

לזכות  
החייל בצבאות ה'  
מענדל שיחי'  
לרגל יום הולדתו ר"ח מנחם אב  
שיגדל להיות חי"ל לנח"ר  
כ"ק אדמו"ר

ולזכות אחיו ואחותו  
לוי יצחק, מושקא, ברוך שניאור,  
מאיר שלמה שיחי

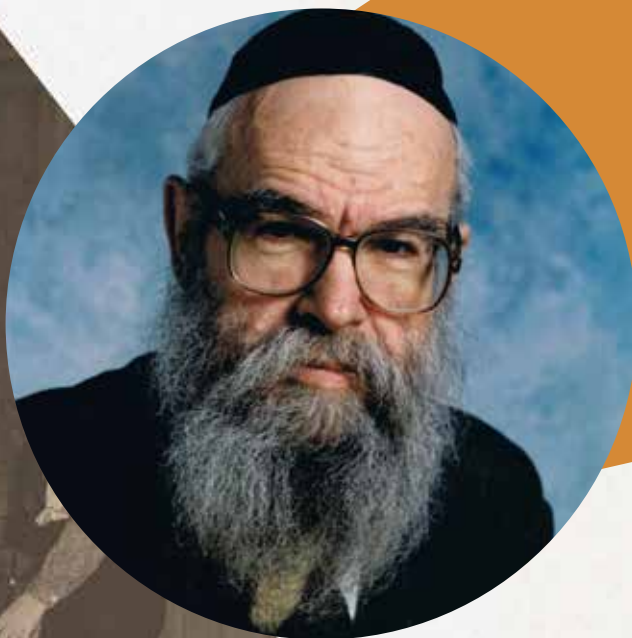
נדפס ע"י הוריו  
הרה"ת ר' יוסף מנחם וזוגתו  
מרת חנה שיחי  
קאמען

*In My*

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*In*

RABBI MOSHE  
YITZCHOK HECHT



**T**he life story of Reb Moshe Yitzchok Hecht is very much intertwined with the story of Chabad in America. His entire being was shlichus, starting with his wedding in Boston, being the first real Chabad function in the state of Massachusetts, which made waves about Chabad's presence in the city.

Rabbi Hecht served on the front lines of Chabad's communal work. He served as a rav, built and directed prestigious chinuch institutions, and was a mentor to thousands of students.

He traveled to tens of cities throughout the world in the shlichus of the Frieddiker Rebbe and the Rebbe, strengthening and encouraging Yidden and Yiddishkeit in those locations. With his inherent powerful oratory skills, he touched the hearts of many, and made then-revolutionary breakthroughs in the practices of Yiddishkeit in America.

But above all, Rabbi Hecht was a real living example of a shliach and Chossid that lived with the Rebbe 24 hours a day. He was mekushar and given over to the Rebbe in every aspect of his life. Rabbi Hecht was zoche to receive exceptional kiruvim from the Rebbe, kiruvim of a nature that were rarely seen elsewhere.

## LIKE A FATHER TO HIS SON

The recognition that Reb Moshe Yitzchok Hecht received from the Rebbe after his passing is well known. The Rebbe said a lengthy sicha about Reb Moshe Yitzchok and even requested that a *sefer* be printed in his memory. What is less known is the extraordinary closeness and affection which the Rebbe showed him during his lifetime.

In a letter that Rabbi Hecht sent to the Rebbe, he explained the dire financial state of the yeshiva in New Haven. Finishing his letter stating, “I have asked from all my friends for a donation of \$1,000 dollars to benefit the yeshiva.” The Rebbe circled the word *פריינט* - friend, and wrote: “מאחד מהם” - בודאי שלא לקח עדיין ושמו מנחם שניאורסאהן, ו...ומצו”ב (ומצורף בזה) שעק השתתפות from one of them you certainly haven’t yet taken and his name is Menachem Schneerson, enclosed is my contribution.” The Rebbe included with the letter \$1,000, as one of Rabbi Hecht’s “friends.”

A similar expression is seen in a letter to Rabbi Hecht in response to his questions and concerns. The Rebbe



THE HECHT BOYS WITH THEIR PARENTS, CIRCA 5693\*. FROM RIGHT TO LEFT STAND THE BROTHERS: AVROHOM DOV, SHOLOM (SYDNEY), YAAKOV YEHUDA (JJ), MOSHE YITZCHOK AND PERETZ (SHLOMO ZALMAN ISN'T PICTURED).

again refers to Reb Moshe as a friend, something that is extremely rare:

“עצתי פרטית לו כידירו מאז 40 שנה: המוסדות והפעולות שלו בניו הייווען - גדולות ונפלאות הצליח בתור שלוחו של כ”ק מו”ח אדמו”ר שלוחו של השם ומאמין אני באמונה שלימה שהשם “לא שנית”, וכ”ק מו”ח אדמו”ר “עומד ומשמש במרום” ומברך ומצליח את שלוחיו כאז כן עתה והמסקנה בנוגע לתוכן מכתבו פשוטה.”

“My personal advice as a friend of over 40 years: The *mosdos* and activities in New Haven are great and wondrous. You have been successful as a shliach of my father-in-law the Rebbe, a shliach of Hashem, and I believe with complete faith that Hashem ‘is unchanging’, and my father-in-law the Rebbe ‘stands and leads from above’ and blesses and gives success to his shluchim now just as before, so the conclusion in regards to the content of your letter is simple.”

In an interview with the *Derher*, Rabbi Hecht’s brother-in-law, Rabbi Yehuda Krinsky relates:

“In 5708\*, my sister and brother-in-law were blessed with a baby girl. The Rebbe was informed that day that they had a child. Later in the day, the Rebbe called them on the telephone and said that his mother, Rebbetzin Chana does not have anyone named after her mother, Rebbetzin Rochel. He asked if they would consider giving a name after her mother, Rochel. Of course they readily agreed.

“I don’t know of any other case where the Rebbe made such a request. Many hundreds of people throughout the years asked the Rebbe about a name for their children. The Rebbe almost never responded to such requests. The Rebbe often responded that the Arizal taught that the name of a child chosen by parents is a matter of *ruach hako-desh*. Yet, here, the Rebbe himself called, wished Mazal Tov and made this special request which obviously brought much *nachas* to the Rebbe and of course to Rebbetzin Chana herself.”

## THE REBBE LAUGHED

On Monday, 22 Kislev 5727\*, Reb Moshe’s two daughters were called into *yechidus* together with their *chassanim*; Malki with her *chossan* Binyoman Katz, and Yuta Dreizel with her *chossan* Yaakov Kaploun. The Rebbe gave them instructions for their *chasunah*.

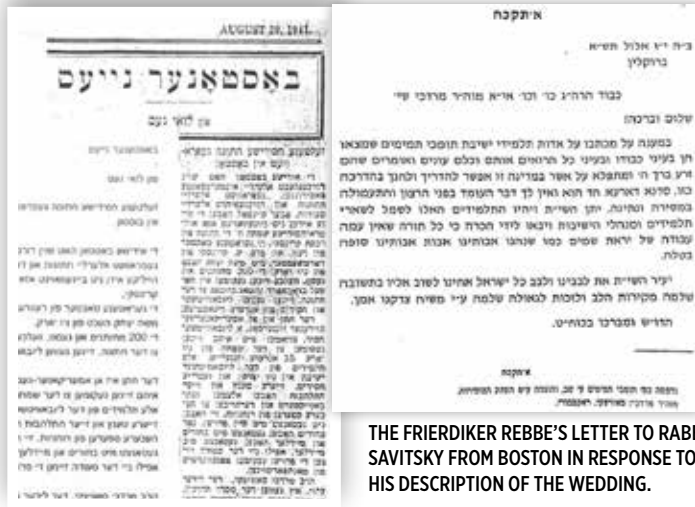
After they left, the parents of the *kallahs*, Reb Moshe and his wife Rivkah went in. During the *yechidus*, those standing outside the Rebbe’s room heard the Rebbe laughing loudly. Upon exiting the *yechidus*, Reb Moshe was asked what was the reason for the laughter.

He explained, “When my daughter Yuta Dreizel was three years old, she had an issue with her eyes and the doctors wanted to operate. I told the Rebbe that I told this to the Frierdiker Rebbe in *yechidus*. The Frierdiker Rebbe requested that I bring my daughter around the table, and the Frierdiker Rebbe looked deeply into her eyes. He then said that we should not do the surgery, “and it wont hurt the *shidduch*.”

Reb Moshe continued, “When I told the Rebbe that this is the daughter about whom the Frierdiker Rebbe said “it won’t hurt the *shidduch*” the Rebbe laughed strongly.

## FORMATIVE YEARS AND WEDDING

Reb Moshe Yitzchok Hecht was born in תר”פ in New York. In his youth he



THE YIDDISH NEWSPAPER "BOSTONER NAVES" REPORTS ON THE WEDDING.

THE FRIEDIKER REBBE'S LETTER TO RABBI SAVITSKY FROM BOSTON IN RESPONSE TO HIS DESCRIPTION OF THE WEDDING.

learned in Yeshiva Torah Vodaas, one of the only yeshivos in America at the time. During his time learning there, Reb Yisroel Jacobson started teaching *shiurim* in Tanya to students in the yeshiva. Reb Moshe and his brothers connected with it very much and became Chabad Chassidim.

When the Frierdiker Rebbe came to America in 5700\*, Reb Moshe was among the first people to greet him.

In Elul of 5701\*, Reb Moshe married his wife Rivkah (née Krinsky), who was from Boston. Their wedding was the first Chabad event in the city and in Massachusetts.



REB MOSHE YITZCHOK AT HIS DESK IN WORCESTER, MASSACHUSETTS.

Rabbi Yehuda Krinsky relates: "I remember when Moshe Yitzchok married my sister in July of 1941. It was a beautiful wedding at Hotel Bradford in Boston. That hotel was actually the base of the largest radio station in Massachusetts.

"It was the first time that the Jewish community in Boston—home to approximately 120,000 Jews—had a Chabad event. The Frierdiker Rebbe had just arrived in America and there weren't many Chabad Chassidim in Boston at the time. A significant crowd of Chassidim and *bochurim* as well as many locals attended the wedding, and it was very *lebedik* until late at night."

The *mesader kiddushin* was Rabbi Mordechai Savitsky. After the wedding, he wrote a letter to the Frierdiker Rebbe describing the impact of the *simcha* on the hundreds of people who attended the wedding. The Frierdiker Rebbe responded to him with a beautiful letter thanking him for his report.

## FIRST SHLICHUS

In 5702\*, Reb Moshe and his wife were sent to Worcester, Massachusetts, as one of the first shlichim of the Frierdiker Rebbe to establish Jewish schools there.

The Frierdiker Rebbe told the young couple in a *yechidus*: "Until now you

## WHAT ABOUT AHAVAS REI'IM

After the wedding, Reb Shmuel Levitin, the *mashpia* in 770 at the time, related to the Frierdiker Rebbe that some of the *bochurim* who had traveled to Boston for the wedding, went without permission from the *hanhalah* and asked what should be done. The Frierdiker Rebbe remarked: און וואס איז מיט אהבת—און וואס איז מיט אהבת—And what will be with the love of one's fellow?"

ate *lechem min ha'aretz* (bread from the ground), from now on you will eat *lechem min hashamayim* (bread from heaven). Go to Worcester..."

From the day he arrived, Reb Moshe began working on opening a Jewish school as he was instructed, going door to door recruiting students for the school. Once he had a small number of students, he immediately opened Yeshivas Achei Temimim.

Life for the Hechts was not easy, financially and physically. At the time (1942), World War II was at its height and the standards of living in general were rough. Finding a place to live was almost impossible. At times, there was no heat or electricity at home. Basic staples, like milk and butter were limited. One can only imagine what most of the locals thought of the phenomenon of a religious Jewish family living in Worcester. They were looked at as if from a different planet. Unfortunately, Reb Moshe received much verbal harassment and had stones thrown at him more than once.

Nonetheless he was not deterred. Parents began sending their children and one year after moving to Worcester, he opened a second branch of the school on the east side of town because the

5700-1940, 5701-1941, 5702-1942



HECHT FAMILY ARCHIVES

existing location was not large enough for the amount of students that wanted to enroll.

Rabbi Hecht gained respect in the city, and together with the opening of the new branch of the yeshiva, he was also appointed as the rav of the Knesses Yisroel Shul. Without delay, he established many *shiurei Torah* in the shul, and rapidly became a well known figure to all types of people in town.

Although he was completely immersed in his shlichus, Rabbi Hecht was intimately involved with the happenings at 770. He spearheaded the efforts of printing the *maamarim* of the Frieddiker Rebbe in 5705\*. When the first volume of *Sefer Hamaamarim* was finally printed in 5711\* the Rebbe sent him a letter saying that “he deserves a special thanks because the *sefer* came to print under his initiative.”

## NEW HAVEN

A new chapter—which turned out to be a major turning point in his life—began in Elul of 5706\*, when Reb Moshe was sent to strengthen the yeshiva that had been opened four years earlier in New Haven, Connecticut, and was struggling to grow.

He received the shlichus in a letter

from the Frieddiker Rebbe. That very same day, he bought a train ticket and went to New Haven. His position in Worcester was filled by his good friend, Reb Hirschel Fogelman.

Reb Moshe reopened Yeshivas Achei Temimim in New Haven, now known as the Southern Connecticut Hebrew Academy.

Immediately, he encountered incredible *bracha* and success and within two years of his arrival, the school grew from a few students to 120!

Here again, the community in New Haven picked up on Rabbi Hecht’s talents and unique personality. On the one hand he was a traditional Chassidic rabbi, appearing to be from the old generation of Eastern Europe. On the other hand, he was born and raised in America and spoke a perfect English. The local community offered him a position as rabbi of the Beth Israel/ Orchard Street Shul, which was the largest orthodox Shul in New Haven with over 700 attendees for the Yomim Noraim. With the Frieddiker Rebbe’s *haskama*, he accepted the position.

Although Reb Moshe was responsible spiritually, physically and financially for the schools, he was also very dedicated to the community. He spent many hours each day speaking to community

members individually, teaching, counseling and participating in lifecycle events.

In an interview with the *Derher*, Reb Moshe’s daughter, Mrs. Malki Katz relates:

“Even before the *nesius*, my father was very close with the Rebbe. As the Rebbe was the head of Merkos L’Inyonei Chinuch, my father would often report to him about what was going on in the schools and would receive the Rebbe’s guidance.

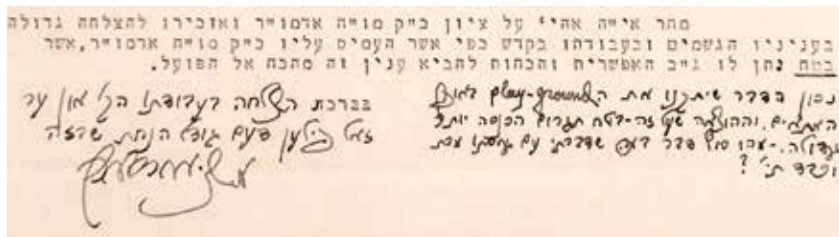
Sometimes my siblings and I would come along with him. When we did, the Rebbe would give us special attention. He would give us gifts and make us feel very good.”

## GEVALD, REB MOSHE

Two years before the Frieddiker Rebbe’s *histalkus*, in 5708\*, the Rebbe writes to him:

“געוואלד ר’ משה וואס וועט זיין דער תכלית. משיח האט געזאגט דעם בעל שם טוב אז ער ווארט מיט זיין קומען אף יפוצו מעיינויך חוצה, און דאס האט מען שוין געגבן אונז אויספירן און צום סוף וואס טוט מען אין דעם, נאר וואס דען מ’טוט א טובה און מען מאטערט זיך אין גלות. און דער רבי שליט”א אין מאמר וואו ער בריינגט די ווערטער גאולה העתידה דערמאנט ער גלייך לבוא במהרה בימינו אמן.”

“*Gevald*, Reb Moshe, what will be the end? Moshiach said to the Baal Shem Tov that he is waiting for the wellsprings of Chassidus to be spread outwards, and this task was given to us; but we do a favor and tire ourselves in *galus*. And the Rebbe Shlit”a says in the *maamar* where he cites the words ‘future *geulah*,’ he immediately adds ‘may it come speedily in our days, amen.’”



IN A LETTER TO REB MOSHE YITZCHOK IN 5711\*, THE REBBE ADVISES TO BUILD AN APPROPRIATE PLAYGROUND AND THAT THE INITIAL EXPENSE WILL CERTAINLY ATTRACT MORE INCOME. THE REBBE CONCLUDES HIS LETTER WITH THE WISH THAT REB MOSHE YITZCHOK SHOULD “FEEL THE GREAT NACHAS IN THIS (HIS SHLICHUS).”

## SPORADIC SHLICHUS:

New Haven was the center of Reb Moshe’s activities, but after being sent there in 5706\*, it also became the tarmac from which he would leave to different periodic *shlichus*’n. The first shlichus of this nature was in 5707\* when he was sent together with Rashag to California to greet the refugees that were arriving from Shanghai, China. He accompanied them as they traveled cross-country, and farbrenged with them along the way.

In 5709\*, Reb Moshe was sent to Columbia. The mission was to give *chizuk* to the community in Bogota. The Frierdiker Rebbe encouraged his wife to come along with him and inspire the women in these communities.

On their way back from Columbia, Rabbi and Mrs. Hecht stopped in New



REB MOSHE YITZCHOK WITH HIS FAMILY ON A VISIT TO 770 IN THE EARLY 5710S\*.

York to report to the Frierdiker Rebbe about the trip. It was about midnight when they came to 770. Only the light in the Rebbe’s room was on and they knocked on the door to give a report. They came into the Rebbe’s office and the Rebbe said: “*Ah, ir hot shoin gekumen tzurik*—you are already back, I will tell the [Frierdiker] Rebbe right away so that he can take you into *yechidus*.”

The Rebbe came back a few minutes later, telling them that the Frierdiker Rebbe would receive them. Mrs. Hecht recalled, “Between the many things that we related, I mentioned the carefree life that the women in Bogota live. When I was describing the maids that they had, the Frierdiker Rebbe gave a broad smile.”

At the end of that *yechidus*, the Frierdiker Rebbe told them that the following summer, he would like them to travel to Brazil. Between the time that the shlichus was given and the beginning of the shlichus, the *histalkus* of the Frierdiker Rebbe took place on Yud Shevat. Rabbi Hecht asked the Rebbe if he should still travel to Brazil. The Rebbe told him to continue without pushing anything off, and as a *bracha* and *segula* gave him a piece of a garment from the Frierdiker Rebbe to take with him on the trip.

Reb Moshe was from the first people to sign a *ksav hiskashrus* to the Rebbe, and he gave himself over with heart and soul. The love and attention that the Rebbe showered on him throughout the years are unprecedented.

## ונשלח לשם הר"ר משה יצחק העכט

At one point in 5734\*, Rabbi Hecht was going through a particularly hard time, and he sent a letter to the Rebbe pouring out his heart. He asked if the Rebbe could send another shliach to help carry the responsibility of the *mosdos*. To that the Rebbe responded:

“טרם יקראו ואני אענה עשיתי כעצתו ונשלח לשם הר"ר משה יצחק העכט, וכנראה אינו מכירו ואת הכחות שניתנו לו. ועכ"פ ישתדל להכירו וישתנה הכל”

“Before he called, I answered. I did as you suggested, and Reb Moshe Yitzchok Hecht was sent there, it seems that you do not know him and the capabilities that he was given. You should try to get to know him, and everything will change.”

## A LONE YID IN YUGOSLAVIA

In 5723\*, a few community members gifted Reb Moshe and his wife a trip to Eretz Yisroel in appreciation of their dedication to the greater New Haven Jewish community. When Reb Moshe asked the Rebbe whether he should take the trip, the Rebbe turned the trip into a shlichus. He was to stop on the way in Greece, Turkey, Yugoslavia, Austria, and Holland, to offer encouragement to the Jewish communities there. Upon his return, he was to give a report of the situation of the Yidden in those areas. In Eretz Yisroel and Europe, Reb Moshe was to visit the government officials and rabbonim as the shliach of the Rebbe.

As planned, this trip was full of activity. Rabbi and Mrs. Hecht found

small and shattered communities, leftovers of what was destroyed during the war. They uplifted hundreds of broken Yidden, encouraged them to connect with larger communities, and created many connections between these Yidden and the Rebbe.

Many years later, in a speech at the Kinus Hashluchim, Reb Moshe recounted:

“The Rebbe once sent me on a shlichus to Zagreb, Yugoslavia [now Croatia]. There was a Jewish old age home there that did not have kosher meat. The Rebbe instructed me to get in touch with a Jewish doctor - who served as the president of the Jewish Community there - to help him arrange kosher meat.

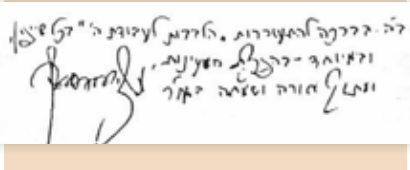
This was a far off city which most people didn't know of its existence, but the Rebbe - a Yaakov Avinu - sits and thinks what can we do to bring a Yid in this town kosher food.”

## A BRAVE PERSONALITY:

A major quality that Reb Moshe was known for is his tremendous *breitkeit*, his boldness. He was also a brilliant speaker with a tremendous vocabulary. The Rebbe appreciated his unique style

### TEN CHASSIDIM

Rabbi Hecht was chosen by the Rebbe as one of Ten Chassidim to take on the cost of printing the Likkutei Torah. When it was printed, the Rebbe personally gifted him a *sefer*, writing the following personal note in it:



WITH THE REBBE'S ENCOURAGEMENT: REB MOSHE YITZCHOK PARTICIPATES IN A CONFERENCE ON EDUCATION HELD IN WASHINGTON IN 5733\*.

and encouraged him in this regard.

Mrs. Katz relates:

“A special incident was in 5722\*, when my father was invited to two conferences; one was a conference of the United Orthodox congregations and one was of the Young Israel congregations. At that time there was a big debate amongst rabbonim whether to pursue government funding of Jewish parochial schools. The Rebbe strongly held that government funding should indeed be pursued, but most rabbonim and community leaders opposed it. This lasted until after my father's speech at these conventions.

“My father was invited to address *tefillah b'tzibur* but the Rebbe told him to *shturem* about prayer in public schools and government funding for Jewish schools. He was allotted seven minutes to speak, but at the end of his half-hour talk the crowd asked him to continue.

“His words had a strong impact on the rabbis that were there, so much so that at the end of the conference a joint decision was made to pursue government funding for Jewish schools. The story was published in all the papers at the time and the effect that it had was incredible.”

Rabbi Yossi Hecht relates:

“At the next *yechidus* that he had after speaking at these conferences, my father gave over a report to the Rebbe of what he had spoken. He mentioned one of the things that he said: ‘Chassidus is the *neschama yeseira* of Torah.’

“Upon hearing that, the Rebbe's face lit up and he responded: “אזוי האט איר געזאגט געזאגט? אזוי האט איר טאקע געזאגט — Is that what you said? Is that really what you said?”

At the farbrengen of Yud-Tes Kislev 5723\*, the Rebbe referenced this event:

“There is a *yungerman* here that was instructed twice to be *mar'ish*—to make noise—about a certain topic, and was successful. It would be worthwhile for him to be *mar'ish* now about learning Chassidus with a joyous *niggun*.”

The Rebbe then turned to Reb Moshe and called out:

“זאגט א פריילכן ניגון און זייט מרעיש— Start a joyous *nigun* and be *mar'ish*”

In a letter, the Rebbe expressed pleasure from Reb Moshe's speeches:

“I enjoyed [reading about] the speeches that you wrote and their content, and the main thing is that you are bringing the words into action and physical mitzvos. You should transcribe

# STORMY SEAS:

During Reb Moshe's decades of shlichus, there were many obstacles. At times, issues would come up and he would write to the Rebbe about the hardships that he was facing.

Time and again, the Rebbe would encourage Reb Moshe in the work that he was doing. Constantly telling him to be *b'simcha*. Many of these letters are fascinating.

Here are a few examples:

"כמה פעמים ביקשתי ועוררתי שבכלל - ובפרט בזמן הזה - צריך להיות בשמחה וכו'. - מובן שבאם מהשייכים אלי הוא בשמחה - פועל זה גם בי (ובכלל הן - אתה שומע כו'). וכל השייך יותר ובפרט על ידי מעשה בפועל ויום יומיים הרי הנ"ל הוא ביתר שאת וכו'. ולפתע נתבשרתי שהוא אינו בשמחה (כ"כ?) וכו'"

"I have asked and encouraged many times in general—and specifically now—that we need to be *b'simcha*. It is understood that if someone connected to me is *b'simcha*—this affects me as well (and from the positive, the opposite is understood as well). And for those more connected, especially through daily action, the above is even more so applicable. And I was suddenly notified that you are not (so) *b'simcha* etc."

"עשה והצלח, ועד באופן שלמעלה מן הטבע - באחי תמימים... ביטלו כמה וכמה מההתנגדות וכמה מן המנגדים נהפכו למסייעים וכו'... ומה זה לפתע פתאום מרה שחורה הנ"ל?! זה שאין לה כל יסוד?! אזכיר עוד הפעם על הציון."

"You worked and were successful, to the point of reaching higher than nature, in Achei Temimim... many of the obstacles were nullified and many of the opposers turned into helpers, etc. What is this sudden aforementioned melancholy?! This which has no base?! I will mention this again at the *Tziyun* of my father-in-law."

Once, Reb Moshe wrote in a note to the Rebbe that there are many difficulties, and added: "אויף מיר איז א גרויסער חמנות" — It is a great pity on me." The Rebbe responded:

"על שאינו מרגיש כדבעי האושר שנבחר להשליחות הנפלאה שניתנה - במנהג השי"ת בכיו"ב - ביחד עם כל הכוחות הדרושים לכל זה ואין עליו אלא לגלותם בעצמו במילואם וזה אפשרי רק ע"י שמחה - שפורצת הגדרים ולהראות ספ"י (סבר פנים יפות) לעצמו ג"כ - א צופר דנדקייט לפעמים."

"Regarding this that you don't properly feel the fortune of being chosen for the incredible shlichus that you were given—through Hashem and so forth—together with the strength that is necessary for this, and all that you need to do is to reveal it fully (the strength), on your own, which is possible only through *simcha*—which breaks through boundaries, and to show yourself too a smile—[allow yourself some] happiness periodically."

In another letter the Rebbe writes:

"Without a doubt, because my father-in-law the Rebbe sent you to New Haven, the energy of the sender is surely with you, and even if you are correct that it is not such a easy place, you will for sure agree that in comparison to the strength of the *meshaleiach* there is nothing to be deterred by, especially since you've seen success in your area by divine providence, in many areas of the yeshiva that don't exist in other places."

Rabbi Hecht once wrote to the Rebbe that he thanks the Rebbe for allowing him to be one of his soldiers - לאזט זיין אחד - מחייליו. The Rebbe replied:

First, the Rebbe added the word מבקשו, meaning not only is he allowing him but he is asking him to be one of his soldiers.

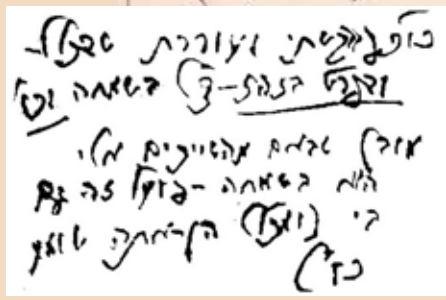
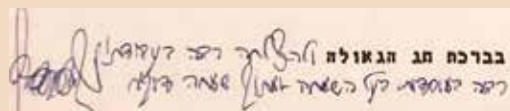
Then, the Rebbe added "מהגענער אלן הראשיים שלכן נוגע כל כך שיהי' במנוה"נ (במנוחת הנפש) והגוף ובשמחה. אזכיר עה"צ"

"[You are] of the leading generals, therefore it is so important that you be in a state of peace of mind and body and *b'simcha*. I will mention this at the *Tziyun* of my father-in-law."

In another letter addressing the lack of staff in a number of Chabad *mosdos* including New Haven, the Rebbe tells Reb Moshe that these *mosdos* are so dear to him—to the extent that it is as if they are in the Rebbe's own room in 770!

"... והרי לכל המוסדות אלה יש לי "קצת שייכות", ולדעת ההנהלה שלהם (ואולי גם לדעתי) המקום אינו מפסיק כלל וכלל, וכאילו המוסד בחדרי אשר ב-770..."

"...And after all, I have a "minor connection" to all of these institutions, and according to their leadership (and maybe also according to me) [physical] space is not a barrier, and it is as if the institution is in my room in 770."



HECHT FAMILY ARCHIVES

SOME OF THE MANY LETTERS IN WHICH THE REBBE ENCOURAGED REB MOSHE YITZCHOK TO BE B'SIMCHA. IN THE SECOND LETTER, THE REBBE ADDS THAT WHEN THOSE WHO ARE CONNECTED TO HIM ARE B'SIMCHA, IT HAS A DIRECT EFFECT ON HIM AS WELL.



## LOOK AT THE PICTURE

Reb Moshe had the responsibility of raising funds for the Chabad institutions in New Haven and one of his prospects would constantly refuse his requests to meet.

When Rabbi Hecht finally managed to meet him, the fellow pledged a handsome donation on condition that Reb Moshe would shave his beard!

Of course, Rabbi Hecht declined. The individual asked him to leave the office through the back door, so that others in the office shouldn't see him, and think that he has any relationships with such "odd creatures."

When he got home, Reb Moshe sent this person a picture of himself. He sent a note along with it saying: "When you'd like to see what a Jew should look like—look at this picture."

the main points of your speeches so that others can use them in other places."

In 5739\* Rabbi Hecht asked the Rebbe if he should travel to Eretz Yisroel to take part in a family simcha.

The Rebbe answered that he should, adding that he should make sure to meet Prime Minister Menachem Begin and speak to him about the importance of not giving away parts of land in Eretz Yisroel. In that letter the Rebbe writes the following:

“שידבר שם דוקא באנגלית ודוקא בעזרת דהעכט ובברייטקייט שלהם”

“You should speak there specifically in English, and specifically with the boldness of the Hechts, and with their *breitkeit*.”

Mrs. Katz relates:

“When my father became the rav of the Orchard Street Shul, many of the congregants were refugees from Eastern Europe. When they saw him, they thought: “Here comes another rabbi that will speak to us in Yiddish.” When my father started to speak in perfect English, they were blown away.

“Most people he came in contact with never saw a Yid with a beard that could speak English the way he spoke and he made a very good impression on them.

“My father would be invited to speak for crowds of all types of people. Once, he was invited to a public debate with 1,000 people in attendance. The debate was with a Reform community leader on the topic of intermarriage. The debate finished as the Reform leader was left speechless. The conversation became the talk of town.”

In a note to Reb Moshe in 5733\*, the Rebbe wrote: "Participation in the conference in Washington is important and very very good... Surely, you will speak with the others that are joining from *anash*, and afterwards with the others. 'ויכבשו כולם יחד את הקאנפרנס וכו' - And together you will conquer the conference, etc.”

On another occasion, when Rabbi Hecht asked the Rebbe if he should speak at a certain local conference on education, the Rebbe wrote to him the following:

“(ג...) אינו מכבודו שבענייני חינוך והוא כאילו אין לו מה ללמדו וממילא ידבר ועם ברייטקייט...”

“... It is not befitting for your honor that there is a matter of education (being discussed) and it is as if you don't have what to teach them, and therefore you should speak and with *breitkeit*...”

## BUILDING NEW HAVEN

Reb Moshe established numerous other *mosdos* in Connecticut, including a boys high school, preschools, a summer camp, day camp and a yeshiva. The Yeshiva Gedola was the first institution established after the Rebbe announced “Shnas Hachinuch” in 5736\*. Over the years, thousands of students of all ages learned in these *mosdos*.



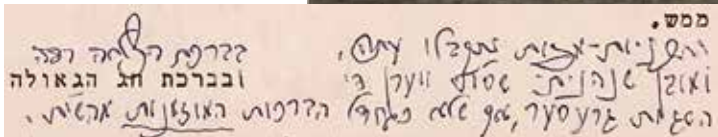
‘ORCHARD STREET SHUL’ WHERE REB MOSHE YITZCHOK SERVED AS RAV FOR DECADES.



REB MOSHE YITZCHOK STANDS ON THE CONSTRUCTION SITE OF THE NEW BUILDING.



THE COMPLETED BUILDING.



IN A LETTER TO REB MOSHE YITZCHOK IN KISLEV 5728\*, THE REBBE ADDS IN A POSTSCRIPT: “I HAVE JUST RECEIVED THE BLUEPRINTS, AND NEEDLESS TO SAY I WAS PLEASED THAT ‘THE HASAGOS’ ARE GROWING, BUT NOT AS GREAT AS THE BRACHOS THAT ARE ALREADY LAID OUT FROM HASHEM.”

Only four years after arriving in the city, the school and other programs were overflowing. In 5710\* it was already time to expand and Rabbi Hecht rented an additional building to be able to hold classes and programs.

Finally, in 5713\*, Rabbi Hecht bought a building to house all of the Chabad activities in New Haven. This building was five times the size of the previous space the *mosad* was housed in.

In 5724\*, an opportunity and push was felt to expand the *mosdos* even more. Rabbi Hecht then established a new girls high school.

Shortly after Vov Tishrei 5725\*, when the Rebbe’s mother Rebbetzin

Chana was *nistalek*, Rabbi Hecht asked the Rebbe for permission to name the new girls high school in Rebbetzin Chana’s name. At first, the Rebbe did not respond. After the Rebbe’s first visit to the Ohel since the request, he responded with the go ahead. This was the first school to be named after Rebbetzin Chana.

In 5727\*, the state decided to build a highway over the exact location where the schools stood. Rabbi Hecht began to look for a new building. But if the *mosdos* were already moving, why not expand?

Rabbi Hecht got to work and had a beautiful and expansive building

designed by an architect from the Yale school of architecture. When the Rebbe saw the plans, the Rebbe said: “Rabbi Hecht has *groiseh hasagos*—broad horizons.” Interestingly, when his brother Reb Sholom Hecht went into *yechidus*, he saw the plans laying open on the Rebbe’s desk.

The Rebbe also gave Rabbi Hecht 50 five-dollar bills and 50 one-dollar bills to sell and raise funds for the building.

“Enclosed is the partnership in the building fund in new currency, 50 of \$5.00 bills, and 50 of \$1.00 bills and certainly, he will think about how to add through them, more and more.

Rabbi Yehuda Krinsky relates:

“Periodically, the Rebbetzin would ask me to drive her to certain places that she needed to go to. Once, she asked me to come with her to a location in Connecticut. It was about a two-hour drive. We went to a few places that were not far from New Haven.

“Before we turned to go back to

## DR. HECHT?

Around 5730\*, Rabbi Hecht was awarded an honorary PhD degree. A short while later, the Rebbe received a letter from someone where Rabbi Hecht was referred to with the title Dr. The Rebbe replied with a question mark.

In a follow-up to that, Rabbi Hecht wrote to the Rebbe asking if it was not appropriate to use that title. The Rebbe responded:

“יש מקומות שהזכרת התואר ד”ר - אפשרי שתועיל וכו’ ותמיהתי הייתה לא ע”כ כ”א על התואר האמיתי רב...”

“There are situations where using the title “Dr.” can be helpful, etc. My wonder was not on that, but rather on [the lack of] the true title; ‘rabbi’...”

## NOT AN EXAGGERATION

In 5717\* the Rebbe wrote to Rabbi Hecht:

I was pleased to receive the telegram regarding the beginning of the new scholastic year... I had additional pleasure to hear... that the goal of 300 students which he set to achieve was already fulfilled, and I was especially happy to hear that he regrets that he set a goal of 300 students, when he should have spoken about 500 students. This gives me the hope that he and his wife will recognize the great potential that was given to them – for the expansion and development of Yeshiva Achei Tmimim in New Haven...

Four years later in 5721\*, the Rebbe wrote to Rabbi Hecht with even higher expectations:

“I am still of the firm mindset... that the *mosad* Achei Tmimim under his leadership should have an enrollment of no less than 1,000 students... This number is not an exaggeration; it is a realistic expectation – through using the possibilities and the success which are granted from above... And especially when taken into consideration the great reward and nachas that reach the founder and true leader of Achei Tmimim – my father-in-law, *nessi Yisroel*...”

Crown Heights, I told the Rebbetzin that my brother-in-law Moshe Yitzchok Hecht and my sister Rivkah were nearing completion of a gorgeous new campus for the day school in Orange, Connecticut. Since it was late in the day, I imagined that the workers had

probably left for the day and I asked the Rebbetzin if she would like to see the building. The Rebbetzin said of course.

“We soon drove up to the campus. The building was at the end of a long country road. I had thought that nobody would be there as it was in the afternoon, but my sister happened to be standing right there in front of the building.

“She recognized the Cadillac and realized that there was someone special in the car. As I drove closer to the building, she saw that it was the Rebbetzin. Startled and not knowing what to do, she walked quickly toward the car as we proceeded to drive closer to the building. I told my sister that we were in the area and I had asked the Rebbetzin if she wanted to see the new building and she said yes.

“The Rebbetzin came out of the car and toured the entire building for over 40 minutes. She commented on how beautiful it was and said that she had never seen a school with carpets on the floors and with such colorful classrooms. It is the only time that the Rebbetzin toured the inside of a *mosad*'s building. It was very unique.

“About a half a year later, when

my brother-in-law and sister went into *yechidus*, the Rebbe smiled broadly and told them, ‘איך האב פון אייך געהאט א גרוט—I received regards from you.’”

## HOW CAN I BRING NACHAS TO THE REBBE?

The backbone of his constant and unwavering efforts was his enormous love and dedication to the Rebbe. He was truly *mekushar* with his heart and soul, and was constantly looking for ways to do more.

In his own words in a speech at the Kinus Hashluchim of 5751\*: “*Tzevishin unz geredt*—Between us, did a day ever go by where you didn't think of the Rebbe some thousand times? When you eat, don't you think Rebbe? When you learn, don't you think Rebbe? When you spend time educating children don't you think Rebbe? When you go in the car to meet someone and collect some half a million dollars, don't you think Rebbe?”

This was truly the way Reb Moshe lived; everything he did was in order to fulfill the Rebbe's shlichus. That is what kept him going.



WHEN REB MOSHE YITZCHOK WENT TO THE REBBE, HE VERY OFTEN WOULD RECEIVE AN ENCOURAGING MESSAGE ON BEING B'SIMCHA AND PERSEVERING IN HIS SHLICHUS.

In the words of Mrs. Katz:

“There was no such thing as a vacation. The *mosdos* and *shlichus* were constantly on my father’s mind, 24/7! He always used to say: ‘This is the Rebbe’s thing, how can we give the Rebbe more *nachas*? What would the Rebbe want in this situation?’ ‘Once, my father went into *yechidus* and at the end of the *yechidus* he saluted the Rebbe. The Rebbe said: ‘I would salute you back, but what can I do, they are watching me from the window.’

## SICHOS IN HIS MEMORY

On Erev Shabbos, 27 Teves 5752\*, Reb Moshe Yitzchok Hecht passed away and the Rebbe accompanied the *aron* at the *levaya*.

At the Shabbos Vayera farbrenge the next day, the Rebbe dedicated two *sichos* to Reb Moshe in connection with his passing and spoke exceptional words of praise about the *niftar*.

“We are speaking about a Chossid and *mekushar* to the Rebbe *nesi doreinu*, who sent him and entrusted him to establish and direct *mosdos* of *hafatzas haTorah v’haYahadus v’hamaayanos chutzah*. Fulfilling this *shlichus* was his occupation all of his life until his last day... Certainly, we can derive from this



THE BOOK ‘TIFERES MOSHE YITZCHOK’, PRINTED IN HIS MEMORY IN TIME FOR THE SHLOSHIM.



DURING THE KINUS HASHLUCHIM OF 5752\*, REB MOSHE YITZCHOK WENT FOR ‘DOLLARS’ AND WAS TAKEN BY SURPRISE WHEN THE REBBE REACHED OUT TO SHAKE HIS HAND, SOMETHING THAT NEVER HAPPENED TO HIM IN ALL THE YEARS OF THE REBBE’S NESIUS. THIS TURNED OUT TO BE THE LAST TIME REB MOSHE YITZCHOK SAW THE REBBE BEFORE HIS PASSING TWO MONTHS LATER.

teaching and direction “והחי יתן אל לבו”. Especially in regards to the continuation of the *avodas hashlichus* of the Rebbe *nesi doreinu* to the entire generation in spreading Torah and Yiddishkeit and the wellsprings outward.”

The Rebbe explained at length the meaning of the names Moshe, Yitzchok, and Hecht, and their connection to his passing on Erev Shabbos. The Rebbe then instructed to print a book in his memory with *chidushei Torah* of his *talmidim* and *talmidos*.

Thirty days later, on 27 Shevat, as the Rebbe entered *Gan Eden Hatachton*, Mrs. Rivkah Hecht went over to the Rebbe, and presented the book “Sefer Zikaron–Tiferes Moshe Yitzchok,” saying: “This is the book that the Rebbe instructed to print for the *shloshim*, tomorrow is the *shloshim*.” The Rebbe replied: “Amen, may there be good news, it should be fulfilled “ומחה ה' דמעה מעל כל פנים” and we should no longer need to experience such things. And it should be “בשמחה ובטוב לבב.”

At the abovementioned farbrenge on the day after the passing of Reb Moshe Yitzchok, the Rebbe said that surely the *b’nai hamishpacha* will

continue the work and *shlichus* of Rabbi Hecht.

Rabbi Shea Hecht received the Rebbe’s *haskama* and *bracha* to succeed his father, and for the last 30 years has overseen the continued growth and expansion of the *mosdos chinuch* and the addition of eight Chabad Centers throughout the Greater New Haven area.

## ובפרט שהקב"ה השתתף בזה

In response to a report written about the Shloshim memorial in memory of Rabbi Hecht that took place in New Haven, the Rebbe wrote:

“גדול זכות כל המשתתפים ובפרט שהקב"ה השתתף בזה וכיבוד כביכול אותו, ומחה ה' דמעה וגו' והקיצו ורננו שוכני עפר. אזכיר עה"צ.”

“Great is the merit of all those who participated, especially since Hashem, so to speak, participated and honored him. ‘And Hashem will erase tears. etc.’ ‘And the deceased will rise and sing.’ I will mention this at the *Tziyun* of my father in-law.” **1**