



DEPEN & DISC

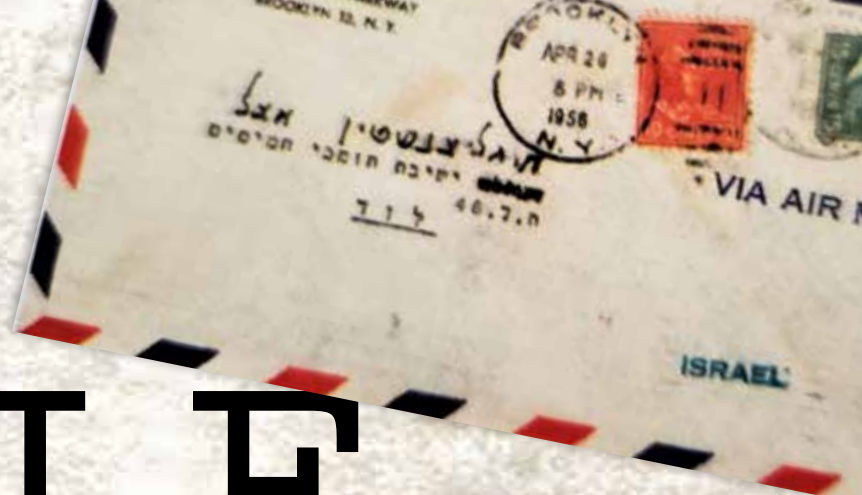
| Rabbi Avrohom

| Chanoch Glitzenstein

לע"ג מרת רבקה ח' הינדא
בת הרה"ת ר' אשר הלוי ע"ה
ברבר
נלב"ע י"ט אדר שני ה'תשע"ד
תנ"צ'ב'ה'

נדפס ע"י בתה וחתנה
הרה"ת ר' לוי יצחק
וזוגתו מרת שפרינצא פערל
ומשפחתם שיחיו
שמוטקין

DABILE REEF



Born on the 25th of Teves 5689* to his parents Reb Shimon and Esther Eidel, Reb Avrohom Chanoch Glitzenstein was a Chossid of the Frierdiker Rebbe for the first 21 years of his life, and after the histalkus he swiftly became a devoted Chossid of the Rebbe. He was known for his diligent, unassuming, and multifaceted work that he merited to carry out for the Rebbe both at home in Eretz Yisroel and at times in New York.

MUCH OF THE INFORMATION IN THIS ARTICLE ALONG WITH ALL THE PHOTOS PRESENTED HEREIN PREVIOUSLY APPEARED IN "OTZROS"- A BIOGRAPHY OF REB AVROHOM CHANOCH GLITZENSTEIN, HEICHAL MENACHEM YERUSHALAYIM, 5782.

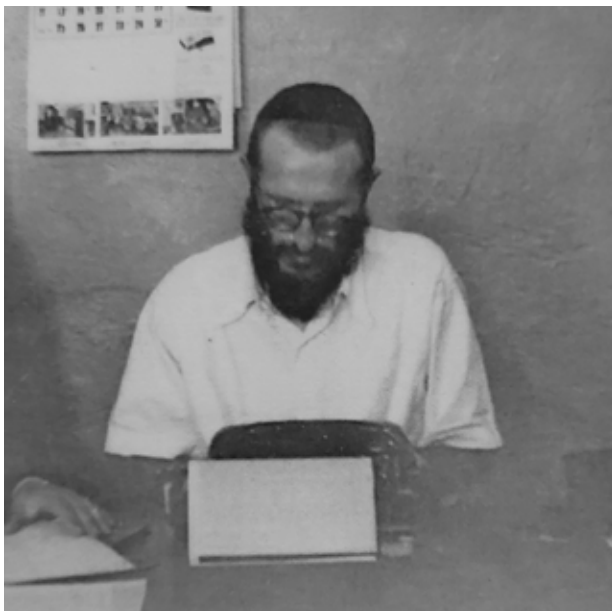
IMPACTING THE NEWSPAPERS

After the Rebbe recited the first *maamar* in 5711*, Reb Avrohom Chanoch Glitzenstein, who was a *bochur* at the time, published an article in the Israeli Hamodia newspaper announcing “the new Lubavitcher Rebbe.” It was later¹ discovered to be the first news article about the Rebbe printed in Eretz Yisroel.

Later that year, Rabbi Glitzenstein wrote a letter to the Rebbe expressing that he feels that his talent in writing news articles (on topics related to Chassidus Chabad and Chabad activities) could be utilized to create a large impact, especially in the realm of *chinuch al taharas hakodesh* (pure Jewish education). He asked for the Rebbe’s guidance on whether, and in which ways, to pursue this medium.

The Rebbe responded in a letter dated 23 Teves 5712*:

“...With pleasure I received your letter dated 18 Teves and the previous ones. I also see your writings in the Hamodia publication about the teachings of the Baal Shem Tov and the celebrations of Yud-Tes Kislev. Thank you for your work in this, which is a sort of preparation for the absorption of the *maayanos* in the *chutzah*. Meaning, when you spread them they will become absorbed well. Certainly there are those who were awakened through this to seek the *maayanos*. Certainly you will continue in this way in the future as well, and since I am unsure whether all of the Hamodia publications with your writings are sent here, it would be proper to send your article each time...”²



REB CHANOCH IMMERSSED IN HIS WORK IN THE ADMINISTRATION OF THE YESHIVA IN LOD, 5715*.

“THE REBBE TOLD ME THAT THE TIMES HAVE CHANGED AND THAT WE NOW NEED TO DISSEMINATE WITH EVERY OUTLET POSSIBLE.”

Reb Chanoch related:

“In a letter to my father, the Frierdiker Rebbe wrote that he shouldn’t write in non-*frum* newspapers, explaining that when a person sees that a *frum* person wrote an article in the paper, it will give him a ‘*hechsher*’ (stamp of approval) to read the rest of the publication. When the Rebbe started to encourage me to write in the non-*frum* newspapers, I asked: ‘But the Frierdiker Rebbe said not to!’ The Rebbe told me that times have changed and that we now need to disseminate with every outlet possible. From then, I made every effort to send my articles to general newspapers like *Haboker*, *Davar*, and others.”

In accordance with the Rebbe’s instructions to send in his writings, Reb Chanoch began sending his own articles and also other news clippings that were related to Chabad activities. Soon, the frequent correspondence turned into a task of its own that Reb Chanoch occupied for 20 years. When he had something to send, the Rebbe thanked him for it, and when he didn’t, the Rebbe asked why there was nothing coming in. When Reb Chanoch explained that there was nothing to send, the Rebbe reminded him that he is a writer and expressed surprise that none of the tremendous work of Chabad was being written about.

SIXTY SEFARIM!

Given Reb Chanoch’s talents, the Rebbe also encouraged him to compile and write books. This began with the Sefer HaToldos. In the letter mentioned above, dated 23 Teves 5712*, the Rebbe writes to him:

“I suggest, since we are going to print ‘Beis Rebbe’ again here, and Hashem graced you with a talent in writing, perhaps



THE COMPLETE COLLECTION OF THE CLOSE TO 60 SEFARIM AUTHORED OR TRANSLATED BY REB CHANOCH OVER THE YEARS.

you would take upon yourself to translate in clear *lashon hakodesh*, all of the stories of the Alter Rebbe, the Mittler Rebbe, and the Tzemach Tzedek which are brought in the *sichos* of my father-in-law the Rebbe, each one on its own, and to let me know approximately how much time it will take (the first booklet), and how much to pay for this. It is understood that if it is printed, it will state that it is the translation of so-and-so, and it is also important for there to be footnotes to each story at the end of each booklet or at the bottom of the pages.”

Although Beis Rebbe wasn’t translated in its entirety, Reb Chanoch compiled a 15 book set known as Sefer HaToldos. The project spanned 20 years, and he reported to the Rebbe and received detailed instructions throughout that time. This was only the beginning of the tens of books he eventually authored and translated, receiving guidance from the Rebbe for each of them.

All told, Reb Chanoch authored or compiled some sixty sefarim that now adorn the homes and yeshivos in every Chabad community and beyond, around the world.

A YOUNG ACTIVIST

In the winter of 5709*, the *mosdos* of Tomchei Temimim and Talmud Torah of Lod were established. Half-a-year later, Reb Chanoch was appointed as *mazkir* of these *mosdos*, helping run the operation. In response to a letter informing of his appointment to this position, the Frierdiker Rebbe sent a letter dated 20 Kislev that stood as the bedrock for his work in the yeshivos, one which Reb Chanoch would frequently recall fondly:

“In response to your letter dated 7 Kislev notifying of your appointment as *mazkir* of the yeshiva and Tomchei Temimim in Lod: You should be aware that proper order in the administration of a *mosad* is one of the foundations of its survival and success with Hashem’s help, and keeping the order is very much dependent on the earnest work of the

mazkir. Hashem *yisborach* will help you in your communal work, strengthen your health, and give you success in your personal needs.”

Shortly after being appointed to the position of *mazkir* of the *yeshivos* in Lod, the *histalkus* of the Frierdiker Rebbe happened followed by the *kabbalas hanesius* of our Rebbe. With that, Reb Chanoch became involved in a great deal of communal work and service for the Rebbe.

Already in 5710*, Reb Chanoch would correspond with the Rebbe on various matters.

In a letter dated 14 Sivan, the Rebbe writes:

“I received your letter of 23 Iyar together with the copies of letters from the [Frierdiker] Rebbe and some of his writings (*reshimos*). Many thanks for this... Concluding in the same manner of opening [of this letter], my thanks for the past, a request for the future, and with blessings of all that is good.”

This letter came in response to Reb Chanoch taking the initiative to send copies of a few letters and *reshimos* of the Frierdiker Rebbe. After receiving this response from the Rebbe, he began collecting and sending to the Rebbe stacks of letters from the Frierdiker Rebbe, parts of the Frierdiker Rebbe’s *sichos* that were not available, and various *reshimos* from Rabbeim. He continued to do this throughout his life, and encouraged others to do the same.

After expressing to the Rebbe his interest in using his writing skills for *hafatzas hamaayanos*, the Rebbe began delegating to him various projects. So, along with being the official *mazkir* of the yeshivos, he also became very involved



THE LETTER REB CHANOCH RECEIVED FROM THE FRIERDIKER REBBE WITH BRACHOS IN HIS WORK.



REB CHANOCH (FIFTH FROM THE RIGHT) WITH THE GROUP OF BOCHURIM-SHLUCHIM SENT BY THE REBBE.

in Chabad's vast work in Eretz Yisroel.

Reb Tuvia Bloy expressed about Rabbi Glitzenstein after his passing:

"In the year 5710*, when the Rebbe accepted the *nesius* and began fighting the howling winds of assimilation, Rabbi Glitzenstein was all of 21 years old, a talented and capable young man, and very knowledgeable in Torah. Immediately, he went out to the field and put all of his efforts into joining the Rebbe's battle, with deep resolute *hiskashrus*, saying: 'Here I am.' Today, tens of years later, Chabad has many soldiers, but in those days there were few, and Rabbi Glitzenstein was at the forefront."

For a period of time, the Rebbe encouraged Reb Chanoch to seek a *shidduch*, typically addressing the issue with a handwritten note at the end of a *michtav kloli-proti* to him.

Eventually, Reb Chanoch became engaged to his wife Gita, the youngest daughter of Reb Avrohom and Rivkah Beila Pariz.

The Rebbe sent a letter of *brachos* in honor of the *chasunah*, which took place on 5 Elul 5712*, and in uncommon fashion (something that very few merited), the Rebbe also sent a gift certificate that could be used to purchase certain products. The Rebbe added to the letter in his holy handwriting: "מוסג"פ דר"ג [מוסגר פה דרשה-געשנאק] עפמשנ"ת: ב"ב קמד, ב. זח"א קמט, א. ליקו"ת ס"פ נשא".

On Rosh Chodesh Iyar 5716*, a band of murderous terrorists invaded the shul of Beit Sefer L'Melacha in Kfar Chabad in the middle of Maariv and viciously killed five students



A PORTION OF THE CROWDS AT THE GATHERING ARRANGED FOR "ATAH" AND AS A FAREWELL FOR THE SHLUCHIM.



REB CHANOCH, FLANKED BY THE SHLUCHIM, READS THE REBBE'S TELEGRAM ADDRESSING THE GATHERING.

and their teacher. In wake of the tragedy which shook and dispirited the entire *anash* community, the Rebbe sent 12 *bochurim* from 770 to Eretz Yisroel, with the agenda of uplifting the otherwise broken and discouraged community in Kfar Chabad and beyond.³

The group of *bochurim-shluchim* stayed in Eretz Yisroel for a few weeks visiting communities of *anash*, bringing with them a fresh and lively spirit. Their public addresses, words of Chassidus, farbrengens, and visits to community leaders left a lasting impact.

Before the shluchim's arrival on 5 Av, Reb Chanoch received a letter from the Rebbe's *mazkirus* with detailed instructions and a schedule for the shluchim's journey.

Throughout their travels, Reb Chanoch accompanied the shluchim, leading the way and reporting on all of the happenings to the Rebbe.

The “Atah” (Igud Talmidei HaYeshivos) organization which Reb Chanoch headed, wanted to host a regional farewell gathering before the shluchim departed. When Reb Chanoch wrote to the Rebbe inquiring whether or not it was appropriate, he received the following response addressed to the organization:

“In response to your letter dated 10 Tammuz, and the idea to organize a gathering under the auspices of Atah which would also serve as a farewell gathering to the shluchim, it is obviously very appropriate... and certainly you will do all that is necessary to maximize the visit of the shluchim, and to help them fulfill their shlichus in the best and most productive way. Certainly you will also arrange the appropriate publicity in the newspapers, etc. for the benefit of the project.”

TRAVELING TO THE REBBE

From a young age, Reb Chanoch very much wanted to travel to the Rebbe in New York. Upon each attempt that he made, however, for one reason or another his plan would not materialize. Finally in the winter of 5719*, Reb Chanoch received permission from the Rebbe to come to 770 for the month of Tishrei 5720*. On the day of his flight, he received an urgent letter from the Rebbe, asking about the handwritten booklets of Reb Tuvia Belkin, who had written many stories.

Reb Chanoch was disheartened. It was only possible to obtain these booklets from the National Library in Yerushalayim and traveling from Lod, where he was at the time, to Yerushalayim was a full day’s affair. He wouldn’t possibly

A PAGE FROM THE HANDWRITTEN BOOKLET WRITTEN BY REB TUVIA BELKIN THAT REB CHANOCH PRESENTED TO THE REBBE. THE REBBE WROTE ON THE COVER “RESHIMOS MAR TUVIA SHEYICHYE BELKIN.” THIS MANUSCRIPT HAS RECENTLY BEEN PUBLISHED IN HEICHAL HABAAAL SHEM TOV, VOL. 43, WINTER 5783.



be able to get there and back and make it onto the flight. Suddenly, he realized that he had one such booklet in his own possession and quickly took it along with him to bring to the Rebbe.

Arriving on Tuesday, 26 Elul, he met Rabbi Hodakov who told him that he would merit to have a short *yechidus* that night (although it wasn’t an official *yechidus* night). Reb Chanoch wrote down his recollection of that *yechidus*:

“In accordance with the instructions of Rabbi Hodakov, I didn’t write a full *tzettel* to the Rebbe (—that I did the next day in a letter). I only briefly wrote that I arrived safely and that the trip went well. I requested a *bracha* that I should be a proper *keili* [vessel] to receive the *hashpaos* of the *chodesh hashvi’i* [the month of Tishrei]. I added a request for a *bracha* for my wife, and I mentioned someone that needed a blessing

AFTER BEING TESTED

On the first day of Chol Hamoad Sukkos 5720* the Rebbe farbrenged in the sukkah. Several days later, Reb Chanoch wrote to the Rebbe saying that *anash* in Eretz Yisroel yearned to hear the Rebbe’s holy voice, and therefore asked if he could have permission to obtain a copy of the recording of the farbrengen so that they could listen to it. (It should be noted that in those days there were very few recordings of the Rebbe available in Eretz Yisroel, and most of *anash* there had never been privileged to hear the Rebbe’s voice.)

In response to his letter, the Rebbe wrote: “אוכל לחוות דעתי אחרי שמי” (I will be able to offer my opinion after someone from *mazkirus* tests it [the tape].”)





JEM108083

THE REBBE IN YECHIDUS, 5720.

for healing.

“I entered *yechidus* around midnight, trembling and befuddled. In an undertone, I recited *Shehecheyanu*. The Rebbe looked at me as his face literally glowed, and said: “*Shalom aleichem* Reb Chanoch, presumably the trip was with the full approval of your wife.” He continued saying that surely the trip went well, and asked if there were any difficulties in the New York airport. After asking about my large family and various community activities, the Rebbe said with a glowing face: ‘*Nu*, the *Aibershter* should grant you to be a *keili* to receive all of the *inyanim* and then you should be able to relate there [in Eretz Yisroel] the things that you will hear here.’

“I mentioned that in the last letter I received from the Rebbe the booklets of Reb Tuvia Belkin are mentioned, and that I brought a gift for the Rebbe of one such volume that he wrote. The Rebbe took the booklet, flipped through it, and asked if it needed to be returned to someone. I replied that it didn’t. The Rebbe said: ‘*A yasher koach* to you for this,’ and concluded with a shining face: ‘*A ksiva v’chasima tova*, report

good news.’ Throughout the *yechidus* the Rebbe smiled at me several times, a smile that made me feel very close.”

Throughout the entire month of Tishrei that year, Reb Chanoch merited to eat all of the Yom Tov meals with the Rebbe in the Friediker Rebbe’s apartment.

During the year 5719* the Rebbe spoke a lot about the *shturem* of *ufaratzta*. That year, both in New York and in Eretz Yisroel, the words of the *possuk* *ufaratzta* were put to the tune of a *niggun*, each with their own tune. That lasted until the second night of Sukkos 5720*. Reb Chanoch related:

“During the *seudah* on the second night of Sukkos, the Rebbe turned to me and Reb Abba Levin (also from Eretz Yisroel) and said: ‘*Ba aich iz shoin simchas beis hashoeva, zogt a freilechen niggun*—For you it is already *simchas beis hashoeva*, start a joyous *niggun*.’ Reb Abba who was sitting next to me pressured me to start a *niggun*. Since I was under the influence of the *sichos* in which the Rebbe spoke about *ufaratzta*, I started to sing the Israeli version. While we sang it, a pleasurable look was apparent on the Rebbe’s holy face.

“The next day, the Rebbe farbrenged in the *shalash*, when

he said: ‘Nu, es hert zich an ufaratzta nusach Eretz Yisroel. Vu zaiynin di Eretz Yisroel’dike? Vu iz Glitzenstein?—Nu, I hear there’s an Eretz Yisroel version of ufaratzta. Where are the people from Eretz Yisroel? Where is Glitzenstein?’

“And so, I started to sing the Israeli version of ufaratzta, while the Rebbe encouraged me to sing louder and more joyfully. Those that were present became excited, and many of them caught on from the first time and joined me. I sang it three times, until everyone present became familiar with the tune and sang along.

“The Rebbe’s mother, Rebbetzin Chana, enjoyed the *niggun* very much and said to the Rebbe: ‘The ufaratzta that they brought from Eretz Hakodesh hert zich [expresses] ufaratzta.’

“People in 770 continued to sing the new *niggun* throughout Yom Tov, until the Rebbe even announced at the Simchas Torah farbrengen: ‘Oif dem higen ufaratzta darf men oich nit fargesen—We must not forget about the local ufaratzta.’

“On the previous day, during the *seudah* of Shemini Atzeres, the Rebbe turned to me and Reb Abba and said that since today is also Simchas Torah, our joy should be in a revealed manner. When we went downstairs to daven Mincha the Rebbe instructed Reb Abba to be the *shliach tzibbur* and to daven with the Simchas Torah tune, and added: ‘Glitzenstein zol zayn der meshorer—Glitzenstein should be the singer,’ and that I should join him at the *amud*. The davening was unique and lasted a long time. We danced and sang all while the Rebbe encouraged us to amplify the singing and dancing, and encouraged others to join us as well. We sang *Sim Shalom* to the tune of *birchas kohanim*, and the Rebbe enjoyed it.

“After Simchas Torah, I was scheduled to have *yechidus* with the Rebbe. On the day of the *yechidus*, I was walking on Kingston Avenue when I met Rebbetzin Chana. She told me that she wanted me to come to her house at a certain time. When I came, the Rebbetzin asked me about Avraham Shlonsky—a cousin of hers living in Eretz Yisroel and who was a well known writer. Suddenly, I heard the door open and became very nervous. I knew that the Rebbe would visit his mother every day, and I thought that perhaps it was the Rebbe who had come. The Rebbetzin was very wise and understood my thought process exactly. Rebbetzin Chana said: ‘Don’t worry he was already here today.’ She said that when she told the Rebbe that she was expecting a visit from me the Rebbe replied: ‘And I await him tonight at *yechidus*.’

“When I came to 770, Reb Leibel Groner came over to me and asked me to include in my note for *yechidus* a specific question which was relevant to the administration of the Chabad institutions in Eretz Yisroel. I told him that although I myself was interested to know the Rebbe’s opinion on the matter, I was reluctant to ask since I did not want to get myself involved in the issue. Later Reb Yehuda Krinsky came over to

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me with the same request and I gave him the same response. Again, Rabbi Hodakov approached me and made the request a third time. I realized that apparently the Rebbe wanted to speak to me about the matter, but did not want to bring it up on his own, only if I asked him about it. I told Rabbi Hodakov that I would include the question in my note to the Rebbe.

“I entered the room for *yechidus* at about 11:45 p.m. and handed the Rebbe the two pages that I wrote. The Rebbe took the papers and began to read. Then, the Rebbe began to read my note again, this time from the end to the beginning, after which he put the note on a tray that extended out of his desk and began to make markings on various parts of it. He then began to answer the questions not necessarily in order, but I noticed that for some reason the Rebbe did not refer to the last question in the letter. Only after the Rebbe answered all of my personal questions did he turn towards the window and begin to address the last question in my note regarding the institutions in Eretz Yisroel.

“From minute to minute the Rebbe’s tone of voice became stronger, and his words became sharper. At one point the Rebbe turned to me and said: ‘Moshiach could have come long ago, I don’t know what is stopping it!’

“The Rebbe continued to speak passionately about the

matter for 45 minutes. I was very shaken by what I was hearing and witnessing, I was nervous of what might happen. I held onto the table and was physically trembling. The Rebbe turned to me with a broad smile, a smile that I will never forget, and said: *'Baruigt zich, baruigt zich, dos iz nit geven kaiyn ishiyus'dike zachen, nohr dos is geven a hizdamnus tzu oisreden dem hartz*—calm down, calm down, this was nothing personal, it was only an opportunity to express what is on my heart.' The Rebbe then moved on to speak about other things. When I left *yechidus* the time was 2:15 a.m., I was in the holy of holies for two and a half hours.

"During the farbrengen of Shabbos Bereishis, I stood literally across from the Rebbe. Before departing Eretz Yisroel to New York, my father-in-law Reb Avrohom Pariz asked me to say *l'chaim* to the Rebbe on his behalf. Fulfilling his request, I lifted a small cup to say *l'chaim* to the Rebbe. Next to me was standing another fellow who also lifted his cup to say *l'chaim* to the Rebbe. The Rebbe said: 'This one is saying *l'chaim* for his *shver*, and this one for the Yidden in Russia, and they say it on small cups!' I quickly took a larger cup, and the Rebbe motioned to me to drink the entire cup. Then the Rebbe said to me, 'Did the son-in-law say *l'chaim* yet?' Of course, I said *l'chaim* again on a large cup.

"I left the farbrengen on a high. When I came back to the house I was staying at, we continued to farbreng the whole day, and it was very lively. Shortly after Shabbos, the phone rang. Rabbi Hodakov was on the line asking me to come to his office. When I came, he asked me how much my flight cost. I said 150 dollars. 'How much do you still owe?' he asked. I said that I had paid for it fully. Rabbi Hodakov pulled out a 50 dollar bill from his drawer, and said: 'This is the Rebbe's participation in your flight.' I was in high spirits, and so I said, 'Why all of the sudden? The Rebbe has no obligation to pay for my flight,' and I refused to take the money from him. When he saw that I was being stubborn, he said: 'Go to sleep, and tomorrow come over to me again.'

"The next day when I returned to his office, Rabbi Hodakov reprimanded me and said: 'What is this, the Rebbe wants to do something and you are getting in the way?' He then handed me 150 dollars. My flight back was that day. Rabbi Hodakov said to me: 'I don't know exactly when, either before Mincha or after, you will need to enter *yechidus*.' After Mincha I stood in *Gan Eden Hatachton*, and when the Rebbe went into his room I followed. The Rebbe said to me: 'We don't part twice, and we parted at the farbrengen of Shabbos Bereishis, but I want to give you a *shlichus* for Shazar.' Afterwards, I asked the Rebbe a few personal questions. When I and the *zoche b'goral* [raffle winner] Reb Eliezer Lipsch left for the airport, the Rebbe stood outside and waited until we drove off."



THE MINCHA-MAARIV BOOKLETS SENT BY THE REBBE

A GIFT FROM THE REBBE

Since not many people were able to travel to the Rebbe at that time, and there were very few photographs of the Rebbe even available, Reb Chanoch brainstormed for a way that he could connect the young students that were learning in the school in Lod with the Rebbe and asked that he should be able to give over a gift of a booklet containing Mincha and Maariv to the students from the Rebbe.

The Rebbe agreed to Reb Chanoch's proposal, adding that it should be given to all of the students in Reshes Oholei Yosef Yitzchok in Eretz Yisroel. He instructed that Merkos L'Inyonei Chinuch should make a custom version with a specialized cover, and containing space for each student to fill in their name and the school in which they learn, the city in which they live, and a *bracha* from Merkos L'Inyonei Chinuch. The booklets arrived in Teves of that year, and Reb Chanoch visited every school to describe his visit to the Rebbe, and gave each child the Mincha-Maariv.

TORAS EMES

Until the end of 5723*, Reb Chanoch continued to serve diligently as the *mazkir* of the school and Tomchei Temimim in Lod. After the passing of his father Reb Shimon Glitzenstein, director of Toras Emes, the Rebbe wrote a letter to the *hanhala* of Toras Emes in Yerushalayim and sent a copy of the letter to Reb Chanoch as well:

"After the passing of Harav Hachossid... Shimon Glitzenstein, it would be fitting that his son Harav Hachossid... Avrohom Chanoch Glitzenstein fill his place in the *mazkirus* and *hanhala*, for many reasons."

Reb Chanoch moved from Lod to Yerushalayim according to the Rebbe's instruction, to fill his father's position as *menahel* of Yeshivas Toras Emes in Yerushalayim. Even so, for several years until a new *mazkir* was appointed, he traveled once or twice a week to assist the yeshiva in Lod.

Mrs. Gita Glitzenstein shares of her memories from that time period:

“The instruction to move to Yerushalayim caught us by surprise since we were accustomed to running the *mosdos* in Lod and integrated into the community there. We didn’t imagine such a possibility. It was especially surprising, since my father-in-law had written to the Rebbe several years earlier asking if his son could help him in running the yeshiva in Yerushalayim, and received an answer in a letter dated Yud-Aleph Nissan 5718* that Reb Chanoch, my husband, was not fitting for the task, for several reasons, including since he was already involved in another ‘*mosad Chabad*.’”

In 5727*, Reb Chanoch announced a new building campaign for Toras Emes. The Rebbe bought two ‘shares’ in the project at 100 dollars each. On 3 Menachem-Av 5732*, Reb Chanoch, Reb Ephraim Wolff, and Reb Shmuel Chefer wrote a letter to the Rebbe saying that they still needed to raise 200,000 liras in order to complete the project. The Rebbe replied by adding Toras Emes to the list of 71 new *mosdos* that were being established that year, and the Rebbe contributed 10 percent of the funds. The Rebbe writes:

“As an exception to the rule: If all of this will be completed before Yud-Aleph Nissan 5733*, this project will be added to the list of grants for the 71 new *mosdos*. In addition, we will send—as soon as agreement is received from all three signers of the letter, taking responsibility for all of this and mainly when there will be real proper progress in regards to income, etc.—100,000 liras as a 10% participation in the costs, and a 100,000 liras loan until you will receive the grants and funds, but not for more than a year.”

IN THE REBBE’S SECRETARIAT

In a letter dated 13 Av 5713*, the Rebbe wrote to Reb Binyomin Gorodetzky:

“I have a thought to bring Reb Chanoch Glitzenstein here, together with his wife of course, to work in *mazkirus*. Since I don’t know him and I don’t know if it will cause damage to the leadership of the yeshiva in Lod, please inquire about this in an unofficial manner, in order not to scare anyone, etc. Since I am still unsure—obviously it is not advisable for people to know that you are doing this by my request.”

When Reb Chanoch got word of the Rebbe’s wish, he quickly wrote to the Rebbe that he is in full agreement to relocate and take a direct part of the Rebbe’s holy work. Although the proposition came up several times, for various reasons the arrangement did not come to fruition.

Nevertheless, whenever Reb Chanoch would visit New York, the Rebbe used the opportunity to utilize his skills and

“...AT ONE POINT THE REBBE TURNED TO ME AND SAID: ‘MOSHIACH COULD HAVE COME LONG AGO, I DON’T KNOW WHAT IS STOPPING IT!’”

AN APPEAL FOR THE ‘BUILDING FUND OF TORAS EMES’ WITH AN ENCLOSED IMAGE OF THE REBBE’S CHECK, PURCHASING TWO ‘SHARES’ IN THE FUND.



THE BUILDING DURING ITS CONSTRUCTION



LEVI FREIDIN VIA JEV 190258

REB CHANOKH RECEIVES A BOTTLE OF MASHKE FROM THE REBBE AT KOS SHEI BRACHA.

capabilities for various projects.

Reb Chanoch shared memories about the first time he was commissioned to the work of *mazkirus*:

“During my first visit to the Rebbe in 5720*, on the day after Rosh Hashanah, Rabbi Hodakov called me into his office. He told me that since I was accustomed to working, it was not appropriate that I just roam around without any occupation. He asked if I would like to take some work upon myself. I asked what was needed, and he said that first I should write to the Rebbe that I am used to working, and that I was available if there was anything necessary. I wrote the note, and gave it to the Rebbe through the *mazkirus*.

“Then, the *mazkirus* gave me a list of people in Yerushalayim that would often receive *michtavim kloli’m-proti’m* from the Rebbe. They asked me to update the list to the best of my ability, if there were new addresses, if people had passed, or the like.

“A few days later, I was given another task. Reb Leibel Groner said that the Rebbe wanted me to divide the book

Tzava’as Harivash into paragraphs, circling each paragraph, and to add footnotes of whatever comes to mind. I received the *sefer* the next morning at about 10:30 a.m. when the Rebbe arrived at 770 and I went straight to work. I finished the job in time for Mincha, and handed it to Rabbi Groner who was shocked by the speed.”

In honor of Yud Shevat 5730*, known as Yud Shevat Hagadol, Reb Chanoch merited to join the charter flight to the Rebbe. He related a task that he received from the Rebbe in *yechidus* during that visit:

“During that *yechidus*, the Rebbe began to speak to me about the need for *mesiras nefesh* for the spreading of Chasidus. At first I didn’t understand in which direction the Rebbe was going, until he explained: ‘One of the ways to do *hafatzas hamaayanos* is through printing *sefarim*, but it is not enough to merely print them and allow them to sit on the shelves, they need to be brought to the *chutzah*.’ He then added: ‘I spoke several times about the need for publishing a comprehensive catalog with the *sefarim* of Kehos. It should



THE LETTER OF APPROBATION SENT BY 'LUBAVITCH NEWS SERVICE' WITH OFFICIAL PERMISSION FOR REB CHANOKH TO RELAY CHABAD'S OPINION IN THE ISRAELI MEDIA.

include the name of each *sefer*, how large it is, and the cost, so that it will be easy for the consumer to choose. Can you take this upon yourself?' I readily agreed. I said that in order to carry out the project, I would need access to a full library of the Kehos *sefarim*. The Rebbe told me that *mazkirus* has a locked cabinet which contains a copy of each of the *sefarim* published by Kehos, and that I should ask them for a key to it.

"Two days later, I finished writing the catalog, and made two copies of it. I gave them to Rabbi Hodakov, together with a note saying that I did as I was instructed, and that I hoped I included all of the *sefarim* of Kehos. Shortly thereafter I was told that Rabbi Hodakov was looking for me. I went to his office and he showed me the note I had written to the Rebbe with the Rebbe's response: '*Niskabel, vitach tach*—received, many thanks.' I noticed that the Rebbe also circled the words that I wrote saying that I hope it encompassed all of the *sefarim* of Kehos, and wrote sharp words expressing dissatisfaction that the request for *mazkirus* to hold a copy of each *sefer* published by Kehos was not filled properly.

"During the Shabbos farbrengen that week, Parshas Beshalach, the Rebbe asked Reb Binyomin Klein: 'Where is Glitzenstein?' When Reb Binyomin pointed to me, the Rebbe instructed me to come up to the farbrengen *bima*. When I got there, Rabbi Hodakov said that I should stand next to him right near the Rebbe. Then, the Rebbe asked where Reb Adin Steinsaltz was. After waiting a few minutes, the Rebbe began to say a *maamar*. After the *maamar*, one of the *mazkirim* noticed Reb Adin, and the Rebbe motioned to him also to come up to the *bima*, and he stood near me. I felt that the Rebbe was rewarding me for my work in creating the catalog."

Similar to the above instances, every time Reb Chanoch would visit the Rebbe, the Rebbe would tell the *mazkirus* about things that needed to be dealt with, that they should "leave it to Glitzenstein."

Reb Chanoch also took initiative on certain tasks. For example, at the children's rally of 27 Tishrei 5744, while Rabbi J.J. Hecht translated the Rebbe's *sicha* to English, Reb Chanoch can be seen in the video recording translating to Hebrew for the crowd from Eretz Yisroel.

MAN ON THE GROUND

Aside from the official positions that Reb Chanoch held, he also received an array of diverse periodical assignments from the Rebbe on a regular, but not consistent basis.

Many of these duties were confidential. Just like his father, Reb Chanoch was super discreet and would carry out tasks that he received from the Rebbe in a completely tight-lipped manner. Many of the letters he received from the Rebbe contained an uncommon headline: "Secret." Many of these letters were then sent back to the Rebbe so that there would be no risk of a leak.

These letters ranged from issues relating to the global Chabad network, community issues, concerns for *klal Yisroel* as a whole, and historical documentation of Chabad history.

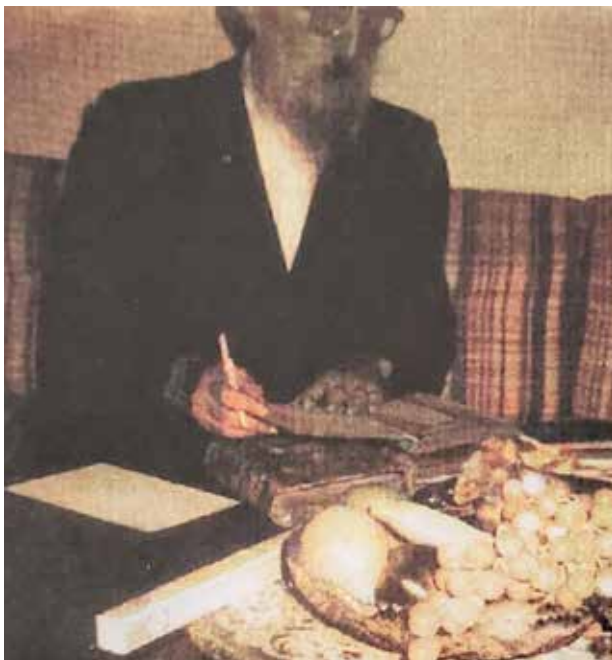
The Rebbe's trust for Reb Chanoch was once expressed in that he was given official permission to relay Chabad's opinion on Israeli television under the name of Lubavitch News Service—a global news network that was established by the direct instruction of the Rebbe in order to convey Chabad news and the Rebbe's stance on current issues.

As a learned person well versed in multitudes of *sefarim*, Reb Chanoch created for himself a large network of authors, writers, and thinkers. The Rebbe utilized this on countless occasions.

There are hundreds of letters where the Rebbe asks people to connect with authors or their families, in order to obtain copies of their *sefarim* to be added to the Lubavitch Library. Since the library didn't have a budget for acquiring *sefarim*, the Rebbe suggested that people be compensated with *sefarim* from Kehos.

The *sefarim* the Rebbe requested were on a wide variety of topics and genres. Some of them were even philosophical works, addressing topics pertaining to arguments against other religions.

Perhaps most notable among these personalities was the famous Israeli author, Mr. Eliezer Steinman, with whom Reb Chanoch developed a unique relationship under the Rebbe's careful guidance. Although Mr. Steinman was seen as an anti-religious voice for much of his life, he would change



A SURREPTITIOUS PHOTOGRAPH TAKEN DURING THE 10 MINUTES THAT REB CHANOCH WAS GIVEN TO MAKE A LIST OF THE RETRIEVED SEFARIM FROM THE LIBRARY.

course in his later years, taking serious interest in Chassidus in general, and Chabad Chassidus in particular.⁴

ON MISSION

Reb Chanoch's nephew Reb Levi Paris related about one specific shlichus:

"Once, I was staying at my uncle Reb Chanoch's home when in the middle of the night we woke up from the phone ringing. I thought it must be a notification that there was a surprise farbrengen since Reb Chanoch was involved in arranging the hookups to the farbrengens in Yerushalayim. I then heard that it was Rabbi Hodakov, who called on behalf of the Rebbe asking my uncle to approach Rabbi Shlomo Yosef Zevin to ask him on behalf of the Rebbe if his *sefer* Encyclopaedia Talmudis could be used in preparing the Kuntres Ahavas Yisroel. Rabbi Hodakov continued and said that although he certainly couldn't call Rabbi Zevin in the middle of the night, it would be worthwhile to tell him that he received this phone call in the middle of the night in order to demonstrate the significance of this issue for the Rebbe."

Another shlichus Reb Chanoch had which was also connected to Rabbi Zevin was the establishment of Beis Din Rabbonei Chabad in Eretz Yisroel.

On 21 Av 5736*, Reb Chanoch's phone rang and Rabbi Hodakov was on the line. He said: "The Rebbe instructed that a Beis Din Rabbonei Chabad be established in Eretz Yisroel." To this end, Rabbi Hodakov asked Reb Chanoch to

go to Rabbi Zevin's house and arrange a phone call between him and Rabbi Hodakov.

Exactly one week later, a meeting with 10 Lubavitcher rabbonim was held and Beis Din Rabbonei Chabad was formed. They wrote a letter to the Rebbe accepting the responsibility as members of the Beis Din under the leadership of Rabbi Zevin. They asked for guidance on how to conduct their affairs, which issues they should tackle, and for a *bracha* for the success of the *beis din* in accordance with the Rebbe's will. As an afternote, they wrote that Reb Chanoch would serve as *mazkir* of the *beis din* for the time being.

Reb Chanoch continued to serve as *mazkir* of the *beis din* for two years, until the end of 5738* when Rabbi Zevin passed away.

Another example that brings to light how Reb Chanoch served as the Rebbe's point-of-contact in Eretz Yisroel is related to the *sefarim* saga in 5745*, when *sefarim* were stolen from the library of Agudas Chasidei Chabad in New York.

It is well known, that the Rebbe expressed at the beginning of the saga that anyone who has any of the *sefarim* that belong to the library, it is as if they are carrying "a bomb." In light of that, *sefarim* dealers in Eretz Yisrael and others who had obtained *sefarim* from the library immediately sought a way to relinquish these items. At that time, an instruction was given from the Rebbe's office that any such *sefarim* should be brought to the home of Reb Chanoch so that he can send them back to the Rebbe.

Reb Chanoch related: "After a few of the *sefarim* were brought to me, Rabbi Hodakov called me and asked that I make a list of exactly what had been brought in. Ten minutes later Rabbi Hodakov called again and this time the Rebbe was on the line. I was asked to read the list, and of course I did so right away. The Rebbe also asked if any pages or the like were missing."



Reb Avrohom Chanoch passed away at the age of 86 on 20 Adar 5775*, after a lifetime of *hafatzas hamaayanos* and faithful service to the Rebbe.

In Teves 5782*, a book about Reb Chanoch's fascinating work and the Rebbe's correspondence with him was published by his family, titled, "Otzros," Heichal Menachem 5782. T

1. In preparation of the album Harabi-Shloshim Shanah Lanesius, prepared in part by Rabbi Glitzenstein, containing newspaper clippings about the Rebbe and Lubavitch.

2. Igros Kodesh vol. 5, p. 162.

3. See "Transforming Tragedy," Derher Sivan 5774.

4. For the full fascinating account of Mr. Steinman and his correspondence with the Rebbe, see Kovetz L'Chizuk HaHiskashrus #47, Vaad Hatimimim, Tishrei 5773.