

לזכות
החייל בצבאות ה'
מענדל שיחי' קאמען
לרגל יום הולדתו ר"ח מנחם אב
נדפס ע"י הוריו שיחי

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SEVERAL OF THE STORIES IN THIS ARTICLE ARE BASED ON "TEIN
L'CHACHAM" BY RABBI HERSHEL FOGELMAN.

SPECIAL THANKS TO RABBI MOSHE LIBEROW FOR HIS
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P I N P O I N T S

STORIES OF THE RABBEIM'S
REACH AND IMPACT AROUND THE GLOBE

WORCESTER, MA



“A CHASSIDISHE SHTOT!”

Reb Moshe Binyamin *der melamed* is a name that appears several times in the Frierdiker Rebbe’s *sichos* and writings. Reb Moshe Binyamin Meitin was a chossid of the Rebbe Rashab who had taught the Frierdiker Rebbe in his youth. When he visited the Frierdiker Rebbe in New York in 5689, he asked that his identity remain anonymous before entering *yechidus*, to see whether the Rebbe would recognize him. “The door opened,” the Frierdiker Rebbe wrote, “and I immediately recognized Reb Moshe Binyamin *der melamed*, who had tested me on *Mishnayos bal peh* in my youth, standing in the entranceway.”¹

His visit to the Frierdiker Rebbe came after living in America for decades, in the city of Worcester. During the Rebbe Rashab’s *nesius*, he had made the rare move of crossing the ocean to settle in the United States. Before his departure, he entered the Rebbe Rashab’s room for *yechidus* to request a *bracha*. When the Rebbe asked where he planned to settle, he replied “Worcester.” The Rebbe Rashab exclaimed: “*Vuster! S’iz doch a chassidishe shtot!*” (It’s a chassidishe city).

This was a rare journey and an even rarer statement—in those years the Rebbe Rashab was not fond of Chassidim traveling to the New World.² Yet the special attention from the Rabbeim to the city of Worcester

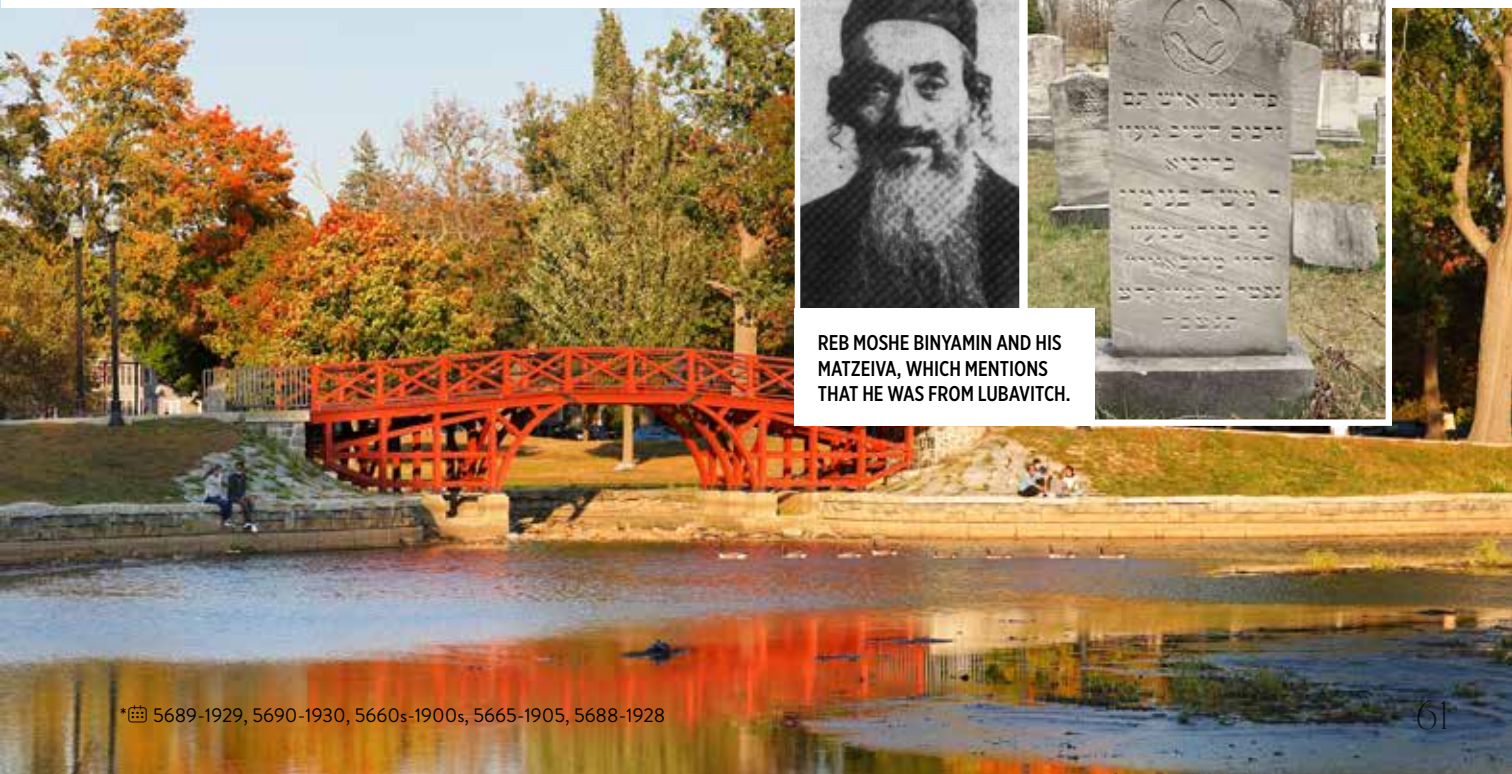
continued into the following generations. Notably, the Frierdiker Rebbe made a brief stop in the city during his historic trip to the United States in 5690.³

“MAKE WORCESTER ERETZ YISROEL”

Tiferes Yisroel was an old Nusach Ari shul in Worcester. In the 5660s, a chossid of special stature joined the *kehilla*, recognized for his unique qualities even among this group of venerated Chassidim. Reb Yechiel Dov Sher’s journey to Worcester had passed through Lithuania, Lubavitch, Kopust, and Liadi.

Born near Rakshik, Lithuania, he was said by family tradition to have traveled at a young age to Lubavitch, where he merited spending time in the Tzemach Tzedek’s court. Following the Tzemach Tzedek’s *histalkus*, he continued visiting the Rebbe Maharash in Lubavitch and also spent time at the Rebbes of Kopust and Liadi before settling in Worcester in 5665.

His time in Liadi is confirmed in a letter the Frierdiker Rebbe sent him in 5688, writing: “In response to your letter ... I was happy to hear about the well-being of one of *anash* who had traveled to my great-uncle, the Rebbe of Liadi.”⁴



REB MOSHE BINYAMIN AND HIS MATZEIVA, WHICH MENTIONS THAT HE WAS FROM LUBAVITCH.

In Worcester, Reb Yechiel Dov delivered regular shiurim in Chassidus and would *chazer* Chassidus publicly every Shabbos. He also assumed communal responsibilities, including financial responsibilities for Torah institutions and for his relatives.

Approaching ninety, he had a strong desire to move to Eretz Yisroel and dedicate himself to full-time Torah study. He wrote to the Frierdiker Rebbe in Riga requesting permission. Three times he asked, and he received three letters in return, from Sivan 5688 through Nissan 5689, encouraging him to remain. If the Torah study of Eretz Yisroel is what you desire, the Frierdiker Rebbe explained, the main purpose of Torah is when it leads to action. “From experience, we see that in every city and community, when someone inspires others to take action on behalf of tzedakah and the support of Torah study, with Hashem’s help, he succeeds,” the Frierdiker Rebbe wrote.⁵ He also quoted the well-known directive of the Tzemach Tzedek to a chossid in *yechidus*: “*Mach do Eretz Yisroel*” (transform here into Eretz Yisroel).

Heeding the Frierdiker Rebbe’s guidance, Reb Yechiel Dov remained in Worcester, where he continued his *avoda* until his passing three years later.

“BREAD FROM SHOMAYIM” — TURNING WORCESTER INTO AN IR TORAH

To⁶ this day, the most notable expression of the Rabbeim’s impact on Worcester is the Yeshiva Achei Tmimim, founded in 5702. Here is the story of the humble beginnings of a *mosad* that has shaped generations of

SHIUR CHASSIDUS IN WORCESTER

In Teves 5702, the *mispa'elim* of Tiferes Yisrael received a personal request from the Frierdiker Rebbe: to establish a regular *shiur* Chassidus in the shul delivered by Rabbi Mordechai Yaakov Golinkin.

“Hashem will help them that learning brings about its intended results—in ways of *avoda*, *hidur mitzvah*, and [acting in accordance with] *minhagei hachassidim*,” the Frierdiker Rebbe wrote to Rabbi Golinkin.²⁰ That same day, he also sent a letter to the community, urging them to arrange and attend the *shiurim* and to encourage others to join as well.²¹

Chassidim and transformed the city.

With World War II raging across the sea, the early 5700s were a challenging time in America. The Frierdiker Rebbe fought an uphill battle to accomplish his stated goal⁷ of transforming the American landscape into a *ma-kom Torah*.

Worcester became a frontier for his holy work and a home for a branch of the Yeshiva Achei Tmimim, the Frierdiker Rebbe’s method of choice for saving thousands of American children from assimilation. In Tammuz 5702, Rabbis Avraham Pariz and Avraham Hecht were



dispatched to do what many thought impossible. As one local rabbi put it: “Hair will grow on the palm of my hand before a yeshiva opens here.”⁸

But open it did. The yeshiva was formally established on Yud-Beis Tammuz 5702, fifteen years to the day of the Frierdiker Rebbe’s miraculous *geulah*. The Frierdiker Rebbe received the news of the opening with great joy—“like soul reviving medicine,” he wrote.⁹ At the Frierdiker Rebbe’s request, Reb Avraham Pariz led a Yud-Beis Tammuz farbrengen in the city.

Rabbi Avraham Hecht¹⁰ remained for several months to help launch the yeshiva before being assigned to establish additional Achei Tmimim branches. Later that summer, the Frierdiker Rebbe appointed his brother, Rabbi Moshe Yitzchak Hecht,¹¹ to serve as the new head of the Worcester yeshiva.

Rabbi Moshe Yitzchak threw himself into the role with great *mesiras nefesh*. The Frierdiker Rebbe acknowledged the hardship he would face, telling him and his wife in *yechidus*: “Until now, you ate *lechem min haaretz*. Now, you will have to survive on *lechem min hashamayim*.”

This wasn’t just a metaphor—it was their new reality. Reb Moshe Yitzchak had to knock on doors to raise funds, hire staff, and build a student body. Even finding a place to live was difficult. He and his wife made do with a one-room apartment, completely dedicating themselves to the yeshiva.

There was no adjustment period. From the first day, Rabbi Hecht worked tirelessly, guided by detailed letters from the Frierdiker Rebbe, who emphasized the importance of nurturing every aspect of the *talmidim*’s Yiddishkeit.

“...Much effort must be exerted in the students’ education...in matters of *yiras Shamayim* such as washing hands immediately upon awakening, reciting *brachos*, wearing *tzitzis*, being scrupulous in davening and answering *amen yehei shmei rabba*, as well as with regard to proper *midos*, respecting parents and teachers, and in general conducting oneself with *derech eretz*,” the Frierdiker Rebbe wrote.¹²

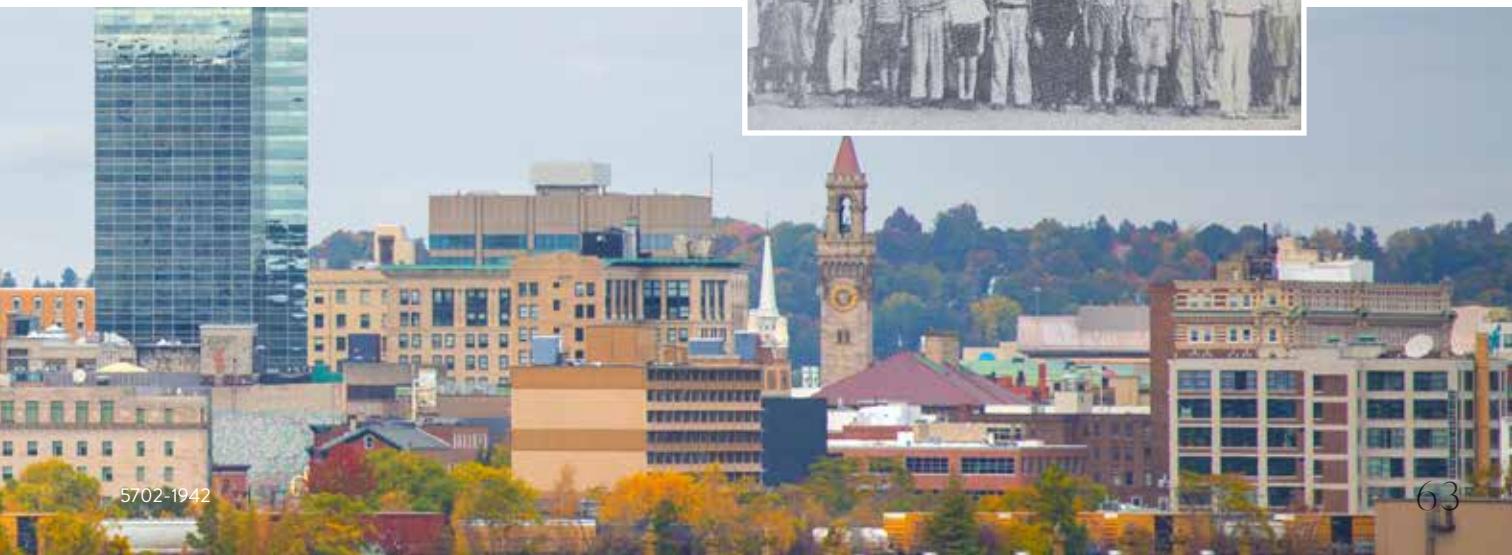
“My friends! Be strong in your holy work of spreading Torah in Yeshivas Achei Tmimim in Worcester. With Hashem’s help, you will see great success in developing the yeshiva with talented students who accept the yoke of Torah and *mitzvos*. May Hashem strengthen your health, and grant you the *zechus* to raise the Yeshiva to its deserving stature.”

L’HARIM RUACH HACHASSIDUS

Achei Tmimim was not just a yeshiva—it was the springboard for the spiritual growth of the city. “The holy Yeshiva Achei Tmimim is a *kos shel bracha* for both material and spiritual blessing for the entire city of Worcester,” wrote the Frierdiker Rebbe.¹³

The Frierdiker Rebbe had set out to transform the entire American Jewish landscape, and his *shluchim* were expected to be active on every front. *Mesibos Shabbos*

RABBI MOSHE YITZCHAK HECHT
WITH A GROUP OF ACHEI TMIMIM
STUDENTS IN WORCESTER.



were a hallmark of the early efforts in America, and the Worcester *shluchim* were urged to establish groups throughout the city.

“Don’t limit yourself to just the yeshiva,” the Frierdiker Rebbe instructed Rabbi Moshe Yitzchak Hecht. “Be active in anything that strengthens *Yiddishkeit*. Learn and *chazer* Chassidus in public, and uplift the spirit of Chassidus—*l’harim ruach haChassidus*.”¹⁴

The Frierdiker Rebbe’s *brachos*, combined with their tireless efforts, bore remarkable fruit. In Cheshvan 5703, just months after the yeshiva’s founding, the Frierdiker

Rebbe congratulated them on acquiring a new building.¹⁵ Just a month later, by Kislev, the *talmidim* were already learning in their new home.

By 5705, a second branch of the yeshiva opened in another part of town to accommodate the growing student body. Around that time, Rabbi Hecht took up a position as *rav* of a local shul, which soon became another center for *shiurei Torah* and *hafatzas hayahadus*. In 5706, the Frierdiker Rebbe sent Rabbi Hershel Fogelman to succeed Rabbi Hecht, who was needed to lead another Achei Tmimim branch, while Rabbi Fogelman remained in Worcester for life.

“THE REBBE’S LIGHT UPON YOU”

Another key figure in establishing the Yeshiva was Rabbi Zorach Horowitz, devoted chossid of the Rebbe Rashab and Frierdiker Rebbe and longtime *rav* in Worcester.

When Rabbi Moshe Yitzchok Hecht first arrived in the city, he encountered Rabbi Horowitz on the street near his home. Before Rabbi Hecht could say a word, Rabbi Horowitz looked at him and said, “I saw *dem ohr fun Rebben*—the Rebbe’s light—upon you.”

A firsthand witness to the success of Achei Tmimim and the Frierdiker Rebbe’s revolution in America, Rabbi Horowitz got up at the Frierdiker Rebbe’s farbrengen of Chai Elul 5704 and declared: “In *der heim* they used to say that Moshiach would come from America!”

THE DAWN OF DOR HASHVI’I

The young *bochur* Hershel Fogelman vividly remembered the Rebbe’s arrival to 770 on Chof-Ches Sivan 5701, and the Rebbe’s powerful statement at a farbrengen in 5702 that “the [Frierdiker] Rebbe started with *mesibos shabbos*, and in the end he will take over the entire world!”

When the Rebbe became *nossi* following the Frierdiker Rebbe’s *histalkus*, a common theme of the early *sichos* was urging all those who had a *shlichus* from the Frierdiker Rebbe to remain faithful to their mission. Rabbi Fogelman was *zoche* to continue his Shlichus in Worcester under the Rebbe’s leadership, together with his wife *tblch*^t, until his passing in 5773.

In the early years of the *nesius*, he was once offered a *rabbanus* position in a moderately large city. Interested, he brought up the idea in *yechidus*. The Rebbe’s response was unequivocal: “*A vilder yetzer hara*.”

“He pointed out that I was having great success in my work, and that many families depended on me,” Rabbi Fogelman recalled. “Naturally, I dismissed the idea. I



RABBI ZORACH HOROWITZ.

understood clearly that the Rebbe would not alter the *shlichus* I had received from the Friediker Rebbe under any circumstances. And I thank Hashem for that.”

“THIS IS NOT HARCHAVA AT ALL!”

Rabbi Fogelman dedicated himself to expanding the Yeshiva Achei Tmimim and began working on plans for a new building. In 5718, he entered *yechidus* with a delegation of community members and presented the Rebbe with the blueprints.

The Rebbe reviewed the plans for just a moment and immediately made several detailed observations, asking where the cafeteria would be and offering other comments. The delegation was amazed at how the Rebbe processed the entire blueprint in the blink of an eye.

The construction concluded in 5720. At a *farbrengen*, Rabbi Fogelman brought up a bottle of *mashke* in honor of the new building and described the scope of the project: five classrooms, a hall, kitchen, office, and more. The Rebbe immediately responded, “*Bai mir iz dos gor nit kayn harchava*—To me, this is not considered spacious at all!”

Rabbi Fogelman took the message to heart and went on to add another wing to the building, which proved invaluable in the years to come.

“YOUR PLACE IS IN WORCESTER”

The Rebbe remained deeply involved in the Yeshiva and in Jewish life in Worcester in general. One of the few Shomer Shabbos Jews in the city, Mr. Moshe Levine, was introduced to the Rebbe by Rabbi Fogelman. Mr.

VITAL TORAH EDUCATION

On the occasion of a dinner held in Rabbi Fogelman’s honor in 5723, the Rebbe wrote a letter in English commending the event’s participants.

“[This event] gives eloquent testimony to the accomplishments of Rabbi Fogelman as head of the Yeshiva ... and to the services which he has rendered, and is rendering, to the community at large ... It is [also] a credit to the communal leaders and community in general, in that they recognize and appreciate the vital importance of Rabbi Fogelman’s dedicated work. Moreover, the Testimonial Banquet offers confident assurance of the continued and growing determination on the part of all concerned to further the cause of Torah education and religious revitalization, which is so vital for every Jewish community, and for Worcester in particular.”²²



GROUP PHOTO OF THE OLDER STUDENTS AT 770 IN THE YEAR 5702. RABBI FOGELMAN IS IN THE BOTTOM ROW, FIRST FROM THE LEFT. RABBI AVRAHAM HECHT IS IN THE TOP ROW, THIRD FROM THE LEFT.



THE ACHAI TMIMIM BUILDING IN WORCESTER WAS THE VERY FIRST BUILDING IN THE UNITED STATES BUILT FOR LUBAVITCH FROM THE GROUND UP. IN THIS PHOTO, RABBI FOGELMAN POSES WITH COMMUNITY MEMBERS AT THE PROJECT SITE.

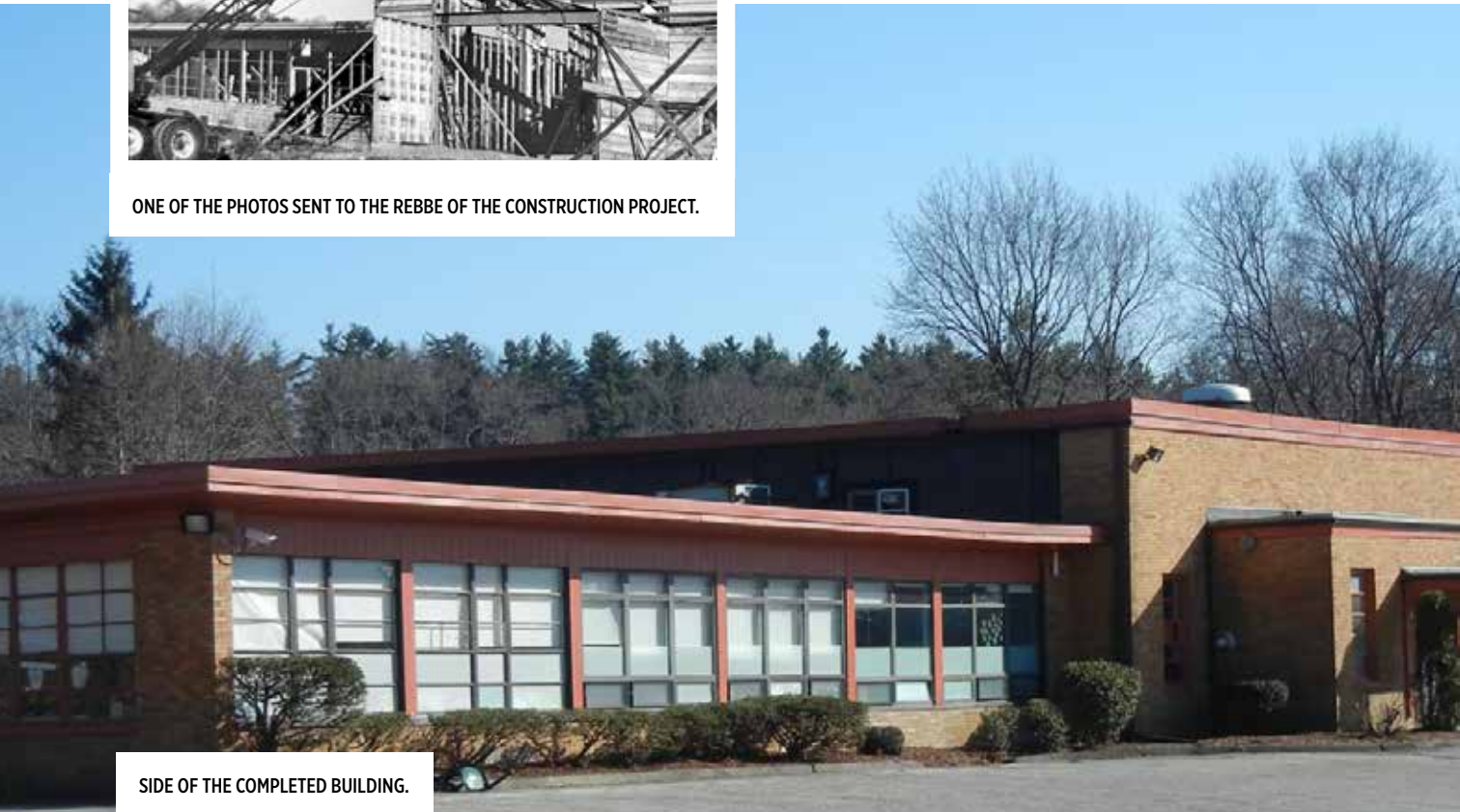


ONE OF THE PHOTOS SENT TO THE REBBE OF THE CONSTRUCTION PROJECT.

Levine was the only one of ten thousand Jews in the city who closed his store on Shabbos. Feeling the pull of a more frum environment, he considered leaving Worcester for New York. The Rebbe did not allow it. “Everybody has his place, and your place is in Worcester, Massachusetts,” the Rebbe told him.

“Clearly, it was my father’s mission in life to prove that you could live in Worcester, own your own business, and be Torah observant too,” his son, Rabbi Shmuel Levine, reflected later in an interview with JEM’s My Encounter.¹⁶

The Yeshiva staff faced similar challenges. Rabbi Chaim Fishman, one of the teachers in Achai Tmimim, once presented the Rebbe with a business proposition he was considering leaving his teaching position for. “This is the opposite of what you write to me every month,” the Rebbe replied, referring to Rabbi Fishman’s monthly *duchos* reporting on his students’ progress. Hearing the Rebbe’s response, he chose to remain as a teacher in the Yeshiva.



SIDE OF THE COMPLETED BUILDING.



IN THIS LETTER FROM 19 CHESHVAN 5718, THE REBBE WRITES TO RABBI FOGELMAN OF THE STRONG IMPRESSION THE PHOTOS OF THE CONSTRUCTION PROJECT MADE AND URGES HIM TO REPORT ON THE ACTIVITIES WITH JEWISH WOMEN IN WORCESTER.

THE “REAL MISHKAN” IN WORCESTER

The students of Achei Tmimim held a special *chavivus* from the Rebbe. In 5722, a group of *talmidim* from the Yeshiva came to Yechidus and showed the Rebbe a special project they had worked on—a model of the Mishkan. The Rebbe responded with a *sicha* in English,¹⁷ thanking them for their presentation.

An interesting sequel to the story unfolded twenty-eight years later, in 5749, when Mr. Faivish Chernowski had a Yechidus with the Rebbe as a member of the Machne Israel Development Fund and supporter of the Yeshiva in Worcester. Faivish mentioned that the Rebbe had made note of the Mishkan in his *Sicha*, and told the Rebbe that he had been part of the group that had presented their model Mishkan to the Rebbe years earlier. “Now you have the building itself, not the model!” the Rebbe told him with a smile, referring to the Yeshiva building in Worcester.¹⁸

A MODEL CHASSIDISHE CITY

“[Tammuz] 5713, *roshei devorim* to women from Worcester,” the Rebbe wrote in his holy handwriting on an English transcript of a *sicha*.¹⁹ This was a copy of a *hanacha* written by Mrs. Rochel Fogelman, based on notes she jotted down in *yechidus* as the Rebbe spoke to a group of women from Worcester who attended her classes. Noticing her note-taking, the Rebbe asked her to transcribe his words in English, which she did.

A PROMISE AT SEA AND THE BIRTH OF BEIS CHANA

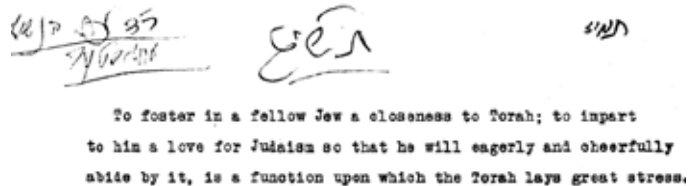
While Achei Tmimim served the needs of elementary-aged *talmidim*, Worcester lacked a suitable High School for girls—until a plane made an emergency landing in the Atlantic Ocean, and the Rebbe directed an unexpected windfall to launch a new institution.

Here is the story of the launch of Beis Chana High School, Worcester’s Chassidische school that made waves on a national level for its quality Jewish education, as told by Rabbi Hershel Fogelman.²³

The need for a girls’ high school was growing stronger, and Rabbi Fogelman received a letter from a community member specifically requesting it. Parents were reluctant to send their children away from home, but the means to open a local school simply did not exist.

Until one day, a twist of *hashgacha pratis* made it possible. A local resident who lived near the yeshiva was returning from a trip to Europe when his plane was forced to make an emergency landing in the Atlantic. In the chaos of the moment, he made a promise: if he survived, he would donate a home he owned in Worcester to Lubavitch.

He kept his word. Upon returning safely, he contacted Rabbi Fogelman with the offer. Rabbi Fogelman wrote to the Rebbe, asking how to use the unexpected gift. The Rebbe suggested that it be used to establish a girls’ educational institution, and later agreed that it bear the name *Beis Chana*, in honor of the Rebbe’s mother.



THE REBBE'S HANDWRITING ON THE ENGLISH TRANSCRIPT OF THE SICHA TO WOMEN FROM WORCESTER.

ACHEI TMIMIM: WORCESTER'S MORAL LIGHT

Joseph Casdin, Jewish former mayor of Worcester, was a guest speaker at the N'shei Chabad Convention held in Worcester in the winter of 5727. Mrs. Rivie Feldman of N'shei Chabad related:²⁴

“On Motzei Shabbos we had a special speaker. They invited the mayor of the city to come and give greetings for the convention. From all outward appearances, one wouldn't think he was Jewish. At the end of his speech he said, 'I want to present the key to my city to the Lubavitcher Rebbe'—he had a key prepared in a box with a dome of glass on it—'and I want you to tell the Lubavitcher Rebbe that I am one of his own, as my father studied in the town of Lubavitch.' You could have heard a pin drop—what an impact!”

The Rebbe wrote to thank him for his attendance and symbolic gift:

“Your personal appearance at the Conference of the Chabad Women, hosted by the Women's Division of the Yeshivah Achei Tmimim Lubavitch, has demonstrated not only your genuine interest in, but also your alertness

to, the need of advancing the eternal values of morality and ethics in the present-day society, and of fostering all positive spiritual forces in your city.”

The symbolic presentation of the key to the city at the conference is also appropriate, the Rebbe continued, because it is the Jewish woman who “is entrusted with the keys to the general atmosphere of the home and to the strengthening of the moral fiber of the entire family.” The mayor's gesture, therefore, “has made a tangible contribution...I may confidently say, to your worthy city at large.”


The impact of Lubavitch's presence on the city's entire population was also expressed in another letter from the Rebbe to then-Mayor Israel Katz, who had personally attended the Rebbe's Farbrengen of Yud Shevat 5734.

After thanking him for his presence and for presenting a key to the city, the Rebbe wrote that as a recipient of this honor, it was his duty to support the increased activity of Lubavitch in the city, which, through strengthening Jewish education, also benefits the city's general population. “For...a Jew considers it his duty to further the moral and ethical forces of the community in which he lives, or, as these values are generally known as the ‘Seven Noahide Laws.’”

After the group left *yechidus*, Mrs. Fogelman stayed behind. The Rebbe encouraged her to continue giving her *shiurim* and added that she should prepare the material in a way that others could benefit from it as well.

The English *hanacha* Mrs. Fogelman prepared at the Rebbe's request, bearing the Rebbe's handwritten title, was only discovered after Gimmel Tammuz. The closing line

of the *sicha* brings the story of the Rabbeim's connection to Worcester full circle:

“Turn Worcester into a Yiddishe and Chassidische city. From Chicago to Philadelphia to Pittsburgh, all should know and point to Worcester as [a model of] a Yiddishe and Chassidische city!” 

1. Sefer Hamaamarim 5711 (of the Frieddiker Rebbe) p. 316.
2. See “Sacks Full of Mesiras Nefesh” — Derher Iyar 5784.
3. Toldos Chabad B'Artzos Habris p. 84.
4. Igros Kodesh Admur HaRayyatz vol. 16, p. 195.
5. Ibid., p. 339.
6. Information about Yeshivas Achei Tmimim is primarily based on Toldos Chabad B'Artzos Habris, chapter 46.
7. Sefer Hasichos Kayitz 5700 p. 5.
8. Echad Hayah Avraham p. 67.
9. Igros Kodesh Admur HaRayyatz vol. 6, p. 367.
10. See “Made in the USA” — Derher Adar 5778, for more about Rabbi Avraham Hecht and his time in Worcester.
11. See “In My Room In 770” — Derher Menachem Av 5782, for more about Rabbi Moshe Yitzchak Hecht and his time in Worcester.
12. Igros Kodesh Admur HaRayyatz vol. 7, p. 9.

13. Ibid. vol. 12, p. 183.
14. Ibid. vol. 6, p. 423.
15. Ibid. vol. 12, p. 172.
16. Here's My Story, 5 Shevat 5776. [jemtv.page.link/ocs6](#).
17. Toras Menachem vol. 34, p. 57. Original English audio at [ashreinu.page.link/5dUv](#).
18. [jemtv.page.link/RT9](#).
19. Toras Menachem vol. 9, p. 57. A facsimile of the Rebbe's description can be found *ibid.*, p. vii.
20. Igros Kodesh Admur HaRayyatz vol. 12, p. 261.
21. Ibid. vol. 6, p. 175.
22. 13 Elul 5723. Tein Lchacham p. 25.
23. Kfar Chabad Magazine issue 1314, with details supplemented by Rabbi Moshe Liberow.
24. Interview with JEM's My Encounter, published in “N'shei uBnos Chabad — The Rebbe's Pride & Joy” — Derher Elul 5783.