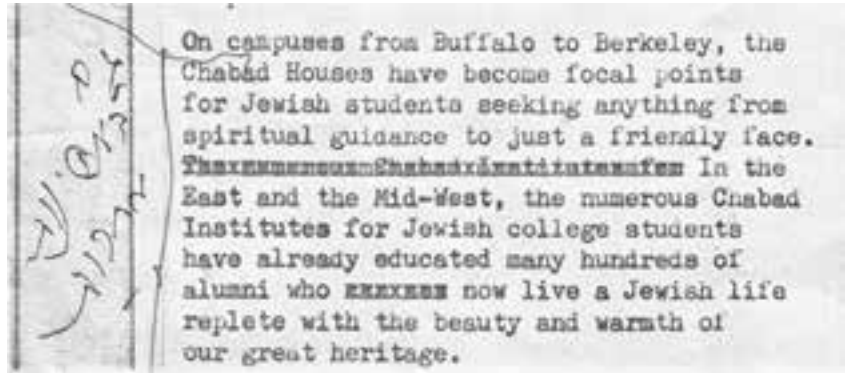
צ”ל ניכר (בהתכנית?) אשר 23-24 Dec - עשרה בטבת
נוכה, 31 Dec - עשרה בטבת

ב”ה - בראש ה Reg[istraion] form

“It must be noticeable (perhaps in the program?) that Dec. 23-24 is Chanukah, and Dec. 31 is Asara B’Teves.

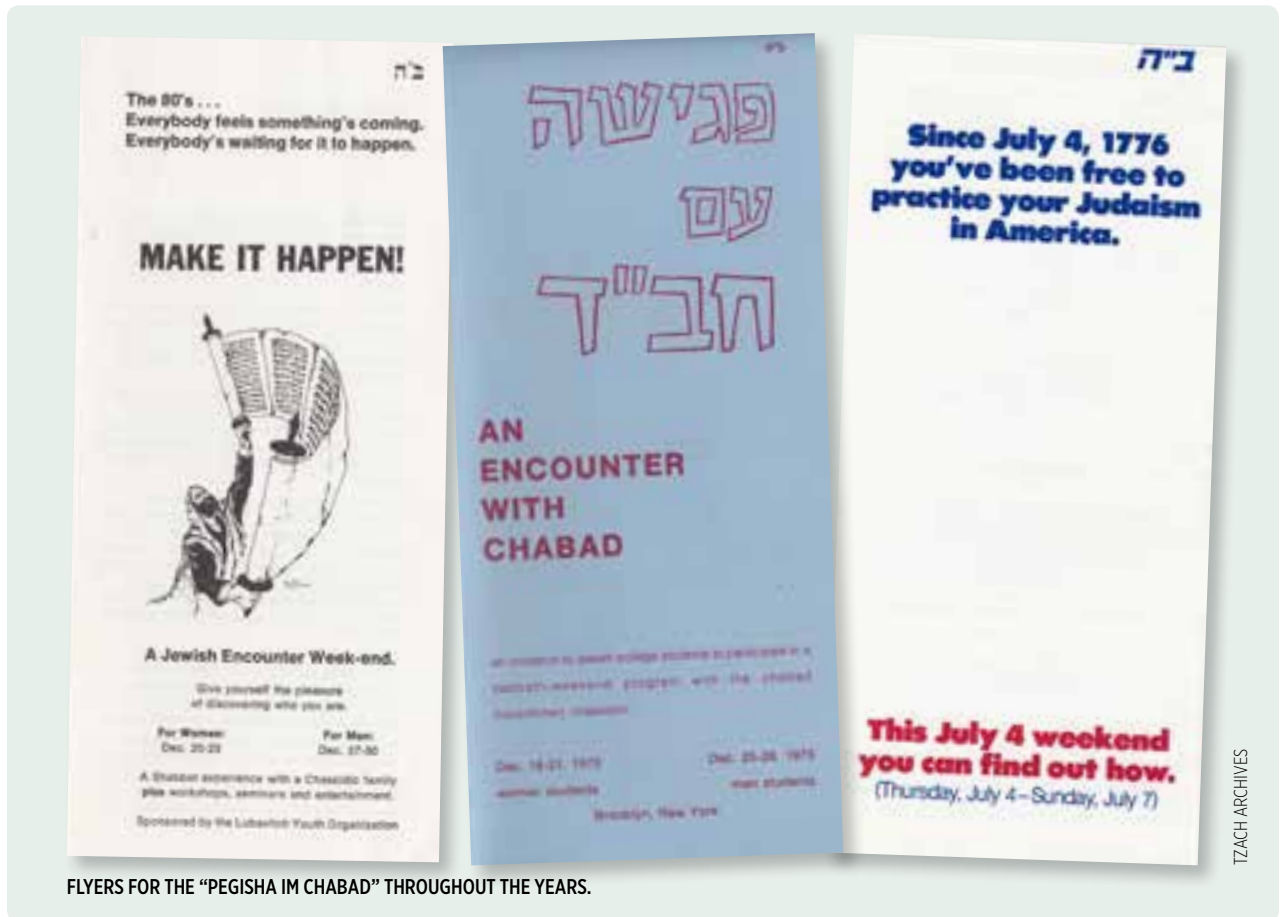
“Add B”H at the top of the Registration form.”

(Rabbi Kastel recalls that once when the Pegisha was the same weekend as *Asara B’Teves*, the Rebbe



THE REBBE’S HAGAHA ON A BROCHURE FOR A PEGISHA. IT WAS WRITTEN THAT CHABAD SERVED CAMPUSES FROM BUFFALO TO BERKELEY. THE REBBE ADDED: “גם במדינות אחרות – IN OTHER COUNTRIES AS WELL.”

THE REBBE’S RESPONSE TO THE LETTER FROM THE PEGISHA ORGANIZERS SUBMITTING THE NEWEST BROCHURE: אונקר עה”צ להצלחה וכו’ - I WILL MENTION THIS AT THE TZIYON FOR HATZLACHA ETC.



FLYERS FOR THE “PEGISHA IM CHABAD” THROUGHOUT THE YEARS.

asked that the program also include the beginning and end times for the fast.)

Another example of the Rebbe's detailed involvement was when he told the organizers to freshen up the program from year to year:

בכלל - מכבר הגיע הזמן שהקאנונושען'ס
וכל כיו"ב לא יהיו העתקה מהקודמות במשך
עשיריות שנים - כ"א א פרישע זאך

"In general, it's about time that the [programs at the] conventions and the like are not merely a copy of the previous ones, ongoing for tens of years—but [instead] should be a fresh thing."

Obviously, the Rebbe's involvement with the attendees wasn't only behind the scenes, and once the students set foot in Crown Heights

they experienced this first hand. It's interesting to note that for a short period of time the spring Pegisha was held in Morristown. The Rebbe indicated his displeasure with this, making it very clear that it was to take place in Crown Heights.

Boys and Girls

Rabbi Kastel relates: "In the early years of Pegisha, we held two separate weekends, one for the boys and one for the girls, one Shabbos after the other at the end of December, when they were off from school. At one point, shluchim were telling us that they couldn't come twice; it was too hard to leave their shlichus two weeks in a row, and the attendance was dwindling."

"Misplaced humility"

Throughout his life, Dr. Hanoka was reluctant to be the official speaker or center of attention at these events—he preferred to view himself as the chairman—"the simple man setting up the chairs"—but the Rebbe was always pushing him to put himself out there more.

In one response to a letter he had written, the Rebbe noted several names for speakers, and at the end of the letter added: "And the author of this letter too."

This dynamic was evident at other times as well. At the Rebbe's behest, Dr. Hanoka would write extremely detailed reports after each Pegisha; how each speaker performed, how they had been received, which parts of the event had been more organized and which less, which segments should be changed for the following year and which were successful. At the end of one of these reports, the Rebbe wrote a sharp *ma'ane* about the fact that he had neglected to mention his own role:

בכהנ"ל אינו מזכיר אף תיבה אחת ע"ד פעולותיו הוא! - ובמילא חסר בשלימות הדו"ח
וה"ז ענווה שלא במקומה
ונכון במאד מאד (אף שעתה הנוער אינו מתבלבל כ"כ עי"ז כבעבר - הרי נחוץ בשביל
המבוגרים. וגם להיות מוכן להנוער באם יתעורר מחדש עד"ז)

In all of the above, you do not mention a **single** word about your own activities! The report is therefore incomplete.

This is **misplaced** humility!

[In response to the question as to whether the speeches about Torah and science should be publicized, the Rebbe responded:] That would be very, very good. (Even though, **at present**, the youth is not as confused with this as in the past—it is important for the older people. It will also be available for the younger people, if it ever comes up again.)





RASKIN FAMILY ARCHIVES

“We made the decision to combine them into one event. Rabbi Hodakov called me in, and told me that now, ‘you have the responsibility for the *shidduchim*’. From then on we made sure to have a *shadchan* on our team of staff.

Pegisha for Professors

When speaking about Chabad *peulos* on campus we typically think about the students, however, an integral part of this *shlichus* is also reaching out to the faculty and staff. For this reason, a Pegisha weekend was created solely for the professors, during the summer (around Shavuot).

Rabbi Kastel was involved with this program as well and shares some memories:

“In 5728*, we decided to start a Pegisha for the professors, separate from the students, as we felt this would go down better. The Rebbe was involved with this as well and gave us a few names of people who should speak, for example: Rabbi Twerski from Harvard, Rabbi Twerski from Hoftsra, Professor Paul Rosenblum, and others. I have this distinctive memory of Professor Rosenblum lecturing about the deep and complex topic of *yesh me'ayin*. In true professor style, he was drawing a parallel between this subject and protons and electrons. Rabbi Zalman Posner was in ecstasy as he digested the words; all of us watching wore a blank face as we were completely lost by the terms and science he was quoting!”

One year, there was a program on Shaar Hayichud V’haemuna of Tanya, which discusses the profound philosophy of Chassidus on the creation of the world. Professor Rosenblum, who was a popular speaker at many of the *Pegishos*, and Rabbi Dovid Moshe Lieberman, both spoke about their understanding on the subject.



A REPORT TO THE REBBE ABOUT THE PREPARATIONS FOR THE PEGISHA FOR PROFESSORS, 5728. THE REBBE ADDED IN HIS KSAV YAD KODESH "ת"ח על הבש"ו. ההמשך בכ"ט" - THANKS FOR THE GOOD NEWS. [WHAT WILL] THE ACTUAL CONTINUATION [BE]?"

In the beginning of Shaar Hayichud, the Alter Rebbe explains that Hashem creates the world through the letters of the *asara maamaros*, and Professor Rosenblum cited a metaphor from a concept in quantum mechanics called “creation annihilation operators.”

After the event, on Sunday night following Maariv, the Rebbe saw Dr. Hanoka and asked how it went. “*Baruch Hashem*,” he replied. To which the Rebbe responded, “We say ‘*baruch Hashem*’ for everything,” and asked for more details. Dr. Hanoka repeated Professor Rosenblum’s metaphor for the creation of the world from quantum mechanics. “I could tell that the Rebbe’s interest perked up enormously as soon as I started telling him about this,” Dr. Hanoka related. “I took this as an indication that—as he said at other times—the Rebbe felt that modern science could be very useful as a way of understanding abstract

ideas in Chassidus. This made quite an impression on me at the time.”

Respecting the Professors

The Rebbe’s answers on questions asked by the organizers regarding the Pegisha for professors:

The organizers wrote that the same people who had spoken at the Pegisha for students would be speaking at the Pegisha for professors. The Rebbe responded:

מובן שצריך להיות speakers נוספים - שהרי מזמינים המורים של students, והרי זה פגיעה בכבודם, שכאילו החליטו המזמינים שכולם ברמה אחת!

“Obviously there needs to be new speakers, because you are inviting the teachers of the students. It would be offensive to them, giving the impression that you believe they are all at the same level!”

They asked whether it should be publicized through Hillel, as had been



RABBI SHMUEL LEW ADDRESSES THE PEGISHA, 1964.

done for the students' Pegisha. The Rebbe replied:

לכאורה אינו לפי כבודם.

"It would seem that it wouldn't be respectful [to the professors]."

A Special Fund

Rabbi Nosson Gurary, longtime Shliach at the university in Buffalo recalls: "During the Pegisha, I would give a speech to the girls—not only those from Buffalo—to try getting them to attend Rabbi Feller's Beis Chana Institute in Minnesota, which was run by Rabbi Manis Friedman. One time, in the earlier years, I got up on a chair in front of the students and told a story about a man—Mr. Fefferbucks—who had passed away and left an endowment to sponsor any student who would go from this Shabbos directly to Minnesota. Everything would be paid for, including the tickets, but they must go directly to Minnesota. I don't know how I had the guts to do this, but that's what happened.

"I got them very enthused, and suddenly many, many girls were taking up the offer. I didn't know where I would get the money to pay for all of them, since in reality there was no Mr.

Fefferbucks! Where would I get the money?

"I wrote to the Rebbe and told him the whole story. The next thing I know, Rabbi Klein came out and told me that the Rebbe would cover the costs of all the tickets. This continued for several years. As far as the students were concerned, the "Fefferbucks Foundation" was sponsoring trips to Minnesota. In truth, the Rebbe was covering the costs. A tremendous amount of *baalei teshuva* came out of this program."

Yiddishkeit Alive

"I felt that the Pegisha was very powerful," says Rabbi Yosef Levertov. "When students see you on campus, they are seeing *you* as a *frumme* Yid, they see a rabbi doing religious stuff, but it doesn't sink in to them that Yiddishkeit is *alive*. When you bring them to New York, they see that there is a whole world of people who are *frum*, that it's normal to be *frum*. They also realize that they aren't the only students involved in Chabad—there are many others as well. That itself has a tremendous impact.

"Additionally, you always want students to be able to ask questions

and talk things out. At one point or another, they already know all of *your* answers, but in New York they can meet other people who have other perspectives and other stories. Pegisha had a real effect on people's entire lives..."

"We actually changed lives in the short time of a weekend," Dr. Hanoka said. "It was an extraordinary thing to see. There was a feeling I always had when I came to Crown Heights for the Pegishos: as soon as I got close to 770, as soon as I got on Eastern Parkway, a chill went up my spine. I would think about all the experiences I had here, what it meant to come here, what it meant to be having these weekends where we could literally change the lives of students.

"These students were often brought up in the same kind of environment I was. They were taught things which were totally different, and contrary, to the Torah's view about the meaning of life, what it means to be a Jew, and so forth. Very often, we found that we just had to tell people what it means to really be Jewish, and when they heard the truth, it made an immediate impression on them. It was pretty earth-shaking for a lot of these students to find out about this." **1**

1. *The First of Thousands*, Derher Elul 5776.
2. Over the years, the Rebbe spoke many times about the name Pegisha, learning from it different *horaos* in *avodas Hashem*. See *Sefer Hasichos* 5749, vol. 1, p. 192.
3. *Toras Menachem* vol 35, p. 317. The *sicha* was later edited by the Rebbe and printed in *Talks and Tales*, 284.
4. *Toras Menachem* vol. 42, p. 109. The Rebbe began by explaining the custom of learning a Rashi each week (which the Rebbe had started a few weeks prior), saying that he would explain this custom because of the "פנים חדשות" (new people) at the farbrengen.
5. *Toras Menachem* vol. 53, p. 138.
6. As heard from Rabbi Lew. According to his recollection, the Rebbe instructed to use cotton tzitzis, to make it easier for them, though he adds that this point may not be accurate.

The Life of a Chossid

Reb Shneur Zalman Fradkin - Baal HaToras Chessed

Born: Adar 5590*

Passed away: 5 Nissan 5662*

Chossid of: The Tzemach Tzedek, Rebbe Maharash

Reb Shneur Zalman was born in Liadi to Reb Shlomo and Aidel, through a *bracha* the Alter Rebbe gave his maternal grandfather, Reb Dovber. After one of his sons passed away, the Alter Rebbe told Reb Dovber, "I will console you with the fact that a son will be born to your daughter, who will illuminate the eyes of the Yidden."

Young Shneur Zalman turned out to be a wonderchild. At age 11, he had already attained a broad *geonus*, to the point that the Tzemach Tzedek would consult with him with questions about *agunos*. Later, the Tzemach Tzedek instructed his son, the Rebbe Maharash, to receive *semicha* from him. Following the Tzemach Tzedek's *histalkus*, he became *mekushar* to the Rebbe Maharash, and was one of the three *geonim* who crowned him as Rebbe.

In the year 5615*, Reb Shneur Zalman was appointed *rav* and *av beis din* of Polotzk, and in 5628* he moved to become *rav* and *av beis din* in Lublin. During his tenure there, he authored thousands of *teshuvos* and *piskei din* that were sent to people around the world. Some of these were printed in his *sefarim*, Toras Chessed. Reb Shneur Zalman was greatly respected by all. In fact, government ministers would often visit him, due to his reputation and wholesome character. On 19 Tammuz 5652*, the *gaon* moved to Eretz Yisroel and settled in Yerushalayim. While there, he continued to serve the local Yidden.

Child Prodigy

As a young child, Shneur Zalman exhibited phenomenal genius. At the age of six years old he was already well versed in geometry and astronomy. His Torah knowledge grew by leaps and bounds, to the point that the Tzemach Tzedek would sometimes visit him just to witness his exceptional

brilliance. One of his fellow townspeople recalled that at age 10, he was asked how many bricks were in a certain wall. He immediately produced a number, which turned out to be exactly correct.

No Bittul Torah

A Chossid was once traversing the towns and villages with a handwritten letter from the Tzemach Tzedek instructing people to assist him in marrying off his daughters. One of his stops was Polotzk. As soon as Reb Shneur Zalman, the city's *rav*, read the letter, he sprang into action. The *gaon* went from house to house, collecting donations from all the townspeople. When this Chossid returned to Lubavitch and reported to the Tzemach Tzedek, the Rebbe scolded him: What have you done, being *mevateil* Reb Shneur Zalman from *Torah lishmah*?

Another time, Reb Shneur Zalman's teacher, the *gaon* Reb Eliyahu Yosef of Dribin, wanted to visit Polotzk. The Tzemach Tzedek forbade him from doing so, explaining that his student would surely come out to greet him, and what a shame it would be to take him away from his Torah, which was very important on high.

Photographic Memory

The Frierdiker Rebbe related that Rashbatz (Reb Shmuel Betzalel Sheptel, the Frierdiker Rebbe's teacher) used to sell *sefarim*, yet when Reb Shneur Zalman would ask to look through a *sefer*, he wouldn't allow it. This was because, with his phenomenal memory, Reb Shneur Zalman would memorize the entire *sefer* in a matter of minutes, and he would no longer be interested in buying it. Rashbatz did however rent *sefarim* to Reb Shneur Zalman for five kopeks each.

Torah Lishmah

Rashbatz once entered the *gaon's* room to find him pacing back and forth restlessly, deeply engrossed in his thoughts. After witnessing this for quite a while,

לזכות חבר מערכת
'א חסידישער דערהער'
החתן הרה"ת ר' לוי והכלה המהוללה
מרת מנוחה מינדל שיחיו לברטוב
לרגל נישואיהם כ"ג שבט ה'תשע"ט
נדפס ע"י
משפחת פעלדמאן
פלארידא. טעקסטאס.



Rashbatz asked Reb Shneur Zalman what was going on. He responded with a question: "Do you think that I'm *baki* in *Mishnayos*?" Being quite familiar with the gaon's *bekius*, Rashbatz was taken aback. Reb Shneur Zalman explained that it was his custom to visit the Tzemach Tzedek twice a year. During these visits, he would present the Rebbe with an *inyan* in Torah that he had toiled on for the past half-year. On this occasion, not long after he began relaying his *pilpul*, he heard the Rebbe saying, "Nu nu nu..." At the *pilpul's* end, the Tzemach Tzedek said, "It's a nice Torah, with great logic and all, but its foundation is untrue, as there is a Mishnah that clearly negates the entire concept."

"I was obviously totally baffled hearing this," continued the gaon. "I asked the Rebbe which *seder* the Mishnah is in. The Rebbe answered 'Kadshim.' I thought for a bit, and then admitted that I wasn't sure what the Rebbe was referring to, and perhaps he could tell me the *mesechta*. The Rebbe replied 'Bechoros.' I went through the entire *mesechta* in my mind and could not pinpoint the Mishnah. Only once the Rebbe began reciting and explaining the Mishnah did I realize my error."

The gaon concluded: "I then understood the meaning of *Torah lishmah*."

Hiskashrus through Learning the Rebbe's Torah

Despite his phenomenal memory, Reb Shneur Zalman would spend three hours a day learning the Tzemach Tzedek's Torah. About this he would say that one can't be *mekushar* to a *tzaddik* without a set *limmud* of his Torah.

Yerushalayim

After serving for some 20 years as *rav* in Lublin, Reb Shneur Zalman decided to be *oleh* to Eretz Yisrael and settle in Yerushalayim. Upon his arrival there, he re-established the *beis din* for the local community of Chassidim. He also instituted a separate *shechita* for the Chassidim, who were

careful to only eat *shechita* of those who observed *tevilas Ezra*. He also established a *rabbanus* and *shechita* for the Chassidim in Yafó.

In 5656*, several years after being *oleh* to Eretz Yisrael, Reb Shneur Zalman established *Vaad Mishmeres Hakodesh* in Yerushalayim. This *vaad* dealt with building *mikvaos*, maintaining *eiruvim*, and the like. With the *vaad*, he left his mark on the city.

Erev Yom Kippur Giluyim

The elder Chassidim of Yerushalayim would relate that every Erev Yom Kippur, the Tzemach Tzemach would reveal himself to Reb Shneur Zalman. One Erev Yom Kippur, his wife heard him conversing with someone in his room, despite the fact that he had no visitors at the time. When she entered a few minutes later, her husband, exuding a fiery expression on his face, divulged "My Rebbe was just here..."

His Last Days

In his later years, Reb Shneur Zalman suffered from pains and illness. At the end of Adar 5662*, the gaon surprised his family by stating his opinion about the doctors, which of them was an expert and which wasn't. He then told them, "I can no longer handle this *alma deshikra*." He also shared with them a directive he had received from the Tzemach Tzedek many years earlier: to study 18 *perakim* of *Mishnayos* daily. This way, if he passes away on Erev Shabbos, with the *kevurah* not happening until after Shabbos, he'll have what to review by heart. The following day, the gaon fell deathly ill, suffering for eight days. On Erev Shabbos Kodesh, 5 Nissan, he returned his *neshama* to its Creator. **1**

This article is based on excerpts from Likkutei Diburim, Sefer Hasichos 5691, and Hagaon M'Lublin.



ON EDUCATION



**RABBI ARON
DOV SUFRIN**

Rabbi Aron Dov Sufrin was the Director of Education at Lubavitch Foundation, London, UK, for almost 40 years. The yechidusen published here were originally printed in the Sufrin-Lerner teshura – 11 Sivan 5763. They were transcribed from Rabbi Sufrin's personal notes by his son, Rabbi Yisroel Boruch Sufrin.*

Over the course of his many yechidusen, Rabbi Sufrin raised numerous issues and asked many questions to which the Rebbe responded:

Question:

Since work in Jewish education takes up so much time, (personal) Torah learning is affected and minimized, and tends to become lethargic.

The Rebbe's response:

The fact that work in Beis Lubavitch (London UK) leaves little time for learning should be looked at from a different perspective. This work is considered "necessary" and falls under the category of a mitzvah. (One good deed leads to another.) In addition, the work also aids in achieving *taharas hamoach vehalev*—purity of the heart and soul—and this in turn helps the learning process. Therefore, the actual time spent learning—even though it may be limited due to communal work—is incomparably more effective than the time one spends learning when not involved in communal work.

Question:

What attitude should be taken when a person had successfully influenced a child in a positive direction and the child subsequently reverted back to his original ways?

The Rebbe's response:

If one has success with a child, one must not close the door. One must always be *mekarev*—bring closer—the child, as there may be many reasons for his estrangement.¹

Question:

(Note: The following issue is worded exactly as written by Rabbi A. D. Sufrin, and is a copy of the exact language he handed in to the Rebbe upon entering for his yechidus. The school referred to is Lubavitch House School in London, UK.)

Most of the children in our school speak English at home. However in each class there are at least half the parents who would like their children to be taught in Yiddish and one child has left because of this. There are one or two others who may leave because we do not teach in Yiddish. On the other hand there are one or two who may take their children away to other schools if we do start teaching the children in Yiddish, and it will also deter parents of the English and German type from sending their children to us. Yet there is a possibility that if we would go over to teaching in Yiddish, a small percentage of *frummer*

לזכות
החתן הרה"ת ר' יוסף יצחק שיחי'
ליפסקער
והכלה המהוללה מרת זעלדא תחי'
אבעלסקי
לרגל חתונתם בשעטומ"צ
ער"ח אדר שני ה'תשע"ט

children may join our school. Under the present system we have adopted we are introducing Yiddish into each class (as the Rebbe Shlita may have noticed from the curriculum I handed in) but there is still dissatisfaction amongst some of the parents. We therefore wish to know what our policy should be for running the school to teach in Yiddish or English.

The Rebbe's response:

Tell the parents who want everything taught in Yiddish that they most probably also want their children to grow up to be *shomrei Torah umitzvos*—Torah-observant Jews. If their children will be taught in Yiddish, which is a strange language to them, they may develop distaste to everything they learn. This will affect them in the future development of their personal Yiddishkeit. It is appropriate to speak to them in Yiddish during their playtime, recess, breaks, or when telling them a story, as this will help expand their familiarity with the language. However [this should] not [be done] when teaching them formal Yiddishkeit subjects.

Issue:

The nervous strain and stress with tension that comes from working at Lubavitch House and in Jewish education.

The Rebbe's response:

Why should there be nervous strain and stress from the worries of this position? The worries are not on the person's shoulders; they belong to Hashem, they are His worries! He has given the person a share in what is a tremendous merit [in general], and is indeed a tremendous merit for the person himself. If only others would also have the same merit.

Question:

To what extent should school curriculum be determined by the feelings and whims of parents? The school usually follows the curriculum issued by Merkos, but how much of it should be adapted according to the local situation, including parent needs and demands.

The Rebbe's response:

The Merkos curriculum is prepared for the United States. It should be adapted or revised to suit local conditions. It should take into account children's needs and their inclinations, and so on.

Question:

(Note: The following issue is worded exactly as written by Rabbi A. D. Sufrin, and is a copy of the exact language he handed in to the Rebbe upon entering for his yechidus. The Tzach Minyan referred to was the Lubavitch House Youth Minyan in Stamford Hill, London, UK. The Talmud Torah refers to the after-school Judaic program at the Lubavitch House. The school, Tzach Minyan and the Talmud Torah were all run under the direction of Rabbi A. D. Sufrin in his capacity of Director of Education and shliach as well as member of the administration of the Lubavitch House in the United Kingdom.)

On Friday evenings between Mincha and Maariv, I usually give a *shiur* on Kitzur Shulchan Aruch to the younger members of the Tzach Minyan. However, as most of the boys learn *dinim* in the Talmud Torah and some of the others learn at other times, I have been wondering whether it would perhaps be an idea to learn Chassidus instead. If so, what type of Chassidus to choose for this purpose as their knowledge is not good in this subject.

The Rebbe's response:

Continue to learn with them *dinim* and then include Chassidus. A possible model to use is: 15 minutes of *dinim* as a *shiur* in lecture format. Then tell them to do *chazzara*—review. This should then be followed by 15 minutes of Chassidus. It is advisable to begin with excerpts from Likkutei Dibburim.² **T**

1. Yechidus - 28 Tishrei, 5721*

2. Yechidus - 20 Adar Sheini, 5725*

לעילוי נשמת
הרה"ת ר' אברהם ברוך
בן הרה"ת ר' דובער ע"ה
יוניק

מקושר לכ"ק אדמו"ר נשיא דורינו
וזכה לשמשו

גלב"ע ביום ועש"ק בעלות המנחה
י"ט אדר ה'תשע"ז

נדפס ע"י משפחתו שיחיו



ט' אדר שני ה'ש"ת

The Friediker
Rebbe's escape
from Nazi
occupied Poland¹

The MIRACULOUS Rescue



THE FRIEDIKER REBBE TRAVELING IN A SNOW-SLED, CIRCA 1939-1940.

When we think of the world of Chassidim and Chassidus of old, we invariably conjure up images of Eastern Europe. It was only there, where Jews had been living for centuries, that the true spirit and passion of Chassidus could flourish.

America, the “new world,” was the opposite. The land of limitless opportunity was a spiritual wasteland.

When young people moved to America to seek a better life, it was taken for granted that Yiddishkeit had to be compromised. If by chance an older Chossid moved to America, it could be expected that he would retain the flavor of the past, like a living relic in a museum, but it was assumed that his children and grandchildren would not continue in his ways.

Throughout the generations though, there was a tradition that before Moshiach came, Chassidus would be transported across the ocean in its full glory, and the Western Hemisphere would one day have native-born generations of Chassidim.

After the Frierdiker Rebbe visited America in 5689*, a committee was organized to arrange for him to settle there, but he sent word that it was not yet time.

In Elul of 5698*, the Frierdiker Rebbe sent Reb Shmuel Levitin to visit America as a *shadar*. It was unclear at the time how long he was expected to stay. A few months later, in answer to Reb Shmuel's question whether he should return to his family, the Frierdiker Rebbe responded: "For your own good, for the good of your family, and for the good of Chassidus and Chassidim, stay in America."

In the same letter, the Frierdiker Rebbe wrote that anti-Semitism was rampant in Poland and if G-d forbid, war should break out, there would be no place at all for Jews in Europe. Therefore he was seriously considering settling in America.



THE FRIERDIKER REBBE STANDS IN FRONT OF HIS HOME IN OTVOTZK, POLAND, CIRCA 5790S*.

That summer, 5699*, Reb Yisroel Jacobson journeyed to Poland to accompany six American *bochurim* who were going to learn in Tomchei Temimim in Otwock.

On his last day there, he had a *yechidus*. Two years prior, on his last trip to Poland, the Frierdiker Rebbe had discussed with him the possibility of buying a bigger house in Otwock.

Now he asked: "What about a house?" The Frierdiker Rebbe asked, "Where?" He answered, "In America." "That's what I wanted to discuss with you," the Frierdiker Rebbe said, "What do you think about my moving to America?"

After discussing the logistics and financials of moving, the Frierdiker



REB YISROEL JACOBSON.

KEHOT PUBLICATION SOCIETY

Rebbe said, "I think that we will be able to have the means to cover all these expenses in America. So, when you arrive, arrange everything systematically and appropriately, on a solid basis, and in about half a year, please G-d, we will come to America.

"In my letter to Reb Shmuel, around Pesach time, I asked whether I would be able to establish a yeshiva if I came to America. From the students that you brought, I see that there is no problem with that. We can have a fine Yeshiva Tomchei Tmimim.

"Those who were active in the movement to arrange my relocation to America after my first visit there, considered it as a community undertaking, that I come as leader of world Jewry, but that is not my exclusive work, although I have been successful at it. A special concern of mine is Chassidim and Chassidus, and if it develops that I do journey

You take care of hechsheirim, making sure kosher food is available, and I will concern myself with finding you customers, by making sure that there will be Yidden keeping kosher.

to America, I wish to activate to a maximum the Chassidim and Chassidus, especially now that I am approaching my Shabbos years [the years between 60 and 70 are called the Shabbos years].”

WAR BREAKS OUT

A few short weeks after Rabbi Jacobson's *yechidus*, on Friday, 17 Elul, the village of Otwock was suddenly rocked by explosions. People were sure that it was the Polish air force conducting drills, but when buildings started blowing up, there was no mistaking it; the war had begun.

German planes on the way to Warsaw were bombing the nearby villages, including Otwock.

The Frierdiker Rebbe, being a Latvian citizen, could easily have left Poland for Riga, but he said “*Imo anochi betzara*,” I am with him (i.e. the Jewish people) in misfortune. He wanted to stay with the Yidden in Poland.

It was thought that the Polish army would probably focus their efforts on defending Warsaw, leaving Otwock defenseless. So that Tuesday, the Frierdiker Rebbe and his family left Otwock for Warsaw.

The Frierdiker Rebbe cried profusely as he blessed a large crowd that had gathered for farewell greetings. With a bitter expression on his face, he said, “Be well, everyone, and accept upon yourselves the yoke of Heaven. A king guards his subjects, and may Hashem guard you, Jewish children, wherever you will be, and us, wherever we will be.”

A private car was sent by the Latvian consulate in Warsaw, its foreign plates providing a measure of security for the dangerous trip. As the Frierdiker Rebbe entered the car, he gave Reb Dov Ber Garfinkel a handful of coins to distribute to the assembled.

As they traveled, German planes continued to hail bombs on the road to Warsaw. The passengers of other cars ran to escape and hide, but the Frierdiker Rebbe commented to his family that there is no need to run and hide because “father (the Rebbe Rashab) is interceding now on our behalf.”

In the city, nobody knew how serious the situation was. Only on Wednesday night did they learn that the Germans were rapidly advancing towards Warsaw and had already captured large parts of the country. The Polish government was retreating and the city streets were being blocked by barricades.

By Friday, large crowds were running through the streets of Warsaw, crying and wailing. Many people took advantage of the fact that the Frierdiker Rebbe was in Warsaw and came to ask his opinion whether they should stay in Warsaw or leave. He advised some to escape while instructing others to remain.

RESCUE EFFORTS

Chassidim in America immediately swung into action. The first step was to locate the Frierdiker Rebbe, as no one knew exactly where he was.

After failing to make contact through the Latvian and American consulates, Agudas Chassidei Chabad



LOUIS BRANDEIS, JUSTICE OF THE UNITED STATES SUPREME COURT.

in New York, lead by Rabbi Jacobson, sent a lawyer, Mr. Asher Rabinovitz, to Washington, instructing him not to rest until the Frierdiker Rebbe had been saved.

During the Frierdiker Rebbe's visit to America in 5689-5690*, it was this Asher Rabinovitz who had arranged a meeting between the Frierdiker Rebbe and President Herbert Hoover, as well as with the Supreme Court Justice Louis Brandeis.

Mr. Rabinovitz was the son of a great Lubavitcher Chossid, who served as the *chassidische rav* of Boston for many years. As soon as he arrived in Washington on his urgent mission, he sent a telegram to Justice Brandeis, reminding him of his meeting with the Frierdiker Rebbe. He begged the justice to use his influence and do all he could to save the Frierdiker Rebbe from Europe.

Justice Brandeis, who remembered his meeting with the Rebbe 10 years earlier, forwarded the telegram along with a handwritten note to Mr. Ben Cohen, the General Counsel for the National Power Policy Committee, who was a leading figure in President Roosevelt's famous "brain-trust"



MR. ASHER (ARTHUR) RABINOVITZ.

(a group of close advisors to the president).

Mr. Cohen, in turn, personally visited Mr. Robert Pell, the Assistant Chief of the Division of European Affairs at the State Department.

Mr. Pell had previously worked with Helmuth Wohlthat, a prominent German economist and an officer in the Wehrmacht, the Nazi armed forces.

In 1938, Wohlthat and Pell worked on a deal to allow German Jews to emigrate in exchange for foreign currency. The deal never materialized because they couldn't find a country willing to accept the refugees, but they developed a good relationship and Wohlthat agreed to help rescue any Jews that the State Department was particularly interested in.

The Friediker Rebbe was not an American citizen, so the State Department could not ask Wohlthat for help directly. Instead, Mr. Pell cabled Raymond Geist, the US Consul General in Berlin. He instructed him to bring up the matter in his next conversation with Wohlthat, not as an official request from the State Department, but as something they



PREPARING OFFICE WILL INDICATE WHETHER	TELEGRAM SENT	TO BE TRANSMITTED CONFIDENTIAL CODE
Collect	Department of State	MANUSCRIPTAL CODE
Charge Department 2		MAIL
Charge to	Washington	
5	October 2, 1938	
AMERICAN EMBASSY		
ROSLIN		
670 For Geist from Pell.		
Rabbi Joseph Isaac Schneersohn, known as Lubavitcher Rebbe, one of the leading Jewish scholars of the world and a Latvian citizen, has been trapped in Warsaw. The most influential Jewish leaders and others in this country, including The Postmaster General, Justice Brandeis and Mr. Benjamin Cohen, have asked our assistance in obtaining permission from the German Military Government of Warsaw for the safe passage of the Rabbi to Riga via Stockholm. While the Department does not wish to intervene in the case of a citizen of a foreign country you might in the course of a conversation with Wohlthat inform him as from me and in view of our previous relationship of the interest in this country in this particular case. Wohlthat, who evidently wishes to maintain the contact with the Intergovernmental Committee, might wish to intervene with the military authorities.		
RECEIVED OCT 3 1938 DEPT. OF STATE Enclosed by Sent by messenger		
HULL G. P.		
3700.60P15/3		

TELEGRAM FROM THE STATE DEPARTMENT TO THE AMERICAN CONSUL IN BERLIN REQUESTING HELP FOR THE FRIEDIKER REBBE.



THE FRIERDIKER REBBE AT THE TRAIN STATION IN PODBRODZIE, CIRCA 1932*.

When the Frierdiker Rebbe left Otwock, he took with him only some personal belongings, a small suitcase with his tallis, tefillin, and the Baal Shem Tov's *siddur*, and the boxes of *kesavim*.

These *kisvei yad kodesh* were from all the Rebbeim, going back to the Alter Rebbe. They were the "crown jewels" of Lubavitch, and the Frierdiker Rebbe took them with him wherever he traveled.

But now, for the first time, he was forced to part from them. It was simply too dangerous. Since the *kesavim* belonged to Agudas Chassidei Chabad, they were deposited at the American embassy in Warsaw, registered as belonging to Agudas Chassidei Chabad of America.

The plan was to retrieve the *kesavim* from the embassy after the war ended, but with the entry of the United States into the war in 5701*, the embassy was invaded, and all communication broke down.

From the moment the war ended, the Frierdiker Rebbe spared no effort to learn the fate of the *kesavim*. He involved lawyers and politicians in Washington, but to no avail. In 5707*, the Frierdiker Rebbe wrote to the *mazkir* Reb Moshe Leib Rodshtein: "Please speak with my son-in-law, Ramash. Maybe he can write to [Reb Yitzchok Goldin, who was then in Poland, asking] him to search the cellars in Warsaw near the embassy, and other places where archives are stored."

It was not until 5738* that the *kesavim* were finally located in a Polish museum and brought to 770. For the complete story of how the Polish library was found and returned to its rightful place, see *Rescued from Poland*, Derher Adar II 5774, Issue 17 (94).

were interested in, and Wohlthat would understand the hint.

As a Latvian citizen, the Frierdiker Rebbe was technically entitled to free

passage from Poland to Latvia. At this point, the problem was not that he was missing any visas or affidavits. It was simply impossible to travel straight

from Poland to Latvia due to the battles and destroyed railroads. The only way out was with the help of the German army, travelling first to Berlin, and from there to Riga.

Wohlthat, eager to help the Jewish community and to stay on good terms with the American Consul, went to Admiral Wilhelm Canaris, chief of the German Military Intelligence, who agreed to help.

He sent two officers to Warsaw, with orders to bring the whole Schneerson family safely to Berlin.

The primary danger was being stopped by the Gestapo, which had already begun deportations from Poland to the Death Camps.

Indeed, every day Warsaw was becoming increasingly dangerous. Bands of SS officers would roam the streets looking for opportunities to humiliate Jews. One of their pastimes was snatching Rabbis and cutting off the beard from half their face, knowing that they wouldn't shave the other half. In fact, this is what happened to the son-in-law of the Frierdiker Rebbe, Rashag.

The two German officers came to collect the Frierdiker Rebbe and his family, but whoever opened the door was afraid that they were SS officers coming to round up prominent Rabbis for deportation, so they said it was the wrong house.

When the Frierdiker Rebbe heard, he said that his whole life he never hid, and this time is no different. Next time the Germans come, they should be told the truth.

After confirming with the American consul that this was indeed the Frierdiker Rebbe's address, the German officers came back.

It seems they decided that the safest way to remove so many clearly Jewish people from Warsaw was to act as though they were deporting them. So this time they burst into the house with guns drawn, and lined



THE LATVIAN PASSPORT ISSUED TO THE FRIERDIKER REBBE IN RIGA.



THE BUILDING WHERE THE FRIERDIKER REBBE LIVED DURING HIS STAY IN RIGA, LATVIA.

When the Frierdiker Rebbe heard, he said that his whole life he never hid, and this time is no different.

everyone up against the wall. Everyone thought that this is surely the end, but the officers said that they were taking them to Riga via Berlin.

IN THE LION'S DEN

Travelling to Berlin was especially perilous. There was a genuine fear that at any moment German soldiers would board the train and do whatever they want. They were sure to be provoked at the sight of a dignified rabbi with a long beard travelling freely into Germany.

Indeed they were harassed multiple times on the train by groups of German soldiers, but the officers managed to protect them, saying they were on an urgent mission from German Intelligence to bring these people safely to Berlin.

Arriving in Berlin, they were brought to the local "Gemeinde," a home managed by the Jewish community.

This had once been an imposing building, beautifully maintained by the wealthy Berlin Jewish community. But since the Nazis had come to power and the community was decimated, it had turned into more of a homeless shelter.

The walls were crumbling and there were people sleeping all over the floors. The stench was unbearable. For the Frierdiker Rebbe and his family, someone was kind enough to at least bring mattresses.

Thankfully, the next day they found a hotel to stay for Shabbos.

On Sunday, 5 Teves, the Frierdiker Rebbe and his family arrived in Riga.

Unfortunately, their stay in Riga lasted almost two months because shortly after their arrival, the Frierdiker Rebbe slipped and broke his right hand. It had to be in a cast for three weeks, and they couldn't travel until it was healed.

In addition, Rebbetzin Shterna Sara suffered from a terrible stomach ailment, and was forced to undergo a 12 hour operation. Of course this postponed the trip as well.

Finally, on 24 Adar I, the Frierdiker Rebbe flew to Stockholm, Sweden, and from there he boarded the SS Drottningholm to sail to New York.

AMERICAN VISAS

Even while the Frierdiker Rebbe was still in Warsaw, the Chabad lawyers in America were hard at work arranging American visas for the family. While Riga was safe for the moment, it was understood that the main goal was to come to America.

There were strict immigration quotas, allowing only a certain amount of immigrants from each country. To

Paris le 11. 1939

Mon cher Rabbim

J'ai reçu aujourd'hui vos lettres de Mr Liberman et je me réjouis de vous dire ce que il nous écrit

L'immeuble de Scimion a l'adresse on avait habité mon père avec la famille a été complètement détruit par une bombe. Il n'en reste rien, qu'ils sont tous sains et saufs.

Dans l'immeuble ils ont perdu tous leurs effets de façon que comme il fallait, ils sont rien a se soucier

Ils ont eu le courage de sauver les manuscrits la bibliothèque est restée a Gensbourg, quelques heures ils habitent chez Mr. Henry Gourary

Je suis sûr, mon cher Rabbim, que vous ferez tout ce que est en vos moyens pour leur venir a l'aide et surtout pour les faire sortir le plus possible, en leur situation

Acceptez, mon cher Rabbim, mes amitiés
les vôtres distinguées M. Scimion

THE GROUP OF AMERICAN BOCHURIM ON THE BOAT TO POLAND, ABOUT TO EMBARK, AV 5699*

IN THE FOREGROUND IS REB SHMUEL LEVITIN AND REB YISROEL JACOBSON.



HECHT FAMILY

Frierdiker Rebbe had said that he wanted to come to America as the Rebbe of Chassidus Chabad, not as a Jewish leader.

This Judah Gourary was the son of Reb Shmuel, the oldest of the famous Gourary brothers who were devoted Chassidim of the Rebbe Rashab. Shmuel Gourary had the unique *zechus* of being laid to rest inside the *ohel* of the Rebbe Rashab.

The lawyers for Agudas Chassidei Chabad sent an official demand to the American consulate in Riga to allow the Frierdiker Rebbe to emigrate to the United States. In reply, the Immigration Department

A LETTER WRITTEN BY THE REBBE IN FRENCH TO REB YISROEL JACOBSON, WITH AN UPDATE ABOUT THE FRIERDIKER REBBE'S CONDITION IN POLAND.

get a quota visa was almost impossible, so they first tried getting a non quota religious visa, which was special for Rabbis and their families.

This proved too difficult and time consuming, as they would need to have a detailed list of all the activities of everyone in the party for the last two years, as well as financial guarantees and contracts from American synagogues proving that they had jobs waiting for them.

At one meeting of Chabad activists, Mr. Judah Gourary had an idea.

The Lubavitcher Rebbe was the world leader of Chabad Chassidim and Chassidus, which had first been headquartered in Russia, and then later in Poland. Now that these centers were destroyed, the Chabad Chassidim of America wanted their leader together with all those who helped him, to come and establish the headquarters of Lubavitch in America.

This was actually in keeping with the Frierdiker Rebbe's own sentiments as expressed in the *yechidus* with Rabbi Jacobson back in Poland. The



THE FRIERDIKER REBBE IN HIS CABIN ON THE BOAT, RIGHT BEFORE DISEMBARKING, TES ADAR II 5700*.



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was instructed to investigate the facts presented in the affidavit.

The investigation took place in Mr. Sam Kramer's office with about 10 Chassidim present, together with Mr. Kramer, and the State Department investigator. Mr. Kramer launched into a long exposition of what the Chabad movement is, who the Lubavitcher Rebbes at the head of this movement are, their position in the Jewish world, the important work they accomplish for the Jewish community, and so forth.

He also showed the agent a mountain of cancelled checks from American synagogues, societies, and individuals, sent in the past to the

Frierdiker Rebbe, in Russia and in Poland, as well as to the Lubavitcher *yeshivos* there. It added up to a considerable sum.

ARRIVAL

On Tuesday, Tes Adar II 5700*, a tremendous crowd waited on the pier at New York Harbor to welcome the Frierdiker Rebbe. Every incoming passenger ship is met a few miles from shore by a special boat carrying various immigration officials, customs officers, etc., representing Federal, State, and City governments. The boat that met the Drottningholm also had on board a committee from Agudas Chasidei Chabad.

The captain respectfully asked the Frierdiker Rebbe which he preferred, to be the first to disembark, or the last. He held everything up until the Rebbe gave his answer: the latter.

The Frierdiker Rebbe also sent word through the Chazan Shmuel Kantaroff, who announced it over the microphone, that those who were waiting at the pier should recite, when they caught sight of the Rebbe, the *bracha* of "*Baruch mechayeh hameisim.*"

While still on the ship, the Frierdiker Rebbe said to Rabbi Yisroel Jacobson: The sufferings I endured in prison in Russia do not compare to the torments of the 12 weeks [I.e. from 17 Elul till 5 Teves] I spent

under their rule. Now we will quickly take care of the formalities and get to work immediately. Our work is Torah and *yiddishkeit* overseas. As for the contention that we are weak physically, that we have no strength, Hashem is after all “*hanosen layoa'ef koach.*”

A NEW ERA

That day, the battle for *Yiddishkeit* moved from the old country to the new world.

It was a different type of battle, not of physical *mesiras nefesh*, but of tremendous steadfastness and emotional strength.

As the Frierdiker Rebbe said to Reb Shlomo Zalman Hecht, one of the first American-born *bochurim* to grow a

beard: “Shlomo Zalman, you should know that when you walk on the street they will laugh and make fun of you from both sides of the street, but don’t be *nispa'el*, go with your strength and determination until the very end.”

On some level, the fight for “*America iz nit andersh*” was even more difficult than the *mesiras nefesh* of previous generations.

A few weeks after arriving in America, at a Shabbos farbrengen in the Greystone Hotel, the Frierdiker Rebbe said:

“There is an army that is very famous during times of peace, but when war breaks out it falls apart and surrenders immediately. Then there is

an army that in peacetime you never hear about, but in war it holds strong.”

[This was referring to the French army, which was very technologically advanced, yet surrendered almost immediately to the Nazis, and the army of Finland, which while being unknown and low profile, managed to retain its independence.]

“The Chassidim of previous generations were glorified and respected soldiers, but they never fought a war. Today’s Chassidim are not as famous, but they are on the front lines.”

With this the Frierdiker Rebbe paused, looked at every person in the room, and concluded: “*Un der front halt zich*—and the front is holding.” **T**

The sufferings I endured in prison in Russia do not compare to the torments of the twelve weeks I spent under their rule.

1. This article is based on an article by Rabbi Yisroel Jacobson, printed in ‘*Di Yiddishe Heim*’ issue 33-34, and *Toldos Chabad b’Polin, Lita v’Latvia*, chapter 63.

2. Kfar Chabad Magazine Issue 897, page 34.



NEWSPAPERS REPORT THE FRIERDIKER REBBE’S ARRIVAL IN AMERICA.

The BOMBING

Rabbi Yosef Wineberg, who was a bochur in Otwock at the time and accompanied the Frierdiker Rebbe to Warsaw, described Rosh Hashanah and Yom Kippur under Nazi bombardment:



REB YOSEF WINEBERG
AS A BOCHUR.

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residence until the day preceding Rosh Hashanah.

A room was set aside for the Rosh Hashanah davening, but only a small group was allowed to enter, since people were constantly being dragged away to build barricades, and it was dangerous for a large crowd to gather in one place.

Erev Rosh Hashanah, at about five o'clock in the afternoon, the bomb siren went off. German planes were right overhead, dropping bombs. A few bombs fell on the Shmotkin house and it burst into flames. Everyone started running out of the building towards the gateway of the yard that faced Marinovska Street.

I ran towards the Shmotkin house and noticed the Rebbe and his family were already outside. The Rebbe and his family stood under the archway of the gates. I ran past them, and into the Rebbe's chamber, where I spotted the Rebbe's shofars and his *gartel*. I grabbed them and ran towards the archway. When the Rebbe saw me, he handed me a small briefcase which contained his tallis, tefillin and the Baal Shem Tov's Siddur, to safeguard.

We stood around the Rebbe to guard him from being crushed as the large crowd tried to squeeze under

the archway. We brought a chair, and the Rebbe sat down. His face was awesomely grave. He sat whispering prayers in a undertone the entire time. A Chossid began reciting *Mishnayot* from memory, in a loud voice, and whenever he erred, the Rebbe corrected him.

Then the Rebbe asked me, "Where are the yeshiva students?" They were in a nearby shul, but the Rebbe requested that they come stand at his side. "They should be here with us."

The house across the street was hit by a bomb and as it came crashing down the air filled with dust-filled smoke, which caused everyone under the archway to choke. Thinking the worst, they began screaming hysterically, "Gas! Gas!"

The Rebbe's daughter applied a wet cloth across her father's mouth as a relief from the gas. But they quickly discovered that it was a false alarm; only dust.

The bombing did not let up. Someone telephoned to inform the Rebbe's family that all was calm in another neighborhood and the Rebbe should relocate there. But the Rebbe wouldn't hear of it, as he replied to his daughter's request with a smile, "It's soon time to light the candles for Rosh

Hashanah. They will soon disappear, but we will remain.”

As the raging fires neared the Rebbe's yard, once again the Rebbe was begged to leave for a different vicinity. This time, the Rebbe nodded his head in agreement, although reluctantly. A wagon was somehow obtained and the Rebbe began the perilous trip, as sparks and loose flames landed on the wagon. Meanwhile, the Rebbetzin and the Rebbe's mother waited at the Shmotkin residence.

A group of yeshiva students then risked going to where the Rebbe had been taken, Dr. Metskewitz's clinic at 8 Granitchna Street. The Rebbe told me to return to the Shmotkins. Wishing to be sure that it would be calm and safe from fire, I asked the Rebbe whether we could already begin Maariv, to which he replied in the affirmative.

As we approached the house, we met Reb Chatche Feigin and the Shmotkin brothers, who were very concerned about the Rebbe's mother, Rebbetzin Shterna Sara. The flames were spreading closer to the house and there was no way she could possibly run to safety with the youngsters in case of danger. The Rebbetzin was repeatedly requesting to be taken only to her son's room, where she was certain of her safety.

We were at loss for what to do. We couldn't contact the Rebbe to ask his advice, but when we realized how close the fires were, we decided to carry her on a stretcher to the home of a wealthy Chossid, which was located outside the area of the inferno.

I was one of the three who carried the stretcher along streets glowing with fire, trying to avoid stepping on the many corpses lying on the ground, victims of gruesome explosions.

A short while later, the Rebbe's mother asked for the *machzor* and eyeglasses she had left at the Shmotkins' home, since she wished to daven. When I returned with them, she asked what was taking place over there. I told her they had begun. She responded, “What a pity I left; I missed *barchu!*”

The Rebbe was also unhappy with his surroundings and asked why he had been brought to the clinic. “At least over there, I would have been among other Jews.”

On the first night of Yom Tov, the Rebbe davened alone, for it was impossible to arrange a *minyan*; but by the next morning, things were slightly calmer, and the Rebbe moved to a private house on the same street and a *minyan* was arranged.

During the next week, *aseres yemei teshuva*, the cannon-fire was greatly increased by German artillery, in



addition to the steady hail of bombs that rained down from the skies. The cannons wrought destruction and havoc all across Warsaw. It was advised to hide behind as many walls as possible for maximum protection, which the Rebbe's family did, sitting in the corridor of the house. However, the Rebbe himself would only sit in the corridor for a short while, about 15 minutes, and he would then return to his room even during the shooting, motioning with his hand as if to say, "Okay, that's enough."

Regardless of what was taking place, the Rebbe remained completely calm and controlled, never once expressing any fear. Once, when a bomb exploded really close by, the Rebbe's hand trembled. The Rebbe remarked, "I am not frightened, but the blast causes the flesh to tremble."

During those few days, the Rebbe constantly expressed his desire to return to the Shmotkin home where he would be amongst Jews, and before Yom Kippur, it was decided to do so.

On the night before Yom Kippur, I went to the Shmotkins to bring meat for the Rebbe's household. That night, there were horrendous explosions primarily in our district. The Shmotkin home was damaged too, but thank G-d, none of us were harmed. At any rate, the thought of returning with the Rebbe to their house was dismissed.

Due to the endless deathly hail from the bombers and ground artillery, a very small group of close neighbors gathered at the Rebbe's dwelling for the Yom Kippur davening, both at night and the following day. The Rebbe was very distressed because there was no suitable *chazzan*. I therefore left to call Rabbi Zalmanov

from a different district, and he arrived and led the entire daytime davening.

As the Rebbe said Maftir Yonah and everyone's heart overflowed, there were thunderous explosions, only the Rebbe's voice kept everyone from dreadful hysteria and flight. All the other shuls were actually emptied as everyone ran into the shelters.

Neilah was said hurriedly on the Rebbe's instructions, and the shofar was sounded before nightfall. This was to ensure that everyone could leave before further bombing. However, the Rebbe asked me to stay with him, and continued, "Are you concerned about food after the fast? Whatever we will eat, you will eat too."

The Rebbe broke his fast with a piece of bread. Truthfully, a pot of meat had been cooking at Reb Mendel Shmotkin's house, but shards of shrapnel had fallen into the pot during the bombing, rendering it unfit to eat.

As I stood on line to receive a bowl of soup, the explosions started. Everyone ran to the corridor for shelter, but the Rebbe commanded me to finish eating in the dining room. They sat there for 45 minutes wearing overcoats and clutching bundles, ready for a chance to escape to safety. The Rebbe's briefcase stood nearby, packed with his tallis, tefillin and the Baal Shem Tov's *siddur*.

In contrast to his mood on Erev Yom Kippur, the Rebbe was now quite relaxed, which raised our spirit. Soon we were singing a *niggun* which the Rebbe strongly encouraged with hand motions. The deafening sounds of the explosions mingled with our singing.

The Rebbe sat a little while longer and then returned to his room, blessing us, "Good night, and may

you always have happy occasions." We hadn't expected such a blessing, and the Rebbe, who sensed our concern, turned to us and repeated his sacred blessing. "Good night, and may you always have happy occasions."

On the day after Yom Kippur, the bombing worsened. Telephone lines were cut off, and in many places, the water supplies were as well. When the bombings began on the following day, the Rebbe and his family descended once again to the basement, and this time the Rebbe instructed his students to recite certain *kapitlach* of Tehillim. But when they discovered that there would soon be no way of getting out of the basement, the Rebbe decided to emerge immediately.

They ran from one place to another, and in one of the yards they passed through a gate which almost fell upon the Rebbe's household. Someone had to hold it up alone. As they ran, the Rebbe's tallis and tefillin were lost. The yeshiva student who had been carrying them forgot at which gateway he put them down. A search proved fruitless, causing the Rebbe much anguish.

At that time, Rebbetzin Shterna Sara was in the house of Reb Berel Nissan Bepalov. All her companions wanted to escape elsewhere, but she was adamant about staying, because there was a *sefer Torah* in the house. Later, they realized that because they had stayed, they were spared, unlike others who had chosen to run, unsuccessfully.

(These recollections were originally published in Shemuos V'Sippurim vol. 3, pp. 116-129. English translation (with slight variations) taken from Out of the Inferno, copyright by Kehot Publication Society).



“I Was Talking About You?!”



“Where are you going? Are you really leaving us now, right before Rosh Hashanah?! We were hoping you would stay in our village and serve as *chazzan*, shofar blower and rabbi...”

The *melamed*, a devoted Chossid of the Alter Rebbe, explained to his boss, a local *yishuvnik* (villager), that he intended to spend Tishrei with his Rebbe.

“Your Rebbe?!” exclaimed the puzzled man, who was used to calling the *melamed* with the title Rebbe. He was amazed that this man had his own Rebbe and was intrigued to visit him himself.

“Can I join you on your trip?” asked the *yishuvnik*.

The *melamed* was thrilled with this prospect. He had been unsure of how exactly he would make the journey; now he would have a ride.

“Sure!” replied the *melamed*, glad that he had found a way to avoid

making the trip by foot. Off they went on a journey to nourish their souls, while their bodies remained satisfied with the food the *yishuvnik* brought along.

The horse and carriage came to a halt and the passengers disembarked. The pair headed over to the *beis midrash* where things took an interesting turn.

While the *melamed* was widely known and respected, the *yishuvnik* was not. With growing anger and frustration he was forced to watch from the sidelines as the *melamed* was lovingly welcomed by his colleagues and peers who launched into lengthy and intellectual discussions with him.

The highlight of the journey arrived and the *melamed* prepared himself to enter into *yechidus* with the Alter Rebbe. This was an opportunity that all the Chassidim had and each

one of them wanted to make sure he was adequately prepared.

The *yishuvnik* was not at all familiar with *yechidus* and how it worked, however, when he saw the fervor of the Chassidim around him he asked for an opportunity to have a *yechidus* as well.

His wish was granted and he entered the Rebbe’s room.

Silence.

“Nu...”

Silence.

Not knowing the way one conducts oneself in *yechidus*, the *yishuvnik* remained silent for a lengthy period of time, even though the Alter Rebbe prodded him on with a repeated “Nu.”

Slightly confused and clearly not getting the hint, the *yishuvnik* exclaimed with frustration, “Rebbe, why are you saying ‘nu?’”

The Alter Rebbe replied in his traditional sing-song tone, “It happens that a Yid will transgress such and such *aveira*, or violate such and such prohibition...”

On and on, the Alter Rebbe listed all the *aveiros* that this *yishuvnik* had transgressed.

In his mind, as he was hearing his list of *aveiros* being told to him, the only way to make sense of it was that the *melamed* had reported to the Alter Rebbe about him. “Having come in before me,” he figured, “he probably gave over an accounting of all my actions to the Rebbe; after all, he lived in my house and saw how I conduct myself.”

Completely enraged, the *yishuvnik* ran straight to the *melamed* and began berating him over and over for what he had perceived that he had done to him. “This is how you repay me?! This is the return I get for the

לעילוי נשמת
 הרה"ח ר' שניאור זלמן הכהן
 בן הרה"ח ר' אברהם הכהן ע"ה
 בלעסאפסקי
 גבאי בית הכנסת ובית המדרש
 ליובאוויטש שבליובאוויטש - 770
 נלב"ע ט' אדר שני ה'תשס"ה -
 אמעריקע איז נישט אנדערש
 תנצ"בה

נדפס ע"י
 משפחת בלעסאפסקי
 ומשפחת רובינפעלד



kindness I have shown you?! Don't ever come back to my house again. Go find yourself a different job!"

The *melamed* was deeply pained by the severe accusations leveled against him. The thought that his

employer, who had indeed treated him well, now considered him an ingrate, bothered him tremendously and he decided to act in a drastic way.

He went back into the Alter Rebbe's room and

begged the Rebbe to let the *yishuvnik* know that it had not been him who had reported on all his actions.

The Alter Rebbe summoned the *yishuvnik* back into *yechidus* and told him, "Your anger at the

melamed is misplaced. He didn't mention a word to me about you."

"If so," exclaimed the puzzled man, "then how did you know about all my actions?"

The Alter Rebbe replied, "Did I say that you transgressed these *aveiros*? I merely listed some actions that are possible for a person to stumble on. How should I know that you committed all of them?"

"No one revealed my deeds to you? Listen to me, Oh Heavens!" cried out the *yishuvnik*, "Rebbe, I committed all these *aveiros*... I transgressed such and such."

The Alter Rebbe provided him with a path to complete *teshuva* and eventually the *yishuvnik* turned into an ardent and devout Chossid. **1**

(*Shmuos V'Sippurim*)



לזכות
הרה"ת ר' שניאור זלמן שיחי
ליפסקער
בקשר עם יום הולדתו
ח"י אדר שני
נדפס ע"י משפחתו שיחיו



What We're All About

*Discovering Moshiach
in every detail of
the Rebbe's nesius*

Part 4: Neshei
U'Bnos Yisroel

When a terrifying kitrug threatened the Alter Rebbe's life and the survival of Chassidus Chabad hung in the balance, it was his daughter Rebbetzin Devorah Leah who heroically sacrificed her life to avert the heavenly decree. In every generation of Chassidus there were women directly involved in the development and preservation of Chassidus, but their roles were generally unknown to the public.

Although the wives and daughters of Chassidim were influenced by the *limmud haChassidus* and *darkei haChassidus* of their fathers, husbands and brothers, their involvement was never an institutionalized component of Chassidus Chabad, until the Friediker Rebbe established Achos Hatemimim in Riga and the Beis Rivkah girls' schools in America.

All this changed in *dor hashvi'i*.

In addition to establishing Lubavitch girls' schools around the globe, one of the first *mosdos* the Rebbe established was Neshei U'Bnos Chabad in Eretz Yisroel (5712*), followed by its sister *mosdos* in America (5713*) and in numerous countries around the world. Wherever there are Chassidim, there needs to be a Neshei Chabad group. The purpose of this organization is to "organize the women of Chabad and those to whom the spirit of Chabad is dear... to set up a proper way of working with women" in all areas of strengthening Yiddishkeit and Chassidus.¹

Never before had a *nosi b'Yisroel* spent so many hours addressing women exclusively. Twice a year, before Shavuos and during Elul, the Rebbe would speak to the women in the main shul of 770. The graduating class of Beis Rivkah High School also always merited a special *sicha* at the end of the school year.

Mivtza Neshek was launched with a *farbrengen* for women, on Motzei Shabbos Bereishis 5735*; and the Rebbe asserted that the Kinus Hashluchos was as impactful to the mission of *shlichus* as the Kinus Hashluchim and spoke a *sicha* specifically to the *shluchos*.

At one Yud Shevat *farbrengen* the Rebbe said, "It is our custom to dedicate an entire *sicha* at these *farbrengens* to the unique mission of women."

In the Rebbe's *Igros Kodesh* there are numerous letters to women on myriads of topics; personal, communal and global. The Rebbe encouraged and instructed the *shluchos* to be active and take public roles in many areas of *hafatza*, always in accordance with the highest standards of *tznius*.

This radically new approach in highlighting the opportunity and obligation of women to be full-fledged participants in the mission of Chassidus Chabad is not a response to the evolving secular society which is increasingly empowering women, but rather due to the fact that we are on the threshold of *geula* and women play an important role in this process.



JEM 104683

THE REBBE HANDS OUT DOLLARS AT THE CONCLUSION OF A SICHA TO WOMEN, CIRCA 5730S.

The Feminine Qualities

In contrast to all previous redemptions, Moshiach will take every single Yid out of *galus* and it is therefore crucial that every Yid be connected to *yiddishkeit* as a preparation for *geula*.

Gentleness: Today we primarily experience the *nisayon* of abundance, and assimilation is the primary challenge facing *klal Yisroel*. Whereas in previous generations education was administered with sternness and discipline, the proper and effective approach today is through gentleness and love. In particular, being *mekarev* Yidden to *Yiddishkeit* can only be done in a gentle manner.

Speaking to a group of women from Worcester, MA in the summer of 5713*, the Rebbe explained that in today's day and age, women are uniquely capable of being *mekarev* Yidden to *Yiddishkeit* since they are naturally more gentle than men.

In the medical world, doctors diagnose patients and prescribe treatments, but most of the treatments are administered by nurses of which an overwhelming majority are women. They are best suited to administer even painful treatments since their natural gentleness puts the patient at ease and makes the experience more bearable.

The same is true about “healing the souls.” Women are able to gently guide Yidden even through painful spiritual transitions.²

Sacrifice: Before Yaakov Avinu passed away he explained to Yosef Hatzaddik the reason his mother Rochel Imeinu was not buried in Me'aras Hamachpeila. She was well aware of the spiritual advantages of being buried together with Yaakov Avinu and the other *avos* and *imahos*.

However, when she realized that many generations later her descendants would be exiled by Nevuzradan and need heavenly assistance, she joyfully turned down her elite burial in favor of being buried on the side of the road to *galus*. The Yidden, who were on a very low level and deserving of *galus*, davened at her *kever* and she successfully interceded on their behalf. As Hashem declared, “Refrain your voice from weeping and your eyes from tears, for there is reward for your work... and they shall come back from the land of the enemy.”³

Rochel Imeinu bequeathed to Jewish women in every generation the ability to happily sacrifice physical and spiritual comforts for the benefit of other Yidden, even those on the lowest spiritual levels.⁴

Gentleness and sacrifice are two crucial qualities needed to be *mekarev* every single Yid to *Yiddishkeit* in these final moments of *galus*.

What We're All About



The Generation of Yetzias Mitzrayim – Reincarnated

בזכות נשים צדקניות שהיו באותו הדור נגאלו ישראל ממצרים.
The *geula* from Mitzrayim occurred in the merit of the righteous women of that generation.⁵

At every major juncture of the process, from the bleakest moments of the terrible exile until the joyful moment the Yidden entered Eretz Yisroel, the women were always at the vanguard of the development and preservation of *am Yisroel*.

אין הדורות נגאלים אלא בשכר נשים צדקניות שיש בדור.

The redemptions in every generation occur only in the merit of the righteous women of the respective generations..

The Novi states: “כימי צאתך מארץ מצרים אראנו נפלאות”, the final *geula* will be much greater but comparable to *yetzias Mitzrayim*; and the Arizal teaches,⁶ the final generation of *galus* is a *gilgul* (a reincarnation) of the generation of *yetzias Mitzrayim*. Just as the women played a prominent role in every aspect of the development of *geula* over 3,300 years ago, the same is true of the ultimate and final *geula* at hand.

Shifra and Puah: Pharaoh endeavored to annihilate the Jewish nation and demanded the Jewish midwives assist him in his nefarious plot. These courageous women not only defied Pharaoh, but they actively

assisted the women in giving birth to healthy children and ensured their wellbeing and safety.

Their courage inspired the women of the time to encourage their husbands to continue having children thereby ensuring the continuity of *am Yisroel*, so that when the moment of *geula* arrived there was a nation ready to be taken out of Mitzrayim.

Chazal state that Moshiach will only come after all the *neshamos* stored in the “heavenly vault” called גוף will be born⁷. Just as the redemption from Mitzrayim occurred in the merit of the women who courageously defied גזירת פרעה and ensured a Jewish population, the final *geula* will happen in the merit of today’s women who reject the modern day trends and attitudes of family planning and joyfully commit themselves to bringing many children to the world and educating them in the proper manner.

Miriam Haneviah: In the most bitter moments of *galus*, after Pharaoh decreed death on all Jewish baby boys, and even Amram, the leader of *am Yisroel*, felt that all was lost, it was five-year-old Miriam who prophesied that the savior of *klal Yisroel* would be born very soon. Her chastising her father and encouraging him to remarry Yocheved was the catalyst for the birth of Moshe Rabbeinu, the *goel rishon*.

From the moment Miriam prophesied about the impending *geula* she impatiently awaited the sweet moment and grew increasingly bitter about the prolonged *galus*. Her bitterness of *galus* and impatience for the arrival of *geula* was shared by all the women of her generation.



25 IVAR 5747, LEVIFREDIN VIA JEM 579

Shiras Hayam: When the Yidden finally breathed a sigh of relief, after witnessing the miracles of *krias Yam-Suf* and the destruction of *Mitzrayim*, they broke out in song of thanksgiving. But it was the women who rejoiced with the accompaniment of musical instruments.

Although the women had also been subjected to the horrible existence of slavery for centuries, they had perfect faith that redemption would arrive and prepared accordingly. Their *emuna* outshined the men in every manner.

In addition, while the men were subjected to excruciating physical oppression, the decree against the children, a far more painful blow, was felt most acutely by the women. Since their bitterness of the *galus* was greater (as was expressed by Miriam), their joy of the *geula* eclipsed the joy of the men and their song was far superior.

The lesson for the women of our generation is that while their bitterness of the prolonged *galus* motivates them to scream “*ad mosai*” with much vigor and deep feeling, at the same time they must be aware of the imminent *geula* and begin rejoicing in its arrival with song and dance.⁸

Matan Torah: When Moshe Rabbeinu prepared the Yidden for *matan Torah*—the purpose of *yetzias Mitzrayim* and the only time the whole world experienced a *geula* reality thus far—he was told to approach the women first. Since they were the catalyst for *yetzias Mitzrayim* they deserved to be first with regard to *Matan Torah*.

Since Moshiach will come in the merit of the women, they will therefore be first to receive the תורה החדשה of Moshiach.⁹

Nedavas Hamishkan: *Dira betachtoinim* became a reality when the Yidden constructed the *mishkan*. The women, who had all refused to participate in the חטא העגל, were the first to speedily donate to the construction of the *Mishkan* and their involvement was with superior quality.¹⁰

As the *akeres habayis*, the mainstay of the Jewish home, every woman is uniquely equipped to build her private *Mishkan*. She has immense influence on the entire family and has the opportunity and obligation to utilize this influence to encourage the men to be more involved in all matters of *Yiddishkeit* and to lovingly educate her children in the proper path, thereby preparing her family and community for Moshiach.¹¹

Meraglim: On the threshold of entering Eretz Yisroel, the *meraglim* caused great damage with their disastrous report of what they saw in the land. Here again, the women displayed their unwavering faith and trust in Hashem and love for Eretz Yisroel. They rejected the report and did not participate in the wailing that ensued, thus meriting to enter Eretz Yisroel 40 years later.

Even though the final *geula* is a foregone conclusion, the special merit of the women, by fulfilling their duties in these final moments of *galus*, will cause the *geula* to happen faster.

What We're All About

THE REBBE SAYS
A SICHA TO WOMEN,
25 IYAR 5750*.



LEVI FREDIN VIA JEM 245055

The Three Mitzvos Directly Connected to Geula

For thousands of years, women preserved the foundations of *klal Yisroel* with the three *mitzvos* of *neiros Shabbos Kodesh*, *kashrus* and *taharas hamishpacha*. In our generation, the Rebbe created an unprecedented momentum and excitement about these *mitzvos*, by including them in the 10 *mivtzoim* and made them very personal by emphasizing how they are alluded to in the *roshei teivos* of his mother's name—Rebbetzin Chana. Here too we see how these *mitzvos* are uniquely connected to *geula*.

Neiros Shabbos Kodesh: Illuminating the world with the divine light of Shabbos and Yom Tov paves the way for the divine light that will fill the world with the coming of Moshiach.

Kashrus: Ensuring that the physical body is nourished in a way that is mandated by Torah brings extra holiness to the physicality of our world and prepares the world for *geula*.¹²

Taharas Hamishpacha: Even in the *galus* era, women have the opportunity to engage in *tahara*, which is a preparation for the global *tahara* that Hashem will bring to the world in the era of *geula*.

Through observing these three *mitzvos* passionately and with alacrity, the women “motivate” Hashem to bring about the ultimate light, holiness and purity to the entire world by bringing Moshiach faster.¹³

Additionally, these three *mitzvos* represent three prominent elements of human life. We need light so that we do not injure ourselves at night, food for nourishment, and family life to ensure future generations of humanity. The mission of Jewish women is to channel these three seemingly mundane fundamentals in a Jewish and holy manner, thereby refining our physical existence and preparing the world for the time when *וראו כל בשר יחדיו*—the physicality of the world itself will perceive G-dliness.¹⁴

These three *mitzvos* not only *bring* Moshiach faster but also play an important role in transforming our world into a *geula* reality.

A Taste of Things to Come

Kabbalah and Chassidus explain at length how in the times of Moshiach the advantage of the female will shine prominently. As the *Novi* states,¹⁵ “כי ברא ה' חדשה” —“בארץ נקבה תסובב גבר”—Hashem will create a novelty in this world, that the woman will be greater than the man.



Masculinity represents the *neshama*, and femininity represents the body. Today the *neshama* gives life to the body, but when Moshiach will come the body will give life to the *neshama*. We will finally understand and appreciate the immense advantage of the physical body as a conduit for revealing the essence of Hashem.

The fact that women today are at the forefront of spreading Yiddishkeit and ensuring the speedy arrival of Moshiach is a taste of *yemos HaMoshiach*.

Another novelty of our generation is the fact that women are encouraged to engage in *limmud haTorah* more and more. Whereas in previous generations this was discouraged, *gedolei Yisroel* in recent times have established formal educational opportunities for women and girls and they are encouraged to not only learn the *halachos* they need to know to observe their *mitzvos* properly but to learn the deepest concepts in *nigleh* and Chassidus as well.¹⁶

און מ'זעט בטבע נשי ובנות ישראל אַז באַ זיי (מער ווי באַ אנשים) לייגט זיך בפשטות צו ארויסגיין מיד פון גלות, און מ'דאַרף זיך מיט זיי ווייניקער אַמפּערן אַז מ'דאַרף שוין איצט אַרויס פון גלות ווי מ'דאַרף זיך משתדל זיין מיט אנשים.

לקוטי שיחות חלק כו ע' 375

This is a direct reflection of *yemos haMoshiach* when all of humanity, including women, will be completely immersed in the knowledge of Hashem—ומלאה הארץ דעה את ה' כמים לים מכסים **i**

The next installment of this series will focus on the connection between shlichus and *geula*.

1. Igros Kodesh vol. 4 page 346
2. Toras Menachem vol. 9 page 100.
3. Yirmiyahu 31:15.
4. Toras Menachem Hisvaduyos 5746 vol. 2 page 311.
5. Sotah 11b.
6. Sefer Halikutim (Arizal) Shemos 3:4.
7. Yevamos 62b.
8. Sefer Hasichos 5752 pages 299- 307.
9. Toras Menachem Hisvaduyos 5749 vol. 2 page 300.
10. Likkutei Sichos vol. 26 page 268.
11. Likkutei Sichos vol. 26 page 374.
12. Since the final *geula* will be similar to the first *geula*, the fact that many *halachos* of *kashrus* and *tahara* were taught to the Yidden right before they entered Eretz Yisroel, is an indication that strengthening *kashrus* and *taharas hamishpacha* is uniquely connected to the final preparations to the final *geula*. Likkutei Sichos vol 13. page 297. See Deher Iyar 5778 "Mivtza Kashrus."
13. Toras Menachem Hisvaduyos 5745 vol. 1 page 109
14. Likkutei Sichos vol. 20 page 227.
15. Yirmiyahu 31:21.
16. Sefer Hasichos 5750 vol. 2 page 458.



CHOSSID AT THE FRONT

Reb Avraham Parshan

ON A MOMENT'S NOTICE, HE COULD JUMP ONTO A PLANE TO FULFILL ONE MISSION OR ANOTHER AFTER RECEIVING INSTRUCTIONS FROM RABBI HODAKOV, DONATE HUGE FUNDS FOR UNPOPULAR CAUSES AT THE REBBE'S REQUEST, OR PUT IN COUNTLESS HOURS IN SOLVING THE ISSUES OF A MOSAD.

He was always ready to join the Rebbe's cause.

לע"נ
הרה"ח הרה"ת ר' אברהם יעקב
ב"ר חיים מרדכי ע"ה
נלב"ע כ"ה תשרי ה'תשנ"ו
ולע"נ זוגתו האשה החשובה
מרת פריידא ראצא
בת הרב יחיאל אפרים פישל ע"ה
נלב"ע ט"ז אדר-שני ה'תשע"ו
תנ"צ'בה'

נדפס ע"י בנם
הרה"ת ר' משה מאיר שמואל
וזוגתו רבקה לאה ומשפחתם שיחיו
גלוצאווסקי

In preparation of this article we were greatly assisted by interviews with Reb Avraham's children, grandchildren and acquaintances. These include Reb Yosef Parshan, Reb Mayer Parshan, Rabbi Yaakov Biderman, Rabbi Yehuda Blesofsky, Rabbi Doron Eizenman, Rabbi Tuvia Blau, Rabbi Zalman Aharon Grossbaum, Rabbi Levi Garelik, Rabbi Dovid Sholom Pape and others. We thank them for their time.



CHAI ELUL 5739, LEVI FREIDIN VIA JEM 191665

Early Life

Reb Avraham Parshan (originally Parshanovsky) was born in 5670* (תר"ע) in Lodz, Poland. His parents were respectable Sochatchover Chassidim.

After his marriage, he traveled to Eretz Yisroel with his young wife, and settled in Tel Aviv. Tragically, his wife passed away following childbirth leaving him with two young children, Dov and Esther. Two years later, he remarried into a distinguished Yerushalmi family and moved to Yerushalayim.

In 5699* (תרצ"ט), the Pag"i movement ("Porshei Agudas Yisroel") was founded to cater to the needs of religious Jews in Eretz Yisroel. Shortly afterwards, Reb Avraham joined the leadership and took an active part in its activities.

He quickly developed a name for his tireless work and his shrewd approach to *askanus*. He spearheaded the first building project geared towards *frumme Yidden*, where suitable apartments were sold at low prices to religious families.

In Yerushalayim, Reb Avraham became acquainted with many of the prominent *rabbanim* and Rebbes. In the course of his communal work, he dealt with the Gerrer, Belzer

and Lelover Rebbes, the Rebbes of Ruzhin, the Tchebiner Rav and others. Although Pag"i was often at loggerheads with many of these *rabbanim* who supported the original Agudas Yisroel movement, he quickly gained their respect for his ingenuity and genuine *ahavas Yisroel*.

Reb Avraham's daughter Esther relates: "During the War of Independence in 5708* (תש"ח), we were stranded in Yerushalayim along with everyone else, but my father nevertheless took responsibility for his fellow Jews. He organized many caravans to smuggle food and vital supplies to the city, sneaking them in through hidden roads. On several occasions, his van was seen passing and was riddled with bullets by the Arab Legions. On one occasion, bullet holes were even found in the loaves of bread that he was carrying, but miraculously, he was not hurt."

Knowing about his good work, he was even appointed, for a short period of time, as the deputy Minister of Rationing and Supply of Israel's first government, responsible for administering the austerity program in Yerushalayim and its environs.

This is Different!

In 5707* (תש"ז), Reb Avraham was on a business trip from Eretz Yisroel

to Canada. While flying over Europe, the pilot noticed a malfunction on the aircraft, and was forced to make an emergency landing without the use of wheels. The result was disaster and tragedy; 72 passengers, the vast majority on the flight, were killed on impact. Only three passengers survived. One of them was Reb Avraham, who escaped the tragedy with a severe leg injury.

He was hospitalised in a medical center in Munich, Germany, for three months. While there, he had his first encounter with Lubavitcher Chassidim; he needed kosher food, and it was provided for him by the Chassidim in Poking.

Then, several year later, in 5714*, Reb Avraham and his family emigrated to Toronto, Canada.

Finding himself in a new location, distant from his former home and acquaintances, Reb Avraham visited many Rebbes, *roshei yeshiva* and *rabbanim*, and searched for a place to call home. But he wasn't satisfied with his experiences.

He became close friends with a Lubavitcher Chossid named Reb Chaim Leima Minkowitz from Toronto, who, like him, was a learned and hartzige Yid. He introduced him to the world of Lubavitch and to Chassidus Chabad.



THE REBBE SPEAKS WITH REB AVRAHAM DURING KOS SHE'EL BRACHA, MOTZEI SIMCHAS TORAH 5744*.

In the end, Reb Chaim brought Reb Avraham along to spend a Shabbos in 770. He participated in the Rebbe's Shabbos Mevorchim farbrengen and went into *yechidus*. Expressing himself to his friends, he shared that he finally felt that he had found his place.

"My grandfather knew many Rebbes in Eretz Yisroel," says Reb Avraham's grandson, Rabbi Yaakov Biderman of Vienna. "He worked with the Gerrer Rebbes, Reb Aharon of Belz stayed in his home, and the Lelover Rebbe was his *mechutan*. He was also a Sochatchover Chossid from birth.

ON ONE OCCASION, BULLET HOLES WERE EVEN FOUND IN THE LOAVES OF BREAD THAT HE WAS CARRYING, BUT MIRACULOUSLY, HE WAS NOT HURT.

Nevertheless, after his *yechidus*, he told Reb Chaim Leima with tears in his eyes, "Chaim, this is the first time I felt that this was *my* Rebbe."

The experience by the Rebbe gave him the impression that this is a Rebbe of *klal Yisroel*, genuinely involved in caring for Yidden all over the world.

The Rebbe guided Reb Avraham closely on his "journey" to Lubavitch.

He would receive all *sefarim* of Chassidus immediately after being printed, and Rabbi Hodakov would telephone him on a weekly basis to speak about his studies in Chassidus. Reb Avraham had been well-versed in *sefarim* of Chagas Chassidus and he spent considerable amounts of time delving into his newly discovered world of Chassidus Chabad.

Very quickly, Reb Avraham became deeply attached to the Rebbe.

“He always looked for reasons to come to the Rebbe,” says Rabbi Biderman. “Every *yoma depagra*, every *farbrenge*, he was always there.”

Reb Avraham’s greatest pleasure, throughout his life, was to travel to New York to participate in the Rebbe’s *farbrenge*s. He would sit behind the Rebbe and listen intently to the Rebbe’s *sichos*. He was a proficient Torah scholar and had a deep appreciation for the Rebbe’s Torah, and after each *farbrenge*, his grandchildren relate that he would be on a high for several hours.

First Use

Reb Yosef Parshan, Reb Avraham’s son, relates:

“There was a certain individual who ran a small shul and afternoon Talmud Torah in Toronto. As he aged, he wanted his project to continue, so he decided to donate the building to Chabad. He reached out to my father, who coordinated with Rabbi Leibel Kramer of Montreal to come transfer the deed to the Rabbinical College of Montreal (there was no Chabad corporation in Toronto in those days).” At the time, the local Lubavitchers weren’t yet acquainted with Reb Avraham.

“Rabbi Kramer was instructed by Rabbi Hodakov that my father should serve as the middleman.

“During the legal proceedings, my father suggested, with the Rebbe’s advice and approval, that the building be sold to Chabad for a symbolic sum of two dollars.”

Reb Avraham’s advice turned out to be very foresightful. Some years later, the donor had a change of heart and wanted to renege on the deal and give the building to another community. Due to the peculiarities of Canadian law, the transaction was only considered final due to the sale



AT A SIYUM SEFER TORAH ARRANGED BY THE SHLUCHIM IN MILANO, ITALY. L-R: RABBIS AVRAHAM PARSHAN, SIMCHA ELBERG, PINCHUS HIRSCHPRUNG, AND YOSEF WINEBERG.

LIBRARY OF AGUDAS CHASSIDET CHABAD

price of two dollars, and the building remained in the hands of *anash*.

At the Forefront

As the years passed, the Rebbe constantly involved Reb Avraham in Chabad activities. He didn’t just contribute towards the costs; he was actively involved in the planning and execution of the activities, never too tired or too busy to roll up his sleeves and get involved.

Often, the Rebbe would direct shluchim or *askanim* his way, so they could benefit from his intelligence and generosity. His shrewdness and ingenuity were valuable assets for any *mosad* trying to engage in a project larger than itself.

Whenever the Rebbe announced a new initiative, Reb Avraham would be a primary supporter. For example, when Chabad of Paris sought to buy its first Chabad House, Reb Avraham was the one who provided the funding to clinch the deal. The first mitzvah tank was purchased by Reb Avraham who also replicated the Rebbe’s chair to put in to the tank, symbolizing that the Rebbe travels along with the *bochurim* doing *mitvzoim*.

“When the Rebbe spoke about saving the Jewish community in Crown Heights in 5729*,” Rabbi Biderman relates, “my grandfather took a big role in the campaign, going ahead and buying eight buildings (which he later sold).”

The Rebbe once told Rabbi Zalman Gurary in *yechidus* that *anash* could learn from Reb Avraham how to give *tzedakah*.

“Certain projects were especially precious to my grandfather,” says Rabbi Biderman, “especially institutions that were named in memory of the Rebbe’s parents. He always looked for ways to give the Rebbe *nachas*, so he would take on any project that would be in their memory.

“The Levi Yitzchak Library in Crown Heights, for example, was renovated and refurbished by my grandfather.”

Reb Avraham also bought the building for the Machon Chana Institute for *baalos teshuvah*, and he asked the Rebbe if they could name it in memory of Rebbetzin Chana. The Rebbe called him into *yechidus* and handed him 100 ten-dollar bills as a personal contribution to the project.

Milah Biselah

Reb Yosef Parshan relates:

Following Simchas Torah one year, a group of *askanim* who were visiting from Toronto entered the Rebbe's room for a *yechidus* along with my father.

Beforehand, the *askanim* decided that they needed to bring up a complaint about a certain issue in Toronto; they felt it needed the Rebbe's attention.

As they were in the Rebbe's room, the individual who planned to bring up the issue got cold feet, and decided to push the issue onto my father. He told the Rebbe, "Reb Avraham would like to tell the Rebbe something."

My father was no fool, and he wasn't about to become their conduit to tell the Rebbe something that would bring the Rebbe *agmas nefesh*, so he remained silent.

Looking at him, the Rebbe said, "*Reb Avraham, emes takeh es shteit, 'Milah biselah ushtikusa bitrei,' uber az ir vet reden asach, vet ir hoben asach selaim.* Indeed, the Gemara says, 'A word is worth a *selah*, but silence is worth two.' But if you speak, you will have many *selaim*."

Commanded by the Rebbe to speak, he decided to say what was really on his heart.

He told the Rebbe how uplifting Sukkos and Simchas Torah had been in the Rebbe's presence, and how *hakafos* brought a real inspiration to the Chassidim, and how they all wish the Rebbe continued health and *nachas* from the Chassidim...

forthcoming for any cause related to the Rebbe. Although the Rebbe rarely asked individuals to donate to any cause, Reb Avraham's dedication brought him the merit that he was called on by the Rebbe to donate on numerous occasions, and the Rebbe personally relied on him.

One of Reb Avraham's most lasting legacies was in Eretz Yisroel, where he was deeply involved in the development of *mosdos Chabad*. He sponsored a number of buildings, was heavily involved in the construction of Kfar Chabad Beis, was a key supporter of Colel Chabad, and contributed generously to many other institutions.

The Shikun Chabad in Lod was a primary example.

Reb Avraham once wrote a routine letter to the Rebbe asking about buying shares in a certain business in America which many were investing in, when the Rebbe suggested a different investment:

The government had given Chabad a large lot in the city of Lod upon which to build apartments. Investors were needed. The Rebbe said that he would personally cover one third of the cost of construction, the government will cover another third, and, the Rebbe suggested, Reb Avraham would cover the last third.

It didn't seem like it would be a profitable deal. The Rebbe wanted them to build a massive apartment block, but Chabad officials in Eretz Yisroel felt there wouldn't be customers. The Rebbe informed them that Russian immigrants would soon be arriving, but at that time they were nowhere in sight.

Nonetheless, Reb Avraham took the deal and became heavily involved in the project. He would be in Eretz Yisroel twice a year to mark the *yahrzeits* of his parents, and he would visit Lod each time. He would deal with the contractors, the mayor and



RASKIN FAMILY ARCHIVES

REB AVRAHAM (CENTER) POSES WITH REB DOVID RASKIN (RIGHT) AND REB HESHKE GANSBURG (LEFT) IN A NEW MITZVAH TANK WHICH HE SPONSORED.

"He loved doing things that would bring the Rebbe *nachas* on a personal level."

A Special Love

What probably singled out Reb Avraham from many other *baalei tzedakah* was that he was extremely

the builders, and always did his utmost to make sure it would be a success.

Several months passed, and no buyers were on the horizon. Then, suddenly, the gates of the Soviet Union opened for a brief few years following the Six Day War, and floods of immigrants poured into Eretz Yisroel. The government was in dire need of apartments, and they bought a number of blocks for a good price. Reb Avraham was able to provide these people with a proper home, and to make a sizable profit as well; he then gave the proceeds to build the dormitory for the yeshiva, and the *mikveh* and shul as well.

Meanwhile, the original contractor that Reb Avraham had asked the

Rebbe about investing in, went bankrupt.

Another special donation made at the Rebbe's behest, was the Chabad shul in Sanhedria in Yerushalayim. While in New York for Simchas Torah 5728*, Reb Shlomo Maidanchik from Kfar Chabad solicited Reb Avraham to donate a property he owned in Petach Tikvah for the benefit of Kfar Chabad. When they approached the Rebbe at the farbrengen, the Rebbe asked: "What does Petach Tikvah have to do with Kfar Chabad?!"

Turning to Reb Avraham, the Rebbe suggested something else: "You also own land in Sanhedria in Yerushalayim, and there are *yungeleit* there looking around for a place to build a shul and they are struggling."

SEVERAL MONTHS PASSED, AND NO BUYERS WERE ON THE HORIZON. THEN, SUDDENLY, THE GATES OF THE SOVIET UNION OPENED... FLOODS OF IMMIGRANTS Poured INTO ERETZ YISROEL.

A Million

At the farbrengen of Yud Shevat 5735*, Reb Avraham brought a philanthropist named Joe Tenenbaum to the Rebbe, and informed the Rebbe that he pledged half a million dollars to build in Kfar Chabad.

Mr. Tenenbaum immediately protested, "A quarter-million!"

The Rebbe turned to Mr. Tenenbaum,

"Why are you afraid to commit to half-a-million? The *Aibershter* could make you wealthier, and you'll be able to give more! A Yid says that you'll be able to give half-a-million..."

Mr. Tenenbaum repeated himself, "I say a quarter, he says a half," so the Rebbe continued:

"If you'll be able to give half a million, that's even better. Now you have a certain amount of capital which you calculate allows you to give a quarter-million, comes along Parshan and says that you will have enough capital to give twice as much, so you can indeed have twice as much capital!"

After Mr. Tenenbaum said *l'chaim*, the Rebbe turned to him again and said, "If Parshan will come along in a few weeks, saying you can give a million, don't get scared."

Pointing at Reb Avraham, the Rebbe concluded with a smile "Then see to it that he, too, gives a million..."¹

The Rebbe was referring to Reb Tuvia Blau. Immediately after Yom Tov, Reb Avraham traveled to Eretz Yisroel to donate the land, and together with Reb Tuvia, they erected a shul in Sanhedria which became the center of Chabad in Yerushalayim, and is active until today. Reb Avraham chose the name "Beis Chana" after the Rebbe's mother, Rebbetzin Chana, and from that point on, the Rebbe followed every step of the construction with great interest.

The Rebbe's Shliach

Due to his connections with different *gedolei Yisroel* from his days living in Eretz Yisroel and through his *hachnasas orchim*, Reb Avraham was often the go-between for the Rebbe to their courts. On a number of occasions the Rebbe sent him to the Gerer Rebbe, the Beis Yisroel, and he also facilitated the *yechidus* of Reb Yaakov, the current Gerrer Rebbe (the son of the then-Gerrer Rebbe, the Lev Simcha) with the Rebbe.

There was even one time, during the height of the *misnagdim's* dispute with Chabad, when the Rebbe sent him to visit one of the *roshei yeshiva* who was fanning the flames of hate.

On other occasions, Reb Avraham was sent by the Rebbe to visit *mosdos* and to facilitate the building of new *mosdos*.

Reb Yosef Parshan relates: "Once in 5732*, my father called Rabbi Hodakov to tell him that he was traveling to Eretz Yisroel. He asked if there's anything he should do as the Rebbe's shliach during his visit. Rabbi Hodakov answered in the affirmative. The Rebbe asked that he make a stop in Milan on the way. Shortly afterwards, my father was on his way to Milan."

Rabbi Levi Garelik continues: "Reb Avraham made his way to the office of my father, Rabbi Gershon Mendel Garelik. Sitting in the office, my father

LEVI FREIDIN VIA JEM 20679



REB AVRAHAM (SECOND FROM LEFT) AT THE REBBE'S MINYAN FOR SELICHOS, 20 ELUL 5737*.

LEVI FREIDIN VIA JEM 299234



REB AVRAHAM (RIGHT) GREET'S ISRAELI PRIME MINISTER MENACHEM BEGIN AT THE BAR MITZVAH FOR THE ORPHANED CHILDREN OF IDF SOLDIERS, AN ANNUAL EVENT COORDINATED BY TZACH IN ISRAEL, 19 AV 5737. SECOND FROM THE LEFT IS REB YISROEL LEIBOV, THE CHAIRMAN OF TZACH IN ISRAEL.

and Reb Avraham were discussing the issue of *Mihu Yehudi* and brainstorming about different ways to abolish this devastating *gezeirah*.

“As they were talking, my father received a call from the women’s *chevra kaddisha*. They wanted to know which *pesukim* should be said during a *tahara*, because, they explained, Mr. Astorre Mayer’s mother had just passed away.

“Mr. Astorre Mayer was a world-class philanthropist who donated heavily to Jewish causes, particularly in Eretz Yisroel. My father, who had a very warm relationship with him, had been thinking for some time about

getting him involved in the battle of *Mihu Yehudi*, which the Rebbe had been speaking about for two years.

“This was their opportunity. Being that Mr. Astorre Mayer was a major supporter of the State of Israel and many Israeli dignitaries were present, Reb Avraham used out the opportunity and delivered a eulogy, tying it in with a powerful message about the campaign of *Mihu Yehudi*, which inspired many.

“From then on, Mr. Astorre Mayer became very involved in the campaign, making much effort to change the policy, some that are still unknown until today.”

On another occasion, Reb Avraham went in for a *yechidus* with the Rebbe before one of his trips to Eretz Yisroel. He told the Rebbe that he planned to speak with prominent individuals about *Mihu Yehudi*, not as the Rebbe’s shliach, but independently. The Rebbe became very serious and responded “Reb Avraham, *ir veist duch as ven ir redt, veist men duch as ir zaint mainer a shliach*—You know that when you speak, people understand that you are my shliach. It is not possible for you to speak independently; they will assume that it’s coming from me.”

When Reb Yosef Parshan got married in Manhattan in 5725*, the Rebbe said to Reb Avraham that if he was not an *avel* then (after Rebbetzin Chana’s passing 10 months earlier) he would have come to the wedding, but since he can’t come himself, the Rebbe said “I’m sending my representative.” Rabbi Hodakov came as the Rebbe’s shliach to the wedding and he brought along a letter from the Rebbe as well.

A Complicated Wedding

During *kos shel bracha* of Motzei Shavuos 5735*, as Reb Avraham received wine from the Rebbe, the Rebbe asked him if he was planning on going to Eretz Yisroel. He spontaneously answered, “Yes,” so the Rebbe gave him a bottle of *mashke* and said, “You’re probably going to the wedding.”

Reb Avraham was unsure who the Rebbe was referring to, but he soon realized that Rabbi Dovid Shalom Pape, a former professor who had become a *baal teshuvah*, was scheduled to get married a few days later in Eretz Yisroel.

“Reb Avraham happened to be on the same flight as my parents,” Reb Dovid Shalom relates. “I was in Kfar Chabad and there was no way for my parents to reach me or know where I was. I had no idea when they were arriving. Reb Avraham sent a taxi driver to pick me up and bring me to Tel Aviv where my parents were staying.

“My father was a businessman from Toronto while the *kallah* came from the Sephardic community in Dimona. Understandably, there were differences between the family backgrounds and no one was running the wedding. Reb Avraham took on the mission of ensuring that everything would proceed calmly and joyfully. With his charm and *ahavas Yisroel*, he made sure everyone felt comfortable and that nobody was left out or hurt.

“He even went around Kfar Chabad, telling people that the Rebbe sent *mashke* for the wedding and brought along a number of prominent Chassidim.

“That same night, another *baal teshuvah* was getting married in Chaifa and when Reb Avraham heard about this, he right away ordered a bus and arranged for a big group of *bochurim* to travel to the wedding.

“It didn’t end there. Later, when we came to America, Reb Avraham introduced us to his family, and we are close friends until this day.

“He fulfilled the Rebbe’s shlichus with utmost devotion!”

Presents for the Rebbe

Reb Avraham’s grandson, Reb Mayer Parshan, relates: “Each Yud-Aleph Nissan, my grandfather would bring the Rebbe a check for the sum of the Rebbe’s age, multiplied by a thousand. I know this, because one year he was not in New York and he asked me to give it on his behalf.

“He would also think of original gifts to bring the Rebbe each year.

“In 5737*, in honor of the Rebbe’s 75th birthday, he brought the Rebbe a bound set of all the *sichos bilti mugah*, the predecessor of the *Sichos Kodesh* set. This was the first time all the Rebbe’s *sichos* were bound and presented to the Rebbe as a set. He also did this to see if the Rebbe would agree to the publishing of *sichos* which weren’t *mugah*.”

Reb Avraham even built a private mikvah for the Rebbe across the street from the Rebbe’s home, but to reasons



REB AVRAHAM PRESENTS THE REBBE WITH THE BOUND HANOCHOS OF THE SICHOS IN HONOR OF THE REBBE'S 75TH BIRTHDAY, YUD ALEPH NISSAN 5737.

unbeknown to us, the Rebbe never made use of it.

“At one point my father looked in to purchasing life insurance,” Reb Yosef relates, “but due to his age and condition of health, he couldn’t find a suitable policy. He was disappointed and told this to the Rebbe. The Rebbe blessed him that he will be well and have *arichus yomim*.”

“It was then that he began the tradition of buying *maftir* for the Rebbe in 770. Previously, *maftir* had never been auctioned, because it was reserved for the Rebbe. He initiated a custom where someone could acquire the merit of the Rebbe’s *maftir*, and thus bring revenue to 770 as well. He would buy the *maftir* for the Rebbe, spending the money that would have gone to the insurance on a more worthy cause.”

On Shemini Atzeres 5734*, Reb Avraham’s son Reb Dov had a heart

For Eternity

In the 5720s*, Reb Avraham brought two girls closer to Yiddishkeit. One girl’s parents were very antagonistic to their daughter’s new path and constantly looked for ways to bother Reb Avraham.

He mentioned the issue in *yechidus*, and the Rebbe told him to ignore the problems. “You didn’t just bring two girls to Yiddishkeit; you brought all their future generations as well...”

attack during *hakafos*. He was brought out of 770 and placed near one of the houses on Eastern Parkway where Hatzalah worked on stabilizing his condition. As the Rebbe was walking home after *hakafos*, he stood in front of the house where Reb Dov was lying and inquired about his situation. The Rebbe remained there for some 45 minutes until they were finally able to stabilize Reb Dov’s condition and bring him to the hospital. The Rebbe only went home for *seudas Yom Tov* after the ambulance left.

“The following morning,” Reb Mayer says, “my grandfather stood near the Rebbe’s house. When the Rebbe saw my grandfather, he said to him ‘*The agmas nefesh* of yesterday should be enough for your entire life.’”

“After Yom Tov,” continues Reb Yosef, “at *kos shel bracha*, my father approached the Rebbe. Handing the Rebbe a big check, he asked for a *bracha* that my brother should be well. The Rebbe tightened his *gartel* and lifted his hands to his shoulders and said, ‘*Af der zun hot ir nit vos tzu*

daigenen—you don't need to worry about your son; *alai v'al tzavari*—I guarantee that he will be well.”

A Switch

After the Six Day War, Chabad retook control of the Tzemach Tzedek Shul in the Old City of Yerushalayim, but an individual had settled in on the top floor of the shul, and his behavior was unbecoming of the holy site.

A battle began to evict him from the premises. However, that proved to be very difficult on a legal basis and the story began to drag out in courts and in the newspapers. Needless to say, the Rebbe was very unhappy with the state of affairs.

“When my grandfather saw the situation,” says Reb Mayer, “he brought the man to his own personal house that he had acquired in the Old City.² It was in a better location, worth more money, and in general, had superior living conditions. Today, that home would be worth many millions.

“My grandfather offered him a trade off; he could have the house, if he relinquished control over Tzemach Tzedek. The individual agreed, and they went right away to a lawyer to make the exchange. As soon as he arrived back in America, he went to the Rebbe, showed the papers and informed the Rebbe about the trade...”

That was Reb Avraham; whenever the Rebbe had *agmas nefesh*, he jumped into the fray.

Business Advice

Reb Avraham had vast real estate dealings in the outskirts of Toronto, and at one point decided to expand his business by buying large tracts of land in Houston, Texas. When he informed the Rebbe about the sale, the Rebbe wrote, “מי שהניח לו אביו מעות הרבה ורוצה... לאבדן... יכור פועלים ואל ישב עמהן—if you want to waste your inheritance... hire workers and leave them on their own,”³ implying that it was not a good

“...YOU DON'T NEED TO WORRY ABOUT YOUR SON; ALAI V'AL TZAVARI—I GUARANTEE THAT HE WILL BE WELL.”



LEVI FREDIN VIA JEM 2/18/87

REB AVRAHAM LEARNS WITH REB SIMCHA GORODETZKY, WHILE WAITING FOR THE REBBE'S FARBRENGEN TO BEGIN, VOV TISHREI 5738*.

Chasan Torah

Reb Mayer Parshan relates: “In 5734*, after Reb Shmuel Levitin passed away, the *gabbaim* weren't sure who should get *chasan Torah*, which had customarily been his *aliyah*. The Rebbe instructed that my grandfather should get the *aliyah*.”

enterprise to be invested in. He sold the properties, and shortly afterwards the Houston market crashed...

On a different occasion, Reb Avraham's partner offered to buy his

share of a property they owned in the outskirts of Toronto. Although he generally didn't want to bother the Rebbe regarding business advice, he

did ask the Rebbe in this instance and the Rebbe said to refuse the offer.

A month later, the partner offered a larger sum, and this time, the Rebbe told him to counter-offer with a very high price. The Rebbe also told him to stipulate that the offer stood only until Rosh Hashanah.

That Erev Rosh Hashanah, the partner came to his home ready to pay the full price. As it turned out, a company was planning a massive project in the area, and this plot of land was crucial for their plans. They were willing to pay any sum to obtain it.

A third story:

The Rebbe had once advised Reb Avraham that as a general rule, he should never sell a property without improving it somewhat, so that it would always sell at a profit. Despite this piece of advice, during one *yechidus* Reb Avraham asked the Rebbe if he should sell a specific property even though he hadn't improved it and the Rebbe rejected the idea.

After the *yechidus*, Rabbi Hodakov called him to his office and informed him that the Rebbe had instructed that he receive a loan of \$50,000 for a period of six months, obviously without interest.

"If you are asking about selling a property," Rabbi Hodakov explained, "you're obviously in need of liquid assets."

Final Endeavors

Reb Avraham was known for his exemplary *ahavas Yisroel*. His home had an entire floor dedicated to *hachnasas orchim*, where he hosted countless guests, ranging from the most prominent *rabbanim* and Polisher Rebbes from Eretz Yisroel, to destitute vagabonds. Some individuals simply showed up and stayed in his home for years at a time.

His home was also a center for *hafatzas hamaayanos*. Each morning, he hosted *shiurim* in Gemara and *halacha*, often geared towards academics and intellectuals who weren't yet fully dedicated to Torah and *mitzvos*. Many of his attendees made significant strides in their *Yiddishkeit*, and some became full *baalei teshuvah*.

In 5746*, the Rebbe encouraged the opening of many new *Batei Chabad*. One of Reb Avraham's last donations was towards the establishment of 18 new *Batei Chabad* in Eretz Yisroel.

The *sefarim* trial also took place at the same time period. Seeing the Rebbe's *agmas nefesh*, Reb Avraham got involved in a certain factor of the case. He wrote to the Rebbe about it, and said that this was his "etzba ketana, little finger," his little part.

The Rebbe responded:

באצבע קטנה!?

הרי עושה הנ"ל בכל לבבך וגונד [וגורם נחת רוח] באין ערוך מאצבע קטנה.
אזכיר עה"צ

"A small finger?

"You have done this 'with all your heart,' and have caused infinitely more *nachas* than a little finger.

"I will mention it at the Tziyon."

The Rebbe's love and appreciation for Reb Avraham is expressed profoundly in a letter the Rebbe wrote to his doctor, who treated him in his final years.



THE LETTER THE REBBE SENT TO REB AVRAHAM'S DOCTOR.

Reb Avraham had been *mekarev* the doctor, and in the course of coming closer to *Yiddishkeit*, the doctor wrote the Rebbe a letter and mentioned him in it. The Rebbe responded in a very special way:

"I am most gratified to note the personal attention and concern you have shown towards your patient," the Rebbe wrote. "Our mutual friend is truly an outstanding person who lives by the Torah, and particularly, by the great principal of the Torah, *v'havta l'reacha kamocho*."

Reb Avraham passed away on 11 Iyar 5746*- , leaving a beautiful family of Chassidim and shluchim. ①

1. Taken from the video recording. A full video of the *farbrengen* of Yud Shevat 5735* was released by JEM. See an article about the *farbrengen* in Derher Shevat, *Leben Mitten Rebbe'n* 5776.
2. This property was granted to Reb Avraham at a very low price by the Israeli government as appreciation for projects that he had generously funded.
3. A quote from Bava Metzia 29b.



דער רבי וועט געפינען א וועג...

לזכות
הרה"ת הרה"ח ר' דוד הלוי שיחי'
ויסמן
לרגל יום הולדתו כ"ה אדר
שיתברך בשנת הצלחה וברכה
בגו"ר בכל אשר יפנה
ולזכות זוגתו מרת ליפשא מלכה
ובניהם ובנותיהם שמואל הלוי,
לוי הלוי, הינדא מאטל, יוסף הלוי,
מנחם מענדל הלוי שיחיו

Whatever it Costs

AS TOLD BY RABBI MENDY GREENBERG (WASSILA, AK)

The *peulos* of Rosh Hashanah 5779* were very successful, Baruch Hashem, with a large crowd participating in all the *tefillos* and a record number of Yidden heard *tekios* in the Mat-Su Valley region. As I started preparing for Yom Kippur I had an urge to ensure that we have a *minyana* for the *tefillos*. I felt the need to bring *bochurim* so that our chances of having a *minyana* for all the *tefillos* would be greater, and in general their help would help create a smooth and enjoyable davening experience for everyone.

A cursory online search revealed that flights from New York to Alaska on such short notice were close to \$800 and I basically gave up on the idea.

Thursday evening, 4 Tishrei, I wrote a letter to the Rebbe describing the great *hatzlacha* we experienced over Yom Tov and reporting on our preparations for Yom Kippur. I also mentioned my wish to bring *bochurim* or even one *bochur* from New York to help out with the *minyanim* and *tefillos*, but concluded that the price was close to \$800 and requested a *bracha* that I make the appropriate decision according to the Rebbe's wishes.

Even as I sent my letter to the Ohel, I did not think it was realistic for my *bochurim* wish to work out.

On Friday, a Yid from Anchorage who was in the Air Force invited me to participate in his retirement



ceremony at the local Army Base. After the ceremony, I was approached by Mr. Terry Gorelik. Terry used to live in Anchorage for many years and participated in many of the *peulos* and *minyanim* at the Beis Chabad, but had recently moved closer to my area.



Terry mentioned to me that he wished to join us for Yom Kippur and inquired if we would have *minyanim* for the *tefillos*.

“Honestly, it’s hard to know,” I responded.

Undeterred, Terry offered to reach out to some Israelis working at the malls in Anchorage and to set them up in a mobile home near my home so they could help with the *minyan*. I felt this was not appropriate and explained that I did not move out on shlichus to Wasilla to shlep Yidden away from Anchorage. If they were ready to go to shul on Yom Kippur they should certainly join the Beis Chabad in Anchorage.

“However, I was actually thinking of bringing in traveling rabbis from New York to help with the *minyanim* and to lead the services,” I said. “But flights are very expensive, so I’m not sure what to do.”

“Well, a mobile home would be much cheaper you know,” said Terry.

I agreed, but the conversation ended there.

Shabbos afternoon, Vov Tishrei, Terry Gorelik knocks on my door unexpectedly.

“Rabbi, I thought about it the whole night and I feel that it is very important that we have a *minyan* in Wasilla for Yom Kippur. I am ready to pay whatever the price is to bring as many rabbis as we need to make this happen. One

thousand dollars, two thousand dollars, three thousand dollars, five thousand dollars—whatever it costs, I will pay!”

As he said these words I felt a shudder in my body. This was clearly a direct *bracha* and response from the Rebbe to my letter from Thursday night.

Right after Shabbos I scrambled to find two *bochurim*, booked tickets immediately and Monday evening, Leil Erev Yom Kippur, they landed in Anchorage. For the first time in history we had *minyanim* for Yom Kippur *tefillos* in Wasilla, Alaska.

“It was a truly amazing experience,” says Terry. “I was so proud to see my son Jacob holding the *sefer Torah* for the *Kol Nidrei* service. That was certainly a highlight of my Yom Kippur. Later, on Yom Kippur morning, our *minyan* was completed with a 99 year old fellow who was able to participate in proper Yom Kippur services due to our efforts. I’m so grateful we were able to help him do this mitzvah here in Wasilla, Alaska.”

“It was a truly amazing experience,” says Terry. “I was so proud to see my son Jacob holding the *sefer Torah* for the *Kol Nidrei* service. That was certainly a highlight of my Yom Kippur. Later, on Yom Kippur morning, our *minyan* was completed with a 99 year old fellow who was able to participate in proper Yom Kippur services due to our efforts. I’m so grateful we were able to help him do this mitzvah here in Wasilla, Alaska.” **T**

YOUR STORY

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



לזכות
 החיילת בצבאות ה'
 חי' מושקא תחי' דאנאו
 לרגל הולדתה ט"ו טבת ה'תשע"ט
 נדפס ע"י הוריה
 הרה"ת ר' מנחם מענדל
 וזוגתו מרת נחמה איטה שיחיו
 דאנאו
 שלוחי כ"ק אדמו"ר
 בפנסקולה, פלורידה

פרסום ראשון!

PURIM 5721

Featured this month are newly released photos from Purim 5721*, as captured by Rabbi Yosef Goldstein. These pictures have been recently digitized from the original film by the Goldstein family, and we thank them for sharing these photos with us.

MAARIV





SHACHARIS







FARBRENGEN



Derher**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.

Torah Ohr-Likkutei Torah with Children

Dear Editors,

In the Shevat Derher, ["The Lamplighter from Lubavitch, issue 77 (154)] you have a beautiful story that Reb Yitzchok Dubov told Chassidim in Manchester, about what he saw while he was in Nikolayev visiting his friend Reb Shmuel Grossman. On one of his visits, the famous Chossid Reb Asher Nikolayver, who was Reb Shmuel's father, visited the Rebbe's father and brought his son and Reb Yitzchok, along with him.

When they arrived at the Rebbe's father's house: "[The Rebbe's father] was sitting on his lawn with the Rebbe, age 6, and his brother Reb Berel, age 3, reading the chassidische parsha in *Likutei Torah* to them. Reb Asher asked incredulously, "You are teaching them *Likutei Torah*? Do they actually understand?" "Ask them," the Rebbe's father responded. To their utter disbelief, the Rebbe repeated the entire column of the *maamar* Reb Levik had been teaching."

I would like to point out that the Rebbe spoke about learning *Likutei Torah* and Torah Ohr with young children. At the farbrengen on Shabbos Lech Lecha 5749*, while speaking about the *chassidische parsha*, the Rebbe said:

"Numerous Chassidim have the *minhag* to learn the *chassidische parsha* each week (especially on Shabbos). During the winter Shabbosim they learn Torah Ohr, and during the summer Shabbosim and the end of winter, *Likutei Torah*. **Some had the minhag to learn it (even if not in-depth) with their family, even with their bar mitzvah age children (or also younger than that).**" (Sefer HaSichos 5749, Parshas Lech Lecha, Pg. 41.)

In the *hanacha bilti mugah*, the Rebbe also said: "For some reason this *minhag* didn't come to America, and if it did come, no one really knows about it. . ." (Hisvaaduyos 5749 Vol. 1, Pg 321.)

Although the Rebbe doesn't explicitly say so, based on the above story, one can safely assume that the Rebbe may be making a reference to his own childhood, and perhaps even to his father as being a source of this *minhag*. This rings especially accurate for Chassidim who are familiar with the many documented stories of the Rebbe's childhood, while considering how little the Rebbe ever spoke about himself.

The truth is, that this wasn't the only time the Rebbe mentioned the idea of children learning *Likutei Torah*. Years earlier, in the famous *sicha* of Parshas Vayakhel 5725*, after the new edition of *Likutei Torah* was printed with *hosafos*, the Rebbe asked that all Chassidim learn the *chassidische parsha* each week. The Rebbe then said:

"The main obligation to learn the *Likutei Torah* each week is for those who are 20 years old and above . . . Nevertheless, it would be appropriate that even those who are younger than 20 should also learn it, **and the earlier one starts the better.**" The Rebbe then added: "As we see with the contributions for the *mishkan*, that even children participated. This is similar to what is explained in the *Zohar*, that in the generation of *ikvesa d'meshicha*, even children will learn and know the inner dimensions of Torah." (Sichos Kodesh 5725* vol. 1 page. 415-16.)

The story told by Reb Yitzchok was not an isolated incident. Other Chassidim also visited the Rebbe's father's house and witnessed similar things. When Reb Laizer Nannes came to Yekaterinoslav in 5678*

to deliver a letter from the Rebbe Rashab to the Rebbe's father, Harav Levi Yitzchak told him he wants him to see his son, and brought him into the room where the Rebbe was learning. When they entered, they saw the Rebbe sitting with *sefarim* and concentrating on Chassidus, but Reb Levi Yitzchak didn't let Reb Lazer interrupt the Rebbe. Instead they left the room. As Harav Levi Yitzchak escorted Reb Lazer out, he turned to him and said, "Did you see him? This will be of use to you one day!"

Years later, when Reb Lazer saw the Rebbe in *yechidus*, he repeated this story to the Rebbe. The Rebbe responded with a smile "Nu, has it been useful for you!?"

Mendel Alperowitz
Sioux Falls, SD



Chasuna of the Rebbe Rashab's Brother

Dear Editors,

Shalom ubracha.

I read the article in the Shevat magazine about the *kabbalas hanesius* of the Rebbeim. In the section about the Rebbe Rashab, the article mentions that in the summer of 5652* (תרט"ב), there were two *chasunos* in *beis harav* that took place in Lubavitch. The *chasuna* of Rebbetzin Chaya Mushka, sister of the Rebbe Rashab, and the *chasuna* of the Rebbe Rashab's brother, Harav Menachem Mendel.

I must point out that although it is correct that the *chasuna* of Rebbetzin Chaya Mushka took place that year, the *chasuna* of Harav Menachem Mendel actually took place in Lubavitch in Sivan 5742* (תרט"ב), ten years earlier, during the lifetime of his father, the Rebbe Maharash.

Harav Menachem Mendel remarried in 5748* (תרט"ח) but that *chasuna* did not take place in Lubavitch.

Yossi Melul
Brooklyn, NY



Reb Yitzchok Dubov / Sicha of the Shloshim

Dear Editors,

Thank you for the great publication. Just a few points regarding articles in the Shevat magazine:

- 1) Regarding Reb Yitzchok Dubov's great love for the Rebbe [*The Lamplighter from Lubavitch, Reb Yitzchok Dubov*], my grandfather Reb Yisroel Shemtov once heard Reb Yitzchok say, "Ich darf sich einhalten fun im arumnemen," I have to hold myself back from hugging him [the Rebbe].
- 2) In the interview about Chof-Beis Shevat [והחייתן אל לבור — *Bochurim Remember Chof Beis Shevat*], Rabbi Asher Farkash mentions several of the *sichos* during which the Rebbe guided Chassidim on how to proceed. He left out the *sicha* of the *shloshim*, during which the Rebbe continues to give *hadracha* while describing the circumstances of this time period in very strong terms. After Gimmel Tammuz these *sichos* are more relevant than ever.

- 3) In the new article about Moshiach [*Dor Hashvi'i, What We're All About*], you write that living a life of genuine *hiskashrus* to the Rebbe is the way we begin experiencing the *geula* reality today. You then quote a section of the *sicha* from Shabbos Parshas Vaera 5752*.

It seems that you derive this point from the words "להוסיף... בהביטול וההתקשרות... ע"ז שמלאים וחדורים" במילוי, שליחותו של נשיא דורנו... שענינו להביא ליממה" that through adding in *hiskashrus* we become filled and permeated with the Rebbe's mission of *lehavi l'yemos haMoshiach*—which means to experience the reality of *geula*—as explained in Shabbos Parshas Shemos 5752*.

However a careful reading of the *sicha* seems to imply otherwise. The Rebbe is saying that in the days leading up to Yud Shevat, one must increase in the Torah and *avoda* of the *baal-hahilulu* and particularly through adding in our *bittul* and *hiskashrus*. How does one accomplish this? Through being filled and permeated with *shlichus* of the Rebbe, whose mission is *lehavi l'yemos haMoshiach*.

Hatzlacha rabba,

Menachem Deren
Greenwich, CT

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