

A Chassidisher **Derher**

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ה'קפ"א
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Dependable and Discreet

REB AVROHOM
CHANOCH GLITZENSTEIN

Fight to the End

PARSHAS ZACHOR AND THE FIGHT
AGAINST THE EVIL OF AMALEK

PURIM GUESTS

In the
REBBE'S PRESENCE



ADAR 5783
ISSUE 128 (205)
MARCH 2023

נדפס ע"י ולזכות
פנחס טודרוס בן מרים וזוגתו מרת שרה בת רחל שיחיו
אלטהויו

בנותיהם ובניהם
מרת חנה בתי' ובעלה הרה"ת ר' מנחם מענדל שיחיו ראקסין
מרת מנוחה לאנה ובעלה הרה"ת ר' מנחם מענדל שיחיו מאגאלניק
מנחם מענדל, ליבא הדסה, שמואל בצלאל, מי'ה שיחיו

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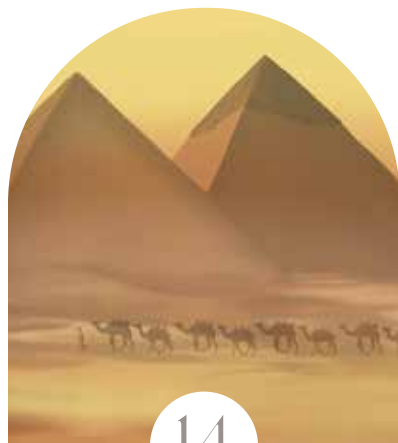
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This magazine
has been made possible

לזכות
הרה"ת ר' שלום וזוגתו מרת שרה
וילדיהם ישראל, ריסא, חי' מושקא,
אמונה מלכה, יעקב יהודה, ולאה שיחיו
אייזיקוביץ

ולע"נ הרבנית חוה בת החסיד
ר' אלימלך ע"ה העכט
לרגל 'ארציט' הראשון
ז' אדר ה'תשפ"ג שנת הקהל

בקשר עם יום הבהיר כ"ה אדר, יום
הולדת
הרבנית הצדקנית נ"ע זי"ע



ALL ABOUT THE YOUNGSTERS

The Midrash relates that just as Haman had concluded issuing the decree against the Yidden on behalf of the king, he saw Mordechai approaching a group of three children on their way home from school.

“Which *pesukim* did you learn today?” Mordechai asked.

The children replied that they had studied *pesukim* of Hashem’s reassurance in the face of scheming enemies. Mordechai was elated by their response; he saw this as a heavenly sign that Haman’s plot would ultimately fail.

“What is this great joy of yours about?” Haman asked Mordechai.

“It’s about the good news that they delivered, assuring me not to be afraid of your evil scheme against us!” Mordechai replied.

Enraged, Haman immediately replied, “**My first act will be against these children!**”¹

The Rebbe points out that the celebration of Purim is therefore especially pertinent to children. Not only were they included in the decree, as the *possuk* says, “מנער ועד זקן, טף ונשים” (young and old, children and women); they were actually the most vulnerable to Haman’s plot!

There is another mitzvah where children play an important role: the mitzvah of **Hakhel**.

GOT FEEDBACK?

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פפ

The Rebbe goes to great lengths to demonstrate that although minors are generally exempt from all mitzvos, children have an actual obligation to participate in the gathering of Hakhel. It is not merely an obligation for parents to shlep their children along to the *Beis Hamikdash*. Children need to be there in their own right!

Hence, Purim and Hakhel are very much connected.

Additionally, Purim is unparalleled by any other Yom Tov throughout the year: The joy defies all limits and brings us to a state of “לא ידעי”—transcending all awareness. The reason for this is that during the time of Haman’s decree the Jewish people held steadfast in their *mesiras nefesh* without slacking for an entire year. The very notion of *mesiras nefesh* transcends knowledge and comes from a place within our souls that intellect has no bearing.

In this sense, children play a very important role as well. The reason children are exempt from most mitzvos, is because they have not yet reached full intellectual maturity. But *mesiras nefesh* transcends logic. As the Alter Rebbe teaches in Tanya, every Yid, regardless of their level of understanding, is ready to lay down their life with *mesiras nefesh*.

Furthermore: The conduct of the Jewish people

throughout that tumultuous year and the ensuing miraculous salvation, led to their reacceptance of the Torah. As the Megillah describes it: “וקיבל היהודים את—אשר החלו לעשות themselves that which they had already begun to do [at Matan Torah].”

In a sense, this is exactly the objective of the mitzvah of Hakhel: to relive the experience of Matan Torah and to recommit ourselves to fulfilling all its mitzvos.

With this year being a Hakhel Year, these lessons of Purim are all the more potent and applicable, even more so than an ordinary year.²

And just like the *mesiras nefesh* of the Jewish people at the time of Haman’s decree lasted throughout the entire year, so too does the boundless joy of Purim last and impact the entire year ahead, paving the way for the *simcha* of the *geulah ha’amitis v’hashleima*, now!

The Editors

יוד שבט ה'תשפ"ג שנת הקהל את העם
מאה ועשרים שנה

1. Esther Rabba, 7:17.
2. Sichas Purim 5727; Sichos Kodesh 5727 vol. 1, pp. 462-467.



מוקדש לחיזוק
ההתקשרות לכ"ק אדמו"ר
נדפס ע"י
הרוצה בעילום שמו



Priorities

"Al Avon Zeh Ba Amalek"

The commandment to "Remember what Amalek did to you"¹ comes right after the Torah tells us,² "Lo yihye lecha... even v'even... eifa v'eifa gedola uketana—You shall not have in your pouch weights... you shall not have in your house measures, large or small." The Midrash explains³ the connection between these two sections, saying that Amalek comes because of this

transgression of using alternate weights and measures to cheat in business.

Of course, using weights to cheat is an *aveira*, but why is transgressing it deserving of Amalek's coming? Amalek, whom we have an explicit commandment to erase, is the greatest enemy of *kedusha* and will be ultimately destroyed when Moshiach comes. So what differentiates this *aveira* from all others in the Torah, to the point that Amalek comes because of it?

Measures

We can understand this by applying the idea of "measures"—"*eifa v'eifa*"—to one's material and spiritual needs, respectively. The material "*eifa*" represents the mindset of "*mi sheyesh lo maneh rotzeh masayim*."⁴ A person will do anything to multiply and grow what he has in *gashmius*, never being satisfied. This is clearly seen regarding the secular education of children—a philanthropist will donate millions of dollars to ensure an even



more conducive environment for the students, an even better building, and so forth. But when it comes to *limmudei kodesh*, the appropriate donation suddenly becomes eighteen dollars. In this case, for material needs there is one measurement, and for spiritual needs, an entirely different one.

Then we have the “*eifa v’eifa*” of the *neshama* versus the *guf*. A Yid is a child of Hashem. This eternal connection of the *neshama* can be felt naturally, but sometimes one might need a reminder. On the other hand, the body of a Jew is temporary and merely given life through the *neshama*. Consequently, the focus—“*eifa*”—of a Jew should be his spiritual needs, and he should only dwell upon what is absolutely necessary for the body.

The exact opposite can also happen. One can be occupied with his material needs all day, and only set aside the minimum amount of time for davening and learning.

When someone thinks too much about his *guf* and too little about his *neshama*, he is giving Amalek, the *yetzer hara*, a way to enter. In Moshe Rabbeinu’s generation, when the Yidden were uncertain of Hashem’s constant presence, Amalek came.

Amalek doesn’t tell a Yid to go against the Torah; rather, they slowly fill him with doubts and questions about whether Hashem is in control or not. Although the Yid keeps Shulchan Aruch, he does so with uncertainties.

How To Heal

In recent times, the medical community discovered that when a patient is explained the cause of their illness, it can assist them to start the healing process.

This can be applied in our situation. Now that we know that Amalek comes through the *aveira* of “measurements,” we can make sure to avoid it from the start, and we can also begin to “heal.” This is similar to the actual

medical process: The patient slowly becomes better—“*zedonos naasu lo k’shgagos*”—and eventually regains health completely—“*zedonos naasu lo k’zachuyos*”—a full transformation.

And, as it says in the Megillah:⁵ “*V’nahapoch hu*”—the situation was transformed from mourning to joy, to the point of “many of the nations of the land converted, for the fear of the Jews fell upon them.”⁶ May we merit the time when “all the nations of the land will see that the name of Hashem is called upon you, and they will fear you,”⁷ with the coming of Moshiach, speedily in our days. ①

(Adapted from *Sichas Purim 5722*)

1. Devarim 25:17.
2. Ibid. 13-14.
3. Tanchuma Ki Seitzei 8.
4. Koheles Rabba 1, 13.
5. Esther 9:1.
6. Ibid. 8:17.
7. Devarim 28:10.



כתב יד קודש



לזכות
מרת דבורה לאה תח"ל רוזנפלד
לרגל יום הולדתה י"ב אדר

נדפס ע"י
משפחתה שיחיו



FREE YOURSELF

*The Rebbe's response to a person who was concerned
about managing a difficult situation:*

ביום שבתחון הוא יסוד בתורה - בטחון כפשוטו
"הוראת הרופא - וכמשי"נ ורפא ירפא"
וכבוד ורפא ירפא)
ובחודש אדר מזל דבני-בל"ה ש"ס-
ורפא ירפא - ניסן - גאולה מענינים
המבלבלים וזמן חרותנו
ויבש"ט
אזכיר עה"צ

Obviously, having trust in Hashem is a fundamental part of our holy Torah—trust in **the most literal sense**.

[It is **obvious**] that you also must do something [to better the situation] within the natural course of action (i.e. following the doctor's orders—as [the Torah] stated: **He shall provide for his cure**).

[This is especially appropriate at this time, for] in the month of Adar, the *mazal* of the Jewish people is—in the words of the Gemara—healthy.

Then comes the month of Nissan—the time of redemption from all disturbances, the season of our freedom.

May you bear good news.

I will mention this at the Ohel.

פשוט שבטחון הוא **יסוד** בתורה"ק-
בטחון **כפשוטו**

[פשוט] שצ"ל עשי' גם בדרך הטבע
(הוראת הרופא - וכמשי"נ ורפא ירפא).

ובחודש אדר מזל דבני-בל"ה ש"ס-
בריא

ואח"כ בא ניסן-גאולה מענינים
המבלבלים וזמן חרותנו

ויבש"ט

אזכיר עה"צ



PURIM FARBRENGEN OF 5712 OR 5713

5712-1952

JEM 108558

<p>ע"י בנם ר' יקותיאל יהודה וזוגתו מרת פעסל לאה ומשפחתם שיחיו רוהר</p>	<p>טור 'לעבן מיטן רבין' הוקדש לזכרון ולעילוי נשמת ר' שמואל ב"ר יהושע אליהו ז"ל ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד ת'נ'צ'ב'ה</p>
--	--

"No Longer A *Malach*, Now A Human Being!"

ADAR 5712*



A description of Purim 5712 and other events that month culled from diaries of bochurim who had the privilege to experience this extraordinary time with the Rebbe.*

PURIM FARBRENGEN

We davened Mincha at 1:00 p.m.

At 8:45 in the evening the farbrengen commenced. As the Rebbe was on his way to the farbrengen, H. Twersky, whose sister is dangerously ill, frantically approached the Rebbe, and said: “You are aware of our predicament, Rebbe! Have mercy!”

The Rebbe stood still for a moment and replied: “Believe me, this matter hurts immensely,” and resumed walking towards his place. Fully distraught, H. grabbed on to the Rebbe’s hand and exclaimed: “Rebbe! ‘מבשרך אל תתעלם’ (do not stand by your own flesh). We are your relatives!” (The Twerskys are descendents of the Mittlerer Rebbe.) The Rebbe stopped, and said: “She will have a complete recovery.” The Rebbe then proceeded towards his place.

The Rebbe began the farbrengen by washing his hands for the *seudah*, and instructed the guests to wash their hands as well. The Rebbe then instructed the crowd to sing a *niggun* and say *l’chaim*.

Afterwards we sang another *niggun*, and then the Rebbe said the *maamar La’Yehudim Haysa Orah*, holding his holy head in his hand much of the time, in deep concentration.

During the *maamar*, someone stood up near the Rebbe, blocking other Chassidim.

Rabbi Sklar and Rabbi Simpson both demanded that he be seated. The Rebbe smiled, paused the *maamar* and waited until the man went off the podium. The *maamar* lasted 45 minutes.

In the first *sicha*, the Rebbe spoke about how the *mesiras nefesh* of the Yidden in the story of Purim, notwithstanding their spiritual state, was brought about by Mordechai, who inspired in them the idea of *ish Yehudi*, representing Jewish pride and the rejection of idolatry.

This applies today as well. The Rabbeim inspire the essential Jewish identity within everyone, even those who are only peripherally involved. If one is “holding on to the *klamke*” (lit. the Rebbe’s doorknob), this power of Purim can inspire for an entire year.

Afterwards, in the second *sicha*, the Rebbe spoke about the lesson we have to take from the *mesiras nefesh* of Purim—*mesiras nefesh* in our lives.

In the third *sicha*, the Rebbe spoke about the lesson we can learn from Mordechai, who, in the most dire of circumstances, gathered the children. Some people think that dealing with children or

other “simple things” is beneath them, but when there is a *gezeirah* that needs to be overturned, there is no place for such calculations. This work must be done with self sacrifice.

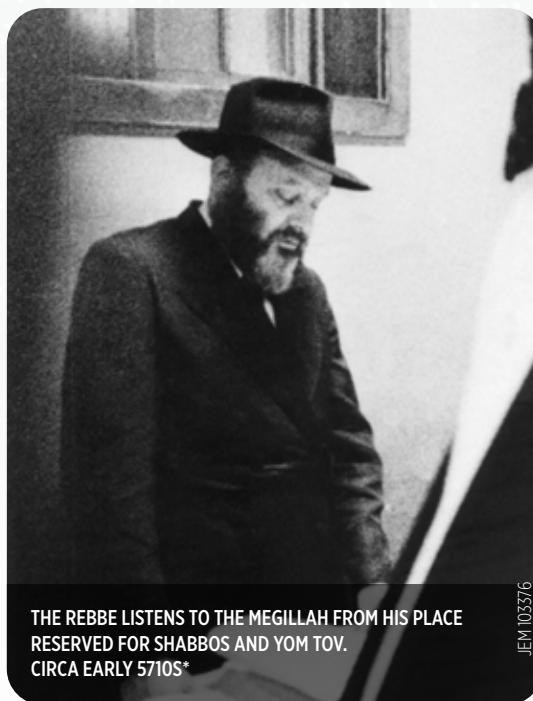
On this note the Rebbe shared a story. The Frierdiker Rebbe instructed that children be brought in to study Torah in his new residence before he moved in. The beginning of any mundane endeavor has to involve the Torah learning of children.

The Rebbe then spoke about the obligation of ‘*ad delo yada*’:

“There is no one in attendance who is holding at the level of ‘*ad delo yada*.’ There has to be at least one person here who will fulfill this obligation on behalf of the community! I’m unsure if there’s a source for the utility of this [one person representing the crowd in the obligation] in *halacha*, but at the very least there’s room for theoretical discussion on the matter.”¹

The Rebbe directed his words to the elders and especially the “*eltere*” rabbonim. “Regarding the *bochurim*, they can say *l’chaim* on *keilim* that are physically small,” the Rebbe remarked. “Spiritually, however, *halevai* that they will be *keilim* that are fit to receive everything the [Frierdiker] Rebbe gave them and is giving now as well.”

Afterwards, the Rebbe instructed Reb Efraim



THE REBBE LISTENS TO THE MEGILLAH FROM HIS PLACE RESERVED FOR SHABBOS AND YOM TOV. CIRCA EARLY 5710S*

JEM 103576



Wolff and others to say *l'chaim*. The Rebbe then turned to the Hecht brothers and encouraged them to say a lot of *l'chaim*.

At a certain point, an individual associated with the Malachim² who was in attendance became inebriated and started to express himself loudly. The Rebbe turned towards him and remarked: “No longer a *malach*, now be a human being!”

Another man became fairly intoxicated, and his sons wanted to escort him out of the farbrengen. One of them told someone nearby: “He is my father, not yours.” The Rebbe told the son to say *l'chaim*. When the second son approached his father, the Rebbe said: “If you worried about the state of your *neshama* as you are about the state of your father, you would be a transformed man.”

Then the Rebbe said a *sicha* about how the Frierdiker Rebbe involved himself with rescuing everyone, even those who didn't seem worthy. The lesson we should learn from this is to help every Yid in all of their needs, physical and through this, spiritual—especially because the *geulah* involves the redemption of every single Yid. It is incumbent upon everyone to take part in this.

In the next *sicha*, the Rebbe continued:

“Those who were sent by the Rebbe to engage with the *'birah amikta*—the lowest of places' should know that through their devotion, they end up engaged with *'igra ramah*—the loftiest of places.' The way to actualize this is through connecting with *'ki Atah Avinu*—You are our Father.”

The Rebbe added with great emotion, his words broken up with tears:

“When a person ends up in a faraway place

spiritually, he is there by divine providence and should help every Yid he can. There is no room for calculations as to whether the other is deserving of your help or not. Set your *'chochmos*' aside, set your calculations aside, set your entire being aside, and strive to connect with and do what the *'Ish Yehudi haya b'Shushan habirah*' wants of you!

“Even if there is every reason to think that there are more important things to be involved in and such things are beneath your stature—imagined or otherwise—you should ignore this sentiment. Devote yourself to teaching Yidden who are spiritually like 'children.'”

Seeing someone in the crowd get shoved, the Rebbe remarked with a smile: “It says אגרא דכלה דוחקא - the reward for coming to hear words of Torah is due to the cramped conditions. It seems you are destined for a lot of *Olam Habba*.”

Then the Rebbe turned to someone and said:

“I would like to influence you, as a good start to *'ad delo yada*', that your tie should not be so straight...”

At this point Reb Hendel Lieberman had already said a lot of *l'chaim*, and the Rebbe instructed him to hold off. Reb Hendel, who was vigorously crying, proceeded to dance on the table.

Many hours into the farbrengen, the Rebbe asked one of the *bochurim* why he wasn't more active in spreading Chassidus in shuls, “We cannot push this off, Moshiach needs to come immediately!”

The Rebbe then turned to the yeshiva staff, Rabbi Mentlik and Rabbi Tenenbaum (both of whom were already thoroughly in a state of *'ad*



PART OF THE REBBE'S EDITS ON THE MAAMAR "BASI LEGANI" 5712

delo yada), and said: "There are about ten yeshiva students that are fully capable of sharing Chassidus in the shuls, who aren't. Not only that, but I don't see them here among us by the *farbrengen*!"

Rabbi Mentlik attempted to be *melamed zechus* and replied: "I'm sure they are here somewhere in the crowd" but the Rebbe was not satisfied.

Afterwards, the Rebbe said a *sicha* about the necessity to share Chassidus in different shuls, urging that whoever isn't active in doing so as of yet, should correct this in the future. This will be of great benefit to them and those listening.

Over the course of the *farbrengen*, the Rebbe drank four or five cups of wine.

At the conclusion of the *farbrengen*, the Rebbe instructed to sing "*N'ye Zuritzi Chluptzi*" followed by the Alter Rebbe's *niggun*, and the Rebbe indicated that the fourth stanza should be repeated four times.

The Rebbe instructed everyone to sit down in their place for *bentching*, since *halacha* requires it. Then the Rebbe *bentched* on a cup of wine and distributed *kos shel bracha* to everyone assembled.

At the end of *kos shel bracha*—close to 5:00 in the morning!—the Rebbe said:

"Those who merited that their primary occupation is the study of Torah, *nigleh* and Chassidus, should feel lucky and cherish every moment."

The Rebbe concluded with: "Be well until the next *farbrengen*."

The *farbrengen* lasted nine and a half hours!

MONDAY, CHOF ADAR

After the Rebbe edited the first page of the *maamar Basi Legani*, he instructed for the page to go to print and not to wait for the rest of the *maamar*.

WEDNESDAY, CHOF-BEIS ADAR

At 7:00 p.m. Rashag entered into the Rebbe's room for *yechidus*, wearing a gartel. The *yechidus* concluded at 8:15 p.m.

THURSDAY, CHOF-GIMMEL ADAR

Tonight, Reb Z. (one of the Malachim) had a *yechidus* with the Rebbe. During the *yechidus*, he asked about the importance of *chazzering Tanya baal peh*.

The Rebbe explained that it is a very beneficial thing to do, as when one repeats Tanya he is connected with the Alter Rebbe. Even when such a person isn't actively saying the words of Tanya, the connection remains in his mind where the words he said leave their mark.

The Rebbe continued that there is a specific value in repeating Tanya because the words are directly from the Alter Rebbe himself. In general there's an advantage to the words of the Alter Rebbe's Chassidus, because the words of Chassidus are the '*neshama*' of Torah, whereas the revealed portion of Torah is compared to the body.

The Rebbe concluded that the *chazarah baal peh* should not take up too much of one's time, rather one should work on it according to his abilities and circumstances.

WEDNESDAY, CHOF-TES ADAR, EREV ROSH CHODESH NISSAN

Today we davened Mincha right at *shkiah* and did not recite *tachanun*.

Rabbi Yolles from Philadelphia mentioned to the Rebbe that according to the Taz, *tachanun* should be recited. The Rebbe replied: "At approximately this time, Hashem told Moshe Rabbeinu, '*Hachodesh hazeh lachem,*' referring to the new month."¹

1. See Hisvaaduyos 5742 vol. 2, p. 980.

2. A Chassidic group in New York, students of Rabbi Avraham Dov Levin.

פירוש

PARSHAS ZACHOR AND THE FIGHT AGAINST THE EVIL OF AMALEK

לזכות
כל נכדינו שיחיו
שיגדלו לתורה לחופה ולמעשים טובים
לנח"ר כ"ק אדמו"ר

נדפס ע"י
הרה"ת ר' יצחק מאיר וזוגתו מרת לאה
שיחיו
שפאלטר

TO THE

FIND

Reb Hillel Paritcher, one of the great Chassidim of the Mittlerer Rebbe, related the story of how he came to be a Chossid... thanks to Amalek.

The story goes as follows:

It happened one Shabbos Parshas Zachor that an unknown traveler came to Reb Hillel's town and stayed there for Shabbos.

On Shabbos day, during the *kriah* of Parshas Zachor, Reb Hillel took a look at the guest and saw from the expression on the man's face that he harbored a truly intense animosity towards Amalek.

After *krias haTorah*, Reb Hillel approached the stranger and asked him: "Reb Yid, I have a question for you: What has Amalek done to you that you hate them so intensely?"

The stranger he was talking to was Reb Zalman Zezmer, a Chossid of the Alter Rebbe.

Reb Zalman replied:

"You want to know? Come with me to my Rebbe..."¹

AMALEK AS AN EXTERNAL FORCE

In describing the actions of Amalek in their original attack on the *b'nei Yisroel*, the *possuk* says:

"ויזנב בך כל הנחשלים אחריך"

"He cut off the stragglers at your rear."

Rashi explains the meaning of this to be that Amalek cut off "those who were lacking in strength because of their misdeeds, for the ענן (i.e the *ananei hakavod*) had rejected them."

From here we see that Amalek really only posed a threat to sinners, who were cast out from the protection of the *ananei hakavod*.

It was for the sake of these same Yidden, that *all* of *b'nei Yisroel* left the protection of the *ananei hakavod* in order to wage war against Amalek. As it says in Parshas Beshalach:

"צא הלחם עם עמלק"—Go out to war with Amalek." There, Rashi explains: "go out" meaning "from the *anan*."

This teaches us that it is the obligation of every single Yid to go "outside of the *ananei hakavod*" in order to reach a Yid found on the outside the world of Yiddishkeit, exposed to all sorts of "Amalekim," and bring that Yid close to the Torah.²

KLIPAS AMALEK WITHIN THE PERSON

The *possuk* describes the encounter with Amalek with the word 'קרך', literally meaning 'they met you.' However, it also has a similarity to the term 'קרירות' ("coldness" or apathy), hinting at another aspect of Amalek's impact.

As the Frieddiker Rebbe explains:³

"The cold apathy of Amalek, 'who "cooled" your derech,' for they cool off the derech Hashem. They cool off spiritual matters so that a Jew's heart remains unaffected by Elokus.

And the place that is impacted by the cold apathy of Amalek is the derech Hashem—because when a person has a desire to break free of the limitations of this world, Amalek comes along and coldly diffuses it.

"The way that the *kelipa* of Amalek takes effect is through planting doubt, by saying: 'Who says this is really so? He will say this, even though he is well aware that 'it is really so,' and that it indeed is a real spiritual and G-dly thing that was witnessed.

"Amalek is the same gematria as 'safek,' for he places doubt in all matters of ruchnius and Elokus.

"For instance [he will say]: 'Why should I be so surprised and affected by the fact that Hashem can bring a miracle? I know that He's great!'

"And that cools off one's hispaalus, so his avodah is cold, and he can chas v'shalom go downhill."

In a *maamar* delivered on Shabbos morning of Parshas Zachor 5718* in his room, the Rebbe spelled out a list of progressive steps taken by the *kelipa* of Amalek to stop a person from being excited in their avodah.⁴

“The *kelipa* of Amalek causes an apathy that leaves a person unexcited by all things they encounter. That is to say, even when he is shown something incredible from above, something that is a clear expression of Elokus down here in this world, still, Amalek will diffuse [the person’s excitement] and deny the supernatural occurrence, saying it didn’t happen.

“When he cannot deny the *nes* entirely, he then gets clever, cooling off the person’s passions by saying: “There’s nothing incredible about this. After all, since this is something that was done by Hashem Himself—and Hashem can do anything—then really it isn’t a wonder at all. If that’s the case, why be affected by this?”

“If the wonder of the miracle is so tangible and real that he can’t even cool off the excitement in the aforementioned way, then he will forcibly cool off all passion by making an internal decision that, no matter what, the wonder of this *nes* will not affect any feelings of excitement within him.

“Even if he is forced to admit that this wonder of Hashem is indeed causing him to feel great *hispa’alus*, he will just cool it off by deciding and resolving that he will not allow these emotions to cause him to change how he acts, and he certainly won’t allow them to change who he is.

“This is what the *kelipa* of Amalek is.

“Although he knows his Master, i.e. he understands and appreciates G-dliness, nevertheless, he wrestles with it and intentionally rebels against it through promoting this apathy and coldness.”

A STIFF-NECKED BATTLE

While the idea of *b’nei Yisroel* being called an “*Am k’shei oref*”—a stiff-necked, or stubborn people—is well known, there is a side to this quality that is expressed in *kelipa*, by the nation of Amalek.

This is hinted at in the name of Amalek, which references the term ‘*melikah*’, the method for slaughtering certain birds in the *Beis Hamikdash*, done at the neck.

As the Tzemach Tzedek explains:⁵

“Amalek is a composite of the words “*am-malek*.” *Melikah* is done at the neck.

To explain: The special quality of the Jewish people is ‘for he is a stiff-necked people.’ It was for this reason that Moshe asked of Hashem ‘*vesalachta*,’ because the Yidden are from the level of ‘*oref d’kedusha*’ (the neck of holiness), i.e. they have the ability take control over the desires of their hearts, both with the destruction of their worldly desires and by conquering them. They are able to stand up against any obstacle with conviction and strength.

“This ability is called ‘*oref*,’ because the neck is what connects and links the brain in the head to the rest of the body and extends its instructions throughout. Thus, it is through the neck that the ability to redirect and change the heart of man comes about.

“The corresponding level is the state of Amalek, the ‘stiff neck’ of *kelipa*. That means, that even if his heart appreciates how things should be with regard to his *avodas Hashem*, still, not only will this not be enough to convince his heart to be swayed towards *ahavas Hashem*, he will even manage to accomplish the exact opposite.”

WHY WE REMEMBER

We understand that Amalek poses a threat and that we have a mitzvah to destroy them. But where does *zechirah*, remembering their act, play a role in the destruction of Amalek?

The answer is, that remembering and knowing what Amalek does, doesn't only empower us to wipe them out, it itself is part of the act of their eradication.

The idea of this “*zechirah*” is that one remembers and recognizes how evil the wickedness of Amalek is. One should be deeply concerned about the fact that such a terrible scenario can even exist, that a person can remain unmoved by the light of Hashem, and on the contrary, stand opposed to His divine light, making sure that it is not able to produce any inspiration or excitement at all.

This concern, the fact that one worries and lets out a sigh about this, breaks and destroys the *kelipa* of Amalek. How do we make this really happen?

The solution: ‘*Bitush*.’ One gives himself a verbal thrashing, in a loud and booming voice. This is because Amalek is compared to a dog. How does one discipline a dog? With a stick. And just like when dealing with a person who is egotistically brash and inappropriately bold, the way to address Amalek's conduct is to put him to shame with every possible form of humiliation. This will be his downfall.

Although such a person is inherently inferior and is already well aware of his own inferiority, with all of his self-promotion being the epitome of shamelessness and *chutzpah*, still, we see time and again that when a loud voice yells at him and shames him, he falls from this egotistical state. This is done specifically without engaging with him reasonably, for if instead we were to say to him: “How could you act so disrespectfully to such a great person?” it would be of no help. Only angrily putting him in his place will fix him.

This is why ‘*zechirah*’ is so important. It is through constant concern over the evil threat that Amalek poses that the eradication of *kelipas Amalek* and its total destruction is accomplished.⁶

UNTIL HE IS GONE

The *possuk* says, “First among the nations, Amalek,” and then, the rest of the nations will be refined. But when it comes to Amalek itself, “his end is not until he is destroyed.” This is because Amalek has no fix, unlike the general seven *middos* that have good in them to be extracted [much like the seven nations of the promised land, who do not need to be totally wiped out].

The *kelipa* of Amalek is not in it for his own enjoyment, it is only there to spite *Elokus*. Therefore, it has no redeeming qualities, and “his end is not until he is destroyed”—for breaking it by driving it away is its only *takana*, and this is the point of erasing Amalek.⁷

JUST DO IT

There's a famous vort that the Rebbe quoted a few times:

זְכוֹר (צִירָה) זְכוֹר (סְגוּל), אֲבִי גוֹט.
“אֲפִמְעֵקָן”

The saying humorously references the minhag of repeating the word ‘זְכוֹר’ in order to comply with all opinions of its proper pronunciation. Loosely translated, the message of it is:

He can be remembered with a tzeireh (zeicher), or a segol (zecher). Just make sure he is erased good and well.

(Fifth night of Chanukah 5730, et. al.)

ABOVE AND BEYOND REASON

We've already seen how the attitude of Amalek is one of chutzpah, one that defies all logic and one that cannot be reasoned with. They won't even allow a person to be impacted by gilui Elokus.

One method of dealing with them is what we've already discussed above—that of zechirah. But there is something else we can use to combat them and its precedent was set at the very first attack of Amalek, in Refidim.

The Mittlerer Rebbe explains:

“This was the reason why Amalek’s war took place in Refidim, right after they had witnessed the wonders and miracles of *yetzias Mitzrayim*.

“Their attack on *b'nei Yisroel* stemmed from the very height of hatred that they harbored for them, and it was the highest degree of *chutzpah*, beyond all logic and reason.

“Opposing them with *kedushah* that expresses *Elokus* would not fix this. The only thing that can oppose this is the state of *bittul*, becoming ‘*ayin*’ (total nothingness). This happens through attaining the level of ‘*ahavah rabbah*,’ an intense love for Hashem that is completely above and beyond the state of reason. This is *emunah*, the core of the opposition to the *kelipa* of Amalek.

“This is why when Moshe raised his hands—high above his head, representing the idea of going higher than *da'as*—the Yidden would overpower Amalek, and, when he'd put his hands down—going lower than *da'as*—Amalek would gain in strength. Because Amalek, at the root of it all, comes into existence through baseless self promotion and hatred.”⁸ **T**

THE REMEDY OF MEMORY

“On the way, as you were leaving Mitzrayim.”

When we are inspired to break free of our physical and spiritual limitations, Amalek comes along and attempts to intervene. The solution to the *kelipa* of Amalek is “*zachor*,” to etch words of Torah into our memory, to think about them and envision them at every time and in every place.

(Sefer Hamaamarim Kuntreisim vol. 2, p. 570)

1. Likkutei Sippurim (Perlow) p. 296.
2. Shabbos Parshas Beshalach 5741.
3. Maamar Zachor, Sefer Hamaamarim Kuntreisim vol. 2.
4. Maamar Zachor 5718.

5. Torah Ohr, Tetzaveh 85b.
6. Maamar Zachor 5665, ch. 8.
7. Maamar Vayomer Moshe El Yehoshua, 5685.
8. Shaar HaEmunah (Mitteler Rebbe), ch. 14

נדפס ע"י ולזכות
הרה"ת ר' מנחם מענדל זוגתו מרת דבורה
לאה שיחיו טרייטעל
לרגל יום נישואיהם כ"ט אדר ראשון
ולזכות בתם החיילת
בצבאות ה' ח' מושקא תח'ל

PRACTICAL HORA'OS

A CLOSER
LOOK AT
SOME OF
THE REBBE'S
HORA'OS

INVESTING IN THE STOCK MARKET ON SPECULATION AND PEACE OF MIND

'NOT A GOOD IDEA'

Stock market investments are synonymous with speculation. In addition to that, investing in the stock market usually comes with anxiety and stress (presumably a result of the former, the uncertainty associated with the stock market).

These two factors were the primary reasons the Rebbe laid out for his opinion regarding investing in the stock market.

"... My general opinion is that it is not a good idea to invest the major part of one's savings in stocks," the Rebbe wrote in a relatively long letter detailing his opinion about stock market investments.

"In addition to the consideration that such an investment would be of questionable financial prudence," the Rebbe continued, "there is also the factor of the nervous strain that the stock market fluctuations cause to the investor. Also, because such a situation is completely independent of the investor's intelligence and judgment, or at any rate, largely so.

"Finally, the present day and age is full of unpredictable developments, and the market is highly sensitive to national and international events. In view of all this, to those who ask my advice with regard to the stock market, my usual advice is to rather forgo a percentage of dividends, and invest in more secure and suitable investments."¹

SPECULATION

As mentioned, the reason for the Rebbe's opinion about investing in the stock market was two-fold: The fact that investing in stocks is basically a matter of speculation, and the nervousness associated with such investments.

The first reason was the speculative nature of the stock market.

"Regarding your question about investing in stocks," the Rebbe wrote, "generally I am not in favor of it, since this is largely a matter of speculation. Indeed, a prominent businessman once said to me that he did not wish to engage in the kind of business where he and an ignoramus have the same chance."²

Mr. Shlomo Perrin was a London furrier who came from a family that was close to Lubavitch for generations. In 5716*, he got word that the Shell Oil Company was going to take over another oil company, Canadian Devonian, and when that happened, the shares of the Canadian company would go through the roof.

Mr. Perrin thought this was a sure way of making a fortune and he wrote a letter to the Rebbe, asking how much money to invest. The Rebbe replied that he didn't trust the stock market and recommended that Mr. Perrin

have nothing to do with it. The Rebbe explained that a businessman has no control over the fluctuations of stocks and such an investment is very dangerous. The Rebbe finished by suggesting that if Mr. Perrin so desired, he should buy just a thousand pounds worth.³

Intrigued by the Rebbe's words, Mr. Perrin bought a thousand pounds worth of shares, and waited to see what would happen to his shares.

As it turned out, because of the Suez Crisis of 1956, Shell never bought the Canadian company, whose shares started going downhill. In a short time, Mr. Perrin's thousand-pound investment was worth only two-hundred-and-fifty pounds.

After asking the Rebbe what to do, the Rebbe told Mr. Perrin to wait until it goes back up to five hundred, and then to sell. Mr. Perrin did just that and sold at five hundred—meaning he only lost half of his investment—and after that the bottom fell out of the whole thing.

NO PEACE OF MIND

The second reason the Rebbe emphasized in regards to investing in the stock market was the lack of peace of mind (which presumably is an extension of the first reason, the uncertainty of the stock market).

“In regards to what you write about stocks,” the Rebbe wrote, “why should you involve yourself in matters of gambling, when there are many ways to earn a living without matters of *pizur hanefesh*, like the above mentioned.”⁴

During the Machne Israel Development Fund conference on 26 Adar 5751*, Mr. Eduardo Elsztain, a wealthy Argentinian businessman, asked the Rebbe about investing in the stock markets.⁵

Mr. Elsztain: I invest for people; for myself and other people. I've been doing portfolio management in risk countries in Latin America, especially Argentina, for more than four years, giving advice and doing for myself.

I now have a big portion to invest. I ask for a blessing; I have more than \$15 million [to invest]. I'm doing very well, but I'm asking the Rebbe's opinion if I should go on investing, as I've done until now...

The Rebbe: May G-d Almighty bless you to have good news... On the stock market... I am not so happy about putting money in the stock market, because it has no connection with *menuchas hanefesh* (peace of mind).

If you are investing in the stock market then it is disturbing you... to sleep properly—if you know that your money is invested in the stock market. Because of that, if you can transfer it little by little—not by losses, but transfer it little by little—into some other investment, it will be a good thing.



THE REBBE SPEAKING WITH BUSINESSMAN MR. EDUARDO ELSZTAIN AT A MACHNE YISROEL YECHIDUS, 26 ADAR 5751*.

Mr. Elsztain: But I take risky positions for people, they want risky portfolios, portfolios all over the world.


The Rebbe: If they want so, then you have no choice, you must give in to them. But about yourself, it is not safe to do so; better something which is safe.

THE RIGHT WAY

When writing to people who had invested in stocks, the Rebbe did lay out some guidelines regarding the right way to invest.

One principle is to speak to a professional: “In regards to what you write about stocks—in general I do not approve of speculation on the stock market,” the Rebbe wrote. “More specifically, you should consult with a professional.”⁶

And when the Rebbe advised people to pull out from the stock market, he advised them to pull out in a way that they wouldn't lose money.

“With regard to the question of stocks,” the Rebbe wrote, “my opinion is that they should not be sold if there would be a loss, G-d forbid. Otherwise, stocks should be sold on the advice of an experienced broker at such a time that the broker thinks is right for the particular stock.”⁷ 

1. Teshura Zirkind-Miller, 12 Kislev 5779, pg. 17.
2. English letter dated 5726, available at Chabad.org/821810.
3. The Rebbe's letter to Mr. Perrin is published in Igros Kodesh vol. 21 letter #8120.
4. Igros Kodesh vol. 16 letter #6066.
5. See To Greater Heights, Derher Elul 5775, pg. 30. Living Torah program 250.
6. Igros Kodesh vol. 19 letter #7237.
7. Teshura Zirkind-Miller, *ibid*.



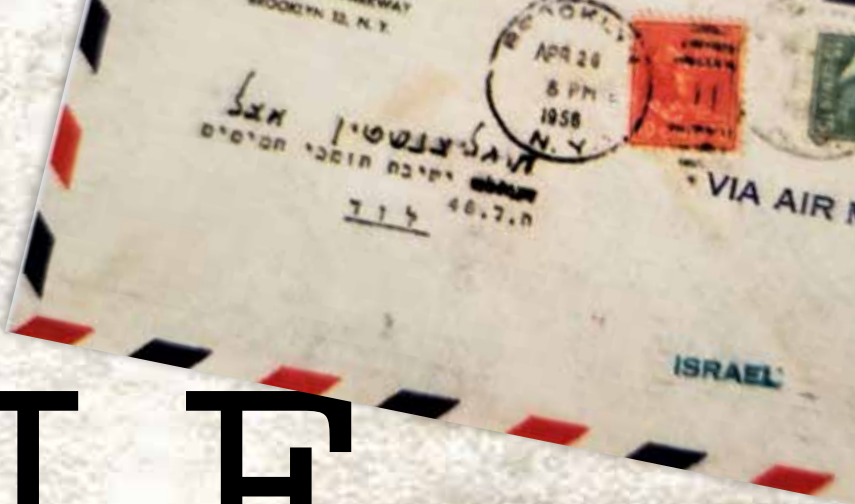
DEPEN & DISC

| Rabbi Avrohom
| Chanoch Glitzenstein

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

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

DABILE REFFET



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.

* 5689-1929

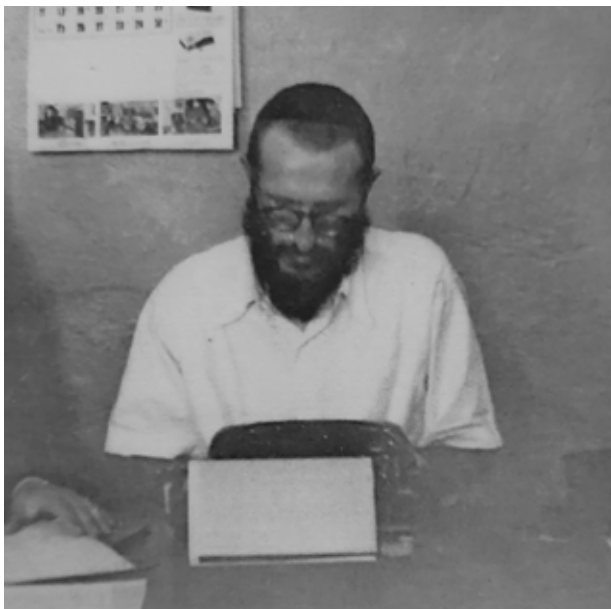
IMPACTING THE NEWSPAPERS

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 Rebbi’ 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 Rivkha 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, *farbrenghens*, 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 HABAAL 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 Hamoed 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” אחרון אורו *mazkirus* tests it [the tape].”





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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

... REBBETZIN
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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

* 5718-1958, 5727-1967, 5732-1972, 5733-1973, 5713-1953



REB CHANOCH RECEIVES A BOTTLE OF MASHKE FROM THE REBBE AT KOS SHEL BRACHA.

LEVI FREIDIN VIA JEM 190258

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 CHANOCH 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.

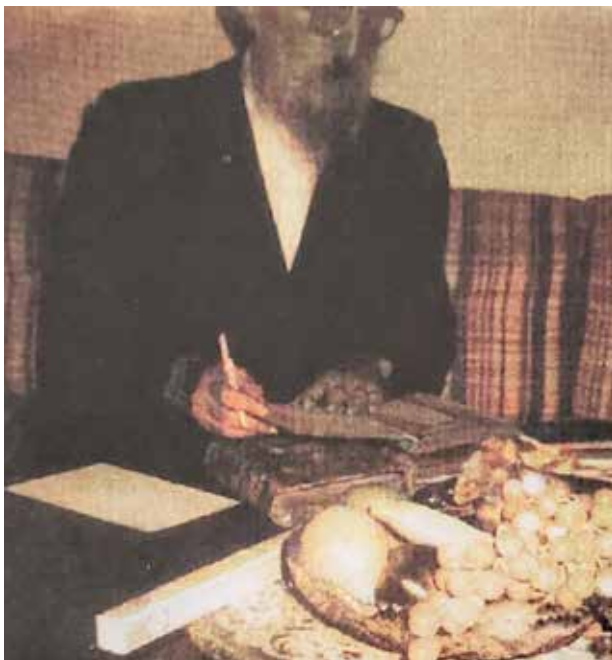
The Rebbe's trust for Reb Chanoch was once expressed in that he was given official permission to relay Chabad's opinion on Israeli television under the name of Lubavitch News Service—a global news network that was established by the direct instruction of the Rebbe in order to convey Chabad news and the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

לזכות
שלוחי כ"ק אדמו"ר בכל אתר
ואתר שיצליחו בשליחותם הק'
בהצלחה מופלגה מתוך הרחבה
בגשמיות וברוחניות ולגרום נח"ד
אמיתי ולבשר אך ורק בשו"ט
ומשמחות
נדפס ע"י הרוצה בעילום שמו



The Rebbe Remembered

Dr. Philip Felig was a graduate of Princeton—where he described himself as that university's first Orthodox Jewish undergrad—and Yale, and was a distinguished professor who taught and researched endocrinology and practiced medicine. His grandson shared the following story at the Shabbos table of Rabbi Mendel and Esther Lifshitz, shluchim of the Rebbe to the state of Idaho. Additional details were shared by Dr. Felig's son, Clifford, who lives in Ramat Gan, Israel. His encounter with the Rebbe, described below, was provided courtesy of JEM.

Dr. Felig was on his way to Europe during Chanukah in December 1979. At JFK airport, he encountered an old friend who also had a flight that evening. As they were speaking, Dr. Felig mentioned that he planned to stop by near the El Al counter where there is a Chabad presence and a table set for travelers to light Chanukah candles. His friend, who hadn't lit the menorah in many years, enthusiastically joined him and together they walked over to the El Al counter where they both lit menorahs. Dr. Felig was so impressed that he sent a letter to the Rebbe saying that due to the good work of his shliach, not only did Dr. Felig get to light menorah, but so did his friend. He received a letter from the Rebbe in reply.

Dr. Felig's son relates:

Seven months later, in July of 1980, my father and I were in New York and we received a call from the Chabad rabbi of New Haven, Moshe Yitzchak Hecht, who was the principal of my elementary school. Rabbi Hecht said that there was going to be a farbrengen that night in Brooklyn where the Rebbe would speak, and he invited us to come as his guests. My father and I went, together with my father's older brother Norman, who went on to be appointed to the New York

State Supreme Court as a justice in 1982. The three of us sat together with Rabbi Hecht on the stage behind the Rebbe as he spoke.

During one of the breaks between talks, Rabbi Hecht took us up to meet the Rebbe and introduced each of us. He pointed to my uncle Norman and said "This is Judge Felig," then to my father and said "This is Dr. Felig", and then introduced me, going on to tell the Rebbe about my father's new position at Columbia University. The Rebbe listened, then stopped for a minute and pointed to my father and said in Yiddish, "*Du host gehat di maaseh mit di Chanukah licht*—You had the story with the Chanukah candles?" Surprised and visibly pleased, my father replied, "Yes, you remember that!"

The Rebbe then told him, in Yiddish, "Ignite your soul — 'a mitzvah is a candle and Torah is light.'" "You provided the spark," my father replied. "May you observe the entire Torah every day of every year," the Rebbe blessed him.

We were blown away, of course, that a person who received hundreds of letters every week could remember that my father had sent him a letter seven months earlier about lighting Chanukah candles. **T**



לזכות שלוחי כ"ק אדמו"ר
באיים הקאריביים.

נדפס ע"י
הרה"ת ר' שלום דובער וזוגתו
מרת ריקל ומשפחתם שיחיו
פעוונער



Mosdos Oholei Yosef Yitzchok- Morocco

The first shliach sent by the Rebbe was Reb Michael Lipsker, called upon to spread Yiddishkeit in Morocco a mere two weeks after the Frierdiker Rebbe's *histalkus*.¹

The initial success in establishing schools for children was staggering and it was immediately evident that more help was needed. A year later, the Rebbe sent Reb Shlomo Matusof to join in the holy work, establishing tens of schools all across the country, including in many of the remote, primitive villages.

His work was tedious and exhausting, but the successes were equally as impressive. In one letter he writes to the Rebbe:

"I enclose a report on the sixteen schools that were established with Hashem's help over the past few weeks..."

"To get to many of these places, we had to walk through rivers on foot or by horse and donkey, because there are no paved roads... Other places are very difficult to reach right now due to the snow over the mountains. I will see to it to visit these places, G-d willing, when we are able..."

The following is a telegram² sent by the Rebbe to Reb Shlomo in honor of Yud Shevat 5712*, less than a year after he arrived in Morocco. The Rebbe lists

thirty-four (!) cities and towns where schools had already been established, asking that Reb Shlomo convey his blessings to the students there:

**BROOKLYN, NY 1084. 112. 4. SH L V I A W U
LIMSOR LECHOL ECHAD BIFERAT** (convey to each one individually [Rabbis]) **BOTBOL DAVILLA
ELMALEH GROSS PEREZ ZAGOURA. ELHARABANIM
VEHASKANIM BEARIM VEHAKFARIM** (and to the rabbis and activists in the cities and villages of) **AGHALLOUF ANTIFA AROUMIAT ASLIM**



**BENAMED BENEHIYOM BIZHAKI BRISA BUZAD
CASSABET ERFOUD GERSUF KESSERSEK LCASBA
LMAHAMED MIDELT MINNDLIMINI MISSOUR
ADZEM OUEZANNE RABAT SEDE HIYM SEFROU
SETAT TADLA TALMASIA TAMASINT TAMNOUGALT
TANGER TAOURIRT TASA TIMSAL TIQUERT ZAVIAT
VEHANOSAFIM (and the others) NEKUDA /pause/**

**BEYOM HAHILULA DEAZLINAN MINEY
ASIRI BISHEVAT GADOL BEYOTER ZECHUT
BAAL HAHILULA ZADIK ELYON HAMASHBIR
LECHOL HAARETZ LEHAMSHICH YESHUOT
BERACHOT VEHATZLACHOT LEKATAR
ULECHOL HAMITASKIM BEMOSDOT OHOLEI
JOSEF YISCHAK SHEAL SHMO NEKUDA**

(On the day of his passing, the Tenth of Shevat which we just marked, the merit of the sublime tzaddik whose yahrtzeit we marked, the one who provides sustenance for all the inhabitants of the land³, is exceedingly potent to draw down salvation, blessings, and success, to you and to all those who

involve themselves in the institutions of Oholei Yosef Yitzchok, which are named after him.) /pause/

**BEVADAY YETAMZU MEYOM SEGULA
ZE VAHALA BEHISHTADLUTAM BEHANAL
LEHITKASHER BEILANA DICHAYE ULEHITBARECH
UMISHPACHTOM BEHAMIZTARECH
BGASHMIUT UBERUCHNIUT NEKUDA**

(You will most certainly strengthen yourselves from this auspicious day and on in carrying out all of the above, to connect yourselves with the tree of life, and to be blessed, along with your families, with all you need materially and spiritually.) /pause/

**HAMEZAPE LIBESUROT TOVOT
BIVERACHA - MENACHEM SCHNEERSON**

(I await good news,

With blessing,

/The Rebbe's name/ **1**

1. See full story in "The Building of an Empire," Derher Tishrei 5778.
2. Published in Teshura Matusof-Raskin 5768.
3. A reference to the Friediker Rebbe's namesake, Yosef Hatzaddik.

לזכות
הרה"ת ר' שלום דוב בער וזוגתו מרת
חיה מושקא
בנותיהם ובנם
ברכה ליפשא, עליזה, שיינדל, מנחם
מענדל שיחיו
שוחאט

PURIM GUESTS

In the
REBBE'S PRESENCE



The yearly calendar by the Rebbe was always sprinkled with a mix of the usual and the outstanding, the common and the uncommon. There were regular

special events that came often—Shabbosim, Yomim Tovim, and *yomei depagra*—and the special experiences, be it special guests, surprise *sichos* or *chalukos*, or special stories involving the Rebbe’s work all around the world.

In truth, even the “regular” experiences or farbrengens by the Rebbe always had something “more” going on; a new *hora’a*, a special guest, or a unique *hanhaga*. The ordinary and the exceptional weave together into beautiful tapestry experienced at the Rebbe’s side.

Purim was a particularly special time by the Rebbe. A *sicha* from a Purim farbrengen is almost always immediately identifiable as such; uniquely rich, expressive with what seems to be a “higher spiritual tone” than the usual. Couple the special *simcha* of Purim with some of the exceptional occurrences that happened at these farbrengens and what unfolds are some of the most memorable times with the Rebbe.

In the following article we will explore a number of unique Purim farbrengens that were attended by interesting guests, whom the Rebbe either clearly pointed out or spoke a *sicha* in which a clear reference can be made to them.

ZALMAN SHAZAR

Purim 5720, 5723*, 5731**

Israeli President Zalman Shazar was a close friend of Lubavitch all of his life. In his various positions throughout the years, he greatly assisted the work of the Rabbeim; with efforts to save the Frierdiker Rebbe from the clutches of the Soviet regime and in his extensive work to build and grow Kfar Chabad and Lubavitch in Eretz Yisroel in general.

Born Shneur Zalman Rubashov in 5650* to a family of Chabad Chassidim, Zalman Shazar received a religious Chabad education from his grandfather and father but also fell into the world of secularism and Zionism that spread among the Jewish youth of his time. He eventually became a Zionist activist, rising in rank from a small city organizer all the way to a seasoned diplomat. He ran a number of ministries and offices both before 5708* and after, culminating with the coveted position of president, a position he held from 5723* through 5733*. He passed away shortly afterwards, in Tishrei 5735*.

Throughout the years, President Shazar, as a devoted Chossid, visited the Rebbe a total of 13 times! These visits took place both as a diplomat, beginning with his first visit in the summer of 5712*, and as a sitting president. The visits followed the great admiration he had for Lubavitch and the Rabbeim, going back to his

meetings with the Rebbe Rashab at the conference of rabbonim in 5670* and with the Frierdiker Rebbe in New York in 5708*.

The Rebbe's special fondness for President Shazar was clearly seen in the warm welcome the Rebbe showed him, and the many arrangements the Rebbe made for Chassidim to meet, host, and visit the president both in Eretz Yisroel and around the world.

Three of Shazar's most memorable visits were on Purim, two before he became president, in 5720* and 5723*, and once after he was elected president, on Purim 5731*. The visit in 5731* was well documented with many beautiful pictures and articles. It was also at this event that the Rebbe had special mementos distributed to Shazar himself and to his delegation, with "Purim Tof Shin Lamed Alef" embossed on their exterior.

*Purim 5720**

The farbrengen of Purim 5720* was quite a powerful farbrengen, with a number of emotive and pointed *sichos*, as well as the famous *maamar Balayla Hahu 5720**. Amongst the *sichos* there were several that—Chassidim explained—seemed to have a direct



SHAZAR SITS BEHIND THE REBBE AT THE FARBRENGEN OF PURIM 5723*.

JEM 287078



AT THE RECEPTION IN THE HOTEL, SHAZAR RECEIVES ONE OF THE SPECIALLY PREPARED YARMULKES FROM REB BINYOMIN KLEIN.



ONE OF THE SIDDURIM EMBOSSED WITH THE INSCRIPTION: PURIM 5731.

connection to the visiting Israeli diplomat, Mr. Zalman Shazar.

The farbrengen began at 8:30 p.m. and at about 9:30 Mr. Shazar arrived. The Rebbe welcomed him warmly and gave him *l'chaim* and *mezonos*, following which Shazar took his seat behind the Rebbe.¹

The Rebbe then began to speak about why when discussing Haman's plan to annihilate the Jewish people, the word Yehudim is spelled with two *yuds*. There are *yetzer tov Yidden* and *yetzer hara Yidden*, and both were included in Haman's decree. This is because both are included in "Atah vechartanu," the special connection that we have to Hashem, being chosen by Him as a holy people. In the subsequent *sichos*, the Rebbe went on to discuss that the hatred the nations of the world have towards the Jewish people isn't based on our behavior, rather based on who we are. That has not and will not change based on acting any less Jewish, as so vividly demonstrated in Europe just a few short years earlier.

Chassidim pointed out that this *sicha* seemed to have been a circuitous response to a groveling speech given by Prime Minister David Ben-Gurion during his visit to the United States, where he claimed that the Jewish people are a nation like all others, and the notion that we are chosen by Hashem is, *chas veshalom*, incorrect.

During this farbrengen the Rebbe also spoke a *sicha* where he explained a *maamar* from the Alter Rebbe that had recently been printed from a "*bichel*" of *hanachos* from Reb Pinchos Reizes. The Rebbe preceded this *sicha* with saying that there are a number of *bichelach* that have been resurfacing and reprinted with the assistance of an *ish zakkai* (a meritorious man),

and presumably the time will come when he will assist with this again. This *ish zakkai* was apparently Shazar.

In addition to this somewhat direct reference to Shazar, the Rebbe also spoke throughout the night about Kfar Chabad and the role it is meant to play in the general scheme of things in Eretz Yisroel, being a place that shares and spreads Yiddishkeit across the land. This may also have been directed at Shazar who was greatly instrumental in the creation and establishment of Kfar Chabad.

The special farbrengen carried on for a number of hours and ended just before 3:00 a.m.

Purim 5723*

For the farbrengen of Purim 5723*, Zalman Shazar was once again invited. While there may not be so much written in the *yomanim* from this visit or farbrengen, there is a beautiful description written by another special guest at this farbrengen, Dr. Yosef Klarman from Eretz Yisroel.

Dr. Klarman was a prominent Zionist activist, beginning in prewar Europe, following with his work at the end of the war helping Jews leave Europe and come to Eretz Yisroel, leading into his varying leadership positions in Israeli politics. Dr. Klarman was first invited by the Rebbe to come for



ZALMAN SHAZAR IN HIS YOUTH. CIRCA 5670*

* 5723-1963, 5731-1971, 5670-1910

a *yechidus* in 5717*, and following that meeting, he became a frequent visitor at 770. He served as a liaison to the Rebbe for many prominent Israeli officials, primarily for Menachem Begin, then the leader of the Cherut Party.

Klarman, who grew up in a family of Gerrer Chassidim, was very warm to Yiddishkeit and the Rebbe's work. As a writer and a man of ideas, he used his various platforms and connections to assist the Rebbe's work in Eretz Yisroel. There are a number of fascinating articles written either by him or about him and the Rebbe, that shed light on this special connection.

Later in life, he wrote an article describing his entire history with Lubavitch and the Rebbe. Among the stories he writes, he talks about the Purim farbrengen when he and Shazar were by the Rebbe:

"After about two and a half years, I was invited to the Rebbe for Purim. When I arrived on Purim night to Eastern Parkway, I was told that Reb Shneur Zalman Shazar will also be the Rebbe's guest (this was two years before Shazar was appointed president). The great hall was already so packed and overflowing with Chassidim, that even a needle would not be able to be squeezed in. The Rebbe went up onto the stage, to his right sat Reb Shneur Zalman Shazar and to the Rebbe's left—the writer of these lines. The Rebbe spoke many hours of *divrei Torah*, and during the small intermissions he sang with excitement, clapping his hands to strengthen the singing.

"When the Rebbe concluded, they drank *l'chaim*. What do I mean they 'drank?' Every Chossid in the room held a plastic cup, filled it with Benedictine and tried hard to 'catch the Rebbe's eye.' If he was fortunate, he'd immediately raise his glass, and call out, '*L'chaim*, Rebbe!'"

After the farbrengen, he was approached by Reb Ezriel Zelig Slonim, with whom he spoke for a long time about Chabad in Eretz Yisroel, about the Rebbe, and about the Rebbe's family and background.

Dr. Klarman concluded: "Anyone who has not seen this joy has never seen joy in his life. The crowd of Chassidim truly soared in the seventh heaven."

Purim 5731*

Shazar's Purim visit stood out as a beautiful royal visit, a visit that was covered by both the American and Israeli press and took place with much pomp and fanfare. Unlike the other visits discussed in this article, this visit was not for a farbrengen, rather it stood as its



THE REBBE GREETSHAZAR UPON HIS ARRIVAL AT 770.

own event, and created a unique schedule that we will read about going forward.

A message was sent with Reb Ezriel Zelig Slonim when he came for Yud Shevat that President Shazar would be in the United States and would like to celebrate Purim at the Rebbe's side.

In the week leading up to Shazar's visit, officials from the Israeli consulate and from both the Israeli and American security apparatuses showed up to 770, examining the building and the area in preparation for Shazar and his delegation's visit.

On Lubavitch's end, the Rebbe had planned a number of things as well. The Rebbe instructed to have a number of *sefarim* and mementos printed, some with the inscription "פורים תשל"א" embossed on them. The Rebbe wanted two leather-bound *siddurim* with that inscription, and another one hundred, not leather-bound. In addition, the Rebbe instructed to rush the binding of the Likutei Levi Yitzchok (on Shemos-Devarim), and had a few of them leather-bound as well. The Rebbe also had the Alter Rebbe's *maamar Ashrei Yoshvei Veisecha* printed, covered with decorative material, and "פורים תשל"א" printed on the cover.

This was in addition to an order of 50 *yarmulkes* with the same inscription, and of course the beautiful Megillah and exquisite silver Megillah case that the Rebbe gifted Shazar and that can be seen in the pictures from that night.

A committee was set up—"Vaad Erev V'Leil Purim"—consisting of Reb Moshe Pinchas Katz, Reb Binyomin Klein, Reb Shlomo Aharon Kazarnovsky, Reb Dovid Raskin, Reb Leibel Groner, and Reb Yudel Krinsky. The Rebbe gave specific instructions regarding the shul's set up for the visit. He instructed that he didn't need his *shtender*, and instead they should have three tables and chairs. The Rebbe also wanted them

to make sure that the *siddurim* should be given out to the delegation and other guests, that there should be someone to help hold the Megillah for Shazar, and that they should place some *bochurim* near the entrance to keep the *seder*.

The Rebbe wanted the refreshments to be catered and arranged beautifully, by a caterer.²

Taanis Esther was Wednesday. Following Mincha at 2:00 p.m., members of the American security team came to scan 770 and the Rebbe's room. The Rebbe didn't want them doing a thorough search of his room, and in the end they only did a short scan. At that point, the Rebbe sent a delegation to greet Shazar in his hotel. The delegation included Reb Eliyahu Simpson, Reb Shmuel Levitin, and the driver Reb Yudel Krinsky.

Around 5:30 p.m., Shazar arrived at 770 to a large and excited crowd, and the Rebbe was notified and came out to greet him. The Rebbe welcomed him with two warm kisses, and they walked into the Rebbe's room.

The Rebbe and Shazar spoke about a number of things: About the Yud Shevat farbrengen of that year that Shazar had listened to on tape (with a strong Mihu Yehudi *sicha*), and stories from his time in yeshiva.

Shazar gave the Rebbe copies of *maamarim* either from the Alter Rebbe or the Tzemach Tzedek, one with *remazim* for *geulah*. The Rebbe pointed out that *remazim* weren't something that were often discussed in Lubavitch, and when they were, it wasn't typically printed. Shazar also gave the Rebbe transcripts from

the conference of rabbonim in 5670*, which the Rebbe Rashab attended and Shazar was there too as a young activist.

The Rebbe then gave Shazar the copy of the *maamar Ashrei Yoshvei Veisecha* that was printed in honor of this visit, and he also presented Shazar with the Megillah, pointing out the inscription "Purim 5731" that was on it.

The pre-Maariv *yechidus* went on for a bit, and would be continued for another four hours after the reading of the Megillah. Before they went down for Maariv, the Rebbe explained that the Frieddiker Rebbe, while having a great memory, davened everything out of a *siddur*, so therefore, there were *siddurim* prepared as well. The Rebbe put on his *gartel* and told Shazar that he will be using his Torah Ohr *siddur* because "it is already 20 years that I daven with the Shver's *siddur*." Shazar offered to have the Rebbe break his fast after Megillah and only then will he return but the Rebbe insisted that they come straight back up together after Maariv and the Megillah.

The Rebbe, Shazar, Rashag, and Rabbi Hodakov took the elevator together, accompanied by some security personnel. The Rebbe walked into the shul with Shazar's hand interlocked; there were three tables and chairs waiting, for the Rebbe, Shazar, and Rashag.

The crowd that night needed to be screened, and the security officials were at the door with the *gabba'im* checking each person, only allowing into the Megillah reading regulars and people they recognized.

Shazar's gifts to the Rebbe



VELVEL SCHILDKRAUT VIA JEM 108415



VELVEL SCHILDKRAUT VIA JEM 109045



VELVEL SCHILDKRAUT VIA JEM 108396

SHAZAR HANDS THE REBBE A BUNDLE WITH THE MAAMARIM AS WELL AS THE TRANSCRIPTS OF THE CONFERENCE OF RABONIM

Following the reading of the Megillah, the Rebbe invited Shazar to join him once again in his room, and they sat there for more than four hours, from about 7:50 p.m. until midnight. A few minutes after they went in, Rabbi Groner brought in some refreshments, but the Rebbe continued fasting the entire time until after Shazar left.

After Shazar left the Rebbe's room, he went into the *mazkirus* office, where he left a *pan* and the money for a *pan* with Rabbi Hodakov, and spent a few minutes there. When he was about to leave 770, the Rebbe was notified and he came to escort him out. The Rebbe and Shazar were greeted by a large crowd of Chassidim and others who began singing "Ki Elokim Yoishia Tzion." They waited at the door for a few moments, until Shazar eventually went to his car, and the Rebbe waited at the door until they drove off.

The next day, the Rebbe sent a few Chassidim, shlu-chim, and Reb Binyomin Klein to deliver *mishloach manos* to Shazar. They spoke for a few minutes, and Shazar expressed remorse that the Rebbe hadn't eaten



THE REBBE WALKS WITH SHAZAR INTO THE SHUL. SHAZAR PAUSES TO SHAKE THE HAND OF REB BENTZION SHEMTOV.

until he left. Regarding the topic of his conversation with the Rebbe, he summarized, "The conversation was somber, but passionate." After receiving the *mishloach manos* he said he wanted to call the Rebbe immediately to thank him and requested that they bring him a tape from that night's Purim farbrengen before Sunday night, to take with him back to Eretz Yisroel.³

CHAIM POTOK

5733*

The famed novelist Chaim Potok visited the Rebbe in 770 three times, one of these times being Purim 5733*. What was unique about this visit was that the Rebbe spoke a *sicha* about creative artists using their talents for *kedusha*. This *sicha* seemed to be directed specifically to the award-winning author seated beside the Rebbe.

Chaim Potok, born in the Bronx in 1929, grew up in an Orthodox home and studied at Yeshiva University. Later on, he moved away from true Yiddishkeit, studying at a Conservative school and becoming a Conservative rabbi. Potok was primarily known as a novelist who wrote extensively about the Chassidic world.

As part of his research on Chassidic life, he got in touch with Lubavitch and Rabbi Avrohom Shemtov (since he lived in Philadelphia). Rabbi Shemtov brought him to Crown Heights, where he attended several farbrengens with the Rebbe.

While Potok visited



AUTHOR CHAIM POTOK

the Rebbe three times, he never had a *yechidus*. He explained once in an interview that he was afraid of the influence the Rebbe would have on him. While he was never in *yechidus*, there is footage of him introducing himself to the Rebbe at the Yud-Tes Kislev farbrengen in 5728*, where the Rebbe reminds him to focus on the "Jewish" part of the Jewish Publication Society (a large publishing house that Potok headed at that time).

More famously, on Purim 5733* the Rebbe spoke a *sicha* about everyone using their talents to create an awareness and appreciation for Hashem, and explained that a journalist must do more than just report the news; he must show the *hashgacha pratis* in each and every story. The Rebbe went on to say that someone who Hashem orchestrated for him a publisher and told him to write a book, the book must give the reader an understanding and appreciation that there is a *baal habayis* to this world. No matter the plot or the story, the cover or the jacket, a deeper message must exist in the book. The writer may believe on his own and share these sentiments with his family and friends, but that is not enough. If the message can reach further, then he must spread it even more and only then will he be

satisfied.

The Rebbe went on to say that, as the Megillah says, “*Tov lev hamelech bayayin*” (the king’s heart was exuberant from wine), was only after there were 180 days of celebration, using and displaying all of Achashveirosh’s riches. Only then could he truly rejoice. So, too, only after exhausting all the writer’s resources, one book leading to another and then another, plugging the true message that a Jew has for this world, can the writer reach true happiness.

In the video of this farbrengen, the camera moves back and forth during this *sicha* to show the writer, who can be seen listening intently.

While Chaim Potok never became a Chossid,

YISRAEL KENIG

5738*

The farbrengen of Purim 5738* was a special one, dealing a lot about the north of Eretz Yisroel in general, and the holy city of Tzfas in particular.

This farbrengen took place one month after the third group of shluchim to Eretz Yisroel were sent, on Purim Katan that year, bringing the number of shluchim to more than forty, with an overwhelming number of them sent to Tzfas, where the Rebbe was in the midst of building up the Lubavitch community.

Perhaps even more time sensitive was the Israeli military operation “*Mivtza Litani*” that had recently begun in Lebanon, following a devastating terror attack just a few days before that in the northern region of Eretz Yisroel.

At this farbrengen, a special guest from Eretz Yisroel was present. While he wasn’t famous on a national level, in the rooms where things really happen he was quite the influential figure and was among the prime policy makers and organizational managers. This was Mr. Yisrael Kenig.

Yisroel (nicknamed Shimshon in the Lechi) grew up in Poland with a religious Zionist background. After emigrating with his family to Eretz Yisroel, he became active in the Zionist underground movement, and throughout the years filled many important positions in the burgeoning institutions in Eretz Yisroel,



MR. YISRAEL KENIG

and—as he explained in interviews—he tried remaining impartial to Lubavitch, opting to get a writer’s “objective” look rather than being drawn in by Chasidus, he couldn’t help but be taken by his experience in 770. In a New York Times article published after Gimmel Tammuz, the writer of the article quotes Potok regarding the Rebbe:

“He had a way of gesturing minimally that was electrifying,” Chaim Potok, the novelist who recreated the world of the Hasidim in his books, said last week. “The slightest lift of a finger, the vaguest wave of the wrist. His was the mysterious ability to fill a room simply by being there.”

most notably the responsibility in the interior ministry over the northern region, a position he held for nearly twenty years from 5727*, following the Six Day War, when most of this land was recovered from the Arabs.

In his time in that weighty position, he planned and executed the Jewish settlement and infrastructure in the north, creating a Jewish strategic stronghold on this important area, and fighting to have it remain that way. Perhaps he is most known for a similarly themed report that carries his name—“*Mismach Kenig*”—where he outlined a plan to reduce Arab nationalist growth and progress, and to instead shift the funds and efforts to bolster Jewish development and prosperity. For this report, Kenig was greatly attacked in the press, mainly on the international front, but to some extent in Israel as well.

The Rebbe’s undertaking to create a Lubavitch presence in Tzfas and in the north of Eretz Yisroel in general, and his battle for the strategic and spiritual safety of Eretz Yisroel, seems to be something that Yisroel Kenig followed and shared. It is therefore quite propitious that Mr. Kenig would take part at this well-timed farbrengen where the Rebbe spoke a while on the topic of *Tzafon* and Tzfas.

At the farbrengen, the Rebbe discussed both the threats coming from directly across the border, and the importance of rebuilding the *Tzafon*, with a special emphasis on the holy city of Tzfas. The Rebbe explained, “*Mitzafon tipotach haraah*—negativity will come forth from the North,” saying that the PLO are “*Mibnei banav*

*5738-1978, 5727-1967

shel Haman—descendants of Haman,” referring to the known terrorist organization that was stationed at that point in Southern Lebanon, and who just a few days earlier carried out a dreadful terror attack that killed more than thirty Jews. The Rebbe said that just as the Israeli army had fearlessly gone into Lebanon to clean up the mess, so too, in regards to creating Jewish settlements, they must be unafraid in the face of the nations’ condemnation and the public outcry. The Rebbe added that the fainthearted are meant to be sent home, and if they can’t be sent home, we definitely shouldn’t be asking their opinion.

The Rebbe also explained that *Tzafon* refers to a region within the borders of Eretz Yisroel, indicating that Israel’s *Tzafon* also has a natural predisposition for negativity. But just as in every other area, it may, and therefore should, be overturned. In reality, once overturned, it has a significant advantage over the more typically spiritually pleasant places.

The Rebbe pointed a spotlight at Tzfas, discussing its great importance in the world of *primiyus haTorah*, and how Tzfas could and should provide the positive influence of *Tzafon* spreading across the entire Galil



KIRYAT CHABAD, TZFAS.

and all of Eretz Yisroel, and combat the negative impacts of *Tzafon* that the Jewish people have been putting up with until now.

Between the *sichos* about the situation in Eretz Yisrael, the Rebbe welcomed Mr. Kenig and they spoke for a short while. When the Rebbe was distributing dollars to the *tankisten*, the Rebbe called him over and gave him two dollars and said, “*Yasher koach al haavar v’kabbalah tovah al lehaba*—thank you for the past, and [may you take on] good resolutions for the future.”

THE IRANIAN CHILDREN

*Purim 5739**

A special group of guests took part in the *farbren-gen* of Purim 5739*. These were the Persian children who, following their ancestors in Persia so long ago, had just experienced their own miraculous salvation, being transported thousands of miles away from the newly overturned Iranian regime to the Rebbe’s *farbren-gen* in Brooklyn, NY.

The Rebbe’s work with the Yidden of Iran can be traced to letters from 5711* and gathered steam in the late 5730s*. By 5739*, there were a number of *shluchim* and *Merkos Shluchim* who had gone and uplifted the community, strengthening the Jewish infrastructure and inspiring and encouraging better Jewish education. Rab- bis Sholom Ber Hecht, Yossi Raichik, Yosef Gerlitzky, and Hertzel Ilulian, himself a Persian speaking *bochur*, had each gone and created a warm connection with the Iranian Jewish community.

During the months leading up to the Shah’s escape and the resurgence of radical revolutionary leader Khomeini in the beginning of 1979, the winds of revolution were already raging and feelings of unrest were affecting the Jewish community. While not entirely certain what

was best to do, many Jews feared for the fate of their children once the revolution would become a reality.

Using their connection with the Chabad *shluchim* who had visited Iran, Chabad infrastructure in America (NCFJE, including Hadar Hatorah, and Machon Chana), and Lubavitch’s ties around the world, a rescue plan was developed that eventually succeeded in allow- ing over 1000 Iranian children to flee their oppressive homeland. Under the guise of student visas, hundreds of children fled Iran, making their way to the United States where they were welcomed by the Chassidim in America. After the American consulate was sacked, the children began traveling through Rome with Italian visas, until they eventually made it to America. All this was done through the great effort and sacrifice of many people, specifically the ones who were in contact with the Iranian Jews—the *shluchim*.

In the United States, new classes were set up for the students across the Chabad schools under the direction of Rabbi J.J. Hecht and the NCFJE. For a large number of these Iranian children who didn’t have family to care for them, Lubavitch families in Crown Heights



A GROUP OF IRANIAN CHILDREN RECEIVE KOS SHEL BRACHA FROM THE REBBE.

welcomed them into their homes and took care of them. This entire time the Rebbe oversaw the rescue mission, ensuring that the children were being cared for and that all their physical and spiritual needs were met. For the next several years, the Rebbe even went to visit their *sedarim* on Pesach night.⁴

The first time the Rebbe publicly acknowledged the special operation and the miraculous arrival of the Iranian children was at the Purim farbrengen, where he celebrated their rescue, essentially welcoming them to their new, albeit temporary, home.

On Purim night, the *zal* was full of locals and guests who had come to celebrate with the Rebbe, among them hundreds of Persian children. The Rebbe started off the farbrengen with a *niggun* and great joy. Throughout the *niggunim* and the *sichos*, the Rebbe led the crowd, uplifting and exciting the attendants with incredible joy. At one point the Rebbe had someone announce “hurry up” three times in English to get the Chassidim to say *lchaim*, and throughout the night the Rebbe gestured to many to say a *lchaim*, or two, or three.

In middle of the farbrengen, the Rebbe unexpectedly declared: “Since there are those here who have just arrived from ‘*Paras*’ (Persia–Iran), they should all say *lchaim* together, and the entire crowd will probably help them, and with a joyous *niggun*.” The Rebbe asked that his words be translated to Farsi for the children to understand. He then instructed the group to sing one of their *niggunim* from back home and the children

began singing “Yigdal Elokim Chai” in the traditional Persian tune and *nusach*. (During the singing the Rebbe mentioned to Reb Yoel Kahn that he should catch on to the tune of the *niggun*.)

The Rebbe said, and once again had translated, that this *niggun* should be concluded with a *lchaim*, which was of course communicated and done. The Rebbe responded with a “*lchaim v’livracha*,” and then promptly began the appropriate *niggun* of “*MiMitzrayim Ge’altanu*.”

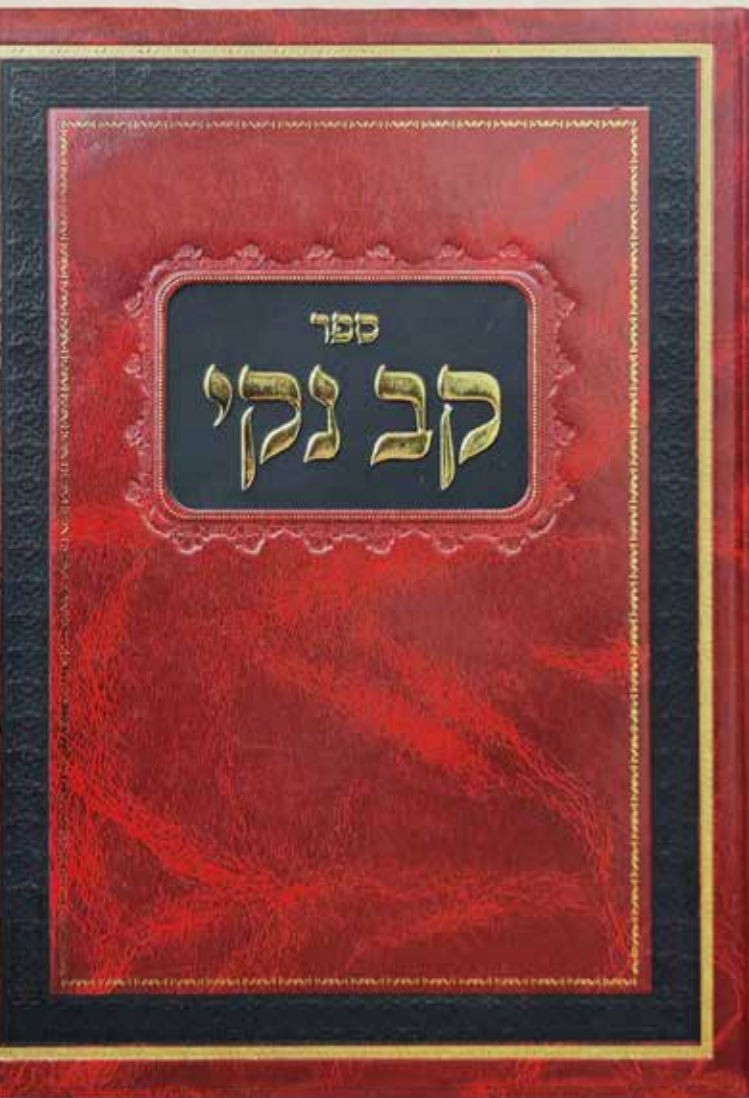
At the farbrengen, one of the children wanted to photograph the Rebbe. The Rebbe took notice and smiled at the child’s camera, making this child’s day. All in all, the Rebbe’s fatherly care and loving demeanor towards the Iranian children was evident that Purim and during the entire period going forward. Following the Purim farbrengen, the Rebbe also instructed Rabbi Hecht to have *mishloach manos* arranged and distributed to the children, from the Rebbe to the boys, and from the Rebbetzin to the girls, ensuring that the children feel as comfortable as possible in their new home. **1**

1. Letters from Moshe Slonim, Teshura Vorst 5779.
2. See the Rebbe’s notes in “*Presidential Preparations*,” Derher Adar I, 5782.
3. Yomanim from Meir Harlig, Eliyau Friedman, Berel Junik, and others.
4. See “*Escape from Iran*,” Derher Nissan, 5773; “*Leil Shimurim*,” Derher Nissan, 5775.

Timely Titles

לעילוי נשמת התמים החסיד
ר' ברוך מרדכי בן ר' זלמן ע"ה
ליפשיץ
"מאטל דער שוחט פון מאסקווע"
יארצייט ד' אדר שני, ה'תשע"ד
תנ"צ'ב'ה'

נדפס ע"י משפחתו שיחיו



KAV NOKI



18 Adar is the *yahrtzeit* of the Rebbe's great-grandfather, Reb Avrohom Dovid Lavut. A brilliant Torah scholar and a natural leader, Reb Avrohom served as rav in the city of Nikolayev and made use of his position to better the material and spiritual welfare of his community. He also authored several highly acclaimed *halacha sefarim*, including a classic rabbinic guide to divorce procedure; Kav Noki.

Marriage and Divorce

are essential rituals in Jewish life, both entailing highly sensitive procedures. Likened to ‘mountains dangling by a strand,’ their laws are intricate and complex with potentially life-altering consequences. Even one minor mistake can spell disaster, since the continuity of the Jewish people is hinged on the adherence to these *halachos*. For this reason, the procedures of *gittin* and *kiddushin* require a great level of expertise to administer. In fact, the Gemara asserts: “Anyone who does not know the nature of bills of divorce and betrothals should have no dealings in them.”¹

The *get* process is particularly delicate, as it requires utmost precision in every detail. *Halachah* is most insistent on the correct writing of the text of the *get*, especially the authenticity of the names and their correct spelling. Since a *get* is effectively separating two souls that have united through *kiddushin*, every nuance is significant. If there is even one slight error, the souls may remain inexplicably bound despite the efforts to sever them. All this considered, the task of officiating a *get* may justly seem daunting. Even an expert rav will be hesitant, as there is so much at stake. Fortunately, this unease has been addressed by Reb Avrohom Dovid Lavut, who simplified the process with his *sefer* for rabbonim that serves as an aid and companion to the divorce procedure, *Kav Noki*.



Kav Noki is composed of two parts: 1) a handbook for the *get* procedure, 2) a handbook and directory of names. The first section is structured as commentary to an existing work titled “*Seder HaGet*” by Reb Michel Yuzpesh of Krakow (with additions from Reb Avrohom Dovid in the original work, and additional sections). The second section outlines the rules that determine correct spellings, and enumerates all possible names and their variants, while providing necessary background and commentary (based on an existing work titled “*Sefer Shemos*” of Reb Simcha Hakohen, with the additions of the *Shach*, and additions from Reb Avrohom Dovid). Both sections are prefaced by the author’s introductory remarks. In later editions supplementary material was included: A biographical sketch of the author penned by the Rebbe appears right after the foreword, as well as revisions and indexes which were appended to the end of the *sefer*.

➔ **Roshei Perakim Mi'Toldos HaMechaber:** This short biographical sketch written by the Rebbe provides a glimpse into the lifetime and legacy of the illustrious author, Reb Avrohom Dovid Lavut. A Chossid of the Tzemach Tzedek and later the Rebbe Maharash, Reb Avrohom excelled in his Talmudic scholarship and was renowned for his piety and good-heartedness. For 40 years he served faithfully as rav in Nikolayev, playing a significant role in the social, economic, and spiritual development of the community. In his unique capacity as a trusted liaison for the community and its local government authorities, he was able to accomplish a great deal to improve the lot of communities in the Jewish settlements. He left an impressive legacy along with many important literary contributions, in addition to Kav Noki, such as Siddur Torah Or with the Shaar HaKollet, Nesiv HaChaim, and Beis Aharon V'Hosafos.

➔ **Haskamos:** Letters of approbation from rabbonim and great Torah scholars of the time testify to the monumental value of this work. Notable figures include: Rav Yosef Tumarkin (*av beis din* of Kremenchug), Rav Baruch Sholom Schneerson (son of the Tzemach Tzedek), Rav Dov Berush Meisels (*av beis din* of Warsaw), Rav Yosef Shaul Nathanson (*Av Beis Din* of Lemberg) and others.

➔ **He'ara L'Mesader Gittin:** In this preface, the author underscores the gravity of the *get* process, cautioning of potential dangers that can arise. Distressed about the liberal approach taken by some rabbonim, he sharply admonishes their irresponsible conduct and expresses his concern that *gittin* only be administered by those who are worthy and G-d fearing. To illustrate this, he promotes the commendable custom that officiating rabbonim fast on the day a *get* is given.

➔ **Pesicha L'Seder Ha'Get:** An introduction to the *get* procedure and a basic primer to the essential *halachos*. This is followed by a key to the abbreviations used throughout the first part of the *sefer*.

➔ **Seder HaGet:** Here, the author presents the central text of the *sefer haget*—a step-by-step guide for the rav presiding over the *get*. It methodically enumerates every step of the procedure and leads the rav through the entire process, reminding him what he must first arrange and ascertain, and provides a detailed script with clear prompts for each party. In the body



THE HASKAMA OF REB BARUCH SHOLOM SCHNEERSON, ELDEST SON OF THE TZEMACH TZEDEK.

of the main text, Reb Avrohom inserted parentheses containing pertinent additions and notes where other *acharonim* differ from the Mechaber, and in the copious footnotes beneath his commentary, titled “Kav Noki,” he expounds on the rationales of the *halachos*. He took the liberty to reorder the sections of *sefer haget* from its original format, in order to present it in a way that is easier for the reader to follow. The sections were split up according to the various methods of transferring the *get*:

- **Rishon V'Sheni-L'yad Ha'Isha-U'Lyad Ha'Shliach:** The procedure of delivering the *get* to the hand of the woman and to the hand of the agent; steps 1-97 enumerate the order up to the writing of the *get*, followed by an explanation of the *get*, Steps 98-155 describe how the *get* should be written, and steps 155 onwards, the signing of the *get* and

delivery to the woman's hand.²

- **Shlishi V'Shishi–Min Shliach Rishon U'Min Shliach Sheni–Lyad Ha'Isha:** The procedure of delivering a *get* from the first and second agents to the hand of the woman; 52 steps.
- **Revi'i–M'Shliach Rishon L'Sheni–B'fanav V'Shelo B'fanav, Chamishi–M'Shliach Sheni L'Shlishi:** The procedures of the *get* being transferred from one agent to a second, whether in his presence or by proxy, and from a second agent to a third agent; 50 steps.
- **Seder Shliach L'Kabbalah:** The procedure of appointing an agent to accept the *get* on behalf of the woman; 22 steps.
- **Shmini–Kisvu U'Tnu:** The procedure of the husband instructing the scribe to write and deliver the *get*; 42 steps.
- **Teshi'i–L'Shchiv Mera D'Takif Lei Alma:** The procedure of a *get* from one who is deathly ill; 235 steps.

👉 **Pesicha L'Seder Shemos:** This introduces the second part of Kav Noki, which addresses the subject of how names of men, women, cities, rivers and lakes are spelled. In this section, the author delineates the guidelines and lays out the specifications of how to determine the correct spellings. An especially tricky

subject, the author tackles complex issues and clarifies the rules of whether or not similar sounding letters are interchangeable, whether a diminutive is part of the name, the legitimacy of nicknames, the proper placement of vowels and the implications of different pronunciations, accents and languages. Altogether he distills this into 39 rules.

👉 **Sh'mos Anashim, Nashim, Ayaros u'Neharos:** Here, the author provides an exhaustive list of all conceivable names in their correct spelling. Primarily collected from the works of different *rishonim* with some additions, these names are presented in alphabetical order, and divided into categories of male, female, cities and rivers. Similar to the previous section, the “Kav Noki” commentary below elucidates and provides context, often investigating the etymology of particular names.

👉 **Hashlamos Hasedarim:** Here the author includes supplementary material and emendations as part of a revised edition of the original work. The first edition included 5 pages of corrections and supplementary material, which was then expanded into “Hashlamos Hasedarim” in the next edition.

👉 **Maftichos L'Maarachos Get V'Geirushin:** Included as an appendix are indexes of subjects discussed here as they are brought in the *S'dei Chemed* (by Rabbi Chaim Chizkiyah Medini).

BACKGROUND

As Nikolayev was a port city, many Jews came to seek employment in the shipping industry. Unfortunately, because this line of business required being away from home for extended periods of time, it was a tragically common occurrence for Jews to abandon their families and in some cases, even to forsake their faith. Many heartbroken women wrote to the local rav, Reb Avrohom Lavut, pleading with him to find their errant husbands and extract a *get* from them. Backed by local government officials, Reb Avrohom was able to have the husbands release their chained wives. It was these experiences that provided the impetus for Reb Avrohom to compose the Kav Noki.

When Kav Noki was first released it was exceptionally well received by leading rabbonim of the time. This was due

in part to the immense scholarship it contains but more so because of the impact it had through streamlining the *get* process. This is particularly evident from the letters of approbation for the *sefer*, where rabbonim of great caliber extol its virtues, pronouncing it the ideal solution to the previously complicated state of affairs. As Reb Baruch Sholom Schneerson (the eldest son of the Tzemach Tzedek, who was also the Rebbe's great-great-grandfather) wrote, “In my opinion he [Reb Avrohom] has satisfied a great and urgent need.”

As a result, the *sefer* was remarkably popular and several printings were made over subsequent years. However, that was still not enough to ensure that all copies would not be sold out. Thus, a number of years later, the Frierdiker Rebbe requested that Kehos urgently reprint the *sefer* since it was

no longer available.

To get this project underway, the Rebbe reached out to the author's descendants, the Lavut brothers of Montreal, Canada.³ In a letter to Reb Menachem Zev Greenglass, a Chossid who lived in Montreal, the Rebbe wrote: "In my opinion we should try to obtain official permission from the Lavut brothers to grant the printing rights of Kav Noki to the [Friediker] Rebbe. As far as I'm aware, there is really no need for their authorization, since more than 50 years have passed since its original publication. However, in order to prevent false rumors from circulating and to ensure that no other entities publish it, it would be ideal for us to possess deeds that certify our printing rights. Attached is the certificate of authorization that was given to us by the heirs of the Beis Rebbe;⁴ they should follow this template."

For whatever reason it seems that events were delayed. In another letter to Rabbi Greenglass the Rebbe expressed his frustration that the project was stalled.

Shortly afterward was Yud Shevat, the *histalkus* of the Friediker Rebbe. This galvanized the operations and the Rebbe resolved to republish Kav Noki during the year of *aveilus*. Six months later Rabbi Greenglass received a letter from Rabbi Hodakov informing him that the *sefer* was about to be sent to print. He instructed Rabbi Greenglass to request relevant biographical information about the author from the Lavut brothers and to relay it as soon as possible.

As the year of *aveilus* came to a close, the *sefer* was finally complete. The original manuscript was formally republished by Kehos, along with selected additions including a biographical sketch of the author written by the Rebbe. This biographical sketch was formulated based on testimonies of Rebbetzin Chana, the Rebbe's mother, as well as information provided to the Rebbe by the Lavut brothers of Montreal. On the inside flap of the *sefer*, there is a line of acknowledgement from Kehos management to the author's heirs for granting Kehos

A WORD ON THE TITLE

Kav Noki, literally 'a refined measure,' is a Talmudic expression used to denote something of high quality although small in quantity. A slim but significant volume, 'Kav Noki' is certainly a fitting title for this *sefer*. In his introduction the author also points out further symbolism—the numerical value of Kav Noki (262) is equal to his name, Avrohom Dovid. Furthermore, the book's original cover page is dated "Kav Noki L'Sifri Zeh," which is the numerical equivalent of the year 5624*.⁵



THE FIRST PRINT OF KAV NOKI IN 5628* GIFTED BY THE AUTHOR WITH A HANDWRITTEN MESSAGE.

authorization and printing rights, allowing them to reprint this *sefer*. In the publisher's foreword which was written by the Rebbe, it states the date of publication to be Daled Shevat, and that the *sefer* will appear exactly one year from the Friediker Rebbe's *yahrtzeit*, on Yud Shevat 5711*.

Since then, the *sefer* has been reprinted several times in this iteration. Currently, a new expanded edition of Kav Noki is being worked on by Rabbi Sholom Ber Shuchat and will be published by Kehos in the near future. The new edition includes references to all the sources quoted in Kav Noki, and comparison to the original sources. **T**

1. Kiddushin 6a.
2. This section (*Rishon V'Sheni*) was translated into English, and published by Reb Dovber Takch, a Chabad Rov who lived in Tel Aviv, in the last volume of his 12-volume work "*Kuntres Ha'sheimos Ha'chodosh*."
3. They were descendants of Reb Avrohom Dovid Lavut from his second marriage, whereas the Rebbe was a descendant from his first wife.
4. See Derher Cheshvan 5783 - "Timely Titles - Beis Rebbe".
5. Ultimately the *sefer* was only published in 5628.

A LEAF FROM THE BOOK

SH'MOS NASHIM (FEMALE NAMES)

שמות אית ת' אנשים

קב נקי

עכ"ל מחלה דור - וסגה בלחמם בכדרי ניטון ממולר שפירוס לסיפור שאין שום חשש שמייה הסגס ציפור א' הסורה על פתח עיין לעיל בלל ו'ש' ואפילו אם בחב מחלוקת כשר רק שגד"ל ישה בחב חלומ"ר בדיוק הלשון חלגל באלף אחר הס"ו דבסלחוס שחמייה מקודש קמן לר"ך לכתוב בלף אחר הלוח שלפניה לטורחא פתח ע"י בע"ז שמות חלשים אוח ו"ו ס"ק א' ונשרט ב"ד עסם סקודש טלו נחגלל ונפ"כ נקדח טחלג גרפס לר"ך לכתוב חלף אחר הס"ו שלא יעשו לקרות

NAMES BEGINNING WITH THE LETTER ALEF

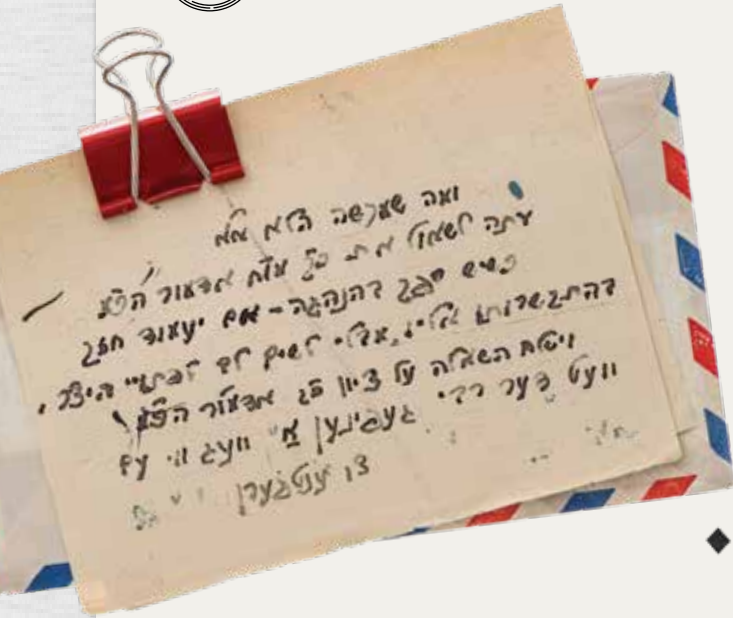
שמות אית א' נשים

בית שמואל א' אביגיל . אבגלי . ארכודפולא . אפנדריא . אפנדרא . אפרו . אריגא . אריגיי . אירדנאיא . אוראבואינא . אישפירליא . אישפיראלאדא . אובנגישפער . אישמונא . אוריילידו . אלגוהר . אישרונא . אמיינה . אוריא . אמדיא . אישפיראנשא . אורו . איגינרא . אישמונא . אנרשא . אלפריני

Ora: Maharam"ri explains that this name is the Sephardic equivalent of the Ashkenazic name Golda. Golda is the German word for 'gold' while Ora [oro] is the Spanish word for 'gold'.

אוריא חכב מהרמ"ר בבאורו כמו שקרין גולדא וסוח בלבוש אשמה וזכי כן קרין אוריא וסוח לשון ספרדי וזכי . (ב) אביגא ע"י ב"ז טילא ס"ק א' . (ג) אלנוטא . גרוב במקומות סודב מהר"ם כח"ט גבי אלנוטא לכן לר"ך להעתיק ח"ל אלנוטא מימינו לנפילין יש לכתוב גם הכיטי ודוקא בשמקלה קרין אוחה מוטלן וקלה קרין אוחה אלנוטא ואין ידוע ח"ך כ"י שמה בעריסה וגם אין ידוע הל"ך קרין אוחה כובל דלנוטא לכו ל"ך לכתוב אוחה עס לבד אפילו אם כל אלנוטא אוחה עס חלמר . ובבאורו חלר"ך בעעמו ורזאות מן הספיקס וחזיב עס שמוט טרה בערין . יחק מין קרין שר"ך רחל דעל"ן מזה מונ"ן חזה חטק"ך חנה הוסיף (נחל דיטיה נחרייה שפמח סח' והל"א ע"ה) רחל דעל"ן חנה הלל (כ"י) מיכל מיכלין ומסויים וכן מרהה למעשה מיכה נחל"א דכפס"ז (וי"ט ח"ט עס העישה ס'י מיכל וחל"י קילו אוחה מיכלין ונחשו) אם נדיעבד כחבו אוחה עס לחוד שקרילא אוחה סכל לחיב כשר אפילו אם מדיין לא ימין ונחיה דכ"ש אופנה אם עס בעריסה מיכלין וקרלו אוחה אח"כ מיכל שד"ך לסיח עיקר עסם נבי דלכתמל ודאי כזה יש לכתוב מיכלין לחוד מ"מ אם חכבו מיכל לחוד כשר נדיעבד : ר"ך חכב כסדר ח"ל ודוקא בשמות אלו ויזאל בהם שסימני דומה קלה לעיקר עסם חלל אם עסם כימי אינו דומה

Eigila: Maharam"ri explains the proper pronunciation with the correct vowels and testifies that he is familiar with several women who have this name.



לזכות
 הת' השליח שניאור זלמן שיחי'
 לרגל יום הולדתו י"א אדר
 לשנת הצלחה בכל מכל כל,
 לנח"ר כ"ק אדמו"ר

נדפס ע"י הוריו
 הרה"ת ר' דוד וזוגתו מרת
 פערל גאלדא ומשפחתם שיחיו
 טייכטל

דער רבי וועט געפינען א וועג...

I Even Made A Profit!

AS TOLD BY
TZIVI BROOK
 (AVENTURA, FL)

Working as a real estate agent in Florida for the past five years, I always hoped to become an investor one day, and saved money from each closing with this goal in mind. Two years ago I was ready to purchase my first property as a “fix and flip.” The strategy is simple: purchase the property, improve it and sell it for a profit.

From the start my investment was fraught with troubles. A few weeks after the contractor started working on the house we received a “stop work order” from the city and the long and arduous process of getting the plans approved by the city began.

Every time I went to the city offices I got the run-around from every possible bureaucrat and eventually was told that they were upgrading their systems so any changes the architect made to the plans were unavailable

to them for review, which made the process even longer. Then Covid shut down their offices for a while and throughout this time my fees were piling up and work was completely stalled.

Aside from my troubles with the city government, the loan I had procured was a “hard money loan” at a 12% interest rate. This is a last-resort type of loan which needs to be paid off within a year. By the year’s end I was no closer to finishing the project and refinanced the property with another “hard money loan” just to keep the project afloat.

By now this project was a real nightmare and I was losing sleep over it. I was carrying costs every month without making any progress on the renovations. Finally, a year and a half after purchasing the property I had the



approved plans and was ready to restart renovations, but I needed to hire a second contractor for the job, because the first one was cutting corners and doing sloppy work.

The second contractor was not showing up for work so I was forced to hire a third one. By now the real estate market was stabilizing and I realized that at the current rate there was no way I would be able to sell the renovated house at the price I had hoped for. In addition, the second year was coming to an end and I would be forced to refinance the property again and I would incur even more losses.

The contractors were being impossible and faced with all these challenges and uncertainties I finally decided to sell the property immediately to cut my losses. The walls were incomplete and there was no kitchen yet, but I just needed to get this disaster over and done with.

But my troubles were far from over. Selling such a property is difficult because the regular financiers would not give loans for an unfinished home, so I was targeting cash buyers well below market value because I had no choice.

A fellow moving to Florida from France expressed interest in the property and was willing to purchase it as is, with all the liens and violations associated with it. He made an offer that would cause me to lose a significant amount of money, but I was so desperate to move on from the project that I agreed to the terms of the contract and the closing date was set for the last week of Tammuz 5782*.

On Wednesday, 21 Tammuz, I flew to New York for a friend's wedding. As I landed in the airport, I received a call with an offer for the property that was significantly higher than the price I was currently in contract with but I could not break the current contract. Either way I was

so numb to the whole issue at this point that I did not even hope for things to change. Nevertheless, I kept this buyer's number as a backup plan.

On Friday I went to the Ohel and asked the Rebbe for a special bracha that the closing on the property should go smoothly. Due to the many complications associated with it, there were so many things that could go wrong. So much was hanging in the balance because the hard deadline for me to get rid of the property was a month later, and if this deal did not go through, the chances of me finding another buyer and selling it quickly were very slim. I was so focused on the current contract I was in that I failed to even mention in my note to the Rebbe that I had received a higher offer on Wednesday.

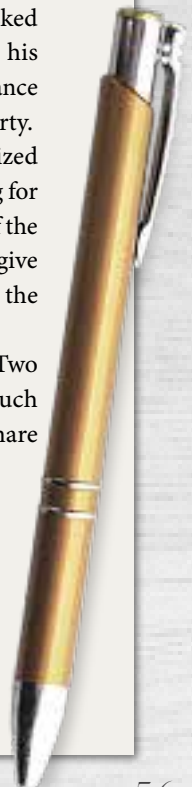
An hour later, the buyer from France called and asked for an extension to the contract. The appraisal for his current house was delayed and he was unable to refinance it in time to get the cash he needed to buy my property.

I was shocked at what I was hearing because I realized a true miracle was unfolding just an hour after asking for the Rebbe's bracha. The buyer had broken the terms of the contract and this was my way out of it! I refused to give him the extension and was now free to follow up on the amazing offer I received two days earlier.

The new contract went miraculously smoothly. Two weeks later we closed on the property and, baruch Hashem, I walked away from the two year nightmare with a profit!

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THE ROYAL VISIT

ADAR- SIVAN 5707*

In the month of Adar 5707*, Rebbetzin Chana, the Rebbe's mother, arrived in Paris, France together with other refugees who left Russia only months before.

The Rebbe, who had not seen her for over 19 years, traveled to Paris to meet her and to accompany her back to New York.

The Rebbe spent three months in the city, spending much of his time farbrenging, speaking, and giving advice to the local Jews, as well as exerting tremendous effort into laying ground for the central Lubavitch infrastructure in France, establishing branches of Merkos L'Inyonei Chinuch, Machne Yisroel, Bais Rivkah and Kehos, on behalf of the Frierdiker Rebbe.



לע"נ
הרה"ח הרה"ת ר' אברהם יעקב
ב"ר חיים מרדכי ע"ה
נלב"ע כ"ה תשרי ה'תשנ"ו
ולע"נ זוגתו האשה החשובה
מרת פריידא ראצא
בת הרב יחיאל אפרים פישל ע"ה
נלב"ע ט"ז אדר-שני ה'תשע"ו
ת"נ צ"ב ה'

נדפס ע"י בנם
הרה"ת ר' משה מאיר שמואל
וזוגתו מרת רבקה לאה
ומשפחתם שיחיו
גלוצאווסקי



Upon his arrival, the Rebbe met his mother and remained alone with her for almost an hour. Then, the Rebbe sat down together with Rebbetzin Chana to farbreng with the Chassidim there.

With tears in his eyes, the Rebbe spoke emotionally of how he had not been able to fulfill the mitzvah of *kibud av va'em* for many years, comparing the situation to that of Yosef in the Torah, who had been separated from his father for 22 years.

The Rebbe farbrenged a total of eight times over the visit.

At those farbrengens, the Rebbe spoke about the Friediker Rebbe, encouraging Chassidim to grow in *hiskashrus* as well as the importance of *maamad*—giving money to support the Rebbe’s household.

Although it was not possible for most of the local Chassidim to travel to the Friediker Rebbe at the time, the Rebbe spoke about it many times during the trip, encouraging and demanding that there must be a yearning and desire to be close to the Rebbe.





At one of the farbrengens, the Rebbe asked the crowd what they had recently been learning. When they responded, the Rebbe—completely unprepared—immediately proceeded to speak in great depth on those very Torah topics. At one farbrengen, the Rebbe went around the table explaining the deeper meaning behind the names of all who were present and what they mean in *avodah*.

These are photos of the farbrengen on Lag B'omer 5707.¹

1. See "The Reunion," *Derher Adar II* 5782.



Letters

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to feedback@derher.org.

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

The Kedushah of the Ohel

Dear Editors,

I thoroughly enjoyed Rabbi Joshua Rosenfeld's story in the Kislev Derher column, "Der Rebbe Vet Gefinen A Veg."

Rabbi Rosenfeld's grandfather, Rabbi Israel Rosenfeld, a survivor from Chust, was a beloved *mechanech* and principal in my Denver community at Hillel Academy for many years and it's wonderful to see his grandsons following in his ways of *chinuch*.

Rabbi Rosenfeld wrote in Derher that "the closest I can get to Eretz Yisroel while in the United States is at the Ohel."

Indeed, Rav Nachman of Breslov says in the context of visiting his great-grandfather the Baal Shem Tov's gravesite in Medzhibozh that *kivrei tzaddikim* are "kedushas Eretz Yisroel mamash" (Likutey Moharan II:109). This is based on the words in Psalm 37 — צדיקים יירשו ארץ.

Incredible, yes, but I wanted to bring out to Derher readers perhaps an even bigger *chiddush* from the Rebbe, from a remarkable *sicha*, Yud Shevat 5714*, printed in Toras Menachem, vol. 11, page 35:

ועפ"ז ניתוסף עליו גדול ביותר בענין ההשתתחות - בנוגע לתפלה: בזמן הזה, שירדה מעלתה של ארץ ישראל מצד החורבן (כנ"ל סי"ח), הנה כאשר יהודי רוצה להתפלל להקב"ה תפלה שהיא בדוגמת התפלה בארץ ישראל בזמן הבית (במקום שלמעלה

משליטת הע' שרים וכו'), תפלה באופן שעצם הנפש מתקשרת עם העצם דהקב"ה ללא ממוצעים, "יהיו לך לבדך ואין לזרים אתך" - אזי המקום לתפלה כזו הוא על הציון של צדיק וגשיא הדור, שכן, מקום זה, לא זו בלבד שדינו כארץ ישראל, אלא יש בו המעלה דארץ ישראל כפי שהיא בזמן הבית. ומובן שתפלה במקום כזה יש בה סגולה נוספת - שיתקיימו כל הבקשות שבתפלה, בכל המצטרך לו...

The Rebbe is saying that davening at the Ohel is not only like *davening* in Eretz Yisroel, but more — it's like davening in Eretz Yisroel in the times of the *Beis Hahikdash!* There is a distinct advantage in davening at the Ohel here in the United States over davening today in Eretz Yisroel in its present state of *churban!*

I am grateful to Rabbi Moshe Laber of Chicago for initially sharing this *sicha* with me and I encourage others to learn it inside.

In light of the above, perhaps we can now better understand a cryptic statement of the Rebbetzin, published five years ago in Derher, Kislev 5778, page 59. Upon hearing that Reb Meir Shlomo Junik was soon traveling to Eretz Yisroel to visit the *mekomos hakedoshim*, the Rebbetzin responded: "Vus iz nisht gut mit'n tatt'n?" (Roughly translated: Why is [the Ohel of] my father not good enough?)

In these last moments of *galus* may we take this to heart by regularly visiting the holy *tziyun* in prayer. May Hashem soon answer our *tefilos* for the *geulah*, when

these holy *tzaddikim* interred in the earth will arise and lead us into a redeemed Eretz Yisroel with Moshiach Tzidkeinu *bimheira v'yameinu*.

Adam J. Leventhal
DENVER, COLORADO

The Rebbe's Maamar

Dear editors,

I want to thank the staff at A Chassidisher Derher for producing this amazing magazine which serves as a real tool to deepen our *hiskashrus* with the Rebbe.

I've seen a story related more than once in the Derher (e.g. "*Upholding the House of Lubavitch*," Derher Shevat 5783) about the wedding of Reb Chanina Sperlin in 5747. When he told the Rebbetzin that he was planning on

delivering the *maamar* of Lecha Dodi 5689, said by the Frieddiker Rebbe at the Rebbe and the Rebbetzin's wedding, she asked if there is no *maamar* from our Rebbe (as she termed it "*fun main man*" - from my husband) that could be *chazzered*. Reb Chanina indeed *chazzered* the *maamar* Lecha Dodi 5739 from our Rebbe.

I would like to share an interesting point: My elder brother Eliezer *a"h* got married on 7 Adar II, 5746, and he felt it was appropriate to *chazzer* the Rebbe's *maamar* on this special occasion; a major novelty in those years. So, in addition to *chazzering* the Frieddiker Rebbe's *maamar*, he proceeded to deliver the Rebbe's *maamar* as well.

Thank you and keep up the great work!

Nochum Mangel
DAYTON, OHIO

Correction:

It was brought to our attention that in the *Leben Mitten Rebbe'n* column in this year's Teves issue, it was stated that the Rebbe gave a *l'chaim* to Reb Shimshon Stock in honor of his son's bar mitzvah. This was incorrect, with the intent actually being a different Reb Shimshon. We apologize for the error.

