



**My  
Encounter  
With The  
Rebbe שליט"א**  
**By Zalmon Jaffe**

15th Installment

Shovous 5743/1983

until

Shovous 5744/1984



Koss Shel Brocha

## MY ENCOUNTER WITH THE REBBE SHLITA

### INSTALMENT NO 15

1983/1984 5743/5744

### INTRODUCTION

Once again I am happy and privileged to present to you another instalment of "My Encounter with the Rebbe Shlita". This is number Fifteen and covers the period from Shovous 5743 (1983) until Shovous 5744 (1984).

I am extremely delighted that my work continues to give much pleasure and enjoyment to so many and particularly to the Rebbe, who tells me to "Keep on Writing".

Considering that at this time last year, I had nothing new about which to write, I am pleasantly surprised that I have written so many pages, again about the Rebbe. Furthermore, having described very comprehensively in the previous fourteen instalments about life at 770, including the services - farbraingen and so forth, you will discover that I have repeated very little from previous editions.

I am grateful to the A-mighty for bestowing upon me good health and strength to enable me to write about the Rebbe. I also thank my beloved Rebbe for his unsurpassed encouragement, wonderful blessings, and mainly - His extraordinary activities, which have made possible the continued publication of these - "My Encounters with the Rebbe Shlita.

I hope you will enjoy reading this, my fifteenth instalment. I continue to receive some nice letters of appreciation from some of my readers, and Walter and Rebecca Hubert never fail to drop me a note containing their thanks and encouragement.

But, every year, I have been fortunate to receive at least one unusual and exceptional letter, from a reader who has been inspired to write some nice words of appreciation.

I am proud to include the following from Mrs. Chana Goldstein of Brooklyn, New York.

"Dear Mr. Jaffe,

I just finished reading your "Encounter - NO 14".

I had to write to tell you how much I thoroughly enjoyed it. You get more important praise than I can give, but I just had to write to tell you what a special gift you have K.H. to be able to write and put down on paper the wonderful events that go on here at 770 with our wonderful Rebbe Shlita.

You have a gift of capturing one's mind and make it so fascinating that I could not put the book down once I started it, and the humour is just wonderful too. I can't count how many times laughed so hard at the way you wrote certain incidents and your humour generally is very sharp and witty K.H. I'm sure you have thousands of fans who tell you so, as someone who is as sharp witted as you K.H. is very lucky as you always see things in a good way and not in a serious gloomy way, That is a blessing too.

I also want to thank you for giving our Rebbe Shlita a few good laughs as we all need to laugh as it makes life so much better. The Rebbe has so much on his head that your just taking time to make him laugh a little is so great.

May the A-mighty give you long, healthy years together with your dear wife to be able to keep up this wonderful thing you are doing, for all of us too you are using the special gift Hashem has given

you, and for all the enjoyment you give all the people through that gift, you will be rewarded I'm sure, a million-fold, till 120 years.

I want to thank you again for giving my son the "Encounter" so that I had the opportunity to read it.

Sincerely,

Chana Goldstein."

"Dear Zalmon,

May I thank you on behalf of Rebecca and myself for your 14th book which was not only very much appreciated but was also enjoyable, instructive and as usual humorous reading.

I look forward to receiving at least another 40 annual editions.

We do hope to meet you soon: meanwhile we would like to wish you all a happy Yom Tov as always.

Yours sincerely, Walter."

### UNITY IS STRENGTH

For many years the Rebbe has stressed and emphasized the importance of the significant and exceptional Mitzvah of "Loving your fellow Jew" - just simply - and for no other reason, but that he is Jewish.

In fact, it is an obligation to recite every morning, before we say our prayers, the following paragraph - "I take it upon myself to fulfil the Mitzva, of "You should love your fellow Jew as yourself".

This Mitzvah is sometimes difficult to perform, because after all, we are only human and we may not always like the mannerisms or some aspects of certain individuals. But the main essential, the profound truth, is that we should always bear in mind that we all possess a Jewish Soul, a neshama which has a divine origin and spark.

However, in addition, the Rebbe has now impressed upon us the extra Mitzvah of ACHDUS (Yisroel) - Unity. It is quite possible to love someone very much indeed, but one may not find it easy to work together in harmony.

Only if people have a common purpose or mutual objective, can there be unity.

The Rebbe has illustrated this point very often, and quite simply to the Children at the many Rallies which have been held at 770.

The Rebbe has asked all Jewish Children to join Tzivas Hashem - G-d's Army, and is anxious that every Jewish boy and girl should become members.

As in every national army, the Soldiers have to be well disciplined and trained. They have to obey the orders of the Commander-in-Chief implicitly and without question. Upon their reactions would depend the survival, not only of the Army, but of the whole nation. There is a common task and target - the defence of the Jewish individual and People. In our army, too, there must be Achdus, Unity.

The Rebbe concludes with the promise that this Unity and Love will bring nearer the Revelation of our Righteous Moshiach, mare speedily and in our time.

## "MORE HALACHAS"

We recite every day during Shacharis, in the morning service, that "It is taught by Elijah: --Whoever studies Torah Laws every day, is assured of Life in the World to Come".

The Rebbe has declared on many occasions that a meeting, a conference, and even a book should commence with a word of Torah. I will therefore begin this "My Encounter with the Rebbe Shlita," Instalment number Fifteen with the following Halachas, as explained and expounded by Rabbi Zalmon Shimon Dvorkin, the Rabbi of 770.

I know I have the full authority of Rabbi Dvorkin, because he has often told me to "Shreib in Buch" (write it in the Book), and "Yours is the best book".

We discussed three subjects connected with our daily lives - The Mikvah - The Brocha for Females - and the Prayer for a Journey (Teffilas Haderech)

I. The Mikvah: I wanted to know how many times one should immerse oneself on each visit to the Mikvah. (Of course, one should always use the Shower before entering the Mikvah - except on Shabbos and Yom Tov). I had asked nine people and had received nine different replies. The answers varied from one to nine times. I was even informed of a certain Minhag (custom) which insisted upon thirty-nine immersions. One gentleman even confessed that he enjoyed nothing better than to remain in a boiling hot Mikvah for an hour or so, gently bobbing up and down - and preferably together with a friend so that they could discuss and settle local and world-wide problems and politics.

Women were consistent. They all immersed three times. Yossi Lew, my eldest grandson admitted that he dips himself Nine times. He even quoted the Kaballa - and the Halacha, to prove his point!! He also knew for a "definite fact (?)" that the Rebbe immersed himself Nine times, too. He was friendly with a young lad who had concealed himself in the Mikvah building and had actually seen (?) with his own eyes, that the Rebbe immersed nine times!? Well Well!!

2. The Brocha for Females: Amongst the brochas which we recite before morning prayers is the one whereby a male blesses The A-mighty for "not creating me a woman".

A woman, obviously, may not recite this Brocha. Instead of this, most females say, "I bless the A-mighty for making me according to THY Will".

I was asked by a friend to discover whether Lubavitch Women made this brocha - and - as I was friendly with the Rebbetzen - would I oblige him and ask the Rebbetzen whether, she did in fact, make this blessing.

When Roselyn and I visited the Rebbetzen, I did broach the subject, but not really very resolutely, because once she would decide to give an opinion or a Halachic ruling, she would become inundated and overwhelmed with questions, so we did not press for an answer.

We all know how many thousands of letters the Rebbe receives, asking for advice, brochas and help. One can imagine how many more tens of thousands of letters the Rebbe would get, if he started to give a Pesak din on matters of Halacha. It would be a sheer impossibility to cope with the onrush of correspondence.

Therefore, these matters are referred to Rabbi Dvorkin. Every moment of Rabbi Dvorkin's day - and night, is taken up with answering these halachic problems. In addition to which, he tries to settle differences between husband and wife, besides other marriage guidance problems.

Fortunately, his floor was also our ceiling, so a few good hard knocks thereon, would obtain immediate attention - and we could often see him straight away.

Rabbi Dvorkin gave the following ruling to (1), regarding the number of Mikvah immersions.

The Torah states ONCE only is sufficient, But - the Rabbonim have decreed that one should dip oneself TWICE, the first time to remove the uncleanness and the second time to purify oneself. On Shabbos, we double this number and immerse Four times.

To my query about the figure of Nine Dips - "according to the Kaballa and the Halacha" - plus the report from the Peeping Tom who observed the Rebbe in the Mikvah, Rabbi Dvorkin laughed contemptuously, albeit hilariously and stated that there was definitely no truth whatsoever in this. He remarked that some boys loved to exaggerate. It gave them a grand feeling of self-importance.

When I gave Yossi the Verdict of Rabbi Dvorkin, he demurred, and stated that he would continue to dip himself nine times, in spite of this ruling.

Regarding (2) the Blessing for the Women to be said before morning prayers. Rabbi Dvorkin said quite categorically that Lubavitch Ladies did NOT say this brocha.

I interrupted him and stated that someone had told me that the Rashag's wife (The Rebbe's sister-in-law) does actually make this blessing. Rabbi Dvorkin maintained that it must have been the same boy who had watched the Rebbe in the Mikvah! - because - he - himself had advised the Rebbetzen Rashag, that she must NOT recite this brocha.

One other Shaala I had to ask Rabbi Dvorkin at this session. It concerned (3) "The Prayer for going on a journey, Teffilas Haderech".

Rabbi Dvorkin explained that when one left home in order to travel, it was customary to say the prayer of Teffilas Haderech - to ask for Divine protection for a safe and trouble-free journey.

If one stayed overnight away from home, one should again recite this prayer next morning, but omit the actual name of G-d in the concluding blessing. This prayer is repeated every morning whilst one is away from home. An appropriate time for reciting this prayer is immediately after the conclusion of the morning davenning (service).

Even if one remained at a hotel for a long holiday - for example for many months, the same rule applies (because he is away from home). This is also said on the Shabbos, so we are confronted with the unusual situation of saying the Prayer for a journey on Shabbos!!

A problem does arise if one possesses two homes, for example - an additional one in Israel - or like us - who have an apartment in Crown Heights. As this is one's own home, the Teffilas Haderech is NOT recited.

Yossi confided that all the many thousands of Chassidim who visited or stayed over at Crown Heights during Yom Tov - or at any other time, refused to say Teffilas Haderech, because they considered that when they were with the Rebbe, then they were "at home".

Rabbi Dvorkin conceded that this was a typical and fitting reply from a Lubavitcher Chossid.

Referring back to the question regarding the Mikvah, I was just told that someone else had heard that the Rebbe dipped himself five times, and asked for confirmation. The Rebbe wrote back to state that he had heard of many different numbers (as I have mentioned previously), but never the number FIVE - except for the High Priest on Yom Kippur.

#### "MY ENCOUNTER" SERVES A USEFUL PURPOSE

I had forwarded a copy of instalment Number Fourteen to my granddaughter, Leah (Jaffe) who was studying at the Lubavitch Seminary for girls, near Paris, in France. She phoned me with the glad

tidings that I had solved for her and her friends a problem which had been perplexing them for a week or two. A French girl had poured milk into the Kettle, and they did not know whether they could kosher it, and if they could - what was the procedure! They were too shy and embarrassed to ask their Rabbi. They would be the laughing stock of the whole Seminary. It was such a stupid thing to do - to put milk into a kettle. Every English person knows full well that a Kettle is only used for boiling water. Maybe French girls do not know what a Kettle is, and what it is used for!

Then from out of the blue, so very unexpectedly - my book arrived with the exact same case and problem, fully discussed therein - plus the answer given with the details of the Koshering minutely explained. It was the answer to their prayers.

My grandson Levi(Jaffe) had also heard this story from Leah - but - in the course of the relating - the milk had been transformed into a chicken!!

### TO CROWN HEIGHTS FOR SHOVOUS OUR JOURNEY TO 770

We travelled again by Aer Lingus, the Irish Air Lines. I wrote a note to the Rebbe, whilst on the flight, with the information that I had twenty two letters, from friends, to deliver to the Rebbe. I had also the usual letter from Avrohom which enclosed the Maamud money for the Rebbe's special fund, - about which I explained last year. I enclosed, too, my latest instalment of "My Encounter with the Rebbe Shlita" number Fourteen.

I intimated that Roselyn and I were very much looking forward to seeing the Rebbe and Our Rebbetzen again very shortly, and confidently expected to enjoy a happy and joyful Yom Tov at 770.

I also mentioned that Hindy was probably at this very moment flying from London to New York together with her baby, Yisroel Aryeh Leib, and Channah, the Bass Mitzvah. I added that I would not be at all surprised if we did not arrive together at 770, at the same time - about 5p.m. This was very prophetic as you will read later on.

We duly arrived at J.F. Kennedy Airport. It was one of those typically hot summer days which we occasionally encounter in New York - STIFLING HOT and with Heavy Torrential Rain. When it rained in the Summer in New York, there were no half measures - it was like a continuous cloud burst.

We had no entourage with us on this flight - no Children - and no Grandchildren - just Roselyn and me.

We quickly collected our luggage and passed through Customs. There were scores of people waiting outside in the Airport Arrival Lounge, who had come to meet, greet and collect relatives and friends.

How nice it would have been - to have been met by some beaming, happy and welcoming faces.

We did have this wonderful experience on our very first Charter flight to see the Rebbe in 1960, when hundreds of Lubavitch boys came to the Airport and greeted us with Songs and Dances. Our 118 passengers had then boarded the special buses which took them to 770 - at 2.30a.m in the morning, to receive a marvelous welcome and a Sholom Aleichem from the Rebbe Himself.

We also had the pleasure of being met by Avrohom during the five years he studied at 770.

But all this was a very long time ago. In any case, matters are much easier today, because, whereas at one time it was almost impossible to get a taxi to take us to Brooklyn. (Brooklyn? Brooklyn? Where is that? Never heard of it! and so on) Nowadays, a Uniformed inspector controls the Taxi Rank and ensures that no driver will refuse a fare - whatever the destination.

A porter loaded our luggage onto a trolley and suddenly, to our great surprise and happy amazement, we spied Hindy waiting for us. What a delightful and unexpected welcome! She was carrying the Baby, Yisroel Aryeh Leib.

We asked her where her car was parked.

Hindy gave us a blank look and explained that she had herself just arrived from London, and realising that our Manchester plane had also just landed, she had come over to our Terminal to catch a lift to 770. She added that Channah had been left at the TWA Terminal to guard their luggage.

We had brought with us two huge Suitcases, the largest sizes that were permitted. One was packed solid with my latest edition of "My Encounter with the Rebbe Shlita" number Fourteen, and required enormous strength to move it. We also carried two extremely large pieces of hand luggage. I considered that it would be a good idea to take two taxis.

Hindy pointed out that there were plenty of the chequered, larger taxis, into which we would all fit - easily and with much comfort, together with all our baggage, so we might as well all travel together.

We stood in the Taxi rank and within seconds were completely saturated. A taxi drew up and very reluctantly agreed to accept us as fare paying passengers to Brooklyn.

The two suitcases completely filled up his boot, because the boot of a normal New York Taxi is always half full of Odds and Ends to start with - besides the spare-wheel.

Roselyn and I pushed our way into the car and sat down on the rear seats. Each of us held a large size piece of hand baggage upon our knees. Hindy squeezed in between us and held the baby on her lap.

We instructed the driver to call at the TWA terminal in order to pick up a little girl (Channah aged twelve and a half years).

We duly arrived and there was poor Channah standing in the pouring rain, looking very wet and bedraggled. At her side were four suitcases, two prams (perambulators), a carry-cot and some hand luggage.

Hindy wasted no time and in spite of the drivers protests, she shoved Channah in between Roselyn and me and piled all the suitcases on top of us all.

I was now slumped into my seat with Channah and suitcases on my knees. I couldn't see much and was not looking forward to the drive to 770. Hindy sat in front with the baby, the carry-cot, and two folding prams (one wouldn't do). The handle-bars were sticking into the driver's ear and with each jerk and bump of the taxi, the driver received a sharp poke into his face. He complained bitterly and maintained that we needed two taxis.

Hindy retorted that we would all manage in this one, - and that he should stop muttering and nattering - and, "get going to Brooklyn", because she was certainly not getting out of the taxi in this atrocious weather.

The driver said O.K., but warned us that the fare would be twenty five Dollars (We could have engaged two taxis for that price and ridden in comfort, instead of being crushed and packed - worse than sardines in a tin.)

Well - off we went, right out of the airport, down the motorway, round and around - and then we stopped. I realised, even though I couldn't see properly, that we had returned to the very spot from where we had started in the first place - outside the Aer Lingus Terminal.



The driver gave us just one brief command - "Get Out!" I remonstrated with him and said O.K., you win - and I shall pay you the twenty five Dollars to take us to Crown Heights. Anything - but please do not leave us stranded in this terrible stormy weather.

He refused point blank. It was impossible for him to drive with pram handles jabbing into his face, and with suitcases and a baby across his knees. Furthermore, and in addition, he demanded four and a half Dollars for the little ride around the Airport. What a Cheek!!

We dragged ourselves out of the taxi, and by the greatest of good fortune, we obtained one of those chequered cars, which Hindy had mentioned before - almost straight away.

The six suitcases, prams, carry-cot and baby were all packed into the Car and we left J.F. Kennedy Airport with the screams of our previous driver, demanding his four and a half Dollars reverberating into our ears.

Our new driver welcomed us to New York - a new courtesy - apologised for the weather - and charged us fourteen Dollars for the whole journey - an even better courtesy.

We unloaded at our apartment next door but one to 770 at 5p.m., as I had forecast. Hindy was delighted with what she saw and decided to remain and stay with us in our flat - with Channah - with the baby, the suitcases, prams, carry-cot and all.

At 6.30p.m. I called into 770 and placed all my letters and so forth into the Rebbe's tray in the outer office. Label Groner informed me that my brother Maurice, from Jerusalem, was now in New York. Maurice knew quite well that I travel to New York at this time every year in order to spend Shovous with the Rebbe.

He therefore phoned me at 770 and left a message that I should call him back at his hotel in Manhattan, as soon as possible.

This I did. I intimated to him that there would be a Farbraingen that evening at 770, and suggested that it would be a good idea if he would come along and we could have a chat afterwards, face to face. He regretted that he would not be able to manage it. He had spent a long hard day. He was extremely busy - and very tired. He had to leave New York in the early hours of the morning to travel to the Catskills (or was it Miami?). I implored and I begged him to change his mind, but to no avail.

Maariv was at 9.15p.m and the Farbraingen would follow immediately afterwards. Most people had been sitting or standing in their places since before 8p.m., but I always daven with the Rebbe's minyan. This meant that I had to take a chance about obtaining my usual seat. But I need not have worried this time, because Yossi had kept my place, safely, for me. Furthermore, I had not yet had the pleasure of meeting the Rebbe. When he entered the Beth Hamedrash, his face lit up when he saw me. He welcomed and rewarded me with a really wonderful smile. My journey had already shown a profit.

### EREV SHOVOUS FARBRAINGEN

I was glad to see that the Rebbe looked K.H. as well and as sprightly as ever - and even younger.

It is remarkable how, by the exchange of just one glance, the months and years seem to roll away and I get the feeling that I have never been away from the Rebbe and from 770 at all.

At the beginning of the Farbraingen, Label Groner handed me a reply to my letter which I had sent into the Rebbe three hours previously.

The Rebbe also thanked me for my "Diary" and other enclosures. He had noted that my Diary contained One hundred and thirteen pages plus four pages of introduction, yet at this time last year, I had worried that I had nothing more to write. I should therefore have the same Daagos (worries) this year, as I had last year. This was incredible. There had been already scores of letters waiting to be taken into the Rebbe, together with mine - and surely the Rebbe had also to prepare for a very large public Farbraingen which was to be broadcast all around the world as well. Yet he still found time to acknowledge and answer my letter. It was really amazing.

During the Farbraingen, I was overwhelmed and delighted to see my brother, Maurice, being led onto the Rebbe's platform. This was a wonderful surprise in view of his apologetic and negative attitude at the time when I had invited him to meet me at the Farbraingen.

The Rebbe ensured that Maurice was given a full glass of wine with which to say LeChaim to him, and a seat was soon found for him too. This in itself was surprising, for the platform or Dais on which the Rebbe was seated was crammed tight with people.

Years ago, the Rebbe was surrounded by about seventy illustrious Rabbonim, and Rabbi Chadakov sat on a comfortable chair a few yards from the Rebbe, in splendid isolation.

Today, the platform is about SIX times the length that it used to be. There are still about seventy distinguished Rabbonim sitting behind and to the side of the Rebbe. To this figure must be added many more scores of men - and about three hundred little boys, most of whom, being young lads, were rushing and scampering all over the place. They had also infiltrated underneath the tables, and sat, literally, at the Rebbe's feet.

And poor Rabbi Chadakov was completely surrounded by these youngsters, who were bobbing up all the time and probably hid the Rebbe from Rabbi Chadakov's view.

Maurcie looks very much like me, although he is much smaller in stature, and four years younger than me. Everyone was talking about him. Esther Sternberg asked Hindy during the Farbraingen, whether I had changed my hat style! The nicest remarks were made by those people who wanted to know "how much older was Maurice than me".

I have now great pleasure to include a resume of the Sichos and the Maamer which the Rebbe related to us at this Farbraingen. These have been translated, and summarised by my son-in-law, Rabbi Shmuel Lew. These resumes are published and printed regularly by Lubavitch Manchester. My son and daughter-in-law - Rabbi Avrohom and his wife Susan are in charge of these productions, which are distributed far and wide and have become very popular and invaluable.

SICHO ONE - Sefira Counting Affects the World and the Soul: Power of Chassidishe Farbraingen

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When our ancestors left Egypt, they were elevated from an appallingly low spiritual and material state to the highest level of freedom. They immediately experienced the longing for the day of the giving of the Torah - so much so, that they counted the days until the forthcoming revelation, which is why we have the Mitzvah of Sefira, as explained in the Zohar and quoted in many sources. In the prayer after Sefiras Haomer we speak of the purifying effect of this mitzvah upon our souls and spirit, and before that, we speak about the drawing-down of a great, divine flow in all worlds. This happens every night of the counting of the Omer, and tonight, the 49th and final night, brings down complete perfection as above. Since this is a Torah commandment, it must be within our power to fulfill. Moreover, we are told ".... that which Hashem does, He commands Israel to do". Thus, Hashem Himself creates the situation of perfection in all the worlds down to our own physical level of existence. If every mitzvah must be performed with joy, how much more so should this mitzvah be done with joy, in the light of the above. Now that we have fulfilled the mitzvah with a great

congregation, and continue with a Chassidische Farbraingen, we bring down a special power to the world. As the Alter Rebbe said, how great the effect of a Chassidische Farbraingen is, when Our Father in Heaven sees His children "..... as one man with one heart, facing the mountain...."; which was what brought about the giving of the Torah.

Similarly, we continue with our counting of Sefira in Ma'ariv tonight, with the prayer immediately after the counting of the Omer, that Hashem should restore to us the service in the Temple very speedily, and this will enable us to endure the last moments of golus with greater confidence, knowing how imminent is the coming of Moshiach. We will suddenly realise that we are standing in the Holy Land, in Yerushalayim, on the Temple Mount in the Beis Hamikdosh itself, with our young and our old.

#### SICHO TWO - Brightening and Animating the Whole World: The Jewish Woman's Dedication.

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We do not merely count seven days (corresponding to the seven emotion attributes), but seven weeks. The Alter Rebbe explained that Sefiras Haomer entails the brightening of the person. Thus, where the Torah says "Ussefartem Lochem" (and to the root Sappir (shiny - sapphire – Stone) Thus, one takes a stone, which is the lowest level of the world (for whereas earth is also inanimate, it can produce vegetation when a seed is planted, but a stone does not grow anything), and make it into, not only a beneficial stone, but one which shines. Moreover, the word ‘sefira’ also comes from the root Lesaper (to tell), that one not only brightens of his existence, but also shares it, and proclaims it to others. The word is also related to the word "Mispar" (counting), that creates a preciousness, making everything "count" (just as the Sedra of Bamidbar, talking of the counting of the children of Israel is always read before Shovuos). Thus through sefira, one takes the world of limitations (countings) and makes it shine, and tell, and show an example in order to elevate the entire environment, including the "stones" in the environment that they should begin to shine as well.

The above-mentioned explanation of the Alter Rebbe was brought out by the dedication of a Jewish woman who sent him Tzedoka with great self-sacrifice, and actually polished the coins. Thus we must elevate even our own physical existence.

#### SICHO THREE - Siyum of Sota: Fear of Lacking Exile in Order to Elevate.

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It is the custom in Sefiras Haomer to study a folio of the Gemorrah Sotah on each day of Sefira. (although it stretches from page 2. to 49., the title page is also counted as one).

We can ask, what connection is there between something so negative as the Gemorrah Sotah to something so positive as the days of Sefira, which connect the beautiful festivals of leaving Egypt, and of receiving the Torah. The Talmud tells us that Channa, when she had no children "threatened" that she would provoke jealousy in her husband by being alone with a man, remaining totally faithful, and then earning the blessing which the Chumash tells us in the laws of Sotah (that if the woman is innocent) "she will be freed and she will have seed". Through this threat, Hashem gave her, her wish, her son. This is also the state of the Jewish people in exile where Hashem says "....I will surely hide my face....", and there is the threat of strange men (Philosophies, etc.) to claim the attachment of the Jew. The moment of redemption will be when Hashem will express His jealousy, and then those whose divine service was in a barren way, and remained faithful even when concealed from Him, will give birth to a great congregation of offspring.

#### SICHO FOUR - Moishe Builds an Altar: Preparing the World; Receptacle to Torah Controls the World.

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In addition to being the conclusion of Sefira, the day of Erev Shovuos had its own function in the preparation to the giving of the Torah, which began on Rosh Chodesh Sivan. As the Alter Rebbe writes in the Shulchan Aruch - On this day Moishe built a Mizbeyach and offered a sacrifice upon it. What was so special about this altar, and why did Moishe himself have to build it, and did not entrust it to someone else. (The bringing of a sacrifice is connected with lofty thoughts, and in that activity no one could compare to Moishe; but why could no one else do such mundane an act as building of the Altar) What Moishe did was to teach us a lesson that to prepare to receiving the Torah, one should take disparate elements in the world, down to the most inanimate earth and stones, and use them to build an Altar for Hashem. Furthermore, one then uses it by taking an animal and offering it to Hashem. Thus, just as a disciple must prepare himself with total selflessness before his teacher, how much more so did the Jewish people stand on the day before Shovuos with utter selflessness to Hashem. This is demanded of the Moishe which is within every Jew, which is the reason why, when Hashem says "...what does Hashem expect of you, only to fear "; and the Talmud asks, is this then a small request, and answers that to Moishe it is small, it still can be expected from every Jew, because there is a spark of Moishe within each of us (as explained in Tanya chapter 42.) Each person must take every aspect of the world and unify it, and elevate it to become an altar, and the completeness of an altar is when it never ceases to have sacrifices brought upon it; for we must elevate every aspect of existence to Hashem. Then we are in a state ready to say Na'ase Venishma (we will obey and we will understand). As the Midrash tells us, when the Jews said Na'ase Venishma, Hashem said "....I have said that you are Elokim ", i.e. the Jew becomes the master over all of existence. This is achieved through "....I (Hashem) have said....", that the Jew is expected merely to do his small share, through which he will bring this idea down to the world.

MAAMER - Submission to the Master of the World.

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In the Talmud it says "....At the moment that the Jewish people prefaced Na'ase to Nishmah, 600,000 ministering angels descended, and crowned each Jew with two crowns, one corresponding to Na'ase and to Nishmah". A number of questions are asked on this in Chassidus. (1) The special virtue was not merely that they said Na'ase and Nishmah, but that they prefaced Na'ase before Nishmah. Why then should there only be two crowns; should not there not be a third one as a reward for their having said Na'ase before Nishmah.

(2) At the moment when the Jews were at their final preparation to receive the Torah; higher than the angels who did not receive the Torah; what value is there that they were given a crown, or two crowns?!

(3) There is another saying of our Sages: " When the Jewish people said Na'ase before Nishmah, a heavenly voice proclaimed 'who revealed to My children this secret?' ..... ", an expression used by the angels, as it is written "...those who do His word to hear the voice of His word...". How can it be that the Torah, which was given to the Jewish people because of a virtue they have over the angels, should have been given to them specifically as a result of their saying something which is likened to angels?!

(4) In the giving of the Torah, we are told that with every one of the Ten Commandments, their souls flew out from their beings. Moreover, the Ten Commandments include within them the entire Torah, even that which will be revealed by a worthy student of Torah in the future. Therefore, it seems quite amazing that we are dealing with such a sublime service, which came as a result of such a deep preparation with great pomp and ceremony - thunder and lightning, and a burning mountain, and the Ten Commandments themselves, seem to contain quite simple ideas. This, beginning with "....I am the L-rd your G-d who took you out from the land of Egypt....", which is obvious that since Hashem

released one from so terrible a bondage, He has a claim upon our service, and similarly throughout all the Ten Commandments

The explanation given in Chassidus is that the prefacing of Na'ase before Nishmah imbued an infinitely deeper quality into (a.) the Na'ase (obedience and fulfilment of mitzvos) and (b.) Nishmah (the understanding of Torah) is on an infinitely higher level. This was experienced at the revelation, and is relieved by every Jew, every day, in the saying of Shema. For, as our Sages asked, why do we say Shema before Vehoyo - so that man should first accept upon himself the yoke of the Kingdom of Heaven, and only then the yoke of mitzvos. The first chapter of Shema is essentially the acceptance of the Kingdom of Hashem (with the individual mitzvos enumerated subordinate), and the second chapter is basically about the acceptance of the mitzvos (with the general submission to Hashem, playing a subordinate role). What is the difference as to whether one has accepted the yoke of Heaven previously or not, for surely the important thing is just to do the mitzvah! The answer is that when one accepts the Mitzvah, his dedication is to the particular Commandment, and there is an area of his existence (that which does not relate to that particular mitzva) which remains unsubmissive. However, when one dedicates himself to the Kingdom of Hashem in general, he is dedicated to the "Master of the Will", which represents a surrender in totality to Hashem. Similarly, in the understanding of Torah, when one submits himself to that which he understands, he has left room for another existence, but when he prefaced Na'ase before Nishmah, he has brought out the deepest element within himself (which is why Hashem called it this secret of His Angels). Thus, it is not a freedom of choice of the person, for when one chooses even a commitment to Hashem - but as a result of one's own ego and one's own choice, this leaves an area of self which does not bring him to the deepest unity with Hashem. However, when the first chapter of Shema precedes the second, then this is not the normal way of the world, but brings special powers. Thus we find in the Talmud, a non-Jew ridiculed the Jewish people by saying "you are a hasty people who put your mouth before your ear", (i.e. you said Na'ase before Nishmah). Nevertheless, this caused the Na'ase to be of an infinitely higher nature, and the Nishmah as well to be a relationship which transcends one's understanding, just as a crown (a) is above the head and (b) adds glory to its wearer. Thus, one is able to wear the crown of Hashem. For, in the story of Esther, when Haman said that the king should take a royal horse and garments and crown, and put them at the disposal of the one whom he wants to honour, only the garments and horse were given for the king's crown is not for anyone else. Nevertheless, through the above-mentioned total surrender, the Jew is able to wear the crown of Hashem.

However, the Torah is not in Heaven, and is kept by people on earth who are subject to the imperfections of physical existence. For that reason, although his service surpasses that of the angels, we still require the angels to refine and elevate our words of prayer, and our mitzvos, in order to elevate them and in order to bring into the open their source.

SICHO FIVE - Provisions for Yomtov; Children at Ten Commandments: Mitzva Campaigns and Shovuos: Lechatchila Aribber.

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Our immediate aim is to see that every Jew should have all necessities for Yom Tov, so that he can fulfil the commandment of rejoicing in the festival - "...you and your wife, your sons, your servants and your maid-servants...." (for it is possible for a poor man who has a servant to have acquired him as a result of borrowing money, and doesn't know how to be freed of him). As said in Chassidus on the verse "...open Your hand and satisfy every living being with its will...", even though a person becomes dependent on a certain aspect for no sensible reason. Hashem treats him in a way that is unto his satisfaction. Thus, everyone should be able to have the expenses for Yomtov in an ample way, so that he and all around him can have true joy on a festival. In the past we have spoken about this with regard to Pesach and Succos which have special expenses. On the other hand, our Sages tell

us that one has a choice on every Yomtov to either celebrate it by making it "half for you and half for Hashem", without physical pleasures. However, on Shovuos we are enjoined to celebrate in a physical way, to show our joy at receiving the Torah. Obviously, the above must be done in a sensitive way, so as not to embarrass anyone.

Also, since the Torah was given as a result of the promise by the Jewish people "our children will be our guarantors", all boys and girls should hear the reading of the Ten Commandments on the first day of Shovuos in a shool, and everyone should be united in one of the general Sifrei Torah. Which brings us to the mitzvot, which are specially connected to Shovuos; for the Torah was given when the Jewish people were "...as one man with one heart ", indicating the most perfect form of Ahavas Yisroel. For "one heart" indicates that the heart is pumping blood to the entire body, and the health of the heart depends upon the healthy interaction expressed by the circulation of the blood. This comes through Chinuch, as the Midrash tells us that at Matan Torah, all the Jewish people were like children in cheder. This expresses itself in Torah, which is the main aspect of Shovuos, and in Tefillin, to which the entire Torah was compared, and Mezuzah the latter two which are mentioned in the second chapter of Shema, after one has dedicated himself to the Master of the Will in the first chapter. Also, Tzedaka, for all Israel are like kings to whom Hashem gives all their needs, and since Tzedaka must be given according to the capability of the giver, He gives according to His infinite ability. This then is reflected in the special mitzva campaigns of the Jewish women and daughters, who were the first to be approached, and in a delicate way, with the giving of the Torah, and were the first to respond with Na'ase Venishma. When the Torah was given there had to be a certain number of people, which the righteous women fulfilled through the mitzva of being "...fruitful and multiply...", and by keeping the laws of Taharas Hamishpocha. They gave birth to "a kingdom of priests and a Holy Nation", dedicating themselves to the education of the young and to kashrus in the home to which they bring about that which the Zohar says "...peace in the house, peace in the world, peace in the land, peace to the Queen (the Shechinah)....". Particularly so on Shovuos, when the Shechecheyanu blessing will be said by the lighting of the candles. Obviously, since Shovuos represents Hashem's breaking down the barriers between the heavens and the earth by beginning from above, this is a suitable time to re-dedicate ourselves to the concept of lechatchila aribber (from the first go over), and particularly since it is a hundred years since the passing of the Rebbe Maharash, whose example assists us and illuminates our way. (Lechatchila Aribber and the Alter Rebbe's nigun were then sung).

SICHO SIX - Peace in Eretz Yisroel: Tzedaka before Shovuos.

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We have said Torah, we will sing the prayer of Sheyiboneh, and after the Farbraingen, a dollar will be given to all assembled through the tankist. It is hoped that everyone will give it to tzedaka before Shovuos, so that we should have the three pillars upon which the world stands, leading to peace. True peace can only be based on the Torah, particularly the law in the Shulchan Aruch, Hilchus Shabbos (chap 329) of not returning any territory which is necessary for the security of the Jewish people, to a non-Jew. How shameful it is to suggest relinquishing any territory, particularly just before the giving of Torah, which represents a capitulation to the goy which is within every Jew, which Hashem created in the form of Yetzer Hora (evil inclination), so that this force should bring a greater intensity to the G-dly soul, as well. All schemes, machinations and plans will not come to fruition, for they will try to push it on the Arabs, but it will not be accepted; for the word of our G-d will remain forever. May Hashem bring them to Teshuva, that they should not degrade themselves by shouting and begging and being spat upon, as has happened once, twice and three times. It was a bitter mistake in the past, and it is the same today, and may Hashem help that it should be with kindness and compassion, and in a way that we can experience it as good, and with true honour to the Jewish people. Not as in the past, when they came as beggars asking the nations to accept parts of Eretz Yisroel, and they were chased out empty-handed. As a result of this attitude, many have given

their lives, each of whom is a complete universe. May everyone be proud with Yiddishkeit and with dedication to the Shulchan Aruch, and on this day of Shovuos when we became a nation at Sinai, and the Talmud tells us "...the community never dies..." We are the same community until the end of all time, and every single spot of Eretz Yisroel belongs to every Jew, and no one has a right to deal with it.

May Hashem fulfil the promise (Sheyiboneh) that the Beis Hamikdosh should be built...Hopefully extra tzedoka will be given on Erev Shovuos everywhere where these words are heard. Thus, through dedication to the three pillars of Torah, Prayer and Tzedoka, the world will stop shaking, and each individual in his own microcosm will stop vascillating between following the Shulchan Aruch, or chasing after those who want to read false interpretations in the Torah. May we, in a way of pleasantness and peace, experience the completeness of Torah, of mitzvos, of the land, and of the nation, and with Simcha.

At the end of the farbraingen and the distribution of dollar bills by the Rebbe and His agents, to all those present - men, women and children, the Rebbe got up from his chair and started the Nigun "Ki BeSimcha Taitzau" ("For you will go out with joy and be led forth in Peace. The mountains and the hills will burst into song before you, and all the trees of the field will clap hands").

The Rebbe strode along the platform on his way out. Then - he stopped at Maurice's side, and shook hands with him (amidst gasps of astonishment from many of those gathered in the auditorium). The Rebbe wished Maurice Mazel Tov on the occasion of his son's marriage - and asked "Are you satisfied?" "Very much so", replied my brother. The Rebbe then added, "Are you pleased with the Shool?" Maurice again confirmed that he was very pleased indeed.

Incidentally, in his shool, the Jerusalem Great Synagogue - the Luchos, the Tablets on which are inscribed the Ten Commandments, are placed right on top of this magnificent edifice - high up on the front of the Shool. And - they are actually - and factually square in shape - exactly what the Rebbe had been advocating over the past number of years.

Subsequently the Rebbe asked me whether Maurice enjoyed the Farbraingen. I conveyed to the Rebbe that Maurice admitted that he had been thrilled and enthralled. Maurice also confirmed that he had never seen the Rebbe looking so well, acting so energetically and speaking so fluently. It had been a most absorbing and rewarding evening.

## EREV SHOVIOS

Immediately upon our arrival, I had presented my "Diaries" to the Rebbe and to the Rebbetzen - then to Rabbi Chadakov, Label Groner, Binyomin Klyne and Yudel Krinsky. I left a copy for Dr. Nissen Mindel and thereafter distributed copies to most of my friends.

The following day was Erev Shovuos. I met Moishe Kotlarsky at 770, and he enthused and raved about my latest edition. He said, "Your book is wonderful. The trouble is, that every time I manage to get hold of it, someone grabs it from me". I asked him how far he had got - he replied "to Modei Anni". "But" - I remonstrated - "that was only the first page!!" "Yes" ---he agreed!?

Moishe once more insisted, on his own behalf and on behalf of Rivka - that we should join them for luncheon on the first day of Shovuos. And - as usual, we should bring all the members of our family who were currently in Crown Heights, and the more we brought with us, the better they would like it - there was to be absolutely NO limit.

We had a very long Chazoka (tradition) of being the honoured guests of Rivka and Moishe and their family on Shovuos (and on Simchas Torah too). We were invariably treated like Lords and Ladies (Lord and Lady Jaffe - to use Moishe's terminology). There were always very many guests around their table on these occasions, where we usually met interesting people who contributed their full

share of intriguing stories, enthralling songs and fascinating and amusing anecdotes, for the benefit of all those present. The bill of fare was consistently outstanding and the food so sumptuous, delicious and varied, that it was a real treat for us and for our family. We looked forward to this wonderful meal, partaken in such a marvelous atmosphere, and in the company of such delightful people.

Another friend complained that I had caused him "much trouble with my book". He was up all night, until 4a.m. reading it - lying in bed. "But how could you read all those holy sichos lying in bed?" I enquired. "Oh, I skipped those", was his rejoinder.

I have a friend in Manchester, who, invariably looks forward to receiving my new edition on Erev Shovuos. He has a long chazoka of reading my book instead of saying TIKUN. His excuse, is that he reads only the Sichos, which are so appropriate for learning during the first night of Shovuos!! I could name many more friends who use the same excuse.

Yisroel Goldstein read the whole diary in one hour - and he was word perfect - "A Bockie (expert) in my Book!"

### SHOVUOS

As in the past, when the Rebbe arrived for the service, we gave him a rapturous welcome by singing lustily and vehemently (on Yomtov, generally, Vesomachto). After the Service we again sang - even more rapturously, when the Rebbe left the Shool.

The Rebbe had indicated that all the children, even babies in arms, should be brought to Shool to hear the layenning of the Ten Commandments. In response to those instruction, the Shool was K.A.H. full with little children, as well as of course, Men, Women, boys and girls.

The babies, especially, made certain that their presence was heard. Quite often we did experience some small periods of quietude, but it only needed one baby to open up its mouth to yell, and this became a general signal for all the babies to join in at this wonderful competition with alacrity and enthusiasm. This in turn, became the signal for many of the men to bang onto the tables and to smite the benches.

One might be forgiven for occasionally thinking that we were celebrating the downfall of Haman the wicked.

Up till recently, practically all the Kohanim congregated around the Rebbe for duchanning (the Priestly Blessing). Each one seemed determined to concentrate his blessings upon the Rebbe. But, nowadays, I have noticed that the Kohenim have been spread along the whole length of the Mizrach side.

I explained last year that Rabbi Cohen from Israel carried a small bottle filled with water, so that he could have his hands washed, prior to duchanning, at the spot at which he was standing. This saved him from having to force his way through a solid human wall, in order to reach the washing room - and then encounter the same trouble and hardship on his return journey. His friend, who was a Levi washed the hands of Rabbi Cohen. If there was no Levi available then a First Born had to be found. But, if there was no Levi and no First Born, then the Kohen had to wash his hands by himself. No Yisroel, an ordinary Jew was permitted to do this Mitzvah.

Ho'aderness Ve'hoemuna, and all the usual tunes during Hallel and other parts of the Service were sung, as they have now been for many years. And the Rebbe always reads the Haftorah. Until last year the Warden standing on the Bimah used to stretch out his hands and take off the Silver Crown from the Sefer Torah whilst it was being carried towards the Bimah for layenning. The Rebbe was annoyed that they couldn't wait another few minutes and lift off the Silver Crown in a dignified



manner on the Bimah. They took notice of what the Rebbe had said!! After the Service, we joined Rivka and Moishe Kotlarsky - plus their many friends and guests for luncheon.

Their daughters, Channi, Soro and Nechama (amongst others) gave us a right royal welcome. Channi, however, was a little embarrassed because I had mentioned her, by name in my book. Soro, had no such inhibitions. She brought in a copy of my book to show me and explain that she read excerpts very frequently. Nechama, determined not to be outdone, recited all the Twelve Torah Verses - in the same strident and emphatic manner as at a Children's rally at 770. Well done, Nechama.

We partook of a very satisfying meal. It was Milky menu - then we had to wait over an hour to regain our appetite for the main meal which was to follow!

Whilst we were waiting, we were entertained to a real Chazonishe - Cantoral concert. Yisroel Gordon is a wonderful Chazon. Another guest was from Bnei Brak and was also of the same profession. They provided us with a most enjoyable musical interlude. They vied with each other in Chazonuss, in Yiddish folk songs and sang duets together, harmonising so well and so beautifully that it was simply marvellous, and so was Moishe's witty speech which followed. We were delighted to see Molly and her husband Dr. Larry Resneck - and family too - at this luncheon.

I was honoured by being asked to lead the benching (grace after meals) for which I now have a very long tradition.

After Mincha, most of the Lubavitch men and boys from Crown Heights and beyond, had gathered outside 770 to make up and form the procession which was to march to Boro' Park - where they would then divide into many groups in order to speak at different shools and "Make Jews happy on Yomtov" as the Rebbe had requested.

The Rebbe appeared at the door of 770 to wish the thousands of marchers great success - and off they all went, escorted, as usual by Police Motorcyclists, who ensured the safety of the procession on its long walk to Boro' Park.

When the main party had disappeared around the corner, there were many old man and even young boys who were still loitering in front of 770 (besides the thousands or so girls and ladies who had gathered to watch the Rebbe "take the salute"). The Rebbe was standing no nonsense this year and he strongly urged and spurred on all these idlers and coaxed them to take part in the march too.

After Maariv that evening, Hindy and I waited outside for the Rebbe, who would be going to his temporary Yomtov abode at the Library next door to 770.

The Rebbetzen was already installed there, and Roselyn and I had the pleasure of spending a couple of delightful hours in her company - on the following day, and on Shabbos too.

The area around 770 was almost deserted - nearly everyone was in Boro' Park. The Rebbe emerged and descended the steps. I intended to wish the Rebbe a good Yomtov, but Hindy whispered in my ear, "Sing Vesomachta". So I commenced that Nigun. The Rebbe waved his arm and off we went down Eastern Parkway, with the Rebbe leading and conducting my "one man band" which was following behind.

We were joined by half a dozen boys and the Rebbe strode up the steps to the door of the library, still waving encouragement to me to continue my singing. The Rebbe opened the door and entered - then he turned around and gave me an extra emphatic wave to make sure that I continued with the song.

I was not therefore, very much surprised, when during our stay in Crown Heights, I was accosted many times by little boys who would shout "Hello, Zalmon" and then give a very good imitation of how I sing "Vesomachta".

Towards the conclusion of Yom-tov on the second day of Shovuos, we commenced a Farbraingen. It was very lively and freiliche and the Rebbe, K.A.H. showed wonderful energy and stamina. He indicated to me that he still had in his possession the five bottles of Vodka intact, which I had delivered. He had not yet given them out.

During the course of the evening, a little boy of about four or five years old went directly up to the Rebbe and held out his hand. The Rebbe grasped it and shook it, then enquired what the boy wanted. The Lad answered that he would like some cake - The Rebbe obliged!

After Maariv, the Rebbe made Havdola and the distribution of the Koss Shel Brocha was got under way. I received my wine pretty quickly, and the Rebbe presented me with a bottle of Vodka for all England for Yud Bais Tammuz. At 2.30a.m. Yossi rushed into our apartment and collected baby Yisroel Aryeh Leib so that he could obtain his own rations of the wine from Koss Shel Brocha - all by himself, direct from the Rebbe. The Baby was so excited that he tried to grab the Rebbe Shlita's Goblet as well. The distribution of Koss Shel Brocha ended at 4a.m.

But, next morning, the Rebbe however arrived at 770, at his usual time of 10a.m. The whole place was deserted. No one was about - not even one young boy or baby to ask for Tzedoka to place in the Charity Box. Only I stood there, together with Channah, to greet the Rebbe. The Rebbe asked me whether I had enjoyed the Farbraingen, "It was marvellous", I replied. The Rebbe then enquired whether I had rested well. I answered in the affirmative. The Rebbe pointed to my jacket. He wanted to know whether it was torn. I am afraid that this private joke will last until Moshiach will be revealed. I then introduced Channah, the Bass Mitzvah girl. The Rebbe looked at her and gave her a nice smile.

Hindy, the baby and Channah were invited to the Baumgartens for Friday night dinner. It was much too far to walk back to our apartment so late at night, so they decided to stay over at the Baumgartens.

Roselyn and I slept the whole night through - till 8a.m. in the morning. It was so relaxing and refreshing, that we begged Nechama to invite them for another night, as well.

#### AFTER SHOVIOS

On Shabbos there was another Farbraingen. I was seated near Rabbi Backman, who had married the sister of Shmuel's (my son-in-law) secretary.

He was telling me that he was in charge of one of the Hatzola (Lubavitch) ambulances, which are on continuous stand-by twenty four hours a day and seven days a week - stationed outside 770 - in case of emergency. It is a very vital and necessary service which covers all Crown Heights. Rabbi Backman informed me that he was called out - with his ambulance - on two separate occasions on Shabbos. As they do - definitely - save lives, there is no question about desecrating the Shabbos.

On Sunday morning, I met Rabbi Mentelick who reminded me that the Kinuss Hatorah would take place that afternoon. He expected me to address the boys, as I generally did - and as the Rebbe always insisted.

We had our usual argument which centred on the time at which I could speak to the boys. Rabbis Yaul Kahn, Pekarsky and Ellberg had precedence as also did the Rov from Kfar Chabad - and - if these gentlemen found a great deal to relate, then it would mean that by the time I was called upon to address the boys, then there would be no boys left to address. They had to partake of their evening

meal at a certain time - or miss it altogether. I really could not blame them if they decided to miss my talk instead.

In the event, I spoke at 5p.m. and it seemed that the time was right for everyone - and so was my talk.

### A COMMUNAL YECHIDUS

It had been announced that on that evening, there would be special Yechidus for groups of fifty to sixty people at a time to see the Rebbe. All who wished to take advantage of this opportunity were invited to join a Yiddish, Ivrit or French speaking group. There was no English speaking group on this occasion, so we joined a Yiddish one. Besides these, there were other special groupings of Brides and Grooms, Bar mitzvah Boys and their families and so on.

The Yechidus took place in the Beis Hamedrash on the ground floor. The Rebbe was seated at a small slightly raised platform at the far end of the room (from the hallway).

All these separate groups were being formed and arranged downstairs in the Shool. When it was the turn of our group to see and meet the Rebbe, these sixty people, Men Woman and Children ascended the stairs to join the Rebbe in the Beis Hamedrash. The women were congregated on the Left, facing the Rebbe, and the men were on the Right.

The Rebbe gave us a beautiful brocha. He said, (in Yiddish):

"G-d should bless each and every one of you and give you success in all you need both materially and spiritually with the A-mighty's Full, Holy, Wide and Open Hand.

We have just come from the Yomtov when G-d gave us the Torah and wherein we read of all those blessings which the A-mighty gives especially to those who learn the Torah and fulfil the Mitzvahs. We should do these with Joy and a Good heart always rising higher and higher in our endeavours (for Yiddishkeit.)

Furthermore, "To love your Fellow Jew" is a most important feature and aspect of our Torah. We should reach out to all Jews, more and more and this will hasten the Coming of our Righteous Moshiach.

Each and every Jew should be prepared in "this same way of rising higher and higher" - then all Jews will go together to Our Holy City of Jerusalem and to Our Holy Beis Hamikdosh.

The A-mighty will give everyone strength to do all good things with  $\pi$ oy and a good heart, and will provide us with all our needs in our daily lives.

This will hasten blessings and success in good health, with much Parnoso and with true Nachas from children and children's children.

As it is our usual Jewish custom, I will give each of you a Dollar, and when you return to your own home-town, you may change this dollar into local currency and give the money to Tzedoka - and especially for Jewish Education.

All these actions and mitzvahs will hasten the Redemption of the Jewish People".

After this brocha, we all filed past the Rebbe, who handed everyone a Dollar bill. The first person to receive her dollar was Channah, followed by Hindy and then by all the women. The men came next and as I was the first to enter the room, I was the last to leave. The Rebbe handed me the dollar and smilingly remarked - "Ah, Last but not least!"

## A CHILDREN'S RALLY

A Children's Rally had been arranged to take place at 2p.m. on the following day.

At 1.30p.m. the Hall at 770 was already packed. There seemed to be more boys and girls present than ever before.

As usual the girls sat on the west side of the Shool whilst the boys were seated on the eastern side. A curtain had already been prepared so that it could form a Mechitza to divide the boys and girls when it became time to daven Mincha.

I spoke to a girl leader. She had twenty eight young girls in her group, whom she had brought by bus direct from their Beis Rivka School. She indicated that most groups consisted of twenty five to thirty children. I reckoned that about two thousand to two thousand five hundred children would be present. Their ages ranged from four to thirteen years and most of them came from the Ohel Torah Lubavitch Yeshiva, the Beis Rivka School, and the "Release Hour" groups (As the name implies, they were "released" for one hour before the end of school in order to receive Hebrew tuition).

Elli Lipsker was in attendance with his piano - accordion and a four piece band. They made so much noise using the microphone to its utmost disadvantage, that they were referred to as the NO Peace Band. Shrieks, screams and whistles competed with Rabbi J.J. Hecht's efforts to regain control of the situation.

Levi Yitzchok Bornstein, who was in charge of a group of youngsters, handed me my "rations" - "Here you are, Zalmon, you are also a Kid!" It was a packet of Twelve Chew Chew Sweets, very sweet - of him.

Moishe Melamed, a young man of fourteen years who lived next door to our apartment greeted me with - "How do you do, Mr. Jaffe? I did enjoy your book - and so did my mother". He is a very nice and polite young gentleman. Subsequently, he extended to me a very warm invitation, on behalf of his mother, to call in at their home, for a chat and refreshments. Unfortunately, at that time I could not take advantage of this very cordial and well-presented invitation. As I have stated above - he is a very nice boy.

I also met again Chanina Spurling. I have known him for many years, and he has always been devoted to, and was a great help to the "RASHAG" (the Rebbe's brother-in-law). Today, he is about Eighteen years old, and also likes to assist the Rebbe and Our Rebbetzen.

He was born at the time of the demise of the Rebbe's mother (O.H.) and that is one reason why he was named Chanina (as in Rabbi Chanina)

He is one of the few boys who never had a Sholom Zochar party after they were born, because that "first Friday" evening happened to co-incide with the Kol Nidrei Service on Yom Kippur.

Meanwhile, here at the Rally, the screaming and the shouting was reaching a crescendo. I then realised that the boys were actually singing. I think there was a competition for the loudest and most enthusiastic singer. Elli Lipsker, with his piano-accordion was also competing with his four piece, no peace band, and just above the din, one could make out the fast but regular beat of the big drum. The girls, who did not sing, made up for this by clapping with their hands and banging with their feet.

It was now 1.57p.m., and the Rebbe was due at 2p.m. The whole proceedings were to be broadcast, live all over the world, so punctuality and promptness were essential.

The Rebbe arrived and this was the signal for pandemonium, chaos and mass hysteria. Everyone was being encouraged and urged on by the Rebbe to sing louder and still even louder. With each downward and upward beat of the Rebbe's arm the roof was almost lifted by the upsurge of sound

and noise. There is no doubt whatsoever that the Rebbe is K.A.H. getting better and more energetic every year.

The Curtain/Mechitza was placed in position and the mincha service was commenced. "ASHRAI" was recited in a "sing-song manner" - word by word - verse by verse.

After mincha, the Curtain was again lowered and the twelve children, chosen to represent the whole assembly were each called upon to recite one of the twelve posukim (verses). J.J. ordered all the teachers to sit together with their students. There were also hundreds of adults present who had to be disciplined even more than the children.

"Order - Order - Order", screamed J.J. through the microphone. "OK - OK - Lets go. All Boys - and Girls – ATTENTION! Fingers up - and mouth closed. DON'T block the Kids!!" and so on.

And at last we heard the first verse, recited by a young lady of four years, who shouted into the "mike" each word of "Torah - Tziva - Lonu - Moishe" etc. every word loud and clear. These were repeated, word by word by the whole gathering. This system was continued until all the twelve verses had been recited by those twelve chosen boys and girls - and repeated by all those present - all together.

It was interesting to notice that the Rebbe also repeated each word as enjoined by the "spokesperson". We heard girls and boys from Eilat and Kfar Chabad (Israel), from London, England, Jerusalem, South Africa and so forth.

The Rebbe was very highly amused at some of the antics and expressions of some of those young representatives - and especially with J.J.

At one very funny episode, I turned and faced the Rebbe - and smiled at him. And - the Rebbe smiled back at me. This proved what I have always maintained - the very important and profound lesson - that a happy warm-hearted smile will always attract another in return.

After the recitation of the twelve verses, there was more singing. I have used the verb "singing" - to signify what was the intention and what the children meant to convey. But, with the very active encouragement of the Rebbe and his boundless superhuman and energetic example to all the participants, the net result was a rythmatic bedlam of sound, in which one could discern the words of "We Want Moshiach Now".

At 2.45p.m., the Rebbe commenced the first sicho, and said - (this is my own version):

"We are all gathered here, together - children and adults - from all Countries of the World, including Eretz Yisroel, on this special occasion, after Shovuos the Time of the Giving of Our Torah. This day almost completes the full period of this Yomtov. (As the Rebbe has explained elsewhere - Shovuos has only one day (Two in the diaspora) whereas the other two Yomim Tovim have seven days each (Eight in the diaspora). Therefore, these extra days, ending on the twelfth day of Sivan, and which are a semi-holiday, as no Tachnun is said, make up the seven days for Shovuos too".

"We have to make resolutions today, which should last us the whole year, until next Shovuos - mainly, to show an example of how Jewish people should behave, when gathered together, we ask the A-mighty for a special blessing at this time, to enable us to learn G-d's Torah. The Almighty gave us His Torah to learn and study - and that is the principal reason - and so we can fulfil and do the Mitzvahs with joy and with good intent".

"The Jewish children have a most important role - they were the guarantors for our Torah - NOT Moishe - NOT Aaron - NOT the Elders - and NOT the Souls of all the Jews at that time - only You, the Children have this merit - to represent the guarantors. This also brings special responsibilities".

"You all heard the laying on Shovuos, most of you were present in Shool and heard the Ten Commandments - when G-d's Army was all lined up and gathered to hear the "Order of the Day" given by the Commander-in-Chief, who pronounced and underlined these Ten Commandments which are a guideline on how the People of Israel should behave and conduct themselves".

"All you young children who are under Bar Mitzvah and Bass Mitzvah and who belong to Tzivas Hashem, heard the words of The Almighty and have a special Zechus - Merit. In an ordinary army, the troops live in tents and the officers live in their own barracks. Our Commander-in-Chief however is in every tent - with every single boy and girl - with all His troops".

"So you should realise that G-d is standing near you, and you will know how to behave. You should love your fellow Jew and ensure that you should enroll all your friends, and your sisters and your brothers into Tzivas Hashem - G-d's Army, and you will learn how to behave like a Jew should act".

"In our daily life we should act upon the motto of "Look and you will find". Make the decision to do it - and you will do it. You will then receive all the Blessings from the A-mighty which will rebound upon your parents and relatives - and this will ensure "parnosso" and health for everyone".

"You will then have great success against the common enemy - the Yetzer Horoh (Evil inclination) who will not even try and waste his time, because he will realise that here are children who have heard the "Order of the Day" and that the Commander-in-Chief is at their sides all the time".

"Learn Torah with more enthusiasm and then the Yetzer Horoh and the Yetzer Tov (Good inclination) will work together. The L-rd will give Peace in your Cities and throughout all Eretz Yisroel and all over the world".

This Sicho took fifteen minutes. J.J. - who had been busily scribbling away, making notes on a large pad, all the time during which the Rebbe was speaking, now gave a resume in English on this Sicho. Some of the children could not understand Yiddish, so this translation by J.J. was very necessary. J.J. really let himself go - and did he enjoy himself?!

After J.J. had concluded his resume, the Rebbe related a second sicho - "We are happy with the A-mighty and we want the A-mighty to be happy with us"- was the theme.

At 3.25pm the Rebbe gave a third sicho. At first even I could not understand everything that the Rebbe was saying. I then realised that the Rebbe was speaking in Russian. This was obviously for the benefit of those many thousands of Russian speaking Jews, with whom the Rebbe wished to show his solidarity and brethren confined behind the boundaries and - and barriers of this Russian Communist and Atheistic state, might one day hear the recording of this "Sicho in Russian".

(The Rebbetzen once explained to us that she and the Rebbe lived mostly in Leningrad - and not in Moscow. In summer time, the sun never set, so it was always completely light - right through the night. Therefore Maariv on Saturday nights at the conclusion of Shabbos was arranged to take place at 10.15p.m.)

Some children had been walking about and talking to friends. The Rebbe interrupted and said, "Alright, if they have surplus energy, let them use it for learning Torah".

J.J. did not make any attempt to translate this Russian talk into English. He felt very sorry indeed -- and extended his regrets.

The Rebbe concluded the Rally with the following remarks:

"The number "three" figured very prominently in today's sichos. There were the three pillars of Torah (Torah, Teffila and Gemillus Chassodim). We have had the Torah (Sichos and the twelve verses); we have davened mincha (Tefilla) and now is the time for Gemillus Chassodim - Tzedoka.

Therefore, I will hand over to each of you - three coins - one is for yourself, the second is for Tzedoka and the third is for whatever you please".

"The Jewish people consists of three categories - Kohanim, Leviim and Yisroelim. The Torah consists of three sections - Torah - Kessuvim and Neviim. Today is Tuesday, the third day and Sivan is the third month".

Let us hope and pray that the third Beis Hamikdosh will be rebuilt very soon - in our time. There should be peace - and more Torah and more Mitzvahs - and we should meet and greet our Righteous Moshiach, together with our Young - our Elders - sons and daughters. - Everyone learning Torah, to ensure a complete Klal Yisroel and a complete Eretz Yisroel - a proper "Jewish" Country".

J.J. then joined in and announced that he wanted to give the Rebbe a brocha - "That the Rebbe should be well and bring us out of Golus (exile) and that WE WANT MOSHIACH NOW - Everyone joined in with enthusiasm and vigour.

It was the end of the Farbraingen and as usual Chazan Teleshefsky was asked by the Rebbe (by a flick of his eyelid) to sing Yehi Rotzon, prior to all of us joining in with "Bimhayro Beyomaynu" - and this was really the climax of all the afternoon's singing. I believe that the roof did actually lift a little.

The time had now arrived for the distribution of the Dimes. Label Groner held the stock of one hundred or so paper backed rolls of Dimes. Each packet contained fifty coins.

All the leaders, girls and boys, came up to the Rebbe's rostrum to collect these dimes on behalf of the Children in their groups.

At the conclusion of the distribution, the Rebbe had one full and unopened packet left in his hand. The Rebbe looked hither and thither but all the leaders had received their rations. The Rebbe then saw me standing below the rostrum, probably with an appealing and pleading look in my eyes. Suddenly, he caught my eye and lobbed over to me this last roll of Dimes, which I neatly caught. This was a real unexpected windfall - just like Mannah from above - or pennies from Heaven.

Throughout the remainder of our stay in Crown Heights, I was debating with myself what I should do with these dimes. I also bore in mind that at a previous similar rally a prominent Chossid had asked the Rebbe for a few dimes for his grandchildren in South Africa. The Rebbe had stated categorically that, as they were not present at 770, then he could not let them have any.

So I spent many happy moments in blissful contemplation on whom I should bestow the great honour and merit of being the beneficiaries of the Rebbe's generosity - I really did not have the heart to share these out between only Roselyn and me - It did not seem quite right!

#### "A COUPLE OF ANECDOTES"

I should like to extend my thanks and appreciation to my friend and protector, Yisroel Goldshmit. He has always and consistently looked after me during the services in the Shool at 770.

This year he was even more helpful and protective than usual. His first query was, where did I hope to sit or to stand during davenning. There were so many children K.A.H. that it seemed just like Tishrei, and Yisroel certainly had his hands full looking after them and keeping them in order. He wished to reserve a special place for me in the space behind the Rebbe - where I normally stood. He did even better - he did not want me to stand all the time - however much I insisted that I did - and brought for me a special little bench, which was just large enough for me, only - to sit comfortably thereon. I promised to use this whenever I became tired.

In Yiddish a Bench is called a "Bank". So I had achieved an ambition of possessing My Own Bank - no matter how small - at 770.

I kept this fact very secret. There would be so many eager and prospective applications for overdraft facilities, that they would have very soon "broken the bank".

Yossi told me that a few years ago, there was an exceptionally heavy snowstorm at Crown Heights just before the conclusion of Shabbos. When the Rebbe wished to leave for home after maariv, it was found that his car was completely blocked in by a snowdrift. In fact there was about a two foot layer of snow on all the roads. Within minutes, two hundred boys armed with shovels started to clear the snow, and within twenty minutes had dug a path for the Rebbe's car right from 770 up to his home in President Street. That was fast work.

I was told of another example of fast work. Every twenty eight years we make the blessings on the sun, when it commences a new cycle. In 1953, Yaul Kahn was at the Omud waiting to start davening Shacharis as soon as the Rebbe arrived. The Rebbe entered the Shool and announced that it was very late and that they should daven fast. The service took eight minutes and no one could keep up with the Rebbe.

I entered 770 and in the Hallway stood four gentlemen all wearing open-necked shirts. Each one was nervously twiddling a piece of cloth in his hands. On closer inspection, I realised that they were ties. I was informed that one of these gentlemen was a Chosson, the other three being his father, his brother and his future father-in-law, respectively.

They were waiting to be called in by the Rebbe and to receive a brocha before the Chuppah. One of these men approached me. He wanted me to do him a great favour. They wished to look their best when they met the Rebbe, so could I possibly assist them and place those ties, which they were holding in their hands, around their necks in the proper and approved manner. They had never worn a tie before, but as they could see that I personally was wearing one, they were confident that I could fix them up. I soon did the job and I admit that they looked much more dignified and respectable than hitherto. I wished them Mazel Tov and a successful Yechidus with the Rebbe.

Yossi (Lew), my eldest grandson was amongst the ten Senior boys whom the Rebbe had sent as Shiluchim to South Africa, in order to help establish a Lubavitch Yeshiva.

I subsequently saw a lovely photograph of these boys in a South African newspaper, and although they wore no Jackets, they all looked neat and tidily dressed - even Yossi looked dignified. I realised that they all wore ties. In fact I was told that it was a pre-condition that they should sport ties on all formal occasions. They certainly looked unusually smart.

Dr. Ira Weiss phones every day, even from Chicago, to enquire about the health and activities of the Rebbe.

#### A WEDDING IN OUR OWN BACKYARD

It was just after 4p.m. in the afternoon. We were sitting in our apartment when we heard the Alter Rebbe's Nigun being sung. It seemed to be coming from Rabbi Dvorkin's flat just above ours.

This was a little unusual because although Rabbi Dvorkin and the Alter Rebbe's Tune were synonymous - he is Missadur Kidushin at most of the Lubavitch Weddings, and this tune is always sung whilst the Chosson is approaching the Chuppah - but - upstairs - in his apartment?! It seemed very odd and we sent Yossi to investigate.



Yossi met Rabbi Dvorkin, who was holding a lighted candle in one hand and a Silver Goblet in the other - as he was descending the very narrow, rickety and twisting staircase which led to our mutual backyard, which at the moment was in a very untidy and unswept condition.

Rabbi Dvorkin was followed by a small wedding procession with the Chosson in the lead. All were holding lighted candles and all came clumping and clamping down the stairs, still singing the Alter Rebbe's Nigun.

Fifteen men were now congregated in the backyard, Roselyn, Hindy and Channah represented the female contingent. Yossi was handed a pole. It was part of the Chuppah. Label Itkin took another one, and together with two more volunteers, the Chuppah was set up. The Chosson was led to his correct position under the Chuppah and then, loud and clear above our singing, we heard the clumping and clamping of more heavy footfalls on the stairs - and there emerged the radiant bride accompanied by her mother and two other ladies.

A small procession was formed behind the Kallah and her "Ladies" to make seven circuits around the Bridegroom. Two very nice old bearded gentlemen, also carrying lighted candles, were followed by the rest of the Mechutonim. The remaining nine boys and men stood around and continued the singing.

Subsequently, I enquired what relationship these two fine old gentlemen were to the Bridal party. They seemed to me to be at least grand-parents of the Chosson or Kallah. I was told that they were only "EXTRAS", "just like ourselves who were called in to make up the Wedding Party".

Meanwhile a photographer was taking pictures of the Bride and Groom, non-stop - against the background of the untidy and litter strewn backyard. His camera kept up a staccato sound of the clicking and snapping of the camera shutters.

Rabbi Dvorkin was Missadur Kidushin, and Yossi Drank all the remainder of the wine left in the Goblet. In is supposed to be lucky for the young "drinker."

The Chosson broke the glass - which only made a bigger mess in our backyard, and everyone shouted "Mazel Tov, Mazel Tov, and Mazel Tov".

I do not know why they did not have the Chuppah outside 770 or at least on the front lawn of our (Itkins) house - but behind the house, and in the backyard?! If I would have been warned beforehand, I would have at least, cleaned it up a bit!

I was told that up till a year ago, the Chosson was not orthodox. Then he saw the Rebbe on Television, and something affected him very deeply - touched a responsive chord in his heart. He is now a Baal Teshuva, his Bride is also a Baalas Teshuva. The Rebbe called the Chosson into his study before the Wedding and had given him a brocha. So they had a good start for a successful married life together.

#### FARBRAINGEN 12th SIVAN 5743 SICHO ONE

The 12th Sivan concludes the "days of completeness" of Shovuos, (the sacrifices which had to be brought in connection with the festival could be brought for seven days, concluding on the 12th Sivan). This indicates an intense love, that Hashem gives an opportunity for one to be able to have Tashlumim, which denotes both completing (in a sense of compensation and repayment), and perfection (bringing one to a state of higher achievement). This intense love expresses itself in Hashem saying to us that no matter what happens in the past, the opportunity is not lost. The Rebbe has mentioned before, that although Shovuos has only two days, these extra six days, making a total of eight days, ensures that Shovuos has the same number of days as Pesach and Succos.

In the day of the 12th Sivan, the Shiur Chumash speaks about Pesach Sheni, which is also the concept of compensation for those who didn't have the opportunity to bring the korban Pesach in its time. This did not only compensate, but also brought about a special perfection as well. Thus, on Pesach, chometz is a contradiction to spiritual progress, to the extent that it is impossible to bring the Pesach sacrifice - if one possesses any chometz; whereas Pesach Sheni, expressing a special love of Hashem, may be offered, and is equally valid even though there is chometz in the home. Moreover, on Shovuos, not only is chometz not a contradiction and not only does it assist, but it is a positive mitzvah, to bring two loaves of chometz on Shovuos. Thus, this day of 12th Sivan is similar to the camp of Dan, which brought up the rear in the travels of the Israelites in the Wilderness, and the people of Dan restored lost articles to their owners. Today, being the last days of Tashlumim, helps us to elevate all the previous days as well. Similarly, we find that on the 12th Nissan, when the prince of the final tribe brought his sacrifice, not only does the Torah tell us his own offering, but gives the sum total of all the offerings which were brought throughout the twelve days, for the final day contains within it, and elevates, all that precedes it. Thus, today is the day which can restore any "lost opportunities" to the rightful owner, to the person who utilises this day.

We see this as well in the concept of a Minyan who study Torah together, which achieves more than if these ten people would be learning, even in the same room, but each person separately, and now that they are together, they achieve greatness. This Farbraingen is an expression of many Jewish people who are together, and although we would all be studying the same concepts of Torah, and make the same resolutions and this would have a tremendous achievement for the whole world, it cannot be compared to its impact now that we are all together, as we find that the prerequisite for receiving the Torah was that the Jewish people were as "one man with one heart".

The strength from the days of Matan Torah helps us to receive the Torah every day of the year, and the important aspect of Torah is that it brings its practical application. It is not enough to study the laws of tzedoka and to be pleased with others who give, but one must be personally involved in helping others both materially and spiritually. It is not sufficient to give only spiritual help, but to follow the way of the Baal Shem Tov, to begin with material favours. For, in addition to the fact that we see "...great is the act of meeting together, for it draws people near to each other..." (i.e. through doing material favours, one's fellow Jew becomes more receptive to spiritual influence) the material favour in its own right is a great mitzvah. No one can compare himself to the Baal Shem Tov, but he opens the way trodden for us, so that all can now follow that path which will clear the way for Moshiach.

## SICHO TWO

The 12th Sivan falls this year on the third day of the week, where in the story of creation the words "...it is good..." are repeated twice, indicating "goodness in heaven" and "goodness to creatures". This is connected with Torah which was given in order to bring peace to the world. True peace is expressed when one relates both to the aspect of the heavenly and the creatures (just as the peace-offering was so-called because it related to the altar, the Kohanim and the offerer). In the study of Torah this expresses itself in studying with others. At least two together, and particularly if there are three, and especially so if there is a minyan, through which one has a deeper relationship with Torah, even on the level of understanding.

The above is particularly connected with the fact that this week is the Sedra of Behaalosecha, which speaks about the lighting of the Menorah. Torah is the light which brightens one's personal menorah. The seven branches correspond to the seven days of the week, for Torah has to illuminate each day of one's week. It is also our obligation to light up others, and the word Behaalosecha, meaning when you will make it rise, teaching us that the Menorah is only truly lit when the flame rises of its own accord; similarly when learning with another, the teacher must strive to make the pupil able to learn by himself and not be totally dependent on the teacher. For, a teacher whose pupil has to keep on

returning to him for help in his studies, is not a teacher as he should be. When one approaches a fellow, do not think of him as a branch, but as a whole menorah, so that his totality should be involved in the illumination of spirituality.

The third day of Behaalosecha, as mentioned above, speaks about Pesach Sheni, which shows us how much the Jew can achieve through energetic effort in the world of mitzvos. How much more so can he achieve by throwing all his effort into the studying of Torah, and revealing new insights in Torah. One may be inclined to wonder whether it is not better for him to merely revise and delve deeply into the words of the earlier generations, whose teachers were compared to angels, and how can our insights compare to theirs. Nevertheless, the Torah attests to the fact that you are a human! If this aspect of your potential is concealed and not realised, then remember the words of the Midrash (quoted in the Sicho of Erev Shovuos) when the Jewish people said Na'ase before Nishmah, and surrendered themselves to the Master of the World, Hashem said "...I have said that you are Elokim (G-dly)..." Thus by 'living' with Na'ase Venishmah, and crying out "...why should we be deprived..", one is able to reveal new insights into Torah, and to bring the power of Torah and Mitzvos throughout the year, and to bring nearer the redemption, when we will fulfil the mitzvos in their most perfect way.

### SICHO THREE

The 12th Sivan is a continuation of the 11th Sivan, and this Farbraingen continues from the children's rally of this afternoon. This is particularly so, since we are in the same venue and there are many people who are at both events. Moreover, in holy matters, the night follows the day, and the farbraingen which represents a holy gathering of so many people is in the same category. Even more so since we have spoken this afternoon of many ideas which are similar to that which is said tonight. As mentioned many times, when we speak to children's rallies, although the style is geared to youngsters, it is firmly based on the words of our Sages, but explained in simple terms, so that it can be understood even by children, and what is more, have a practical benefit for them.

We spoke at that time that the shiur of Tehillim of the 11th of the month consists of the verse "...you have given to those that fear You, a banner (ness) with which to elevate themselves...". We explained the word "ness" as a banner, consistent with the interpretation of Targum and Metzudas Tzion. At the giving of the Torah, the souls of the Jewish people left them as a result of their intense love, which mingled with the fear of Hashem. For, an intense love as that of Matan Torah, brings a holy person to a state of fear, selflessness and self-nullification (as the Alter Rebbe wrote when released from prison, Tanya Part 4 Chapter 2.). This gave the Jews the power of rising over the world, just as a banner which sways over the hills. For Torah gives one mastery over physical existence. As the Talmud says, the Beis Din decides whether Rosh Chodesh is on one day or the following day, thus deciding whether a person becomes three years old, a day later, and this alters the physical body. For Torah, being higher than the world, has the power to lift the world up to its standard.

Thus we find in the Talmud that although there is a mitzvah to plough, sow and reap in a Torah way, nevertheless when the people fulfil the will of Hashem, their work is achieved by others. Such a person benefits from the world in a supernatural way totally. Similarly, we find that Reb Shimon bar Yochai was approached by his disciples who expressed concern about the material world. He took them out to the valley and called out "...valley, valley, become filled with golden coins..." and it happened. The significance of this story is that he took them outside of his own home, and went to the outside world. Not the outside world as it is in the form of a mountain, which indicates an elevation, nor even to flat ground, but to a valley which indicates a descent within the world. Yet, Torah gives the Jew the power to bring a level of Parnosso where ploughing and sowing etc. are not necessary; this teaches us that all worries about Parnosso come from the evil inclination. For Hashem has elevated us above the world! Even one, who is not on that level, and must plough and sow, etc.,

nevertheless his work will be done by others. Even if he is not even on that level, it is impossible that through the mitzvah of studying Torah every day, one will be lacking in any worldly needs. For the Torah is "our light and the length of our days", and He who gives life gives parnosso. For every Jew must have fixed times for studying Torah, and it must be fixed in his soul.

There is also the interpretation in the Maamorim of the previous Rebbe and his father on this verse, which connects it with Rashi's interpretation of the word "ness", nisayon meaning a "trial" where they explain that the trials which face a person are the enticements of the Yetzer Hora, that studying Torah in a dedicated way will lead to a loss of parnosso. Immediately after the above verse, Tehillim tells us "...in order that your dear friends will be saved for the sake of truth, help with your Right Hand and answer me...". This indicates redemption for the removal of the right hand was the act of allowing the idolaters to dance in the Temple and destroy it. Here we speak of bringing salvation to that Right Hand. Who are the dear friends of Hashem? Every Jew beginning with the youngest child, who is a close friend and an inheritor of the entire Torah. On the contrary, it is the young children before Bar Mitzvah and Bass Mitzvah who were the guarantors, and through whom the Torah was given to Moishe and to Aaron and to all of Israel. Their Torah will still the enemy avenger. When we are all gathered towards Torah as Tzivas Hashem, we awaken in Hashem His love for Israel; as the Prophet says, "...for Israel is as a child and I love it...". As Rabbi Shimon bar Yochai says "...we base everything upon love, as Hashem loves the Jewish people...". Similarly, we ask for salvation in our prayers every single day, many times a day, that Moshiach should come.

#### SICHO FOUR

We mention the mitzvaim of Ahavas Yisroel and Chinuch, for all mitzvos of today are a chinuch and preparation to the most perfect fulfilment in the time of Moshiach. It is also imperative that we put in every effort at this time, to ensure that every Jewish child utilises the summer holidays in a camp which is permeated with Torah. Similarly all of the mitzvaim. Shabbos candles are alluded to in this week's Sedra of Behaalosecha, and Taharas Hamishpochah is that area which has been entrusted specifically to the woman. Everyone should have a letter in one of the general Sifrei Torah. Priority should be given to the primary mitzvah campaign, namely to find out where every child will be in his vacation-time, when he is freed from the requirements of secular studies (although they are normally studied in a permitted way), but can spend every free moment with Torah. Similarly, to work with the greatest of alacrity to see that in public schools, the day should begin with a moment of silence, and their parents and grandparents should tell the children that for whatever reason, whilst they are still in public school, they should know to think at that moment about Hashem being with them always, and not to allow the mind to be distracted. This concept of the closeness of Hashem is the first thought that everyone should have, even before he says "Modeh Ani", and the Shulchan Aruch tells us to reflect, from the moment of awakening, upon the seeing eyes of Hashem, and the Hearing ears.

We will conclude the farbraingen as customary, with the giving of tzedoka, which brings redemption nearer. We will also sing the customary songs, the preparatory tune and the Alter Rebbe's Nigun (which were then sung).

We spoke at the previous farbraingen about the giving of Torah being an expression of Lechatchila Aribber (from the first going over the top), for it was Hashem who descended upon Mount Sinai. Moreover, our Sages tell us that the Jewish people said Na'ase Venishmah when Hashem held the mountain over their heads. This mountain is explained in Chassidus to mean the intense love Hashem showed the people, an expression of Lechatchila Aribber. We will, therefore, sing the song of Lechatchila Aribber, for through joy and song one breaks through all barriers, and before that, we will sing Sheyiboneh Beis Hamikdosh. (These were sung). We will then say a brochah Acharonah, and last of all, the coming in the rear of all the camps, the mitzvah of tzedoka, which unites all of our people and brings redemption.

It had been a very joyful farbraingen with the Rebbe answering "LeChaim VeLivrocha" to everyone's LeChaim and insisting that I say LeChaim on a large cup of wine filled to the Top.

### WE MEET THE REBBE - WE LEAVE FOR HOME

Hindy and family were leaving for home on that evening. Although she had taken her farewell of the Rebbe at the Communal Yechidus two days ago, she felt that she could not leave 770 without saying farewell to the Rebbe again.

I discovered from Label that the Rebbe would be leaving 770 for the Ohel at about 2p.m. that afternoon and if Hindy, Channah and the Baby would be around 770 at that time, there might be a good chance that Hindy could see the Rebbe and receive a brocha for a good journey home. So that was arranged.

I was standing outside 770 at 11.30a.m., when I saw the Rebbe emerge and walk briskly towards his car. I quickly checked my watch - yes - it was 11.30a.m. and NOT 2p.m. I dashed towards the Rebbe with my mind in a whirl. I was dithering and shaking and did not know what to do. I could not have the Chutzpah of asking the Rebbe to wait, whilst I searched for Hindy. That was obviously and definitely a non-starter.

Label however, saw my dilemma and said that I should not worry, because the Rebbe was only going to the Mikvah and would soon return. The Rebbe confirmed that he would afterwards be leaving 770 at approximately 2p.m.

At 2p.m., Hindy and family took up their positions outside 770. The baby sat in his pram.

It was a lovely hot day. We waited a little while. When the Rebbe appeared, Hindy picked up the baby, whose face was now a deep crimson red. The blazing sun beating down upon him had given him a proper sunburn.

The Rebbe spoke to Hindy and gave her and all the family a beautiful Brocha and blessings for a safe and pleasant journey back to London.

The day had now arrived when we would have to - temporarily - take our leave from the Rebbe and from 770.

I had already, previously sent in a note to the Rebbe claiming my very long chazoka of saying farewell, in private - to the Rebbe, before we left for home.

This was generally arranged to take place immediately after the Mincha service.

The Rebbe agreed to my request and Roselyn and I spent a rewarding and memorable twelve minutes with the Rebbe.

First of all the Rebbe told me without any prompting from me, that I should share out the fifty dimes between all Our Grandchildren who were Not present at 770 during Shovuos.

I had been day-dreaming for many days, about what to do with these fifty dimes, and I still had not come to a decision. In view of the Rebbe's previous reactions regarding giving dimes or other gifts to people who were not at 770 at the time, I had certainly not put any of our absent grandchildren into my reckoning at all. Therefore, I was very grateful indeed to the Rebbe for telling me what to do, so definitely and categorically. As I have just stated, I personally would never have even considered that very good idea.

There were Seventeen grandchildren in this category, so I had sufficient dimes to give to each one - Three - the same number that the Rebbe had given to each child at that Rally. Mendel, who was

studying in Eretz Yisroel would only receive two. But, he would obtain many more Shekalim for his dimes, if he waited just a few weeks until inflation caught up. So really, all would receive equal share of these dimes.

I told the Rebbe that I was T.G. kept very busy. The Rebbe explained that the A-mighty always gives to a person all the time that is needed. Our Neshama belongs to G-d, and these 120 years which we spend in this world are only a preparation for our life in the World to Come. We should take an example from a farmer. He possesses seeds, which actually would not provide him with much sustenance. But when he plants these same seeds, he would subsequently have enough to eat for many years.

The Rebbe explained the meaning of Ahava, Love, and the aspect of Achdus, Unity.

One never hears a person say that he loves himself, or that he kisses himself, or even that he loves all his own limbs, love must be centred upon a second person.

But, by Achdus, Unity, we show no preference to anyone in particular - as long as we all have a mutual and common aim and target, so that by helping others, he is helping himself, too.

We discussed different aspects of life in Manchester and the Rebbe enquired about the health of various friends.

The Rebbe had already presented me at a Farbraingen with a Bottle of Vodka, which was for all England, and which had to be consumed at a Yud Beis Farbraingen.

He now handed me a bundle of brand new £1 notes - also for England. These were to go towards buying extra Vodka for these Farbraingen. The Rebbe then handed Roselyn £2 for the Manchester Neshei Chabad, and, finally £1 each to Roselyn and me.

We thanked the Rebbe for all his favours and kindness shown to us during our stay in Crown Heights, and especially for the privilege and honour of this Private Mini-Yechidus, which we so much appreciated. The Rebbe gave us a lovely brocha for the journey home and for health and parnosso and sent regards to all our Children and Grandchildren. We then reluctantly took our departure from the Rebbe.

We enjoyed a splendid journey home, where I subsequently counted the bundle of £1 notes - there were 24. These I divided out amongst "all England" - Manchester and the Manchester Yeshiva, London and the London Yeshiva, Glasgow, Leeds and Birmingham with the instructions from the Rebbe that this money was to go towards buying more Vodka for the Farbraingen on Yud Beis Tammuz. I also obtained small bottles, divided out the Rebbe's bottle of Mashke and sent these together with the money to "all England".

#### SMALL INTERLUDE FOR A VISIT TO ISRAEL

Due to special circumstances, we spent Tisha B'av this year in Jerusalem. On the evening, we were present at the Kossul to say "AICHA" (Lamentations), but for the morning service, we attended my brothers Maurice's shool - The Jerusalem Great Synagogue.

For the recitation of the Kinuss, a very small bench was placed on the high platform in front of the Oran Hakodesh (The Ark) where Maurice and two other 'officiants' sat huddled together. They looked like those who "Hear no evil, See no evil, and Speak no evil". A microphone was placed in position and Maurice made an announcement that "the following selected verse (or verses) would be recited".

Either Maurice or one of his other two colleagues would say this (or these), but so quickly that I had barely time to say the first few lines or so before Maurice made the next announcement, regarding

which verse had been specially selected. Someone suggested that Tisha B'av was made specially for Maurice, for he certainly enjoyed himself. The Kinuss took thirty minutes and then we had the "piece de resistance" - the singing of the verses of "Elli Tzion". Here, Maurice really did "give us the works", because he led the singing. This one paragraph took over twelve minutes. We concluded the service with "Aicha", also said at top speed.

As Maurice remarked - it is very difficult to "clog" (lament) in a luxurious shool in JERUSALEM and sitting upon well-padded seats which had been specially lowered for this occasion.

Afterwards, we transferred ourselves to the Kossul again. It was so different. The whole area was crowded out. Thousands of people saying "Aicha" all over the place. - Some in large groups, sitting in a circle on the ground, others alone, also sitting on the ground or standing against the Kossul (Wall) wailing or crying bitterly. The Women's separate courtyard was also crowded.

My nephew, Esmond, told me that on one of his -"One Month" reserve duty in the Army, his base was near Kiryat Malachi - the Lubavitch settlement.

It was the time of Purim, and Chabad were selflessly tireless in their efforts to make the soldiers appreciate Purim. They arranged Seudos (parties), read the Megilla, held Farbraingen, distributed the Rebbe's sichos, sent everyone Shalach Monos and money to give to the poor.

This was quite unlike another Army Camp, where a notice was posted up on the board stating that "this Shabbos was Parshas Zochur ("Remember Amalek"). The same information was still on the same notice board for the next three weeks. - They were certainly not allowed to forget Amalek.

We took to the waters of the Dead Sea for two weeks. From many years experience, we find that this is the best medicine for our aches and pains, and enables me to walk again without limping and without pain. So, feeling very much reinvigorated, we are now ready and prepared for our next visit to the Rebbe for Succos and for Simchas Torah.

### OUR MANCHESTER YESHIVA MAKES PROGRESS

Our Manchester Lubavitch Yeshiva had now been established for a period of twelve months. A year ago the Rebbe had given us explicit instructions regarding the conditions which we had to fulfil before we were given permission to open this Yeshiva. These had been carried out.

- We had (1) obtained the nucleus of Ten boys,
- (2) We had a wonderful Rosh Hayeshiva and
- (3) a devoted Mashpia.

We did expect a number of our boys to leave in the New Year, Tishrei, either to study at 770 or at other Yeshivos.

We therefore considered that this moment was opportune and appropriate to appeal to the Rebbe to send us some boys to study in Manchester.

A letter was composed by our Rosh, Rabbi Akiva Cohen, which was also signed by the honorary officers and the Mashpia, begging the Rebbe to assist us in this matter. I also wrote a separate and private letter in support of our claim. I explained that T.G. we had been successful in our endeavours, and we needed to build up our "international reputation". If the Rebbe did send us some Shiluchim it would enhance our prestige, and by that one act, it would indicate and, prove to the world that we are now a top grade Yeshiva, to which Lubavitch parents could send their sons with utmost confidence.

Within a few days, we received a reply from the Rebbe - and by telephone too. It was an intriguing answer. Label Groner conveyed the message. Yes, the Rebbe would send us some boys - but what

type and what age group and so forth, did we want? I never thought of that! I imagined that we just asked the Rebbe for boys - and Lo and Behold - boys would arrive.

I will admit that the Official letter which was sent to the Rebbe was a little vague. Our Rosh Hayeshiva did not want older boys - they might be uncontrollable. Boys who were too young might not fit in. We wanted them not too advanced and not too elementary. No wonder that we had left it to the Rebbe to send us boys!!

However, having agreed in principle, we could now get down to basics! It was suggested that when we visited the Rebbe for succos, we could have discussions with the management at 770. They supervised and made all the arrangements for Yeshiva boys who were sent as the Shiluchim of the Rebbe to Lubavitch Yeshivos all over the world. The Heads of this Committee were Rabbi Mentelik and Dovid Raskin, whom I was directed to contact when I arrived at 770.

### WE TRAVEL TO 770 FOR SUCCOS

At Shovuos time, Roselyn and I had travelled alone to 770. Succos was always a different story as most of our grandchildren wanted to be at 770 for that Yom Tov and for Simchas Torah. It becomes a real headache for Roselyn. They stay up all night and try to sleep all day. Because of lack of sleep they become bad tempered and irritable and occasionally they get out of hand and become insufferable.

Actually, Leah issued an ultimatum to us - either she should be allowed to stay up all night and every night dancing and so forth - or - she would stay with some friends. In fact, all our grandchildren admitted that they had close friends with whom they could stay in Crown Heights and where they would have complete freedom to "run wild".

We accepted this challenge with alacrity - but-well - eventually they all changed their minds and voted unanimously to stay with "Bobby and Zaidie".

Roselyn was still not satisfied, and we held further conferences. They promised to help, to co-operate and to do their full share on the household chores and to assist Roselyn in every conceivable way. Finally, it was agreed that there should be a "Give and Take" arrangement, we should give - and they would take, and in this way we could co-exist. We have had the promises before, so - Roselyn was still a little apprehensive.

However - as it states elsewhere - "These are the names of those who travelled". Roselyn and Zalmon Jaffe. Leah and Levi (Jaffe), and Golda Rivka (Lew). And these are those who also shared our apartment at Crown Heights - Yossi, Mendy (occasionally) and Yenta Chaya (Lew) and Dovid (Jaffe). Pincus (Lew) and Shmuel (our son-in-law) were also in Crown Heights at that time, and we had the pleasure of their company now and then.

We left Manchester on Monday September 19th to spend Succos with the Rebbe. Erev YomTov was on Thursday, We travelled with Aer Lingus, again - Irish Air Lines. Roselyn and I were accompanied on this journey by three grandchildren - Leah and Levi (Jaffe) and Golda Rivka (Lew). We expected to be joined by more of our grandchildren when we arrived at our apartment at Crown Heights.

It was a pleasant flight with typical Irish Stewardesses. For instance, I hired five sets of Earphones to listen to the music at £2 a set, I handed the girl a £10 note - and she gave me £5 change. I had difficulty in explaining to her that I did not need any change. After this I needed a drink and ordered two miniature bottles of Vodka at £1 each bottle - I gave her £2 and she returned with £2 change. Typical Irish!



We arrived at J.F. Kennedy Airport right on time, and were one of the first to leave the plane. I reckoned that if we could get our luggage quickly, then we might be in time for the Rebbe's mincha at 770.

We collected a couple of trolleys and took our stance at the Baggage Carousel - the conveyor belt contraption upon which the luggage is placed and the passengers can quickly seize their own suitcases as the Carousel slowly moves around and around.

We each had our own suitcase. Roselyn's was extremely large, twice the size of mine, because she had brought with so many dresses and accoutrements.

The Carousel started moving along in graceful circles and the cases and packages glided along around - around - and were plucked from the line by the eager and waiting passengers. My own Blue Suitcase came into view. I grabbed it, placed it on a trolley and waited expectantly and impatiently for the other four.

Round and around went the Carousel: gradually and imperceptibly the crush of people lessened until ultimately practically all the baggage had been claimed. Then the Carousel stopped, completely. We were also stopped - completely in our tracks. Where were our Suitcases? The porter said - "that's the lot, There are no more", and disappeared.

The Arrival lounge was uncommonly quiet. There was no-one about and it took us a considerable time to find an Official from Aer Lingus, who could help us. He went back to the plane and searched it, and he reported that Yes - there was no luggage left aboard.

All he could do was direct us to the Baggage Claim Control of Aer Lingus where "Mary" helped us to fill out a very long and detailed form, so that they could easily identify our missing luggage. As we had no telephone in our apartment, it was arranged that we should phone Mary later on, in case she had some good news to convey to us. I could phone anytime from 8a.m. until 8p.m.

We had spent nearly two hours since we left the plane, trying to locate our luggage. I had just signed the claim form when I heard a little commotion behind me. It was our grandsons Yossi (Lew) and Dovid (Jaffe), who had come to meet us at the Airport.

Yossi explained that because I had confided in him at Shovuos time, that no one ever met us at the Airport, therefore, he considered that he would give us a pleasant and unexpected surprise.

He would have received a rather unpleasant but unexpected surprise himself if our suitcases had not gone astray, because we would have been in Crown Heights by now.

He explained that Dovid had been trying to borrow a car all morning, and had only been successful an hour ago.

Yossi grabbed the one and only suitcase, we all followed, loaded with our hand luggage, and Dovid went to collect the car from the Car Park.

It was a beautiful day and very warm. We were very grateful to Yossi and Dovid for being so kind, thoughtful and considerate.

When Dovid rolled up in his car, my heart sank. It did look rather well worn - as we say in Yiddish "An Altie Shmattie" - but then - who would - with all due respect to Dovid - and in his right senses - lend an immaculate car to Dovid. I asked him from whom he had borrowed this battered machine. He replied that it belonged to Tzivas Hashem. Well, it did sound a good reputable firm.

With difficulty, we loaded the one suitcase into the already full boot, and the five passengers tumbled into the car, each fully laden with hand luggage. We were fortunate indeed that we had no more suitcases, because there was certainly no room for anymore.

Dovid was in control and off we went - hurtling along the highway, in the first lane. He was determined to get us to 770, in time for the Rebbe's mincha. It was becoming an exhilarating but nerve racking drive. Dovid liked to drive with one hand and let the other hang out of the open window - when, suddenly Bumpety - bump, Bumpety - bump, Bumpety bump, Bump, Bump and the car started swerving and skidding all over the place. We obviously had sustained a puncture.

Our car was swaying and rolling about. Other cars were flashing and screaming past. Roselyn was also screaming and shouting - "Get to the side kerb, Get to the kerb". So - Bang - Bang Bang - Bang, we went - and managed to limp to the kerb. We mounted the grass verge to be out of harm's way.

Dovid's face was a little pale, as we all alighted from the car, but he was still optimistic about reaching 770 in time for mincha. All he had to do - was to change the wheel. Yossi found the jack and up went the back wheel. Dovid fixed the wheel brace, but it wouldn't fit. He was lucky - he found another brace, but that one also didn't fit. But, he had Mazzel - he found a third wheel brace. It was no wonder that there was no room for luggage in the boot. This brace did fit, but wouldn't work for some unknown reason. So it seemed that we were to be stranded on the Motorway, where we would now have to daven mincha - and may be later - even Maariv.

"Don't worry" says our super optimist, "I shall stop a car". "How? "Like this", says Dovid. He borrowed from me a couple of Dollar bills, and stood at the kerbside waving these Dollar bills. - When - Lo and Behold - it actually worked. A car stopped nearby, also mounted the grass verge and a young man stepped out. He was a nice young boy, who told us that he studied at the Kossul Yeshiva in Jerusalem. Yossi was a little disappointed, because he couldn't very well ask him to put on Tefillin. The young man took out his wheel brace, and funnily enough it did fit and, did work, and enabled us to take off the wheel. The tyre was in a mess, because Dovid had been running the tyre flat on its rim. Subsequently, we discovered that he had to replace this tyre - so it would have been much cheaper, but less exciting to have taken a taxi. Fortunately for Dovid (but not for me, I had already abandoned my claim to those Dollars) the Yeshiva Boy refused to accept the money. So we wished him well in his studies in Jerusalem.

Well, off we went again, with Dovid still determined to get us to 770 in time for mincha. We flew past lines of cars, with Dovid completely ignoring any speed limits and traffic manners. But, after about ten minutes, he thankfully slowed down a little - then a little more, and then he stopped altogether. It was discovered that we had been rushing headlong - in the wrong direction - right away from 770.

Well - Yes - We did miss the Rebbe's mincha.

At 7.30p.m that night, I phoned Mary at Aer Lingus to ascertain whether our suitcases had arrived. A gentleman answered the telephone and said "This is Aer Lingus, the Irish AirLines. I regret that the Office is closed at this moment. But if you will give me your name and particulars, and leave a message - your enquiries will be attended to as soon as the office reopens. Please commence to speak after you hear the pips. Peep - peep - peep - peep"

I gave the robot my name, referred to Mary's assertion that the office was open from 8a.m. until 8p.m. and demanded our four suitcases.

When I returned to our flat, I found a great turmoil and many frustated females. I was the only one present, who had a complete wardrobe - including my Tallis and Tefillin - so I was O.K. Levi had managed to borrow a few odds and ends from Dovid. But - the Womenfolk - they had nothing - not even a change of underwear.

Fortunately, there was a washing machine/dryer in our apartment, so when we retired to bed, this machine was filled up with female under-garments which would be ready for wearing next morning.

The following day, before Shacharis, I phoned Mary again, not at 8a.m., but at the later hour of 8.45 to give her more time to make some enquiries.

The same gentleman, who had spoken to me on the previous evening, again replied.

He told me that the Office is closed at this moment, but if you will give me your name and particulars, and leave a message, your enquiries will be attended to - Blah - Blah - Blah and speak after you hear the pips. Peep, Peep, Peep!

I again gave the robot my name, and pointed out to Mary that she should have been at work at 8a.m., and again demanded my four suitcases.

After davenning, I was successful in my endeavours to contact Mary. She told me the good news that our suitcases had been traced. One was in Germany, and the remainder were in London. We would receive them in due course, maybe on that very evening.

I complained to Mary, that my wife and grand-children needed to buy - and pretty quickly at that - some essential underwear and other garments. Mary gave me permission to purchase up to one hundred Dollars worth of First-aid essentials and the Airline would pay.

Meanwhile, Roselyn and I had studied our insurance "cover notes", we discovered that we could claim £50 per day for each missing suitcase.

This news was the signal for great Simcha, Joy and Rejoicing amongst the three girls. Three girls?! Yes, Yenta Chaya had decided to join Leah and Golda Rivka in the anticipated Shopping Spree. They soon spent the £200 which I had to lay out - they bought housecoats for all - underwear and outerwear - what a time they had! Poor Roselyn received nothing at all, Shame!

They understood that "Bobby was managing quite well", with the assistance of the washing machine/dryer.

Fortunately, our suitcases did arrive at noon next day, just before Yom Tov, to the accompaniment of huge sighs of relief, especially from Roselyn.

#### FARBRAINGEN 13th DAY OF TISHREI

Maariv on that Monday evening was at 9.15p.m and this would be followed by the Farbraingen in honour of the One Hundred and first Yahrzeit of the Rebbe, Reb Shmuel - the Maharash - which occurred on the 13th day of Tishrei.

At 8.15p.m., however, I went downstairs into the Hall to ensure that my usual seat at the Farbraingen would be available. Rabbi J.J.'s son was keeping his father's seat for him - and a complete stranger was sitting in my place. I indicated to him that he should move, but he would not budge and declared that he was saving this seat for Rabbi Jaffe. Only when I introduced myself was he satisfied.

The Rebbe related the story about the Rebbetzen of the Maharash. She possessed many pearls and some jewelry. The Rebbe Maharash regularly went on long journeys which meant that he was absent from home for a great length of time.

When he finally returned, his first task was to visit various pawnshops in the town, where he redeemed all his wife's pearls and jewelry. The Rebbetzen had pawned all her valuables in order to raise money to give extra Tzedoka to the poor and to give gemillus chassodim, loans - to needy people.

The Rebbe indicated that it was incumbent upon us to give more Tzedoka before Succos to poor people. In spite of the complaint of one fellow who maintained that he could not find any poor

person and that there were no poor in America, as the Rebbe has often reminded us - "Seek and you will find".

During this Farbraingen, there was an interlude whilst Sheva Brochas were recited for two Bridal couples. The procedure was, that about ten men, who sat together at the tables, washed, made Hamotzie, ate the bread, and then benched. After which, one man made all the Sheva Brochas in a loud clear voice.

In the past, this was a regular occurrence during a Farbraingen, mainly on Shabbos, because every Chosson and Kallah obviously desired that the Rebbe should listen to their own Sheva Brochas and answer "Omain" at the conclusion of each of their Brochas. But, as usual, over the years, the whole thing just "snowballed" until the proceedings at every Farbraingen were held up by as many as three or four sets of Sheva Brochas. And, furthermore, each set was followed by the Nigun of "Kol Chosson Vekol Kallah". So all in all, quite some time was taken up with these Sheva Brochas, and there was some disruption at these farbraingen. Three years ago, therefore, this routine was discontinued. On this evening, however, the Rebbe had a special and particular reason for wanting to hear the Sheva Brochas recited for one of the Bridal couples. As there were two sets this evening, the Rebbe did not wish to differentiate - so the other couple were lucky too. The Rebbe announced that this was his special gift to the two Bridal couples.

Rabbi Chitrick and Rabbi J.J. (Hecht) respectively recited the Sheva Brochas, and all sang the nigun as mentioned above. The Rebbe then announced - "Now do yourselves a favour, fill your glasses and say LeChaim to me". The Rebbe complained that I personally said LeChaim in a small glass previously. Willing hands soon provided me with a large glass full of wine.

It had been a very lively and joyful Farbraingen. It was nearly 1a.m. (after midnight) when we emerged from 770. I noticed Leah with a gaggle of giggling girls, having a good time chatting and laughing - taking their time, as if it was only 1p.m. in the afternoon. I called to her to come home, she ignored me. I was becoming angry. Leah - and the rest of our grandchildren, had made certain promises to Roselyn - and we had only been at Crown Heights a few hours, and Leah was already breaking her word. I strode forward, and grabbed her hand. She shook herself free and marched off with the gang of girls.

I shouted after her that she had better go straight home, or else I would -?!? Oh Yes, - I would refuse to let her into our apartment. She actually did go straight home, and she explained that she had to walk all the way round, because she was not allowed to pass amongst the boys who were standing around at 770.

Under these circumstances - as she was such a modest young lady - I had to apologise to her and beg her forgiveness.

### PREPARATIONS FOR YOM TOV

Next morning, Tuesday, the Rebbe arrived just after 10a.m. Roselyn and I were standing on the steps of 770 and were rewarded with the Rebbe's lovely beaming smile. Scores of men, women and children had been milling around.

A shout went up – “The Rebbe is giving Tzedoka to the children”. Men and woman rushed to collect their offspring and carried them into 770. There were so many K.A.H. that very many children had to be pushed over the heads of the solid mass of humanity, in order to obtain the Rebbe's dimes for Tzedoka.

That day the Rebbe went to the Ohel. I was waiting on the steps of 770 for Him to return for the late Mincha service. I then noticed that the Rebbe's car was travelling in a Convoy. This was headed by a

Police Car, with lights flashing and sirens blaring. Two motorcycle riders, who brought up the rear, also had flashing lights and sirens.

The Rebbe had also been escorted to the Ohel by the Police. This precaution, to protect our Rebbe, taken by the Police, is the result of those St. Mary (Satmar) hooligans.

I am appending herewith an abridged report as printed in a London newspaper last summer.

"Last week's attack by a group of young Chassidim on Rabbi Mendel Wechter 36, a member of the Lubavitch movement who lives in the Boro Park area of Brooklyn, in New York, appears to signal a new round of clashes between supporters of the pro-Zionist Lubavitch and those of the anti-Zionist Satmar sect in the city.

A day after Rabbi Wechter was admitted to the Maimonides Hospital, where he was taken by the Police, he told journalists: "I left my home on Monday at 6a.m. on my way to the mikva, a few blocks from my apartment on 54th Street between 17th and 18th Avenue, I noticed a blue van.

"Two young sturdy men, wearing masks who came out of the van, attacked me and pushed me into it. There, two other Chassidim hit me with a baseball bat, yelling: 'You are a traitor, we will destroy you'.

"The two Chassidim spoke Yiddish with a Williamsburg-Satmar accent. While driving, they cut my beard and my whiskers, removed my clothes and left me with my underpants. Then, after driving a few minutes, they pushed me out, like a dog."

Rabbi Yehuda Krinsky, a Lubavitch spokesman, who has accused Satmar members of attacking Rabbi Wechter, said at a press conference that the Satmar sect's "record of terrorism goes back 50 years. They seem to thrive on it".

He noted that Rabbi Pinhas Kurf, another Lubavitch Chossid, was attacked on May 27 by a group of young people while he was teaching a boy in a store in Williamsburg.

As in the case of Rabbi Wechter, Rabbi Kurf's beard was cut off and he was injured.

One Satmar spokesman, Rabbi Efroim Stein, said: "The Lubavitch group had provoked the Satmar by its "proselytising" techniques.

"We resent the missionary activities of the Lubavitch" he said.

Rabbi Stein also charged that Rabbi Wechter had not only switched from the Satmar sect to the Lubavitch, but had also taught Satmar young people the "Tanya", the eighteenth century philosophical work by Rabbi Schneur Zalman of Liadi, the founder of the Lubavitch movement."

On the one hand, we have the Rebbe teaching and begging for Ahavas Yiaroel and Achdus, Unity and they - the Satmar reply with actual physical violence, the like of which has seldom been heard throughout the centuries of our history. That a Jew should assault and attack another Jew! - that a Jew should cut off a Jewish beard. Hardly ever has one Jew ever lifted a finger to touch even one hair of another Jew's beard.

It is no small wonder that the Rebbe gives so much honour to Rabbi Mendel Wechter, and insists that he should sit nearby, so that the Rebbe can see and encourage him. He deserves this privilege. He has suffered agonies, but with pride, for his Lubavitch ideals and beliefs and for the sake of the Rebbe's Glory.

Besides the main, over-riding and superb benefits of spending Yom tov with the Rebbe, that is, of praying together, listening to His words of Torah, receiving Lekach and Koss Shel Brocha, with their attendant blessings, and all the other small but intimate incidents which make our stay with the

Rebbe over Yomtov so memorable, there are at least two other advantages in my being in Crown Heights over Succos.

(1) It saves me the laborious work of building my own Succah in Manchester, and,

(2) I have no problems, no bother and no worries in connection with obtaining the best possible guaranteed set of super Arba Minim, because, the Rebbe has, so far, always presented me with a set - chosen and inspected by the Rebbe Himself.

So, when we arrived at Crown Heights, it was with the greatest pleasure that I watched Label Itkin busily building the Succah. Dovid and Levi did help, but all I had to do was to lay a few bundles of S'Chach (leaves) on the roof as a token; and my sole contribution to this important work.

Last Succos, we enjoyed beautiful warm and sunny weather, NOT a drop of rainfall during the whole of Yom tov. I think Label decided to dispense with a roof covering this year. He took a deliberate gamble, although from my records, I have noticed that the weather is generally very bad on alternate years.

On Wednesday morning, Erev Succos, I was again invited by Label (Groner) to wait, along with others, in the hallway outside the Rebbe's study. After all these years, I did not need telling that in due course my name would be called, and I would become the lucky recipient of an invaluable gift from the Rebbe, I would enter the "waiting room" where Lulovim, Esrogim, Arovus and Hadassim were set out on tables around this room. Small cardboard containers, boxes were provided in which to place the Esrogim.

I would be requested to collect these four different kinds - the Arba Minim. The Arovus and the Hadassim would eventually be bound to the Lulov. The Esrog, held in the left hand would be joined to the other three kinds, held in the right hand when making the blessings or fulfilling the mitzvah of -shaking the Arba Minim.

These sets were a gift from the Rebbe to SOME OF HIS foremost Chassidim. The actual monetary value, today, of a reasonable good set was over one hundred dollars. A set, specially chosen by the Rebbe could not be bought for ANY money, and the spiritual value would be limitless - "ad infinitum".

First to be called were those illustrious and distinguished Rabbonim - in a special category of their own - for instance, Rabbis Chadakov and Dr. Nissen Mindel. These were followed by those Rabbonim representing well established communities, for example, the Rov of Kfar Chabad, and important Yeshivos.

Finally my name was called, as representing Manchester Lubavitch. I did not mind in the least, being the last. I considered it an outstanding honour to be even included amongst these notable Rabbonim, who represented twenty five Lubavitch Mosdos. As we say in England, "Better late than never", and as the Rebbe told me last Shovuos, "Last but not least".

One advantage in being the last, was that I was not spoilt for choice. I was saved the onerous task of trying to decide which was the best Esrog for me, and whether I should prefer a large one to a smaller one. There was just one, very beautiful Esrog left on the table - picked by the Rebbe himself, so what better could I get? So, I took it quickly, this lovely precious gift from the Rebbe.

I was still a little annoyed to see certain gentlemen minutely examining each esrog, and going through each and every one of the Hadassim right in front of the Rebbe, to make certain that they got, what was in their opinion - the most kosher and the best.

As usual, someone had taken an Esrog to which he was not entitled. Each organisation was allowed only one set, irrespective of whether they had one or more representatives. It happens every year and causes great inconvenience to the Rebbe.

Last year, the Hadassim were in "plentiful supply", and when the Rebbe saw that I had taken only three, he reproached me and remarked that I was no business man. So, I made a grab for another handful, and found that I had a total of Seventeen - that was "good". (Gematria of TOV) This year, I just managed to get my basic rations - three.

Having gathered together my Arba Minim, I thanked the Rebbe for this outstanding gift, and wished him a happy and healthy Yomtov. I also wished to convey our good wishes to our Rebbetzen for a very speedy and complete recovery, for she had hurt her leg recently and found it difficult to walk.

The Rebbe thanked me and wished me a happy and joyful Yom tov, and that "all the Divine blessings for the whole year should be drawn down to you". (This was said in Yiddish) "And the Arba Minim are for you and all Manchester".

The telephones in the Office were as busy as ever. Binyomin Klyne had been speaking to someone in Israel, who needed an urgent reply to his query - and reminded Binyomin that Yomtov in Israel commenced at 5.30p.m. Therefore, the answer had to be transmitted before that time.

At 3.45p.m., I wrote a letter to the Rebbe. Binyomin took this together with another six letters straight to the Rebbe's Study for immediate attention. Binyomin had left another seventy letters on the tray, which would be taken to the Rebbe on Sunday.

Meanwhile, the Rebbe was in the Succah binding his Arba Minim together - a job which he insists upon doing himself, with all the loving care, Kavana and attention which this important mitzvah merits and deserves. For, after all, besides preparing the Arba Minim for his own use, there are so many thousands of people using this same set every day, as well, and because of this excessive use, the Rebbe has to prepare "Reserve Sets" too.

### YOM TOV

That night was Yom tov. When I arrived for Maariv the scene and atmosphere was like Simchas Torah. We sang and clapped when the Rebbe entered, we sang and clapped when the Rebbe left, and we sang and clapped during the whole service - vastly urged on and encouraged by the Rebbe.

The Yom tov nusach (tune) was disbanded in favour of the Rosh Hashonna nusach, and all were enjoined by the Rebbe to help the Chazan.

I was surprised to see Shmuel, my son-in-law. He has the happy knack of always turning up - suddenly and unexpectedly. This time he had a good excuse, because his father was not well.

So, as we say in Yiddish - "Gezund Zoll Zein the Teretz". (The excuse should be a healthy one - (a really good one).)

That night, the heavens opened and the rain came down in torrents. All thoughts about dancing in the streets had to be abandoned - and all thoughts of eating in the Succah had to be abandoned too, unless there was a drastic improvement in the weather. We also had a flood alert in our basement apartment.

As I have explained previously, Label (Itkin) did not provide a roof-covering for the Succah this year. We might just as well have been sitting in the open. At first, our succah was well lit, but the cool rain water continuously dropping onto the hot electric light bulbs eventually caused the top of the glass to break. The water continued to pour into the bulbs causing the level of water to rise higher - and higher until the water reached the electric element. At that moment, there was a bright blue flash - a loud pop and a bang - and that was another bulb gone! We were entertained to a good firework display - until there were no more bulbs left - and the Succah remained in darkness. If you

wondered what happened to the Yom tov candles - well, after they were doused and doused and put out by the rain, they were taken back into our apartment to provide extra light for the womenfolk.

We put on our raincoats, made a quick Kiddush and an even quicker meal, and were reluctantly persuaded that we had performed the Mitzvah of eating in the Succah.

I knew of some people who waited for four or five hours, until the rain had abated a little, before partaking of their "evening" meal.

This year, the Rebbe had a small personal Succah, especially built, adjoining 770. He could partake of some of his meals there and save walking home.

The Rebbe calmly entered this Succah, made Kiddush, washed and ate his meal in a very leisurely and contented manner. He spent over an hour, probably relishing and loving every single moment.

When the Rebbe subsequently emerged from the Succah, his clothes were soaked right through and through. His hat was, wet and shapeless and dripping like a waterfall. But, his bearing was superb and magnificent. His face was radiant with pleasure and satisfaction of having fulfilled this Mitzvah "Behidur".

On the following day, I asked Rabbi Dvorkin what was the correct procedure. Our Rabbonim (ZTZL) have stated that when the rain is so heavy that it is almost impossible to partake of food, and especially soup, then we may consider that Our Heavenly Father is annoyed with us, and so we do NOT have to eat in the Succah.

Rabbi Dvorkin concluded that in the type of weather we encountered on the first night of Succos, then Al Pi Halocha - according to the Din, we were exempted from eating in the Succah - but - Al Pi Chassidus, according to Chassidus teachings, it was incumbent upon us to fulfil this mitzvah of eating in the Succah.

Next morning was the first day of Succos and everyone was anxious to bench with the Rebbe's Esrog. In order to avoid long queues, and to save people from waiting about all morning, young Rabbi Zerkon had volunteered to supervise the distribution of numbered tickets. He and his friends were available at 770 from 6.15a.m and they handed out one thousand five hundred tickets.

The Rebbe arrived especially early that morning, at 8a.m., because he realised that there were two brochas to be recited on that first day. He estimated that if each person took six or seven seconds to fulfil the mitzvah, then it would take about two and a half hours to 'clear the line' - just in time to return the Arba Minim to the Rebbe for Hallel and Hoshanoss.

The Esrog was then brought back to the Succah so that another thousand or so men could bench Esrog after the morning service.

On the second day, the line went much quicker as there was only one brocha to be recited by each person.

### IN THE SUCCAH

The usual patrons gathered together to partake of their meals in our (Itkin's) Succah,

We were very sorry indeed that Rabbi Nochum Trebnick, from Kfar Chabad, had passed away, just a few weeks ago. It was very sad, he was a regular attender at our "Communal" Succah and we missed him very much indeed.

He was such a jovial, happy, gentle and inoffensive little fellow - but - in his learning, he was a man of great stature and a Talmid Chochom.



And yet, this same delightful person was sentenced to Ten Years in Jail in Russia. That happened in 1938. He remained in Jail right through the War, and had actually served six and a half years, when the authorities decided that (1) he was too small and frail to do any useful work, and so, (2) he was not worth feeding, and (3) it was not even worth wasting a bullet on him, so they threw him out of prison. - And all this for teaching Torah to Children and Young Men!

Naturally, Rabbi Dvorkin, Myer Itkin and Nottie Barkahan and the others, commenced to reminisce about all those old far-off days in Russia.

Yisroel Mordechai Kozominsky, a young man, normally joined us in the Succah. He was the welcome and regular guest of Myer Itkin on Succos. He had a fantastic memory and could recall facts and figures which had occurred many years ago. He related this story: -

Mrs. Itkin's father was Yitzchok Raskin, and he was the Shochet and Mohel of Leningrad. Elchonon Morozov was a lodger at their home, and he was the secretary of the Rebbe Rashab and also of the Previous Rebbe (ZTZL).

In 1937 the police arrested ten young Chassidim who were present in the Shool (including Mrs. Itkin's father).

Myer had been warned not to go near the Shool, so he was lucky and escaped. After seven years, Elchonon Morozov was released from Jail and he discovered that all his friends had been shot!

I was told that a non-Jew had the temerity to strike a Jailor, so - just for the time being, they viciously broke all his fingers. It is not hard to visualise what bitter hardships and vicissitudes they suffered for the sake of their adherence to Yiddishkeit.

Yisroel Kozminsky has forwarded to me the names of those brave and fearless heroes.

Elchonon Morozov, Yitzchok Raskin, Shmuel Numotin, Myer Friedman, Shmuel Morozov, DovBer Kuznitzov, Pinchas Althaus, Yeshaye from KRASNILUKA, Moishe Sosonkin, Chaim Sosonkin, Shaul Friedman, Myer Zalmon, Moishe Lein, Y.Y. Lockshin, Hirsh Zobin, Leib Yasnin, Avrohom Estrin, Rabbi Nochum Trebnik and Avrohom Sberdlov.

Nottie Barkahan's contribution to the reminisces was as follows: -

He lived in a small town in Russia, half a mile from the railway and across the river. NOT even bread was available in this town, but they managed to get some for Shabbos, and left a piece over for the week.

On Succos, they had no Succah - they were too frightened to build one, and NO Lulov and Esrog were to be had. It was not a happy Simchas Yom tov.

On Simchas Torah, two non-Jews banged on their door. "Why are you so sad?", they asked. "Today is Simchas Torah, why are you not dancing". They took out two bottles of Vodka, shared out the contents, drank them and went out dancing and shouting that "Today is a Jewish Holiday". Next day, the headlines in the local newspaper screamed, "Dancing on the Jewish Holiday".

Myer Itkin's story: -

Late at night, he saw that the police had surrounded a block of flats and had arrested twelve people. There was a small "black market" knitting "factory" in one of the rooms. They sewed the garments and sold the finished products to a large store, the largest in the town. (They needed to earn money).

The prosecutor wanted one of the names - "You, You or You". The one who confessed went to Jail and the others were freed. At the Jail, there were four hundred prisoners in each of three rooms, and they were afraid to talk to one another in case one belonged to the secret police.

One of the prisoners was a judge, a Jew, whom Myer Itkin recognised. He was taken away and "liquidated". Myer pleaded 'NOT Guilty', and by a stroke of good fortune, a miracle, he was acquitted. Others were sentenced to death, or to very long terms of imprisonment.

### "GOOD YOM TOV" STORIES

I was fortunate - I was given the honour of an Aliya on the second day of Yom tov. I was even more lucky that it was the fourth, so I could remain on the Bimah whilst the Rebbe read the Haftorah.

Yisroel Goldshmidt continued to pamper me - like a baby. He not only brought me a chair, but insisted that I should sit on it too. He should make someone a very good husband, but of course, if he married, I would lose his services, which would be sad - for me. Only single young men may perform this onerous task of keeping the young boys who congregate behind the Rebbe, in order - to keep their places, keep their mouths shut, daven, and to behave themselves. It does not sound like a difficult job, but in practice it is sometimes really horrendous. These youngsters take a delight in mocking and defying authority and love to carry on their private wars and vendettas just behind the Rebbe.

We generally have reasonably good Chazonim at 770. Even if some do not possess the best of voices, at least they get on with the job of davenning and do not keep the Rebbe waiting. But, on one morning, we had an exceptional one - he had no voice and no nusach, but - Oh Dear - he was so slow, that he almost caused a riot.

I have never seen or heard a Chazan being jeered at 770. At Hallel, the congregation did not even wait for him to complete the paragraphs, but happily raced along and concluded by singing the Kell Atoh at a supersonic speed. The Rebbe never turned a hair - and seemed unconcerned.

However, Chazan Teleshefsky, who always obtains leave of absence from his own shool and davens for us at 770 on Shabbos Beraishis (besides any other times which he can manage) is excellent. He fits innumerable Lubavitch tunes into the liturgy and all the worshippers are encouraged and urged to join in by the Rebbe, thus making it a really enjoyable service.

During the Hoshainoss - the circuit of the Bimah by men carrying the Arba Minim (the Esrog and Lulov etc.) on Yom tov and Chol-Hamoed, there was the usual rush of people, mostly elderly Rabbonim, who were determined to be next to the Rebbe during the procession around the Bimah. There was some method in their reasoning, because immediately behind the Rebbe, they were relatively in no danger, and could "return to base" in complete safety. Once they were forced to drop back to fifth or sixth place in the line, then they were unfortunate - because men joined the procession from every point on the compass, and one could be left threshing about and powerless in the backwash of this human torrent.

Although I followed behind the Rebbe when he left his lectern, I had obviously to make way for the Rashag and for Rabbi Chadakov, but then I was soon tossed aside like a cork in a whirlpool. I quickly regained my feet and composure, and managed to rejoin the procession. This year, there was a tremendous improvement in the fact that at every corner and interjunction were stationed stalwart young men who acted as stewards - Yossi was one - and refused to allow anyone to "gatecrash" the procession. So, only those illustrious Rabbonim and laymen, who had been invited to join, in the first place, were successful in completing the circuit with the Rebbe.

After this circumvention - seven on Hoshana Rabba, everyone else in the shool who possessed a set of Arba Minim (and some who did not - but borrowed from friends) made the circuit, whilst the Rebbe waited patiently for everyone to complete the circumvention of the Bimah. On Yomtov it took thirteen minutes to complete one circuit.

In the crush, I lost my small pocket-size Siddur. Yoseph Chaim Slavin, aged ten said - with the utmost confidence, "Don't worry, Rabbi Jaffe, I shall certainly find it". I offered him a five dollar

reward. "I don't need money", he retorted. He did not find it, but, Yoseph Merghi, a young man from France told me next morning that he had found my little Siddur.

Leah confided that she loved the way in which the Rebbe conducted the tune "Hoshea ess Amecho" with his Lulov when the Torah was returned to the Oran Hakodesh after the Hoshainoss.

I made good use of the Arba Minim which the Rebbe had presented to me "for you and all of Manchester". Our Rosh HaYeshiva, Rabbi Akiva Cohen and his sons; our Mashpia, Rabbi Yitzchok Klyne; Rabbi Dovid Hickson and many others came regularly into our Succah to shake the Arba Minim for the "Na-anuim".

I met Rabbi Henik, the Rebbe's Scribe from Jerusalem. He informed me that his children read excerpts from my book every Friday night, sitting around the Shabbos Table. He confessed that it also gives them an opportunity to improve their English.

Hershel Pecker, a friend of mine, from London was a Chazan of a local shool in Crown Heights. During the services on Rosh Hashonah, the shool was closed temporarily so that everyone may repair to 770 to hear the Rebbe's blowing of the Shofar. I nearly said to see and hear the Rebbe, but I am told that it is a sheer impossibility for everyone to see the Rebbe when he is standing on the Bimah to blow the Shofar.

Another friend of mine, informed me that he paid two hundred dollars for a seat for the High Festivals, and all the boys stood on the tables - or on the shoulders of other boys, so NO one could see anything at all. He complained and said, "The Committee are no good".

Similarly, before Mincha on Yom Kippur, a three foot high stand is fixed on the Rebbe's platform which is encircled by an Iron railing. This is put up, so that everyone should be able to see the Rebbe during the singing of "Napoleon's March" after Ne'ilah. But, here again, for the same aforementioned reasons, it was absolutely impossible to see the Rebbe.

Every night of the whole of the Yom tov of Succos - including Chol Hamoed, the Rebbe related to us a Sicho, which lasted about an hour or so. The Rebbe had started this custom only about four years ago. From past experience, I have discovered the safest place where to stand - and to be able to hear, too, - at the first bench behind the Rebbe, which contained Six Seats. These were lifted back and twenty-one people stood in this small area in great contentment but in much discomfort.

Every morning, a group of about twenty boys, who had obviously been up all night, waited for the Rebbe to arrive with his Esrog and Lulov. They sang non-stop loudly and huskily until the Rebbe entered 770. Then, extremely tired and hoarse, they slunk away, across the road and spent all day in bed.

One morning, there was the usual flare up at 770. Two young lads, each claimed that the book of Tehillim which was lying on the Rebbe's lectern belonged to him. "I was here at 6.30a.m and left it". "I arrived at 6.15 and placed it in position".

The row was getting out of hand, and the two boys were ready to exchange blows. A mediator intervened and insisted that they draw lots. I am convinced that the right person won.

We wanted to have our grandchildren with us, because otherwise it would have been a pity to waste the facilities in our apartment. In spite of our past experiences with them - we agreed - and they promised - everything. They would do the household chores, keep the place tidy and clean, keep reasonably good hours and so forth. Breakfast would be served UNTIL 10.30a.m., Luncheon at 1p.m. and Dinner at 7p.m.

Then Dovid joined us - he was a law unto himself. Yossi dropped in very often and so did Mendy. - How could Bobby refuse them food - EVEN at any time of the day or night.

Levi and the girls became progressively more tired. For instance: - One "evening", our granddaughters retired to bed at their usual time of 5.30a.m. in the morning. (They normally davened Shachariss at 1.30p.m. in the afternoon.) when - Lo and Behold, to our great surprise - at 9.30a.m. they were all ready to leave for Manhattan. They had promised to assist at the Succos Fair, which had been transferred from Empire Boulevard to Crown Heights.

Can you imagine how they looked – and how they acted when they eventually returned home at 10.30p.m that evening after the Rebbe's Sicho.

We had brought with us three young healthy girls - no ghosts. Talk about Zombies and sleep-walking!

In spite of eating free (not three) hot dogs all day long, they were starving - simply famished. Everyone was on edge. Levi insisted upon doing his own cooking- Six blintzes, followed by two eggs on seven rounds of toast were his idea of ideal starters. But, he burnt the pan, the oil flared up and so did our tempers.

All this tension and strain could have been cured by just one good night's sleep. But, where could one obtain even an ordinary night's sleep around 770 during Succos! Especially when the Rebbe repeated and stressed on every occasion - that one must dance - and dance - the whole night through.

What kind of sleep would those lucky people get, who lived on Kingston Avenue and Montgomery, where the band was blaring and thousands were singing and dancing, right on their doorsteps, all night long - and every night?

One morning the Rebbe was closeted in the Succah for over half an hour. He was again preparing and repairing his Lulov. After ten minutes, Label Groner brought in another Lulov. Ten minutes later, Myer Harlick was asked to bring in yet another one - then more Hadassim.

The Rebbe is a perfectionist, especially regarding the Mitzvahs. Furthermore, when thousands of people were also using this Lulov every day, the Rebbe wished to ensure that all those who made the Brocha on the Arba Minim would be using the very best and most Kosher set available. He felt that this was His responsibility.

On the fourth day of Chol Hamoed, Myer Harlick has always honoured me by requesting me to daven Maariv. It is very nice of him, and I do appreciate this gesture very much indeed. Incidentally, my "Chazonuss" are heard all over the world - just before the Rebbe commences his Sicho.

In one sicho, the Rebbe had suggested that we should visit some smaller towns to celebrate Simchas Beis Hashoaivo. "Love your G-d and Love your Neighbour" are both Mitzvahs in the Torah. The Rebbe continuously emphasised the importance of giving Tzedoka. It states in the Torah, that G-d possesses all the Tzedoka. That is His Mitzvah too, and Parnosso will be like bread from Heaven. We would not need to ask for it - it would be there every morning.

You should have Parnosso for healthy matters - for joyful things and to study Torah and do Mitzvahs - but - remember - always give more and more Tzedoka.

### WE VISIT ASBURY PARK, NEW JERSEY

Our friend Rabbi Lippa Brennan called at our apartment. He had an urgent matter to discuss with me. He wanted Roselyn and me to go to the Asbury Park Succah for one of the nights of Simchas Beis Hashoaiva.

He explained that last year a group of Lubavitchers went from 770 to Asbury Park. They could only speak in Yiddish and they were told to be there at 8p.m. They arrived at 10.30p.m., when most of the people had left - and those that remained could not speak or understand one word of Yiddish. So, obviously the evening was a complete flop.

So Lippa wanted to ensure that I would lead a group because, (1) I was always punctual and (2) I could converse in English. The celebration - the Farbraingen would take place in the Succah of Sheila and Mottel Simon, the parents of Malka, Lippa's wife.

To give us added incentive - and, I think to make sure that we would certainly be punctual - Lippa invited us to dinner at the home of his parents -in-law and promised to take us there by car.

Although we were booked to visit Great Neck on the following day, Lippa was so persuasive and so adamant, that we could not refuse him - and we accepted his kind invitation. I informed the Rebbe, who wished me "Great Success in a good time".

We enjoyed a lovely ride out to Asbury Park. We were accompanied by Mottel's mother as well, and we partook of an excellent meal. Mottel related to us the story of the gentleman whose daughter was to marry a Lubavitcher boy. The Chuppah was arranged to take place at 6.30p.m., so he invited his own guests for the time of 6.30p.m and the Lubavitch people for 5.30p.m and all the guests arrived at the same time.

Our Farbraingen was called for 8p.m., but many people had arrived by 7.30p.m. The Mayor of Asbury Park, Ocean Township had been invited in his official capacity, to meet us.

The remainder of our group, who came direct from 770 actually and surprisingly arrived at 7.45p.m. - a quarter TO eight - at the same time as the Mayor.

This group consisted of Rabbi Medanchick from Kfar Chabad, Rabbis Marlow, Hertz (London) and their new Rabbi, who was our friend Yoseph Carlebach.

Rabbi Medanchick was fantastic. He was also the Mayor of Kfar Chabad. By pure coincidence, the local Mayor was not only a non-Jew, but was also English - at least his name was Mister English - so we had something in common

Rabbi Medanchick could only speak Yiddish and also Russian. This was fortunate because there was a surprising number of Russian jews amongst the sixty people who were subsequently assembled into this Succah. They could only understand Russian, so it was really by Divine Providence that Medanchick was invited.

In spite of not being able to speak very good English, Medanchick managed to carry on quite a good and lengthy "conversation" with Mr. English, the Mayor. Medanchick presented him with a miniature Tehillim, which the Mayor placed carefully in his pocket wallet. He thanked Medanchick and said that he was pleased to be invited to a Jewish Holiday when food and drinks were served and not when "You do not eat or drink at all".

Rabbi Medanchick related that he had once told Mayor Wagner of New York that they both had exactly the same problems, but Wagner had a bigger budget!

He disclosed that a thousand people had travelled from Israel in order to spend Yom tov with the Rebbe. He explained that his assistant went to Lebanon where they were short of Tefillin, and all kinds of religious appertunces. His assistant had remarked that when Medanchick went to see the Rebbe, then he travelled to the Lebanon with ease of mind.

We ate, we drank, we talked and we laughed. We then danced and had a hectic time.

We were told that two things are well known throughout the world - Coca Cola and Lubavitch.

At 9.45 we adjourned to the courtyard to listen to the Rebbe's Sicho, which was being broadcast all over America - and all over the world.

I heard the Rebbe say that a business man sees more acts of Divine Providence than anyone else. He works very hard to finalise a deal - without success, and then, without any effort whatsoever, he manages to conclude a wonderful deal - it seemed to come from nowhere.

He continued that man does more in simcha than when he is sad. In this place, a Shool, we all pray to the same G-d, we all learn the same Shiurim - about Unity, even though we have different thoughts and businesses. Through this, - Ahavas Yisroel will bring Achdus Yisroel.

We were all invited en bloc, to visit Asbury Park Again next year.

Lippa reported that very many people had called him to congratulate his father-in-law for arranging such a fantastic evening. Mr.English also phoned to say that even though he was the only non-Jew present, he felt completely at home, at ease and relaxed.

He learnt an important lesson from this - that all people - Jews and non-Jews can live amicably together - and in a Succah.

### OUR ANNUAL VISIT TO GREAT NECK

After our most successful visit to the Great Neck Shool and Succah last year, Rabbi Anshel Pearl had intimated to us that the Great Neck community had insisted that the same groups should visit them again this year. They had so much enjoyed our company.

On Rosh Hashonna, Rabbi Ephraim Wolfe had made an announcement that we were coming again during Chol Hamoed Succos.

We again took two cars. Yehuda Blessofsky had obtained an exceptionally large automobile, which we filled with ten passengers. – There was Yehuda Blessofsky - the driver, with his son Hillel aged seven and a half, and daughter Golda aged five and a half. Roselyn and I were accompanied by our grandchildren - Yenta Chaya and Golda Rivka (Lew) and Leah and Levi (Jaffe). Rabbi Beryl Bell who made up the minyan took with him his Esrog and Lulov in case someone had not yet benched Esrog!!

Car Number two was driven by Rabbi Dovid Lane Raskin, who took with him his son and daughter, a Rabbi from Antwerp with his son, and another Rabbi – total of six- and a grand total of sixteen.

Unfortunately our star of previous years, Rabbi Binyomin Mizrachi - our outstanding dancer from Israel, was not available. He did come to 770 for Rosh Hashonna but had to return to Israel to do his National Service in the Army. His son, Schneur Zalmon offered to take his place as he could also do cartwheels, but, unlike his dad - his hat kept falling off when he did a somersault.

When we arrived at Great Neck, we received an extraordinary warm welcome. We were cheered lustily and given tremendous applause.

Two years ago there were sixty people present. Last year one hundred and thirty Men and Women greeted us. This year the Succah was packed with over two hundred and seventy people, including one hundred and twenty young children.

Rabbi Ephraim Wolfe said a few fine words. Anshel Pearl added his contribution. Beryl Bell related a short Sicho, and I - well - I went on with the dance - NON-STOP for over an hour. I flung off my Jacket, too. (I wondered next morning why I was so stiff).

They were a lovely crowd and they created a wonderful atmosphere. All the children danced merrily the whole time. The women and girls led by Yenta Chaya, Golda Rivka and Leah had disappeared and were dancing outside. Roselyn gave spiritual and vocal support.

The evening was an absolute and huge success, and we have already received another invitation to join them again next year, in their Succah.

I sent a report to the Rebbe about our visit to Great Neck. I had to explain why I was absent during the previous night's Sicho. I wrote that I was sorry to have missed the Sicho, because it was a very emotional talk. (I also missed the Dollar bills).

### THE FUTURE OF THE MANCHESTER YESHIVA

As I have mentioned previously, I was advised to contact Rabbi Mentelick and Rabbi Dovid Raskin as soon as we arrived at 770 for Succos.

A Meeting was arranged and I was to be accompanied by our Rosh HaYeshiva, Rabbi Akiva Cohen, by our Mashpia, Rabbi Yitzchok Klyne, and by my friend and colleague, Rabbi Dovid Hickson, one of the treasurers of the Yeshiva.

Before this meeting took place, we heard, unofficially - through the 'grapevine', that there was a whole group of six English boys, who had been studying at the new Lubavitch Yeshiva in London for the past twelve months and who might be persuaded to join our Manchester Yeshiva. During the previous few years, these boys had been learning at the Torass Emess Yeshiva in Jerusalem, where Rabbi Osher Lemel Cohen was the Rosh HaYeshiva. He is the brother of our own Rosh in Manchester. The Rebbe had sent this group - "en bloc" from Jerusalem to assist in the establishment of the London Yeshiva.

For various valid and good reasons, these English boys were now leaving the London Yeshiva. - This was quite definite - no argument about that. So we asked Rabbi Mentelick and Rabbi Raskin to consider the possibility of sending these boys to us in Manchester.

When the meeting subsequently took place, we were also confronted by a delegation from London, headed by my friend Rabbi Nachman Sudak. As these boys were all English and had spent twelve months in the new London Yeshiva, we could well understand their interest and concern for the boy's future and welfare.

Rabbi Osher Lemel Cohen had confirmed that these lads, were, in his opinion, a most suitable group to be sent to Manchester. He even maintained that the other Yeshivos which London had recommended would be detrimental to these boys. He knew them very well, and that was his considered opinion. It seemed that London did not relish sending the boys from their Yeshiva to Manchester. I believe that they considered it to be a demotion - a down-grading.

But, if London did not want these boys, then why not let Manchester have them?

It soon became evident that it was not a matter of fundamental principle, but the Principal's objection was that London might be considered - inferior to Manchester.

Rabbi Mentelick and Rabbi Dovid Raskin were excellent. They were firm, impartial, showed no bias nor prejudice and delved fully into the whole matter of standards of education - the well-being of the boys and of the attitudes of their parents. Whilst, moreover, constantly bearing in mind that the Rebbe was in favour of sending some boys to Manchester.

The meeting was adjourned and for days afterwards, the discussions and negotiations were continued under the guidance of Rabbi Mentelick and Rabbi Raskin. But, we just could not get the matter settled.

The Rebbe was kept fully informed.

We left for home on the Sunday after Shabbos Beraishis, and the matter was still unresolved.

At home, a few days later, I received a telephone call from a friend at 770 who informed me that six Boys would be leaving New York for Manchester within twenty four hours! I was not told in so many words, but it was obvious to me, that the Rebbe had intervened and within minutes the whole matter had been arranged.

The following are the names of the Six Boys, whom the Rebbe had sent to our Manchester Yeshiva as his Shiluchim: -

Menachem Mendel Sufrin,

Menachem Mendel Strocks,

Yonosson Chaim Golomb,

Naftali Tiffenbrum, Sholom Crabchick, and Zalmon Klyne.

It proved to be an excellent Shidduch. The boys were delighted with their material as well as their spiritual needs. The Baal Habattim - the general public, were pleased to see and meet such learned, good mannered and lovely boys, and the Rosh HaYeshiva was overjoyed to welcome six Aidelle (gentle) boys whose sole desire was to learn our Holy Torah, and to assist with the Rebbe's work.

They settled down very quickly and nicely. They have made a deep and lasting impression on the Manchester community, and the reputation and standard of our Yeshiva has increased tremendously. So much so, that I am positive that we shall eventually receive many new and unsolicited applications from boys who wish to study at Manchester Yeshiva.

Although they have very little free time - mainly the half-day on Friday afternoon, they take a great part in Communal work and activities. They set a wonderful example to boys who are studying at some other Manchester Yeshivos, but, I regret to state that their examples have not been emulated.

They do all the Rebbe's mitzvot - Mezzuzos, Tefillin, Shabbos Candles and so forth, plus Shalach Monos etc., Chanuka - distributing and - lighting the Menorahs etc., Pesach - Shmura Matzo, money for the poor etc., Rosh Hashonna - Shofar at hospitals and in homes for the elderly, and Succos - Esrog and Lulov at hospitals and at homes for the elderly, together with a Succomobile which toured various districts with refreshments and also the Esrog and Lulov.

In addition, every week, they visit the Sick and elderly in hospitals and at their homes. Every Shabbos, during the winter, they speak at various shools during the Seuda Shelishis. They teach individually and collectively, generally late on in the evening to University students and those seeking further Jewish Education and knowledge.

The Thoughts of the Week (on the Weekly Sedra - taken from the Rebbe's Sichos) are printed and published every week and many hundreds of copies are distributed amongst the Synagogues, Chedorim, Schools and to business premises and retail shops. These have proved very popular and give our boys an introduction to talk and discuss spiritual matters with the general public.

These "Thoughts of the Week" are easily read and condensed, and the message is clear and to the point. There is normally a drawing on the front page.

One week, there was an amusing episode. The drawing showed a number of people reading their newspapers - all about "Robbery - Violence - Rape - and Murder".



Underneath the drawing was the usual phrase - printed in every edition - "For further particulars, contact Yeshivas Lubavitch Manchester!!"

Here are some small excerpts from a typical publication of the weekly "Thoughts of the Week".

### CHOMETZ AND MATZOH - ARROGANCE AND HUMILITY

The characteristic of leavened dough (chometz) is that it rises and swells, symbolizing pride and boastfulness. A Matzoh, on the other hand, is thin and flat, suggesting meekness and humility. Passover teaches us that "chometz" - arrogance - is the very antithesis of the ideal of Torah.

When an arrogant man is confronted with the obligation of performing a mitzvah that demands a measure of self-sacrifice (for example, Charity, which involves sharing HIS possessions with his less fortunate fellow) he avoids fulfilling his obligation. He reasons: "I am wealthy because I deserve it. In fact I am entitled to more than I presently possess, so why should I give some of it away?" Moreover, the egotism of the arrogant person deprives him of the ability to discern the worthiness of his neighbour and he smugly concludes that the other is truly far below HIS level. According to this logic, the cause of his neighbour's poverty is readily understood.

"That pauper surely does not deserve any better!" "Now," he thinks to himself, "if G-d sees fit, and rightly so, that this man be poor, should I interfere and help him?"

Such egotistical reasoning leads the haughty individual to do more and more evil. Yet, he will never perceive the evil of his actions and repent of them. For, even when he is forced to concede that his actions are improper, he finds various causes "beyond his control" that prevailed upon him to act as he did.

Moreover, even when he cannot find any excuses to satisfy his conscience, nevertheless, "Self-love covers all transgressions." He may be a spiteful evil-doer who cannot invent, through any stretch of the imagination, any line of reasoning to justify his behaviour, yet self-love blinds his eyes and covers his evil.

The humble man, on the other hand, has quite the reverse attitude, both with regard to his fulfilling the Mitzvos as well as to his repentance of improper acts in the past.

Using the mitzvah of Tzedoka (charity) once again as an example: the humble man compares himself with his fellow-Jew in the proper light. He thinks to himself: "am I truthfully better than he? Do I deserve my better fortune?" This analysis, made objectively, rouses him to sympathize with his fellow-Jew and to render him assistance.

Moreover, when the unassuming person acts improperly, he does not attempt to justify his incorrect behaviour. On the contrary, his sincere self-analysis prompts him to do "Teshuvah", to honestly repent of his improper actions.

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Each year on Passover, we are commanded by the Torah to rid our domain of all traces of "Chometz". We must see to rid ourselves of every particle of the "spiritual chometz" - arrogance - so that we are able to clearly perceive our own faults and our fellow's good qualities.

### FREEDOM

A profound insight into the concept of Freedom in the light of the Festival of Passover.

Our Sages said: "In every generation, and every day, a Jew must see himself as though he had that day been liberated from Egypt".

This Injunction and demand has been made upon every generation of Jews, during the time when the royal house of David had been reigning for generations, as also in the darkest times of exile and extermination; it is a demand still made upon every Jew every day. Even though he experienced the "release from bondage" yesterday, he is to relive it today, and again tomorrow. For the meaning of "liberation from Egypt" is the attainment of freedom from obstacles and limitations which the Jew encounters on his way to self-fulfillment, hindering him from reaching his destiny and from accomplishing what he must. That is why that freedom which he experienced yesterday does not hold good for his position and state of today, and his attainment today will prove inadequate tomorrow.

To get a clearer and better understanding of what has been said above, let us consider an analogy from Nature:

On the level of plant life, we would consider a plant completely "free" from all "anxiety" and hindrance, when it has been fully provided with all the things needed for its growth: soil, water, air, etc. Although it cannot move from its place, being 'condemned' to remain rooted to its spot all its life - nevertheless it enjoys the fullest freedom of plant life. So long as it remains a plant, it is truly free.

An animal, however, even when it is fully provided with its needs in the way of food, water, etc., yet it is forcibly confined to one place, such confinement would spell the utmost deprivation for it, and a most dreadful imprisonment, in as much as it would be denied that which is the essential aspect of its being.

In the case of a human being, since man's distinction is that of the intellect, if he be given also freedom of movement, yet be excluded from intellectual activity - he would be a prisoner held in the kind of captivity which deprives him of his essential entity. And the same is true in the realm of the intellect itself. He who is capable of the highest intellectual advancement, yet is constrained to a life of child-like mentality - surely this is a most painful restraint upon his true self. And if such a restriction be self-imposed...(for example, where a person dissipates his years, intellect and capacities in pursuit of his physical needs and the gratification of his lower appetites; to the exclusion of all else)....Surely such a self-imposed enchainment is, in many respects, even more dreadful and more tragic in its consequences.

#### A LEGITIMATE QUESTION

With regard to the tragedy of the holocaust, the questions raised by men of faith can be approached in the following fashion:

A disease which afflicts the body does not affect the soul. Furthermore, even if the disease forces the soul to leave the body, the soul understandably remains intact - its fate is not the fate of the material body.

This also applies to the physical destruction caused by the holocaust. No bullet, no knife, no physical instrument of death could touch the living souls. These weapons only rendered the bodies no longer suitable habitat for the soul. The body dies, but the soul survives. If we don't know what happens to the soul or where it goes, we can't really express an opinion whether the soul's liberation was "good" or "bad" for it. Frequently, from the soul's point of view, the consequences cannot be said to be bad.

There is an analogy applicable to this situation: A person who is completely uninformed about medicine enters a hospital and accidentally finds himself in the observation tower of surgery where preparations are being made for the amputation of a man's toe. The observer will see a human being stretched out on a bed, bound and immobilized, surrounded by a team of masked men and women armed with knives, which obviously they are about to use to cut off his toe! The observer may easily conclude that a band of murderers and sadists have captured a victim and are about to dissect him.

However, this conclusion would only prevail among those who are ignorant in the healing arts and modern surgery. Those who have even the slightest sophistication would understand the scene described above and would imagine the medical circumstances that made necessary the amputation. They would also appreciate the dire consequences of postponing or foregoing the surgery. Actually, the amputation of the small toe will prevent poison from entering the body where it could infect a vital organ. Without the surgery the very life of the victim would be endangered.

With respect to our subject: Those who believe in only one world - who deny the eternity of the soul - cannot understand the matter of the six million martyrs. If six million people were exterminated and this was the final end of their existence, the question is frightening and bewildering. However, it is contrary to logic to say that the soul has no continuity. This is not just a matter of "faith", it is a matter of intellect and reason.

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There are those who grant the above, but who continue to ask why the martyrs of the holocaust included the heads of our people - the best, most learned and most pious.

The Previous Lubavitcher Rebbe of blessed memory, responded to this question by pointing out that the situation is similar to a punishing slap. When a person does something wrong, he might do the misdeed with his hand or his foot. But when he is slapped for his misdeed, he is slapped in the face. Why the face? After all, his face was innocent. Still, the intent of the slap is to accomplish something, to change the pattern of behaviour. If the slap were delivered to the hand or foot, there is some doubt about its effectiveness. But when the slap is to the face, you can rest assured that the whole body is affected and that the behaviour is influenced.

If, however, the answer is so simple, if it is good "surgery" for the soul, if a slap must be administered to the face and so on -then why did all our Tzadikim, Abraham and Moses and our greatest leaders in every age continue to ask G-d "the question"? Because another, greater question arises. Granted, we can visualize the purpose of the destruction as a type of "surgery" from which the souls of the Jewish people benefit. Granted that the A-mighty acted as surgeon, and that He knew what to cut, and where to cut, and when to cut, to prevent the seepage of poison into the body.

The analogy breaks down, however, because the A-mighty is not a human surgeon. A doctor has very few alternatives: he must amputate a finger to prevent a greater danger, but the A-mighty can do anything. He can cure the disease without the amputation. The Judge of all the world is not limited to the techniques of surgery; He can accomplish the effect of the slap without the slap.

Therefore this question remains a question - the only legitimate question. But it is also to be asked in a spirit of humility and faith, like Abraham did: "Shall not the Judge of the whole world render justice?" - Is there not a better way to accomplish Thy end?

### THE WRONG WAY TO DISPLAY FAITH

In 1894-95, medical researchers discovered a previously unknown blood vessel in the brain which played an important role in the processes of memory and concentration. The discovery was related with great excitement to Rabbi Sholom Dov Ber of Lubavitch (1860-1920), the famous and saintly Chassidic leader known to his followers as the "Rebbe Rashab". The Rashab calmly picked from his bookcase an unpublished dissertation of profound Chassidic philosophy in the original handwriting of his great-grandfather (Rabbi Dov Ber (1773-1827) known as the "Mitteler Rebbe"). He pointed to a passage in the manuscript devoted to describing that blood-vessel! It stated that there was a certain blood-vessel in the brain, which contained vapours and which moved in a certain fashion back and forth between two parts of the brain connected with the functions of memory and concentration. When it bent or moved towards the part connected with memory, that process was aided and when it

moved the other way concentration was helped. This is why - continued the Chassidic discourse - a person lifts his head upward and back when trying to recall something, and lowers his head downward to engage in deep concentration. On seeing this remarkable manuscript, those present said to the Rashab, "It would seem, then, that your great-grandfather was a great medical scientist!" The Rashab answered: "My great-grandfather, the Mittlerer Rebbe, knew of this blood-vessel through its equivalent in "Supernal Man" (a profound mystical concept used to describe certain lofty aspects of G-dliness). Having perceived this matter "above" he was able to deduct what its parallel must be in the body of Man below.

When a Jew is approached by his fellow with a request for material or spiritual assistance, he may suddenly affect an over-saintly attitude of faith. He may say to the person requesting help, "We can only rely on our Father in Heaven. There is an all-powerful G-d who rules the world and watches over every individual and cares for each person's needs - do I have to help Him do His job?! I am confident that you will receive every last penny that you are destined to receive. Our Sages have taught that at the beginning of the year the amount of sustenance that each person is destined to receive that year is established On High. Now I believe in the A-mighty and I believe in Torah, and the Torah says that the amount of sustenance you will receive has already been established. If you are not destined to receive assistance should I go against G-d's plan and extend assistance to you? On the other hand, if you are destined to be helped, then it doesn't matter whether the help will come from me or from another - you are sure to receive it in any case. So whichever way you look at it. There is no need for me to intervene and you must have faith in the A-mighty."

When approached for charity we are to realise that this is the time not to say to the poor man "We can only rely on our Father in Heaven". The Torah demands that we do not engage in mental gymnastics of theology, but that we unquestioningly help all we can. When facing the impoverished man, never mind what the Divine plan is, "You shall surely open your hand to him".

At the end of the year, we held a fund-raising Dinner in order to collect much needed money for the Yeshiva.

The Rebbe sent us the following exceptional letter wishing us every success in our endeavors.

First Day of Parshas Trumah, 25 Shevat, 5744. Brooklyn, N.Y.

To All Participants in the Dinner for Yeshivas Lubavitch Manchester.

Greeting and Blessing:

I was pleased to be informed of the forthcoming Dinner event. May Hashem grant that it be with much Hatzlocho in every respect, both financially and spiritually.

Inasmuch as the Dinner is taking place in the middle of the week pertaining to the Sedrahs Trumah and Tetzaveh, and in light of the Alter Rebbe's saying that "a Jew should live with the time" meaning the Torah-time of Parshas-haShovua - we turn for instruction and inspiration to the current Sedrahs, in which Hashem instructs Moshe Rabbeinu about the construction of the Mishkan with its sacred vessels, followed by details of the sacred garments of the Kohanim and other aspects of daily Divine service in the Sanctuary.

The "keynote" of these Sedrahs is, of course, Hashem's command and request: "Let them make Me a Mikdash, and I will dwell among (and within) them."

In these few, but most meaningful, words, Hashem reveals his inner desire to have a "dwelling place" for His Shechinah among and within each and all of His people, whom He had designated - by virtue of the holy Torah and Mitzvot which He has given us - as a "Kingdom of Kohanim (G-d's servants) and a Holy Nation."

While the physical Mishkan and Mikdash were only temporary, and were later succeeded by Houses of Learning and houses of Prayer (Yeshivot and Synagogues) as spiritual centers (Mikdash Me'at, "miniature sanctuaries") – the really eternal "sanctuary" has always been, and must continue to be, in the hearts and homes of Jews wherever they live. This is why Torah Chinuch has always been the primary concern of Jews, both as individuals and as members of the community.

A Lubavitch Yeshivah has a distinctive character, in keeping with the name given to the first Yeshivah in Lubavitch by its saintly Founder, the Rebbe RaSHaB: "Tomchei-Tmimim". This designation accentuates the wholeness of Torah, Torah Tmimah, and the wholeness of Torah-Chinuch, combining the service of the brain with the service of the heart (Torah and Tefilah) - not as two separate services, but as one in which the mind and heart, intellect and emotion, blend into one - "Lubavitch" - dimension.

To achieve this goal calls for an intensive Torah-Tmimah-Chinuch, the hallmark of the Lubavitcher Yeshivot, where the students are permeated with responsibility and dedication to serve as Neros l'ho'ir, "shining lights" to irradiate their surroundings with the light and warmth of Torah and Mitzvot.

Yeshivas Lubavitch Manchester is young and growing, and needs utmost support to meet a vital need. I hope and pray that the response to its appeal will be enthusiastic, inspired by the response of our ancestors to the Divine call: "Make Me a Sanctuary". That appeal resulted in an outpouring of donations of gold and silver, etc. that were "sufficient and more" (even without pledges), and all in two days!

With esteem and blessing for Hatzlocho in all above.

M. SCHNEERSON.

On Hashonna Rabba, I suggested to Label Groner that I would like to ask the Rebbe for Lekach, cake, together with Roselyn and our Grandchildren - as we do every year.

At a convenient moment, Label stopped the line, and Roselyn and I, accompanied by Yenta Chaya, Golda Rivka, Leah and Levi went up for Lekach. "Please, Rebbe will you give me some lekach?" The Rebbe handed me a generous portion and wished me "Leshonna Tova Umusucca" ("for a good and sweet year")

May I have some for Avrohom and family?" - "for Shmuel's father, Dovid, who is the Zaidie of Yenta Chaya and Golda Rivka?"

"Ah", interposed the Rebbe, "the Higger Zaidie!" (The Local Zaidie), and the Rebbe continued, "What about your sister?" "Which sister", said I, a little puzzled. "The one in Israel", replied the Rebbe. "Is she better and not so moody?" I answered "Yes". "Then here is - lekach for Rosy and her family", concluded the Rebbe.

The Rebbe had arrived at 8.30a.m that morning. Immediately after davenning, he commenced to distribute the lekach until 4.35p.m, when all the ladies had also been served. He went home for Ten

minutes to make an Eruv Tavshilin (to permit cooking on Yom tov for Shabbos) and returned immediately for Mincha. Then more work until Maariv at 9.30p.m. The Rebbe does not have much spare time!

I wrote to the Rebbe that we would be leaving for home on the Sunday evening after Shabbos Beraishis, at 7.30p.m. I had already been informed that the Rebbe would be visiting the Ohel on that day, so it seemed that our long tradition of saying farewell to the Rebbe after the Mincha service on the day of our departure could not possibly be fulfilled on this occasion. On that day, the Rebbe would be davenning Mincha at about 9p.m.

So, I continued (in my letter) "Could - or would the Rebbe fix us in just before going to the Mikvah or before leaving for the Ohel", and I concluded by stating, "It would be wonderful if this could be arranged".

The Rebbe wrote and - thanked me - very much indeed, for giving him a choice, and we could see him before he left for the Ohel between two and two-thirty. Now isn't the Rebbe a wonderful person, with a gorgeous sense of humour? Label Groner, who handed me the Rebbe's reply commented, "Now for the real McCoy, are you prepared?"

The Rebbe is always the Perfect Gentleman too. On occasion, Roselyn or I would be standing in our drive when the Rebbe would pass by in his car. He would invariably wave his hand to us, in greeting.

#### SHEMINI ATZERES AND SIMCHAS TORAH

On the night of Shemini Atzeres we held the Hakoffus. These were preceded by the recital of the seventeen verses of the Atoh Horaiso which were then repeated three times. The Gaboim, the wardens of the Shool would honour certain prominent personalities by calling upon them to recite one of these verses. The Rebbe was asked to say the first and last verses on all the three occasions.

On Simchas Torah, we were presented with the opportunity of purchasing one of the verses and inviting the Rebbe to recite this on our behalf. Prices had risen dramatically this year and it NOW cost One Thousand, eight hundred dollars to buy a third share in one of these verses - Five Thousand, four hundred for one posuk.

On Shemini Atzeres, Label Groner asked me to do him – and the Rebbe - a favour, by not standing on the platform, as others would follow my example. This happened every year. I agreed to his suggestion and stood on the ground level – below, on the side of the platform, together with about another thirty men.

But, many did not follow my good example, and infiltrated onto this platform. When I was called upon to recite the posuk of Malchuscho, I realised that this was the Sixth year that I had been honoured with the same verse - a good Chazoka. I stood on the floor level and all I could see were the backs of men swaying above me. I gave my lungs a good airing and shouted the words with all my might. It was one of the few occasions that a verse was actually heard by everyone in the vast multitude.

Every year I try to explain what the scene at 770 looks like on these nights. Visualise about Seven Thousand black-coated, black-hatted and white open-neck shirted boys packed tightly close together in a solid mass and standing on a vast gigantic \*trampoline (a gymnastic jumping device). The Rebbe is standing on a special platform in a corner of the hall - and NOT on the trampoline. The Rebbe is urging this huge multitude to jump higher and higher at ever increasing speeds.

\*like an amphitheater - rising almost to the roof.

The Rebbe rolls and gyrates his arms right round from his shoulders, and this is the signal for the upward movement of the "Trampoline". On each rotation of the Rebbe's arms, the "trampoline" containing all these black-coated figures, with wide gaping open mouths screaming the rhythmic tune, rises higher and higher until it seems that with one more swing of the Rebbe's arms, that all would disappear through the roof of 770.

I have always been honoured by being invited to join the Rebbe on the first Hakoffa. This also entitled me to take part in the seventh, the last Hakoffa, too. I invariably ended up lying on the floor, after I had shuffled along about ten yards at the rear of the Rebbe's procession.

I have constantly debated with myself, whether it was preferable to take a different Hakoffa and stride along and dance with dignity and in safety: or to follow the Rebbe in procession for ten yards, get sat upon and then retreat back to "base" without seeing anything or hearing very much. I always concluded that it was far better to accompany the Rebbe for the ten yards - and, being a super optimist, I always imagined that the next time would be better.

However, Moishe (Kotlarsky) had suggested to me a much better idea, on more than one occasion. This plan was to grab one of the first Sifrei Torah, even before the Rebbe, and rush to the centre "dancing area"(which had been specially strengthened with solid steel girders for the dancing with the Hakoffus). There I should await the arrival of the Rebbe and the Rashag, watch them dancing, and join the procession back to the Oran Hakodesh (the Ark).

I had therefore taken the precaution and asked the Gabai, Rabbi Katz, whether I would be honoured with a Hakoffa. He replied, "No, but I shall give you the usual posuk of "Malchuscho". I could therefore relax for a while.

We then commenced the first Hakoffa, and Rabbi Katz called out the names of those who were invited to participate - the Rebbe, the Rashag, Rabbi Dvorkin, Rabbi Chadakov and so on. I thought that I imagined that I heard my name called - but surely not! It couldn't be! - but when I saw Rabbi Katz pointing and beckoning his finger at me, I was left in no doubt whatsoever.

There was now no time to put plan M.K. (Moishe Kotlarsky) into operation and to rush in front of the Rebbe. So, I followed the rear of the procession through the passageway bordered by tables on either side towards the centre zone. I was followed by Rabbi Cohen of Jerusalem, who was a small person. He carried one of the largest Sifrei Torah, and upon which was placed a magnificent Silver Crown. Rabbi Cohen stumbled along after me, and he was completely dwarfed by the Sefer Torah which he was carrying.

As soon as the Rebbe reached the Centre platform, the nigun was started - and "Swoosh" - every single boy jumped upon the tables, each one straining and struggling to get closer to the Rebbe and to see better what was happening.

They had no compunction about standing upon my head and my poor hat was ruined. I held only a small Sefer Torah. As I have stated above, I only managed to progress about ten yards, and I looked around for Rabbi Cohen. He was lying in agony on the floor, clutching the Large Sefer Torah which almost enveloped him. The Silver Crown topped the Sefer Torah, and many boys, temporarily, topped the lot of us. We remained paralysed and helpless until the singing stopped and the pressure was taken off.

I struggled to pick up Rabbi Cohen - and the Sefer Torah - and the Silver Crown. We then limped our way back to our places. Rabbi Cohen, even after all this, still considered it more praiseworthy to join the Rebbe's procession for Hakoffus with all its inherent and potential dangers.

I was called upon to participate in the seventh Hakoffa, but as once again, I had not been given notice, I dared not accept. The very same thing occurred on the following night. I was told, quite definitely that I would not be given a Hakoffa, and then I was called up again, at the last moment.

Therefore, however, on the morning of Simchas Torah, I took the chance that I would be called for the first Hakoffa. I took a small Sefer Torah and dashed direct to the centre platform - even before the Rebbe had started to move.

When I arrived at that point, I discovered that another five men were already there, each holding a Sefer Torah. As soon as the Rebbe arrived, we went the three and a half Hakoffus, as per our Minhag, custom, and the nigun was started.

I was, yet again, in danger of being crushed and trampled upon by excited boys, all around shouting, "Get out of the way; Sit down; Lie down; Move to the right - to the left". Fortunately for me, Yoseph Zakon, a very good boy, had pity on me. He pulled me and the Sefer Torah upon his lap and for the first time in all these six years (that I have been coming for Succos), I saw and enjoyed the Rebbe dancing with the Rashag, whilst I lay in comfort. I was very grateful to Yoseph Zakon and very much appreciated this gesture.

A very unusual episode occurred on the night of Simchas Torah. The Rebbe's platform was overcrowded with men and boys. This is the only time during the whole year that the Rebbe has so many people - so close to him. They were continuously jostling each other - and very often they nearly jostled the Rebbe. I stood very near to him, as did Rabbi Teleshefsky (the father of the Chazan). He looked sad and unhappy, and the Rebbe made this very deep and profound statement. He said in Yiddish:

"ICH GLEICH TZU ZEHEN FREILICHE PENIMA ARUM MIR"

(I LIKE TO SEE HAPPY AND SMILING FACES AROUND ME.)

He then signified that he wanted me to teach Rabbi Teleshefsky to dance, and "it is your responsibility". So, I took hold of Rabbi Teleshefsky and we had a jolly good dance in front of the Rebbe, who was obviously highly amused. At the conclusion of this dance, Rabbi Teleshefsky was certainly breathing very heavily, but at least, he was definitely smiling!

I enquired of the Rebbe whether this met with his approval. He replied, "Yes, very good. You have graduated, and now I want you to help Rabbi Teleshefsky (who was the Chazan that night) to conclude the Service by assisting him with Olainu" (the final paragraph). We sang this together to everyone's satisfaction.

On Simchas Torah, the Rebbe was Chosson Beraishis, as usual, and Avrohom Parshan, the Chosson Torah. Rabbi Parshan was not feeling too well. He approached me and begged me to bless him with the Priestly benedictions - and to mention the Actual and True Name of G-d as the Rebbe had mentioned at a Farbraingen

A couple of fellows walked with the help of crutches. It certainly helped them, inasmuch as it evoked sympathy for them, and they received special treatment. One man carried a stainless steel crinkled stick. I asked him if he needed it for walking. "No", he replied, it was useful for giving the children a Whack, so that they would move out of his way.

We went to Rivka and Moische Kotlarsky's home for luncheon on Simchas Torah, as we normally do. There were well over fifty guests present, plus little children, all enjoying the usual high standard of cooking and entertainment. Maybe it was my free, unsolicited advertising which has been bringing in this extra business. I shall have to claim my commission.

The next day was Shabbos Beraishis, Tehillim commenced at 8.30a.m and the Shool service ended at 1p.m.



(It is always interesting to me to watch the Rebbe sitting in his chair before he is called up for Maftir. Although he knows with absolute certainty that the Baal Koreh will call His name, He will remain seated and motionless and will not move until he is actually called).

At 1.30p.m., there was a Farbraingen until 4.45 which was followed by Mincha. Then at 6.20 until 10.30p.m, we held another Farbraingen, after which the Rebbe distributed Koss Shel Brocha until about 4a.m in the morning. I would say that this could also be referred to as Shabbos Hagodol (the Long/Great Shabbos).

Dovid was also a great help to me at the Farbraingen. He sat at my place and thus saved, secured my seat. Rabbi Gurodetsky, from Israel, who had been seated next to Dovid complained to me - he begged me to send a "Morggerer" (a slim person) next time. All my neighbours were delighted when I came along to relieve Dovid. They could now breathe again, normally!

At one Farbraingen, the Rebbe related a Sicho and quoted the Priestly Blessing "Yevorechacho" and then mentioned the Actual and Authentic Name of G-d. There was an involuntary gasp amongst the audience, but the Rebbe indicated that even an ordinary Yisroel, a Jew - not a Kohen, could and should give this Brocha to a friend or neighbour and utter the True Name of The A-mighty.

The Rebbe called the Kohanim to come to the platform. He desired to hand them bottles of Vodka, so that they should fill the glasses of all those assembled in the hall, in order to say LeChaim to the Rebbe. They were mostly young Kohanim who answered the call - and they obviously took the shortest route to the Rebbe which entailed them rushing along on the top of our table.

There they stood, and all below, bellowing for the Rebbes' Vodka. So there and then the glasses were filled. They were not experienced barmen, so I got my fill alright - a jolly good shower of Vodka. I am always thankful that the Rebbe discontinued "serving" Benedictine and other liqueurs at these Farbraingen.

At least Vodka is not sticky, dries quickly and does not stain nor smell.

The Rebbe gave Shmuel a piece of cake to take to his father who was confined to the hospital. The doctor subsequently recognised that it was the Rebbe's cake, and indicated that he was a great believer in the healing properties of the Rebbe's Lekach.

At the Koss Shel Brocha distribution after Maariv on Shabbos Beraishis, the Rebbe gave Shmuel his rations. He then recalled Shmuel and handed him a half a glass of wine to take to his father as well.

After Shabbos, the Shool had to be cleaned up. It was discovered that Dovid had acquired two hundred and fifty empty Soda crates. These had been built up into a series of scaffolding and pyramids on which the boys had stood during the Hakoffus. Some of these crates reached almost to the roof!

#### ANOTHER RALLY - WITHOUT ME

Another Tzivas Hashem Rally had been held. Rabbi J.J. confessed that "I cannot understand the Rebbe" - but then - who can? He spends so much time with the children! He speaks so often - and encourages them so much! This is not something new, This is the third Rally this month! and Yet, the Rebbe is treated with so much rudeness. Kids shout and scream! and others show no respect whatever for the Rebbe!"

Actually, I did not personally attend the last Rally. J.J. had appointed many stewards to ensure that only the children were allowed to attend and only just a few prominent and important men. The Stewards in their wisdom had decided that I was not in that special category - I was a "persona non grata" - an unacceptable person!

I explained to J.J. why I had not attended that Rally. He was really upset and angry and remarked "Some people have no sense (and never will) and they cannot use their own discretion" He then turned his wrath upon me - he was terribly annoyed. "Surely you could have pushed your way through (he meant fight my way in)" "You could have followed the Rebbe and His lieutenants down on the lift" (I could not have the Chutzpah for that).

Anyway, he promised to provide me with a "Staff Badge" for all future rallies.

The Rebbe had compared the Succah to the Barracks; the Lulov to a rifle; Esrog to a hand-grenade; Hadassim and Arovus to daggers and bayonets.

"G-d is our Commander-in-Chief and His commandments had to be obeyed. There will be a tough winter ahead and the next Yom tov will be the Time of Our Freedom, followed by the Time of the Giving of Our Torah".

"May G-d grant you strength to keep all the Mitzvahs".

### OUR FAREWELL MINI YECHIDUS

Roselyn and I together with our grandchildren had congregated in the Rebbe's waiting room, outside his study, and behind closed doors, to take our Farewell from our Dear Rebbe.

I thanked the Rebbe for giving us this exceptional opportunity and unusual privilege of holding this mini-Yechidus. I was also grateful to the Rebbe for his extraordinary friendliness and cheerfulness and for the manner in which he had looked after us, especially on this Yom tov.

I indicated that the consensus of opinion was that this was the most hectic and lively Yom tov ever experienced at 770. (Roselyn pointed out to me later, that I say this every time - I agreed - every Yom tov does get better - every-time).

All this was due only to the immense vitality exuberance and stamina shown by the Rebbe and which NO-ONE at 770 could even remotely match. I reminded the Rebbe that at one particular point on Simchas Torah, during the singing and dancing, that if he would have given just one more "full circle" swing of his arms, then I am positive that Seven Thousand boys would have jumped right through the roof. The Rebbe knows when to stop! I added that K.A.H. and T.G., the Rebbe was getting younger every day.

The Rebbe promised that he would check up on all these facts in my next Diary.

I asked for a brocha, so that I could recall all the marvellous events and moments that had occurred during the past few days, when, because of Yom tov and Shabbos, I could not make any notes.

The Rebbe intimated that all - alluding to our group would help me - especially my secretary - pointing to Roselyn. I indicated that Roselyn was my chief censor. The Rebbe emphasised that all my grandchildren would help me. I declared that the Rebbe should tell them so. The Rebbe agreed to this and said it should be done in "good spirits".

I showed the Rebbe two very nice photograph of the Rebbe presenting me with the Arba Minim. (Roselyn had warned me not to show these photos unless I was prepared to part with them - well - I had just ordered and Paid for another dozen of these, they were so very good, to be sent to me by post from Israel, so I was pretty confident that I would soon receive more - in any case, I told Roselyn, I really did hope that the Rebbe would pay me this super-compliment of asking for my pictures).

The Rebbe asked "Are they for me?" I replied, "Of course, they are for the Rebbe". He then wanted to know, "Do I have to pay?" I said, "Yes, the Rebbe always pays with good brochas".

He then enquired if I ever had occasion to write to my sister, Rosy, in Israel. I informed the Rebbe that I would be sending my sister the lekach which I had received for her from the Rebbe. He suggested that "maybe she would write to me!"

The Rebbe extended to us his best wishes for a happy and "bon voyage" and hoped that we should hear nothing but good news from each other, and that I should have great success all year.

I indicated to the Rebbe that I was shortly going to address the boys at the Kinus HaTorah. The Rebbe was pleased to hear this.

We discussed some communal personalities and problems, and - finally the Rebbe asked me to extend his regards to my Son and my Daughter-in-Law; to my Daughter; and to all our other grandchildren who were not presently at Crown Heights.

The Rebbe handed to us Dollars for Tzedoka and Sheliach Mitzvah.

And, wonder of wonders - the Rebbe concluded by thanking ME for coming to see Him!!

We reluctantly took our departure from our beloved Rebbe.

P.S. I spoke to Label Groner on the telephone from Manchester. He informed me that at the Communal Yechidus held last night (the one which we just missed), it took one and a half hours just for the many people to hand in their Kvittels (requests) to the Rebbe.

Even though the Rebbe is K.A.H. capable and able of giving Yechidus all night long - and night after night, there would definitely not be sufficient hours in the week to accomodate all who desired a Private Yechidus with him.

### KINUSS HATORAH

I had already discussed with Rabbi Mentelick the urgency and importance of speaking early at the Kinuss Hatorah. We had to leave for the Airport within half an hour of the commencement of this Torah session. Rabbi Mentelick was very diplomatic and astute, and he arranged that I should address the assembly immediately after Rabbi Yaul Kahn had spoken on behalf of the Rebbe.

As soon as Rabbi Kahn had concluded, Rabbi Mentelick stood up and made a lovely introduction, mentioning me, my work for the Rebbe and for Lubavitch, and called me to the Lectern. Rabbis Pekarsky and Ellberg who always followed Yaul Kahn looked at me askance - as if to say - who is this upstart who has the temerity to speak before us!!

I spoke for five minutes and my talk was very well received. For the first time in the whole sixteen years, I noticed that Rabbi Chadakov was present.

I apologised for speaking early, as I had to catch a plane, and the Rebbe had insisted that I should speak - and not be a "nebechel".

I recalled that it was over five years since I had related the special theme which I used to mention so regularly. There were now many people present who had never heard those remarks. So I would repeat them - "It is up to you boys - and men, of course, to make the Rebbe happy and not - please NOT to be a Tzorris Chossid and only write to the Rebbe when in trouble or when you need a brocha. Please do write to the Rebbe something nice for a change. He will be ever so pleased".

"The Rebbe has told me only on this Simchas Torah night at Hakoffus, that he loves to have happy smiling faces around him. The Rebbe was only teasing Rabbi Teleshefsky, but he meant every word of it. Therefore, at least show a smiling face to the Rebbe".

I explained that Zusie Williamofsky is a very good pupil of mine. He asked me a few years ago for some advice on this subject - and why the Rebbe always smiles at me. I told him always to sing when the Rebbe enters and leaves 770 and it will pay dividends - big ones. You can all see the good results of this advice today.

I told them of the letter which I had written to the Rebbe as soon as I had discovered that he would be visiting the Ohel today, and I would miss my Chazoka of saying farewell to the Rebbe after Mincha. I asked if I could see him before he left for the Mikvah or before he left for the Ohel. And the Rebbe had replied, warmly thanking me for giving him the choice of times and he would consent to see me before he left for the Ohel.

Now isn't the Rebbe a wonderful person with a gorgeous sense of humour. I concluded my little talk by telling them that the Rebbe had just thanked me and my wife for coming to see him!

Rabbi Mentelick arose and made another complimentary speech, praising Shmuel, Avrohom and all my grandchildren. He was disappointed that Roselyn had not been able to be present at this Kinuss Hatorah. He appreciated that she was busily engaged in packing and preparing for the journey home.

Rabbi Mentelick had told me privately that Roselyn was a Tzadeikes - coming all the way to Crown Heights to look after me and our grandchildren. And she could never get into 770 to see anything - Hakoffus and so on. My good friend, Avrohom Rappaport from Toronto has a wife and daughter in a similar position and circumstances.

Rabbi Mentelick then handed me some of the bread which the Rebbe had given him specially for this Kinuss Hatorah - and a small glass of the Rebbe's drinking water.

And, with these life-giving refreshments from the Rebbe's table, and the Rebbe's words at our mini-Yechidus still ringing in our ears, we said Farewell to 770 until P.G. next Shovuos.

### A HAPPY BIRTHDAY

Last Year on Sunday the 7th Adar, I had reached the age of Seventy (till 120).

I had to be in London on the Monday and Hindy tried to persuade Roselyn and me to come ONE day before and spend my birthday together with our grandchildren. Roselyn wasn't keen, she preferred to celebrate my birthday in a rather quieter subdued and more restful manner at home. They were so insistent and pressing, however, that we finally yielded to their pleadings and consented to stay overnight at their home.

We arrived at 5p.m. and I spent a happy hour replying to their good wishes and drinking a LeChaim, whilst chatting and playing with my grandchildren. Shmuel related a Rebbe's Sicho, emphasising the importance of a Birthday, and especially of a Seventieth anniversary.

At 6p.m., I suggested that we should have something to eat. I was just ignored. At 6.30p.m., I was peckish and at 7p.m., I was starving, and I still could neither persuade nor bully my hosts to let me have some food. It seemed rather odd, and unusual, but they kept making all sorts of excuses why we should "wait another few minutes".

Then the front door bell rang, and standing there - was my sister Ada, who lived in London. She had come specially to wish me a happy birthday. It was a lovely and unexpected surprise and we started to reminisce about the Olden, Golden times of our Youth.

Well, that was the first surprise, because every few minutes thereafter, other members of our family who resided in London arrived, until K.A.H. there were present a dozen nephews and nieces, including Zally Unsdorfer and his wife Debby, Paula and Henry Goldblum, Barry and Joy Kay and Vicky, Shelley and Gail Jaffe.

All this had been a well-kept secret, and when the doors of the dining room were opened, we all took our seats at a well prepared banquet. Together with Hindy and Shmuel and our grandchildren and MY unexpected but most welcome visitors, we enjoyed a wonderful birthday celebration.

If you are left wondering what happened to the Manchester contingent of our family - well, Avrohom and Susan were in Israel where they attended Yossi Raitchik's wedding.

Shmuel happened (?!) to be at 770 when the Rebbe gave a brocha to the Ten Shiluchim prior to their departure for South Africa. Shmuel had remarked that as Yossi would probably be remaining in Johannesburg for two years, then Yossi would probably be a Chosson when they would meet again.

Incidentally, a couple of months later, Shmuel happened (?!) to be in Johannesburg.

He had been invited to visit South Africa and to give a whole series of Lectures and attend Farbraingen.

Yossi was not yet a Chosson.

### THE UNIVERSAL TANYA

The Rebbe explained in a Sicho on Shabbos, Parshas Bo, that "part of the propagation of Chassidus is to ensure that Jews have the wherewithal to study its teachings." In particular, this meant that Jews should have Tanyas, by which to learn the "Written Law" of Chabad Chassidus.

It is, therefore, a most worthwhile project to print the Sefer Tanya in every place that has a Jewish population. When a Jew sees that it is an edition which has been printed in his city, in his town, he will be more enthusiastic about studying it.

The whole Lubavitch world thus became actively engaged in printing the Tanya. We in Manchester were no exception, and discussions and meetings were held to finalise arrangement, because speed was of paramount importance.

We had heard of a gentleman from Brazil who had printed the Tanya in one hundred Brazilian Towns - he subsequently brought to the Rebbe a sample copy of each of these hundred Tanyas.

We also heard that Prague would only consent to a small limited number being printed, whereas in contrast, Moscow, Russia would only give permission on condition that a Million copies at least were produced.

Actually, it was a comparatively simple process - Similar to that used by our Lubavitch in Kfar Chabad. My nephew, Moishe Edreri and friends travelled to Lebanon in a small van which contained a portable Printing Press, and they went from Town to Town producing these Tanyas. They used this system to print the Tanya in the Canal Zone, in Egypt after the War.

They also fitted out a little van in London, in which two young men travelled to Bournemouth, in the South of England. The mother of one of these men lived in Bournemouth, so they parked the van outside her house and overnight, they produced the Tanyas "Printed in Bournemouth, England".

My own opinion was that, if we were going to print in Manchester, then it should be something good and exceptional - and not just the usual small stereotyped edition of which we would print a few hundred on a portable press - just in order to meet the Rebbe's minimum requirements. This would comply with the Rebbe's instructions, but I felt that we should not be satisfied with a makeshift production, if by waiting a little longer, we could produce an edition of which the Rebbe would be proud. Avrohom had suggested that, "As Manchester originated the concept of the Bi-Lingual Tanya, and were mainly responsible for its first publication, it was therefore, only natural that we should

extend the range and produce a pocket-size edition, in the true sense of the word, to enable the public to have access to this Tanya at all times".

However, it might take much longer to produce this type, and the Rebbe had given us the target date of Purim Koton.

I therefore phoned to 770 for advice. I was told that if you are not sure about one of two things, then carry on with what you know is certain. This implied that we should produce at once, whatever was available, and NOT to wait for the better job.

Then from "out of the blue", we discovered a printer in Manchester who promised to print this small Bi-Lingual Tanya in record time. I phoned 770 again and told them the good news. We also received, through label Groner, permission regarding the exact format of the "Index of Contents" to be printed at the beginning of the Book.

The net result was a beautiful sweet little Tanya. Small, but with exceptionally clear print and so easy to read.

#### PURIM 5744.

I am once again indebted to Shmuel, Avrohom and Susan for the following resume of the Farbraingen on Purim 5744 which is published and distributed through Lubavitch Manchester. I have personally abridged this resume.

#### SICHO 1 - New Channel for Blessing: Action: Each Individual's Approach Unique

We are drawing down a new essence in blessing. Particularly so, since there is a great multitude of people together, and moreover, it is in a holy place which is suited to increased blessings, it being a place of prayer and Torah as well as a place where charity is distributed. Therefore, the blessing comes from the highest sources, thus giving it the power to penetrate the lowest areas, as the rule "that which is much higher is able to descend even lower". We are able to bring the blessing down to this very world about which the Alter Rebbe writes in Tanya, "this lowly world of which there is none lower", and particularly that we are now in the last of the generations preceding Moshiach, when the darkness is multiplied. And, this blessing is brought about through every man, woman and child, each in his or her own particular way. For, as our Sages tell us, no two people think exactly alike, therefore, everyone's divine service is unique and unduplicated. Therefore, although all are created in the form of Adam, expressed by the fact that in practice we keep the same Mitzvos, nevertheless, there is a particular contribution which is unique to each individual which is unequalled by anyone else in the world, nor indeed by any previous generations. This is what we say in prayers, "and grant us our portion in your Torah", for each has his particular portion, and this should be the opening of our blessing.

SICHO 2 - Nothing Irrelevant in the Megilla nor in Life: Precision in all of Creation: Relating to Each Person According to his Nature: Obligation of Power: to Positively Influence everyone to a Productive Life: Destiny of the World Depends upon the Individual: Essence of Education: value every Detail.

The most amazing thing about the Megilla, is that it is meant to express how we came to celebrate this festival annually - that there was a terrible decree upon the entire Jewish people, which was subsequently annihilated and transformed to great rejoicing. Therefore, the relevant details would seem to begin from the promotion of Haman, particularly being aware of how particular the Torah is in not wasting any words. And, yet, the entire first chapter seems to speak about totally irrelevant matters; how Achashverosh reigned, where he reigned, that he made a banquet, the story of Vashti etc. Similarly, at the conclusion of the Megilla, after the establishment of the festival is discussed in detail, there is an entire chapter which speaks about the taxes which Achashverosh imposed upon each country, and Mordechai was the one who was involved in the execution of this legislation for the people of Media and Persia! Indeed, the Gemorah tells us that the "intensity of the miracle" begins at some stage which is well past the beginning of the Megilla. We must derive from this a lesson which can teach something even to a young child, particularly since Purim is a festival when the very youngest children lead the way to the adults in their excitement and liveliness in showing their joy to the extent that we wish that the same heartfelt involvement would be experienced by the adults!

The Megilla tells us to take a lesson from the beginning of the Megilla until the very end, in order to understand that the things that might not seem relevant at first can be very crucial, although the people who lived during those events might not have seen the connection between them. It was only when Haman came to power and schemed to annihilate the Jews and Mordechai and Esther were successful in destroying his plan, that one realised what had happened previously. For, there is an amazing thing about the whole Purim story: How is it possible that Haman's plan for genocide was able to succeed? In the world there are many countries, some of which have a propensity to kindness and would hardly acquiesce to participate in such an evil scheme. There are other nations which are inclined to moral depravity, and would easily agree to participate in such atrocities. Therefore, the Megilla tells us that Achashverosh was the king over the entire world, and the decree of Haman was therefore able to take root. At the same time, the Megilla does not say that he ruled "over the entire world" in a general way, but he ruled from "Hodu (India) to Kush (Ethiopia)", denoting completely different attitudes and qualities of character, and Achashverosh was the ruler who was able to relate to each people according to their particular qualities, and therefore was successful in maintaining a tight control over all his empire. In Chassidus, the word "Hodu" is said to relate to glory and honour, denoting good characteristics, while "Kush" represents darkness and moral degeneration.

Achashverosh succeeded in making a banquet in which everyone had participated and where everyone felt catered for, thus making him a popular monarch, and therefore when a decree was made which otherwise might have a hostile reception, it could be trusted to be fulfilled by all his loyal subjects. Similarly, the very last chapter of the Megilla after the total transformation of the position of the Jews in every one of the above mentioned countries, tells us that it is not sufficient to celebrate and rejoice and dance over the comfortable position one has now attained. Rather, utilize the tranquility and exalted position that you possess to have a positive influence amongst all of the countries. Namely, in exacting taxes for the function of a super power is not to constantly be a 'giver' to all, but to guide and bring out a productive life from every country, with each contributing its share and then enjoying the fruits of their production as a result of the generosity of the super power itself. Thus, Mordechai realised the obligation of the whole world that his position dictated.

### SICHO 3 - Potential and Obligation to Influence the World.

Incidentally, when the Tanya was printed in every single city of one country (Brazil), and we said that this was a particular relevant fact for an entire country has a special quality in Torah, we brought proof from the Megilla, where it says "every land according to its writing". In the ensuing discussions (amongst the Chassidim in the various publications which delve into the Sichos of the Rebbe Shlita) there was much hair-splitting, but no-one asked the obvious question: Why did we not bring the proof from the rule, "the law of the land is the law", indicating that the Torah gives special importance to a country, for on each side of the border, a different law (in conformity with the law of that land) applies.

The reason why I did not mention it myself, is that I often leave an area for Chassidim to discover aspects of a concept, so that we become 'partners' and everyone is given a share in developing the ideas. However, all too often people are "asleep" to the job at hand. This, in addition to those who literally doze off at a Farbraingen, and it is no consolation that the Talmud tells us that this happened with the disciples of Rabbi Akiva as well, for it does not explain why some people go to such lengths to be Mehader in this aspect! I hope that in the future, all will be receptive and totally involved in the ideas which are spoken.

Similarly, every Jew should consider himself as one who sits in the gateway of the King of Kings and can have influence on the country, state, city or local area in which one lives, and certainly in the strict sense of one's dwelling place, namely his own home. This influence is necessary as Mordechai understood regarding his own obligation. As far as Esther is concerned, he also said, "Who knows if it was for just such a time that you have reached Royalty". And Esther put herself in danger for all in order to fulfil the Will of Hashem. Similarly, everyone has the power, and therefore the privilege to influence the world, and to bring salvation to all, and to have a share in the salvation. For, as the Rebbe Maharash explained Mordechai's statement to Esther (that if Esther did not do what was expected of her) "comfort and salvation will come to the Jews from elsewhere, but you and your fathers house will lose", i.e. lose the opportunity to share in the bringing of the redemption.

SICHO 6 - Cheating the non-Jew; Who is a Jew; Tiny Caucuses Controlling their Party and Knesset According to Personal Interest; Every Ideology already Sold for Narrow Interests; Frum Man Funding Idolatory; Woe to Chinuch from Tainted Funds; Danger to Whole World; Mivtzoim; Infiltrating Hatred into U.S.S.R.; Women should become Involved.

In the Megilla, the Jews are called Yehudim reminding us of the anguish of the terrible decree where the law of return recognizes non-Jews who have been "converted" not according to the Halacha to be registered as Jews. What fools they are who fool themselves that this person is a Jew! A person who has always been a non-Jew shouts that he still is one, and that he will continue being one, does not wish to become a Jew, is forbidden to convert. One is not only fooling this individual but also subsequent generations! The decisions of the Knesset are not made by the 120 deputies, but by the leaders of the party, a tiny handful of people who then invoke party discipline, for the benefit of their party, usually an imaginary benefit, (for no proper benefit can ultimately come through falsehood).

The leaders of the parties do not obey even their party interests but their own personal ones, from the communists and socialists, nationalists and religionists, to the most frum, all of whom have already sold the ideologies they purport to stand for, through horse trading, in order to gain money, power or positions for their families. (I don't G-d forbid compare socialism to the Jewish religion, but in the point of having sold that which one stands for, the representatives are identical). Those who represent the Jewish religion have begun by betraying those who have passed away, and have overlooked the digging of bones of the departed ones. They continue with the living, registering non-Jews as Jews, who are liable to marry into our people, and then the damage will be irreparable! The funds which are controlled by various people go not only to Yeshivos, but - may Heaven spare us - to idolatory, Christianity, etc. as well. Although in his private life, he acknowledges the total authenticity of Torah, nevertheless, for personal benefit, he sacrifices with any means in order to control the money, and it is questionable whether more money has gone to Yeshivos or to churches in the course of the years. Not that it makes any difference even if it was a small quantity, but the amount is hundreds of thousands (dollars not Shekolim!). This person says that he speaks in the name of the Jewish religion, Rabbeim, and nobody shouts out in protest! It is never my custom to speak about an individual, but this is not Loshon Hora, as it is known throughout the world.

Purim is connected with Chanukah. One of the decrees for which the Jews sacrificed their lives at the time of Chanukah was that they were ordered to inscribe on the horn of an ox "that they had no share in the G-d of Israel". Note, not that they must bow down, not to believe, but that they should take an



animal and write on its most external aspect, an animal that will not be long for this world anyway. Nobody succumbed to the temptation and they sacrificed their very lives although by present day standards in Israel, they could have said, "Show me one individual who converted away from Judaism as a result". Nowadays they are supporting Christianity and missionaries, saying that they speak on behalf of all of Israel, including the Jews of Brooklyn. That a goy who comes with any paper at all should be recognized as a Jew, and is forbidden for the officers at the border to question his method of conversion. His Yeshiva would benefit even if he were not in that special position except that now he is the one who controls the funds.

Some people err, some sin intentionally, but without such stubbornness which has become exaggerated to Mesiras Nefesh to "stonewall" any effort to change the law. The month of Adar is the Yarzeit of this terrible decree. They went so far as to suppress a letter sent by one of the greatest Jews of the U.S. in which he reiterated that even in 1984 he still agrees with what he wrote some years ago, that the present "who is a Jew" law is the greatest tragedy for our people. What benefit is there - that some more Shekolim were acquired for Chinuch? Woe and pain to a Chinuch whose funds are a result of a kitty where a part had to go for idols, part for bribes, part for other undesirable matters, and only then do the Yeshivos get their share - and every pupil and teacher in those Yeshivos knows where it comes from! One can imagine what an attitude this implants within them. There are many Rabbonim who have fulfilled the injunction "do not be fearful of any person", which applies even if a person is Jewish, even if he is very religious in his private life. Unfortunately, there are those who have succumbed and have shown fear, but let us hope that in these days of Purim and the month of transformation, that they will repent.

Just as Queen Esther was instrumental let us hope that the Jewish women will take this cause into their hands, for it is a deathly danger not only to the Jewish people, but to the whole world.

I would like to reiterate the importance of the Mitzva Campaigns, beginning with the Purim Campaign, for it is not over, but should permeate one's behavior throughout the year. From there, we come to the Campaign for Ahavas Yisroel, bringing about unity amongst our people and certainly not like those who fight against "Who is a Jew", and send special emissaries to Jews behind the Iron Curtain, not for the sake of bringing them Tefillin and Mezuzos, but to spread their prejudices and hatreds over there!!

The sending of Mishloach Monos and Matonos L'evyonim is meant to unify Jews together, and from the Megilla we learn about the importance of transmitting the story to the young, connected with the Chinuch Campaign. Chinuch should be kosher and holy, and not funded by money which was acquired by compromising on abortions, upsetting graves, archeology, Shabbos, arresting Rabbonim for fighting for Shabbos, etc. There is no point in remaining inside a government if one does such sordid deals, and there is no Rav who says that one can exchange the eternal Torah for money. From the Torah Campaign, we come to the Campaign of Tefillin and Mezuza which protects, and if those political leaders would have Kosher Mezuzos, they would not have stumbled in doing such terrible things against Hashem. Also we mention the three pillars of Mitzvos for women: Candle Lighting, Taharas Hamishpocha and Kashrus. Our Sages tell us that in the time immediately preceding Moshiach, "a girl will rise up against her mother, and a daughter-in-law against her mother-in-law". This can be interpreted for the good, where the young women will show the necessary energy and alacrity in restoring the glory and honour and dignity of the word of Hashem, the Halachah. Similarly, to strengthen the Torah study of young children, even though the politicians don't care about them, for they have no votes, nevertheless it is their Torah which prevails.

Let us hope that it will be like in the time of the Megilla, where a fantastic miracle occurred, whereby there is no record of any Jew losing his life in all of the provinces of the king when they defended themselves, (for if anyone had fallen when Mordechai and Esther reported to Achashverosh, they would have mentioned it when they told him how many of his citizens fell, so

that he should be quicker to allow those in Shushan to continue defending themselves for an extra day). May it be so today and may all repent and we will see the building of the Third Beis Hamikdosh.

We will give each person (through the tankists) one dollar - it is not the quantity that counts but the quality, and he who takes more thereby shows that his interest is only in the quantity, which is the opposite of our intention. (At the end of the Farbraingen, the Rebbe began Ki Vesimcha Tetzeu)

#### ADVICE IS GIVEN

A friend of mine was confronted with certain problems which would affect his whole future.

He had his own ideas on this subject, but, being a Lubavitcher, he decided to seek the advice of the Rebbe, and he wrote elaborating all the various issues and propositions.

The Rebbe replied, almost immediately, but it seems that the advice given by the Rebbe, was not the counsel that my friend - and his family wanted to hear.

He therefore wrote again to the Rebbe - and probably explained that he was not too happy with the advice and that maybe the Rebbe would change his opinion.

I cannot be too sure what my friend did actually write, but this is what the Rebbe answered:

Greeting and Blessing:

I am in receipt of your letter of the 3rd of Nissan, and, as requested, am answering it ahead of its turn.

To begin with, when I am asked for advice and I give it, it is only in the form of advice which is not at all binding, G-d forbid.

Hence, inasmuch as you write that the suggestion I made is not agreeable to your wife and children, etc. - I would suggest that you should consult with knowledgeable friends who know you, and to whom you could explain the whole story, and show them also this letter, and then make a decision accordingly. And so it is written, "Help comes with the abundance of counsel".

Needless to say, however satisfactory, the everyday life and conduct is in accordance with the Torah and Mitzvoth, there is always room for advancement in all matters of goodness and holiness, Torah and Mitzvoth. In addition to this being a must for its own sake, it also widens the channels to receive G-d's blessing in all needs. This is especially important when an extra Divine blessing is needed to make the proper decision in an important matter.

With blessing, M. SCHNEERSON.

#### THE REBBE CONCLUDES WITH HEART-STIRRING BLESSINGS

I recently wrote a very long letter to the Rebbe - as I do every two weeks or so.

The Rebbe, quite rightly, took exception to a certain phrase which I had used, and he wrote me to that effect. I tried to vindicate myself and the correspondence continued over the following few weeks. I was sorely distressed. During that period, I received five sharp forthright letters from the Rebbe and from his secretary.

The matter is Still "Sub Judice", so I really cannot mention any details at this present time - except to remark that even in some of the strongest letters I have ever received from the Rebbe, he concludes one of them as follows:

"With prayerful wishes for Hatzlocho in all your affairs, both pertaining to Chabad and personal, and together with your wife to have much true Chassidishe Nachas from each and all of your children and grandchildren and great-grandchildren in good health and happy circumstances, and with blessing.

(signed by the Rebbe Shlita)

and another one:

"As this letter is written on the day after Rosh Chodesh, I extend to you and all yours prayerful wishes for a good month in all respects and a joyful one, especially as we have entered the month on which "joy should be increased".

With blessing,

(signed by the Rebbe Shlita)"

Finally the Rebbe sent me a Sixth letter which I am printing, herewith, in full. It was certainly ample recompense for all those other very "strong" letters.

This letter was addressed jointly to my wife and to me:

By the Grace of G-d, Rosh Chodesh Nissan, 5744. Brooklyn, N.Y.

Mr. & Mrs. Shneur Zalman & Yacha Reiza Jaffe,

105 Cavendish Road,

Salford, Lancs, M7 ONB. England.

Greeting and Blessing:

On the occasion of the forthcoming Yom-Tov Pesach, I send you my prayerful wishes that the Festival of Our Freedom bring you and yours true freedom, freedom from anxiety material and spiritual, from anything which might distract from serving G-d wholeheartedly and with joy, and to carry over this freedom and joy into the whole year.

I take this opportunity to extend to you prayerful wishes also in connection with RSZ's birthday, that you celebrate it together for many many years, in happy circumstances, with true Yiddish Chassidishe Nachas from each and all of your offspring.

At the same time, I am pleased to acknowledge receipt of your good wishes, which I reciprocate in the words of our Sages, "Whoever blesses others is blessed by G-d Himself in a most generous measure". May you and all yours be blessed from His "full, open, holy and ample hand" both materially and spiritually,

Wishing you and your family a kosher and happy Pesach,

With blessing, M. SCHNEERSON

To be continued B'EZRAS HASHEM.