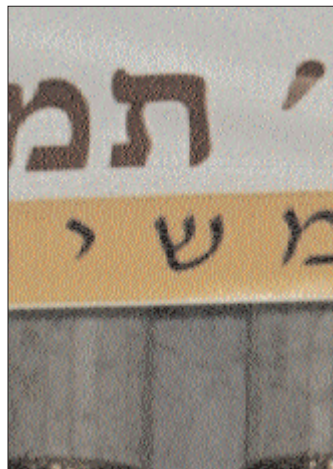


# HUGE GIMMEL TAMMUZ FARBRENGEN IN KFAR CHABAD

BY SHNEUR ZALMAN BERGER



Rabbi Mordechai Ashkenazi



Rabbi Yigal Pizam



Rabbi Avrohom Shmuel Bukiet



Rabbi Y.Y. Wilschansky

Over one thousand people participated in the Gimmel Tammuz *farbrenge* held in Kfar Chabad's Beis Menachem Shul. *Tmimim* and *ziknei ha Chassidim*, the "man on the street" alongside *mashpiim* and *rabbanim*, all came together in order to receive the tremendous *hashpaos* accessible on this day.

It was in this spirit that the emcee, Rabbi Y.Y. Wilschansky, *rosh yeshivas Chabad* in Tzfas said, "We have gathered here in unity to express the great cry that emanates from the depths of our hearts: We want to see our king! Let us unite in proclaiming *Yechi Adoneinu Moreinu V Rabeinu Melech Ha Moshiach LOlam Va ed!* The crowd joined him in the joyous singing of "Yechi" and dancing throughout the *shul*.

A video of the famous Chaf-Ches Nissan call to arms – "Do all that you



Rabbi Velvel Kesselman



Rabbi Itche Gansburg



Rabbi Betzalel Kupchik

can!" – was shown, which was followed by a clip of the Rebbe shouting *Ker a velt haint!*" Next, clips of the Rebbe encouraging the singing of "Yechi" were shown.

The crowd stood up as *rosh yeshivas Chabad* and *rav* of Kiryot, Rabbi Yigal Pizam cried out, "In the name of those participating in this national *farbrenge* to greet Moshiach, and in the name of all the Jewish people, we turn to you with a

soul request and invite the Rebbe Melech HaMoshiach to this *farbrenge*. We accept upon ourselves the yoke of his kingdom with renewed *chayus* and proclaim *Yechi Adoneinu Moreinu V Rabeinu Melech Ha Moshiach LOlam Va ed!*"

Rabbi Avrohom Shmuel Bukiet reviewed a *sicha* about the laws of the red heifer. Rabbi Bukiet referred to the *halachic* work of the Rambam, who writes, "The tenth cow will be in

the time of Melech HaMoshiach, may he come speedily in our days, amen."

Rabbi Bukiet noted that the Rebbe asked what place a prayer has in a *halachic* work, answering that the Rambam teaches us that our yearning for Moshiach should be so great that even when mentioning Moshiach in a *halacha*, one ought to pray for his coming.

Rabbi Bukiet also related that during the *Shiva* for Rebbetzin Chaya Mushka, a delegation of representatives from the Tzanzer Rebbe came to be *menachem avel*. The Rebbe MH"M asked whether their *rebbe*, who was sick at that time, learned Torah publicly, to which they replied no. The Rebbe MH"M said, "They should ask their Rebbe to say Chassidus, and then he would certainly do so." So too, we must demand to see our king, and the Rebbe will certainly answer our request.

The emcee quoted the Rebbe's explanation that the essence of Gimmel Tammuz is the *Chag HaGeula* of the Rebbe Rayatz, who was released from prison that day.

*Mashpia* Rabbi Menachem Mendel Gurewitz explained the last *maamer* the Rebbe edited, and related that Reb Mendel Futerfas (whose *yahrtzeit* is 4 Tammuz) enabled Chassidim to leave Russia by obtaining passports for them and arranging their trips by train.

One day Reb Mendel met R' Yona Cohen, who was also involved in smuggling Chassidim out of Russia, and told him that he planned to leave as well. R' Yona looked at him and said, "You mean that *mesirus nefesh* has limits?" Hearing this, R' Mendel remained in Russia, was incarcerated not long afterwards and was exiled for years.

"The Rebbe MH"M explains in the

*maamer* that a Chassid can achieve a state of unlimited *mesirus nefesh* through his *hiskashrus* to the Rebbe. This is the *avoda* required of us now."

The *rav* of Kfar Chabad, R' Mordechai Shmuel Ashkenazi said, "Seven years of famine have passed since Gimmel Tammuz 5754, and now we want to see the beginning of the years of plenty. By years of plenty we mean it as the Midrash says: "*B motzoei sheviis ben Dovid ba.*"

It was 10:15 p.m. in Eretz Yisroel, but 3:15 p.m. in New York, time for *Mincha* in 770. Through the web site 770Live.org, the participants viewed the *davening* live.

R' Betzalel Kupchik, *shliach* in Poona, India and staff member of *Matteh Moshiach*, was the next speaker. R' Kupchik said, "They asked me to talk about the world being ready for Moshiach. Today it's common knowledge that every





Chabad Chassid believes that the Rebbe is Moshiach and is *chai v kayam*. Disagreements are only about publicizing this to the outside. Those who oppose publicity have two reasons: they say it harms *hafatza* and that it hurts them financially.

“A Jewish woman about fifty years of age came to our Chabad House in Poona and told us she had been in contact with one of the Chabad Houses in Florida, where she lived. A conversation ensued among the guests at our Chabad House about the Rebbe Melech HaMoshiach. When I said that the Rebbe is Moshiach, the woman’s ears perked up. She said, ‘Say that again so I’ll know I heard you correctly.’ When I did, she looked puzzled and wondered, ‘Why didn’t the Chabad House I’m connected with tell me this?’

“There’s a Litvishe Jew who lives in Manhattan and learned in a *yeshiva* in Eretz Yisroel. Every so often I visit

him to give him the opportunity to support the work of Chabad in Poona. On one of these visits he said, ‘I heard that in Chabad there’s a group that says the Rebbe is Moshiach. I can understand that, but I heard that some say the Rebbe is alive. Whoever says that is crazy.’

“I told him I’m one of those crazy people. For a moment he was stunned. I explained that years back, when people spoke about the Rebbe being Moshiach the idea sounded crazy, but today that’s accepted. I told him I’m sure that in another little while everybody will see that the Rebbe is alive and this won’t seem crazy either.

“Then I asked him, ‘If I originally heard this idea [that the Rebbe is alive] from the Rebbe, am I allowed to believe it?’ He answered, ‘Of course.’ I told him the Rebbe did actually speak about eternal life with no interruption, and I have to believe the Rebbe. He asked to see the actual

quote. When I presented it to him, he understood and accepted it. He also gave me a check for double the usual amount.

“From this incident we see that when we say the truth, it’s accepted; and not only that – the donations are actually bigger!”

R’ Itche Gansburg spoke next. “I don’t know why we are happy,” he began in his characteristic style. “When I arrived here recently from the United States and saw an old sign from Nissan that read, ‘Ten years since that *sicha*’ [referring to the *sicha* of Chaf-Ches Nissan], I asked whether anything had happened since then. In another ten years, *chas v chalila*, will they write, ‘Twenty years since that *sicha*?’ Does it really bother us?”

“Belief in Moshiach is not a simple matter. When the Jews left Egypt, only one fifth left as a result of their faith. Then when they got to Yam Suf, the people’s faith in Moshe wavered.

Only after they crossed the sea does it say ‘And they believed in Hashem and Moshe His servant.’ Nevertheless, shortly thereafter the Jews complained.”

R’ Gansburg spoke heatedly about the obligation to work on *inyanei Moshiach*, relating how the *mashpia*, R’ Avrohom Drizin, told an older single *tamim* at a *farbrengen* that a chicken sits on an egg for 21 days, following which the chick has to

break out of its shell, and he encouraged the *bachur* to do the same.

“That’s the situation we are in now. The Rebbe prepared everything for us and all we need to do is break the final *kelipa* and get out of *Galus*. The Rebbe wants us to be persistent and do more and more to accomplish the final *hisgalus*.”

The emcee spoke about the

terrible situation in Eretz Yisroel and said the Rebbe told us to protest giving away land.

The *kinus* incorporated three hours of *divrei emuna*, *chizuk*, and *hisorerus* to greet Moshiach. The participants felt a renewed sense of faith in the imminent *hisgalus* of the Rebbe MH”M. Recognition went to those who organized the *farbrengen*, particularly Rabbi Shmuel Hendel.

## IMPRESSIVE SEMINAR IN BEIS MIDRASH L’NASHIM 770

There was a special program for about a hundred *bas mitzva* girls from Eretz Yisroel and the United States who came to 770 in order to celebrate their special day with the Rebbe MH”M.

The girls lodged near 770 for ten days and participated in programs and classes in preparation for their *bas mitzva*. This year there was a group of about 20 girls presently attending Chabad schools in America who speak fluent Hebrew because their families are Israelis.

“At first we weren’t sure whether we should accept girls from homes that don’t observe Shabbos yet,” said Ariella Benayoun, program organizer. “Of course we asked the Rebbe through the *Igros Kodesh*, and the answer was a letter to a principal in which the Rebbe asks why they are limiting the number of students they are accepting.”

The message was clear – and the girls came to Crown Heights. It was moving to see these girls successfully join the others strengthening their *emuna* and *kabbalas ol mitzvos* and their *emuna* and *hiskashrus* to the *Nasi HaDor*.

The highlight of the *bas mitzva* program was a festive banquet with *rabbanim*, *mashpiim*, and *shluchim*. Before their departure from 770, the

girls took on many good resolutions in the *pidyonei nefesh* they wrote.

Simultaneously, in 770 there was a series of special lectures for English-speaking women. On Shabbos afternoon, Rabbi Yosef Hecht of Eilat spoke about women’s mission in this world. “When the Rebbe became the seventh leader of Chabad, he established N’shei Chabad, thus founding the ‘enforcement arm’ to bring the *Geula*, through the women.”

Rabbi Menachem Mendel Gluckowsky of Rechovot spoke about the “*Bayis HaYehudi*” in three separate talks. Hundreds of women packed the *ezras nashim* to hear him speak, demonstrating the importance of a seminar like this. One of the women said, “It was moving to see three generations – grandmothers, mothers, and daughters – sitting together and learning about the foundation of *Ahm Yisroel*: the Jewish home.

Lectures for women take place in 770 all year long and can be heard daily on the Internet at [www.770live.org](http://www.770live.org). Tapes are also available.



Rabbi Menachem Mendel Gluckowsky

# SMICHA PROGRAM – A HUGE SUCCESS



Rabbi Niasoff, Rabbi Groner (speaking), Rabbi Schonfeld, and Rabbi Heller



Some of the participants in the pre-Gimmel Tammuz farbrengen

Machon Semicha is a new yeshiva established in Queens at the beginning of this year under the directorship of Rabbi Yosef Avrohom Heller of Crown Heights. The yeshiva attracts non-Chabad

*bachurim* to *shiurim* in *nigleh* and *Chassidus*. *Shiurim* in *halacha* are given by Rabbi Yosef Heller and his son, Efraim Hillel. Rabbi Yochanon Morosov, *shliach* in the Bronx, and Rabbi Yekusiel Lippa Feldman, *mashpia* in Oholei Torah, give *shiurim* in *Chassidus*.

In addition to the great success in the level of learning and material covered, the administrators of the yeshiva schedule the *bachurim's* non-learning time for *hafatzas besuras ha Geula* in the Queens area.

On Yud-Tes Kislev and other notable *Chassidische* days, the yeshiva brings local *rabbanim* and *bnei Torah* to *farbrengens*. Before Gimmel Tammuz, about 300 hundred guests attended a *farbrengen* and heard Rabbi Leibel Groner relate miracle stories he personally witnessed.

Despite the fact that the yeshiva has been in existence for a relatively short period of time, it has definitely impacted on the community. Dozens of people in Queens are becoming *mekushar* to the Rebbe MH" M and have increased their awareness of the imminent Redemption.

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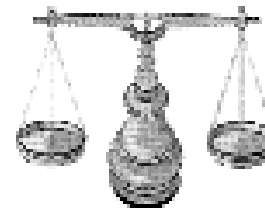
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# "DEM REBBEN'S KINDER"

In honor of Chaf-Ches Sivan, commemorating sixty years since the Rebbe's arrival in the United States, a unique book entitled *Dem Rebben's Kinder* was published for the *tmimim*. This book includes directives from the Rebbe MH" M on all topics pertinent to a *tamim*: Torah study, *t filla*, *hafatzas ha maayanos*, as well as *inyanei Moshiach* and *hiskashrus*. There's a large market for this book, a collection of hundreds of excerpts from *sichos*, letters, answers, and *yechidiyos*, some of them printed for the first time, which has been a hot sales item among *tmimim* and *Anash*.

The book is a compilation of the first hundred issues of *Dem Rebben's Kinder*, originally published weekly between 5756 and 5758. Those installments were eagerly read each week by *tmimim* and *Anash* who wanted to strengthen their connection to the Rebbe and read excerpts on subjects of interest to them.

Ben-Tzion Pape and Sholom Heidingsfeld edited the book, and Iggud HaTmimim of Oholei Torah arranged for its publication.

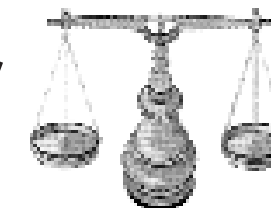


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# THE WORLD IS "NULLIFIED IN SIXTY" IN THE "SIXTIETH YEAR"



R' Y.Y. Butman, R' Y. Paltiel, Prof. Branover, R' S. Butman, R' P. Goldman, R' S. Shapiro



(Right to left) with R' Labkowski and R' Yitzchok Gurewitz



President of Bonds - Gideon Pat, Prof. Branover, R' Dovid Raskin, R' S. Butman, M. Rosenblum



Tamim Y.Y. Evers

To mark sixty years since the Rebbe MH" M came to the United States – “the lower hemisphere” – and celebrating the hundredth year since the Rebbe’s birth, special *farbrengens* were held on Tuesday, Chaf-Ches Sivan, in the magnificent auditoriums of the Jewish Federation, United Jewish Appeal and Israel Bonds.

The *farbrengens* theme was “The World is *Batel Bshishim*” (nullified in sixty) years since the Rebbe began *hafatzas ha Torah* and preparing the world for *Geula*. It was organized by the Lubavitch Youth Organization together with Iggud Talmidei HaYeshivos of 770.

Rabbi Shmuel Butman, director of Lubavitch Youth Organization, opened the *farbrengen* by wishing the participants a *gut yom tov*, explaining that on this day exactly sixty years ago the Rebbe and Rebbetzin came to the U.S.

Rabbi Butman explained the *halachic* concept of *batel bshishim*, and stated that “now the world is *batel* in the *shishim* years of worldwide effort of preparing the world for Moshiach.”

Irwin Hochberg, chairman of the board of the Federation, greeted the guests on behalf of the Federation. He revealed that he had the wonderful privilege of receiving the blessing of the Rebbe in person, and added that he was pleased to have the honor of hosting this evening in the Rebbe’s honor.

Professor Branover was the guest speaker. He spoke about his special relationship with the Rebbe. “I had the rare privilege of spending over thirty hours in private audience with the Rebbe,” he said. Prof. Branover

related some personal miracle stories with the Rebbe.

“The Rebbe prophesied the fall of Communism years before it happened. When I told this to Mikhail Gorbachev, the man who actually ended Communism, he was silent for a few moments. Then he said that when he rose to power he hadn’t dreamed about the end of Communism. In fact, he had wanted to strengthen it. The Rebbe knew everything that would happen in advance.”

The professor concluded, “Since the Rebbe prophesied about world events, including the fall of Communism and the situation in Eretz Yisroel, since the Rebbe tells us that we are the final generation of *Galus* and the first generation of *Geula*, and indicates that *Geula* is nigh, there’s no question that this, too, will happen.”

Professor Branover spoke at a similar get-together for Hebrew speakers at the International Center for Israel Bonds on Wednesday, the 29<sup>th</sup> of Sivan.

The audience listened to a fascinating talk about the revelations of soul powers, given by Rabbi Yossi Paltiel. Rabbi Paltiel expounded on how “the *neschama, Toras ha Chassidus* teaches us, is the main thing for a Jew, and everything else is secondary to the *neschama*.”

Rabbi Butman introduced his friend, Mr. Gideon Pat, international president of the Israeli Bonds, a member of four administrations, and thanked him for working together in partnership with the weekly and holiday *mitzvaim*.



President of Bonds - Gideon Pat



R' Y.Y. Paltiel



Tamim Mendel Popack on the job



Professor Branover



Irwin Hochberg, former chairman of the board of the Jewish Federation



Rabbi Shmuel Butman - director Lubavitch Youth Organization



Raffi Rothstein - right hand man to Mr. Pat

Gideon Pat spoke enthusiastically about the privilege he had in being in the Rebbe’s presence, and about the Rebbe’s work around the world. “There’s nothing like the Rebbe’s work anywhere in the world. Wherever I travel, whether throughout the Unites States or other countries of the world, I always find the Rebbe’s activities going on, and I am proud that we have a connection to him and his work.” The president of Bonds warmly thanked his friend, Rabbi Butman, “who doesn’t forget us all year,” and expressed his hope that the connection continue and strengthen.

Raffi Rothstein, Gideon Pat’s right-hand man, spoke about Rabbi Butman, and about Rabbi Dovid Labkowski’s ongoing work with Bonds. “We are pleased, and hope that our relationship will continue in an even stronger way in the future.”

Rabbi Yekusiel Feldman, *mashpia* in Tomchei Tmimim, spoke about the significance of the day, and the special merit in connecting to the Rebbe and his work.

Rabbi Butman thanked all the young *Tmimim*, the lamplighters who ignite the Jewish spark within each Jew, for their work and devotion, and

the Iggud Talmidei HaYeshivos for their help. He especially thanked his son, Rabbi Yosef Yitzchok Butman, for organizing the *farbrengen*, and *Tmimim* Michael Rosenblum, Yisroel Cohen, Dov Ber Hendel, and Yosef Wilschansky for their dedication. “These are the soldiers who will bring the *Geula*.”

Special mention was made of the weekly *LChaim* publication, with its featured “Thought from the Rebbe,” “Slice of Life,” story, and other apropos articles. One businessman related that he had found it difficult in the past to approach people at his

workplace with ideas about *Yiddishkeit*, but since the beginning of the publication of *LChaim*, he was slowly able to make inroads. He related an interesting story that occurred to one of his co-workers. One of the *LChaims* that he distributed to his co-workers included a story in which the Rebbe Rashab had given someone a *bracha*. When the co-worker read the story, he was astounded – the man the Rebbe Rashab blessed was his own

grandfather! Of course, this incident has deepened the feeling of goodwill between businessman and co-worker.

Rabbi Dovid Raskin, chairman of Lubavitch Youth, who attended the *farbrengen* at Israel Bonds, said, "Years ago, who dreamed about the revolution the Rebbe brought about, in which the Rebbe literally changed the map? The Rebbe allowed us to take part in his work, so we must dedicate ourselves to his activities."

Rabbi Pesach Goldman, board member of Lubavitch Youth, who joined the celebration at the Federation, said, "When we began working, none of us dreamed what we would attain. It was the Rebbe who envisioned everything when he began the spiritual revolution sixty years ago to prepare the world for Moshiach by reaching every single Jew. Tonight we see the fruits of the Rebbe's desire."



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# R' YEHOShUA PINSON, A'H

R' Yehoshua was born in 5672 (1912) in Stardov. His father was R' Nachum Yitzchok Pinson, of the *talmidei ha tmimim*, whose home was a place for Chassidim to *farbreng*. It was in this Chassidic atmosphere that R' Yehoshua was raised.

In 5691, the family moved to Charkov, where R' Yehoshua learned for a period of time in a branch of Tomchei Tmimim. Due to the persecution of the Yevsektzia, R' Yehoshua and his classmates wandered from place to place, so he also learned in Kremenchug, Ramen, and other locations.

R' Yehoshua was considered one of the outstanding students. One report that the *yeshiva* wrote about him while he was in Ramen described him as gifted. R' Yehuda Eber, a *h*, wanted to have him in his class.

R' Yehoshua learned in *yeshiva* until 5693, after which he had to provide for his livelihood. He married his wife, Liba, a *h*, in 5697, the daughter of R' Avrohom Eliyahu Plotkin. He was drafted during the war but miraculously received an exemption. He, along with thousands of others, traveled to Samarkand, and when Chassidim left in 1947, he was one of those who left. He lived in Paris where he was principal of Beis Rivka for a number of years.

R' Yehoshua arrived in New York for Shavuos 1953 and celebrated Yom Tov with the Rebbe. He lived in Philadelphia for two years, then moved to Crown Heights where the Rebbe involved him in *askanus*. First he was appointed *gabbai* for Kollal Chabad. He was also one of the founders of Lishkas Ezras Achim, which sent packages to Russian Jews. In 5730 he was chosen to be one of the *gabbaim* of 770.

R' Yehoshua was completely devoted to his many jobs despite his age. In his role as *gabbai*, he set up a

fund to help those in need, which helped many families.

When in 5740 the Rebbe said *Kollelei Tiferes Zikeinim* should be founded, R' Yehoshua immediately established one in 770, which he ran all these years.

In more recent years with the growing number of *mispalelim* and the expansion of the *shul*, there was a certain degree of lack of order in the many *minyanim*. R' Yehoshua worked on having special *mechitzos* put up, thus establishing areas for the various *minyanim*. He also obtained the money to finance this project.

R' Yehoshua will be remembered as the person who reestablished the custom of saying the *HaYom Yom* after *davening*, which inspired all *shuls* and schools around the world to do the same.

In recent months, R' Yehoshua took part in the huge project of the International Chabad Center to Greet Moshiach to construct a building for guests. In his role as *gabbai*, he received hundred dollar bills from the Rebbe for the benefit of the *shul*. R' Yehoshua gave the directors of Eshel-Hachnosas Orchim some of these bills so that they, in turn, could give them to those who donate large amounts for the Hachnasas Orchim building.



Recently R' Yehoshua became ill. The day he passed away, he lay in bed watching a video of the Rebbe *davening Shacharis* from the *amud*. When the Rebbe said *Shma*, R' Yehoshua said *Shma* along with him. When the Rebbe was about to say *Shmoneh Esrei*, R' Yehoshua said he wanted to go to the Rebbe to *daven* with the Rebbe. He began getting up from bed with his family's help, but had a heart attack and passed away.

R' Yehoshua is survived by his wife Leah, sons, R' Nachum, R' Yaakov, and R' Avrohom Eliyahu, and sons-in-law, R' Boruch Boaz Yurkewitz, *rav* in Lud, and R' Shmuel Light of Crown Heights.

# R' SHNEUR ZALMAN KURATIN, A'H

One of the outstanding Chassidic figures in the Chabad community in Brunoy, France, R' Shneur Zalman Kuratin *a h*, passed away on 10 Tammuz. His funeral was attended by a large crowd of *Anash*, led by R' Hillel Pevsner, *rav* of the Chabad community in Paris and cousin of the deceased.

Reb Zalman was 87 years old and scion of an illustrious family, descendant of famous Chassidim of the first generation of Chabad Chassidus. He was born in Lubavitch on 12 Kislev 5674 (1913). His father was Meshulam Yedidya-Gottlieb Kuratin, *a h*, the *mashgiach* of Chassidus in Tomchei Tmimim, who was known as R' Shilem, famous as an *oveid*, *chozer*, and *mashpia*.

At his *bris* on Yud-Tes Kislev, since the Rebbe Rashab was not in Lubavitch at the time, the Rebbe Rashab's son, later known as the Rebbe Rayatz, was the *sandek*. Since it was Yud-Tes Kislev, they decided to call the baby Shneur Zalman, after the *baal ha Geula*, but R' Shilem was hesitant – he was afraid to name his son after the Alter Rebbe. Since they had already made the decision, he decided the name wouldn't be after the Alter Rebbe, but for the *talmid* of the Alter Rebbe, R' Zalman Kurenitzer, who was the baby's grandfather's grandfather. But R' Shilem didn't realize that R' Zalman Kurenitzer's name was actually Meshulam Zalman. When he found out, since his own name was Meshulam, he agreed to name the child Shneur Zalman, after the Alter Rebbe.

R' Shilem's wife, Gutta Baila, *a h*, related this story in *yechidus* in 5727. She had given the Rebbe a *Pa N* for her son, Schneur Zalman, who was still behind the Iron Curtain at the time. The note only had his second name, Zalman. After she told the Rebbe the story about her son's name, he said, "Well, in that case, his name is also Shneur, and he added that name to the *Pa N*."

In the summer of 5678 (1918), the family left Lubavitch with the *talmidim* of the *yeshiva* and moved to Kremenchug, where a new branch of the *yeshiva* opened. A year later in Elul 5679, R' Shilem passed away when he was only 35 years old. His wife, with their two sons and one daughter, moved to Zemin to live in the home of her father, Rabbi Menachem Mendel Hilowitz, *a h*, who served as *rav* of the city. (He was the son-in-law of the previous *rav*, Rabbi Avrohom Landau, known as R' Avrohomke Zemin, a

Chassid of the Tzemach Tzedek, the Rebbe Maharash, and the Rebbe Rashab.)

R' Zalman (who was five and a half years old when his father died) and his eight-year-old brother, Avrohom Yehoshua, were raised in the ways of Torah and Chassidus. The Soviets discovered that the *rav* of Zemin refused to send his grandsons to the government school, and they punished him by confiscating his house and other possessions.

When the boys grew older they were sent to underground Tomchei Tmimim *yeshivos*. R' Zalman learned in branches of the *yeshiva* in Nevel, Polotzk, Charkov, Yekaterinaslav and Rostov. He studied in Rostov in 5690 (1930), from there traveling to Snovask to stay with his grandfather, R' Hilowitz, who had been exiled there by the government.

During the war, R' Zalman was drafted into the Russian army. He was injured severely and lost a leg. His older brother was also drafted, and his whereabouts have remained unknown since 1945.

In 1966 his mother left the Soviet Union for Kfar Chabad. Besides the *sifrei Chassidus* she acquired (she was known as an intellectual), she also bought a large *Shas*. When she was asked whether she studied that too, she said, "The *Shas* is for my son, R' Zalman, so that when he leaves Russia he'll finally have his own *Shas*."

R' Zalman, along with his wife Chana and their two daughters, left Russia ten years later in 5736. He settled in Brunoy, where he joined the *Tmimim* and was known for his personal daily *shiurim* in *nigleh* and Chassidus. He was known for his sharp mind and for his sharp wit. He loved truth and did *chesed* with all.

R' Zalman related, "A few years after I left Russia, I went to the United States for Shavuot. One of my father's *talmidim*, R' Avrohom Maiyor, *a h*, hosted me in his home and arranged a place for me next to him at the *farbrengen*."

"At the end of the *farbrengen*, when the Rebbe had already left the *beis midrash*, I told R' Avrohom how amazed I was by the size of the crowd of Chassidim. R' Avrohom replied: "Believe me, in all this great crowd, no one here has attained the level of your father!"

