

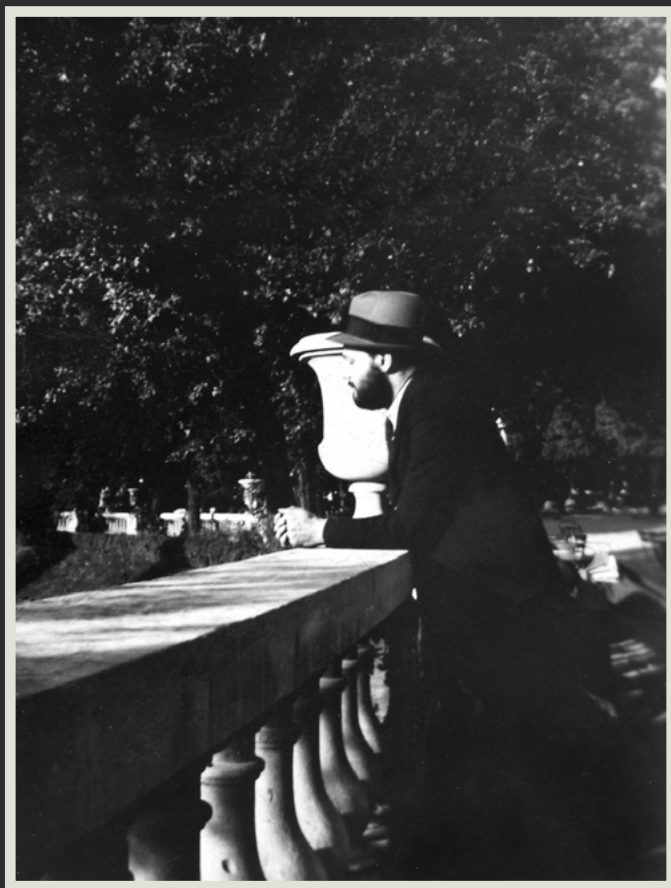
OUR DAYS

*A Journey
through
the Chabad
Calendar*

IN STORY, MEANING, AND PRACTICE



THE SCHOCHET FAMILY EDITION



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

כ"ח סיון

Chof-Ches Sivan

The Rebbe and Rebbetzin's Arrival in the United States

NEW YORK, 5701 (1941)

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

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

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

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The Rebbe and Rebbetzin's Journey to the United States

WAR BREAKS OUT

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

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

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

BROADER EFFORTS

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

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

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

² See *Igros Kodesh*, vol. 1, p. 14.

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

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

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

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THE FRIERDIKER REBBE’S ESCAPE

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

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

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

³ See Section on Tes Adar.

Tragically, Rebbetzin Sheina and Reb Mendel could not be saved. They were killed in Treblinka—Rebbetzin Sheina on the second day of Rosh Hashanah and Reb Mendel on 25 Cheshvan, 5703 (1942); *Hy”d*.

Soon after arriving in America, the Frierdiker Rebbe received a telegram from the Rebbe saying that there seemed to be certain obstacles. Lawyers contacted the State Department, and after some inquiries, they were told that since they had applied earlier for a regular visa listing the Rebbe as an engineer, they would need to submit additional documentation to be able to receive non-quota visas.

THE NAZI INVASION

In early Sivan 5700 (1940), the situation took a drastic turn for the worse. The Nazis invaded France, and as they approached Paris, fear grew that the Rebbe and Rebbetzin would be in the same danger from which the Frierdiker Rebbe had just escaped. The importance of the rescue grew tenfold.

As thousands of Jews in Paris ran for the train station, a French general offered the Rebbe his summer home on the outskirts of Paris as a hideout. The Rebbe declined the offer and instead sought to escape to the city of Vichy in southern France, far from the center of Nazi activity.



German troops march into Paris, 1940.

The Rebbetzin later related that the train station was packed, and they were not able to find a place on the train. A high-ranking official (possibly the same general) offered to use his connections to obtain tickets for the sought-after train ride, and as Shavuot approached, they managed to leave Paris.

Rabbi Sholom Ber Levine of Agudas Chassidei Chabad Library heard the rest of the story from the Rebbetzin:

The train arrived in Vichy as the sun set and Shavuot began. The Rebbe hired a wagon driver to transport the suitcases of *ksavim* and other important documents. The Rebbetzin couldn't walk, so she sat with the luggage, but the Rebbe walked along to the destination. It was a time when there was no question that one was allowed to do anything he needed to save his life, but the Rebbe still insisted on walking, since



The Rebbe, circa 5690s (1930s).

we had already arrived in Vichy. (Years later, it was from these *ksavim* that the Rebbe would print *sifrei Chassidus* during the early years in America, at a time when much of the Friediker Rebbe's library was still stranded in Poland.)

In Vichy, they settled down to wait for a visa.

The Rebbetzin later related to a relative that, although many times in her life she had to flee from place to place, forcing her and the Rebbe to live out of suitcases, she always arranged the suitcases in a way that their lodging should have some semblance of home.⁴

The Rebbe and Rebbetzin's stay in Vichy, which lasted until the end of Tammuz, is vividly remembered by Yidden who were in the city at the time. One person recalls how his mother went with the Rebbetzin to watch cows being milked for *chalav Yisroel*, and his father came

⁴ Related by Mrs. Hadassa Carlebach.

home one day and repeated a wondrous Torah discourse he had just heard from “the Lubavitcher Rebbe’s son-in-law.”⁵

The Rebbe disappeared for several days, and when he returned, his face was shining. He had succeeded in obtaining an esrog.

In Vichy, the Rebbe wrote six long entries in his *Reshimos*.⁶ They were written in tight script, perhaps due to a shortage of paper. One of these *Reshimos* is on the topic of “*arbaa tzrichim l’hodos*”—the obligation to thank Hashem (and recite *Hagomel*) when saved from one of the four categories of danger. Ironically, the Rebbe would not be able to recite the *bracha* for almost

another full year. Here, he explained its deeper meaning in Kabbalah and Chassidus, concluding with a call to action.

FLIGHT ONCE MORE

A week after the German invasion of France, the Nazis installed a puppet government that governed from Vichy. As time passed, it became clear that the Vichy government was just as antisemitic as the Nazis were, and the Rebbe and Rebbetzin decided to move farther south, to the city of Nice.

The visa issues persisted. They were told that non-quota visas for entry into the United States would be issued, but had trouble obtaining exit visas from France. Then, they were informed that, after a second look into their case, it was decided that they were not eligible for the non-quota visas after all, since a regular visa application had been submitted for the Rebbe using the title of engineer and someone knowledgeable in physics—not as a rabbi.

With what seemed to be a “discrepancy” in the application, they were refused regular visas as well. The State Department had ordered its embassies to use every possible excuse to delay granting US papers to refugees.

⁵ As related by Josef Sungolowsky.

⁶ In chronological order: *Reshimos*, *Choveres* 49, 50, 102–3, 51, 13, and 23.

During their time in Nice, the Rebbetzin later related, the Rebbe ate almost nothing due to concerns about *kashrus*. The hotel managers, noticing how little he consumed, would collect sugar—a rare commodity during wartime—and every so often would pass some on to the Rebbetzin for her husband.

“As Sukkos neared,” Rabbi Menachem Teichtel, who was in Nice at the time, related, “the Rebbe approached a *rav*, Rabbi Shmuel Yaakov Rubinstein, with a question. The Chabad custom is to use an esrog for Sukkos from Calabria, Italy. Was it halachically permissible to endanger oneself by crossing over the border to Italy just to keep this *minhag*? Shortly thereafter, the Rebbe disappeared for several days, and when he returned, his face was shining. He had succeeded in obtaining an esrog, and over Sukkos the Rebbe happily allowed the Yidden of the city to *bentch* on it as well.”

MARSEILLES

Finally, in Teves 5701 (1940), the Rebbe’s case was taken up by the Hebrew Immigration Aid Society (HIAS), who suggested that the Rebbe apply for a regular visa as a Russian refugee, rather than a non-quota visa as a rabbi.

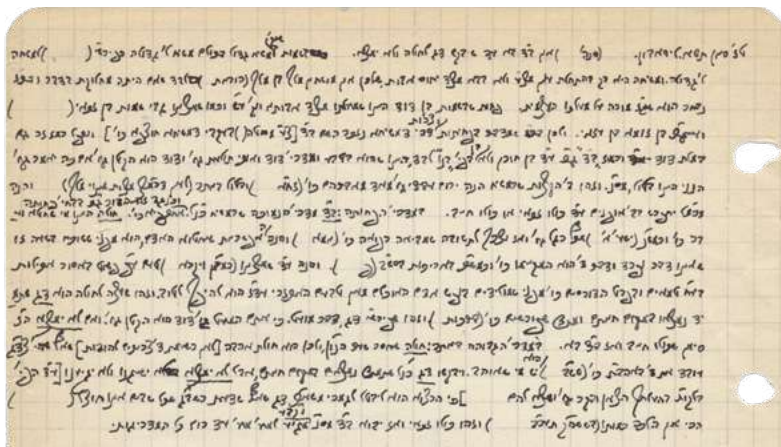
At this time, the Rebbe decided to report to the American consulate in the city of Marseilles with all the documents sometime in February (Shevat). The Rebbe traveled 100 miles from Nice to Marseilles, where he would eventually obtain the visas. (It has been noted that the head of the consulate in Nice was a virulent antisemite, while his counterpart in Marseilles was a supporter of Jews. This might have been the reason for the switch.)

The efforts took time, but finally, at the end of winter 5701 (1941), they bore fruit. On Purim, the Frierdiker Rebbe received a telegram:

“M. Shneersohn will receive a visa on the 17th of April [20 Nissan]. HIAS of New York will cable precise details.

“HIAS Marseilles.”

Some ten days later, the Rebbetzin wrote a letter to her father in which she reassured him that they had been guaranteed visas. On 20 Nissan 5701 (1941), the visas finally arrived. A huge obstacle had been overcome.



The Rebbe's *reshima* about Moshiach's arrival, dated "16 Sivan 5701 (1941), Lisbon [Portugal],"—one day before he left Europe for the United States.

PORTUGAL

The next task was to get transit visas through neutral Portugal, and tickets on a ship to the United States. Through the efforts of the Frieddiker Rebbe, those were obtained, and the Rebbe and Rebbetzin arrived in Lisbon, Portugal, in preparation for their voyage.

While waiting for what seemed to possibly be one of the last ships to leave Europe, they suddenly received a telegram from the Frieddiker Rebbe, saying that they should not embark on the voyage. They followed the Frieddiker Rebbe's instructions and later found out that the ship had been captured by the Italians.

Now, they needed to obtain ship tickets once more. Here, Rabbi Mordechai Bistrizky came to the rescue. His son, Rabbi Leibel Bistrizky, related:

"My father wanted to bring my grandparents, Reb Levi and Rechuma Lagoviers, over from Antwerp, Belgium, to America. However, they needed transit visas to go from France to the ship in Portugal, and they didn't manage to obtain them. My father knew that the Rebbe and the Rebbetzin were stuck in Portugal and needed boat tickets, so he went to the Frieddiker Rebbe and said that he was willing to turn over his tickets to the Rebbe." Thanks to this priceless gift, the Rebbe and Rebbetzin were able to come to the United States. The Lagoviers, together with millions of other Jews trapped in Europe, ultimately perished in the Holocaust, *Hy"d*.

Just a day before departing on the perilous voyage, the Rebbe wrote a scholarly *reshima* explaining an obscure passage from Gemara Sanhe-



The Serpa Pinto
preparing for
voyage from
Lisbon, Portugal.

drin on the subject of Moshiach, dated “16 Sivan 5701. Lisbon.”⁷

On 17 Sivan, the Rebbe and the Rebbetzin boarded the Serpa Pinto for the trip from Lisbon to New York. The voyage was dangerous; German U-boat submarines patrolled Europe’s territorial waters. The vessel had the word “Portugal” lit across its entire side with the hope that Portugal’s neutrality would keep the Germans from attacking.

When the ship finally left Europe’s territorial waters, the passengers breathed a sigh of relief. The Rebbe sent a telegram to the Frierdiker Rebbe, informing him of the comforting news.

ARRIVAL IN NEW YORK

On Monday morning, 28 Sivan 5701 (1941), the ship docked in New York.⁸

Rabbi Yitzchok Dovid Groner related that the night before, he and his father had been standing outside the Frierdiker Rebbe’s room, awaiting *yechidus* prior to his joining the yeshiva, when Rabbi Yisroel Jacobson came out with news:

“Rabbi Jacobson went to my father and told him that the Frierdiker Rebbe had said that the yeshiva should go out and greet the Rebbe when he arrives.

“My son-in-law is fluent in Shas, Tosfos, Rosh, and Ran, and all printed *Chassidishe seforim*...”

“My son-in-law is fluent in Shas, Tosfos, Rosh, and Ran, and all printed *Chassidishe seforim*...” the Frierdiker Rebbe added.”

“When we came to the pier, there were blockades; we couldn’t get to the ship.

⁷ *Reshimos, Choveres* 11.

⁸ The following stories are adapted from videotaped interviews with JEM, published in *Early Years* (DVD), vol. 4.

From our vantage point, we saw the Rebbetzin come out, followed by the Rebbe...

“He gave *Shalom aleichem* to the family members that had come to greet him, and then Rabbi Jacobson brought him over to the *bochurim*, and he gave *Shalom aleichem* to every *bochur*.”

Rabbi Leibel Posner was a young *bochur* learning in 770 at the time, and he vividly recalled:

“I remember very clearly how the cars pulled up in front of 770, and the Rebbetzin got out of the car, then the Rebbe, and they walked up the steps into 770.

“As soon as we saw them through the window—our class was in the first room in 770—we went over to the door. We stood there as he came in, and we gave him *shalom*.”

Rabbi Dovid Eidelman, also a *bochur* at the time, related that “Chassidim came all day long to give *shalom* to the Rebbe; at the time, the Rebbe and Rebbetzin lived right there in 770.”

That day, the Frierdiker Rebbe asked that a few of his “good friends” be notified, and he himself wrote of the good news in a letter to the father of Asher Rabinowitz, who was one of the activists involved in the rescue.⁹

HAGOMEL

The Chassidim requested that the Rebbe honor them with a *farbrengen* to celebrate the occasion; he agreed and said he would *farbreng* on Thursday night, after he had the opportunity to recite the *bracha* of *Hagomel*.

Rabbi Hirshel Fogelman, a *bochur* at the time, shared his memories of that *farbrengen*:

“I remember when the Rebbe walked into the *farbrengen*; he had a *siddur* in his right hand, and he walked straight in and sat down. There weren’t a lot of people; it was just the *bochurim* and a few of the Chassidim.”

Upon entering, the Rebbe asked the elder Chassidim to speak, but they all refused. He asked if any of the assembled had questions in

⁹ *Igros Kodesh Admur HaRayyatz*, vol. 5, p. 396.

Chassidus. A few people responded with questions, and the Rebbe asked them for their names and their mothers' names.

Rabbi Fogelman continued:

He spoke about the four categories of people who have to *bentch gomel*; one that has been saved from the sea, from prison, from sickness, or from a desert. It was interesting to note that every time he mentioned the Frierdiker Rebbe, his voice broke like he was about to cry. The whole farbrengen made the impression on me that he was something different.

He answered questions posed by the Chassidim, and even connected the explanations with their names.

In the middle of the farbrengen, he said he was going to test the boys. "They say that the American *bochurim* are fluent in *Likkutei Dibburim* of the [Frierdiker] Rebbe..." He started testing us on the text, and we weren't so bad; we answered most of the questions.

The farbrengen carried on until three o'clock in the morning, and it left a powerful impact on the participants.

That Shabbos, the Frierdiker Rebbe held a farbrengen. In the middle of the farbrengen, the Frierdiker Rebbe asked if anyone knew Reb Michoel Dvorkin's version of Reb Michel Zlotchover's *niggun*, and the Rebbe began to sing it. (On the Pesach prior to his son-in-law's arrival, the Frierdiker Rebbe spoke about Reb Michoel Dvorkin, and mentioned his version of the *niggun*. At the time, the Frierdiker Rebbe said that when his son-in-law came to America, he would sing that version.)

ROYAL WELCOME

The Rebbe's arrival on American shores can be summed up in the words published by Agudas Chabad in *Der Morgen Zhurnal—The Jewish Morning Journal*—welcoming the Rebbe and Rebbetzin to the United States:

We express a heartfelt welcome to the esteemed guests and wish them much *mazal* and *bracha* in their new home life, uplifting the prestige of Torah and the enrichment of Chabad.

THE THREE ORGANIZATIONS:

Building Yiddishkeit in America

The Rebbe spoke about Chof-Ches Sivan as the beginning of a new era in strengthening and spreading Torah and Yiddishkeit, as well as disseminating the wellsprings of Chassidus in the United States. There were three central organizations dedicated to this mission: Merkos L'Inyonei Chinuch, Machne Yisroel, and Kehos, which were all placed under the Rebbe's directorship.



Reb Berel Baumgarten shows the Rebbe a button pin made for the *Mesibos Shabbos* program, in the months following the Rebbe's arrival in New York.

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Machne Yisroel

In Sivan 5701 (1941), the same month that the Rebbe arrived in the United States, the Frierdiker Rebbe established Machne Yisroel and appointed the Rebbe at its head.

The efforts of Machne Yisroel included: "*Maz'hirei Shabbos*"—an effort to educate the masses about the importance of keeping Shabbos; spiritual services for Jewish members of the armed forces; "*Chevras Mishnayos Baal Peh*"—organizing the division and study of Mishnayos by heart among its members; and much more.

"This is not a political party," the Frierdiker Rebbe clarified. "Membership dues are not monetary fees but good deeds."¹

To become a member, one needed to perform at least four "good things" each month and report them to headquarters. "Obviously, much more should be done than these four things," the Rebbe explained in a letter. "But we need some sort of framework to be considered 'membership dues'; something attainable for everyone."²

¹ *Igros Kodesh Admur HaRayyatz*, vol. 7, p. 158.

² *Igros Kodesh*, vol. 1, p. 53.



Merkos L'Inyonei Chinuch

In the summer of 5701 (1941), the Frierdiker Rebbe founded Merkos L'Inyonei Chinuch—an organization dedicated to ensuring a Torah-true education for every Jewish child—and appointed the Rebbe to lead it.

The Rebbe explained in a letter:

“Machne Yisroel concerns itself mainly with the needs of adults, while Merkos L'Inyonei Chinuch focuses on young Jewish children, boys and girls, to elevate their education to be in its purest form (*al taharas hakodesh*). There are many facets to this work: Organizing *Mesibos Shabbos* (Shabbos gatherings for children), founding girls' schools, after-hours training for *frum* teachers, and publishing reading material for Jewish youth. Most notably, we publish the monthly ‘*Talks and Tales*’ in Yiddish and English... which has already captivated the hearts of the young, their parents, and teachers...”³

In addition to the *Mesibos Shabbos* groups, which reached more than 10,000 Jewish children each week, Merkos organized parades that encouraged children to display their Jewish pride in the streets of New York. Many additional programs were created under its auspices, including the National Committee for the Furtherance of Jewish Education; the Released Time program, which provides religious instruction for Jewish public school children; and the renowned “Merkos Shlichus” program, sending *yeshiva bochurim* to remote communities to strengthen Yiddishkeit.

Merkos' publishing efforts produced dozens of books, booklets, and textbooks, filled with Torah and Yiddishkeit. Its flagship publication, *Talks and Tales* in English, and its Yiddish counterpart, *Shmuesin Mit Kinder*, were personally overseen by the Rebbe, who championed their wide dissemination.



Kehos

In 5702 (1942), the Frierdiker Rebbe established Kehos, the Lubavitch publishing house. A year later, he founded “Otzar HaChassidim,” a division dedicated to publishing the extensive library of Chabad Chassidus—most of which, aside from the *Tanya*, *Torah Ohr*, *Likkutei Torah*, and a few other *seforim*, existed only in manuscript form at the time.

The Frierdiker Rebbe appointed the Rebbe to lead this initiative, and under his guidance, Jewish publishing reached new heights. Each *sefer* was printed beautifully, often with the addition of extensive footnotes.⁴

³ *Igros Kodesh*, vol. 1, p. 56.

⁴ For more on this subject, see *Yemei Melech*, vol. 2, ch. 17.

IN THE

REBBE'S PRESENCE

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

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

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

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



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

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A SECOND ARRIVAL

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

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

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

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

FIFTY YEARS

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

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

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



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LESSONS AND TAKEAWAYS

A Day to Strengthen Our Mission

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

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

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

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

From Exile to Redemption

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

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

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

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Bottom-Up

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

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

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

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

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

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

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

Transformation: Then and Now

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

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

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

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

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

כה

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