

שנת  
הקהל את העם

A Chassidisher

# Derher

א חסידישער דערהער

**והוא מקבל  
את כולם  
בסבר פנים יפות  
ומראה פנים  
שוחקות לכולם**

**Elul:** *The Shining Month*

**Tziyur of a Tomim**

TES-VOV ELUL

**The First of Thousands**

DR. YAAKOV HANOKA



ELUL 5776  
ISSUE 48 (125)



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ELUL 5776 ISSUE 48 (125)



## About the Cover:

Chodesh Elul heralds the onset of a new year. Thousands of orchim begin streaming into Crown Heights to spend Tishrei with the Rebbe.

Pictured here, a group of orchim who have just arrived for Tishrei 5740 congregate in front of 770.

Photo credits: Levi Freidin via JEM, 190935-190936

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# Derher**Editorial**

## Nothing to Fear

As the month of Elul is upon us, we are reminded of the famous *marshal*, first cited by the Alter Rebbe in Likutei Torah, of the king in the field.

As the Rebbe points out, the thought of having the king in the field prompts two almost opposite feelings within us.

On the one hand, we are aroused to *teshuvah*, examining our own deeds if we are indeed befitting of being in the King's presence.

But on the other, we are received by the king graciously and with a smiling face. This reminds us that we have a merciful Father in heaven and ultimately, nothing to fear, for He will certainly bless us with a good, sweet year.

Additionally, says the Rebbe, we are reminded of our connection with our father, our Rebbe, who, while knowing all of our faults and misdeeds, still loves us and advocates on our behalf.

In a letter to a woman who was in distress from her spiritual situation, the Rebbe writes:

...I received your letter of 27 Menachem-Av in which you describe your situation and complain that you are lacking kindness and *frumkeit*.

In Chassidus, and this is also cited in a *maamar* of my father-in-law, the Rebbe ז"ל, it is stated that in Elul, Hashem is like a king who goes out to the field...

...In the month of Elul, the last month of the year, when we each make a *cheshbon hanefesh* for the entire previous year, a person does not have to be afraid when he thinks over all of his actions in the previous year...

...Even though the outcome of the *cheshbon hanefesh* you made of [your] deeds, speech, and thoughts is not positive, since you are dealing with a merciful Father, if you make a resolution that from now on everything that you do will be as He wants, you will surely receive a *kesivah vachasimah tova*, a good and sweet year, both for the body and the soul.

“מיר דארפן אלע וויסן, אז מיר האבן געהאט א גרויסן רבי'ן און

מיר האבן איצט אויך א גרויסן רבי'ן”

...Each one of us must know that we had a great Rebbe; and now as well, we still have a great Rebbe, my father-in-law ז"ל, who beseeched and prevailed for blessing and success for all Jews, and especially for those who are connected to him. And he does so now as well.



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נא לשמור על קדושת הגליון.

The Rebbe knew—and knows—of the weakness that exist among the men and the women, his Chassidim. Nevertheless, without paying attention to that, he davened for them and davens for them now...

...Therefore we must all make a firm resolve that from now on, we will conduct ourselves better. This resolve will draw down blessing and success so that we—and you and all the members of your household are included in this general grouping—will all have a good and sweet year. Everyone will have the desires of his heart for good. We will be *frum* and as a result, goodness will be manifest in both material and spiritual matters. (Igros Kodesh vol. 3 p. 443).

With this in mind, we can be certain that we will be blessed with a טובה וחסידה טובה לשנה טובה ומתוקה—and we will celebrate the festive month of Tishrei in the Rebbe's presence, witnessing once again the greatest *giluyim* of these special days with the coming of Moshiach, may it be *teikef umiyad mamash*.

#### The Editors

כ"ף מנחם אב, ה'תשע"ו, שנת הקהל (ופרצת)

A Chassidisher Derher is honored to feature unique and historic photos from Jewish Educational Media's Living Archive photo collection. The Living Archive is a project to preserve, and provide access to the video, audio, and photographic recordings of the Rebbe. These photos are copyright by JEM and are available at [TheLivingArchive.org](http://TheLivingArchive.org)





# PRIVILEGES NEED CAUTION

*When we feel a sense of closeness, it can lead at times to laxity; not growing in our avodah. The Rebbe teaches us the proper approach to Torah study, and what this all has to do with the month of Elul—the time when the King is in the field.*

Chazal say, “אין דברי תורה מקבלין טומאה”—The words of Torah cannot become impure.” This seems to imply that nothing will ever negatively affect the Torah itself.

The truth is, however, that only the Torah itself is untouchable; but for the person who is learning the Torah, this is not necessarily the case. Our *chachamim* tell us, “זכה נעשית לו סם”—If one [learns Torah in the proper manner and] is meritorious, the Torah becomes a life giving potion for him. If he [is not careful to study in the proper manner and] is not meritorious, the Torah becomes a deadly poison for him.”

Therefore one must be extremely careful to ensure that he is learning

in the correct manner, even more cautious than he is with his davening!

True, the Torah is given by Hashem and comes from a most lofty source, and it therefore has less danger of being affected by worldly matters. Davening, on the other hand, is when we, materialistic people, try to connect to Hashem. Being that we are so involved in physicality, it would seem much more likely for our *tefillos* to be negatively affected by worldly things.

It would therefore be assumed that one must be far more careful with davening than with Torah study.

Yet this is not the case. Although in its source the Torah is higher and less likely to be affected by the world, nevertheless, when it comes to our *avodah*, the Torah is in more danger

and must be handled with much more care.

We will better understand this by first defining the difference between the months of Elul and Tishrei, using a *marshal* from Likutei Torah (Re'eh 32, 2):

Elul is compared to a time when the king is out in the field, and Tishrei is like the time he is in his palace, in his full glory.

When the king is in the palace, there's no free entry; one can only gain entrance with invitation, permission, and much preparation. On the other hand, when the king is in the field, he is not in all his glory as in the palace; yet that is precisely the advantage—everyone is able to approach and speak to the king, unashamedly requesting their hearts' desires.

But there is a catch to it as well; a down-side of the the king being in the field. Since the king is kind to each of his subjects equally, no matter what level one is on, one might get the wrong perception. Even if he has





לזכות  
החתן הרה"ת ר' מנחם מענדל שיחי'  
ראנעס  
והכלה המהוללה מרת רבקה שתחי'  
יפה  
לרגל חתונתם בשעתומ"צ  
ביום י"ח אב ה'תשע"ו - שנת הקהל  
נדפס ע"י  
משפחת יפה שי'



done nothing at all to improve himself, he may take the king's pleasant disposition towards him as proof that he is safe and can be comfortable with his current status. When the king is in his palace this issue is nonexistent, as there is simply no way to achieve any sort of closeness with the king unless one is on the proper level and has rightfully earned it with his behavior.

In our instance:

Hashem is so close to the Jewish people no matter their level, and greets each with a smile. This is the advantage of Elul. The danger, though, is that when a person sees that despite the fact that he is constantly involved in the mundane everyday life of Elul (regular weekdays), Hashem is still close to him—even revealing to him the Yud Gimmel Midos HaRachamim—he may be under the false impression that it is okay for him to remain in his present situation, and he need not do *teshuvah*.

The same issue can also apply to Torah and *tefillah*:

In davening, the first step is to just stop thinking about one's own ego and simply focus on building a connection with Hashem.

We read the words describing the creations and *malachim* praising

Hashem whilst standing in complete *bittul*. We ask Hashem for knowledge, success and everything else we need, letting the understanding set in that nothing we have can be attributed to us; it is all a gift from Hashem. In davening there is no place for one's personal ego, and therefore the danger of one misusing the davening is not that prevalent.

The Torah, on the other hand, is learned and grasped by the human mind, and a person is obligated to use his own method of understanding to create his own innovations in Torah. When one realizes that even though he is not living the way he must, nevertheless he can learn, comprehend, and create his own innovations in Torah, he might mistakenly think that his current situation is fine, that he need not perfect himself to be truly worthy of being a master of Torah.

This is why one must be so much more careful when it comes to Torah. One must constantly ensure that he is not learning Torah in a destructive manner, never mixing his own ego into the learning.

We now can understand why our *chachamim* tell us that "If one is meritorious, the Torah becomes a

life-giving potion for him, but if he is not meritorious, the Torah becomes a poison for him."

The reward for studying Torah in the correct manner is that it becomes a medication for him. We can therefore surmise, that if he doesn't learn Torah for the right reasons, then he will not have this blessing of the Torah becoming a medication for him. But why go as far as saying that he is punished by it becoming a poison?

The word "*zacha*," which in our context means "merit," can also be read as "*zaka*," meaning cleansing or purification. When a person studies Torah in purity, without letting his ego get involved, then the Torah is a life-giving potion for him. But if one does not purify himself of ulterior motives while learning Torah, the Torah can become a poison, luring him into thinking that he can be the greatest *talmid chacham* without growing in his *avodah*, thereby pulling him down to the deepest depths.

For this reason, the extra caution is all the more necessary specifically when studying Torah. ①

(Based on *sichas Shabbos parshas Re'eh, mevorchim hachodesh Elul*, 5715)



לעבן מיט'ן רבין

מוקדש  
לחיזוק ההתקשרות לכ"ק אדמו"ר  
נדפס ע"י  
הרה"ת ר' זאב וזוגתו  
מרת דבורה ליבא ומשפחתם שיחיו  
גולדברג  
להצלחה רבה בכל אשר יפנו  
בגשמיות וברוחניות



# Preparing for the New Year

ELUL 5711



**A**bochur's diary of the first Elul and lead-up to the Yomim Noraim, after the Rebbe accepted the *nesius*. In the first years of the *nesius*, each Yom Tov established the process and *seder* in which the Rebbe's court would operate throughout the years.

## DANCE INTO THE NEW YEAR

*Shabbos, Chai Elul*

The Rebbe farbrenged for two hours. While there was no *mammar*, it was still a very special scene. The Rebbe asked the crowd to sing *Nye Zhuritze*

*Chlopie* and stood up mid-*niggun* and danced with great joy for approximately a quarter hour. After sitting back down, the Rebbe said, "*Didan notzach, nashe biryat* ['We are winners' in Russian], we should dance into the new year and *nashe biryat*, it will be a *kesiva vachasima tova* for a good and sweet year, in revealed good, *b'gashmiyus* and *b'ruchniyus*."

## ARMY INSTRUCTIONS

*Monday, 20 Elul*

A US soldier went in for *yechidus* and the Rebbe spoke with him. "What good news do you have?"



When you will be a good soldier and fulfill the shlichus placed upon you, Hashem will free you [from this mission].”

The soldier said that at times he feels weak *b'ruchniyus*.

The Rebbe responded, “First, you should speak with, and influence, fellow soldiers about Yiddishkeit, and that will strengthen yourself too. Secondly, you should say a *kapitel* Tehillim every single day.”

After *yechidus* ended that night, the Rebbe walked into the *zal* and saw about a *minyan* of people milling about, and commented “אנשטאט אזויי—שטייען בעסער פארבריינגען—Instead of standing like this, better *farbrenge*.”

### YECHIDUS WITH COLLEGE KIDS

Tuesday, 24 Elul, “Gimmel d'Selichos”

Hatomim S. C. brought a large group of approximately thirty young students to the Rebbe for *yechidus*. The Rebbe spoke with them in English about the importance and necessity of doing mitzvos. The students then asked many questions about *ruach hakodesh* and other topics. Once the Rebbe had answered the questions, he concluded by saying, “If you will fulfill actual mitzvos many of these ideas will be self understood.”

One of their requests was for an English translation of the Tanya<sup>1</sup>. The Rebbe pointed out that such a thing would take a long time, but if they would request specific topics he could arrange to have them translated into English.

### STAYING IN 770

In preparation for the upcoming *Yomim Noraim* the organizers asked the Rebbe if they should rent a large hall for the *tefillas* and *farbrengens*. The Rebbe responded “דער רבי האט זיך געווייקט אין די ווענט די לעצטע צען יאר אין טרערן און מיט די לעצטע כוחות, וועל איך פון דאנעט אוועקגיין—The [Friediker] Rebbe soaked these walls—in the last ten years—with tears and his last *kochos*, I should go away from here?!”

### MAAMAR ON ROSH HASHANAH

Friday, 27 Elul

A group of *anash* went into the Rebbe and asked if he would say a *maamar* on Rosh Hashanah. Although the Rebbe had already accepted the *nesius*, until that time there had only been *maamarim* in the context of a *farbrengen*, on Shabos Mevorchim

or *yomei d'pagra*. Here the request was if there would be a special *maamar* for Rosh Hashana, something that had been common by the previous Rabbeim.



The Rebbe said that he would give them an answer on Sunday, Erev Rosh Hashanah.

## A POWERFUL NIGGUN

*Shabbos parshas Nitzavim, 28 Elul*

At the farbrengen, the Rebbe asked Reb Shmuel Zalmanov, the usual *baal menagen* from the times of the Frierdiker Rebbe, to start the “*Rosh Hashanah tenuah*” from the Alter Rebbe.

As soon as he started to sing, the Rebbe began to cry profusely, resting his head on his hands and leaning on the table. Reb Shmuel sang and the crowd was silent. In the middle he stopped singing, but the Rebbe signaled with his handkerchief to continue. This repeated itself a few times until the Rebbe eventually lifted his head and then Reb Shmuel ended the *niggun*.

The Rebbe then spoke about the concept of “*gilo bir’ada*—rejoicing while trembling”. While speaking, he again began to cry, his words being enveloped in the tears, and those who stood far away were not able to hear. After the next *niggun* the Rebbe asked for a joyous *niggun*, and sang along with it; but on his face a certain seriousness was still apparent.

## PREPARING FOR ROSH HASHANAH – PANIM

*Sunday, 29 Elul, Erev Rosh Hashanah*

Shacharis was followed by *Hataras Nedarim* and *pruzbul*—with the upcoming year being *shemita*—with the Rebbe reciting the latter from memory. Afterwards the Rebbe added, “*Derlebt iber a yor* (live to next year), *a k’siva vachasima tova*, for a good and sweet year.”

## NEW SEDER

The custom had already become that every time the Rebbe went to the Ohel, whether Erev Rosh Chodesh or on *yomei d’pagra*, he would take a *pidyon* from anyone who wanted. Also, before the Rebbe departed for the Ohel, people in 770 would write their names and members of their families’ names on a piece of paper and give it to the Rebbe. The Rebbe had already told them not to write in length, just to put the names down.

In the later months, larger sheets of paper were brought to make it easier on the Rebbe. Anyone who wanted to have his name included would simply add his name to the list on the large papers.

Today, when the Rebbe was asked how the process of receiving *pidyonos* would work, the Rebbe instructed to do the same, using the long papers and that he would read the names at the Ohel. The Chassidim mentioned that by the Frierdiker Rebbe on Erev Rosh Hashanah each Chossid was able to write their own personal *pan* and bring it to the Rebbe.

The Rebbe answered, “Those who wish to give separate *pidyonos* may do so, but I will not read them at the *tziyon*, due to a lack of time.” This was the first time the Rebbe accepted *pidyonos*—not to read at the Ohel, but officially accepting *pidyonos* himself.

Also the Rebbe summoned those of *anash* who had requested a *maamar* in honor of Rosh Hashanah, to tell them that there would be one. He also added that besides for the *maamar*, there would also be “a *tish*,” (referring to the Rosh Hashanah farbrengen).

## PANIM

The *seder* was as follows. When a few people would gather with their *pidyonos* in hand, the Rebbe would open his door and receive them. When finished, he would close the door until the next group gathered. When taking the *panim*, the Rebbe’s face was white and extremely serious. At one point, when a larger group had given their *panim* the Rebbe gave them a similar *bracha* to the one he had given after *Hataras Nedarim*.

The Rebbe received *panim* until approximately noon.

## SHAKING HANDS

Reb Michel Piekarski went in for *yechidus* with his three sons. The Rebbe shook hands with the youngest, commenting about the two older ones, “They are already older, they don’t need to shake hands.”

## GOING TO THE OHEL

Today everyone went to the Ohel, and obviously the Rebbe went as well. The Rebbe left 770 around 1:30 PM and returned about 45 minutes before candle lighting, spending close to two hours at the Ohel. **T**

1. The Tanya was first translated into English in the year 5722. The complete translation of Tanya in English was eventually published in 5735.





JEM 18 ELUL, 5714, 103280



## כתב יד קודש

לזכות  
השלוחה חיילת בצבאות ה'  
ח'ה פייגל שתחי'  
לרגל הולדתה ביום  
כ"ד סיון ה'תשע"ו, שנת הקהל

ולזכות אחיה ואחותיה  
מינא ברכה, מענדל, יוסף אברהם מאיר, לוי  
יצחק, ישראל, סימא חסיה ואסתר רבקה

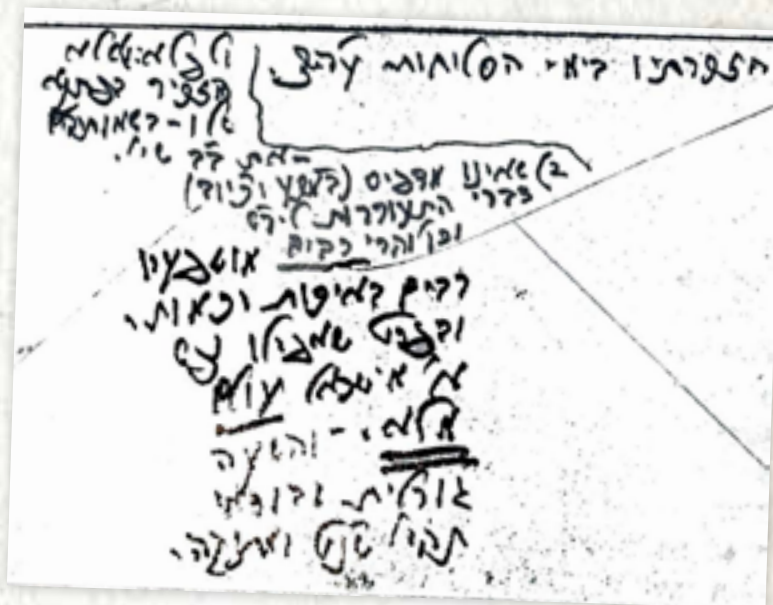
נדפס ע"י הוריה  
הרה"ת ר' שניאור זלמן  
ומרת נחמה דינה שיחיו טייכטל  
לורנס, קנזס



# Critical Hour

The Rebbe responds to an individual who requested a bracha before the new year.  
He was obviously a man of influence, as the Rebbe notes:





I mentioned you at the Ohel during the days of *selichos*.

It is surprising that: 1) In your note, you fail to mention your family members by name [for a *bracha*].

2) You don't publish (in newspapers or the like) inspirational words to arouse *yiras Shamayim*, etc.

[Remember that] you have a great following [ready to accept your words]; great both in stature and in number.

Especially [considering the fact that] even if one saves only one Jewish soul, it is equivalent to [having saved] the whole world [Mishnah Sanhedrin 4:5].

[This is all the more crucial now, when] the hour is critical [i.e. such inspiration is needed now more than ever].

Certainly the [coming] year will be a good, sweet year.

הזכרתו בימי הסליחות עה"צ [=על הציון].

ולפלא: 1) שלא הזכיר בפתקא שלו בשמותיהם - את ב"ב [=בני-ביתו] ש'.

2) שאינו מדפיס (במכ"ע וכיו"ב [במכתבי-עת וכיוצא בזה]) דברי התעוררות ליר"ש [=ליראת שמים] וכו' והרי רבים מושפעים רבים באיכות וכמות.

ובפרט שאפילו נפש א' מישראל עולם מלא - והשעה גורלית ובודאי תהי שנ"ט [=שנה טובה] ומתוקה.



# Tziyur of a Tomim

Even the external appearance of a Lubavitcher bochur is unique and special. The way he dresses—in a manner sensitive to holiness and indifferent to meaningless fads—shows the world that this is an individual in whom Yiddishkeit and Chassidishkeit are the focus. The following are selections of the Rebbe's words in this regard.

Presented in honor of **Tes-Vov Elul**,  
marking the founding of Tomchei Temimim.

לזכות  
שלוחי כ"ק אדמו"ר  
בכל אתר ואתר  
שיצלחו בגשמיות וברוחניות,  
וימלאו שליחותם בפועל, 'לקבל'  
פני משיח צדקינו' באופן של  
'ופרצת', ובאופן ד'ואתם תלוקטו'  
לאחד אחד, 'עדי נזכה לה'קהל'  
האמיתית ונשיא דורינו בראשינו  
נדפס ע"י  
בית חב"ד מעקוואן, ויסקנסין



## Shabbos Clothing

To a *bochur* who was wearing weekday clothing on Shabbos, the Rebbe said:

My father-in-law [the Frierdiker Rebbe] wanted *bochurim* to change their clothing in honor of Shabbos; not necessarily [to] a long [*kapota*], but to change from weekday clothing into other [clothing].<sup>1</sup>

## Right Over Left

To a *bochur* who entered *yechidus* wearing a jacket with the left side buttoned over the right, the Rebbe said:

Ask your mother if she is able to sew a[n extra] button on the inside of your jacket, so that you will be able to button it right over left.<sup>2</sup>

## What Sets Aside a Tomim

From a *yechidus* with a *tomim*.

The difference between a *bochur* in Tomchei Temimim and students

of other yeshivos can be observed in five details: 1) growing a beard; 2) the *peyos*; 3) going to *mikveh*; 4) putting on two pairs of *tefillin*; 5) [wearing] a *gartel*. [The Rebbe concluded:] Do these things, and then you will be a *Chassidisher bochur*.<sup>3</sup>

## Sleeping With a Yarmulke

When you speak to a child about the importance of keeping Yiddishkeit while he's awake - he understands. Even about the time before he goes to sleep, you [tell him] that before going to sleep he must recite *Krias Shema*, and at the end of the day, make a *cheshbon* [self-reckoning]. All this he understands.

But when you discuss with him the actual time that he is asleep, that he should sleep with a *yarmulke*; he may have a question: When he is asleep he feels nothing, so why does it matter what his sleep will be like?

The explanation is that our being chosen from among the nations has nothing to do with logic or feeling, but rather a Jew's very body [was chosen]. Since he is a Jewish body even while asleep, he "feels"—by way of covering his head—the fear of Heaven even in his sleep.<sup>4</sup>

## The Klipa of Clothing

While food, drink, and clothing are all necessary and beneficial, too much involvement in them can be detrimental to one's spiritual growth. The Rebbe warns against becoming involved in one's clothing to the point that it becomes a *klipa*—something unholy and impure.

In Likkutei Torah it says that this is a *klipa* that is difficult to remove oneself from, more so than a *klipa* connected to eating and drinking. It is more difficult to remove oneself from a *klipa* connected to clothing.<sup>5</sup>



## The Fur Collar

It may seem harmless to follow the latest fads in fashion, especially when the clothing doesn't seem to be so very different from the traditional, chassidische attire. The following story teaches us otherwise.

The Rebbe told a story about the Alter Rebbe. One of the Alter Rebbe's grandchildren, who got married at a young age, as was once customary, had a fur coat sewn for himself after his wedding. The Alter Rebbe summoned him and told him to tear off the collar, and that [as a reward] for this, he promises [his grandson the *zechus* of being] with the Alter Rebbe in the World to Come (עמי במחיצתי).

His grandson asked whether it would be sufficient if he did this merely because his grandfather, the Alter Rebbe, told him to, or whether it had to be done out of true conviction.

The Alter Rebbe replied that it must be done out of true conviction.

It seems that his grandson did not have this level [of conviction], and [the coat] remained as it was. As a result, he spent many years in Haditch at the Alter Rebbe's Ohel to rectify the fact that he had been unable to quickly internalize this [mindset].

When the Rebbe related this story, he explained the reason that the Alter Rebbe felt it so necessary for the collar to be torn off, to the extent that he promised to share his portion in the World to Come—one of the greatest gifts that can be given.

At that time, in the country where the Alter Rebbe lived, the concept of “polishing oneself [becoming ‘refined’ or ‘sophisticated’ externally]” had become common amongst Yidden. They had begun “polishing” themselves in the gentile manner.

The Alter Rebbe perceived that this was a new *kli* and [inappropriate] desire, so he decided that it needs to be broken before it spreads uncontrollably.

In order to break it, he needed to find someone who related to this *kli*, namely, a young man, and more specifically, a newly married man (who feels the need to “polish” himself all the more).

It was so important to the Alter Rebbe to break this *kli* that he was ready to promise עמי במחיצתי for this act!<sup>6</sup> ①

1. Yoman; published in Teshurah - Kinus Torah, Brunoy 5756
2. Yechidus; published in Dem Rebbe's Kinder p. 191
3. Yechidus; ibid. P. 187
4. Sicha of Simchas Torah night, 5736
5. Sicha of 12 Tammuz, 5723
6. Sicha of Yud Shevat, 5715



BOCHURIM LEARNING IN TOMCHEI TEMIMIM IN KFAR CHABAD, CIRCA EARLY 5730S.

ISRAEL NATIONAL ARCHIVES

לע"נ  
 ר' אהרן יהודה בן הרב שלום ז"ל  
 אדלער  
 נלב"ע כ' אלול תשס"ג  
 נדפס ע"י בנו  
 הרה"ת ר' אברהם שלום  
 וזוגתו מרת חנה זיסלא שיחיו אדלער  
 וכל יוצאי חלציהם



As Chassidim, every detail about the Rebbe is precious to us. When it comes to the Rebbe's *yichus*, there is ample precedent for the importance of this information.

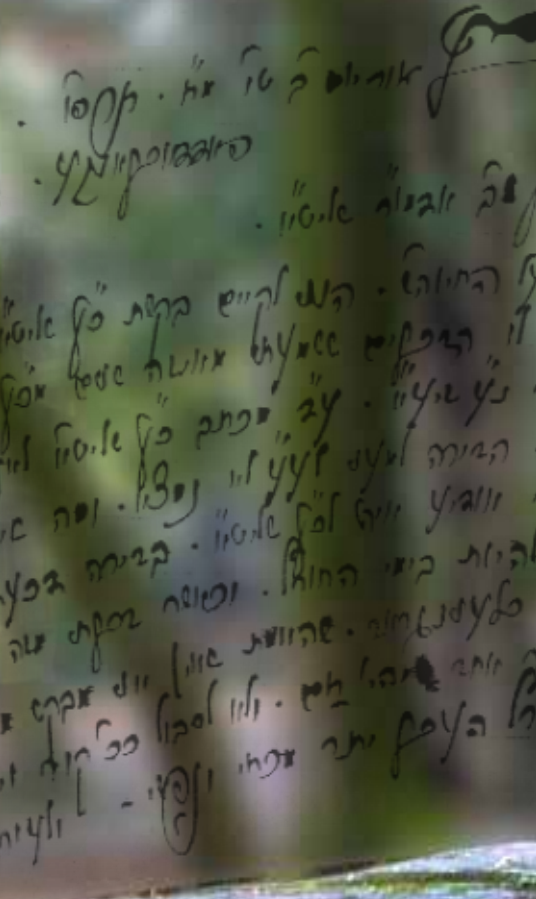
When telling the story of *Yetzias Mitzrayim*, the Torah pauses to tell us about the *yichus* of the very first *Nossi Yisroel* - Moshe Rabbeinu.<sup>1</sup>

The Frieddiker Rebbe dedicated two volumes; the "Lubavitcher Rebbe's Zichronos," his memoirs, focusing mainly on the *yichus* of the first *Nossi* of Chabad—the Alter Rebbe.

The Rebbe's illustrious *yichus* traces back to great people; leaders, teachers, and luminaries of Torah and *Chassidus*.

This article is not a comprehensive biography, but rather a glimpse into the lives of several of the Rebbe's unique and special ancestors.

The seforim *Toldos Levi Yitzchok* and *Yemei Melech* as well as the *kovetz Toldos Meir Shlomo* were used in the preparation of this article.





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# THE REBBE'S ILLUSTRIOUS LINEAGE

## PATERNAL

Tzemach Tzedek



Reb Boruch Sholom  
Schneerson



Reb Levi Yitzchok  
Schneerson



Reb Boruch Shneur  
Schneerson



Reb Levi Yitzchok  
Schneerson



The Rebbe

## MATERNAL

Reb Avraham Dovid Lavut



Rebbetzin Baila Rivka  
Yanovsky



Reb Meir Shlomo Yanovsky



Rebbetzin Chana  
Schneerson



The Rebbe

# REB BORUCH SHOLOM

*The Rebbe's  
great - great -  
grandfather*



Reb Boruch Sholom was the eldest son of the Tzemach Tzedek and was born approximately seven years before the Alter Rebbe's *histalkus*, and thus was the only one of his brothers to remember the Alter Rebbe well. The Alter Rebbe showed great affection to his grandson; each evening the young boy would be tested by his great grandfather on what he had studied that day in *cheder*.

When Reb Boruch Sholom was six years old, the Alter Rebbe taught him *dikduk*, and when he was around seven years of age the Alter Rebbe taught him the various *טעמי הנגינה*—cantillations of Torah—including the special tunes, such as those used for *Az Yashir*, the *Asseres Hadibros*, *Nevi'im*, and *Kesuvim*, each of which have unique tunes.

The clouds of war gathered, and the French forces under Napoleon marched eastward toward Russia, conquering every city in their path. As they approached Liadi, the Alter Rebbe decided to take up the wanderer's staff and flee deeper into Russia, knowing that Napoleon was in pursuit of him, owing to the Alter Rebbe's fierce and active opposition to Napoleon, and support of the Russian Army<sup>2</sup>.

In the month of Av 5572 (תקע"ב), a caravan of wagons departed from Liadi. Its passengers were the Alter Rebbe, his family, and his chassidim, fleeing Napoleon's onslaught.

Young Reb Boruch Sholom travelled in his great-grandfather's carriage, and slept in his room in the inns that they stopped at along the way.

The journey lasted about five months. As Reb Boruch Sholom later related to the Rebbe Rashab, "I merited to be in the immediate vicinity of my holy great-grandfather for 142 days and nights."

His bond with the Alter Rebbe was so strong that after the Alter Rebbe

passed away, on 24 Teves 5573, Reb Boruch Sholom was utterly broken. He remained heartbroken for the rest of his life. He would fast each year on the Alter Rebbe's birthday, Chai Elul, fasting on Thursday when the date fell out on Shabbos. He continued in this manner for 12 years, until 5585 (תקפ"ה). On Shabbos Parshas Ki Seitzei, 13 Elul, of that year, the Mittler Rebbe discussed the birthdays of *tzaddikim*, especially *nesi'im*; how a *seudas mitzvah* is held in both the upper and the lower *Gan Eden*; how all the *neshamos*, led by the *neshama* of Moshe Rabbeinu, bless the *neshama* of the *tzaddik* with success in his mission in the world, and promise to assist him in his endeavors; and how this is a time of goodwill and joy in all the worlds.

When Reb Boruch Sholom heard these words, he was pained by his having set aside such a day as a fast day. He had his vow annulled, and from then on would fast on the Monday or Thursday immediately preceding Chai Elul, while celebrating Chai Elul itself as a day of joy. Not even illness could prevent him from observing his custom; in 5589 (תקפ"ט) he was ill, and the doctors instructed that he be very careful to eat breakfast. Nevertheless, he fasted on the Monday before Chai Elul. Because of his illness, he fainted numerous times during the day and had to take to bed. However, no one was aware of the reason for his fainting.

On Chai Elul itself, several days later, Reb Boruch Sholom was still bedridden, running a high fever. The Tzemach Tzedek visited him and, upon entering, told him, "Gut Yom Tov! Today, Chai Elul, is a *yom tov* in triplicate: Chai Elul is the birthday of our master the Ba'al Shem Tov, Chai Elul is the birthday of my grandfather, the Alter Rebbe, and Chai Elul is the beginning of the *avodah* for the upcoming new year."<sup>3</sup>

The Rebbe Rashab, as a child of seven or eight, visited his uncle, Reb Boruch Sholom, every Shabbos for two years. Reb Boruch Sholom would tell him many stories about the lives of the Alter Rebbe, the Mittler Rebbe, and the Tzemach Tzedek.

The Frieddiker Rebbe said in a *sicha*: "My grandfather the Rebbe Maharash told my father (the Rebbe Rashab), 'I was not a person who cries; I didn't have anything to cry about. However, my brother Reb Boruch Sholom was someone who cried. My father (the Tzemach Tzedek) would express his wish to have a broken heart like the RaBa"SH—Reb Boruch Sholom (the Tzemach Tzedek would refer to each of his sons with the title "Reb.") This (Reb Boruch Sholom's broken heart) came about as a result of the Alter Rebbe's great closeness to him; the *histalkus* had a major effect on him.'"<sup>4</sup>

While each of the other five<sup>5</sup> sons of the Tzemach Tzedek went on to lead a community, each in a different city, Reb Boruch Sholom, who was the oldest, remained in Lubavitch, and did not wish to lead a community.

He led a quiet, modest life, like a simple Chossid. The Tzemach Tzedek would call him "The *ba'al habayis*," and had a set study session in Kabbalah with him.

Chassidim relate that the Tzemach Tzedek guaranteed Reb Boruch Sholom that in the merit of his not becoming a *nossi* on his own, he would be rewarded with a descendant who will be the *nossi*, concluding the *bracha* with the *possuk*, "וְדוֹר רְבִיעִי יִשׁוּבוּ הֵנָּה"—The fourth generation shall return here."<sup>6</sup>

When the Rebbe became engaged to the Rebbetzin, the Rebbe's father, HoRav Levi Yitzchok, said that this saying of the Tzemach Tzedek had been passed down to him, and that now he understands its meaning—the count of four generations began

from the Rebbe Maharash—the first generation after the Tzemach Tzedek, and thus the Rebbe was the fourth generation.

Reb Boruch Sholom had four children; three sons and a daughter.<sup>7</sup>

Reb Boruch Sholom passed away on 16 Shevat, 5629 (תרכ"ט).



THE TZIYUN OF REB BORUCH SHOLOM IN LUBAVITCH.

# REB LEVI YITZCHOK

*The Rebbe's  
great-grandfather*



His son, Reb Levi Yitzchok, was the Rov in Beshenkovitch and Podobranka. The Rebbe's library contains *chiddushim* that Reb Levi Yitzchok penned, some of which were published in the periodical "Yagdil Torah"<sup>8</sup>. Reb Levi Yitzchok passed away at the early age of 43. Reb Levi Yitzchok had a son named Reb Boruch Shneur.

# REB BORUCH SHNEUR

*The Rebbe's  
grandfather*



Reb Boruch Shneur was a Chossid of the Rebbe Maharash, and was known for his greatness in Torah.

He married the daughter of Reb Zalman Chaikin, a well-known Chossid of the Tzemach Tzedek and the Rebbe Maharash.

Elder Chassidim recalled that he was a brilliant scholar, who knew *Shas* by heart and had an astounding memory. One of these Chassidim recalled that in 5685 (תרפ"ה) Reb Boruch Shneur joined a group of Chassidim traveling to the Frierdiker Rebbe for Rosh Hashanah. Over the entire course of the twelve-hour journey, Reb Boruch Shneur recited *divrei Torah* and *Chassidus* by heart. Reb Boruch Shneur had a cheerful disposition, and his ever-present smile gladdened all those he encountered.

The Frierdiker Rebbe wrote to the Rebbe that although R' Boruch Shneur often travelled to Lubavitch throughout the year, he said about himself, "I am a *Shavuos'diker*;" as *Shavuos* was the time he would most often spend in Lubavitch.<sup>9</sup>

As a relative of the Rebbeim, he would usually dine at the Rebbe's table on Yomim Tovim. He utilized his incredible memory to recall everything that he heard from the Rebbe Maharash and the Rebbe Rashab during these meals, writing it down after Yom Tov with remarkable precision. He eventually gave these writings to the Frierdiker Rebbe, and they were later published in *Reshimos HaRabash*.

Amongst the many *hora'os* that Reb Boruch Shneur heard personally from the Rebbe Maharash, and later

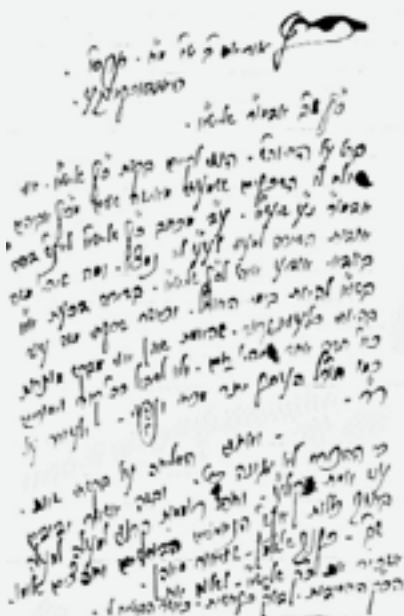
related to the Rebbe Rashab, was the *hora'a* to move into a new home only in the second half of the month and to immerse in the *mikveh* every day, even during the cold days of winter.

Upon the instruction of the Rebbe Maharash, he would *chazzer* Chassidus every Shabbos and Yom Tov, as well as during the week. The *ma'amirim* he said over would include recent *maamarim*, as well as ones he had heard long ago. At times he would also say over *maamarim* from Likkutei Torah.

At the conclusion of each of Reb Boruch Shneur's trips to Lubavitch, he would write a list of all the *maamarim* that he had merited to hear. He would write heartfelt words of longing for yet more Chassidus: "May Hashem grant me once more the merit of hearing *maamarim* like these from the holy mouth of the Rebbe, with a pure heart and a clear mind." "May Hashem soon grant me the merit of once again being in Lubavitch, and to hear more such precious words, and especially to hear the precious *maamarim*, which are sweeter than honey and the drippings of the honeycomb, which are said in truth, with a pure heart and a clear mind."

The extensive notes that Reb Boruch Shneur took also included descriptions of the Rebbe Maharash's *minhagim*, including the *hanhagos* during the year of *aveilus* for the Rebbe Maharash's mother. After the *histalkus* of the Rebbe Maharash, Reb Boruch Shneur would travel to the Rebbe Rashab, and later to the Frierdiker Rebbe. He received *kiruvim* from both the Rebbe Rashab and the





PAN FROM REB BORUCH SCHNEUR TO THE FRIEDIKER REBBE.

Friediker Rebbe, such as having a place directly in front of the Rebbe Rashab during the recital of a *maamar*, and the Friediker Rebbe coming to him to *chazzer* the *maamar*. As mentioned earlier, he took extensive notes of their Torah and *hanhagos*.

The exact year of Reb Boruch Shneur's passing is unknown, but his *yahrtzeit* was on 29 Teves, around 5686-5688 (תרפ"ו-פ"ח).

## Levik Has Great Children!

*In his diaries, Reb Boruch Shneur records some of the conversations he had with the Rebbe Rashab, including some interesting information about the Rebbe's family.*

On 7 Adar 5675 (תרע"ה), he describes to the Rebbe Rashab the great *nachas* he has from his son Reb Levi Yitzchok's family:

"On Sunday parshas Tetzaveh I told him about my son Levik *sheyichye*, and about his son Mendel *sheyichye*, who is to begin putting on tefillin on the upcoming Thursday, 11 Adar; his bar mitzvah will be on the upcoming Yud-Aleph Nissan.

"He is an exceptionally good boy in his studies, *be'ezras Hashem*.

"All his [Levik's] three sons are good children. Levik *sheyichye* educates them in the ways of Torah and *avodah*, and they are on the right path.

"My daughters-in-law as well go with *sheitels* and act according to Torah and mitzvos...

"...Although my daughter-in-law Chana *tichye* is well educated and academic, she is still very *frum* and acts according to Torah and mitzvos..."

(Reshimos HaRabash p. 130)

A short while later, Reb Boruch Shneur also mentions the Rebbe's bar mitzvah and asks the Rebbe Rashab for a *bracha*:

I spoke to him [the Rebbe Rashab] about the bar mitzvah of my grandson, Menachem Mendel *sheyichye*, the son of my son Levik *sheyichye*, on the upcoming Yud-Aleph Nissan *iy*"h. I asked that he bless him that his heart and mind should be submitted to Hashem through his putting on tefillin.

"...The Rebbe gave me his holy hand and said... "May Hashem help that he—Menachem Mendel—be an *ehrlicher Yid*. [Levik] should have much *nachas* from him and from his other children..."

(Ibid. p. 141)

We also find an interesting conversation about the Rebbe's younger brother, Reb Yisroel Aryeh Leib:

"I told him [the Rebbe Rashab] that my son Levik *sheyichye* has a young son who is like a genius. He is well versed in Gemora and Midrash, and knows how to learn quite well.

"He asked me, 'How old is he?'

"I said, 'Be'ezras Hashem, before Shavuot he'll be nine years old.'"

(Ibid. p. 68)

# REB AVRAHAM DOVID LAVUT

The Rebbe's  
great - great -  
grandfather



RECEIPT OF A DONATION FROM REB AVRAHAM DOVID LAVUT TO COLEL CHABAD, IYAR 5665.

Reb Avraham Dovid Lavut was the Rebbe's maternal great-great-grandfather. He was a Chossid of the Tzemach Tzedek. When he was approximately 35 years of age, he was appointed rav of Nikolayev, a position he held for over 40 years, until his passing.

When he first arrived in Nikolayev, the industrial port town did not allow Jews to reside within its limits. The exception to this rule was a contractor by the name of Reb Sender Refolevitz, as well as his Jewish employees, who worked at the docks. Reb Sender was the one who invited Reb Avraham Dovid to serve as rav. The Jewish population slowly grew, as Reb Sender got permission for more and more Jews to reside in the city, passing them off as dockhands. As per the rav's advice, these Jews could count amongst themselves a number of *talmidei chachamim*, *shochtim*, *melamdin*, and other distinguished people.

Reb Avraham Dovid also tried to improve the physical and spiritual welfare of the Yidden in the communities in the Kherson region. The government, recognizing his sincerity and talents, appointed him chief rabbi of Nikolayev and the 40 settlements that surrounded it. For his efforts on behalf of the communities of Nikolayev and the surrounding area, the government also presented him with two medals, as well as the title "Honored Citizen."

Reb Avraham Dovid is perhaps most famously known for his many *sefarim*, which are held in high regard.

"Kav Noki," is a detailed and intricate *sefer* on *hilchos gittin*, which Rabbonim still refer to today. It



THREE NOTABLE WORKS BY REB AVRAHAM DOVID LAVUT: KAV NAKI, AND SIDDUR TORAH OHR WITH THE SHAAR HAKOLEL.

was published by Kehos as per the Frierdiker Rebbe's instructions, and in its *hakdama* the Rebbe wrote the history of the author based on what he heard from Rebbetzin Chana and periodicals of the time.

"Nesiv Hachaim"—a commentary on the *sefer* "Derech Hachayim" by the Gaon of Lisa—was written for the layman, as opposed to Kav Noki, which was for the use of rabbonim alone. Its stated goal was to point out the places where the Alter Rebbe's Shulchan Aruch differs from the halachic decisions brought down in the *sefer* "Derech Hachayim."

"Beis Aharon Vehosafos," which contains the Rebbe Maharash's *haskama* (approbation), is a book of references for the Gemara, Midrash Rabbah, Zohar, Yalkut Shimoni, and more, listing and referencing the *pesukim* in Tanach that are mentioned and discussed.

"Siddur Torah Or" was an edition of the Alter Rebbe's Siddur that corrected the errors that had crept into the many previous printings of the Alter Rebbe's Siddur.

"Shaar Hakolel" is a *sefer* that explains why the Alter Rebbe changed the *nusach* in some parts of the *siddur*. He also wrote numerous other works, some only published posthumously.

He had one daughter, Baila Rivka, with his first wife, and one son with

his second wife. Baila Rivka married the *gaon* Reb Yisroel Leib Yanovsky, who was the *rosh yeshiva* of the famous yeshiva in Romanovka. Their eldest son was Reb Meir Shlomo Yanovsky.

Reb Avraham Dovid raised his grandson, Reb Meir Shlomo, in his home. When Reb Avraham Dovid passed away, he left a letter to the heads of the Jewish community in Nikolayev, appointing Reb Meir Shlomo as his successor, a wish that the community heads fulfilled immediately.

Reb Avraham Dovid passed away on Monday, 18 Iyar, 5650 (1890), in Nikolayev, where he was laid to rest.

On the first night of Shavuot 5729 (1969), the Rebbe spoke in praise of his great-great-grandfather, Reb Avraham Dovid, saying that many things in “Shaar Hakolel” are actually from the Rebbe Rashab, who wrote them, or sent them as answers to Reb Avraham Dovid’s questions<sup>10</sup>.

# REB MEIR SHLOMO YANOVSKY

*The Rebbe’s  
grandfather*

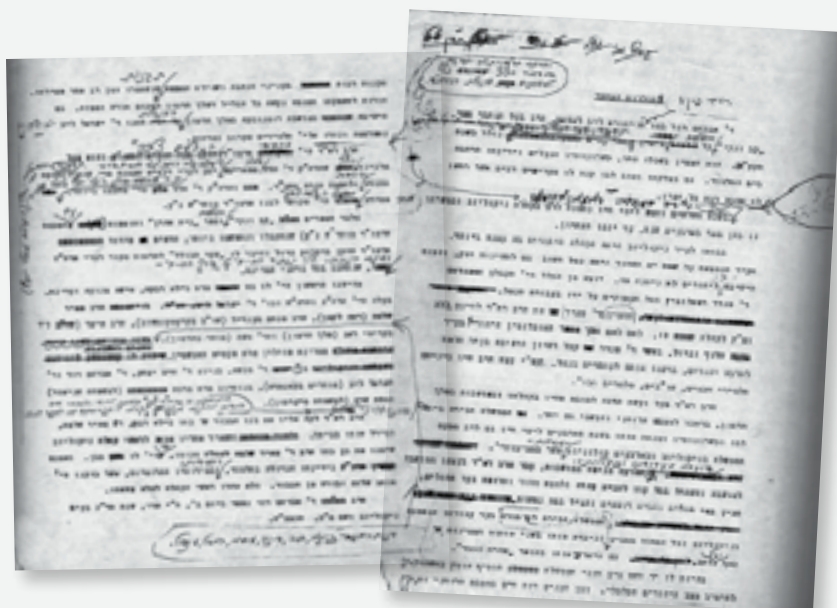


REB MEIR SHLOMO YANOVSKY

Reb Meir Shlomo Yanovsky was the Rebbe’s maternal grandfather. He excelled in his knowledge of Gemara, his piety, and his generous *middos*; he was a person who loved peace and fled honor. Despite this, upon the passing of his grandfather, Reb Avraham Dovid Lavut, he was immediately appointed rav of Nikolayev, as per his grandfather’s request.

He married Rebbetzin Rochel, the daughter of the rav of the neighboring town of Dobrinka. Regarding his grandmother, the Rebbe once wrote in an interesting note that “[for a] number of weeks towards the end of the summer months—for many years I would be in Nikolayev and she would care for me.”<sup>11</sup>

As was customary at the time, following his wedding, R’ Meir Shlomo journeyed to Lubavitch to stay for some time, a period which the *yungeleit* would customarily spend in learning and davening. They were known as *yoshevim*. The Rebbe often mentioned that his grandfather was one of the *yoshevim* by the Rebbe Maharash in Lubavitch. The Rebbe once told the following story:



THE REBBE’S HANDWRITTEN HAGAHOS ON THE BIOGRAPHY PREPARED FOR THE SEFER KAV NOKI.



THE REBBE SAYS KADDISH ON THE YAHRTZEIT OF  
REB MEIR SHLOMO, 23 ELUL 5737.



“My grandfather was a *yoshev* by the Rebbe Maharash for a number of years and was then appointed rav in Nikolayev, a city whose residents opposed (at the beginning of the rav’s leadership) the entire concept of Chassidus.

“When he told them about the Rebbe Maharash and how he conducted himself, people came to him with a complaint: How could the Rebbe Maharash use two gold watches? And how could the Rebbe Maharash use golden vessels? When he needed to write and sign, it was with a gilded pen and pencil; for snuff he had a golden snuffbox, to hold cigarettes he had a golden cigarette case!

“We are in *golus*, they continued, and one can use silver and gold for *tzedakah*, so does he really need to insist on using gold utensils even on weekdays?

“My grandfather listened to these complaints passively, and then responded, ‘Fools! Who do you think [gold was created for? Do you think] gold was created for the non-Jews, or for (*lehavdil*) Jews like me and you? Hashem created gold so that a *tzaddik* can use it, and were it not for this we would have no need for gold.’”<sup>12</sup>

Regarding the *yoshev* the Rebbe said, “This period, in which they dwelled in Lubavitch, was the foundation and base upon which they built their home for the rest of their lives. This means to say that besides the advancement during the time that they dwelled there, this also became a “stamp” on all the time afterwards. In our case, regarding the *ba’al hayahrtzeit* (Reb Meir Shlomo), his appointment as rav in the city in which he was the leader, his age, his greatness in *paskening* Halacha, his fear of Heaven, etc. were all “stamped” with the *hashpa’ah* that he received during his time spent as a *yoshev* by the Rebbe Maharash.”



A LETTER SIGNED BY REB MEIR SHLOMO ASKING FOR SUPPORT FOR YESHIVAS TOMCHEI TEMIMIM LUBAVITCH.

Reb Meir Shlomo was also well-known as a *menagen* of remarkable talent, with a beautiful singing voice. In Reshimos, in a diary from Tishrei 5693 (תרצ"ג), the Rebbe writes about the Rebbe Maharash's *niggun* *Lchatchila Ariber* and its source, and the Rebbe mentions that “I learned it from my grandfather, *shlita*.”

Reb Leibel Raskin recounts: “On Simchas Torah 5720, after the Rebbe taught the *niggun* “*Rachamana D’anei*,” I visited the Rebbe’s mother, Rebbetzin Chana. She asked me what *niggun* the Rebbe taught. I answered, “*Rachamana D’anei*.” The Rebbetzin asked to hear the *niggun* and I tried very hard to sing it, despite it being new and therefore not very familiar to me. The Rebbetzin, however, immediately recognized the *niggun* and said, “This is a *niggun* of my father, Reb Meir Shlomo.”

Reb Meir Shlomo passed away on 23 Elul, 5693 (תרצ"ג) and was laid to rest in Nikolayev. The Soviets, *yimach shemam*, destroyed the gravestones and built a park over the site of the cemetery where Reb Meir Shlomo was laid to rest.



REB MEIR SHLOMO'S RESIDENCE IN NIKOLAYEV.

The Rebbe always said Kaddish on 23 Elul, but in the earlier years no one knew why. It was only in 5746 that the Rebbe revealed that he was saying Kaddish for his grandfather Reb Meir Shlomo, and even said a *sicha* about his grandfather (a portion of which is quoted above).

In 5749, the Rebbe again spoke about Reb Meir Shlomo on his *yahrtzeit*, deriving lessons in avodas Hashem from his two names

The Rebbe had a special *yachas*, a special regard for people who were named after his relatives. The Rebbe encouraged and sometimes even requested this, and gave special *brachos* to the people who had the *zechus* of being named after one of the Rebbe's relatives.

## Rebbetzin Rochel

On 8 Adar, 5708 (1948), Rabbi Moshe Yitzchak Hecht had a daughter. On that very day, the Rebbe contacted him and asked him for a favor: since at the time no one had yet named a daughter after the Rebbe's grandmother, Rebbetzin Rochel HY"D, the Rebbe requested that Rabbi Hecht name his daughter Rochel.

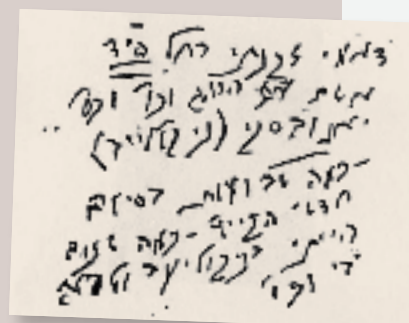
When the Rebbe was informed that his request had been fulfilled, the Rebbe sent Rabbi Hecht a letter, in which the Rebbe wrote: "I was informed by your brother Rabbi Yaakov that a daughter was born to you and later that she was named Rochel. I herewith send my thanks that you accepted my suggestion, and my blessing that you raise her to Torah, *Chupah*, and good deeds, with abundance materially and spiritually..."

The Rebbe then proceeded to give an explanation for the name Rochel according to *Chassidus*, and concluded the letter with the *bracha* of *mazal tov* and a joyous Purim, as well as a postscript that included with the letter was a receipt for \$18 that had been given to *tzedakah* in her merit.

Rabbi Moshe Hecht related: "The Rebbe's mother, Rebbetzin Chana, was very happy about this, and when we came to New York and visited her with our young daughter, she told us that her son, the Rebbe, had already informed her that our daughter was

named for her mother, and she expressed much satisfaction about this. From then on, whenever we visited Rebbetzin Chana, she would welcome us with an especially pleasant demeanor."

The special regard that the Rebbe had for Rabbi Hecht's daughter can be seen from the Rebbe's letter to Rabbi Hecht dated 6 Elul 5709, in which the Rebbe writes: "[signed,] the one who awaits good tidings, and signs with the *bracha* of *ksiva vachasima tova* to you, your entire household, and your daughter Rochel, *sheyichyu*."



HANDWRITTEN NOTE FROM THE REBBE, RELAYING THAT HIS GRANDMOTHER REBBETZIN ROCHEL TOOK CARE OF HIM IN HIS YOUTH.

## Reb Meir Shlomo

Rabbi Meir Shlomo Junik relates, "The Rebbe's mother once mentioned to my father that no one had been named after her father. When I was born, my father thought it would be a good idea to name me after Horav Meir Shlomo. My father shared this sentiment with the Rebbetzin, and she agreed to it, saying, however, "Let me first ask my son." The Rebbe agreed and my name, Meir Shlomo, was given.

Before the Shabbos of 23 Elul 5746, I decided to write to the Rebbe asking for a *brocha*, being that I'm named after the Rebbe's grandfather Reb Meir Shlomo, whose *Yahrtzeit* was that Shabbos. I also gave money,



“Meir” and “Shlomo,” and from the combination of both together.

Then the Rebbe concluded:

“The main thing is that very soon we will merit the fulfillment of הקיצו עפר ורננו שוכני עפר - those who lay in the dust will arise and sing, including the aforementioned. We’ll be able to see him, point with our finger and say “Here he is!” We’ll see everything about him, including the qualities within his name —both his first name and his second name, as well as the

combination of both together—may it be *teikef umiyad mammash!*”<sup>13</sup> ①

1. Shemos 6:14
2. As is well-known, the Alter Rebbe feared that the greater freedoms promised by the French forces would lead to assimilation.
3. Sefer Hasichos 5703 p. 88.
4. Sefer Hasichos 5704 p. 125.
5. One, R. Yaakov, had passed on during the Tzemach Tzedek’s lifetime.
6. Bereishis 15, 16.
7. For more about Reb Boruch Sholom see Toldos Chabad B’Rusia HaTzaaris p. 168
8. Kovetz Yagdil Torah vol. 16 beginning p.181.

9. Igros Kodesh MohaRayatz, epistle 583.
10. Reshimas Hayoman p. 378.
11. This note was written in 5750. That year on her *yahrtzeit*, 24 Tishrei, after *maariv* the Rebbe said a special *sicha* for the occasion, referring to a *yahrtzeit* without specifying whose it was. In response to the question whose *yahrtzeit* it was, the Rebbe wrote, “The *yahrtzeit* of my grandmother Rochel HY”D, wife of the rav and gaon, etc. etc. Reb Meir Shlomo Yanovsky Z”L ([of] Nikolayev)...” Then the Rebbe wrote about her taking care of him as a child.
12. Toras Menachem Hisvaaduyos 5742 vol. 1 p. 341
13. Hisvaaduyos 5749 vol. 4 p. 357

*d’mei pan*, in the *zechus* of the Rebbe’s grandfather, after whom I am named.

That Shabbos was the first time that the Rebbe spoke publicly about the *yahrtzeit* of his grandfather. I knew the Rebbe was talking to me, because at the time I was a *bochur* and I was working, and the Rebbe spoke about the fact that a *bochur’s inyan* is *limmud haTorah*. The Rebbe specifically mentioned going to the pizzeria, which was something that I had told the Rebbetzin that I did; clearly the Rebbe was aware of this and addressed it.

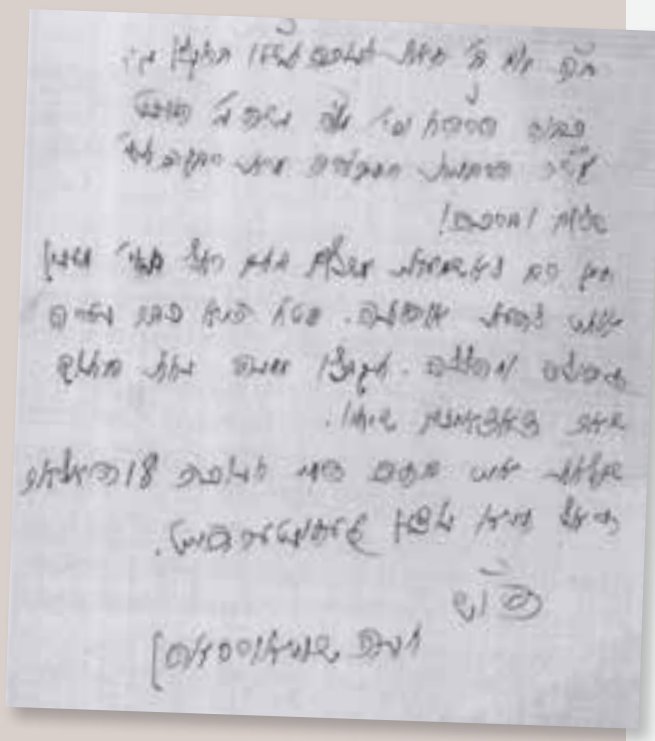
I got married in Montreal in 5747 on a Sunday night, I therefore got the siddur from the Rebbe the preceding Thursday and the Rebbe gave me a *brocha* then. Then, the night before the wedding, on Motzoei Shabbos, as the Rebbe was going home from spending Shabbos in 770, I was standing on top of the steps leading to the driveway and the Rebbe again wished me *mazal tov* and that the *chasuna* should be in a good and auspicious hour. I told the Rebbe who’s going to the *chasuna*; I mentioned my brothers, sisters, and parents. The Rebbe said, “They should travel in good health and we should hear good news.” As the Rebbe went down the steps out of 770, the Rebbe told Rabbi Groner, “He probably knows that he is named after my grandfather.” I remained upstairs—I didn’t go outside. Suddenly, Rabbi Groner called me, “Meir Shlomo, Meir Shlomo!” The Rebbe came back from outside and stood facing me. I stood on the last step facing the Rebbe. The Rebbe pointed to me and said “You probably know,” and the Rebbe pointed to himself with a big smile, “that you’re named after my grandfather.”

## Rebbetzin Chana’s Letter

B”H Monday, Zos Chanukah, 5715, Brooklyn, NY.  
To the honorable Rabbi Moshe *yichye* Hecht  
And his wife, the honorable Rebbetzin Rivka *tichye*  
Greetings and blessings!

I haven’t heard how your daughter Rochel is doing for a while. It interests me to know about her. By now she is certainly a grown and praiseworthy girl. You should derive *nachas* from her among your other children, *sheyichyu*. I’m enclosing Chanukah Gelt of 18 dollars - may she use it in good health.

Best Regards, Chana Schneerson.



# the Momentous Gathering

and its  
message today,

Insights into the  
mitzvah of Hakhel  
and its relevance today,  
collected from the Rebbe's  
sichos and letters

מקץ שבע שנים במעד שנת השמיטה  
בחג הסוכות; בבוא כל ישראל...

הקהל את העם  
האנשים והנשים  
והטף

וגרד אשר בשעריך למען ישמעו  
ולמען ילמדו ויראו את ה' אלקיכם  
ושמרו לעשות את כל דברי התורה הזאת  
(וי"ד לא, י"ב).

## HAKHEL INSIGHT LONG-TERM PREPARATION

Being that the [main] mitzvah of Hakhel can only be implemented in the *Beis Hamikdash*, therefore the entire time spent waiting and preparing for its rebuilding are all part of the preparation for Hakhel. The seven year construction phase of the first *Beis Hamikdash*, the decades of construction for the second *Beis Hamikdash*, and all the more so in the nearly 2,000 years we've been anticipating and demanding the third *Mikdash*, crying out "*ad mosai*." All the *kitzin*—end dates—have passed, and we have even concluded the metaphorical "polishing our buttons," of which the Frierdiker Rebbe spoke, yet [the *Mikdash* has not yet been rebuilt, and] Moshiach still hasn't come! We are therefore still preparing for the real Hakhel with the coming of Moshiach, speedily in our days.

(*Shabbos Lech Lecha* 5748. *Hisvaaduyos* 5748 vol 1, p. 432)

לזכות  
החייל בצבאות ה' מנחם מענדל שיחי'  
לרגל יום הולדתו ביום כ"ג תמוז  
להצלחה רבה, ושהוריו ירוו ממנו  
רוב נחת חסידי  
נדפס ע"י הוריו  
הרה"ת ר' יוסף שלמה  
וזוגתו מרת מרים שיחיו גרינולד



## A TIMELY CONNECTION

### SUMMATION OF THE HAKHEL YEAR

As in every year, this [month of Elul] is the time of year for introspection. As we approach Rosh Hashanah, and with it the complete authority of the Creator and King of the world, we must take stock of our deeds over the past year.

Hakhel—to gather—means not only to physically gather other people together, it also means spiritually to gather one's thoughts, speech and action, bringing them to the personal *Mikdash* within himself, directing and devoting them to the King.

This year, as a year of Hakhel, this stock-taking takes on an even greater importance. Introspection is not an end in and of itself, rather these thoughts should lead to commitments for improvement in the future, in:

- Making changes in day-to-day conduct, wherever necessary.
- Improve whatever conduct needs improvement.
- Even in areas that the conduct is impeccable, and achieved with excitement appropriate for the rest of the year, however for the eve of the King's coronation, it must be taken to a whole new level.
- A complete revelation and realization of Hashem's authority in your personal life, community life, and in the whole world.

As we say in the *machzor*, "Rule over the entire world... and they will know... and they will understand... and every living thing will exclaim, Hashem, L-rd of the Jews, rules, and His kingship governs over everything."

(Likkutei Sichos vol 9, p. 449)

## WHAT CAN I DO?

### HACHNASAS ORCHIM

The main point of Hakhel is that people gather in a holy place and are inspired to increase in *yiras Shamayim*. This can be accomplished in every Jewish home, being that the home is a "*mikdash me'at*," and when one welcomes guests into his home he is gathering them in a holy place. In addition, the host will certainly speak with his guests and inspire them to increase in their observance of Torah and mitzvos, starting with the mitzvos of *hachnasas orchim* and *tzedakah*—which they learn from the host's personal example—as well as other mitzvos. As the *possuk* states regarding Hakhel, "They will observe to do all the words of this Torah."

(First eve of Sukkos 5748. Hisvaaduyos 5748 vol 1, p. 182)





לזכות  
החייל בצבאות ה' פנחס אהרן יוסף  
שיחי  
לרגל הולדתו ביום  
ו' תמוז ה'תשע"ו - שנת הקהל  
שיגדל להיות חי"ל כרצו"ק  
ולנח"ר כ"ק אדמו"ר  
גדפס ע"י הוריו  
הרה"ת ר' יעקב דובער  
וזוגתו מרת חנה איטא שיחיו  
ליף

# Elul

## The Shining Month

כ"ק מו"ח אדמו"ר אומר בא' משיחותיו שמשבת  
מברכים חודש אלול מתחיל כבר ענין היראה כו'  
("מ'הויבט זיך שוין אן צו שרעקן").

אבל, ביחד עם זה, הרי חסידים אינם מתפעלים ואינם  
מתייירים משום דבר, כיון שאינם הולכים בכח  
עצמם, אלא על גבי כתפיים רחבות ("אויף ברייטע  
פלייצעס")... ולכן, איזו עבודה שנותנים להם - אינם  
מתייירים מפני'.

ובכל אופן, שתהי' היראה ממה שצריכים להתירא,  
אבל, כדרך החסידים - מתוך שמחה (אע"פ שלכאורה  
אין יראה ושמחה הולכים יחד), וכמו כן תהי' התשובה  
על הענינים שצריכים לעשות תשובה, ומתוך שמחה.

**The [Friediker] Rebbe says in a sicha that  
beginning from Shabbos Mevorchim Elul, the  
trepidation sets in.**

**Nevertheless, at the same time, we as Chassidim  
are not intimidated or afraid of anything, because  
we are not in this alone; we stand on 'broad  
shoulders.' No matter what avodah comes our way,  
we are not afraid [to tackle the task].**

**And in the instance, when we are required to  
have fear [for the right reason], we will fulfill it.  
But as Chassidim always do—in a joyous manner.  
(Despite the fact that fear and joy may not seem  
compatible.) The teshuvah that we need to do for  
our misdeeds will be done in a joyous manner.**

(Sicha 2 Elul 5713)

The new year is at our doorstep. The outgoing year is all but finished. Our Rabbeim teach us that this preparatory month of Elul is one of the most significant times of the year.

On the one hand, it is a solemn month, known as "*chodesh hacheshbon*"—the month for stock-taking and evaluating one's progress in *avodas Hashem*. Yet at the same time, we are told, this month is *chodesh harachamim*—a time when Hashem's mercy is bountiful and an opportune time for our *teshuvah* to be accepted.

In the famous *mashal* first told by the Alter Rebbe in Likutei Torah of the "*melech basadeh*," the king in the field, he writes that the king is "מראה פנים"—He greets each one with a gracious and cheerful face.

In our own *avodah* as well, these two positions are manifest. Solemnity on one hand, joy on the other. Proper conduct during the month of Elul had always been an integral part of the *darkei haChassidus*, as taught by our Rabbeim.

## The Teshuvah Wind

The most famous description of how a Lubavitcher Elul is supposed to look can be found in the Frierdiker Rebbe's *sicha* of Pesach 5694 (תרצ"ד).

He begins with the sudden change of atmosphere on Shabbos Mevorchim Elul: "True, it was an ordinary clear-skied day of sunshine, but the air had changed. One could already feel the Elul-scent. The 'teshuvah-wind' was already blowing in the air. Every Yid became more attentive and introspective, and began forgetting about all his weekday [mundane] activities..."

"Every day of Elul was entirely different than the ordinary days of the year. Lying in bed at six o'clock in the morning, one could hear how the *vasikin minyan* completed their davening and the shofar sound was heard. The sound of the shofar woke you up to the fact that Elul is here! (עם איז אלול אויף דער) (וועלט).

"...With each day we drew closer to Shabbos Selichos. The Chassidus said [by the Rabbeim] on Shabbos Selichos was heard with much more intensity. On the preceding Friday night there was not much time to sleep. One would automatically get out of bed; there was no rest... This Shabbos was different from all other Shabbosim of the year. It was Shabbos Selichos!"<sup>1</sup>

Throughout the years, the Rebbe often repeated the Frierdiker Rebbe's description of Elul in Lubavitch, even drawing lessons in *avodas Hashem* from the careful choice of words used in the story.<sup>2</sup>

But the bottom line was always the same:

The Frierdiker Rebbe did not relate these stories simply in good reminiscence of history.

"These are not stories of the past, applicable only in those times," the Rebbe explains. "The theme of the city of Lubavitch is that it shines light across the entire world ("משם אורה יוצאה לכל העולם"). [*Temimim*, the alumni of Lubavitch] are to be '*neiros le'hoir*'—illuminating candles. We cannot sit in our own *daled-amos* and be content dealing only with ourselves. We need to illuminate the whole world.

"Obviously then, the [Frierdiker] Rebbe's words about the atmosphere in Lubavitch during Elul are applicable in every place, at every time. Especially considering the fact that he told this story many years after being exiled from the city of Lubavitch, and

even after he left that entire country—leaving the city of Lubavitch behind the Iron Curtain.

"Nevertheless, the [Frierdiker] Rebbe took the time to retell this story, have it written down, and published. Obviously, it is an important lesson for all generations!"<sup>3</sup>

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## A WHOLE DIFFERENT ELUL!

It would be appropriate to ensure that the Chassidus you learn, both on your own and with your *talmidim*, should be timely—discussing the current time of year. This has a great impact on the *avodah* of the day.

For example, when Elul comes around and you study the meaning of Elul as it is explained in Chassidus, and the month of Elul is altogether different!

(*Yechidus, Mikdash Melech* vol. 4 p. 393)

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## Standing Before the King

It is important to remember that although the month of Elul is compared to the time when the king comes out to the field and is gracious to each and every person, we too must do our part. Especially given the fact that the "King" is so close by, we must work to better ourselves and not remain at the same level we were previously.<sup>4</sup>

In *yechidus* with the *hanhala* of Tomchei Temimim, the Rebbe explained that during Elul the *bochurim* need to focus more on their personal *avodah* and learn the parts of Torah that speak more to their hearts. "Let them learn Shaar HaTeshuvah and Shaar HaTefillah of the *sefer* Derech Chaim [from the Mitteler Rebbe], Likutei Torah (from Parshas Devarim and on, where it talks about *teshuvah*), and Ateres Rosh," the Rebbe instructed. "Even those *talmidim* who are still in camp or other places should also learn these subjects..."<sup>5</sup>

The Rebbe often quoted an instruction brought in *sefarim* that during the month of Elul, one should focus on *tefillah* and *teshuvah* more than the rest of the year. The Torah subjects studied during this period should also focus on arousal to *avodas Hashem*; like the *sefer* Derech Chayim and Iggeres HaTeshuvah. The Rebbe also added that it is important to learn "*avodahdike*" *maamarim* during this month.<sup>6</sup> Even those who are generally more inclined to learn Torah diligently are also supposed



to focus more on davening and *avodas Hashem*, as brought in the *Acharonim*.<sup>7</sup>

“This is not to say that we should learn less,” the Rebbe cautioned. “Only that we are to add in *tefillah* and *avodah* so much that it seems as though the learning is less. But in truth, we must increase in *limud haTorah* during Elul as well...”<sup>8</sup>

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## DERECH CHAYIM

Reb Yochanan Gordon related:

There was a *melamed* in a village who frequently studied from *Derech Chayim*, and it caused him to constantly cry. When he came home to retrieve a *sefer* and he'd see the *Derech Chayim* on the shelf, just the sight of it made him feel a stab in his heart, so he hid it behind the bookshelf. But he would still chance upon the *sefer* from time to time, and each time he felt a stab in his heart again. So he decided to have it bound with a different colored cover.

I also heard from the *mashpia* Reb Michael Blinner that he once learned the *maamar* of Ani L'Dodi in Likutei Torah, sincerely taking its content to heart. It had such a profound affect on him that for seven years, he was unable to look at the *maamar* again!

(*Otzar Sippurei Chabad* vol. 16 p. 91)

It should be noted that in a letter to a *bochur* who felt depressed and at a loss, and he attributed these feelings to learning the *sefer* *Derech Chayim*, the Rebbe advises:

In so many places in Chassidus the notion of depression is absolutely shunned. This is obviously not coming from a good place and needs to be done away with as soon as possible. By increasing in good and light, you will push away much darkness. Learn Torah diligently, for Torah study brings happiness to the heart and soul...

(*Igros Kodesh* vol. 10 p. 33)

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## Teshuvah - Only of Love

As the final month of the year before Rosh Hashanah, Elul is the *chodesh hacheshbon*—the month to evaluate one's standing in *avodas Hashem* over the past year, to do *teshuvah* and change for the better.

The Rebbe explains why specifically this month was chosen for the *cheshbon hanefesh*:

Everything has its proper time. Not every day is one supposed to make a *cheshbon hanefesh*. Much like a businessman, if he will spend all his days







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calculating balance and income, he will never have time to focus on his business. In *avodas Hashem* as well, it is important to spend most of the time occupied with Torah and mitzvos.

The Rebbe Rashab once saw a Chossid crying on Simchas Torah and he said: “Because you didn’t cry during ‘*Al Cheit*’ on Yom Kippur, you are trying to fill it in now. But now is not the time for that!”

The time for the *cheshbon* is specifically during the month of Elul.

Why?

At times, making an honest *cheshbon hanefesh* can do more harm than good. Realizing how low one has fallen, he may just give up altogether on ever getting back up and doing the right thing again. But in Elul, Hashem’s mercy is shining. Like the king in



the field, He greets each and every one no matter their standing in *avodas Hashem*. Feeling this love from Hashem, no one will have the thought of giving up or the feeling of being too far gone. We can be certain that our *teshuvah* will be accepted and we will continue on a straight path, with Torah and *avodas Hashem*.<sup>9</sup>

## STOP THINKING MAN ON THE MOON!

*In Elul 5729, less than a year after the first moon landing, the Rebbe encouraged Chassidim to focus on what's important during this time of year and forget about worldly occurrences:*

The hardest part is removing yourself from ordinary everyday life.

When Shabbos Mevorchim Elul arrives, a time when you should be awakened to *teshuvah*, you are unable to pause your everyday life “in the big city.”

For example, you still can't get over the fact that man landed on the moon!

It is already Shabbos Mevorchim Elul. The month of Elul is almost here. It is a time that you should be focusing on the *avodah* of *אני לדודי ודודי לי*—coming closer to Hashem with your own effort. Why do you care about man reaching the moon; or if they are now planning to reach even further, to planet Mars (just because one Goy or another decided so)?

You should focus on the *avodah* of the month of Elul.

*(Shabbos Parshas Re'eh, 5729)*

## The Rebbe is Here

The Alter Rebbe's *marshal* of the king in the field serves as an indication for us Chassidim as well.

The Rebbe explains that even those who think they are too faraway to connect to the Rebbe; they think they are stuck in a field—out of the spiritual “civilization”—they too can connect to the Rebbe during the month of Elul.

“Not only is the Rebbe not upset about having to come to you in such a lowly place,” explains the Rebbe. “On the contrary! The Rebbe greets each one graciously and shows a smiling face.”

Whoever wishes to do so is welcome to come and greet the Rebbe in the field. We need not even to push, because the Rebbe will greet each one and shower *brachos* to each one individually.

One needs only not to be a fool, just utilize the opportunity. Call out “אבא הצילני, אבא רחמני” *One, sincere, heartfelt cry: “Father, save me! Father have mercy on me!”*<sup>10</sup> **T**

1. Likutei Diburim vol. 1 p. 230
2. Likutei Sichos vol. 4 p. 1344; vol. 19 p. 158
3. Hisvaaduyos 5745 vol. 5 p. 2668; see also 5746 vol. 4 p. 297
4. See Toras Menachem vol. 14 p. 276
5. Likutei Sichos vol. 2 p. 632
6. Igros Kodesh vol. 19 p. 432; vol. 21 p. 227
7. See Matteh Efraim 581:11
8. Shabbos parshas Nitzavim-Vayeilech 5726
9. Likutei Sichos vol. 9 p. 304
10. Sichs Chai Elul 5710

## TIME FOR A SMILING FACE

*Rabbi Gershon Mendel Garelik, shliach in Milan, Italy relates:*

I recall one Elul when I was in New York, after moving on shlichus to Italy, rumors circulated that a chartered airplane full of Chassidim would arrive in New York just before Tishrei.

You can only imagine how I felt. The atmosphere of Tishrei was approaching, so many Chassidim would be coming to the Rebbe to spend these precious moments in his holy presence. I on the other hand, was bound to return to Italy that day. I felt dejected, to say the least.

I stood there outside 770 lost in thought, when suddenly I was approached by the Rebbe's *mazkir*, Reb Moshe Leib Rodshtein. Noticing my down face, he rebuked me: “Why are you so downcast?” he asked.

A short while later, the Rebbe arrived at 770 and I was summoned to the Rebbe's room.

The Rebbe looked at me with the most fatherly, loving smile, and said:

“ס'איז דאך חודש אלול; דער מלך איז בשדה, ומראה פנים שווקות לכולם!”

“It is the month of Elul; the King is in the field, and He shows each one a smiling face!”

I left the Rebbe's room overwhelmed by what had just transpired. I remember thinking to myself: We always learn about these *giluyim* in Chassidus; describing how the king comes out into the field and uplifts the simple people. But now I have actually experienced it! The feeling was unbelievable.





# How to Live Forever

## Request Unanswered

The deep love that the Baal Shem Tov had for simple, G-d fearing Jews, who served Hashem wholeheartedly, is well known.

One such Yid was a young businessman named Reb Moshe Shlomo, who was a devoted Chossid of the Baal Shem Tov. Reb Moshe Shlomo made a good living, and would give generously of his earnings to the Baal Shem Tov. The Baal Shem Tov would use the funds to support hidden *tzadikim*, and to perform the mitzvah of *pidyon shvuyim*—redeeming Jews who were imprisoned by their landlords because they lacked the money needed to pay their rent.

The Baal Shem Tov blessed Reb Moshe Shlomo and he became very wealthy. As his wealth grew his *tzedakah* grew as well, and he continued to give larger and larger donations to the Baal Shem Tov.

His wife Rivkah was a good hearted and G-d fearing woman, who also gave generously to *tzedakah* and opened her home to many guests.

Sadly, however, fifteen years after their wedding Reb Moshe Shlomo and his wife were still not blessed with children. He asked the Baal Shem Tov to bless him with

children, but the Baal Shem Tov blessed him instead with further success and prosperity. His request for a *bracha* for children remained unanswered.

The Talmidim of the Baal Shem Tov were very fond of Reb Moshe Shlomo and his wife, knowing well of their honesty, *yiras shamayim*, generosity and good heartedness. They too petitioned the Baal Shem Tov to awaken the mercy of heaven on behalf of Reb Moshe Shlomo and his wife, and bless them that they finally have children.

However, all of the requests of Reb Moshe Shlomo and the *talmidim* went unanswered by the Baal Shem Tov. Ten more years passed, and Reb Moshe Shlomo and his wife still had no children. This pained Reb Moshe Shlomo and Rivkah deeply, and they became very sad and downhearted.

One summer day the Baal Shem Tov summoned Reb Moshe Shlomo and his wife, and asked them, “Why do you look so downhearted and depressed? Hashem has blessed you with great wealth and good hearts, enabling you to give generously to so many people!”

Reb Moshe Shlomo and his wife both burst into tears and replied, “How can we be happy when we have no children!”

לזכות  
החתן הרה"ת ר' אברהם אבא הלוי שיחי  
רייטשיק  
והכלה המהוללה מרת רבקה שתחי  
הרטמן  
לרגל חתונתם בשעטומ"צ  
ביום ד' אלול ה'תשע"ו - שנת הקהל  
נדפס ע"י הוריהם  
הרה"ת ר' יעקב יוחנן הלוי  
וזוגתו מרת ברכה רבקה שיחי  
רייטשיק



"What is the pain in that?" asked the Baal Shem Tov.

They answered, "What is all this wealth worth if we have no children? After we pass away there will be no-one to carry on our memory."

The Baal Shem Tov told them, "Tomorrow I will be departing on a journey with my *talmidim*, prepare yourselves for you will be joining us on this journey."

## Identically Named

The next day the Baal Shem Tov selected ten of his *talmidim* to join him. Reb Moshe Shlomo paid for wagons to carry them all; the Baal Shem Tov led the procession in his private wagon followed by the wagons of his *talmidim* and the wagon of Reb Moshe Shlomo and his wife.

They traveled for six days, passing through many towns and villages. They stopped in a small town to spend Shabbos which was their fourth day on the road. In each village that they passed, Reb Moshe Shlomo would seek out the poor Yidden and distribute tzedakah generously.

Finally on Monday, they reached their destination—a small city near Brody. The Baal Shem Tov stopped at the home of a certain Yid, and entered the house followed by Reb Moshe Shlomo, his wife, and all the *talmidim*. The host greeted them and gave them a large room to rest in, and showed the Baal Shem Tov to his private room.

After resting for a while from their long journey, the Baal Shem Tov came out and said that they will all go out to see the city.

The Baal Shem Tov, Reb Moshe Shlomo and his wife, and the *talmidim* left the house and began walking down the main avenue. They soon came across a group of young children playing in the sand. The Baal Shem Tov approached the children and asked them their names.

The first child answered, "My name is Baruch Moshe." The second said, "My name is Baruch Moshe also." The third and fourth answered that their names too were Baruch Moshe. The fifth child was named Moshe

Mordechai, and the sixth Baruch Eliyahu. There was a young girl there as well who was named Bracha Leah.

Reb Moshe Shlomo and his wife were surprised at this, as were the *talmidim* of the Baal Shem Tov, but no one dared ask what this was about.

The Baal Shem Tov just smiled and the group continued on.

They encountered a young girl, and the Baal Shem Tov asked her what her name was, to which she replied, "Bracha Leah." The same occurred when they met a larger group of girls—all were named Bracha Leah.

This went on as the procession continued through the city; they encountered another young boy named Baruch Moshe, and a girl called Bracha Miriam. The group passed a *cheder* where they could hear the sounds of young boys learning Torah. The Baal Shem Tov entered with Reb Moshe Shlomo and his wife, and asked the young boys what their names were. Six of them answered that their names were Baruch Moshe. The rest each gave their names in turn—Baruch Avraham, Moshe Yosef, Baruch Shmuel, Baruch David, Baruch Chaim, Baruch Yitzchak, Baruch Shalom, Baruch Tuvia, Moshe Yitzchak, Moshe, Moshe Zecharia, Moshe Yisroel, and Moshe Shlomo.

The *talmidim* of the Baal Shem Tov, who were waiting outside the *cheder*, began discussing how amazing it was that most of the boys in the city seemed to be named Baruch Moshe (or a variation of it, using either one of the names), and most of the girls were named Bracha Leah (or a variation of sorts). They came to the conclusion that there must have been a great *tzadik* named Baruch Moshe who had once lived in that city, and that his wife must have been a great *tzadeikes* named Bracha Leah. People in the city must have decided to name their children after them, so that they would grow up to follow in the paths of the great *tzadikim*.

Before leaving the *cheder* the Baal Shem Tov asked the teacher how many other *chadarim* there were in the city, and where they were located. The *melamed* answered that

there were fifteen and told the Baal Shem Tov the location of each.

The group visited the other *chadarim* around the city where they again encountered many young boys, all named Baruch Moshe. The scene repeated itself in the yeshiva, where there were students not only from that city, but from the surrounding towns and villages as well.

After leaving the yeshiva late in the afternoon the Baal Shem Tov and the group stopped in a shul to daven *mincha*.

After *mincha* the Baal Shem Tov turned to a Yid who lived in the city and asked him about this fascinating phenomenon. “Why is it that so many of the children from this city and the surrounding area are named Baruch Moshe and Bracha Leah?”

The Yid answered with the following story:

### The Story of a Butcher

In this city, there used to live a man by the name of Aizik Shlomo. He was a *talmid chacham* and a G-d fearing man. He made his living as a butcher, and was very well off. He would distribute tzedakah generously to the rav of the city and to the many *perushim*, who devoted their days and nights to the study of Torah.

For many years he and his wife had no children, until, fifteen years after their wedding they were finally blessed with a son. They named their son Baruch Moshe. The child brought them much joy, and before long he was grown enough to go to *cheder*. However, young Baruch Moshe was not a very good learner and it was quickly apparent that Baruch Moshe would not succeed in learning Torah.

Reb Aizik Shlomo saw that his son was not advancing in his studies, and soon before his bar mitzvah he took him out of the *cheder* and taught him the craft of being a butcher. Young Baruch Moshe was good with his hands and a quick learner of crafts and very soon he had mastered the art of butchering. He likewise learned from his father to be honest, G-d fearing, and to always give generously to tzedakah.

Reb Aizik Shlomo saw that he could rely on Baruch Moshe to run the family business. He slowly stopped working, leaving his affairs in the capable hands of his son,

and instead started spending his days immersed in Torah study.

Ten years passed, and it was time for Baruch Moshe to get married. His father found him a fitting *shidduch* with the daughter of Reb Yaakov Porush, named Bracha Leah. In due time they married, and settled in Reb Aizik Shlomo's home.

Life continued for years this way, Reb Baruch Moshe worked in the meat business, and his father Reb Aizik Shlomo sat and studied Torah. Reb Baruch Moshe saw even greater success in the business than his father, and likewise gave even more tzedakah than his father had.

Some years later both Reb Aizik Shlomo, and his wife passed away, as did Reb Yaakov Porush, and Reb Baruch Moshe and Bracha Leah were left alone in the world.

Reb Baruch Moshe had a deep desire to study Mishnayos in memory of his father and mother, but he could not learn on his own, so he hired a tutor to teach him. Despite his desire to learn, however, he found himself unable to understand even the basic meaning of the Mishnayos. His teacher, Reb Shlomo Yitzchak, tried over and over to explain the meaning to him, yet he could not understand.

Nevertheless, Reb Baruch Moshe would attend the Mishnayos *shiur* in shul every day, and try to listen to the words of Reb Sholom Yitzchak.

One day he heard Reb Shlomo Yitzchak teach the Gemara that says, “One who teaches his friend's son Torah it is as if he gave birth to him,” Later while in the midst of davening *maariv*, Reb Baruch Moshe was thinking about those words, and he burst into bitter tears.

After *maariv*, on the way home from shul, Reb Shlomo Yitzchak asked Reb Baruch Moshe why he seemed to be so down and depressed. Reb Baruch Moshe answered, “I heard you say today, that one who teaches his friend's son Torah it is as if he gave birth to him. This upset me because as you know, my wife and I have no children. And if the pain of childlessness is not enough, I cannot seem to understand any Torah that I have learned. So not only don't I have any children, but I cannot even have the merit that comes from teaching Torah to the children of others.

Reb Shlomo Yitzchak understood Reb Baruch Moshe's mistaken understanding of the Gemara. He explained that

THE BAAL SHEM TOV BLESSED REB MOSHE SHLOMO  
AND HE BECAME VERY WEALTHY. AS HIS WEALTH  
GREW HIS TZEDAKAH GREW AS WELL



## WHO WILL THERE BE TO REMEMBER US, IF WE HAVE NO CHILDREN OF OUR OWN?

the meaning is not that you yourself need to teach Torah, rather one can certainly attain the same merit by facilitating the teaching of Torah. By supporting the Torah learning of other's children, you have the *zechus* as if you gave birth to them.

Reb Baruch Moshe was gladdened and excited by the explanation of Reb Shlomo Yitzchok. He rushed home and repeated it to his wife Bracha Leah. Together they decided that they would donate money to hire teachers that would teach Torah to children. This would give them the merit of having given birth to children. A few days later they began hiring teachers and opening *chadarim*.

Years passed, and Reb Baruch Moshe and his wife still had no children. By this time Reb Baruch Moshe had branched out from butchering and selling meat, to selling cattle on the wholesale market. Reb Baruch Moshe became extremely wealthy, but he continued to live a modest lifestyle, giving most of his earnings to tzedakah.

By the time Reb Baruch Moshe and Bracha Leah were in their sixties they were still living in the simple home that had once belonged to his father Reb Aizik Shlomo. They had already hired over thirty teachers to teach the children of the city and the surrounding villages and towns.

One day Bracha Leah turned to Reb Baruch Moshe and asked him, "It is true that one who teaches his friend's child Torah it is as if he gave birth to them, but that is only as long as we are alive. What will happen when we pass on? Who will there be to remember us, if we have no children of our own?"

Reb Baruch Moshe became very angry—a man of sterling *middos*, this was the first time in his life that he lost his temper—and retorted, "what are you saying?! If the Gemara says that *it is as if we gave birth to them* then we must have complete *emunah* that so it is! Every merit and advantage that comes to the birth parents, we have by virtue of us facilitating their Torah study!"

This is the story of the origin of the names Baruch Moshe and Bracha Leah.

The Yid continued to tell the Baal Shem Tov and the group:

"Most of the Yidden in this City and the surrounding towns and villages are students of the teachers hired by Reb

Baruch Moshe and his wife. Myself, my whole family, and even the rav of the city, were all educated in the *chadarim* of Reb Baruch Moshe.

"Fifteen Years ago Reb Baruch Moshe and his wife Bracha Leah passed away at a ripe old age. Their wealth was split by the rav into four portions. One part went to their relatives, one part to poor people, the third part to support the teachers of Torah, and the last part to *gemilus chassadim*.

"Everyone who learned in the *chadarim* that were paid for by Reb Baruch Moshe chose to name their children after him and his wife. Boys are named Baruch Moshe and girls Bracha Leah; and if necessary, then a variation using at least one of their names is used. Doing this has preserved their memory and the memory of their generosity, and kindheartedness.

"Every year, on the *yahrtzeit* of Reb Baruch Moshe and Bracha Leah, everyone gathers together. The rav davens at the *amud*, and we all visit the *kevarim* of Reb Baruch Moshe and Bracha Leah, just as children would do for a parent."

After hearing this story and davening *maariv*, the The Baal Shem Tov, Reb Moshe Shlomo, Rivkah, and the *talmidim* of the Baal Shem Tov returned to their lodgings.

That night the Baal Shem Tov told Reb Moshe Shlomo and his wife Rivkah: "It says *ונתתי להם בביתי ובחומתי יד ושם טוב מבנים ומבנות*, which means: *I will give them in my house—this is the Torah, which is called the house of Hashem—and in my wall—this refers to the Yidden who are a fortified wall for kiddush Hashem—a name and remembrance better than sons and daughters—an everlasting name that will never be forgotten.*"

Hearing this, Reb Moshe Shlomo and his wife were overjoyed and uplifted. Upon returning to their home they added in giving tzedakah, and began hiring teachers to teach children Torah. They lived for many long happy years, in great wealth and honor. When they passed away, many of the students began to name their children Moshe Shlomo and Rivkah as an everlasting remembrance. ❶

(Based on the Frierdiker Rebbe's *reshima* from 5652; published in *Sefer HaMaamarim* 5711 p. 304)

לזכות  
הרה"ת ר' גד דוד ומרת שירה  
וילדיהם  
נתנאל חיים, נחמה אסתר,  
חיה מזל, מנחם מענדל, נעמי חנה,  
ומשה אליהו שיחיו  
סבג

עמ"ס

*Dr. Yaakov Hanoka,  
Baal Teshuva Pioneer*

# THE FIRST OF THOU- SANDS







**D**R. YAAKOV HANOKA A”H, A PROMINENT SCIENTIST WHO PIONEERED CUTTING-EDGE SOLAR TECHNOLOGY AND HELD 57 PATENTS IN THE FIELD, WAS ONE OF THE EARLY *BAALEI TESHUVAH* OF LUBAVITCH ON CAMPUS. HE CO-FOUNDED AND CHAIRED THE ICONIC *PEGISHOS* (“ENCOUNTER WITH CHABAD”, SHABBATONS) IN NEW YORK FOR COLLEGE STUDENTS, AND WAS A MENTOR TO MANY.

DR. HANOKA MERITED TO HAVE A RARE PERSONAL CONNECTION WITH THE REBBE, WHO PERSONALLY GUIDED HIM AS HE WADED THROUGH THE CHALLENGES AND DIFFICULTIES THAT LITTER THE PATH OF SOMEONE MAKING SUCH A MAJOR LIFE CHANGE. THE REBBE GOT HIM ACCEPTED INTO YESHIVA; HELPED HIM THROUGH THE EARLY, DIFFICULT DAYS WHEN HE COULDN'T READ A WORD OF HEBREW; OFFERED MONETARY ASSISTANCE WHEN IT WAS NEEDED; AND MUCH MORE. ALTHOUGH THE STORY OF EVERY *BAAL TESHUVAH* IS UNIQUE—EVERY PERSON HAS HIS OWN MOTIVATIONS, INSPIRATIONS, AND TRIUMPHS—IT WOULD BE SAFE TO SAY THAT MANY COMMON CHALLENGES FACED BY *BAALEI TESHUVAH* TODAY ARE REFLECTED, AND ADDRESSED, IN REB YAAKOV'S STORY.

IN TRUTH, THE STORY OF A *BAAL TESHUVAH*—A PERSON WHO TRULY EVALUATED HIS LIFE AND CHOSE TO FOLLOW HIS CONSCIENCE IN PURSUIT OF A DEEPER TRUTH, OFTEN LEAVING HIS FRIENDS AND FAMILY BEHIND—IS REALLY A MORE DRAMATIC VERSION OF THE STORY OF EVERY CHOSSID. EVERYONE, AT ONE POINT OR ANOTHER, MUST CONSCIOUSLY ASSESS HIS LIFE CHOICES AND ENSURE THAT THEY LINE UP WITH HIS VALUES AS A *MEKUSHAR* AND CHOSSID OF THE REBBE; THE LESSONS CONTAINED HEREIN ARE APPLICABLE TO US ALL.

AS A PERSON WHO WAS DRAWN TO LUBAVITCH HIMSELF, AND WHO WAS LATER INVOLVED IN BRINGING OTHERS IN AS WELL, DR. HANOKA ALSO OFFERS A UNIQUE PERSPECTIVE AS TO WHO WE REALLY ARE. WHAT IS IT ABOUT LUBAVITCH THAT BRINGS A THOROUGHLY SECULAR PHD STUDENT, AN AMERICAN SUCCESS STORY, AND THOUSANDS OF OTHERS LIKE HIM, TO EMBRACE A WAY OF LIFE THAT LOOKS LIKE IT BELONGS IN SOME ANCIENT TIME IN HISTORY?

In preparation for this article, we were greatly assisted by the interview with Dr. Hanoka conducted by Jewish Educational Media's My Encounter with the Rebbe project, selections of which are included below. We would like to extend our hearty thanks to Rabbi Yechiel Cagen and the My Encounter team for making it available to us. זכות הרבים תלוי בהם.

We would also like to thank Rabbis Chaim and Yitzchok Hanoka, and the Bronstein family for sharing their personal memories, along with many of the pictures and *kisvei yad* throughout the article.

## Early Questions

One of the early activities of Chabad on college campuses was on Shabbos Parshas Lech Lecha, 5722. Headed by Rabbi Berel Baumgarten of Tzach, a group of *bochurim* and *yungelait*, including Rabbis Yosef Goldstein, Binyomin Klein, Shmuel Lew, Avrohom Shemtov, and Chaim Suede, traveled to a Shabbaton at Penn State University.

The promotion of the event was quite minimal. They hung up posters on lampposts throughout the university with Hendel Lieberman's drawing of dancing Chassidim, over which the words "Join us for an Experience" appeared, along with the time and location. To their astonishment, over three hundred students showed up for the Friday night meal.

At the time, the early 60s, Chassidim were a rare sight. Unlike other groups of Jewish immigrants, they had only begun arriving on American shores a few years earlier, and many people had never seen a Chassid in their lives. One of the curious souls who came, was a twenty-six-year-old beatnik by the name of Jack Hanoka, who sported a goatee. (When Rabbi Shmuel Lew saw him Shabbos morning driving up to shul on his bike, his reaction was, 'We'll never get this one...')

Jack had grown up in a traditional but non-religious Sephardi home. The local Conservative synagogue in his town didn't even have a Rabbi, and the only Jewish education he ever received was in the few years leading up to his bar mitzvah. But he always had an interest and yearning for spirituality. In college, he began thinking about all types of religious questions, and even experimented with keeping Shabbos for a while. But he couldn't find anyone who would provide him with



A YOUNG JACK HANOKA.

real answers, and his Shabbos observance quickly petered out.

He continued on to graduate school in Penn State, where he began contemplating his place in life on a more serious level. "I was in an environment where people basically questioned everything," he later related. "The dominant ideas in graduate school at the time were basically that life on earth is not a purposeful and meaningful thing; that we are just a speck in the cosmos. I was surrounded and immersed in these kinds of ideas, and influenced by them, but I found them very disturbing at the same time."

He nearly joined the Peace Corps for the summer, a classic destination for searching souls (a teacher convinced him out of it). The following year, the *frumme* rabbi of the Hillel, Rabbi Goldberg—who had met Rabbi Binyomin Klein when he was on Merkos Shlichus in Waco, Texas—arranged for the Lubavitchers to host the Shabbaton. "I didn't know very much about Chassidism, and I was kind of curious about the whole thing," Reb Yaakov later said. "I read up on it in whatever secular books that were available, and I heard stories from the Hillel rabbi about all these miracles of the Rebbe; but I wasn't quite sure what to expect."

Rabbi Berel Baumgarten was the main speaker over the weekend. But Jack wasn't particularly affected by the speeches; it was the presence of the Chassidim, *who* they were, that truly impressed him. This was the first time he had ever met people who were utterly unapologetic about being Jewish, who were truly happy about their religion.

# “In the train station we were dancing to the tune of ‘Hoshia Es Amecha.’ This was a little unusual for American Jewish college students.”

And then there were the *niggunim*, which were constantly sung throughout the evening. Before the Shabbaton, some of the students had managed to get their hands on a copy of the first record of Nichoach, and the *niggunim*, particularly “*Avinu Malkeinu*,” had made a deep impression on them. Now, on Friday night, Jack felt drawn in by the *niggunim*, and spent the entire Friday night with the Shabbaton. The following morning, Shabbos, after teaching a physics class he came to shul, and stayed throughout the day trying to soak up the atmosphere.

Late Motzei Shabbos, after another event at Hillel, a group of students accompanied the Chassidim to a train station about an hour away, in Lewistown, where they would catch a train back to New York. “In the train station,” Reb Yaakov related, “we were dancing to the tune of “*Hoshia Es Amecha*,” which had just been introduced in the Rebbe’s court on Simchas Torah that year. This was a little unusual for American Jewish college students, but it was very memorable.”

The entire next day, Jack was trying to study for an exam on advanced math, but he couldn’t concentrate. Finally, at night, he called the Hillel rabbi and told him that he needed to talk to him. The rabbi told him to come over to his house. When Jack arrived, he found the rabbi in his bathrobe ready for bed, and he told him what happened.

Realizing that Jack had truly been affected by the weekend, Rabbi Goldberg called 770 and arranged a

*yechidus*. Two weeks later, on a rainy Thursday, a small group of students piled into a couple of cars and drove up to New York together with Rabbi Goldberg, and they went into a group *yechidus* with the Rebbe.

The Rebbe spoke about Shabbos, and how it shouldn’t be looked at as a day of restrictions—as a negative day—but as a day of inspiration and spirituality. Being that it was the week of Shabbos Mevorchim Kislev, the Rebbe also spoke about Chanukah and its lessons, that a person should always grow in light, and that a little bit of light can go a long way.

“I don’t know if the Rebbe knew at the time that my name was Chanukah, or whether there was any connection, but I sometimes wonder about it,” Dr. Hanoka later said.)

## *The First Yechidus*

Afterwards, three students went in for private *yechidus*. One of them was about to marry a non-Jewish girl, and had been brought by the Hillel rabbi in hopes of convincing him out of it. He had a long, fascinating *yechidus* with the Rebbe, which was followed by an incredible miracle in the following months. (See Derher 5776, interview with Rabbi Shmuel Lew, for details of the story.)

The next student, a girl, wrote a sixteen page letter with her entire life story, before going in. Then, at one o’clock in the morning, it was Jack’s turn.

“I had no idea what I was in for. It just was not something that your typical college student was prepared for at all. No one really sat down with me and explained to me what a Rebbe is and so on and so forth.

“But the Rebbe worked very hard to make me feel comfortable, and he just had me talk for a while about my life and some of the issues that I had. I had all these questions, and mixed feelings, about being Jewish, about being different from non-Jews, things like that. The Rebbe wanted to hear my whole life story. I think the Rebbe understood right at the outset what the problems were, and he tried to address them. He explained to me that part of the issues stemmed from the fact that a Jew must be one with Torah, with G-d, before he can feel whole. Without that, he is not going to feel like a whole person.”



During the *yechidus*, Jack told the Rebbe that Rabbi Goldberg had suggested that he join a yeshiva. The Rebbe agreed that it was a good idea, but immediately prepared him for some of the problems he would have adjusting to the new life. The Rebbe told him that “in the first three months, you shouldn’t ask yourself what you’re doing here, because you won’t be able to answer that question.” [Later the Rebbe said in the first *six* months.] The Rebbe emphasized that he might instruct other people to learn in places like Yeshiva University or Torah Vodaas, but he—Jack—belonged in 770.

The Rebbe said that Jack should finish his semester in college before coming to yeshiva, adding, “his name is ‘Chanukah’ so he’ll come to learn in the yeshiva around ‘Chanukah’ time.”

Jack was in *yechidus* for over an hour. “I walked out of there knowing that, somehow, my life had been changed forever,” he later related. When he told his rabbi that he was actually planning on going to yeshiva, the rabbi was stunned. The change that had come over him in such a short amount of time was remarkable.

“Do you know what it meant for a guy like that to come to 770?” Rabbi Shmuel Lew says. “He didn’t know Aleph Beis! I’m not talking about the Aleph Beis of Yiddishkeit—he literally didn’t know the difference between an Aleph and a Beis. And in those days, there were very few English *sefarim* to learn from. Three quarters of the *bochurim* in 770 didn’t even speak English, and to top it off, at twenty-six-years-old he was much older than anyone else in yeshiva.

“In those years, every Rosh Chodesh, the Rebbe would have *yechidus* with the *hanhala* of 770. The next time they went in, he asked whether they had received any new student applications. They said that a



RABBI PINNY LEW

YAAKOV HANOKA, SECOND FROM RIGHT, JOINS THE DANCING AS THE BOCHURIM ACCOMPANY THE FIRST GROUP OF TALMIDIM HASHLUCHIM TO BRUNOY, FRANCE, ADAR 5722.

Hanoka student had indeed applied, and the Rebbe asked if they had accepted him.

“They answered that they didn’t see how he would fit in. (Again, he literally couldn’t read a single Hebrew word).

“The Rebbe didn’t force them to accept him. But he said, “If it were up to me, I would say to take him, because he will be the first of thousands.” [The new student was accepted, of course.]

“When I heard about this story, I danced with joy. I saw it as a *nevua*: Who could have foreseen in those years, in the early sixties, the hundreds and thousands of people who would become *baalei teshuvah* in the ensuing decades? Who would have dreamed of such a thing?”

Jack never knew that there had been any complications about his acceptance into yeshiva, and would only hear

**The Rebbe emphasized that he might instruct other people to learn in places like Yeshiva University or Torah Vodaas, but he—Jack—belonged in 770.**

about this many years later. Following the Rebbe's instructions, he went back to college for the month or so that it took to complete the semester, after which he went home for a week. Several family members tried convincing him out of his crazy new idea; one uncle even offered to buy him a new suit if he forgot about the whole thing.

His parents weren't sure what to make of it. They were not adamantly opposed, per se; it was more that they were worried that their dear son had gone off the deep end. His father, who had lost his own father at a young age and had worked in a wholesale business all his life, had always dreamed of his only son becoming a professional. The prospect of his son throwing away his career was very upsetting to him.

## The First Visit

But Jack was determined to go ahead with it. On Asara B'teves, he came to 770 together with his family.

"You have to realize the contrast here," Rabbi Shmuel Lew says. "He was coming from Penn State University—almost a city, with its own police force, etc. The buildings are beautiful, imposing structures. In comparison, the yeshiva in 770 was tiny.

"But we tried doing what we could to make his mother feel better about the place: We arranged for the janitor, who usually came in once a week, to mop up in honor of their arrival; we cleaned out Rabbi Dovid Raskin's office and gave him the title 'dean'; and we assigned official sounding titles to all the other *hanhala* members.

"After they had seen the *zal*, it was time to show them the dormitory. As mentioned, this was on Asara B'teves, and this was all happening at the same time as the Rebbe's *haftara* during *mincha*. I would never ever miss a *haftara*, but *someone* needed to show

him the dorm. It was between me and Asher Zeilingold, and I ended up going."

He showed them to the dorm, where Jack had been arranged to sleep in the "penthouse" room, one of the nicest rooms available. His mother took one look at it and started crying.

"It looked like much more than a regular goodbye," Rabbi Lew says. "It was more of a farewell. I remember that she was crying. She felt like she was taking her beloved son—a successful, promising student—and sending him back into the middle ages."

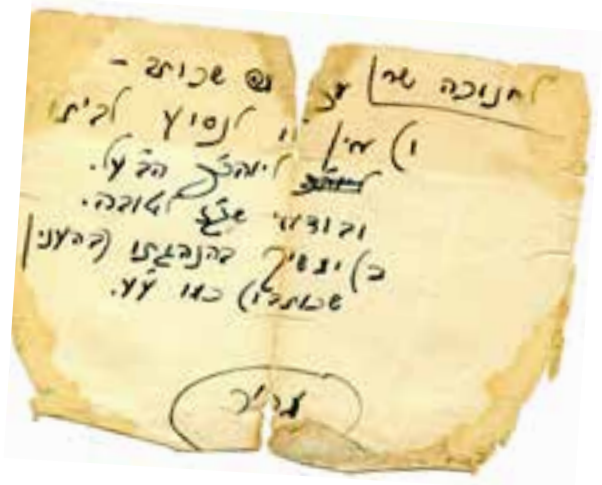
"Coming to yeshiva, I didn't know exactly what to expect," Dr. Hanoka related. "But I felt internally that this was something I *had* to try; I had to find out if this was where I could find the answers that I had been looking for for so long."

That night, Rabbi Dovid Raskin farbrenged in the dorm, and this marked the first time Yaakov participated in a *chassidisher* farbrengen with *bochurim*.

## Settling In

In the beginning, yeshiva life was very difficult on him. He started learning Gemara Pesachim, but he couldn't relate to the Talmudic discussion; why would anyone care about these issues? He also began studying Shaar Hayichud V'haemuna of Tanya, but this, too, proved difficult to digest. As mentioned, there were very few English books printed at the time, so although the *bochurim* searched high and low to find him everything they could, most of his learning ended up happening orally, talking to the *bochurim*.

"The Rebbe's words came true: I kept asking myself, 'Is this really for me? Can I see myself being like these other people here?' But I kept in mind what the Rebbe had told me—'Don't ask yourself what you're doing here because you won't be able to answer it'—so I tried to avoid thinking about it.



“I tried to get to the bottom of *what was here*; what was motivating people, what it meant to really be a Jew, and I started developing a feeling for it. Just being there in 770, and being present. I remember writing a letter to Rabbi Goldberg about how I felt so stirred simply by being in shul Shabbos morning. So many people were davening together, and they really meant it. These are experiences I had never had before.

“I sensed that there was something really mysterious and deeply significant going on here—the Rebbe, the farbrengens, the melodies—I didn’t know what it was at the time, but I had a strong sense of it. People had this deep faith and *emunah*, a commitment to study and learn, and this devotion to whatever the Rebbe said. People were willing to go out to faraway places to help spread Yiddishkeit, and this made a very profound impression on me. I had never seen Jews who were so dedicated before; I wasn’t sure how to put it all together yet, and I didn’t see exactly how I fit in this whole picture.

“There were many difficulties, but I was determined to try it out anyway, and after a while, it became clear to me that this was what I wanted to do, this was the kind of life I wanted to lead.”

After several months went by, Yaakov was invited by his friends to host a Shabbaton in Penn State. Although they were initially reluctant, the *hanhala* gave him permission to go together with Shmuel Lew. A



YAAKOV HANOKA AT HIS WEDDING.

week and a half before their planned trip, Yaakov wrote a *tzetel* to the Rebbe asking for advice and a *bracha*, but he did not receive an answer. The evening before they left, on Thursday night, Rabbi Hodakov tapped him on the shoulder and told him that the Rebbe would answer his letter—in person!

Yaakov was taken aback by the sudden *yechidus*, but he was in for a bigger surprise. When he went into the *Gan Eden Ha'elyon*, he found the Rebbe sitting without a hat or *kapote*—an extraordinarily rare phenomenon. (This happened to Yaakov more than once, a fact that underscores his uniquely personal connection with the Rebbe.) He went in at 9:00pm and spent over half an hour in the Rebbe’s room.

**“I sensed that there was something really mysterious and deeply significant going on here—the Rebbe, the farbrengens, the melodies—I didn’t know what it was at the time, but I had a strong sense of it.**



# You're a Pioneer!

After Yaakov came out of *yechidus*, Shmuel Lew debriefed him, later writing it down in a letter to

his friend Asher Zeilingold. The following description of the *yechidus* is taken from that letter, as well as Dr. Hanoka's recollections years later. As is evident in the conversation, the Rebbe spoke with remarkable warmth and informality.

The Rebbe: Good evening Mr. "Chanukah."

*The Rebbe asked how he was progressing. He also inquired whether he understood Yiddish, and whether he listened to any shiurim (lessons) in the yeshiva, etc.*

Then the Rebbe continued: How do you like the yeshiva? You needn't answer if you don't want to.

Yaakov Hanoka: I don't mind answering, but I don't want to waste the Rebbe's time. I am convinced that coming to yeshiva was the right thing, and I have no regrets for the move I made.

The Rebbe: How are you doing financially? You needn't answer on this either. I don't believe in asceticism, it's not the way of Chassidus.

Yaakov Hanoka: So far I still have some money. I can tutor boys in English when I am out of money because I'm a college grad. I am not worried about money.

*The Rebbe instructed him not to tutor for pay, and told him that he—the Rebbe—would provide him with money. Yaakov demurred, and said that he would get from his parents.*

The Rebbe (with a big smile): You must feel like a pioneer. [As Yaakov later related, the Rebbe stressed every syllable: pi-o-neer.]

Yaakov Hanoka: I don't like to be an example. I don't yet feel fit to represent what they expect of me.

The Rebbe: When you go to Penn State tomorrow for Shabbos, act yourself. This Shabbos you must not act like what's expected from you for next Sunday. On the other hand, Monday should not be like Sunday, but better. Convey to the students your true feelings, and don't be afraid that it might chase them away or distance them. Don't lead them to believe that you lack anything as a result of coming to yeshiva.

And as for being an example, it's not your choice! Every Jew, by virtue of *mattan Torah* is automatically—whether frum or not, whether aware or not—an example to the world. This is one of the reasons for

antisemitism. So don't feel bad about being an example, because you are one whether you like it or not.

*Yaakov had been having trouble with his feet.*

The Rebbe: Give tzedakah before putting on tefillin. *(The Rebbe also provided an explanation on the connection of tefillin and the feet, but Yaakov couldn't remember the details.)*

*This was the year when the Rebbe embarked on a campaign<sup>1</sup> to encourage people to fulfill two of the Purim mitzvos: mishloach manos and matanos laevyonim. In this yechidus, which took place shortly before Purim, the Rebbe instructed Yaakov to encourage his friends in this regard.*

The Rebbe: When you are at Penn State, you should convey the message of Purim and the two mitzvos to your friends there. They are easy, and might seem small, but are still important.

To understand this: Moshe Rabbeinu was the ultimate in *daas* (knowledge) and a thirteen-year-old American who knows almost nothing is very low in *daas*. Yet, they *gleichen zich ois* (are equals) in two things. One is *maaseh* (action): both have an equal obligation to wear tefillin, etc. The second is *emunah* (faith): Moshe Rabbeinu needs *emunah* as much as a child. As great a level as one can attain with *taam v'daas* (knowledge and reason), Hashem is still higher, and you need *emunah*.

Similarly, just like the greatest and lowest must equally be *mevatel* (submit, abnegate) themselves to Hashem, so too, the biggest and smallest mitzvos are equally vital in the detail of *bitul haratzon* (self abnegation). The two mitzvos of Purim, no matter how small they seem, are vital. Those mitzvos also have a deep spiritual significance. They represent the unity of all Jews from רעים (friends) ["gifts of food from friend to friend"],—"friend" represents someone close in spirituality—to אביון (poor) ["and presents to the poor"], and "poor" is the strongest nuance to describe a destitute one who lacks everything.

*Rabbi Shmuel Lew writes:* On Thursday night, Rabbi Hodakov asked me to tell him over what I heard from Yaakov about his *yechidus*. Then, on Friday afternoon, when we already were at Penn State, I received a long distance call from Rabbi Hodakov. He said that he had asked the Rebbe, and had confirmed the two points about tzedaka before tefillin (though the Rebbe did not repeat the connection between the two) and about Moshe Rabbeinu and the child.

*(Teshura Vigler-Lew 5763)*

The following day, Yaakov and Shmuel travelled to Penn State. To Yaakov's surprise, many of his friends were intrigued by his experience, and were interested in hearing about it. Others thought he was crazy. "I had a good friend who was a psychology major, and he thought I needed some professional help," he related.

Yaakov slowly settled into learning in yeshiva, and the Rebbe continued taking personal interest in him. Before Pesach, all the bochurim received free suits from a store on the Lower East Side, and Yaakov picked out a suit that didn't end up fitting him well. When the Rebbe spotted him in the hallway wearing his ill-fitting jacket, he asked him if he had lost weight. Yaakov

said that no, he hadn't. The Rebbe told him, in English: "Chassidism is not asceticism."

At one point, Rabbi Berel Baumgarten went to visit Yaakov's parents to try assuring them that their son wasn't in a "monastery." He managed to calm them down, and reported on it in a letter to the Rebbe, who responded: מובן שדרוש גישה מיוחדת ושימת לב, ובפרט שרבים תלויים בהצלחת הטיפול עמו. It [should be] clear that a special approach and careful attention is required [when dealing with him], especially since many are dependent on the success of how things work out with him.

## Exhibit A

During his time in Yeshiva, Yaakov would often join Rabbi Baumgarten on his trips for Tzach. Mostly, they visited Conservative and Reform communities all over



SOME OF THE MANY LETTERS YAAKOV RECEIVED FROM THE REBBE OVER THE YEARS COVERING A WIDE ARRAY OF ISSUES AND TOPICS.

the Metropolitan area, and Yaakov was brought in as “Exhibit A” for what a good Jewish college student can accomplish.

In the summer, Rabbi Baumgarten took him to the conference of the Association of Jewish Scientists (AOJS). Over the previous year, two famous, controversial letters of the Rebbe had been published: one that discussed on the age of the universe—that it is literally only a few thousand years old, and that science can’t prove otherwise; the other was about the Rebbe’s opposition to attending college. Although they were religious, the scientists of AOJS were not ready to stand up against common scientific consensus, opting instead to figure out interpretations of the Torah that fit with it. Furthermore, they were irked the Rebbe was getting involved in topics that they felt was *their* field, not his. They were very upset over these two letters, and, having gotten wind of this, Rabbi Baumgarten traveled to the Catskills to join their conference, and brought along Yaakov—a budding scientist himself—and arranged for him to speak about his life story.



YAAKOV AT HIS GRADUATION FROM PENN STATE UNIVERSITY.

Notwithstanding the differences in opinion, Yaakov was quite taken by the experience of meeting other frum scientists for the first time.

One of the founders of AOJS was Dr. Herbert Goldstein, a famous physicist from Columbia University, who incidentally had some Lubavitcher relatives. “Sometime later,” Dr. Hanoka related, “I saw Dr. Goldstein come in to a farbrengen, in the back of the room, which was near where I was standing. I immediately alerted Rabbi Leibel Groner about who he was and what an important person he was, and he was brought up right near the Rebbe and introduced to him. (His hat got totally squashed by the time he got up there.)

“People remarked that after the Rebbe met him and they chatted briefly, the farbrengen took an entirely different turn. The Rebbe started talking about the importance of *emunah*. The human mind is limited and finite, and *emunah* takes over when the mind is limited. Ultimately, it is much more important.” (Dr. Goldstein also had a lengthy correspondence with the Rebbe.)

## Pegisha

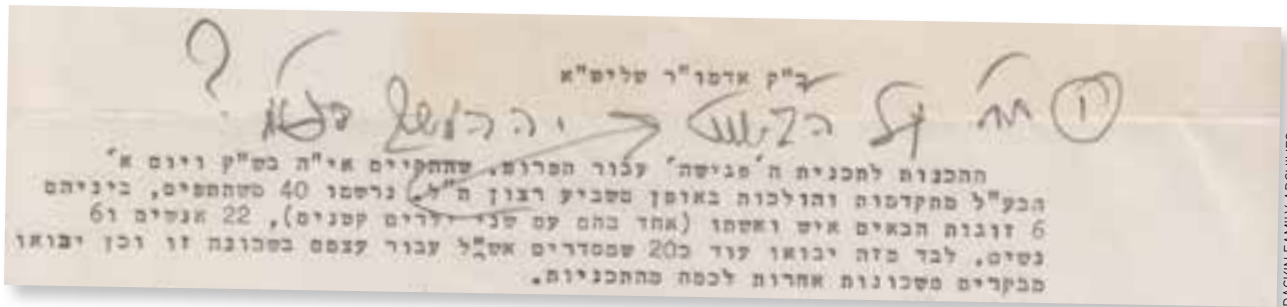
A few weeks after Yaakov came to learn in yeshiva, Rabbi Hodakov approached him and asked him whether he could arrange a program for students to learn in yeshiva during winter break. He replied that he didn’t think that students would be ready to give up an entire vacation, but they might come for a weekend. Rabbi Hodakov told him to do it however he saw fit, and to work on it together with Shmuel Lew.

And so, they began planning. The first item on the agenda was coming up with a name. Being that “encounter” was a popular word among the spiritual-seeking crowd at the time, Yaakov suggested “An Encounter with Chabad.” Translated into Hebrew, this became the famous “*Pegisha im Chabad*,” or simply “*Pegisha*.”

Unlike shlichim and *askanim* today, who have decades of inherited wisdom and collective experience to glean from, they were forced to train on the job. Most of the expenses, like food, were donated, and they received a twenty five dollar budget from Tzach to cover the advertising and flyers (which, Dr. Hanoka later noted, was considered a lot at the time). They got their hands on a list of all the Hillels in the country, and mailed flyers to every single one.

Seventeen students showed up for that first *Pegisha*. This marked the beginning of one of the most iconic programs in Lubavitch history, which produced innumerable *baalei teshuvah* over the years. Dr. Hanoka





ת"ח על הכשרו. ON A DUCH OF THE PREPARATIONS FOR AN UPCOMING "PEGISHA IM CHABAD" PROGRAM, THE REBBE RESPONDED IN HIS HOLY HANDWRITING. וההמשך בפ"מ [בפועל ממשיך] - THANK YOU FOR THE GOOD NEWS. IS THERE MORE [TO REPORT] ABOUT TANGIBLE RESULTS?

continued running them throughout the various stages of his colorful life: when he was learning in 770; when he was completing his PhD at Penn State; and after he got married and embarked upon his illustrious career as a solar-energy pioneer.

The Rebbe encouraged him very strongly in this area and guided him closely. In the early years, when Yaakov was the one choosing all the themes and lecture topics, the Rebbe helped him in these decisions as well. One interesting *hora'a* he received was to use words like 'atomic' in lecture titles in order to make them sound attractive.

As far as speakers, the general guideline from Rabbi Hodakov was that they must be *shomer Shabbos*, but not necessarily Lubavitchers. In the earlier years, he would ask the Rebbe to suggest names, which he did. (One person the Rebbe sent was Dr. Nissan Mindel.)

Throughout his life, Dr. Hanoka was reluctant to be the official speaker or center of attention at these events—he preferred to view himself as the chairman—the simple man setting up the chairs—but the Rebbe was always pushing him to put himself more out there. In one response to a letter he had written, the Rebbe noted several names for speakers, and, at the end of the letter added "and the author of this letter too." This dynamic was evident at other times as well. At the Rebbe's behest, Dr. Hanoka would write extremely detailed reports after each *Pegisha*: how each speaker performed;

how they had been received; which parts of the event had been more organized and which less; which segments should be changed for the following year and which were successful. At the end of one of these reports, the Rebbe wrote a sharp *maane* about the fact that he had neglected to mention his own role, and that this was "עניוּת שלא", modesty which is out of place.

The Rebbe would also look over every brochure that they published, though there usually weren't many edits. This prompted Rabbi Yehuda Krinsky to comment to Dr. Hanoka that "the Rebbe seems to have no problems with your brochures." (Later on, when Dr. Hanoka wasn't writing all the brochures anymore, the *hagahos* became much more frequent...)

Later on, with the Rebbe's encouragement, they began arranging *Pegishos* in the springtime for professors. One year, they had a program on Shaar Hayichud V'haemuna of Tanya, which discusses the profound philosophy of Chassidus on the creation of the world. Professor Paul Rosenblum, who was a popular speaker at many of the *Pegishos*, and Rabbi Dovid Moshe Lieberman both spoke about their understanding on the subject.



# The Rebbe shook his head, and explained his reasoning: “You’ll do more for Yiddishkeit with three initials after your name.”

In the beginning of Shaar Hayichud, the Alter Rebbe explains that Hashem creates the world through the letters of the *asara maamaros*, and Professor Rosenblum cited a metaphor from a concept in quantum mechanics called “creation annihilation operators.”

After the event, on a Sunday night following *maariv*, the Rebbe stopped Dr. Hanoka and asked how it went. “Boruch Hashem,” he replied. To which the Rebbe responded, “We say ‘Boruch Hashem’ for everything,” and asked for more details. Dr. Hanoka

repeated Professor Rosenblum’s metaphor for the creation of the world from quantum mechanics. “I could tell that the Rebbe’s interest perked up enormously as soon as I started telling him about this,” Dr. Hanoka related. “I took this as an indication that—as he said at other times—the Rebbe felt that modern science could be very useful as a way of understanding abstract ideas in Chassidus. This made quite an impression on me at the time.”

## The power of three initials

After a year in yeshiva—just as he was settling in—the Rebbe told Yaakov in *yechidus* that it was time to go back to graduate school and complete his PhD. Yaakov replied that he had been thinking of staying in yeshiva and becoming a Hillel rabbi. [“I hadn’t realized that this had been the Rebbe’s plan all along,” he later said.] The Rebbe shook his head, and explained his reasoning: “You’ll do more for Yiddishkeit with three initials after your name.” In a long, handwritten *tzetel*, the Rebbe elaborated on this (see sidebar).

Humorously, the Rebbe then mentioned the fact that Britons love putting initials after their name, and, in a similar vein, went on to share some of his own experiences in university. When he had been in Berlin, he had taken a course with a Nobel-prize winning chemist

## Your Shlichus

After a year in yeshivah, the Rebbe instructed Yaakov to go back to college and complete his degree. In addition to his words in *yechidus*, the Rebbe elaborated on his reasoning in the following handwritten *tzetel*:

כא"א מאתנו - עליו להפיץ היהדות ככל אפשרותו. וכמובן לכל לראש - במקום שיכול להשפיע ביותר, ובפרט באם המקום זקוק להשפעה ביותר, וכמובן באופנים המתאימים ביותר למקום זה.

מזה מובן - שעליו השליחות בזה ביותר בחוגי הסטודנטים פראפעסארי וכו"ב. אופן פעול למילוי השליחות - היא עצם העובדה שיראו, שמאז נתקרב לתומ"צ נחום לו בהצלחה במקצוע שלו הקודם שהוא נחשב בעיניהם ביותר וביותר. מזה מובן - איך שצ"ל גודל השתדלותו בזה.

כל זה הוא נוסף על עוד טעם עיקרי: כיון שהשקיע כו"כ שנים בלימודים אלו - צריך להשלימם בכדי שיוכל לנצלם ככל האפשרי. - כן נוגע הצלחתו בהנ"ל להדתיית של משפחתו. וק"ל.

Each and every one of us is tasked with spreading Yiddishkeit to the best of our ability. Obviously [this is to be done] primarily in the place where one will have the most profound effect; especially if this place is in dire need of inspiration. Obviously [this must be done] in a manner most appropriate for this particular place.

From this we can discern that your *shlichus* [to spread Yiddishkeit] is primarily in the [academic] circles of students, professors, and the like. An effective way of carrying out this *shlichus* is by the mere fact that they will see, that since the time you were brought closer to Torah and mitzvos, you have seen increased success in the field you pursued earlier - something which is of utmost importance to them [the academic community]. Obviously, then, you must put **much** effort into this.

The above is in addition to another main reason: since you have already expended many years on these studies, you must complete them in order to be able to utilize [this knowledge] in the best way possible. In addition, your success in this field will also affect the Yiddishkeit of your family. This is obvious.



CHAIM B. HALBERSTAM via JEM, 17 ELUL 5749, 31540

by the name of Professor Noritz. However, the Rebbe said, he couldn't understand: Why would such a famous professor be teaching such a simple course as an introduction to chemistry?

It turned out, the Rebbe continued with a broad smile on his face, that the teachers were paid based on the

number of students attending their classes, and many more students took the introductory courses than the advanced ones.

They also talked about different options for university. Yaakov mentioned the idea of going to Brandeis, an elite university in Boston which had been founded by the local Jewish community. But the Rebbe was adamantly against the idea, telling him that a Jewish university could only go one of two ways, and they—Brandeis—had not gone the





A BOOK AUTHORED BY YAAKOV HANOKA OF TORAH'S VIEW ON THE AGE OF THE WORLD, ONE OF MANY WORKS ON THE TOPIC OF TORAH AND SCIENCE.

right way. But the Rebbe gave some of his own suggestions. As Yaakov later related, the Rebbe was very familiar with all the universities in the New York City area, and mentioned several options, like NYU and Columbia University. The Rebbe even offered him a loan to cover his continued schooling (although he didn't end up needing it). "Someday, you will make a lot of money," the Rebbe told him.

The Rebbe also gave him advice on some very practical issues.

"Before I came to 770, when I was in graduate school, I had a very irregular schedule," Dr. Hanoka related. "I used to work in the lab until eleven or twelve at night, then meet my friends for a beer, after which I would read for a few hours. Then I would sleep for the better part of the morning, waking up at ten or eleven o'clock. Before I went back to school, I told the Rebbe that I was concerned about this.

"The Rebbe emphasized to me that it's very important to have a regular schedule, eat the same time every day,

to do everything at the same time. And then the Rebbe said something which I'm sure he didn't say to his regular Chassidim: "I have found this to be very helpful in my own personal life."

Yaakov didn't feel ready to return to university. He wanted to spend more time learning in yeshiva, to continue learning how to be a *frumme* Yid. But the Rebbe insisted, and he acquiesced.

He ended up returning to Penn State to complete his degree, and the adjustment back to graduate school as a newly-religious student was not an easy process. "I taught undergraduate students as part of my assistantship," Dr. Hanoka later related. "The first day, when I had to teach a class with a beard and *yarmulke*, I was a little nervous. As soon as I walked in, I could tell that some of the Jewish students started smiling. But I got over it, and after a while, I didn't think about it very much." The Hillel rabbi supported him throughout, and also arranged a kosher house for him and some other religious students.

## Three full cups

While he was in graduate school, he came to New York for Simchas Torah 5724. Towards the end of the farbrengen, the Rebbe called on three people to say *l'chaim* on three cups of wine. "The Rebbe called out my name, and all of a sudden, they thrust me on top of a table and put a cup in my hand. The Rebbe motioned to me to say *l'chaim* on a full cup, so they filled it up with wine and I drank it. Then the Rebbe said again...and I ended up with three very large cups of wine.

"Afterwards, the Rebbe gave me a fantastic *bracha*, in English, in front of everybody: "May you be successful in everything you do, both materially and spiritually, and may you find a good *shidduch b'karov mammash*."

## Proactive

"The Rebbe stressed to me how it is important to take the initiative in trying to be *mekarev* someone," Dr. Hanoka related. "People are not going to come up to *you* and ask *you*, so you have to break the ice for them. You have to take the initiative and try to make them feel comfortable. I always had a problem with this, and always felt kind of shy about doing this. But the Rebbe really pushed me in that direction. He always wanted me to speak, have my presence known, and share my experiences with other people."



YAAKOV HANOKA POSES WITH HIS TEAM OUTSIDE HIS COMPANY HEADQUARTERS.

“I feel that this *bracha* is what sustained me throughout my career and also sustained me in terms of my spiritual life. I was very fortunate to get such a wonderful *bracha* from the Rebbe and I have worked hard to fulfill it as much as I can.”

When he got engaged later that year, they said a *l'chaim* right outside the Rebbe's room, in *Gan Eden Hatachton*, and the Rebbe came out to wish him *mazal tov*. “Now is no time to think about crystal growth, [the topic of his phd research],” the Rebbe told him in a joking manner.

Yaakov was married on 11 Tishrei 5725 to his wife Binah a”h, of Gerer lineage, while the Rebbe was sitting *shiva* for his mother, Rebbetzin Chana. Although he didn't know it at the time, the Rebbe requested that *bochurim* go to his *chassuna* to dance.

Yaakov had only spent a single year in yeshiva, during which he had learned everything from Aleph Beis to Chassidus to Shulchan Aruch. Naturally, his knowledge was still quite limited, and his wife suggested that they spend some time in Eretz Yisrael where he would attend *kollel*. The Rebbe rejected the idea, instructing him instead to pursue his career and become well known in his field by publishing papers and other means.

Yaakov and his wife returned to Penn State so that he could complete



YAAKOV HANOKA AT WORK

his degree, and they lived a *frumme*, Chassidishe lifestyle at the highest standards.

From when Yaakov had gone to 770, and had taken upon himself this new lifestyle, he had been keeping *cholov Yisrael*, although it was very difficult to obtain milk in central Pennsylvania. This led to an uncomfortable situation: Rabbi Goldberg, the Hillel rabbi, did not keep *cholov Yisrael*, and Yaakov couldn't eat in his home anymore.

Rabbi Goldberg felt hurt. Yaakov conveyed this to the Rebbe, who instructed Rabbi Binyomin Klein (who, as mentioned above, was the original Lubavitch contact with Rabbi Goldberg) to relay a message in his name. The Rebbe said to tell him that all of Yaakov's Yiddishkeit was in his merit, and just like a father is never jealous of his

**There was a feeling I always had when I came to Crown Heights for the *Pegishos*: as soon as I got close to 770, as soon as I got on Eastern Parkway, a chill went up my spine as I was thinking about all the experiences I had here, and what it meant coming here.**

**“Someone once asked Berel Baumgarten a”h, ‘How is it that you guys are so successful? What’s your secret?’ ‘We just tell them the truth...’ he answered.**



own son (בכל אדם מתקנא חוץ מבנו), he shouldn’t feel slighted that Yaakov couldn’t eat with him any more.

But he still didn’t feel right. Later on, after Yaakov got married and returned to Penn State, his wife, who was a Hebrew studies teacher, ended up teaching the Goldbergs’ two sons bar mitzvah lessons. He felt so indebted to them for strengthening the community, and, specifically, for educating his children in a place where there were no other options for *chinuch*, that finally he was able to make peace with the *cholov Yisrael* issue. Throughout this entire time—the story stretched over several years—the Rebbe was tracking the story with Yaakov and Rabbi Klein.

### *The Professor*

Yaakov went on to get his PhD and began looking for a job. Here too, he was working with the Rebbe’s guidance: In his first year in 770, the Rebbe had called up a few people during the farbrengen on Yud-Beis Tammuz 5722, including Dr. Yitzchok Block and Dr. Avraham Teitelbaum. Then he called up “Professor Jacob Chanukah” and instructed him to become a professor in order to spread Yiddishkeit among the professors. (Thereafter, his moniker in 770 was ‘professor.’)

Therefore, now that he was beginning his career, he started off looking for teaching jobs in accordance with the Rebbe’s directive. However, the job market was very hard at the time—“PhD physicists were driving taxicabs”, he later said—and his beard and *yarmulke*, which were a rare sight at the time, helped scare potential employers off. The only offer he received was from a small school in Upstate New York, Hobart college, which had no Jewish infrastructure; the closest city was Rochester, an hour away. The Rebbe told him to turn it down.

Finally, he was offered a job in a company—in industry rather than teaching—and the Rebbe told him to take it. The Rebbe continued pushing him along in his career afterwards as well. “Whenever I would write to the Rebbe or when I had *yechidus*,” Dr. Hanoka related, “he never asked me about how I’m doing in learning or how I’m doing in davening. All he wanted to know about was my career.”

After a few years, he began working in solar energy, and became very well known in this field, giving talks at international conferences, pioneering many inventions—he eventually held an astonishing 57 (!) patents—and publishing numerous papers. “I think this gave the Rebbe a lot of gratification,” he later said. “I didn’t discuss this at length with him, but I suspect it did.”

At one point, when he was living in Monsey, he was offered a job in Boston, but his wife was concerned that



Boston didn't have the same high level of *chinuch* as Monsey did. However, the Rebbe wasn't worried about the *chinuch* issue; to the contrary, he was "very eager" for him to move to Boston. "I got the impression that the Rebbe felt that my shlichus would be to be in Boston professionally, and also, probably, [the Rebbe told me to move there] because Boston has a larger concentration of Jewish students and Jewish intellectuals than anywhere else in the country."

As he continued rising in his career, he still found the time to arrange the *Pegishos*.

Dr. Hanoka reflected on his work: "We actually changed lives in the short time of a weekend; it was an extraordinary thing to see. There was a feeling I always had when I came to Crown Heights for the *Pegishos*: as soon as I got close to 770, as soon as I got on Eastern Parkway, a chill went up my spine as I was thinking about all the experiences I had here, and what it meant coming here; what it meant to be having these weekends where we could literally change the lives of students.

"These students were often brought up in the same kind of environment I was; they were taught things which were totally different, and contrary, to the Torah's view about the meaning of life, what it means to be a Jew, and so forth. Very often, we found that we just had to tell people what it means to really be Jewish, and when they heard the truth, it made an immediate impression on them. It was pretty earth shaking for a lot of these students to find out about this.

"Someone once asked Berel Baumgarten *a"n*, 'How is it that you guys are so successful? What's your secret?' 'We just tell them the truth...' he answered.

"I think that this is Chabad's success—we're telling people the truth. Chabad is closer to the truth

than anything else, and that is what people want to hear nowadays. There is so much garbage out there, and when people hear the simple, unvarnished truth, they respond to it. It's as simple as that."

## Always about the Rebbe

Notwithstanding his great success in the secular world, Dr. Hanoka's heart was always focused first and foremost on fulfilling the Rebbe's mission. There was once a difference of opinions among shluchim in a certain city, and a person was brought in from headquarters to try ironing things out. The Rebbe instructed him that, before he meets with the involved parties, he should find out what's really going on by talking to three people, whom the Rebbe specified. One of them was Dr. Yaakov Hanoka.

His life was the Rebbe. When he walked back and forth to shul with his children, he would be talking about the Rebbe. His lifelong dream was to have a Beis Chabad in his home; even when it was full of young children and with the help of his wife, his house was always open for *bochurim* to come and use as a home base when they were in the area doing *mitzvot*. He became a prominent proponent of the Rebbe's unapologetic approach in Torah and science, writing many articles and giving many speeches fearlessly articulating this unpopular view to the public. He was a warm Jew with no airs who wouldn't hesitate to say *l'chaim* at a chassidisher farbrengen, notwithstanding his prominent position. He was an incurable optimist, always thinking how to help shluchim in his area, and his greatest *nachas* was when his children went on to become shluchim themselves.

Later on in life, after his career was well established, Dr. Hanoka acquired the ability to live an upper-class lifestyle. But he wouldn't hear of it. He gave all his disposable income—large sums—to his children on shlichus and shluchim in general.

It was a Shabbos when his doctors informed him that there was nothing more they could do; his illness was untreatable. That Motzei Shabbos, he was sitting in the car with his son as they were digesting the somber news. Some people might have been thinking about getting their affairs in order, others might have been thinking about old regrets or shattered hopes. But Dr. Hanoka's mind was somewhere else. He turned to his son, and said, "What is my *avodah* now? What would the Rebbe tell me to do now?" **1**

1. See "Oirah V'Simcha" Derher Adar 5775



# The Beginning of What?

The tragic events of the Holocaust in the middle of the last century left thousands of survivors homeless with no place to be and no family to turn to. And then a ray of light and hope emerged from the dark clouds and the land of our heritage—our beloved Eretz Yisroel—was internationally recognized as a place for the Jewish people. Scores of Yidden flocked there with the hope that it would be a safe haven for Am Yisroel. As this was happening, many had a far broader

opinion as to what had occurred. Words like “*aschalta d’geulah*,” the beginning of our redemption, and Moshiach’s *tzeiten*’ began floating around. But this was problematic on a number of levels.

Let us understand what the world will be like with Moshiach’s arrival and what makes that event so important.

When the Rambam describes what the world will be like when Moshiach comes, he makes it clear that one of the main differences between now and

לזכות  
הרה"ת ר' דניאל זונדל הלוי  
וזוגתו מרת ראובנה לאה  
ומשפחתם שיחיו  
גרודניצקי



## STRICTLY SPEAKING, IT SIMPLY DOES NOT FIT WITH THE REQUIREMENTS LISTED IN THE RAMBAM.

then will be in the fact that *Elokus* will be constantly felt in a real and tangible way by everyone.

Although we may find it hard to relate to this idea now still living in Golus, we can nevertheless gleam a taste of it. When something occurs in our life that we clearly see as miraculous, be it a medical marvel or international phenomenon, we are seeing G-dliness revealed clearly before us. Now just imagine that this will be a feeling you have on a continual basis.

Moreover, every moment of creation, from the beginning of all existence has been waiting for this event to take place. Moshiach is the true and ultimate purpose of the world and the Torah and Mitzvos.

With this in mind, turning to the situation of world Jewry can we really say that this is the redemption we have been waiting for?! Suffering, antisemitism and poverty still fills the news every day, even in Eretz Yisroel. We diminish the whole concept of *geulah* by accepting this as what we have dreamed of for hundreds of years.

Based on the Rambam there is also a very strict sequence of events that must be adhered to exactly. He writes: A leader from the House of Dovid will rise up, one who is well versed in Torah, and fight Hashem's wars. Only then will he gather the Yidden and go into Eretz Yisroel.

The order of events are quite clear and one cannot occur before the other.

If one is searching for things that have started the *geula*, they can find

this in the learning of the secrets of the Torah, specifically Chassidus. We are told that this is the Torah of Moshiach, and just as we are commanded to taste the food of Shabbos before Shabbos, we can have a taste of 'Moshiach's *tzeiten*' now by studying Chassidus.

The idea that people have begun earnest talk about the arrival of Moshiach is certainly a step in the right direction. It signifies that the time of Moshiach is very close. Yet, it is precisely because of this that the *yetzer hara* jumps in and wants to add a negative side to it as well, which is to announce that he has finally come and this is what we have been waiting for.

Have you ever heard the expression גאולה האמיתית והשלימה?

Almost every *sicha* that the Rebbe said concluded with those words. They mean, plain and simple, "A true and complete *geulah*."

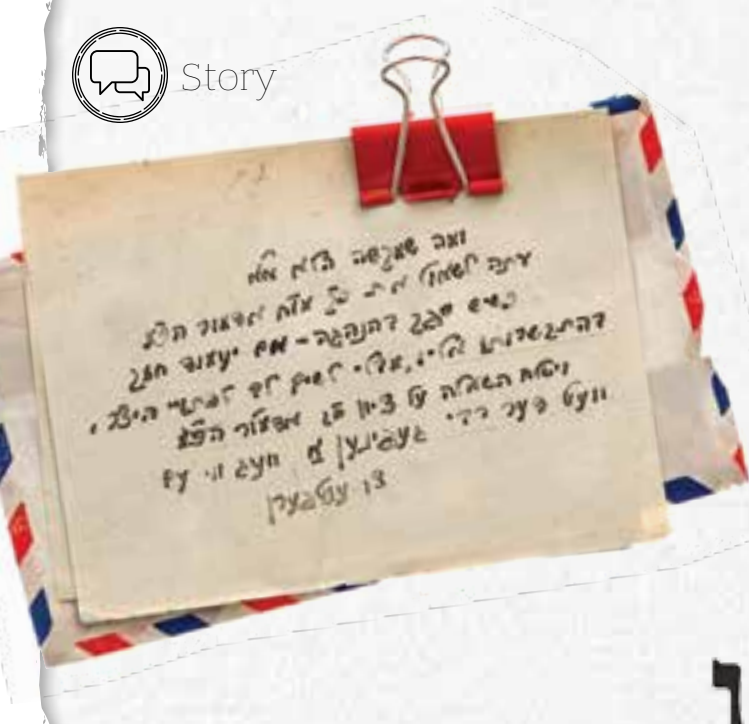
In the context of this topic, one may comment, "By saying a complete *geula*, it is implied that we have begun it already and all that is needed now is completion."

The Rebbe negated this notion in a *sicha* on Acharon Shel Pesach 5711.

The beginning of the *geula* that we have already seen is the one that was revealed to us by the Rebbeim starting with the Baal Shem Tov. From what they began we will follow with the final redemption and coming of Moshiach.<sup>1</sup> **1**

1. Based on *sichos*: Shabbos parshas Haazinu, Yud-Gimmel Tishrei 5739 (*keta hashmata*); Yud-Beis Tammuz 5727; Acharon Shel Pesach 5711.





# דער רבי וועט געפינען א וועג...

נדפס ע"י  
הרוצה בעילום שמו

## It was G-d!

AS TOLD BY RABBI YOSHI MAROZOV (CLEVELAND, OH)

We were fortunate to come to Cleveland as the Rebbe's shlichim in Elul of 5760. Four years later we opened Friendship Circle to assist children with disabilities and their families and, *boruch Hashem*, the program grew steadily.

In 5766 we heard there was a building near us that was up for sale and we decided to jump on the opportunity to expand into a location that would properly house our operations. The building belonged to the Workmen's Circle, which is a secular Jewish international organization geared towards promoting Yiddishist culture and labor unions.

I was well acquainted with many key members of the Cleveland chapter because I had done programs in their school and as one of the only Yiddish speaking people in town, I had developed a rapport with them. I was therefore hopeful when I submitted our bid to purchase their building.

After a bit of back-and-forth our bid came before the Workmen's Circle board and sure enough from the sixteen

board members with voting rights, fourteen voted in our favor.

Harry and Marilyn Cagin, the elderly couple who voted against our bid, were so adamantly opposed to us receiving the building that they threatened to resign from the board.

I found out that this was for two reasons. Firstly, they felt the organization could have received a higher bid from another buyer. But more importantly, they were terribly upset at the prospect of the building going to an organization completely "out of line" with the Workmen's Circle's ideals.

Although our bid was accepted, their opposition caused a deep schism in the organization and left a bitter taste in everyone's mouths.

In any case, I was now faced with (what was certainly for me at the time) a tremendous challenge. I had sixty days to come up with \$235,000 and I didn't have a penny to start with. The day I received the news that the board had voted in our favor, I booked a flight to New York for the following

week in order to visit the Ohel and ask the Rebbe for a *bracha* for success.

My itinerary only allowed me a few short hours in New York. At the Ohel I wrote a *tzetel* detailing our situation and asked the Rebbe for a *bracha* that we should somehow be able to come up with the necessary funds in time to acquire the building. After my short visit at the Ohel I rushed back to the airport to catch my return flight to Cleveland.

I was the last person to board the plane, and approaching the seat number printed on my boarding pass, I saw it was a window seat with the outer two spaces occupied by an elderly couple. In order for me to reach my place they would have to stand up and move out to the aisle while I climbed in. The plane was quite empty so I offered to move to a different seat so as not to inconvenience them.

How surprised I was when the man uttered a grateful “*adaink*” in Yiddish! Realizing the opportunity to spend the next hour conversing with a Jewish couple in Yiddish, I changed my mind and asked if they wouldn’t mind if I retained my original seat. “*Mit fargenigen*—with pleasure,” they said.

After some small talk I asked them their names and lo and behold, the man introduced himself as Harry Cagin. I was shocked! “Harry Cagin!” I exclaimed. “And you must be Marilyn!” I said, turning to the woman.

I promptly introduced myself: “I’m Rabbi Yossi from the Friendship Circle.” Now it was their turn to be shocked! Realizing that we were stuck together for the duration of the trip, we all began to laugh and the tension quickly melted.

I immediately felt that this was the Rebbe showing me that we would be successful in all things regarding the



building and I was determined not to lose this opportunity to make a positive impact on this couple.

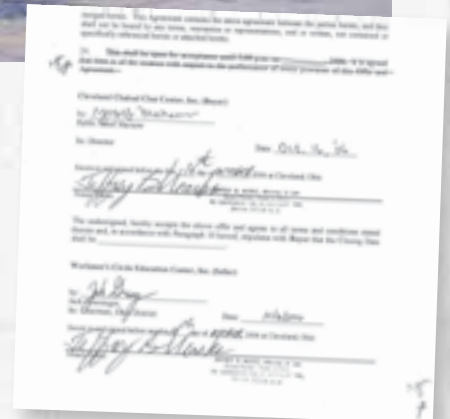
First I explained them what our organization was about and why we needed the building. They were genuinely impressed and soon we moved on to the subject of Yiddishkeit and *emunah*.

Harry considered himself a skeptic (to say the least) but we had a very open conversation and towards the end, I explained why I had made the trip to New York that day and pointedly asked him who he thinks orchestrated this meeting between us. He answered with visible emotion “*Es iz geven G-t*—it was G-d.”

Before we parted, he jotted down their address on an airplane napkin and asked that I visit them at home. We developed a very warm relationship and they even pledged towards our building fund!

Thanks to the Rebbe’s *brachos*, we managed to collect the funds for the building in time and since then we have moved to an even larger location.

There are times when it may be harder for us to discern the Rebbe’s *brachos* and *kochos* in our *shlichus*. On that plane, only minutes after being by the Ohel, I felt the Rebbe was showing me that he is with me and would continue to shower me with his holy *brachos* and *kochos* every step of the way. **T**



YOSSI MELAMED via JEM, 6 TISHREI 5750, 12679

## YOUR STORY

Share your story with A Chassidisher Derher by emailing [derherstories@gmail.com](mailto:derherstories@gmail.com).



Behind *the* Picture

# From One Farbrengen To...

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גדפס ע"י הוריו  
הרה"ת ר' שמואל  
וזוגתו מרת אילנה טובה שיחיו  
קארנפעלד



The Rebbe's farbrengens meant many things for different people. They were, first and foremost, the opportunity for chassidim, and the world, to come and hear the Rebbe directly, to learn from the Rebbe's torah as he taught it publicly. It is when cryptic *sugyos* in Gemara were deciphered, when seemingly conflicting Rashis were reconciled, and where apparently unrelated concepts in Chassidus found their common thread. There was the *maamar*, the *divrei Elokim chayim*, there were the *sichos*, the *niggunim*, the *hadranim*, the Rebbe's nods responding to Chassidim to saying *l'chaim*, and more. Farbrengens were also a time when the Rebbe would address broader issues like the security of the yidden in eretz yisroel, 'mihi yehudi,' the yidden trapped behind the iron curtain, and beyond.

They were the 'outlet' where the Rebbe would set the agenda of Lubavitch as well the megaphone to the world of the Rebbe's thought and opinions.

One special *hanhaga*, which took place at farbrengens, was the Rebbe distributing bottles of *mashke* to participants who were going to perform some important shlichus or host a *simcha* in the coming days. After receiving the bottle from the Rebbe, the recipient would open it and distribute some to the assembled at the Rebbe's farbrengen. The rest would be distributed during the course of the event for which he had received the bottle (see below).

The first such occasion on record was Shabbos Bereishis 5714. The Rebbe announced that in order to connect the undertaking of those who were due to go out on shlichus in the near future with a '*davar gashmi*'—to connect their departure with a physical and tangible object—they will receive a bottle of *mashke*, to which more *mashke* can later be added, in order to be served at future farbrengens. The Rebbe also cautioned that it had to be consumed entirely before the onset of the upcoming Pesach.<sup>1</sup>

### WHY MASHKE

The Rebbe explained<sup>2</sup> that he had specifically chosen *mashke* as a bridge between his farbrengen and future ones held elsewhere, because the mission of the shluchim was to turn their destination into a *chassidishe* place, which is done with love, gentleness and through a farbrengen. Hence the idea of providing *mashke*.



On another occasion<sup>3</sup>, the Rebbe explained the power of the *mashke* that is distributed.

The Gemara states that a Yid may not drink a non-Jew's wine, lest it bring him to marriage with a non-Jewish woman. This indicates that even if not in the immediate company of the non-Jew while consuming the wine, the mere drinking is nevertheless conducive to that negative possibility, and thus the need to forbid it.

Surely then the same is true and manifold in matters of *kedusha*. The wine of a *chassidisher* farbrengen is sure to have a positive impact on its consumers elsewhere, even if they did not attend the farbrengen itself, and it can be hoped that this will help them in their *avodah*.

### THE PROCESS

The process of receiving *mashke* from the Rebbe changed over the years, as the demand grew larger and while less time being available.

For a time the Rebbe would pour a bit of *mashke* from the bottle into his *becher*, and then



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pour back into the bottle, which he then handed to the recipient (resulting, often, in the color of the liquid in the mashke bottle having a purple tinge to it). Later, as the demand grew, the Rebbe would just pour some for himself and into the person's cup.

When the requests among Chassidim grew to an unsustainable high, the Rebbe's *hanhaga* changed, and for a time the distribution continued inconsistently. When it was resumed fully, some time later, only people representing an organization or event, and who had given a bottle before Shabbos to *mazkirus*, were able to receive it at the farbrengen. The Rebbe would then announce that those who sent in bottles should come up to the *bima* and invite everyone to the events they were hosting. After the distribution, the Rebbe would usually start a *niggun*. The *niggun* that was sung was the fast "*Veharikosi lochem brocha*". In later years the Rebbe would start his father's *niggun*.

## A TIMELY CONNECTION

On one particular Shabbos in תשמ"ח a person got a bottle of *mashke* from the Rebbe and he announced that he was making a farbrengen in his house that very evening. After he had finished, the Rebbe told him something, and he got up again adding that the farbrengen was going to be in honor of '*Shnas Hakhel*.'

It seems that the Rebbe suggested that if the farbrengen wasn't related to any particular reason, it was to be dedicated to the year's theme of *Hakhel*.

While the distribution of bottles occurred primarily during Shabbos farbrengens, at times it would happen at weekday farbrengens as well, as depicted in these photos. **T**

1. See Likutei Sichos vol. 16 p. 129
2. Toras Menachem Hisvaaduyos Vol. 10 pg.136. See also Toras Menachem Hisvaaduyos Vol. 24 pg. 173.
3. Shabbos Bereishis 5717. See Toras Menachem Hisvaaduyos Vol. 18 pg. 167



# Derher**Letters**

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to [feedback@derher.org](mailto:feedback@derher.org).

Submissions may be slightly modified by our editorial staff before publishing.



## Pile of Watches

Dear Editors,

In the Sivan magazine, there was a letter from my *chavrusa*, Rabbi Shmuel Lew [“Derher Letters” Derher 45 (122) Sivan 5776] where he mentioned that many men are unaware of the Chabad custom that we do not wear watches on Yom Tov, and that the Rebbe asked Reb Yankel Katz in surprise “איהר טראגט א זייגער יום טוב—You wear a watch on Yom Tov?!”

I too have come across many *chassidishe yungeleit* wearing watches on Yom Tov. I therefore feel that it is important to share the following story which I heard from my father-in-law, the late rov in Montreal, Rabbi Yitzchak Hendel A”H:

It was Shavuos in Otwock (late 5690s) and the Frierdiker Rebbe came out to farbreng. The tables were shaped like a *ches* and the Frierdiker Rebbe sat at the head. Many of the *bochurim* in the Yeshiva at the time were from *Polishe chassidishe* families and did not come from Lubavitcher homes. My father-in-law too was one of these *bochurim*. As it was Yom Tov and one is allowed to carry, most of them were wearing watches.

The Frierdiker Rebbe said: “On Shabbos one is not allowed to wear a watch and on Yom Tov, one does not need to wear a watch. Since one does not need to, he

shouldn’t. Therefore, everybody should give in their watches and after Yom Tov they will get them back.”

A large pile of watches appeared on the table next to the Frierdiker Rebbe as many *bochurim* gave in their watches.

**Rabbi Mayer Plotkin**  
Montreal, Canada

”

## An Important Role

**To the staff of A Chassidisher Derher,**

As it is known to all, you play a very important role in our families’ continued *hiskashrus* to the Rebbe, by presenting to us—the readers—interesting and important events that happened and are happening throughout the Rebbe’s *nesius* in a clear and detailed manner, so that we can relive them once again.

Especially for our kids, living in a “far” place, not having the opportunity to “live” with other Chassidim and farbreng, this magazine does a phenomenal job in giving them the *Chassidishe lachluchis* much needed in this great העולם והסתר, until we are זוכה to the התגלות of our Rebbe בקרוב מממש!!

My kids (and we also) wait impatiently for every new issue, and as soon as it arrives it is read from cover to cover!

I want to thank you for all you do and wish you much *hatzlacha* in all your holy work, and may we be זיכה בקרוב ממש זען זיך והוא יגאלנו מיט'ן רבי'ן דא למטה, ויהא יגאלנו

**Rabbi Mendy Labkovski**  
Curitiba, Brazil



## Hu Elokeinu

**Dear Editors,**

In the Chassidisher Derher of Tamuz, there was an interesting article about the *niggunim* the Rebbe usually taught on Simchas Torah [“The Rebbe’s Niggunim” Derher 46 (123) Tammuz 5776]. The second to last *niggun* was Hu Elokeinu (see page 60).

I wish to add two points that were not included in the article:

1) Generally, Chassidim would not sing Hu Elokeinu in *musaf* unless the Rebbe signaled with his hand. On Shabbos Matos-Massei 5740 the Rebbe spoke at the farbrengen:

“The *niggun* was not sung because I didn’t signal to sing it. As we find ourselves in the Shabbos that blesses the month of Menachem Av, when we urgently need *geula*, and this *niggun* is about *geula*, I waited to see if someone will have common sense to sing on his own, but there was no reaction at all.”

From then on, Chassidim would sing the *niggun* every Shabbos during *musaf*.

2) Another interesting fact: in 5720s-5730s there was not much advance notice that there would be a farbrengen at 1:30 PM (the designated time). During those years, *bochurim* would observe—and it worked quite well—that when the Rebbe would motion to sing the *niggun*, generally we were sure there would be a farbrengen that afternoon.

But after Shabbos Matos-Massei 5740, that no longer served as a sign for a farbrengen, as the *niggun* was sung every Shabbos.

**Rabbi Michael Seligson**  
Brooklyn, NY



## Ten Complete Niggunim

**Dear Editors,**

Thank you for your beautiful overview on the Rebbe’s *niggunim* in the recent Tammuz issue [“The Rebbe’s Niggunim” Derher 46 (123) Tammuz 5776].

This is an opportunity to point out some nuances as originally taught by the Rebbe and sung at his farbrengens (they were also recorded this way on the Nichoach records and in Sefer Haniggunim):

1) Darkecha: The first stanza (“*Darkecha...*”) is sung and repeated many times. Then, with a raised voice the second stanza (“*Lemaancha Elokeinu aseh...*”) is sung only one time. The first stanza is then repeated over and over again.

Maybe the reason why the second part is sung only once might be to avoid emphasizing negativity (“*amidaseinu dalim v’reikim*—we are poor and empty”) about ourselves. Interestingly, at the farbrengen of Purim 5719 (see Toras Menachem vol. 25 p. 156), the Rebbe sang the *niggun* himself, and the second part the Rebbe sang without even saying the words altogether!

2) Ki Anu Amecha: Ever since the Rebbe taught the first Ki Anu Amecha, it is sung during the *tefillos* of Yom Kippur on the other words of the *piyut* as well. However, as a *niggun* it is only sung on the following words:

כי אנו עמך ואתה אלקינו. כי אנו בניך ואתה אבינו.

3) Anim Zemiros: The first stanza (“*Anim zemiros...*”) is sung only one time, and the longing expressed in this *niggun* goes

straight into the second stanza (“*Nafshi chamda...*”), which is repeated twice.

4) It is interesting to note that the Alter Rebbe had ten *niggunim*.

On Simchas Torah 5725 (the Rebbe was then in the year of *aveilus* after his mother, Rebbetzin Chanah) after *hakafos* the Rebbe said: “Since the teaching of *niggunim* is **complete**, we will sing a *niggun* that was already taught.” The Rebbe then began singing “*Atah Vechartanu*” (Toras Menachem vol. 41 p. 99). Being that in the previous year the Rebbe taught two *niggunim* after *hakafos*, it is thus found that over the nine years (5716-5724) the Rebbe taught ten (“complete”) *niggunim* on Simchas Torah after *hakafos*.

**Rabbi Yitzchok Naparstek**  
Fort Lauderdale, FL



## Forty-Ninefold

Dear Editors,

Firstly, *yasher koach gadol* for your beautiful magazine *bichlal*, and the Tammuz issue *bifrat*, which was once again *malei vegadush* with rich, *chassidishe* content.

Second, I would like to point out that I made an error in the story that I submitted to you under the title “For Now; For Generations” [Derher 46 (123) Tammuz 5776 page 38]. I wrote that when the group

of *talmidim hashluchim* to Australia in 5742 left, there was no *yeichidus* at all—not even a *yeichidus klolis*. In truth there was a *yeichidus klolis*, and I thank those who pointed this out to me.

And third, in the amazing story “Blessed Rains” [Derher 46 (123) Tammuz 5776] on page 81, the *possuk*

וְהָיָה אֹרֶךְ הַלְבָנָה כְּאֹרֶךְ הַחֲמָה וְגו' שְׁבַעֲתַיִם כְּאֹרֶךְ  
שְׁבַעַת הַיָּמִים (ישעי' ל, כו)

was translated “The moon will become more luminous than the sun sevenfold, as it shone during the seven days of creation.”

As this *gevaldige* story will certainly be retold by many, and most likely will be reprinted in volume 3 of דער רבי וועט “דער רבי וועט א וועג”, so for the sake of accuracy the translation should be corrected to: “The moon will become luminous as the sun [is now], and the sun will become more luminous forty-ninefold its light during the seven days of creation.”

Whereas generally “sevenfold” means only seven times as much, Rashi (on this *possuk* and in Pesachim 68a) says “שְׁבַעֲתַיִם” means seven times seven times (i.e. forty-nine times) the light of all the seven days of creation together, leading to the calculation of  $7 \times 7 \times 7 = 343$ .

Wishing you much *hatzlacha*,

**Rabbi Yossi Alperowitz**  
Bournemouth, UK

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## CORRECTION

It has been brought to our attention that in the article “Hora’os for Tisha B’Av” [Derher Av 5776], there is a typographical error on page 18. It says “On Shabbos Parshas Devarim 5749 the Rebbe gave several *horaos* in connection to the Nine Days.” These *horaos* were given on Shabbos Parshas Devarim 5746. We apologize for the error.

—The Editors



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באהיה בלאנקה, ארגנינה  
נלב"ע כ"ב תמוז ה'תשע"ו  
ת.נ.צ.ב.ה.

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וע"י ידידי בניו - חבריהם לספסלי הלימודים

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הרה"ת ר' יוסף יצחק  
וזוגתו מרת חנה  
ומשפחתם שיחי'  
**שם טוב**

IN HONOR OF THE BIRTH OF OUR NEW GRANDSON  
**MEIR SHLOMO**  
BEN ZEV NOSSON AND ARIELLA  
JOHNSON  
DEDICATED BY  
YAAKOV AND KAREN COHEN

DEDICATED BY  
**CHABAD LUBAVITCH**  
OF FORT LAUDERDALE

DONATED BY  
THE **SANDMAN FAMILY**  
OF MIAMI BEACH.  
MAY OUR CHILDREN GROW  
UP TO BE SOLDIERS  
OF THE **REBBE**.

לע"נ  
הרה"ח הרה"ת ר' משה  
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נלב"ע י' תמוז ה'תשע"ג  
ת.נ.צ.ב.ה.

נדפס ע"י  
הרה"ת ר' ישראל מרדכי  
וזוגתו מרת חנה שיחי'  
**גרינברג**  
על פסא, טקסס

לע"נ  
הרבנית דבורה  
בת ר' אברהם ע"ה  
נלב"ע כ"ג אלול ה'תשע"ה  
ת.נ.צ.ב.ה.

נדפס ע"י משפחתה  
הרה"ת ר' מאיר וזוגתו מרת שנידל  
ומשפחתם שיחי'  
**גוטניק**

לע"נ  
ר' מנחם נחום  
בן הרב משה יצחק ע"ה  
נלב"ע כ"א תמוז ה'תשמ"א  
**פראגער**  
נדפס ע"י  
משפחתו שיחי'

לזכות חבר מערכת של גליון זה  
הרה"ת ר' יוסף מנחם שיחי'

לרגל יום הולדתו ביום ה' אלול לשנת הצלחה בגשמיות וברוחניות  
ולזכות זוגתו מרת חנה שתחי'  
ובנם מענדל שיחי'

**קאמען**

נדפס ע"י משפחתו שיחיו  
ברוקלין, נ.י. טאראנטא, קנדה. יוסטן, טקסס. ניו הייווען, קאנעטיקוט.  
לונג איילנד, נ.י. שיקאגא, אילינוי. ס. אנטאניא, טקסס

לזכות החיילת בצבאות ה'

**רבקה שתחי'**

ולזכות הוריה חבר מערכת של גליון זה  
הרה"ת ר' מנחם מענדל הלוי וזוגתו מרת דבורה הענא שיחיו  
**דזייקאבס**

נדפס ע"י זקנה

הרה"ת ר' יעקב משה וזוגתו מרת צופיה רבקה שיחיו  
**וואלבערג**

לזכות

החתן התמים הרב ר' נפתלי שמואל שיחי' גראסבוים  
והכלה המהוללה מרת חי' מושקא שתחי' כ"ץ  
לרגל חתונתם בשעטומ"צ ביום ה' אלול התשע"ז - שנת הקהל

נדפס ע"י הוריהם

הרה"ת ר' זלמן אהרן וזוגתו מרת אסתר רחל שיחיו גראסבוים  
הרה"ת ר' שמואל אברהם בנימין הכהן וזוגתו מרת חנה שיחיו כ"ץ

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MODWAY  
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מוקדש לחיזוק ההתקשרות  
לב"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

לזכות החיילים בצבאות ה'  
אהרן אליעזר  
ירחמיאל בנימין  
שיחיו  
שיגדלו להיות חי"לים, לנח"ר ב"ק אדמו"ר  
נדפס ע"י הוריהם  
ר' דוד יוסף וזוגתו מרת מלכה שרה  
מדינה

לזכות  
החתן הרה"ת ר' מנחם מענדל הכהן שיחיו כהן  
והכלה המהוללה מרת חי' מושקא שתחי' ציפל  
לרגל חתונתם בשעטומ"צ ביום ט' אלול התשע"ז - שנת הקהל  
נדפס ע"י  
הרה"ת ר' אברהם הכהן וזוגתו מרת רחל חנה שיחיו כהן  
הרה"ת ר' יוסף בנימין הכהן וזוגתו מרת חנה שרון שיחיו ציפל

לזכות  
הת' דוד שלום שיחיו אורמלנד  
לרגל הכנסו לעול המצות י"ד אלול, התשע"ז - שנת הקהל  
יה"ר מהשי"ת שיגדלו להיות חסיד ירא שמים ולמדן  
נדפס ע"י משפחתו שיחיו

לזכות  
השלוחה מרת ליבא שתחי' מינץ  
לרגל יום הולדתה ביום ט"ז תמוז  
לשנת הצלחה בגשמיות וברוחניות  
נדפס ע"י משפחתה שיחיו

מוקדש לזכות  
הרה"ת ר' לייביש משה וזוגתו מרת רינה  
וילדיהם קיילא באשא, בנימין דוד, אליהו איסר, רבקה שיינדל אלטא שיחיו  
גולדהירש

A Chassidisher Derher  
Vaad Talmidei Hatmimim



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