

# FOREWORD

Gimmel Tammuz is upon us. The date itself sends a sacred shudder down a Chassid's spine. A holy day. A day to think and re-think, bringing with it a vital pause in the frenzy of living only for the moment. A day for each one of us to go beyond the outer dimension of histalkus in general, to a deeper introspective of the day and its deeper significance in our personal lives and for our children.



On this day in 1927, the Previous Rebbe stood at the Russian railway station bidding farewell to his Chassidim as he prepared to go into exile in Kostrama after receiving a reprieve from the death sentence. His defiant, inspiring words still ring out. "Only the body of a Jew can be exiled, never the neshoma!"

And exactly seventy years later, we too, will remember that only the body has been taken from us, but the neshoma, the essence of the Rebbe, will always be with us. This is something which can be most tangibly experienced on this holy day.



In 1927, Gimmel Tammuz seemed to be a day of separation. A day bidding farewell to the Previous Rebbe. Chassidim looked on with tears in their eyes as their Rebbe was led to "exile".

In essence, however, it was a new beginning. The beginning of the Previous Rebbe's liberation; the beginning of an unprecedented outpour of Chassidus and hafotza; and – most of all – the beginning of a deeper relationship between Rebbe and Chassid.

Today, too, Gimmel Tammuz seems to be a day of solitude, of loneliness and longing. We cannot see our Rebbe. A day in which we must concentrate on our connection to the Rebbe.

We must remain assured. The Rebbe has taught us that Gimmel Tammuz is a day of upheaval. Ultimately Gimmel Tammuz will once again prove to be the day of a new beginning.



Many centuries before, in the days of Yehoshua ben Nun, the famous miracle of the sun stopping in its tracks also occurred on Gimmel Tammuz. For us, in a sense, the sun stopped in its tracks three years ago. And yet, the miracle continues. The sun continues to shine and illuminates the Golus night. How many of us are able to recount personal experiences of the Rebbe's ongoing guidance, blessing and protection long after Gimmel Tammuz 5754. As the Alter Rebbe explains in his famous Iggeres HaKodesh, Epistle 27, "The tzaddik that has passed on is to be found in all worlds, and especially in this physical, lowly world, more so than in his lifetime."

Indeed, the Rebbe is with us. The question is, are we with the Rebbe? Spiritually, philosophically, and above all, practically? Are we still in touch with the Rebbe's teachings and his way of thinking? Are we strengthening our hiskashrus by studying his sichos and maamorim? By living our lives and raising our children in his spirit?

These are but some of the issues Gimmel Tammuz compels us to confront. Please G-d, we will do it honestly and earnestly.



This journal is presented to help mark this most awe inspiring day of Gimmel Tammuz. Inside the reader will find much material on the general subject of hiskashrus. The Rebbe spoke frequently of its importance. Also included are sichos, stories, manuscripts interviews, etc.

Every country has its peculiarities, and these shape the type of G-dly service required of its inhabitants. In Chassidic parlance, the "nitzutzos", the divine sparks trapped in material beings, vary from place to place.

We therefore include here records of personal experiences of South African Jews who visited and corresponded with the Rebbe. We thank them, in the name of all the readers, for sharing these experiences.



A considerable portion of this journal has been translated from Hebrew to English. Unless otherwise indicated, it is to be assumed that the translations are *free translations*. The responsibility of accuracy lies solely upon the editorial committee.



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A separate thanks is due to our dear hanholoh for their help and guidance in strengthening the yeshiva. Certainly it will grow to be an even greater beacon of light – the light of Torah and the light of Chassidus.



At this opportunity we would like to turn to all Anash and Tmimim with a request for material fit to be printed in future journals. Personal stories, letters, manuscripts, etc. are all greatly appreciated. Please contact the Shluchim at 485 – 4173.



The Rebbe always taught us that a Jew must be prepared to demand of Hashem what is rightfully his. Pesach Sheini, the daughters of Tzlofchod, these were but some of the episodes where that message is expressed in Torah. And so, we too, refuse to be comforted by the knowledge that the Rebbe is still with us spiritually. We want to see the Rebbe with our own eyes.

And we will.

As the Rebbe himself stated, "May we merit to see the Rebbe down here in a body . . . and he will redeem us"!

**The Rebbe's Shluchim  
Yeshivas Ohr Menachem – Lubavitch  
Johannesburg, South Africa.**

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Johannesburg, South Africa.

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מרת ח' ביילא ב"ר יעקב ע"ה  
ר' משה ב"ר יעקב ע"ה

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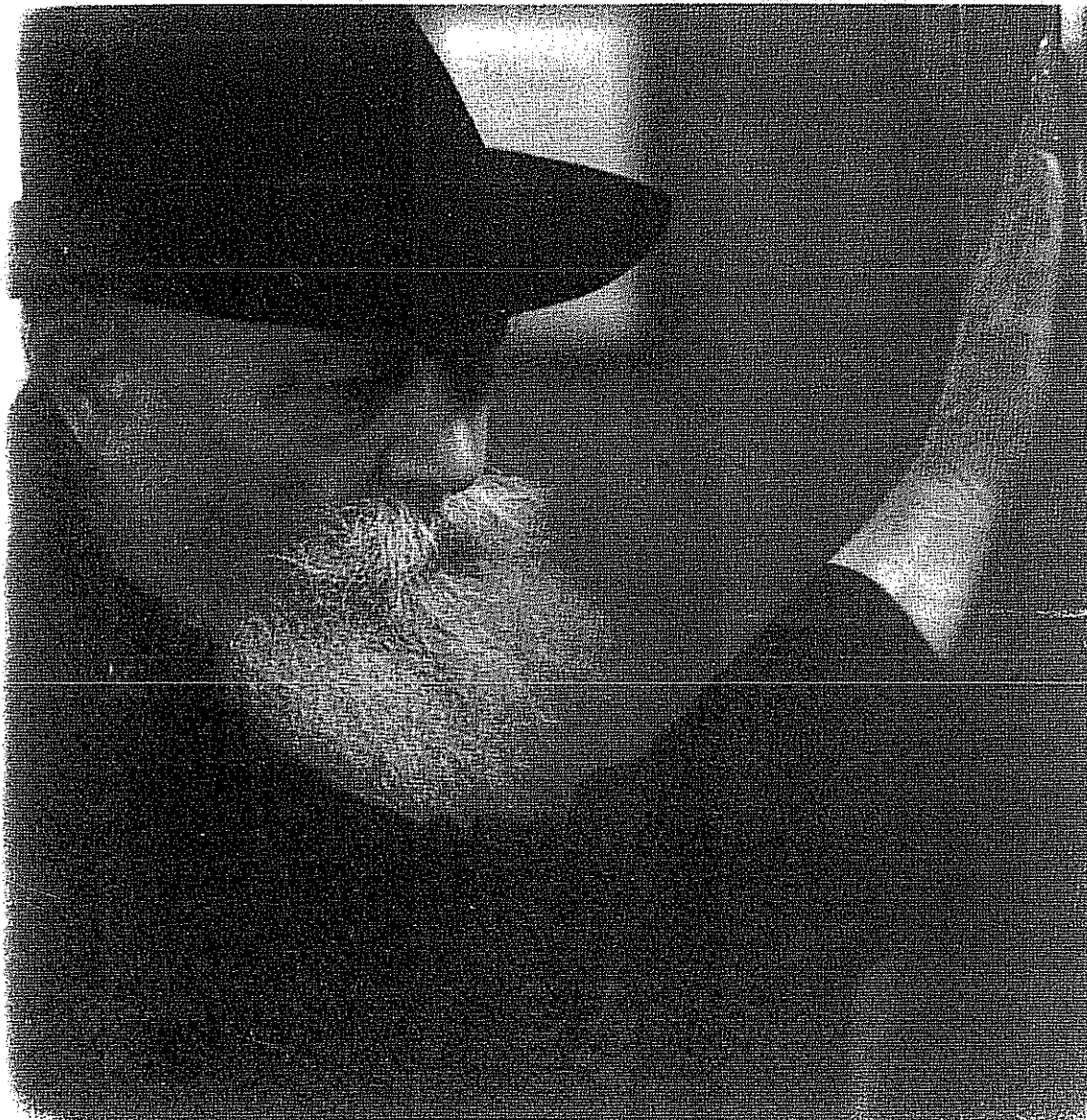
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# DVAR MALCHUS GIMMEL TAMMUZ

## The Same Rebbe, The Same Chassidim

Following the passing of the Previous Rebbe on Yud Shvat 5710 (1950), the Rebbe spoke often about the histalkus of the Previous Rebbe. The Rebbe spoke of the connection a Chassid can have with his Rebbe after histalkus; about the Rebbe's constant care for Chassidim even after histalkus. At the time Chassidim listened with a feeling of confusion and surprise. Why is the Rebbe stressing so much that the Previous Rebbe is here, if we have a new Rebbe? Then, these sichos seemed strangely out of place. Before his histalkus the Rebbe Rashab said, "I am going to heaven, but I leave my writings for you." Looking at Gimmel Tammuz, we may conclude that the Rebbe prepared us for this short time of darkness. These talks offer insight into what our attitude and *avodah* should be now. Certainly the Rebbe cares for us now, and gives us even more strength and inspiration to continue his holy work until we are soon reunited

### THE SHEPHERD WILL NOT FORSAKE HIS FLOCK

..My late revered father-in-law, the [Previous] Rebbe (*May I serve as an atonement for his resting-place!*), in one of his letters after the passing of his father [the Rebbe Rashab], writes as follows concerning *tzaddikim*, who protect the world even after their passing: "Not only are they not separated from the flock whose shepherd they have been, but they lovingly present themselves before the footstool of the heavenly throne and take up

their place before the splendour of the exalted and sublime G-d, in order to protect the people of Yeshurun (Israel)."

All of this is also true of my revered father-in-law, the [Previous] Rebbe, of blessed memory.

We, however, for our part, should hold on and strengthen our bond with him ever more intensely - by studying his *maamarim*, *sichos* and letters, and by thinking deeply upon the directives to be found in them, as well as upon the directives given to various

individuals. And then, we will proceed "in the straight path that he has shown us of his paths, and we will walk in his ways forevermore."

Menachem Schneerson  
(Letter of 18 Shevat 5710)

### THE REBBE IS WITH US

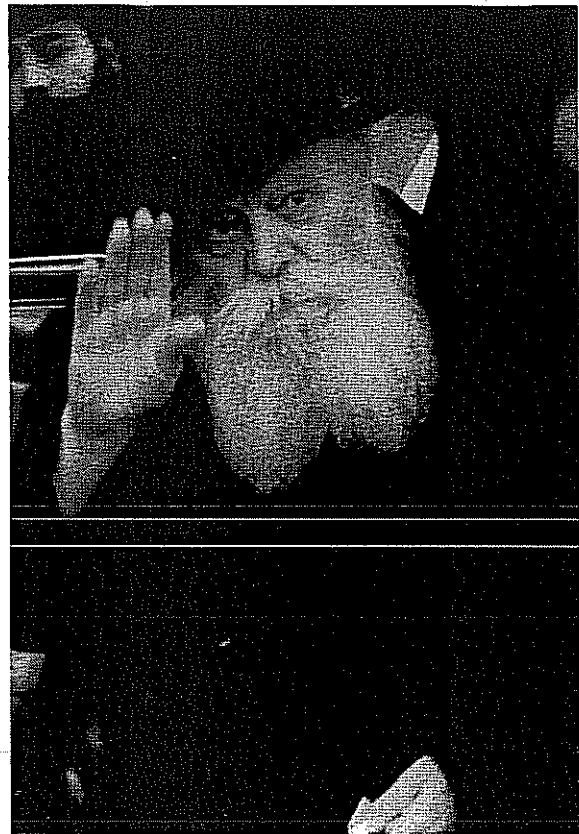
The strength which the [Previous] Rebbe draws down by means of the teachings of *Chassidus*, continues now too to be drawn down and given to us, without any change on his part - and for our part, too, there has been no change that should make us think that the [Previous] Rebbe is not with us, G-d forbid. (Those who knew the Rebbe throughout his thirty years as *Nassi*, know that he would not let his *Chassidim* remain alone on *Shabbos Parshas Zachor*, for example, when they have to do battle with Amalek...)

For us, there is only one change. In the past, some individual might have thought that when he entered the Rebbe's study he could talk about the things that he wanted to talk about, and *hide* the things that he wanted to hide from the Rebbe. Now, however, it is clear to everyone that the Rebbe knows even the things that are hidden within us - for in the past he was garbed in a physical body, unlike now, when he transcends the limitations of a physical body, and is all spirituality.

On the other hand, since "when a *tzaddik* departs he is to be found in all the worlds *more than during his lifetime...*; even in this world of action... he is to be found more [than during his lifetime]," it is certain that the Rebbe is continuing to lead the world at large and the Chassidic brotherhood in particular, and is interceding with requests for compassion - as he was doing until now, and in fact even more intensely.

And just as in the past it was a self-evident truth for each one of us that the Rebbe would lead us to encounter our righteous *Moshiach*, so too should that be self-evident today.

As to the event which took place, and so on, this is so only in our *fleshly eyes*; it is only a



test (one of the tests comprising the birth-pangs of *Moshiach* which must precede the coming of the righteous Redeemer), whose function is only to *conceal the truth* - except that an explanation is still required as to why *according to the Torah* there now has to be *kaddish*, and so on. The purpose of this test is that people should strengthen themselves when confronted by it. In this way, the obscurity will be banished and nullified, and the *truth will be manifest* (as explained in the teachings of *Chassidus*).

Accordingly, through strengthening our bond [with the Rebbe] by studying his Torah teachings and giving practical application to his directives (both his public directives, and also - especially - those given face-to-face [to individuals] at *yechidus*), we will immediately be granted the merit (since we are at "the footsteps of *Moshiach*") of seeing the Rebbe *with fleshly eyes*, and the Rebbe will lead us to the Redemption.

(Sicha of Shabbos Parshas Terumah 5710)

## THE GASHMIYUS OF A REBBE

The physician of the [Previous] Rebbe once said of himself that in reference to the Rebbe, he was of no account as a physician. As a physician he was unable to understand the Rebbe's material life.

The truth is, that the Rebbe's life is spiritual life – "the life of a *tzaddik* is not a fleshly life, but a spiritual life."

From this it is apparent that as far as the Rebbe is concerned, there is no difference between the previous situation and the present situation. Now, too, the Rebbe is with us *begashmiyus*.

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**As to the event which took place, and so on, this is so only in our *fleshly* eyes; it is only a test (one of the tests comprising the birth-pangs of *Moshiach* which must precede the coming of the righteous Redeemer), whose function is only to *conceal the truth***

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The [Previous] Rebbe used to say: "A bond with me (*hiskashrus*) is made by studying my *maamarim* of *Chassidus*, by fulfilling my request concerning the daily recital of *Tehillim*, and the like. "

These words of the [Previous] Rebbe, concerning *hiskashrus* with him, still apply today.

(Sicha of 10 Adar 5710)

## A BOND OF UNFAILING LOVE

With regard to our present situation, the above concept serves as an instruction, a directive, and a source of strength.

Despite the concealment that the *histalkus* entails, and the ascent that has taken place, we need to know that the bond and the cleaving that existed until now - with those who were privileged to see the [Previous] Rebbe, whether often, or rarely, or once, and even with those who were only privileged to

receive a letter from him, and with those who heard of the [Previous] Rebbe by studying his *maamarim* and *sichos*, - with them this bond endures in all its intensity, with no possibility of weakening....

[At this point the Rebbe wept, then resumed:] My father-in-law, the [Previous] Rebbe once said: "The teachings of *Chassidus* brought about a situation in which the Rebbe is not solitary, and *Chassidim* are not solitary." This means that the [Previous] Rebbe watches over and cares about every detail in the lives of the *Chassidim*. Now, too, when he is on a higher plane, he watches over and cares about every detail in the lives of the *Chassidim* (as discussed above). Accordingly, we are being given the strength to carry on with all the tasks which the [Previous] Rebbe demands and expects of us.

Indeed, since the purpose of the concealment is the consequent revelation, we should now engage in all the tasks which the [Previous] Rebbe demands of us, *with redoubled energy*.

(Sicha of Pesach Sheni 5710)

## THE LIFE OF A TZADDIK

My revered father-in-law, the [Previous] Rebbe, once said that he did not come to receive but to give.

It is thus clear that apart from the above-mentioned individual's spiritual privilege of redeeming the house, his action in redeeming the universal house brings it about that the [Previous] Rebbe grants him abundance with respect to his own personal house. For the downward flow of blessings which the Rebbe secured is present now, too. Even though in the middle there occurred the incident of *Yud Shvat*..., this does not affect the downward current of these *hashpaos*, which now, too, the Rebbe secures. Now, too, he does not come to receive but to give.

In this connection: I recently received a letter from a certain Chassid in which he refers to the [Previous] Rebbe – after the *histalkus* - as *der Rebbe, zol gizunt zain*. I was really pleased by this expression. For it is in fact true, because his health did not result from physical factors, but from spiritual factors. (As it is written in *Iggeres HaKodesh*, "The life



of a *tzaddik* is not a fleshly life, but a spiritual life, consisting of faith and awe and love." In our case: The life of a *tzaddik* who is a shepherd of his people also derives from good news of activities that disseminate *Yiddishkeit* and that foster a love of G-d and a love of the Torah and a love of fellow Jews.) Concerning health of this kind, spiritual health, interruption is out of the question. (Indeed, after the *histalkus* of such a *tzaddik* this spiritual health is even more vigorous, for the limitations that had previously been imposed by the physical body have now been removed, as is explained in the above-quoted *Iggeres HaKodesh*.) It is therefore appropriate to refer to the [Previous] Rebbe as *der Rebbe*, *zol gizunt zain* - except that there are those who are shy about saying so, while this Chassid overcame his bashfulness and wrote the truth.

If this is the case, however - that the Rebbe is now not finite and is to be found everywhere - how, then, do we dare to sit here and *farbreng*? It's not only that the Rebbe doesn't mind that we are *farbrengen*, and that Yossel is pouring everyone a drop of *l'chaim*, and so on, but, as he said on several occasions, he actually wants us to *farbreng*. (The Rebbe once wanted to hear from his room upstairs how people were *farbrengen* in the *beis midrash* downstairs, but since he was afraid that his appearance down here might upset things, he switched on the intercom and listened in to the *farbrengen*.)

It is true that reverence ought not allow one to speak in his presence. However, the entire obligation that "you shall surely appoint a king over yourself," which means that "you should stand in awe of him," depends on material matters; that is, it relates to a situation in which his inwardness is perceived by means of a material garb, such as his person or his garments and so too his personal effects, as is seen in the prohibition against using his sceptre, and the like. In our case this does not apply.

As we were saying, now too the Rebbe is not coming to receive but to give; thus, apart from granting someone the privilege of redeeming this house, he is giving and

relaying to him all that he needs in his own home.

And in addition to all the above, the Torah has promised: "עשר בשביל שתתעשר" - "Tithe in order that you grow rich."

(Sicha Rosh Chodesh Sivan 5710)

## ADDRESS CORRECTION REQUESTED

What provides the strength for this, especially now, after the *histalkus*, is the concept of *hishtatbus*, "prostrating [oneself] at the resting place of the Patriarchs," as will presently be explained.

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was a self-evident truth  
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that be self-evident today.**

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By way of introduction, let us first understand why in relation to my revered father-in-law, the [Previous] Rebbe, we do not say, "זוכר צדיק לברכה" ("May the memory of the righteous be a blessing"), nor do we say "נשמתו עדין" ("His soul is in [the Garden of] Eden").

On *Simchas Torah*, 5691 [1930], the [Previous] Rebbe stated: "Regarding my father [the Rebbe Rashab] I do not say, *Nishmaso Eden*, because I am no writer of addresses. Besides, for me my father has not passed away."

Similarly, *Nishmaso Eden* should not be said with reference to my revered father-in-law, the [Previous] Rebbe, for two reasons: (a) Who is the man who is able to give an "address", and to limit his whereabouts to *Gan Eden*, the *Lower Gan Eden* or the *Higher Gan Eden*, or infinitely higher than both? (b) Why should we send him away from us? He certainly does not want to be separated from us, and he is with us!

For the same reasons that *Nishmaso Eden* is not said, *zeicher tzaddik liverachab* is also not said, for remembering (as in the phrase, "May the memory of the righteous be a blessing") is appropriate only with relation to something which is remote and can therefore be forgotten. In our case, however, there is no question of forgetfulness, G-d forbid, so there is no need for calling to mind, just as there is no such need with relation to a person who is alive.

(Sicha of Shabbos Parshas Shlach 5710)

### MOSHE'S MEN

Every single individual among the students [of the Tomchei Temimim Yeshivah], among those who have a bond with the Rebbe, and among the Chassidim, should recognise that he is one of "Moshe's men."

This status remains intact forever and ever, for oneself and for one's descendants, until the coming of our righteous *Moshiach*. Moreover, even those who previously did not have a connection with the Rebbe can now be his *Chassidim*.

Basically, this means that there is no difference at all between beforehand and now.

Indeed, if there is a difference, it is only a positive one. As explained in *Iggeres HaKodesh*, after the passing of a *tzaddik* it is easier for his disciples to receive a flow of spiritual energy from his life, because that life is no longer limited within a physical vessel or garment.

The above is true of the provision of blessings to all those who engage - and who will engage - in the Rebbe's work. Now, after the *histalkus*, when he is not restricted by the limitations of a physical body, all the blessings are forthcoming in extreme abundance.

The [Previous] Rebbe once remarked that he had always been in debt, but had never been bankrupt, G-d forbid. Now the Rebbe is

paying up all his debts, all the blessings that he promised in general, and especially the blessings given to those who engage - and who will engage - in his work. And, as we just said, the downward flow of blessings will now be extremely abundant.

(Sicha of 12 Tammuz 5710)

### THE SAME REBBE AND THE SAME CHASSIDIM

True, the words of Torah afford refuge for "one who unintentionally strikes a soul" - but there is a condition attached: *וזאת התורה* "וזאת התורה" אשר שם *Moshe* placed... The Torah that one studies has to be תורת *Moshe's* Torah.

In order to be saved from the blood-avenger - "He is Satan, who is also the Evil Inclination and also the Angel of Death" - a resolve to conduct oneself according to the Torah does

not suffice. For the Evil Inclination, who is known as "that clever little fellow," can deflect a person's mind (via the will, which steers the mind), so that it will appear to that person that he is conducting himself according to the Torah.

As *Ramban* writes, one can be "a scoundrel within the permission of the Torah.."

The solution to this is to be found in the words, *וזאת התורה אשר שם Moshe* - "And this is the Torah which *Moshe* placed..." One's conduct according to the Torah must follow the directives of *Moshe*, and "an extension of *Moshe* is to be found in every single generation" - the *Moshe* in our generation.

This applies in all areas. In the case of one's Torah study, for example ("this is the Torah which *Moshe* placed"), one's study should be imbued with the awe of heaven. The preparation to this is *davening*. As our Sages express it, one should proceed "from the synagogue to the House of Study": prayer, then study. Prayer, too, needs preparation: "אין עומדין להתפלל אלא מתוך כבוד ראש" - "One

**Fulfilling the directives of  
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should stand up to pray only in an earnest frame of mind. "

And fulfilling the directives of Moshe (*Toras Moshe*) thus enables one to succeed in passing through the wilderness, unharmed by its "snakes, serpents and scorpions."

\* \* \*

Apropos fulfilling the directives of Moshe: During the [Second World] War a group of *Anash* in a certain place were unable to contact the [Previous] Rebbe in order to ask his advice as to their next move. They decided, therefore, to follow the well-known [Chassidic] rule that in such a case one asks the opinion of a sage of the worldly sort, and then does the opposite... This decision saved the lives of them all.

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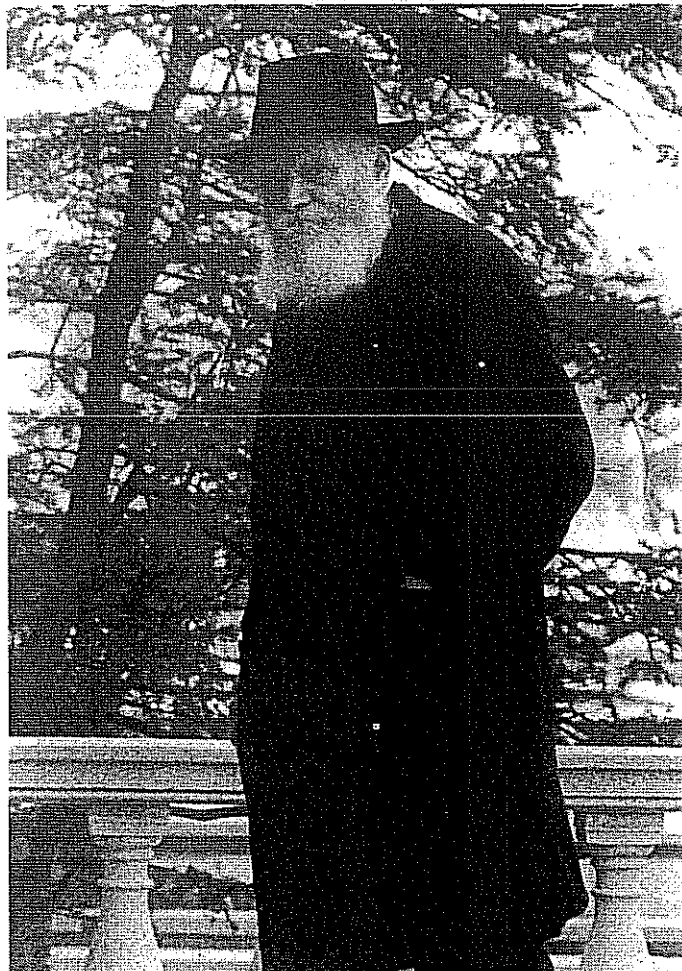
Fulfilling the directives of the Moshe of our generation, and being bonded to him,

continues until the coming of *Moshiach*, and even after.

Some people daydream that when *Moshiach* comes there will be some other Rebbe. In fact, however, when *Moshiach* comes we will have *our* Rebbe. There will be the same Rebbe and the same Chassidim.

The [Previous] Rebbe once told me that it was the custom of his father, the Rebbe [Rashab], to place the *afikoman* of the members of his family together with his own. When he asked for the reason, the Rebbe [Rashab] told him that the *Afikoman* commemorates the *korban Pesach* that was eaten by all members of the household as a group - and when *Moshiach* comes, too, this is how it will be eaten. From this it is obvious that when *Moshiach* comes, too, all those who have a connection with the Rebbe - all the members of his household - will be together with the Rebbe.

(Sicha of 18 Elul 5710)



# HISKASHRUS

## True Hiskashrus

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Chassidim have always strived to strengthen and reinforce their bond (hiskashrus) to their Rebbe. Never before has there been such a tremendous outpouring of guidance and direction in this matter as we have received from the Rebbe. Whether it means looking at a picture of the Rebbe or studying his teachings . . . the Rebbe taught us everything. Presented are excerpts of sichos pertaining to this subject.

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### BEING CONNECTED

A few days ago a young man walked in and told me excitedly that my father-in-law, the [Previous] Rebbe, had once told him that by being bound to him, he would thereby be bound to Him to Whom he (the Rebbe himself) was bound....

I did not want to cool his ardour, but the truth is, that to whom the Rebbe is bound is not our concern. We are bound to *him*, and we have nothing higher than that.

By way of analogy: It could legitimately be said that a particular organ derives its vitality from the liver, or (higher) from the heart, or (yet higher) from the brain; it could not be said (or thought) that any organ derives its vitality from the brain of a different body. A living organ that desires to survive and not to wither, G-d forbid, has to derive its vitality from its own brain.

The same principle applies to *hiskashrus*, to one's bond with the Rebbe, who is the head (the brain, so to speak) and the transcendent crown (the *Keser*) of our generation.

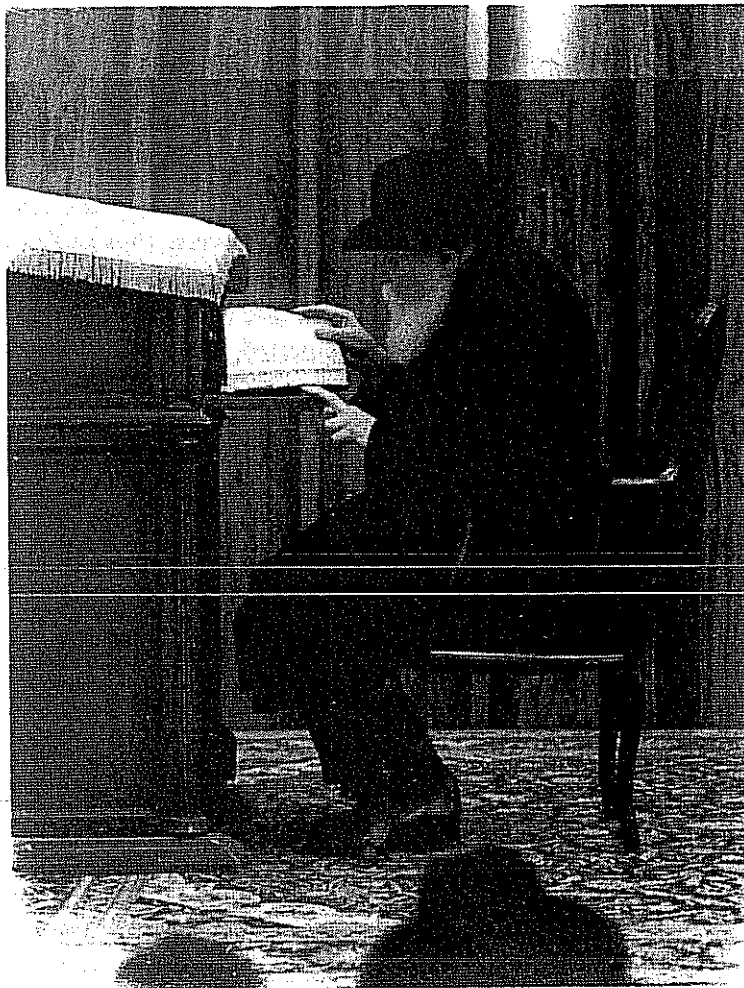
(Sicha of 2 Iyar 5710)

### THE REBBE IN YOUR MIND'S EYE

From time to time, in his mind's eye, every individual should picture the Rebbe's holy face and recall teachings that he heard from his lips. (Those who never saw the Rebbe can likewise envisage his appearance by means of a photograph, and can study his teachings.)

We need to know that we have a "holy father," and if so, there is no cause to worry.

Since the Rebbe has promised us that the *nessi'im* of the Jewish people "are not separated from the flock whose shepherd they have been," the above attitude of certain



should visualise him by means of a picture - as if he were standing before him.

(Sicha of Second Day Shavuos 5710)

## RECHARGING ONE'S BATTERIES

A Chassid can heighten his appreciation of the above concept by *hishtat'chus* - as with Calev, who "prostrated himself in prayer at the resting place of the Patriarchs."

*Hishtat'chus* implies visiting the Rebbe's resting place in the knowledge that he is there, and picturing his features. This lends strength to one's *biskashrus*, and to one's fulfilment of the Rebbe's *shlichus* without deviation or calculation.

trust will enable us better to absorb the blessings that come from the Rebbe in all the spiritual and material things that are needed, including children, health, and ample sustenance.

(Sicha of Lag B'Omer 5710)

## THE REBBE BEFORE OUR EYES

As is well known, the *Tzemach Tzedek* once asked his Chassidim to sing the Alter Rebbe's *Niggun* of Four Themes, and quoted the above directive of the Sages that: "Whoever cites a teaching in the name of its author should visualise that mentor standing before him." Then, as he went on to sing the melody, all the Chassidim present found themselves looking around the room in search of the Alter Rebbe....

As far as we are concerned, then, it is clear that when one is studying a *maamar* or a *sicha* or a memorandum or a letter written by the [Previous] Rebbe, one should meditate and recall the appearance of the Rebbe - and this includes those who never saw him, who

When a directive from the Moshe of our generation is heard once only, one's ardour can weaken with time and cool down, and become tinged with personal calculations (as with the sin of the spies). To counter this, one can refresh one's bond with the Rebbe through *hishtat'chus*.

This includes the spiritual kind of *hishtat'chus*. Thus the author of *Meor Einayim* writes in the name of the Baal Shem Tov, that *hishtat'chus* on the spiritual plane is carried out by studying a *tzaddik's* teachings, for in them the *tzaddik* thrusts his entire being. In them he lies distilled. As the *Zohar* writes with regard to Moshe Rabbeinu, "His burial place is the Mishnah."

Clearly, then, studying the Torah teachings of my revered father-in-law, the [Previous] Rebbe - i.e., *hishtat'chus* on the spiritual plane - fortifies a Chassid in his *biskashrus* and in the conscientious fulfilment of his *shlichus*.

(Sicha of Shabbos Parshas Shlach 5710)

## LENDING A FINGER

The above-described situation - in which nothing has changed, except positively - relates to the *Rebbe*. But we have to do something, too.

The *hiskashrus* of the Rebbe and Chassidim is such that as far as the Rebbe is concerned, all blessings are forthcoming. The Rebbe wants to draw blessings downward, because "it is the nature of the benevolent to do good." Indeed, "More than the calf wants to suck, the cow wants to give milk." In preparation for this, however, every individual has to work on himself. When that is done the Rebbe helps, out of all proportion to one's own preparatory work.

(Sicha of 12 Tammuz 5710)

## THE REBBE IS OURS, AFTER HIS ASCENT

Indeed, the need to study the *Chassidus* of the [Previous] Rebbe, the "Torah that Moshe commanded us," is more intense after his *histalkus*.

The words of the Rebbe Rashab before his *histalkus* are well known: I am going to heaven; the manuscripts I am leaving for you." Now is it not self-evident that when he ascends to heaven his manuscripts remain in the same place that they had been? His message, then, is this: Even after he goes up to heaven the Rebbe's essence remains in the writings which he has left us. By studying them one has *him* - and not only in the same manner as when he was here, below, but also in the elevated state in which he is after having ascended. (It is explained in the *maamarim* of R. Hillel (of Paritch) which are now being published that at the time of the *histalkus* of a *tzaddik* there is an irradiation of the *levushim* (soul-garments) that derive from the Worlds of *Beriah*, *Yetzirah* and *Asiyah*, and when a Chassid comes to prostrate himself (*hishtat'chus*) at the resting place of that *tzaddik*, there is also an irradiation of the *levushim* (soul-garments) that derive from the World of *Atzilus*.) By studying his writings, we have *him* - after his ascent.

There is a hint of this in the very words of the verse, "תורה צוה לנו משה". Simply translated, this means: "The Torah which Moshe commanded us...." However, the word צוה ("commanded") is also related to the root of צוותא ("together"), and hence implies *connection*. The verse thus carries an additional message: Through his Torah, Moshe becomes connected with us. We, too, thus become connected with *him*, no matter how lofty he ascends - since he instilled his own essence into his Torah teachings.

(Sicha of 20 Menachem Av 5710)

## POLISHING GEMS VS. BAKING BREAD

In this vein, we Chassidim should realise that the beginning and the essence of all our endeavours is preparing ourselves to undertake them "for their own sake" in both of the above regards: renouncing *gashmiyus* and dedicating ourselves to carrying out the Rebbe's will, which is the will of the very Essence of the Infinite One.

In all matters, Chassidim should always keep in mind that their spiritual life and their connection with *ruchniyus* - is the Rebbe.

A Chassid should recite the Rebbe's chapter of Tehillim [every day]; he should picture to himself the Rebbe's appearance; and he should study some choice morsel of his teachings, whether it is a *maamar* of *Chassidus*, a *sicha* or a story.

Those who are able to comprehend *Chassidus* cannot discharge their obligation by reading a story. They should study the Rebbe's *maamarim* in all their profundity, for no matter how worthy and lofty a Chassidic story may be, it cannot be compared to a *maamar*.

The Rebbe once wrote to a certain Chassid: "If a person who is capable of drilling pearls or polishing gems bakes bread instead, then even though this is a most essential occupation, for him it is counted a sin." This sums up the relationship between a story and a *maamar*.

Of course one has to know the stories, too, especially for the sake of one's fellow Jew who for the time being is in no situation to comprehend a *maamar*, and needs to be

brought closer to *Chassidus*. Apart from this, as far as oneself, too, is concerned, "A teaching is precious to one who is accustomed to wearing it." At the same time, however, whoever is capable of doing so should concentrate his devotion on the actual study of *Chassidus*, while the stories can be read when one's head has grown tired with studying *Chassidus*. (As a certain non-Chassid once remarked, when his head grows weary he studies *aggad'ta*....)

If the ordinary conversation of Torah scholars calls for study, then certainly *sichos* and stories which have depth and meaning have to be studied energetically, of course, just as one exerts oneself in grasping a *maamar*.

It goes without saying that priority is to be given to *maamarim* and the *sichos* that relate to particular seasons and significant dates, at the appropriate times.

In all these matters, whether one is studying the Torah teachings of the [Previous] Rebbe through stories or *sichos* or *maamarim*, what matters above all else is one's bond - *hiskashrus* - with the Rebbe. This was discussed above, in the course of an explanation of the verse, "תורה צוה לנו משה" - "The Torah which Moshe commanded us," [where the word צוה ('commanded') also implies connection]. This, too, is part of one's preparation for studying Torah *lishmah*,

## TRUE HISKASHRUS

You ask how can you be bound (*m'kushar*) to me when I do not know you personally...

The true bond is created by studying Torah. When you study my *maamarim*, read the *sichos* and associate with those dear to me - the *Chassidic* community and the *t'mimim* - in their studies and *farbrengens*, and you fulfil my request regarding saying Tehillim and observing Torah study times - in this is the bond.

(Hayom Yom, 24 Sivan)

## MIND POWER

Our holy forebears, the *Rebbe'im* through the generations, appealed to G-d and evoked Divine compassion toward their *Chassidim*, those bound to them. This was not all; they also had an *avoda* of bringing their *Chassidim* to mind, inwardly, pondering on their affection and attachment to the Rebbe, reciprocating that affection and attachment.

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---

Bringing someone to mind has the effect of arousing that person's innermost powers. We see that when one looks deeply and intently at another he will turn around and return the glance, because the penetrating gaze awakens the core of the soul. Thought has the same effect.

(Hayom Yom 14 Shvat)

# MOSHIACH CORNER

## Don't Ask, Just Do

### Hashem Already Wants It

---

A person came to the Rebbe and requested blessings for himself and his family. He continued to add more and more requests until the Rebbe told him:

Perhaps you should request that Moshiach should come?

He answered; *Im yirtzeh* Hashem [G-d willing].

The Rebbe: Just as Hashem already wants it, so too the Jewish people should also want it.

(Teves 10, 5750 – 1989)

### Apparently Not Enough Has Been Done!

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When Israeli Prime Minister Benjamin Netanyahu came to, was assistant Foreign Minister, he came to the Rebbe for dollars. The Rebbe received him with a smile, shook his hand, and said: "I have not seen you for a long time..."

Mr. Netanyahu said that he had come to request the Rebbe's blessing.

The Rebbe: "Since we last met, many things have happened, but one thing that has remained the same is that Moshiach has not yet come. You must do things to speed his coming."

Mr. Netanyahu: "We are doing."

The Rebbe:- "But apparently, this is not enough, because, today, a number of hours (in this day) have already gone by and he has

still not come. Since there are still a few hours left to the day, we can still try today."

(Kislev 1, 5751 – 1990)

### Before My Birthday

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Rav Michel Kramer, a member of the board of National Committee for the Furtherance of Jewish Education, passed by the Rebbe and said: "I would like to take this opportunity to bless the Rebbe, in the name of all the members of the board, in honour of the Rebbe's birthday, which is coming up before Pesach. G-d willing, we will double our activities in all areas in honour of the birthday."

The Rebbe: "Perhaps you should bless me that Moshiach should come before my birthday. Then there will not be any special trouble for my birthday because Moshiach will arrange everything."

Rav Kramer: "Moshiach should come..."

The Rebbe: "Before my birthday."

(Adar 17, 5751 – 1991)

### I Am Giving Suggestions

---

Someone suggested to the Rebbe that the Rebbe travel to the *Kotel* (Western Wall) to pray with all Jewish people for Moshiach.

The Rebbe: "I have already made it clear that now I am giving you suggestions! Not that you should give me advice and tell me what I have to do."

The man: "*Chas Ve'shalom* (heaven forbid). I did not intend to give advice."

The Rebbe: "I do not mind suggestions. But people have begun to use this as an





he turned to his students and exclaimed, 'Let us go together to Jerusalem to greet the Shabbos queen!'

The startled disciples thought for a moment (they surely did not doubt the Ari's special powers of transporting them instantly to Jerusalem), and replied, 'Let us first ask our wives [for permission to spend Shabbos away from home].

Upon hearing their reply, the Arizal became gravely serious. 'You have just forfeited the opportunity to merit the final Redemption immediately!' If the disciples had only heeded their master's words without hesitantly requesting to ask their wives, (they and) the entire world would have merited instant Redemption. Once they had faltered, it was too late.

Instead, the Jewish people were forced to remain in Exile for centuries to come...

This episode is not entirely understood. After all, what is so terrible about wanting to inform their wives of their changed Shabbos plans? Is Shalom Bayis [marital harmony] not a halachic obligation?...

This is not the way to bring Moshiach; when every time one hears a statement or instruction [from his Rebbe], one takes out a *Shulchan Aruch* [Code of Jewish Law], runs to a Rabbi, and enquires as to whether or not the [Rebbe's] words conflict with the *Be'er Heitev* [an authoritative commentary on *Shulchan Aruch*]. This is not how we will bring Moshiach.

This is esoterically speaking. In a Halachic sense, the answer is also quite simple: When one hears an instruction from the Arizal, who was a renowned scholar and expertly well-versed in the revealed part of the Torah [aside from being an authority in Kabbalah]... one may be assured that his

Rebbe would not cause him to stumble, Heaven Forbid, and violate Halacha in the slightest way.

Now, if he doubts his Rebbe's words, this indicates that he lacks the proper *biskashrus* [devotion and attachment to his Rebbe] and is likewise lacking in brotherly unity amongst Jews. When Jews lack unity, they are deficient of Hashem's blessing. 'Bless us our Father, all of us together as one.' For if the 'together' is missing, the beginning words are likewise omitted...

This timeless lesson is indeed applicable in every generation. When one receives an instruction from the leader of the generation, the extension of Moshe in every generation, there is no need to hesitate and search through books.

One must do as one is told...

(Shabbos Shemini, 5718  
- 1958, unedited)

**When one receives an instruction from the leader of the generation, the extension of Moshe in every generation, there is no need to hesitate and search through books. One must do as he is told...**

### What Will the World Say?

One may wonder, 'What will the world say if a Jew performs his Divine service... particularly trying to speed the Redemption?' 'Seemingly,' he argues,

'[in order to succeed,] one must take into consideration how the world will view it.'

The answer is that the world is ready and prepared! When a Jew goes about his Divine service properly, rising beyond all limitations and constraints, yet doing so in a way that [his service] can be en clothed in the vestments of nature, he will see how the world, nature, and gentiles, are indeed aiding him in his service.

(Shabbos Korach, 3 Tammuz, 5751 - 1991)

### 'Wild' Things for a 'Wild' Time

As regards that which occurred in the year 5710 [the passing of the Previous Rebbe] . . . we are immediately going to merit the

fulfilment of the Messianic promise 'Awake and give praise, those who rest in the dust,' as stated in *Zohar*, that tzadikim and Jewish generation leaders will arise immediately...

Some people ask in amazement, 'How can you say such radically wild statements!?'

The answer is two-fold: Firstly, since we currently find ourselves in a 'wild' period of time, when darkness enshrouds the earth,...it is necessary to say 'wild' things... Secondly, and essentially, this is no 'wild' matter at all! Every Jew says it in prayer every day... Moreover; it is one of the Thirteen Fundamentals of Faith... [As the *Rambam* writes concerning Moshiach] 'Anyone who does not believe in him, or does not anticipate his coming, is not only rejecting the Prophets, but is rejecting the Torah and Moshe Rabbeinu!' After all this, why the

astonishment and wonder that we are speaking about the fulfilment of the promise 'Awake and give praise, those who rest in the dust?' How can one possibly say that such statements are 'wild'?...

"When the gentiles 'will hear all your Mitzvos [when they will observe you proudly representing Judaism and advocating this basic tenet of Judaism],' they will exclaim, 'What a wise and understanding people this great nation is!' [*Devarim 4:6*] (and particularly when the Jew speaks sincerely and from his heart). This is certainly true with regard to the 'foreign G-d [evil inclination] inside [each of] you!'

(Shabbos Ha'azinu, 5746 – 1985  
Hisvaduyos, unedited)



# The Rebbe & the Vow

The Holy Ruzhiner Rebbe told the following story about his ancestors: When Reb Dov Ber, the Maggid of Mezritch, felt his end drawing near, he declared, "I will not enter the Garden of Eden until G-d sends Moshiach."

When the Maggid passed away, he was brought to the Heavenly Court and told that a special place was awaiting him in the Garden of Eden. The Maggid, however, stood his ground and demanded that G-d send Moshiach, or else he would not budge.

After much arguing and cajoling, the Maggid was offered a spiritual reward that enticed him to forgo his promise.

The Maggid's son, Reb Avraham, was known as "the Angel" for he was as disassociated from this physical world as a human being could be, approaching the spiritual level of an angel. Reb Avraham, knowing that his father had been unsuccessful at forcing G-d to send Moshiach, determined that he would not be dissuaded when his time came. He would refuse to enter the Garden of Eden until he had brought about the coming of Moshiach.

Avraham's end of days approached and he strengthened himself for the celestial battle. When he passed away and stood before the Heavenly Court, he insisted that he would not enter the Garden of Eden until G-d would send Moshiach.

All manners of spiritual enticements were offered to Reb Avraham. Spiritual pleasure and bliss that had not even been offered to the greatest tzadikim. But Reb Avraham stood his ground.

And G-d stood His ground.

Until finally, G-d took Reb Avraham by the hand, as it were, and shlepped him into the Garden of Eden.

Reb Sholom Shachna was the son of Reb Avraham and the grandson of the Maggid of Mezritch. Through Divine inspiration he knew

of his father's and grandfather's decision to not enter the Garden of Eden until G-d would send Moshiach. He knew, too, that neither of them had been successful and eventually entered the Garden of Eden although Moshiach had not arrived.

As Reb Sholom Shachna advanced in years, he, too, determined that he would not enter the Garden of Eden until he made sure that G-d would send Moshiach.

Upon his passing, Reb Sholom Shachna was led before the Heavenly Court and was invited to proceed to the Garden of Eden. But Reb Sholom Shachna remembered his promise and refused, and with utmost determination and stubbornness declared that he would not proceed until G-d sent Moshiach.

Reb Sholom Shachna did not budge. He would not move one iota until G-d agreed to send Moshiach.

Exactly what transpired is not known. But what is known is that G-d extended the boundaries of the Garden of Eden to encompass that area in which Reb Sholom Shachna stood.

At a gathering in 1989, the Rebbe related that the same thing transpired when Reb Levi Yitzchak of Berditchev passed away. He, too, had promised that he would not enter the Garden of Eden before G-d sent Moshiach. But alas, Reb Levi Yitzchak was also persuaded to forego his promise.

The Rebbe then stated, "What should be done to prevent this from happening again is to take a vow, subject to the public's consent, not to enter the Garden of Eden until G-d sends Moshiach. A vow which is accepted subject to public consent cannot be nullified without the consent of the multitude."

After hearing these words from the Rebbe, we may state with confidence that the Rebbe is surely pressing his case in the Heavenly realms, demanding that G-d send Moshiach. And the Rebbe will succeed.

אשר  
הוא  
מבין

The above answer was received by thousands of people, from all walks of life, that wrote the Rebbe ❧ The Rebbe would go to the Ohel very frequently, and often would stay for many hours ❧ What is the meaning of אזכיר על הציון? ❧ What type of minhagim did the Rebbe observe at the Ohel? ❧ Today, thousands of people send letters to the Ohel ❧ Definitely we can learn something about the Ohel from the Rebbe's customs, the instructions he gave, etc. ❧ In honour of Gimmel Tammuz we present a *concise* collection of minhagim, directives, stories and history about the Ohel ❧ May we speedily merit the fulfilment of the verse "יראה אל אלקים בציון" ❧



# THE OHEL

## Minhagim

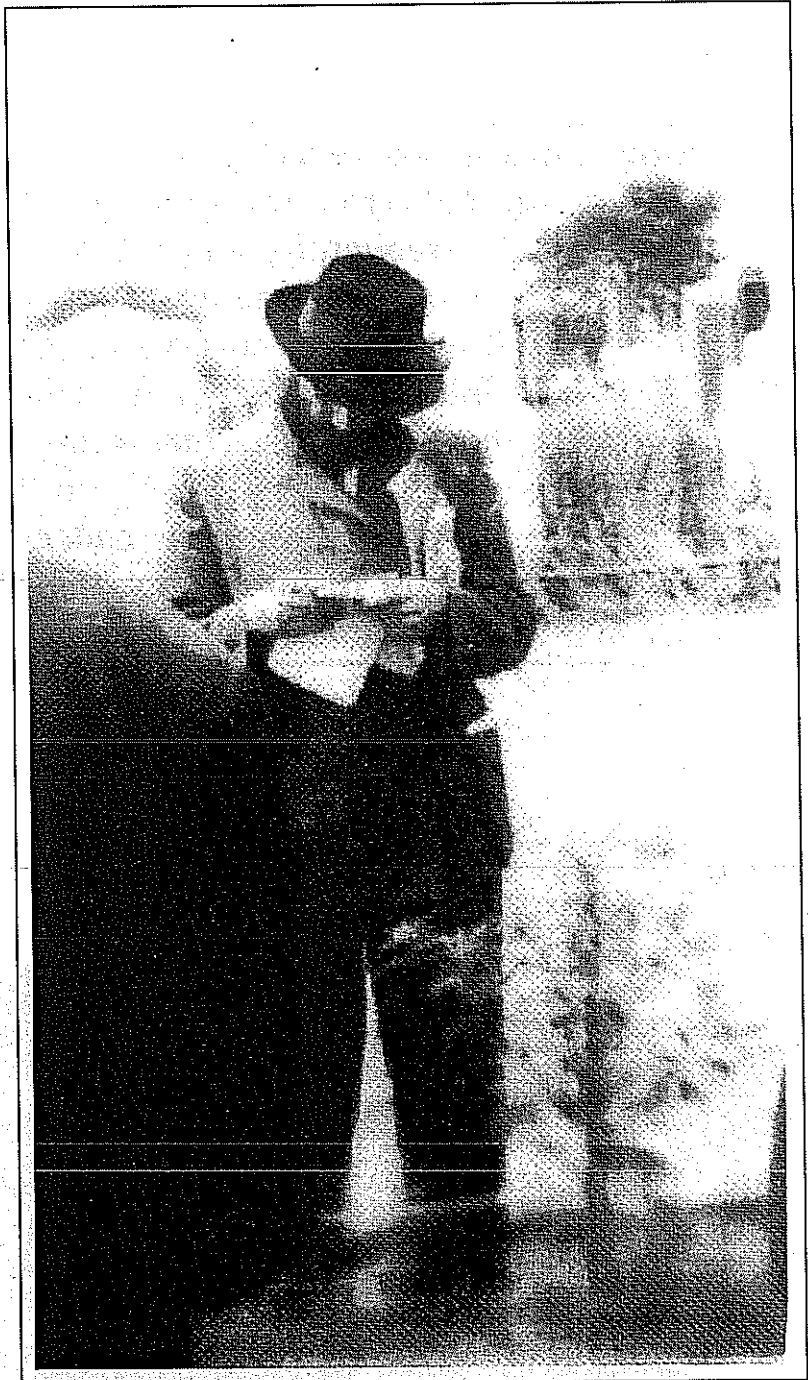
- On days when one visits the Ohel, it is customary not to eat before going to the Ohel. However one should be certain to drink something before entering the Ohel.
- One should remove his/her leather shoes before entering the Ohel.



## Kohanim

Regarding כּוּהַנִּים visiting the Ohel, the Rebbe gave the following instructions.

1. Be cautious not to go under trees in the בֵּית הַחַיִּים, even while inside a closed automobile.
2. Enter the בֵּית הַחַיִּים from the side entrance near the Ohel (Francis Lewis Blvd.), and not the main entrance (Springfield Blvd.), because there are trees along the road from the front entrance.
3. Approach the Ohel only in a closed automobile.
4. Exit the automobile only on the side closer to the Ohel.





## Hanhagos of the Rebbe at the Ohel

1. Before the Rebbe would enter the Ohel the Rebbe would knock on the 2 doors, the inner door and the outer door, as if he was asking permission to enter.
2. Immediately upon entering, the Rebbe would begin reciting the "מענה לשון".
3. When the Rebbe would reach the words "הריני מדליק את הלאמפה" ("Behold I am kindling the lamp"), the Rebbe would light the candle.
4. Once the candle was lit, the Rebbe would recite some more "מענה לשון"

and then begin to read the פני"ם and letters that people would write him.

The Rebbe would read the letters for quite a lengthy period and would tear them up after reading them. When the Rebbe would

once again start reciting the "מענה לשון" it was a sign that in about 10 minutes the Rebbe would leave the Ohel.

The secretaries would usually know the night before that the Rebbe was going to the Ohel the next day, because the Rebbe would ask for water to be prepared, meaning that the mikveh be ready.

On the way to the Ohel the Rebbe would usually learn from a sefer or write. Sometimes the Rebbe would edit a sicha or write a letter, etc. It sometimes occurred that the Rebbe would wait outside the Ohel and finish editing and the like. The Rebbe would then give the material to the secretary and enter the Ohel.



## Directives the Rebbe Instructed Regarding Building the Ohel

1. The roof should not cover the entire area, so that it won't create a proper ohel, which spreads the טומאה (as explained in שו"ע י"ד שו"ע י"ד (סי' שעא כהנים). This way כהנים can also come to the Ohel.
2. A short wall should be built around the Ohel, enabling the כהנים to come within אמות ד' of the קבר (but they are restricted to 4 טפחים away from this wall).
3. The Ohel and the מצבה should not have any jewels, designs, etc.
4. To put effort not to use metal machinery in building the Ohel. The metal would increase the level of טומאה.

### Taking Stones From the Kever

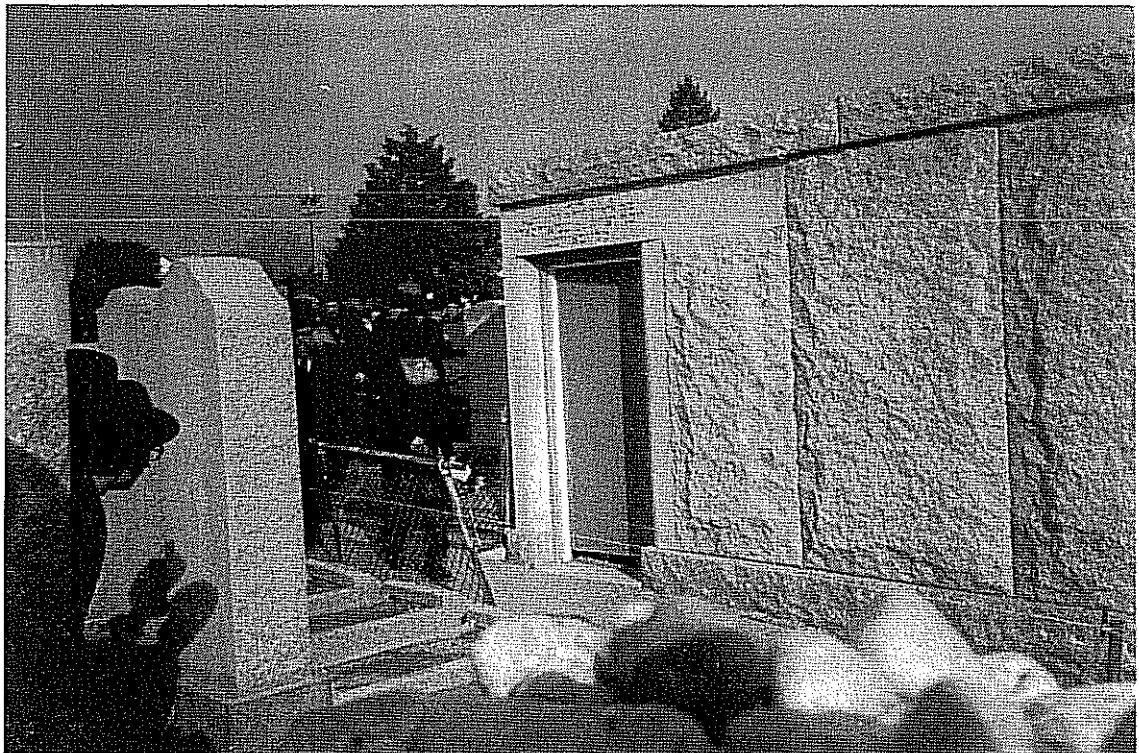
There is a widespread custom to take a stone from the kever, after praying there. In this manuscript the Rebbe seems to indicate not to do so.

בענין לקיחת אבנים מקבר וכו'  
 - אף שכמדומה רבים נוהגים וכו'  
 - אבל לכאורה אינו גלאטיק  
 ואין הזמ"ג לעיין בזה -  
 ועיקר - יפנה לרב מורה הנדראה

אין להניח אבנים מקבר וכו'  
 אף שכמדומה רבים נוהגים וכו'  
 אבל לכאורה אינו גלאטיק  
 ואין הזמ"ג לעיין בזה -  
 ועיקר - יפנה לרב מורה הנדראה

ועיקר - יפנה לרב מורה הנדראה

With regard to taking stones from a grave: Although the custom seems widespread, yet it does not appear to me to be quite in order. I haven't the time available to research the matter. The main point is: the question should be addressed to a rabbi who is a halachic decisor.





# STORIES ABOUT THE OHEL

## "I Will Mention it at the Gravesite"

A man once went to the Rebbe and asked for a blessing. The Rebbe told him, "I will mention it at the gravesite (of the Previous Rebbe). The man then said "I need a blessing!"

A short time later the man's requests were fulfilled, so he went to the Rebbe and relayed the good tidings. The Rebbe told him, "Nu, you see that 'I will mention it at

(From the files of Rabbi M. A. Zeligson)

## The First Thought

Rabbi Berel Baumgarten, in one of his yechidus, sought a blessing from the Rebbe in a certain matter. The Rebbe answered him that he should travel to the Ohel. The Chossid was perplexed (as this was a question of what he should practically do).

The Rebbe explained, "The first thought that enters your mind, that is the answer."

(From the files of Rabbi Dovid Dubov)



ב"נ  
אני אעזב רחמים רבים אעזב הרחמים והסליחות עלי  
אנחם אענני קן חנה שאתה ואתה אשנה אודה  
ואתנה, שאצלה ברנפת וברנפת דה יחיו דכדוש  
דאנחה ודהרחה, שיה' אי עתה חלד והאוח  
דתורה, ואני חלד וחספ יצלאוני, דלוד הנראה והנראה.  
ועל אשתי ח' אושלה דת נחמה פינה שתהי' דריאת  
אורס ושמה דחלקה, שתבתה ותחת אשנה אודה  
ואתנה דל הבראים, ואני חלד וחספ יצלאונה תעז  
ל היאים, דלוד הנראה והנראה  
אנחם אענני קן חנה



# The Chabad Portion

The following is a facsimile of the contract recording the purchase (by Agudas Chassidei Chabad) of the "Chabad Portion" in the Montefiore Cemetery in Queens, New York. The Rebbe signed the agreement at the bottom as Vice President of ACC. In the margin, opposite every correction, the Rebbe signed his initials to verify the changes. The portion was originally purchased during the shiva of the passing of Rebbetzin Shterna Sara ה"ע.

**Agreement** made this 2nd day of February in the year of 1942 between the ~~Supporters of the Friends Benevolent & Educational League~~ <sup>Springfield Cemetery Association</sup> a corporation organized under the laws of the State of New York, party of the first part, and ~~membership~~ <sup>AGUDATH CHASIDEI CHABAD OF U.S.A. & CANADA</sup> 770 Eastern Parkway Brooklyn, New York party of the second part, in the following manner:

The party of the first part, in consideration of the sum of FIFTEEN THOUSAND and 00/100 - Dollars (\$15,000.00), to be fully paid as hereinafter mentioned, hereby agrees to sell unto the party of the second part the use of all those certain lots in the cemetery of the said party of the first part, ~~known as~~ <sup>known as</sup> "THE MONTEFIORE CEMETERY" situated in Queens County, City and State of New York, which lots are laid out or designated as Nos. 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 146, 147, 148, 149, and 150.

P. G. Stearns in block 94 on map or plan of said cemetery made by James E. Dechan, C. E., dated 1/5/40 and in possession of the said party of the first part, together with all the rights and privileges thereto belonging to be used only as burial plots, and for the burial of persons of Jewish persuasion only, SUBJECT to the rules and regulations, provisions, conditions, limitations and restrictions of the party of the first part, and the rules and regulations hereafter to be made by the party of the first part, its successors or assigns, for the said cemetery, or the plots composing the same or any part thereof.

The party of the second part HEREBY AGREES to purchase the use of said lots at the said consideration of FIFTEEN THOUSAND AND 00/100 -

Dollars (\$15,000.00) and to pay the same as follows: ONE THOUSAND AND 00/100 -

Dollars (\$1,000.00) in cash at the time of the execution of this agreement, the receipt whereof is hereby acknowledged; FIVE HUNDRED -

00 | 100 (\$500.00) Dollars shall be paid on or before the 1st day of August 19 42,

and the balance of THIRTEEN THOUSAND FIVE HUNDRED - 00 | 100 (\$13,500.00) Dollars shall be paid in twenty-seven (27)

equal semi-annual installments of FIVE HUNDRED - 00 | 100 (\$500.00) Dollars each, payable on the 1st days of August

and February of each and every year, commencing on the 1st day of February 1942.

Total \$ 15,000.00, together

with interest on the unpaid balances of the consideration price hereinafter mentioned at the rate of six per cent. (6%) per annum from the day of the date of this agreement to the day of the date of the payment thereof, the party of the second part to have the right to pay the whole balance or any installment at any time upon giving to party of first part eight days' notice.

And the said party of the first part, on receiving such payments at the time and in the manner above mentioned, shall at its own proper cost and expense execute, acknowledge and deliver, or cause to be delivered, to the said party of the second part, a good and sufficient deed conveying the use of said lots to said party of the second part, free from all encumbrances, as and for a place for the burial of the dead forever, SUBJECT to the rules and regulations of the said party of the first part, and to such others as may from time to time be adopted by the Board of Directors of the party of the first part, which deed shall be delivered as soon as the last installment of the said consideration and interest shall have been paid, at the office of the party of the first part in the City of New York.

It is further understood and agreed, that for the One Thousand Dollars paid herein the second party shall be permitted to sell six graves, up to August 1, 1942 and for every grave sold over six the second party shall pay to the first party the sum of One Hundred Dollars per grave sold. After August 1, 1942, The second party may likewise sell five graves during every six month period and pay at the rate of One Hundred Dollars per grave sold in excess of said five graves. All of said payments to the first party provided in this paragraph shall be in addition to the payments hereinbefore provided and shall be credited in the reduction of the principal of the Contract.

The second party may inter at the same rate as provided in previous paragraph, provided however, said burials are made in line; however if burials are not in line the second party must have paid in a minimum of One Thousand Dollars for every new

*Handwritten initials*

100 in which burials are made. ~~the~~ payment of One Thousand Dollars is made for opening a new lot then that sum ~~may~~ be applied to future payments under contract. All burial permits ~~may~~ be issued by the second party as long as the second party has complied with all the terms and conditions of this agreement and the first party agrees to notify the Springfield L. I. Cemetery Society, of this provision and agrees to

It being expressly understood and agreed by the party of the second part that upon failure to pay any one or more of the installments of the consideration price or the interest thereon as herein above provided, all interests and the rights of the party of the second part under this agreement, or in or to the said plot or plots of land shall immediately cease and determine, and any and all installments including interest thereon which have been paid hereunder shall be forfeited to the party of the first part, whether the said party of the first part has permitted interments to be made in said parcel of land or not. papers necessary to effectuate this provision.

It is understood and agreed that the value of each of said lots is, and for the purpose of this contract should be regarded as ONE THOUSAND - - - - - Dollars (\$ 1000.00 ).

*Handwritten initials*

It is further understood and agreed that the party of the second part may use for burial purposes one ~~lot~~ for each ~~one~~ HUNDRED - - - - - Dollars (\$ 500.00 ) of the consideration price excluding interest paid to the party of the first part under the terms of this contract, and that the lots thus used shall in each event immediately adjoin the lots which the party of the second part shall be entitled to use under this provision, beginning with the rear.

It is further understood and agreed that in no event shall the party of the second part demand or receive any deed or transfer of the said lots or any part thereof until the payment of the whole of the consideration price herein provided for.

*Handwritten initials*

It is further understood and agreed that the gate and coping set upon the aforementioned plots shall remain the property of the party of the first part and shall remain the property of the party of the first part, and the party of the first part shall have the right to remove same on or before August 1st, 1942 at our ~~own~~ expense.

There shall be no charge to the first party for the remaining of the gate until August 1st, 1942.

It is further agreed that the party of the second part shall pay an annual charge of ~~1.00~~<sup>50¢</sup> per lot for maintenance of the grounds, which said charge shall be paid directly to the Springfield L. I. Cemetery Society.

It is further understood and agreed that the stipulations aforesaid are to apply to and bind the successors, personal representatives and assigns of the respective parties.

**WITNESS** the Corporate seal of the party of the first part, and the signature of its and the hand and seal of the party of the second

part, this 2nd day of February 1942

~~Springfield L. I. Cemetery Society~~  
BROKER YOUNG FRIENDS BENEVOLENT & EDUCATIONAL LEAGUE

by Yipon H. Schapiro  
AGUDATH CHASIDEI CHABAD OF U.S.A. & CANADA

by Isidore Schneerson

Vice Pres.

In presence of  
Jacob Tschelt

# STORIES & ANECDOTES

## Ask not What the Rebbe Can do for You, Ask What You Can do for the Rebbe

It is well known the saying of Chassidim that today we must *live* with mesiras nefesh, not *die* with mesiras nefesh. Living with mesiras nefesh can be much more difficult. In our attempt to strengthen our bond with the Rebbe and *live* with the Rebbe, we can take a glimpse into the stories of the Rebbe to offer us some inspiration. Presented below are short anecdotes, portraying the theme of hiskashrus to the Rebbe, amongst other themes.

### A Jew's Sweat and Tears

As a rule, the Rebbe would open all his correspondence. He would not allow his secretaries to open even one letter. When the (Rebbe's) secretaries offered the Rebbe a small machine to open the letters, the Rebbe rejected the suggestion saying, "A Jew seals a letter with sweat and tears, (and) I should open it with a machine?"

(Rabbi S. V.)

### Holiday for the Rebbe?

Rabbi Nissan Nemenov once asked the Rebbe why he did not go on holiday.

"Didn't all the Rebbeim go on holiday?" he ventured to inquire.

The Rebbe answered that all the Rebbeim had gone on vacation, "Because the Chasidim fulfilled their responsibilities, so the Rebbe was able to go on vacation. Now the Chasidim go on vacation, so I must do the work..."

(Rabbi S. M. Simpson)

### A Healthy Rebbe

In 5728 (1968) R. Sholom B. Deitsch suffered a heart attack. He received a blessing from the Rebbe and recovered.

After his recovery, he went into yechidus with the Rebbe. He was still weak and wanted to ask the Rebbe for a blessing "for health." His thoughts were confused and he instead asked that "the Rebbe should be healthy."

The Rebbe answered him: "If I will hear good tidings, I will be healthy."

(from his grandson, Shliach N. Schusterman)

## Ask not What the Rebbe Can do for You, Ask What You Can do for the Rebbe

The Rebbe often complained, "When somebody wants something from me, they know where to go, but when I want something..."

The Rebbe would also say that people stream to ask for blessings, but when there is good news nobody informs me...

The following stories illustrate this phenomenon:

- The Rebbetzin once told Rabbi L. Groner that the Rebbe had mentioned that, when he swings his arm or nods his head to enliven the singing, everybody sings and dances. Is it the same concerning learning? If the Rebbe tells them to learn, do they learn?

(Rabbi L. Groner)

- On another occasion the Rebbe said, "When it comes to 'lekach' the queues stretch until who knows where. When it comes to 'kos shel brocho' people stand on line for

four or five hours. However, when I make a mitvza (campaign), I don't see any queues by the secretaries' office to report the success.

(Rabbi L. Groner)

- The Rebbe once told someone in yechidus: "There was a time when everybody had a brother, sister, father, mother and Rebbe. Today, I am (pointing at himself) the . . . (Rebbe), brother, sister, father and mother."

(Rabbi L. Groner)

A man, who had ask the Rebbe brocho for healthy children, forget to notify the Rebbe when his child was born.

The Rebbe said to him: "When you suffered, I suffered with you. Why don't you let me rejoice with you as well?!"

(from the files of Rabbi D. Dubov)

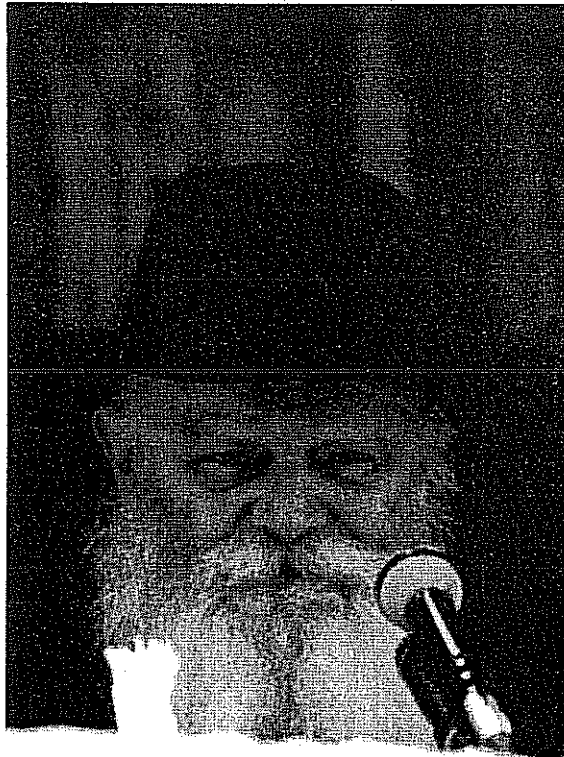
- Many people would spend Shavuos with the Previous Rebbe. The Previous Rebbe once complained to the Rebbe that it was very difficult for him to deal with the multitudes of guests.

The Rebbe remarked: "There is a known saying amongst the Chassidim, 'There is no sympathy on the Rebbe.' The Previous Rebbe smiled, "True, but they don't have to be so scrupulous in this matter."

(Rabbi L. Pevsner)

## Receiving an Answer From the Rebbe

Each summer, my father <sup>ו</sup> would give a shiur in South Street Seaport for the B'er Miriam educational institution [established in



the memory of a girl named Miriam Gaerman [ע"ה]. The shiur would incorporate various Jewish subjects.

One year, before the new term, Mrs. Gaerman wrote to ask the Rebbe for a brocho that the shiur would be successful. In the letter she also mentioned (to the Rebbe) that they didn't have permission from the

Rebbe's response: "I thought I had already answered. אוזכר על הציון."

✎

My father שי would explain the following lesson when telling this story:

From here we see that as we Chassidim we must write to the Rebbe. How the Rebbe will answer is the Rebbe's worry.

But we must do ours. Then, the Rebbe will do his...

(Shliach Pesach Burston)

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**"Every young man who saw the Rebbe, should, each morning, regardless of whether it is before or after birchos hashachar (morning blessings), go into a corner and picture in his mind the image of the [Previous] Rebbe. It will give him the energy to do what he has to."**

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### **What am I Amongst Thousands of Black Hats?!**

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While queuing to give פני"ם to the Rebbe, a bochur and a shliach chatted. The bochur asked the shliach about the brocho of כתיבה וחתומה טובה (may you be written and inscribed for a good year) which the

Rebbe conveys to each person.

management for the shiur and a particular security guard gave them trouble over this.

On the first day of the term my father, Mr. and Mrs. Gaerman travelled together to the shiur, and Mrs. Gaerman complained that she had not received a response to her letter. The others tried to explain to her that it would be fine and one does not necessarily need a response written, in order to receive a brocho.

"How is it possible, that the brocho כתיבה וחתומה טובה is intended specifically for me? Besides which, how can the Rebbe give me such brochos in my state? I surely don't deserve such brochos!"

At B'er Miriam they were greeted by none other than that very guard! Mrs. Gaerman expected trouble. Suddenly the guard said, "Ah, you're the Jewish philosophy group. Long time no see!" Her husband turned to her and winked, "See, there is your answer!" Not only did the guard not cause any problems, he even helped set up the tables!

The Shliach explained that a normal person would have such problems – not the Rebbe. "He is your Rebbe and although you are only one of thousands of black hats, he still knows you personally and showers his blessings upon you. This is the greatness of the Rebbe."

Mrs. Gaerman, was still upset that the Rebbe had not answered her letter. She decided to write again to the Rebbe, expressing her problem and her desire to receive an answer.

When their turn came in the queue, the bochur gave his פ"ג and the Rebbe blessed him with "כתיבה וחתומה טובה." He had already taken a few steps to leave, when he was called back. The Rebbe turned to him, stared into his eyes, and repeated, "כתיבה וחתומה טובה..."

The Rebbe's reply came soon afterwards. One of the Rebbe's secretaries relayed the

(Rabbi Ovadiah Goldman)

## **Informing the Rebbe**

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A bochur once asked the Rebbe why he had to report to the Rebbe about his success on the various mitzvot campaigns.

The Rebbe explained that the Torah tells us, "And Moshe reported the words of the people to Hashem." Rashi struggles with the question, "Why did Moshe have to report back? Didn't Hashem know what the Jewish people had said?"

Rashi interprets this as a lesson. The Torah teaches us דרך ארץ from Moshe's example. He did not say, "Since Hashem knows everything, I don't have to report." It is proper to report.

The same, the Rebbe explained, is in this case...

(from the files of Rabbi D. Dubov)

## **Think About the Rebbeim**

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A man came to the Rebbe during the Rebbe's first year as Rebbe (5710 – 1950), complaining about certain problems in his life.

The Rebbe asked him why he only thought of himself.

"Whom should I think of, if not myself?" he explained.

"Simply think about the Baal Shem Tov, the [Mezritcher] Maggid, the Alter Rebbe, the Mittler Rebbe, the Tzemach Tzedek, the Rebbe Maharash, the Rebbe Rashab, and the Previous Rebbe..."

(from the files of one of Anash)

## **Being Connected**

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Reb Shmuel once went to the Rebbe for Yechidus and among his questions, he asked the Rebbe how to be mekushar (connected) to the Rebbe.

The Rebbe responded, "Learn what I learn."

Reb Shmuel asked, "What does the Rebbe learn?"



The Rebbe answered, "Nigleh and Chassidus" (the revealed and hidden parts of the Torah).

(heard from his son, Sholom DovBer)

## **The Room That Carries Sorrows**

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The Rebbe once challenged someone in Yechidus, "It's been a long time since I've heard anything from you." The Chassid told the Rebbe that, since the Rebbe hears so many sorrowful stories from Jews all over the world, he did not want to add to them. The Rebbe was not satisfied, "Do you see this room? It could carry the burden of the sorrows of all the Jews..."

The Chassid replied, "It is written 'If there is a worry in the heart, the person should remove it.' If a person removes his heart he will discover a stone heavier than his heart."



The Rebbe answered, "This room is capable of receiving all the stones that fall from the hearts of all Jews...."

(from the files of one of Anash)

## The "Tzemach Tzedek"

In the early 1960'S the Rebbe told Rabbi Yosef Goldstein "Yosef, do not underestimate the amazing responsibility that Divine Providence has placed upon you; to be the pipeline through which two hundred people can hear a word of the Baal Shem Tov, Mezritcher Maggid, Mittler Rebbe, Tzemach Tzedek, Rebbe Maharash, Rebbe Rashab, the Previous Rebbe . . . and the Tzemach Tzedek..."

Editors note: It seems the second reference to the Tzemach Tzedek was a veiled reference to the Rebbe, who shares his name.

(heard from the בעל המשכה)

## I'm Here for That Reason...

A woman once entered yechidus and the Rebbe asked her why her husband had not asked the Rebbe about parnossa. She answered that her husband didn't want to waste the Rebbe's precious time.

The Rebbe answered, "That's exactly what I'm here for..."

(from the files of one of Anash)

## HISKASHRUS

### There Should be True Chassidim

On Sunday, the fifteenth of Teves 5738 (1977), when the Rebbe was returning

from the Ohel, he saw people standing waiting for him. The Rebbe asked Dr. Resnik, "Why are they standing outside?"

The Rebbe then added, "They should not follow me physically, but spiritually."

(from the files of Rabbi M.A. Seligson)

## The Rebbe...

The Rebbe once related that before Reb Avrohom Paris travelled to Eretz Yisroel in the years 5707-08 (1947-48) he said, "May we merit that we soon meet with the [Previous] Rebbe."

The Previous Rebbe turned to him, surprised "And what about Moshiach?!"

Bewildered at the question he told the Rebbe in all simplicity, "The Rebbe is Moshiach." [When the Rebbe told the above story, he smiled mimicking Reb Avrohom's gestures of simplicity.]

(Rabbi D. Goldstein)

**The Rebbe then said, "Tell your father that the Baal Shem Tov is in 770 Eastern Parkway, on the second floor."**

## The Rebbe's Menorah

The Rebbe's Chanukah menorah was very simple. When someone offered the Rebbe a silver menorah to the Rebbe. The Rebbe told him that he insisted on using the same one as the previous Rebbe had used. The Rebbe accepted the silver menorah, but did not use it.

Rabbi J.J. Hecht also offered to replace the Chanukah menorah that was in the Rebbe's room. The Rebbe said that he had received it from the Previous Rebbe, so how could he change it (another version: it is impossible to be changed).

(heard from one of Anash)

## The Picture on the Wall

In the year 5712 (1952) when one of the Shluchim went into yechidus, the Rebbe demanded something from him and said,

"Every young man who saw the Rebbe, should, each morning, regardless of whether it is before or after birchos hashachar (morning blessings), go into a corner and picture in his mind the image of the [Previous] Rebbe. It will give him the energy to do what he has to."

(Rabbi Y.D. Groner)

## **The Baal Shem Tov is in 770**

On Chol Hamoed Sukkos 5710 (1949) the Rebbe was leading a Chassidische Farbrengen, and asked one of those present, "How many people daven in your fathers shul?"

"About one hundred," the man answered.

"Did he ever bring them to the Previous Rebbe?" the Rebbe inquired.

The man answered, "Probably not."

"If your father knew that the Baal Shem Tov is found in our generation," the Rebbe continued, "would he bring them to him?"

"Yes," he replied.

The Rebbe then said, "Tell your father that the Baal Shem Tov is in 770 Eastern Parkway, on the second floor."

(from the files of Rabbi D. Dubov)

## **Trust**

On Yud Shvat 5715 (1955), a man came to seek a blessing for his daughter-in-law who was seriously ill. The Rebbe gave him a piece of cake and a blessing.

During the farbrengen the man was informed that the situation was so terrible that the doctors warned that she only had a few hours to live. The man went up to the Rebbe in the middle of the maamar (discourse) melody, and told the Rebbe about the situation.

The Rebbe lowered his hat over his face and said, "Is it her fault, that you don't have any trust in me?!"

(heard from one of those present at the farbrengen)

## **No Matter What...**

On Shabbos Mevorchim Iyar 5711 (1951) there was a big farbrengen (Chassidic gathering) in 770, during which the Rebbe asked to bring him a Gemara Sanhedrin. After the Rebbe finished looking up what he was looking for, he placed the Gemara on his lap.

The Rebbe sat at the head of the table and to his left was Reb Moshe Gourary of Tel-Aviv. Reb Moshe suggested to the Rebbe that he hold the Gemara by his place. The Rebbe asked, "Why?" He answered, "So that the Rebbe should not be burdened to hold the sefer."

The Rebbe commented, "Mah nafshach (either way...) - if I'm . . . (a Rebbe) nothing is a burden, and if it is difficult then it's a waste of time for all of you to sit here."

(heard from one of Anash)



## A Few Simple Words

The Rosh-Yeshiva of 770 Reb Yisroel Y. Piekarsky נ"י related: One year when I went to the Rebbe to receive a blessing of departure, before I went to Eretz Yisroel, the Rebbe was very interested to know exactly when I was returning. I told the Rebbe all the details of my flight itinerary.

"The Rebbe was alarmed by this and said, "Why do you have to stay so long?! You can come back a couple days earlier! I didn't quite understand this as everything was already arranged, since it came from the Rebbe's mouth, I obeyed and left Eretz Yisroel at the time the Rebbe had suggested.

I later heard that the plane I was supposed to have been on had crashed into the waters of Bulgaria.

(heard from one of Anash)

## The Loftiest Level

In the year 5707 (1947) when the Rebbe was in Paris, he lead a farbrengen (Chassidic Gathering) and discussed seven levels of hiskashrus (bond to the Rebbe). The Rebbe added "However, these do not reach the level that maamad (moneys given for the Rebbe's personal needs) can attain." The Rebbe concluded, "I'm not saying this as a son-in-law but as a Chassid.

(Rabbi M. Klugant)

## A True Shepherd

A young Chassid once notified the Rebbe, that his wife was having difficulty giving birth, and asked the Rebbe for his brocho. The Rebbe gave his blessing and the woman gave birth to a healthy child.

Subsequently, the Chassid wrote the Rebbe about the birth adding the time of the birth, which had been later.

When the Rebbe read this he asked his secretary to verify the exact time of the birth.

Hearing this, the Chassid was very surprised, the nurses or the doctors had written the time on the birth certificate immediately after the birth.

Being a Chassid, he lost no time questioning the hospital personnel, who all told him that the time recorded on the birth certificate was definitely the exact time of birth. They explained how careful they were in their records.

Knowing that the Rebbe was bothered by this he did not suffice with these replies. He made a big commotion, asking all the nurses who had been on duty for details.

After much interrogation, one of the nurses recalled that although they usually fill out the birth certificate immediately, in this case they had not. Due to the difficulties involved in the delivery, they were unable to fill it out until only twenty minutes or so later. By that time, they had forgotten the exact time of birth, so they wrote that time instead.

When the secretary reported the news to the Rebbe, the Rebbe explained:

"Hearing that a Jewish woman was in such a

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**"Hearing that a Jewish woman was in such a dangerous and desperate situation I was unable to sleep. I stayed restlessly awake until she gave birth. When I received the correspondence that told of a later time of birth I knew it could not be true. At that time I had already fallen asleep..."**

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dangerous and desperate situation I was unable to sleep. I stayed restlessly awake until she gave birth. When I received the correspondence that told of an later time of birth I knew it could not be true. At that time I had already fallen asleep...

\* \* \*

This story illustrates more than an amazing miracle.

The Rebbe was unable to sleep until the woman gave birth.

The Rebbe would receive tens and hundreds of letter on a daily basis. These included requests for advice and blessings in all fields and subjects. Every second of the Rebbe's life was occupied in helping another Jew in any matter, as we say in our prayers, "To perfect the world under the sovereignty of the Almighty." When the Rebbe heard about this woman's predicament he was unable to sleep!

If this one occurrence bothered the Rebbe so, how did the thousands of letters received daily affect the Rebbe?

Perhaps the Rebbe's selfless devotion to every Jew can be better appreciated based on the words of the Rebbe – quoting the Previous Rebbe – during the farbrengen on Simchas Torah 5716 (1955):

"In Shir Hashirim (Song of Songs), King Shlomo (the wisest of all men) compares the love between Hashem and the Jewish people to the love between husband and wife. Since the love between husband and wife is the deepest love found in this world, he uses this love as a parable.

However, continued the Previous Rebbe, had King Shlomo been living in our times, he

would have used the love of a Rebbe to a Chassid and a Chassid to a Rebbe as the parable. This love is even greater than the love between husband and wife, since there is no greater love then that of a Rebbe and Chassid!

King Shlomo continues in Proverbs, "As in water, face reflects face so does the heart of man to man."

Let us return at least a little of the love that the Rebbe gives us. To reciprocate love equally would be impossible, but we can (and must) at least offer a microcosm of the Rebbe's love.

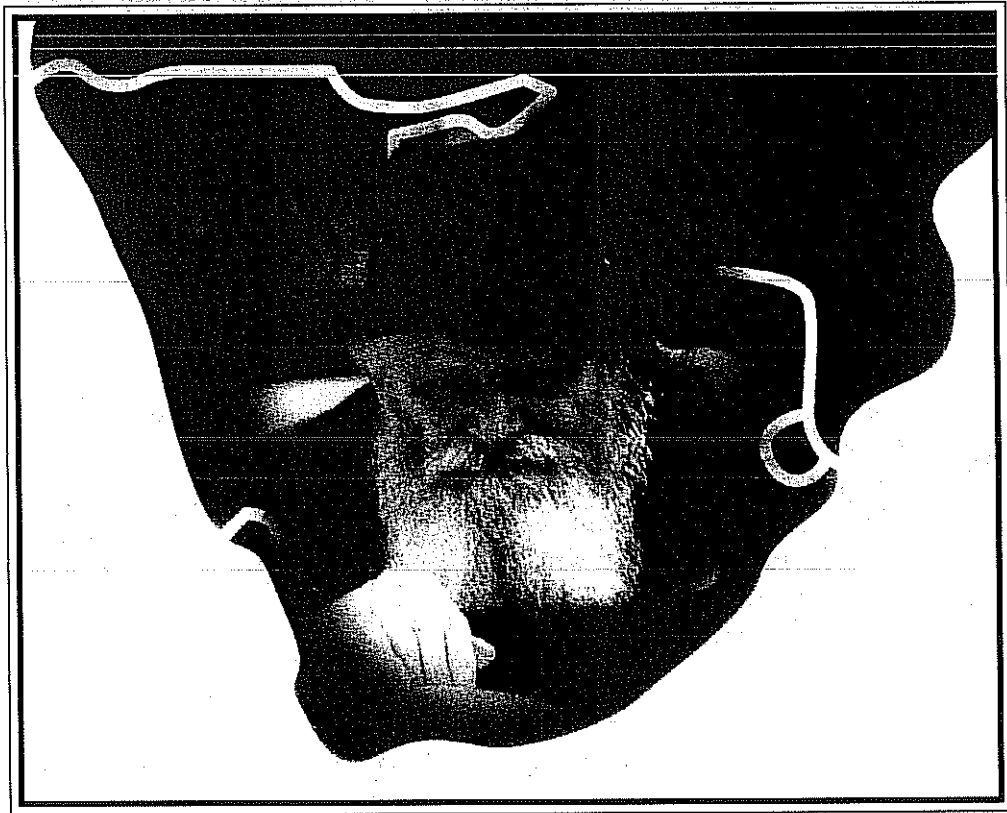
To think for even one second about the tremendous love the Rebbe showed to every Jew, specifically to every single one of Anash. Such love is unsurpassed...

Let us think about this and arouse our hearts to double and triple our connection with the Rebbe and to fulfil all his wishes forever. Then, certainly, we will speedily be reunited.

"May we merit to see the Rebbe down below, in a body . . . and he will redeem us"!

"ונזכה זעהן זיך מיט'ן רבי'ן דא למטה  
אין א גוף ולמטה מעשרה טפחים  
והוא יגאלנו"!

# THE REBBE'S RELATIONSHIP WITH SOUTH AFRICA



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Despite the geographical distance, South Africans have merited a close relationship with the Rebbe. Many of us have received letters from the Rebbe. Many have had yechidus. Some have experienced revealed miracles from the Rebbe. Rather than read of experiences from abroad, let us read our own. Much of the following material has never been published previously.

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# From Father to Child

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Without any notion of who the "Rebbe" is, a family writes to the Rebbe requesting a brocho 🌿 One thing leads to another, and soon they find themselves facing this "Rebbe" 🌿 The Rebbe's brochos – not just a medical success story 🌿 Tzila Katzel relates her experiences with the Rebbe 🌿

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by Tzila Katzel  
Johannesburg, South Africa

**N**o matter how articulate or intellectual one is, trying to make others understand ones personal relationship with the Rebbe seems so underrated and futile. In truth I could write chapters about my experience with the Rebbe and still, you, the reader would only know the basics.

It is with much difficulty that I write this synopsis, as my memories though deep are child-like and not totally resolute. To make matters easier for me I will start at the beginning. In advance, I thank my mother who is always there to refresh my memory or simply to contribute on an issue or an instance as only mothers know how to do.

At the age of five I was diagnosed with a rare and unexplained disease called precocious puberty. My parents went into a flat panic, as doctor after doctor expressed hopelessness. Millions of questions were left unanswered and much whispering and amateur prognoses filled the hours of those days. I was the child and did not fully understand or even care. At that stage my parents were not observant and a religious guidance did not even feature in

their everyday doctor, treatment, answers search.

At that time I was a pupil at the Bernard Patley nursery school enjoying finger painting, catchers and of course Morah Dini's singing sessions. It was Dini Groner's continuous concern in my well being that prompted my parents to eventually write to the Rebbe. Dini was informed about my condition on diagnosis and suggested to my parents to write to the Rebbe. In a wave of desperation my parents agreed without even the notion of who this "Rebbe" was.

The answer, which arrived, was a basic brocho and a few days later my parent heard of a doctor in Cape Town who had possible advice. My parents wrote a second time and the answer received was that the Rebbe would remember us at the Ohel. The trip to Cape Town was the first bit of medical success after a long string of failure. The option arose to go to a hospital in Massachusetts, which was beginning a paediatric endocrinology wing, and their main research was that of precocious puberty. A drug had been formulated that could



reverse and slow down the processes of this disease, however it was still in experimental stages and nothing was guaranteed.

Again my parents were urged to write to the Rebbe on whether to go to the US and follow up on the information received in Cape Town. The Rebbe responded by telling my parents to seek advice from a doctor and from a family member who is a doctor thus two opinions should be sought. One of my uncles, who was very involved in my case from the beginning was consulted and of course the doctor in Cape Town. Both concluded that going to Boston would be the best idea as the current treatment I was receiving was not working.

In 1980 my mother and I took our first of many trips to America. We were going to go

straight to Boston but again Dini Groner suggested to my mom to stop off first in New York and consult the Rebbe.

The first time I saw the Rebbe is extremely vivid in my mind. I remember the huge wooden door of 770 with those numbers positioned diagonally across the door and the mosaic on the floor of the entrance leading to the offices on the left and next to that the large tzedoka box. My mother had no idea as to what the Rebbe looked like while I on the other hand had an idea owing to my nursery school education. It was my turn to introduce my mother to a phenomenon I knew about.

At mincha time, the Rebbe walked from his office to the Beis Midrash and we were waiting for his entrance along with many others from all different countries, especially

France. Awe is a very difficult word to define and equally difficult to feel but the first time I saw the Rebbe it was undoubtedly awe that I felt. I was forced to the front and my mother being ever so South African got lost in the commotion somewhere at the back.

The Rebbe walked past and gave each child standing there a coin to give to tzedoka. When he arrived at me I took the coin and he told me to put it in the tzedoka box. He then looked up directly into my mother's eyes, knowing who we were and why we were there. I will never forget the bright blue of the Rebbe's eyes that looked through all that is mundane and directly into one's soul. I took the coin and put it into the tzedoka box much to the shrieks of everyone around, as the normal practice was to exchange the coin of the Rebbe with another and keep the Rebbe's one.

We stayed in Crown Heights for the weekend and saw the Rebbe many times and each time he stopped and personally spoke to me, whether to ask if I had a letter in the Sefer Torah or just to tell me again about the importance of tzedoka.

We left and went to Boston. I was in the hospital for a few days being tested and eventually I was accepted into the treatment program. My parents were again informed of there being no guarantee and that all the treatment was experimental. While still in the hospital my mother returned to New York to have a yechidus with the Rebbe. She had a 6 minute session in which the Rebbe spoke to her of my condition, the Rebbe said that it would take a long period of time and much medication but in the end I would be one hundred percent healthy. He gave a brocho for a refuah shelema.

Three months later my condition was stabilised. I was the only child on the

program that stabilised almost immediately and again the only one who never experienced any setbacks or complications with the drug. I continued to go to America three to four times a year to receive treatment and at the age of 12 I went for my last time and was proclaimed a successful case. Each time I went the Rebbe was first visited and brochos were continuously given. Every letter I wrote I received an answer for and even after the treatment my letters were always answered and success followed me.

Many people have extra ordinary experiences with the Rebbe, but how many of them are children? I know now how privileged I was to know a tzaddik and even more so to actually have a deeper connection. I may be a medical success story but more so I am the Rebbe's success story.

When I heard of the Rebbe's passing, I was on a tiny settlement in the middle of the Shomron, 5 minutes away from Shchem. A group of us had gone down to help the forty families there with developing their "illegal" settlement (so the Labor government had proclaimed it). I was devastated; I had no idea as to how I would carry on in this world without the Rebbe's guidance and assistance.

The only comfort I felt was when aiding these people because I was helping in the struggle for a united Jewish state of Israel and doing what the Rebbe had been speaking about for the last few years – keeping Eretz Yisrael ours.

If only we could all emulate the ways of the Rebbe. The Rebbe's kindness and strong compassion, the Rebbe's love of Am and Eretz Yisrael and the Rebbe's graceful, non-judgmental approach when dealing with human beings.





When Tzilah was 5 1/2 years old she wrote the Rebbe, informing the Rebbe of her progress in school and other good tidings. Tzilah also wished the Rebbe a Happy Birthday and asked when Moshiach will arrive.

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213

Hyacinth 3-9250

מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ.י.

By the Grace of G-d  
6th of Iyar, 5742  
Brooklyn, N. Y.

Miss Tzilah Katzel  
34 - 8th Avenue  
Highlands North  
Johannesburg  
South Africa

Blessing and Greeting:

I received your letter and was pleased to read that you are, Baruch HaShem, getting well. May G-d send you a complete Refua, so that you could devote yourself even more to learning G-d's Torah and doing His Mitzvoth in good health and with gladness of heart.

No doubt you know of the saying of our Sages of blessed memory, Yogato u'Motzoso, namely, that when one makes the proper effort, one is certain to succeed.

With blessing,

*M. Schneerson*

# When the Rebbe Says...

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Not able to write the Rebbe all his requests, he is dumbfounded as the Rebbe takes the words from his mind ✨ Asking for advice and a brocho for a life and death situation, the Rebbe guides them through a most difficult circumstance ✨ Rabbi Yosef and Bassie Medalie share some of their experiences with the Rebbe

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by Rabbi Yosef Medalie  
Advocate  
Johannesburg, South Africa

**I**n 5739 (1978) I went to New York to be near the Rebbe for Tishrei. One of the main purposes of my trip was to have a yechidus with the Rebbe after the Yomim Tovim. There were 5 or 6 topics on which I wanted the Rebbe's advice and brocho. I carefully prepared a צעטל (note) with these set out.

The number of guests and others who qualified for yechidus was extremely large. The night was going to be a very long one. Priority was given to the elderly and to couples with young children, then families, then couples and so on. As I was alone (although married) I would have to wait until near the end, just ahead the bochurim.

From the outset Rabbi Laibel Groner begged each of us to write only our names for a brocho. No elaboration or specific topics were allowed as this would increase the time required for each person. Reasoning that I had come so far and the topics I had chosen were important to me, I ignored his request and kept my צעטל as it was.

The night wore on and Rabbi Groner kept urging people to comply. I re-wrote my

צעטל, shortening it, but retaining the 5 or 6 topics and continued preparing for yechidus.

In the small hours of the morning, with Rabbi Groner's constantly repeated requests, I decided to do the proper thing as a chosid – and what would be, would be. I re-wrote my צעטל containing only my name at the top of the page.

On entering the Rebbe's room I handed the Rebbe the צעטל with only my name on it. The Rebbe took the paper and perused it slowly from top to bottom, as if there were words written throughout the entire page. While doing so he flexed the paper between his hands.

After a short while, the Rebbe looked at me and answered each one of the topics I had written on my original צעטל, and to the best of my recollection, in the same order.



by Bassie Medalie

**S**hortly after my parents came to America, in about 1955, my mother became ill. She was admitted to the Brooklyn Jewish Hospital.

The doctors told my father that the situation was extremely serious . . . that it was a life threatening emergency. They informed my father that an emergency operation was necessary immediately. Otherwise they feared the worst.

My father did not want to proceed without the Rebbe's consent. He told the doctor's to wait, and soon he would tell them if he wanted the operation done. Meanwhile he ran to 770 to ask the Rebbe. He approached the Rebbe as the Rebbe came out for mincha and told the Rebbe the doctors' prognosis. The Rebbe lifted his hand, as if to belittle the notion and said, "א, די דקטורים מאכן א טעות!" - "Ah, the doctors are making a mistake!"

My father returned to the hospital and told the doctors that he did not want them to operate. The doctors pleaded with him to change his mind, reprimanding him and finally called him an ignorant greenhorn from Europe. My father insisted that there was to be no operation.

The hospital staff had him sign a form, releasing the hospital of any responsibility.

The next day one of the doctors approached my father with an important message. He told my father that the nurses had mixed up the files of my mother, in her twenties at the time, with those of an 80 year old woman in the next bed...



Once during yechidus with our entire family, the Rebbe turned to my sister Chani תחילי, who was five years old at the time, and asked her if she could recite the Shema. She replied affirmatively. The Rebbe then told her to say the Shema. She replied, "אזוי פראסט טאר מען ניט" - "so plainly we may not" (= say the Shema, for no reason). The Rebbe, smiling, pointed to the window, saying, "עס ווערט שוין פינסטער, מקען שוין זאגן" - "It is already getting dark, you may already say..."



# The Rebbe's Children

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The Rebbe's personal attention given to her children His  
brochos for all that she wants but hasn't yet asked the Rebbe  
Mrs. Estie Ash tells of her first experience with the Rebbe

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Interviewed by: The Rebbe's Shluchim  
Yeshivas Ohr Menachem – Lubavitch  
Johannesburg, South Africa

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Shavuos 5741 (1981) was the first time I went to see the Rebbe. I took along two of my children, Uriel and Eitan שיחי.

Although I wasn't aware when it happened, I soon discovered that the Rebbe had distributed siddurim to all the children. I really felt it was important that the children get their own siddurim from the Rebbe, but, try as I may there didn't seem to be any way to get them.

A short while after Shavuos we merited to enter the Rebbe's room for yechidus. As was the system at the time, I wrote a letter to the Rebbe and gave it to Rabbi Groner before entering yechidus. We were not allowed to bring letters in to the Rebbe.

In that yechidus the Rebbe turned to Uriel, then 6, and asked if he knew the prayers from the סידור.

Uriel, knowing that all the other kids had received a סידור, but he hadn't, told the Rebbe, "I don't have one."

"You don't have a סידור?" the Rebbe asked in surprise.

"I have one, but not like all the other children got," said Uriel.

The Rebbe's face broke out into a huge smile and he asked Uriel, "How do you think we can rectify that?" The Rebbe then called Rabbi L. Groner, and told him to get two סידורים.

While Rabbi Groner was getting the סידורים, the Rebbe asked Uriel to recite some parts of the davening, which Uriel did.

The Rebbe turned to me and gave me brochos for all the things I had asked for in the letter that was sitting in Rabbi Groner's office outside!

# Personal Guidance

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Travelling overseas to yeshiva at the tender age of fourteen, Rabbi Koppel Bacher became the first South African born student to study in the Tomchei Tmimim yeshivos. Ever since he arrived in New York as a young bochur, he continuously received much kiruv from the Rebbe. Moving back to South Africa after he was married, Koppel became involved in Chabad outreach activities, serving as a catalyst for Chabad Lubavitch in South Africa. Rabbi Koppel Bacher tells of his relationship with the Rebbe.

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Interviewed by: The Rebbe's Shluchim  
Yeshivas Ohr Menachem – Lubavitch  
Johannesburg, South Africa



Koppel receiving dollars from the Rebbe

## Off to Yeshiva

In 1955, when Rabbi Koppel Bacher was fourteen years old, his father, being concerned about his chinuch, decided to send him to yeshiva overseas. Koppel's father had a close friendship with Rabbi Yosef Wineberg. As a result of this relationship he became attached to the Previous Rebbe. This can be seen in the many years of frequent correspondence between the Previous Rebbe, the Rebbe and Mr. Bacher. (In fact, he had the great zechus to be the benefactor of the ohel for the Previous Rebbe which today is also the resting place of our holy Rebbe).

Rabbi Wineberg, at the request of Mr. Bacher asked the Rebbe if Koppel should attend yeshiva in America. The reply was positive. When Koppel first arrived in Crown Heights, and throughout his yeshiva years, he merited great kiruv from the Rebbe.

In the early years, at farbrengens, the Rebbe would give him cake and ask him to say lechaim both for himself and for his father. In one of the letters to Mr. Bacher, the Rebbe mentions that he would observe Koppel at farbrengens without Koppel's knowledge.

## Technical Assistance

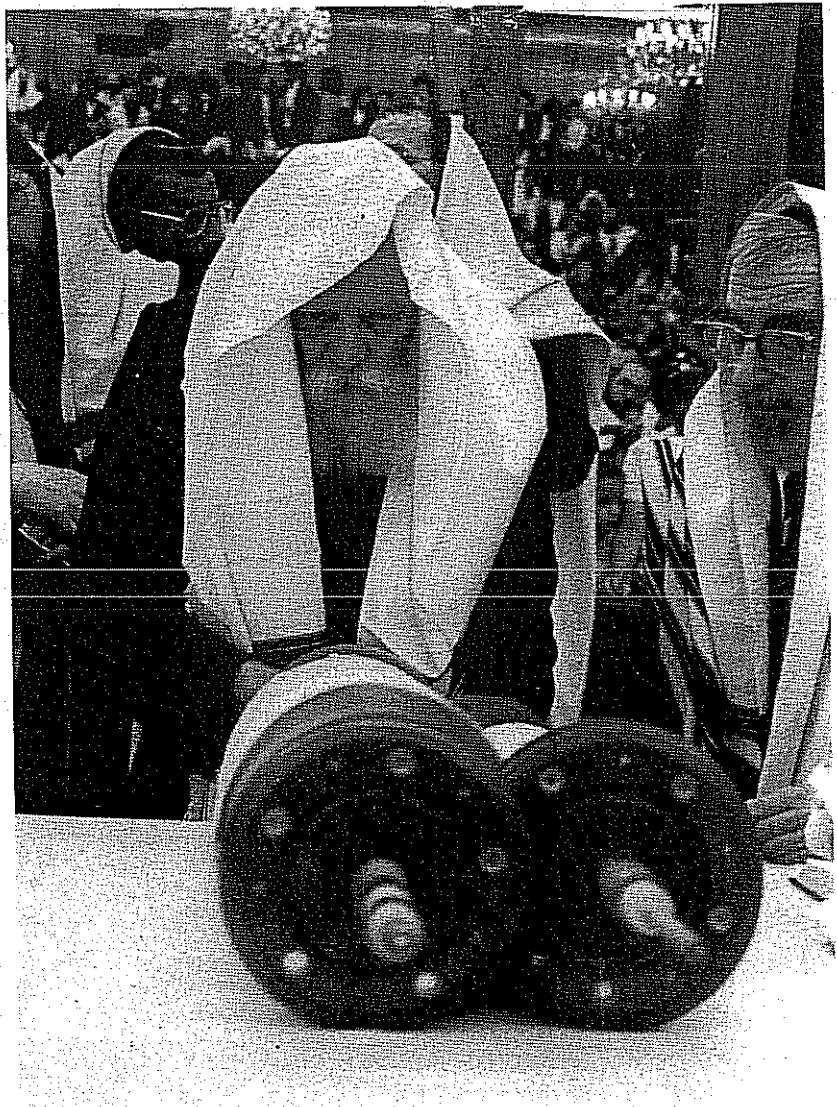
In a yechidus for his birthday, Koppel once told the Rebbe that he was having difficulty in preparing for a government examination in geometry for which he needed a brocho. The Rebbe smiled and gave him advice followed by a brocho.

In 1957, Koppel spent six months in Pittsburgh where he had the privilege of living in the home of Rabbi Zalman Shimon Dworkin who later became the Rav of

Lubavitch. Thereafter, Koppel spent 5 years in Montreal learning in yeshiva. In 1959, Koppel arranged to bring a group of 25 youngsters from the primary and high schools to New York for Yud Shvat. As it was a unique occurrence for a large group to visit the Rebbe, he allowed them to come into his room where he said a special sicha in their honour. For some reason, Koppel was not in the room. The Rebbe sent for him before beginning the sicha as it was his group. It became an annual event for students from Montreal to come for Yud Shvat and have a special yechidus.

## Visits to South Africa

During the five year period in Montreal, the Rebbe did not allow Koppel to go home although he did ask for permission every



Koppel receiving his aliyah on Hoshana Rabbah

year. He, therefore, missed the weddings of both a brother and a sister. The Rebbe had always given Koppel some good reason for not allowing him to go. Finally in 1962, he returned to South Africa accompanied by Rabbi Shmuel Pesach Bogomilsky to do Merkos Shlichus throughout South Africa.

## Settling in South Africa

In Tammuz of 1964, Koppel and Selma got married. Although Koppel's parents wanted them to live in South Africa, they felt that it was no place for Chassidic Jews. The Rebbe thought otherwise but wanted Koppel's parents to be happy about this move. They, of course, accepted the Rebbe's opinion and Koppel and Selma came to live in Johannesburg.

## Developing Chabad in South Africa

Koppel was instrumental in bringing Chabad to South Africa. He, with the encouragement of Rabbi Bernhard and a few others, founded the Lubavitch Youth Organisation. In 1968, this organisation brought Rabbi Shmuel Lew, a shliach in London, to South Africa for the first programme under the auspices of Lubavitch, South Africa. Among the "success stories" of that first "Encounter With Chabad" are

Shlomo and Lindy Levin. This programme was subsequently repeated with equal success.

Koppel had hoped that Shmuel would become a permanent shliach to South Africa. However, the Rebbe said that one cannot build one place by breaking another. Therefore, he persisted in asking the Rebbe for a permanent shliach. One of the candidates was Rabbi Laibel Groner who wanted very much to come. The Rebbe did not agree because he already had children of school age. The Rebbe told Koppel that he must look for a shliach who did not yet have children so that he would have time to establish a school.

Through the recommendation of Rabbi Aizik Shwei of Montreal, the Lipskars were nominated and arrived in Johannesburg in 1972.

## Visits to the Rebbe

Koppel visited the Rebbe at least once a year on Simchas Torah. On one visit, his flight was delayed and Koppel arrived late. This caused him to miss his annual aliyah on Hoshannah Rabbah morning. This was noticed by the Rebbe who questioned Koppel when giving him lekach later that day. The Rebbe would always give a strong message about the future of the Jews in South Africa. On the day of President Mandela's release from Prison, Koppel received the following



Koppel wishing President Zalman Shazar a Happy Birthday



The group Koppel arranged to visit the Rebbe for Yud Shvat. Koppel is standing on the far right.

message from the Rebbe: "Give over in my name that nobody should be afraid as everything will be good until the coming of Moshiach, and after that for sure (it will be good). On several occasions the family would join Koppel on these visits. Once during a yechidus after Simchas Torah, the Rebbe gave Shaul - then age 5 - a silver dollar. He told Shaul that he was already giving him Chanukah gelt as Shaul would not be there for Chanukah.

At another yechidus Koppel was present with his son Sholem (age 6). During the yechidus the Rebbe turned to Sholem and asked him if he knew what it means to be a Levi to which he gave no answer. The Rebbe then told him to ask his father to teach him the Avodah for he certainly will be present

amongst the Leviim in the Beis Hamikdash and he should know what his responsibilities will be.

Koppel and his wife were in yechidus in 1975 (Yud Tes Kislev). During this yechidus Koppel told the Rebbe that they would not be in New York for Yud Shvat (the 25th anniversary of the Rebbe's leadership). Therefore, he was giving the Rebbe a gift of money in multiples of twenty-five. The Rebbe responded that Koppel and his wife must do twenty-five pe'ulos before Yud Shevat. As they were leaving the room, the Rebbe looked up and added with a smile "- and twenty-six is also ok."

The kiruv which Koppel received on all his visits was very noticeable.



# Yiddishe Nachas

The Rebbe writes Koppel's father that he observes Koppel at the farbrengens in 770.

בחור - יהניסבורג

RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn 13, N. Y.  
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זנחט מענדל שניאורסאהן  
ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ.י.

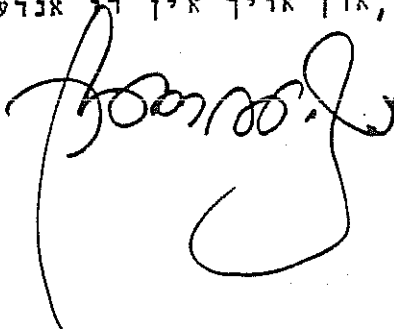
ב"ה. טו"ח מ"ח תשס"ז  
ברוקלין

הר"ח אי"א נו"נ עוסק בצ"צ  
מוה"ח חיים שאול זאב שי"ח

שלום וברכה!

איינער בריף פון א צייט צוריק האב איך באקומען, אלס צוגאב  
צו דעם גרוס וואס איך בין געווען צופרידען צו באקומען דורך הר"ח אי"א  
נו"נ עוסק בצ"צ מוה"ר יוסף שי"ח הלוי וויינבערג, און ספעציעל בין איך  
געווען צופרידען צו זעהען דא איינער זון שי"ח, און צוקוקען זיך - זעלבסט  
פארסטעליך אז ער זאל ניט באמערקען דאס - ווי ער נעמט איינטייל אין דער  
תועדות און אויך ווי ער געוויינט זיך צו און גייט אריין אין סדר פון  
דער ישיבה. און איך בין זיכער אין האפענונג צו השם יתברך, אז איר מיט אייער  
פרוי תחי" וועט האבען פון עם אמת'ן נחת וואס דאס איז אידישער נחת, און השם  
יתברך זאל העלפען אז איר ביידע צוזאמען זאלט האבען נחת פון אלע קינדער  
און אייניקלעך, און אויפנעמען דאס געזונטערהייט ובפרנסה במנוחה.

הרב וויינבערג האט מיר דערציילט וועגען אייער הילף, ווי אייער  
סטענדיגער גוטער מנהג צו העלפען עם, אין זיין של ימות זייענדיק אין אפריקה,  
און השם יתברך איז א בטוח צו מקיים זיין הבטחתו צו די אלע וועלכע טוען אין  
צדקה בכלל און א צדקה וועלכע איז פארבונדען מיט החזקת הישיבות הק"ץ בפרט  
מיט געדינט און פרנסה. און איך האף צו הערען פון אייך אויך אין צוקונפט  
גוטע בשרות אין אלעס וואס אויבען געשריבען, און אויך אין די אנדערע ענינים  
וועלכע איר דערמאנט אין אייער בריף.

בברכה  


# Bar Mitzvah

The following letter the Rebbe sent to Koppel in honour of his Bar Mitzvah.

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn 13, N. Y.

HYacinth 3-9250

מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין נ. י.

By the Grace of G-d  
15th of Shevat, 5714  
Brooklyn 13, N. Y.

Mr. Kopel Bacher  
59 Delvers Street  
Johannesburg, S.A.

Sholom uBrocho:

I was pleased to be informed that you will celebrate your Bar Mitzvah this coming Shabbos, when the Sidra Yisro will be read. This being the Shabbos of Kabolat Hatorah, it will surely add to the significance and inspiration which the occasion will bring you. I send you my blessing that you should grow up into a fine Jew, which means one who lives his life in accordance with our holy Torah, observing the Mitzvoth. This road in life is full of light, but it should be further illuminated by the teachings of Chassidism, which reveal the richness and abundance of the light of our faith, our Torah and Mitzvoth.

Bar-Mitzvah is a festival marking the time when a Jewish boy becomes a fully qualified member of our holy nation. Yet it is not like the other festivals, for on the day of Bar Mitzvah - if it does not occur on Shabbos or on a festival, work is permitted, and Tachnun is said in prayer.

There is a lesson in this for the Bar Mitzvah boy:

Although Bar Mitzvah is a great and joyful event, it also places on the boy all the duties, responsibilities and privileges that belong to a fully qualified Jew. Such an event cannot be celebrated by a stoppage of work. On the contrary, it calls for increased efforts immediately, showing that the Bar Mitzvah boy has become an active member of our people, according to the requirements of our holy Torah.

But in the course of work, especially in the beginning, it is possible to make mistakes without knowing them. That is why the Bar Mitzvah boy says Tachnun on this day, even though it is his festival. For Tachnun is a confession of the mistakes which he may have made, and a prayer for forgiveness, together with a resolution never to repeat them again. It is a resolution to be better, purer, and holier, that is, to be worthier of the name 'Jew' in the fullest sense of the word.

With the blessing of Mazzaltov to you and all the family, and may your near and dear ones have lots of Yiddish Nachas from you,

By Ari'el Shidee  
sey.

# Encouragement

*The Rebbe encourages Koppel to put forth even more effort in his studies.*

*Note: The signature [of Rabbi N. Mindel] is signed by the Rebbe.*

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn 13, N. Y.

HYacinth 3-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
3rd of Shevat, 5719  
Brooklyn, N. Y.

Mr. Avrohom Koppel  
5265 Park Avenue  
Montreal 8, Que.

Greeting and Blessing:

After the long interval, I received your letter of the 21st of Teveth, in which you write about your progress in the Lubavitcher Yeshiva in Montreal. I trust that this has given you further encouragement to apply yourself with ever-growing devotion and diligence to your studies. For, as our Rabbis have emphasized, nothing is obtained without due effort. The same applies also to all matters of practical service and the observance of the Mitzvoth with true submission, and with a lively animation.

In connection with your birthday, which you mentioned, I trust you will have observed it in the customary way that Lubavitcher students observe their birthdays, and that you have made appropriate resolutions on this propitious day, and may G-d bless you with success.

As requested, I will remember your niece in prayer, and I hope you have good news to report.

With blessing

By N. Mindel

## Advice from the Rebbe

*In this letter the Rebbe advises Koppel on his question regarding growing a beard. The Rebbe also addresses the issue of how to spend the summer months.*

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn 13, N. Y.

HYacinth 3-9250

מוחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקווי  
ברוקלין, נ. י.

By the Grace of G-d  
5th of Iyar, 5719  
Brooklyn, N. Y.

Mr. Abraham Koppel Bacher  
5265 Park Ave.  
Montreal 8, Que.

Greeting and Blessing:

I received your letter, in which you write about your younger sister Sarah, who is now in South Africa living with your family, and whether it would be advisable to bring her to Montreal, etc., in order to provide her with a better Jewish environment and educational facilities.

If your sister, who I understand is 12 years old, is not too pampered and is sufficiently grown for her age, it would be advisable to bring her to a place where the environment and education of Jewish daughters is on a higher level, such as Montreal or New York, especially where there are friends of the family.

With regard to the question about growing a beard, and how you should feel about it, etc., this is certainly for yourself to decide. However, since a person is likely to be subjective, it would ~~also~~ be advisable for you to discuss the matter with your Roshei Yeshiva, who know you personally and could help you make a decision in this matter.

As for the question how to make use of the summer in the best possible way, it would be well to divide the summer, so that part of the time you should learn together with a friend, and also devote several weeks to travel as a representative of the Merkos L'Inyonei Chinuch, or be a counselor in the Camp Gan Israel.

I trust that you observe the three daily Shiurim of Chumash, Tillim and Tanya, and that you are generally learning with diligence and devotion, and may G-d bless you with success.

Hoping to hear good news from you,

With blessing,

## Fatherly Care

In this letter the Rebbe shows his concern for Koppel's progress in yeshiva.

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn 13, N. Y.

HYacinth 3-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

By the Grace of G-d  
16th of Sivan, 5719  
Brooklyn, N. Y.

Mr. Abraham Bacher Koppel  
5265 Park Ave.  
Montreal 8, Que.

Greeting and Blessing:

I received your letter of the 2nd of Sivan, and, as requested, I am replying to it on a priority basis.

You write about the suggestion and request that you visit your home in South Africa.

Judging by the reports that I have received about you from the Yeshiva Administration in recent months, I was glad to note that you have been making good progress, especially more recently, and at a much greater pace than in past years. Whatever the explanation may be, it is clear, however, that when a person generally, and a young person in particular, is enjoying a period of exceptional progress, it is not advisable to interrupt it, even for a short time. In view of this, it is my definite opinion that this is not the time for you to make a visit at home, although I surely realize how your parents are anxious to see you, and how much you would also like to see them. For, above all, it should be remembered that these are the years which lay the foundation for the whole future life, and the opportunities should not be neglected in any way. Although I do not know your parents personally, I can safely assume that, as Jewish parents in general, they are profoundly interested in your happiness, and they will therefore readily agree to wait a little longer, in order not to jeopardize your future at this time. Surely the greatest happiness of parents is to know that their children are happy and successful in their studies, and that they can be certain of having true Yiddish Nachas from them.

I trust you had an enjoyable and inspiring Shevuoth, the Season of our Receiving the Torah with "joy and inwardness," and I hope that you will carry this over into your daily life throughout the whole year, which will bring you G-d's blessings in all your needs.

With blessing,

By *Menachem Schneerson*

# The "Bag of Tricks"

The Rebbe writes Koppel about the "bag of tricks" the Yetzer Hara is supplied with.

RABBI MENACHEM M. SCHNEERSON

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חזק מנוול שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין נ. י.

By the Grace of G-d  
27th of Teveth, 5721  
Brooklyn, N. Y.

Mr. Abraham Koppel Bacher  
5265 Park Avenue  
Montreal 8, Que.

Greeting and Blessing:

I received your letter and enclosures.

It is explained in many places in Chassidus, beginning with the Tanya, about the negative aspects of all forms of sadness, depression, despondency, etc. It is also clear from experience that these attitudes belong to the bag of tricks of the Yetzer Hara in order to distract the Jew from serving G-d. To achieve this end the Yetzer Hara sometimes even clothes itself in the mantle of piety. The true test, however, is what the results are, whether these attitudes actually bring about an improvement in, and a fuller measure of Torah and Mitzvoth, or the reverse. This should be easy to determine.

On the other hand we have been assured that "He who is determined to purify himself, receives Divine help." The road to purity and holiness, however, is one that should be trodden step by step, and by gradual and steady advancement.

Needless to say, the idea of your continuing at the Yeshiva for some time is the right one.

As for the question how and what to write to your parents, I suggest that you consult with Rabbi Joseph Weinberg, who knows them personally, and who could give you some useful suggestions.

Hoping to hear good news from you in all above,

With blessing,

## Finding a Shidduch

The Rebbe suggests to Koppel that he should remain in Eretz Yisroel and search for a suitable shidduch.

Note: The signature [of Rabbi N. Mindel] is signed by the Rebbe.

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn 13, N. Y.

HYacinth 3-9250

מונחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
22nd of Adar, 5723  
Brooklyn, New York

Mr. Avrohom Koppel Bachar  
Yeshiva T T L  
Kfar Chabad

Greeting and Blessing:

I received your undated letter. As requested, I will remember you in prayer for the fulfillment of your heart's desires for good.

As for the question whether, while in Eretz Yisroel, you should be interested in finding a Shidduch, and how long you should stay there, I believe it is worthwhile for you to look around for a suitable Shidduch, if you have friends with whom you could discuss things frankly and rely on their advice. This also contains the answer to your question of how long you should stay in Eretz Yisroel.

I trust that you have regular Sheurim in Nigleh and Chassidus, which have to be observed everywhere, and especially in the Holy Land, and even more so in view of the fact that you need a special Divine blessing in regard to a Shidduch.

I trust you also observe the three daily Sheurim of Chumash, Tehilim and Tanya.

Hoping to hear good news from you.

With blessing

By *N. Mindel*

## Health Advice

The Rebbe advises Koppel regarding his – and his mother's – health.

Note: The signature [of Rabbi N. Mindel] is signed by the Rebbe.

ABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn 13, N. Y.

HYacinth 3-9250

חזקת מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

By the Grace of G-d  
22nd of Adar 1, 5725  
Brooklyn, N. Y.

Mr. Avrohom Koppel HaLevi Bacher  
P. O. Box 11205  
Johannesburgh, So. Africa

Greeting and Blessing:

I received your letter of February 15th with the enclosures. May G-d grant the fulfillment of your heart's desires for good in all the matters about which you write.

With regard to the question of your <sup>and your mother's</sup> treatment, as in all questions of health, if there is any doubt, one should act on the unanimous advice of at least two specialists.

May G-d grant that you should have good news to report in all the matters about which you write, including your efforts to disseminate the fountains of Torah-Chassidus, in accordance with our discussion of the matter prior to your departure from here.

With the approach of Purim, I trust that you will make a special campaign in regard to Mishloach Monos and the other Mitzvoth of Purim, that they should be carried out particularly by boys and girls, especially those who have already reached the age of Mitzvoth.

Looking forward to hearing good news from you in your personal and public affairs

With blessing

By *Nisan Mindel*

P.S. I trust that you observe the daily Shiurim of Chumash, Thillim, and Tanya.



# "The Rebbe Changed My Life..."

---

Feeling totally alien to the new practices of her husband, she writes the Rebbe of her problems ✧ The Rebbe's reply changed her life ✧ About to ask the Rebbe for brochos, the Rebbe takes the words from her mouth ✧ Yocheved (Jenny) Unterslak tells of her experiences with the Rebbe ✧

---

by Yocheved (Jenny) Unterslak  
Director of Company  
Northern Medical Centre  
Johannesburg, South Africa

**I**t is now eighteen years since I made the decision to become a Baal Teshuva - eighteen years, some of which have been good and some not so good, and yet I am constantly aware of the wonderful things that happened to me since that very difficult almost impossible transition from being blissfully unaware of another lifestyle - the only lifestyle.

My introduction to the Lubavitcher Rebbe was absurd. My husband and I made the decision to emigrate from South Africa to London when I became pregnant with my first child. We were both newly qualified from university, and my husband was still obliged to do a two year army stint in the South African Army. The thought of 'leaving home' for two years and leaving me with a new-born baby were too much to even contemplate, so we decided, as did all our friends, to leave South Africa. It was just after the 1972 upheaval and our friends were leaving South Africa en masse. We made all the necessary arrangements and went on our way. I was devastated to leave my family. I was very close to my parents and my sisters

and their families and the thought of leaving them was very painful, but it was a decision we made and we went.

Very close friends of ours, Rena and Alon Teegeer, were living in London at the time. Divine Providence was unknown to us at the time, but in retrospect I now realise that it was so obvious one would be blind to have missed it. Just before we arrived they were forced to look for alternative accommodation so we decided to share a house in Golders Green. They were becoming frum at the time, and we had to undertake to keep the house kosher and of course not to obviously desecrate the Shabbos in front of them and their little baby daughter. Knowing that it would be much easier learning to live in a new country with friends who were already used to the new environment, we agreed to live with them and to do as they asked.

We arrived in London after a really difficult flight during which time I really had doubts about leaving my home and my beloved family. I was so miserable. My baby was six weeks old, we were moving to a new country

and a totally new way of life. I was petrified. We landed at Heathrow and there in the airport was Alon Teeger holding a huge poster with a photograph of an old man with an indescribable face. It was so comforting but I did not have an idea who the old man was, or why Alon was holding his picture. Little did I know how my life was going to change....

It did not take me long to learn about who the 'old man' was and how he influenced the lives of all the people we met through the Teegers. I was very wary of their way of life. I was feeling very alienated and sorry for myself and I was finding settling down to the way of life in London very difficult - even more so when my husband went with Alon to a shiur in Stanford Hill one Wednesday night.

I woke up the next morning to a strange noise next to the bed - when I opened my eyes my husband was pouring water over his hands in a strange way, and when he stood up I noticed that he was wearing tzitzis - I had not seen tzitzis ever in my life before. The changes in my husband and my relationship with him were huge.

Shabbos was the worst day of each week - my husband went off to shul and often did not come home until after Shabbos because I would not do what he wanted me to do. I was totally resistant to Yiddishkeit. I was not interested to make those drastic changes to my lifestyle that until then had been so comfortable and secure. I did not believe that the discipline required of me was possible.

After a few nightmarish months my husband decided to go to Crown Heights for a Shabbos. It was the Shabbos of Parshas Shlach. Until then, I did not quite understand the concept of the Rebbe and what He stood for and how he could affect my life. It was all very vague and good for everyone else but not for me. I did however decide to write a letter to this man, expressing my unhappiness and discontent, and hoping that he would try to talk sense into Rodney.

I did not mince my words at all. I wrote about my six year relationship with Rodney before we were married and after we were married. I told the Rebbe about my family and how scared I was that they would reject me if I became frum. I told him how unhappy I was living in London, how intimidated I felt by the frum people there and how comfortable I felt with the South African people living in London who were not frum. I just wrote and wrote and wrote, and gave the letter to Rodney thinking that that would be the end of it.

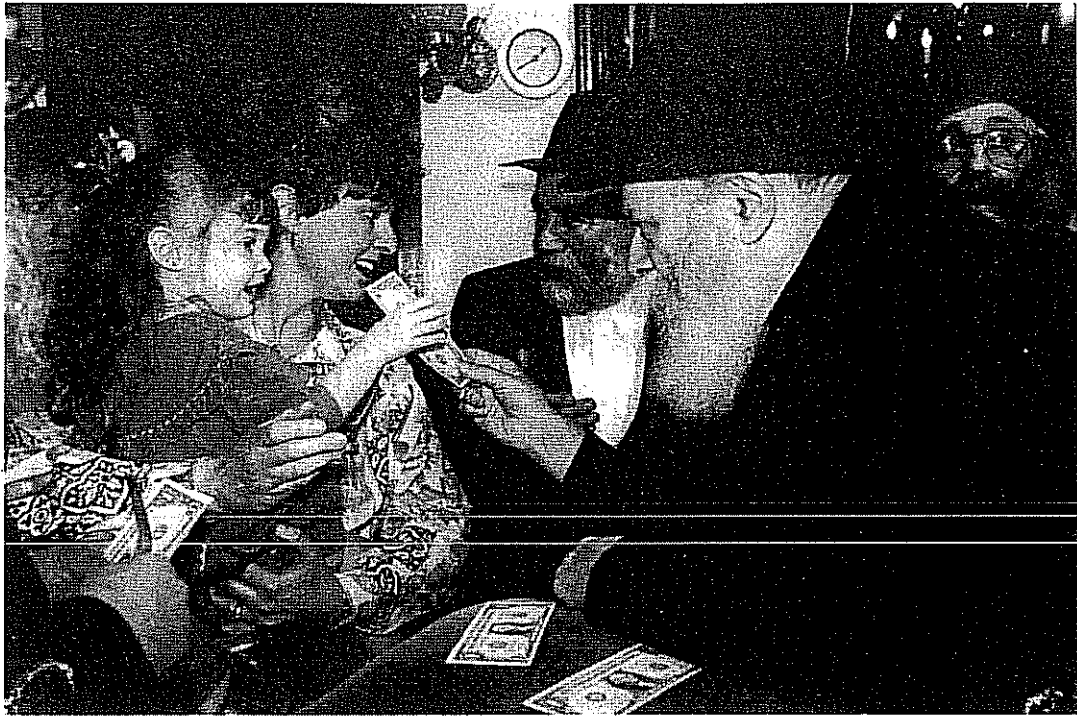
Rodney came back from Crown Heights a changed man - but that is another story altogether. He gave my letter to the Rebbe and received a written reply the day he left to come back to London. In this letter - the Rebbe wrote in English - the Rebbe told me that it is my job to make the home a happy one, and that I have to choose the place where we should make our home. He ended the letter with wonderful brochos for our marriage, our home, our baby and our future children.

On reading this letter, I felt as though my whole world changed. Together we made the decision to return to South Africa; Rodney said he would be glad to do so on condition that on our return, I would make an effort to be involved in the community and to attend as many shiurim as I could.

I agreed - ecstatically - and I have never looked back. The Rebbe changed my life - and I will be forever grateful.



In August 1990 (Elul 5750), a few months after my beloved father was nifter, I went with my baby daughter, Sara Mushka, to America to visit my sister in California. On the way we stopped in New York for a few days to spend a Shabbos with Rabbi and Mrs. Shimon Goldman. I was desperate to see the Rebbe, get a dollar or two, and also for Sara Mushka to see the Rebbe and be in his presence for a while. I was in a very bad way and Rabbi Goldman saw it immediately.



**Yocheved and Sara Mushka receiving dollars and brochos from the Rebbe**

There were many things troubling me; I was not coping with the death of my father.

Rabbi Goldman asked if I would like to have a Yechidus with the Rebbe. I was speechless. Could I ask for anything more? I told him that if he did manage to arrange it, I would really appreciate it if he accompanied me as I would not be able to understand the Rebbe if he did not speak to me in English.

On Sunday morning, right before the Rebbe was due to start to give out dollars, Sara Mushka and me, and another elderly lady were taken to wait for the Rebbe so that we could see him in private before he came out to the people. I had rehearsed what I was going to ask the Rebbe. I knew exactly what I was going to say and even though my heart was pounding I was ready.

When the Rebbe came in, Rabbi Goldman started to introduce me, by telling the Rebbe that I was the wife of doctor Refoel Unterslak. He went on to tell the Rebbe that my husband was a doctor, and before he could say another word, the Rebbe told him that he knew exactly who my husband was, in fact he knew him intimately. The Rebbe then went on to answer all my questions and

tell me everything I wanted to know without me opening my mouth. I was spooked. I started to shake and cry and I felt as though I could not breathe. Everything that I had rehearsed the night before the Rebbe knew without me saying a word.

When he finished answering my unspoken questions, he went on to give me and my family wonderful brochos. He then gave me six dollars, one for me, and one for each of my children and my husband - he did not give me one for Sara Mushka. He then took her hand and put two dollars into her hand - one for her, and one for her tatty. As I was about to walk away he called me back and gave me thirty dollars for my husband and gave him brochos to continue his wonderful work.

No words can express how I felt. Those ten minutes will live in my heart forever, and I know that even though Sara Mushka was very little and cannot actually remember the event, she too will never forget the experience.

The next time I was in 770 it was the last time that the Rebbe appeared in public before the first stroke - I feel honoured.

One of the most important lessons I learned during that amazing experience, is that there is always something to thank G-d for. No

matter how bad things are, we must never forget who we are, what we have, and be forever grateful.

We would like to wish

הת' הנעלה יוסף יצחק שי' פאלטער

**Yossi Polter**

**Mazal Tov!**

upon winning the raffle to the Rebbe  
for studying the Rebbe's maamarim by heart.

*"...by Divine Providence you won the raffle for a visit here, which means that you will be representing all those who participated in the raffle, with whom you will have to share the inspiration and benefits of this trip. Certainly it imposes on you additional obligations to show a shining example. It is also certain, that since Hashgocho Protis has singled you out for this privilege and responsibility, it has also provided you with all the necessary capacities to carry them out in the fullest measure, with joy and gladness of heart."*

(Letter of the Rebbe, dated 7 Adar 5740)

# A Match Made in Heaven

---

As a newcomer to the frum world he was finding some difficulty finding a shidduch ❧ Following the Rebbe's advice, he soon realises this is the ultimate path in finding his *basherte* ❧ Binyomin Chaim Gudelsky, an advocate in Johannesburg, tells of his experiences and correspondence with the Rebbe

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Interviewed by: The Rebbe's Shluchim  
Yeshivas Ohr Menachem – Lubavitch  
Johannesburg, South Africa



Binyomin receiving "kos shel brocho" from the Rebbe

The first time I visited the Rebbe was for Yud Aleph Nissan and Pesach of 5737 (1977), marking the Rebbe's 75th birthday, a short while after being frum.

Immediately upon arrival in New York I wrote the Rebbe a letter, in which I described myself as an observant Jew.

About ten days later I merited to enter the Rebbe's room for yechidus. I asked the Rebbe for a brocha for a shidduch. The Rebbe, instead of giving me a brocha, replied that he would give me some advice – to see a shadchan "on condition that she is an observant Jewess." The Rebbe used the exact

terminology in yechidus as I had written in my letter, even though the Rebbe must have received well over a thousand letters during that period.

I also enquired about going to yeshiva. The Rebbe, however, stated, "It's good what you're doing" (as an advocate).

Upon returning to South Africa, everybody was offering their help in finding me a shidduch. But I was adamant that only through a shadchan was I to find my shidduch as the Rebbe had instructed. Everybody was telling me that they were all like shadchanim. But I was firm – it had to be through a proper shadchan.

Also, the Rebbe required that I only meet "an observant Jewess."

There were several offers to meet prospects that were not frum, but prepared to become frum. Once a prominent Rabbi asked me to meet a certain woman that "would definitely be frum soon." I rejected the shidduch.

The Rabbi took upon himself to write the Rebbe since the shidduch didn't comply with the Rebbe's instructions. The Rebbe's reply was that I was only to meet someone that had been frum for at least three months.

For quite some time I had difficulty finding a

For several years Binyomin was involved in the legal matters of the Lubavitch Foundation of Southern Africa and in the Management Committee of Torah Academy school. Consequently, the Rebbe referred to Binyomin with the title, "עוסק בצרכי צבור" – "involved in community needs."

גדלסקי - יהניסבורג

**RABBI MENACHEM M. SCHNEERSON**  
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מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

בייה, כייד אלול חנשיא  
ברוקלין, נ. י.

הווייח אי"יא נוי"ב עוסק בצ"צ וכו'  
מוה' בנימין חיים שי'

שלום וברכה

במענה על ההודעה אודות מצב זוגי חיי,

השי"ת ימלא ימי הריונה כשורה ובנקל וחלד  
דחוי"ק בעתה ובזמנה כשורה ובקל.

הפי"נ שבמכ"י יקרא בעת רצון על ציון כייק  
מרויח אדמו"ר זצוקלה"ה נבגי"מ זי"ע.

ברכה כוחי"ק

shidduch. I wrote to the Rebbe about this, adding that I would be in New York for Yud Tes Kislev that year. In yechidus during that visit the Rebbe told me, "May you meet your wife in the near future."

Twenty nine days later I met my wife, Chana, for the first time - through a proper shadchan.

We went into yechidus as choson and kallah before the wedding and the Rebbe said that we should have a chassidishe wedding.

Binyomin won the raffle to see the Rebbe three times. After winning the first time he wrote the Rebbe of his excitement. The following is the Rebbe's reply.

RABBI MENACHEM M. SCHNEERSON

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770 Eastern Parkway  
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ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
7th of Adar, 5740  
Brooklyn, N. Y.

Mr. Binyomin Chaim Gudelsky  
101B Perkley Square  
(nr. Main & North Rd.)  
Riviera 2196  
So. Africa

Greeting and Blessing:

Your letter of the 24th of Shevat reached me with a delay. May G-d grant the fulfillment of your heart's desires for good in all the matters about which you wrote, including, of course, advancement in all matters of Yiddishkeit, Torah and Mitzvoth, in the everyday life.

All the more so since two essential aspects have been added, namely your preparations for marriage in a happy and auspicious hour, which will have an important bearing on your whole future and, secondly, that by Divine Providence you won the raffle for a visit here, which means that you will be representing all those who participated in the raffle, with whom you have to share the inspiration and benefits of this trip. Certainly it imposes on you additional obligations to show a shining example. It is also certain, of course, that since the Hashgocho Protis has singled you out for this privilege and responsibility, it has also provided you with all the necessary capacities to carry them out in the fullest measure, with joy and gladness of heart.

As requested, I will remember in prayer all those you mention in your letter. I trust you will be able to explain to them that since all blessings come from G-d, and the channel to receive them is through the everyday life in accordance with His Will, every additional effort in matters of Torah and Mitzvoth widens the channels to receive G-d's blessings in all needs. And there is always room for advancement in all matters of goodness and holiness, Torah and Mitzvoth, which are infinite, being connected with the Infinite.

With blessing,

*M. Schneerson*

# A House Built on the Rebbe's Brochos

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Away from home, he hears the terrible news of his house burning down ✂ The Rebbe's brocho, and a beautiful new house ✂ Tzvi (Herby) Hack tells of his house – built on the Rebbe's brochos ✂

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Interviewed by: The Rebbe's Shluchim  
Yeshivas Ohr Menachem – Lubavitch  
Johannesburg, South Africa

**I**n December of 5753 (1992) I went with my family on a holiday to Jeffery's Bay. During our trip we visited Plettenburg Bay as well. At the same time my father was returning from a trip to Israel.

On a Thursday afternoon in Plettenburg Bay, I phoned my father in Warmbaths(?) as he had just returned from Israel. My father, in return, had some unfortunate news to share with me. He told us that he had heard about a little fire in our home in Johannesburg. Although it did not seem too serious, I phoned our security company in Johannesburg to find out what had happened. They reported that the only remnant of the house was the master bedroom. as you can imagine I was devastated.

Not knowing what to do I phoned Rabbi S. B. Groner in Johannesburg for advice. He advised me to remain in the area until after the fast that Sunday (10 Teves). Then I should return to Johannesburg to see what could be done.

When we finally got back, we saw the ruins that was once our home. The only thing that stood tall was a doorpost with the mezuzal

Immediately we started dealing with our insurance company to cover the costs. After checking the damage they told me that they would pay for everything. Yet it would take a few days to complete the processing.

A short while later I was told by the insurance company that they are refuting my claim because I was an unrehabilitated insolvent, which I had failed to disclose to them and they therefore considered my case a "material nondiscloser." The only choice I had was to fight it all in court.

I phoned a lawyer to see what that would mean and I was told that I must pay at least R20,000 up front. But I didn't have nearly that amount of money.

I was totally lost not knowing where to turn.



**The Rebbe consistently instructed the Hacks to check their tefillin and mezuzos**

האק - גלענה ייזל

**RABBI MENACHEM M. SCHNEERSON**

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**מנחם מענדל שניאורסאהן**

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770 איסטערן פארקוויי

ברוקלין, נ.י.

בייה, ח'י עבת תשמ"ט

ברוקלין, נ.י.

הר"ח אי"א ב"י"ב וכו'  
נחה צב"ל שלי

שלום וברכה!

במענה על ההודעה אשר כולד להם בן למזל טוב,

הנה יה"יר מהשי"ת שיכניסוהו לבריחו של אברהם  
אבינו, וכשם שיכניסוהו לברית כן יכניסוהו לתורה  
ולחופה ולמעשים טובים, ויגדלו ביחד עם זוג' ת"י  
מתוך הרחבה.

בברכה כזל טוב  
*[Handwritten signature]*

מאמנו לבדוק התפלגן שלר וכן המדורה  
להיות בטוח שהן כשרות בדין.

receiver of revenue is asking for too much. I had a quick look at his papers and within minutes I realised that there was indeed a large mistake. It was a tremendous difference.

I thought to myself for a second, "If I tell him right away that there is a mistake, it would seem like an obvious mistake and I wouldn't be paid so handsomely for it. But if I tell him I must research the case and then give him an answer later, I will be able to profit much more from this deal." However, I decided that I must do what is right, and I told him immediately that there is a big mistake.

I phoned the receiver of revenue, and after a short investigation he agreed that there was a

I immediately called Rabbi S. B. Groner with a request to phone the Rebbe's secretary, Rabbi Laibel Groner, in New York to ask the Rebbe for a brocho. The Rebbe was not responding at that time to queries, as it was already after the first stroke. Yet I wanted to ask the Rebbe for a brocho anyway. It was a Friday afternoon, and Rabbi Groner called to New York to request a brocho.

The reply came minutes before Shabbos. Rabbi Laibel Groner reported that he had told the Rebbe of my situation, asking for a brocho. The Rebbe's response was that we would rebuild our house joyfully.

That Sunday morning I was sitting in my office and a lawyer walked into the office. He told me a friend of his suggested that he see me about his tax problem. He claimed that there must be a mistake because the

mistake. The savings were enormous.

A few days later the lawyer came back and asked me, "How much do I owe you." I really didn't know, so I answered, "I don't know."

He turned to me and said, "I think I owe you this..." handing me a cheque equaling 10% of his savings.

Looking at the cheque, the numbers jumped out at me. It was the exact amount that the insurance company was due to pay me!

The building of the house went miraculously as well. We built the house in only seven weeks, in the middle of the holiday season and in the rainiest season - with not a drop of rainfall.

A house built on the Rebbe's brochos. . .

# "May You Hear Good News..."

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At the tender age of ten he was diagnosed with a life-threatening disease ✨ Receiving the Rebbe's brocho he confidently proceeded with an operation ✨ Levi Mendelow tells of the brocho that kept him alive ✨

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Interviewed by: The Rebbe's Shluchim  
Yeshivas Ohr Menachem – Lubavitch  
Johannesburg, South Africa

**W**hen I was ten years old, I was diagnosed with Cushings Disease, an illness resulting from a tumour in my pituitary glands. The disease caused my body to swell up tremendously and left me in a life-threatening situation. I went to several doctors in Johannesburg, but no one could help me. I travelled to Cape Town, and was told by a chief professor in the field that I must travel to London to seek help, because there was no medical assistance available in South Africa. In London I would receive proper medical treatment, including a necessary operation.

There was a bit of a disagreement amongst the medical experts in South Africa, whether I should have this operation. Several doctors recommended alternative treatment.

I wanted to see the Rebbe first and receive the Rebbe's advice and brocho.

I arrived in New York with my mother during Chanukah. On one of the days of Chanukah there was a general yechidus for orchim (guests). At the conclusion of the

Rebbe's talk the Rebbe distributed dollars to everyone present, as is customary. I went in the queue together with my mother. When our turn came, the Rebbe turned to his secretary, Rabbi L. Groner, and asked, "ווער איז דאס?" ("Who is this?"). Rabbi Groner replied, "Mendelow" (- we had spoken to Rabbi Groner previously about our situation). The Rebbe turned to me and said, "You should have a refuah shleimah."

The following Sunday the Rebbe distributed dollars for tzedoka. I went with my mother again. When we came to the Rebbe, I told the Rebbe (in English) that I was going to have an operation. Rabbi Groner explained to the Rebbe (in Yiddish) who I was and that I would be travelling to London for an operation. The Rebbe handed me an extra dollar, telling me to give it to tzedoka in London.

My mother then told the Rebbe (in English) that we would be travelling to London for an operation on Tuesday, because I was very ill.



Levi receiving dollars and brochos from the Rebbe

The Rebbe turned to my mother, asking, "Next Tuesday?"

"No," replied my mother, "this Tuesday."

The Rebbe then gave my mother an extra dollar for tzedoka in London, and gave me a third dollar, to give to tzedoka in London. The Rebbe gave me a brocho for the operation, adding, "May you hear good news."

I now felt secure. The Rebbe had given a brocho for the operation, meaning it was the right thing to do, and that it would be successful.

The following morning we flew to London. On Tuesday we arrived at the hospital. The staff told us that we must come the following day to meet the doctor. On Wednesday the doctor spoke to us about my illness and told us to come back the following Tuesday for tests. It only dawned on us then the meaning of the Rebbe's words "Next Tuesday."

The following Tuesday, we showed up for the tests. We were told that we must wait about one month for the equipment to arrive from France, being that this was such a rare illness.

One month later, on Yud Shvat, I had the operation. The operation was meant to be a very complicated one. The x-rays did not indicate where the tumour was, making it extremely difficult to remove it. The surgeons had to guess where it was based on my bloodstream.

However, to the doctors' surprise the operation went smoothly and quickly. Indeed it was a successful operation. I was pronounced cured. I did not even need chemotherapy, as did all previous patients with this disease. It was the first time in history that a Cushings disease patient did not need chemotherapy.

Indeed, I did hear good news...



Shortly after their wedding, Levi's parents, Tzemach and Raizel, travelled throughout South Africa in a mitzva tank. Upon return they wrote the Rebbe of their experiences, including photographs of their mitzvoim activities. The following is the Rebbe's reply. The Rebbe added in writing "and photos", thanking them for sending the photographs.

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213

493-9250

מענדל שניאורסאה;  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
Between Purim Koton  
And Purim Godol, 5736  
Brooklyn, N. Y.

Mr. Zemach Mendelow & Mrs. Reizel Naomi  
Johannesburg

Greeting and Blessing:

This is to acknowledge receipt of your correspondence, <sup>and photo.</sup> and may G-d grant that you should have good news to report in all matters about which you wrote.

Especially as we are now in the auspicious days between Purim Koton and Purim Godol, the festive days of the two Mazeldike months of Adar of this Jewish Leap Year, the highlight of which is, in the words of the Megillah, "For the Jews there was light, joy, gladness and honor." As our Sages explain these words, they have in addition to their plain meaning also the inner meaning of "Light - this is Torah...Honor - this is Tefillin," Tefillin being symbolic of all the Mitzvoth. May this be so also in your case.

Included is, of course, also the Mitzvo of V'Ohavto L'Reacho Komochu, the great principle of our Torah, which makes it the duty and privilege of every Jew to spread the light of the Torah and Mitzvoth in his surroundings. And while all this is a must for its own sake, this is also the way to receive G-d's blessing in all needs, materially and spiritually.

Wishing you and yours a truly happy and inspiring Purim,

With blessing of Refuah Shlema M. Schneerson



Tzemach outside the mitzva tank

The following letter the Rebbe sent Tzemach after he wrote the Rebbe about his progress in Torah and mitzvos.

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213

Hyacinth 3-9250

ט חננדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
25th of Shevat, 5733  
Brooklyn, N.Y.

Mr. Tzemach Mendelow  
5 Connaught Ave.  
Sandringham  
Johannesburg  
South Africa

Greeting and Blessing:

I duly received your letter of January the 15th.

In general anything which may have even the remotest connection with "Avoda Zara" is something which a Jew should give a wide berth and have nothing to do with it, not even to have any discussions about it, either with one's self or with others. Even if there is a doubt whether it is "Avoda Zara", it is sufficient reason for a Jew to run away from it.

Needless to say, any possible "benefit" that you mention that one might get from it, you could certainly get through Lehavdil the observance of the Mitzvah of prayer in accordance with the Shulchan Aruch, which goes back to Mattan Torah at Sinai, and which a Jew is duty bound to observe three times a day. Rabbi Lipskar could explain to you in greater detail all about it. It is hardly necessary to emphasize that the benefit you will get from observing Tefillah three times a day is a true and lasting benefit, and incomparably greater to any benefit that one can find in strange pastures, G-d forbid. There is no need to elaborate on this.

I would suggest that you should have your Tefillin checked to make sure they are Kosher, and it would be good also to have the Mezuzos of your home checked.

May G-d grant that you should have good news to report in all above, especially that you are firmly and confidently walking in the path of Torah with inspiration and joy.

Since you wrote your letter in proximity to the Yahrzeit of my father-in-law of saintly memory on the tenth of Shevat, about which you no doubt heard from Rabbi Lipskar, I trust that you are familiar with the significance of this day, especially with the life and work of the Baal Hahilulo, and how much hope and confidence he placed in our Jewish youth for the preservation of our sacred heritage.

With blessing,

For the Lubavitcher Rebbe *R' G-d*

By Nissan Amidel

# An Everlasting Connection

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After one yechidus with the Rebbe, I already knew my mission in life ✧ The Rebbe transformed me from a medical doctor to a spiritual doctor for my patients ✧ The Rebbe influenced my wife's musical career, guiding her with Chassidic thought and melody ✧

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by Michoel and Jaffa Rudolph  
Johannesburg, South Africa

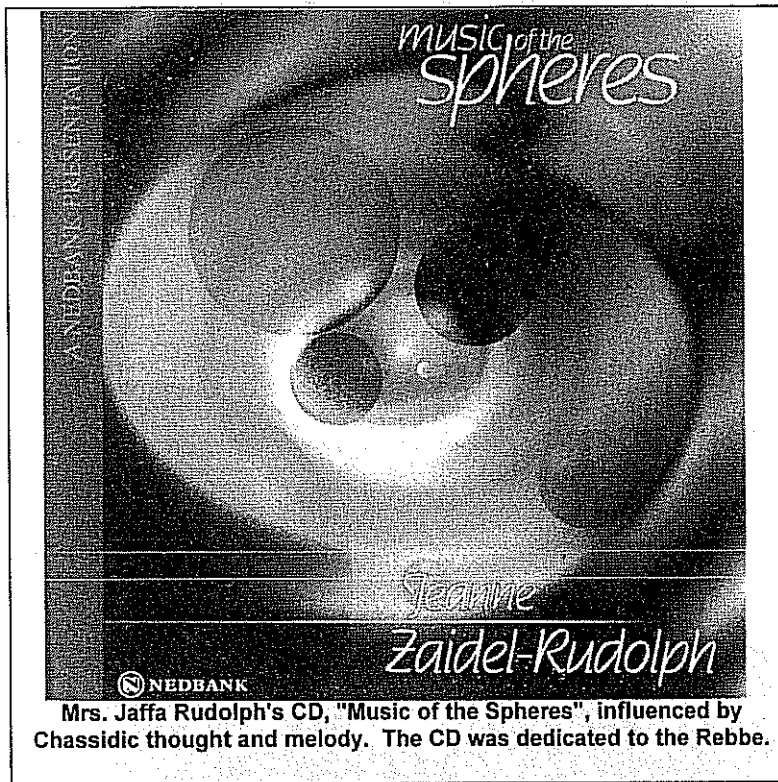
**H**ashem works in magical, mystical, musical and medical ways. Little did I dream that a visit to the dentist could change the course of our lives. As a result of the Lipskar family becoming my dental patients, new and exciting vistas of Yiddishkeit and spiritual horizons opened up for me and my family.

We experienced Shabbos, shiurim, and – most important of all – joining the closely knit family of Lubavitch under the guidance and leadership of the Rebbe.

Our first visit to the Rebbe in 1981 is indelibly imprinted in our memory, we had a wonderful introduction to Crown Heights by virtue of being hosted by the Gansburg



Michoel receiving dollars from the Rebbe



A young bochur by the name of Dovid Masinter took us under his wing and helped to prepare us before seeing the Rebbe. At 2 a.m. our turn came and Rabbi Laibel Groner showed us into the Rebbe's room.

Just as Hashem created the world in six days, our new world was created in six minutes with the Rebbe. The brocho of the Rebbe transformed my previous work as an ordinary dentist into an exciting visionary uforatzto type public health career. I felt an immediate sense of

confidence that this was to be my schlichus in my profession. The momentum of this brocho has continued up until today.

The Rebbe's face glowed when he spoke about the beautiful music of the Rebbeim with my wife Jaffa. The Rebbe gave clear direction that the Mittlerer Rebbe's Kapelye lent itself to being orchestrated, embellished and performed which Jaffa subsequently did at several concerts thereafter. The Rebbe was equally specific, however, that the Alter Rebbe's niggun should

remain in its original authentic form.

The Rebbe concluded with a brocho to my wife that she should continue to compose and to perform music in order to bring nachas to Yidden. This brocho has had a profound impact on her future compositions. Many of her subsequent works were inspired by Jewish religious sources. several of the

<i>Jeanne Zaidel-Rudolph (b. 1942)</i>	
<b>1. FANFARE FESTIVAL OVERTURE</b>	8.05
National Symphony Orchestra conducted by Omri Hadari Concert Performance (1992)	
<b>2. SEFIROT SYMPHONY</b>	24.07
FOR WIND, BRASS, PERCUSSION & HARP National Symphony Orchestra conducted by Omri Hadari (1993)	
<b>3. VIRTUOSO I</b>	3.03
FOR PIANO Markus Tomas (Piano) (1998)	
<b>4. AT THE END OF THE RAINBOW</b>	15.58
FOR ORCHESTRA National Symphony Orchestra conducted by Allan Stephenson (1992)	
<b>5. MASADA</b>	11.04
FOR BASSOON AND STRING QUARTET Contemporary Music Ensemble (Cincinnati) conducted by Andre Strydom. Concert Performance, USA (1993) (Kelly Spicer (bassoon), Elizabeth Rankin (Violin I), Michael Wheatly (Violin III), Elizabeth Council (Viola), Whitney Griggs (Cello))	
<b>6. TEMPLUS FUGIT</b>	10.38
FOR ORCHESTRA Members of the NSO and PACT Orchestras, conducted by Walter Mory. Concert Performance (1988)	
Total time: 72.55	
<p><i>This work is dedicated to the memory of the great spiritual leader The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson obm</i></p>	

family, the epitome of warm Chassidish hospitality, an added bonus being that their house in President Street was directly opposite the Rebbe's house. The lebedikeit of Purim followed by Shabbos at 770 was perfect prelude to our Yechidus with the Rebbe. It was indeed a unique experience for us and one which we would love to share.

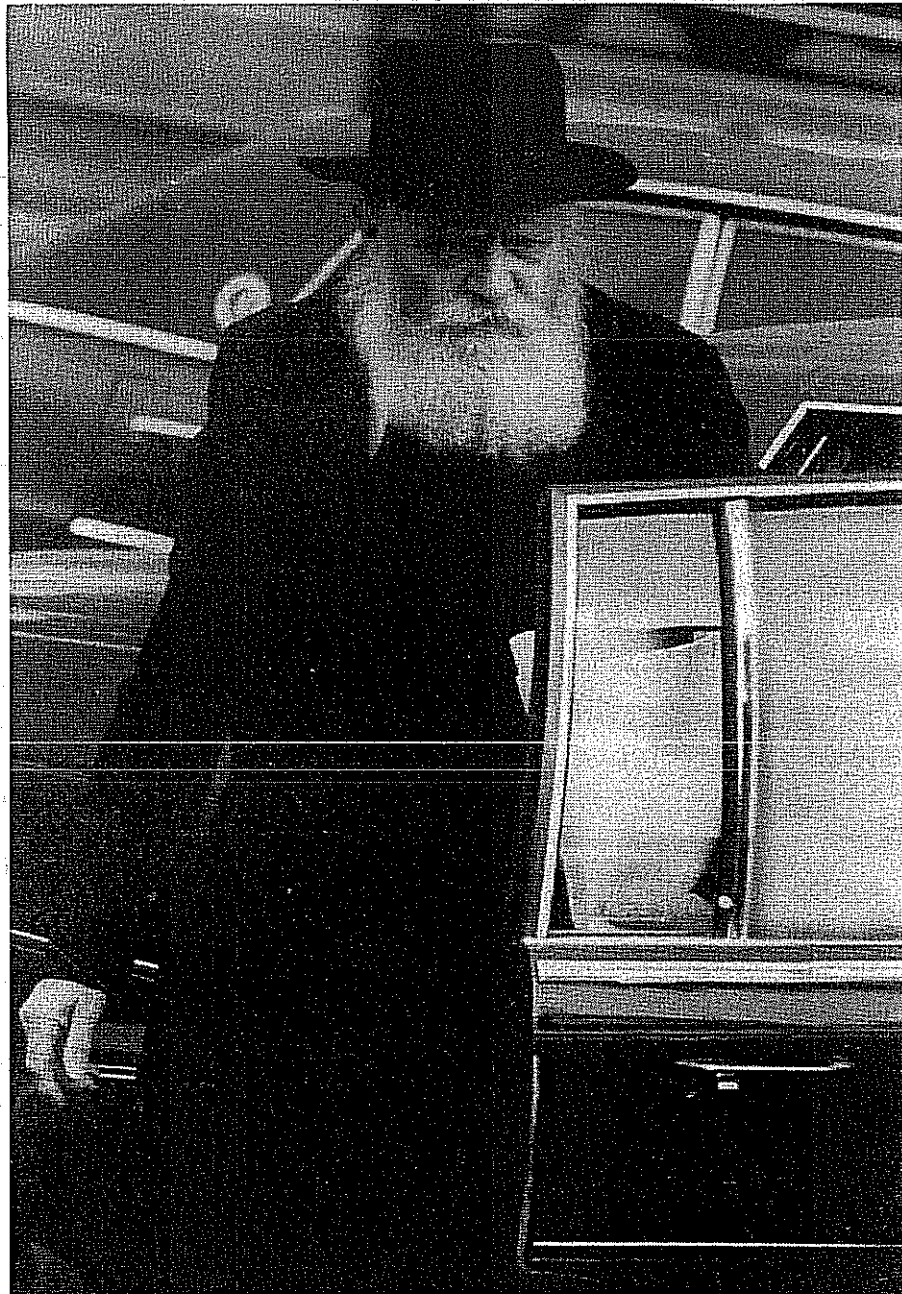
compositions were included in a CD, which was dedicated to the Rebbe.

The Rebbe gave us a brocho for the baby my wife was expecting, and who was subsequently named Tamar Esther in honour of the Rebbe's brocho at Purim. We then handed a photograph to the Rebbe of our children - Jacqui, Natalie, and Sara, who were unable to be with us. The Rebbe studied this picture intently, and then with a broad smile and humour said that he would like to keep the photo since we had the "originals" at home. Subsequently, photos of

Tamar Esther and Devora Nisi were given to the Rebbe.

As we stepped backwards in awe leaving the Rebbe's room, we knew that these were the first steps forward towards a life that had been immeasurably enriched by the tzaddik of our time.

Our physical connection all those years ago, followed by several visits for Yom Kippur, Sukkos, Shmini Atzeres, Simchas Torah and "dollars", has been superseded by a spiritual connection that transcends time and space.





# Meeting My Rebbe

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Writing to the Rebbe as a child, she had developed a unique relationship with the Rebbe ✨ Arriving in Crown Heights to actually meet the Rebbe she feared it may not be as she had imagined ✨ Mrs. Adeena Singer (Bernhard) tells of her correspondence and relationship with the Rebbe ✨

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by Mrs. Adeena Singer (Bernhard)  
Teacher  
Johannesburg, South Africa

**O**ver the years I had developed a relationship with the Rebbe akin to that of a child writing to a beloved grandfather overseas.

I found myself going to into my first yechidus. The world of Crown Heights taught me that perhaps I did not truly understand who the Rebbe really was, and that above all, one was not to bother the Rebbe with unnecessary trivialities.

When I left for Crown Heights my father, Rabbi Nachman Bernhard, told me, that I would look down and see a world of angels all dressed in white taleissim, but that I was not to become disillusioned. I would become better acquainted with people and realise that each was simply an individual emulating his Rebbe.

Many Chassidim felt a respect bordering on fear for the Rebbe. Surely the majestic leader who could split a sea of 10,000 people was not the same man who was deeply embedded in my heart and mind. Was it possible that I had made a mistake? Where was my

childhood Rebbe that I had carried with me all the way from Johannesburg, South Africa? Did my Rebbe exist only in my imagination?

As our yechidus of 7 Cheshvan 5740 (1979) drew closer, I became increasingly unsure of who it was I was going to meet behind that secret door.

I need not have feared!

My father, of course, entered the room before I did. As I followed him in, I was privy to witness perhaps the most beautiful expression of love that I will ever live to see. The Rebbe had raised himself into a half-sitting half-standing position and the room shone with the most beautiful heart-warming, glowing smile.

The Rebbe said to my father פארן פארן "א דאנק פארן פארן" ("Thanks for the G-dly image"; this was the first time the Rebbe saw my father wearing a full beard). Two friends had met and I basked in the glow of what was slightly more than your run-of-the-mill Rebbe-Chassid relationship.

Standing quietly by the side, steeped in a room permeated with love and G-dliness, with warmth and happiness, I suddenly knew that my Rebbe did exist. I had not make a mistake.

The Rebbe asked me if I was still angry with him over the reply; referring to the first letter I had received explaining to me as a 13-year-old why we as a family had to remain in South Africa. I laughed and said that I didn't know that I had been angry.

The yechidus continued and towards the end the Rebbe said that I should have hatzlacha from the letters that were written and from those that were not written yet. After receiving a dollar the Rebbe added, "The mitzvah's z'chus should give strength to the brocho." I left the Rebbe's room. I had been in for 8 minutes but I had to stand outside and wait for a very long time for my father to finish. My father was often sent in last because the Rebbe spent so much time with him.

After the yechidus we waited outside the Rebbe's room. As the door opened, there was the usual scurry of nervous movement. The Rebbe walked out of his room, the absolute embodiment of strength, majesty, and leadership. This was the Rebbe that one respected bordering on fear.

This was the Rebbe. I had met my Rebbe.

I now understood that this Rebbe was both.



**O**n 17 Shevat 5741 (1981) I was once again privileged to have a yechidus together with my father.

There had been a children's rally during that day that the Rebbe had not attended. My

father had been asked to please speak at it in his stead. The Rebbe discussed the rally with my father in great detail, with questions such as, "Did you relate to the children on their level?" The Rebbe then asked "How were the soldiers of Hashem?" Being that this sounded like a question that would be directed to a child, my father indicated toward me, but the Rebbe said, "I don't only mean your daughter. We are all soldiers, some of us are generals and some are officers..."

After 20 minutes, my part of the yechidus was coming to an end. The Rebbe gave me money, "to give as shliach mitzvah gelt." I was a bit taken aback, and expressed my surprise, "but I am not going anywhere!" The Rebbe replied, "This is to give as tzedoka here in Crown Heights, because Crown Heights is also in need of mitzvos."

Whilst waiting for my father yet again, I knew how privileged I was to have had the Rebbe's personal attention.

My experiences with the Rebbe may not be as remarkable as others, yet my relationship was consistent. I was privileged to have them, and therefore don't mind sharing them. I know there are many who were more exposed and even more privileged than I. I know too, that there are great men, like the Rebbe's own secretaries, who could write volumes of personal encounters and stories. Surely each and every person who will read this will be able to tell his/her own stories. Some are more dramatic than others, but all are important because each one of us is important to the Rebbe and the Rebbe is important to each one of us.

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*In 5734 (1974) the Berhards had planned to go on aliyah. Knowing that the Rebbe had previously urged him to stay in South Africa as Rav of Oxford Shul, Rabbi Bernhard was planning to ask the Rebbe for his advice before finalising. This time he would be firm.*

However, Adeena, then a girl of 13, feared that the Rebbe would not hear of it. "I feel like writing the Rebbe," she told her father. Rabbi Bernhard thought that was a great idea, so long as she writes that she is doing so on her own, not at her father's urging.

The following is a facsimile of Adeena's letter to the Rebbe, requesting that the Rebbe allow them to go on aliyah.

23 Entwold Way

Saxonwold

Johannesburg

South Africa

1<sup>st</sup> July 1974

Dear Rebbe ... ע"ב' דע,

Being the 3<sup>rd</sup> daughter of Rabbi Bernhard is a great privilege and honour. During the past nine years he has proved himself to be a great scholar and מורה leader.

Like many other נ"פ"ב he has a great wish to go and live in דער ערד, a wish greater than most and an indescribable דער חלק (ע"פ תנ"ך) (ע"פ תנ"ך)

I too can think of nothing better than going on נ"ד to Israel. I do not want this because of the fun and excitement of moving, but because it is not like settling in just another land in גלות. It is settling in the holy land, a promised land and a land in which you do not have to be ashamed to be a Jew.

If we were to go my sisters, brother and myself could have a proper, firm schooling. We could be fulfilling the מצוה of living in דער ערד and we could have many firm friends. My father could still have a lot to do with saving Jewish souls even if he were not a practicing Rabbi.

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(13)

As a girl of 13 who wants to see her father and family happy,  
I implore you please to take into consideration my feelings  
about living in Israel where the matter comes up.

I realize that it would be foolish to do something if you  
said no, for you have מידע נורא.

While writing this letter I have a picture of *im* front of me.  
It is a picture of a great man to whom *im* has seen fit to  
give all the power a great *י"ב* needs. I can see in his eyes  
a message written to any Jew who may need it. It is a message  
that says that he can help (with the help of *im*). He can help  
in a friendly, warm manner. This man is you.

I have been taught that a *י"ב* has been given one particu-  
lar gift. A gift which I beg of you to use now. This gift is the  
power of a *י"ב* to ask anything of *im* and he will give  
a positive answer. I now ask you to ask *im* to see fit  
that we should go to Israel.

Please send my father back a happy man who has  
received the answer he wanted to receive with your consent  
and a *תודה*.

Sincerely,  
Adeena Bernhard

P.S. Please don't think that my father put me up to writing

3'02

*this letter I have written this letter by myself in order to show you how important and how much your answer is going to mean to me.*

בט"ד  
23 Erlswold Way  
Saxonwold  
Johannesburg  
South Africa  
1st July 1974

Dear Rebbe [שליט"א],

Being the 3rd daughter of Rabbi Bernhard is a great privilege and honour. During the past nine years he has proved himself to be a great scholar and תורה leader.

Like many other צדיקים he has a great wish to go and live in ארץ ישראל, a wish greater than most and an indescribable אהבת ישראל (i.e. - חייבת הארץ).

I too can think of nothing better than going on עליה to Israel. I do not want this because of the fun and excitement of moving, but because it is not like settling in just another land in גלות. It is settling in the holy land, a promised land and a land in which you do not have to be ashamed to be a Jew.

If we were to go my sisters brother and myself could have a proper, frum schooling. We could be fulfilling the מצוה of living in ארץ ישראל and we could have many frum friends. My father could still have a lot to do with saving Jewish souls even if he were not a practising Rabbi.

As a girl of 13 who wants to see her father and family happy, I implore you please to take into consideration my feelings about living in Israel when the matter comes up (in my father's next yechidus).

I realise that it would be foolish to do something if you said no, for you have רוח אלוקים.

While writing this letter I have a picture in front of me. It is a picture of a great man to whom ה' has seen fit to give all the power a great צדיק needs. I can see in his eyes a message written to any Jew who needs it. It is a message that says that he can help (with the help of ה'). He can help in a friendly, warm manner. This man is you.

I have been taught that a צדיק has been given one particular gift. A gift which I beg of you to use now. This gift is the power of a צדיק to ask anything of ה' and He will give a positive answer. I now ask you to ask ה' to see fit that we should go to Israel.

Please send my father back a happy man who has received the answer he wanted to receive with your consent and a ברכה.

Sincerely,

**Adeena Bernhard**

P.S. Please don't think that my father put me up to writing this letter. I have written this letter by myself in order to show you how important and how much your answer is going to mean to me.

The Rebbe's reply:

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213

Hyacinth 3-9250

הס מנדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
2nd of Menachem Av.  
5734. Brooklyn, N.Y.

Miss Adeena Bernhard  
23 Erlswold Way  
Saxonwold  
Johannesburg, So. Africa

Blessing and Greeting:

This is to acknowledge receipt of your letter of July 1st. The reply in detail to the contents of your letter you will no doubt have received from your father, with whom I discussed it at some length. Nevertheless, I want to put down in writing some of the points, and briefly at any rate.

First of all, I am gratified to note your concern, indeed profound concern, for your parents. This does not surprise me, of course, knowing your father and your upbringing. But it is nevertheless gratifying to see it expressed in a letter.

As for the subject matter of your letter, it is surely unnecessary to point out to you that when one thinks about the well-being of any person, including, above all, his inner harmony and peace, one must obviously think not in terms of the immediate days and weeks, but also how it will be in the long run. This should be the consideration in regard to all affairs, but especially so when it is a question of where to settle down. This is a very serious question even when one is at the crossroads, and much more so when one has already been settled in a place and contemplates changing it.

Now, with regard to your father, and knowing him, I have no doubt that he could feel in his element only in a place where he can fully utilize the knowledge which he has acquired and the qualities which G-d has bestowed upon him, that is, to utilize them in the fullest measure for the benefit of the many. By comparison with this, personal amenities - and I mean this also in a spiritual sense - are not the decisive factor, and perhaps no factor at all.

All the above would be true even if it was a matter of conjecture. But in this case, after he has been so successful in his accomplishments in the past, there is no room for any doubt whatever as to the importance of this overriding consideration.

On the basis of what has been said above, supported by what you and all the other members of the family have seen of your father's Hatzlocho not only in your city, but South Africa as a whole, you will surely realize without any shadow of a doubt that your father will feel in his element, and be truly happy if he continues his present situation in your country. Moreover, it is surely unnecessary to bring special proof that the trend of assimilation, even assimilation in its coarsest form, namely intermarriage, is still very strong in all of South Africa, and that the work and fight to turn back this trend will still be required for a long time. Fortunately, experience has shown that where there is a suitable and determined person with courage and determination to guide the young generation, the response is gratifying, and often highly gratifying. This has also been the experience of your father, who has succeeded, with G-d's help, to literally save many Jewish men and women from complete assimilation and to lead them in the way of G-d within the Jewish fold.

To return to you, I of course inquired from your father about your activities, as well as about those of the other children, in the spreading of Yiddishkeit. May G-d grant that you and each and all of you should go from strength to strength in accordance with the saying of our Sages, "He who has 100, desires 200, and having achieved 200, desires 400." If ambition grows with achievement even in material things, how much more should this be the case in matters of the spirit, which are the essential aspects of Jewish life.

I trust that you have heard about the Five Mitzvo Campaigns which I have been urging recently, also pointing out that Jewish daughters and women have their part in these activities, and a very important part. I am confident that you and your friends are taking an active part in them.

With blessing

*M. Schwartz*

P.S. Inasmuch as I understand that your letter was written with your father's knowledge, I am sending him a copy of *my reply*

In this letter the Rebbe encourages Adeena to take advantage of her years of study.  
the Rebbe explains that these years serve as a foundation for one's entire life...

ABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213

Hyacinth 3-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
5th of Teves, 5739  
Brooklyn, N. Y.

Miss Adeena Miryam Bernhard  
23 Erlowold Way  
Saxonwold 2196  
Johannesburg, So. Africa

Blessing and Greeting:

After the interval, I was pleased to receive your letter of the 22nd of Kislev. I will again remember you in prayer for the fulfillment of your heart's desires for good, including finding the proper solutions to the questions about which you write.

I trust I have already indicated to you the importance of taking the fullest advantage of the formative years, which lay the foundation for the whole future life. This means that it is necessary to ensure the fullest stability to be able to withstand the influences of the external non-Jewish environment, all the more so since Jews in general, and religious Jews in particular, are such a small minority in the surrounding world. And regardless in what country one lives, including Eretz Yisroel, it is necessary for every young person to absorb the maximum of proper Jewish education, especially in the essential aspect, namely Torah and Mitzvoth, of which it is said, "They are our life and the length of our days." Indeed, this is the primary consideration also in regard to other fields, for whatever the vocation of a Jew, there is always the imperative "All your works should be for the sake of Heaven" and "Know Him in all your ways."

If the above is true of every young person, it is certainly more so in regard to a young lady who has to prepare herself for her great and exalted role in life as the Akeres Habayis, who largely determines the conduct and atmosphere of the Jewish home and, in due course, as a true Jewish mother to whom the raising of the children is entrusted when they are very young, and who has an important influence and role also as they grow older. Therefore, every additional benefit that you gain in strengthening and developing your own Yiddishkeit and your own Yiras HaShem and Ahavas HaShem, etc., will eventually be multiplied many times over in the atmosphere of the home, and in the children and grandchildren to all generations.

In light of the above, of what significance are any personal difficulties by comparison with the great and infinite benefits.



Miss Adeena Miryam Bernhard

As for the choice of a seminary, your father as well as you, surely have adequate information about the most suitable ones, and it should not be difficult to make a choice.

I trust that you are active in spreading Yiddishkeit in your present surroundings, and are doing it in the spirit of Chanukah, which we have just celebrated by steadily increasing the number and brightness of the Chanukah Lights from day to day, thus doing it not only with Hiddur, but in a manner of  
מהורין מן המהורין .

Wishing you Hatzlocho in all above,

With blessings *M. Schneerson*

In 5738 Adeena wrote the Rebbe, apologising for her first letter, and notifying the Rebbe of her new resolutions.

The Rebbe replied:

RABBI MENACHEM M. SCHNEERSON

Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213

Hyacinth 3-9250

מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
20 Cheshvan, 5738  
Brooklyn, N. Y.

Miryam  
Miss Adeena/Bernhard  
23 Erlswold Way  
Saxonwold, JHB

Blessing and Greeting:

After not hearing from you for a long time, I was pleased to receive your letter of Oct. 17.

To begin with the beginning of your letter, where you express strong disapproval at the tone of your earlier letter to me, there is really no need to reproach yourself. After all, the most important thing of a letter is not its outer form, but its contents. Besides, it is important that the writer should write freely, the way he or she feels, without inhibitions. And, needless to say, one feels strongly when it concerns the future of one's near and dear ones.

With regard to the rest of your letter, you surely know of the assurance by our Sages that when a Jew firmly resolves to do a good thing, the Al-mighty helps to carry it out. This includes also your good resolutions, even if they may appear to you overly ambitious; for, when the help comes from G-d, it surpasses by far the abilities of a human being alone.

# MANUSCRIPTS OF THE REBBE

A collection of manuscripts, notes and letters of the Rebbe, in connection with hiskahrus and Gimmel Tammuz, amongst other interesting topics. Several are printed here for the first time.



פשוט שנתן החיפוש פנימני וכו'  
ע"מ עכ"פ לעשות פוטו וכו'. ות"ח מראש.



"פשוט שנתן החיפוש דכתי"ק וכו'  
ע"מ עכ"פ לעשות פוטו וכו'. ות"ח מראש."

Obviously, it is important the searching for manuscripts etc. [of rare seforim and writings of the Rebbes] so as at least to make a photostatic copy. Many thanks in advance.

# LISTENING TO THE MORDECHAI OF OUR GENERATION

This response was written regarding a difference of opinion between two Chabad institutions in America. One administration requested of the Rebbe to create peace between the two organisations or to establish a committee that would have the power to control the two institutions. The Rebbe responded as follows.

הנהגה (1) שאין עונים לצד א' - בענין שיש בו שני צדדים.  
 (2) שה... [כאן בא שם המוסד] ...ב...[שם המקום] צ"ל ולהתקיים גם לעתיד, כי "כן צווה עלינו מרדכי" דדורנו -  
 הוא כ"ק מו"ח אדמו"ר - לעשות... [כאן בא שם המוסד] בכ"מ [=בכל מקום] דאפשר, ועאכו"כ - לקיים  
 הקיימים.  
 בנוגע לפרטים שחילוקי דעות בין מוסדותינו דשם - הנהוג בכגון זה: כאו"א בורר לו א' והשנים בוחרים  
 בשלישי, ולפני הג' יבוא דבר שני צדדים."

"פשוט: 1) שאין עונים לצד א' - בענין שיש בו שני צדדים.  
 2) שה... [כאן בא שם המוסד] ...ב...[שם המקום] צ"ל ולהתקיים גם לעתיד, כי "כן צווה עלינו מרדכי" דדורנו -  
 הוא כ"ק מו"ח אדמו"ר - לעשות... [כאן בא שם המוסד] בכ"מ [=בכל מקום] דאפשר, ועאכו"כ - לקיים  
 הקיימים.  
 בנוגע לפרטים שחילוקי דעות בין מוסדותינו דשם - הנהוג בכגון זה: כאו"א בורר לו א' והשנים בוחרים  
 בשלישי, ולפני הג' יבוא דבר שני צדדים."

It is obvious that, 1) one does not respond to one party in a matter where two parties are involved; 2) [name of institution] in [city] must exist and must continue in the future as well "for so has Mordechai" -of our generation- "decreed", that [this institution] be set up wherever possible, and it goes without saying that the existing ones be maintained. As to the specific issues in which there are differences of opinion between our institutions there, the practice followed in such cases is: Each side chooses one [representative], and the two then choose a third; the two sides then present their case before the three [arbitrators].

## THE REBBE'S PHOTO

The Rebbe emphasised many times that one of the ways to be mekushar (connected) with the Rebbe is through looking at a picture of the Rebbe and contemplating upon it. In this manuscript the Rebbe stresses the importance of gazing at the photograph of the Previous Rebbe.

הסתכל בתמונתו של  
 כ"ק מו"ח אדמו"ר בעת שמרגישה  
 חלישות רצונה הטוב  
 ותזכור אשר גם הוא, בהיותו  
 רועה אמת של ישראל, מסתכל  
 בה בשעה זו. ויועיל להג"ל."

She should look at a picture of my father-in-law, the saintly Rebbe, whenever she feels her resolve weakening. She should remember that he, too, being a true shepherd of Israel, is looking at her at that moment. This will help her with her aforesaid [problem].

The following preface to "ספר הליקוטים - דא"ח צמח צדק" was given to the Rebbe for editing. The Rebbe inserted the date of publication - מוצש"ק ג' תמוז -

פ ת ח ר ב ר

עפ"י הוראת כ"ק אדמו"ר שליט"א - מדפיסים אנו ליקוט ביאורי כמה וכמה עינים' המובאים בחידות ובתורה בכלל - מלוקט מספרי דא"ח דהצ"צ שנרפסו ער עתה.

בשם ספר הליקוטים - דא"ח צ"צ.

מבני כמה טעמים - נדפס הליקוט עפ"י הסדר דתשר"ק. בחלק זה - מופיעים הערכים דאות מ"ם (הצ"ת - ליק"ו).

הביאורים רכזו. סודרו ונערכו ע"י קבוצה מחלמידי ישיבת חומכי תמימים המרכזית.

בסוף כל ערך - נעתקו המראי מקומות לערך זה - שנלקטו מספרי דא"ח שנרפסו כבר.

ע"ד אופן השימוש במראי מקומות אלו - ראה בע' v.

בכ"מ תוקן כאן עפ"י השוואה לבת"י (ולפעמים לגוכתי"ק) של הדרוש. רשימת התיקונים נדפסה בסוף הספר. ע' א"פ.

בערכת "אוצר החכמים"

היחסיית, בדוקליו, נ.

מוצש"ק ג' תמוז

(1) ע"ם מספר המפתחות לספרי וכאשר כ"ק אדמו"ר הצ"צ (קה"ת תשל"ד).

(2) והם: בראשית - ו' כרכים; שמות - ד' כרכים; ויקרא - ג' כרכים; במדבר - ה' כרכים; דברים - ה' כרכים; נ"ך - ב' כרכים; ההלים (יהל אור) - כנולת אסתר (כרך אחר עם קונטרס של "הוספות"); שיר השירים (כ" כרכים); ביאורי הוהר (כ" כרכים); טעמי הכות (ורך מצותין); ספר התקידה.

(3) דאות תרי"ג שייך קו"ף-ר"י"ט, פ"א-צו"י"ק, ע"ן-ז"ן-ספ"ד, מ"ם (ג' כרכים) - נרפסו מכבר (בשנות תשל"ז - תשל"ח).

(4) נעתקו מספ" המפתחות לספרי וכאשר הסיוות חב"ד" (קה"ת תשכ"ו) והם מהבשרים: הניא, תרי"א, לקו"ת, סדור, תורת היים, אברי בינה, שירוש הבלות, ביאורי הוהר (לאדהאצ"צ), סערי השירה, דרך חיים, שער האמונה, שער היתרה, עשרת ראשי, שער אורה, פוקה עינים, בד' קודט, כאשר אתה אחת, כאשר מבור ושיר ליום הכהן, כשרי ובאשרי אדמו"ר מהרש"ם ז"ע, ספרי וכאשר אדמו"ר (שהור"י"צ) ז"ע.

מ.מפתחות ללקוטי לוי יצחק" (קה"ת תשל"ג) והם מהבשרים: הערות לוהר (כ" כרכים); הערות להניא; לקוטים על חנ"ך, כחול ואגרות; תורת לוי יצחק - חידושים וביאורים לשי"ם משנה ונדרין; מ.מספר המפתחות לטערי (ט' כרכים) לקוטי שיחות" (קה"ת תשנ"ו).



כז) חסידים האבען די כלי אומנות און אויך די  
דיעת האומנות נאר מ'דארף דאס אראפ  
בריינגען בפועל

סדר ליל ב' דחה"פ ה'תש"ה

כח) הרי אני כבן ע' שנה – כבן בגימט' ע"ב – ער זאגט  
עס דאך אלס אעילוי און פונדעסטועגען ולא  
זכיתי כו' עד שדרשה בן זומה, וארעם חלקי ה'  
אמרה נפשי.

כט) בעת הברמ"צ של הצ"צ היו כמה גדולים  
וגדולים בנגלה. והצ"צ חפץ לעמוד על מהותם.  
בתוכם הי' ג"כ ר' יעקב בן ר"י כלבנו. ושאל  
ר' יעקב את אביו הצ"צ איך נעשה לחסיד. ענה: כ' שנה גם אחר שנעשה אביו  
חסיד הי'

עדיין מתנגד, אף שידע שהה"מ  
הוא גאון עולם. ופי פגישתו  
עם אדה"ז הי' בהמאורע עם  
סוגיא דערכין (ראה שיחת ברמ"צ תרצ"ו)  
ובכ"ז ג"ז לא פעל כ"כ. אח"כ פעם  
אחת הי' עם אדה"ז לסדר של פסח. וראה  
בעת הסדר הפשיטות בכל מנהג ודקדוק  
וזה פעל עליו לעשותו חסיד. כי פשיטות  
היא פשיטות הנשמה פשיטות העצמות.

27) Chassidim have the tools and know the craft, but they must implement this.

28) "I am like a man of כבן seventy". כבן has the gematria of 72; he mentions this as a special attribute of his, yet says that despite it he did not merit [to have the halacha decided in his favour] until Ben Zoma expounded it..., because "my soul said 'G-d is my portion'" [ a verse which the Rebbe seems to be interpreting as follows: "My portion [=in the Torah] which my soul says [=innovates] is G-d's gift. This particular halacha was Ben Zoma's gift.]

29) At the Tzemach Tzedek's Bar Mitzvah many great men were present, great scholars in *niglah* [halachic thought]. The Tzemach Tzedek wished to discover their character. Among those present was R. Ya'akov, the son of R. Yosef Kolbo. The Tzemach Tzedek asked how he became a chosid. He answered: for twenty years he was a misnaged, although he knew that the [Mezeritcher] Magid was a rare genius. His first meeting with the Alter Rebbe was in the incident of Tractate Arachin (recorded in *Bar-Mitzvah sicha of 5696*), but even this did not have affect him very deeply. Afterwards, he was once together with the Alter Rebbe at a Pesach Seder, and he watched the Alter Rebbe's simple, unquestioning observance of every custom and every minor detail, and this made a chasid of him. For simplicity [in man's behaviour reflects] the "simple" [essence] of the soul and the "simple" [Divine] essence.

# FOLLOW-UP

The Rebbe always demanded that one should not suffice with past accomplishments. One must always continue to achieve. In addition the Rebbe often emphasised the need to broaden the spectrum of one's activities. The Rebbe would inquire what the actual effects of any event were.

The following manuscripts illustrate this theme.

Tzeirei Agudas Chabad of New York submitted to the Rebbe the programme of a forthcoming seminar, including the names of those professors who would attend.

The Rebbe's response (written on the original letter):

"אזכיר עה"צ.

בטח יודיעו הבפ"מ בכהנ"ל וההמשך כו'  
להחזיר המצו"ב."

I will mention this at the Tzion. I am sure they will inform [me] how it all actually turned out, and what follow-up [activities were undertaken]...



In this letter Tzeirei Agudas Chabad of New York notifies the Rebbe of an event that they had organised.

אנחנו עובדים

Tel. 1-2381  
Fax 1-4278

## TZEIREI AGUDAS CHABAD

LUBAVITCH YOUTH ORGANIZATION

Under the Auspices of  
The Lubavitcher Rabbi שליט"א

ב"מ יושעו

הקדמת ספרות

## צעירי אגודת חב"ד

תחת נשיאות

כ"ק אדמו"ר שליט"א מליובאוויטש

Central Office לשכת המרכזית

770 EASTERN PARKWAY • BROOKLYN 13, N. Y.

אנחנו עובדים  
הקדמת ספרות

ב"ה עש"ק פ"ם שלה פשכ"ל תש"ל

כ"ק אדמו"ר שליט"א

בקשר עם הפגישה עם הפרופסור ארען, מוסג"פ הרשימה מאלו שענו שישתתפו, רובם כבר באו, וכן פוג"פ הפרופסור ארען, וכן פח שהי' נכתב היום בפכ"ק, והננו מבקשים ברכת כ"ק אדמו"ר שליט"א שתהי' בהצלחה רבה.

משה פסח גלדמאן  
דוד ראסקין

ההמשך?

Rabbi Kasriel Kastel of Tzeirei Agudas Chabad sent the Rebbe this letter, informing that several bochurim will travel to a Princeton University to officiate at the Yom Kippur services.

The Rebbe wanted to know:

"ההמשך?"

What follow-up [activities were undertaken]?

Tel: NY 212 3-9281  
Princeton 6-4270

**TZEIREI AGUDAS CHABAD**

LUBAVITCH YOUTH ORGANIZATION

Under the Auspices of  
The Lubavitcher Rebbe שליט"א

Central Office

770 EASTERN PARKWAY

**צעירי אגודת חב"ד**

חברת נשיאות

כ"ס ארסטיב שליטי"א מליובאוויטש

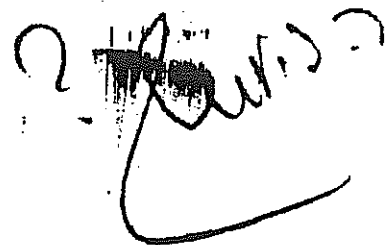
13, N. Y.

דברי יום כבוד תש"א

כה אקמור של"א

היום נוסעים הר"מ ש" בוימקארטן, תימן  
ש" בוימקארטן, תימן ירוק ירוק ש" בוימקארטן  
תאגידים ש" ו- נהדרת הו"ת בן ציון ש" הכין  
פרויקטיון (כריסטיאן וניאצרט) בצד  
יום כבוד, והננו מקדים ברכת כ"ה  
אקמור של"א שיה' ביעלמה.

בתנאי קרוב קמ"א

הנשיא  






# CHOF CHES SIVAN

## RESCUE FROM EUROPE

*In honour of Chof Ches Sivan, the day the Rebbe and the Rebbetzin arrived in America, we present a short summary of the rescue of the Rebbe and the Rebbetzin from war-torn Europe and their immigration to the United States. ❧ On Sunday night, 28 Sivan, 5751 (1991), in 770, the Rebbe gave out a kuntres and a dollar to each one present. The 102-page kuntres, entitled "28 Sivan – 50 years," was printed for the occasion of the 50th anniversary of the arrival of the Rebbe and the Rebbetzin in America, 28 Sivan 5701 (1941). ❧ The kuntres contains a brief outline of the Rebbe's work from 5703 – 5750, sichos and ma'amarim said in connection with the 28th of Sivan, as well as an Introduction relating how the Rebbe and Rebbetzin were rescued from war-torn Europe. The Introduction is translated for the first time in the present article. ❧ Herein the reader will encounter a seemingly dry story of diplomatic maneuvering, official callousness, and red tape transformed into spellbinding suspense as the rescue of none other than the Rebbe hangs in the balance. The story is also a tribute to the untiring efforts of a cast of Chabad activists, Chassidim, lawyers, and the Previous Rebbe himself. ❧ Most importantly the story is a key part of the background to the currently unfolding redemption. ❧*

*Translated by: Yitzchok Goodman*

### First News

At the end of 5699 (1939), with the outbreak of World War II and with the first news of Nazi rule – *yemach shemam* – in Europe, Agudas Chassidei Chabad (ACC) in the United States, under the leadership of Rabbi Yisroel Jacobson and the brothers Schneur Zalman and Yekusiel (Sam) Kramer, made a tremendous effort to rescue the Previous Rebbe. The Previous Rebbe was trapped in the siege of Warsaw, to which he had come while relocating from the town of Otwock. Much of the news from him was relayed to the United States by his son-in-law and daughter, the Rebbe and Rebbetzin Chaya Mushka, who were living then in Paris and who received news from refugees who had escaped from Warsaw.

Efforts began then also to rescue the rest of the Previous Rebbe's family. To obtain permission for them to emigrate to the U.S., ACC had to know various facts, official dates

of birth, etc., and these were relayed to them from Paris in a letter of 28 Tishrei by the Rebbe.

In an additional letter from the period of *Cheshvan-Kislev*, the Rebbe urged ACC to work to obtain American entry permits for his father-in-law and his family. Obtaining these permits was fraught with difficulties, despite ACC'S directing great efforts to very high levels of the American government. All efforts were focused on one goal: the rescue of the Previous Rebbe, who was in very great danger. A capable lawyer named Max Rhoades was assigned to work with the Immigration Offices in Washington to arrange for the Rebbe's rescue.

During a period of waiting for different permits in order to rescue the Rebbe from occupied Poland, Rabbi Jacobson instructed Mr. Rhoades to devote special effort also to arrange permission for the Rebbe. Since he was in Paris, still prior to the Nazi

occupation, the prospects of rescuing him were apparently increased. It was hoped that the rescue of the son-in-law, known to have organisational ability, would ultimately contribute to the rescue of the father-in-law. Mr. Rhoads received a reminder of this instruction in a letter from Sam Kramer on 21 *Cheshvan*, 5700 (1940). In *Kislev* actual rescue activity began.

The first step was arranging the necessary documents. In the name of one Meyer B. Hartman – a descendent of a Chabad family, who felt personally obligated to help rescue the Rebbe's family – an affidavit was sent to the Rebbe and the Rebbetzin promising them

financial support in the United States. The affidavit mentioned that the Rebbe was an electrical engineer, a profession which would help him settle in the United States and assure the government that he would not be a burden to it. Provided with this endorsement, the Rebbe and the Rebbetzin went to the American Consul's office in Paris and presented the request, as Russian emigrants, for a regular U.S. entry visa.

They knew that obtaining such visas, whose number was limited, usually took half a year. However, the change that was spreading through Europe in this period did not allow the activists of ACC to sit with folded hands.



The Rebbe's photo taken for his American Naturalization papers – 1946

## Mazal Tov From South Africa

Rabbi Menachem Junik, a shliach to the Lubavitch Yeshiva Gedolah – Johannesburg in 1986, was very close with the Rebbe's family. His father was the attendant in the Rebbe's home, and he "grew up" in the Rebbe's home. He was particularly close to the Rebbetzin.

On Chof Ches Sivan of that year he called the Rebbetzin נ"ע to wish her mazal tov on the 45th anniversary of the Rebbe and Rebbetzin arriving on the shores of the United States of America.

The Rebbetzin thanked Menachem, saying, "Thanks, I will tell my husband."

"א דאנק. איך וועל איבערגעבן מיין מאן."

They worked to expedite the process, although the information that reached the United States did not clarify the American Consul's answer. Mr. Rhoades' efforts to make contact with the Consul there were unsuccessful, so he sent a request to Rabbi Jacobson – on 15 Teves – to wire the Rebbe and find out if the affidavit was received, and if so, what the Consul's reply was.

## Special Emigration Requests

At one stage ACC decided – with the Previous Rebbe's approval – to present "special" requests for entry visas for the Previous Rebbe and his family. These requests described the members of the designated group not just as ordinary rabbis, but as leaders and prominent spiritual figures,

whose rescue was necessary for world Jewry. The State Department approved establishing such a group thanks to the efforts of ACC, and the request for a group visa was presented in Riga, with the Rebbe listed among the family members. His rabbinical post was written next to his name, and there was mention of his involvement in leading community work, in addition to work editing the anthology "*HaTamim*" that appeared in Warsaw between the years 1935-1939, and whose publication had been interrupted since the outbreak of war. The Rebbe was described in this connection as an intellectual of the first-rank, one likely to contribute much to Judaic scholarship.

On 25 Teves ACC received a telegram from the Previous Rebbe's son-in-law, Shmaryahu Gourary (the Rashag), mentioning his father-in-law's request to hurry and obtain entry permits for his two other sons-in-law: "Schneerson" (the Rebbe) in Paris and Horenstein in Trieste.

In the middle of *Shevat* ACC met to determine whether to try to arrange the immigration of the Rebbe immediately or to wait, since they had made use of the Rebbe's engineering credentials in the normal visa request. They were concerned that revealing a "contradiction" between the two types of requests – the ordinary one and the special one – would harm the rescue of the whole group and even of the Previous Rebbe himself. They also feared that the Previous Rebbe's rescue might be damaged by complications arising from the Rebbe also being named "Schneerson." On top of all this, during the years since they had left Russia, the Rebbe and the Rebbetzin lacked any nationality whatsoever, making it difficult to obtain permission for them. ACC decided, as advised by the lawyers, to wait briefly until the final arrangements for rescuing the Previous Rebbe from Riga were concluded.

On 4 *Adar* I a telegram arrived from the

Previous Rebbe stating that entry visas had been received for him and those with him. Accordingly, a lawyer named Butler (who had replaced Mr. Rhoades) was instructed to work in Washington to obtain a "special" entry visa for the Rebbe as a member of the family group. on 10 Adar II Mr. Butler announced to ACC that he had not yet succeeded in determining the outcome of the Rebbe immigration request.

Nevertheless, after 10 days, on 20 Adar II, he informed them that he had decided to present another request to the State Department for special visas for the family group, which still remained in Europe, including the Rebbe.

## The Rescue of the Previous Rebbe

After he was miraculously rescued from the mouth of the Nazi hell, the Previous Rebbe arrived, with part of his family and some of his relatives, to Riga - on Sunday, 5 Teves 5700 - and there they waited close to three months, until 24 Adar I, when they embarked on the ship "the Dortingholm" (?) to the United States. While still on the ship, the Previous Rebbe sent a letter to a Chabad activist in Jerusalem requesting *shemura matzo* for his son-in-law in Paris.

Upon his arrival in New York on 9 Adar II 5700 (1940), the Previous Rebbe began working to save the rest of his Jewish brethren who remained in

the turmoil of Europe and, at the same time, complex efforts to rescue his two daughters and his sons-in-law.

The wheels of the Rebbe's rescue were turned now by his father-in-law with endless devotion.

## The Transmission of the Documents to Paris

Prior to the Nazi entry into Paris, in the Spring of 5700, the Rebbe worked successfully to obtain a document verifying his registration for the French army, something that would make it easier to walk in the street; officers seeking identification detained him more than once, and his certificate freed him from investigations and inconveniences, or arrest for avoiding military service.

On 25 Iyar 5700, Mr. Butler met with State Department officials in the U.S. He asked them to wire the Consul in Paris and to clarify the matter of a visa for the Rebbe as a member of the "special request" group. The State

The following manuscript is from the preface to the maamar that was printed in honour of 28 Sivan 5749.

לקראת יום הבהיר כ"ח סיון הכעל"ס, יום בו  
ניצלו כ"ק אדמו"ר שליט"א והרבנית הצדקנית נ"ע וי"א  
מעמק הכבא האירופאי והגיעו צלחה לארצות הברית  
(כיום ב', כ"ח סיון ה'תש"א), שאז התחילה חנופה  
חדשה בהחזקה והפצת התורה והיהדות והפצת המעונות,  
ע"ב חתומות המוסדות המרכזיים "מחנה ישראל",  
"קה"ת" ו"מרכז לעניני חינוך" שראשם ע"פ כ"ק  
אדמו"ר שליט"א -  
הננו מוציאים לאור את המאמר ד"ה ועתה יגדל  
נא גו', שאמר כ"ק אדמו"ר שליט"א בהתוועדות דש"פ  
שלח, כ"ח סיון, מבה"ח תמוז ה'תש"ס.  
מערכת "אוצר החסידים"  
תש"ס (מהא שנת משיח טובה),  
שנת המאתנים להולדת כ"ק אדמו"ר הצמח צדק,  
שנת הארבעים לנשיאות כ"ק אדמו"ר שליט"א,  
ברוקלין, נ.י.

ג' תר"ץ  
אדמו"ר  
(אגליקד)  
נ"ל ג' תר"ץ

Department informed him in the Consul's name that the file of documents for the Rebbe's special request, given over in Riga, had already been transmitted from there to Bordeaux and from there he said they had reached Paris.

In this period the Previous Rebbe's secretaries received information from the Rebbe that the file had indeed already reached Paris, but apparently they still needed to present requests for permission to enter the U.S. Accordingly, Mr. Butler asked the State Department to clarify the matter with the Consul in Paris.

On 28 Iyar a telegram was received for the first time from the Consul in Paris explaining his position: he was not satisfied with the evidence of the applicant's rabbinical office, since he knew that he had an engineering degree. Mr. Butler than asked ACC to produce additional documents attesting to the Rebbe's worthiness for special consideration.

## Escape from Nazi Clutches

At the beginning of Sivan, the Nazis captured Paris, and the Rebbe's decision was firm: to flee far away. The senior general of the

French army proposed that the Rebbe wait in his fortress outside the city until the storm passed. The General - who was numbered amongst the friendly - meant well, but the proposal probably stemmed from the fact that the French still could not imagine the insanity of the Nazi capture. However, the Rebbe had foresight and refused to wait. He preferred to escape - to cross the Nazi border to Vichy.

Several days before Shavu'os, the Rebbe and the Rebbetzin left Paris on one of the last trains out of the city. Only after they managed to flee from the border, in great danger, did they reach Vichy on Erev Shavu'os.

Before leaving Paris, the Rebbe gave his parting message before his circle of listeners, encouraging those remaining and inspiring them to trust in G-d and to serve Him in all conditions. He did not need to cite proofs that it was possible to fulfill his parting request; his own personal conduct could serve for an outstanding example. At that time the Jews of Paris had already publicized miraculous stories about him, and they knew of his uncompromising Jewish pride and his self-sacrifice to fulfill *mitzvot* with all possible

### **Reunion after 27 years of separation.**

Below is a picture of the Rebbe and his mother at the "kabolos ponim" that Anash organised for them in Paris. The Rebbe travelled to Paris in 5707 (1947) to bring his mother to America. After a short stay, they journeyed to America via ship. They reached America on the 28th of Sivan 5707 (exactly 6 years after the Rebbe reached America for the first time). Ever since the Rebbe and his mother were reunited, he would visit her every day, until her last day on 6 Tishrei 5725 (1965).

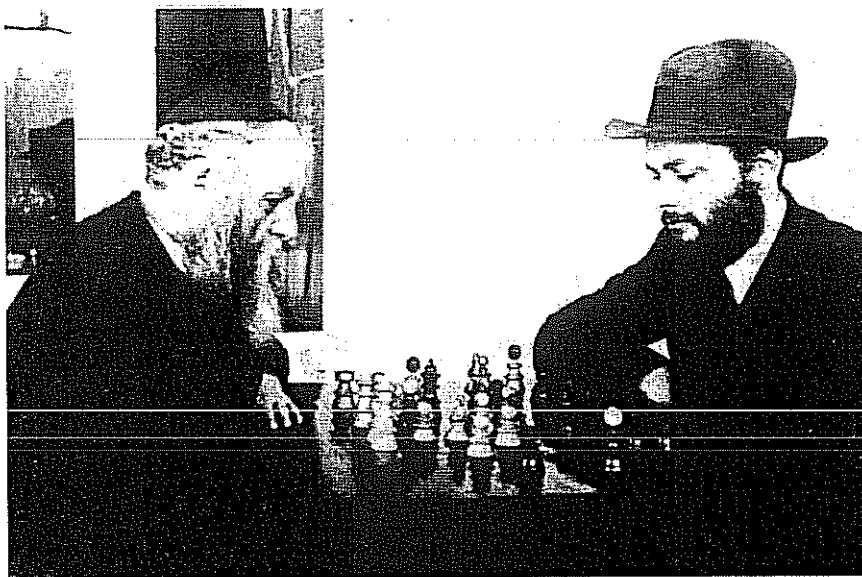


*hiddur.*

In the U.S., hope that the time was close for the arrival of the Previous Rebbe's son-in-law was very strong, to the point that in the official list of officers of ACC in the U.S., established on 19 *Tammuz*, the Rebbe's name appears among 20 members of the leadership under the Previous Rebbe.

## "These Things are Tiring"

In Vichy the Rebbe and the Rebbetzin waited a number of months. The news sent by the Rashag to Mr. Butler - dated 26 *Av* - stated that they had already left Vichy and had travelled to Nice, in the south of France. This was under Italian control, and many Jews found refuge there at this period. Mr. Butler's reply - dated 30 *Av* - stated that he still had not received the wished-for reply from the Consul in Paris and that the State Department had been asked to transfer the Rebbe's file to Nice. The file was, in fact, then transferred.



**The Rebbe and the Previous Rebbe playing chess on "Nitul nacht"**

On 20 *Elul*, the State Department reported on a telegram, which the Rebbe had paid for, from the Consul in Paris. The Consul declared his intent to give the Rebbe and the Rebbetzin special entry visas, except that it appeared that they had encountered difficulties in attaining exit visas from France.

At the beginning of 5701 - on 12 *Cheshvan* -

the rescue workers were informed of additional difficulties, again in connection with obtaining an entry visa for the U.S. According to the news that the U.S. government received from the Consul in Nice, it was explained that after additional consideration of the Rebbe's file the Consul had discovered that the applicant was listed as an engineer, who also had some knowledge of physics, and who was also known as a "journalist". (This was based on his assistance in publishing *Hatamim!*) Therefore, declared the consul, he regarded the emigration request as in the category of a regular visa, and not as a special one. For the latter he needed to be listed in a rabbinical post. Even for an ordinary visa, the Consul raised difficulties: according to him the Previous Rebbe needed a new affidavit, since the one presented was not from close family, and also it did not clearly state for how long the support was promised.

In response to this news, Mr. Butler - on 10 *Cheshvan* - informed ACC that he planned to continue working in the highest levels of the

State Department to determine its intentions and clarify its previous agreement to establish the Rebbe as worthy of special permission, even with all the difficulties that the Consul raised.

Similar news from Mr. Butler arrived also on 22 and 28 *Cheshvan*.

Together with the effort of Mr. Butler for ACC, the Previous Rebbe set to work an additional agent, an energetic lawyer from Washington named Asher Rabinowitz. He was the son of one of the prominent *chassidim*, and he played an important role in the Rebbe's rescue. In the letter that the Previous Rebbe wrote to him - on 6 *Kislev* 5701 - the following appears: "Alas, nothing at all has resulted from all the

The Previous Rebbe's letter sharing the good tidings of the Rebbe and Rebbetzin's arrival in the U.S.

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SLOCUM 6-2919

**יוסף יצחק שניאורסאהן**  
ליוב ארונטש

בי"ה, כ"ה סיון, תש"א  
ברוקלין

ידידי עוז, הרה"ג הנכבד  
הנודע ל"ם תהלה, מסכיל  
על דבר טוב ונ"ה אי"א  
מזהרד"ם שי"א

שלום וברכה!

הנני בזה לבשרו אשר בתי מרת  
הי' מושקא תחי' ובעלה חתני הרה"ג הרמ"ם הי'  
שניאורסאהן באו היום צלחה לפה, והנני ממהר  
לבשרו מזה, ובבקשה למסור בשורה זו לבנו  
ידידי מר אשר הי'.

ידידו הדו"ש ומברכו, י"א

great promises and the fine words that were said to them. I am very broken from this, and it is causing me considerable grief." The letter goes on to request that Mr. Rabinowitz influence the Consul in Nice to work for both permission for American immigration and exit visas from France.

On 13 *Kislev* 5701, ACC sent a letter to the Consul in Nice containing a "certificate of rabbinate" for the Rebbe MHM. The people conducting rescue efforts under the Previous Rebbe kept in touch through telegrams with the Rebbe MHM, and the addressee for the telegrams in Nice bore the name "Avram". A letter to Mr. Rabinowitz, written a few days afterward - 15 *Kislev* - contains reference to the letter with the certificate combined with a request to arrange for pressure from the State Department on the Consul so that things would really be accomplished. The letter concludes with a blessing: "May Hashem help

Rebbe summed up his impression of how matters were proceeding the next day, in a letter dated 23 *Kislev*: "My mind is still not settled."

Around then, a request was received from the Rebbe to transfer the file concerning emigration requests from Nice to Marseille. At that time the reason for this request was not known in the U.S., and the Previous Rebbe asked him about it in a letter from 10 *Teves*.

[The answer to this question is still not clear. History books, however, describe the consul from Nice as an anti-Semite who always sought to harm Jewish interests. In contrast, the Consul in Marseille sympathized with the Jews]. The request was delivered to Washington by the Rashag, who arrived there on 19 *Shevat*. In his efforts in the high echelons the lawyer of ACC succeeded in

us that our daughters and sons-in-law will arrive well and with success physically and spiritually". In another letter from that day, the Previous Rebbe wrote, "How tiring these matters are - it is possible to see from this that for ... some months they have promised to give the permission [to the Rebbe and the Rebbetzin] and as yet nothing has worked out".

## Entry Visas to the U.S.

On 22 *Kislev* Mr. Rabinowitz arrived in New York and reported to the Previous Rebbe on his efforts to rescue the Rebbe. The Previous



sending the whole series of emigration papers again, to Marseille, as he related in a special telegram to the Consul there. On 21 *Shevat* he related to the Rashag that the State Department stated explicitly to the Consul in Marseille not to seek a permit based on the Rebbe's finances after emigration, since according to their view the matter was already satisfactory.

In matters such as these - the lawyer stated - the Consul generally accepted the State Department's requests. Nevertheless the old affidavit was sent to Marseille (without wiring the Consul in order not to block progress).

A letter of the Rebbetzin from 26 *Adar* 5701 finally reports that the American Consul promised to give the entry visas to the U.S. When these would be obtained, writes the Rebbetzin, they would be able to take appropriate measures to receive the certificates.

The Previous Rebbe writes in his letter of 9 *Nissan*: "Our daughter Chaya Mushka and her husband *Harav* Menachem Mendel are still in France, and they hope after *Purim* to come here." On 20 *Nissan* in Marseille the Rebbe and the Rebbetzin received entry visas for the U.S. The essential part of the untiring rescue efforts then was crowned with success.

## **Obtaining Tickets**

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The plan for the journey to the U.S. was to pass through Portugal. The Previous Rebbe's letter on 8 *Iyar* 5701 described new obstacles: "My son-in-law and daughter are now in Nice, and thank G-d they have already obtained permits to enter this country, and the only problem is obtaining Portuguese transit visas and second-class tickets for one of the big ships - the time is drawing very close". Thanks to the efforts of the Previous Rebbe, they obtained the visas and the tickets.

It is told that after they obtained the tickets for the "last boat" departing, an urgent telegram suddenly arrived from the Previous Rebbe containing the surprising instruction not to go on the boat. Only much later was it determined that the boat was captured by the

Italians.

Again, effort was exerted to obtain tickets that, in those circumstances, were unavailable.

Finally the matter was arranged thanks to the *chassid*, Rabbi Mordechai Bistritzky NE who lived in the U.S.: two tickets were at his disposal, which he had obtained for his father-in-law Rabbi Levi Lugvir and his mother-in-law, the Rebbetzin Rechama. The Lugvirs fled from Antwerp to Nice and were held back when they were refused permission to enter Portugal (much later they were imprisoned in the extermination camp of Auschwitz, G-d avenge their blood). Rabbi Bistritzky, who understood the pain of the Previous Rebbe in not obtaining tickets for his daughter and son-in-law, agreed to give the tickets to the Rebbe and the Rebbetzin. Much later, the Previous Rebbe asked him to accept the price of the tickets, since he wanted to pay for them himself.

On the 17th of *Sivan* 5701 (1941), the Rebbe and the Rebbetzin boarded the ship "Sarpa Pinto" leaving from Lisbon to the U.S. The passage was very dangerous and only with G-d's kindness did the ship avoid Nazi fire. On board the ship the Rebbe sent a letter to the Previous Rebbe announcing his departure from European territorial waters.

## **The 28th of Sivan in the "Lower Hemisphere"**

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On Monday, 28 *Sivan*, at 10:30 in the morning, the ship anchored in New York harbor. The Previous Rebbe's health prevented him from personally welcoming his daughter and son-in-law; however, he took care to send a party of dignitaries, including elder *chassidim* to meet them. The Previous Rebbe felt boundless joy that the rescue effort had finally come to fruition and he made sure that all close to him participated in the rejoicing, at the same time revealing to them a small part of the lofty qualities of his son-in-law. According to his instructions, the yeshiva students also went out to welcome the Rebbe and the Rebbetzin on their arrival to



fulfillment of the Torah and its practical commandments; to arouse the hearts of the Jewish people and to draw them close to repentance, Torah, and good deeds", and whose ambition was "to publicize the truth that immediate repentance brings immediate redemption

770.

A short time afterwards, on Tuesday night, 2 Tammuz, the Rebbe agreed to the requests of the chassidic community, who were acknowledging an important event in the Rebbe's household, to honour them with his participation in a *farbrenge* arranged to celebrate his arrival. For more than six hours, *chassidim* and students of the yeshiva crowded around him in the *Beis Midrash* of Lubavitch-770, thirstily drinking in his every word. To many of them it was clear that on that day, from a certain perspective, a long period of the Rebbe keeping to himself had ended and that a complete transformation was about to occur in everything connected to spreading *chassidus* in the "lower hemisphere".

A special announcement printed in the Torah magazine *Hapardes*, Tammuz edition, 5701, publicized the successful arrival of the "Son-in-law of the house of the Nasi", and added the good wish: "May his arrival be for blessing and success, to exalt the power of the Torah, and for the glory of Chabad". And indeed, with the arrival of the Rebbe a new movement began in spreading the Torah and Judaism, beginning in the U.S. and much later in the whole world. At this time the Previous Rebbe established three major organizations. One was *Machne Yisroel*, whose declared purpose was "strengthening Judaism and

through our righteous *Mashiach*". Another was Kehot Publishing - including also the publishing of "*Otzar Chassidim Lubavitch*". The third was *Merkos L'Inyonei Chinuch*, whose mission was to provide for education of the sons and daughters of Israel in the spirit of "the Patriarch Israel". The leadership of these institutions was given to the Rebbe.

The annual celebration of the date marking the amazing transformation that took effect with the Rebbe's arrival to the U.S. was delayed somewhat. In 1957 his official biography (in the introduction to *Hayom Yom*) only recorded the fact that in "5701 - *Sivan* - he came to New York".

Later still, in 1983, when the Previous Rebbe's letter of announcement from 28 *Sivan* was published, the exact date was publicized.

Three years later, in 1986, in "our holy courtyards" a chassidic *farbrenge* for the public was held on the occasion of this day, and the Rebbe participated by sending a bottle of vodka. Since then, the general Chabad chassidic population, in all parts of the world, marks the 28th of *Sivan* as a holiday, a propitious day for chassidic *farbrenge*s and making good resolutions in strengthening the work to spread the wellsprings outward.



*The following two letters were written by Rabbi Israel Jacobson, then head of Agudas Chassidei Chabad of America, in connection with the efforts to rescue the Rebbe from Europe and bring him to the U.S.*

280 East Broadway, New York, N.Y.

Jan. 16th, 1940

Samuel Kramer, Esq.,  
122 East 42nd St.,  
New York, N.Y.

My dear Mr. Kramer,

I wish to take this opportunity of advising you that I have discussed the matter which we spoke of over the telephone which Mr. Rhoades believes to be dangerous itinerary, with Rabbi Levitin. We have come to the following conclusion:

If Rabbi Gourary asked that the visas be made through Italy via Germany, it seems evident that they surely understand there on the place that such an itinerary is not dangerous, and that it is best according to the present condition. We also know that Jews with a very Jewish appearance travelled through Germany without any trouble and molestation, and we therefore hope that there will not be any trouble this time.

Concerning Sweden, it seems that we can not even think of that way now, and therefore the Italian plan is the best feasible.

Please advise me about the visa for Rabbi M. Schneersohn of Paris. Why do we not bring him to New York when it's so necessary and important to have him here and to bring him over? We should lose any time in bringing him to us.

With kindest personal greetings,

Sincerely yours,

Rabbi Israel Jacobson

Jan. 24th 1940

Max Rhoads, Esq.

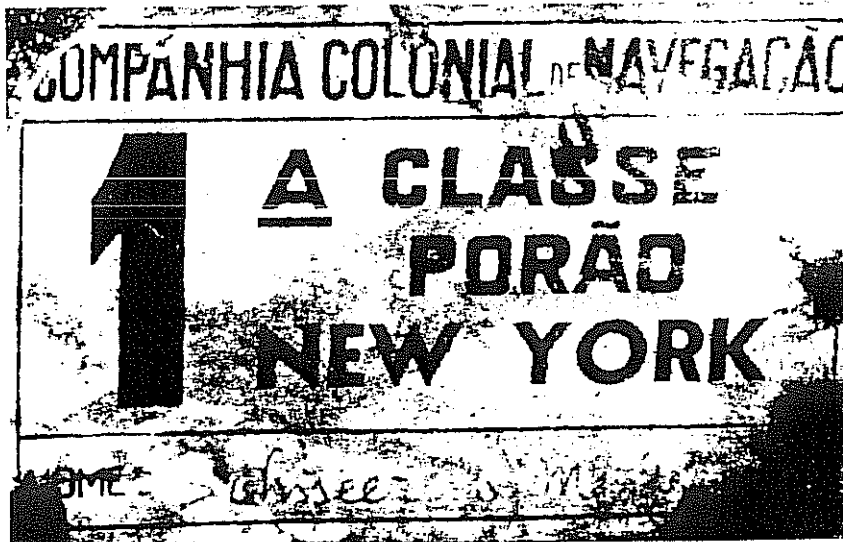
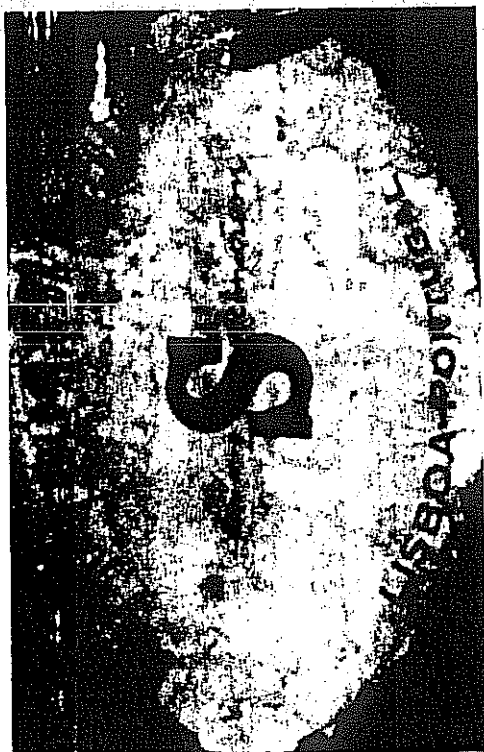
Menachem M. Schneersohn of Paris. I am surprised that activity for him has been stopped. The papers could have been sent to him long ago so that he could come since we need him very much now. We read in the newspapers that the French government is about to draft aliens for military service, and we therefore must try to get him out as soon as possible. The Rebbe asked that we do all we can to get him out immediately since he is an important person.

Do you think it is important that we meet personally to discuss all these matters?

Looking forward to hear from you, I am.

With kindest regards,

Sincerely yours,  
Rabbi Israel Jacobson



The Rebbe's luggage, signed by the Rebbe