

קזבץ זכרון

במלאות שלושים לפטירתו של
הרה"ח הרה"ת עזסק בצ"צ רב פעלים הרב יהודא ליב
בהרה"ח הרה"ת המשפיע ר' פרץ ז"ל
מאצקין



Memento on the completion of the
Shloshim for Reb Yehuda Leib Mochkin A"H

ט' אלול ה'תשע"ט

INTRODUCTION

As we are at the conclusion of the Shloshim mourning period for our dear Father the esteemed Chossid Reb Yehuda Leib ben R Peretz Mochkin O"BM, we are publishing this booklet with content relating to certain episodes of his life, in the hope that it will inspire us to continue in his ways.

This booklet contains the following:

- 1) Obituary published on chabad.org
- 2) Excerpts from Mrs Yocheved Zalmanov reminiscing's of her time in Lemberg (Lvov) in 5706-7, published in Beis Moshiach Magazine in 5771 (2011)
- 3) Excerpts from R. Refael Wilschansky reminiscing's of his time in Lemberg (Lvov) in 5706-7, published in Beis Moshiach Magazine in 5776 (2016)
- 4) Certain documents relating to the time period of 1946 and 1947 from the archives of The American Jewish Joint Distribution Committee, also known as the Joint or the JDC, that were recently digitized and made available online.
- 5) Article that appeared in the Adar 5778 edition of "The Derher" Magazine recounting the Farbrengen of Purim 5726 (1966)
- 6) Excerpt of article that appeared in the Av 5779 edition of "The Derher" Magazine recounting the acquisition of the "Farband" building.
- 7) Article written by Rabbi Levi Yitzchak Kirzenshaft published on Chabad.info reminiscing about Reb Leibel's time in Gush Katif in 5765 (2005)

The information recounted herein is just a minute glimpse as to who our Father was and what he accomplished in his life. We are gathering stories, vertlach, anecdotes, recollections, impressions, pictures, videos etc. for a book about our Father A"H. For voice notes and text, we have created a whatsapp number where it can be sent +1-917-310-4765 and email Lionofleberg@gmail.com

Please take a moment and add your personal story. Thank you in advance and may he be a meilitz yosher for us all!

The Mochkin Family

9 of Elul 5779 – September 9, 2019

פתח דבר

במלאות שלושים יום לפטירת אבינו היקר, החסיד הנכבד והנעלה הרב יהודא ליב בן הרה"ח ר' פרץ מאצקין ע"ה, מוציאים אנו לאור קונטרס עם מבחר מאמרים וזכרונות שנכתבו אודות תקופות ופעולות שונות בחייו. תקוותינו שסיפורים ומאמרים אלו שהדברים יהיו בבחינת "והחי יתן אל לבו" ויעוררו יוצאי חלציו וקהל עדת החסידים בכלל להתמסר במסירות נפש לעבודת הכלל, ובפרט בעבודת הכלל הקשורה עם רבותינו נשיאינו.

קובץ זה מכיל:

- (א) כתבה שנכתב לרגל פטירת אבינו באתר chabad.org.
- (ב) קטעים מזכרונות אישים שכתבה האשה החשובה מרת יוכבד זלמנוב ע"ה מפעולותי' בלמברג (לבוב) בשנות תש"ז-ז, זכרונות אלו פורסמו בעיתון בית משיח בתשס"א.
- (ג) קטעים מזכרונותיו של הרה"ח ר' רפאל ווילשאנסקי ע"ה אודות הקורות איתו בלמברג (לבוב) בשנות תש"ו-ז. זכרונות אלו פורסמו בעיתון בית משיח בתשס"ו.
- (ד) מסמכים שונים ומעניינים הקשורים עם תקופת ההברחה מהארכיון של הדזוינט, האירגון האמרקאי שתמך בהפליטים וברבותינו נשיאינו. מסמכים אלו הועלו לאחורונה בפורמט דיגיטלי לאתר הרשת שלהם.
- (ה) כתבה שנדפס בעיתון "The Derher" באדר תשע"ח בו מצוייר ההתוועדות פורים תשכ"ו אצל הרבי, בו קיבל הנפטר קירובים גדולים מהרבי.
- (ו) קטע מכתבה שהופיע בעיתון הנ"ל בחודש אב תשע"ט בו נשרטו ראשי פרקים מקניית בנין "פארבאנד".
- (ז) כתבה שנכתב על ידי הרב לוי יצחק קירזנשפט אודות הנפטר שפורסם באתר chabad.info בו כובת זכרונותיו אודות תקופת הגירוש מגוש קטיף בשנת תשס"ה.

זכרונות וכתבות אלו הם חלק א' מיני אלף, ומעט מזעיר מהפעולות וההשיגים בהם פעל אבינו במשך חייו. אנחנו מאספים סיפורים, מאורעות, אימרות, חוויות, רישומים, תמונות וסרטים מאבינו, ומקווים להוציא ספר אודות אבינו הב"מ.

לאלה שרוצים לשלוח לנו הקלטה מסיפור או הודעה קולית, אפשר לשלוח דרך ווטסטפ ל 1-917-310-4765. יש אפשרות לשלוח גם דרך אימייל Lionoflemborg@gmail.com.

נא לקחת כמה דקות ולהוסיף סיפור שקרא אתכם או שאתם מודעים לה.

תודה מראש

ושיהי' מליץ טוב עבורנו

בני המשפחה - ט' אלול ה'תשע"ט

Leibel Mochkin, 95, Daring Chassidic Activist in the USSR and Beyond

His efforts saved thousands from Soviet oppression

By Menachem Posner | August 19, 2019 1:59 PM



Chassidic activist Yehuda Leib (known as Leibke or Leibel) Mochkin at the Western Wall in Jerusalem.

Everyone in the Soviet Union knew what to do if you were arrested by the Secret Police: You shut your mouth, averted your gaze and tried to be inconspicuous. Everyone, that is, besides Leibel Mochkin, who died last week at the age of 95.

Young and strapping Leibel learned early in life that some rules were meant to be broken, especially when lives were at stake. He would recall how after one arrest, he struck up a conversation with the agent who arrested him; soon, that agent was part of the network of officials and bureaucrats who were paid off to look the other way as thousands of Chassidic Jews were smuggled out of the Soviet Union on forged passports.

Born in early 1924, Yehuda Leib (known as Leibke or Leibel) Mochkin was the fourth child of the legendary Chabad Chassid Reb Peretz and Henya Mochkin, who were then serving as emissaries of the Sixth Rebbe—[Rabbi Yosef Yitzchak Schneersohn](#), of righteous memory—in the Ukrainian town of Semyonovka (Chernigov Gubernia, then part of the Soviet Union).

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During those years, when Jewish education could be punishable by death, the Chabad *yeshivahs* had all gone underground, and Leibel received his education informally, studying snatches of Hebrew, Chumash (The Five Books of Moses) and Mishnah whenever he could. Shortly after his *bar mitzvah*, his parents sent him to Berdichev to learn in the underground *yeshivah* there. After a few months, when things became dangerous, he relocated to another *yeshivah*.

During the course of his wandering from *yeshivah* to *yeshivah*, he was deeply influenced by Chassidic mentor Reb Mendel Futerfas. In him, Leibel saw an utterly devoted Chassid and activist who

was never afraid to challenge the system, an ideal he would identify with and make his own.

Already as a teen, he became active in the vast network of [underground Jewish institutions](#) established by Rabbi Yosef Yitzchak—illegal under the enforced atheism of Soviet rule—which spanned the Soviet Union. A significant part of his work entailed providing for the physical needs of the *yeshivah* students in far-flung locations, necessitating travel across the length and breadth of the Soviet Union.

Sporting a leather jacket and stylish pouch, he looked the part of a dashing, debonair young man on a mission. Devoted to fulfilling Judaism in the best manner possible, he procured a tiny pair of *tefillin*, which he would hide in his jacket wherever he went.

While living in Moscow one year, he and his friends daringly built a *sukkah* on the balcony of a local synagogue. To keep it from being discovered, they built it only as tall as the balcony railing, so that one needed to lie down in order to celebrate the holiday under its web of boughs.

With the outbreak of World War II, Leibel joined the thousands of Chassidim who fled from the Nazis to Central Asia. There, far from Moscow and Leningrad, they enjoyed a brief respite from the hounding of the Soviet authorities, whose attention was diverted by the war efforts.



As a young man in the USSR, a significant part of his work entailed providing for the physical needs of *yeshivah* students in far-flung locations, necessitating travel across the Soviet Union.



Mochkin was the fourth child of the legendary Chabad Chassid Reb Peretz and Henya Mochkin (seated).

Smuggling to Safety

Upon the conclusion of the war, the Soviet regime redoubled its efforts on eliminating the practice of Judaism. Those involved in the “counter-revolutionary activities” of practicing and supporting Jewish life were once again targeted. After some fortuitous investigating, Leibel discovered that the Iron Curtain was temporarily lifted for Polish refugees who had survived the war in the USSR. Thus was planted the seed that led to the clandestine operation of smuggling more than 1,000 Jews who had never lived in Poland out of the USSR with doctored Polish passports.

Stationed in Lviv (also known as Lvov or Lemberg), Leibel was the leader of a group of heroic Chassidim who orchestrated the flights on the *echalonen*, as the refugee trains were known.

His duties were many, including arranging safe houses where the Chassidim could be hidden until the departures of their trains, procuring and “editing” the passports as necessary, and maintaining a network of well-paid “friends” in high places.

Every step of the way was highly illegal and entailed significant danger. Leibel was arrested several times during those critical months in 1946 and 1947, including the time when he met one key Soviet agent he was able to bribe,

who he called Kiva. As long as Kiva was “working” for him, he would recall with pride, not a single Chassid was arrested.

In what turned out to be the last *echalon* to leave, Leibel was aboard the train as it was preparing to depart. Having paid off the conductors, he was busily working on the paperwork, ensuring that all of “his” people would be able to safely traverse the border on their way to freedom.

Unbeknown to him, the train began pulling out of the station, and he soon found himself bound for the West. Many of his fellow conspirators, including Reb Mendel Futerfas, Mumme Sarah Katsenelbogen, and his own brothers Mulleh and Yosef were not so lucky. They spent years in the infamous gulags as a “reward” for their heroics.

In fact, Reb Mendel would find the miniature *tefillin* Leibel had unwittingly left behind and kept them with him for the duration of his stay in the Soviet Union, including the years spent in the gulag.



Reb Mendel Futerfas found these miniature tefillin that Leibel had unwittingly left behind and kept them with him for the duration of his stay in the Soviet Union, including the years spent in the gulag. Note that the battim (leather cases) have been replaced.

In France, Leibel married Chaya Rivka (Riva) Shimanovitch, and they began a family. Yet Leibel was not one to settle down. He was always up for a challenge, looking for a wrong to right.

Arriving in the United States in 1956, the Mochkins settled in the Crown Heights neighborhood of Brooklyn, near the Lubavitcher Rebbe—Rabbi Menachem M. Schneerson, of righteous memory. Ever the irrepressible activist, Leibel heeded the Rebbe's call and threw himself into a slew of communal endeavors, ranging from founding schools to procuring buildings for community organizations.

A longtime project of his was sending agents into the USSR under the auspices of Ezras Achim, an organization he founded along with fellow Chassidic immigrants from the Soviet Union. The emissaries would bring Jewish articles, literature and supplies. While there, they would teach Torah and encourage the Jews still trapped behind the Iron Curtain.

In the early 1970s, as “white flight” beset Crown Heights, the Rebbe called for acquiring buildings for communal use. Leibel sprang into action and personally negotiated the acquisition of the iconic “Farband” building, for which he provided a deposit. Today, it serves as the headquarters for Lubavitch Youth Organization and the Kollel Menachem, an institution of higher learning.

Upon the closing of the *Tog Morgen Journal*, the Rebbe shared his wish that a Yiddish newspaper with a traditional Jewish viewpoint be founded. Led by Gershon Jacobson, Leibel and Mendel Shemtov founded and financed the *Algemeiner Journal*.

When the Rebbe issued a call to expand the synagogue at 770, Leibel was soon seen on a Friday afternoon with a steel bar in hand, single-handedly breaking down a brick wall. Strong in muscle and mindset, he was literally unstoppable.

In 1979, When the Iranian Jewish children were being brought to Brooklyn, Leibel was active in assisting Rabbi JJ Hecht in providing every aspect of their care, including cooking meals. And when he saw that visitors from out of the country needed a place to stay, he arranged lodgings for thousands of French Jews who had come to spend the High Holidays and Sukkot in the Rebbe's presence.

When the Lebanon war broke out in 1982, he went to the front to support the soldiers. The family still has video footage showing him putting on *tefillin* with soldiers at the Beirut airport. The sound of exploding bombs is clearly heard throughout, and raging fires can be seen in the background.



When the Lebanon war broke out in 1982, Mochkin went to the front to support the soldiers.

Yet his passion remained Torah study. Following a commitment he made to the Rebbe on Purim in 1966, he was particular to learn the entire weekly portion of Likkutei Torah and Torah Ohr. This continued until the final week of his life.

In his late 70s, Leibel had more time to devote to learning and would often be found in the central Chabad *yeshivah* at 770, learning among the students, feeding off and inspiring their youthful energy. As was his way, Leibel arranged for new tables for *yeshivah* students and raised money to renovate an aging dormitory, procure new beds for the boys and improve meal plans.

In 2005, when it became clear that Israel's Prime Minister Ariel Sharon intended to unilaterally pull out of the Gaza Strip, he was determined to travel there himself to show solidarity to the residents of Gush Katif. Despite news reports that no one was being allowed to enter, Leibel, at the advanced age of 80 years old, snuck into Gush Katif and remained there until he was carried out during the forced evacuation.



In Gaza prior to the 2005 unilateral pullout.

Active in the import-export business, he would often donate generously and solicit others to do the same. His list of pet causes constantly evolved and expanded throughout his life, including providing funds for families in need.

Leibel Mochkin is survived by his wife, and their children: Rochel Kaplan (Montreal), Yosef (Brooklyn, N.Y.), Lena Cohen (Passaic, N.J.), Faigy Fellig (Miami Beach, Fla.), Levi (Melbourne, Australia), Shimon (Brooklyn, N.Y.) and Mendel (Brooklyn, N.Y.); and by siblings Rabbi Berel Mochkin (Montreal) and Gutta Schapiro (Brooklyn, N.Y.). He was predeceased by his elder brothers, Shmuel (Mulleh) and Yosef Mochkin.

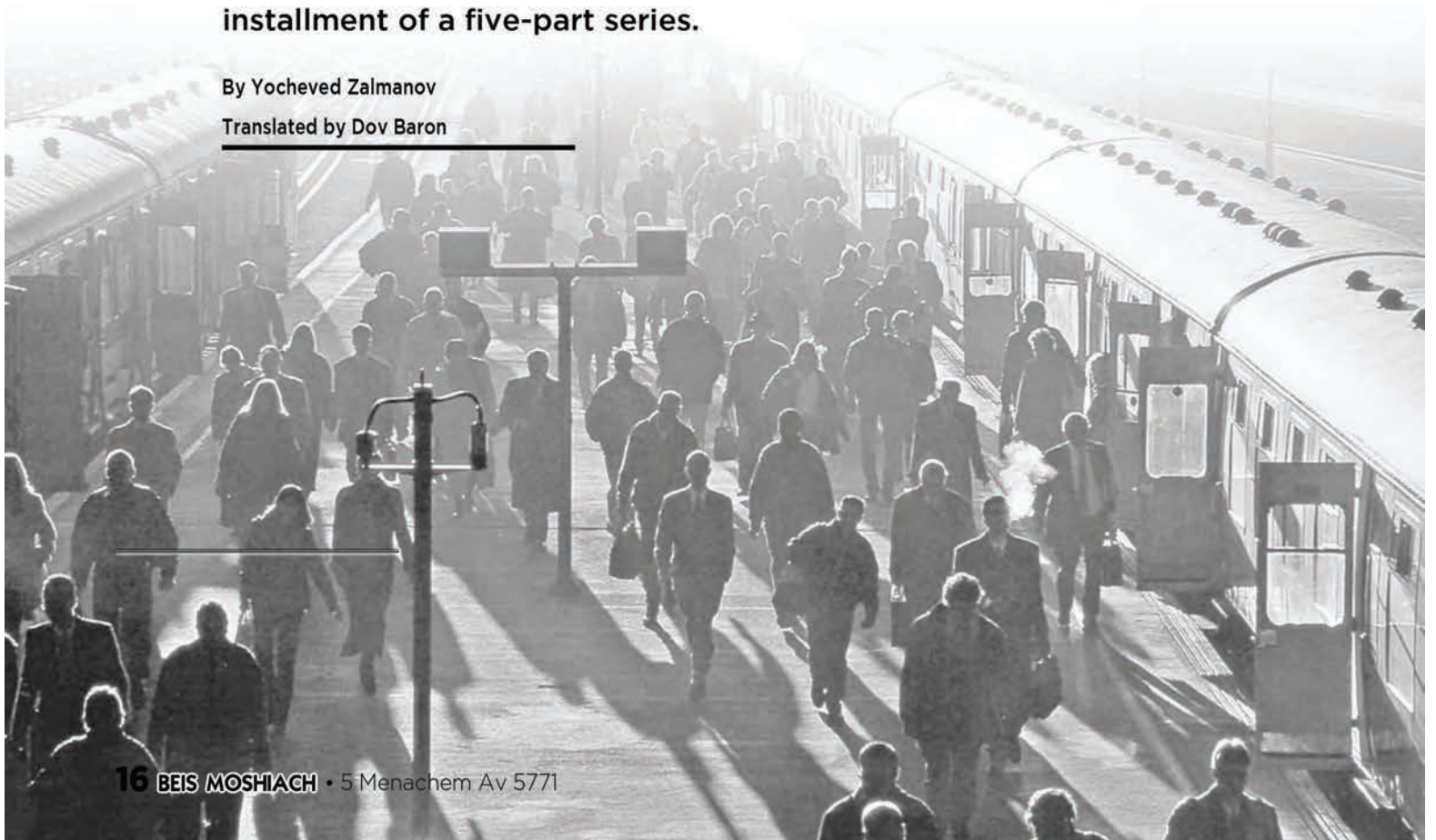
My Escape from Russia

with Rebbetzin Chana

In honor of the Yahrtzait of Rebbetzin Yocheved Zalmanov a"h on Beis Menachem Av, Beis Moshiach presents a translation of her memoirs in which she recounts in great detail her escape from the Iron Curtain together with the Rebbe's mother, Rebbetzin Chana. These memoirs were written soon after the events transpired. The following is the first installment of a five-part series.

By Yocheved Zalmanov

Translated by Dov Baron



INTRODUCTION

This is the story of my personal experience when my family joined a group of Chassidim escaping from Russia after World War II (during the years 1946 – 1949). Their successful escape led to the relocation of the Russian Chabad community and the spreading of Chabad Chassidus to Europe, America, Eretz Yisroel, Africa, Australia, Asia and throughout the world.

It is not easy to reveal and express my most personal and dear recollections. These memories live in my heart and mind, never lost or forgotten, spreading out like beams of light to uplift and have a holy spirited effect on many generations to come.

The great merit that Hashem gave me to have been in the vicinity of the heavenly, holy Tzidkanis, the royal mother of the Rebbe MH”M, **Rebbetzin Chana** of blessed memory, causes me to always thank and praise the Creator.

No doubt, this privilege was granted to me in the merit of my dear holy parents who were shluchim of the Frierdike Rebbe to the Crimean Peninsula. They were honest, pure-hearted tzaddikim who acted with unbelievable *mesiras nefesh* for the sake of Yiddishkait in the harshest, most terrible times of Stalin. My dear courageous parents’ constant desire and dream was to live in G-d’s beloved Holy Land, the land of the Jewish Spirit. Their every word to us, their children, was “holy of holies”.

Mesiras nefesh is the very base and foundation of Lubavitch. It must express itself in all actions and happenings of Chassidim in all times and in all places!

CHAPTER I

The news of the possibility of escaping Russia came to us like a magical secret. As it spread amongst the Lubavitchers, it uplifted our hearts and minds with the hope that we would yet fulfill our long-time dream to be free to dedicate ourselves to Torah and Yiddishkait. This was a feeling that came from a great foundation of *mesiras nefesh* that knows no bounds in time, place or physical strength.

It is G-d’s Torah, Mitzvos, and the holy Rebbe’s word that are the only true guidance in the Chassidic way of life! One word from our Rebbeim is holier, stronger, more powerful and exalted than all the hardships, persecutions, troubles and sufferings of hundreds of years at the hands of our oppressors.

The arrests, persecution, hunger, and even exile to Siberia did not weaken nor delay the acts of *mesiras nefesh* of the selfless, dedicated Lubavitch foot soldiers, soldiers of G-d and of the Rebbeim! They were spread out in the many cities and villages of the huge, mighty Russian Empire. They were forced to go underground in great fear because religion, especially Judaism, was outlawed and its observance harshly punished as an anti-revolutionary act.

Immediately following the horrible years of World War II, Russia granted Polish refugees the opportunity to return to their homeland. Russia did this to show the world that it was seemingly benevolent and friendly toward its neighbor Poland and its citizens.

Polish Jews, barely alive, surviving hunger and hardships, frost and extreme cold and inhumane harsh labor in the freezing Siberian forests,

were now finally able to leave Russia. Many of their brethren had perished under the harsh conditions.

Some of these Polish Jews had settled in cities like Samarkand, Tashkent, and Tshimkent. They joined the Russian Jewish population, living there like friends and brothers. These connections created opportunities for Russian Jews to smuggle across the border together with their Polish friends, using the passports of deceased Polish Jews.

One can well imagine how this secret lit a fire in the hearts of religious Jews, oppressed and exhausted by the Russian “paradise”.

Like lightning, we Lubavitchers left everything – our homes, our employment, our relatives, our schools, and everything we knew. We traveled towards the border city—Lemberg, Ukraine (now Lvov). Children were sent off with relatives who were able to make the journey. We ran full of fear, trembling from every shadow, terrified of police, anti-Semites, and government informers. We succeeded only with superhuman divine strength.

How would we travel on and to where? We did not know. Only a few Lubavitcher leaders knew.

What we surely did know was that we must seize this great moment and opportunity!

It was unbelievable. How could this happen in Russia under the nose of the NKVD, the Soviet Secret Police? Only G-d Al-mighty, with great wonders and miracles, could blind the eyes of the government and twist their minds so that hundreds of people, young and old, should be able escape the Russian prison.

“Two Russian police officers appeared and asked the wife in rough, angry voices, “Where is your husband?” . . . “I don’t know,” she answered meekly. Then the little girl suddenly mixed in. “That’s not true, Mommy. You always teach me that we have to say the truth. Tatty just went into the other room.” She pointed to the door that had just closed.

Even a fly could not have escaped their steel *Gehinom* walls. No one could have imagined or dreamt in his wildest dreams that escape would be possible. Escaping Russia carried the harshest punishments.

How our family made it to Lemberg is a story for itself. I think that if we would collect all the stories of all the travelers, we would lack enough paper and time to read them all.

By the time we arrived in Lemberg, the first train to freedom carrying a number of Lubavitcher families had already left. The rest of the families were scattered in different corners of the city. Often, families found shelter together with Polish families to ensure security. They were trembling in fear, with broken disturbed hearts. Homeless, unprotected, and deserted, with passionate prayers, we waited and hoped for G-d’s great kindness every minute we were there. We prayed to be able to cross the border in peace.

The good news that the first train of passengers had miraculously arrived in peace brought great happiness as it spread secretly throughout the community. It carried the strength, hope and courage to continue waiting. We did not yet know about the ravages and Holocaust in Poland...

The fear of being informed upon was so great that we were careful not to say even one unnecessary word. Many were scared to go out in the streets. Only at night did people venture out, escorted, to use the outhouses. Especially the men with beards and peios sat secluded and locked inside so as not to arouse any suspicions from the neighbors and eyes of any informers. There was danger in every step. The days and nights were full of pain, dread, and hope. These heroic Jews immersed themselves in emotional prayer, filled with hope and belief.

Our family gathered in Lvov and stayed a short while in a house together with other exhausted Polish Jews. These Jews had been sent to Siberian forests and had suffered hunger, pain and cold. They had made their way to Samarkand, Tashkent, Tshimkent and other places. They were broken, fearful of the police, of anti-Semites, and of their experiences in the black-market. They were scared of their own shadows. Now, they waited impatiently together with the self-sacrificing Russian Lubavitchers for the chance to run away as fast as they could from the Russian *Gehinom*.

The difficult stressful atmosphere awakened within my dear sister Hadassah and me

a great desire to use our young courageous abilities to help the dreadful situation in any way possible.

I was attracted to the unfamiliar new sites of Lemberg. It was the first city I had been to outside of Russia. Lvov was part of Poland before World War II and thus very different from any other city I had seen previously. I never dreamed of being here in my wildest dreams, especially under such circumstances. Yet, everyone who wished to could feel and see how G-d had spread His wings in a miraculous way. My sister Hadassah (Perman) and I would explore the streets, almost without fear, acting as if we were students who had come for summer vacation. It was a good cover for ourselves, but it probably would not have worked if we had been caught by the Russian thugs.

CHAPTER II

We were very ill informed – especially me – regarding the secret logistics of the travel. We didn’t even know who was behind the planning of this extraordinary operation. We only knew of Reb Leib Mochkin, a young yeshiva bachur nicknamed Leibke, who literally risked his life at every turn. With our own eyes, we saw how he would perform superhuman acts that no hand and no pen in any circumstance can express.

On several occasions, when he would see us in the street, he would jump out of a fast moving taxi, describe to us in one minute a mission we had to do, and then disappear at the speed of lightning, acting as if he had never known us.

Generally, riding in a taxi in those years was a big luxury. In Russia, taxis were only for

government officials or a rich people. Of course, being rich was not allowed. How could one even consider becoming rich? Everyone was supposed to be *proletariat*, equal. Being rich was a sin.

It is appropriate to recount a few of the episodes that describe the history of that period, a time of great miracles.

One day, while strolling down the street, suddenly, in the blink of an eye, jumping out of a car with the engine still running, Leibke appeared before us. He told us to quickly run to a certain address and tell the people there that they should hide immediately; the government is searching for them. Like an arrow, we ran to carry out the mission. We ran after each other as if we were playing tag, so as not to arouse suspicion.

To our surprise, the door at the address was unlocked. Normally, in those times of danger, the doors were locked at all times in order to buy time in dangerous moments like these. Happy that we did not have to waste a moment, we took the stairs two at a time. In a flash, we were at the right apartment. This door too was unlocked.

A young husband and wife sat at the table with a little girl, four or five years old. Not waiting to hear the details of our coming, the young man quickly went into the next room and closed the door.

Seemingly, from out of the woodwork, two Russian police officers appeared and asked the wife in rough, angry voices, "Where is your husband?"

"I don't know," she answered meekly.

Then the little girl suddenly mixed in. "That's not true, Mommy. You always teach me



Author's father, Rabbi Chaim Meir Grlik

received the good news the next morning. The man was released by the police. A revealed and incontrovertible miracle!

Another time, my sister and I were out for a stroll in the late afternoon, and a fresh breeze was blowing. The hot sun was setting on the horizon. At the end of a tiring day, my dear sister and I were visiting a wonderful park. Flowers blossomed attractively with colorful crowns. Their charming aromas lifted every eye and heart. It seemed like the wonderful surroundings ruled

“The scene we had just witnessed and the tragedy of that poor family kept replaying in our minds. We saw how the little girl had received the best, true, righteous Jewish education and what it had inadvertently caused.”

that we have to say the truth. Tatty just went into the other room.” She pointed to the door that had just closed.

We were all in a state of shock and unable to speak. The wicked people were not counting on such a revelation. In their great enthusiasm, they burst into the room and we quickly turned to escape. My dear sister and I instinctively flew back down the steps and ran like a windstorm through side streets away from the scene.

For hours, we circled the streets of the city hoping to find Leibke. The scene we had just witnessed and the tragedy of that poor family kept replaying in our minds. We saw how the little girl had received the best, true, righteous Jewish education and what it had inadvertently caused.

It was a miracle and salvation before our eyes when we

the world! Quietly and calmly, the over-stressed soul lifted itself above the difficult daily dose of pain, fear and worry.

Suddenly, interrupting our trance-like thoughts, Leibke appeared before us as a proud Shliach with his cheerful heroic spirit. Jumping out of a car, he quickly said, "This evening, you must meet a family at the train arriving from Moscow." The father of the family had just been released from prison with a guarantee. Leibke gave us the address of the location where to bring the family as well as a prearranged code, and then quickly disappeared.

We knew well what it meant to take a Jew out of prison on a guarantee. We knew the danger of them coming here when the whole city of Lvov was a dangerous prison for every

“My heroic sister was also shaken, but with a determined voice, she told me, “If you are going to sit and cry, go home right now. You must always remember the holy words of our dear righteous parents, ‘A Jew must never feel down. One should always hope for G-d’s help.’”

Lubavitcher Jew.

The members of this family were our good friends! That is a story for itself, for another time.

Despite not knowing the city well, we did not ask anyone for directions, since we did not want to arouse suspicion. We headed toward the train station. We hiked through deserted, half-destroyed streets and alleys, barely lit and with broken pavement. My bleeding feet ached. The distance was “as long as the Jewish exile,” the hunger was painful, and the fact that our family did not know where we were weighed heavily upon us.

In order that no one should recognize us, we approached the station after the train had arrived. We ordered a taxi, and acting like other waiting people, we cheerfully awaited our expected friends amongst the big group of passengers loaded with suitcases and baggage. We soon found them and were on our way.

When we arrived at the given address, the guests stayed in the car. My sister jumped out of the car and I ran after her, not wanting to leave her at the whim of her enthusiastic self-sacrificing tendencies. We came to announce that the guests had come!

We knocked on the door and said the prearranged code.

However, we saw an angry eye looking at us through the peephole. All of a sudden, we heard from the other side of the door an angry, strained woman’s voice, “Quickly get out of here, in any direction, before it’s too late!” She continued with a flood of scolding, hostile words that came from her pained, broken heart. We remained standing there like stones, not able to reply. Only the encompassing quiet darkness was the true witness of our great frustration, anguish, and embarrassment. I could not hold back my emotions any longer, and from the depth of my wounded heart, I broke down in a fit of choked crying that could have broken through an iron curtain. It then became quiet from the other side of the door. (Years later, I still remember that angry voice. They probably did not know who the messengers or the guests were. On the other hand, maybe, they did know...)

My heroic sister was also shaken, but with a determined strict voice, she told me, “If you are going to sit and cry, go home right now. You must always remember the holy words of our dear righteous parents, ‘A Jew must never feel down. One should always hope for G-d’s help.’ We cannot lose ourselves. We must search for a solution.”

A ray of light penetrated my heart. Acting calm and cheerful, we returned to the taxi. We announced confidently, “It’s the wrong address. We have to continue driving and searching.” By this, we meant that we needed to search for Leibke. We continued driving according to my sister’s directions. We drove straight for a while on the lit streets, and then took a left onto unlit streets, then left, right, left, straight and so on. We could not seem to find the right house. The driver was getting angry and showing signs of his aggravation. We promised him a reward for his troubles.

We continued driving for a long while, right, left, straight... Suddenly, we noticed a sign with big letters on a two-story house on a lit street: “Apartment for Rent”. From the depth of our hearts, we felt it was a miracle from Heaven! For us it was not just a sign; it was the Angel Gavriel himself.

“We arrived, we arrived!” my sister shouted with delight. “Wait here for a few minutes.”

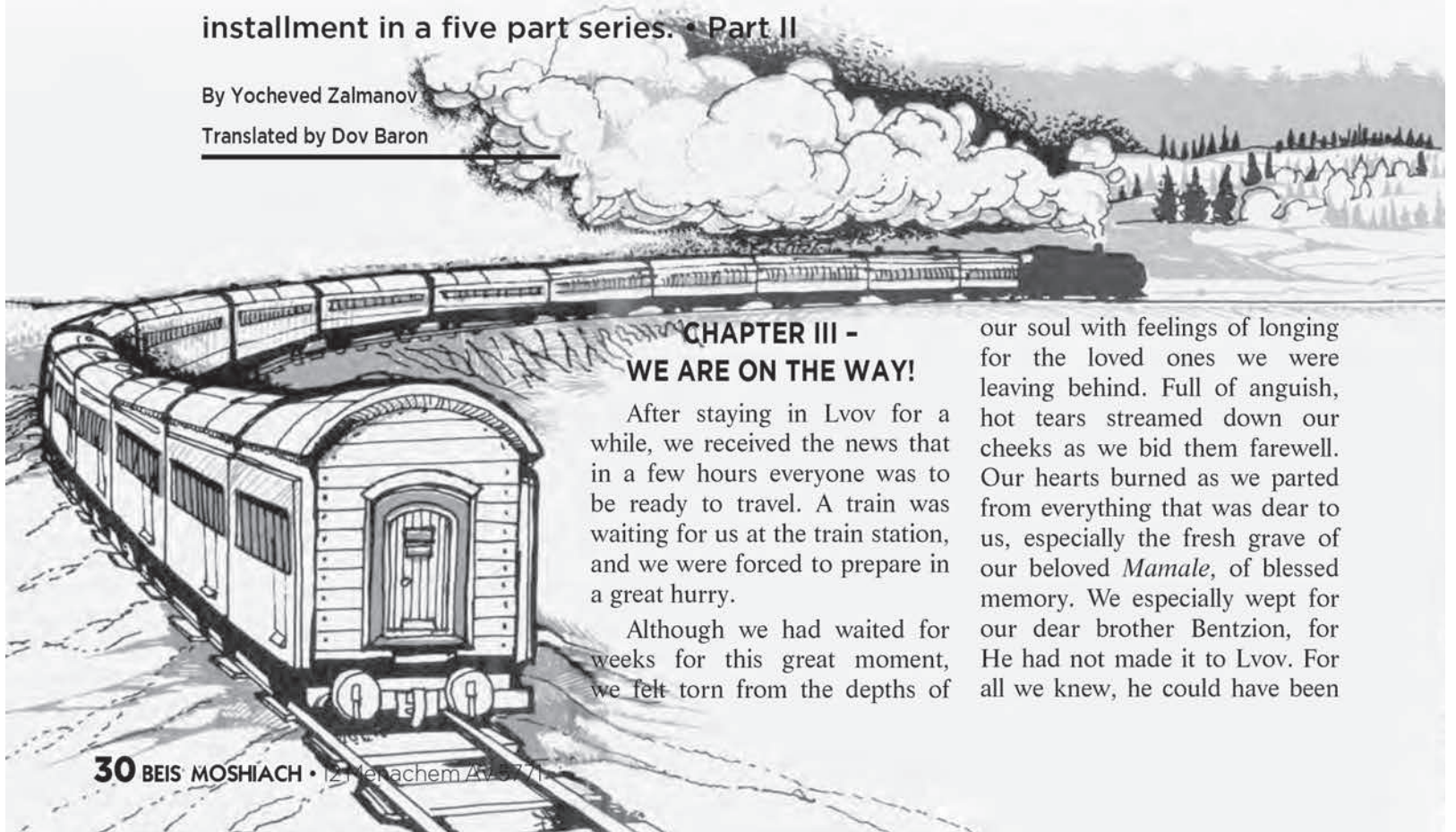
The owner of the house, a fine Jewish woman, was more than happy to welcome our fine small Jewish family to her comfortable house for a while. She spelled out a few conditions, which we did not hear due to our great excitement and insisted on lending us money to pay the driver, for which he was very grateful. Our tired guests thanked and praised G-d for His great mercies in finally bringing them to a place where they could return to themselves after their exhausting journey. The debt was later paid back in full to the owner of the house, probably by Leibke.

My Escape from Russia

with Rebbetzin Chana

The following is a translation of Mrs. Yocheved Zalmanov's (a"h) memoirs in which she recounts in great detail her escape from Russia together with the Rebbe's mother, Rebbetzin Chana. The memoirs were written soon after the events transpired. The following is the second installment in a five part series. • Part II

By Yocheved Zalmanov
Translated by Dov Baron



CHAPTER III - WE ARE ON THE WAY!

After staying in Lvov for a while, we received the news that in a few hours everyone was to be ready to travel. A train was waiting for us at the train station, and we were forced to prepare in a great hurry.

Although we had waited for weeks for this great moment, we felt torn from the depths of

our soul with feelings of longing for the loved ones we were leaving behind. Full of anguish, hot tears streamed down our cheeks as we bid them farewell. Our hearts burned as we parted from everything that was dear to us, especially the fresh grave of our beloved *Mamale*, of blessed memory. We especially wept for our dear brother Bentzion, for He had not made it to Lvov. For all we knew, he could have been

on the way to Lvov at that very moment. How could we leave him behind in Russia, that terrible country filled with misfortune and suffering?

There was not much time for such musings, however, for we needed to hurry, to act with strength and boldness, in acceptance of G-d's designated plan.

As we reached the station, Leibke approached us. He asked my sister Hadassah and me to immediately go and bring a certain woman to the station for whom the departure of the train was being held. A special taxi was waiting for us outside the train station.

We were frightened to be leaving the train that would take us off to safety. The thought of holding up the whole train shook us to the core. However, without a word we turned to fulfill the mission.

Standing outside the house, we could hear a tearful voice, "Don't ask me to; I'm not traveling. I cannot do it. It is beyond my capacity. I'm worn out from so much suffering."

We quickly entered the brightly lit room. On a chair sat a middle-aged woman with a noble appearance. Hot tears rolled down her cheeks. With a pained, pleading voice, she spoke to a tall, pleasant woman standing at her side. Turning her determined eyes to the tall woman, she added, "You must understand me; it is too hard for me to abandon and forever leave behind all that is dear to me. . . ."

As we entered, this woman asked us, "Who are you?"

We replied, "We are the daughters of Reb Chaim Meir Garelik, the Rebbe's Shliach to Crimea!"

Suddenly, her countenance became calm. She stood up and courageously said, "I will go with these young people!" The two women quickly joined us, and we dragged her luggage into the waiting taxi.

I did not know at the time who those two women were. Later in our travels, I discovered that they were the honored Rebbetzin Chana and the heroic Mumeh Sarah, the one who gave her own papers to the Rebbetzin, willingly remaining behind in Russia with the hope that the situation would only be temporary. Sadly, she passed away from a severe heart attack in a Russian prison.


When we arrived, Leibke and his helpers devotedly concerned

I understood that Hadassah was nowhere to be found. My heart sunk.

Upon arriving with the taxi, my sister had run to the post office to send a telegram to inform our dear beloved brother Bentzion in Moscow that we were leaving.

Meanwhile, the train had begun to travel. Hadassah ran after the train for several kilometers until someone noticed her. The train slowed and whistled loudly. Hadassah caught up and jumped on between the train cars.

When we were finally reunited with Hadassah, we were overjoyed, and praised Hashem for the open miracle!

 **Standing outside the house, we could hear a tearful voice, "Don't ask me to; I'm not traveling. I cannot do it. It is beyond my capacity. I'm worn out from so much suffering."**

themselves with finding the Rebbetzin a seat on the train.

At that moment, I suddenly realized that my sister Hadassah was no longer near me. "Maybe they sent her on another mission," I worried. Then it occurred to me that perhaps I had not noticed where she went because of the rush, and that she was probably already on the train. I quickly boarded the train to look for my family.

I soon found my father, who was getting ready to jump off the train with my brother Gershon Mendel to search for my sister and me. Seeing me, they calmed down a little, thinking that I knew where Hadassah was. The train started to move, and then

CHAPTER IV - ON THE TRAIN

We sat on the floor of the cargo train, like herring in a barrel. Every family was in its own tight spot, with suitcases and baggage.

As the day turned to night, the worn out travelers gave in to sleep. Full of fear as they clutched their illegal documents, no one knew their correct names and with which family they were supposedly connected. Nevertheless, genuine happiness filled the air. Thank G-d, we had escaped from the cursed boundaries of Russia. We were finally heading towards freedom and opportunity!

PASSING OF A LOYAL CHASSID

March 10, 2016

Shneur Zalman Levin in #1012, Obituary

*R' Refael (Fole) Wilschansky's refined face did not disclose the tremendous suffering he endured in life. * From his childhood in underground yeshivos in Kursk and Berditchev, escaping a Soviet orphanage and his wanderings during World War II. * He finally left Russia in 1947 and was one of the first Chassidim to arrive in Paris, where he served the public and helped many refugees by direct instructions of the Rebbe Rayatz. * Part I*



R' Refael in a picture that was sent to the Rebbe Rayatz in 5698

R' Refael Wilschansky a"h was born in 5685 (November 1924) in Batum, Georgia. His mother was Chaya and his father, Betzalel, was a shochet who was sent there by the Rebbe Rayatz.

THE GREAT ESCAPE

After the war, when the situation improved somewhat, a yeshiva was established in Samarkand with about 200 talmidim. The mashgichim and mashpiim of the yeshiva included the likes of R' Nissan Nemanov, R' Zalman Haditcher, R' Yisroel Noach Blinitzky, R' Avrohom Eliyahu Plotkin, and R' Zalman Shimon Dworkin. Anash in the city generously supported the talmidim of the yeshiva.

Some time later, the Russian government signed an agreement with the Polish government, that all Polish citizens who fled during the war to Russia could return to Poland. Tens of thousands of Polish citizens had been exiled to Siberia and other distant places and tens of thousands of others went to Central Asia, Tashkent, Samarkand, and Bukhara.

This was an opportunity to leave Russia under false Polish citizenship, for the persecution in Russia was terrible. Anash and the T'mimim lived in constant fear, being persecuted for their underground activities to preserve Jewish life. Whoever belonged to Lubavitch and to "Schneersohn" was accused of being anti-communist. The Chassidim's fear was so ingrained that it became second nature, with nobody knowing what the next day would bring.

When it became possible to escape Russia, many of Anash traveled to Lemberg/Lvov where the Polish emigration office was and there they arranged papers with which to leave Russia. Numerous Lubavitcher families, including the Wilschanskys, went to Lemberg to try their luck. R' Leib Mochkin led the organization. He was acquainted with Polish government people who were involved in the emigration of Polish citizens from Russia. He worked along with a committee of senior rabbis and activists.

The Wilschansky family endured many travails on the long road to freedom. From Samarkand they took a train to Tashkent in order to go from there to Lemberg via Moscow. The normal length of the trip was twelve hours, but it actually took nearly two days until they reached Tashkent. From Tashkent to Moscow they experienced many more tribulations on a journey which took days. It was only when they arrived in Moscow that they could relax a little, when they were hosted by R' Berel Rikman who lived in a suburb of Moscow.

“Of course we did not dare go outside so as not to cause our host problems. Only my father and he went to the nearby Malachovka shul on Shabbos. Despite all our precautions, R’ Berel told us years later that when he was arrested by the NKVD, one of the first accusations was that he had hosted R’ Betzalel Wilschansky and his family.”

They continued their journey from Moscow to Lemberg right after Shabbos, armed with documents that stated they were Polish citizens that fled to Russia during the war. With these papers they were supposed to get permission from the Polish emigration office to continue to Poland. When they arrived in Lemberg at the end of Av 1946, they gave their documentation to the escape committee so they could get emigration papers for them to go to Poland.

“R’ Leib Mochkin chose Mrs. Tzipa Kozliner to take all the documents to the emigration office. My brother Chaim Ber went along with her to observe how things went. She entered the emigration office and Chaim Ber stood at a distance and saw her leaving soon thereafter. He realized that something had gone wrong. She started yelling toward him that she needed to see Leibel Mochkin, but he saw two people heading in her direction and he motioned to her not to come over to him because she was being followed. Two people then pushed her into a car.

“They arrested her with all the documents she had and we remained without papers testifying to our Polish citizenship. All the work to arrange documents for more than two hundred people failed. Furthermore, the NKVD now had a list of all the names and pictures of people who were trying to escape over the Polish border.

“For my family in particular, the danger was acute since the papers for our family matched in every detail our real names and birthdays. So we had our Russian ID papers and at the NKVD they had papers with the identical information but claiming we were Polish citizens. You cannot imagine the dread felt by Anash of Lemberg. People were afraid to go out into the street. Nobody knew what would be.”

In the meantime, Tishrei passed and the committee continued its work, albeit with additional caution. The Wilschansky family went from one hiding place to another in fear of the police. One time, Refael was caught by a policeman:

“The policeman ordered me to accompany him to the police station. Think about what could have resulted from an arrest when they were after us, and our Polish papers with our pictures were at the NKVD offices. I began to plead with him to release me but he continued leading me to the police station. The entire way I continued begging him. In my pocket I had around 400 rubles and I took them out and gave them to him. He released me but warned me to leave the city.”

R’ Refael described the night they left:

“The train was going to leave Lemberg on Motzaei Shabbos. All day Shabbos, with the permission of the rabbanim, the committee prepared the families for the trip to the train station. However, when it came time to travel to the station, we discovered that everyone in my family had papers except for me. Leib Mochkin came to my aid. He had prepared an authentic, not forged, document for himself, but since he decided at the last minute not to go on this trip but to wait for the next one, he told me to come to him in the middle of the night so he could give me his papers. Despite being terrified of gangs of robbers, I went to him after midnight and he gave me his papers. I am eternally grateful to him and will never forget his devotion to a friend.”

The night of 9 Kislev, the train finally reached the border. The borders of Russia were known as the Iron Curtain and for good reason. Along the border was barbed wire fence and armed soldiers stood with murderous faces, glaring at anyone who approached the border. They were accompanied by large dogs that were ready to attack anyone and rip them to pieces.

“At a moment like this, each of us prayed that G-d have mercy on us and help that all go smoothly. When we arrived at the border, we were ordered to get out and by the light of searchlights they began to examine our papers and call out names. Whoever was found to be in order was told to get back on the train. At the moment of transition between arrest and being accused of betraying the motherland and freedom, there was enormous tension and fear.”

OUTSIDE THE IRON CURTAIN!

On the 10th of Kislev, the Chag Ha’Geula of the Mitteler Rebbe, toward morning, the Chassidim crossed the border and arrived in Pshemshl in Poland.

“It is hard to describe the joy that we all felt. Hugs and kisses and tears of joy and thanks to Hashem that we were freed. We got off the train and entered a grocery store near the station. Our eyes lit up at the sight of shelves loaded with food and drink the likes of which we had not seen in Russia for so long. Our friend R’ Meir Itkin bought some bottles of vodka and it was merry!”

The journey wasn't yet over. The refugees continued to Cracow and a few days later they crossed the border in the direction of Bratislava (Pressburg). The activists of the Bericha organization brought them to Vienna where they were set up in a large house in the American sector of the city.

"A new world was opened before us. Without fear we called the Rebbe Rayatz and following his instructions, each of us planned our lives under the new circumstances."

SECRETARY OF THE LISHKA

The Rebbe Rayatz founded the "Lishka" (European Office of Refugee Aid and Resettlement) and appointed R' Binyamin Gorodetzky to run it.

In Iyar 1947, R' Refael and his family arrived in Paris. A short while later, R' Gorodetzky asked R' Refael to help him in the office. R' Refael accepted the offer, intending to return and learn in yeshiva when it started again in Paris. In Tamuz he received a letter of blessing from the Rebbe Rayatz on his new position.

A short while later, when the yeshiva opened in Paris, R' Refael wanted to leave his work and return to yeshiva, but another letter he received from the Rebbe instructed him to stay where he was. He remained there for decades.

In 1972 he moved to New York as the Rebbe instructed him to continue his work from there, which he did until the end of his life.

To be continued, G-d willing

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See website for complete article licensing information.

אגודת חסידים חב"ד בארצות הברית וקנדה
AGUDAS CHASIDEI CHABAD
OF THE UNITED STATES AND CANADA
770 EASTERN PARKWAY
BROOKLYN, N. Y.

*Care Poland
Subantches Group*

October 23, 1946

Mr. Joseph C. Hyman
Executive Vice Chairman
Joint Distribution Committee
270 Madison Avenue
New York 16, N. Y.

Dear Mr. Hyman:

According to information I have received, our group in Warsaw, Poland, receive very little assistance, almost next to nothing, from the Joint.

Today I received an alarm^{ing} cable from Prague, Chekoslovakia, that additional 800 persons are coming to Poland. Aid on a large scale is badly needed for them.

I beg you kindly to cable to your overseas office about giving substantial aid to these 800 persons, and to our group at large.

Awaiting your prompt attention in this matter, I remain,

Very sincerely yours,

S. Gourary
Rabbi S. Gourary

P. S. Enclosed is the cable from Prague

- כ"ק אדמו"ר שליט"א מליובאוויטש
- נשיא
- הרב שמרי' גורארי'
- מנו ראשון
- הרב מנחם מענדיל שניאורסאהן
- מנו שני
- ר' חיים זלמן קרעמער
- מנו שלישי
- ר' מנחם מענדיל קונין שו"ב
- ר' אברהם בער קרעמער
- נזכרים
- ר' דובער האמקינד
- מזכיר
- ועד הפועל
- הרב שמרי' גורארי'
- יושב ראש
- הרב ניסן טעלושקין
- יושב ראש נכבד
- הרב מנחם מענדיל הארענשטיין
- הרב דוד מאיר ראבינאוויץ
- הרב שמואל לעוויטין
- הרב חיים צבי רובינשטיין
- הרב משה דובער ריבקיין
- הרב אלי' סימפסאהן
- הרב ישראל דוייקיבסאהן
- הרב אברהם אלי' אקסעלראד
- הרב שלום צבי שניידערמאן
- הרב אהרן קאוורנאווסקי
- הרב שמואל זאלמאנוו
- ר' יוחנן נאורדאן שו"ב
- ריכטער מהילים מ. קליינמער
- מ. טעם קרעמער
- ר' מנחם רימאן
- מ. ש. פאלטער
- מ. יוסף מליער
- ר' יהודא לייב ראוסאן
- מ. אלכסנדר קאוונאן

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2nd Vice-President

Mr. Hyman S. Kramer
3rd Vice-President

Rev. A. M. Cunin
Mr. A. B. Kramer

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 WLACHAMISHO OJIN CRICHIM TEJKEF ASORO ALOFIM SHKOLYM
 LHACOLOSON BWAKOSHO LHOJDYA TEJKEF LONU GAM LGOLDIN KALMANSON
 PEWZNER

We spoke to Izhak Goldin. 32 arrived. There are 800 there. ³⁰⁰ have ^{papers} ~~ketuboth~~ and 5 have
 none. 10,000 ^{dollars} shekolim needed immediately for their ^{plural} ~~brides~~. Please notify us immediately.
 Also Goldin, Kalmanson Pwezner

THE AMERICAN JEWISH
JOINT DISTRIBUTION COMMITTEE, Inc.

270 MADISON AVENUE
NEW YORK 16, N. Y.

MEMORANDUM

From Dr. Bernhard Kahn

To Mrs. Henrietta K. Buchman

New York, October 25, 1948

Chester Poland
Lubavitcher
Group

Subject Lubavitcher Group in Warsaw

My secretary informed me about the conversation she had with you on the matter, which is the object of the attached letter from Rabbi S. Gourary.

I personally have no recommendations to make. As I was approached directly by the Lubavitcher Rebbe and, in addition, by Rabbi Gourary, who considered it a very urgent matter, I only wanted the office to give an immediate reply.

I understand that Rabbi Gourary has cabled to Dr. Schwartz. In my opinion, the only thing we could do is to cable to Dr. Schwartz referring to Rabbi Gourary's cable, and to leave it up to him to do what he thinks necessary in this case. Our answer to Rabbi Gourary could then be that we called Dr. Schwartz' attention to this situation and we are sure that he will extend to this group the same help which is given to all repatriated from Russia.

BK

BK:RSP

*Curt
Pears
Lubovitch
Group*

אגודת חסידים חב"ד בארצות הברית וקנדה
AGUDAS CHASIDEI CHABAD
OF THE UNITED STATES AND CANADA
770 EASTERN PARKWAY
BROOKLYN, N. Y.

October 24, 1946

Mr. Bernard Kahn
Honorable Chairman
Joint Distribution Committee
270 Madison Avenue
New York 16, N. Y.

Dear Mr. Kahn:

As per our telephone conversation today, during which I related to you about the cable we have received from Warsaw, I wish to clarify in more detail what it is all about.

A group of 800 persons of religious Jews, among them students of our Yeshivoh and other laymen, who are all known to us personally, are due to arrive in Poland.

According to the cable they are in immediate need of at least \$10,000.-

I beg from you to please cable to your office overseas, to come to the rescue of this above mentioned unfortunate group as soon as possible.

I thank you in advance for your generosity, and remain, with sincere thanks and all good wishes,

Very sincerely yours,

S. Gourary
Rabbi S. Gourary

כ"ק ארמו"ר שליט"א מליובאוויטש נשיא
הרב שמרי' גורארי'
סגן ראשון
הרב מנחם מענדל' שניאורסאהן סגן שני
ר' חיים זלמן קרעמער
סגן שלישי
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ר' אברהם בער קרעמער
גזברים
ר' דובער חאסקינד
מוכיר
ועד הפועל
הרב שמרי' גורארי'
יושב ראש
הרב ניסן מעלושקין
יושב ראש נכבד
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הרב שמואל לעוויטין
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הרב ישראל דוויקובסאהן
הרב אברהם אלי' אקסעלראד
הרב שלום צבי שניידערמאן
הרב אהרן קאזארנאווסקי
הרב שמואל זאלמאנוו
ר' יוחנן נאדרמן שו"ב
ריכטער מה"ל"ם מ. קליינפילד
מר. סעם קרעמער
ר' מנחם ריכטער
מר. ש. פאלמער
מר. יוסף מלייער
ר' יהורא לייב רוזמאן
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Rabbi Aaron Kazarnovsky
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COUNCIL

19, RUE DE TÉHÉРАН
PARIS (8^e)
16th November, 1946.

corr
Arrest Poland
Substituted
LABORDE 70-84
CABLES & TELEGRAMS
JOINTFUND-PARIS

Paris letter #1332.

NOV 19 1946

To:- AJDC. NEW YORK.
From:- AJDC. PARIS.

OK
Jie 12/5 for
JHS return
600

We have your letter #1807 dated October 25th, 1946. We have had some contact with the representative of Rabbi Gourary's group here in Paris - Rabbi Godetsky. I will explain this whole situation to you when I return.

In the meanwhile you will probably have received our financial cable #148, authorizing you to pay \$10,000 (ten thousand dollars), to Rabbi Levitin. This is part of the story that I will relate to you.

Jesse
Rabbi Gourary

12856 *S*

Louis H.

Louis H. Sobel.

LHS/hre

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 AGUDAS CHASIDEI CHABAD
 OF THE UNITED STATES AND CANADA
 770 EASTERN PARKWAY
 BROOKLYN, N. Y.

GEN. & EMERG. GERMANY

Joseph C. Hyman

November 22, 1946

כ"ק אדמו"ר שליט"א מליובאוויטש
 נשיא
 הרב שמרי' גורארי'
 סגן ראשון
 הרב מנחם מענדל' שניאורסאהן
 סגן שני
 ר' חיים ולמן קרעמער
 סגן שלישי
 ר' מנחם מענדל' קונין שו"ב
 ר' אברהם בער קרעמער
 נזברים
 ר' דובער האמקינד
 מזכיר

Dr. Joseph C. Hyman, Executive Vice-Chairman
 Joint Distribution Committee
 270 Madison Avenue
 New York 16, N. Y.

Dear Dr. Hyman:

We have received many communications in reference to the bad condition of our 150 Deans and students who are now in Pocking bei Munchen, UNRRA Team 169. They are complaining bitterly that they are not getting enough food and that they are on the verge of starvation.

I am therefore making this urgent appeal to you to help these poor unfortunate by cabling Mr. Schwartz of the Paris Joint to provide these people with food and the other necessities of life necessary to the adequate maintenance of their health.

I am sure that you realize the urgency and importance of my request and I hope that you will take care of this matter immediately.

With deep thanks for the great help you have given us previously and with great hopes that you will help alleviate the wretched conditions of our brethren in Pocking, I remain,

With Torah greetings,

Rabbi S. Gourary
 Chairman, Executive Committee

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 הרב שמרי' גורארי'
 יושב ראש
 הרב ניסן טעלשקין
 יושב ראש נהנה
 הרב דוד סאיר ראבינאוויץ
 הרב שמואל לעוויטין
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 הרב ישראל דייקבסאהן
 הרב אברהם אלי' אקסלראד
 הרב אלי' סימפסאהן
 הרב אהרן קארנאווסקי
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 ר' מנחם רימסאן
 ר' יהורא לייב ראזמאן
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COPY.

Wes Poland
Lubavitcher
Group

WARSAW January 14th, 1947.

To: Dr. J. J. Schwartz.
From: AJDC - Warsaw.
Re: Lubavitcher.

This is to follow up my letter #4 concerning the Lubavitcher. Since inception up today there arrived in Poland 1,233 persons, of these with the first let around May 435. You will remember that we granted them a monthly subvention of Zl. 200,000. With my letter #4 I notified you that about 700 persons are in Lemberg whose arrival was expected daily. We agreed with Mr. Gurewicz that JDC will allow about 2,000 zl. for every person to cover emergency expenses, maintenance and transportation while in transit in Poland and the following groups arrived since: 36, 59, 100, 320, making totally 524. For these we placed at their disposal \$1,400. Now arrived another 141 and 123 that makes 264. Summarising all the persons arrived up to-day we come to a total of 1,223 souls.

For the latter group of 264 we allowed \$600. Of course the Lubavitcher claim that our allowance is not sufficient. This however, we consider fair as an average, although sometimes they have extra special expenses, such as they had last week in connection with the arresting of a group of 38 people. We issued some clothing to the Lubavitcher and will have to continue to do so as the people arrive literally in rags.

Now I am told that additional 386 persons are assembled in Lemberg and their arrival is expected soon. I am also told that many of the Religious in Russia learned that there is a possibility to be repatriated via Krakow - Nachod and the number of these who came to Lemberg for the purpose to continue their way is swelling daily. I am informed that with exception of the last 100 most people left already Poland. It is merely a question of money. If they would have funds, many would come.

I merely want to have your opinion on the matter and also your authorisation to continue our contribution at the present rate or somewhat higher, let us say, 2,500 zl. for each person.

With best regards,

Yours truly,

WILLIAM BEIN.

P.S. I am sending you a complete list of all the people who arrived in Poland.

Wes Poland
Outgoing

List of Russian repatriates sent in by the "Chabad" in Poland

<u>Name</u>	<u>Date of Birth</u>	<u>No. of people in family</u>
1. Lipsker, Jacob	1908	7
2. Menklin, Alexander	1900	5
3. Schmuklerman, Chaim	1881	2
4. Lipsker, Leib	1907	11
5. Chaikin, Chaim	1907	5
6. Kahanov, Eli-Shmuel	1880	2
7. Weimark, Moshe	1906	7
8. Dvoretz, Zusie	1889	4
9. Zabino, Charne	1917	3
10. Lubossyeki, Shmuel	1883	2
11. Piekarski, Michael	1909	4
12. Puresz, Moshe	1897	6
13. Paneik, Shimon	1909	3
14. Korenblit, Abe-Itzhok	1917	2
15. Wasserman, Shmuel	1910	3
16. Wafiorstok, Reuven-Dov	1909	4
17. Beitsh, Moshe	1917	2
18. Kronenberg, Nachmon	1920	2
19. Averbuch, Abraham	1902	6
20. Silbirger, Josef	1910	4
21. Hurewitz, Shneur	1893	5
22. Goldin, Itzhok	1900	3
23. Barman, David	1892	3
24. Sztainberg, Jacob	1916	4
25. Grynblat, Meir	1912	3
<u>26. Shimonowitz, Shlomo</u>	<u>1890</u>	<u>5</u>
26 families		97 persons

<u>Name</u>	<u>Date of birth -2-</u>	<u>No. of people in family</u>	
27. Bott, Israel	1912	2	
28. Shagalov, Mania	1901	5	
29. Tsivak, Leib	1899	7	
30. Erlichgerecht, Shmuel-Josef	1890	4	
31. Ralman, Leib	1918	3	
32. Lipsyc, Leib	1918	4	
33. Grosfeld, Shlomo	1903	3	
34. Eisenwasser, David	1916	4	
35. Markowitz, Shlomo	1909	5	
36. Segalov, Jehudis	1912	1	
37. Pinski, Nissen	1915	2	
38. Litman, Aaron	1900	4	
39. Isterman, Mordecai	1914	4	
40. Winorski, Moshe	1880	5	
41. Liss, Rivka	1910	3	
42. Zelikovski, Chanoch	1901	2	
43. Lefkower, Boruch	1895	4	
44. Gutman, Berush	1910	2	
45. Levitin, Duber	1900	4	
46. Shpitz, Leib	1901	2	
47. Duber Grosben	1913	1	(here Grossbeim is probably the last name)
48. Bkainer, Gitel	1914	2	
49. Nemencov, Nissen	1904	8	
50. widow of Mordecai-Zwi	1906	4	
51. Matskin, Peres	1887	4	
<u>52. Shapiro, Levi Itschok</u>	<u>1906</u>	<u>4</u>	
26 families		<u>93</u> souls	

(over)

<u>Name</u>	<u>-3- Date of Birth</u>	<u>No. of persons in family</u>
53. Shpiro, Lipa	1905	5
54. Chanin, Cheikut	1908	4
55. Minkowitz, Chaim	1912	4
56. Bravman, David	1910	3
57. Kalmenson, Zalmen	1904	3
58. Galtsik, Zvi	1908	3
59. Liachov, Zalmen	1909	3
60. Levitan, Zalmen	1906	4
61. Jakubishvili, Shimon	1902	4
62. Levin, Israel	1890	8
63. Dreizin, Abraham	1900	11
64. Feldman, Shmarye	1904	6
65. Perlow, Mordecai	1880	7
66. Dubrovsky, Mendel	1879	2
67. Dvorkin, Z. Shimon	1901	6
68. Karf, Hoshea	1904	10
69. Levin, Ben-Israel	1913	2
70. Wilenkin, Zalmen	1900	2
71. Chein, Juda	1902	4
72. Lipsker, Eli	1904	4
73. Sperlin, Jacob	1900	4
74. Dushman, Zalmen	1892	3
75. Schneersohn (wife of rabbi)	1881	1
76. widow of Hendul Gleshnits	1903	3
77. Yunik, Naftali	1898	5
<u>78. Zarehi, Meir</u>	<u>1906</u>	<u>5</u>
26 families		116 persons
28		

(more)

-4-		
<u>Name</u>	<u>Date of Birth</u>	<u>No. of people in family</u>
79. Raskin, Shaul	1915	2
80 widow of Mordecai-Hersh Mentana	1910	4
81 Sudokewich, Moshe	1900	6
82 Levitin, Abe-Jacob	1910	3
83. widow of Shmuel Marzov	1911	1
84 widow of Lipa Dubrowski	1912	2
85 students of yeshiva Tomchei Temimim		25
86 Gorelik, Meir	1892	4
87 Rivkin, Josef	1889	7
88 Rivkin, Zusie	1916	2
89 Rabinowitz, Mendel	1890	3
90 Brikman, Josef	1908	5
91 Feldman, Zalmen	1900	4
92 Levin, Benjamin	1918	4
93 Teitelbaum, Michael	1917	2
94 Pevzner, Hillel	1918	2
95 Marasov, Broche	1891	3
96 Kalmenson, Sh. Mendel	1920	1
97 Gukier, Abe-Meir	1915	2
98 Lokshin, Yechezkiel	1920	1
99 Levin, Berl & brother	1928	2
100 Sheikowits, Duber	1929	1
101 Shif, Chonon	1916	1
102 Slavin, Sholem	1913	2
103 Shapiro, Chana	1903	5
<u>104</u> Matusov, Shlome	1919	<u>1</u>
26 families		96 persons

(over)

<u>Name</u>	<u>Date of Birth</u>	<u>No. of persons</u>		
105 Katzman, Zelig & brother	1928	2		
106 Wengrow, Ben-Zion	1929	1		
107 Obolskoi, Eli-Chaim	1916	3		
108 Kivevman, Duber	1917	3		
109 Reitzes, Shmuel-Itchok	1889	5		
110 Gurewich, Shmuel	1919	3		
111 Keievman, Abraham	1918	5		
112 Lis, Itchok-Mendel	1912	4		
113 Glasbaum, Israel	1920	1		
114 Rothblat, Gershon	1924	1		
115 " Michael	1926	1		
<u>116</u> Albrich, Chaim	1903	<u>4</u>	116 families	435 persons

total 435
36
59
100
329
141
122
total 1222 persons

195
329
524

Signed:

(by a member of the Board)

370 311K

1	Awerbuch Abram	4
2	Silbiger Josef	5
3	Piekarski Michael	2
4	" Elijahu	2
5	Ponczyk Josif	3
6	Konikow Chaim	4
7	Orensztejn Wolf	3
8	Slucki Jankiel	5
9	Dubowicz Dawid	3
10	Kugant Jechwed	2
11	Ichhakow Samuel	5
12	Gladewski Iser	4
13	Asinowski Izrael	3
14	Manes Pinches	4
15	Mojziejw Icek	5
16	" Josef	3
17	Sztejbek Szmul	6
18	XXXX Galman Josef	2
19	Dubinski Mojzesz	2
20	Karasik Eliezer	4
21	Akselrot Behora	3
22	Prus Szmul	3
23	" Sara	4
24	Morozow Nechama	3
25	Telenson Mojzesz	5
26	Poz Zusie	5
27	Aronow Zelde	2
28	Budinski Wolf	1
29	Feldman Boruch	2
30	Perman Mejlech	1
XX		

1	Lipkower Mojzesz	3
2	Gutman Zejlik	2
3	Lewit Berel	3
4	Brajner Zalmen	2
5	Charitonow Aron	4
6	Zalmanowicz Nehama	4
7	Szusterow Cha	2
8	Lachewicz Perl	3
9	Galperin Basia	3
10	Malczyk Boruch	2
11	Hinsburg Rachmil	3
12	Korkin Jochanon	2
13	Kerotkin Izak	1
14	Kluzer Wolf	2
15x	-----	
14		

36

100

1	Gruzman Mordch	3
2	Blechman Szmul	4
3	Morozow Rachil	2
4	Blechman Dina	1
5	Riwkin Zalman	3
6	Lewina Hadara	1
7	Zislis Hestel	2
8	Lewin Zelde	3
9	" Chaim	4
10	Riwkin Majer	2
11	Majzels Abram	4
12	Ejdeland Lejb	9
13	Chajn Ferec	2
14	Sulamit Behora	3
15	Szer Chaim	4
16	Bernsztejn Michail	3
17	Goldberg Josef	5
18	Dajcz Dwosia	4
19	szrajberg Nechama	2
20	K Lejn Berel	3
XX		

59

311K 277
508 3.

391 31

1	Kruger	Zalman	6	34	Gelubowicz	Chaim	4
2	Rubin	Meer	5	35	Gerden	Sender	5
3	Rubin	Abram	4	36	Lewenfisz	Dawid	6
4	Grinbeg	Meer	5	37	Rubinson	Berl	10
5	Jareslawicz	Boris	5	38	Alter	Samuil	6
6	Golenbewicz	Betja	4	39	Rabinewicz	Josef	7
7	Szejtner	Rachmiel	4	40	Kugel	Israel	6
8	Iemberger	Mejsze	5	41	Goldberg	Chaim	7
9	Riwkina	Frejda	6	42	Fajtelzen	Szmuel	10
10	Rachmina	Chana	4	43	Zif	Aron	6
11	Rubin	Szolom	3	44	Tessler	Manja	5
12	Garelik	Abram	6	45	Kamnski	& Aba	8
13	Trebnik	Malka	5	46	Matlin	Raja	8
14	Szwarc	Chana	4	47	Krasnik	Isur	7
15	Wilszanska	Chaja	5	48	Galperin	Gedalja	6
16	Frejddin	Chaim	6	49	Feldmak	Zalman	6
17	Lekszina	Riwa	4	50	Goldrach	Benjamin	6
18	Chejn	Elka	3	51	aszhalter	Chaim	6
19	Dejcz	Dowid	5	52	Geldenberg	Szmuel	7
20	Dejcz	Szolom	3	53	Fridberg	Selemen	6
21	Kugel	Josef	6	54	Leksin	Merduch	10
22	Oszerowa	Rachil	3	55	Lejbewicz	Mejsza	6
23	Mulerow	Boris	4	56	Sztejn	Osser	5
24	Gluskin	Naftoli	5	57	Badman	Mnasze	7
25	Diskin	Aron	6	58	Dejcz	Chajm	8
26	Familjant	Roza	3	59	Guberkorn	Izak	6
27	Gejtlin	Alta	5				
28	Kejzer	Jakow	7				
29	Kriczewski	Zalman	3				
30	Rubinsztejn	Misza	5				
31	Dubinski	Mendel	6				
32	Gerszenzon	Rachmiel	6				
33	Jamirski	Naftoli	4				

329

AB

128 Libman Miria
129 " Nechama
130 " Riwa
131 Zalcerman Hersz
132 " Asia
133 " Eta
134 " Fira
135 Dubrowski Berel
136 " Dora
137 Brylowski Zalman
138 " Hiena
139 " Gita
140 " Monia

3	Barg	Chawa	51	"	"
4	"	Hirsz	52	"	Dawid
5	"	Leja	53	Lebedewa	Tajzia
6	"	Sara	54	Bersztejn	Zalman
7	"	Sterna	55	"	"
8	"	Mordka	56	"	"
9	"	Rachi l	57	"	"
10	Nudel	Chaim	58	"	"
11	Warehal	Rudolf	59	"	"
12	Stern	Ginomena	60	"	"
13	"	Generika	61	"	"
14	Lerers	Zbiczkie	62	"	"
15	"	Juda	63	Se	erjansa
16	Matbicz	Gerira	64	"	"
17	"	Berja	65	"	"
18	Fuks	Szmuel	66	"	"
19	Goresman	Basia	67	Moczki	ewa
20	"	Rachil	68	Margolina	"
21	"	Ezel	69	Lejn	Michail
22	"	Dusia	70	"	"
23	"	Chaja	71	Lab	szkina
24	Denenmark	Gerszko	72	Libarow	"
25	Grod	"	73	"	"
26	"	"	74	"	"
27	"	"	75	"	"
28	"	"	76	"	"
29	"	"	77	"	"
30	"	"	78	"	"
31	"	"	79	"	"
32	"	"	80	"	"
33	"	"	81	"	"
34	"	"	82	Keselman	Szlema
35	"	"	83	"	"
36	"	"	84	"	"
37	"	"	85	Bronsztejn	Aron
38	"	"	86	"	"
39	"	"	87	"	"
40	"	"	88	Labkowski	Nochum
41	"	"	89	"	"
42	"	"	90	"	"
43	"	"	91	"	"
44	"	"	92	Fuks	Szmuel

Handwritten signature or mark

- 93 Fuks Basja
- 94 " Dusia
- 95 " Chaja
- 96 " Ichiel
- 97 " Rachil
- 98 Gitelzon Izak
- 99 Szifrin boruch
- 100 " Sonja
- 101 " Tamara
- 102 " Kiwa
- 103 " Girsza
- 104 " Fejga
- 105 Belenicki Izrail
- 106 " Sterna
- 107 " Aron
- 108 " Mendel
- 109 " Bejla
- 110 " Tema
- 111 Sztilerman Szimon
- 112 Belszanska Beja
- 113 Aronowa Chawa
- 114 " Reweka
- 115 Kogan Gawriel
- 116 " Mera
- 117 " Sima Chaja
- 118 Kogan Dawid
- 119 " Anja
- 120 Olewski Lejba
- 121 Michnen Berl
- 122 " Dawid



מס' (מספר)	שנת הוצאה	שם הספר	מס' (מספר)	שנת הוצאה	שם הספר
7	1906	1 נאמנות	2	1915	79 נאמנות
1	1908	2 זכרון יעקב	4	1910	80 ארבעת זכרון יעקב
2	1900	3 ארבעת זכרון יעקב	6	1900	81 סוציאליזם
3	1881	4 חיים חיים	3	1910	82 ארבעת זכרון יעקב
4	1902	5 זכרון יעקב	1	1911	83 ארבעת זכרון יעקב
5	1907	6 חיים חיים	2	1910	84 " " זכרון יעקב
2	1880	7 זכרון יעקב	25	1910	85 תאגיד תאגיד תאגיד
7	1906	8 נאמנות	4	1892	86 ארבעת זכרון יעקב
4	1889	9 ארבעת זכרון יעקב	7	1889	87 חיים חיים
3	1914	10 ארבעת זכרון יעקב	3	1916	88 " " זכרון יעקב
2	1883	11 ארבעת זכרון יעקב	3	1890	89 ארבעת זכרון יעקב
4	1909	12 ארבעת זכרון יעקב	5	1908	90 ארבעת זכרון יעקב
6	1897	13 ארבעת זכרון יעקב	4	1900	91 ארבעת זכרון יעקב
3	1909	14 ארבעת זכרון יעקב	4	1918	92 ארבעת זכרון יעקב
2	1917	15 ארבעת זכרון יעקב	2	1917	93 ארבעת זכרון יעקב
3	1910	16 ארבעת זכרון יעקב	2	1918	94 ארבעת זכרון יעקב
4	1909	17 ארבעת זכרון יעקב	3	1891	95 ארבעת זכרון יעקב
2	1917	18 ארבעת זכרון יעקב	1	1920	96 ארבעת זכרון יעקב
2	1920	19 ארבעת זכרון יעקב	2	1915	97 ארבעת זכרון יעקב
6	1902	20 ארבעת זכרון יעקב	1	1920	98 ארבעת זכרון יעקב
4	1910	21 ארבעת זכרון יעקב	2	1928	99 ארבעת זכרון יעקב
5	1893	22 ארבעת זכרון יעקב	1	1929	100 ארבעת זכרון יעקב
3	1900	23 ארבעת זכרון יעקב	1	1916	101 ארבעת זכרון יעקב
3	1892	24 ארבעת זכרון יעקב	2	1913	102 ארבעת זכרון יעקב
4	1916	25 ארבעת זכרון יעקב	5	1903	103 ארבעת זכרון יעקב
3	1912	26 ארבעת זכרון יעקב	1	1919	104 ארבעת זכרון יעקב
5	1890	27 ארבעת זכרון יעקב			
97	1890	26 ארבעת זכרון יעקב	96	1915	26 ארבעת זכרון יעקב

מספר תעודות	שנת הוצאת	שם התעודה	מספר תעודות	שנת הוצאת	שם התעודה
5	1905	שניכרא אינרא	2	1912	קאט ישכרא
4	1908	תאנאן חיינא	5	1901	שאנאראון אאנא
4	1912	א.י.נ.א.ו.ו.י. חיימ	7	1899	ציוואנג זייג
3	1910	קראוואאן צא	4	1890	זכריכטינדט שאוואויס
3	1904	קראוואנסאך זאג	3	1918	קראוואן זייג
3	1908	אזאצני צבי	4	1918	אינפיי זייג
3	1909	זיאחאון זאג	3	1903	אכאטשע צאטא
4	1906	זאליינין זאג	4	1916	איינצינאוואסנד צא
4	1902	יאנקוישווילי שאנין	5	1909	אאנקאוויילי שאנה
8	1890	זאווין ישכרא	1	1912	סיגאראון יהודית
11	1900	צכיינין אקרהם	2	1915	פינסני ניסן
6	1904	פראצאן שאנה	4	1900	זיסאן זאנהן
7	1880	פראצאון אכצכי	4	1914	אייסטראיאן אכצכי
2	1879	צוקראוויסני אאנצו	5	1880	ווינאכטי אשה
6	1901	צוואננין זשאנא	3	1910	זיס נקנה
10	1904	קארל פאשץ	2	1901	חנוק זאניקאוויסי
2	1913	קני ישכרא זאווין	4	1895	אנציוואנג קראק
2	1900	וויאננין זאג	2	1910	זיי אואסאן קזרוש
4	1902	חן יוצא	4	1900	זאליינין צוקנד
4	1904	אינפנדער זאני	2	1901	שנייף זייג
4	1900	ספראנין יאנג	1	1913	צוקנד אכאסגויס
3	1892	צוכאן זאג	2	1914	איטא קייננד
1	1881	שניאוכסאך קאנאני	8	1904	ניסן נאנאראון
3	1903	אאנאני קונדא זאנאני	4	1906	אאנאני אכצכי צבי
5	1898	יונג נאני	4	1887	פרא אאנאני
5	1906	זאנה אאיס	4	1906	זאני זשעקא
116	נאנאני	נאנאני	93	נאנאני	נאנאני

מספר	שנה	שם המשפחה	מספר
2	1928	קאצקאן זאנצאן	105
7	1929	וויזשניצקי	106
3	1916	זקארעוואוויץ	107
3	1917	קיינאווא	108
5	1889	קיינאווא	109
3	1919	קיינאווא	110
5	1918	קיינאווא	111
4	1912	קיינאווא	112
1	1920	קיינאווא	113
1	1924	קיינאווא	114
1	1926	קיינאווא	115
4	1903	קיינאווא	116

116 families 435 persons

435 סך

36 + }
 59 + }
 100 + }
 329 + -
 149 +
 122 +

195
 329
 524

קיינאווא 1222 סך

מספר המשפחות



327 314A

1.11.23

AS

אגודת חסידים חב"ד בארצות הברית וקנדה

AGUDAS CHASIDEI CHABAD

OF THE UNITED STATES AND CANADA

770 EASTERN PARKWAY

BROOKLYN, N. Y.

כ"ק אדמו"ר שליט"א מליובאוויטש נשיא
 הרב שמרי' גורארי'
 מנו ראשון
 הרב מנחם מענדל' שניאורסאהן
 מנו שני
 ר' חיים זלמן קרעמער
 מנו שלישי
 ר' מנחם מענדל' קונין שו"ב
 ר' אברהם בער קרעמער
 נדברים
 ר' דובער האסקינד
 מזכיר
 ועד הפועל
 הרב שמרי' גורארי'
 יושב ראש
 הרב ניסן מעלושקין

יושב ראש נכבד
 הרב מנחם מענדל' הארענשטיין
 הרב דוד מאיר ראבינאוויץ
 הרב שמואל לעוויטין
 הרב חיים צבי רובינשטיין
 הרב משה דובער ריבקיין
 הרב אלי' סימפסאן
 הרב ישראל דוויקובסאהן
 הרב אברהם אלי' אקסלראד
 הרב שלום צבי שניידערמאן
 הרב אהרן קאזארנאווסקי
 הרב שמואל זאלמאנוו
 ר' יוחנן נאדרען שו"ב
 ריכטער מהילים מ. קליינמלר
 מר. סעס קרעמער
 ר' מנחם רימסאן
 מר. ש. פאלמער
 מר. יוסף פלייער
 ר' יהודא לייב ראזמאן
 מר. אלכסנדר קאווען

Rabbi Joseph Isaac Schneersohn
President

Rabbi S. Gourary
1st Vice-President

Rabbi Mendel Schneersohn
2nd Vice-President

Mr. Hymen S. Kramer
3rd Vice-President

Rev. M. M. Cunin
Mr. A. B. Kramer

Mr. Ber Haskind
Treasurers

Secretary

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Hon. Chairman

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 Mr. S. Palmer
 Mr. Joseph Flyer
 Mr. Louis Rozman
 Mr. Alexander Cowen

During the year 1946 the Agudas Chasidei Chabad of the United States and Canada and the United Lubavitcher Yeshivoth of the United States and Canada strove desperately to help the plight of the Displaced Jews in Europe.

Notably among its achievements was the successful accomplishment of aiding about 1,350 persons to emigrate from the U. S. S. R. to Poland (see Exhibit A). This involved a total expenditure of about \$229,050.00.

These funds were obtained through loans from various sources - at the hardest sacrifices. We are being pressed for repayment of the loans and the outlook is extremely dark for us. The 1,350 persons are now in Austria, Germany and France.

Still another problem faces us - extremely critical and which is taxing us limitlessly. There are about 450 persons presently living in and around Lemberg, from which points they are awaiting help and assistance to go to Poland. The situation is one of desperate emergency and each day that passes adds to the unbearable burden these persons have been compelled to carry.

The estimated cost of this part of the program will come to about \$51,300.00 (see Exhibit B). We are unable to borrow further funds and since this phase calls for immediate help, we know not where to turn to.

Handwritten note:
 This has been done in Paris by a further grant in addition of the first \$10,000 given by Mr. Axel in Paris in 1949

אגודת חסידי חב"ד בארצות הברית וקנדה

AGUDAS CHASIDEI CHABAD

OF THE UNITED STATES AND CANADA

770 EASTERN PARKWAY

BROOKLYN, N. Y.

כ"ק אדמו"ר שליט"א מליובאוויטש נשיא
 הרב שמרי' גורארי'
 סגן ראשון
 הרב מנחם מענדיל שניאורסאהן
 סגן שני
 ר' חיים זלמן קרעמער
 סגן שלישי
 ר' מנחם מענדיל קונין שו"ב
 ר' אברהם בער קרעמער
 נזכרים
 ר' דובער האמסינר
 מזכיר
 ועד הפועל
 הרב שמרי' גורארי'
 יושב ראש
 הרב ניסן מעלושקין
 יושב ראש נכבד

Memorandum to the American Joint Distribution Committee

Page -2-

The Agudas Chasidei Chabad of the United States and Canada and the United Lubavitcher Yeshivoth of the United States and Canada have not conducted any fund-raising campaigns or appeals for this purpose. We are faced with one of the gravest and most difficult problems we have ever been called upon to solve.

The circumstances call for immediate help. We respectfully ask you to aid us in this urgent matter.

Respectfully submitted
 this 14th day of February, 1947

Rabbi Joseph I. Schneersohn

Rabbi Joseph I. Schneersohn
 President

הרב מנחם מענדיל הארענשטיין
 הרב דוד מאיר ראבינאוויץ
 הרב שמואל לעוויטין
 הרב חיים עבי רובינשטיין
 הרב משה דובער ריבין
 הרב אלי' סיפסאהן
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 הרב אברהם אלי' אקסעלראד
 הרב שלום עבי שניידערמאן
 הרב אהרן קאזארנאווסקי
 הרב שמואל זאלימאן
 ר' יוחנן נארדאן שו"ב
 ריכטער מה"י מ. קלוינמער
 מר. סעם קרעמער
 ר' מנחם ריכטער
 מר. ש. פאלמער
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 Rev. Jochanan Gordon
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 Mr. Samuel Kramer
 Mr. Paul Rissman
 Mr. S. Palmer
 Mr. Joseph Flyer
 Mr. Louis Rozman
 Mr. Alexander Cowen

Memorandum to: AMERICAN JOINT DISTRIBUTION
COMMITTEE

Submitted by : Agudas Chasidei Chabad of the
United States and Canada
and the
United Lubavitcher Yeshivoh
of the United States and Canada

Dated: February 14th, 1947

Exhibit A

out of Russia

	Cost per Person	Number of Persons	Number of Days	Total Cost
I. Transportation from Russia to Lemberg.....	\$10.00	1,350		\$13,500.00
II. Subsistence in Lemberg				
a. Sleeping accomodations - one night.....	.50	800	90	36,000.00
b. Maintenance and Food	1.50	800	90	108,000.00
III. Train fare - Lemberg to Poland.....	8.00	1,350		10,800.00
IV. Cost of obtaining Polish citizen papers.....	45.00	1,350		60,750.00
				<u>\$229,050.00</u>

550 went dir from Russia to Pol to Gen
without stopping at Lemberg

Exhibit B

	Cost per Person	Number of Persons	Number of Days	Total Cost
I. Subsistence in Lemberg				
a. Sleeping accommodations - one night.....	.50	450	30	\$ 6,750.00
b. Maintenance and Food.....	1.50	450	30	20,250.00
II. Train fare - Lemberg to Poland..	8.00	300	}	2,400.00
III. Train fare - nearby Lemberg to Poland.....	11.00	150		1,650.00
IV. Cost of obtaining Polish citizen papers.....	45.00	450		<u>20,250.00</u>
				\$51,300.00

Arley Lubavitcher
Group

For Immediate Action
Assigned To:
Louis H. Sobel
Henrietta K. Buchman

INCOMING CABLE
FROM
PARIS

1/23

Rec'd. & Sten. 3/12/47

Letter of Sten

PSD 139/11 PARIS 145 11 1/50
NLT JOINTDISCO NEW YORK

1731 REFERENCE SOBELS FEBRUARY 6TH LETTER INTRODUCING GOURARY LATTER PRESENTS REQUEST APPROXIMATELY \$200,000 BASED UPON HIS FEBRUARY 14TH MEMCRANDUM SUBMITTED JOINTDISCO CONSISTING \$125,000 ADDITIONAL CONTRIBUTION TOWARD EXHIBIT A PLUS \$50,000 EXHIBIT B PLUS \$20,000 WHICH GOURARY SAYS HE TRANSMITTED EASTWARDS YESTERDAY ORDER ARRANGE RELEASE 28 PERSONS STOP GOURARY STRESSES URGENCY \$50,000 EXHIBIT B GRANT WHICH REPRESENTS LAST CHANCE FACILITATE MOVEMENT 500 PERSONS AND BELIEVES UNLIKELY ANY ADDITIONAL GROUPS WILL MOVE THOUGH HE PROBABLY CONTINUING EFFORTS THIS DIRECTION STOP DURING FEBRUARY DISCUSSIONS THIS GROUP SCHWARTZ STIPULATED \$40,000 THEN APPROVED WOULD CONSTITUTE FINAL GRANT THESE PURPOSES STOP GOURARY STRESSES NECESSITY LUBAVITCHER INDEPENDENT FUND RAISING CAMPAIGN WITH RESULTANT UNFAVOURABLE PUF-LICITY EVENT JOINTFUND UNABLE MEET ABOVE REQUEST STOP WE INCLINED SUPPORT SCHWARTZ POSITION REFERRING YOUR DECISION HOWEVER POLITICAL QUESTION INVOLVED GOURARYS POSITION APPRECIATE STRAIGHT CABLE DECISION SOCNST

JOINTFUND

RH

OUTGOING CABLE

TO
PARIS

3761

Sent March 19, 1947
Sten. March 20, 1947
via WU

LC JOINTFUND
PARIS (FRANCE)

1570 FINANCIAL 235 VOUCHER 6088

JOINTDISCO

FG

Note: Payment \$25,000. Rabbi Schneersohn (Inc. 4637x)

F235 Inc. 4637x

rw

For Immediate Action
Assigned to:
L. H. Sobel
H. K. Buchman

INCOMING CABLE
FROM
PARIS

*Cable Lubowitz
Group*

4729

Recd. & Sten. April 9, 1947

LF152 PARIS 57/54 8
NLT JOINTDISCO NY

1871 GOURARY PROCEEDING PRAGUE NEGOTIATE RELEASE PERSONS MENTIONED OUR 1731
ALSO MOVEMENT 500 STOP REQUESTS MINIMUM ADDITIONAL 50,000 THESE PURPOSES STOP
ADVISED GOURARY YOUR 1538 EXPLICITLY STIPULATED 25,000 CONSTITUTED ABSOLUTELY
FINAL GRANT BUT GOURARY URGES IMPOSSIBILITY ABANDONING IMPRISONED GROUP AND
URGENTLY REQUESTS TRANSMISSION THESE VIEWS TO YOU PLEASE ADVISE

JOINTFUND

1538 Out. 3746x
1731 Inc. 4623x

rw

Cues. Lubawitzke Group

For Immediate Action
Assigned to:
E. M. Morrissey & D. L. Speiser
F. F. Grubel

INCOMING CABLE
FROM
PARIS

4814

Recd. & Sten. April 30, 1947

LF137 PARIS 21 29
NLT JOINTDISCO NY

FINANCIAL 265 PAY \$10,000 TO RABBI JOSEPH I SCHNEERSOHN FURTHER COMMITMENT
TO FINANCIAL 235 STOP 10336

JOINTFUND

rw

F235 Inc. 4637

rw

AMERICAN JOINT DISTRIBUTION

119, RUE SAINT-DOMINIQUE
PARIS (7^e)

EUROPEAN EXECUTIVE
COUNCIL

INVALIDES } 87-55
79-37 X
CABLES & TELEGRAMS
JOINTFUND-PARIS

Accounting Letter #1153/371

May 13, 1948

TO: AJJDC NEW YORK - Accounting Department
FROM: AJJDC PARIS - Accounting Department
Re: Payment of \$5,000 to Rabbi Joseph I. Schneersohn

C. Lubowitz
Yeshiva

You are authorized to pay the amount of:

\$5,000 (Five Thousand Dollars)

to Rabbi Joseph I. Schneersohn,
770 Eastern Parkway
Brooklyn 13,
New York.

This payment will be chargeable to the Near East Committee, and represents part of the May subvention to the Lubawitz Yeshiva. Please confirm to us when payment has been effected.

M. W. Beckelman

Jay
AB/MGG
V1413
5/21/48

59637

Carl Lubowitz
Jesh

May 19, 1949

ACCOUNTING LETT R 5294/1744

To: AJJDC - New York - Accounting Dept.

From: AJDC - EHQ - Accounting Dept.

Re: Payment of \$6,300 to Rabbi Schneersohn for May, 1949.

You are authorized to pay the amount of:

\$6,300.-- (SIX THOUSAND THREE HUNDRED DOLLARS)

to:

Rabbi J. Schneersohn
770 Eastern Parkway
Brooklyn 13, New York

This payment will be chargeable to the Near East Committee and represents part of the May subvention to the Lubawitz Yeshiva.

Prior to the month of May, we subventioned the Lubawitz Yeshiva with an amount of \$7,000 monthly. The reduction in the May subvention is due to the departure of a number of Lubawitz buchorim for Israel. Our grant in the past has been based on the actual head count of the buchorim and the reduction reflects the departures.

Please advise us as soon as payment has been effected.

/s/ Frederick F. Grubel.



תלמידי הישיבה עם הוועד



לעבן מיט'ן רבי'ן

לזכות
הרה"ת ר' יהודה
וזוגתו מרת רבקה
ומשפחתם שיחיו
שטיינער
וואשינגטאן די. סי.



23 TEVES 5725, G. SCHUSTERMAN VIA JEM 303098

Stretch Out Your Hand

PURIM 5726



The following account is based on a number of yomanim written at the time:

It was 8:30 p.m. when the Rebbe entered for the *farbrengen*.¹ After the crowd began singing a *niggun*, the Rebbe wrapped several pieces of cake in a napkin and said *l'chaim* to all those present. The Rebbe then said several *sichos*, including one about the three *pesukim* that the Jewish children told Mordechai—predicting the impending salvation.²

Between *sichos*, the Rebbe encouraged several individuals to say *l'chaim*. At midnight, the Rebbe said a *maamar* based on the *possuk*: "ויבז בעיניו" לשלוח יד במרדכי לבדו," connecting it with the *possuk*: "ויבז עשו את הבכרה." Prior to the *maamar*, the microphone stopped working. After it was briefly fixed, it broke again. Eventually, Reb Leima Minkowitz, who was recording the *farbrengen*, took the microphone from his tape recorder and

placed it under the Rebbe's tablecloth. Following the *maamar*, several individuals approached the Rebbe with *l'chaim*. While they conversed, the Rebbe covered the microphone with his hand.

During the singing, Reb Chaim Nachman Kowalsky presented a container of dates to the Rebbe. The Rebbe smilingly said that he won't eat it, because of the question about *bracha acharona*, and handed it to the *mazkir*, Reb Moshe Leib Rodshtein. The Rebbe then went on to say several additional *sichos*.

At around 2:00 a.m., the Rebbe proclaimed: "Being that it's already after *chatzos*, and therefore closer to the end of the *farbrengen* than the beginning, and being that *ad d'lo yada* must be fulfilled and so far I don't see anyone holding at that stage, someone should be *moser nefesh* and take this upon himself, thereby being *motzi* everyone else."

The elderly Reb Zalman Duchman volunteered, and promptly began pouring himself a cup of *mashke*. Although it seemed as though he was not the one the Rebbe had in mind for this "job," the Rebbe nevertheless gave some *l'chaim* to Reb Zalman, asking him if he is the "*nivchar shebam*" [appointee]. The Rebbe also handed him several pieces of cake. Chassidim immediately began to grab them from him.

"Soon he will³ begin making speeches," the Rebbe proclaimed. When Reb Zalman began talking, the Rebbe responded: "I said you'll be making speeches soon." A little later, the Rebbe asked if Reb Zalman is doing his job. "That is why I gave him *mezonos*," the Rebbe said. Again Reb Zalman started to speak, but the Rebbe stopped him: "With speeches you'll accomplish nothing; what's needed is *ad d'lo yada!*"

The Rebbe then called for Reb Chaim Asher Kahanov to come over, saying, "He's a *kohen*, he should come up." When he reached the stage, the Rebbe poured a *l'chaim* of *mashke* with 95% alcohol for him. Turning to the Rebbe, he exclaimed, "*L'chaim!*" The Rebbe *bentched* him to have "a physically abundant year." The Rebbe then encouraged him to continue saying *l'chaim*, mentioning that "the first time I met him was in Paris, when he made *kiddush* on 95%..." The Rebbe then instructed him to have another *l'chaim*, which he immediately did.

In a later *sicha*, the Rebbe spoke about the advantage of recounting *mofsim*, wonder stories of the Rebbeim, over just studying Chassidus. He



G. SCHUSTERMAN VIA JEM 303104

mentioned the claim that an individual⁴ brought to the Frierdiker Rebbe regarding the effectiveness of recounting *mofsim*, despite this not being the ideal Chabad way. After one receives a copy of a *maamar*, the Rebbe explained, it can happen that he'll "go and eat kugel," [i.e. it does not move him very much]. Experiencing *mofsim*, on the other hand, can have a greater effect on many people. This is why there were many *mofsim* by the Frierdiker Rebbe, including the very fact that he lived the last seventeen years of his life, despite the doctors' dire predictions. Today we are witness to an even greater *mofes*—after seeing so many *mofsim*, people go and eat kugel...

(While the Rebbe was saying this, an individual who was somewhat inebriated, was repeating words after the Rebbe. Chassidim wanted to remove him from the *farbrengen*, but the Rebbe gave him smiling glances several times. Later on, he was dancing around and Chassidim tried to take him out again, but he protested. The Rebbe asserted: "Just touch his tie, you'll immediately see that he's aware of everything taking place,"⁵ and then remarked something in Russian.)

Later, the Rebbe asked where Reb Chaim Asher Kahanov is.⁶ When Chassidim answered that he had gone to sleep, the Rebbe exclaimed: "That is the true *ad d'lo yada*—that he's sleeping."

Chassidim sang the *Niggun Hachana*, the Alter Rebbe's *niggun* (repeating the fourth stanza six times), *Nye Zhuritzi Chloptzi*, and *Ani Maamin*, all upon the Rebbe's request. The Rebbe then began singing *Tzama L'cha Nafshi*.

The Rebbe opened his *siddur*, and everyone thought that the *farbrengen* was about to end, but the Rebbe had other plans. “If Zevin’s grandson is here, he should come and say *l’chaim* for his *zeide*,” the Rebbe exclaimed. As the grandson (whose name was Nochum) was approaching with a small cup, the Rebbe instructed Reb Moshe Leib Rodshtein to give him a large cup. Nochum drank a bit from the cup and then proceeded to ask for *mashke* for his grandfather. Seeing that he had not finished the *mashke* in his cup, the Rebbe instructed him to finish it, adding, “You shouldn’t mix your *l’chaim* with your *zeide*’s. It must be *tofeiach al m’nas l’hatfiach* (“wet” enough to dampen something else). Therefore, first say *l’chaim* for yourself, and then for your *zeide*.” The Rebbe then poured for him again and handed him some cake. As Nochum was unsure about who the cake was for, the Rebbe remarked: “The *zeide* (in Russia) would make *kiddush* on 95% without needing *farbaisien*.” One of the attendees wanted to give him more *mashke*, which he refused. Seeing this, the Rebbe stated: “[*Ad d’lo yada*] is a *din* in *Shulchan Aruch*.” The Rebbe then began singing *Chutch Mi Chudi* in a very lively fashion.

The Rebbe continued to pour *l’chaim* for many individuals. When Reb Shmuel Levitin asked for *l’chaim*, the Rebbe responded: “With you I’m afraid to start...”

At around 2:30 a.m., the Rebbe drank several full cups of *l’chaim*, after which he rubbed his hand on his forehead, repeating this several times. When he noticed that his cup was empty, Rabbi Mentlik immediately rushed to refill it. At that very moment, the Rebbe began speaking with someone. Rabbi Mentlik waited until the Rebbe instructed him to pour, after which the Rebbe drank the entire cup.

The Rebbe gave wine (not *mashke*) to Rashag, saying, “It’s Purim, and there’s an *inyan* to increase in drinking wine.” The Rebbe then asked, “Where is my director?” referring to Rabbi Hodakov, after which he poured *mashke* for him.

Reb Chaim Asher Kahanov approached the Rebbe again. “Until now, the *bracha* was about *gashmiyus*; now I’m asking for *ruchniyus*, to merit a full *teshuva*.” The Rebbe answered, “*B’simcha uv’tuv leivov*.”

The Rebbe then asked about the *bochurim* who had traveled to read *megillah* at the army bases, inquiring as to their exact number—five, six, or seven. When the *bochurim*, Yitzchok Meir Kagan, Bentzion Shafran, and [יבלחט"א] Sholom Ber Hecht, approached the Rebbe, he asked each one of them if they had also traveled. They brought up *mashke* and oranges from the soldiers, and the Rebbe poured *l’chaim* for each one of them, after which he asked if they had received the telegram he had sent them.



When they replied that they hadn't, the Rebbe gave them a bewildered look. He also threw a glance of surprise at Rabbi Leibel Groner.

When Reb Leibel Mochkin asked the Rebbe for *mashke*, the Rebbe answered that he will give on condition that Reb Leibel takes upon himself to learn the weekly Likkutei Torah/Torah Or. Reb Leibel asked, "Every week?" To which the Rebbe responded, "That's the deal."

The Rebbe then gave *mashke* to Reb Yankel Hecht, quipping, "The girls [in Camp Emunah] won't find out; the counselors won't find out..." The Rebbe also inquired about Reb Moshe Yitzchok Hecht, but he wasn't present.

When a certain Shliach (who had come without permission) said to the Rebbe that he had to travel to spend Purim with the Rebbe, the Rebbe responded: "Who says you must travel? Maybe you ought to stay there. I see how precious the shlichus is to you." At a certain point in the *farbrengen*, the Rebbe remarked, "I give my שרביט הזהב (golden scepter) to those who travel on shlichus."

The Rebbe pointed to the *mashke* and cake on the table, and remarked, "There will probably be a *farbrengen* tomorrow, this should be used for it." The Rebbe then gave Reb Dovid Raskin a large cake he had received for *mishloach manos*, as well as some of his own cake, some *mashke*, and a bottle of soda. "We're about to finish [the *farbrengen*]," the Rebbe announced, and then said to Rabbi Zevin's grandson, "You can finish [the cup]..."

The Rebbe then instructed many of the attendees, including several senior Chassidim, to finish the *mashke* in their cup. Turning to Rabbi Ushpal, the Rebbe said, "*Tut zich ohn a koiach oif nemen mashke*" (roughly translated: gather the strength to drink *mashke*), adding that it be on a full cup—full according to *Shulchan Aruch*. To Rabbi Mentlik the Rebbe smiled and instructed, "*Tut mir a toiva un nem mashke*" (do me a favor and take *mashke*).

A half hour had passed since the Rebbe first opened the *siddur*. All of a sudden, he proclaimed, "All bottles present should be emptied. I don't mean to pour them out—that would be *bal tashchis*, especially as this year is a *shnas hashmita*, when all food must be consumed, not wasted."

The Rebbe immediately began pouring *l'chaim* for several individuals who approached. The Rebbe then exclaimed: "יכלים ריקים אל-תמעיטי" (a play on Elisha's instruction not to skimp on empty vessels,



11 SHEVAT 5724

meaning to empty all the bottles). Pandemonium immediately ensued, as everyone began grabbing bottles and emptying them into cups. The Rebbe then asked again "*Keilim reikim*—are all the *keilim* empty?" after which he began singing *Avinu Malkeinu*.

The Rebbe then continued with one more *sicha*, about the *chiyuv* to begin studying *hilchos Pesach*. After the *sicha*, the Rebbe began distributing *mashke* to several more individuals. Suddenly the Rebbe proclaimed, "יכל הפושט יד נותנים לו" (We give to all who stretch out their hand.) Hundreds of people began running toward the Rebbe's place, only increasing the mayhem. The tape-recorders and microphone broke, as everyone pushed and jumped toward the Rebbe, who was distributing *mashke* to all. The Rebbe announced that all should proceed in an orderly fashion⁹ in one direction, without pushing. People were extremely overwhelmed from the great *giluyim*, some were inebriated to the point that they jumped onto the table, one on top of another... It was miraculous that the elder Chassidim present managed to get away in time...

All the while, the Rebbe stood and joyously poured *mashke* for each and every individual. When one bottle would finish, another was immediately handed to the Rebbe. Eventually, the Rebbe took his *siddur* and recited the *bracha acharona*. The Rebbe then advanced—ever so slowly, as a path was being cleared—toward the exit, while Chassidim sang *Ki V'Simcha*.

When the Rebbe reached the stairs of the platform, a wall of people suddenly collapsed, Rabbi Hodakov (who had also taken *mashke*) amongst them. Lots of pushing ensued until they all managed to get up and clear the way. The Rebbe left the shul at 3:30 a.m.

As the Rebbe was walking out, one individual shouted: “Rebbe, Rebbe, you were going to give me... Rebbe, don’t forget about me!” To that, the Rebbe smiled.

After witnessing such *giluyim* from the Rebbe at the *farbrengen*, the Chassidim sang and danced with great joy. It was an amazing sight to behold.

The Rebbe entered his room for a brief while, after which he headed toward the front door to leave. Upon exiting his room, the Rebbe noticed Sholom Ber Wolpo standing near the door with a bottle of *mashke*. The Rebbe took it from him and began distributing it. When word reached the downstairs shul that the Rebbe was again distributing *mashke* outside, everyone ran out. The pushing was extremely intense. When someone attempted to halt the pushing, the Rebbe remarked “*Ohn hispailus...*” (calm the excitement). The Rebbe also announced repeatedly that those who already received once won’t gain anything by receiving again.

Upon seeing another individual who was attempting to stop the pushing, the Rebbe asked, “Why are you here? You already received.” When he answered that he was halting the pushing, the Rebbe retorted, “Whether you’re helping prevent the pushing or not I’m not sure; one thing I do know is that you’re taking up space.”

When one person came by, the Rebbe mentioned that he had already given him. When he answered that there was a hole in his cup and it emptied, the Rebbe responded, “What will it help if this cup also has a hole?”¹⁰

Another *bochur* asked the Rebbe for *mashke* for his friend. The Rebbe asked him why his friend hadn’t come to receive the *mashke* himself. The *bochur* answered that he didn’t want to push. To that

the Rebbe replied, “If he doesn’t want to push—he can’t get.” Many individuals utilized the *eis ratzon* to request *brachos* for their personal needs.

The *chalukah* continued near the car in which the Rebbe was going to go home, lasting close to an hour. The Rebbe announced several times that order should be maintained. The Rebbe motioned that the line should go in one direction, and when he saw someone coming from the other direction, the Rebbe instructed him to go to the back of the line. When one person pushed another’s cup, the Rebbe exclaimed that if so, no one will receive; it must proceed in an orderly fashion. Meanwhile, people had climbed onto the Rebbe’s car to ensure that they would receive.

When the Rebbe noticed the flash of a camera, he asked who was taking pictures. Rabbi Groner answered that he had confiscated the camera, but the Rebbe persisted, “Who is it?” Upon hearing his name, the Rebbe asked: “Has he at least received *l’chaim*?” Adding, “We’re distributing *mashke*... [the pictures are] *chitzoniyus mamosh*. (Is this why the *neshamas* descended to the world? –according to one diary.)”

Amidst the great pandemonium, the springs on the car busted completely, due to the intense pushing and people jumping onto the car. Part of the roof also caved in, and the door wouldn’t open. Reb Mordechai Rivkin brought his car to take the Rebbe home. When Reb Leibel Mochkin entered the car, people tried getting him out. The Rebbe, however, agreed that he should come along. The Rebbe also told Rabbi Hodakov that he may enter the car, so as not to be pushed. At 4:30, the Rebbe left 770, with Rabbi Krinsky driving. Rabbi Rivkin also rode along.

Many who were present followed the car while singing *Ki V’Simcha*. When the car disappeared from their view, they began dancing in the street.

As the car pulled up to the Rebbe’s house, a crowd of about thirty people was waiting outside. When the Rebbe reached his house they began singing. Others tried to hush them. The Rebbe, however, encouraged the singing with a wave of his hand. The Rebbe ascended the stairs, and rummaged through his pockets for the key. He then opened the door, and immediately continued to encourage the singing with great joy. Reb Leibel Mochkin made a somersault in front of the house, and the Rebbe continued to encourage the crowd, with the singing of *Nyet Nyet Nikavo*.



THE REBBE CONTINUES DISTRIBUTING MASHKE OUTSIDE AFTER THE FARBRENGEN.



When Rabbi Krinsky saw that someone was trying to give the Rebbe a bottle of *mashke*, he attempted to stop it. The Rebbe, however, took the *mashke*, and began distributing. (This was Rabbi Parshan's bottle, which the Rebbe had given him at the *farbrengen* to distribute; half in New York and half in Toronto. He still had half a bottle in his hand at the house. The Rebbe told him that he can still distribute in Toronto, because he will return the remainder.)

Reb Heishke Gansburg *bentched* the Rebbe with *gezunt*, to which the Rebbe responded, "You as well, and all of yours..." Rabbi Parshan wished the Rebbe "*Iber a yohr veiter*" (May you continue next year, and further). The Rebbe answered, "And with an addition."

At the end of the *chalukah*, the Rebbe asked, "Why is there pushing? It's a small crowd..." He also reiterated that people shouldn't take twice, as that won't add anything.

This all lasted around fifteen minutes, after which the Rebbe entered his home. Chassidim continued to sing and celebrate until the morning.

When the Rebbe entered the shul for *krias haTorah* the following day, Nosson Gurary approached the Rebbe, stating that he had not received *mashke* the night before. The Rebbe answered that according to *halacha*, it is forbidden to drink before *krias haTorah*,¹¹ and he should come afterward. Following *krias haTorah*, the Rebbe took a bottle from his room and gave *lchaim* to Nosson and another individual. As today was the latter's birthday, the Rebbe *bentched* him with "a successful year *b'gashmiyus uv'ruchniyus*."

Following *Mincha*, several people approached the Rebbe with a bottle, saying that they hadn't received *mashke*. The Rebbe replied that they can pour for each other, as Purim is already over, and we don't say *V'al Hanissim*.¹²

When the same individual entered *yechidus* that night, the Rebbe told him, "Forgive me for not distributing *mashke* this afternoon; I was worried that they would turn over the shul..."

When someone wrote a note to the Rebbe saying that he hadn't received, the Rebbe responded that he should learn Torah diligently and persistently, and *talmud Torah k'neged kulam*. **1**

1. Earlier in the day, the Rebbe had given twelve bottles of *mashke* to the organizers to distribute at the *farbrengen*.
2. These were later edited by the Rebbe and included in *Likkutei Sichos* vol. 21, p. 206.
3. Another version: "Soon you will begin..."
4. See the Rebbe's letter to the Friediker Rebbe, printed in *Reshimos* booklet 138.
5. Another version: "He'll immediately get worked up..."
6. According to another version, the Rebbe asked about Reb Zalman Duchman as well.
7. *Melachim* 2, 4:3.
8. See Rambam, *Hilchos Megillah v'Chanukah* 2:16, and *Shulchan Aruch Orach Chaim* 694:3.
9. Not all at once, paraphrasing the topic of the fourteenth *sicha*—whether all-at once (בבת אחת) works when one-after-another is required.
10. In Yiddish: וואס וועט דאס העלפן אז אויך דער קאפ האט אין זיך א ללאך? In Yiddish, the word "*kup*" means head. Another version: A broken vessel won't hold anything.
11. Another version: It has no place before davening.
12. Another version: "It's still Purim, although we don't recite *V'al Hanissim*."



PURIM 5724

CARING FOR HOME

MECHNEH YISROEL HOUSE

Rabbi Alevsky relates:

“In 5726*, I suddenly got a *tzeitl* from the Rebbe; ‘Does Tzach have anything more important to do, than to deal with the *shechuna*?’”

In the later 5720s*, Crown Heights experienced a population shift and most Jews fled the neighborhood. The Rebbe spoke strongly against the flight, and maintained that it was forbidden to abandon a Jewish neighborhood, leaving the poor and elderly behind.

“Beforehand,” Rabbi Alevsky relates, “we were involved in *chinuch* and *hafatza*, but now I worked very hard to make connections with City Hall. The neighborhood needed more security, better sanitation, and all sorts of things. We formed the Crown Heights Community Council, because we needed an official representation to be eligible for all sorts of grants.

“A joint acquaintance introduced me to a Jew named Sid Davidoff, whom I brought to the Rebbe’s *farbrengen* on Simchas Torah 5728*. He was very influential in City Hall, and he invited all the Jewish commissioners of the city to the Rebbe’s *farbrengen* on Yud-Tes Kislev. At the *farbrengen*, the Rebbe spoke two *sichos* for them.



THE MECHNEH YISROEL HOUSE, CORNER OF PRESIDENT STREET AND KINGSTON AVENUE IN CROWN HEIGHTS.

TISHREI 5736, LEVI FREDIN VIA JEM 142758

Following the cue of his commissioners, Mayor John Lindsay also came for a *yechidus* three days later.

“The most pressing issue was property. Jews were leaving in droves, and non-Jews were quickly buying up all their property. The local Lubavitchers were poor, and they couldn’t stop the trend.



JEM 104298

REB LEIBEL ALEVSKY BRINGS SID DAVIDOFF TO THE REBBE DURING THE SIMCHAS TORAH FARBRENGEN 5728*. THIS PHOTO, TAKEN AFTER NIGHTFALL, WAS CAPTURED BY A NEW YORK TIMES REPORTER, AND WAS SUBSEQUENTLY PRINTED IN THE NEWSPAPER.



V SCHILDKRAUT VIA JEM 108713

YECHIDUS WITH NYC MAYOR JOHN LINDSAY, 5 KISLEV 5729*.

“There was a doctor that lived on the corner of President and Kingston, who wanted to sell his home. When we contacted him and began negotiations, he suddenly gave us an extremely generous proposal: He would donate the building to us for just ten thousand dollars, far below the market value of \$120,000.

“Once we received the Rebbe’s approval, I needed to obtain ten thousand dollars. I didn’t have a single penny... I approached Rabbi Hodakov and asked for a loan which I would pay back over time. He instructed me to return the next day, so he could consult with the Rebbe.

“The next day as I entered his office, he opened his drawer and handed me ten thousand dollars in cash. You need to understand that this was unheard of; Rabbi Hodakov was extremely careful about money, and never handed out such large sums to anyone. It was clear that the Rebbe had instructed him to do so...

“Later, we brought the doctor to the Rebbe’s *farbrengen*, and the Rebbe spoke a *sicha* about donating buildings for college students (at the time, the building was used for student-related activities).”

THE FARBAND

Another well-known building that Tzach acquired is still known among Crown Heights elders as the “Farband.”

Rabbi Alevsky relates:

“When arranging the *Pegisha*, we would often rent the hall across the street from 770 (today the *Kolel*), which was owned by the *Yiddishe Farband*, an association of secular Jews who spoke Yiddish.

“Their organization was then on the wane, and at some point, we were tipped off that the *Farband* was about to sell the building to local non-Jews. When we reached out to the central *Farband* office in Manhattan, they informed us that the price is one hundred thousand dollars. We held a long negotiation with them and explained the negative effect it would have on the community if they sold it to anyone else, and in the end they agreed on the lower price of sixty thousand dollars.

“But where would we get sixty thousand dollars?”

“Ultimately, the bank agreed to give a mortgage for fifty-seven thousand, and we needed to provide a down payment of three thousand, which was difficult enough. Reb Dovid wrote the details to the Rebbe, and once we received the Rebbe’s approval, we immediately got to work.

“As soon as we worked out the details, we headed to Manhattan to pay the downpayment and receive the deed. I handed the chairman of the Crown Heights *Farband* a check for three thousand dollars, but he argued that he couldn’t



CHESHVAN 5736, LEVI FREIDIN VIA JEM 143236

THE “FARBAND” BUILDING, CORNER OF KINGSTON AVE. AND UNION ST. IN CROWN HEIGHTS.

be sure the bank would respect it. 'I don't know your organization...'

"Seeing that he wouldn't budge, we began to worry that he might renege on the deal and sell it to the non-Jews for a higher price. Seeing the situation, Reb Leibel Mochkin, who had joined me for the negotiation, took out his wallet, and counted out three thousand dollars in cash. We walked out with the deed."

Reb Dovid Raskin invested a large sum of funds to renovate and refurbish the entire building. In 5730*, Tzach wrote to the Rebbe asking for his approval to change the name of the building from "Farband" to "Ufaratzta." From then, the building became synonymous with *hafatzas hamaayanos*.

Being close to 770, it also served Chassidim in many ways. The *bochurim's* Pesach *sefer* was held there (and the Rebbe personally visited), and it also was the center for the *hachnasas orchim* each Tishrei.

THE LEVI YITZCHAK LIBRARY

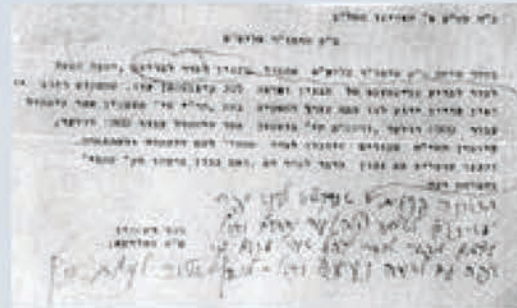
Ufartzta is also the home of the Levi Yitzchak Library.

On Vov Tishrei 5733*, the Rebbe announced a new initiative, to establish Torah libraries all over the world.¹²

The next day, Reb Dovid wrote to the Rebbe asking if the basement of the Ufaratzta building should be renovated and become a library. The Rebbe answered in the affirmative.



THE LEVI YITZCHOK LIBRARY IN ACTION.



THE REBBE'S HANDWRITTEN RESPONSE ABOUT THE PURPOSE FOR THE LIBRARY.

Work began immediately, but progress was slow. The basement needed to be rebuilt from scratch, and a large sum of money was needed, but the Rebbe constantly asked about the progress and pushed for it to be concluded.

During the library's renovation, Reb Dovid had an idea: He decided to name it for the Rebbe's father, Harav Levi Yitzchak.

When Reb Dovid asked the Rebbe's permission, the Rebbe answered that it was too early. It seemed that the Rebbe was waiting to see the results of the library when it would be fully up and running, and then he would decide.

On 19 Av 5735*, Reb Dovid reported to the Rebbe that the next day the library would reach its final stage—they would begin lending books to be taken out of the premises. In the same letter, he once again asked for the Rebbe's permission to call it in memory of the Rebbe's father, and this time, the Rebbe drew an arrow and circled the suggestion to call it "The Levi Yitzchak Library."

During the Chof Av fabrengen, Reb Dovid and Reb Avraham Aharon Rubashkin (who was heavily involved in the library) presented the Rebbe with a golden key to the library, and the Rebbe responded with a stream of *brachos*.

An expression of the Rebbe's appreciation for the library, is in the fact that the Rebbe sent many of his own personal *sefarim* as donations. The Rebbe even sent a full set of Shas, which remains there until this day.

Even today, some 45 years after its founding, the library continues to attract visitors and fulfill the Rebbe's vision of Jewish libraries.

RASKIN FAMILY ARCHIVES

י"א ניסן, ה'תש"ל

כ"ט אדר"ר שליט"א

הננו בזה לבשר אשר ביום ד' העבר קנינו בעז"ה את הבנין שהי' שייך לפארבאנד וקבלנו "טייטל" עליו. המחיר הי' \$60.000 לערך.

עסקו בזה עד הסוף ובמסירה ונהינה יוצאה מגדר הרגיל הועד למען קניית הבנין רי"ל מאטסקין, רמ"מ שם טוב ור"י ניימאן.

בחיות ולפי החוק צריך הי' לקנות הבנין מהם רק על שם מעמברשיף קארפארייטאן, עשינו קארפארייטאן עבור זה בשם "קראון-הייטס אסאסיאטישאן מאר בעדערמענט ענד דעוועלאפמענט" (ר"ת חב"ד באנגלית), וקנינו את הבנין על שם זה - עד שיבורר דעת כ"ק אדמו"ר שליט"א על איזה שם צריך להיות הבנין באופן ליגלי. (מוסג"פ העתק חוזה שנחתם עם חברי הקארפארייטאן).

באסיפה שקיימנו אחמול יחד עם הועד למען הבנין, הוחלט:

א) למסור את הבנין אל כ"ק אדמו"ר שליט"א.

ב) הנחלת צאגו"ח מקבלת על עצמה סך \$28.000. (סכום זה כולל תשלומי המארגענדזש השני בסך \$18.500).

ג) חברי הועד מקבלים עליהם את כל הקשור עם המענדזשמענט ולכסות כל גרעון אס יחי'. נכלל בזה כל ההוצאות הקשורות עם הנחלת הבנין ותשלומי המארגענדזש הראשון בסך \$31.500 והנחלת הבנין לכל פרטיו.

ומגלגלין זכות ליום זכאי הוא יום הנחיה י"א ניסן. הבנה ברוחיים בזה את הפתח של הבנין אל כ"ק אדמו"ר שליט"א, ושואלים על איזה שם צריך להיות הבנין?

והננו מבקשים ברכה כ"ק אדמו"ר שליט"א שיהי' בהצלחה.

ויחד עם זה מביעים אנו את תפלתנו כי יחזק השי"ת את בריאות כ"ק אדמו"ר שליט"א ומשפחתו האצולה ויאריך ימיהם ושנותיהם בטובה ומחיקות וינהיג את כל ישראל בכלל ואת אנ"ש ותלמידי התמימים בפרט בהצלחה מרובה ויוליכנו בקרוב ממש קוממיות לארצנו הקדושה.

משה פסח גאלדמאן
דוד ראסקין

FAREWELL MY DEAR OLD FRIEND!

Glimpses of Reb Leibel Mochkin A"H in Gush Katif

Rabbi Levi Yitzchak Kirzenshaft writes a farewell paean to Rabbi Leibel Mochkin

Published in Hebrew on www.Chabad.info Translation by Mendel Mochkin

Shabbos Chazon 5765 was the last Shabbos of our shlichus in the Yishuv of Neve Dekalim. On this past Shabbos Chazon, the great Chossid and hero, Reb Leibel Mochkin, returned his soul to his Maker.

To me there is a connection. Read on and perhaps you can see it too.

Reb Leibel, a scion of the illustrious Mochkin family, was himself a living legend. Hearing that a group from Crown Heights was going to Eretz Yisroel in order to strengthen the community in Gaza while the "sword" of deportation hung over our heads, despite his advanced age Reb Leibel rose up to the challenge and said one word: Hineni, I am ready!



There was a small problem. At the entrance of Gush Katif there was a gate and there were plenty of soldiers milling about. We were surrounded by police officers, encircled by a fence, there was no way through the gate unless you tried to maneuver in the fields adjacent to the Arab

terrorists' houses (with a real risk of friendly fire from our forces). Either you were smuggled into the Gush by hiding in the trunk of a car or you came along with me for a ride from the yeshiva and learned the names of my parents and my 11 brothers!

Reb Leibel didn't really plan on how to get in, he just got off the bus and started walking. When he encountered a row of soldiers, they parted like the Red Sea, to the right and to the left, while he passed right through!

After a long walk (and some gawking from a few astonished passerby) someone finally stopped and gave him a lift - directly to the Chabad House of the Kirzenshaft family.

"A Lion rose up from Babylon" that's what I remember feeling when I stood in front of him, a pillar of love wrapped in a cast of steel, speaking Yiddish with a Russian lilt, while also speaking a mixture of Hebrew and English expressed in the Lashon Kodesh vernacular...it was highly amusing!

Words cannot suffice to describe the experience of hosting Reb Leibel for the whole month, but I will settle on two episodes:



The Neve Dekalim boys set up an outpost between Neve Dekalim and the village of Moasi earlier that year (I was privileged to be one of its founders, it was on the 12th of Tishrei, my first Siyum HoRambam. It was exciting to celebrate the Siyum in the moonlight).

They called the outpost "Tiferet Yisrael", named after Tiferet Tartner and Yisrael Lotti, both of Neve Dekalim, who were murdered a few days prior.

At this newly established outpost, there was a Mikveh. It started out as an outlandish idea from enterprising and energetic chevreh (fondly

remembering Aharoni Pugetz) who started digging in the sand and within a day, behold! there was already a three-square-meter by two-square-meter opening.

Subsequently Boaz Lerner A"H beautified the Mikveh with assistance from a donor and crafted an amazing ceramic tile job, turning the "opening" into a "bor al gabei bor". In short there is a Shul, there is a Mikveh and there are Chassidim, what can be missing?

Stairs! That's not what this "bor" had! To enter the Mikveh, one needed to jump in and to get out, you had to lift yourself up by your hands and catapult yourself out.

When Reb Leibel heard that there was a bor al gabei bor Mikveh, he went down to the outpost to try it out. After jumping into the Mikveh, dipping the customary required dips, he lifted his head, looked around and inquired, "nu, so how do I get out?" The "rescuer" explained how...

I tell you, If I didn't see it myself I wouldn't have believed it! Reb Leibel put both of his hands on the side of the hole and in one moment he leaped out of the water, a real lion, dedicated in his love of Israel, never giving in.

There was something else he taught me and that is to cleave to Chasidim. That Shabbos Chazon, a particularly fiery farbrengen took place in our living room. Those attending included Rabbi's Zalman Notik, Freiman, Volpo, Nachshon and Shai Gefen (who really got into it) and more.

Reb Leibel mentioned something about R. Mendel Futerfas while next to him sat one of our frequent houseguests, a real "star". Grabbing his head he cried out, "Ah, R. Mendel! I knew him!"

"Where did you know him from?" Reb Leibel inquired (more precisely - Mei-afoi atuh makir Oiso?).

"I read his biography", the star answered. "I am also mentioned in the book" says Reb Leibel casually. The Yid gets excited and asks: "Oh really?



And what is the name of K'vod Harav?"

"I'm Leibel Mochkin."

What a spectacle! words cannot describe what transpired in front of our eyes!

"Are you really Reb Leibel Mochkin?" he exclaimed, "please bless me!".

Reb Leibel proceeds to rest his plier-like hands on this man's head and with heartfelt earnestness, blesses him with the following blessing, "I bless you that you should stop being a.....and a.....and a.....and this star (who didn't understand Yiddish) answers Amein! loudly and happily with great concentration and emotion!

I could go on and on. I just want to say thank you Reb Leibel for the lesson you taught us, as to what is a true Chassidic hero, for allowing us to get to know someone who is "written in the book", a man who exemplified true ahavas yisroel, heartfelt devotion to the Jewish People, regardless of age or background.

Perhaps this is what kept us going through those trying times and protected us.....that this great Chossid showed us he cared.

פ"נ
הרה"ח הרה"ת עוסק בצ"צ רב פעלים

הרב יהודא ליב

בהרה"ח הרה"ת המשפיע ר' פרץ ז"ל

מאצקין

מסר נפשו בארגון הצלת אלפי אנ"ש
ביציאה הגדולה מאחורי מסך הברזל
ובתוכם אס"ק אדמו"ר מנחם מענדל נשיא דורינו
הרבנית הצדקנית מרת הנה ע"ה

מסור ונתון לענייני שהיה הביב לרבינו

זכה להיות ממייסדי מוסד הינוך 'אהלי תורה'

מוסד 'עזרת אהים' ו'אלגעמיינער זשורנאל'

פעל רבות להיזוק וביסוס שכונת קראון הייטס

התעסק בסדר צורכי אורחי הרבי

דאג לרוחת תלמידי התמימים בתות"ל המרכזית

חיבה יתירה היתה לו בלימוד לקוטי תורה

הי' נדיב לב בגופו נפשו וממונו

כברכת כ"ק אדמו"ר יוסף יצחק זצוקללה"ה נבנ"מ זי"ע

"צו האבן א געשמאק טאן א אידן א טובה"

זכה לראות דור ישרים מבורך מקושרים לכ"ק אדמו"ר

נפטר בשם טוב בשבת חזון

ט' מנחם אב ה'תשע"ט

ת' נ' צ' ב' ה'



YJL EXCEEDED ALL EXPECTATIONS IN OUR INNAUGURAL YEAR. OUR BOCHURIM HAVE TRULY INTERNALIZED THE JOY OF SHARING A MITZVAH!

5779 IMPACT



86
STUDENTS
IN YJL



15,556
CHALLAH'S
DISTRIBUTED



9,284
TEFFILIN



1,408
SHABBOS
CANDLES



3,520
DVAR
TORAH'S



50,000+
SMILES AND
POSITIVE
ENCOUNTERS!



Conquering Manhattan
**ONE FEW
AT A TIME**

5780 FUNDRAISINIG

GOAL: \$85,000

This project is in honor of
R' Yehuda Leib Mochkin ob"m

לע"י
רב יהודא ליב בן רב פרץ ע"ה
מאצקין

בי"ה

MY GIVING POTENTIAL

EVERY GIFT MAKES A DIFFERENCE

FRIEND	SUPPORTER	MENTOR	VISIONARY	PARTNER	SPONSOR
\$1,000	\$1,800	\$3,600	\$5,400	\$10,000	\$18,000

Pledge to give \$_____

ONE TIME WEEKLY MONTHLY YEARLY

Name: _____

Phone: _____

Email: _____

Address: _____