

לע"נ  
ר' אהרן יהודה בן הרב שלום ז"ל  
אדלער  
נלב"ע כ' אלול תשס"ג  
נפסע 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.

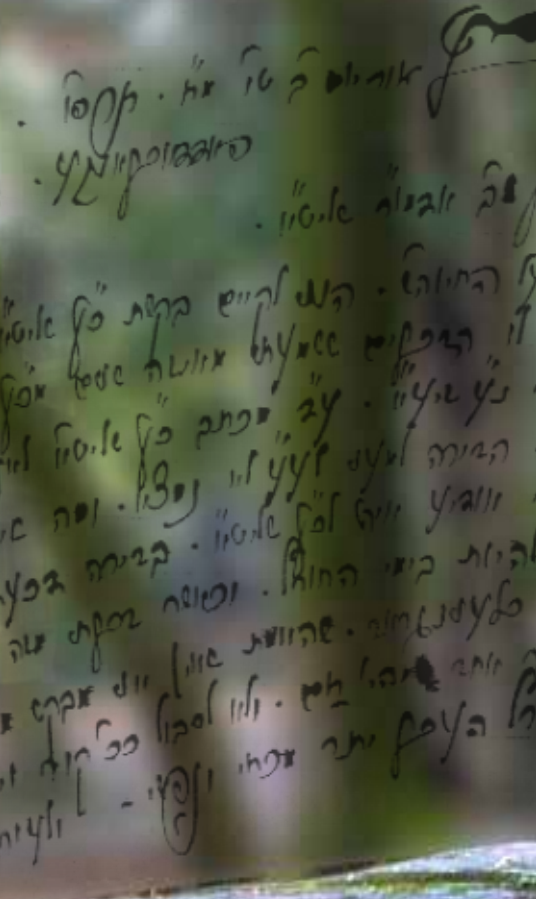
When telling the story of *Yetzias Mitzrayim*, the Torah pauses to tell us about the *yichus* of the very first *Nossi Yisroel* - Moshe Rabbeinu.<sup>1</sup>

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 Frierdiker 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*.

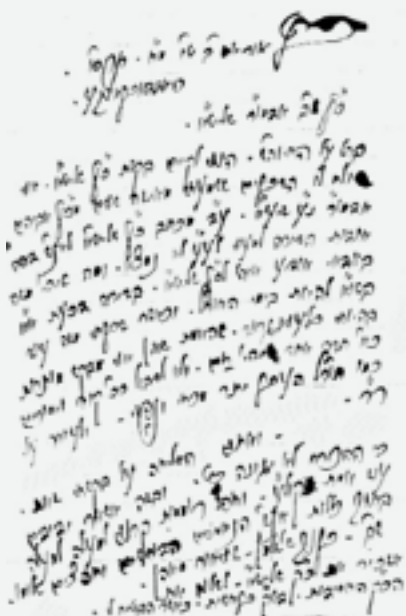
Amongst the many *hora'os* that Reb Boruch Shneur heard personally from the Rebbe Maharash, and later

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'amarim* 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 FRIEDRIKER REBBE.

Friedriker Rebbe, such as having a place directly in front of the Rebbe Rashab during the recital of a *maamar*, and the Friedriker 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*

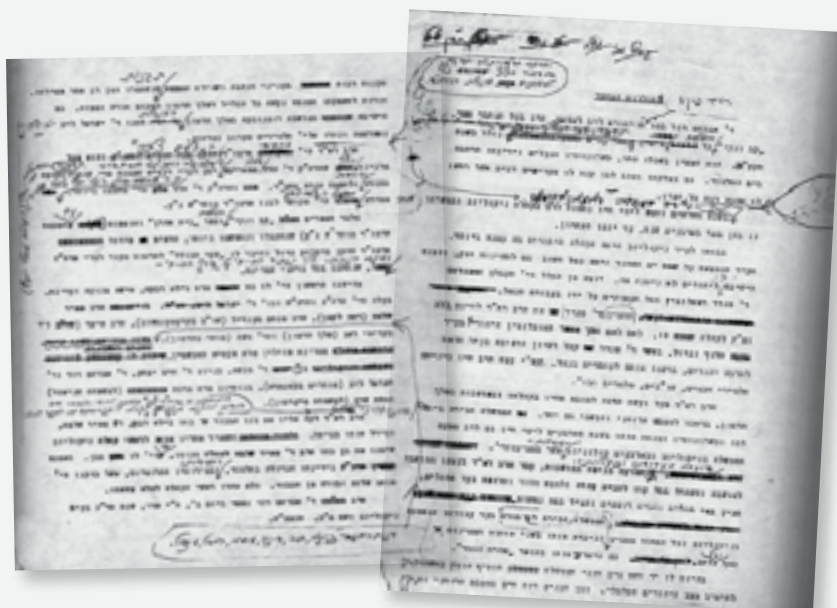


REB MEIR SHLOMO YANOVSKY

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.

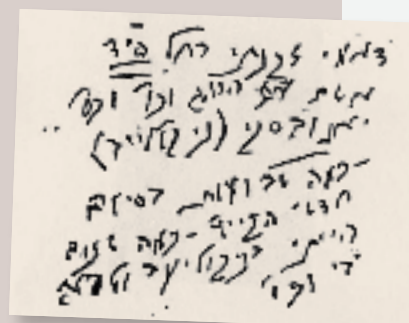
When the Rebbe was informed that his request had been fulfilled, the Rebbe sent Rabbi Hecht a letter, in which the Rebbe wrote: "I was informed by your brother Rabbi Yaakov that a daughter was born to you and later that she was named Rochel. I herewith send my thanks that you accepted my suggestion, 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.

