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28th of Sivan

The Rebbe Arrives Safely In America

BRIEF HISTORY & INTRODUCTION

In 5751 (1991), the Rebbe published and personally distributed a booklet in honor of the 50th anniversary of the 28th of Sivan. The preface to that booklet (Kovetz Chof Ches Sivan, Yovel Shanim) explains that the uniqueness of the 28th of Sivan is expressed in two ways:

1) It is the anniversary of the miraculous rescue of the Rebbe and Rebbetzin from the warn-torn European 'Vale of Tears' due to the immense efforts of the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn. After a perilous journey, the Rebbe and Rebbetzin finally arrived on American shores on the 28th of Sivan 5701 (1941).¹

Clearly, such a rescue obligates a thanksgiving to Hashem. Now since this rescue concerns the Rebbe, the Leader of Chabad and thereby of all Jewry (because "The Leader is all" - Rashi, Chukas 21:21) we are all obliged to show our gratitude!²

2) On this day, an entirely new phase begun that bolstered and brought the dissemination of Torah, Judaism, and Chassidic teachings to an entirely unprecedented level. Upon the Rebbe's arrival, the Previous Rebbe established three institutions and placed them under the Rebbe's leadership: Machne Israel (for large-scale activities), Kehot Publishing House, and Merkos L'inyonei Chinuch (educational branch).³ It is clear that the Rebbe's arrival completed the transition of the Chabad movement to America ("the lower hemisphere, where the revelation of

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1. For details of the event see Kuntres Chof-Ches Sivan 5751 at length. See also Parshas Shelach, Sivan 28 5749 – Hisvaduyos p.383, footnote 97.
 2. NOTE: This is the *only* instance where the Rebbe officially acknowledged in print that he is the Leader of the generation.
 3. Parshas Shelach, Sivan 28 5749 – Hisvaduyos p.383 and onward. See there at length.

Matan Torah did not reach in an obvious manner"), from where it spread forth across the entire globe.

Sivan, the third month, is distinguished by the Giving of the Torah on Shavuot, "a threefold Torah to a threefold nation". The number 28 spells the word Ko'ach (כֹּחַ) meaning 'power', and the 28th of Sivan⁴ thus embodies the power of Sivan, the power of Torah.⁵

The Torah – especially its inner dimensions – enables us to draw forth and reveal the innermost levels of G-dliness and the Jewish soul into the world, transforming the universe into a home for Hashem, and converting exile into redemption⁶ [See footnote]. In order to bring Torah into America (where "the revelation of Matan Torah was never openly revealed"), the inner power of Torah was required⁷. This then is the theme of the 28th, the כֹּחַ, of Sivan.⁸

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4. "The theme of an auspicious day is alluded to in the name and number of that day, since it was by Divine Providence that the propitious event occurred on that specific day of the month." (50th anniversary of 28th of Sivan, 5751 – Hisvaduyos p.376 and footnote 3)
 5. Moreover, the 28th of Sivan ... is three days prior to Rosh Chodesh Tammuz, the fourth month. One of the distinctions between the third and fourth months, is that the third month primarily underscores the *influence from Above*, the Giving of the Torah; the fourth month conversely, mainly emphasizes our *service from below*. To accomplish our service, we require a boost of power from the third month – and that is the theme of the 28th of Sivan; 28 = כֹּחַ, power..."(Parshas Shelach, Sivan 28 5749 – Hisvaduyos p.383)
 6. The abovementioned Preface concludes:
 "The addition in the service of the Jewish people in disseminating the wellsprings amidst an expectant yearning for the coming of Moshiach; this is one of the unique aspects of the Rebbe's service subsequent to his arrival in America" (Preface to Kuntres Chof-Ches Sivan 5751)
 "This was also the purpose in founding Machne Israel, namely, to publicize the truth of the call "Immediate Teshuvah equals Immediate Ge'ulah through our righteous Moshiach!" ... Note that the first time the Previous Rebbe issued this call was on Erev Rosh Chodesh Sivan 5701 (1941) [i.e., 29 days before the Rebbe's arrival]!" (ibid, footnote 7)
 7. See the adaptation of Parshas Shelach, Sivan 28 5742 – Hisvaduyos p.1684-6, by *Sichos In English*: The date of 28 Sivan also has historical significance. Megillas Ta'anis (ch.3) relates an event which occurred during the times of Alexander the Macedonian ["the Great"] on 25th of Sivan. The Arabs, Egyptians, and Canaanites came to the gentile rulers of Eretz Yisrael with outrageous demands of the Jewish

GATHERINGS AND RESOLUTIONS

- This day has been established by many Jews as a day for *farbrengens* and for making positive resolutions regarding all activities that disseminate Torah, Judaism, and Chassidus.⁹

PRACTICAL RESULTS

- For over three consecutive years now – three being the number which endows a practice with legal validity (*chazakah*)¹⁰ – we have witnessed the *actual fruits* of these gatherings...¹¹

MAINTAIN AND SPREAD THIS CUSTOM

- We should continue this practice, *here and in all other places* (both as an extension of the established validity of the custom (*chazakah*) as well as compliance with the principle that “one Mitzvah brings another in its wake”...).¹¹

people. Gaviahah ben Pesisah refuted their demands, advancing an argument that not only disproved the validity of their claims, but caused the gentiles to be considered liable to the Jewish people! The gentiles requested three days to contemplate how to rebut his argument and when they could not advance a counterclaim, they fled, leaving their vineyards and fields for the Jews. Since the confrontation took place on the 25th of Sivan, it was on the 28th that the matter was resolved.

This can be associated with the events of 28 Sivan in *our* generation and the efforts to transform “the lower hemisphere” [i.e., America] into a Torah center. When a Jew adopts a powerful stance (emulating the example of Gaviahah ben Pesisah), not only do the gentile powers refrain from presenting any obstructions to the Torah and its Mitzvos, they even provide resources for its dissemination!”

8. 50th anniversary of 28th of Sivan, 5751 – Hisvaduyos p.379 and onward.
9. Parshas Shelach, Sivan 28 5749 – Hisvaduyos p.393.
10. See also: “True strength (חֵזק, 28) according to Torah has to do with the number 3. “Three times constitutes a Chazakah (Halachic strength) ... The perfection of strength is three times three i.e., 27 (which spells חַי, “pure”). This is present on the 28th day of the month, which immediately follows the perfection of the 27th (3x3).” (50th anniversary of 28th of Sivan, 5751 – Hisvaduyos p.376)
11. Parshas Shelach, Sivan 28 5749 – Hisvaduyos p.393.
 “The 28th of Sivan ... grants additional strength to every Jew to carry out the mission entrusted to this generation. The mission that our generation carries is expressed by the charge of the Previous Rebbe, Leader of the generation: “Stand prepared all of you” to greet the coming of the true and ultimate Redemption; at the head of which will be our righteous Moshiach, David, King of Israel.” (50th anniversary of 28th of Sivan, 5751 – Hisvaduyos p.384)

EVERY JEW A DISSEMINATOR

- We should bolster and increase with ever greater strength, our efforts to fulfill the *mission* which the Leader of this generation has placed upon *each and every Jew* in this generation. That is, to engage in the dissemination of Torah, Judaism, and Chassidus.¹¹

EXTRAORDINARY POWERS

- We should engage in our mission with *all our power* (נָדַב) – and even *beyond that too!*¹¹

The Summer

INTRODUCTION

People naturally view the summer as a time to cease their study, slow their pace, and physically relax. This often includes a relaxation of spiritual standards, Judaism, and Torah study too.

The Rebbe conversely, views the summer as the ultimate tool of spiritual advance, and summer camps as the greatest form of educational outreach and progression.

This outlook is based on the Torah's comparison [and indeed the spiritual source] of the sun's radiance, to the revelation of G-dly light in this world ("Shemesh Havayah" - Tehilim 84:12). The power of the summer sun thus indicates a paralleled heightened presence of the Divine Name.

Since the Rebbe assumed leadership, the only (three) times he left the city of New York, was to visit the Lubavitch summer camps in the country (in 5716 (1956) 5717 (1957), and 5740 (1960)).

OUTREACH ACTIVITIES

- We should promote and encourage those outreach activities and the like which are uniquely pertain to the summer months.¹²

EVERYONE HAS A PART

- This applies to everyone – men, woman, and children – each in their respective arenas.¹²

HARNESS THE HEAT

- Summertime is when nature waxes powerful¹³ and when people are naturally more focused to bodily matters. We should therefore work on refining our character¹⁴, and be extra cautious and swift in preserving our spiritual standing.¹⁵

SERVE HASHEM WITH YOUR BODY

- We should therefore prepare for the summer appropriately, to ensure that we engage in bodily activities amidst a sense of *holiness*.¹⁶ This is accomplished for example, by eating and drinking in order that our bodies remain healthy – so that we could serve Hashem suitably...¹⁶

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12. “According the directive of our Sages that one should repeat and promote an issue upon reaching the time that it needs to be implemented, it is now time to promote and encourage... [See main text above for continuation]” (Parshas Shemini, Shabbos Mevarchim & Erev Rosh Chodesh Iyar 5748 – Hisvaduyos p.215-216)
 13. “It is now time to mention a number of issues that pertain to Acharon Shel Pesach, the conclusion of the festival of Pesach, after which the *summer* begins.” (Acharon Shel Pesach 5748 – Hisvaduyos p.174)
 14. “As the Alter Rebbe writes in his Siddur, that it is customary to read one chapter of Pirkei Avos each Shabbos between Pesach and Shavuos. The reason for this practice is explained in the commentaries on Pirkei Avos, namely, that because nature waxes powerful during the summer, we must therefore increase our service of self-refinement...”
 15. “We will now raise a timely issue: We should prepare for the summer appropriately! It is human nature, that during the summer ... for which reason it is customary to study Pirkei Avos in the summer Shabbosim – for those teachings contain directives concerning self-refinement and character improvement, and also *midas hachasidus* – pious conduct. We must therefore work on... [See main text above for continuation].” (2nd Day of Shavuos 5748 – Hisvaduyos p.441)
 16. “As befits the quality of the Jewish body, that “even their bodies are holy” ... For example, eating and drinking ... as is explained in Rambam’s Hilchos Da’os and briefly in the Tanya.” (ibid)

SUMMER FOR THE SOUL NEED

- It is of paramount importance¹⁷ that we further add and emphasize the needs of our *souls* too! After all, the Jewish people consider their soul primary and their body secondary.¹⁷ Now, if we are going to increase the attention we give to our bodily matters, then *how much more so* should we further concentrate on matters of the soul!¹⁸

INCREASE IN LEARNING

- We should strive to ensure that not a single Jewish boy or girl will diminish whatsoever in their Torah study during the summer months, G-d forbid. On the contrary, they should *add* to it!¹⁹

TIME FOR TORAH

- We should most *certainly* place great effort with regards to children who do not receive a purely holy education throughout the school year...¹⁹

CAMPERS SHOULD STUDY BEIS HABECHIRAH

- Children attending summer camps should also add in the timely study of Hilchos Beis Habechirah (the laws pertaining to the Holy Temple), during the period of the Three Weeks (when the Temple was destroyed).²⁰

17. “Furthermore – and this is the main thing: Not only are our bodily affairs accomplished amidst holiness, but we need to add ... in matters pertaining to the *soul* too ... In other words, even when the body is placed within the context of sanctity, it is nevertheless *secondary* to the soul. “As Hillel used to say ... that he was going to perform an act of kindness on behalf of a *miserable pauper* when referring to his own body! Now, if we are going to increase... [See main text above for continuation].” (ibid p.441-442)

18. “...Concentrate on matters of the *soul*, which constitutes the principle of a person’s existence! Each person should add according to their respective capacities, and even step beyond a measured advanced – amidst joy and gladness of heart!” (ibid)

19. “We should utilize the summer vacation to permeate them with Torah, Judaism, and a purely holy education – in a manner which will continue beyond the summer!” (ibid)

20. Parshas Balak, Postponed Fast of 17th of Tamuz 5748 – Hisvaduyos p.50.

GET EVERY KID INTO A FRUM CAMP

- Each one of us should do all we can, “go all-out²¹” and “made every possible effort²²” to stimulate our close neighbors, and even our less immediate neighbors – indeed, every Jew we are able to reach... — so that all Jewish parents send their children to summer camps that provide a kosher education, and to the utmost degree!²³

IN THE COUNTRY

- There are summer camps located within the cities and others situated out in the country. However, there is an *advantage* to those in the country...²⁴

21. “During the Tamuz-summer season the light and heat from the sun grow powerful. This is ultimately a resultant echo of the magnified strength of revelation of the “sun of Havayah [revelation of G-dly light]”.

Now, since the custom in this (and similar) countries is to send the children to a summer camp during the present season, we should go all-out in our efforts to ensure that every Jewish child should attend a summer camp that radiates with the revelation of “the sun of Havayah” i.e., kosher camps, even to the utmost degree!” (Parshas Balak, Postponed Fast of 17th of Tamuz 5748 – Hisvaduyos p.35)

22. “We are currently just a few weeks away from the time (that is given the title) of summer “vacation”, which means that the majority of Jewish children are not to be found within the framework of their regular studies... We should therefore make every possible effort to ensure that the children experience a “vacation” from *secular* matters in order to further increase in holiness, Torah and Mitzvos, especially in “knowing Hashem in all your paths”. We should accomplish all this by influencing parents to send their children to summer camps that provide a kosher education, to the utmost degree!” (Parshas Emor 5748 – Hisvaduyos p.336-337)

23. “Since a child is no longer in school, he is far more receptive to the influence that surrounds him and his friends. This influence is sometimes inappropriate for a Jewish child... This is therefore the most appropriate time for each of us to [See main text above for continuation] ... where each child will be enveloped and permeated with the spirit of Torah and Mitzvos.” (Parshas Shemini, Shabbos Mevarchim Iyar 5750 – Hisvaduyos p.91)

24. “During the month of Av ... we begin to prepare for the following month of *Elul* ... the month of repentance and mercy, when “the King leaves the city and enters the field, whereupon the people in the fields greet Him there; and He in turn receives them all with a friendly countenance and displays a smiling face to them all; he naturally accepts and fulfills their requests...” This all emphasizes the benefit of our service to specifically refine and elevate the lower aspects (represented by the ‘field’) ...

HELP THEM MAKE THE CORRECT DECISION

- We should engage in the said activities at the very earliest opportunity, while parents are just beginning to deliberate where they should send their kids to spend the summer...²⁵

QUICK - BEFORE IT'S TOO LATE

- We should act *before* the time when parents enroll their children in summer camps. Once they've already enrolled them [in less desirable camps], it is far more difficult to persuade them to undo their action, especially when the change involves extra bother and expense...²⁶

OUR GREATEST CHANCE OF SUCCESS

- This all foremostly applies to children who, to our great sorry, do not receive a kosher education throughout the school year. Now is our very best opportunity (even better than any school setting could provide²⁷) to permeate the youth with Torah

... There some summer camps that are located within the cities and others situated out in the country. According to what we discussed earlier regarding the specific benefit of the "field", it is understood that there is an *advantage* to those in the *country*..." (20th of Av, Parshas Ekev 5750 – Hisvaduyos p.153;162)

"The Rebbe then added: We should certainly honor the children from Camp Gan Israel along with their counselors – who are present at this *farbrengen*, dressed in their distinctive uniform so "that all who see them will recognize them" i.e., that they are the campers of Camp Gan Israel – with saying L'chaim!, L'chaim u'Le'vrachah!, L'chaim Tovim u'Leshalom! And they should sing the melody of the Simchas Torah Hakafos (to the tune of the one whose Yahrzeit is today [i.e., Reb Levik, the Rebbe's father]). At the same time they should make positive resolutions to increase with far greater vigor, in the study of Torah and the embellished performance of Mitzvos!" (ibid, footnote 140)

25. "These are the days when parents begin to consider where their children should spend their summer, the (so-called) "vacation" from school ... Now is therefore the appropriate time to... [See main text above for continuation]." (Parshas Shemini, Shabbos Mevarchim Iyar 5750 – Hisvaduyos p.91)
26. "As is patently obvious!" (Parshas Emor 5748 – Hisvaduyos p.337)
"We should enroll them *well in advance*." (**Acharon Shel Pesach** 5748 – Hisvaduyos p.174)
27. "On the contrary, as we have mentioned on numerous occasions, this is our very *best* opportunity to educate these children. In many ways, it is even superior to schooling; a child only spends a part of the day at school, and one cannot always be sure what sort of influence the child is picking up during those remaining hours. In camp

and Judaism. Once we have succeeded in accustoming these children to Torah and Judaism over a steady period, then “habit becomes second-nature” and it is perpetuated into the days that follow the summer...²⁸

FOR RELIGIOUS KIDS TOO

- This great opportunity likewise concerns youth who *did* merit a yearlong education based on pure sanctity (“Taharas Hakodesh”): For the duration of the summer they will be removed from the hustle and bustle of the non-Jewish city life, and will have no need to force themselves “not to be ashamed before scoffers” as is necessary when they meet such people during their yearlong residence in the city, and other similar [undesirable] matters...²⁹

conversely, where the child stays throughout the twenty four hours of the day, he remains in the same atmosphere of Torah and Mitzvos the entire day and night. This clearly has a far more powerful influence on the child, even after he returns from camp, as we clearly see for ourselves.

When we consider that this affects the child’s education, which constitutes the foundation of his entire life, as it is written “Educate the youth according to his way, so that even when he grows old, he will not turn away from it” – which includes all years between ‘youth’ and ‘old age’ too, as well as the duration of his married years, influencing him to found a Jewish home with sons and daughters who occupy themselves with Torah and Mitzvos, and so on for all generations...! We can easily appreciate the magnitude of our responsibility and merit, and simultaneously, the magnitude of the effort we should put into this task; to “raise many disciples” in a manner whereby those students will in turn establish further disciples and so on – including through the influence and education that a summer camp presents...!” (Parshas Shemini, Shabbos Mevarchim Iyar 5750 – Hisvaduyos p.91)

28. Parshas Balak, Postponed Fast of 17th of Tamuz 5748 – Hisvaduyos p.36.

29. “These children too will experience an increase in their Torah and Judaism by virtue of their spending a relatively lengthy time in a summer camp, where throughout the entire twenty four hours of the day, by day and by night, they are removed from... [See main text above for continuation]” (ibid)

“We should place extra effort into educating the youth according to the Torah ... During the year it is rather difficult to accomplish that throughout an entire day, a full twenty four hours, the youth should be within (not only a kosher but even) a framework of utmost holiness. After all, since we are in exile, the youth *do* venture into the public arena from time to time, where prevailing winds [trends] blow, and occasionally irregular and unusual currents gust ... Therefore, the very best opportunity for these matters is the *summertime*, when we enroll Jewish youth into camps that are founded on absolute sanctity, and where, throughout the entire day

PROVIDING HOLINESS

- The mission of summer camp counselors is to teach the children and to explain the implications of reciting a blessing over things that occur while in camp, over food and drink, and concerning the Shema that is recited before going to sleep.³⁰

BE SWIFT

- It is of utmost significance that although the summer is long and one sees no need to rush with such matters, we should

and without any interruption, they are found within the framework of *total* holiness. Once they have experienced such a camp for a length of time, a few days, week, etc., then “habit becomes second-nature” (and eventually the innate nature) which affects their entire conduct throughout the rest of the year, rendering it the utmost sanctity too!” (Parshas Balak, Postponed Fast of 17th of Tamuz 5748 – Hisvaduyos p.49-50)

“We should utilize the vacation season that affect many educational institutions, to make it a “vacation” from secular matters, through adding further in all matters of holiness! True, there is no obligation or command of those running the educational institutions to continue the study schedules – similar to [Hashem’s answer to Moshe whether he should send spies to the Land of Canaan,] “I will not give you an explicit command”, but you may send them “according to your own understanding” ...

To send every Jewish child to kosher camps, where the education is of utmost sanctity, where they will spend *all* hours of the days and nights in an atmosphere of Torah and Mitzvos (without interruption by outside influences, even kosher ones such as permissible matters), and in a manner that continues after camp too!” (Parshas Shelach, Sivan 28, Shabbos Mevarchim 5749 – Hisvaduyos p.394)

30. “This is your mission during the time you spend in camp ... [See main text above for continuation]

... Likewise regarding the heavy thunder and lighting that we experienced profusely during the recent days and weeks in this neighborhood and in these streets. They led to an increase in the blessing that we recite upon hearing thunder, “...Whose power and might fill the world”, and upon seeing lighting, “...Who re-enacts the work of Creation”. There was undoubtedly no need to remind the children who were here of all this, rather they knew to recite the blessings on their own accord. No doubt the children remember what do to and the matter is carved into their memories, so that even after a length of time in which they did not experience thunder and lightning, then, when there is eventually further thunder and lighting, they will already know which blessing to recite. Moreover, they recite it with full enthusiasm and sincerity, as is the way of a child (and especially a *Jewish* child), who are permeated with sincerity, enthusiasm, and vigor, in all they do. Furthermore, the child says the blessing with a unique passion and excitement (for when a Jewish child hears thunder and lighting, he gets far more excited than his father or mother, and even than his older brother or sister...)” (Roshei Devarim to Yom Hei, 2nd Day of Rosh Chodesh Tamuz 5751, at an address to students graduating from the Beis Rivkah Girl’s School & Counselors from the Girl’s summer camps)

nevertheless not waste even a moment – and certainly not an entire day or more; rather, we should utilize the time in a most expeditious manner!³⁰

TO BRING MOSHIACH NOW

- It is of fundamental importance that every moment of the summer is utilized towards yet further hastening the true and ultimate Redemption!³¹

Conclusion of Camp

INTRODUCTION

For many years, the Rebbe would personally address the campers on their return from camp.

GRAND FINALE

- Before leaving camp at the end of the summer, each camp should hold a Siyum (concluding event) for all the campers, counselors, and directors. The purpose of this gathering is to make a summary of all the positive activities that were added during their stay in camp.³²

A BETTER JEW

- You should likewise further bolster the children's level of Judaism and fear of Heaven. For as mentioned on numerous occasions, there is a great advantage to the influence a child receives in a summer camp, where they are surrounded by fellow Jews throughout the entire day and where the atmosphere is charged with the fear of Heaven and the love of Hashem.³²

31. "The Rebbe handed bundles of dollars to the administrators to distribute amongst the students, following which he announced: Have a healthy summer and a happy summer; and it is of fundamental... [See main text above for continuation]." (ibid)

32. Parshas Shoftim 5748 – Hisvaduyos p.252.

LASTING IMPRESSION

- You should reach and inspire each individual child, so that they take the inspiration with them when they return to their homes and re-enter Cheder, a Talmud Torah, and the like.³²

TURN CAMPERS INTO COUNSELORS

- In addition to influencing the children themselves, we should see to it that the children will become shining beacons who influence their own friends in turn, and even their parents too (in a respectful and honorable fashion) – children after all, are usually able to influence their parents to a greater degree than other adults!³³

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לזכות טויבא בת שבע בת הינדא להצלחה בכל בגו"ר ולבשורות טובות

33. “As it is written, “He will return the hearts of fathers to sons” meaning “return the hearts of fathers *through* their sons”. This is something we clearly see for ourselves in children, that especially through their warmheartedness, they are usually able... [See main text above for continuation].” (ibid)